

# HERALD of HOLINESS

CHURCH OF THE NAZARENE • APRIL 16, 1979



# THEY CAME TO MOURN— THEY HURRIED AWAY WITH JOY

They came to mourn early on that first day of the week. They had good reason to mourn—these faithful women who came to the sepulcher where Jesus' body had been placed.

Had He not been condemned by wicked men?

Had He not been crucified by cruel hands?

Had they not heard His tormented cries as He writhed in agony on the Cross?

Had they not seen the tomb sealed on Pilate's orders?

The hopelessness and disillusionment they faced was beyond description. But they couldn't stay away from the tomb where Jesus was buried.

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.



by General Superintendent George Coulter

There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.

The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. . . .'"

So the *women hurried away from the tomb, afraid yet filled with joy*, and ran to tell

his disciples (Matthew 28: 1-8, NIV, italics added).

Their mourning was over!  
Christ had risen from the dead  
He had kept His promise!  
Death had been conquered!  
The erratic behavior of  
hopeless men and women  
suddenly took on purpose and  
certainty.

Mourning turned to joy!  
Weeping and waiting changed  
to joyful announcement!  
The empty tomb vindicated  
His promise!  
The Resurrection became  
God's guarantee of the validity  
of Christ's accomplished work.

If the Cross had ended it all,  
Christ would have been a  
wonderful martyr. But since  
the Resurrection is true, He  
has become our glorious  
Savior!

We, too, have Good News to  
tell!

Like the women who came to  
the tomb that first Easter  
morning, let us *hurry away*,  
*filled with joy*, to tell a world  
still bound in the hopelessness  
and despair of sin. □



# MY LEADER LIVES

by JOHN H. HOLSTEAD  
*Hong Kong, China*

**I**T WAS Palm Sunday. Thousands of people were lined up in the great Tien An Men Square in Peking, China. We waited patiently and quietly for our line to take its turn and move into the Mao Tse-tung Memorial Hall.

Slowly and with whispered instructions, we were ushered up the white steps, past the Chinese guards who stood motionless in their fur hats and winter uniforms, holding rifles with bayonets mounted, on into the huge reception room. A magnificent painting depicting China from sea to sea—approximately 75' long and 25' high—adorned the wall. The colors were unique and as I walked close by I discovered it was not an oil painting but rather a needlepoint of gigantic proportions. In front of this masterpiece was a larger-than-life statue of former Chairman Mao sitting in a large chair. This was hewn out of one piece of solid white marble.

Our line of four abreast abruptly divided into two abreast as we were directed into the large, simple, unadorned room. The body of Mao Tse-tung, the great leader of China, was lying on a catafalque under a glass canopy. The Communist flag (hammer

John Holstead was the first Nazarene missionary to reenter mainland China. His unforgettable experience should help us all celebrate Easter anew and spread the word of the Lord.

and sickle) was draped over his body. His face, painted pink and red, was extremely artificial.

The entire experience was extremely moving. I realized I was standing next to one of history's unforgettable. This was certainly one of the greatest leaders of the largest nation in the world. Many Chinese soldiers and civilians next to me were red-eyed with tears streaming down their cheeks. One woman in a state of hysteria, weeping and scrambling to reach out and touch the glass case, was subdued by her companions. Several other Chinese fainted under the pressure of the event and nurses—ever alert for this—carried them out.

For millions Mao had been not only their leader but also their object of worship—their god. But he was dead. His corpse before our very eyes was incontestable evidence. The great memorial hall itself was a definite witness. *Mao is dead.*

Of course I was overwhelmed by the rare audience with this deceased leader. My mind was awed by the mystique of this atheist who had so many reverent followers. Then I remembered—today is Palm Sunday! Good Friday, Calvary, Easter are near. My Leader lives. *He is God!* Rejoicing in this knowledge, I was jarred back into reality by the voice of Chinese soldiers ordering us to hurry and depart by the rear exit.

I can never erase the scenes of that heartrending experience: a corpse—a dead leader—the end of an era—disillusioned followers. As Jesus rode the colt into Jerusalem, the masses questioned, "Who is this?" Today 950 million in China alone might ask the same question if they ever had a chance to hear His name once. But there they were, from all walks of life, from various provinces and cities of China, grief-stricken. Their leader was gone. Their god lay dead before their very eyes. He was only a man, who is quickly being forgotten and relegated to the pages of history.

Oh, if I could only share the Good News with them! If I had the freedom to proclaim the gospel, I would gladly tell the Chinese that Jesus Christ is God's Son, that He is alive, that He is my Leader, my God, my Savior. This Palm Sunday I know who He is and I want to tell the world. I saw the futility and despair on the faces of those who knew no better and attempted to worship an earthly hero who was dead. But what joy is the Christian's to know that Christ arose. He lives and He lives within my heart.

With this privilege and honor to know the greatest Leader of all times comes the responsibility and mandate to share what we know. "God so loved the world." Christ is for everyone, everywhere. Our Leader lives, and we, too, live. Let us follow Him and tell others! □



# HERALD of HOLINESS

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Volume 68 Number 8

April 15, 1979

Whole Number 3276

HERALD OF HOLINESS (USPS 241 440) is published semi-monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, MO 64109 (phone: 472-3164) The Pastor, Kansas City, MO 64111. Subscription price: \$4.00 per year. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Change of Address: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Second class postage paid at Kansas City, Mo. (Printed in U.S.A.)

ISSN 0018-0513

**U**NREQUITED LOVE and unclaimed wealth are revealed by the Missing Persons Bureau maintained by the Salvation Army. This well-organized agency for the tracing of lost or missing persons knows the tragedy of broken hearts and desolate homes caused by those who cut themselves off from home and family.

For eight days only, thank God—for days can seem as months—Thomas called Didymus, the Twin, was a missing person. Thomas "was not with them when Jesus came. . . . And after eight days . . . Thomas [was] with them; then came Jesus . . ." (John 20:24, 26). In a brief period of self-inflicted loneliness and unhappiness, the absentee disciple learned lessons that made him a warning and encouragement to those who deliberately stay away from the fellowship of believers, perhaps, like Thomas, because they are sorely tried by the untimely death of someone dearly loved, and lack the shield of reason or faith to meet the fiery darts of doubt and despair.

Though probably known to the Gospel writer who emphasizes the description, Didymus, Scripture does not refer to the twin brother of Thomas. Tradition suggests he must have inherited the major share of family charm, for Thomas is labeled morose, brusque, and obstinate. This extreme conclusion is not supported by evidence, but it can be inferred that the Doubter was a dour man who liked his facts straight. When the Master spoke of "the Father and many mansions" as the anchor for faith's untroubled heart, it was Thomas who asked for a route map! "Lord, how can we know the way?" was his reaction.

Like many doubters, Thomas added to his spiritual problems by staying away from the place of fellowship where mistrust could be vanquished and assurance regained. He was not there when Jesus stood in the midst, mysteriously, the first Lord's Day. He was not sick, unwanted, or uninvited when Jesus said, "Peace be unto you," showed the disciples his wounded hands and side, and shared a resurrection meal with the wondering 10.

Thomas stayed away and missed the privilege of fellowship in common sorrow, and an unexpected joy, a face-to-face meeting with his Lord. That day of absence had immediate and grave effects. It made Thomas surly and suspicious. When the transformed 10 testified, "We have seen the Lord,"—given in a loving spirit of wishing he had been present—their testimony was received with unbelief and skepticism: "You think you have seen. Except I see, and touch, and thrust . . . I will not believe." Adding to his own unhappiness, he would dim the joy of others.

Absenteeism and antagonism are the parents of hardness. Dictating the terms upon which he was prepared to believe, Thomas questioned the Lord's promise that He would rise the third day, and doubted His ability to bring that same body through death. For a brief time he placed himself among those who perplex a fellowship by their seeming determination not to be helped.

But not for long; on the second Lord's Day Thomas was with them.

The pendulum had swung from absenteeism to attendance, from a stubborn, "I'm different," to a humbled assembly with others. Why this change of

# MISSING PERSONS

by ALBERT J. LOWN *Keighley, England*

attitude and swift return to fellowship? Possibly someone invited and persuaded, "Come with me." Chiefly, it was because Thomas was honest with himself, knowing he could not be happy in any other company, and there could be no spiritual help until he resumed Upper Room fellowship.

Renewed attendance was the key to deliverance, bringing with it a fuller revelation of the identity of the Risen Christ, and a loving, personal challenge to believe.

Despite its limitations, the human society of the Church behind locked doors was the appointed medium for a doubting heart to find faith and peace. The previous week's empty place deepened doubt and distress: the following Lord's Day spent in company with other believers made life and Thomas anew.

The contrast between the two Sundays and the two statements, "Thomas was *not* with them when Jesus came," and, "Thomas [was] *with* them; then came Jesus," suggests that the best may have grievous problems.

The privileges of Thomas were many as a called apostle, a healer of the sick and caster-out of devils; a student in Christ's School of Prayer, a listener to the discourse upon the Holy Spirit at the Last Supper, and avowed defender of the faith until Gethsemane. He came behind none of the Twelve. Yet he had his own special problems. Not the unheeding impetuosity that troubled Peter, or the fiery temper of James and John, Sons of Thunder, or the dollars and cents mentality of Judas. Exempt from these, Thomas had his own miry marsh of doubt and skepticism, a slough of Despond, where brooding absenteeism makes the feet of unaided reason sink swiftly into the sucking swamp of bitterness and misery.

One of the best, Thomas had the worst of problems, hardening doubt. There is a doubt that is a stepping-stone to achieving faith: "Lord, I believe; help thou mine unbelief" (Mark 9:24). And a *natural* doubt provoked by life's unjust misfortunes graphically described in Psalm 73 (a lament over absenteeism!).

John the Baptist knew *honest* doubt, the questioning that arises when God is silent and His ways strange indeed. Habakkuk faced the *anguished perplexity* inseparable from the apparent triumph of evil over good. A measure of each blends in the doubting of Thomas, but they feed a deeper root of *stubborn unbelief*: "I will not believe," except God gives a special sign or revelation.

The problem was alarming in a chosen co-leader, and painful to those who tried to help; but at least it was shared and did elicit the concern of Jesus.

"Thomas with them, then came Jesus." The *sequence* is unmistakable. Jesus is always there when



Three Lions

hunger and humility draw the soul to fellowship in spite of failure and feelings. The *distinction* between the general greeting, "Peace be unto you" and, "Thomas, reach hither . . ." is telling. Words cannot do justice to love's concern expressed in the direct address, "Thomas"; or the *condescension* that deigned to give the very proof demanded—"reach hither thy finger . . . behold my hands; reach hither thy hand, and thrust it into my side"; or to the *chastening* admonition, "be not faithless, but believing."

Love's plea and proof changed the erring one. Thomas did not need to reach and thrust. It was enough that Jesus knew, understood, and did not condemn. But there could be no recovery until the sorely tried one had yielded to the fresh vision of Calvary's wounds and a Risen Lord.

Where doubt has been freely expressed, forgiven, and overcome, confession and consecration cannot be withheld. The nail prints and spear-thrust wounds that validated the Resurrection merited only one response—"My Lord, and my God." He who acknowledges the Lordship of Jesus will have no questions concerning His divinity. Theology and testimony will go hand in hand.

Thomas did not miss his second opportunity. Eight days of absence made the heart grow fonder of the means of grace, and here he differs from Judas. The betrayer went out—and stayed out. Thomas, the absentee, returned to fellowship and faith, to become Christ's apostle to India. □

**T**HREE WOMEN had an impossible task before them. The more they considered their problem, the more their hope of solving it faded.

Two days earlier they had watched a man die. He was the one who was dearest to all their hearts. They had also carefully observed two of His friends bury Him. The exact spot of the grave was deeply etched in their minds. They intended to return to anoint the dead body of the One they loved so much.

Now the day had come. They were on their way to the grave when they remembered their enormous problem. Between them and their purpose lay a huge stone. They stated their difficulty: "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3).

"Tombs had no doors," says Dr. William Barclay. "When the word door is mentioned it really means *opening*. In front of the opening there ran a groove, and in the groove a circular stone as big as a cart-wheel." The stone was too heavy for any man to remove it. The women realized that it was beyond their combined strength to move a stone of that size.

They approached the spot with their eyes fixed on the ground. They were talking to each other, their minds full of this stone—its bulk and its weight. They looked up as they approached the end of the journey. As the grave came into view, they were amazed. The stone had been turned back and the mouth of the tomb was quite open. Their difficulty had vanished without their having to do anything about it.

God had solved their problem for them. He had sent a special agent for the job.

Matthew tells us that "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (28:2).

God had been working on the women's difficulties all the while they were concerned with it. He



Crandall Vail



# EASTER ANGELS

had worked though they did not know it. He was active though unseen.

He would not do what they could do for themselves. But He did for them what they could not do.

Like these women, we too have our problems. They meet us in our personal life, our domestic life, our business life, and our church life. Often they are too difficult for us to solve.

What Jesus said gives us enormous encouragement as it throws light on the dark situation: "With men it is impossible, but not with God: for with God all things are possible" (Mark 10:27).

Our "stone" could be a deeply entrenched sin. We have fallen before it many times. How can we conquer it?

My friend, William Fenton, had such a bad temper when he was a little boy that he completely lost control of it. When his wishes were crossed, he would lie on the floor kicking and screaming. While this bout lasted, neither punishment, threats, nor promises would change his attitude.

In manhood this temper deeply grieved him, but he seemed unable to do anything to control it. Then one day he committed it to the Lord. Soon he was transformed. The tantrums disappeared. Those who met him later found it difficult to believe he had ever been other than the serene man they found him to be. The Risen Jesus has conquered sin and can give us victory over any sin.

Our "stone" can be people and their antagonism to us. Some of them are extremely hostile to us, although we have not done anything to deserve their hostility. True, we have taken our stand as Christians and they are unfriendly to Christianity. They seldom lose an opportunity of showing their antagonism. A position of authority may give them an advantage over us. The situation is impossible. We can do nothing to solve this problem.

When we commit this problem to Jesus, the Risen Christ will use part of His power in heaven and on earth for our benefit. He has complete power over the person who attacks us. He can either remove the person, remove us from his path, or change his attitude toward us.

Our "stone" can be the possibility of making a wrong choice in a crucial and urgent decision. The two courses open to us have their advantages and disadvantages. All we can see is the fork in the road and the route immediately ahead of us. We do not know what lies around the bends in the road, let alone what is at the end of each. We are bewildered. We do not know which way to choose.

The Risen Christ has brought a new influence into Christian lives. He is always with us, so He can show us what the right decision is and guide us at every step we have to take.

Every problem has two viewpoints. There is our human view where we see the difficulties. We have neither the wisdom nor the power to remove them. There is God's heavenly view which is above the earth and is not restricted by any other being. He has both the power and the wisdom to overcome our difficulty. Where we see the problem, God sees the solution.

God's power is as effective now as it was on the first Easter day. He "is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20). Paul completes his assertion by making its use personal and individual: "according to the power that worketh in us." This power is at work today. It is as effective now as it was on the first Easter day, for it is the power "which he wrought in Christ, when he raised him from the dead" (Ephesians 1:20).

When we have a difficulty that is too great for us to remove, we can expect God to be working on it. His power is ever active to bring us blessing. God knows no hopeless circumstances or impossible positions. He has transformed worse situations than ours. We can commit our difficulties to Him and leave them there for Him to remove. □

## Hope

*I went back  
to the tomb  
where I'd left  
Him lying  
wrapped  
in the graveclothes  
of my own doubts  
and frustrations  
and fears—  
but they told me  
He was not there  
anymore, that  
He had risen,  
and I walked  
away slowly  
wondering at  
the new hope  
rising  
within me.*

—DEBBIE KENDRICK  
Kansas City, Mo.

**I**N WHAT was probably an early confessional statement, Paul declared: "Christ died for our sins . . . He was buried . . . He was raised on the third day . . . He appeared . . ." (1 Corinthians 15:3-5, NASB). Mark tells us that on Easter morning the angel announced "He is risen!" (16:6). It is Luke who tells us that the disciples regarded this announcement at first as incredible; it "appeared to them as nonsense" (24:11, NASB). One of the disciples, Thomas, needed proof of these fantastic claims (John 20:25). But soon the followers of Jesus were proclaiming dauntlessly that "He is risen indeed!"

Soon, however, the cry was made by others for proof. The further removed Christians have been from that third-day event, the greater has been the need for proof of the Resurrection. The demand for historical actuality, if the Resurrection is to be believed, comes from two strange and very different camps in our day: fundamentalists and positivists. Fundamentalists say: "If it is historical, then it is true." Positivists claim: "If it is not historical, it is not true." Strange that fundamentalists and positivists should be saying the same thing, isn't it?

No one ever seems to have doubted the empty tomb. It is a historical fact that there was an empty tomb. Accounting for the cause of the empty tomb is where a difference of opinion arose. Christians declared: He is risen. But Jewish counterapologists arose to say that the disciples stole the body of their Lord so they could proclaim a Resurrection.

# on the THIRD DAY

by JERRY McCANT

San Diego, Calif.

As early as the Gospel of Matthew, we learn that some Jews accounted for the empty tomb on the basis of the story that the disciples stole the body (Matthew 28:11-15). Justin Martyr, in the second century, was familiar with this story which was still being circulated in an official circular by the Sanhedrin (*Dialogue with Trypho*, CVIII). Eusebius, in his commentary on Isaiah 18:1, mentions a similar circular being distributed by the Sanhedrin (H.D. II.ii.1). Apparently there was also a story that the gardener removed the body (John 20:15). Tertullian (*The Shows*, XXX) knows both stories. He quotes from a circular

that the Sanhedrin was saying the disciples stole the body. He knew the story of the gardener removing the body so "that his lettuces might come to no harm from the crowd of visitants." As late as the 6th to the 10th centuries, Jewish book of folklore, the *Toledoth Jeshu*, used both of these stories to discredit Christian claims that Jesus had been raised from the dead.

By the end of the second century, skeptics were saying the Resurrection did not occur because all the witnesses were half-frantic women and believers (Origen, *Against Celsus*, II.53). Why, it was asked, did not the resurrected Christ appear to unbelievers, to Pilate, the executioners, and others? The truth is that in the biblical account He does appear only to believers, and this is explicitly stated in Acts 10:41.

Except for the empty tomb stories, little or no effort is made in the New Testament to prove the Resurrection. Paul recounts the Resurrection appear-

## The Soldier, The Robe, The Tomb



Three Lions

*Gambling, I won His seamless robe  
With a quick throw of the dice. . . .  
He was still hanging on the nails,  
Convulsing in sacrifice.*

*Such a raucous mob gathered there,  
The hill reeked with hate and vice. . . .  
Then turning to a thief, He said:  
"Be with Me in paradise."*

*At one time, He sobbed, "My Father,"  
And then He cried out, "I thirst."  
"Forgive those who kill Me," He said,  
"And all those who are accurst."*

*His mother collapsed at His feet—  
She loved Him more than the rest. . . .*

*She cried when my spear sliced His side  
And His head fell on His breast.*

*I took His seamless robe and ran,  
My coward soul soaked with fright,  
But Pilate brought me back again  
To guard His tomb through the night.*

*It was early the third morning  
At the dawning of the day  
When suddenly an angel came  
And rolled the great stone away.*

*We all fell down. We could not move.  
We seemed paralyzed; we cried . . .  
For walking from the sepulcher  
Was He whom we had crucified.*

—CHARLES HASTINGS SMITH  
Bethany, Okla.



ances, but does not even tell about the empty tomb. The apostle added himself as the last of the witnesses who encountered the resurrected Christ, indicating that the only "proof" for the Resurrection is an encounter with the risen and living Christ.

Those who wish proof for the Resurrection as a historical event must turn to such documents as the Apocryphal Gospel of Peter, the Ascension of Isaiah, and the Codex Bezae Cantabrigiae, all of which narrate the Resurrection event itself. The Gospel of Peter says the Resurrection event was witnessed by Roman soldiers and Jewish leaders, thus giving unimpeachable witnesses and excluding women as witnesses to the Resurrection. That is an effort to give historical proof of the Resurrection. Interestingly, evangelicals who wish to "prove" the Resurrection will not accept the testimony of the Gospel of Peter!

If, then, we are to accept the resurrection of Jesus as presented in the New Testament, it must be on the basis of faith, not historical evidence. Faith dies from

proofs, just as love perishes when it demands proofs of another's love. If God had first to prove himself in men's eyes, then He would no longer be God. It makes Christians (especially evangelicals) very insecure, but we are thrown back on our faith, not our proofs!

There can be signs or corroborating evidence of the Resurrection which the believer accepts with gratitude. But there can never be proofs which would convince unbelief of the Resurrection event. Theologically, it is the greatest truth in the possession of the Church; historically, it does not convince the skeptic. The Resurrection, then, must be proclaimed, not proven! □

**Editor's note:** It needs also to be said: (1) that if the Resurrection could be disproved, faith would not embrace it. Faith is not irrational. (2) Some people have come to faith only after a convincing review of pro and con arguments about the Resurrection. (3) Paul's words in 1 Corinthians 15:3-5 do have a measure of apologetic intention.

# Being **HONEST** with Ourselves



by LYLE P. FLINNER

*Bethany, Okla.*

Although you may not realize it, an enormous amount of your motivation is unconscious. What you may glibly give as a motive may not be your true reason or drive.

Such a condition calls for honest examination as you try to get to the real explanation for your words and actions. Such examination becomes difficult because it calls for openness and honesty which few of us use as we look at ourselves. We are so accustomed to the false-front and the cover-up that it is threatening to admit a less-than-ideal explanation for our behavior.

Especially in Christian circles where we strive for an ideal that approximates perfection, we have difficulty in admitting to motives which are "less than the best." This unwillingness to admit inadequate (and sometimes ulterior) motives actually leads to self-deception. Thus we end up not knowing ourselves and our motives as well as we think we do.

But even if such a reaction is common, you dare not let it become normal and acceptable. If you are to be realistic and effective in your interaction with others, it is essential that you have insight into why you believe as you do.

Our problem with our unconscious cover-up is that our self-deception does not always deceive the discerning eyes of others. They see the real motive

and thus discredit our testimony and Christian witness.

An enlarging and maturing view of our inner selves demands integrity as we assess our motives and make sure that the reason we do things is consistent with Christian ideals.

Strict self-honesty and personal integrity are essential if we are going to understand our motives. Just as cover-up may become a habitual pattern as we refuse to face ourselves honestly, so openness may become a habitual pattern as we sincerely seek to know the truth about ourselves.

Here again, the real secret of "doing" is "being." As we encourage a daily cleansing of our inner selves, our unconscious motives are cleansed and our life becomes honest.

**POINT TO PONDER:** Do I dare let the Holy Spirit cleanse the depths of my unconscious so that even my motives are open and pure? □

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## Becoming a Whole Person

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by C. D. HANSEN

South Bend, Ind.

As I leaned over the hospital bed, Bill whispered into my ear. "Pastor, I wish the Lord would take me home to be with Jesus."

Bill had bone cancer and he knew death was inevitable and imminent. His one desire was to die physically, to leave his earthly pain-wracked tabernacle for a heavenly one. He was about to rob death of its sting.

Bill was just 59. A few months before, he had been strong and well. But life is short and uncertain.

This uncertainty of life has been portrayed in vivid figures throughout the Bible. Job described life as "swifter than a weaver's shuttle" (7:6), as "swift ships" (9:26) and as the "wind" (7:7). The Psalmist saw life as a "tale that is told" (90:9). James recognized life as a "vapour" (4:14).

There are many Scriptures depicting the brevity of life. Every man must face the Grim Reaper sometime. The Bible succinctly says, "It is appointed unto men once to die" (Hebrews 9:27). In other words, no one has a permanent lease on life.

Rich or poor, great or small—status makes no difference, for death is no respecter of persons.

Someone has astutely written, "In the democracy of the dead, all men are equal. The poor man is as rich as the richest, and the rich man as poor as the pauper. The creditor loses his usury, and the debtor is acquitted of his obligation. There the proud man surrenders his dignity; the politician, his honors; the worldling, his pleasures; the invalid needs no physician; the laborer rests from toil. The wrongs of time are redressed, injustice is expiated and the irony of fate is refuted."

Men of every clime and age have asked about death. For some it comes swiftly. For others it is slow and painful. Some men die young; others enjoy long life.

Humanly speaking, we do not have an answer for this mystery. It is beyond finite understanding, and

## PERSPECTIVE

only God can fully justify what we may feel are the inequities of life and death.

On the surface, death is never easy. It is man's archenemy. From a human standpoint, no one wants to die. But the Christian knows that life does not end with death—it is merely the vale through which one passes to a far better life. Death is not the end; it is an extension of life.

Paul addressed the issue in this way: "We know that if our earthly house of this tabernacle were dissolved, we have a building . . . not made with hands, eternal in the heavens" (2 Corinthians 5:1).

Fanny Crosby saw death as awaking from a sleep to a more joyful existence:

# Christ Robbed Death of its Sting

*Someday the silver cord will break,  
And I no more as now shall sing.  
But, oh, the joy when I shall wake  
Within the palace of the King!*

Dwight L. Moody, commenting on his own fear of death, wrote, "Death has lost its sting. And as I go through the world I can shout now, when the bell is tolling, 'O death, where is thy sting?' And I hear a voice come rolling down from Calvary: 'Buried in the bosom of the Son of God.' He robbed death of its sting; He took away the sting of death when He gave His own bosom to the stroke." □

## The Answer Came in the Morning

*As though the sun  
Were a messenger for Him,  
The answer came in the morning.  
The cross was nowhere  
To be seen upon the hill;  
The stillness of death was gone.  
A song rose from the trees  
Around the tomb,  
Its stone rolled back.  
We lack the words  
To speak the joy disciples knew,  
But a few would spread that joy  
Throughout the earth,  
Until new birth in Him  
Encircled all the globe.  
Now we count these days as night;  
His shout will be our morning.*

—JEAN RASMUSSEN  
Wenonah, N.J.

# RESURRECTION REFLECTIONS

## WHERE IS THE DARKNESS?

*The sun has risen,  
Bringing warmth and light.  
It banished darkness,  
Gone are the fears of night.  
Life is fresh, we begin anew.  
But in a few short hours  
Darkness will overtake the sun.  
Sadly, we see sunlight  
Cannot save us  
From returning night.*

*The Son has risen,  
Bringing warmth and light.  
He banished darkness,  
Gone are the fears of night.  
Life is fresh, we begin anew.  
Darkness has no power  
To overcome the Son.  
Gladly, we see the Son's light  
Can save us,  
Eternally dispelling night.*

—VALKYRIE MURPHY  
Bend, Ore.

## AT EASTER TIME

*At Easter time  
the world's aglow  
because the One  
made one of us,  
who gave himself  
for all of us,  
was loosed from death  
so anyone  
may turn from sin  
and turn to God,  
and know that God  
forgives the sin  
and plants in him  
life from above  
and makes him child  
of heaven's day.*

—J. KENNETH GRIDER  
Kansas City

## GOD WAS THERE

*On a hillside,  
outside the city,  
they led Jesus to His death.*

*It was cruel,  
cowardly,  
cold.*

*But—the cruelty encountered love,  
the cowardliness met courage,  
the coldness met with warmth.*

*God was outside the city,  
with His Son,  
on a Cross.*

*And because God was there,  
with His Son,  
death had dignity,  
darkness gave way to light.*

*And because God was there,  
with His Son,  
at Calvary,*

*There was a Resurrection!  
A new day,  
a new power,  
a new victory.*

*And because God was there,  
with His Son,  
at Calvary,*

*He is with us . . .  
today,  
tomorrow,  
always!*

*. . . in the worst of times, or the best—  
He is there . . .*

*empowering,  
loving,  
leading.*

—C. NEIL STRAIT  
Lansing, Mich.



Series from

# "THE STRONG-WILLED child"

by Dr. James Dobson

## Preserving the Spirit

No subject distresses me more than the phenomenon of child abuse which is so prevalent in America today. There are children all across this country, even while I write, who are suffering untold miseries at the hands of their parents. Some of these pitiful little tots are brought to our hospitals in every imaginable condition. They have been burned and bruised and broken and their little minds are permanently warped by the awful circumstances into which they were born.

Every professional who works with hurt children must learn to cope with his own empathy. I have gained a measure of control over my own emotions; however, I have never been able to observe a battered child without feeling a literal agony within my chest. Diseased children suffer, of course, but most of them experience some measure of parental love which provides an emotional undergirding. But battered children suffer physically and emotionally. For them, no one cares. No one understands. There is no one to whom the longings can be expressed. They cannot escape. They cannot explain why they are hated. And many of them are too young to develop defense mechanisms or even call for help.

**I dealt this spring** with an eight-year-old girl who had been sexually assaulted repeatedly by her alcoholic father since she was fifteen months of age. What an immeasurable tragedy! Another child in Los Angeles was blinded by his mother, who destroyed his eyes with a razor blade. Can you imagine going through life knowing that your handicap resulted from a deliberate act by your own mother? Another small child in our city was pushed from a car on a crowded freeway and left clinging to the chain link divider for eight or nine hours. Another child's feet were held to a hot iron as punishment.

Less than five minutes ago, a radio news summary broadcast through my office intercom told of finding a ten-year-old girl hanging by her heels in her par-

ents' garage. These kinds of horror stories are all too familiar to those of us who work with children. In fact, it is highly probable that some youngster within a mile or two of your house is experiencing destructive abuse in one manner or another. Brian G. Fraser, attorney for the National Center for Prevention and Treatment of Child Abuse and Neglect, has written: "Child abuse . . . once thought to be primarily a problem of the poor and down-trodden . . . occurs in every segment of society and may be the country's leading cause of death in children."

**Please understand** that these millions of abused boys and girls were on my mind as I began writing a book for parents of strong-willed children. The last thing on earth that I wanted to do was provide a rationalization and justification for such parental oppression. Let me state it clearly: I don't believe in harsh, inflexible discipline, even when it is well intentioned. Children must be given room to breathe and grow and love. But there are also threatening circumstances at the permissive end of the spectrum, and many parents fall into one trap in an earnest attempt to avoid the other. These dual dangers were beautifully described by Marguerite and Willard Beecher, writing in their book *Parents on the Run*:

The adult-centered home of yesteryear made parents the masters and children their slaves. The child-centered home of today has made parents the slaves and children the masters. There is no true cooperation in any master-slave relationship, and therefore no democracy. Neither the restrictive-authoritative technique of rearing children nor the newer "anything goes" technique develop the genius within the individual, because neither trains him to be self-reliant. . . .

Children reared under arbitrary rules become either spineless automatons or bitter revolutionaries who waste their lives in conflict with those around them. But children who know no law higher than their own passing fancy become trapped by their own appetites. In either case, they are slaves. The former are enslaved by leaders on whom they depend to tell them what to do, and the latter are enslaved by the pawnbroker. Neither are (sic) capable of maintaining society on any decent basis. A lifetime of unhappiness may be avoided if the twig is bent so the tree will not incline in either of these mistaken directions.<sup>1</sup>

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This article is one of a series, abstracted from Dr. James Dobson's most recent best-selling book, *The Strong-Willed Child* (Tyndale, 1978). The theme of this series is the discipline and training of more assertive boys and girls who are inclined to test the limits of adult leadership.

Dr. James Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He also serves on the attending staff for Children's Hospital of Los Angeles. He is the author of three prior books, *Dare to Discipline*, *Hide or Seek*, and *What Wives Wish Their Husbands Knew About Women*.



Larry Nicholson

**But how can this be accomplished** on behalf of our children? How can parents steer a course between the unpleasant alternatives of permissiveness and oppression? What philosophy will guide our efforts?

Our objective is not only to shape the will of the child, as described in a previous article in this series, but to do so without breaking his spirit. To accomplish this purpose we must understand the characteristic difference between the will and the spirit.

A child's will is a powerful force in the human personality. It is one of the few intellectual components which arrives full strength at the moment of birth. In a recent issue of *Psychology Today*, this heading described the research findings from a study of infancy: "A baby knows who he is before he has language to tell us so. He reaches deliberately for control of his environment, especially his parents." This scientific disclosure would bring no new revelation to the parents of a strong-willed infant. They have walked the floor with him in the wee small hours, listening to this tiny dictator as he made his wants and wishes abundantly clear.

**Later, a defiant toddler** can become so angry that he is capable of holding his breath until he loses consciousness. Anyone who has ever witnessed this full measure of willful defiance has been shocked by its power. One headstrong three-year-old recently refused to obey a direct command from her mother, saying, "You're just my mommie, you know!" Another mere mommie wrote me that she found herself in a similar confrontation with her three-year-old son over something that she wanted him to eat. He was so enraged by her insistence that he refused to eat or drink anything for two full days. He became weak and lethargic, but steadfastly held his ground. The mother was worried and guilt ridden, as might be expected. Finally, in desperation, the father looked the child in the eyes and convinced him that he was going to receive a spanking he would never forget if he didn't eat his dinner. With that maneuver, the

contest was over. The toddler surrendered. He began to consume everything he could get his hands on, and virtually emptied the refrigerator.

Now tell me please, why have so few child development authorities recognized this willful defiance? Why have they written so little about it? My guess is that the acknowledgement of childish imperfection would not fit neatly with the humanistic notion that little people are infused with sunshine and goodness, and merely "learn" the meaning of evil. To those who hold that rosy view I can only say, "Take another look!"

**The will is not delicate** and wobbly. Even for a child in whom the spirit has been sandbagged, there is often a will of steel, making him a threat to himself and others as well. Such a person can sit on a bridge threatening to jump, while the army, navy, and local fire department try to save his life. My point is that the will is malleable. It can and should be molded and polished—not to make a robot of a child for our selfish purposes, but to give him the ability to control his own impulses and exercise self-discipline later in life. In fact, we have a God-given responsibility as parents to shape the will in the manner described in a previous article in this series.

On the other hand (and let me give this paragraph the strongest possible emphasis), the spirit of a child is a million times more vulnerable than his will. It is a delicate flower that can be crushed and broken all too easily (and even unintentionally). The spirit, as I have defined it, relates to the self-esteem or the personal worth that a child feels. It is the most fragile characteristic in human nature, being particularly vulnerable to rejection and ridicule and failure.

**How then, are we to shape** the will while preserving the spirit intact? It is accomplished by establishing reasonable boundaries and enforcing them with love, but by avoiding any implication that the child is unwanted, unnecessary, foolish, ugly, dumb, a burden, an embarrassment or a disastrous mistake. Any accusation that assaults the worth of a child in this way can be costly, such as "You are so stupid!" Or, "Why can't you make decent grades in school like your sister?" Or, "You have been a pain in the neck ever since the day you were born!"

To repeat, our guiding purpose is to shape the child's will without breaking his spirit. This dual objective is outlined for us throughout the Scriptures, but is specifically stated in two important references. (1) Shaping the will: "He [the father] must have proper authority in his own household, and be able to control and command the respect of his children" (1 Timothy 3:4-5, Phillips). (2) Preserving the spirit: "And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. Rather, bring them up with the loving discipline the Lord himself approves, with suggestions and godly advice" (Ephesians 6:4, TLB).

We are on safe ground as parents and teachers when we are following the prescription of the Creator himself. □

1. Marguerite and Willard Beecher, *Parents on the Run: A Commonsense Book for Today's Parents* (New York: Crown Publishers, Inc., © 1955 by Marguerite and Willard Beecher) pp. 6-8. Used by permission of Crown Publishers, Inc.

**A**S WE CONCLUDE this series on revival, one verse of Scripture stands out in our thinking. It gives us hope that transcends the human. The writer to the Hebrews reminds us, "Jesus Christ the same yesterday, and to day and for ever" (13:8). How thrilling to know that, in an age of breathtaking change, there is a point of permanence! There are some of us who do not believe ours to be a century of progress, but it certainly is one of change, so much so that one has remarked that nothing is permanent except change. Against this backdrop the lines of Henry Lyte become more blessed than ever:

*Change and decay in all around I see;  
O Thou who changest not, abide with me!*

Jesus Christ is the same and all His promises are still immutable and never-failing. He is still building His Church against which the gates of hell shall not

# THE BASIS OF REVIVAL HOPE



prevail. The methods He employs have not changed. His plans include the justification of the sinner, the sanctification of the believer, and the reviving of His people from time to time.

To any extent that we depart from the plans of Christ we depart from "Christ who is the same." If that happens, we no longer have claim upon the promises of the Lord. No longer can we truthfully say that He is building our church. Like King Rehoboam of old, we will make shields of brass to replace shields of gold which will have been lost (1 Kings 14:26-27). Whenever we depart even in the slightest degree from Jesus Christ the same," we always give up the gold for lesser values. Satan is ever trying to steal our shields of gold. If he succeeds, we try to cover our defeat by making in their stead shields of brass.

The history of revival in the Church is actually the story of rediscovering shields of gold. At Pentecost the Church began with shields of gold. But that which began in the Spirit tried later to make itself perfect in the flesh. When Constantine embraced Christianity, the Church joined hands with the world and has never gotten over it even unto this day. One historian, referring to those times, wrote, "As the proofs of the Spirit and of power subsided, the way was paved for a morality which was adapted to a worldly life."

Having lost its shields of gold, God raised up men to restore them to the Church. Savonarola, Luther,

by L. E. HUMRICH

*Muncie, Ind.*

Tyndale, Waldo, Wesley, Fox, Moody, to say nothing of a host of lesser-known men and women, God called and raised up in times of declension, and burdened their hearts with the sins of their day. They saw through the sham and pretense, knowing full well that the church was waving shields of brass to hide her embarrassment. Through their efforts the Church was stirred to recover her lost treasure and revival came once more!

The situation in those times was not unlike that today. May God raise up modern-day prophets who will not compromise or try to change either our message or our method! For unless we constantly keep before us "Jesus Christ the same . . ." the Church, like Samson of old, will be shorn of her power and go out to shake herself Sunday morning and night, yet not knowing that the Spirit of the Lord has departed.

We must always remember that at the heart of our faith stands a Person. It is possible to exalt our doctrines, precious as they are, above Him in whom all the doctrines about Him consist. It is possible to lose the reality of His presence in abstract theorizing about Him. Only as we know Him in forgiveness, cleansing, and fellowship can we share Him in sacrifice and service. Back of the Bible, the Church, creeds, programs, and activities of Christians stands the Eternal Christ. We must, in our thinking, our living and our witnessing, give Him the preeminence, even over those things which are of His very life. Our business is to know Him and to make Him known. Anything less is useless, anything more is superfluous. So, in the name of "Jesus Christ the same . . ." let us have revivals in our hearts and in our churches!

"Hallelujah! Thine the glory! Hallelujah! Amen!  
Hallelujah! Thine the glory! Revive us again." ☐

## He Is Risen

*All of our joy of Easter—  
The fresh beauty of flower and tree,  
The hallelujah of man's singing  
Echoed by birds, winging free.  
Our faith, renewed by the glory  
Of victory over death's pall—  
Looks back to that faraway morning  
For the beginning of it all.  
There as the first rays of sunrise  
Cut through the garden's gloom,  
They fell with heaven's jubilation  
On the door of an empty tomb.*

—MARGUERITE S. DIGBY  
*Columbia, S.C.*



## The Carpenter

*Carpenter.  
Nails,  
Hammer,  
Vivid mirror reflects tomorrow,  
As strong, rough hands plane the wood—  
Ignore the recurring thought . . .  
Carpenter.  
Nails,  
Hammer,  
Steady beat sings out Destiny,  
With brow deeply furrowed in calculation—  
Ignore the recurring thought . . .*

*Carpenter.  
NAILS,  
HAMMER,  
VIVID MIRROR,  
STEADY BEAT,  
Mere livelihood holds dark night of sorrow.  
The blows shall bite wickedly—  
Ignore the recurring thought . . .  
They shall look on Him whom they pierced.*

—JOY WINELAND  
*Coal Center, Pennsylvania*

### PEN POINTS

## BITTERSWEET JOY

Calvary speaks to us of suffering love and great forgiveness. Easter speaks to us of joy.

The parting that is inevitable when one sins against another is bitter. The love forgiveness brings is sweet, and the reunion of broken fellowship is a joyful event.

A faraway glimpse of Golgotha is given us by Jesus in the beautiful parable of the prodigal son. A headstrong, immature young man shows how little he appreciates his home and the rich heritage received from his father. Soon the inevitable occurs—he is separated from his money and finds himself destitute, friendless, and starving. Now he realizes what a foolish, stupid son he has been. Only the sweet memories of his father's love and the warmth and comfort of home save him from utter despair. He listens to his conscience and prepares to go home and confess his sin to his father.

At this point, the father appears in the story again. Apparently each day he has been going out and searching the horizon, hop-

ing for a glimpse of his beloved son. One day he sees a dirty, thin wretch approaching. The world has taken its toll, but he recognizes him at once. This is his son who was lost. He is filled with joy. Quickly he runs to greet him—what a way for a wronged father to act, but who cares about hurt and suffering at a time like this. What a wonder—the rejected father with outstretched arms, welcoming home his erring child!

The sorrowful lad begins the speech he has prepared, but the father will not listen; for he knows his son's grief. This is a happy time. The lost has been found. The dead has been brought back to life. Anyway, the father is busy preparing for the welcome-home party.

But the festivities come to a sudden halt because the older son is offended at his father's forgiving ways. So the loving father goes out to the field where his older son is pouting in "righteous" indignation. The firstborn son is so upset he will not even refer to the younger man as his

brother. But the father will not listen to such things. Gently he tries to help his older son to realize what being a true son means. It is more than being faithful at your daily task. It is imitating the father's love.

The story shows us the sensitivity and patience of the father's love. He goes to seek his sons in spite of their sinful stubbornness. And always the initiative of the father is what turns the sons in the direction of reconciliation.

Jesus lived this story. He is the Father's love and forgiveness as seen in the bitter events that led to Calvary. His love seeks out the sinner and calls him to repentance. He calls him from the hills far away or from the righteous indignation of the field. He speaks not as a condemning judge, but with a gentle healing word. "Go and sin no more." His reconciling love at Golgotha is confirmed by the Resurrection. Christ is risen and we can be reborn. Calvary and Easter are bittersweet joy.

—BETH ATWOOD  
*Southampton, Pa.*

# ARE WE BETTY CROCKER CHRISTIANS?



by BETTY MARTIN

Fort Walton Beach, Fla.

When time interferes with my creative cooking, I turn to my reliable friend—Betty Crocker.

Throughout the years she remained a mystery. The boxes and packages I purchased, promising quick and easy results, were dependable.

But one thing invariably puzzled me—her picture. Now and then a new one appeared on the box. However, one fact remained the same, she continually looked young.

One warm October morning my family drove to Betty Crocker's home—General Mills. Excitement mounted when we parked our car in her spacious driveway (parking lot), and entered the imposing building.

The aroma of freshly baked muffins beckoned to us from a nearby room.

## PATTERNS

Enjoying a cup of freshly brewed coffee and warm muffins, I scanned the brochures outlining the tour of the home of my famous hostess.

Enthralled by my surroundings, I eagerly awaited the big moment of the day—meeting Betty Crocker.

My questioning mind raced ahead of the schedule. Will we see the kitchen where her great recipes were conceived? Will she be busy baking and creating, with perhaps a smile as we walk by? Maybe she will share her secret of how she continues to look young.

My daydreaming quickly came to a halt with the realization that the activities were starting.

The schedule called for a film, a short lecture with a question-and-answer session, and the tour of General Mills.

The film was interesting and informative. But during the film my anticipation was quickly aborted.

All my life I had yearned for this moment—meeting Betty Crocker. Now I realized it could never happen. There was no Betty Crocker. She was only a *composite*.

It seems the company felt the public could relate

better to a face and personality representing what they stood for.

Women writing for recipes requested a picture. The solution was to have a composite picture of their home economists. Using the nose of one, eyes of another, and mouth of another, etc., Betty Crocker was born.

Until this bit of information surfaced, I don't recall experiencing so much disappointment and hurt since the day I learned there was no real Santa Claus.

Betty Crocker had been my image of an ideal housewife. Now all the dreams I had of her since childhood were crushed.

Her picture should have caused suspicion. No woman could *continue* to look that young and neat while cooking, cleaning, caring for children, and washing dirty diapers, thanks to a toddler who thought Ex-lax was chocolate candy and emptied the package.

Did she ever have a child open the oven door to see if the angel food cake was rising?

She did not have the look of a frustrated mother who, after answering the doorbell, returned to the kitchen only to find the dough for the homemade noodles disappearing into her child's stomach.

Until then I had felt Betty Crocker could cope with anything. But it takes a real person to cope with life's situations, not a make-believe one.

Years have passed since my encounter with Betty Crocker, but the memory of that disappointment prompts me to examine closely my spiritual life. I want to *be* what I *seem*.

A Christlike life should be genuine, consistent, holy, unquestionable, sincere, committed, etc. These expressions should be applicable to real Christians, not to make-believe "ideal" ones.

What about my life? Do I exemplify Christ in attitude and spirit? After people get to know me, am I still the Christian they thought me to be?

A composite make-believe may represent a company as an adequate symbol, but only very real, flesh and blood Christians can represent Jesus Christ. What we *say* whispers, but what we *are* shouts. Not "Betty Crocker" Christians, but the real persons we are every day determines whether or not the world sees Him. □



# A Healing Love

by LEANNA HASKINS  
*Olathe, Kans.*

I am being thankful this morning for Overland Park Church of the Nazarene, pastors Dennis and Jamie Johnson, and Joyce Stevenson. I am thinking of the amazing way that God uses people and life situations to do the impossible.

It has been about one year ago since Joyce asked me if I would like to join a local weight-reducing program with her. I agreed, not knowing that the burden of an emotional illness was going to disappear along with a few pounds.

In 1961, after the birth of my second child, I was stricken with a deep darkness and what the doctor termed "reactive depression." It affected me both physically and mentally. I could not sleep at night, had a great weight loss, and would break out with a painful rash. At the depth of my depression, verbal communication became almost impossible. It was to become a burden taking me in many directions looking for relief.

The doctor prescribed psychiatric help. The psychiatrist tried various drugs but none seemed to bring any lasting relief, so he suggested hospitalization. After therapy I grew stronger and returned home to my family, only to find myself unable to cope with the situation. I hardly had the strength to do my work. The problem became a permanent hell in which I lived for many years.

Drugs became about the only existence I knew. As the doctor experimented with a new drug, I reacted and was hospitalized and near death for many days with a type of paralysis. Through those years of illness and discouragement, guilt and loneliness were constant companions. I could not shake them off. Life seemed to lose all meaning and purpose. I came to the place where I felt there were no answers to my problems, and many doubts about God and His love entered my mind and heart.

One day a friend said, "Joyce knows somewhat of the illness, maybe she could help." Her remark seemed like a joke after all the medical attention I'd received, but somehow that thought stayed in my mind. God was going to work through her to plant

## Deliverance

"... I will deliver thee, and thou shalt glorify me."  
*(Psalm 50: 15)*

positive thoughts in my mind and heart. It began a progressive healing.

Later, Jamie had a backyard Bible school at our home during the summer, and the songs and stories sounded new and fresh, touching my heart in a new way. Jesus came into my life in a way I had never

experienced before. It seemed I could just feel myself being put back together. I could sense God's presence in such a real and beautiful way! As I became stronger, many people who had known me could actually see the difference. God helped me to love myself again, took the self-imposed burden of guilt off my back, and assured me of His love which is worth everything to me. He has given me a peace in my heart which passes understanding. My doctor is amazed at my progress.

I'm still trusting God for help in many areas of my life. I realize my weaknesses—I'm no super-saint and have plenty of memories to keep me humble till the day I die, but I do thank God for an answer for my life. Thank You, Lord! Thank you, Pastor and Jamie. Thank you, Joyce. □

## Book Briefs



Reviewed by  
**BARBARA WALL CHANEY**  
*Richmond, Va.*

### SOMEWHERE IN THE SHADOWS

My heart was stirred and my reasoning powers challenged as I read this account of the lives of two young couples after their seminary days. The battle between the "seen" and the "unseen" in their personal lives, the frustration of parenting an invalid child, the beautiful response to the need of aging parents, the battle of what is right versus what is best, all blend to make this a book you will not forget.

Author Clara Verner follows these two young couples from seminary graduation through the next 10 years of their lives. This novel teaches as well as entertains, and the lessons disclosed are well worth the time spent in reading. Your heart will be "tugged at" and your eyes moistened as you read this very interesting and moving novel. □



by **Clara Verner**  
Beacon Hill Press of Kansas City  
to order, see page 25

# the Open Door

ANONYMOUS



**H**OW I DISLIKED Sunday mornings! I realized that public servants rarely get to work the days and hours that most people prefer. As I moved the black-and-white patrol car through one of the residential areas of the city, I could not help yearning to be in church that morning, singing, learning, growing, and praising God with all the other Christians. I often wondered why God had allowed me to be placed on a shift where I was unable to attend Sunday morning services. As a child of God for a little more than a year, it seemed that my spiritual growth would surely have been enhanced and hurried along if I had been able to attend and participate in every service which was available throughout the week.

I guided the police car into the empty parking lot at the rear of a medical complex and stopped. It was time to take a break from the monotonous driving for a few minutes. As soon as I shut off the engine I saw a pickup truck enter the parking lot from the opposite end and drive slowly towards me. A young man appeared to be the only occupant of the vehicle. It was obvious that he wished to speak to me as the pickup rolled to a stop beside my patrol car and he opened his window.

"I wonder what he wants?" I thought. I was just not in the mood to talk with anyone this morning.

The young man, probably 30 years old, greeted me with, "Good morning. How are you this morning?"

"Fine," I answered. "What can I do for you?"

"Oh, I would just like to talk with someone for a few minutes," he replied. "Have you got the time?"

"Sure," I replied somewhat skeptically. "What is it you would like to talk about?"

As he began to speak I wondered what he really wanted. Most lonely people do not look for a cop for some friendly conversation.

As he continued it soon became obvious that he was indeed lonely, and deeply troubled as well. He related how he had left his wife and family to go north to work on the Alaska Pipeline project. After working

for some time, receiving wages he considered well worth the time he had to spend away from his family, his particular job had come to an end. When he returned home to seek a new job he found his family in a shambles. His wife was filing for divorce and preparing to marry another man. The stranger told me that he had been deeply troubled and depressed the past few weeks because of all that had occurred.

"What does a person do at a time like this?" he asked. "What's the answer?"

"I don't know," I replied, shaking my head slowly. I don't know! What had I just said? Here I was, a man who had stood at the front of my church testifying of God's love and work in my life, and I was saying, "I don't know."

I had always wanted to be an effective witness for Christ, since I had turned my life over to Him, but I always seemed to lack the courage to talk about Christ with someone other than fellow Christians. Here this young man had thrown open the door for me to step through and begin telling him what God could do in his life and I was refusing to take that step.

He continued to describe his problems as I sat quietly and listened. He told how he had begun to attend the meetings of a religious sect which met once a week on Sunday mornings. These people were unable to give him the comfort he yearned for or the answers he was seeking.

I tried several times to get my courage up to the point where I could begin offering the man some of the answers I had discovered in my own life through God and His Word. Each time fear triumphed and I remained quiet, saying nothing.

Suddenly the police radio came to life. The dispatcher requested me to go to a telephone and call the station. I told the man I had to leave but if he would wait, I would return in a few minutes. He asked if he was being a bother and I assured him he was not. I prayed that when I returned I would be courageous enough to witness to him.

I left, made the call, and returned several minutes later to find the pickup gone. I checked around the parking lot and buildings without locating him, feeling somewhat relieved that I would not be called upon to struggle and muster the courage to testify to the man now. My conscience began to bother me, though. Why was I such a coward? Well, I would just have to pray about the problem and leave it to the Lord.

I soon forgot about the man—forgot about him for three days, that is. He was rudely brought to my attention the following Wednesday, and it will be a long time before I am able to forget that man completely.

During our conversation with the man he had given me his name. As I read the local newspaper Wednesday morning, I spotted that name. The man had been found several miles outside the city, in his pickup truck, shot to death! The paper said it was suicide. It added that the incident had apparently occurred sometime on Sunday!

A feeling of terrible dismay swept over me. Oh, how I had failed as a Christian! How I had failed that

# WHAT DID YOU HEAR LAST SUNDAY?

by WILLIAM YOUNGMAN  
Mount Vernon, Ohio

Take this quick quiz on the last sermon you heard.

1. State the message of the sermon in a single sentence.
2. Did you hear an outline or a development of a central thought?
3. What was the scriptural basis for the sermon?
4. Did the preacher interpret that scripture correctly?
5. Was there a contemporary relevance to the message?
6. In what specific way did that sermon help you in your Christian life?
7. What response did the preacher want you to make?
8. Have you made that response?

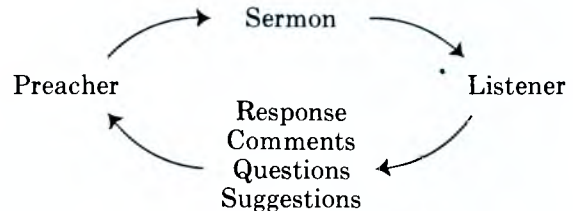
While most of us have probably listened to hundreds of sermons, few of them lingered in our memory beyond Monday morning. Whether the problem comes from the pulpit, the pew, or both, our concern here is with developing listening skills. And yet I have a suspicion that as parishioners sharpen their ability to listen to sermons, this will encourage preachers to sharpen their skills in sermon development and delivery. How, then, can we become better sermon listeners?

First, look for specifics. If you listen for everything in general and nothing in particular, that is probably what you will hear; nothing in particular. Instead, why not look for the one central theme of the sermon? List what the preacher is saying about that central thought. Ask yourself, "How is this to be applied to my life this week?" Having key questions in mind that can be used for any sermon will greatly aid your listening and retention of every sermon.

While listening you should also be interpreting. God has given us ears and brains for two different

purposes, and both must be functioning before we can really hear. Therefore, try to interpret the preacher's scripture in its context. Is he saying what the author intended to say? Are his applications in harmony with the general teaching of Scripture? Is he in touch with the daily problems of the Christian life, and is he helping you with them? Remember, the Bible was not given just to preachers alone.

A final suggestion: If listening is to reap its maximum benefits, it must become a part of a communication process. Listening should not be a one-way, dead-end street. The pulpit and the pew should be two points in a loop which constantly interact with each other. Not only does the pew need the pulpit, the pulpit also needs the pew. It can be visualized like this:



As you receive the sermon, looking for specifics and interpreting what you hear, you also are preparing yourself to respond both by personal application and by feedback to the preacher, which in turn enlightens and informs him for further preaching. In this process, each really begins to hear the other.

Intelligent, responsible listening has exciting possibilities for parishioners and preachers alike. It will enable you to become a very important partner in your pastor's preaching. (For an interesting and helpful discussion of this subject, see Reuel Howe's *Partners in Preaching: Clergy and Laity in Dialogue*, The Seabury Press, 1967.) □

troubled man! Here I may have been the last human being to speak with him. The door had been opened for me to help turn that man's life completely around and I had failed miserably! I could have told him about Jesus and how He saves from sin and heals the broken spirit. I could have told him what Jesus had done for me, but I had failed to do so.

I began to wonder if I would ever be rid of the load of guilt and shame which settled upon me that day. I thank God that, through Christ, we have forgiveness for our failures. God did not use this incident to heap a load of guilt on my shoulders to be carried throughout the remainder of my life. Rather, He used it to make very clear to me the responsibility that I have to Him and to those around me in the world who do not yet know Jesus as their Savior.

If I had known, that Sunday morning, what was about to take place in that man's life, I feel certain

that I would have made every effort to tell him about Christ and to convince him that there is an answer for life's seemingly insurmountable problems. This is a position any one of us can find ourselves in at any time. That man could be your neighbor, one of your co-workers, even a relative. Or, as was this case, a complete stranger. The next time you feel that God is opening the door for you to witness to someone, remember the definite responsibility that is yours and the possible consequences for that person should you fail to respond. God does not open the door for our witness and then stand back and expect us to go it alone from there. He will go with us, and will have gone before us to prepare our way. Friend, the rewards you will reap by minding God are immeasurable! The final results await you in heaven, but rich blessings will be yours until then, as you obey the Savior. □

# the editor's STANDPOINT

## CHRISTIANITY IS CHRIST— THE EASTER MESSAGE

Christianity stands or falls with the resurrection of Jesus Christ. To call oneself a Christian and deny the Resurrection is to bludgeon language until it is senseless.

Christianity is not essentially a code of ethics, a method of worship, or a system of doctrine. Essentially, it is fellowship with Christ himself. Its teaching, worship, and morals are not means to that fellowship, but result from the fellowship. In John's words, "Truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:3).

We cannot fellowship with a dead Jesus. In the grave He is lost to us as Savior and Lord. That is why, in the first Christian sermon ever preached, Peter said, "This Jesus God raised up, and of that we are all witnesses . . . God has made him both Lord and Christ, this Jesus whom you crucified" (Acts 2:32, 36, RSV). And that is why Paul wrote, "If Christ has not been raised, your faith is futile and you are

still in your sins" (1 Corinthians 15:17, RSV). If Jesus was not raised from the dead, He is at most an inspiring memory. A memory may yield a religion of sentiment, but it cannot produce an experience of redemption.

*Revelation* records a beautiful vision of Jesus walking in the midst of the churches. He does this only because He can say, "I am . . . the living one; I died, and behold I am alive for evermore" (1:17-18, RSV). What we celebrate on Easter Sunday, and every Lord's Day, in our worship services is a Presence, not a memory. He is there, as truly and personally there as those who sing His praises and proclaim His word.

And because He lives, between those services He is present with us in our homes, on our jobs, and wherever we go. "Lo, I am with you always" (literally, "all the days"; Matthew 28:20).

Christianity is Christ, fellowship with the living Savior. Hallelujah! □

## SEEN A FANATIC?

How long has it been since you saw a wild-eyed, hoarse-voiced, stomping, perspiring fanatic in a church service?

We used to have a few around. A few were enough, sometimes a few were too many.

But the atmosphere of joyous singing, spontaneous testimonies, and fervent preaching which allowed an occasional fanatic to surface is sadly missing from increasing numbers of churches in the holiness movement. I'm not pleading for anyone to go berserk emotionally, but too many churches nowadays are chilly and dead.

Charles Spurgeon once said, "Even fanaticism is to be preferred to indifference. I had sooner risk the dangers of a tornado of religious excitement than see the air grow stagnant with a dead formality." Amen! Cooling down a fanatic is easier than warming up a corpse.

Some fear that praising God will scare away people, but the Early Church in Jerusalem is described as

"praising God, and having favour with all the people" (Acts 2:47). Those who want religion icy or stuffy can find plenty of churches to accommodate their timid tastes. Our growth resulted from those who were looking for warmth, freedom, and gladness.

Spirit-filled churches are marked by exuberance and passion, not by calculated restraint. They overflow with joy, even in the midst of tribulation. Their preachers love Jesus more than life and fear sin more than a split infinitive. Their laymen laugh and cry, pray and praise, witness and give in an atmosphere of melting, uniting love.

You shouldn't have to go to a ball game or a political rally to find a crowd of people excited about something or someone. Worship is celebration. It should cause minds and hearts to kindle and glow. "The dead praise not the Lord" (Psalm 115:17)—that's true spiritually as well as physically.

Hurrah for Jesus! □

If Jesus was not raised from the dead, He is at most an inspiring memory. A memory may yield a religion of sentiment, but it cannot produce an experience of redemption.

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## TOTAL ECLIPSE

Among the thousands who flocked to the northwestern section of the U.S. to witness a total eclipse of the sun on February 26 were hundreds of Druids, cultists who have revived the ancient paganism practiced at Stonehenge centuries ago.

By their sacrifices, chants, and magic they claimed to have dispelled the clouds that threatened to obscure a view of the eclipse. (Other parts of the northwest, without Druids, had clearer skies, better visibility, and afforded more dramatic photography.)

One reporter's story said, "All hoped the Druid chants would clear the clouds. Suddenly there was a cheer and the sun emerged . . . just as the eclipse began." That Druids would take credit for clearing the skies is not surprising. They worship "the spirits of the sun, moon, and earth." That a reporter would imply the claim was vindicated, or imply that thousands pinned their hopes for a sight of the sun on Druid chants, is an insult to the intelligence of readers.

The sun's eclipse was nothing for darkness compared to the eclipse of spiritual light in the minds of cultists proliferating in the U.S. today. Return to gross superstition in an age of science testifies, of course, to a spiritual vacuum in human life which science cannot fill. It also testifies to a defiant rejection of God's Word and Christ's sacrifice on the part of many unwilling to believe the gospel.

Most of the cults which have arisen and flourished in the Americas were founded by persons acquainted with the truth of Christianity but unwilling to repent of their sins and believe on Christ. An explanation for their eclipse is given in 2 Thessalonians 2:9-12. Their delusion is a judgment upon them for preferring darkness to light.

Two eclipses were evident on February 26. "If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23). □

## OUR MONEY AND HELL

A Kansas newspaper carried an article about a man who was evacuated from Iran in the chaotic, danger-filled days following the overthrow of the Shah. Asked if he was afraid to return to Iran, he replied, "I'd go to hell itself if they paid enough money."

When money becomes one's god and determines his decisions, hell is exactly where he will go. Jesus said, "You cannot serve God and mammon" (Matthew 6:24, RSV), a hard-hitting statement our materialistic society needs to hear. Serving God will take you to heaven. Serving mammon will take you to hell. The truth is just that simple and unsparring.

"Anything or anywhere if the price is right" is a philosophy that motivates the criminal mind. It also lies at the root of every crooked deal that corrupts business and politics. And mammon worship underpins every money-raising scheme within churches which requires the debasing or perversion of gospel truth.

Mammon worship leads to neglect of the poor, the sick, and the lost of earth. It spawns a grasping materialism that sacrifices principle to expediency. It is a flagrant manifestation of the philosophy that the end justifies any means.

Sooner or later the issue boils down to this: We sacrifice our money to God or we sacrifice our souls to money. By money, of course, I mean more than specie or currency. I mean the material things of life. For those who have heard the gospel, the issue of God or mammon is crucial. One or the other will be served.

For this reason, Jesus talked about stewardship of material things more than any other subject. He knew the tendency of the human heart to seek identity and security in things. To call us from this prevailing idolatry He established the one saving priority: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

I don't want to go to hell for any amount of money! □

**A** FOUR-YEAR-OLD boy found a turtle in the back yard. An older brother picked up the turtle and dropped it into the children's wading pool. As the four-year-old watched the turtle sink to the bottom of the pool, its head and feet withdrawn under the rim of its shell, he shouted excitedly, "The turtle's drowned."

Carnal nature in man often withdraws within the shell of respectability and pretends to be drowned, but in reality it is only submerged, and it comes out when the opportunity arises. "But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves?" (James 4:1, Phillips).

What is carnality? Someone has said, "It is the taproot of all man's sin problem." It is a sure mark of spiritual death.

Since the fall of our first parents, carnality has been native to every child of Adam's race. Everyone is born with this cursed nature. It is rooted so deeply in our nature that its destruction is beyond our power. We cannot get rid of it by works or by education. Only the supernatural power of the Holy Ghost can deliver us.

Carnality is a dangerous and deadly thing. It is bitterly antagonistic and destructive to spirituality. Its traits are germs of moral death, a death that ends in certain and awful eternal punishment: "For to be carnally minded is death" (Romans 8:6). It is a love of and desire for that which offends God. It is a bent away from God and toward sin.

It is within the inner recesses of the human personality that our greatest problem lies. "Out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man" (Matthew 15:19, RSV). When the inner recesses of a man's nature are properly aligned with God, we have the power of real Christian living.

Who can define carnality? How can I tell when the sinful nature resides in my heart? Let us answer that by asking more questions: Just how sweet, kind, patient, gentle and longsuffering are you when the pressure is on? When you are not understood? When you are miserable? When you are misrepresented? When you are not having your own way? And how about this thing of envy, jealousy, spite, and grudge-bearing? And how about bitterness, resentment, and retaliation? And how about the crowning sin of many churches—evil-speaking? Have you "Studied to be quiet" (1 Thessalonians 4:11)? What about the ease with which you pass up private and family devotions? And daily reading of the Word and the prayer meeting? Finally, how about this lack of burning desire to witness for

Christ, when we are told that on the day of Pentecost, "They were all filled with the Holy Ghost, and began to speak . . ." (Acts 2:4)?

Let us all take Paul's advice, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5).

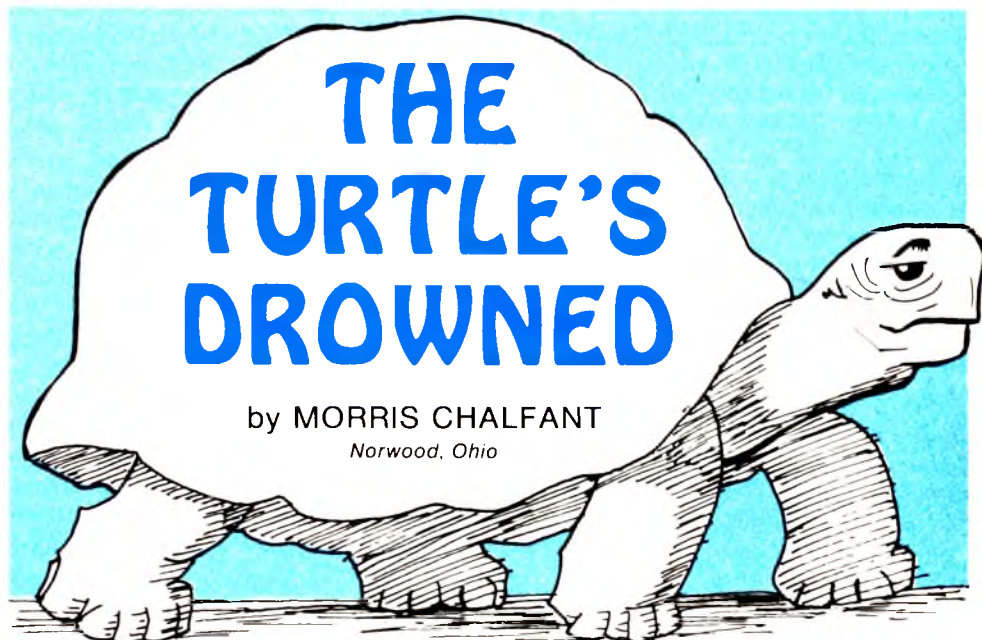
Paul makes it plain, in Romans 8:13, that if we yield to the inclination of "sin in the flesh," we shall die spiritually. But he also makes it clear that through the Spirit we can "mortify," or put to death, or crucify the "body of sin."

No one ever heard of a Roman criminal crucifying himself on a cross. Government soldiers performed this task. So it is with the spiritual enemy of God's kingdom. It is through the agency of the Spirit of God that we may first see our inward corruption, and then, being carried on by that same Spirit, we may have the principle of sin eradicated from our hearts.

It is my understanding that once a Roman criminal was crucified he never gave the government any more trouble! This is a self-evident fact. Had they merely put him in jail, and "suppressed" him, he would still have been a potential troublemaker. That's the difficulty with the "suppression" theory. The unsanctified must deal again and again with carnality. Why not take the Bible route and have the "old man" crucified!

Uncle Bud Robinson said, "When I was a sinner God frowned on me; in my justified life He smiled on me; but in my sanctified life He laughs all over my soul." This is not to say that the sanctified individual has no trials or temptations, but he is triumphant. He enjoys life because he has been able to overcome temptation.

That which makes all the difference in the world is the fact that carnality may be removed and holiness may be received. None need carry the load of carnality when he may enjoy the liberty of the Spirit. "For to be carnally minded," said St. Paul, "is death; but to be spiritually minded is life and peace" (Romans 8:6). □



# IN THE NEWS

## PEOPLE AND PLACES

### DEAN RETURNS HOME

Dr. Willard Taylor, dean of Nazarene Theological Seminary, has returned to his home in Kansas City following his heart ailment in Athens, Greece. He has made excellent progress physically, and local physicians, after a thorough examination, have assured him of the possibility of good health for many years.

He and Mrs. Taylor express their heartfelt thanks for the scores of letters, cards, telephone calls, and material gifts they received while in Greece. They have been overwhelmed by this expression of love and care. □

January 28, the Sunday morning service of the Easton, Pa., First Church was in honor of **James Shuttleworth**, who celebrated his 100th birthday on January 26. An amplifier was hooked up to the telephone so Brother Shuttleworth could bring greetings to our congregation from his home. He then was able to listen to the congregation singing some of his favorite hymns. Richard Schubert sang "The Longer I Serve Him."

Because of failing eyesight, Brother Jim has not been able to attend the services, but it is a blessing to go and visit with him. He was showered with cards and flowers from many friends and relatives. He also received special congratulations from President and Mrs. Carter, the governor of Pennsylvania, and the mayor of Easton. □

On February 4, the Modoc, Ind., church honored **Mrs. Flava Edwards** for her 60th year of membership in the local congregation. During this time she has served as church secretary, NWMS officer, and as children's Sunday school teacher for more than 50 years. Letters of congratulation were pre-



sented to her from seven former pastors of the congregation. Rev. Bill Evans is the present pastor. □

**Mrs. Harrison Wells**, a member of the Caro, Mich., Ellington Church since its organization, has given more than 60 years of service to the church. She was the first pianist and remains in that position. Pastor Alvin D. Richards reports she has filled nearly every office in the church through the years. □



### PASTOR'S WIFE KILLED IN PLANE CRASH

Mrs. Estela Kennedy, wife of the pastor of Santa Maria, Calif., First Church, died in the crash of a commuter plane Saturday night, March 10. The pilot and copilot of the small plane on Swift Airlines, which crashed off Marina Del Rey, also drowned. Four others escaped.



Mrs. Kennedy worked at International Headquarters in Kansas City

during the time her husband, Rev. David Kennedy, was a student at Nazarene Theological Seminary in the early 60s. She also sang in the radio choir.

Memorial services were held in Santa Maria Wednesday, March 14. A crowd of 1,000 attended the service at which Dr. Paul Benefiel, district superintendent of the Los Angeles district, officiated. □

—NCN

### JEANNE ORJALA TO TEACH IN ENBC

Miss Jeanne Orjala has been appointed recently to teach in the European Nazarene Bible College in northern Switzerland.



Miss Orjala is a graduate of Mid-America Nazarene College, Olathe, Kans. She has received the Master of Divinity and Master of Arts in Missions degrees from Nazarene Theological Seminary.

Jeanne Orjala was born of missionary parents in Haiti. She has traveled extensively in Europe, the Caribbean, Asia, and the Middle East. She is an author of youth programs on missions, and articles appearing in various church periodicals.

Miss Orjala served as student body president at Nazarene Theological Seminary (1976-77). Also, during 1973-74 she served as president of the Missions Organization at Mid-America Nazarene College. □

—NCN



Pictured (l. to r.), President L. Guy Nees receives an \$800 grant from the Sears-Roebuck Foundation given to Mount Vernon Nazarene College by local representative, George Eckleman, manager of the local Sears store. MVNC is among the almost 1,000 private accredited two- and four-year institutions across the country sharing in \$1.5 million in Sears Foundation funds for the 1978-79 academic year. Funds may be used unrestrictedly as the colleges and universities deem necessary.

## NAZARENE EDUCATORS MEET

The Eighth Annual Meeting of the Nazarene Association of Colleges for Teacher Education (NACTE) was held on February 26-27 in the Conrad Hilton Hotel in Chicago just prior to the annual meeting of the American Association of Colleges for Teacher Education (AACTE). Sessions of the conference were led by Dr. Elbert Overholt, president of the association, who is director of Teacher Education at Bethany Nazarene College. The opening session included a dinner attended by some 40 people. All eight of the Nazarene colleges in the United States were represented. The speaker was Dr. Richard Wisniewski, dean of the College of Education at the University of Oklahoma, who spoke on "The Future of Teacher Education."

Speakers in succeeding sessions were Dr. Clifford Anderson, director of teacher education at Mount Vernon Nazarene College; Dr. Lilburn Wesche, director of teacher education at Northwest Nazarene College; and Dr. Phil Fitch of the Department of Education at Point Loma College. Dr. Mark R. Moore, newly appointed executive director of the Department of Education and the Ministry for the Church of the Nazarene, also spoke briefly to the group. In the first session of the second day, Dr. Moore received, on behalf of Dr. Edward S. Mann, the retiring executive director, a plaque indicating appreciation for the help Dr. Mann had given the association during his tenure.

Dr. Anderson described "Teacher Education at Mount Vernon Nazarene College." Attendees at the conference were impressed with the teacher education program which had been developed by Dr. Anderson and his staff over a period of four years. Dr. Anderson stated that 96 percent of graduates in elementary education received placement.

In speaking of "Multicultural Education" Dr. Wesche indicated a concern that Nazarenes become more understanding and appreciative of other cultures. Northwest Nazarene College requires a multicultural background course for each of its teacher education students and has a program for preparation of bilingual teachers with Spanish as the second language.

Dr. Fitch, who had returned to Point Loma after a year with the California State Department of Public Instruction, spoke on "Teacher Preparation and Licensing in California." Since California is currently giving emphasis to the use of performance objectives in education, Dr. Fitch's

address provided a basis for discussion of that approach.

Most addresses were followed by opportunities for questions and discussions which in turn provided for mutual help and sharing. Informal, spontaneous, and changing buzz groups between and after sessions provided for more of the same, along with good fellowship and visiting. Among items discussed were the possibilities of exchange programs during the January interim and cooperative arrangements for summer programs abroad.

The officers of NACTE are:

Dr. Elbert Overholt of Bethany Nazarene College, president

Prof. Gary Streit of Olivet Nazarene College, secretary and treasurer

Dr. Bob Norton of Eastern Nazarene College, president-elect

Dr. Mark Moore, executive director of the Department of Education and the Ministry, Church of the Nazarene

The Nazarene Association of Colleges for Teacher Education has been useful in the sharing of information, and promises future improvement and



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**Ray Bowman**  
Project Editor

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coordination of teacher education activities in Nazarene higher education. □

—Vernon T. Groves, reporter

## “FAMILY” BROADCAST SCHEDULED

The 20/20 VISION pilot broadcast, “Family: Handle with Care,” featuring Dr. James Dobson, will be seen in at least five cities during April. Paul Skiles, executive director of the Department of Communications, announced.

The program is to be aired in the following areas:

Amarillo, Tex., KFDA, Channel 10, April 2, 6:30-7:00 p.m.

Little Rock, Ark., KARK, Channel 4, April 7, 6:30-7:00 p.m.

Portland, Me., WMTW, Channel 8, April 10, 6:30-7:00 p.m.

Charleston, W.Va., WCHS, Channel 8, April 17, 7:00-7:30 p.m.

Sacramento, Calif., KXTV, Channel 10, April 25, 8:30-9:00 p.m.

Mr. Skiles said arrangements are being completed in four other cities for airing the program this spring.

They are:

Ames-Des Moines, Ia

WOI, Channel 5

Nashville, Tenn.

WTVF, Channel 5

Springfield, Ill.

WAND, Channel 17

Wichita State Network, KARD

The pilot project is based on the cooperative support of churches in the market areas of the broadcast. Churches are asked to assist in the purchase of air time, to provide advance publicity, and administer follow-up.

Response to the first pilot broadcast in Huntsville, Ala., was encouraging, with nearly 1,500 responses.

Mr. Skiles says it is the plan of the 20/20 VISION to air the program on 71 stations in the fall and winter if local churches support the project in a similar manner. □

—NCN

## SEMINARY AND BIBLE COLLEGE HONOR SENIORS

Nazarene Theological Seminary and Nazarene Bible College recently held their sixth annual banquets in honor of their respective senior classes. Representatives from the faculty also attended each banquet.

The Annual Senior Banquet for graduating seniors of NTS was held at the Hilton Plaza Inn in Kansas City. Special music and entertainment was provided by members of the senior class. William Linville, senior class president, was master of ceremonies.




Dr. Wessels speaks to the NBC seniors.

The banquet for graduating seniors of NBC was held at the Broadmoor Hotel in Colorado Springs. Members of the senior class provided the entertainment.

Both banquets were sponsored by the Department of Pensions and Benevolence. Dr. Dean Wessels, executive director of the department, takes this opportunity each year to inform graduating seniors and their spouses about the important services provided by the department to the ministers of the church. □



NTS seniors enjoyed good food and fellowship.



# Book Briefs

## ORDER COUPON

See page 17 for description.

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Regular Sunday morning services began January 28, 1979, for the new Nazarene work in East Anglia, British Isles. Rev. Colin Wood is the pastor of the group, which is meeting in a local school building. The majority of the group are American Nazarenes from two bases, Mildenhall and Lakenheath. Assisting the Colin Wood family in opening the new work are Trevor and Joy Overton. Captain James Hoover, United States Air Force, extreme left in photo, has also been instrumental as a lay leader in the establishment of this new congregation.



Ninety Nazarene Bible College students recently took "Nazarenes In Action" personal evangelism and discipling training. Rev. Jim Bond, professor of Evangelism at NBC in Colorado Springs, is showing the results of the clinic to Rev. Dwight Neuenschwander and Dr. Don Gibson of the Department of Evangelism, and two student trainees. Included in the class were students from Haiti, Colombia, and Jamaica. Out of 82 persons who heard the gospel, 30 made a commitment to Christ, while 12 others gave assurance of prior faith.



Pictured (l. to r.) President L. Guy Nees chats with George Hodges, businessman from Charleston, W.Va., at break time.

### MVNC BOARD MEETS

March 1-2, the Mount Vernon Nazarene College Board of Trustees met for their second annual board meeting. During the board meeting, plans were finalized and approved to begin remodeling the campus center. Immediate plans include the remodeling of the kitchen facilities. This is to be completed in time for the 1979 fall term. Phases II and III will include extensive remodeling of present facilities and the remodeling of the library, housed on the second floor of

the campus center.

Approval was given to a sabbatical leave program established for faculty members. Dr. Cecil Inman of the English Department will be the first member of the faculty to receive this honor. He will teach during the first tri-mod of the fall of 1979, and then be on leave through the spring and summer months.

Dr. S. P. Parry, vice-president for finance and management, announced that next year's budget would be in excess of \$5 million. □



Is everything you pay your pastor a part of his salary? Probably not. Many items considered by some churches to be a part of the pastor's salary (or at least fringe benefits) are actually business expenses. At least, that's the way the IRS looks at it.

What is considered a "business expense"? The expense of operating a car for church business, ministerial books and periodicals, convention expense, continuing education expenses, and hospitality expense are just examples. In a recent year, the average minister paid \$1,134 out of his own pocket for church-related expenses, according to a study by a national church organization.

How about putting the pastor's business expenses somewhere in the church budget other than with his salary? That may help us realize that reimbursement for church-related expenses is not income to the pastor, but it is an expense of the local church just like the church utility bill.

NOTE: A ruling that church-related business should be reported as such. This column is provided by your Department of Finance and Administration. All help sheets, reports, forms, etc., may be obtained from your pastor.

## GENERAL ASSEMBLY COMMITTEES ANNOUNCED

Dr. B. Edgar Johnson, general secretary, announced that the Board of General Superintendents has appointed the following 1980 General Assembly committees:

### COMMUNION:

L. Guy Nees, chairman  
Forrest Whitlatch  
Art Mottram  
Dennis Johnson  
Marselle Knight

### MEMOIRS:

Millard Reed, chairman  
B. Edgar Johnson  
Howard Hamlin  
Carolyn Lunn  
Howard Borgeson

### MANUAL EDITING:

Arnold Airhart, chairman  
William McCumber  
Willard Taylor  
B. Edgar Johnson  
Oval Stone

### PROGRAM:

Paul Cunningham, chairman/program coordinator  
Paul Orjala, secretary  
B. Edgar Johnson  
Jim Bohi  
Charles H. Strickland

### PUBLICITY:

William M. Greathouse  
B. Edgar Johnson  
Paul Skiles  
M. A. (Bud) Lunn  
William McCumber  
T. E. Martin, Sr.  
James Hester

### REFERENCE:

B. Edgar Johnson  
Richard Spindle  
Dean Wessels  
Bill Coulter  
Richard Young

These committees are expected to meet this summer. □

—NCN

## 111th CHRISTIAN HOLINESS ASSOCIATION CONVENES

The 111th Annual Christian Holiness Association Convention will be held April 17-19, 1979, on the campus of Olivet Nazarene College, Kankakee, Ill.

The theme for this year's convention will be "Holy Living—A Universal Language." The program committee, under the leadership of Col. Orval Taylor, planned the event.

Presenting major addresses will be: Dr. Samuel Kamaleson, Dr. W. E. McCumber, General Clarence Wiseman, and Dr. Wayne McCown. The Presidential Luncheon speaker will be CHA President Dr. Dennis Kinlaw.

The Fellowship Breakfast speaker will be Mrs. Mildred Rice.

Several seminars have also been planned. Included among them will be: "Growing in Holy Living," featuring Dr. Chester Galloway. Dr. Leslie Parrott will conduct a seminar entitled "Renewing the Spirit of Revival." One entitled "Holy Living—Making Disciples" will be presented by Dr. Don Wellman. Another seminar will feature Dr. David Frenchak as the speaker. The theme will be "Church Growth in the Urban Context."


The CHA Woman's Commission will sponsor a seminar centered around the theme "Holy Living in Changing Life-styles." The speaker will be Mrs. JoAnne Lyon. A doctrinal

seminar will be presented by Professor Larry Mullen entitled "Holy Living—The Adequate Ethic."

The convention soloist will be Mr. Pat Duncan. Special music will be provided by Olivet Nazarene College. A musical drama entitled "Spirit" will be presented by The Salvation Army in the concluding rally.

The convention chairman is President Dennis Kinlaw. The convention manager, Dr. Thomas H. Hermiz, is the CHA executive director. The chairman of the Kankakee Host Committee is Dr. Forrest Nash.

The Christian Holiness Association represents organizations with memberships which total more than three million persons in North America, and five million worldwide. Major religious



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bodies in the United States that identify with the Wesleyan-Arminian theological position hold membership in the Christian Holiness Association.

The Church of the Nazarene is eligible to have 50 official representatives. Volunteer ministers and laymen may be delegates and attend without expense to the General Board. Dr. B. Edgar Johnson, general secretary, announced that interested people may submit their names and addresses to him, and from the names submitted the delegate committee will select and notify our delegation. □

—NCN



It has been said that God doesn't bless a self-centered church. The new church in Cali, Colombia, used this philosophy and raised \$135 in the recent Thanksgiving offering. This group of people began regular Sunday services in August, 1978, in the home of the missionaries and moved to their storefront location in October. After hearing of the Thanksgiving and Easter offerings for missions, Pastor Pierino Fiesco set a goal for his church to raise 5,000 pesos (\$135 dollars). This goal was realized on December 6, 1978. Pictured is Pastor Fiesco giving a check for this amount to Alice Palmer, district treasurer.

## NEWS OF EVANGELISM

**York, S.C.:** The church had a revival with *Evangelists John and Patsy Porter*. The church has been revived, the people are encouraged, and new people were saved. The members reported that this was the best revival the church has had. □

—E. Mitchell Quick, pastor

**Archer, Fla.:** The church had a revival with *Evangelist Daniel Stafford*. The church has been inspired by his sound holiness preaching. On the last Sunday night God came in an unusual way and the altar was lined. □

—Cecil Beeman, pastor

**Melbourne, Fla.:** First Church had a revival with *Evangelist S. Oren Woodward and Family*. This effort was presented as a Family Life Crusade. It began with a Communion service which set the tone for the entire meeting. Every service witnessed persons at the altar seeking the Lord. □

—Don J. Zimmerlee, pastor

**Modesto, Calif.:** First Church had a revival with *Evangelist C. William Fisher*. It was a revival in the truest sense. Sinners were saved, believers sanctified, and backsliders reclaimed. Homes were unified and new people introduced to the church and its ministry. □

—Howard Little, pastor

**Iowa Falls, Ia.:** The church had a revival with *Evangelist Robert Swanson*, with record attendance on Wednesday and Friday nights. On Sunday, every church in town closed but ours, and we saw seekers at the altar. We had adults, youth, and children praying at the altar during youth revival. □

—Glenn D. Brennan, pastor

**Baton Rouge, La.:** Trinity Church recently closed a revival meeting with *Rev. Terry Edwards and Song Evangelists Paul and Bobbie Glendenning*. Many for whom we had been praying came forward to reconsecrate their lives. Several accepted Christ as Savior for the first time; still others were sanctified. On Sunday afternoon, a baptismal service was conducted with 11 candidates. The closing service was the capstone of the revival meeting with Rev. Edwards leading the congregation in a bread-breaking service. □

—Raymond E. Teston, pastor

**White Springs, Fla.:** Suwanee Church experienced an excellent revival with *Evangelists Bill and Jeanette Tucker*. Several were reclaimed and the church received a great spiritual reawakening. . . . The Tuckers provided beautiful music, timely preaching and an unusual awareness of the spiritual needs of the church. □

—James A. Mapes, pastor

**Tallahassee, Fla.:** South Heights Church had a revival with *Evangelist S. Oren Woodward*. This was our first scheduled revival as a new home mission church. The Lord blessed with good attendance and the presence of His Spirit. Outreach in the community netted 19 new prospective families. □

—Arthur L. Allen, pastor

**Chattanooga, Tenn.:** East Lake Church had a revival with *Evangelist Don Ballard* who preached Bible messages. The attendance was good, with many being saved, reclaimed, and some sanctified. □

—Anderson Newton, pastor

**Selma, Ala.:** First Church has just completed a revival with *Evangelists Jerry and Mady Cline*. Through faithful preaching of God's word and the prayers of God's word and the prayers of our people, God's presence filled every meeting. There were 22 seekers at the altar as new commitments were made and people sought God's will in their lives. □

—Denver B. Wood, pastor

**Claremont, N.H.:** The church had a revival with *Evangelist John Cayton and Song Evangelist Bob Paradis*. In 37 years of association with the Church of the Nazarene, this was the greatest series of meetings on holiness I have been in, either as pastor or layman. □

—Elwood C. O'Dell, pastor

**Escondido, Calif.:** First Church had a revival with lay evangelists *Bob*

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and Barbara Meyer. The Holy Spirit used them to bring new insights and spiritual truths to the people. Through their unique presentation of biblical material, God spoke to us about our priorities and day-to-day living. □

—Charles Ashley, pastor

**Thaxton, Miss.:** Union Church had a revival with *Evangelist Don Ballard*. It was the best revival in the history of the church. Souls were saved and sanctified. □

—James R. Jackson, pastor

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**BRITISH ISLES SOUTH**—May 26-28. Trinity Methodist Church, Tempest Road, Leeds 11, England. Host Pastor: E. Eades. General Superintendent: Dr. Charles H. Strickland.

**NORTHWEST**—May 2-3. First Church, N. 9004 Country Homes Blvd., Spokane, WA 99208. Host Pastor: James Tapley. General Superintendent: Dr. V. H. Lewis.

**MISSISSIPPI**—May 3-4. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS 39212. Host Pastor: Richard Boone. General Superintendent: Dr. William M. Greathouse.

**WEST TEXAS**—May 3-4. First Church of the Nazarene, 4510 Avenue Q, Lubbock, TX 79412. Host Pastor: Eugene Sanders. General Superintendent: Dr. Orville W. Jenkins.

**NEW YORK**—May 4-5. Lakeland First Church of the Nazarene, 52 Cooper Street, Denville, NJ 07834. Host Pastor: James D. Conner. General Superintendent: Dr. Charles H. Strickland.

**ALABAMA**—May 9-10. Von Braun Civic Center, Huntsville, AL. Host Pastor: J. W. Lancaster. General Superintendent: Dr. William M. Greathouse.

**PHILADELPHIA**—May 9-10. Church of the Nazarene, 864 Dawn Ave., Ephrata, PA 17522. Host Pastor: William D. Mowen. Sr. General Superintendent: Dr. Charles H. Strickland.

**LOS ANGELES**—May 11-12. First Church, 2495 E. Mountain, Pasadena, CA 91104. Host Pastor: Earl G. Lee. General Superintendent: Dr. George Coulter.

**OREGON PACIFIC**—May 11-12. Church of the Nazarene, 1270 N.E. Denser Rd., Bend, OR 97001. Host Pastor: Gordon Miller. General Superintendent: Dr. V. H. Lewis.

### NAZARENE CAMP MEETINGS

June 6-10—**ALASKA**. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Robert W. Sheppard, district superintendent.

### MOVING MINISTERS

**WILSON D. BAKER** from Lima (Ohio) First to Hampton, Va.

**WILLIAM BALLEW** from Annapolis, Md., to Salisbury, Md.

**JIM BEAVERS** to Cincinnati (Ohio) Saylor Park. **W. SHERMAN BEVILLE** from Sullivan, Ind., to Cloverdale, Ind.

**HAROLD M. BUGHMAN** from Marianna, Fla., to evangelism, Lima, Ohio.

**ROBERT CLACK** from district superintendent, Wisconsin District, to Dayton (Ohio) Parkview.

**TOM DAVIS** from Cincinnati (Ohio) Saylor Park to Ripley, Ohio.

**WESLEY B. FREDERICK** from Columbus (Ohio) West Broad to Wierton (W. Va.) First.

**W. E. HEIZER** from El Monte, Calif., to Phoenix (Ariz.) Sunnyslope.

**L. WESLEY JOHNSON** from Festus, Mo., to Valley Park, Mo.

**GARY W. LEONARD** from Concord (N.C.) First to Asheboro (N.C.) First.

**DAN McCOLLUM** from Ottawa (Ill.) Southside to Hillsboro, Ohio.

**ERNEST McNAUGHT** from Department of Youth Ministries, Nazarene Headquarters, Kansas City, Mo., to Hillsboro, Ore.

**EDGAR MASENCUP** from Graham, N.C., to Highland Springs, Va.

**WILLIAM L. MEDLEY** from East Liverpool (Ohio) La Croft to Shelby, Ohio.

**DAVID MOORE** from student to Stamps, Ark.

**ROBERT PALMER** from Dayton, Ky., to Aberdeen, Ohio.

**HAROLD A. PARRY** from Malden, Mass., to Glen Burnie (Md.) Marley Park.

**LEWIS R. RUSHTON** from evangelism to associate, Sanford (Fla.) First.

**JOHN SANDERS** from student, Nazarene Bible College, Colorado Springs, Colo., to Little Rock (Ark.) Westwood.

**JOHNNY LEE SELF, SR.**, to Mansfield, Ark.

**LLOYD D. SIMPSON** from Vilonia, Ark., to Mount Carmel, Ill.

**JAMES SLAUGHTER** to Dayton (Ohio) Pleasant Valley.

**JIM ROBERT SLAUGHTER** to Oklahoma City (Okla.) Central.

**JIM PAUL STEWART** from Fort Recovery, Ohio, to Richmond (Va.) First.

**FLOYD SUMAN** from Muncie (Ind.) Wheeling Ave. to Kenosha, Wis.

**CHAPLAIN WESLEY SULLIVAN** from Johnston Atoll to Schofield Barracks, Wahiawa, Hawaii.

**DON TEAGUE** from Perryton (Tex.) First to Abilene (Tex.) Trinity.

**GAVIN E. THOMPSON** from Brisbane (Australia) Inala to Maryborough, Australia.

**WALTER WINGER** from Ulysses, Kans., to Kinsley, Kans.

### MOVING MISSIONARIES

**DAVE COX**, Japan, furlough address: P.O. Box 370, Carnelian Bay, CA 95711.

**JOSEPH PENN.**, R.S.A. South, field address: P.O. Box 7201, East London, Cape Province, 5200 Republic of South Africa.

**WENDELL WOODS**, Japan, furlough address: 12692 Edith Dr., Garden Grove, CA 96241; (714) 530-5829.

### CHANGE OF ADDRESS

**STEPHEN HEAP**, Brazil, field address: Caixa Postal 454, 58.000 Joao Pessoa, Paraiba, Brazil, South America.

### ANNOUNCEMENT

The **Shelby, Ohio**, church will celebrate its 50th anniversary May 6. Rev. Norman Bloom will be the morning worship speaker and Rev. D. E. Clay, North Central Ohio district superintendent, will be the afternoon speaker at 2:30 p.m. Rev. William Medley is the pastor.

### RECOMMENDATIONS

**REV. RILEY BURCHFIELD** and his family are available for weekend meetings. This is a fine family group with excellent musical talent. They have the respect of their pastor and members of the Kankakee, Ill., College Church. Rev. Burchfield is a good preacher. They will be a great blessing to many churches that engage

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their services. You may contact them at 406 S. Blanchette, Bourbonnais, IL 60914 —Forrest W. Nash, Chicago Central district superintendent.

REV. RAYMOND A. BUCKLEY, one of our most successful evangelists is returning to the field of evangelism, after 10 years in the pastoral ministry. He does some attractive vocal and instrumental work and is a strong preacher. He is capable of holding meetings in our strongest churches, as well as in our camp meetings. He will do you good. He may be contacted c/o the Nazarene Publishing House, Box 527, Kansas City, MO 64141 —Kenneth Vogt, Washington Pacific district superintendent.

## VITAL STATISTICS

### DEATHS

GEORGE BARKLEY ADAMS, 98, died Dec. 11 in Bay City, Tex. Funeral services were conducted by Rev. Edward Webster. Mr. Adams was the founder of the Bay City church. He is survived by his son, Lee Roy; and three grandchildren.

LAURA MAE BOSTICK, 89, died Feb. 20 in Wurtland, Ky. Funeral services were conducted by Rev. W. Riley James, her grandson-in-law. Surviving are her husband, Vint; 3 sons, Albert, Lloyd, and Wayne; 5 daughters, Mrs. Marjorie Elkins, Mrs. Louise Elswick, Mrs. Ann Parker, Mrs. Olive Hannah, and Mrs. Pauline Bowman; 17 grandchildren; 32 great-grandchildren; and a sister.

ALICE HAZEL GRIFFIN, 84, died Oct. 12 in Winter Haven, Fla. Funeral services were conducted by Revs. James O. Deal, Dewey Wise, Fred Toms, and District Superintendent J. V. Morsch. Surviving are her husband, Rev. Bert Griffin; 1 daughter, Hildred Phillips; 1 stepdaughter, Helen DeRyk; 1 son, Harold Glenn; 1 stepson, Everett T. Griffin; 12 grandchildren; and 18 great-grandchildren.

MRS. GERTRUDE G. HATCHER, 79, died Sept. 18 in Albuquerque. Funeral services were conducted by Rev. Steven Oliver and her nephews, Rev. Harold Graves, San Antonio district superintendent, and Milton Lillard. She is survived by her husband John L. Hatcher; 3 sons, James, John, and Robert; 2 daughters, Margie Crosby and Elizabeth Hatcher; and 13 grandchildren.

GERALD C. HOFFMAN, 70, died Dec. 16 in Warren, Mich. Funeral services were conducted at the Grace Church of the Nazarene, Detroit, by Rev. Stephen T. Anthony. He is survived by his wife, Cora; two daughters, Marjorie Blake and Joan De Meritt; and five grandchildren.

REV. GERALD E. JENKINS, 50, died Jan. 6 in Dayton, Ohio. He served as a pastor and song evangelist on the Northwestern and Southwestern Ohio districts. Funeral services were conducted by Revs. Dallas Baggett, William Prince, and Udell Moss. Surviving are his wife, Donna, and two sons, Daniel and Randall.

## "Showers of Blessing" PROGRAM SCHEDULE



April 22  
"Who Is Jesus to You?"  
by W. E. McCumber

April 29  
"Jesus Only"  
by W. E. McCumber

# NEWS OF RELIGION

**N.A.E. TAKES A STAND ON CURRENT ISSUES.** The National Association of Evangelicals in its annual convention in Orlando, Fla., March 6-8, took a strong stand on several significant issues.

Resolutions passed expressed alarm that Internal Revenue Service may jeopardize religious freedom by its proposed revenue procedure for tax-exempted private schools, the Charitable Contributions Disclosure Act, and the Lobby Disclosure Act.

In other actions, the convention opposed any interpretation of equal rights which would force women and men into roles which are contrary to those specific and complementary functions based upon sex difference in the biblical order; pled for respect for the human rights of the people of Taiwan; and called upon the United States government to exercise restraint in the production and use of its military capability, and to encourage other nations to do the same.

The main speakers for the conference were Dr. Adrian Rogers, Dr. Warren Webster, Dr. Paul Smith, and Dr. Bruce Dunn.

The National Association of Evangelical's missionary auxiliary, the Evangelical Missionary Fellowship, heard Dr. Paul Freed of Trans World Radio tell of his most recent visit to China. To his surprise, he found that since the recognition of the People's Republic of China by the United States, religious programs are not being jammed. He found little in the way of Christian activity among the people, however. □

**BIBLE IS NOW PUBLISHED IN 1,660 LANGUAGES.** Statistics released in New York by the American Bible Society (ABS) show that at least one book of the Bible had been published in 1,660 languages and dialects by the end of 1978, an increase of 29 languages over the 1977 count.

Other figures reported in the annual ABS Scripture count show that the complete Bible has been published in 268 languages, New Testaments in 453, and portions in 139.

Africa ranks as the region with the largest number of languages in which at least one book of the Bible has been translated (482), followed by Asia with 428 languages and Latin America with 269. □

**FINNS SEIZE BIBLES BOUND FOR RUSSIA.** The new Soviet-Finnish customs agreement, which went into effect January 1, placing the Bible alongside drugs, whiskey, and weapons as prohibited imports, was recently enforced for the first time by the Finns.

At Tornio, which is on the Swedish border, 2,500 Bibles bound for Soviet Russia were seized. They were concealed in three autos in an attempt to smuggle them into Russia. In December, the Arrangements Committee of the European Helsinki Group protested the agreement as a violation of the Helsinki Council of Churches, and the European Council in Strasbourg. □

**O'HAIR'S SUIT THROWN OUT OF COURT.** Atheist Madalyn Murray O'Hair's suit seeking the removal of the phrase "In God We Trust" from U.S. coins and currency was thrown out by a federal court of appeals in New Orleans. The Austin, Tex., based atheist leader, who has waged a long battle in the courts to have the trappings of religion removed from public life, was defeated earlier in her present suit when a Texas federal district court ruled that the challenged motto does not violate the "no establishment of religion" clause of the First Amendment to the U.S. Constitution.

According to a spokesperson at the New Orleans court, Mrs. O'Hair will appeal the lower court rulings to the U.S. Supreme Court. □

MR. DALE WOODARD, 46, died Jan. 31 in Lenox, Ohio. Funeral services were conducted by Rev. Don R. Hoffman. He is survived by his wife, Betty Walker; three sons, Leslie, Mark, and Scott; a daughter, Deborah Jean; one brother; two sisters; and his mother.

#### BIRTHS

to DAVID AND PATTI ALDERSON, Ottawa, Ill., a girl, Erin Rebekah, Mar. 3  
to RANDY AND NANCY (WOLFE) BELCHER, Princeton, W. Va., a boy, Aaron Heath, Sept. 13  
to REV. KEN AND JEANIE (GRAIG) BROWN, Maryville, Mo., a boy, Kenneth Martin II, Feb. 18  
to REV. JERRY AND CAROLYN CORDELL, Redding, Calif., a boy, Mark Jerome, Jan. 8  
to RANDALL AND ROBINETTE (POWELL) CRAKER, Sandpoint, Ida., a girl, Olivia Alice, Dec. 20  
to STEPHEN AND SUSAN (SORNISON) CROSS, Longview, Wash., a boy, Stephen Phillip, Sept. 20  
to REV. JAMES AND CAROL (FLINNER) DOROUGH, Bethany, Okla., a boy, James Durling, Jr., Nov. 4  
to REV. SAM AND PAM (DRESSEN) FARRAONE, Hobbs, N.M., a girl, Tamara Juanice (Tot), Sept. 7

to RICKY AND MARJEAN (HAWKINS) FARMER, Tahlequah, Okla., a boy, Nathan Charles, Dec. 31

to JOHN AND MARVA (SHIPMAN) FOULKS, Kankakee, Ill., a girl, Kelly Jo, Jan. 15

to LARRY AND ESTHER (SHANNON) GIROUARD, Carson City, Nev., a girl, Cassandra Frances (Cassie), Feb. 16

to REV. FREDERICK C. AND JEAN (LINCOLN) GORDON, Seneca Falls, N.Y., a girl, Julie Lincoln, Jan. 22

to HERBERT AND LYDIA HALL, Princeton, W. Va., a boy, Herbert Lee, Jr., Mar. 7

to KIM AND LARAE (RICKARD) HELLIWELL, San Jose, Calif., a boy, Ross Allan, Nov. 22

to JIMMY AND GAIL JENKS, Princeton, W. Va., twin girls, Krissy Renee and Jennifer Lynn, February 21

to JERRY AND BRENDA JOHNSON, Princeton, W. Va., a boy, Christopher Ashley, Nov. 30  
to MARK AND MARCIA (ENOCH) JOHNSON, Houston, Tex., a boy, Aaron Mark, Nov. 2

to GARY AND NANCY (ESARY) KLINGER, Kansas City, Mo., a boy, Ryan Alan, Mar. 6

to DICK AND CINDY (BROOKS) PHELPS, St. Louis, Mo., a boy, Andrew Todd, Mar. 4

to LARRY AND CONNIE (NORRIS) SHEETS, Fort Wayne, Ind., a boy, Timothy Allan, Jan. 23

to REV. RON AND BONNIE (HILL) THORNTON, Colona, Ill., a boy, Joel Edward, Jan. 27

to ANDREW STEVEN AND JO ELLEN (CRULL) VIRELLA, Jackson, S.C., a boy, Andrew Donald, Feb. 16

to JOHNNY AND PAMELA (BROOKS) WALLACE, Charleston, S.C., a boy, Bradley Christian, Jan. 17

#### MARRIAGES

PAM HODGE and DAVID VIARS at Pinellas Park, Fla., Feb. 2

#### ANNIVERSARIES

MR. AND MRS. STANLEY RICE and their son-in-law and daughter, Mr. and Mrs. Kenneth Filppula, were honored at a double reception on December 29, 1978, in Avon Park, Fla., in celebration of their golden and silver wedding anniversaries.

#### DIRECTORIES

##### BOARD OF GENERAL SUPERINTENDENTS

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

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**Where do we draw the line in being in bondage to what people think we should do or not do because it might become a stumbling block to a brother or sister in Christ? (Romans 15:1).**

We should not be in bondage to the opinions of others. On the other hand, if we are not free to love them and to protect their consciences we are in bondage to our own opinions, and that is just as bad. Romans 14:5 tells us to have personal convictions, and 14:21 tells us to respect the weaker brother's conscience. Only love can free us to do both at once!

Perhaps Paul indirectly helps us us to know where to "draw the line" just by writing Romans 14 and 15. For if we help the weaker brother to understand this section of Romans, he will realize that his convictions represent weakness and not spirituality, and come to a position of greater freedom and strength. We are obliged both to protect and enlighten his conscience. □

**Do saints in heaven observe us on earth with complete knowledge and eager interest? The thought comes from Isaiah 53:11; 1 Samuel 28:16-19; Luke 9:31; Revelation 6:11; Luke 15:7-10; and Hebrews 12:1-2.**

How much those in heaven know about events on earth is not disclosed by Scripture.

Isaiah 53:11 was fulfilled by Jesus Christ, and He does have complete knowledge and eager interest in us.

Luke 9:31 doesn't answer your question. Moses and Elijah may have known nothing more about Jesus' coming death than He told them during their conversation.

The martyrs, in Revelation 6:11, are told to rest until the full number of martyrs is completed,

but the extent of their knowledge of continuing events on earth is not revealed.

Hebrews 12:1 refers to the witness borne by Old Testament characters while on earth, not to them as spectators looking on from heaven.

I think we will have to wait until we join the saints in heaven to have the answer to your question. □

**In my adult Sunday school class very few of our class members study the lesson, and they seldom bring quarterlies to class. What seems to be the problem, and how does a teacher try to counteract this apathy?**

Two things are needed: (1) The class needs to discover the importance of Scripture for their lives, and (2) they need to perceive the value of the quarterly for guiding that discovery.

How to achieve this calls for expertise and wisdom greater than mine. In my opinion, teaching Sunday school is the most difficult job in the church, and I deeply admire the men and women who faithfully do it.

You should contact our Division of Christian Life. They can refer you to source materials and resource persons for helping you solve the problem. As for me, I have painful memories of how ineffective I have been as a Sunday school teacher and feel disqualified to answer further. □

**In Bible study at our church the question of Cain's wife came up. If Adam and Eve were the first man and woman, and Cain and Abel were their family, where did Cain's wife come from? Our church will be looking forward to your answer.**

See Genesis 5:4. Adam and Eve had other children. How many we do not know, nor do we know their ages in relation to Cain's. Cain must have married his sister, which would not have been frowned upon at that time in history. □

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# THE CHURCH SCENE



## FIRST DISTRICT ASSEMBLY IN COLOMBIA

The first assembly of the Colombian District met February 27 and 28 in the San Nicholas church in Bogota. Presiding over the assembly and evangelistic services was Dr. William M. Greathouse, general superintendent in jurisdiction.

The interim Mission Director, Rev. Phillip Torgrimson, reported the organization of two churches during the past year, making a total of three organized Nazarene churches in Colombia. Pastoral reports were given by Rev. Pierino Fiesco, national pastor in Cali; Rev. Samuel Ovando, pastor at San Nicholas church in Bogota; and Rev. Phillip Torgrimson, pastor of the church at Ciudad Roma, Bogota.

A total of 27 full members was reported, with 28 probationary members. A total of \$1,919 was raised by the district for all purposes, of which \$171.38 was raised for the General Budget. A highlight of the assembly was the giving of the first two district licenses to Rev. Pierino Fiesco and Rev. Christian Sarmiento.

The evening evangelistic services were times of real spiritual blessing and growth as Dr. Greathouse presented the truths of holiness. Many sought sanctification at the end of each evangelistic service. □

—James W. Palmer, reporter

## LOCAL ARRANGEMENTS COMMITTEE FORMED

The General Arrangements Committee has appointed the Local Arrangements Committee for the General Assembly to be held in Kansas City, June 19-27, 1980.

The personnel of the committee is made up of chairmen of local committees. They are: Richard Manning, chairman, Decorations Committee; Dr. Otto Theel, chairman, First Aid Committee; W. C. Dishon, chairman, Hospitality Committee; Dennis Johnson, chairman, Special Housing Committee; Richard Young, chairman, Meal Functions Committee; Rev. and Mrs. Joseph Biscoe, chairmen, Registration Committee; Neil MacPherson, chairman, Transportation and Parking Committee; and William Coulter, chairman, Ushering Committee.

The first orientation meeting will be held in April. Rev. Jesse L. Buchanan, coordinator of Local Arrangements for the 1980 General Assembly, will meet with them. □

—NCN



## MARRIAGE ENRICHMENT FOR SIX DAKOTA CHURCHES

Jamestown, N.D., First Church sponsored a recent Marriage Enrichment event with lay and clergy participants from Fargo, Minot, Oakes, Carrington, and La Moure churches.

Pastor Dan White of Jamestown said, "The event far exceeded our expectations. One layman said it was 'life-changing.' It was more like a revival for our married couples as we

were challenged to bring our marriages under the Lordship of Jesus Christ."

Along with Pastor Dan White and his wife, Gloria, the following pastors and their wives attended the event: John and Maxine Power of Fargo; Merv and Linda Friberg of Minot; and Ed and Phyllis Campbell of Carrington. District Superintendent Phil Riley attended with his wife, Shirley.

The event was led by J. Paul and Marilyn Turner of the Department of Adult Ministries in Kansas City. □



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## PASTOR SURPRISES AND FORGIVES THIEF

Dr. Paul Cunningham, pastor of the Olathe, Kans., College Church, surprised a man rifling through the church office in search of money, Tuesday evening, March 6.

A revival campaign in which Cunningham is supplying for Dr. Curtis Smith, president of Mid-America Nazarene College, who is ill, was in progress.

The man told Pastor Cunningham that he was looking for help. Cun-

ningham, who is also a police chaplain, listened to the man's story and forgave him. He gave him some money to feed his family who were waiting in a car in the parking lot. He also gave him the name of an agency to help him find a job. □

—NCN

# GOD AND AUNT GERTRUDE

by MARY JANE TRENT  
*Craigville, Ind.*



**I**N APRIL, 1974, our family took a spring vacation to visit relatives in Kentucky. On the way we stopped at my sister's at Miamisburg, Ohio. While there, I got the address and phone number of an uncle, not knowing that I would need it in a couple of weeks, but God knew! While in Kentucky I went to see my Aunt Gertrude, who was in the intensive care unit of a Lexington hospital. She was suffering very much. As far as I knew at that time, she was saved and ready to meet God.

In a few days we came back to Indiana. The children returned to school and Fred to work. I was disturbed by a feeling that I should go back to see Aunt Gertrude.

I didn't really want to go. I was still tired from the trip, I didn't have my work caught up, and I just knew that Fred would say, "Absolutely not!" The devil supplied me with "good" excuses.

But the burden grew so heavy, that I whispered a prayer and then told Fred that for some reason that I did not understand, I felt that I should go back to Kentucky to see Aunt Gertrude. To my surprise, he told me I could go, but he preferred to stay home. I still did not want to go, but the burden grew heavier so finally I said, "I'll go. I do not know what this is all about or what's going to happen when I get there, but I'll go." As I packed a suitcase, the burden seemed lighter.

That afternoon I headed for Kentucky. As I was driving down, the devil said to me, "You're crazy for making this long trip. You don't even know what you're going to do or say when you get there." I told him that God would give me the words to say.

Aunt Gertrude had been sent home to die, and she was at her daughter's home in Stanton, Ky. As I drove there I prayed, asking God to guide me, and to ease her sufferings that day. As I visited with her, she told me she was ready to go except for one thing. She had had trouble with her brother years ago, and she just couldn't seem to forgive him.

The Holy Spirit gave me words to assure her that God would help her forgive and love her brother if

she'd just ask Him. The Holy Spirit dealt with her in a beautiful way. She asked to see this brother, to get things straightened out between them. (His was the address and phone number that I'd gotten only a couple of weeks before.) My uncle was not there, but his daughter said she'd try to get a message to him.

I spent the afternoon with Aunt Gertrude reading the Bible and talking to her, and she told me that she was not suffering that day as she had been. She was a little nervous about seeing her brother and said she didn't know exactly what to say to him. I told her that God would supply the words.

Her brother was fishing when he got the message, and he and his wife came without taking time to change from his fishing clothes.

What a reunion! God gave Aunt Gertrude and him the words to say to each other. God's presence was so very real. Aunt Gertrude said, "If I should die in the next five minutes, there is nothing in my way. I'm ready to go."

As I drove home I was overwhelmed by that miracle of reconciliation. I don't know why God impressed

**"By ALL MEANS...  
Save Some"**

me, instead of someone else, to go see Aunt Gertrude, but I'm so thankful He did. Each time I think of how God worked everything out, I get a lump in my throat and tears come to my eyes and I say, "Thank You, God."

Aunt Gertrude lived for almost two more years. As I sat listening to the minister at her funeral it seemed I could hear her say, "I'm ready to go except for one thing." And after a pause, "If I should die in the next five minutes, I'm ready to go." Praise God from whom all blessings flow! □

## RUSSELL LEWIS TO BAHAMAS

The Department of World Mission announced that Rev. Russell E. Lewis will go to the Bahamas May 1 to undertake the assignment of Mission Director. He has been pastor of the Overland Park, Kans., Antioch church for six years.



He and Mrs. Lewis were missionaries to Africa for five years, 1946-51.

He had pastored churches at Oil City, Pa.; Rochester, N.Y. (Calvary); and Lansdale, Pa., before coming to the Antioch Church in 1973. □

—NCN

## KOREAN RADIO MINISTRY GROWS

Rev. Brent Cobb reports that "The Nazarene Hour," launched in Korea only a few years ago, has made an impact for the church throughout the entire nation.



When it began, the Church of the Nazarene was not well known there. Now correspondence comes from the entire nation of South Korea. Students have enrolled in the Korean Bible College as a result of this radio ministry.

The Korean radio program is patterned after "Shows of Blessing," and uses the same theme music. Messages are in Korean by Korean Nazarene pastors.

Because of this program, Rev. Brent Cobb, mission director, was asked recently to provide an English lesson and an English-Korean devotional message six days a week at prime time. The response has been encouraging. □

—NCN

## BIBLE COLLEGE ADDS FOURTH YEAR STUDIES

The Board of Trustees of Nazarene Bible College, Colorado Springs, voted to inaugurate a fourth year of studies beginning this fall.

Dr. L. S. Oliver, president, says the approved program includes the continuation of the three-year course now extant, and the opportunity for those who wish to do a further year's work while at the college.

The action of the trustees harmonizes with the statement of the Board of General Superintendents at the January, 1979, meeting of the General Board. While ruling out a four-year baccalaureate degree program, they said, "the Bible College should continue to offer the three-year Associate of Arts program with any enrichment which is deemed feasible and necessary."

Nazarene Bible College, which was founded in 1966, has made phenomenal growth and now has an enrollment of nearly 800. Hundreds of graduates are now pastors, evangelists, and missionaries in the denomination. Its development has not competed with the liberal arts colleges or the Nazarene Theological Seminary, all of which have reported continued growth during the 13 years of Nazarene Bible College existence. It is recognized by the American Association of Bible Colleges and provides training and preparation for the ministry. As such, it is a vital part of the denomination's educational institutions. □

—NCN

## REVIEW OF PASTOR'S SALARY URGED

Although average salary and cash benefits for Nazarene pastors reached an all-time high during the 1977-78 assembly year, their purchasing power was less than during the previous year. The 1977-78 assembly year was the first year since the runaway inflation period of 1973-74 that Nazarene pastors' salaries failed to keep up with rising prices.

The average Nazarene pastor's salary and benefits, according to statistics released by the general secretary's office, increased 6.5 percent from the 1976-77 assembly year to the 1977-78 assembly year. The Consumer Price Index increased 9 percent during 1978 in the United States.

Mr. Leon Doane, executive director of the Department of Stewardship, and Dean Wessels, executive director of the Department of Pensions and Benevolence, urge local church boards to evaluate this situation as they follow their district assembly's guidelines for review of the pastor's salary. □

—NCN

## RADIO JOINS MISSION TO FRANCE

The Department of Communications announced the extension of the French language "L'Heure du Nazareen" to Europe. Beginning October 1, the program will be aired on Trans World Radio from Monte Carlo on both medium and short wave.

The continuity and script for this weekly 15-minute broadcast will be written in Montreal, Canada, by Rev. Adrien-David Robichaud, and put in continental French and aired by personnel from Trans World Radio in Monte Carlo.

Paul Skiles, executive director of the department, hailed the newest thrust as a major factor in the entrance of the denomination into France. It will be costly, he said, well over \$400 per broadcast. Funds will

come from the annual World Mission Radio offering received in most local churches in July. The General Council of the Nazarene World Missionary Society, which sponsors the offering, has challenged the church to give \$200,000 this year.

Mr. Skiles says that scripts are now being produced by Rev. Habib Alajaji in Arabic and Armenian. If and when funds are available, this broadcast can be beamed from Cyprus to cover the Middle East. A record offering could result in the church's ministry to this troubled and critical area, by means of gospel broadcasting. □

—NCN

## ELLIS COX TO SERVE EAST CENTRAL ZONE

Robert W. Crew, executive consultant of Life Income Gifts and Bequests, announced the appointment of Ellis G. Cox to the position of field representative for the East Central Zone.



Rev. Cox served with the U.S. Navy for two years, after which he attended Northwest Nazarene College. There he earned his Bachelor of Arts degree in religion. He did postgraduate work at Walla Walla College and at Central Washington State College.

Rev. Cox has been a pastor in the Church of the Nazarene for 28 years. He has served as district treasurer on the Northwest District for many years. He has served as a delegate to the General Assembly for the Northwest District.

Ellis and his wife, Velma, will be moving to the East Central Zone in the near future. □

—NCN

## BIBLE SOCIETY OFFERING LARGEST EVER

Six denominations have reported 1978 as the highest year of giving to the American Bible Society. They are:

Southern Baptist Convention

Lutheran Church, Missouri

Synod

Seventh Day Adventist

Apostolic Christian Churches of America

Church of the Nazarene

Cumberland Presbyterian

Churches

Rev. Gary Henecke, executive director of the Department of Youth Ministries, reports that the Church of the Nazarene is now the ninth denomination in size for financial support to the American Bible Society, outgiving denominations that are far beyond her size.

The annual offering for the American Bible Society in the denomination is sponsored by the department. □

—NCN

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