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Hall

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 1 '76

—General Superintendent Orville W. Jenkins



Let Us Pray

THE DISCIPLES had the privilege of observing at first hand the miracles which Jesus performed. They saw the sight of the blind restored, the lame walk again, the lepers cleansed, the multitudes fed, the dead restored to life. No doubt they discussed these miracles among themselves and noted the connection between the deep prayer life of Jesus and the miracle-working power in His life.

Perhaps it was this observation which prompted them to ask of Jesus, "Lord, teach us to pray" (Luke 11:1) as if to say, "Lord, teach us to pray as we have seen You pray, until we too shall be close to the Father and have His miracle-working power flowing through our lives."

This is still the cry of many people today, because many Christians do not experience a satisfactory prayer life. One of the reasons for this lack is because there are so many distractions and interruptions to true, intercessory prayer. The burdens and pressures of life, the false security created by material-

ism, the time and heart burden that prayer requires—these and many other factors interfere with prayer.

The World Day of Prayer calls once again for each of us to give ourselves to prayer. The urgent world needs—war, famine, poverty, sin, the need of building and extending Christ's Church, the great need of a genuine Holy Spirit revival in each church and in every place—all these should stir and call us to prayer.

A true intercessor prays with deep agony of soul and with great authority. It is costly but precious work to intercede with God. There is a vast difference between a prayer warrior and an intercessor. The prayer warrior prays with a burden, but the intercessor prays with a purpose. The warrior prays for things, but the intercessor offers himself. The prayer warrior expects an answer; the intercessor must have an answer. He will not be denied!

Oh, that we all might pray as intercessors with the terrible sense of urgency which this late hour in the world's history demands! □

Ananias and the Lord

By VERNON L. WILCOX

Nampa, Ida.

YOU PROBABLY have never heard a full sermon on Ananias. You have heard of the Ananias in Acts 5 who lied to the Holy Spirit and paid for it with his life. But the Ananias in Acts 9 is infinitely more important, for he baptized the new convert who was to become the Apostle Paul, led him into the Spirit-filled life, and, according to Paul himself, he interpreted the heavenly vision. What preacher wouldn't give his eye teeth to have been the divinely appointed agent to start Paul in his meteoric career?

There are four dramatic statements in this ninth chapter of Acts, using the *Living Bible*, which give us the picture of Ananias.

The first one is "*Yes, Lord!*" This is something like answering the phone with "John Smith here." It is the first response before the purpose of the call is made clear, a kind of intermediate commitment to listen and wait for further instruction and direction. This should always be our response to the Lord's voice. There should be an open-minded attitude of obedience, even before we know what will be required of us.

The emphasis is often laid on placing "the unknown bundle" on the altar. There can be no conditions on our consecration. We cannot even think of bringing God to our terms. Only the most elementary or naive Christian would consider such a possibility. We must *never* lose the sense of the sovereignty of Almighty God. We just don't tell Him what we want, where we want to go, how and when we will serve Him—not and get away with it!

Leanness of soul and spiritual disillusionment await the Christian who tries to command the Lord. At this point we must beware of the simplistic theology which says, in effect, "You can have whatever you want if only you want it enough." This claim fails to take into account the rest of the body of Scripture. This may not be popular pablum, but it is good medicine.

"*But, Lord,*" is Ananias' second response when he finds out that the Lord wants him to minister to the hated persecutor Saul. If ever there was a flabbergasted disciple, here was one, for Jesus had just given him the most incredible assignment: "Go down and lay hands on Public Enemy Number One." It would be like receiving a command to go preach to Mao Tse-tung or Fidel Castro, knowing that a prison sentence would be the least painful result.

Ananias' response is understandable. He isn't rebelling, he's asking for more light on a dark path. We sense no opposition to God's plan—just a plea for clarification.

It isn't sinful to question God if we do it with the

full purpose of following His leading when we know for sure what it is. He has never required blind obedience—He wants us to obey with our eyes open. The difference between unbelief and questioning is that unbelief is spiritual rebellion wanting to find a way to disobey God, while questioning is seeking His perfect will, fully committed to doing it as soon as it is fully known.

"*But the Lord said*"—Here is the nitty-gritty of it. What the Lord says is ultimately important to His followers. Note there is no rebuke, just a direct command: "Go and do what I say. You've had your question, now you have My command. That's all that matters."

Then the Lord proceeded to tell Ananias His plan. Remember Abraham and Moses? God has always confided His purpose to His trustable servants. What a plan it turned out to be for Paul!

To us God speaks and shows His way. Not always in visions or remarkable circumstances, though sometimes it is thus—but more often through an abiding conviction that a certain course is right. We should be careful of fleeces lest we tempt God, and we should remember that in the New Testament He works through awakened consciences and sanctified judgment, rather than by performing signs and wonders for the convenience of the immature.

I heard of a man who, desiring to go to a questionable place, prayed, "Lord, if You don't want me to go, let me break my leg on the road." God doesn't honor such prayers. When we know what we ought to do, as Christians we go ahead without dicker with God.

"*So Ananias went.*" What a wealth of meaning in three words! Putting his head in the lion's mouth, humanly speaking, there was still no delay. If he were making a mistake, it would be the last one! But he wasn't mistaken, and he knew it. The Lord doesn't demand that we go before we know, but when we know, He requires that we go. However, He always prepares the way. Ananias found a Saul docile and disciplined, ripe and ready for his ministrations.

Wrestling all night is all right if our purpose is to find and do His will. Most of us have done something like this at some time in our lives. But when the direction is given and the decision is made, we go forward without looking back.

And the rewards are magnificent. The center of God's will is always the best place in the world to be—no exceptions. Whether we are called to labor in the nearest or the farthest field, in the most glamorous or the most prosaic place, it's all right if He's by our side and in our heart. "If Jesus goes with me, I'll go anywhere!" □



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Cover photo: *Kancamagus Highway*
By Eric Sanford Photography



By **STEVEN POLLARD**
Coos Bay, Ore.

WHAT'S ALL THE TALK lately concerning love? I know Jesus talked about 'loving God' and 'loving your neighbor.' But aren't we carrying it just a little too far? How about the wrath of God? That seems stronger and more effective. Love—who needs it?"

It's hard to believe now, but that's exactly how I felt—until Christmas, 1975. Our church teen group went caroling at one of the local rest homes. Nothing too exciting, I thought, until I heard that we could use a Santa suit free of charge. One of the boys volunteered to be Santa. So there we went, marching up and down the rest home singing "Joy to the World."

One lady who was about to die reached out to Santa with pale, wrinkled hand and asked for a black funeral dress.

We sang "Joy to the World."

Another elderly lady, holding a baby doll, grinned widely when she heard Santa was coming down the hall to see her. Excitement ran through her tired, crippled body. A tear of joy came to her eyes when she saw Santa.

We sang "Joy to the World."

Still another lonely lady grabbed Santa by his arm as he passed by. She wanted to tell him that her husband died yesterday, and asked if he would help her. The nurse cried.

We sang "Joy to the World." An elderly man stared at us with cold, resigned eyes.

We sang "Joy to the World." Inside, we were hurting with our newly made friends.

Since that day, my earlier thinking on love has changed. These people want to be loved. They soaked in all the love we could give them and still longed for more. They need to be loved.

But it is more than Santa's love that is needed. God's love expressed in Jesus can alone satisfy the deep yearnings when all the superficialities and trivialities of life are swept away. And that love must be declared and shared by Christ's followers.

"What the world needs now is love"—divine love.

□

Two Horses Two Girls and God's Word

By JAMES V. WILBANKS

Black Forest, Colo.



THE BRIGHT YELLOW clay tablet shone through the glass enclosure like new. Yet it was 3,000 years old. The tablet, contained in the Colorado State Museum in Denver, was a bill of sale for a cow. The cuneiform writing was distinctly engraved—as if it had been done yesterday.

The buyer and seller have long since gone the way of all the earth.

I am sure the cow is dead, too!

That civilization has passed away. Its customs, languages, philosophies, and religions are relics of the past.

A plain piece of clay with written symbols—men's words—has outlasted them all!

The Word of God outlasts men, too. Peter tells us, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." Then he adds, "But the word of the Lord endureth for ever" (1 Peter 1:24-25).

I saw two girls riding two horses. There's nothing unusual about that, especially in this Black Forest area. Or is there?

How could two young girls command and control two great steeds? They must have gotten their authority somewhere. The riders recognize and know that authority. The horses know it, too, and make no objections to the girls' superiority.

Did the girls get their license of dominion from the Black Forest Riding Club? Obviously not, for human beings were endowed with this prestige over the animal kingdom long before the Black Forest Riding Club came into existence. God said at the dawn of creation, "Have dominion over . . . every living thing that moveth upon the earth."

These words invested man with power to rule and subdue the animal kingdom, and that power remains in him today. The two girls riding two horses illustrates the truth of God's Word.

But the Word of God is true in more vital aspects of our everyday living.

There are some essential areas in which we need to put our absolute trust in an unwavering God. I mention three:

1. A Personal Relationship with God. An acquaintance with, and not mere knowledge about, our Almighty Creator is of paramount importance.

I asked a young and beautiful university professor

about her Christian experience. She said she was not a Christian. She claimed to be an agnostic who simply doesn't *know* about God.

Jesus taught that a personal acquaintance with God is important. He called such knowledge eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Rest assured, on the authority of God's Word, we can know God. We can know Him in the initial work of sins forgiven, and in the purifying work of entire sanctification.

2. Comfort and Strength in Trial. Another area in which we need to rely firmly on God's unchanging Word is during testing and trying providences which God allows to come our way. Friends may betray our confidence. Ill health may beset us. Bereavement may strike hard—hard enough to leave us no will to live.

But God's Word is there to comfort and sustain us. "I will never leave thee nor forsake thee" (Hebrews 13:5) is a strong refuge for the believer in times of trouble.

3. Our Eternal Destiny. When we consider this, the greatest of all human concerns, we must have bedrock conviction in the Bible's validity. Jesus talked about it so much. And He is "the author and finisher of our faith" (Hebrews 12:2).

In an effort to avoid the antinomianism which sometimes accompanies the doctrine of "eternal security," it is easy not to enjoy the reinforcement of God's Book. His promises of keeping grace are for all who walk in obedience and faith.

The "Eternal City" is really there. Christians are actually on the road that leads to it. Millions have already arrived. More will.

John the Revelator saw so many he couldn't count them: "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands" (Revelation 7:9, RSV).

They made it because they trusted God's Word.

It's the same Word which gives two girls their "authority" to ride two horses! □

ONE OF THE MOST difficult areas of life for the conscientious, committed Christian is that of guidance. Time after time people ask, "But how can I know what God's will is?" The following thoughts are no magic formula, but do constitute specific and concrete suggestions which have been given out in "prescriptions" to troubled hearts in counseling sessions.

1. First, prepare your mind for guidance by meditating upon the fact that God, our Heavenly Father, does not desire to hurt you, or tease you, or torment you by purposely keeping you in the dark. His love dictates what is best for His child. His Word reveals many instances of His caring and concern.

2. Read 1 John, underlining the word "know" each time it appears. It begins to become apparent that there are some things God intends for us to be certain about. Examine your own mental and spiritual beliefs to ascertain any *uncertainty* in these vital faith-arenas.

3. Recognize that unconditional commitment is necessary in order to *know* God's will. "If any man will do his will, he shall know . . ." (John 7:17). Too often we ask God to reveal His will so we can *then* choose to accept it or reject it. God *never* reveals His guidance to the divided will. We may (even unconsciously) be saying, "I'll follow Him *if* He leads in the way I want to go."

Three attitudes destroy the "money-back guarantee" on God's gracious guidance:

- Impatience* wants God's way *or* my way, but whichever it is to be, it *must* be right now;
- Ambivalence* wants God's way *and* my way;
- Selfishness* wants my *own* way, with God's blessing and approval.

The presence of any one of these destroys the dynamic of the "willing, active, obedient will," to which God reveals His own desires.

4. Learn to seek God first. The Psalmist declares that if we "delight . . . in the Lord . . . he shall give . . . desires . . ." (Psalm 37:4). Seeking

helps to holy living

our desires first, even if they are legitimate, can block the flow of God's guidance.

5. Separate the pressures of social expectation out of the decision-making process. Do not allow the clamor within your own mind of what "other people expect" to cloud what God is endeavoring to reveal to you.

6. Allow the Holy Spirit to be your Guide. "When he, the Spirit of truth is come, he will guide you into all truth . . ." (John 16:13). Write out a contract giving the Holy Spirit a "License to Operate" in every part of your mind. It could read something like this:

I, (your name), desiring God's guidance, hereby give the Holy Spirit the right to shine His light into every deep, dark corner of my heart and mind, making me consciously aware of every part of His "all truth" (about myself and about others and about His plan) necessary to guarantee His guidance.

When you sign that "License to Operate," date it, and write the time on it that you signed it, it becomes a *concrete, legal* document which ties your need to God's nature by an act of your consenting will. Some very wonderful things begin to happen when the Spirit receives the unreserved right to operate in your life.

7. Share your confusion. Do not be afraid to say in your prayers what you honestly feel—"Lord, I do not understand; I do not know which way to go; I am confused!" But end with Job's affirmation, "He knoweth the way that I take . . ." (Job 23:10). Choose His way, when He chooses to reveal it!

If you have *trusted* Christian friends, do not hesitate to allow the Holy Spirit to enable you to



PRESCRIPTION FOR GUARANTEED GUIDANCE

By JARRELL W. GARSEE
Mount Vernon, Ohio

share your "honest confusion" with them, and ask for their prayerful support.

8. Deny the accuser. One of Satan's favorite techniques is to "accuse you in yourself," engendering internal doubt, confusion, and depression. As often as he does this, re-sign and redate and retime your "License to Operate," updating your commitment to being willing to be led by the Holy Spirit.

9. Become sensitive to possible changes in the dynamics of commitment. The will of the individual is not removed. It must be continuously re-engaged; that is why Paul declared, "I die daily" (1 Corinthians 15:31). There are three times when our dynamic will is *unconsciously* called into action to recompute our commitment:

—when things change;

—when things go "wrong," causing pain and anxiety;

—when things are going "too right," creating a desire to hold on to these good things in our life.

At these times we will be wise to be forewarned to expect the accuser to work overtime, although very subtly.

10. Leave the future in God's loving hands. Let Him teach you to enjoy the day-by-day relationship which is the highest expression of His love to His children.

If we give Him the *unconditional right* to guide us, affirm His right daily, defeat impatience and ambivalence by trust that refuses to live with man-imposed deadlines, and enjoy the daily, dynamic presence of the living Lord through the Holy Spirit, that is "walking in the light" (1 John 1:7). And, "if we walk in the light" we have warmth, love, joy, fellowship, and GUARANTEED GUIDANCE. □



Want to Know Something About

NAZARENES?

By A. EUGENE HUDGENS

Detroit, Mich.

IT WAS ONE of those informal sharing times which all who work around the church have on occasion. A lady employed in the day-care center (who happens to be a wonderful Presbyterian layman) volunteered a choice insight. "Do you know what I've noticed about you Nazarenes?" she asked.

You've been in these situations. You don't know whether to fight or run. But feeling less defensive on that day than perhaps on others, we permitted her to proceed for either the showering of compliments or the lowering of the boom.

"I've seen something different in your praying than the way I was brought up to pray," she continued. "When my parents taught us to pray, they never allowed us to pray for *things*. We were always taught to pray for the *ability* to earn things. We were taught to pray for the *understanding, wisdom, or some personal quality* within ourselves which God needed to

work on in order to allow us to do whatever it would take to change a particular situation.

"It seems to me," she continued, "that you Nazarenes are always expecting God to drop something down from heaven without your having to get involved or do anything to help bring it to pass."

POW! It wouldn't have been so bad if she had just made the observation. We could have contradicted that and said it isn't so. She must be prejudiced or needs to begin her evaluations at home before coming over to get our house straightened out or something!

But she followed up with two or three examples, which I happened to know about, which gave a bit of credence to what she was saying. Not much, mind you—just a bit.

Perhaps . . . just perhaps, she might have laid her finger on one of the causes of the disparity between what we profess as holiness folk and the way some of us live. Somewhere in this whole matter of stressing the important crisis experiences, we may have come to believe—at least in our actions—that being a Christian is mostly a matter of emotional encounters at a public altar.

Actually, they should be driveway experiences from which we are to pull out into a roadway of active, continuing travel with the Lord, making all kinds of judgments and decisions by His Spirit as we go along.

When you drive an automobile, you don't start out and say, "Okay, Lord, I'm expecting a miracle. Get me there," and then drop out, making no more decisions. Not at all. Instead, you thank God for good mental faculties and reliable equipment and drive off prepared to watch the signs and obey the rules and to carry out the responsibilities of an alert, careful driver.

The "seed-faith" miracles we talk about have that same ingredient—daily obedience. Begin with the prayer, "Lord, direct my paths this day, and give me the wisdom to believe miracles for You." That's continuing consecration. That's trust. That's holy living. And it should be real "Nazareneism." □

Where There Is No VISION

By M. A. (BUD) LUNN

Manager
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In a recent revival meeting Dr. William Fisher quoted the familiar scripture, "Where there is no vision, the people perish." He made this perceptive comment:

The most critical time in the life of any church is when the vision is being carried out by those who have not seen it.

THE WORD *VISION* means "something seen otherwise than by ordinary sight," or "power or activity of the imagination." Someone has said that there is no vision without faith. True vision is based upon faith in something seen as real and attainable, though perhaps scorned and ridiculed by others.

Five centuries ago the motto of powerful Spain was *Ne plus ultra*—nothing beyond. After the new world was discovered, the motto was changed to *Plus ultra*—more beyond. In personal and corporate Christian experience, how valid is the latter.

It would be tragic beyond words if some of us were carrying out a program in a routine manner—one started by someone with an "impossible dream" but with unshakable faith in a God who turns an impossible situation into an accomplished fact. Going through the motions requires no vision, no sacrifice, no inconvenience.

A woman had cataracts on her eyes which gradually narrowed her vision to a thin point of light. After a successful operation she exclaimed, "You have no idea how much difference it makes to have a wide vision."

The worthies listed in Hebrews 11 achieved through faith, which is vision activated. Especially impressive is the tribute paid to Moses: "For he endured, as seeing Him who is unseen" (NASB). Oh, for such a vision!

Being motivated by a vision is what makes us discontented with the status quo; keeps us going when others turn back; gives us songs in the night when discouragement would overwhelm.

A God-given vision jars us out of our complacency; stirs us out of our indifference; causes us to contemplate the transitoriness of life and the duration of eternity. It makes us conscious of the truth of the words of Jim Elliot, who was murdered by the Indi-

ans: "He is no fool who gives what he cannot keep to gain what he cannot lose."

*No vision and you perish;
No ideal, and you're lost;
Your heart must ever cherish
Some faith at any cost.*

*Some hope, some dream to cling to,
Some rainbow in the sky,
Some melody to sing to,
Some service that is high.*

—Harriet du Autermont

TRUST HIM

*Trust Him in the dark,
Honor Him with unswerving
confidence
When plans are blocked and
Trials prove your strength.
Cling to His promises.
Mark them as realized blessings,
For His treasure rooms o'erflow
With good and gracious gifts.
The latch of faith.
It's hanging on the outside
Just waiting for you
To open and come in.*

—WANDA LANG
Plymouth, Ind.

The Sanctity of the Home

THE FALL OF MAN is not only demonstrated by his rebellion against God, but also by his low concept of himself. Contrary to much popular opinion, man is not simply of the animal species. His being is not animal—merely a biologically functioning higher vertebrate—he is fashioned in the image of God.

The purpose of divine order is not affected by the degradation of sin. Neither is it nullified when man's adopted bestial traits assume priority. The intimate relationship of a man and a woman, sharing their love and faith in God, is a holy unity.

God's intent in marriage is more than the propagation and preservation of mankind. His Word sees and describes the wedded union of man and woman in a far broader perspective. From the beginning, God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24).

Such a unique relationship embraces both privileges and responsibilities which are not otherwise experienced. It engages in the progressive and manifold privileges of joining and sharing of lives. It also assumes the welfare of each other as well as the prospects of parenthood. So God says, "Thou shalt not commit adultery" (Exodus 20:14).

This seventh commandment is basic to every society. The divine order for male and female relationships is called marriage. Man's disorder is called adultery. It is the violation of the marital bond, involving sexual relations of a husband or wife with one other than the spouse.

Such intimacies between unmarried persons are also sinful, but it is not adultery; it is fornication. The underlying principle of the commandment condemns all kinds of immoral practices. Thus the precept is intended as a safeguard for marriage, and opposes every manner of living that would dishonor the wedding vows. Any self-indulgence in pre- or extra-marital sex destroys marriage in God's sight.

Nevertheless, some would promote a new version of the ordinance, changing it to say, "Thou shalt not *admit* adultery." But even this permissive attitude is fast becoming passé. Many well-known personalities publicly flaunt and brag about their various sex partners.

Youth and adults alike are saying: "What's the use of harping on those old Mosaic laws? We live in an age of freedom." Any limitation

of moral law is seemingly for puritanical prudes of another age. But our society is presently suffering disease and decay because of lawless attitudes and acts. The haven of the home has all too often become "hell on earth."

Sad to say, the professed "Christian home" has not escaped the ravages of adultery. Some have tragically supposed the application of God's grace meant His law could be ignored. Rather, His grace is bestowed so we may keep the "spirit" of the law, and not simply strive for the "letter."

For instance, Jesus extends the commandment against the adulterous act, probing to its very root. He said, "But I tell you that anyone who looks at a woman [or a man] lustfully has already committed adultery with her [or him] in his [her] heart" (Matthew 5:28, NIV).

Many so-called Christian marriages have been broken because one or both partners have frustrated the grace of God. They have hampered the flow of His love. His favor no longer smiles on their union. They have carelessly or deliberately disobeyed Him in some aspect of their lives.

Is divorce the answer? We must say it is not God's answer. His answer is the pathway of confession and repentance. His answer is for us to seek the involvement of His presence in our problems—insurmountable though they may seem.

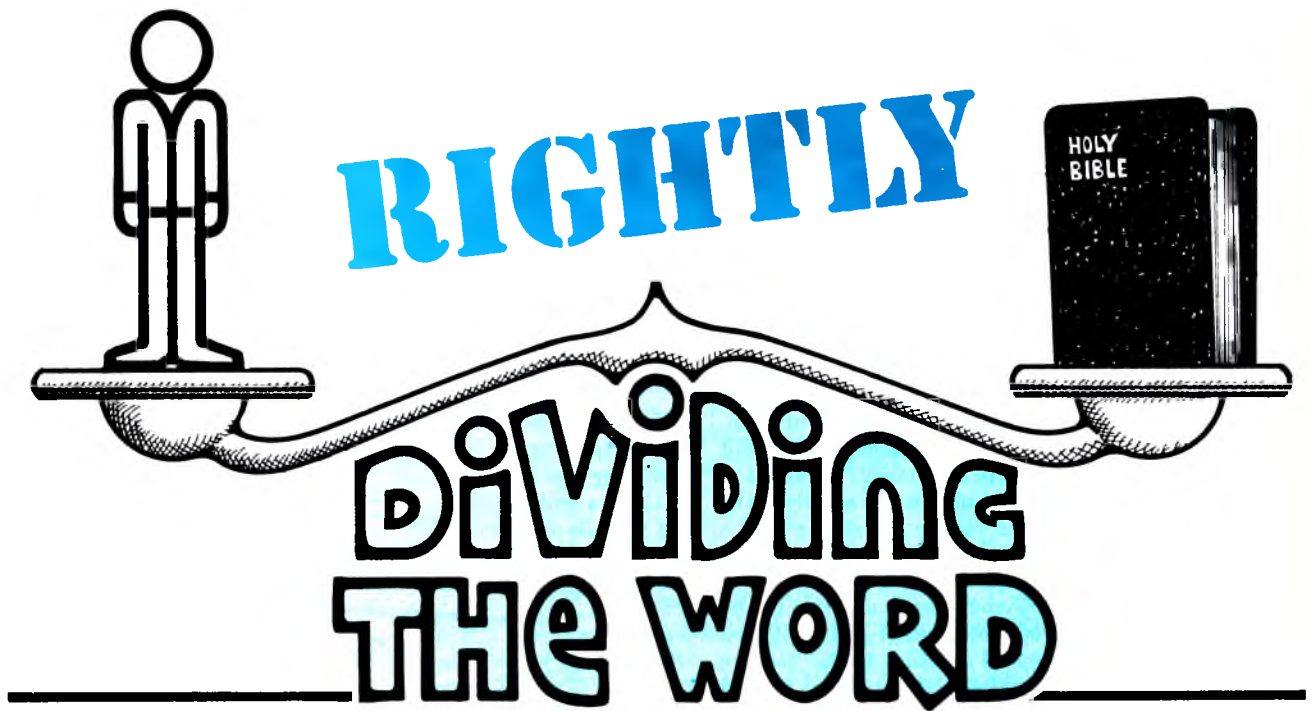
Is divorce ever divinely allowed? The injunction is: "Therefore what God has joined together, let not man separate" (Matthew 19:6, NIV). But Jesus went on to say, "Moses permitted you to divorce your wives because your hearts were hard . . . I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery" (vv. 8-9, NIV).

Any involvement in divorce requires personal honesty before God. It is not always clear who bears the guilt or innocence of the situation. The primary reason divorce occurs is because one or both hearts are hardened towards the will of God.

Yet adultery is not the unpardonable sin. One may have extreme difficulty in forgiving himself. But God for Christ's sake will forgive and abundantly pardon. "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9, NIV). □

By IVAN A. BEALS

Kansas City



SALVATION FROM SIN IN FIRST JOHN, CHAPTER ONE

SOMEONE HAS SAID that reading the New Testament is like overhearing one side of a telephone conversation: In order to get the full picture, you have to guess what things are like and what is being said at the other end. There is a great deal of truth in this.

The destinations of the four Gospels, for example, are nowhere stated, and while scholars have made fair progress in determining these, it would help greatly in understanding why the Gospels were written if we knew exactly the circumstances which called them forth.

This is even more the case with the New Testament Epistles, especially two categories of them: those that are written not merely to a particular situation but apparently in reply to particular questions (e.g., 1 Corinthians)—though we have to guess what the questions were; and those of whose background we know absolutely nothing except what we can conjecture by reading between the lines.

Now the First Epistle of John is an example of this latter type. The Epistle is not only anonymous; it does not even look like an Epistle; it has no letterlike greeting or conclusion. Yet plainly it was written to a specific situation in which a leading group had withdrawn from a local church, creating considerable confusion and uncertainty among those who remained (2:19).

Apparently “knowledge” was a central point of contention, judging from the number of times it is mentioned (2:3-5, 13-14, 20-21; 3:19, 24; 4:2-3, 5-6, 13; 5:2, etc.). Those who withdrew from the church laid claim to a superior spiritual knowledge which made them better than the rank and file. This “knowledge” seems to have consisted in an over-evaluation of the spiritual at the expense of the material, leading to two disastrous results.

First, it led to the denial of the incarnation of

Jesus. If the flesh were base, then God could not have become flesh. From the very opening words, this conclusion is strenuously resisted throughout the Epistle (e.g., 1:1-3; 2:22; 4:2-3; 5:1).

Second, it led to the denial of the reality, and perhaps even the possibility, of sin on the physical level. Since the flesh was base, it did not count; therefore a man could do with it as he liked with complete moral impunity. This conclusion is likewise repudiated throughout the Epistle by the enjoining of conformity to the example of Jesus (2:4-5; 3:3, 7); and by stressing that the overriding purpose of God’s salvation is to bring full deliverance from sin (1:5—2:2; 3:1-10).

We can glean so much by reading between the lines, and it fits in with what is known of later heretical sects which emphasized knowledge in this sort of way (“gnostic” sects, as they are called).

However, we can go further than this. Not only are we able to deduce the *general* situation to which the Epistle was directed; it seems as though in places John has quoted *specific* views which the heretics held.

The first chapter is one such place. Notice how verses 6, 8, and 10 all begin with the same words: “If we say.” The natural inference is that John is quoting what the heretics *did* say. He then follows up each of these statements with a contrasting sentence in which he expresses his own view. All of these statements are concerned with sin and the life of the Christian, and deserve close attention for that reason.

By A. R. G. DEASLEY
Canadian Nazarene College
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The first thing the heretics were claiming was that it was possible to “have fellowship with him [God] and walk in darkness” (v. 6). In biblical teaching darkness is the opposite of God who is Light (e.g., Psalm 27:1), so that to “walk in darkness” is to live in evil and sin. To claim to have fellowship with God while living in darkness is therefore the denial of the distinction between sin and righteousness, or in simpler terms *the denial of the fact of sin*.

The Christian way is to live in the light. “But,” some might object, “will not the light show us up, expose our sins?” To which John replies that the solution is *not to conceal sin but to cleanse it*.

And this is exactly what the blood of Jesus does. There is no kind of sin exposed by the light which the blood of Jesus cannot remove. The blood of Jesus cleanses from every kind of sin (see v. 7).

A second thing the heretics were saying was “we have no sin” (see v. 8). Bishop Westcott notes the peculiar character of the phrase “to have sin,” pointing out that it is typical of the writings of John. On the basis of the parallel use in John 9:41, he suggests that it carries the idea of personal guilt. F. F. Bruce writes similarly, holding that the phrase implied “to have got beyond good and evil, to have reached a stage of spiritual development where moral principles are no longer relevant.”

In short, the heretics were claiming to be so spiritual that they could sin without being guilty: *the denial of the possibility of sin*. But the thing to do with sin, says John, is *not to deny sin but to confess it*.

And we need not fear to confess our sins, for God has covenanted to forgive confessed sins; indeed, more than that, He has promised to cleanse and remove sin in every form so that, in Westcott’s words, “the specific sins are forgiven: the character is purified,” and we need not doubt that God will keep His word (v. 9).

The third claim common among the heretics was “we have not sinned.” Evidently there were some who, while recognizing the fact and possibility of sin,

claimed that they personally had never sinned: *the denial of the act of sin*.

This is the most serious denial of all. Note the progressive intensity of the phrases used: “we lie” (v. 6); “we deceive ourselves” (v. 8); “we make him a liar” (v. 10). To deny ever having sinned is to reject God’s plain declaration that all have sinned.

Now the pattern of the preceding false claims followed by the apostle’s counterclaims leads us to expect a contrasting statement in the next verse. But it does not come! And a little thought shows us why.

The total denial of sin by the heretics—fact, act, and possibility—has placed the apostle in the unenviable role of appearing to be the champion of sin. This is especially true regarding the third claim, where the previous pattern would lead him to say: “If we say, ‘We have not sinned,’ we make God a liar; but if we say, ‘We have sinned,’ we show that God is true.”

But John will not countenance the suggestion that sin is something that commends us to God. In Westcott’s words: “He shrinks naturally from regarding sin as a normal element in the Christian life.” So he discards the pattern of his previous statements with the words: “My little children, I am writing these things to you that you may not sin” (2:1, NASB).

The purpose of his Epistle is not to encourage them to sin, but to exhort them not to sin at all (which is what the Greek tense suggests). But if anyone does sin, he is not to grovel in it. That is the devil’s suggestion: “Now that you have slipped, you are a write-off; there is no way back.”

There is a way back! We have a Spokesman with the Father: Jesus himself; and the power of His redeeming death is such that He can neutralize not only *our* sins but the sins of the whole world.

In the opening chapter of his First Epistle, then, John holds out to us a salvation through Jesus Christ which is potent not only to forgive sin but to cleanse it; not only to restore us when we have slipped, but to keep us from falling. And whatever *average* Christian living may be, this is *normal*. □

THESE SHOES OF MINE

So much to do,
And so little time!
Dear Father, please strengthen
This heart of mine,
That working for Thee
I may carefully choose,
Not foolishly trying
To fill the shoes
Of someone I love
And greatly admire;
But help me to learn



That my own attire,
Given by You,
Though perhaps unsung
On the ladder of fame,
On its lowest rung,
Is the very armor
That fits me the best;
I can run with ease
And not lose zest.
There’s so much to do,
And so little time;
So thank You, dear Lord,
For these shoes of mine!
—ALICE HANSCH MORTENSON
Racine, Wis.

When Does Tithing Begin?



By REV. MORRIS CHALFANT
Norwood, Ohio

WHY DOESN'T the preacher stick to the gospel and preach the Word of God?" People who make this complaint often know little about the teachings of the Bible. They sometimes ask, "Where does the Bible teach tithing?" The answer is "From Genesis to Revelation."

The Old Testament teaches that we should give more than a tithe to God, and the New Testament teaches the same. We are not taught to give as little as we can, but as much as we can. Jesus said, "It is more blessed to give than to receive."

We should open our purses for the glory of God. And for our own good. A Christian needs to give. Failure to do so is fatal to spiritual growth. If we are always receiving from the Lord, but never giving to Him, the springs of our grace dry up. Like the Dead Sea, we become dead. On the other hand, giving makes for Christian growth in grace. In such God delights, for "God loveth a cheerful giver" (2 Corinthians 9:7).

Sometime ago I read about a chief who was converted from heathenism. After he was saved, he was always very generous in his giving to the church. He was also an ardent worker for the missionary, and greatly rejoiced during the worship services. The missionary asked the chief one day why he was so extremely generous in his giving and so inspired in his worship. The converted chief replied, "Ah! You have never been in heathen darkness."

Having been given the light of tithing, a man withholds the tithe because he has already gone away from God. He refuses to acknowledge God's claim on

his possessions because he ignores God's fundamental relation to the rest of his life. Forsaking the altar of Jehovah, he bows down before the altars of mammon. But he cannot serve both. In giving the tithe, man recognizes his dependence upon God; in refusing it, man declares his independence from God. He chooses to go it alone, and by his choice runs counter to the whole law of God.

Tithing is not taking a 10 percent cut in your salary. This is true for two reasons:

1. Refusing God His tithe does not mean you will have more money; it means you will have less.

On one occasion the Old Testament Jews were not returning their tithe to God. But it seemed the harder they worked, the poorer they became. They complained to God of their condition. Here is His answer: "You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes" (Haggai 1:6, RSV).

God doesn't change—the same is true today. Those who earn wages and refuse God His tithe are putting them into a "bag with holes." Somehow or other it slips through their fingers—bills they weren't expecting, expenses they weren't counting on, etc. It all goes and there is nothing left. Augustine said the same thing in a different way: "If you refuse God the tithe, He will strip you of all but a tithe."

2. Giving God His tithe does not mean you will have less money; it means you will have more.

God has explicitly promised to bless those who are

generous with Him and particularly those who tithe. Here is an example of many that could be given: "Bring the full tithes into the storehouse . . . put me to the test . . . if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Malachi 3:10, RSV).

When does tithing begin? When does a person begin to know the discipline, the growth, and the guidance which it brings? Is it when all the theological questions have been answered adequately? No, for the mind follows the heart, and answers are not answers unless there is first an ear to hear. Is it when all the practical problems are resolved: whether tithing is before or after taxes, whether part might be given to voluntary secular agencies, etc.? No committed tither really asks these questions. They are more diversionary than honest groping.

Is it when there is a sufficient income to make it possible? No, for incomes are never sufficient, and

the pencil cannot lead one soul to see how he could tithe—that sight is "written with the finger of God."

The Christian begins to tithe, not knowing how it will be possible, yet knowing that "with God all things are possible." He takes the leap of faith in commitment, following where faith's promptings lead. A new priority holds; God's portion is given first.

Tithing begins with no promise of financial flourish, yet it may be practiced with the deeper hope heralded by Malachi in chapter 3 and verse 10.

Tithing is a spiritual law that produces dividends and enables one to believe that God will supply all his needs—even in times of reversal. This is the direct promise of the Almighty.

Tithing pays. Millions suffer needless financial worries and other problems because they are in ignorance of this spiritual law of God. God is waiting to fulfill His promises in your life. Will you let Him? □

The Greatest of These

By THOMAS THOMAS

Horseheads, N.Y.

QUANTITY OF LIFE is not guaranteed by sustenance of the physical body, elevation of material standards of living, nor even by excellence of curriculum in the educational system.

What is the greatest quality of life?

Paul wrote to the Corinthians that the three great qualities are faith, hope, and love; and then he added, "The greatest of these is love."

Jesus said the greatest commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:36-39).

The resurrected Lord asked Peter, "Simon, lovest [agapas] thou me . . . ?" (John 21:15). Peter answered, "Yea, Lord, thou knowest that I love [philo] thee," literally, "have affection for Thee." Jesus repeated the question and received the same answer! Then Jesus changed the question and asked, "Simon . . . lovest [phileis] thou me," or better, "Do you have affection for Me?" Peter answered emphatically, "You know that I have affection for You."

Surely Jesus would not have asked Peter, "Do you love Me with a divine love?" if He knew this quality Peter could never possess—at least in this life. To do so would have been dishonest. Jesus spoke of a quality which He knew Peter must have in order to continue to love Him.

This same Peter, who said he had affection for

Jesus, is the one who wrote ". . . add to your brotherly kindness, love" (2 Peter 1:7). And would you believe it? He used the term *agape*. Obviously he thought and loved differently now.

Jesus, speaking of His disciples to the Father in John 17, expressed a deep yearning that they may be "sanctified" (verse 17) and that they may be made "perfect" (verse 23). He prayed for a quality to be imparted to them which would make them one and at the same time keep them from evil, as well as let the world know that Jesus Christ was from the Father.

John wrote, "There is no fear in love; but perfect love casteth out fear: because fear hath torment" (1 John 4:18).

The greatest quality in all the world is that of perfect love. One cannot work to attain it. But one may receive perfect love as a free gift.

To whom is this gift offered? To the child of God. Perfect love is the distinctive evidence of having been filled or baptized with the Holy Spirit.

The conditions for appropriating this gift are simple. One must surrender his life, possessions, everything, in an act of consecration to God; then by faith accept the gift of the Spirit's fullness. Then the Holy Spirit comes to cleanse from all sin and to make a perfect abode for himself.

There may be other qualities which characterize the Spirit-filled Christian—but the greatest of these is *agape* love. □

IN THE EYES of the press the evangelist is an all-important figure in revivals and crusades. The preparatory publicity features his background, qualifications, and interests. His likeness, with that of singer or group, is prominently displayed.

In the eyes of God and every true evangelist, the spiritual spotlight should focus upon the kneeling penitent and the counsellor who shares the seeking of a convicted, needy heart. If seekers are to become finders, there must be those who, like Evangelist in *Pilgrim's Progress*, can direct souls to the Cross; guide them through every Slough of Despond; honor the central ministry of the Holy Spirit; "keep that Light in your eye"; and safeguard the burdened one from creature-dependence and Satan's snares.

ALTAR WORKERS ARE "GOD'S MIDWIVES"

charged with the sacred task of delivering souls into a lively new birth. The most experienced worker recognizes there is a point where "Thou must save, and Thou alone." The counsellor must decrease that Jesus may increase.

Creation of the atmosphere of soul help is vital, for there is infinite variety among those who bow at the mercy seat. Tears are the hallmark of a broken spirit in some, while others are marked by a firm resolve. The heroic eagerness of youth is in contrast to the weariness, and sometimes regrets, of older people.

Conviction is so deep with some they despair of forgiveness and a new life. Others, to quote Wesley, "have so easy a conviction," the possibility of genuine salvation may be queried. The most sensitive and the most hardened may be found at the same altar.

The common need of all is an atmosphere of discerning, prayerful soul-help; a mind calmed to pray, confess, vow, and appropriate offered grace.

IN ALL CASES PRAY FIRST

for those seeking "salvation, restoration, and holiness." There are many honest, open hearts who will readily fulfill basic scriptural requirements for blessing and assurance. Straightforward steps are insufficient in exceptional, complicated cases where, as at times in natural birth, life and death are in the skill of the attending gynaecologist and midwife.

Difficulties may be real or imagined, arising from the wiles of Satan, undue reliance upon feelings, fear, and perplexity—akin to the excuses advanced by the impotent man at the pool of Bethesda (John 5).

Wisely, the genuineness of repentance must be tested; its motives and fruits probed, seeking a

godly sorrow that results in amendment of life, and restitution if necessary. Confession should be urged and guided, for it may be as simple as "I am no more worthy . . ." or as devastating as David's outpouring in Psalm 51. Sham and shallow views of sin must be stripped away.

"Who can you not believe?" rather than, "What can you not believe?" will center faith in the person of Christ above preacher, doctrine, or church. It is not the strength of faith that is at issue, but its *direction*. The seeker may feel as weak and helpless as Abraham did. But if the eyes of faith are upon the faithful Promiser, the miracle of new life is possible.

Consecration, too, must be safeguarded from false fears, reservation, and misgiving. God does not ask murder for sacrifice. Our Isaacs are precious to Him. Consecration should be shown as a positive partnership: "I give, God takes; God gives, I take." A thankful, relieved handing over to Him in an altar moment must be followed by a daily assurance that He will undertake for the consequences.

It may be necessary to keep the seeker to a point or issue which the Spirit of God is pressing. Behind most mental perplexities—as with the rich young ruler—there are moral, ethical, and social difficulties that can only be solved by obedience.

THE FIRM GROUND OF DIVINE PROMISE

must be emphasized throughout all counselling, prayer, and persuasion: the "steps" that lead the pilgrim through soul despair to the waiting help of God.

Need will be made unmistakably clear through

The Soul Clinic

By ALBERT J. LOWN

Keighley, Yorkshire, England



verses like Isaiah 53:6; Romans 3:10, 23; 1 Peter 2:24; 1 John 1:8, 10.

The weakest faith will be encouraged through Isaiah 1:18; Matthew 11:28-29; John 5:37.

Assurance will be inspired through John 1:12; 3:16; Romans 8:2, 14-16, 26; 1 John 5:9-10; Revelation 3:20.

Backsliders will find divine love and logic in Jeremiah 2:12-14; 8:4-7; Hosea 6:1-3.

Believers seeking full salvation are offered rest in the will of God, 1 Thessalonians 4:3; in the work of God, 1 Thessalonians 5:23-24; in the witness of God, Acts 15:8-9; in walking companionship with God, 1 John 1:7.

In concerned, identifying prayer, the altar worker will share gratitude for a past under the blood, a present acceptance of definite blessing, and a promise of divine guidance in an unknown future.

Prayer should be extended to cover the finder's life, family, career, and friendships with comforting, trustful petition. A word of personal testimony, if needed, may be given. The new child of God should be admonished not to cast confidence away if warm feelings subside, opposition arises, temptations are more keenly felt, and the enemy contests the grace claimed. "Let God be true, but every man [and mood and menace] a liar," is sound advice.

THE DEDICATED ALTAR WORKER IS INDISPENSABLE

for seekers must "pray with the spirit, and with the understanding." The first can be shared, the other imparted. Altar workers, counsellors, advisers, enquiry room helpers, spiritual therapists—the names are varied; but sacred, sympathetic sharing with souls demands a fresh application of the cleansing blood and a new anointing of the Spirit each time this work is undertaken.

God's Eliezers, Samuels, Philips, Barnabases, Aquilas, and Priscillas are essential if seekers are to become finders. Within the wheels of the Spirit's working and the wisdom of divine providence, there is always the hand of someone who prays:

*Lead me to some soul today,
Oh, teach me, Lord, just what to say;
Friends of mine are lost in sin
And cannot find the way.
Few there are who seem to care,
And few there are who pray;
Melt my heart and fill my life,
Give me some soul today.** □

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IN THE BOOKSTALL

By C. NEIL STRAIT ● Racine, Wis.



Authentic Christianity

Ray C. Stedman

Word Books, 1975, \$2.95 (paperback).

Ray C. Stedman is pastor of Peninsula Bible Church, in California, and has been an active writer the past several years. This is his seventh book.

Body Life was one of Stedman's more popular books, for it came at the height of the Jesus Movement. It spoke not only to their interests, but it spoke—with courage and with conviction—to the church.

In *Authentic Christianity*, Stedman does a good and more serious work on the art of Christian living. Stedman saturates this book with biblical references and gives a good balance between reason and the realities of life.

This book is not noted for colorful illustrations. It adheres quite closely to a logical sequence of thought.

Stedman zeros in on trust, and reasons that only the trusting life is the free life, and it is in freedom that one finds forgiveness.

Authentic Christianity has a good section explaining the Spirit successively invading each area or relationship of life and establishing the lordship of Jesus. His writing is quite helpful and practical.

Stedman's chapter on "The Enemy Within" is worth the book. And Stedman, early on, suggests that the enemy has freedom within until life submits to the will and way of God.

I found the book worth my time. It speaks to the total spectrum of the Christian life. □

Proclaiming the Spirit

Compiled by Harold Bonner

Beacon Hill Press of Kansas City, 1975, \$1.95.

Here is a book on the Holy Spirit that gives variety and perspective, as presented by 10 pastors. It covers the whole spectrum of the work and ministry of the Spirit. I appreciated the frankness with which the subjects were dealt and the relevancy of these truths for contemporary man.

Both laymen and pastors will profit from this book. Here is a book for the mind that wants to do some serious thinking about the work of the Holy Spirit. Several of the chapters will stimulate further study.

I feel the value of a book like this is the variety it gives. Ten pastors, from various backgrounds, experiences, and ability, share with us their thoughts on an important subject. □



By PAUL MARTIN
Kansas City

TWO STORIES . . . one from God's Word (Ezra 8), and the other from a burdened mother.

Ezra was on his way to Jerusalem . . . with the blessing and support of King Artaxerxes, king of Babylon. He stopped at the river of Ahava and prayed . . . really prayed. He said, "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: . . . we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him" (v. 22).

The appeal to be "Mr. Instant Spirituality" was there. If Ezra had puffed and panted into the king's presence begging for troops . . . now that the enemy had been spotted . . . the king would have thought for sure . . . "This doesn't sound like the trusting Ezra . . . the believing Ezra . . . Maybe he was just a man of faith for the big moment!"

But not this Ezara. He turned from this easy way . . . and prayed and fasted and disciplined himself . . . and found God's way.

The mother's story: (in my words) "My daughter, 17 years, had some fairly serious problems at school. I took her out of school for a week, and we talked about it. I got some professional help.

"Friday, I did my week's grocery shopping. When I returned and was putting away the groceries, I felt a little apprehensive. I hurried upstairs and found my daughter on the bed . . . crying, crying hard. I took her in my arms . . . 'Oh, don't cry . . . Let's pray about it!'

"My daughter's eyes were instantly dry. She wrenched herself from my arms and exclaimed, 'Mother, how phoney can you be?'

"And she was right, Brother Paul . . . I had never prayed with my girl before. Oh, I had said the 'now-I-lay-mes' . . . We had family prayer when my husband's relatives came to visit . . . but no mother-daughter prayer times . . . Bible-sharing times. I was guilty of a 'big moment' spirituality. I cried, 'You are right, pray for me . . .'"

I believe they did pray together.

How easy for me suddenly to become a giant in prayer . . . an instant big giver . . . a powerful personal worker. But it takes more than this. Love demands more. Spiritual dryness may try this option, but real love isn't happy with it.

I think what happens is that we know what to do . . . how to act . . . even the words to say . . . words that appear right . . . though our actions have not been consistent. And in the pressure of the moment, we seem so right . . . and yet we are far from it.

There isn't any substitute for spiritual honesty. The Lord knows where we are for sure, and He presses for spiritual improvement. And we can make this improvement . . . we must make it. I must work to be consistent . . . to close the gap between creed and practice.

There is not a lot of help in fair-weather religion . . . sounds big and beautiful in the king's presence, with heavy soldiers around. But faith is needed . . . strong faith.

When the decision must be made . . . let me dare to trust the hand of God. As Elisha put his hand in the hand of the king (2 Kings 13:16) when he pulled the bow . . . so we can just plain flat trust the Lord.

And it was wise for Ezra to pray . . . Just stop, rest, get ready, and pray. Pray to find the right for yourself . . . for those who trust you . . . for those who need you. And the hand of the Lord will be upon you and upon me . . . and that's a thousand times better than being "Mr. Instant Spirituality." □

GO IN PEACE

*Christ did not ask that we
Should "stay" in peace. He said
To "go" in peace, to be
About His business, led
On painful paths and slow,
Toward goals we do not know.
But in response to prayer,
Lo, He is always there.
His love will never cease.
That is our peace.*

—DOROTHY A. STICKELL
Lebanon, Ohio



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

A CHRISTIAN VIEW OF TRANSCENDENTAL MEDITATION

Transcendental meditation (TM) is big these days . . . and getting bigger. Student International Meditation Society (SIMS) centers claim that TM can help you attain better scholastic achievement, more inner peace, remove the need for drugs, help you lose weight, aid in the elimination of bad habits, etc., etc., etc.

This latest cure-all has been imported to the United States from India by Maharishi Mahesh Yogi. To receive the multiple benefits of TM, one must merely go to a SIMS center, pay a fat fee, and receive instruction that results in the giving of a "mantra." The "mantra" (a secret, individualized word) is to be used repetitively twice a day for 20 minutes. Interestingly, the meaning of the "mantra" is unknown to the person receiving it.

Some Christians who practice TM do not realize that it has its roots in Hinduism. Proponents of TM deny that it is a religion, asserting that it is a science. Thus, as a science, it receives tax money and is taught in some secular schools.

The fact is, however, TM and the Science of Creative Intelligence are credited with coming from the *Vedas*, ancient Indian scriptures. Vedic literature includes sacrificial incantations, formulas used by magicians, and witchcraft. Vedism is considered to be the oldest form of Hinduism.

Transcendental meditation is unchristian in its teachings. The January, 1976, issue of *Moody Monthly* magazine carried an article about TM in which Christians were asked to consider the following.

TM says that man is inherently good.

TM encourages man to take the credit for making himself, and the world around him, better. One of the advertising claims of TM is that the higher the

percentage of TM practitioners in a given area, the lower the crime rate in that area.

Maharishi Mahesh Yogi teaches that the practice of TM enables a person to come out of the field of sin and become virtuous. "Right action without a proper basis is very hard, if not impossible," Maharishi says in *Maharishi Mahesh Yogi on the Bhagavad-Gita*. "By transcendental meditation, however, it is easy to gain pure consciousness and thereby automatically to perform right action."

Besides the obvious unchristian teachings of TM, *His* magazine (December, 1973) pointed out another pitfall: "The suppression of the mental faculties during the practice of meditation opens a person up to demonic influence. To seek the state of mental and physical passivity of Eastern meditation is to invite the influence and even the control of evil spirits."

Victor Ernest, author of *I Talked with Spirits* (Tyndale), says that it is common for people who talk with spirits to meditate in order to achieve the desired results. At spiritualist meetings, people often meditate for about 30 minutes to prepare themselves for the coming of the spirit.

Many anti-TM Christians witness to the power of evil spirits in their lives while they practiced TM.

All this is to say: TM isn't all it's cracked up to be. It is a lucrative, big business which is deceptively religious, a threshold for satanic influences, and unchristian in its teachings.

But when you throw out transcendental meditation as unacceptable to your Christian life-style, don't throw out all meditation. The Bible clearly teaches that meditating on the Scriptures is a dynamic, important part of a productive, God-pleasing life (see Psalm 1). I wonder what would happen to our world if Christians everywhere read and meditated on the Scriptures for 20 minutes twice a day. □



Here's a delicious, quick hot chocolate recipe.

INSTANT CHOCOLATE MIX

- 1 box (1 pound) powdered sugar
- 1 box (makes 8 quarts) powdered milk
- 1 box (1 pound) cocoa mix
- 1 jar (11 ounces) powdered creamer

Mix all ingredients in a bowl. Makes enough to fill two 2-pound coffee cans. For hot chocolate, place 2 heaping tablespoons in a cup and fill with boiling water. Stir and serve.

editorially SPEAKING

By JOHN A. KNIGHT

Doing Your Own Thing

This phrase is now a part of our everyday nomenclature. It came largely through the youth, expressing the desire to break out of certain institutional and cultural patterns.

Whatever reactions one may have to the sentiment, most will admit that it is all too easy to become captive to peer patterns, to the unguided masses, to the herd mentality. Pressures toward conformity are well-nigh irresistible.

Several years ago David Reisman, in his popular book *The Lonely Crowd*, suggested that there are three classes of people: "tradition-directed" persons—those who accept uncritically that which is handed to them; "other-directed" persons—those who are inclined to put up an antenna to learn what everyone else is doing and thinking, so they can emulate them; and "inner-directed" persons—those who seek to determine for themselves what is right and who then proceed to do it, regardless of the opinions of others.

Reisman felt that the early Americans, for example, were inner-directed, whereas contemporary Americans are other-directed. Even a casual review of current society seems to lead at least to the last half of his conclusion.

R. E. O. White, principal of Baptist Theological College in Scotland, has given a similar analysis. He has said that the "negative"-type individual is molded by the company which he keeps or the group in which he lives his life. He is overly receptive to the patterns of his environment.

On the other hand, by nature the "positive"-type person shapes himself by reacting *against* the social norms. He is inclined to push others around with a pugnacious spirit and to refuse to allow them to do their own thing.

PERHAPS AS IN NO OTHER DAY we are bombarded by all kinds of ideas and ways of thinking which are designed to affect the masses. Our culture is stereotyped, repetitive, standardized, and unoriginal. To stand against it when moral and spiritual principles are compromised demands strength of character. To oppose it deliberately

with other standards, other loyalties, another scale of values, requires more than human resolution and courage.

Few persons are capable of making sound evaluations on their own where ethical questions are involved. Fear of being odd deprives many of the joy of being themselves. Succumbing to social influences, they are made incapable of decision. Such a life lacks the stability and self-fulfillment essential to true freedom.

James Russell Lowell's words were probably occasioned by his struggle with economic and racial slavery, but they suggest a slavery to convention and conformity as well:

*They are slaves, who fear to speak
For the fallen and the weak;
They are slaves, who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves, who dare not be
In the right with two or three.*

Many of us are inclined to feel like the fellow who said, "I'm tired of these 24-hour deodorants. I wish someone would come up with a 23-hour deodorant so I could have 1 hour a day all to myself." It is easy to identify with his desire to rescue himself from the molds into which others would cast him.

HOWEVER, DOING YOUR OWN THING can be dangerous. Apart from God it becomes personal and social anarchy in which every man does that which is "right in his own eyes." Yet the appeal has merit—but only if one's rightful ownership is acknowledged. Paul wrote, "You are not your own; you were bought with a price" (1 Corinthians 6:19-20, RSV).

Before the self can be equipped and trusted to do its own thing, it must be transformed by grace, or as Martin Luther put it, "curved outwardly" away from itself toward God and others.

Some who make a slogan of "doing their own thing" frequently are far from living this way themselves, though they think otherwise. The reason is that they are controlled by sin, and the self is acting out of character as God intended it to be.

There is only one class of individuals . . . who can truly do their own thing. It is composed of persons whose selfish will has been replaced by the will and "mind of Christ." Where this occurs, the slavery to sin is overcome, and one is freed to do what he wants —and what he wants is God's will.

All of us are controlled by something. The question is, By what? or, By whom? One will be directed either by God or Satan, by outgoing love or selfishness, by Christ or sin. "Do you not know that if you yield yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?" (Romans 6:16, RSV).

In one sense no man can do his own thing, for absolute autonomy is an impossibility. But in a more profound sense one does his own thing when he freely does what he was divinely created to do.

There is a freedom which is slavery—when the sinful self is in control. But there is a slavery which is freedom—when Christ orders the life.

There is only one class of individuals, then, who can truly do their own thing. It is composed of persons whose selfish will has been replaced by the will and "mind of Christ." Where this occurs, the slavery to sin is overcome, and one is freed to do what he wants—and what he wants is God's will.

This truth evidently is akin to what Augustine had in mind when he said, "Love God and do as you please." He was sure that when the loyalties are set right and God's love is poured into man, he will do right just as freely and surely as water runs downhill.

Jeremiah describes this power of truly being one's own man with his beautiful metaphor and promise: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers . . . But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people" (Jeremiah 31:31-33, RSV).

The Psalmist expressed the idea with his words "Thy law is my delight" (119:77). The writer of Hebrews tells us that Jesus made Psalm 40, verses 7 and 8, His own: "I delight to do thy will, O my God; thy law is within my heart." Doing the will of God because of love, and not merely out of a sense of duty, is Christlike.

THE PRICE OF NONCONFORMITY in moral matters is almost always high. But nonconformity must arise out of principle and not out of bit-

terness, resistance, selfishness, or the desire for attention. One must hold a strong moral position without the too oft seen accompaniment of self-righteousness and censoriousness.

Jesus was not simply a nonconformer—certainly not for its own sake—although commitment to His Heavenly Father sometimes led Him to swim against the stream. The one who belongs to Christ will not refuse to conform because of inferior reasons. On the other hand, he will refuse when compromises are required.

A Spirit-filled man will hold fast even at personal cost. He will not be bribed, cajoled, or threatened. He exercises an "unconsenting conscience." With a "gracious obstinacy" he will decline to conform.

But his life is not characterized by negatives, by denials. Rather, it is marked and driven by positive affirmations and actions. He does not merely *not* do the other person's thing; he actually *does* his own thing. It is his because it is God's and because he belongs to God. □

He is Lord

Easter Sunday, April 18, will see a record-breaking attendance in Nazarene Sunday schools around the world.

To make this reality, the Department of Church Schools is saying, "Two for one will get it done." Two persons in Sunday school on Easter Sunday for every church member we have, or for every one we have had in average attendance throughout the year, will bring to the study of God's Word "a million and six in '76."

The Sundays of March and April prior to Easter will be given to a Sunday school emphasis highlighting the lordship of Christ.

We think gathering around the Word is important because—"He is Lord."

We think inviting and bringing persons to Sunday school and church is a thrilling responsibility because—"He is Lord."

We think pointing persons to Jesus as the Saviour of the world, who longs to forgive their sins, is a joyous privilege because—"He is Lord."

One way of celebrating Christ's resurrection from the dead—which makes possible our own—is by making Him known through the Sunday school. □



TWENTY-FIVE LARGEST SUNDAY SCHOOLS ANNOUNCED

These Sunday school statistics were recently released by Dr. K. S. Rice, executive secretary of the Department of Church Schools. Based on the 1975

district minutes, they indicate the top 25 churches in attendance and enrollment.

TOP 25 CHURCHES IN TOTAL ATTENDANCE

Church	Total Weekly Attendance	Total Outreach Attendance	Total Attendance	Church	Total Weekly Attendance	Total Outreach Attendance	Total Attendance
Denver First	1,757		1,757	Bedford, Ohio	491	217	708
Bethany, Okla., First	1,663		1,663	Nampa, Ida., College	615	70	685
Long Beach, Calif., First	1,023	388	1,411	Indianapolis West Side	527	97	624
Pasadena, Calif., First	1,074		1,074	Kansas City First	509	103	612
Arlington, Va., Calvary	947	32	969	Kankakee, Ill., College	601	7	608
Nashville First	746	217	963	Seymour, Ind., First	606		606
Midway City, Calif.	802	160	962	Canton, Ohio, First	515	89	604
Nampa, Ida., First	880	26	906	Parkersburg, W.Va., First	397	195	592
Portage, Ind., First	840		840	Colorado Springs First	591		591
Battle Creek, Mich., Pennfield	815		815	Olathe, Kans., College	549	42	591
Salem, Ore., First	694	100	794	Bradenton, Fla., First	573		573
Wichita, Kans., First	699	34	733	S. Charleston, W.Va., First	456	115	571
St. Louis Ferguson	440	279	719				

TOP 25 CHURCHES IN SUNDAY SCHOOL ENROLLMENT

Church	Enrollment
Denver First	2,469
Bethany, Okla., First	2,450
Midway City, Calif.	2,045
Portage, Ind., First	1,988
Bethany, Okla., Jernigan Mem.	1,855
Battle Creek, Mich., Pennfield	1,790
Long Beach, Calif., First	1,699
Nampa, Ida., First	1,641
Pasadena, Calif., First	1,630
Arlington, Va., Calvary	1,554
Colorado Springs First	1,549
Nashville First	1,472
Brooklyn, N.Y., Miller Memorial	1,437
Canton, Ohio, First	1,432
Xenia, Ohio	1,432
Bradenton, Fla., First	1,402
Indianapolis West Side	1,316
Ashland, Ky., First	1,232
Sterling, Ill.	1,223
Wichita, Kans., First	1,218
Tidewater, Va., Central	1,214
E. Liverpool, Ohio, First	1,162
Olathe, Kans., College	1,160
Salem, Ore., First	1,158
Calgary, Alberta, Canada, First	1,067

TOP 25 CHURCHES IN OUTREACH ENROLLMENT

Church	Enrollment
Brooklyn Beulah	1,142
St. Louis Ferguson	1,090
Long Beach, Calif., First	719
Parkersburg, W.Va., First	600
Los Angeles North	300
Midway City, Calif.	300
Memphis Park Avenue	300
Nashville First	250
Wooster, Ohio	240
Albany, Ore.	230
Detroit Bethel	223
Dayton, Ohio, Northridge	222
Van Nuys, Calif.	210
Augusta, Ga., First	200
Norwalk, Calif.	194
Beverly, Mass.	189
Louisville, Ky., Farmdale	185
Marietta, Ohio, First	184
Kansas City First	184
Cherry Valley (Andover), Ohio	169
Montrose, Calif.	166
Hot Springs, Ark., First	166
Salisbury, Md.	165
Muncie, Ind., South Side	164
Minneapolis First	160

TOP 25 CHURCHES IN TOTAL ENROLLMENT

Church	Enrollment
Denver First	2,589
Long Beach, Calif., First	2,453
Bethany, Okla., First	2,450
Midway City, Calif.	2,405
St. Louis Ferguson	2,162
Portage, Ind., First	2,065
Bethany, Okla., Jernigan Mem.	1,975
Battle Creek, Mich., Pennfield	1,790
Nampa, Ida., First	1,768
Nashville First	1,722
Colorado Springs First	1,634
Pasadena, Calif., First	1,630
Brooklyn Beulah	1,616
Arlington, Va., Calvary	1,601
Xenia, Ohio	1,579
Canton, Ohio, First	1,575
Brooklyn Miller Mem.	1,519
Indianapolis West Side	1,497
Bradenton, Fla., First	1,420
Salem, Ore., First	1,365
Wichita, Kans., First	1,349
E. Liverpool, Ohio, First	1,293
Parkersburg, W.Va., First	1,289
Tidewater, Va., Central	1,262
Ashland, Ky., First	1,260

CHURCH LEADERS ENDORSE HATFIELD BILL

The Board of General Superintendents of the Church of the Nazarene authorized Dr. George Coulter to write the following letter to Senator Mark O. Hatfield, expressing the church's support for his bill to ban the use of missionaries by the CIA:

"In a regular meeting of the Board of General Superintendents of the Church of the Nazarene held on January 16, 1976, at International Headquarters, Kansas City, Mo., full endorsement has been voted to the bill you have introduced in Congress to prohibit the solicitation and use of missionaries and members of the clergy in intelligence operations of the Central Intelligence Agency.

"We regret that the names of two missionaries of the Church of the Nazarene who are still detained in Mozambique have been unjustly identified with Central Intelligence Agency activities.

"At the present time the Church of the Nazarene maintains 535 missionaries who are ministering in 50 countries of the world. The missionary policy of the church makes it necessary for missionaries to refrain from any political involvement in the countries in which they work.

"Since the mission of the Church of the Nazarene is to share the gospel of Jesus Christ and to minister to human need throughout the world, we welcome your efforts to present legislation



The *Herald* managers of Northwest Indiana District met recently to plan their subscription campaign. Managers pictured are: front row (l. to r.) Jim Sanders, Tippecanoe Zone; Joe Gennaro, White River Zone; Tharen Evans, Wabash Zone; back row: Don Goble, Lake Zone; Dr. George Scutt, district superintendent; Rev. Ray Wilson, district manager; Dale Figge, Dunes Zone; not present was Robert Ward, Evergreen Zone. Rev. Wilson states, "Having reached 136 percent of their goal, these men led us to second place in Group II Districts in Campaign '75. In the 'spirit of '76' they are very optimistic and determined that this will be the best year ever for the *Herald* on Northwest Indiana District."

which will help to clarify the purpose of Christian witness and service."

At the same meeting the board authorized Dr. Coulter to send a letter to President Ford, urging him to change his stand on this issue. The text of Dr. Coulter's letter is as follows:

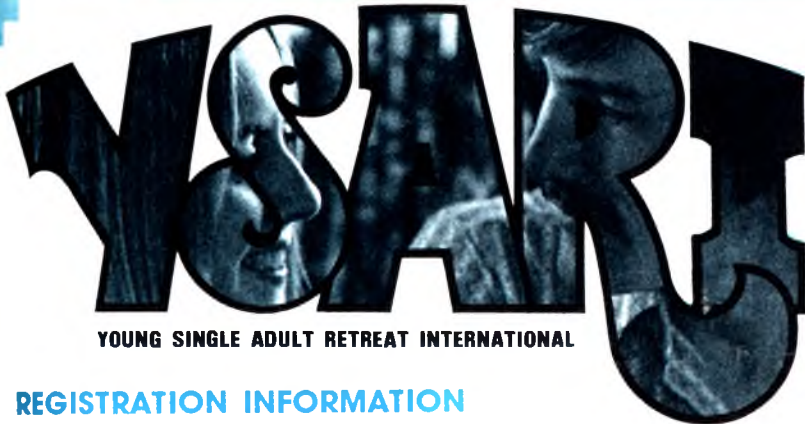
"The Board of General Superintendents of the Church of the Nazarene looks with great concern on your recent public statement which supports the use of ministers and missionaries by the Central Intelligence Agency to obtain information regarding the countries in which they serve.

"Unfortunately your statement

tends to imply that the two missionaries of the Church of the Nazarene who are being held in custody by the People's Republic of Mozambique have been involved in such activity.

"The official policy of the Church of the Nazarene prohibits involvement of missionaries in the national politics of the countries in which they serve.

"Respectfully we implore you to maintain the historic policy of separation of church and state and use all the powers of your office to guarantee that the Christian witness and service of the church may not be impaired." □



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NEW MISSIONARIES APPOINTED

Nineteen new full-term missionaries were interviewed and appointed to missionary service during the January meetings of the General Board in Kansas City.



Paul and Donna Wardlaw
Swaziland



David and Elizabeth McCulloch
General appointment



Jim and Kathy Whited
India



Paul and Mary Jetter
Bahamas



David and Marcia Hayse
Ecuador



Fletcher and Colleen Tink
Brazil



Denzil and Kay Dodds
Republic of South Africa, North



Jim and Kaye Williams
Taiwan



Harry and Elizabeth Nyreen
Costa Rica Seminary



Peggy Ulmet
General appointment

GENERAL BOARD FACES CHALLENGE OF INTERNATIONALIZATION

Changes inherent in the rapid internationalization of the church and preparation for the Nineteenth General Assembly occupied the attention of the General Board in its Fifty-third Annual Session at International Headquarters in Kansas City, January 19-21. All but one member were present — Rev. Morris Wilson of Rochester, N.Y., was unable to attend.

Dr. Edward Lawlor, general superintendent, due to retire at the General Assembly in Dallas, June 17-25, read the twelfth chapter of Romans and led in prayer at the opening meeting.

Following a new procedure instituted a year ago, the report of the general superintendents and of their overseas visitation was read in a combined report by Dr. Strickland.



Dr. Charles H. Strickland, reporting for the Board of General Superintendents.

He reported the Board of General Superintendents had presided over the 82 district assemblies of the United States, British Isles, Canada, Mexico, and Guatemala. Also, the Mission and National-Mission districts were visited in various world areas according to their individual assignments. The combined review showed that the church continues increasing growth around the world.

Dr. Strickland closed the report by observing that the General Board session was convening in the shadow of the Nineteenth General Assembly of the church. He said considerable time had been spent planning for this international event. The Board of General Superintendents will issue a special call to prayer preceding the General Assembly.

In keeping with provisions of the *Manual*, the Board of General Superintendents announced, after conferring with the executive secretaries of the Departments of Home Missions and World Missions, that as of July 1, 1976, the Department of Home Missions would supervise the missionary work of the church in the U.S., Canada, and the British Isles. The mis-

sonary work in the rest of the world will be under the supervision of the Department of World Missions. The General Board voted its approval of this change.

The General Board elected the following officers and members-at-large on their executive committee: George Reed, chairman; C. William Ellwanger, president; Bennett Dudney, first vice-president; Willis Snowbarger, second vice-president; and Ralph Hodges, George Scutt, and E. H. Steenbergen, members-at-large.

New missionaries were appointed (see separate listing and pictures). New short-term missionaries appointed included Eduardo and Jill Llanes to the Costa Rica seminary, and Mr. and Mrs. Roger Bomely to the San Antonio seminary.

In addition, the following missionaries are returning to active service: Rev. and Mrs. Peter Burkhart, Philippines; Rev. and Mrs. Denny Owens, Philippines; Rev. and Mrs. Paul Marshall, RSA, South; Rev. and Mrs. Dean Galloway, Colombia; and Joan Noonan, Nicaragua (short-term).

Field assignments for general appointees were approved as follows: Rev. and Mrs. Thomas Nothstine to Swaziland; Rev. and Mrs. Steve Rattief to San Juan, Puerto Rico; Rev. and Mrs. Don Messer, Central Africa; Rev. and Mrs. Alfred G. Messer, Papua New Guinea; Rev. and Mrs. Alvin Orchard, Samoa; and Mr. and Mrs. John Seaman, French Antilles (Guadeloupe).

Missionary transfers were approved as follows: Rev. and Mrs. G. H. Pearson from American Indian to Casa Robles; Mr. and Mrs. Bob Black from American Indian to the San Antonio



The General Board in session

seminary; Constance MacKenzie from Mozambique to Belize; Rev. and Mrs. Elton Wood from Cape Verde to Brazil; Rev. and Mrs. William Pease from Jamaica to India; Rev. and Mrs. Jon Scott and Rev. and Mrs. Gary Bunch from assignment to Mozambique to remain in Portugal; Rev. and Mrs. Elmer Nelson from Panama to Argentina; Rev. and Mrs. Jack Riley from RSA, North, to RSA, South; Rev. and Mrs. Wayne Knox from Trinidad to Guyana; and Mr. and Mrs. Phil Hopkins from El Salvador to Honduras. From Lebanon the Ivan Lathrops are temporarily assigned to Germany, and the Larry Buesses will be in language study in Amman, Jordan.

Retirement was approved for the following missionaries: Dr. and Mrs. Everette Howard, Rev. and Mrs. Elmer Schmelzenbach, Rev. Thomas Ainscough, Joyce Blair, Dr. Orpha Speicher, Rev. and Mrs. Eric Courtney-Smith, and Rev. and Mrs. H. K. Bedwell.

Plans of the Department of World Missions to enter new fields were approved. Rev. and Mrs. George Hayse will transfer from the Republic of South Africa, South, to begin the work in Nigeria as soon as registration of the church can be accomplished. Rev. and Mrs. Walter Crow are returning to active missionary service and were assigned to Haiti for a year and then to open the work in France. Missionary work in Spain is scheduled to begin in 1979.

The plans of the Department of Home Missions to begin work in French-speaking Canada were also approved.

Progress reports of the Commission on Holiness Ethic; Commission to Study the Church Dollar; and the Commission on Church Program, Organization, and Structure were presented to the General Board and discussed.

The General Board will meet in its final session of the quadrennium in Dallas, June 19. □



Pictured (l. to r.) are Dr. Ted Martin, Communications; Mr. M. A. (Bud) Lunn, manager, Nazarene Publishing House; and Dr. C. William Ellwanger, president of the General Board.

NEWS OF REVIVAL

Rev. and Mrs. Claude Jones were the evangelists at the Fishkill, N.Y., church recently. Mrs. Jones particularly ministered to the children each evening and in the children's church on Sunday morning through the use of puppets in bringing gospel messages. J. Grant Swank, Jr., is the pastor. □



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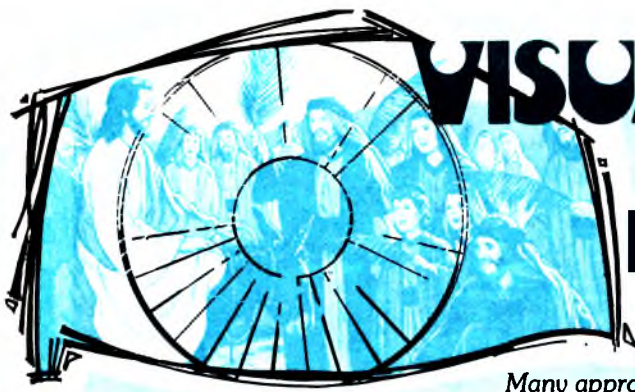
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REPORTS TO THE GENERAL BOARD

A highlight of the annual General Board meeting each January is hearing reports from the general officers, executive secretaries, and directors of the departments and commissions of the general church.

The general secretary, Dr. B. Edgar Johnson, reported gains by profession of faith were 29,048, and with 1,846 coming to the church from other denominations, there were 30,894 new Nazarenes. Net gain in world membership was 19,628, a growth of 3.46 percent, to a total of 586,532.



He also stated that preparations for the General Assembly in Dallas, June 17-25, were a major preoccupation for most of the past year.

The General Treasurer, Dr. Norman O. Miller, indicated that only 96 percent of the accepted General Budget had been paid by the districts.



It was the first time, at least in recent decades, that the General Budget had not been paid in full. Thus a considerable sum of General Budget receipts was needed in December to enable the General Board to break even on its budget for the calendar year.

December had the largest Thanksgiving Offering receipts for any December on record. The offering surpassed the goal of \$4.35 million, and the year was finished in the black.

Dr. Earl C. Wolf, who is the executive director of both the Stewardship Commission and the Christian Service Training Commission, echoed the continuing faithfulness of Nazarenes in their giving.



He also expressed gratitude for the record of training done in world mission areas. Twenty fields reported 111 classes held, with 1,934 credits awarded. Domestic statistics revealed 67,553 credits were reported by 2,158 churches.

With the cooperation of the Communications Commission, two series of video-cassettes were developed for use on cable television and, with an adapter, on any television set. The first of this series of six 30-minute programs was the presentation of *Giving and Living*, by Dr. Samuel Young. The second was based on *How We Got Our Bible*, by Dr. Ralph Earle.

The Department of Church Schools is headed by two executives. Dr. Kenneth Rice, executive secretary, announced the greatest numerical and percentage gain in Sunday school attendance in the history of the denomination for the second consecutive year.



Attendance gain around the world was a new record of 24,177, a 3.94 percent gain. The Sunday school enrollment gain was 38,666, or 3.29 percent, the second largest since the climax of the "March to a Million" in 1968.

He said, "We now have over 627,000 people who are members of our Sunday school but not yet members of our church."

Dr. Donald Metz, executive editor, reporting for the first time, reviewed the previous action of the General Board and the appointment of 12 members to the Adult Curriculum Committee by the Board of General Superintendents.



In addition, there are four members from the Department of Church Schools and five members representing the five cooperating denominations (the Churches of Christ in Christian Union, the Church of the Nazarene, the Evangelical Methodists, The Missionary Church, and the Wesleyan Church) to form the curriculum committee.

The new adult lessons are to be named the Nazarene Enduring Word Series (NEWS).

Paul Skiles, executive director of the Communications Commission, reported that there are now programs produced and distributed for broadcast each week in English, Spanish, Portuguese, and French.



A significant plan for the development of coordinated radio programming at the national level opened in Africa this year. After consultation with the Department of World Missions and national church and mission leaders, production of programs in major African vernacular languages is in the making.

The first denominationally produced English-language program for broadcast television was taped in August in Pasadena, Calif., during the debriefing of the Christian Action Teams. "My Little Corner of the World" features people involved in and affected by the summer ministries program.

Dr. Edward Mann, executive secretary of the Department of Education and the Ministry, told the General Board that enrollment in Nazarene colleges showed the greatest increase in the church's history with 979 more students registered than the previous year. Total attendance reached 10,789, a gain of 10 percent.



Support for higher education by Nazarenes in 1975 totaled \$5,982,267—a substantial increase over the preceding year. Total per capita support reached a new high of \$13.22.

Dr. Donald Gibson, newly elected executive secretary of the Department of Evangelism, congratulated the 22 churches that received 50 or more new Nazarenes during the assembly year. He said there were 123 churches that received from 25 to 50 new Nazarenes.



However, 1,039 churches did not receive a member by profession of faith, and 14,636 members were removed from the rolls by action of church boards. These problems are yet to be answered.

The General Board was told by Dr. Raymond Hurn, executive secretary of the Department of Home Missions, that a new church was organized on the average of one per week during 1975 in territories administered by his department, or a total of 55 for 1975.



Church loans total \$3,801,027 (long term) and \$125,150 (short term). Although loans are limited to small churches that cannot get them elsewhere, the department still receives many requests.

Rev. Robert Crew, executive consultant for the Division of Life Income Gifts and Bequests, announced that the challenge of biblical stewardship has enabled generous Nazarenes to complete 41 life income agreements during 1975, totaling \$806,505.



The division seeks to (1) develop an environment in which the total resources—physical, spiritual, and financial—of the church can be brought into clear focus for advancing the Kingdom, and (2) develop a program—policy, publicity, and personnel—by which total resources available to the church can be used for the maximum potential for God and the church.

Mrs. Wanda Knox, former pioneer missionary for the church in New Guinea, gave her first report as executive secretary of Nazarene World Missionary Society. The organization has completed its sixtieth anniversary.



Mrs. Knox reported that the goal of 320,000 members by the end of 1975 had been surpassed by 9,285, making a total membership of 329,285.

All of the quadrennial financial goals have been more than met. The goal for Alabaster was \$3 million, and \$4,108,891 was raised; the goal for Prayer and Self-denial was \$4 million, while \$5,405,578 was given; and the goal for 10 Percent Giving of \$20 million was far exceeded, with \$31,055,732 reported. The Latin Language Broadcast Offering brought in \$146,980, which was \$1,980 more than the goal.

Five of the 10 zones were Award zones, and 64 of the 82 districts were Award districts.

Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, reported that in spite of economic difficulties, the churches have raised more than 90 percent of the Pensions and Benevolence Budget for the second consecutive year.



The authorized \$3.50 per month for each year of service was instituted, making the maximum pension for retired ministers \$140 per month.

More than 80 percent of the churches paid their Pensions and Benevolence Budget in full.

Mr. M. A. (Bud) Lunn, executive secretary of the Department of Publication and manager of Nazarene Publishing House, said that estimates put the total of sales receipts to be \$8.7 million, which is an increase of \$562,683, or about 6.9 percent.



He paid tribute to the work of Rev. Floyd Hawkins, who retired as music editor, February 1, 1975.

Mr. Lunn also reported that NPH was given property at 2829 Troost Avenue, which is contiguous to property already owned.

Dr. Fred Parker, book editor and secretary to the Book Committee, reported the total book production was 827,808, up 86,901 over 1974. The Book Committee, in di-



recting the book program of the church, has reviewed and passed judgment on 131 different manuscripts.

Rev. Melvin McCulough, executive secretary of the Department of Youth, announced that the next edition of World Youth Conference will be in Estes Park, Colo., in July, 1978. Every effort will be made to make the representation international.

Latin America Youth Encounters are scheduled for Lima, Peru, and Mexico City in 1977, as well as a European Youth Institute in Italy.

The ministry to military personnel



includes free literature and tapes to "post pastors." Two Nazarene retreats for military personnel and their families were conducted last year in Germany and Korea. There are 30 active-duty Nazarene chaplains.

Dr. Jerald Johnson, executive secretary of the Department of World Missions, began his report with a call to prayer for the release of Armand Doll and Hughlon Friberg, Nazarene missionaries imprisoned in Mozambique.

The Department of World Missions has administrative responsibilities in 50 of the 60 countries where the



Church of the Nazarene is found, with a total of 516 full-time career missionaries.

The department requested permission to open work for the church in Nigeria and transfer Rev. and Mrs. George Hayse from the Republic of South Africa as pioneer mission director as soon as official registration can be completed.

There are 14 pioneer areas, 18 Pioneer Districts, 14 National-Mission Districts, 31 Mission Districts, and two Regular Districts, a total of 79. The quadrennium has seen membership grow from 97,834 to 130,892, and giving increase from \$1,501,751 to \$3,354,553. □

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NOTE: For other appropriate award items, see special Easter supplies flyer sent to all pastors.



Participants who prepared and read major papers at the conference (l. to r.): Dr. Robert Sawyer, Dr. Alex Deasley, Dr. Paul Culbertson, Dr. William Strickland, Dr. Willard Taylor, Dr. Frank Carver, and Dr. W. E. McCumber.

NAZARENE THEOLOGY CONFERENCE

The fifth conference of Nazarene theologians was held December 1-3 at the Glenwood Manor Motel in Overland Park, Kans.

It was jointly sponsored and organized by the Nazarene Publishing House, M. A. (Bud) Lunn, manager; the Nazarene Book Committee, Dr. Norman Oke, chairman; and the Department of Education and the Ministry, Dr. Edward S. Mann, executive secretary, and Dr. Richard S. Taylor, associate. The coordinating committee was W. T. Purkiser, chairman, William Greathouse, and Richard S. Taylor.

"The Nature of Biblical Authority" was the theme of the conference. Participants included members of the Board of General Superintendents, college and seminary presidents, deans, and members of the Departments of Religion of each of the Nazarene institutions of higher learning. Members of the Nazarene Theological Seminary faculty, executives from headquarters, and members of the Book Committee were in attendance.

General Superintendents Eugene L. Stowe and George Coulter opened and closed the conference with devotional messages.

Major papers were read by: Robert



The Planning Committee for the Theology Conference included (l. to r.) Dr. W. T. Purkiser, chairman of the conference; Dr. W. M. Greathouse, president, Nazarene Theological Seminary; and Dr. Richard S. Taylor, Department of Education and the Ministry.

L. Sawyer, Mid-America Nazarene College, "Canonicity and the Authority of the Bible"; William J. Strickland, dean, Trevecca Nazarene College, "A Brief Survey of the Dominant Views of Biblical Authority in Key Periods of Church History"; Willard H. Taylor, dean, Nazarene Theological Seminary, "A Brief History of the Current Debate on Biblical Authority"; Alex R. G. Deasley, Canadian Nazarene College, "The Concept of Biblical Authority Found in Scripture"; William E. McCumber, Eastern Nazarene College, "The Doctrine of Inspiration in Relation to Biblical Authority"; Frank G. Carver, Point Loma College, "The Bearing of Hermeneutical Issues on the Question of Biblical Authority"; and Paul T. Culbertson, professor emeritus, Point Loma College, "A History of Nazarene Doctrinal Positions on Biblical Authority."



Following along with the reading of the conference papers are (l. to r.) Dr. Paul Culbertson, Dr. Paul Gresham, Dr. Mildred Wynkoop, and Dr. Richard S. Taylor.

Conference participants shared in discussion groups led by Morris A. Weigelt, Rob L. Staples, J. Ottis Sayes, Arnold E. Airhart, David L. Cubie, Daniel Berg, and Norman Oke.

One of the highlights of the conference was the paper of Dr. Paul T. Culbertson, longtime Nazarene educator. After giving a survey of the history

of Nazarene doctrinal positions on biblical authority, Dr. Culbertson gave several personal impressions and conclusions.

He said, "My survey leads me to conclude that the position of the Church of the Nazarene as regards the divine, plenary inspiration of the Scriptures, and their supreme authority in all things necessary to salvation, faith, and Christian living, has never changed from the beginning of the denomination. The *formal* statement of that position, as reflected in successive issues of the *Manual*, does reveal a *development*, culminating in Article IV, written by Dr. H. Orton Wiley, and apparently adopted without debate by the Seventh General Assembly in 1928.



Dr. Ronald Gray, president of Canadian Nazarene College, discussing one of the papers at an intermission between sessions with General Superintendent V. H. Lewis and Dr. Edward Mann, executive secretary, Department of Education and the Ministry.

"While there are various degrees of *revelation* in the Scriptures, we believe that *inspiration* is constant, and applies to each part and the whole in such a manner that the Bible is the infallible Word of God, and the Authoritative Rule of Faith and Practice in the Church."

During the conference it was noted that only a small number of the more than 80 participants had been present for the first conference in 1958, which dealt with a similar theme. However, unanimity was expressed regarding the central place of the Scriptures in the life of the church, its divine inspiration and authoritative character. □



General Superintendent George Coulter and President Kenneth Pearsall of Northwest Nazarene College, enjoy moments of fellowship and discussion during one of the break periods.

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 KENNETH ARDREY from Nazarene Theological Seminary, K.C., to Prince Albert, Sask., Canada
 RONALD AXTELL from Willard, Ohio, to Galion, Ohio
 LINCOLN BANFIELD to associate, St. Louis (Mo.) Wellston
 A. TIMOTHY BESS from Loudon Valley, Calif., to Mount Juliet, Tenn.
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FEBRUARY and MARCH 1976

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"People Who Have God for Them"
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"All to the Glory of God"
 March 14

vited. For more information contact Rev. Lowell Welker, 3640 South "M" St., Tacoma, Wash. 98408. □

RECOMMENDATIONS

REV. NELSON PERDUE entered the field of evangelism in September, 1974, after having pastored successfully on the Northwestern Ohio District. He is a young, energetic, holiness preacher. I heartily recommend him to our churches.—*James R. Blankenship, district superintendent, Northwestern Ohio District.*

I recommend to our churches a trio of dedicated young men, known as THE JOYFUL NOISE, members of Bakersfield Olive Knolls Church. They are available for concerts, camp meetings, revivals. Contact the manager of the group, Jim Reed, 6201 Fruitvale Ave., Bakersfield, Calif. 93308.—*W. H. Deitz, district superintendent, Central California District.*

EVANGELIST'S OPEN DATES

THE GOSPEL SINGING STONE FAMILY have open dates for March—June. They are available for weekend meetings within a 250-mile radius of Nazarene Bible College. Please contact them at 5150 Airport Rd., Box D 135, Colorado Springs, Colo. 80916.

VITAL STATISTICS

REV. WILLIAM A. WELCH DIES

Pioneer Nazarene minister Rev. William A. Welch passed away Jan. 7 in Porterville, Calif., at the age of 88. In 1912, W. A. Welch attended Peniel College, Tex., rooming in the home of Rev. Bud Robinson. There he met and married one of Robinson's daughters, Sallie.

Rev. Welch held pastorates in Hawthorne, Whittier, and Richgrove, Calif. During the past 50 years, he has served as Sunday school superintendent and a minister to shut-ins in the Porterville, Calif., church. Rev. Welch was featured in a 1974 *Herald of Holiness* article entitled "Eighty-six and Asking Largely."

He is survived by his wife, Sallie; 5 sons and 3 daughters who are involved in Christian service across the country: Dr. Harper, minister in Portland, Me.; Col. George (USAF Retired), Boston; Dr. William A., Jr., pastor, Bellevue, Wash.; Rev. Reuben, chaplain, Point Loma College, San Diego; Dr. Charles, school principal and clinical psychologist, La Jolla, Calif.; Mrs. Grady (Dorothy) Cantrell, wife of Idaho-Oregon district superintendent; Mrs. Milton (Rubena) Poole, pastor's wife, Oakland, Calif.; Mrs. John (Sallie) Adams, schoolteacher, San Jose, Calif.; 24 grandchildren; and 13 great-grandchildren. Officiating were Pastor Wil M. Spaitte, Rev. Walter Markham, and family members. □

DEATHS

REV. C. B. CLENDENEN, SR., 73, died Jan. 2 at Bradenton, Fla. Funeral services were conducted by Rev. Robert Skipper. Funeral ser-

vices were also conducted at the Church of the Nazarene at St. Marys, Ohio, where he was a member, with Rev. James R. Blankenship officiating, assisted by Revs. H. C. Watson, Virgil Applegate, and Carl B. Clendenen, Jr. He is survived by his wife, Opal; 4 sons, Rev. Carl B., Jr., Dr. Robert V., Thomas N., Arnold E.; 1 daughter, Ruth Chance; 12 grandchildren; 7 great-grandchildren; 1 brother; and 1 sister. His pastorates included: Gallipolis, Syracuse, Logan, Columbus Parsons Ave., Troy, and Newark, all in the state of Ohio.

MRS. LALA A. DARWIN, 88, died Oct. 4 at Beatrice, Neb. Funeral services were conducted by Rev. William Campbell and Rev. Norma Snowbarger. Survivors include two daughters, Mrs. Walter (Ruth) Bernhardt and Mrs. Orlie (Dale) Walker; three grandchildren; seven great-grandchildren; and one great-great-grandchild.

MRS. LILLIAN M. EBY, 67, died Jan. 12 at Farmington, N.M. She is survived by her husband, Rev. Amos T. Eby; 4 sons, Amos Tillman, Jr., J. Wesley, William Andrew, and David B.; 15 grandchildren; and 1 sister. Funeral services were conducted by her four sons and assisted by Pastor William Stone.

MRS. MAE GLADMAN, 83, died Nov. 23 at Kansas City, Mo. Funeral services were conducted by Rev. J. H. Ingalls and Dr. Roy Swim. Survivors include: two sons, Robert and Charles; one daughter, Mrs. W. E. (Dorothy) Rhodes; nine grandchildren; and four great-grandchildren.

RALPH HADDIX, 74, died Nov. 27 in Paulding, Ohio. Funeral services were conducted by Rev. Carl Ross in Elkins, W.Va. Surviving are: 1 daughter, Mrs. W. M. "Buck" (Iris) Cutright; 8 sons, Ray, Rev. Carl, Arden, Elmer, Glenn, Verle, Bruce, and Rev. Terrill; 26 grandchildren; 2 great-grandchildren; 4 sisters; and 5 brothers. Interment was in Elkins, W.Va.

MRS. PEARL J. HINSON, 83, died Nov. 18 in Rock Hill, S.C. Funeral services were conducted by Dr. Otto Stucki and Revs. A. E. Kelly, Maurice Finger, and Robert Jones. Surviving are two daughters, Rev. Mrs. Vivian H. Pressley and Miss Vermelle Hinson; one son, Phillip H., Jr.; five grandchildren; seven great-grandchildren; and two sisters.

REV. BERT C. HOTCHKISS, 72, died Oct. 8 in Springfield, Mo. He was superintendent of the Kansas City Rescue Mission for over 12 years and pastored several churches on the Kansas City and Joplin districts. He is survived by his wife, Thelma; a daughter, Rovenia. Funeral services were conducted by Revs. James Hester, Wendell Paris, and Luther Pan.

MRS. IDA KING, 91, died Jan. 1 in Bethany, Okla. Funeral services were held in Monroe, N.C., by Revs. Bruce Crosby and Paul Ridenhour. She is survived by 10 children: 4 sons, Sam, Rev. W. B., T. T., and Dewitt; 6 daughters, Mrs. Medna Craig, Mrs. Roy Helms, Mrs. Charles Dickerman, Mrs. Spurgeon Rowell, Mrs. George Wolfe, and Mrs. James Largo; 36 grandchildren; 57 great-grandchildren; and 11 great-great-grandchildren.

MRS. MARGARET E. MINESINGER, 91, died Dec. 24 at Glendora, Calif. Funeral services were conducted by Rev. V. W. Peters. Surviving are 3 daughters, Ruth R. Messer, Annie L. Adair, and Margaret L. Heimpe; 6 grandchildren; 13 great-grandchildren and stepgrandchildren; and one sister.

REV. R. H. (RUBE) YORK, 82, died Dec. 14 at Roseville, Mich. Funeral services were conducted by Dr. E. W. Martin. He is survived by four daughters and six sons.

WILLIAM J. YOUNG, 77, died Dec. 29 at Howell, Mich. Funeral services were conducted by Rev. R. N. Raycroft and assisted by Rev. Ronald Ketchum. Surviving are his wife, Pearl; one son, Frank E.; twin daughters, Mrs. Clifford (Dorothy) Walton and Mrs. William (Doris) Varian; one stepson, Ronald Smith; seven grandchildren; three brothers; and two sisters. He was one of the original members of our Parkhead Church in Glasgow, Scotland. He built

ANNOUNCEMENTS

Tacoma, Wash., First Church of the Nazarene will celebrate their sixtieth anniversary, March 13-17. All friends and former members are in-

many of our parsonages, churches, and buildings on the district centers.

BIRTHS

to LARRY AND ANITA (HARPER) ALLEN, Olathe, Kans., a boy, Tyson Jon, Jan. 14
to SIDNEY AND JUDY (SIMPSON) BANZ, Duncanville, Tex., a girl, Stephanie Lynette, Nov. 14

to SCOTT AND CARY (VAN DYNE) CAMPBELL, Independence, Kans., a girl, Mandy Renee, Dec. 21

to JIM AND NANCY (ZIMBELMAN) CLAYTON, Nampa, Ida., a girl, Annette Marie, Jan. 15

to JAMES D. AND LINDA (MILSTEAD) CORBIN, Endicott, N.Y., a boy, Daniel Christopher, Dec. 3

to MR. AND MRS. DAVID L. COTTAM, Kansas City, Mo., a boy, Geron Durrell, Sept. 18

to JIM AND JO (GOODMAN) EDLIN, Louisville, Ky., a girl, Julie Renee, Jan. 12

to RENE AND DEBBIE (HARRIS) ESCALANTE, Kansas City, Mo., a girl, Victoria Diane, Sept. 23

to REV. AND MRS. MARK GOODWIN, Bryan, Tex., a girl, Lisa Kay, Jan. 4

to REV. DAVID L. AND PHYLLIS (ROBERTS) HOFFPAUIR, Belle Chasse, La., a boy, Jeremy Scott, Dec. 2

to CHUCK AND JUNE (SMITH) KIRBY, a girl, Shannon Paige, Dec. 29

to BOB AND KATHY (STEPHENS) LUHN, Spokane, Wash., a girl, Elizabeth Dianne, Jan. 16

to ARCHIE AND TRACEY (CUMMINGS) SARTIN, Safford, Ariz., a girl, Jamie Brooke, Jan. 6

to TOM AND EVELYN (WALKER) SCHRIEBER, Glendora, Calif., a girl, Sherilyn Sue, Nov. 30

to JIM AND GLENDA (EDSON) SCULLIN, Eatontown, N.Y., a girl, Cindy Anne, Nov. 12

to REV. GEORGE J. AND CAPT. LUCILLE (TIEHLER) SMITH, JR., Fort Leavenworth, Kans., a girl, Dana Marie, Dec. 22

to JAMES AND BETTY (REYNOLDS) WARREN, Enumclaw, Wash., a boy, Mark Allen, Oct. 15

to LARRY AND VICKI WHITE, Sapulpa, Okla., a boy, Jared Lee, Dec. 11

to TOM AND JOYCE (JORDAN) WHITE, Safford, Ariz., a boy, Ryan Jacob, Dec. 30

to RICHARD D. AND CHARLOTTE (MAGLINGER) WILSON, Evansville, Ind., a girl, Kristal Lynn, Jan. 27

ADOPTED

by PHILIP AND GLENNIS COVE, Yukon, Okla., a boy, Philip Benjamin, Dec. 23, born Dec. 18

MARRIAGES

LOIS RUS and JOE MCGRAW LEWIS at Gaithersburg, Md., Aug. 7

YVONNE ROBINSON and ROBERT WAYNE RUTHERFORD at Augusta, Ga., Dec. 13

CINDY RILEY and DAN TENNYSON at Kansas City, Mo., Dec. 20

LINDA KAY URFER and R. RANDALL WHITE at Naperville, Ill., Dec. 20

CYNDI NASH and DOUG ERNEST at Arlington, Va., Dec. 27

CAROLYN SUE INGLE and JOHN L. ALTMAN at Waukegan, Ill., Jan. 1

NANCY M. SALISBURY and JERRY W. WARREN at Moscow, Ida., Feb. 15

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

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NEWS

OF RELIGION

HIGH COURT REJECTS PLEA TO HALT "RELEASED TIME." The U.S. Supreme Court has rejected a challenge to the constitutionality of a released-time religious instruction program in Harrisonburg, Va.

The Court rejected without comment an appeal of a decision by the Fourth Circuit Court of Appeals which upheld the practice as constitutional.

In Harrisonburg, children of three public elementary schools participate in the released-time program. They attend religious education classes one hour a week in trailers stationed near the schools. The trailers are owned by the local Council of Weekday Religious Education.

The appeals court had overturned a ruling by a lower court that the program was unconstitutional because it tended to "create an impression of an endorsement of the program" by the public schools and "obscure any distinction between the religious and secular classes and teachers." □

CHURCH ATTENDANCE SEEN STABILIZING. Churchgoing in the U.S. in 1975 remained at the same level as in the four previous years, with 40 percent of adults attending church or synagogue in a typical week, according to pollster George Gallup.

Among young adults, the dip in attendance during the disenchantment period of the late sixties has apparently ended, showing a leveling off with about 3 out of 10 in church currently.

Of particular interest in the survey was the discovery that virtually as many young adults (18 to 29) as older people said they have participated in religious activities other than church attendance in the test week. Seven out of 10 adults indicated they are a member of a church or synagogue. □

BIBLE REGAINS POSITION AS MOST TRANSLATED WORK. The Bible has recovered its position as the world's most translated work, according to figures for 1972 released by the Paris-based United Nations Educational, Scientific, and Cultural Organization (UNESCO).

Exiled Soviet writer Alexander Solzhenitsyn is the most widely translated living author. His works now appear in 35 languages.

During 1972, UNESCO said, there were 109 new translations of the Bible. In the same year there were 62 new translations of Karl Marx, 59 of Friedrich Engels, and 57 of Lenin. □

INFLATION KILLS OLDEST RELIGIOUS JOURNAL. What floods, wars, and depressions could not do, inflation has achieved: It has put out of business a religious publication that had existed for more than 162 years.

The *Christian Observer*, believed by many to be the nation's oldest religious weekly, ceased publication in Louisville, Ky., on January 21. The first issue was published on September 4, 1813, in Philadelphia. Family-owned and -operated, the *Observer* has been an independent publication sold in 16 Southern and border states, an area containing almost all members of the Presbyterian Church in the U.S., whose activities were covered by the journal. Managing Editor Mary A. Converse, in announcing the impending closure, blamed "skyrocketing" costs. □



the answer corner

Conducted by John A. Knight, Editor

■ John 7:37-39 says, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." I have not been able to find a reference in the Bible stating that "rivers" shall flow from the believer. Can you help me?

The phrase "as the scripture hath said" is a reference to the Old Testament. The exact wording of the verse is not found in the canonical Scriptures of the Old Testament. Yet Jesus seems to speak them as though He were quoting verbatim.

Some scholars have resolved the "problem" by connecting the words "as the scripture hath said" with what precedes, instead of with what follows. The meaning then becomes, "He that believeth on Me, as the Scripture has said he must believe . . ."

However, most are agreed that the construction is such that the words should be taken with what follows, namely, "out of . . . [him] shall flow rivers of living water."

Others think that the solution has to do with the punctuation of the text. It should be kept in mind that our English punctuation of the Scriptures is not a part of the inspired text as we have it. Thus it has been suggested

that the verse should read, "If any man thirst, let him come unto Me; and let him drink who believeth on Me! As the Scripture hath said, out of Him [Christ] shall flow rivers of living water" (see *The New International Version*).

This rendering highlights a certain parallelism in construction:

"If any man *thirst*, let him *come* unto Me; And let him *drink*, who *believeth* in Me."

Many times the Old Testament refers to "living waters" in connection with the coming Christ (see Isaiah 32:2; 55:1; Zechariah 12:10; 13:1; 14:4, 8). The Book of Exodus speaks of the smitten rock from which came water to slake the people's thirst (17:6). The New Testament explicitly states that this "rock was Christ" (1 Corinthians 10:4).

This seems to support the accuracy of the emended punctuation, and the validity of connecting "rivers" with

Christ.

One should not infer, however, that the living water is only *in Christ* and not actually imparted to the believer. Man is to experience personally this divine gift, for Jesus said to the woman of Samaria: "The water that I shall give him shall be *in him* a well of water springing up into everlasting life" (John 4:14). The John 7 passage goes on to say, "This spake he of the Spirit, which they that believe on him should receive . . ." It is through Christ that the Holy Spirit is conferred.

While Christ is the medium of the gift of the Spirit who satisfies man's spiritual thirst, it can be said in a secondary sense that believers are to share these "rivers of living water" with others.

One should not overlook the present, continuous tense of the verbs "come" and "drink." We are to keep on coming, and keep on drinking. This life-giving stream cannot diminish. □

■ What do you think of the reading of The Living Bible in Genesis 6:1-2: "Beings from the spirit world looked upon the beautiful earth women and took any they desired to be their wives."

The Living Bible, as it acknowledges itself to be, is a paraphrase. Therefore as in this case, it is not always the best guide in determining precise renderings.

Dr. Kenneth Taylor gives this note: "Literally, 'sons of God' used here in the sense of his created, supernatural beings, but no longer godly in character (verse 3)." In fairness he then adds: "Some commentators believe that the expression 'sons of God' refers to the 'godly line' of Seth, and 'daughters of men' to the men of the line of Cain."

The second interpretation is to be preferred.

Some erroneously have thought that "sons of God" refers to young men of the upper strata of society in contradistinction to maidens of humble birth.

Others have assumed that because "sons of God" means angelic beings in Job 1:6; 2:1; 38:7; Daniel 3:25, this is the meaning here. However, such beings in the Scriptures are always helpful, not harmful, to man.

If these "sons of God" were angels,

they must have been either good or bad. If good angels, they would not have entered into such a relationship; if bad, they would not be termed "sons of God" (*Bene-ha Elohim*).

Further, Jesus' words in Luke 20:35, which state that angels "neither marry nor are given in marriage," are inconsistent with the idea that the reference is to angels.

The view that "sons of God" refers to men, the pious followers of Seth—though not without some difficulties—has the most to commend it. It is natural and scriptural (see Numbers 25; Judges 3; 1 Kings 11; 16; and Revelation 2, all of which describe sins of a similar nature). It is in harmony with the description given to the followers of God in Deuteronomy 14:1; 32:5; etc.

Further, Seth was regarded by his mother as a son from God (Genesis 4:25), and his followers had begun to call themselves by the name of Jehovah (Genesis 4:26).

Thus in his *Commentary on Genesis*, Dr. George Herbert Livingston says: "The conclusion that the worshippers of the Lord (Genesis 4:26) of

the Seth lineage were also 'the sons of God' bridges the gap between the genealogies and the Flood in a natural manner. These men did not pick their wives on the basis of faith but on the basis of impulse, with no regard for religious background. Corruption followed in the wake of this loose living and God reacted with divine wrath."

Since some unnecessarily see in the full account certain mythological and primitive elements, it should be observed that "giants" in verse 4 is from a word meaning "fall." It suggests those who had apostatized or fallen from the true religion.

The *Septuagint*, the translation of the Hebrew into the Greek, translates the original word by *gigantes*, which signifies "earthborn." It does not imply our usual understanding of "giants" as having to do with large stature. The children of these fallen men and their wives became "mighty men," men known for their violence and wickedness. "Giants" is used to translate several different Hebrew words, all of which seem to have something of this meaning. □

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THREE SENIOR ADULT RETREATS (NIROGAS) SET FOR 1976

The announcement of a third NIROGA for 1976 comes on the heels of a successful NIROGA retreat season in 1975. The site for the latest addition is Green Lake, Wis. The date is August 30 to September 3. Green Lake has been added to relieve the crowded situation at Montreat, where almost 100 were turned away last year.

After witnessing a total registration of 1,245 for both East and West retreats, the NIROGA season came to an end for '75 on October 17 at Montreat, N.C. Niroga West was held September 22-27, at Glorieta, N.M. Both retreats were under the auspices of the Division of Senior Adult Ministries of the Department of Church Schools, and were directed by Sam Stearman of Bethany, Okla., First Church.

NIROGA West speakers and workers included Norman Oke, Glaphre Gilliland, and Wanda Knox. The East enjoyed the ministry of Kenneth S. Rice, Bill Sullivan, Everette Howard,

tions included pottery, silver smithing, knitting, and candle making.

Afternoon tours and shopping trips to Santa Fe were a part of the Glorieta retreat. Montreat offered a tour of



Dr. John A. Knight, editor of the *Herald of Holiness* and the first speaker at Glorieta, declared, "In my opinion, one of the greatest things that has happened in the Church of the Nazarene in the last 25 years is NIROGA." He also said, "The next great movement of the Spirit could well be through retired persons. . . . It may very well be that Senior Adult Ministries may be the last, best hope for changing the world."

Subsequent speakers continued to challenge senior adults to utilize their lives and gifts. The response was enthusiastic. Previous retreats indicate these challenges have been productive in terms of senior adult involvement in local churches.

Jack Abbott, and Ponder Gilliland. Dr. Jenkins and Dr. Strickland represented the Board of General Superintendents in West and East respectively.

Daily workshops at both retreats were well attended and included such items as "How to Handle Your Grief," "Sharing Your Faith," "Senior Adult Ministries," "Adventures in Travel," "The Law and the Retiree," and "Estate Planning."



Arts and crafts also occupied a prominent place in the activities. Such handwork as nail art, macrame, and oil painting were taught. Demonstra-

tions included pottery, silver smithing, knitting, and candle making.

Biltmore Castle, the 250-room Vanderbilt residence located in Asheville, N.C., and a foliage and picture tour. The banquet in each instance served as a highlight and a fitting climax of the week's activities. The West retreat was treated by a Mexican theme and the songs of the Shoreman Quartet from Long Beach, Calif. The Montreat group enjoyed the beautiful decor of Assembly Inn and the music of the Encounters from Trevecca Nazarene College. Both were memorable experiences.

This comment is typical of the many received to date: "How wonderful it was to be at NIROGA. Those of us who were privileged to attend will never be the same. It enabled our folk to realize there is a great host of happy Christians who have reached the senior years, and that it is possible for us to share in many opportunities for service—we don't have to be 'on the sidelines.'"

The Nazarene Publishing House sales representatives were Elvin Hicks (West) and Marlow Salter (East). Nirogans took advantage of this service.

The dates for the 1976 NIROGAS are as follows:

- NIROGA—Green Lake (Wis.)**
Aug. 30—Sept. 3
- NIROGA—Glorieta (N.M.)**
Sept. 13-18
- NIROGA—Montreat (N.C.)**
Oct. 11-15

Full particulars will be available for all retreats by April 1. No geographical limits on registration are planned this year. □

—Melvin ShROUT, director of Senior Adult Ministries





**"BY ALL MEANS...
SAVE SOME"**

Prayer, Calling, and God's Leading

ON A WEDNESDAY morning my wife and I went calling door to door, distributing copies of the *Herald of Holiness*. We were working in the Carpinteria Church of the Nazarene. We began the day asking God to lead us to those whom He had prepared. We chose an area of the city and began to visit homes. We met persons of various religious backgrounds—even atheists—most of whom accepted a magazine.

One couple we met was Donna and Ray. Stating that we were from the Church of the Nazarene, we were invited in and warmly greeted. They shared with us their story. They had just gotten back together a month or so before. Donna had been saved just prior to that time at the El Paso Church of the Nazarene in Illinois. However, Donna was discouraged, not doing too well spiritually because of the lack of Christian fellowship.

Donna and Ray began to attend services the next Sunday. We continued to build bridges of friendship by sharing our testimony and God's love with our new friends. We had dinner together and went fishing. Things started happening: Donna began

growing spiritually through attending services, encouragement, prayer, and Bible study. Ray was increasingly coming under conviction.

On Sunday morning, a little over two weeks from our initial contact, there was special music that helped bring a beautiful spirit of love and fellowship in the service. Ray came to God and committed his life to Christ. Donna was there praying also. Both testified that morning. A Christian home was established. God has only begun to do good things in their lives.

I thought about the intricacy of God's leading. It was not chance that we first came by their home. Donna had been praying that someone would come. There had been many prayers offered by their family and church over 1,500 miles away.

We were privileged to be part of God's answer by going out into the community to share what we had found. We too had prayed and spent time with them. That Lord's day morning, we had reason to rejoice. □

—GENE E. AHLSTROM
Los Angeles, Calif.

CHURCH RUSHES HELP TO EARTHQUAKE VICTIMS

When the news of the severe earthquake in Guatemala was heard Wednesday morning, February 4, leaders at the Nazarene International Headquarters began to arrange for emergency relief.

Their concern was heightened by the fact that Guatemala has been one of the most successful missionary fields for the denomination. An area which includes Guatemala City and the mountainous section nearby, where the most severe earthquake damage was reported, had become a fully organized district of 117 churches with nearly 5,000 members.

Nazarene Amateur Radio Fellowship maintains a shortwave radio station at the international headquarters of the church. It was more than 24 hours after the quake before radio contact was established with Rev. Harold Ray, Nazarene missionary who is the

director of mission work apart from the organized district. Since that time, daily conversation has been carried on with him.

Dr. Jerald Johnson, executive secretary of the Department of World Missions, sent Rev. James Hudson, a former missionary to Guatemala and now a member of the department's staff in Kansas City, to Guatemala City. He flew there Friday, February 6. Rev. Hudson organized an emergency Nazarene relief committee composed of Rev. Harold Ray, Rev. Jonathan Salgado, District Superintendent Alfonso Barrientos, Congressman Elizardo Urizar, and himself. Hudson found more than 30 Nazarene churches or parsonages in Guatemala City so badly damaged they would need to be replaced.

At the same time, the Nazarene Medical Action Fellowship drafted a team of three doctors and a nurse to go to Guatemala, Sunday, February 8.

Drs. David Barton, Paul Sutherland, and Larry Hull, together with Nurse Louella Larson, flew in a chartered plane with medical supplies. The plane is owned by Investments Eternal of Southern California and was piloted by Dale Black of the corporation.

Monday, February 9, a carload of the relief committee and the emergency medical team started for Salama, the area designated by the Guatemala government to the Church of the Nazarene for the emergency medical relief operations.

When they arrived in the village of Rabinal, they found such devastation they remained to minister emergency help. They found only one building standing. In the village and the surrounding area they reported 4 chapels, 9 churches, 12 parsonages, and 6 Sunday school annexes completely destroyed. They have seen as many as

PLEASE ADD CANADA

Canada's name was omitted in error from the World Day of Prayer map printed in February *World Mission*. Please add Canada to your copy, and pray for this great nation as you reach this time zone. □

—H. TEMPLE, Editor
World Mission

300 patients a day. Rev. Harold Ray reports the problem is a place to live.

On Sunday, February 8, however, Nazarenes met for worship in the open air. They have organized five prayer cells to meet between Sundays and were planning to begin rebuilding. Fortunately in the Rabinal area there were no Nazarene deaths, though many were injured. The known dead of the village population was 25.

While the medical team continue their emergency ministry, Rev. Hudson has been contacting other areas. He reports all missionaries safe and thus far no known deaths among Nazarene pastors and their families. Hudson reports that all church buildings are either destroyed or padlocked by the government because they are unsafe.

The food supply seems adequate. The greatest need is shelter until homes can be rebuilt. The emergency medical team returned to the U.S. Saturday, February 14. There are four Nazarene Guatemalan doctors who will take over their work so that further doctors from the U.S. will not be needed. □

When the need of Guatemala was presented in chapel at Nazarene Theological Seminary, the students responded with a free-will offering of more than \$700 cash. People wishing to give should send funds to Norman O. Miller, general treasurer, marking it "Guatemala Relief Fund."

NO PARCELS TO MOZAMBIQUE, PLEASE

Please do *NOT* send any parcels to anyone in Mozambique. There are no missionaries in Mozambique to receive them. Armand Doll and Hugh Friberg are still being held by the Frelimo government, but they do not receive parcels.

The missionaries who have left Mozambique have heard that parcels are still arriving since they left. They appreciate the donors, but they request that no more be sent. □

—World Missions

EXECUTIVE SECRETARY TALKS WITH NEW U.S. AMBASSADOR TO MOZAMBIQUE

Dr. Jerald Johnson, executive secretary of the Department of World Missions, met with the new U.S. ambassador to Mozambique, Mr. DePree, February 6, in Washington, D.C.



Mr. DePree expressed the concern of U.S. Government leaders by citing Sen. Hubert Humphrey's inquiry about the Nazarene missionaries in Mozambique when he went before the Senate at the time of the confirmation of his appointment.

Mr. DePree, who plans to go to Mozambique February 22, has pledged to do everything within his power to resolve the situation as soon as possible.

Rev. Armand Doll and Rev. Hugh Friberg have been imprisoned in Mozambique since August 29, 1975. □

PRE-POST GENERAL ASSEMBLY VISITS DALLAS-DEPARTURES, RETURNS

Guatemala will not be included because of circumstances.

Choice (Pre) June 11-16

- 5-2 El Salvador, Nicaragua
- 5-3 Costa Rica, Panama
- 5-5 Tampico—Veracruz—Puebla, Mexico
- 5-6 Mexico City—Guadalajara

(Pre) June 7-16

- 10-1 Belize—El Salvador, Nicaragua—Costa Rica
- 10-3 Peru—Chile—Argentina

(Post) June 24-29

- 5-2 El Salvador, Nicaragua
- 5-3 Costa Rica—Panama

(Post) June 24—July 4

- 10-1 Belize—El Salvador—Nica-

- ragua—Costa Rica
- 10-2 Argentina—Uruguay—Brazil
- 10-4 Peru—Bolivia—Ecuador
- 10-5 Mexico City—Mérida—Chichen Itzá—Uxmal

(Post) June 25—July 14

- 18-1 Ecuador—Peru—Bolivia—Chile—Argentina—Uruguay—Brazil
- 18-2 Brazil—Uruguay—Argentina—Chile—Bolivia—Peru—Ecuador

These trips are being booked. For information on itineraries, prices, etc., write World Missions Department, 6401 The Paseo, Kansas City, Mo. 64131. Check first and second choice.

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U-27L **Package of 50 for \$1.75**

All pieces lithographed with the timely theme design in a liturgical purple and complementary green on quality white stock

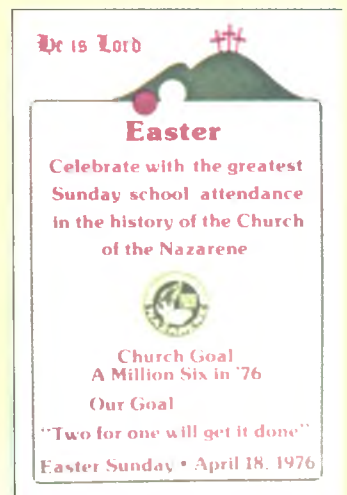
TWO FOR ONE WILL GET IT DONE!



U-26



U-28



U-25

A Million Six in '76



U-27



U-27L



U-29