



HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / FEBRUARY 15, 1979

THE SECRET OF HUMILITY

One evening Arturo Toscanini brilliantly conducted a performance of Beethoven's Ninth Symphony. The audience went mad. People clapped, whistled, shouted "Bravo! Bravo!" and stomped their feet.

Toscanini bowed and bowed and bowed. He signaled the orchestra, and the members stood to acknowledge the wild ovation. Eventually the applause began to subside. With the quieting applause in the background Toscanini turned, looked intently at the musicians and almost uncontrollably exclaimed, "Gentlemen! Gentlemen!" The gentlemen of the orchestra leaned forward to listen. What was the matter? Was the maestro disturbed? Had they angered him by missing a cue? No. Toscanini was not angry—he was stirred to the very depths of his being by the sheer magnificence of Beethoven's music.

Scarcely able to speak, Toscanini whispered fiercely, "Gentlemen, I am nothing." That was a most extraordinary admission for Toscanini who had an enormous ego. "Gentlemen," he continued, "you are nothing." They had often heard that judgment

during rehearsal. "But Beethoven," said Toscanini in a tone of adoration, "is everything, everything, everything!"

Such is the mood of anyone who has caught a glimpse of the glory of God's grace in Jesus Christ. "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. . . . And from his fulness have we all received, grace upon grace" (John 1:14, 16, RSV).

As pride is the quintessence of sin, humility is the truest expression of Christian faith. Humility is the grateful and wonderful acknowledgement that in our salvation we are nothing and Christ is everything. It is to confess with Harriet Auber,

*And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.*

If I am a New Testament believer I do not "try" to be humble—I *have been humbled by the gospel*. I have been given to see that whatever goodness there may be in me does not derive from myself—it has come to me from "outside myself," from Jesus

Christ, "whom God made our wisdom, our righteousness, our sanctification and redemption" (1 Corinthians 1:30, RSV).

Standing before the Crucified I cry, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14). At the foot of the Cross all my self-righteousness is but "refuse" (Philippians 3:8, RSV). But, through the blood He shed for me, I am pardoned from all of my sins and accepted of God! Before the Cross "I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18). But through Christ I have received the quickening and sanctifying Spirit, and to me God says, "You are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you" (Romans 8:9, RSV). "As all merit is in the Son of God, in what He has done and suffered for us, so all power is in the spirit of God" (Wesley). So Christian humility is not mere groveling in the dust. "In the light of the glory of God in the face of Jesus Christ" all self-glorifying does cease—so that we may glory in Him. "We have this treasure in earthen vessels," to be sure; but this is simply "to show that the transcendent power belongs to God and not to us" (2 Corinthians 4:7, RSV).

"Before God," said the dying Luther, "we all are beggars." Yes, but beggars who have become wealthy through "the unsearchable riches of Christ"! □



by General Superintendent William M. Greathouse



WORM OR Butterfly?



by BUFORD BATTIN
Lubbock, Tex.

AMAN MAY be spoken of as a worm of the dust, but that is not the height of man's glory in the sight of God. We were created to be just a little lower than angels and not to live as worms. The nature of a worm may well be compared to that of sin in the human heart.

Worms are despised and are not thought of as attractive or beautiful creatures. We don't care to handle them, have them in our house, or on our clothes, and we certainly do not allow them to touch our food. They are on the unclean list.

There is nothing beautiful or attractive about sin. Sin is a horrible, disgusting thing. Sin never beautifies the home and it never enriches any life. We should look on sin with more horror and disgust than upon a colony of worms found crawling over our dining table.

Worms are destructive. They feed constantly upon beautiful plants and destroy fruits, vegetables, and grain. Millions of dollars are invested annually to

combat worms. Sin spoils the most beautiful lives, blights homes, weakens health, hampers happiness, and at last destroys the soul.

Worms seem to become dissatisfied with their state of affairs. We do not know whether a worm can think or reason, but let us presume that the worm says, "I feel that I am living a most useless life, tied to a bush and chewing leaves, and no one admires me. I want to change my way of life to be more beautiful and I would like to fly about as the birds. I would like to live a higher and better existence."

How can the worm become a beautiful, winged creature with the ability to fly? There are certain *natural* laws that the caterpillar can follow and through the process he can fly, take on beauty and be admired.

One day a strange impulse comes over the caterpillar and he loses his appetite for leaves. He crawls away to be in a quiet corner by himself. He suddenly discovers that he possesses equipment and knowledge he never knew he had. He becomes an architect, designs and builds himself a house that the genius of man has never been able to duplicate. The worm retires into his little home and pulls down all the blinds so tightly no one can peek through. After the little creature stays inside for some days, he seems to feel crowded. He saws his house open and steps out. He shrugs his shoulders and a gorgeous pair of wings opens in the warm sunshine and starts to dry. A few minutes later, without any training as an air cadet, he spreads his wings and takes to the air. He is no longer a worm but a beautiful butterfly.

Through this process of metamorphosis, the caterpillar made the change from a worm to a butterfly. A sinner can change his state and become a beautiful child of God by observing and obeying *supernatural* laws. It is a mystery, but he finds himself a new creature with a beautiful new existence. He has been born again.

The butterfly is the queen of the insect kingdom and is identified with golden days of sunlight. Flowers and butterflies go together. Likewise the Christian life radiates the most beautiful personality on earth. This world has no greater adornment of beauty than that of Christian character. What a mystery and what a miracle that a sinner can be transformed to live a beautiful life of holy character.

Why be a worm when you can be a butterfly? □



HERALD of HOLINESS

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IT WAS a cold February night. The year was 1973. The wind howled unchecked through the street of Norfolk, Va. Several inches of snow covered the ground, stalling traffic and keeping everyone inside.

At first it was a mere spark, then a flickering fire, and finally a blazing inferno. Driven by fierce winds, the fire soon engulfed old Norfolk First Church of the Nazarene, the oldest Nazarene church in the Commonwealth of Virginia and one of the oldest in the denomination. The last hope of saving the church died when the fire-fighting equipment caught in the snow, arrived too late to control the leaping flames.

Thus a great old church died amid the smoldering ashes on that cold winter night. Or did it? You be the judge!

In less than five years that congregation, which seemed to be threatened with extinction, has experienced the following accomplishments:

(1) Relocation on a beautiful, seven-acre piece of property nestled by the Chesapeake Bay.

(2) The construction of a lovely colonial complex valued at over \$1,300,000, including a five-bedroom parsonage, a sanctuary to accommodate more than 1,000, Sunday school facilities designed to handle 1,000, and a spacious fellowship hall—complete with kitchen and full-size gymnasium.

(3) An increase in church income from \$30,000 annually to \$100,000 plus.

(4) An average increase in church membership of 40 per year.

(5) An average increase in Sunday school attendance of 100 per Sunday over that period.

(6) An average increase in morning worship attendance of 140 per Sunday.

Yes, All of That and More!

What is the secret? Why should a tragedy, which might have destroyed some, have become an impetus for great and wonderful things? The secret lay in a decision made by that congregation the day following their tragic loss. They decided that they would establish a ministry of optimism! It was not a crestfallen crew, but rather a faith-filled following, that greeted the new pastor as he assumed this awesome responsibility.

From pastor and congregation there soon emerged a philosophy of faith and optimism, a philosophy which canceled out fears, destroyed all vestiges of unbelief, blasted away any remaining particles of small thinking, and unleashed the great power of faith into an almost impossible situation. That optimism was based on trust in a great God, and it smothered the constant fears that seemed to follow during the relocation and rebuilding process.

God has the power to stamp
DONE on every seemingly
impossible situation.

The Ministry of **OPTIMISM**

by WARREN E. FOXWORTHY

Virginia Beach, Va.



All of this happened because a battered but not beaten congregation dared to initiate a ministry of optimism during their darkest hours.

Today, all of us live in a fear-ridden world. We are afraid of money problems, we are afraid of the boss, we are afraid of the job, we are afraid of other people, we are afraid of ourselves. Men are frightened by international developments, plagued by worry over their children's future.

This pervasive, almost paranoid, fear that grips the world creates even greater problems. Like the widening circles created by a rock thrown into the still water, the inevitable repercussions of this fear roll on and on, pulling behind the hopeless men and women caught in its insidious undertow. How terrible it is to be trapped by fear!

Praise God, the church, through Jesus Christ, has the answer to this fear. However, all too often we Christians wrap our answers to the dilemma in negative paper and tie it tightly with a ribbon of pessimism. We often exhibit the same type of paralyzing fear in our church programs and plans. And that fear makes us small, and it keeps our churches small, and it presents to a fear-ridden world our only contribution to their problem—a small God! However, it need not be that way!

God is a great God—a God who offers a remedy for every problem known to man, a God who has the power to stamp the word *DONE* on every seemingly impossible situation. And, we as Christians, have the blessed privilege and awesome responsibility of introducing that great, miracle-working God to a fearful world.

Pessimism over the present and fear for the future are abundant in the world, but there is no room for that kind of thinking in the church of Jesus Christ! Won't you do your part to pour the oil of faith on the fear-troubled waters? Why not develop a ministry

of optimism in your life and church? While others are vainly trying to put out the fires of fear with negative thinking and a pessimistic outlook, your ministry of optimism and faith can provide the balm for the world's healing.

The Ministry of Optimism! First Church of the Nazarene, Virginia Beach, exists today solely because of its power and influence. What will this ministry do for you and your church? Why not try it and see? □

TODAY I DID IT!

*Today
I made a child feel good about himself,
And I helped a broken woman believe in
herself again.*

*Today
I praised God for a situation I didn't
understand,
And I obeyed the leading of the Spirit.*

*Today
I forgave some who didn't know they
hurt me,
And I stopped hurrying long enough
to look at the scenery—
A beautiful long look.*

*I did it!
Today, I lived like Jesus!*

—PAULA RILEY
Red Bluff, Calif.



by a Concerned Pastor

YESTERDAY was pastoral vote Sunday in our church, as it was in many other churches in our district. The crowd was somewhat larger than usual. It was almost as if the citizens, clothed in their clean togas and with unbridled excitement, had come to watch the biennial gladiatorial contest. Even the children were asking the question: "Who is going to be the next pastor?" As if to say the outcome of the contest had already been decided.

Following the morning service, the pastor and his family made their exit, with no hint of how the Lord might be leading them. The vice-chairman stood and began to perform his duty. The ballots were distributed to the appropriate people. What was in the hearts and minds of people began to take form on those orange or gray pieces of paper.

The ballots were collected and counted. An ominous hush fell over the congregation as the thumbs-up count of 36 and thumbs-down count of 10 were revealed. The people left, some saddened by the result, some elated over the opportunity to exercise their franchise and express their frustration, some disgruntled because the results were not as negative as they had hoped.

The vice-chairman and secretary both made their way to the adjacent parsonage to inform the pastor as to the results. He was stunned. Speechless. Although he had weathered worse storms before, he had always known from what direction they were coming. This time he didn't have a clue—and the unexpected is always more difficult for us to accept in our humanity than that which we know for sure.

Before the vote, the pastor was not leaning in any direction—either to stay or leave—believing that

the pastoral vote would be a good indication of the Lord's will and, of course, of the people's support or lack of it. Now the thought of resignation becomes a very real possibility. He will spend the next two weeks searching his heart and asking the Lord for special guidance right up until the time arrives when he must disclose his decision. And no matter what he decides is right—it will be the most difficult decision he has ever made.

When one studies the statistics of church growth, it is abundantly clear that the churches with the greatest percentage of growth are those in which the pastor has stayed—and weathered the storms—sometimes despite the overwhelming odds. But in our church, at least in our district, the average pastoral term is more like a visit—four or five years at best.

In the meantime, have we not short-circuited the Lord's plan by "bailing out" because the church has become disgruntled with the man whom they called so enthusiastically a few months before, or because the minister has become dissatisfied with the church?

Perhaps it is time for us, as laymen and ministers alike, to take another look at the pastoral vote system—not with an eye to dismantling it, but to improving it by changing our attitude toward it. Too many laymen, it seems, make the pastoral vote a time for airing their trivial disagreements and frustrations with the pastor, but on a highly secretive basis.

This leaves the pastor no better a minister than he was before, and may leave him a totally discouraged leader, wondering what it was that caused the dissatisfaction. Failure to separate a man's ministry from his humanity can be debilitating, to the pastor and his church—for chances are, neither are perfect.

Other laymen express their theological differences by their vote, when, really to be fair to themselves and honest with the pastor, they ought to leave the church and find one that sympathizes with their thinking.

Still others, who criticize the pastor for his lack of polish or his inactivity, as they see it, forget that, of all the people in the local church, he is the only one subjected to such benign criticism periodically on such a grand scale. Could they live with such a cloud—perform or leave—over their heads?

Finally, the pastoral vote may be genuinely abused by those who, except for special occasions, have very little to do with the local church, and then consider

IS THE PASTORAL VOTE A PLUS OR A MINUS?

t their spiritual act of worship to appear Sunday morning especially on vote Sunday.

Ministers, too, need to have an improved, if not different attitude toward the pastoral vote. We need to have an especial sense of God's calling to the church in which we serve. When a person has such an attitude, when he is ready to give his life for that church as Christ gave His life for the Church, he will not easily be swayed by a few negative votes. That is not to say that those votes should not be weighed as important indicators; but they should not, it seems, be the primary reason for a decision to stay or leave.

Some of the important questions in our evaluation ought to be: What has the Lord been doing in the

church? Is there still work for me to do here? Why am I thinking of leaving? If we decide to leave because of some problem, or personality conflict, there is a strong possibility when we get to our new charge we will find we have just exchanged one problem for another. As long as we, who are imperfect and finite people, have imperfect and finite people in our churches, there will be difficulties that reflect that condition.

The time for pastoral voting can be one of real chaos and confusion, dissent and disagreement, or it can be one of harmony and happiness as all concerned genuinely seek the leading of the Lord and His will for the church. □

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DANGER IN THE MEDICINE CABINET

AS THE CAPTAIN glanced out of the window of his 727, he noted the usual runway landmarks flashing by at a normal rate. The ground-speed indicator on the instrument panel told him all was well. He lifted the nose of the airliner, and the concrete strip beneath the wheels rapidly began to fall away. Looking out of his window, the captain briefly regarded the city below, the narrow ribbons of intertwining highways, the parks and playgrounds amidst brick and mortar towers. As he banked the plane eastward, following a predetermined takeoff plan, he became aware of a sudden drop in air speed and in rate of climb. Instantly reacting to this emergency, he confirmed his suspicions with another glance at the instrument panel. The tail engine had stopped functioning. Nodding to his copilot to take over, he began procedures to restart the engine. This he was able to do without difficulty, and the flight continued.

This was, however, not the only problem to confront this crew during their two-hour flight. They had such emergencies as electrical instrument failure, a small cabin fire, severe turbulence, and a fire in that same engine to contend with. They handled each situation with the clarity of mind and the quickness of reaction for which they were trained.

Was there sabotage on this plane? Were there any injuries? Did the media flock to interview the passengers on this flight? Was the plane damaged? Did the FAA order an investigation?

None of the above occurred, for all of these "emergencies" took place in the cockpit of a flight simulator at the American Airlines Flight Academy in Fort Worth, Tex. All of the pilots in training, or retraining, have to face 9 or 10 such sticky situations during two hours of simulated flight. The reason? To test their reactions and to train them how to react. An official of American Airlines states that this is "to prepare their men to be ready to meet any emergency situation that they might face in the line of duty." In other words, any conceivable major difficulty that a pilot and crew might encounter in

by ROBERT W. MANN, M.D.

Arlington, Tex.

actual flight, with passengers, will have *already* been faced and responded to, in a simulated but very real way.

Major airlines program their flight crews to react quickly and efficiently in situations that demand it.

As the airlines train their people to face situations before they occur, so we in our homes, in a similar way, teach our families, especially our children, to respond in definite ways.

For example, positive or negative attitudes of children and teens toward the church and the gospel message are often determined by the parents' attitudes. Eating habits (e.g., overeating) are most often learned behavior. One could make a long list, such as response to stress, reaction to authority, etc.

One of the most common areas in which we program our children, to their detriment, is in the use of medicines. Our society is hooked on pills. Not only do we have thousands of "junkies," "potheads," "acid freaks," etc., but we also have millions of drug abusers in the home. In front of our impressionable children, we ingest aspirin or other pain killers for minor headaches, sprains, burns and bruises, instead of facing up to the cause of the pain. Harried moms and overworked dads take medication during the day to pep them up, then a sleeping pill to counteract the effect of the pep pills.

Thousands of Christians pride themselves on their total abstinence from alcohol, then take one of the two largest selling of all prescription drugs, valium or librium, when the going get rough. Little wonder that a depressed teen, with low self-esteem, when offered a sniff of one thing or a shot of another, accepts it. He's seen Mom and Dad do it, in another way, for years. □



THE TIME was much later than he had thought! Grasping the handlebars, Dennis Harbour swung a long, muscular leg over the saddle of his 10 speed bike and shrugged the small, heavy rucksack of books into a comfortable position between his shoulders. Evening odors and darkness were rising among the shrubbery along the college campus. Karen, his girl bride, would have bicycled home from her work at the bank and be waiting in their little apartment in his folks' home. There was a deep, physical satisfaction in riding the sturdy machines which had carried them on their honeymoon tour of Europe.

He had promised to phone when he was going to be late but time had eluded him. He shouldn't have attempted that last drawing for tomorrow's assignment, but he was so anxious to become an architect! He wondered how Karen had made out in the photo tests she was to have taken today at the advertising agency.

It was really getting dark! He remembered the bicycle light, but the batteries were dead and he hated to use money for new ones. Even with Karen's wages, his military schooling allowance was never enough. Part-time work as a model, if Karen proved to be photogenic, would be mighty welcome to their meager finances.

The odor of cooking, wafted from somewhere, reminded him of this morning's fiasco of burned toast and scorched cereal, resulting from Karen's distress over a broken fingernail. Her wail had startled him so that he bumped his head on the cupboard. Karen seldom allowed herself to be upset over anything. "The Lord doeth all things well" was basic with Karen, and he wondered where the Lord had gotten out of line.

Her hands had to look good today. It was no small thing to be chosen, right out of the air, by a hard-nosed advertising agency as a prospective model. But a broken fingernail, Dennis thought, could never mar the inner beauty reflected in Karen's features and personality. He was a lucky man!

Anyhow they were doing OK. Splendid, in fact! He would soon be a graduate architect and Karen could stay home and raise a family. They were living with his folks now, but they would soon change that!

"Praise God from whom all blessings flow!" he hummed tunelessly, leaning into a blind turn, pressing for a little more speed.

On that instant he came face-to-face with another cyclist riding from the opposite direction. Both men corrected instantly—into head-on collision!



Dennis and Karen Harbour

BROKEN

A confused consciousness came with agonizing, increasing pain. He was lying on his back, looking at the stars. The sack of books was somewhere under him. He couldn't move, and he was strangling. He gagged, freeing his throat temporarily of a metallic tasting fluid—blood—pouring into his throat from his smashed face.

"Help!" His scream was a gurgling cry. He fought the wave of darkness threatening to engulf him, realizing he must strangle on his own blood if he lost consciousness. In biology they said you were paralyzed like this when your back was broken! "O God," he prayed, "Help me now!" What had become of the other cyclist?

After what seemed an interminable time a wavering figure loomed against the stars.

"Yes. I've got some busted ribs, I think. I'll put this coat over you—get an ambulance."

The departing footsteps and lonely silence blended with the unendurable pain and feeling of certainty: he was going to die. It was all so incredible! I only he had not stayed to finish that last drawing!

"O God, please forgive my sins and let me live to see Karen, to tell her why I was late!" He shouted his prayer at the stars, but it was only a gurgling agonized cry. Death hovered very close.

Karen jumped to answer the ringing phone, prepared to meet Dennis's apologies for being late with a teasing, mock incredulity. Her throat constricted when a female voice asked:

"Is this Mrs. Dennis Harbour? There has been an accident and your husband is in emergency here at the hospital. Could you come here as soon as possible? Can you contact his parents?"

"Is he badly hurt?"

Dennis's parents, always wholly sympathetic, undled her into their larger car.

"It can't be too serious," Karen insisted. "They said he was badly shaken up. Some motorist prob'ly ran him off the road." She was utterly confident God would not allow anything more disastrous to overtake them than they had endured during that year-long separation while Dennis was in Turkey. That had been like a penance! They never failed to ask the Lord's protecting care, every day. It was like insurance they could count on.

"You'll have to wait a little while, Mrs. Harbour," she was told at the desk. "He's in I.C. now."

"How bad is he?"

"The surgeon will be with you and explain everything. Just be seated, please."

Surgeon? An hour! *Two* hours. *Three!* Karen began to tremble uncontrollably. The Harbours prayed and tried to reassure each other. Quick, hushed feet hurried in the halls and strange odors wandered on the air. Then a white-jacketed figure whisked into the waiting room. "Are you the Harbours? This way, please."

Obviously pushed for time, the bearded neurosurgeon ushered them into a cubicle consulting room. Karen thought it annoyingly corny that the doctor seemed anxious for each of them to be comfortably seated. Then the chill realization reached her that his concern was that one of them might faint, fall, and be injured in his office. His voice was flat and pas-

by HAL M. von STEIN

Napa, Calif.

sionless as foot-steps on a sidewalk.

"I wish I could tell you Dennis's injuries are slight, but I can't. He has a very bad spinal fracture in two places. If he lives these next few hours, he has a chance. If he survives a couple of days he will probably make it, and the possibility does exist that further surgery may help him. But he will never walk again, and manual dexterity will be doubtful or limited."

"Can we see him?"

"It would be better if you did not. He must be kept quiet, and cannot have sedation. He looks very bad on account of his lacerated face. However, if you insist . . ."

"The understatement of all time!" Karen thought, as they tiptoed into the room where Dennis lay strapped to a piece of machinery resembling a bed.

"Five minutes!" The nurse's voice echoed in a void.

Where was the athletic, self-assured young husband who had left this morning on twinkling bicycle wheels? That it could be that grotesque thing masked in stained bandages seemed impossible! How could he be snatched from her so swiftly into a weird horror-world which she could not enter! Husky, whisped words issued from the bloated, bruised lips.

"Karen! I'm sorry. Kiss me!"

She felt she couldn't! But as she stooped, a strange, transcendent calmness, which she was to recognize and anticipate many times through succeeding months, came over her.

"Sorry? Hon, don't waste your time being sorry! Be glad you're alive. Everything's going to be all right. OK?"

She realized everything was definitely *not* all right. For lack of funds they had allowed Dennis's insurance to lapse and she hadn't been employed the 90 days required at the bank before insurance there was available. No one of their connection possessed enough money to begin underwriting hospital costs for Dennis until he could go home—if he lived!

Home? They didn't have any home. The Harbours were generous to a fault, but Karen could never consent to imposing on them indefinitely.

What had happened? Had they committed some wrong that this calamity had come upon them? They had saved a little money during Dennis's military tour in Turkey, and after that long year of separation they had indulged themselves by flying to Europe and touring Switzerland, Italy, and Germany. Should they have given that money to some charity instead?

"We thought we were doing right, Lord. We asked You about it. Please forgive us if we didn't, and *help* us. You've got to, Lord, because You are the only one who can."

And through the mists came the words: "I will *never* leave thee nor forsake thee."

Karen's Bible always remained open at the place she was reading, partly to keep the tears she could not suppress from causing the thin pages to stick together.

Dennis laboriously maneuvered his wheelchair to the edge of the sidewalk where the townspeople had had the curb chipped away to make it easier for him to navigate without assistance between the college and nearby hospital. He was a little late again from class—some drawings necessary to complete tomorrow's assignment. A boy on a bicycle whizzed past, down the street. Dennis watched him go. A year ago, almost at this spot, he had mounted his bicycle and pedaled for home, a well man. And now it was a major triumph to wiggle a toe! When he thought of it that way, the black-winged vulture of despair brushed his bearded cheek.

"Lord God, forgive me!" he muttered, lifting his eyes. *The stars were coming out!* "I thank You—thank You—thank You! You've let me live and given us finances we didn't have from strangers we've never seen—hospital expenses, everything. I'm doing well in school again. You've taken care of my lovely Karen and given us a great love of You and of each other! Even if I never walk, I'm a fortunate man!"

"Karen believes I will walk again. God, strengthen my faith and help me to stay sweet! You know it isn't always easy, Lord!"

He maneuvered a hand to wipe away the tears gathered on his beard. He looked up and down and wheeled quickly into the empty street. □



Series from

"THE STRONG-WILLED child"

by Dr. James Dobson

Shaping the Will

The young mother of a defiant three-year-old girl approached me in Kansas City recently, to thank me for my books and tapes. She told me that a few months earlier her little daughter had become increasingly defiant and had managed to "buffalo" her frustrated mom and dad. They knew they were being manipulated but couldn't seem to regain control. Then one day they happened to see a copy of my first book, *Dare to Discipline*, on sale in a local bookstore. They bought the book and learned therein that it is appropriate to spank a child under certain well-defined circumstances. My recommendations made sense to these harassed parents, who promptly spanked their sassy daughter the next time she gave them reason to do so. But the little girl was just bright enough to figure out where they had picked up that idea. When the mother awoke the next morning, she found her copy of *Dare to Discipline* floating in the toilet! That darling little girl had done her best to send my writings to the sewer, where they belonged. I suppose that is the strongest editorial comment I've received on any of my literature.

This incident with the toddler was not an isolated case. Another child selected my book from an entire shelf of possibilities and threw it in the fireplace. I could easily become paranoid about these hostilities. Dr. Benjamin Spock is loved by millions of children who have grown up under his influence, but I am apparently resented by an entire generation of kids who would like to catch me in a blind alley on some cloudy night.

It is obvious that children are aware of the contest of wills between generations, and that is precisely why the parental response is so important. When a child behaves in ways that are disrespectful or harmful to himself or others, his hidden purpose is often to verify the stability of the boundaries. This testing has much the same function as a policeman who turns doorknobs at places of business after dark. Though he tries to open doors, he hopes they are locked and secure. Likewise, a child who assaults the loving authority of his parents is greatly reassured when their leadership holds firm and confident. He finds his greatest security in a structured environment where the rights of other people (and his own) are protected by definite boundaries.

Our objective, then, is to shape the will during the early years of childhood. But how is that to be accomplished? I have talked to hundreds of parents who recognize the validity of the principle but have no

idea how it can be implemented in their homes. Consequently, the remainder of this brief article is devoted to specific suggestions and recommendations. We will focus on the six guidelines which will provide a philosophical basis for discipline at home.

1. DEFINE THE BOUNDARIES BEFORE THEY ARE ENFORCED.

The most important step in any disciplinary procedure is to establish reasonable expectations and boundaries in advance. The child should know what is and what is not acceptable behavior before he is held responsible for those rules. This precondition will eliminate the overwhelming sense of injustice that a youngster feels when he is slapped or punished for his accidents, mistakes, and blunders. If you haven't defined it—don't enforce it!

2. WHEN DEFIANTLY CHALLENGED, RESPOND WITH CONFIDENT DECISIVENESS.

Once a child understands what is expected, he should then be held accountable for behaving accordingly. That sounds easy, but, as we have seen, most children will assault the authority of their elders and challenge their right to lead. In a moment of rebellion, a little child will consider his parents' wishes and defiantly choose to disobey. Like a military general before a battle, he will calculate the potential risks, marshal his forces, and attach the enemy with guns blazing. When that nose-to-nose confrontation occurs between generations, it is extremely important for the adult to win decisively and confidently. The child has made it clear that he's looking for a fight, and his parents would be wise not to disappoint him! Nothing is more destructive to parental leadership than for a mother or father to disintegrate during that struggle. When the parent consistently loses those battles, resorting to tears and screaming and other evidence of frustration, some dramatic changes take place in the way they are "seen" by their children. Instead of being secure and confident leaders, they become spineless jellyfish who are unworthy of respect or allegiance.

3. DISTINGUISH BETWEEN WILLFUL DEFIANCE AND CHILDISH IRRESPONSIBILITY.

A child should not be spanked for behavior that is not willfully defiant. When he forgets to feed the

In Harmony with the Divine Will



by LYLE P. FLINNER

Bethany, Okla.

We often speak of the will of God in rather casual tones and unwittingly limit it to God's choice for some decision, major or minor, in our lives. But the divine will is a vastly greater concept than that.

God's will is cosmic—encompassing the universe. Just as His will was behind all of Creation, so His will is involved in all of the process of law and life. His will is worked out in the sustaining laws of nature as well as the laws which govern all of life. The principle of His law and will lie behind all of the intricacies of existence.

So it is no small thing to be in harmony with the will of God. It is to have the power behind the Universe working for and in us. It is to have the infinite resources of an omnipotent God available to sustain us. Underneath us are the everlasting arms. Our finite lives fit into a plan which is a part of God's great plan for all of mankind. We become part and parcel of the ongoing will of God for far more than our own personal and individual lives.

If ever you long for real security, you can find it in harmony with the will of God. Being in the will of God, you are in the mainstream of an eternal system which flows inevitably towards God's ultimate plans and purposes. And nothing can be more secure than that. There is nothing more firm and secure than God and His eternal purpose.

dog or make his bed or take out the trash—when he leaves your tennis racket outside in the rain or loses his bicycle—remember that these childish behaviors are typical of childhood. It is, more than likely, the mechanism by which an immature mind is protected from adult anxieties and pressures. Be gentle as you teach him to do better. If he fails to respond to your patient instruction, it then becomes appropriate to administer some well-defined consequences (he may have to work to pay for the item he abused or be deprived of its use, etc.). However, childish irresponsibility is very different from willful defiance, and should be handled more patiently.

4. REASSURE AND TEACH AFTER THE CONFRONTATION IS OVER.

After a time of conflict during which the parent has demonstrated his right to lead (particularly if it resulted in tears for the child), the youngster between two and seven (or older) may want to be loved and reassured. By all means, open your arms and let him come! Hold him close and tell him of your love. Rock him gently and let him know, again, why he was punished and how he can avoid the

What a blessing it would be, and what depth of support it would give to our spiritual lives, if we could only grasp the supreme significance of being in complete harmony with the will of God. There can be no higher goal nor one whose attainment is so rewarding. The calm peace that comes from that consciousness is beyond understanding.

The glorious possibility of being in harmony with the eternal will of God is realistically available to us in Christ. His entire purpose for you is to move you into a position where sins are forgiven, sin is purged, and life is lived in unbroken fellowship with our Heavenly Father. Just as Christ was so careful to harmonize His will with the will of the Father, so He through the Holy Spirit longs to provide such harmony with the will of God for you. Nothing is more valuable nor more urgent for you to seek than harmony with the will of God.

Becoming a Whole Person

It is not always easy to die to our wills, but it is the only way to become alive to His will. And that is all-important!

POINT TO PONDER: As a Christian, I need to comprehend that I am actually in partnership with God. □

trouble next time. This moment of communication builds love, fidelity, and family unity. And for the Christian family, it is extremely important to pray with the child at that time, admitting to God that we have all sinned and no one is perfect. Divine forgiveness is a marvelous experience, even for a very young child.

5. AVOID IMPOSSIBLE DEMANDS.

Be absolutely sure that your child is capable of delivering what you require. Never punish him for wetting the bed involuntarily or for not being potty-trained by one year of age, or for doing poorly in school when he is incapable of academic success. These impossible demands put the child in an unresolvable conflict: there is no way out. That condition brings inevitable damage to human emotional apparatus.

6. LET LOVE BE YOUR GUIDE!

A relationship that is characterized by genuine love and affection is likely to be a healthy one, even though some parental mistakes and errors are inevitable. □

COURTESY PAYS



by C. D. HANSEN

South Bend, Ind.

The *Calgary Herald* reported the story of Helga Scoorlum, a disappointed homemaker in Copenhagen, Denmark. Every year for 24 years she had hoped that her husband, Otto, would bring her flowers on their wedding anniversary. Although Otto loved his wife, he had been thoughtless and that important date had been repeatedly forgotten.

Finally, Mrs. Scoorlum's anger got the best of her. She arranged with a florist to have a cemetery wreath sent to her husband inscribed with the words, "Drop Dead."

Just before its delivery, Otto came home and presented his wife with a lovely bouquet of flowers. She was overwhelmed with joy. Suddenly she remembered the horrible wreath she had ordered.

"I barely had time to stop delivery," Mrs. Scoorlum reported.

Can you imagine what would have happened had that wreath been delivered as ordered? Think of the rift that might have occurred on their 25th wedding anniversary, all because of thoughtlessness and carelessness on a matter that is basic to every marriage — remembering the wedding anniversary.

Much is being written about interpersonal relationships these days, covering everything from marital problems, such as Otto and Helga Scoorlum's, to the art of getting along with other people, wherever or whoever they may be. A quick analysis of the problem of human relationships, though, often boils down to a matter of common courtesy—the gracious consideration of the other person and his feelings.

I listened recently to a lawyer explain an experimental program he and his fellow lawyers have developed for couples planning marriage. They believe that couples need to have an adequate understanding in how to get along with each other before they tie the matrimonial knot. Although they profess that they have no training in psychology, they still feel they can offer preventive counseling not only in legal matters, but in human relationships. Since marriage is a symphony and not a solo, a husband and wife need to learn how to be as courteous with each other as they are with total strangers.

Not long ago I had to make some arrangements to rent an organ for our coming district assembly which will be held at the convention center in South Bend. The first three music stores I called, I talked to people who were brash. The first man suggested that I plan on moving our church organ, since he didn't feel we were qualified to rent one of his organs. The second asked what type of organ we had in our church. When he found out that we did not have the brand he sold,

he was quick to give me the cold shoulder. He wasn't interested. The third said he didn't want just any church organist playing one of his organs. He wasn't interested either. Then I talked with the Rodgers people. What a difference. The courtesy and pleasantness of the owner perked me up. He agreed to loan us the organ at no cost. In our conversation, I learned that he sold church music, sold choir robes, and conducted music seminars for churches. I was interested in all three. No doubt he will get some of our business, not just because he is loaning the organ at no cost, but because he was courteous!

The same day I stopped at the printer's to have some work done. A young lady was in his office, almost in tears. Her company had had some very expensive printing done at another printing firm and they had goofed. She was in a dilemma. At 7:00 that evening, 1,500 people were coming to a showing

PERSPECTIVE

of their new line and she needed programs. What could she do? It was now 3 p.m. The owner gently said, "Leave it with me and I'll work on it through dinner and deliver your programs to the convention center." She was relieved.

When she left he said to me, "What else could I do? I could have told her I close at 5:00, but I just couldn't do it." That lady will never forget Bill Sorocco's wreath of kindness and courtesy in her time of need.

These examples reminded me of Henry Bosch's terse and insightful comments: "Though we may be strongly tempted to strike out at others when we are irritated, it's best to defer anger. By scattering lilies of peace upon the troubled waters of life, we can avoid sending wreaths of wrath that destroy relationships and create heartache and sorrow."

Courtesy does pay! But if it did not, we should be courteous because it is right. □

unpolluted living



by BETTY MARTIN

Fort Walton Beach, Fla.

When I pick up my telephone and dial 939-SMOG, a voice tells me how much pollution is in the air. It also informs me if the air condition is good,

moderate, unhealthy, or hazardous.

I have no control over the atmospheric conditions in my city, but I do have control regarding the smog in my daily living.

Daily communion with God, through prayer and Bible reading, helps leave the smog of living behind. I can come into the clear atmosphere of God's presence, and intercede for the needs of my church, family, and myself.

Just as my city strives to maintain a low smog and pollution index, I have requirements to meet concerning my spiritual atmosphere.

The telephone recording suggests staying inside on days when the pollution index is high.

PATTERNS

The person who dreamed up this little suggestion never spent time in the house with a broken washing machine and a son's fermenting gym shoes.

But I can *choose to avoid* things that pollute my mind, such as indiscriminate television watching, suggestive music and reading material.

I can abstain from acts and attitudes which stunt my spiritual growth; gossiping, self-pity, doubt, resentment, selfishness, etc.

The world's surroundings are ever present, and some cannot be evaded. But I do have the power and responsibility to select what will benefit my mind (and my family), and not participate in events harmful to my relationship with God.

My city strives daily to maintain good atmospheric conditions. Can I settle for less in my spiritual life?

We live in a day when life sometimes seems like a revolving door during the five o'clock rush hour. Unless I have *taken* time for communion with God,

my family may bear the brunt of my grumpiness, frustration, and criticism.

Consistent practice of daily prayer and Bible reading (whether we feel like it or not) is a necessity for spiritual health and abundant Christian living.

The day I realized that my son, instead of weeding the flower bed, had planted grass, fertilized it, and turned it into a golf putting green, I understood the importance of prayer—for his sake and my sanity. I believe he has been continually thankful that I had, earlier in the day, observed my custom of prayer time.

Recently at a retreat, we discussed concern regarding revival. Someone posed the question, "Have our children ever seen a genuine revival?"

Later when reflecting on the discussion, I had a quiz session with myself.

"Where does revival start?"

"What about the home?"

"What do my children see in my home? Is the spiritual atmosphere anemic?"

"Are our children praying through at our family altar, or do we parents shift the responsibility to the church?"

After all the questions, rationalization, and "passing the buck," when I get to the bottom line, I realize that revival starts in my own heart. Only through my renewal, submission, and obedience can revival spread to my family, church, and community.

With consistent prayer and devotional time, the smog of daily living can be lifted. I can rejoice in the clear atmosphere of God's presence. Then I can intercede for the needs of my church, my family, and myself.

O God, I have a longing for revival in my own church, but my desire goes deeper. I hunger for worldwide revival. Help me to begin to fulfill the condition for revival: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (2 Chronicles 7:14).

God forbid I should settle for anything less. □

THE BOSS'S CAR was out of order, and we needed a saw 14 miles away, and 2,000 feet up.

Right after lunch I left the sawmill, on foot, for the trek that wound from Bergen Park to Echo Lake. Squaw Mountain was the destination. The altitude there at the cabins was 11,000 feet—just below timberline.

The road wound in and around the mountain peaks. It was a good road, and was kept in good shape by the county.

But I got a bright idea.

Squaw Mountain loomed up in the immediate distance, and only two or three peaks could be seen as intervening between me and my destination just on the other side of Squaw. Why not, I thought, just make a beeline, down the valleys and over the peaks to that rock-capped peak of 11,500 feet and then descend to the cabins on the other side?

There were two things, however, that I had not taken into consideration:

Number one, I had miscalculated on the number of valleys and peaks that would need to be traversed. From my perspective at the bottom of the road I could not see the numerous peaks that would need to be climbed. Higher peaks obscured them from my vision. But they were there. It turned out that there were a dozen of them.

Number two, the path of travel in a straight line was a little more difficult than I had imagined. The *vertical* curves became much more difficult than the horizontal ones that I had abandoned.

The probabilities are that the time factor, which had induced me to cut across mountain country, became greater because of my choice. So, in the long run, I made a bad deal with myself.

The Christian's life-journey sometimes becomes like that mountain road to Echo Lake. The way of holiness is a highway to the City of God and is maintained by heavenly and earthly agents. In our pil-



STAY WITH THAT

by J. V. WILBANKS

Black Forest, Colo.

grimage, at times, despite the admonitions of Holy Writ, the established doctrines of the church of Jesus Christ, and the leadership of the Holy Spirit, we are tempted to take a different route than that laid out for us. Especially in times of trial or emotional adjustment does this temptation to precipitate action become acute.

We can't see, however, the peaks, the valleys, the obstacles that lie in such a course.

But, they are there.

Dr. J. B. Chapman used to say that when Christians needed to make a choice between the short haul and the long run we should always take the latter, because it's the long run that we are on.

King Saul had the misfortune to make a precipitate action. The king was under heavy pressure. Tens of thousands of Philistine soldiers were poised for an attack on Saul's small force of Hebrew infantry (1 Samuel 13).

Samuel, the prophet, had promised to come to Saul's aid, and offer a sacrifice to God in order to

obtain divine counsel. Such was the role of a prophet, to assist kings.

But Samuel had not arrived. The circumstances demanded immediate action. Saul needed counsel *now*—or so he thought. So, he “forced” himself to offer the sacrifice (verses 8-10). Samuel arrived immediately afterward with this disconcerting reprimand: “Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue” (verses 13-14).

I am well acquainted with a man who in his youth removed himself from the altar of God (Romans 12: 1-2) to go his own way. His route to supposed happiness, however, didn’t turn out so well. Fortunately, after years of sadness and frustration, he was able

to return to a point of entire consecration and service to God. At 54, he entered a theological institution of learning to prepare himself for a ministry to God and the Church, which should have been entered at 19. The circuitous road he took was longer and harder.

As I walk my mountain road today, I may encounter some clouds of difficulty or fogs of depression. I may be tempted to circumvent some unpleasant experiences. The enticement to take certain situations into my own hands, and solve my problems in a quicker way than waiting for God’s directions, may become imminent.

But the graded road is there before me and I will walk it.

I remember Squaw Mountain. □

PEN POINTS

THE PASTOR’S TENURE

There has been a lot of talk in the Church of the Nazarene about the length of time that pastors are staying at churches. The consensus of opinion seems to be that the overall average of three years and three months is too short. I am in full agreement and have hopes that my present assignment will be much longer than the average for the denomination.

However, this thought and question comes to my mind. When a company continues to lose progressive men to other companies, is it always the fault of those men for leaving? I think that a corporation in the business world begins to probe into reasons why they cannot find and maintain the qualified personnel needed.

As a pastor I am sure that I, and others like me, must shoulder some of the blame for the continual restlessness. I do think there is a valid question each church must consider—What are we doing to help our pastor lengthen his period of ministry with us?

Questions like these might be considered:

1. Do we expect a man to give his life to something we are not giving our lives to?
2. Should we expect him to be loyal to us when we are not loyal to him?
3. Do others outside of our congregation show more appreciation to him than we, his present congregation, show?
4. Do we expect him to do a job he cannot afford to do (for example: expense of entertaining, car maintenance, etc.)?
5. Can we expect him to remain if others act like they need him more than we do? Do we communicate the fact to him that “we need him”?

6. If God has really called him to pastor, will he be happy being part-time handyman, lawn keeper, janitor, general “fix-it” man, and a thousand other things that will keep him from spending time becoming the “man of God” to minister to and to shepherd his flock?

The grass may not always be greener on the other side of the fence, but it sometimes appears that way. In fact—SOMETIMES IT IS.

What are YOU doing to keep the grass green at your church? □

—JIM MONCK
Racine, Wis.

KINSHIP

*We sat in the restaurant,
Total strangers—
Yet not exactly—not anymore.
For I just saw you bow your head
And say, “thank You,”
And instantly there is recognition
And an indescribable bond
between us.
Brothers and sisters we are—
Members of the same family!
Oh, I’m so glad I’m part of the
family!
Thank You, Father, for taking
me in.*

—MABEL P. ADAMSON
Kansas City, Mo.

HE BELIEVES IN US

by GORDON CHILVERS

Norwich, England

DAVID CROXFORD had failed miserably more than once. He was in despair. His future looked bleak. No one would trust him now. "If only I knew someone who believed in me!" he sighed. He had Someone who believed in him!

When we fail, despair is easy. The failure could happen again. We lose faith in ourselves. How we long to meet someone who really believes in us! We could do better, we are sure, if we could meet someone who believes we could still succeed.

We can meet that Person: Jesus Christ. He has never despaired of any man. He meets any man in a spirit of hopefulness. He looks to the time when the man will rise from the depths he has known and be the person he has always wanted to be. He alone never despairs because He alone knows the possibilities of life—my life.

Ours may appear a crushed and seemingly worthless life. Its witness is weak and scarcely able to stand alone. It has no power of self-recovery. The Lord alone knows how many lives today are like this.

Many people despise those who have fallen. They have had many privileges and never suffered a serious fall and so hold a very poor opinion of those who have. They would rather shun than pity. Christ is so different. He does not snap those who are crushed. He will nurse and never crush the reed of life. He will pity and never shun.

Our godliness may scarcely be visible. Our intentions are good, but the results are pitiable. We can hardly be termed assets in the Master's accounts. It is not crucial whether or not it is our own fault. Any sense of sin, activity of faith, tenderness of conscience, devotion for God, and yearning for purity, Jesus will never despise, but prize it highly. With that infinite patience which only Christ can show, He will fan that smouldering of light into a flame of devotion and godliness. It may require much nursing, but He will always be prepared to do it.

Christ comes and quickens hope in the lives of those who have lost hope. When we see little prospect of ever regaining lost ground, let alone reaching on to unknown heights, Christ meets us and speaks to us with the divine optimism.

When Jesus was on earth, He met people who had suffered from serious falls. He never failed to give them words of cheer.

One man was broken physically. He was amongst a group of people suffering from blindness, lameness, and other weaknesses. For 38 years this man had



been a physical wreck. He was unable to walk. There seemed no possibility of a cure. His cause was hopeless. But Jesus came and filled him with new hope. One word from Christ and he was restored to perfect health. The bed on which he had lain for 38 years he now carried.

Jesus once met a fallen woman. The religious people of the day were horrified that He should have anything to do with her. Christ saw a better life for this woman and told her of it. Once she was living in the strength that came from the Lord alone, she could go on.

He met a man who was being executed for robbery and murder. By all others except Christ he was deemed unfit to live, let alone associate with. But Jesus never despaired of the man. He assured him of His presence with him. The man now had a new hope. Jesus saw a better future for him and so did the man himself. He had but little time to live, but he was a changed man.

Christ's aim is our present and eternal good. We do not want to be forever useless and broken, nor does Christ want us to remain so.

If someone does not know what we have done, then his believing in us does not surprise us. Is this why Jesus believes in us? On the contrary, He knows us through and through. He knows where we have fallen. He forgives us when we ask Him. He also knows the heights that we can climb, and knows them better than we do. He knows how the divine resources can lead us on. That is why He is a divine optimist.

Christ sees possibilities where no one else can. He sees not only what is, but also what can be. If not, it would have gone badly with some of us.

How, then, can we account for such an extraordinary outlook? This unique attitude must have some special reason. It is love. The love of Christ is immeasurable. He loves us so much that He wants the best for us. The despair of a dispirited and broken man is never necessary. Jesus knows what is possible and He will do all He can, that is, all we allow Him to, to make the possible actual. Jesus will do it, because He loves us.

Jesus wants us to trust and believe that His grace is powerful. As we keep in touch with Him every day, we shall be sure someone believes in us. More, He will strengthen our wills and guide us.

If we fail, we need not feel discouraged or depressed. Someone believes in us. Let us take heart; for Christ can give us the power of full recovery and a purpose in life. □

A Close Encounter—of the Eternal Kind

by VALKYRIE MURPHY

Bend, Ore.

MOVING to a new town in a new state can be an exciting experience. It can also be lonely, being far from friends and relatives. When we moved to Oregon, our new home was a cozy, old, two-story house situated in a poplar grove in the countryside. Our move was due to a new job for my husband, John.

As part of his training, he was to attend a week of classes in a distant city soon after we settled in. As he prepared to leave, I was confronted by the realization that I was afraid to be left alone, especially at night, for the week he would be gone. Alone, with no friends, neighbors, or relatives, in a creaky, isolated, old house!

For several years I had been searching for Christ. I read everything I could find about Jesus in the local library. From an intellectual standpoint I was very close to believing, but there was a gap I could not cross. I needed faith and I didn't have it. My failure to find God had caused me to become bitter and angry towards Him. I often said such things as, "If You are there, prove it, do something, show me!" I challenged God in anger many times. My taunts went unanswered and my skepticism remained.

That Sunday afternoon after John had gone, the morning's Sunday school lesson came to my mind. The teacher had said, "Jesus is standing at the door of your heart, knocking. If you open the door and let Him in, you will never be alone again."

With darkness threatening and fear mounting, I went into my bedroom and knelt by the bed. I said, "Lord Jesus, I am sorry for my sins, my attitude, and the things I have said. I don't want to be alone. I don't want to run my life anymore. I'm opening the door. Please come in and stay with me." Even as I said these words, He was there. Love was washing

didn't understand why Jesus loved me, but I knew He did.

Jesus loves every person completely, as if each were the only one to love. I spent years searching for Jesus, when all I had to do was to call on Him in faith, believing. This close, personal encounter with Jesus Christ is the most treasured moment of my life. All fear and doubt are gone, replaced by confidence and love. As I gave my life to Him, He gave eternity to me. I can never love Him and praise Him enough. Jesus will always be Lord of my life. Praise His holy name! □

Book Briefs



Reviewed by
JEAN LADD
Bethany, Okla.

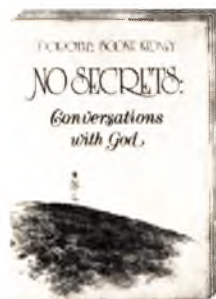
NO SECRETS: CONVERSATIONS WITH GOD

Are you really candid with God as you converse with Him daily? Do you "tell it like it is," exposing to Him your real inner feelings instead of trying to detour around the attitudes of the real you?

With open, human thoughts, author Kidney addresses the Lord God in 58 conversational prayers. J. Fred Parker, in the foreword, reminds us that God "has told us to cast all our care upon Him, for He cares for us . . . He is One to converse with, to fellowship with, to commune with . . .

It is this sense of intimacy which our author so aptly portrays in these encounters with God."

If you (or someone you know) feel as author Kidney did when she prayed, "I'd like to run away—far, far away tonight. Some place quiet," perhaps this delightful book will restore peace of mind and heart and help you "to love everybody—even when it rains and [you] stumble over people's feet on trips between the stove and the refrigerator!"



by Dorothy Boone Kidney
Beacon Hill Press of Kansas City

To order, see page 33.

Deliverance

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

over me, enveloping me—divine love, complete acceptance. I felt total peace, not the peace of this world, but peace unlike anything I had ever known. I brought such a small amount of faith, and brought that only because there was no place else to turn, and I received perfect and unqualified acceptance. I

Yes



GOD RIDES SCHOOL BUSES!

by VIOLET ROETCISOENDER
Royal City, Wash.



H. Armstrong Roberts

I AM A SCHOOL bus driver for District No. 160, wheeling a big 66-passenger International on the Wanapum run—from Royal City to Wanapum Village, a picture postcard village located just below the Wanapum Dam on the Columbia River.

There has been a solid assurance that God gave me this job ever since I started bus driving five years ago. A kindergarten route at noon makes three times a day that I drive that long Wanapum hill: what precious prayer times have been mine as I and the Lord drive those miles together. What joy! What blessing! I know whom I have believed and He's very real.

I have taken a special pride in keeping my bus spiffy-clean and waxed—my mother taught me as a little girl to do my work as if Jesus were looking at it, which indeed He is.

A couple years ago this penchant for sparkling windows almost got me into trouble, but it worked out for the best as it always does when you love the Lord! My bus was scheduled for an activity trip following the afternoon run, so to save time, I essayed to clean the back windows while waiting for the grade school to recess.

My bus is fifth in line, and since we wait on an incline, I took the precaution of making sure the bus behind mine had the air brakes locked. Thinking myself safe, I mounted the front bumper of the big snub-nosed bus and began cleaning the windows.

Suddenly, I became aware of a heavy weight pinning my back and mashing my hips in intolerable pain. I screamed and tried to twist away as I realized I was crushed between the massive "Snub Nose" and the back of Bus 2. A late bus had swung around the corner and slipped its brakes, smashing into the bumper of the bus behind mine, shoving it literally into my back. At this moment I became keenly aware of the very presence of God. I cannot describe it, I only knew He had moved in.

The driver behind me started her bus immediately and reversed, allowing me to fold down onto the ground, finding as I did so that my right hip bone wobbled on past the joint, it felt like, and I couldn't walk. The driver responsible was crying and hugging me, and someone called an ambulance. There was scarcely any more pain, only a terrible heaviness, and I started shaking uncontrollably, feeling extremely worn and faint.

I was vaguely aware of buses leaving, some men helping me lie down on rough gravel, a policeman, a stretcher, some questions by thin quavery voices and no answer from me. I wanted to sleep.

The shaking continued, and the tiredness remained, a siren cried, and the pain returned. With the pain, greater awareness returned to me, and I opened my eyes to see a short, middle-aged lady sitting beside me in the ambulance. Her hair was short-cropped and rather fuzzy, her eyes kind, her voice murmuring. She continually patted my arm—to stop the shaking? to keep me lying down? I don't know. I asked her to talk, my voice sounding drowsy

and far away, thinking the pain would be less, and she began with what? Sports. It didn't help. I was restless, the shaking kept wearing at me.

"What do you want me to talk about?" she asked. "What are you interested in?"

I said, "Tell me about your kids," fighting the pain as I did so.

Her youngsters, both boys, were grown, but she and her husband taught a Boy Scout group, which had excelled in many projects, even getting national awards. Her husband did janitorial service for the school district, and both of them were active in city affairs. During her conversation she evidenced a heart-need and a hunger for love. My heart went out to her and during my convalescence I began praying for her.

Two years went by. I stopped in at her home to thank her for her kindness. Every time I could, I gave her Sunday school papers, and others in our church family began to pray for her and her husband. Truly the Lord was working. Our minister visited them and shepherded their progress.

Hard times fell on the family. The husband broke his ankle in a bad fall on some ice. It was not job-related and insurance did not cover the injury. Medical bills were large, healing was slow, and the husband lost his job. Other problems tormented them, old

dealings that seemed to go against them and finally, jobless, penniless, and helpless, they found themselves behind bars, sentenced to a month's imprisonment for a past mistake. The situation seemed hopeless. But the "friend that sticketh closer than a brother" went to jail with them!

The jail rules were very restrictive about visitors, but I did write and send a little gift and the Sunday school papers to read, and prayed the more earnestly for her salvation. And God was faithful!

She wrote a beautiful letter to our minister, and there was no doubt that she had indeed found the Lord. Shortly after their release, her husband requested that the minister give a salvation Bible study in their home. Both have accepted the Lord and are among our most faithful people in the church. They have moved into a nice new apartment, the husband has a new job. Praise God! He is able to do exceedingly abundantly above all we ask or think. One plants and another waters and God gives the increase!

As I grow in the Lord, I have come to believe with my whole heart that anyone with whom we come in contact, or that we even think about, is the special one that God wants us to go to and show our love and concern. Indeed, *He* is asking *us* to show *His* love and concern in a special way. And He is indeed faithful! □

BASIC TO Nazarene theology is our belief that conversion to Christianity brings about a new way of life. Old things pass away and behold all things become new. Sinners become saints. Growth in the ways of the Lord soon becomes evident. As long as we walk in the light, the Spirit bears witness with our spirit that we belong to the Kingdom.


Many times there seems to be a difference in what we preach or believe and what we practice. Nowhere is this more evident than in our practices related to God's house, especially in the matter of tardiness. We may give the lie to what we profess to believe by our careless behavior. We say that we consider the worship service important, but then we drag in 5 or 10 minutes late and disturb the whole service. A Sunday school teacher studies all week to prepare for a lesson. The class is off to a good start, and then 15 minutes later someone opens the door and disrupts. Board meetings, revivals, district assemblies, college classes, and annual meetings, all encounter this curse. Can this be changed? Can Nazarenes be taught to be on time? I think so!

Shakespeare said, "Better three hours too soon than one minute too late." "Better late than never" is not half so good a maxim as "*Better never late.*"

Cecil said, "Appointments once made, become debts. If I have made an appointment with you, I owe you punctuality: I have no right to throw away your time, if I do my own."

Schedules are set by church boards to regulate times for each service. When the time is announced for 7 p.m., the congregation should be in place and the service should start. Latecomers should not dictate the time to begin. If we love the truth as we say

PRACTICE WHAT YOU PREACH!



by HAROLD W. QUEEN
Youngstown, Ohio

we do, and if we love God as we say we do, punctuality will not be a habit for the minority, but the majority!

Educators, factory managers, store managers, and corporate executives are concerned about the disease of tardiness. If church members aren't careful, tardiness will become so accepted that the worship service will degenerate into a circus with people entering and disturbing at will until God has no opportunity to work. Let's practice what we preach!

Punctuality is compatible with holiness! □

the editor's STANDPOINT

EXPANDING LOCAL MINISTRY

In the last issue I contended that the local church is the real church, and insisted that our district and general “churches” exist for the local church, and not the other way around. Now I want to play the flip side of the record, for it cannot be concluded that our general and district “churches” are dispensable.

District and general agencies exist to expand the work of the local church. Without them, the ministry of the local church is too restricted to satisfy our full sense of mission.

I was a pastor for many years. The churches I served, operating independently, could not have achieved what we were able to do by pooling our resources through district and general programs.

A local church cannot sustain a college for the education of its youth in a Christian context.

A local church cannot develop and operate a program of world evangelism or home missions.

A local church cannot create and operate a ministry

that will meet the needs of our decaying inner cities with their masses of hurting people.

A local church cannot maintain a publishing house and create a flow of literature to serve all the areas of mission and ministry mentioned above.

But working together through denominational agencies and boards, local churches expand their ministries until thousands are affected who are never in direct contact with each local church.

Our local churches are not independent congregations. We belong to, and work with, each other to achieve what would not be possible operating singly. Those who wish it otherwise will never be at home in our local churches. Our pastors and people want to do more for Christ and the world than local personnel, resources, and outreach can accomplish independently. They support the whole enterprise with love, prayer, money, and service.

We must avoid both bureaucracy and independency. □

IT RANG THE BELL

Each January a Leadership Conference is held that brings together general and district superintendents, college presidents, and Headquarters executives. As editor of this magazine, I get to attend, although I don't really fit any of the above categories.

I'm sure glad I was there. As a veteran of many conferences, I can testify that they don't always ring the bell. But this one did, especially for me.

The theme was “Maintaining Our Mission.” The messages preached and papers read touched my mind, heart, and conscience, and touched them deeply. There was a general emphasis upon the need for revival in our church from top to bottom. (I agree wholeheartedly, but I differ from some of my friends in where the top and bottom are located.)

As the conference progressed, I moved from “they need revival” to “we need revival” to “I need revival.” And I found my heart asking, Why wait? So during a noonday prayer and fasting meeting, on my knees and through my tears, I committed anew all I

am and have to the Lord. I implored Him, simply and earnestly, for a fresh anointing with the Holy Spirit. I pledged myself to intensify my efforts to serve the Lord, the church, and the world, responsibly and zealously.

Had the matter ended there, it would not be very significant. It didn't end there. The Lord responded in grace, bathed my soul with His love, and filled me with His Spirit in present and overflowing measure. I experienced revival in my own heart and life. Praise His name!

God does His work through people. A paper by Tim Smith, a testimony from Gary Henecke, a sermon by Alex Deasley, a devotional challenge by John Hay—these were the precipitants of a tremendous spiritual impact upon my inner life. But above and beyond all that came to me through them and others was the direct, immediate touch of God upon my heart. No fleeting impulse, the spiritual momentum gained at the conference continues to gather force and affect my work. The Lord be thanked! □

Our pastors and people want to do more for Christ and the world than local personnel, resources, and outreach can accomplish independently.

SIRACH AIN'T SCRIPTURE

Is Sirach part of the inspired Word of God?

No, friend, it is not.

Raise the question, and answer it, because an article in a past issue of the *Herald* quoted Sirach 3:18. Some of our readers wrote to object, apprehensive lest the quotation and reference confuse and mislead people.

Well, the Lord knows that we do not intend or desire to confuse and mislead anyone. We really do want to be helpful.

So, for the record, the Church of the Nazarene understands the inspired and authoritative Word of God to be comprised of "the sixty-six books of the Old and New Testaments" (*Manual*, "Articles of Faith," IV). Sirach is not one of those 66 books. It is part of the Apocrypha, a collection of noncanonical Jewish writings. While not received as Scripture, these books contain some truths which the Church, including the Protestant reformers and their descendants, have found instructive and helpful.

Before we criticize a *Herald* writer for using a quotation from Sirach without identifying it as noncanonical, let's look at an apostolic precedent.

Jude 14, 15, is cited, almost verbatim, from 1 Enoch, another noncanonical writing belonging to a group of books known as the Pseudepigrapha. So here's the situation: Jude, one of the 66 books of Scripture, makes use of an uninspired writing, and does so without identifying the source or posting a notice that the citation is not from Scripture.

I do not point this out to justify Mr. Carver's use of Sirach, for I do not think it requires justification. If it does, then I would feel obliged to vindicate Jude, and he wrote under the inspiration of the Holy Spirit! In using Sirach in the way and for the reason it was used, the example of an apostle has been followed.

Nevertheless, for the record, let me say it again: the Church of the Nazarene does not recognize Sirach as Scripture. It does so recognize Jude. □

FOR THOSE WHO WOULD WRITE

Many of the articles published in this magazine come to us unsolicited, "over the transom," to use a trade phrase. We give every article we receive very careful consideration. Each is read by the editor personally, as well as by others. We are deeply grateful for all material that is suited to our needs and can be published in the *Herald*.

However, the great bulk of what we get cannot be used. Sometimes the reason is content, sometimes length, sometimes quality. While we find it necessary to reject manuscripts, we never want to discourage anyone from a ministry of writing, or to have them feel rejected as a person.

Just now we have a fairly large inventory of articles, and anything we accept for publication may not appear in print for many months. The exception to this, of course, is solicited articles intended for specific issues and times. So if you are planning to submit a manuscript to us, but you are eager for it to be published soon, you will be better advised to seek another outlet for the article.

The *Herald* is especially well-supplied with brief items such as our "Pen Points" feature carries. Our greatest need is for plain, practical articles relating to doctrinal and social concerns. These need to evidence careful research and mature judgment. We do not want bombastic diatribes. And they must be written in common-people's language, not in the technical jargon of scholars and specialists.

I am not an expert on writing. But I do have some sound advice to offer those who want to become writers and to have a writing ministry within the church. Study the craft of writing. Learn how to use words accurately and tellingly. Develop the ability to clothe your ideas in language that grips the mind and touches the heart and incites the will. Only in the rarest of cases does this ability come naturally. It is gained by disciplined study and constant practice. But the joy of being used by the Lord to bring help and encouragement to others is worth all of your time, effort, and sacrifice, and more! □



NO AGE LIMIT FOR *Fruit-Bearing*

by MARSHA BLAKE
Zillah, Wash.

GESTURING towards an orchard of old, gnarled trees, the elderly fruit rancher informed us, "That orchard was set out in 1893. It doesn't produce like a younger orchard, but I get anywhere from 10 to 14 ton off that one-and-a-half acres each year."

If old trees are still able to bear large quantities of good fruit after years of producing, does God expect less of elderly Christians?

I thought of Mrs. Baty, the oldest member of our church. At 85, she's still working for the Lord. You can count on her being in the Sunday morning service if she's physically able. Sunday afternoon often finds her at the nursing home visiting with shut-ins. She opens her home for a Bible study group to meet. Age has not kept her from finding areas of Christian service.

My 75-year-old mother-in-law is hindered by health limitations and no car. But she is still sewing and tying quilts for the Salvation Army and the local rescue mission.

But what about those who aren't able to get out and don't have skills they can still perform? Can they still bear fruit for the Lord?

Two elderly sisters lived across the street from us when I was a teenager. One was bedfast and the other took care of her invalid sister. They were not able to get to church, even though they lived across the street from it. Aunt Emma's well-worn Bible and the cheerful countenances of both ladies gave ready evidence that they weren't neglecting to feed their souls. How difficult it must have been for them to adjust to such a drastic change in their lives! But I can't remember ever hearing them complain. They were always so quick to speak of God's goodness. Is it any wonder that there was a steady stream of visitors to their little house? They had a ministry of lifting burdens and encouraging those who came to see them. They were physically limited, but certainly not limited in their ability to function as healthy, fruit-bearing Christians.

These four seem to be typical of many older Christians. For the most part, those who were busy bearing fruit for the Lord in their younger days are still finding ways to be fruitful in His service.

But what has happened, or not happened, to the elderly Christians whose lives are sterile of fruit? Why have they become soured on life, with nothing good to say about the church or any of its members?

I think I found the answer to my questions during a spring drive through the orchards. I knew that fruit trees must have yearly pruning, but I noticed that the pruning of the older trees seemed to be much more severe than that of younger trees. When I got home I looked up "pruning" in the encyclopedia. I found that old trees are pruned heavily to increase their vigor and production.

Jesus told us, "Every branch that does bear fruit he prunes, that it may bear more fruit" (John 15:2, RSV). The still-productive elderly have been willing to accept the periodic pruning of the Holy Spirit. In the work of the church, they have allowed themselves to be removed from the responsibilities they held in younger years. As they have made way for younger Christians to take over, they have willingly moved on to other areas of productive service.

It is with sadness that we sometimes see older Christians who steadfastly refuse to accept any changes in the church. Perhaps you have known of someone who has left the church because the choir bought new robes or because the pastor changed the order of service. I can't help but wonder if the real problem didn't start back when the Holy Spirit's attempts at pruning were first refused, perhaps *years* before that time.

There doesn't seem to be any way that we can escape the careful pruning of the Holy Spirit if we desire to remain productive Christians. Jesus said it was the *producing* branches that were pruned. The alternative isn't pleasant; "Every branch of mine that bears no fruit, he takes away" (John 15:2, RSV).

As we grow older, may we keep in mind that there is no age limit for fruit-bearing, but that heavy pruning is *necessary* to produce high-quality fruit. May we be willing to undergo the necessary pruning that is required for continued service for the Lord! □



IN THE NEWS

HIGHLIGHTS OF GENERAL BOARD 1979

Internationalization, medium-range planning, and evangelism highlighted the 56th meeting of the General Board.

National offices in Canada and Mexico, and the movement toward a possible six intercontinental zones, were among the many issues which occupied the attention of the General Board in Kansas City, Kanuary 15-17, 1979. The strengthening of colleges as training centers in these areas, and the establishing of funds to be administered in them, are some of the goals to which the church will move through 1979 according to the actions passed by the board.

The board approved the suggestions of the Board of General Superintendents that the departments and subsidizing organization be grouped in three divisions: Christian Life, World Evangelization, and Church Ministries, for medium-range planning. The General Board will eventually become more of a planning agency than just a meeting to hear reports and approve plans already made, or on the eve of being implemented.

For one thing, it will mean that beginning in 1980 the General Board will meet the last week of February and concern itself with plans for 1981 as well as adjustments needed in programs already under way. The slates for the next annual session were set as February 25-29, 1980, for department meetings and the plenary session.

Sobered by the fact that the statistics of the church showed a 6.5 percent gain in world areas and only 1.56 percent in the United States, the General Board sought to develop a strategy which would augment the growth of the church overseas and turn a corner in churches within the United States. The possible creation of an office of urban mission, and the conducting of regional "grass roots gatherings," are two of the newer efforts which will join the current church emphasis now under the direction of the Department of Home Missions.

The report of the General Superintendents was read by Dr. William M. Greathouse. It began with a response to the action of the General Board in 1978 and the request of President L. S. Oliver regarding the possibility of a four-year baccalaureate degree program at Nazarene Bible College. It is the General Superintendents' considered judgment that such a program would violate in principle the church's traditional dedication to liberal arts education as the preferred mode of preparation for the ministry.

Nazarene Bible College now serves an essential purpose in providing ministerial candidates who, because of the limitation of age or educational background, are unable to secure liberal arts training, with the basic professional education necessary for ordination. But the General Superintendents believe that the interests of Bible college students who desire baccalaureate degree training will be served best by transfer to a Nazarene liberal arts college. In this way, the candidates will secure the additional benefits of the full arts and letters curriculum, which cannot be obtained in professional education. Therefore, the Gen-

eral Superintendents concluded that the Bible college should continue to offer the three-year Associate of Arts program with any enrichment which is deemed feasible and necessary.

The General Superintendents' jurisdictional visits during 1978 gave attention chiefly to districts in Intercontinental Zone II Hispanic Americas. Dr. and Mrs. Eugene L. Stowe visited Brazil in February. Dr. and Mrs. George Coulter visited Central America. Dr. V. H. Lewis was in Germany in October. Dr. and Mrs. Orville W. Jenkins visited the Bahamas and Jamaica. Dr. Charles H. Strickland conducted the assemblies in Haiti and the Dominican Republic. Dr. William M. Greathouse participated in the first National Holiness Convention and presided at the four Mexican assemblies. He also inaugurated two new districts, in the West and the Yucatan Peninsula.

The General Superintendents are concerned about church growth patterns, particularly in the United States. They pointed out that the church is experiencing its most significant growth outside North America. They observe that when it is growing rapidly, Sunday school attendance is up and new churches multiplying. The opposite is the case when the denomination is tending to plateau. The General Superintendents feel that the church can recapture a sense of mission and find ways to implement it through careful planning.

The general secretary reported for the departments. His report was accompanied by audiovisuals.



William M. Greathouse reports for the Board of General Superintendents.

DIVISION OF CHRISTIAN LIFE

Dr. Richard Spindle, executive coordinator, made 1978 a year of clarification, contact, and creative action.



The director is concerned that the Sunday school remain a vital agency of the church. It is encouraging that Sunday school enrollment and attendance losses were less this year than last. The totals for 1978 were: enrollment, 1,201,000; attendance, 637,766.

DEPARTMENT OF CHILDREN'S MINISTRIES

Mrs. Miriam Hall, executive director, characterized the Department of Children's Ministries as meeting the needs of children. It is person- and need-centered, she said.



Kaleidoscope, which contains materials for children's workers that will help them meet the needs of children in the areas of Bible knowledge and life response, worship, and fellowship, was introduced.

The 1978 Quizzing materials in-

clude a new Bible commentary for children. Materials for children who are 12 months to 2 years old will be available to the local church during the fall of 1979.

DEPARTMENT OF YOUTH MINISTRIES

Rev. Gary Henecke, executive director, reports that the summer ministries program saw over 60,000 persons reached by Athletes In Mission.



Four Far Eastern districts were serviced by truly international students from Canada, Korea, The Philippines, Australia, Taiwan, Japan, and the United States. Inner-city efforts helped launch a new church in Kansas City and through children's services contacted many new homes.

World Youth Conference in Estes Park, Colo., had the largest attendance ever—over 2,400. The theme of the week was the discipling process of Youth Ministries. This launching was followed by 24 "D-Day Rallies" at strategic locations in North America. These passed along a "person-centered" ministry created by the department's new books.

Continuation of the discipling emphasis will be programmed into a new packet of local church resources and the equipping of NYI leadership in the 1979 Regional Leadership Conferences. The purpose is a biblical growth emphasis geared for any size youth group with all categories of talents and personalities.

The emphasis on Bible training is further facilitated in a strong increase in Bible Quizzing (now in the *New International Version*) and Bible Education emphasis in Sunday school.

DEPARTMENT OF ADULT MINISTRIES

Dr. Kenneth Rice, executive director, discussed the four major objectives of the department:



1. Sunday School/Team Teaching provides adults with genuine learning experiences through involvement. The department recommends that every adult class be organized with a "Caring Captain" over every five people enrolled in the class.

2. Marriage Enrichment has been the major thrust of Christian Family Life this year. "The Covenant Jour-

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nal" has been added to the adult reading piece, *Standard*, to encourage marriage enrichment.

3. Single Adults Ministry has been advanced through two YSARI's. The Board of General Superintendents has approved the employment of a general director of Single Adult Ministries.

4. Senior Adults have been helped by the introduction of "Prime Time," a commitment of themselves to give "prime time" to personal and group growth and to service for God and others.

DEPARTMENT OF STEWARDSHIP

According to Leon D. Doane, executive director, the stewardship of the resources of our people showed advances in 1978. Our international per capita giving increased from \$331.25 to \$355.52.



We exceeded our Thanksgiving offering goal a year ago by receiving \$5,562,012.36; the goal was \$5,200,000. We did not reach our Easter offering goal of \$5,600,000 but did receive the largest offering in the history of our church in the amount of \$5,563,721.43.

Improvement is seen in the amount received on the accepted General Budget from 97.6 percent in 1977 to 98.4 percent in 1978. However, this still shows an amount of \$221,989 which was an accepted budget but not received.

In the area of Life Income Gifts and Bequests, \$614,788 was received for new trust agreements or as additions to existing trust agreements. Rev. Robert W. Crew is executive consultant.

DEPARTMENT OF EDUCATION AND THE MINISTRY

Dr. Edward S. Mann reported that enrollment at the 12 institutions of Nazarene higher education is now 11,816, a gain of 1.6 percent over the preceding year. Total giving to Nazarene higher education reached an all-time high of \$8,091,124.



The Faith and Learning Conference at Mid-America Nazarene College last August drew nearly 500 faculty and administrative officers—approximately twice the attendance previously estimated.

As the lay training sector of the department, Christian Service Training continues to have a vital ministry of continuing education for the laity of our church. During the 1977-78 assembly year, 2,772 local churches reported training with credits totaling 66,996.

The first Nazarene Chaplains' Retreat in the United States was held November 6-10, 1978, with 22 active duty military and VA chaplains participating. Hopes are high for expanding our ministry to our nonmilitary chaplaincy in hospitals, federal and state prisons, police forces, and industry.

Dr. Earl C. Wolf is the director of both Christian Service Training and Chaplaincy Services.

The Course of Study for Ministers voted by the 1976 General Assembly is now in full operation. During this year, 1,100 exams were administered and 750 transcripts from college and seminary were evaluated. Study guides and exams for more than 50 courses have been revised during the last 12 months.

The new quarterly format of the *Preacher's Magazine* has a circulation of 15,000, which includes several sister holiness denominations. The Ministers Tape Club launched on January 1, 1979, already has a membership of more than 1,000 subscribers or 20 percent of our pastors.

The Board of General Superintendents has approved the concept of a three-phase continuing education program for ministers including: (1) a continuing education center at or contiguous to International Center; (2) a cooperative program with our colleges; and (3) a program of field education to be offered upon demand of the districts.

DEPARTMENT OF PUBLICATION

M. A. "Bud" Lunn, executive director, supplied the following figures taken from the balance sheet of the last CPA audit to condense the operation's financial status:



Current Assets	\$ 6,066,920
Operating Assets	\$ 2,734,642
Net Values employed in the business	\$ 8,801,562
Net Sales for year ending Dec. 31, 1977	\$10,169,861

Dr. J. Fred Parker, book editor and secretary of the Book Committee, has a summation of the book production program for 1978:

67 new titles
444,134 new books printed
452,230 reprints of standing volumes
Total production, 896,364

Dr. Parker will retire July 1 after serving as book editor for 15 years and 33 years in ministry for the church in Kansas City.

The *Preacher's Magazine* is financed

by the Publishing House and sent on a complimentary basis to Nazarene elders throughout the international church. Under the direction of Neil Wiseman, it has become a quarterly publication with an entirely new format.

The music division (Lillenas Publishing Company) continues to pursue its responsibility of providing sacred music for our church.

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DEPARTMENT OF PENSIONS

Dr. Dean Wessels, executive director, reports that one of the highlights of 1978 was the increase in the "Basic" Pension benefit formula on October 1. Benefits are currently 225 percent of what they were when the program began in 1971.



Improvements in policy regarding "Basic" Pension benefits:

- a. eligible ministers may begin receiving benefits at age 70, regardless of ministerial assignment;
- b. disabled ministers may qualify for benefits with as few as five years of full-time service.

Dr. Wessels reports:

8,877 ministers enrolled in Primary Group Term Life Insurance.

8,717 of these are eligible for double coverage.

3,543 ministers enrolled in Supplemental Group Term Life Insurance.

Total value of ministerial life insurance coverage through the department is currently over \$140 million.

DEPARTMENT OF HOME MISSIONS

The Department of Home Missions, 1978, reports Dr. Raymond W. Hurn, executive director, was one of continued training activity in church growth.



By the end of January, 90 percent of the district superintendents had completed 60 hours of training, and 700 members of the District Church Growth Committees heard outstanding leaders in the church growth movement in person or by media.

February to March, the denomination-wide CST study focused on Paul Orjala's book, *Get Ready to Grow*.

A total of 1,582 CST classes were registered and completed.

The number of new churches climbed to 44 in 1978, compared with 27 last year.

One hundred and sixty missions were operating in anticipation of organization.

The General Church Loan Fund became tri-national with separate

branches in Britain, Canada, and the United States.

Two books have been prepared for release next year, including a missionary reading book, *"Mission Possible" Churches*, and an architectural compendium entitled *Church Building Sourcebook*, produced in consultation with the Association of Nazarene Building Professionals.

Home Missions has greatly multiplied its workload to build on a solid base of church planting, which has brought the Church of the Nazarene to sixth rank among the major denominations in the number of counties with churches. The Church of the Nazarene is now widely dispersed throughout the U.S.A. and is in an excellent position from which to grow significantly in the years just ahead.

The Nazarene Theological Seminary faculty and the Department of Home Missions are extending an invitation to pastors, laymen, Christian workers, college and seminary faculties, to Great Commission Colloquia.

During 1978 the Department of Home Missions funded 189 churches that are either inner-city, cross-cul-

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Bethany, Oklahoma
- Dick Pritchard, "Building a Positive Self-image"
Wollaston, Massachusetts
- Mike Roberts, "The Measure of a Man"
Pasadena, California
- Orville Jenkins, "Divorce from the Pew and Scripture"
Bethany, Oklahoma
- Lyn Brown, "The Apostle Paul and Women"
Dallas, Texas
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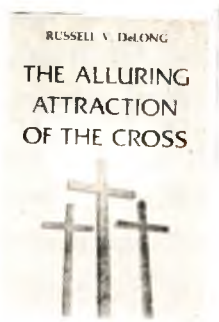
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tural, or racial minority churches in the United States. The list included 25 American or West Indies Black churches, 12 special-language churches, 70 Hispanic churches (Puerto Rican, Cuban, South American, and native Spanish), 17 North American Indian churches, 74 cross-cultural churches (9 in Hawaii, 7 in Alaska, predominantly French churches in Louisiana and Quebec, Canada, cross-cultural churches with a predominant Anglo membership, British Isles churches, and 23 Canadian churches in the midst of cities).

DEPARTMENT OF EVANGELISM

Dr. Donald Gibson, executive director, reports that the department launched into 1978 with a record attendance at the Conference on Evangelism.



There are 244 commissioned and 464 registered evangelists; 130 commissioned and 170 registered song evangelists.

Dr. Gibson emphasized that we must find a way to support the full-time evangelist with emergency con-

tinued salary assistance.

Thirty-one clinics in personal evangelism and discipling were held this year; 9 of these were overseas.

Plans for "Grass Roots Gatherings" on each zone in the fall of 1979 promoting public evangelism, will stress the power of the Holy Spirit to build the church through revival and public evangelism.

DEPARTMENT OF WORLD MISSION

Dr. Jerald Johnson, executive director, confessed that 1978 was, for world missions, the most devastating year financially in recent history, due to dollar devaluation and accompanying worldwide inflation—as high as 150 percent in some countries.

Staff members spent an aggregate total of close to 10 months in on-the-field supervision. Seventeen "Mission to the World" rallies were held promoting missions and the General Budget and specifically emphasizing the Thanksgiving offering and Alabaster giving, where need for more funds is felt keenly.



**For your SS Lessons
During March/April/May**

Special Edition

THE GOSPEL ACCORDING TO MARK

BEACON BIBLE COMMENTARY

Writer: **A. ELWOOD SANNER**

*Professor of theology and biblical
literature, Northwest Nazarene College*



Another section of the widely acclaimed **Beacon Bible Commentary** has been lifted—this time from Volume 6—providing you with the opportunity of a supplemental study specifically for the lessons during March/April/May on "The Life of Christ as Told by Mark." Includes map of Palestine. 160 pages. Kivar binding. A text for Unit 122.2b, "Study of the Book of Mark." **\$1.95**

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1. Attend at least 10 out of 13 class sessions.
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The political upheaval in Lebanon, Rhodesia, Mozambique, Nicaragua, and most recently, Taiwan, has produced tragedy and heartbreak, with accompanying scattering of congregations. All Nazarenes are urged to pray with urgency and faith as they read the daily papers.

The department approved that the executive director visit China on his trip to the Far East.

The department also approved the opening of work in Spain and Venezuela by 1983. Other openings approved as extensions of existing works are Sardinia, Italy; Cayman Islands; and Paraguay.

DEPARTMENT OF COMMUNICATIONS

Paul Skiles, executive director, remembers 1978 as a year of both stress and progress. The list of services provided almost routinely through the skills and work of members of the staff are impressive. The principal areas are:

—News service (Nazarene Communication News)



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- Audiovisual projects
- Audio-cassette production/duplication
- Media Resource Center
- Radio programs and spots
- Videocassette production/duplication
- Broadcast television

Lifted out for brief special mention are four items:

1. A new expanded *Media Resource Center* was designed, equipped, and made operational during the fall of 1978. It serves all General Board departments.

2. The launching of a new weekly radio program in Indonesia during 1978 is another good advance in the commitment to multiply languages and local/national radio productions. The church now broadcasts regularly in 19 languages.

3. *Videocassette production* for the World Mission Video Network and other, as yet undeveloped but very promising, systems is proceeding well. A new combination of facilities and skilled personnel has been brought together this year.

4. A first-class television special was produced in 1978 entitled, "Family—Handle with Care," featuring Dr. James Dobson. The design of the promotional and follow-up plans for the local churches in the viewing areas took months of careful work. A test and general airing strategy was also developed.

The department is serious about its objective to use television as a means of bringing new people into contact with the Church of the Nazarene. The concept rests on the belief that pastors and laymen properly equipped can then develop some of the contacts into positive relationships through which the evangelistic and discipling ministries of the church can be extended.

The Department of Communications served as official sponsor for the Fourth International Laymen's Conference in San Diego. Mr. Vernon Lunn, chairman, and other members of the Steering Committee produced an exceptional conference. The 3,420 persons who registered full time, doubled the size of the largest previous Lay Conference. □

—NCN

NAZARENE WORLD MISSIONARY SOCIETY

Wanda Knox, executive director, declared the NWMS had shown gains in every area this year.

Membership is now 420,568—a gain of 7,663.



World Mission magazine subscriptions stand at 135,095.

World Mission Radio offering was close to \$195,000.

LINKS (including cash Christmas Fund) came to \$150,784.

New prayer groups are being formed and challenged to intercession.

FOR THE RECORD

MOVING MINISTERS

MIKE ACKERSON (layman) to Van Zandt Deming, Wash.

ROY ADKINS from Weatherford, Tex., to Red Rock, Tex.

ROBERT E. AMBURN from Atoka, Okla., to Michigan City, Ind.

DWIGHT BABCOCK from Manistee, Mich., to Hollis, Okla.

LOY BROWN to Oxford, Ind.

BURNIE BURNSIDE from associate, Chicago (Ill.) Northside to Dubuque, Ia.

EUGENE D. CASTLE from Hoquiam, Wash., to Port Angeles, Wash.

GREG CHAMBERS from Mount Morris, Mich., to Lindenwood, Mich.

RAYMOND DANIELS from Eureka, Kans., to Gaylord, Kans.

TED A. DeBOLT from Blue Island, Ill., to Albany, Ind.

JOHN LEE DENNEY from Middleton, Ida., to staff of NYI, Nazarene Headquarters, Kansas City, Mo.

RUSSELL DOWNS from Shelby, Ohio, to Charleston (W. Va.) Valley Grove.

PAUL DRAKE from Freedom, Okla., to New Harmony, Ind., Harmony Chapel.

HAROLD S. EATON from Ripley, Ohio, to Covington (Ky.) Eastside.

RICHARD GAMMILL from Dept. of World Mission, Nazarene Headquarters, Kansas City, Mo., to Stockton (Calif.) First.

HOWARD GILCHRIST from Saline, Mich., to Holly, Mich.

HERB HEAVNER from student, Nazarene Theological Seminary, Kansas City, Mo., to Napoleon, Ohio.

ELDON R. HOTLE from Monroe, N.C., to Shawmut, Ala.

CORLISS M. HUFF from Shreveport (La.) Southern Hills, to Lacon, Ill.

DANIEL B. HUGHES from Kinsley, Kans., to Tucson (Ariz.) Catalina Vista.

DONALD L. KINYON from Deming (Wash.) Van Zandt to Stevenson, Wash.

DOUGLAS KUGLER to Weiser, Ida.

DARREL LLOYD from Helena, Okla., to Douglas, Ariz.

ERNEST F. MACHIA from Waterford, Pa., to Vermillion, S.D.

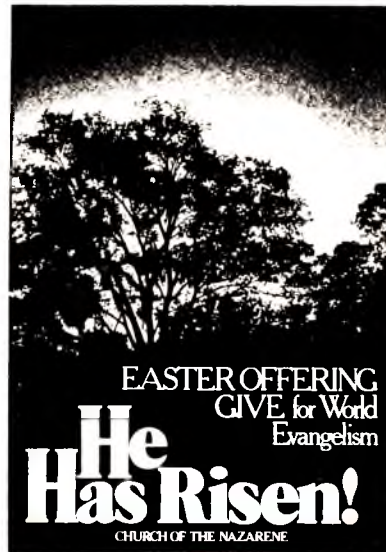
JAMES MAHAN from Willingboro, N.J., to Merrillville, Ind.

W. LEE MANSVELD from Santa Monica, Calif., to Conejo Valley, Calif.

EUGENE PENROD to Union, Ore.

BRUCE PETERSON from Saginaw (Mich.) First to Springfield (Ohio) First.

STEVE POWERS from associate, Huntsville (Ala.) Mastin Lake to associate, York, Pa.



...AND YE SHALL
BE WITNESSES
UNTO ME... ACTS 1:8

EASTER OFFERING
for World Evangelism

MICHAEL SELLARS to Corpus Christi, Tex.
 T. MERLE SMITH from Seattle (Wash.) Meadowbrook to Hoquiam, Wash
 ROBERT L. SMITH from Chicago (Ill.) Oak Park to Ossian, Ind.
 JOE SUTHERLAND from Warrenton, Va., to Ebenezer, La.
 JAMES E. STURGIS from associate, Santa Cruz, Calif. to Live Oak, Calif.
 PAUL D. SYDENSTRICKER from Hillsboro, Ohio, to Woodbridge, Va.

MOVING MISSIONARIES

WALTER CROW France, field address: 44 Rue De L'Etang, Rue Du Port Royal, Viosin-le-Bretonneax, France 78190
 VICTOR GORDEUK, R.S.A. North, field address: Box 157, Tinswalo Hospital, Acornhoek, E. TVL 1360, Republic of South Africa
 KYLE GREENE, Nicaragua, field address: Apartado 3911, Managua, Nicaragua
 MARILYN HICKS, Philippines, furlough address: 401 Pine St., Apt. 301, Edmonds, WA 98020

VITAL STATISTICS

DEATHS

MRS FLORENCE ALBRIGHT, 83, died Dec. 21 in Orlando, Fla. Funeral services were conducted in Zephyrhills, Fla., by Rev. James Erickson and Rev. G. H. Keeler. She is survived by her husband, Rev. J. Carl, formerly district superintendent of the New England District; 1 son, Howard; 1 daughter, Eileen Lockhart; and 3 granddaughters.

MR MONTE BALTZ, 69, died in Canton, Ohio, on Dec. 23. Funeral services were conducted in Cleveland by Rev. Richard Gatlin and Rev. Donald Schaal. Survivors include his wife, Salina (Sally Hill); 2 daughters, Nancy I. Stephens and Diane J. Pike; 9 grandchildren; and 3 brothers.

MRS LOTTIE MAE BOYETT, 69, was killed in an auto accident on Dec. 24 in Lewisburg, Tenn. The Boyetts pastored the Santa Fe Circuit of churches in Tennessee for 30 years. Funeral services were conducted by Dr. J. J. Wheelbarger and Dr. W. M. Ford. Surviving are her husband, E. P. Boyett; 2 sons, Ronald and Verney; 2 daughters, Wilda and Wilma; 11 grandchildren; 11 great-grandchildren; and 1 sister.

REV. F. N. DeBOARD, 88, died Aug. 19 in St. Joseph, Mo. Funeral services were conducted by his nephew, Rev. Milton Parrish, district superintendent of Kansas City District. Interment was in Oklahoma. He is survived by 4 daughters, Lois Ferguson, Eunice Buck, Geraldine Simpson, and Merle Frye; 1 son, Edward; and a number of grandchildren and great-grandchildren.

MRS CLAUDIA GOMEZ DE LA TORRE, 73, died in Culiacan, Sinaloa, Mexico, Jan. 3. She is survived by 1 daughter, Mrs. Claudia Curiel, staff member of the International Publications Board; and 3 grandchildren.

February 25
"Mistaken Verdict"
 by W. E. McCumber

March 4
"Marvelous Unbelief"
 by W. E. McCumber

NEWS OF RELIGION

"READER'S DIGEST" PLANS CONDENSATION OF BIBLE. *Reader's Digest* is planning to try its famed talents for condensing books on another major work—the Bible.

One *Digest* editor said the project will involve "just a reduction in length, like any of our condensations. You simply take out what you can, without distorting what the author meant. Only in this case, the Author has more stature than most."

The magazine has chosen the Revised Standard Version (RSV) for its condensation work. Attorneys for the periodical and for the Division of Education and Ministry of the National Council of Churches, which holds the copyright for the RSV, are working out details of a contract. □

NATIONAL RELIGIOUS BROADCASTERS FILE BRIEF BEFORE SUPREME COURT. National Religious Broadcasters (NRB) has filed an amicus curiae (friend of the court) brief with the U.S. Supreme Court in two cases involving blanket licensing which gives radio stations the rights to broadcast music.

The brief, the first ever filed by the 36-year-old association with the high court, involves the issuance of blanket licenses by BMI (Broadcast Music, Inc.) and ASCAP (American Society of Composers and Publishers). Under the practice, stations can obtain the rights to the music they want only by paying blanket fees to cover all types of music controlled by the two companies.

NRB Executive Director Ben Armstrong said, "Religious station owners are willing to pay fees for music which is suitable for their audiences. However, currently they must pay for all types of music, such as rock and roll, whether they use it or not. This is particularly burdensome for the noncommercial, nonprofit religious stations." □

JEWISH THEOLOGIAN ARGUES GOSPELS MUST BE INTERPRETED LITERALLY. Positions were reversed at the recent Jewish-Christian dialogue held at a workshop in Russelsheim, West Germany, for 120 teachers of religion in the North-Starkenburger District of the Evangelical Church in Germany. A Jewish theologian from Israel held to a literal interpretation of the resurrection of Jesus Christ, and Christian scholars defended the rationalizing position of the late Rudolf Bultmann's "demythologization."

Dr. Pinchas Lapida, professor of Religious Science and Theology at Jerusalem University, interpreted the resurrection of Jesus as a Jewish faith experience on the background of Jewish tradition—an actual happening. "For without a factual historical event there is no act of faith. Just as there would have been no Judaism without the Sinai event, so there would have been no Christendom without the Easter event."

A factual proof of the reality and fruitfulness of the Easter faith, Dr. Lapida stated, "is found in the explosive spread of Christianity in the populated world, where more than a billion people became Christians." The Israeli theologian offered his views as "a stimulation" for the series of Jewish-Christian dialogues now being held in Germany. □

LUTHERANS REPORTED TO NUMBER MORE THAN 70 MILLION WORLDWIDE. Nearly 70.5 million persons belong to Lutheran churches throughout the world, according to a new survey of the Lutheran World Federation.

Statistics gathered by the LWF information bureau show 54.1 million Lutherans in Europe, 8.9 million in the United States and Canada, 2.8 million in Africa, 2.7 million in Asia, 1.1 million in Latin America, and 678,000 in Australasia.

West Germany, with 23 million Lutherans, leads the world. The United States, with 8.6 million, has the second largest number. Fourteen separate Lutheran churches have more than one million members. The Church of Sweden, with 8 million members, is the largest. □

LAURA M. EHLERS, 94, died Dec. 26 in Lincoln, Neb. Funeral services were conducted by Revs. Shroeder, Wade White, and Herman Conkling. She is survived by 2 sons, Paul and Walter; 3 daughters, Gladys, Mrs. Lorus (Esther) Clough, and Mrs. Grace Cornell; 15 grandchildren; 27 great-grandchildren; 1 great-great-grandchild; 1 brother; and 2 sisters.

WILLIAM RICHARD GALLAND, 103, died in Grass Valley, Calif., on Nov. 3. His pastor, Rev. Kenneth L. Jenkins, officiated at the funeral services. He is survived by 2 sons, Richard and Oliver; 3 daughters, Mabel Shirk, Martha Fabrin, and Helen Millikan; 13 grandchildren; and 34 great-grandchildren.

THELMA L. E. JACKSON, 60, died in Kingsburg, Calif., Dec. 21. Funeral services were conducted by Rev. George W. Carrier. Surviving are her husband, Delbert; 1 son, Darold; her father; 1 sister; and 3 brothers.

MRS. FLORENCE RAY LYNN, 59, died Dec. 21 in Temple, Tex. District Superintendent Harold Graves officiated at the services. Survivors include her husband, Rev. Spurgeon Lynn; 2 sons, Roy F. and Rev. Kenneth E.; her father; and 1 brother.

NAOMI BELL PEOPLES MCKAY, 81, died Nov. 29 in Nampa, Ida. The funeral services were conducted by Rev. Clarence Kinzler and Rev. Alvin McQuay. She is survived by her husband, Rev. Wilfred C. McKay; 4 sons, Bart, Duane, L. Merritt, and Neil; 3 daughters, Mrs. Paul (Eliza-

beth) Snyder, Mrs. Maureen Bowman, and Mrs. Donald C. (Floradell) Moritz; 23 grandchildren; 3 great-grandchildren; and 1 sister.

JONATHAN E. PETERSON, 48, died Dec. 10 in Fresno, Calif. Funeral services were conducted in Kingsburg, Calif., by Revs. George W. Carrier, Charles M. Crouch, Robert E. Phillips, and L. Charles Hagemeyer. Survivors include his wife, Alma; 3 sons, Vernon, Aaron, and Mark; and 1 brother.

REV. RAYMOND SEAGO, 82, died Jan. 2 in Phoenix, Ariz. Surviving are his wife, Grace Head Seago; 1 son, Eugene; 1 daughter, Edna Cody; a number of grandchildren; 1 brother; and 1 sister.

HARRY C. SHOCK, 74, died Nov. 26 in Charleston, W. Va. Funeral services were conducted by Revs. Warren Foxworthy, Samuel Brown, and Oscar Poole. Survivors include his wife, Opal; 2 daughters, Edna Poole and Ruth Anna Perry; 2 sons, Harold and Kenneth; 10 grandchildren; and 5 great-grandchildren.

GLENN M. STOFER died Sept. 29 in Indianapolis. Funeral services were conducted by Rev. John D. Hundley and District Superintendent John Hay. Interment was in Knox, Ind. The Stofers had 51 years of active ministry. She is survived by her husband, Rev. T. W. Stofer and 1 niece.

REV. LUTHER W. WILLIAMS, 83, died Dec. 18 in Shirley, Ind. Services were conducted by Revs. Ross Lee, Orville Stewart, and John Hay.

district superintendent. Interment was in New Castle, Ind. He is survived by his wife, Viola; 2 daughters, Janet Crider and Sara Lou Stout; 3 sons, Harold, Charles, and Gerald; 21 grandchildren; and 15 great-grandchildren.

BIRTHS

to GLENN AND KATHY (ROBINSON) BLAIR, Independence, Mo., a boy, Glenn Orval, Dec. 29 to MR. AND MRS. RUSSELL D. BREDHOLT, Danville, Ill., a girl, Leslie Jordan, Dec. 9 to MARK AND VICKIE BROWN, Enid, Okla., a girl, Jana Sheree, Jan. 3

to BUTCH AND PAULA (HENDRIX) CHAFEY, Bethany, Okla., a boy, Grady Lynn, Oct. 26 to ELVIN AND ELLEN (DODGION) CRAGER, Shattuck, Okla., a girl, Elizabeth Ann, Dec. 11 to BRENT AND DONNA (HANN) DAVIS, Anderson, Ind., a girl, Talena Lanette, Nov. 3 to STEPHEN AND GLENDA (SULLIVAN) DILLMAN, Kansas City, Mo., a girl, Stephanie Jeanette, Dec. 16

to REV. ROBERT AND JUDY (NEWTON) DONHAM, Muldow, Okla., a girl, Elizabeth Ann, Dec. 30

to REV. BILL AND JOY (FIELD) EVANS, Modoc, Ind., a girl, Sara Marie, Dec. 15 to GREG AND BARBARA EVENSEN, Olathe, Kans., a girl, Jessica Lee, Dec. 26

to SHELBY AND PAM (HENDRIX) FAUST, Bethany, Okla., a girl, Kimberly Gail, Jan. 12 to DAVID PAUL AND SHERYL (SMITH) FRYE,

THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

I hear it rumored that all our ministers will soon be wearing robes to preach in. Tell me it isn't so.

It isn't so.

While we are on the subject, let me say that *what* a man preaches and *how* he preaches is vastly more important than what he wears when he preaches—as the example of John the Baptist vividly illustrates.

On a few occasions I wore a robe when preaching, and it did not change my message or style one bit.

John Wesley wore a robe even when preaching outdoors, and no one ever championed the gospel more faithfully and clearly—or effectively.

We need to recognize that our bias against robes is a product of our culture, not an evidence of our spirituality.

No, our preachers aren't going to adopt the habit of preaching in robes. Certainly, this one isn't. □

Please comment on the subject of hope. Is hope present or future or both?

Both. It is present as an activity and future as a goal. Simply defined, hope is the expectation of future good. The expectation, the hoping, is present. The expected good, the hope, is yet future. According to 1 Corinthians 13:13, hope now abides. According to Romans 8:24, we hope for what is yet unseen, namely, completed redemption and eternity with the Redeemer. □

In the ancient days one branch of the Christian Church said there were seven deadly sins. Please comment on this.

The "seven deadly sins" figured largely in medieval theology. They are pride, covetousness, lust, envy, gluttony, anger, and sloth.

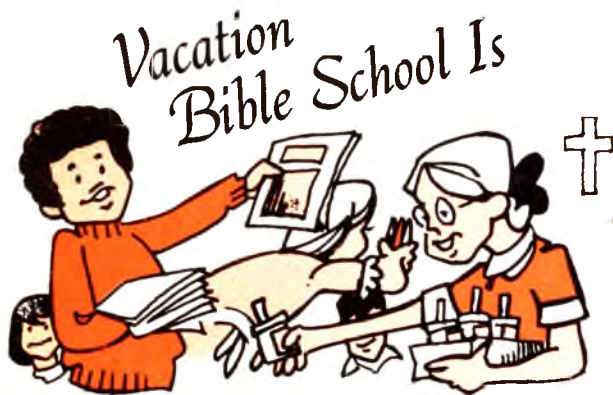
Some theologians regarded these as deadly sins. Others regarded them as "instincts" or "propensities" which came to expression in all kinds of wicked deeds. They were the roots of which sinful acts were the fruits.

Of course, this whole effort to grade sins can be dangerous and misleading. All sins are deadly if the sinner does not repent and accept God's forgiveness, for all sins have the effect of separating man from God. I use "man" generically; sins also separate women from God.

The classification has the value of reminding us that our outward acts of sin do have underlying or heart roots. The sin problem is not solved, therefore, by quitting certain outward acts. God's grace forgives and cleanses, so that inward sin is removed also. □

Does Satan tempt the sinner as well as the saint? In all the scriptures I found on temptation, it was mainly the person who was professing to serve the Lord who was tempted. Does Satan tempt the sinner to sin even more? Or does Satan work only on Christians?

Because Satan hates God, and is the enemy of all God's creatures, I am sure that he delights in getting everyone he can to sin deeply and constantly. No doubt he "works" on sinners and saints. In the case of sinners he just doesn't have to work as hard. Tempting most sinners is about like opening the gate to a cornfield and calling the hogs. They come without much urging. □



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Atlanta, Ga., a boy, David Shane, Nov. 21
to DAVE AND JANIE (BOGGS) HAIL, Oklahoma City, Okla., a boy, David Franklin III, Oct. 19

to MERROL N. AND BEVERLY E. (HARMON) HYDE, Nashville, Tenn., a boy, Michael Scott, Aug. 17

to DAVID "MIKE" AND JEAN (KELLNER) INGLE, Pasadena, Calif., a boy, Nathan Monte, Nov. 4

to RON AND JUDY (BROWARD) JACKSON, Scotia, N.Y., a girl, Jamie Suzanne, Dec. 29

to LYNDEN AND JAYNE (WEAVER) LEE, Duncan, Okla., a boy, Bryan Lynden, Nov. 27

to BOB AND ROSA NELL McCROSKEY, JR., Indonesia, a boy, Kenton Dwayne, Dec. 7

to DICK AND PHYLL (LASWELL) MABBITT, Plano, Tex., a boy, Ryan Christopher, July 23

to GLEN AND CHARLOTTE (PUCKETT) SLINKER, Little Rock, Ark., a boy, Jason Deal, Oct. 6

to DR. FORREST AND JANINE (ANDERSON) STONE, Camarillo, Calif., a girl, Aimee Janine, Aug. 16

to AUSTIN AND CAROLYN (GRIFFIN) SWALLOW, Olathe, Kans., a girl, Catherine Elizabeth, Nov. 23

to BUZ AND CINDY (LUCAS) WALKER, Weston, Ontario, Canada, a girl, Rebecca Elizabeth, Dec. 5

to JERRY AND BETH (HAWKINS) WICKWIRE, Kansas City, Mo., a boy, Chad Edward, Sept. 29

to HAROLD AND DARYLENE (BLINN) WILLIAMS, Ventura, Calif., a girl, Heather Noel Yvonne, Nov. 24

to DAN AND ALICE (MOORE) WILSON, Yukon, Okla., a girl, Amy Danielle, Nov. 29

to REV. RAYMOND L. AND LILLIAN (EARLS) WISNER, San Jose, Calif., a girl, Shellee Deann, Nov. 30

to BRUCE AND BECKY (SANDERS) YOUNG, Blytheville, Ark., a girl, Jeanna Leann, Dec. 25

ADOPTION
by JIM AND KATHY WHITED, Swaziland, a girl, Brooke Ashley, born September 29, 1978

MARRIAGES
ALICE GULLEY and RANDY SMITH at Portsmouth, Ohio, August 19
JANE A BENNETT and JEFFERY CHARLES HATFIELD at Fostoria, Ohio, Oct. 28
DARLA LYN COX and JAMES LEWIS APPLEBEE at Nampa, Ida., Dec. 8
MARY E. SLINKER and HAROLD L. CALLIES at Lamar, Mo., Dec. 30

ANNIVERSARIES
MR. AND MRS. DENVER E. BALDWIN of McAlester, Okla., celebrated their 50th wedding anniversary Dec. 24. A reception was given in their honor by their children: Rev. Charles E. Baldwin of Colorado Springs; Mrs. Gene James of Bethany, Okla.; and Mr. Danny R. Baldwin of Krebs, Okla. The Baldwins renewed their vows at the McAlester church with their son, Rev. Charles E. Baldwin, officiating. In addition to the 3 children, the Baldwins have 7 grandchildren and 4 great-grandchildren who were all present.

DR. AND MRS. CARL S. McCLAIN of Bourbonnais, Ill., celebrated their 50th wedding anniversary with a reception on the campus of Olivet Nazarene College, Kankakee, Ill. Now retired, both taught on the faculty of the college for a combined total of 95 years, and Dr. McClain served as dean of the college for 22 years. He and the former Eunice Spruce were married Dec. 24, 1928, at Olivet, Ill. Their 3 daughters—Barbara of Nashville, Ruth Boothe of St. Louis, and Carol Sloan of Plantation, Fla.—and their families, with other relatives and friends, were present for the occasion.

February 2, 1979, marked the 60th wedding anniversary for MR. W. H. (WILLIE) AND REV. MRS. THELMA STEELMAN of Paris, Tex. Sister Steelman was ordained at the Dallas District Assembly in 1938 by General Superintendent J. B. Chapman. She served in pastorates and as

an evangelist until her retirement in January of 1963. She pastored churches in Culleoka, Vidor, Grand Saline, Greenville Peniel, Tyler Grace, Martin's Chapel, and Paris, all on the Dallas District. She also served the Sierra Madre, Calif., church while attending Pasadena Nazarene College; and as assistant pastor of the Dallas Central Church. W. H. and Rev. Mrs. Thelma Steelman have 1 son, B. Ray; 4 grandchildren, and 3 great-grandchildren; who are all members of the Paris, Tex., church.

CLARENCE AND AVIS STEVENSON of the Cuba, Ill., church, celebrated their 60th wedding anniversary, at the fellowship hall of the church, October 1, 1978. They have been Nazarenes for 45 years and have served the church in many ways. They have 1 daughter, Mrs. Sherman D. Hunter of Bloomington, Ill.; 2 grandchildren; and 4 great-grandchildren.

DIRECTORIES

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

PEOPLE AND PLACES

Britt Singletary, attorney, is the recipient of two honors for 1978. In recognition for his professional and civic activities, he was included in the Outstanding Young Men of America. Britt also received the Personalities of the South Award.



He has served as clerk to the late William Inzer, Mississippi Supreme Court Justice, and to United States District Court Judge Harold Cox. For the past two years, Britt has served as counsel to the U.S. Senate Judiciary Committee in Washington. He is in

the process of returning to Jackson, Miss., to establish his own practice.

Britt is the son of Rev. and Mrs. E. J. Singletary of Jackson, and is married to the former Audrey Morgan of that city. They have a two-year-old daughter, Audrey Leigh.

NEWS OF EVANGELISM



Anderson, Ind.: East 38th Street Church held a Christmas Revival ending on Christmas Eve with a wonderful spirit, good attendance, and a number of good victories. Rev. Stephen Manley, evangelist, and Mr. Steve Swan, singer, were used of the Lord in a wonderful way to minister to the people.

—Raymond W. Hann, pastor

Marion, Ohio: After a great emphasis on prayer, and a 10-day revival with Rev. A.J. Denney, the Spirit settled upon the Kensington Place church. Five people have joined the church. Most recently the church had a weekend revival with John Neff, team captain, Living Witness Team from Mount Vernon Nazarene College. On Sunday night, several accepted Christ as their Savior.

—Dennis L. Felleger, pastor

Sumner Center, Mich.: The church reports an outstanding revival with the Passmore Evangelistic Party, the second week in December. One hundred people sought and found help. The Holy Spirit came in service after service, raising the spiritual level of the church.

—James E. Leitzman, pastor

Book Briefs ORDER COUPON

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AIR FORCE ONE CHEF COOKED FOR WASHINGTON DISTRICT CLINIC

Pastor Lee McLeery, of the Melwood church presented **Mr. Bob Palmer**, a layman of his church, a love offering of \$109 during a "Nazarenes in Action"

clinic on personal evangelism sponsored by the Washington District September 14-15.

Mr. Palmer is chef for Air Force One, and does the cooking for the president, congressmen, government guests, as well as officers in the armed forces. As a committed Christian of five years, he

is using his gift to build God's kingdom through fellowship and service. He was the cook for the clinic sponsored by the Washington District, where six people gave their hearts to Christ. Thirteen trainees were instructed. □

by EMMELYNE HELSEL

Bethany, Okla.

SAVED TO GOD AND THE CHURCH

MY HUSBAND, KENNETH, and I grew up in a small country community in eastern Colorado. Our nearest shopping centers were two small towns, Kirk and Joes. Our nearest railroad was 35 miles away. There were very few telephones until the 1930s brought rural electrification. However, in 1915, the Church of the Nazarene was established in the community, 7 miles from Kirk.

The church was named The Olivet Church of the Nazarene and for a number of years this church was headquarters for the denomination in Colorado. A large tabernacle was built for the district camp meeting and we were privileged to hear such giants of the church as W. G. Schurman, Bud Robinson, R. J. Plumb, G. Frederick Owen, A. E. Sanner, and D. I. Vanderpool.

I cannot remember when my mother, my sister, and I did not regularly attend the services. My mother's family was of another faith. When Mother entered into the experience of entire sanctification, she was therefore no longer welcome at the church of her childhood. Kenneth's parents had moved to another part of the state where they lived until the death of his mother when he was nine years old. Three years later he and his father moved back to the farm just three miles from the Olivet Church. Kenneth soon gave his heart to the Lord and began faithful attendance. He carried a burden of prayer for his father and about a year after his own conversion his father too was converted.

When Kenneth began to attend the Kirk High School, he became involved in the athletic program. He particularly liked basketball and became a member of the team. He and my sister were the only young people of the church engaged in these programs.

Our pastor at this time was a wonderful man. No one doubted that he really had a pastor's heart. I'm sure he is now enjoying all the wonders of heaven. However, it was his conviction that to participate in athletic events was not conducive to Christian growth. Not only was this his conviction, but he sought every opportunity to impose it on others.

Kenneth, doing his best to live the Christian life as he believed the Lord would have him, could not

see that his participation was in any way hindering his walk with the Lord. On the contrary, he felt that it gave him a real opportunity to live his faith before his classmates. When, Sunday after Sunday, very pointed references were made from the pulpit, he became terribly discouraged. After discussing the matter with his father, he had about concluded that he should find another church to attend.

Among the members of the congregation was a wonderful couple. We lovingly referred to them as Daddy and Mother Sanner. They were the parents of Dr. A. E. Sanner and grandparents of Dr. Elwood Sanner. Dad Helsel suggested that he and Kenneth should go another Sunday to the Olivet Church; then if Kenneth still felt he must go elsewhere he would give his consent. Whether Daddy Sanner sensed the struggle going on in the heart of a teenage boy, I do not know. I do know he became God's instrument that day, for at the close of the morning worship service he made his way to Kenneth's side. Placing a friendly hand upon his shoulder he said, "Boy, we have confidence in you." Kenneth went home with

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

those words ringing in his ears. In his heart he said, "If people like Daddy Sanner have confidence in me, I dare not disappoint them."

For 40 years Kenneth has pastored in the Church of the Nazarene. Now that his health prohibits a full-time pastorate, he still teaches a Sunday school class, preaches when opportunity arises, and spends hours calling on and praying with the sick. We have a son who is a minister in the church, another son who is an active layman, and a daughter who is on the staff of Eastern Nazarene College. I often have heard Kenneth say, when exhorting our people to believe in and encourage our young people, "Daddy Sanner saved a discouraged teenager to God and the Church of the Nazarene." □

WESSELS ELECTED PRESIDENT OF THE CHURCH PENSIONS CONFERENCE

Dean Wessels, executive director of the Department of Pensions and Benevolence, recently was elected president of the Church Pensions Conference and will preside at the 65th annual meeting of the conference in November, 1979.



The Church Pensions Conference is composed of the pension boards of 39 denominations. In aggregate, this group provides pensions for almost 250,000 ministers.

The Church of the Nazarene has been a member of the Church Pensions Conference since 1928. However, this is the first time for their representative to serve as president.

Dr. Wessels has been executive director of the Department of Pensions since 1956 and has participated in the Church Pensions Conference for each of the last 24 years. □

TELEVISION MINISTRY HAS CHEERING START

Leaders of Nazarene 20/20 VISION television ministry were encouraged by the initial response to the trial broadcast with local church participation in a television market area.

WHNT-TV, Channel 19, in Huntsville, Ala., was chosen as a pilot station for testing the plans being formulated which use a 30-minute prime-time special, together with the support and activity of Nazarene churches in the target area. Dr. Charles Oliver, district superintendent of Alabama, and pastors of local Churches of the Nazarene within the station's coverage zone were enthusiastic in their cooperation.

The program shown was entitled, "Family—Handle with Care," a production of Nazarene Communications which features Dr. James Dobson, noted pediatrician and author.

Viewers were invited to request by phone a book which deals with family problems. In the next few hours following the telecast nearly 1,000 calls were received. A total of 1,216 were recorded by Sunday, January 14.

Paul Skiles, executive director of the Department of Communications, who is the architect of the developing program of television ministry, says that the 20/20 VISION Committee awaits with interest the profile of this

unexpectedly large response. The profile will be shaped out of the reports of the local church people who deliver the books and interview the callers. This will give considerable insight into the more permanent structure of the ministry for denominational leaders, and will provide direction for local church follow-up.

Similar tests in nine other target areas will help to further stylize the ongoing television ministry.

Slated for the same kind of approach in April are such cities as:

Wichita, Kans.; Great Bend, Kans.; Garden City, Kans.; McCook, Neb.; Amarillo, Tex.; Portland, Me.; Des Moines; Sacramento, Calif.; Springfield/Decatur, Ill.; Nashville; Charleston, W. Va.; and Little Rock, Ark.

The times and channels in these cities are in the process of negotiation. □

—NCN

DISTRICT SUPERINTENDENT HOSPITALIZED

Dr. George Scutt, district superintendent of the Northwest Indiana District, became ill Tuesday night, January 16, and was taken to Trinity Lutheran hospital in Kansas City. He was in Kansas City attending the annual meeting of the General Board, of which he is a member.



After five days of tests and observation, he was released from intensive care. He will remain in the hospital for another two weeks. Mrs. Scutt is with him. Physicians have diagnosed his illness as a possible mild heart attack. □

—NCN

DEPARTMENT CHAIRMAN TO SPEND YEAR ON MISSION FIELD

Dr. and Mrs. Robert Mangum will leave in April for a year's volunteer assignment in hospitals in Papua New Guinea and South Africa.



Dr. Mangum retired from his medical practice in Nampa, Ida.

By the next General Assembly, he will have completed 22 years as a member of the General Board and the Department of World Mission. He is

serving presently as chairman of the department.

The Mangums will spend six months at the Nazarene hospital in Papua New Guinea, and six months at the Tinswalo hospital in the Republic of South Africa. They expect also to spend three months in Europe before returning home.

Dr. Mangum was honored by the Department of World Mission Friday afternoon, January 12, in honor of his new assignment. □

—NCN

MOORE HEADS EDUCATION AND THE MINISTRY

Tuesday afternoon, January 16, the General Board elected Dr. Mark Moore, president of Trevecca Nazarene College, Nashville, to succeed Dr. E. S. Mann, retired, as



executive director of the Department of Education and the Ministry. Dr. Moore accepted the election on Wednesday, January 17.

The Board also elected the following officers:

Chairman, Dr. Howard Hamlin of Kansas City; president, Rev. Gordon Wetmore, pastor of Kansas City, Mo., First Church; vice-president, Dr. Homer Adams, Stone Mountain, Ga.; second vice-president, Dr. M. Harold Daniels, district superintendent of Colorado; members at large: Vernon Lunn of Farmington, Mich.; Dick Willis, Pasadena, Calif.; and Rev. Richard Zanner, West Germany.

The Finance Committee presented and the General Board approved a General Budget of \$15,620,897. □

—NCN

HODGES RETURNS TO GENERAL BOARD

Ralph Hodges, Cincinnati, Ohio, was elected Monday, January 15, to fill the vacancy on the General Board caused by the resignation of Dallas Moore of Huntington, W. Va.

Mr. Hodges was a member of the General Board for the quadrennium 1972-76. He is the president of a data design corporation. His company's computer program was used in the General Assembly of 1976 in Dallas.

He will be a member of the departments of Stewardship and Home Missions.

Notified by phone, Mr. Hodges flew to Kansas City in time to attend the opening public session Monday evening at 7:30. □

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