

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 15, 1983



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AN EDITORIAL

WHY GOD BECAME MAN

“FOR US MEN AND OUR SALVATION.”

THE MIRACLE and glory of Christmas was the wondrous condescension of God in becoming man. “Great is the mystery of godliness: God was manifest in the flesh” (1 Timothy 3:16).

This truth, accepted by reason, is the key that unlocks the gospel. Jesus was not a man who became God; He was God revealed in human personality. “God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things” (Colossians 1:19-20, NIV).

“Cur deus homo?” was the great question that challenged the Church for centuries. “Why did God become man?”

The Creed confessed: “For us men and our salvation.”

1. First, God became man to truly reveal himself to us. In Jesus He has unveiled His very heart to us. Anyone who has seen Jesus with the eye of faith has seen God (John 14:9-11).

Looking wistfully at the picture of her father away in war, a small child said to her mother, “I wish Daddy would step out of the picture and speak to me!”

That is the precise meaning of Christmas—God has stepped out of the frame of the cosmos and in His Son spoken to us His revealing and saving Word (Hebrews 1:1-3).

What God is in His infinite being may forever be beyond us. But what He is in His true nature we know: He is the Christlike God. In Christ we see the humanity of God.

2. Furthermore, God became man in order to enter sympathetically into our human condition.

The Epistle to the Hebrews assures us that because of the Incarnation we now have One within the Godhead who is one of us! One who, sin alone excepted, has in every respect become as we are in our weaknesses and temptations (2:14; 4:14-16).

Reverently we conclude that the Incarnation in some wondrous but real way opened a new and deepened dimension of divine sympathy and succor for us tempted and struggling mortals. From within our humanity, the Son of God now intercedes on our behalf, while the Spirit He has sent to dwell within us pleads “with groanings which cannot be uttered”! With St. Paul we triumphantly say, “If God be for us, who can be against us?”

3. Supremely, God became man to redeem us from our fallen state.

Created in the image of God, we have by the Fall become the pawns of Satan, sin, and death. But the incarnate Son of God, by His death and resurrection, has bound Satan and destroyed sin and death, and by His ascension and gift of the Holy Spirit is spoiling the strong man’s house in the glorious manifestation of His saving might! To quote Hebrews again,

“But now we do not yet see all things put under him.

“But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

“For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.

“For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren” (2:8-11, NKJV).

Why did God become man? That we might be one with Him, forever! □



by General Superintendent William M. Greathouse



Alan Gann

A CHRISTMAS GREETING

by MABEL P. ADAMSON

SOME YEARS BACK I received a Christmas card from a dear friend. It was attractively designed with an embossed type finish. In fact, the card was so finished that it looked like a small sampler or a piece of crewel work. One had to look closely and almost touch it to be sure it was just a card.

It was done in soft colors of blue and white, with a touch of brown, and was so attractive that I put it in a small frame and hung it on the wall. I still have it, and it is a reminder to me whenever I glance at it of the lovely, gracious lady who sent it to me, and more than that, of God's great love.

Since that time, I have written my own Christmas cards almost every year. I wish that I were artistic enough and financially solvent enough to make them as attractive as that one. Mine usually are typed, sometimes with a touch of color laboriously (?) added, and with a border of some kind or a black and white illustration. The best I can say for them, in any creative sense, is that they express sincerely my wishes for a blessed and holy Christmas. In one respect, however, I trust they carry a bona fide likeness to the one I have framed. It is my intent, my hope, and my prayer that somehow, through the simple verse I write, the true message of Christmas comes ringing through clearly. What better time than Christmas, when even the world is talking about Christ, to let our friends and loved ones know what we believe—that Christ came to this earth so many years ago for one reason, because He loved us so; and for one purpose, to forgive our sins and give us peace within.

I love Christmas! I do not let it bother me that it has become so commercialized; I do not get upset because

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the children enjoy a Christmas tree, and stories of Santa Claus and Rudolph; I will not let any of these things destroy the beauty of this lovely season of the year. It is not always easy. It takes a fixing of the mind and heart on the essentials, but I am determined that nothing or no one is going to rob me of the joy of Christmas.

Let us all determine to make Christmas of 1983 that kind of holy day. This will be a difficult time for many families. Every year is a difficult time for many families. That's the kind of world we live in. But no matter what the outward circumstances are, you *can* experience a blessed Christmas. I can say that only because I have been there and experienced the Lord's goodness in the midst of hard times. One of the most difficult financial times of my life was over the Thanksgiving and Christmas holidays one year. I shall never forget the wonderful and unexpected kindnesses shown me and my family by friends and coworkers. It was a good year, in spite of . . .

Another Christmas, I experienced one of the deepest hurts of my life. I confess that posed a greater obstacle to blessing than the economic problems but the Lord wonderfully has helped. Even now, after 25 years, it invariably comes to mind during the Christmas holidays and I feel again, for the moment, that deep, indescribable hurt. But God is faithful and enables me to put it aside and concentrate on Him.

And as well as making Christmas a holy and joyous time for ourselves, let us, through our greetings to others, let them know that God loves them, too. You may never find the same kind of greeting card to send as that I received, but you can send the same ageless message the card contained. Read it and think on it, this simple message that says,

"GOD STILL LOVES THE WORLD!"



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PEN IDENTIFIED

Your good magazine comes to me as a gift from my brother, who is a Nazarene pastor, and I appreciate it very much.

On page 25 of the August 1 issue is an excellent article featuring Evangelist Dara Pen. It was a joy to read how the Lord is using him and especially the report of his ministry with the Cambodian Christians in your Kansas City First Church.

The reason I am writing is that the article did not identify him as an evangelist under The Christian and Missionary Alliance and that his ministry in Thailand was with our C&MA Services (the relief arm of the C&MA). Mr. Pen is now field director for the C&MA Cambodian work in the United States. As a retired

secretary to the president of The Christian and Missionary Alliance, I assure you that my information is factual.

May the Lord continue to bless your ministry and the Nazarenes worldwide.

*June Smith
Fort Myers, Florida*

HAS A DREAM

When are we going to learn that we can't "spend" ourselves spiritually.

Why is it that we too often sit or stand by idly while the religious hucksters, apparently in the name of "spiritual progress," continue to literally "throw" God's money away.

We recognize that in the '60s and '70s we were better able financially to build bigger and more expensive

church buildings and equipment and to hire large church staffs. But now the economic scene has changed and, as always, multitudes are in need of the gospel message.

In order to meet this need, the church must get its priorities in order—first "tarry ye" and second "go ye." Yes, in that order!

I have a dream! And that dream is that one day I will hear that genuine spiritual revival has broken out in the church. Thank God, there are already signs.

*Charles C. Davidson
Brandon, Florida*

IN FEW WORDS

I want to express my deep appreciation for "The Halfhearted Are Dangerous" in the September 15 issue.

(Continued on page 20)



Christmas Is a Gift from God

by PAT KNIGHT

SOMETHING'S HAPPENED to my mother." My husband barely whispered the words, but they resounded in my ears as a shout. He had startled me as I sat in the church pew, relaxing after a busy hour of teaching Sunday School. The worship service was soon to begin.

I got up to follow my husband with fear in my heart. Roger's mother was 65 years old and in perfect health. What could have happened? My husband's parents were serving as greeters at the door of the church that morning, and I had just hugged them on my way into the sanctuary.

Now as I neared the door, I caught a glimpse of her still form on the floor. A nurse was leaning over her, calling her name. There was no verbal response. She was not breathing. I held my hand over her heart as Kitty felt for her carotid pulse. Together, we felt the last heartbeat. Her heart had stopped. I instructed an onlooker to call the ambulance. Kitty and I began administering cardio-pulmonary resuscitation.

There was no time to think. Our knowledge of life-saving, practiced and stored for future use, had to be activated into quick and decisive treatment. Suddenly, I could feel Della's heart begin to beat again. I stopped the cardiac compressions as Kitty continued mouth-to-mouth breathing. Within minutes, the ambulance arrived and Della was whisked off to the local hospital.

I was stunned. It was December 24, and my mother-in-law had just suffered a cardiac arrest in church. In a few short minutes, the serenity of the day had given way to chaos. What had happened to the peace, joy, and happiness of the Christmas season?

I began to shake at the hospital as my father-in-law tried to make decisions regarding life-support systems

for his wife. Only then did I realize how near to death she was.

Further testing revealed that Della had suffered a ruptured cerebral aneurism in a vital area of her brain. The weakened wall of an artery had suddenly burst into her brain.

The snow we awakened to on Christmas morning developed into a typical Maine blizzard. We received news that Della would be transferred to a larger medical center 70 miles away. My husband, his father, and his sister followed the ambulance while I remained at home to create a little Christmas spirit for my young son and his four cousins.

Exhaustion set in after a holiday dinner prepared for 11 people was barely nibbled at by 5 excited children. I sank into a chair and let my thoughts wander. I could no longer focus on the events of the previous 24 hours. I thought instead of the Holy Family. I became acutely aware of the hardship, obedience, and trust they experienced on that first Christmas day. God had given them, and us, the greatest gift of all time—His Son. What a day of rejoicing it must have been! I began to feel glad that it was Christmas day and that I, too, had reason for rejoicing.

In all the confusion and uncertainty, God spoke to me. He presented me with a marvelous gift—His peace. The assurance that God was in control was very real to me. I believed that God had a purpose and a plan for Della's life. After all, knowing that His plan for the birth of His Son was perfect to the last detail, how could I doubt that His plan would be any less perfect for the life of my mother-in-law?

But how should I pray? Seeing Della in her fatal condition, I could hardly ask that she live. Yet I didn't want her to die. I realized that I must commit her totally to God. I hesitantly prayed, "Thy will be done."

For me, it was a tremendous step of faith. I had

PAT KNIGHT is a registered nurse and a member of the Millinocket, Maine, Church of the Nazarene.

frequently prayed for others when they were sick or bereaved. But, always, with my prayers, I had something to offer of myself. A kind word, a loving hug, or a thoughtful gesture conveyed caring. But this time, I was helpless. Della was unaware of our visits and unresponsive to our words. My faith was all I had to give. Was it strong enough?

When my husband and I were reunited on Christmas evening, we both possessed a calm, an assurance, and a conviction that no matter what happened, our God would give strength sufficient to meet our needs. We both agreed that it had been the most blessed and beautiful holiday we had ever experienced. We had grown that day. Christmas was no longer just family gatherings, presents, and good food. We had been shown the real meaning. Christmas is God's love translated into the peace, joy, and happiness that only He can give as we allow Him to take complete control of our lives.

My simple prayer, "Thy will be done," uttered hesitantly at first, became a prayer of real conviction as each uncertain day approached. My faith grew stronger. Waiting for an answer to that prayer was seemingly endless. But through a turbulent period of recovery in which she endured brain surgery, paralysis, and severe drug reactions, Della was victorious in her struggle for life. Not only did God spare her life, but He gave her life abundant. Praise the Lord, Della has been both physically and mentally healed. God's gifts do not end with Christmas. He gives miracles every day.

Five years have passed since her accident and Della feels blessed with each new day. She continues to be a source of inspiration to all those who prayed for her. She often wonders about God's purpose in her life, but continually seeks to serve her Creator by sharing His love with others. We have had four joyful Christmas celebrations since her recovery. Never a year goes by without tears of joy and thanksgiving as we recall the year that God taught us the real significance of Christmas! □

Christmas Day

*I thought of that first Christmas Day,
And how the shepherds came and
knelt
Before their King enthroned in hay;
I wondered how they must have felt.

But as I heard the church-bells chime,
I ceased my prayerful wondering;
And like the shepherds of old time
I went and knelt before my King.*

—WILLIAM DAVID GEBBY
Indianapolis, Indiana



The Mind of Chris

by JERRY W. McCAN

THAT GOD BECAME MAN is one of the most incredible beliefs of the Christian faith. In a thank-you note to the Philippians, Paul included a hymn about the incarnation of Jesus. To describe this miracle, Paul simply says that Jesus "took upon himself the form of a servant, and was made in the likeness of men" (2:7). That is exciting, good news.

Jesus did not consider equality with God a thing to hold onto or grasp after. He let it go and became one with us. Evil men abused Him and thought to destroy Him. Like a lamb led to the slaughter, He did not open His mouth (Isaiah 53:7). He, who could have called "twelve legions of angels" to rescue Him (Matthew 26:53), died like a common criminal. As He was dying, mockers said, "If thou be the Son of God, come down from the cross" (Matthew 27:40). Jesus did not try to prove He was God; it was not a thing to hold on to.

What a great story! Jesus gave up riches and became poor. Kingdoms were surrendered as He became a servant. He exchanged the form of God for the form of man. Power, privilege, and rights were yielded as Jesus took on "the form of a servant" (Philippians 2:7). He who participated in the creation event learned obedience and became obedient even to the point of a shameful death on the Cross (2:8).

Sheer poetic beauty in this Philippian Christ-hymn sweeps us away. The glory and splendor of it all is more than we can comprehend. Poetic beauty and theological mystery overwhelm us and we join those of all ages who have bowed and confessed that "Jesus Christ is Lord" (2:11). Ecstasy and glory flood our souls as we consider that the great Creator has become our Savior. The self-emptying of Jesus cannot be explained; it must be proclaimed. Jesus came all the way down to earth and brought the bridge of love so that man could come to God.

With all the glory of this passage, it is possible for us to miss Paul's chief point. He stated it in verse 5: "I

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his mind be in you, which was also in Christ Jesus.” Now, the passage becomes a word of judgment to us. We shudder to think what God is asking of us. It is a great and glorious thing that Jesus did when He emptied himself. That we should empty ourselves is quite another story. Gospel proclamation in this passage can only have meaning when we have allowed the text to stand in condemnation of our arrogance and pride. Only when we share the towel with Christ will we be allowed to share His exalted glory.

Genesis 3 stands in stark contrast to the hymn in Philippians 2. Jesus was equal to God but did not think quality something to hold on to. Adam and Eve were not equals but wanted to be equal to God. They ate the forbidden fruit with the mistaken assumption they would become “as gods.” From Adam till now men have been grasping for a place of sovereignty—wanting to be like God. Jesus provided the model for us by emptying himself, and Paul bids us do likewise.

Read from this perspective, this beautiful passage no longer blesses me. It stands my value system on its head and reminds me that having “the mind of Christ” and claiming that “Jesus is Lord” can be a painful experience. I like to be in control; I detest any feeling that perhaps I am not on top of things. I think I know what Bertrand Russell meant when he said, “Everyone wants to be God and some few refuse to admit the impossibility.” But how can Jesus be Lord when I am training so hard to be Lord?

Perhaps the very essence of sinfulness is the desire to be God—to be in control. Power—the desire to control our own lives and those of others is a prize to be won in our society. Often a person’s worth and prestige seem to be determined by how much power he has. Nothing so humiliates us as the loss of power. Impotence is a cause for shame. I have been there and I know what it is like.

Late into the night I haltingly played the piano and sang:

*Lord, take my life, and make it wholly Thine;
Fill my poor heart with Thy great love divine.
Take all my will, my passion self and pride,
I now surrender; Lord, in me abide.*

Tears coursed down my cheeks unbidden. What a frightening prayer I was praying! One of the difficulties was that such a prayer seemed to make me the locus of the problem I had asked God to help me by changing others. Now God was telling me that the answer to my problems was simple: Empty yourself!

For months I had struggled with injustice and, like the Psalmist, I had asked God to deal with the perpetrators of the injustice. Now I was being asked to change focus and accept the blame. I had felt impotent but I was being asked to empty myself! I was to pray again and again, “Take all my will, my passion, self and pride.” Then, from this hymn in Philippians 2, I began to hear Paul say, “Let this mind be in you, which was also in Christ Jesus.”

On the surface, Paul’s admonition to have the mind

of Christ was beautiful. It even sounded pious to repeat his words. But, when I tried to understand those words, they were painful words indeed! Paul says the Christlike person must give up rights, surrender power and yield the controls of his life. In short, the way to Christlikeness is death—death to self. That is not good news and I, for one, did not wish to hear it. Everything in me is revulsed by such surrender. Still the call came, “Let this mind be in you . . . who emptied himself.”

There is a strong probability that Paul had never seen Jesus. Quite probably he never heard Jesus teach or preach and never saw Him perform a miracle. Despite these deficiencies, Paul had somewhere heard and understood the words of Jesus: “If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24). Now, writing to his Philippian friends, he acknowledges that he is already being “poured out” (2:17). He knows what it means to “empty himself.”

Inevitably the question is, “Just how far do you take this?” I have no easy answer. It frightens me to face the question. But, I do know Jesus took it to “death, even the death of the cross” (2:8). Evil men did vile and unjust things, while He opened not His mouth. “When he suffered, he made no threats. Instead, he entrusted himself to him who judges justly” (1 Peter 2:23, NIV). He did not deserve the cruel punishments, He didn’t have to endure it, but He emptied himself.

Sometimes I have been accused of preaching better than I live. Let me be honest and say I do not know all that this passage means. I am sure that God is saying more than I want to hear. It will take a lifetime to implement what I have heard God say to me. Surrender to the Lordship of Jesus and self-emptying leaves one without much to defend. There is nothing to defend, but there is a life to be lived.

Such a self-emptying had brought Paul to the place that he could say he had learned to be content in any circumstances of life (Philippians 4:10). Furthermore, he had gained the confidence that through Christ he could do all things (4:13). He had learned that Christlikeness came only when he emptied himself. It is in the full and total surrender of our lives that Christ becomes Lord of our lives.

This kind of holiness is good for the marketplace. It won’t hurt any home that I know. It would revolutionize business and politics. Churches would more nearly fulfill their missions if such Christlikeness prevailed. It just might even affect our driving habits. When we are willing to empty ourselves, we can be like Jesus. I wish it could be once and for all. But I am discovering that emptying of self and commitment to Christ have to be renewed every day. I wish there were an easier way to holiness, but the mind of Christ involves a cross. The only way to get to the resurrection is by way of the cross. One must die in order to be raised from the dead (John 12:24). In dying to self we become alive to Christ and are able to live in “the power of his resurrection” (Philippians 3:10). □

GOD'S CREATIVE WORD



by PAUL T. CULBERTSON

THE TRUE AND LIVING GOD, the Father of our Lord Jesus Christ, has spoken! And He continues to speak! That is great, good news! His speaking is in contrast to all the Baals, and other false gods, with whom "there is no voice and no one answers" (1 Kings 18:26).

We live in an age of almost compulsive efforts to communicate with one another. We are bombarded by floods of words and sound. All the techniques of Madison Avenue are marshalled to persuade us to buy this or that. The air waves are charged with the strident appeals of politicians and salesmen and preachers.

Increasingly, personality growth and health are defined in terms of one's ability to communicate. Communication, we are told, is a two-way street. We need to listen as much as to speak. An increasing capacity for genuine, open and honest communication is declared to be a criterion of emotional and social health.

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The author of the Book of Hebrews tells us that God spoke creative words some 25 times, and the universe and all that it contains came into existence. God's words were creative. The word and the deed were one. God's creative words communicated His purposes, His will, His power, His very character. As the result, the whole of creation, with all of its infinite variety was not only good, it was *very good!* This included all living things, with their amazing complexity, individuality, and interdependence.

God's creative words also carried with them a promise of continuing care, support, and blessing. The processes of integration, reproduction, and growth are all expressions of His ongoing creative Word of power, concern, and purpose. In and through His creative, sustaining, Word, all things continue to hold together (Colossians 1:17). Through His sustaining Word you and I are able to live and move and have our being (Acts 17:25, 28). This is true for saint and sinner alike, an awesome thought!

And just as God's creative Word carries with it the pledge of His providential, ongoing care and support, so, also, His moral and spiritual commands to us are always accompanied by His enabling grace and power.

God has not only spoken in a Word of Creation, He has spoken in a final, lived-out Word of *Revelation*. In the New Testament we find the added information that God created instrumentally by His eternal Son, who became incarnate in the unique God-Man, the Lord Jesus Christ (John 1:1-2). This is the miracle that envelops and dims all other miracles. In Jesus Christ, we have God's final, complete, lived-out Word. "The Son is the radiance of God's glory and the exact representation of his being" (Hebrews 1:3, NIV). St. John puts this incredible truth in these memorable words: "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14, NASB).

First Advent . . . Second Coming

They wrapped the babe
in swaddling clothes
And laid Him in a stall,
And only simple shepherds came
To own Him Lord of all.
*He comes! in linen fine and white,
With crown upon His brow,
And every tongue shall hail Him Lord,
And every knee shall bow.*



A borrowed ass to ride upon
To make an entrance grand,
The dozen men who followed Him
A mixed and motley band.
*He comes! Astride a great white horse,
His eyes a fiery flame,
And all of heaven's mounted armies
Follow in His train.*
His robe they took with profane hands,
Revealing shamefully
That sacred form; exposed He hung
For mocking eyes to see.
*He comes! with vesture dipped in blood,
From out the splitting sky,
With King of Kings and Lord of Lords
Emblazoned on His thigh.*

—E. RUTH GLOVER
Pasadena, California

Language utterly fails us as we contemplate the depth of meaning and the personal significance for you and me of this Word from God, who was himself the Son of God. Multiplied millions of the faithful have tried to comprehend this central truth of the Christian faith at Christmastime for almost 2,000 years. And the wonder of it all still eludes our full grasp. God has spoken in His Son, our Savior! God is Christlike God! And that makes all the difference in the world!

That brings us to God's third creative word: it is the Word of *Redemption*. "When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3, NASB). The God of Creation is also the God of Redemption: "For it is the God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:6, RSV). Thus we view creation redemptively, and redemption creatively.

The ultimate, irreducible purpose of the final, lived-out revelation of God in Jesus Christ was that He might become our Great High Priest and offer a once-

for-all atonement for our sins and sin on Calvary's cross. This He did, and in doing so He revealed God's holiness in opposition to all sin, and His infinite redemptive, self-giving love for all sinners.

As our ever-living High Priest, seated at the right hand of the Majesty on high, He carries on His priestly work of making the creative benefits of His completed work on the Cross available for you and me today. Thus the sinner can be made a new creation in Christ Jesus (2 Corinthians 5:17); and the believer may be entirely sanctified by the gracious ministry of the Holy Spirit (Hebrews 13:12; 1 Thessalonians 5:23-24).

God has spoken! And He continues to speak—in creation, in revelation, in redemption. And His Word is always a creative word. Seven times, when Jesus was here on earth, He closed a message by saying, "He that hath ears, let him hear!" And seven times, the risen, glorified Christ closed a message to one of the churches in Asia Minor with this counsel: "He who has an ear, let him hear what the Spirit says to the churches." Let us pray that each of us may have the "hearing ear," for the eternal God has spoken and continues to speak! □

NAZARENE ROOTS



(Right) Mrs. May McReynolds, superintendent of Spanish Work. (Below) Workers and converts of Spanish Mission 1906.



THE FIRST HISPANIC NAZARENES, 1903-1906

Our first meeting, April 3, 1904

"Our first meeting, April 3, at 2:00 p.m. was a very extraordinary one, children and people standing at all the doors and windows and although 40 chairs stood inviting each [to become] an occupant, all persuasion failed to overcome their timidity or fear to enter, but we proceeded to organize and hold a Sunday School,

enrolling 6 besides our workers." (*Nazarene Messenger*, April 21, 1904)

Two years later

"The Sabbath School has an average attendance of 40. Five services are held weekly, also a sewing school for the women and the children's meeting on Saturday afternoons. The missionary spirit is upon some of these converts to preach the gospel to the Spanish people. Recently eight persons presented themselves at the altar as ready to go to Mexico . . . six of the young men have been students in the Pacific Bible College [now Point Loma Nazarene College] and one of the saved ones has started a Nazarene Spanish work at Kofa, Arizona. Five of the members have started house to house work among their people." (*Nazarene Messenger*, May 10, 1906)

While visiting Los Angeles as a local agent for the Santa Fe Railroad, Mrs. May McReynolds attended a revival under the preaching of Dr. Phineas Bresee and received the experience of Christian holiness. After this experience, a great compassion gripped her heart for the Mexicans whom she saw daily while working with the railroad. By 1903, Mrs. McReynolds stepped out by faith, resigned her position with the Santa Fe, and began a daily door-to-door evangelism work among the Mexicans. Los Angeles First Church accepted the support of this work in 1904 when they obtained a permanent location for the mission. By 1906, the first Mexican Church of the Nazarene was organized with Mrs. McReynolds as pastor.

Eighty years later there are over 150 Hispanic Nazarene congregations with nearly 5,000 members and over 10,000 in Sunday School enrollment. As May McReynolds quoted in her first report, "God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work." □

STEVE COOLEY, Director of Archives



Dave Anderson

How Jesus Changes People

A FAMED SCULPTOR of Florence, Italy, worked diligently but unsuccessfully on a large piece of marble. "I can do nothing with it," he said, and gave up the task. Out strolling one day, Michelangelo saw the stone and the latent possibilities in it. He began work on it. Ultimately, his vision and work were crowned with success. From that seemingly worthless stone he carved that masterpiece of sculpture—David!

People might look at an individual and see no bright future for him. When Jesus looked at a person, He could always see possibilities of good. Future greatness was possible for any person who would put his life into Jesus' hands.

Jesus was optimistic for the futures of ordinary people. The 12 disciples were not outstanding, yet Jesus realized that they were going

by G. WEATHERLEY

to exert tremendous influence for good. Early in His ministry Jesus looked at His followers and said: "Ye are the salt of the earth," and, "Ye are the light of the world" (Matthew 5:13-14). At that time, no prediction seemed less likely to be fulfilled. They were largely humble, unimportant people, yet Christ saw them as people who would shake the world.

His comments on Simon Peter amaze us. By nature Simon was fickle, changeable, and impulsive. Jesus spoke of the great possibilities that were before him. "Thou art Simon the son of Jona: thou shalt be called Cephas" (John 1:42). "Cephas" or "Peter" means rock. Eventually he would be as firm as a rock as he followed the Lord.

Jesus looks at people who are without special influence or talents and speaks of the great work they

will be able to do through the power He gives.

His optimism is not based on what we are, but on what He can make us as we trust Him. He sees down the years. He knows what will bring us to His goal for us and what the hindrances are.

An artist conceived a magnificent picture. He stretched his vast canvas and prepared his paint. With tremendous sweeps of his brush he put in the background. Each day he walked back and forth, putting a daub of gray here, a daub of blue there, and some black there. A visitor came into the studio. Said the artist, "What do you think of the painting? It is going to be the masterpiece of my life. Isn't it magnificent?"

The visitor said, "I don't see anything there but great daubs of paint!"

"Oh," said the artist, "I forgot. You can see only what is there, while I see the picture as it is going

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be!" Jesus sees us as we are going to be when He has worked out His purposes in us. Then we shall be like Him.

As we turn to Him, possibilities of good become solid facts. If Christ has said it, He can do it and will do it. The dreams are clothed with substance. This is because He will work in our lives, producing a most amazing result. He attacks our sin and infirmity. He starts at the heart, the seat of sin and of weakness. Then He gradually transforms the whole life.

He sets outstanding goals before us. "Be ye therefore perfect, even as our Father which is in heaven is perfect" (Matthew 5:48). He enables us to reach these goals as we talk with Him. He gives us grace to defeat any temptation. He strengthens us so that we overcome our difficulties in our path.

He promises us all we need to fulfill His purposes for us. Jesus said, "Whatever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full" (John 1:23-24).

He promises fruitful lives to those who abide in Him. "I am the vine, ye are the branches: He that abideth in me, and I in him, the more bringeth forth much fruit" (John 15:5).

True, we may stumble. Does that mean that His work is a failure? No, we can bring us to our goal even if we stumble. Peter failed. He denied the Lord with oaths and cursings, but that was not the end. He became a rock. On the Day of Pentecost he stood up with the 11 and delivered a sermon in the power of the Holy Spirit. He knew no fear then.

Our Lord is still looking on people and saying, "Thou art . . . thou shalt be."

Kagawa, who died in 1960, was the son of a man who had left his first wife to live with a geisha girl. When Kagawa was only four years old, both father and mother died. He lost all his security as he was moved about from one home to another. Finally, he was cast off by his relatives; a most unpromising start in life. He became a Christian and moved him to great success. As a writer, he authored about 150 books. He was an evangelist who

led hundreds of people to the Lord. As a social worker and a reformer, he was sought by Japan's prime minister for one of the highest offices in the land.

Jesus is waiting to make the same transformation in our lives that He made in Peter's and in the other apostles'. The Lord is greater than our past, greater than our limitations, greater than our habits, and greater than our opposition. When we submit them to Him, He will take poor, broken, and worn lives, and He will repair, heal, and give spiritual beauty to them.

He sees usefulness and worthwhile goals that are invisible to others. He knows that by His grace we can overcome our besetting sins and have strength instead of weakness. He looks ahead and sees a profitable life for each of us. He can make our life radiant and purposeful. He will do it for us as we surrender ourselves to Him. □

CHRISTMAS

*There is one season in the year
I wish would never change,
When eyes turn upward to the skies
And seek the star again.*

*It leads once more to Bethlehem
To rest above a stable where
Redemption's plan in swaddling
clothes*

Lies in a manger there.

*Glorious songs ring loud and clear
Resounding from that simple stall,
And voices of all races pause*

To praise God for His love to all.

*We get a glimpse of brotherhood
As in each Christmas past . . .
While mankind ponders God's great
love . . .*

If only it would last!

—GERALDINE NICHOLAS
Abbotsford, British Columbia

"Bread upon the Waters"

by JOE HUDDLESTON

TWENTY YEARS AGO, Mr. Bill Smith* was saved out of the nightclub business. Shortly thereafter, the Nazarene minister who led him to the Lord became seriously ill. In gratitude, Mr. Smith stayed by the minister's side until 16 months later, when the faithful soul-winner went home to heaven. The sale of the preacher's small house did not bring enough money to cover the burial expenses, therefore a request for funeral assistance was sent to the Board of Pensions. A \$500 check was granted and sent to meet the need.

Not long ago a check for \$500 was received from Mr. Smith. He explained he had been thinking about the gift the Church had made in 1963. He wanted to pay it back since the Lord had blessed him and he had "come into a little money." His gift was received with gratitude and he was assured that the money would be placed back into the same fund, out of which the Board of Pensions would assist other ministers and their families in similar situations.

God's timetable for dispensing His blessings should not be restricted to the immediate moment by our impatience. If we will only allow God to work in our lives moment by moment and day by day, we will reap the benefits of many "recycled" blessings. Perhaps this recent experience of Mr. Smith and the Board of Pensions illustrates what Ecclesiastes 11:1 states: "Cast your bread upon the waters, for after many days you will find it again" (NIV). □

*The name has been changed to protect the privacy of the individual involved.

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Dave Anderson

Holiness in Action

by JOHN W. MAY

THE CONCEPT of entire sanctification has remained intact through the years. In Wesleyan-Arminian circles the definition of holiness today is clear, the doctrine is declared, and the demands for holy living are made plain. The emphasis on entire sanctification has remained fairly constant in our holiness churches.

Doctrine, however, to be fully understood must bear the tests of life. The world may not understand our phraseology, and they may deny our theology, but there is no disclaiming holy atmosphere in the church and holy conduct on the streets. It not only has to be preached, it has to be proven. Holiness proclaimed must also be holiness in action.

A truly sanctified individual knows it. He has firsthand evidence. Paul declared in Romans 8, the "Life in the Spirit" chapter, that if anyone does not have the spirit of Christ he does not belong to Christ (v. 9). Unless the Spirit witnesses with our spirit to the experience there can be no experiential knowledge.

In both a declaration and a promise, Jesus told His disciples that "Ye know him [the Holy Spirit]; for he dwelleth with you, and shall be in you" (John 14:17). Later He prayed for their sanctification, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). On the Day of Pentecost that prayer was answered in the mighty outpouring of the Holy Spirit in cleansing flames.

The overpowering revelation drove them out into the streets to testify, but the witness had to be inside before it was carried outside. There can be no confidence or courage for victorious conquest without this personal revelation. Not to know results only in con-

fusion and frustration, but certain knowledge makes us sure that "we are more than conquerors through him that loved us" (Romans 8:37).

The truly sanctified person shows it. There is no substitute for spiritual glory in the church or in the individual Christian. This is what the Psalmist longed for, "To see thy power and thy glory, so as I have seen thee in the sanctuary" (Psalm 63:2). Words are mere rhetoric without the winsome moving of the Holy Spirit in our churches. Testimonies are thin and weak. Music is unmoving. There is little meaningful celebration in worship without His response.

The same is true in the temperament and conduct of holy men. When Elisha passed by the Shunammite woman's home, she observed to her husband that this was a holy man of God who passed by continually. He did not carry a "Holiness unto the Lord" sign; she saw it in his bearing.

The people saw the face of Stephen, full of the Holy Ghost, as if it were the face of an angel—and this in the face of persecution that took his life.

People today are not as much interested in our words as they are our walk. They want to see holiness in action, holiness translated into daily living. They want to see fruit on the tree, not mere leaves. There are laws against the vices Paul lists in Galatians 5, but not against the eight holy virtues. These put holiness on exhibition.

When there is no glory, or the glory is gone, people know it. The children of this world are wise enough to detect emptiness and hypocrisy, but if we really have what we profess, it will show.

The truly sanctified person shows it. After Pentecost, when the disciples were commanded not to speak in the name of Jesus, they declared, "For we cannot but

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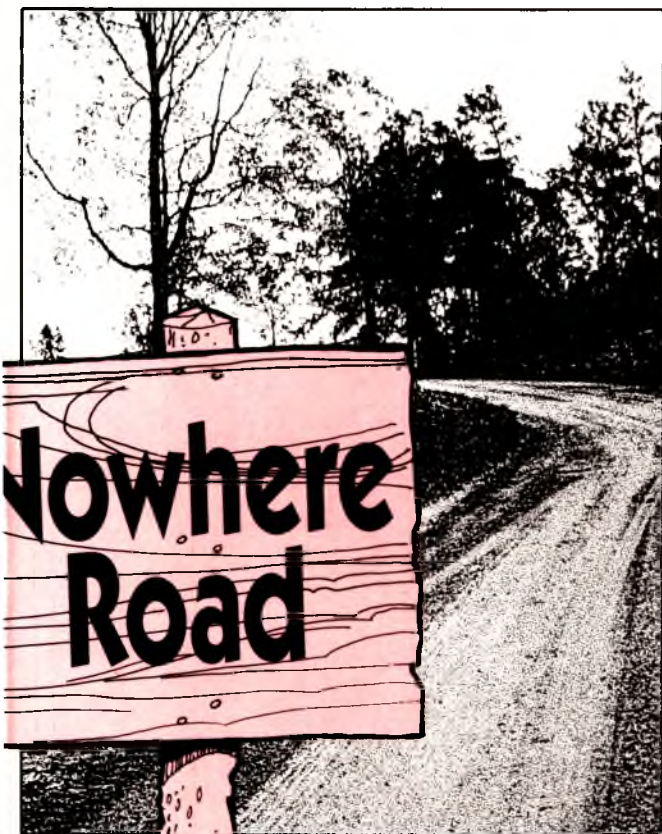
“speak the things which we have seen and heard” (Acts 4:20). Sanctification is not only the will of God for us, witnessing is also. Jesus told His disciples that they would receive power when the Holy Spirit came on them, and they would be His witnesses to the ends of the earth. It began on the Day of Pentecost when the people wondered at hearing the gospel in their own tongues, and it continues to this day. There is no way one can be sanctified and be quiet about it. He cannot be a silent Christian. He has to tell it out.

This is what motivated Paul to write of his eagerness to preach the gospel at Rome also. It was what gave

him the courage to say to King Agrippa, “I was not disobedient unto the heavenly vision” (Acts 26:19).

This is what motivates the Church of the Nazarene to “Celebrate Christian Holiness,” to proclaim “Holiness, our mission to the world,” and to schedule both separate and simultaneous revivals. This is what motivates family evangelization and witnessing where we live and work. A burning heart finds expression in a burning testimony.

The theory is vital, the theology is necessary, but holiness in action is what we need in daily living. It is the road to inner joy and effective witnessing. □



by ROBERT E. MANER

THE MOTHER of one of my church members died. The funeral was to be near Athens, Ga., a neighboring city. Since I didn't plan to go until time for the funeral, I needed directions to get to the country Methodist church.

A man said, “You turn off the highway on Nowhere Road and go about five miles.”

“Nowhere Road!” I exclaimed. “Surely that is not the name of the road?”

“Yes,” he said. “That is actually the name of the road. There is a sign with that name on it right on the highway.”

The next question was too obvious, but I asked it anyway, “Where does that road go?”

His answer was also predictable, “Nowhere.”

So my wife and I followed his directions and found the road just as he said we would. It was a small paved road that went for several miles out in the woods. There was even a grocery store near the intersection named for the road.

Though seldom labeled as such, life has many “nowhere roads” that people travel. They look promising at the beginning but get smaller and rougher as time goes by. Eventually, they lead the traveler down in the woods and leave him lost and confused in a pine thicket.

A young hitchhiker on a Boston freeway who held up to motorists a sign that read “Anywhere U.S.A.” was probably on nowhere road. Those who seek escape in drugs and alcohol are surely traveling nowhere road. The young couple who insists on living together before marriage is surely on nowhere road. The homosexuals who insist that consenting adults can establish a meaningful relationship are traveling nowhere road. These and many others in our confused society start out with great expectations. They think they have found the way to happiness and worthwhile existence. But by and by it proves to be a dreary dead-end road that leads nowhere.

Not all travelers on nowhere road are young and irresponsible. Unfortunately, we have all heard of the husband, who should be mature enough to know better, who leaves his wife for a pretty young girl. He thinks he has found a whole new dimension to life. In a few months he realizes he is on nowhere road, but he may have gone too far down that road to ever rebuild his marriage. Broken homes and moral wrecks line the path of life.

One thing we noticed about “Nowhere Road” was that there was an occasional crossing road for the first few miles. Several times we could have turned off some other way. On most of life's nowhere roads, the traveler still can change his direction. Choices come frequently in life. It is only when we insist that we are right that the damage becomes irreparable. When we traveled far enough, those crossroads were no more. Eventually it became just one lonely road with dense trees on either side.

On our way home we did the only thing we could do, we turned around and went back the way we came. As we drove along we finally came to one of the crossroads, which took us off nowhere road and helped us to get home. We took the advice of someone who had been on the road and knew how to get us out on the main highway again. □

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A Community Builds a Church



Pictured (l. to r.) are District Superintendent Virgil Grover, General Superintendent William M. Greathouse, and Pastor Terrill Haddix.

SOME of the congregation remember when 100 people huddled on rough pine benches around an old wooden stove in a tiny one-room country schoolhouse. And a handful can recall the first Sunday School bus—a horse-drawn wagon boxed in against Minnesota's snow and fierce north wind, with a wood stove stoked up in the center to stave off frostbite. It is probably that handful of faithfuls who most appreciated the dedication of the new Backus (population 255) Church of the Nazarene on June 19.

New buildings are dedicated regularly across the denomination, but

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The new Backus, Minn., church building

Backus is unusual in dedicating a building that is virtually debt free. In a community where much of the employment is seasonal and wages are relatively low, the pay-as-you-go plan seemed the only answer to skyrocketing building costs. Since many of the congregation's 97 members objected to borrowing at current interest rates, the decision was made to begin the work on faith and simply keep building until the money ran out. There was \$9.00 in the treasury at the time.

No one knows for certain just when or how the spark was ignited. Most would agree that it was a gradual conviction that this was God's plan and God's timing. There were some who said it couldn't be done, but Building Committee chairman Tom Holden, a teacher of architectural drawing who drew up the plans, said, "Before we chose a plan, we asked ourselves, 'How many people do we have in the congregation who can pound nails? Do we have anyone who knows how to do cement work? Electrical work? Brick work?' We have a building that cost us \$125,000 (\$13.00 a square foot); I estimate that it's worth a quarter of a million dollars."

The work began rather tentatively 20 months ago, and the project gained momentum as people began to catch the excitement of watching the debt-free building grow. People from all over the area

started asking, "What can I do help?" Some were members, some were friends of the church, but the pastor estimates that three-fourths of the donated labor came from outside the church membership, the enthusiasm spread to people in the community and neighboring towns. People driving on the highway stopped to see what was going on. People who had never been to the church before started attending after having spent time on landscaping or cement work or carpentry. Peripheral people who had never been actively involved before started working on the building. Then they got involved in the program at the church. The pastor kept track of offers to help, and when they reached a point where someone was needed to paint or clean or lay bricks or pound nails, he knew who could do what, and he called them and said, "We can use you now."

Large gifts of materials began to roll in. All of the siding and all the lumber for roughing in the sheetrock were donated. All of the labor for laying the bricks was donated. All of the stained-glass windows were donated, many as memorials. The kitchen cupboards and equipment and the public address system were donated. And almost all of the materials purchased were provided at a discount.

Probably more than any one person, Pastor Terrill Haddix is responsible for the success of the





ng the dedication service

ect. A man with unique talents
a wide variety of manual skills,
as he who spent countless hours
every stage of the construction,
working with his hands. With his
hands he built the massive
the fireplace, which heats the en-
complex, selecting the rocks
skillfully splitting them (a
he learned from his father-in-

The company that made the
s wanted \$1,000 to make the
the pastor said, "and I thought
was too much, so I made it my-
" The result is a graceful design
matches the new pews and
ions identically.

ut probably the pastor's largest
tribution was his ability to rally
port from the community. He is
an who has paid his dues. One
ber describes him as a man
is "always there when you need
" He plows snow and mows
is for older people in the com-
munity, some of them from the
ch, some not. He welds and
ubs and fishes with them. "He
ne kind of man," Holden says,
o walks down the street in his
duck hunting cap and with
s in his shoes, and everyone
ers and waves at him." He visits
ple in the hospital and helps
out in times of grief, whether
are from the congregation or
And after 14 years of this kind
ommunity ministry, people
ed to pay back some of what
felt they owed him.

was one such case that pro-

vided some of the initial impetus
for starting the project. Pastor
Haddix had befriended someone
outside the congregation. A friend
of this man appreciated what the
pastor had done and started going
to church. Later he came with
\$40,000 he had received from an in-
surance settlement and said, "I
want to help. This is to be used for
a new building, with the provision
that if it is not used within four
years, I'll take it back."

One man who had never at-
tended church before was touched
by the pastor and people in the con-
gregation who reached out to him
at the time of his wife's illness and
death. He committed his life to the
Lord, and during the building
project, he was one of the pastor's
right-hand men. "There's been a
big change in my life, and I just
wanted to be a part of this. I got a
lot of satisfaction out of seeing it
happen."

The building chairman also put
in countless hours, as did dozens of
others in the church and the com-
munity. "When we first started,"
Holden said, "people kept saying to
me, 'The Lord put you here to do
this job.' I didn't especially feel that
way, I thought that I just happened
to be here, but the longer I worked
on it, the more I realized that it
really was the Lord's doing. There
is a lot of satisfaction in being a
part of the Lord's work, knowing
that this is where God wanted me
at this point in my life.

"The fellowship of working to-

by SHARON SHEPPARD

gether has been great. Our Catholic
friends stopped by and helped us
drive nails. The further it went, the
more it snowballed—this feeling of
working together. God took every-
one who had a talent and used it. I
would recommend a building pro-
gram for any church that's stag-
nant."

After the church and the commu-
nity had labored for more than a
year and they were nearing comple-
tion, the pastor sensed that the
people were beginning to tire and
that they had probably given as
much financially as they could. It
was at this point that the church
voted to borrow, at 8 percent inter-
est, the remaining \$25,000 needed
to finish.

And so the Backus Church of the
Nazarene now has a new facility: a
sanctuary that seats 250, an educa-
tional wing with 12 classrooms, a
modern kitchen and fellowship
area, totaling 9,000 square feet. But
the best part is not the new build-
ing at all, but the new sense of fel-
lowship and camaraderie, the new
links with the community, a new
sense of what God can do when a
handful of people believe.

General Superintendent William
M. Greathouse delivered the dedi-
catory address, summing it up best
when he said, "It is beautiful to see
what can happen when God's peo-
ple work together." It was no coin-
cidence that the choir sang "The
Day of Miracles," and that the
theme verse was "This is the Lord's
doing; it is marvellous in our eyes.
This is the day which the Lord hath
made; we will rejoice and be glad in
it" (Psalm 118:23-24).

Next year the church will cele-
brate its 50th anniversary, but it
will be difficult to top the exhil-
aration of its dedication celebration
when members, friends, and non-
churchgoers alike gathered to cele-
brate the work of their hands (some
of them still had callouses and
paint under their nails), blending
their voices in a lusty "How Firm a
Foundation." It was a long way from
the old Penrose Schoolhouse. □



Cartier/que

Rest from a Gnawing Conscience

by MORRIS CHALFANT

FROM MAINE TO CALIFORNIA, and from Minnesota to Florida, our nation has become a big playground. Millions, who are not so tired from work as they are bored with life, are looking for rest where it cannot be found. One might as well look for heat in an iceberg as for peace and satisfaction in the things of this world.

I have watched the ocean breakers and have thought of that Bible verse: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isaiah 57:20). There is that constant churning of waters and the stirring up of dirt and sand as the waves dash in to shore. God said that is the way with the wicked—they have no rest but are always driven and

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tossed, always seeking but never finding something to satisfy.

Where can rest be found? This is the cry of the human heart. No wonder the Psalmist cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest" (Psalm 55:6). That is not necessary now. There is One who can give rest to the troubled soul. I know, for He gave me rest.

In Matthew 11:28-30, Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This is the royal invitation.

The world offers rest, but cannot give it. Man's labor is "vexation," "sorrows," and "travail," and "his heart taketh not rest" (Ecclesiastes 2:22, 23).

There is no rest in sin. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20-21).

There is no rest in riches. "He that loveth silver shall not be satisfied with silver" (Ecclesiastes 5:10). "Man . . . heapeth up riches, and knoweth not who shall gather them" (Psalm 39:6).

There is no rest in pleasure. "I said in mine heart . . . I will prove thee with mirth . . . this also is vanity." "She that liveth in pleasure is dead while she liveth." "The eye is not satisfied with seeing, nor the ear filled with hearing."

There is no rest in fame, honor, and selfish ambition. One may climb the ladder of fame, and receive great honors from the people, and yet be denied heart rest.

The religions of the world cannot give rest. Thousands will journey for hundreds of miles and worship at some noted shrine and visit many temples, recite prayers, and make sacrifices that are astounding, and yet not obtain rest.

"Come unto me and I will give you rest." That's what the rich man is looking for. The poor man wants rest. The young, the old, the civilized and heathen, ignorant and brilliant, all are seeking rest and peace—rest from the awful fear of death, judgment and hell.

He'll give us rest from our works. Some are trusting good works to save them, so they are not sure they are saved, because they are not sure they are good enough. He will give us eternal life: "He that believeth on me hath everlasting life" (John 6:47). What peace, what rest, what relief to rest from our works, our efforts, our struggling and know we are saved!

The rest that is promised is rest from the gnawing of conscience, the sense of guilt, the yoke of sin, the load of a misspent past. We cannot carry the weight of yesterday and the fear of tomorrow on top of the burdens of today. With such a load as this, the wonder is not that so many break down, but that more do not.

There is more than a hint here of a "second rest." For Jesus added, "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls."

We read again about learning of Christ later in the New Testament: "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by

him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:20-24).

No more striking picture of this second rest has ever been given than in Hebrews 4: "There remaineth therefore a rest to the people of God." "For we which have believed do enter into rest." "For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (vv. 9, 3, 10).

Here is rest from carnal conflicts, divided loyalties, and doublemindedness. Here is rest from the struggle to achieve righteousness by our own works. Here is rest from the unhappy holiness that is tense, brittle, and legalistic. Here is holiness that is free, radiant, relaxed, and restful.

We must have this inner rest if we are going to accomplish very much for God. All our witnessing, preaching, praying, and other efforts to win the world for Christ will be in vain if they are not mixed with a firm faith that keeps us in perfect peace.

Every day we must yield ourselves to Him, utterly and unconditionally. We must spend time in His presence, quietly adoring Him, meditating on His Word, until we are filled with the confident realization that all things are in His hand and under His control, including us.

When we are tempted to be overwhelmed by the world's great need, we must stop where we are, fix our hearts upon our unseen Lord, and let the Holy Ghost shed His power and love abroad in our inner being.

How is it with you? Do you enjoy life? Can you face every new day with God's love in your heart and with peace of mind? As you face life's problems do you have a deep assurance that God is with you and that He will give you strength and wisdom in each hour of need?

You may live in a comfortable home, have a beautiful family, a good business, a fine car, but yet be very unhappy and troubled about a lot of things. You may be haunted by worry and fear: fear of the past, fear of the future.

Don't expect *things* to bring peace and happiness. "For a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). A man in a hut with God in his soul can be happier than a man with a mansion full of servants.

If you are troubled, tossed, and driven like the waves of the sea, turn to God. He is interested in you—interested so much that He gave His only begotten Son to die for you at Calvary. And that same Savior who said, "Come to me . . . I will give you rest," also promised, "Him that cometh to me I will in no wise cast out" (John 6:37).

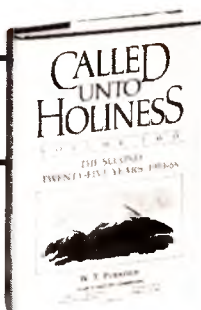
Accept His invitation today; tomorrow may be too late. In Him there is rest for the restless; there is rest for you; rest from the gnawing of conscience. □

Book Brief

CALLED UNTO HOLINESS, Volume Two



W. T. PURKISER
author



BROWSING through history books may not sound appealing to some folks, but browsing through the family's past is a different story. *Called unto Holiness* vol. 2 is fresh off the press, and it's "family history," a fascinating book.

For example, what do you think Nazarene self-image might have been in 1932-33? Picture the economic situation (the Great Depression); the pretechnology era (not only pre-TV, air travel, and computers—pre-everything. Most common folks didn't even have a car or a fridge!). Scattered rural families made up a large portion of the population; loss of employment made

urban dwellers incredibly transient. Everybody was broke.

Nothing about the beginning of this 25-year span encouraged an optimistic church-growth dream. But dream they did. They saw themselves as "holding a sacred trust" and in the fall of 1933, 126 evangelists, many accompanied by singers and musicians, were registered and on the road. The church was on the move.

As the Silver Jubilee launched the era, the call was to "straighten our backs and lift up our heads." Dr. Purkiser sums the church up as "slightly elitist" (read the book to see why), but "filled with faith and determination."

"The Struggle over Standards" is an interesting chapter. You'll chuckle over some of the big issues rumbling through the church in 1952. A few jumped overboard, but six years later the church was "functioning smoothly, and all systems were go." More than 250,000 members had been added during these tough, plodding years.

The author was part of the scene and many people mentioned are still alive—people you know and love. This adds to the book's already undebatable value. Hint for a copy for Christmas! □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

LEARN FROM THE WISE

When Jesus was born, “wise men” came “from the east” to worship Him.

Who were they? What was their vocation? Where did they come from?

We don't know.

Tradition has supplied us with unproved answers. They were three in number. They were kings. Or they were Persian astrologers. All this is speculation, however. The Greek word that is translated “wise men” doesn't help much. It is elsewhere translated as sorcerers and magicians.

What we know about the wise men, however, is not so important as what we can learn from them. Whatever their names, their origins, and their occupations, they *acted wisely* toward Christ and furnish us with splendid examples.

They *sought* Christ. Guided by a special star, they journeyed to Bethlehem and found the infant Christ.

In Christ, God has come to us. Jesus said of himself, “The Son of man is come to seek and to save that

which was lost.” This seeking and saving Christ in us to His heart, saying, “Come to me.” To seek who first sought us, to find Him who first found life's wisest action. Apart from Him, no star shine angels sing. All is dark and despair-filled with Christ.

The wise men *worshiped* Christ. Falling to their knees they presented expensive gifts to Him. This is the meaning of worship—not a mechanical ritual of kneeling and mumbling habit-stiffened clichés, but going ourselves through our possessions to Christ.

The Bible teaches that someday every knee shall bow before Him, every tongue confess His Lordship. Men do so now, voluntarily and sincerely.

Furthermore, the magi worshiped Christ alone. They “saw the young child with Mary his mother, and they fell down and worshipped him”—not *them*.

Those who seek and worship Jesus Christ have learned the most important lessons that any wise men can teach.

CHRISTMAS HAS ALSO ITS VICTIMS

The birth of Jesus was associated with joy. The angel who announced His birth to startled shepherds called it “good tidings of great joy.” For centuries, an accent of joy has been placed on Christmas, and rightly so!

But our Savior's birth had a context of tragedy also. The world into which Jesus came was filled with pain, death, and tears. His birth was directly connected with a horrible massacre. Herod, regarding Jesus as a rival to his throne, dispatched soldiers to Bethlehem who ruthlessly murdered all baby boys “two years old and under,” hoping thereby to destroy Jesus. The infant Jesus was safe in Egypt, however, but Herod's plot caused other homes much grief.

This year, as in past years, we observe Christmas in the same kind of world. In the midst of joy, there is sorrow; in the midst of life, there is death.

In Afghanistan, El Salvador, Lebanon, and other “hot spots,” warfare continues and human life is wantonly destroyed.

In “civilized” nations thousands will get drunk as a result of their celebration of Christmas. As a result of drinking, hundreds will be killed in accidents, hundreds crippled. Tragedy and grief will suddenly interrupt the joy and peace that thousands are accen-

The madness and carnage, brutality and violence that mars every Christmas is the gruesome background against which the good news of the Incarnation is trusted. God loved just such an insane world as this. Jesus came to die for all the sins by which men injure one another. Sin, pain, and death have been conquered by our Lord, and we are invited to share His eternal triumph.

Nevertheless, sin, pain, and death are still part of human experience. Many people will receive a baptism of suffering during this holiday season. As we rejoice in our Savior's birth, let us also minister to the victims of grief with a Christlike compassion.

must fight to our last breath against an evil that
denies millions their first breath!

SHADOW OVER CHRISTMAS

Christmas we celebrate the birth of a baby.
Our celebration falls an ominous shadow, a
shadow made by the millions of abortions that oc-
cur in the United States in the past decade.

Since this nation legalized abortion on demand. The
fetus was denied civil rights and can be dis-
posed of as unfeeling as garbage.

The Supreme Court decision that launched this
era of destruction, abortion has become the
cause of death in the United States.

The Church of Jesus Christ, whose very existence is
based on His birth, cannot accept, cannot condone the
butchery that now takes place in clinics and
hospitals across America. God is the author of all life,
and His Word declares that human life has a special
value. No law passed, no opinion delivered by a con-
gressional court can make right what God condemns as

The United States has placed its feet on a slippery,
slippery path. Where it finally leads, only God

knows. Other "civilized" nations found that it was but
a short step from abortion on demand by mothers to
abortion on demand by the state.

Herod massacred a number of infants in his attempt to
eradicate society of Christ. His violent cruelty was the
shadow over the first Christmas. The number of, and
motive for, abortions now occurring in the U.S. cast a
far larger, far darker shadow. Against this legalized
murder the Church has no choice but to speak out—
loudly, clearly, strongly. To countenance this appalling
carnage is to join Herod against Christ.

Dr. Robert White, "trained in an era where induced
abortion was a criminal act," visited a clinic and closely
observed abortions from patient-counseling to recov-
ery room. As a result of his experience, he wrote, "I
must lovingly but vigorously fight to my last breath
this hideous evil which, like a tidal flood, has left us
morally awash."

We must fight to our last breath against an evil that
denies millions their first breath! □



CHRISTMAS GREETINGS

The editorial staff of the *Herald of Holiness* extends to
all its readers, sincere wishes for a holy and happy
Christmas season.

*Because Jesus came,
there is peace in the midst of war,
there is joy in the midst of grief,
there is hope in the midst of despair,
there is life in the midst of death.
Praise His name forever!*

W. E. McCumber
Mabel P. Adamson

Ivan A. Beals
Mark Marvin

I was raised in a formal college Methodist church and have belonged to the Nazarene church over 48 years, so I have the background of the past and present. Ten books would not say it better than your few words. Thank you.

Iris Cathell
Columbus, Ohio

INCARNATIONAL VISION URGED

Regarding the question in the "Answer Corner" of 15 July 1983 from the reader upset over a local church's sponsorship of the film *Chariots of Fire*, I believe the answer given should have pointed out that this particular film (based on the life of Eric Liddell, a Christian athlete) can certainly qualify as a "wholesome" and inspiring work, just as the films based on the experiences of Joni Eareckson and Corrie ten Boom are.* Both the secular press and Christian periodicals such as *Christianity Today* featured articles, reviews, and interviews that clearly

reveal the Christian tenor of the film. Simply because *Chariots of Fire* was not produced and distributed by a religious film company does not preclude its instructive and evangelical ministry. Films such as *Chariots*, *Gandhi*, and even the *Star Wars* trilogy, all of which address the universal questions regarding good and evil, life and death, man and God, should elicit a positive and active response from Christians.

Incidentally, the objection to the theater based on the grounds of the possibly unsavory lives of the actors is nothing new; the English Puritans of Shakespeare's day raised the same objections. Only one generation ago, evangelicals mistrusted the television set, but nearly all Christian homes today have at least one. Beyond the matter of attendance or nonattendance at a theater, we should be able to discuss and evaluate the media messages surrounding and informing our lives in the 1980s, whether on the printed page, the television or theater screen, the dramatic stage, or the artist's canvas. As Christians, we

too often settle for the easy habits of mediocrity, which reduce life and faith to a bundle of clichés, never challenging us to find new ways to serve God in the present age. The best in Christianity must recognize and demand only the best in both art and life, an incarnational vision that is thoroughly Christian and fully human.

Annie Stevens
Rochester, New York

*Editor's note: The answer could not have honestly pointed this out, for reasons apparent in the answer.

LONG HONEYMOON

The *Herald* has always been very good but it seems like it is getting better constantly.

In the July 1, 1983, edition, "Must Marriage Be Boring?" is wonderful. My wife and I were married 50 years and we had 50 years of honeymoon. However, my wife passed away to be with Jesus, Feb. 19, 1983.

In the July 15 edition, "Common Sense Religion" and "Another Time May Not Come" are excellent.

Please keep up the good work.

Alvin D. Richards
Caro, Michigan

MACARONI AND CHEESE

by VICKI DUERRE

GARY JOHNSON grew up in a Christian home but had slipped away from the Lord and the influence of his parents, Bud and Thelma. He married Kytt and a daughter was born into their home, but church attendance was not a part of their life.

When their granddaughter was two, Bud and Thelma decided it was time for her to be attending Sunday School. So a routine was established: take Doni to church, bring her home for lunch, put her to bed for a nap, and sometimes take her to the evening service if Gary and Kytt hadn't picked her up yet.

When the second granddaughter, Kijo, was old enough to go to Sunday School, she was added to the routine. Gary and Kytt had a leisurely Sunday morning, ate breakfast out, did chores and yardwork or whatever they fancied, while Grandma and Grandpa took the girls to church.

VICKI DUERRE is a teacher of high school English and a member of the Loveland, Colorado, church.

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

And the grandparents did that consistently. The routine continued for several years.

One very important point of the Sunday schedule was lunch. Grandma found that the girls' favorite dish was macaroni and cheese. Every Sunday they ate macaroni and cheese—Grandma's special recipe. (And a pot of that special macaroni and cheese can still be found at church potluck dinners—especially for the Johnson girls.)

Gradually Gary and Kytt were softening to the urging of the Holy Spirit, and to Thelma's ever-so-gentle, "Sure would be nice if you'd come and go to church with us."

"I know, Mom, I know. We will someday," Gary would answer.

The call Bud and Thelma had waited and prayed for finally came: "Guess what, Mom and Dad, I did it!" Gary had pulled over to the side of the road in his telephone company truck and let the Lord Jesus come into his life. Two days earlier Kytt had accepted the Lord as she sat at her sewing machine in their home.

It was a day of praise at the Johnson house.

Five years of macaroni and cheese for Sunday lunch.

"You just do whatever it takes," said Thelma. □

IN THE NEWS

PEOPLE AND PLACES



Steven Allen Russell of Waco, Tex., has been selected as one of the *Outstanding Young Men of America*—an honor that recognizes young men from 21 to 36 years of age for professional achievement and community service. The OYMA program is endorsed by the United States Jaycees.

Mr. Russell is a 1977 graduate of Olivet Nazarene College with a B.A. in psychology. He has done further study in education at Baylor University. He is currently a teacher in the Parkview Christian Schools and is a member of the Waco, Tex., South Manor Church. Russell is the son of Chaplain and Mrs. Wendell A. Russell of Waco. □



Mrs. Phyllis Hartley Brown successfully defended her thesis on the subject: "Volspec: Generating a Substantive Curriculum Theory for Volunteer Agencies" at Arizona State University on Sept. 28, in fulfillment of the requirements for the degree of doctor of education.

Dr. Brown is the general director of the Nazarene World Mission Society with offices in Kansas City.

She earned her A.B. in business administration from Northwest Nazarene College, and her M.Ed. from Oregon State University. She is a member of the Delta Pi Epsilon, an honorary graduate organization in business education.

Mrs. Brown has served as a missionary in Japan, teaching business at Japan Christian Junior College, and is a former professor at Northwest Nazarene College. She is the widow of the late Dr. Melza Brown. □

Clifford B. Hersey, of Quincy, Mass., was recently honored with his inclusion in the 1983 edition of *Outstanding Young Men of America*.

Cliff received the B.A. degree from Eastern Nazarene College in 1972, the M.Div. degree from Nazarene Theolog-

ical Seminary in 1979, and has recently completed the Ed.M. degree from Boston University in educational media and technology.

Ordained in 1982, Cliff was cited for his pastoral work, most recently as associate pastor at Wollaston church; for his civic/community work in the advancement of ecumenical television; and for his work in education as lecturer at ENC in communication arts.

Cliff and his wife, Sue (André), currently reside on the campus of ENC as head resident counselors in Shields Hall. In August, Cliff began a full-time assignment as assistant professor in the college's Communication Arts Department, teaching speech and television production. The Herseys have one daughter, Janelle Sue. □



Rev. Stephen W. Seelig recently completed the Basic Chaplain's Course as a newly commissioned navy chaplain. Lieut. Seelig is a member of the Ready-Reserve, and is attached to Marine Amphibious Force No. 119 serving Camp Pendleton.

Rev. Seelig pastors the Carlsbad, Calif., Las Flores Church and ministers to civilian and military service members. Formerly he pastored on the Los Angeles District, where he served as district NYI president. He is a graduate of Pasadena/Point Loma College and Fuller Theological Seminary. □



Kenneth O. Frey has completed the doctor of philosophy degree in the area of Sociology and Anthropology of Education from UCLA. The primary focus of his dissertation

is expressed in the general research question: Are members of the Church of the Nazarene who attended Nazarene colleges more subscribe of denominational norms than those members who attended other colleges or universities, or those who received no postsecondary schooling? Church of the Nazarene norms were defined in terms of five dimensions of religious expression: practice, belief, knowledge, experience, and consequences.

Dr. Frey previously received an A.B. in history from Bethany Nazarene Col-

lege, an M.A. in history and the social sciences from New Mexico State University, and an M.A. in sociology from the University of California, Los Angeles. Both he and his wife, Dr. Verna Frey, participated in commencement ceremonies at UCLA in June.

Formerly chairman of the Department of Sociology at Point Loma Nazarene College, Frey is currently pastor of the Angus Church of the Nazarene, which worships on the grounds of the New Mexico District Center located near Capitan and Ruidoso, N.M. □

COLONEL BOWERS ACCEPTS CHAPLAINCY POSITION



Wilbur Brannon, director of Pastoral Ministries, has announced that Chaplain Curt Bowers, presently staff chaplain at Fort Stewart, Ga., has accepted the position of Chaplaincy coordinator. The post was left vacant by the recent resignation of Chaplain Leroy Bevan.

Colonel Bowers entered the chaplaincy in 1961 and served with the 101st Airborne in Vietnam, as well as in Germany, Japan, and Korea. His assignments in the United States include Fort Campbell, Fort Carson, Fort Hood, Fort Knox, and Fort Haachuca. Bowers was commissioned in 1961.

Born in Lancaster, Pa., he is married to the former Doris Shawver. They have three children, Sharon, 26; William, 22; and Stephen, 18. After graduation from Asbury College and seminary, he pastored the Erma church in Cape May, N.J.

Bowers has the Silver Star, Bronze Star, Meritorious Service Medal, Commendation Medal with 1st Oak Leaf Cluster, and the Air Medal with 1st Oak Leaf Cluster. □



Rev. Charlie Rizzo and his wife, April, pastors of the New Milford, N.J., church, were guests of Dr. and Mrs. Al Truesdale in Kansas City. While in the Midwest, they toured points of interest which included the publishing house. Pictured (l to r.) are: Dr. Truesdale, Jennifer Truesdale, Charlie and April. The Rizzos have recently started a new adjunct ministry in the form of a late-night talk show in the New York area.



Shown (l. to r.) are Dr. Albert F. Harper, retired executive editor in chief and executive secretary of the Department of Church Schools; Robert Troutman; and Miriam Hall, Children's Ministries director.

TROUTMAN COMPLETES 30 YEARS SERVICE TO HEADQUARTERS

Nearly 150 people, including a number of retired headquarters leaders, at-

tended a reception given by Children's Ministries to honor Robert D. Troutman on the completion of 30 years of service at Headquarters. A special feature of the reception was a display of the many periodicals Mr. Troutman has contributed to, along with other personalia.

Mr. Troutman received a Th.B. degree from Bethany Nazarene College in 1947 and a B.D. degree from the Nazarene Theological Seminary in 1951. He was ordained in 1954 and completed an M.A. in education at UMKC in 1963.

Following a year as associate pastor in Roswell, N.M., First Church, Mr. Troutman joined the staff of the Church Schools Department on July 1, 1953. His first assignment was as editor of *Youth's Comrade* and *Youth's Quarterly*, and assistant editor of the *Church School Builder*. Since that time,

Mr. Troutman has served as the editor of *Standard* (1968-77), editor of *Table Talk* (1969-present), assistant to the executive editor of the Church Schools Department (1972-74), and children's editor of Church Schools (1974-77). After the formation of the Division of Christian Life and Sunday School in 1977, he was named editorial director of Children's Ministries. He is also heavily involved in the Aldersgate Graded Curriculum project in which several holiness denominations work cooperatively to produce educational resources.

Mr. Troutman is the author of two earlier books, *Better Senior High Teaching* and *They That Be Teachers*, and of the popular children's churchmanship course, *This Is My Church*. More recently, he coauthored the leader's guide to *Family Journey into Joy*

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Looking at a display with Robert Troutman (r. to l.), are his son and daughter-in-law, Philip and Paula.

and the new *Foundations of Faith* catechism course for sixth-grade children. He has written numerous articles and sermons. Since the age of 15, he has been actively involved in teaching every age-group from kindergarten through senior adult in his local church.

Bob and his wife, Wilma, have two sons, Stephen Robert of Bethany, Okla., and Philip Haley of Kansas City, Mo.

Mr. Troutman's contribution to the Church of the Nazarene is outstanding, whether as an editor and writer, and as an example of Christian holiness to those with whom he has worked. □



Members of the Men in Mission Task Force, seated (beginning back row, l. to r., around the tables) are: Rev. John Smee, Rev. Rich Gammill, Rev. Earl Wheeler, Rev. Bill Lancaster, Rev. Jerry Demetre, Rev. Ray McGuire, Mrs. McGuire, Mrs. Phyllis Hartley Brown, Dr. Paul Gamertsfelder, Mr. Harlan Heinmiller, Dr. Paul Gray, Mrs. Esther McNutt, Dr. Henry Cossel, Rev. Maurizio Satta, and Miss Judy Veigl.

MEN IN MISSION TASK FORCE CONVENES

The Men in Mission Task Force met September 9 and 10 in Kansas City to formulate guidelines for Men in Mission, to propose programs and activities, and to recommend promotional materials.

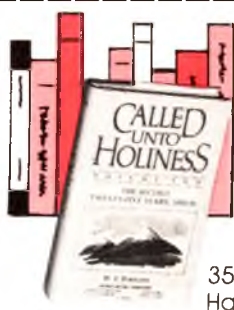
Rev. Rich Gammill, NWMS Council representative for Men in Mission, and Mrs. Phyllis Hartley Brown, general director of NWMS, cochaired the Task Force meeting.

Serving on the Task Force were Rev. Maurizio Satta, Canada Region; Dr. Henry Cossel, Central Region; Dr. Paul Gray, East Central Region; Rev. Ray McGuire, Eastern Region; Rev. Earl Wheeler, Northwest Region; Rev. Jerry Demetre, South Central Region; Rev. Bill Lancaster, Southeast Region; Mr.

Harlan Heinmiller, North Central Region; Dr. Paul Gamertsfelder, consultant; Mrs. Phyllis Hartley Brown, NWMS general director; Rev. Rich Gammill, NWMS Council member; and Rev. John Smee, administrative assistant, World Mission Division.

The Task Force defined Men in Mission as a program that encourages increased interest, support, and involvement of men in the total mission of the Church of the Nazarene. It is men cooperating through the Nazarene World Mission Society with men, presenting and accepting mission challenges in specific settings and experiences.

The Task Force will be compiling promotional materials for Men in Mission, including a logo. The 1984 summer edition of *Focus* will feature Men in Mission. □



Book Briefs ORDER COUPON

See page 17 for description.

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- ... *groceries*
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- ... *a special dinner*

"Give and it will be given to you" (Luke 6:38).

Suggested by: Pastoral Ministries, 6401 The Pasco, Kansas City, MO 64131



MISSION EDUCATION STUDY COMMITTEE MEETS

Writers and educators gathered in Kansas City October 7, 1983, to begin preparation for the 1985-91 Mission Education Curriculum Track.

The purpose of the committee meeting was to prepare adult lesson outlines for the six years and to suggest possible reading and audiovisual materials to

complement the upcoming adult, youth, and children's studies. The committee also critiqued the 1984-85 mission curriculum materials for the three age levels.

Participants in the meeting were Dr. Joe Biscoe, Kansas City; Mrs. Betty Bowes, Kansas City; Mrs. Mary Lou Carney, Chesterton, Ind.; Dr. Bennett Dudney, Publications Services; Betty

Fuhrman, Nazarene Publishing House; Mr. Fred Fullerton, Youth Ministries; Mrs. Jo Kincaid, NWMS General Council, Nampa, Ida.; Mrs. Betty Lynch, Richardson, Tex.; Mrs. Sharon Mowry, Porterville, Calif.; Rev. John Nielson, Quincy, Mass.; Mrs. Tommie Parrish, NWMS General Council, Kansas City; Dr. Betty Pepper, Tempe, Ariz.; Rev. John Smee, World Mission Division; Miss Helen Temple, World Mission Division; Mr. Mark York, Children's Ministries; Dr. Sergio Franco, Publication Services; Dr. Phyllis Hartley Brown, NWMS; and Ms. Cynde Benson, NWMS. □



The participants of the Mission Education Study Committee, which met in Kansas City, October 7, pictured clockwise (l. to r.) are Mrs. Betty Bowes, Dr. Phyllis Hartley Brown, Mrs. Pam May, Ms. Cynde Benson, Mrs. Mary Lou Carney, Betty Fuhrman, Dr. Joe Biscoe, Mrs. Betty Lynch, Mr. Mark York, Miss Helen Temple, Rev. John Smee, Mr. Fred Fullerton, Mr. John Hatfield, Dr. Sergio Franco, Rev. John Nielson, Dr. Betty Pepper, Mrs. Jo Kincaid, Mrs. Sharon Mowry, and Mrs. Tommie Parrish.

CHRISTIAN PIANO TEACHERS AUXILIARY SEEKS TO SERVE THE CHURCH

The Christian Piano Teachers International was formed during the 1980 General Assembly in Kansas City, under the auspices of Continuing Lay Training.

Membership in CPTI comes in three categories: Teachers; Pianists and Organists Affiliate; and Church Musicians Affiliate (directors and non-keyboard musicians).

Members receive the unique publication of CPTI—*ON KEY* magazine, edi-

ted by Eula Mae Stipe of Midwest City, Okla.

Purposes of the CPTI are as follows:

1. To improve the music in the local church through better communication between the music directors, pianists, organists, and singers.

2. To encourage the teaching of hymn improvisation with emphasis upon the accompaniment of congregational singing as an important skill to be learned.

3. To help church pianists improve their skills.

4. To encourage church pianists' and piano teachers' workshops and seminars.

5. To make available to local churches a list of teachers who teach hymn improvisation.

Membership dues are \$7.50 per year, which includes the cost of *ON KEY* magazine.

Interested persons may contact the office of Continuing Lay Training, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.



Christian Life World, campground of the Central Florida District, has had a cross-section of visitors from around the world. Nazarenes from "snowy" Alaska, Frenchmen from Canada, bicyclists from the Middle West, tourists from Central and South America, missionaries from overseas, international Bible college students, plus pastors and friends from the denomination, have registered this summer. Christian Life World offers a distinctive holiness witness to one of the most visited areas of the world.



Noble E. Brown (*r.*) was honored in a retirement ceremony held July 1, 1983, at Elgin AFB, Fla., commemorating 40 years of federal service. Major General William B. Maxson (*l.*), commander of the Armament Division at Elgin AFB, presided at the ceremony. Mr. Brown retired as a Lieutenant Colonel in the USAF in 1965. At the ceremony, General Maxson noted he flew 65 missions as a bomber pilot during World War II. His military tours included assignments at Kirtland AFB, N.M.; The Pentagon, Washington, D.C.; Wright Patterson AFB, Ohio; and Elgin AFB, Fla. During the past 18 years, he worked as a U.S. Civil Service employee at Elgin AFB, where he was assigned as program manager for the Combined Effects Munition (CEM) Program. General Maxson also presented Mrs. Brown with a special appreciation award for her years of devoted support. Mr. Brown is a member of the Fort Walton Beach, Fla., church, where he has served on the church board and as church treasurer for 21 years. He and his wife, Rosemary, have two sons Larry and Donald Brown. Larry, a medical doctor, resides in Chicago, and Don is employed as an insurance manager in Phoenix.



When should you plan your will?



(choose any 4)

- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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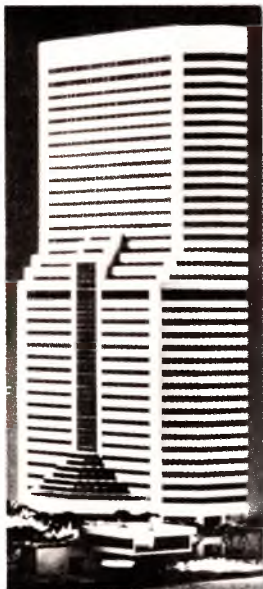
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Eleanor Whitsett, college organist and adjunct professor of organ at Bethany Nazarene College, recently achieved the rank of associate of the American Guild of Organists. This was the result of a two-day examination. Out of 42 individuals taking the exam nationally, she was one of 16 successful candidates. Eleanor is the second member of the Church of the Nazarene to achieve this milestone. The late Ella Gale, long-time professor of organ at Olivet Nazarene College, was the first. Mrs. Whitsett is a graduate of Asbury College with an A.B. in piano and holds a M.Mus. degree from the University of Missouri-Kansas City in organ performance. She was the official organist for the 1972, 1976, and 1980 general assemblies. She is the wife of Dr. Don Whitsett, chairman of the Department of Occlusion at the University of Oklahoma College of Dentistry. They are the parents of two sons: John, a student at Nazarene Theological Seminary, and Jeff, a student at the University of Oklahoma College of Medicine. Mrs. Whitsett is shown at the console of the 45-rank mechanical action organ, built by the Schlicker Organ Company, Buffalo, N.Y., and housed in Bethany Nazarene College's Cantrell Music Hall.

OUR COLLEGES AND SEMINARIES



Hightower. Dr. Hightower accepted the call, subject to God's continuing leadership.

Dr. Hightower is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He has served the church in Canada as pastor (Toronto Emmanuel), district superintendent (Canada Central), and as president of CNC since 1978.

CNC BOARD VOTES TO EXTEND PRESIDENT'S TERM



The Board of Governors of Canadian Nazarene College, in their annual meeting in October, voted unanimously to extend by four years the term of President Neil E.

At the annual dinner meeting of the Board, faculty, staff, and students, the 1983 *Portal* (yearbook) was dedicated to President Hightower. □



The annual Presidents' Award was presented to three members of the Trevecca Nazarene College community at the president's banquet for faculty and staff as the college began its 83rd year. Shown (l. to r.) are: Howard T. Wall, administrator of the year; Dr. Ralph Ungar, faculty member of the year; and Rev. Les MacKay, staff member of the year; and President Homer Adams. Rev. Les "Pop" MacKay is beginning his 10th year at TNC as manager of the student snack shoppe. A retired minister, "Pop" served 38 years in the pastorate throughout the northeast region. "Pop" attended Eastern Nazarene College. Dr. Ralph Ungar, professor of microbiology and director of Medical Technology Program, came to TNC in 1976. A graduate of Northwest Nazarene College, he holds a Ph.D. from the University of Oklahoma. Mr. Howard T. Wall, director of Admissions and Public Information, has, during his 10 years at Trevecca, served as director of Student Aid and director of Alumni Affairs. A TNC graduate, he received his M.Div. at Nazarene Theological Seminary. During 1973-80 he was the assistant executive director of the Tennessee Student Assistance Corporation—a state agency.



Trevecca Nazarene College has begun a new service to hearing impaired students. Pictured are Beverly Dodd (second from l.), freshman from Winchester, Ind.; and Marion Sandifer (third from l.), freshman from Valrico, Fla.; who met with Joan Slusher (l.), interpreter from the League for the Hearing Impaired. She will attend classes with the students to interpret in sign language the activities of the class. Ms. Annie Lloyd (r.) is coordinator of interpreter services for the League for the Hearing Impaired of Nashville. Trevecca offers a three-hour class each term in "Sign Language for the Deaf." The basic hand signs are taught for working with the deaf and hard of hearing in church and school settings. Interpreting signing is also taught.

1982-83 STEWARDSHIP HONOR ROLL

LISTED BELOW ARE THE CHURCHES THAT HAVE QUALIFIED FOR THE STEWARDSHIP HONOR ROLL FOR 30 OR MORE CONSECUTIVE YEARS:

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36	ELKHART FIRST (ELKHART, IND.)
36	HARRIS CHAPEL (SELMA, IND.)
36	KANSAS CITY FIRST (KANSAS CITY, MO.)
36	MONONGAHELA (MONONGAHELA, PA.)
36	MOUNT HOPE (BERNE, IND.)
36	SUBLETTE (SUBLETTE, KANS.)
36	WARREN FIRST (WARREN, OHIO)
36	WINCHESTER (WINCHESTER, IND.)
35	MARION FIRST (MARION, OHIO)
34	BEARDSTOWN (BEARDSTOWN, ILL.)
34	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
33	NEW BRIGHTON (NEW BRIGHTON, PA.)
32	HARMATTAN (OLDS, ALTA., CANADA)
32	LOWELL (LOWELL, MICH.)
32	PEORIA FIRST (PEORIA, ILL.)
31	CONCORD (CONCORD, CALIF.)
31	EAST ROCKAWAY (LONG ISLAND, N.Y.)
31	PRINCETON (PRINCETON, IND.)
31	WARREN (WARREN, PA.)
31	WOOSTER (WOOSTER, OHIO)
30	BERNE (BERNE, IND.)
30	BRADFORD FIRST (BRADFORD, PA.)
30	DINUBA (DINUBA, CALIF.)
30	DURANT (DURANT, OKLA.)
30	ELKHART (ELKHART, KANS.)
30	GRAND HAVEN (GRAND HAVEN, MICH.)



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Pictured at the Virginia District Assembly (l. to r.) are General Superintendent Jerald D. Johnson, with ordinands and their wives, James and Sue Sherman, Tim and Kathy Taylor, Gary and Donna Barkley, along with District Superintendent Reeford L. Chaney and District Secretary Robert E. Field.



Pictured (l. to r.) at the East Tennessee District Assembly are Dr. Charles H. Strickland, general superintendent; ordinand Dan Norman; Mrs. Jan Norman; and Rev. Doyle Smith, district superintendent.



Pictured at the Northeast Oklahoma District Assembly are (l. to r.) ordinand James D. Mullins and wife; District Superintendent W. T. Dougharty; ordinand James L. Frye and wife; Orville W. Jenkins, general superintendent; and ordinand Virgil R. Mills and wife.

CORRECTION
The name of Rev. W. Frank Wiggs appeared incorrectly as W. V. Wiggs in the October 1, 1983 issue (p. 21). We apologize for the error.

FOR THE RECORD

MOVING MINISTERS

- PAUL E. BARNES from Rome (Ga.) First to Harmony (Woodbury, Ga.)
 STEVEN E. BARNES from associate, Republic, Wash., to Stevenson, Wash.
 LARRY BAUCOM from Lake City (Fla.) Trinity to associate, Fort Myers (Fla.) First
 ALAN L. GRACE from Peterstown, W.Va., to Burnwell, W.Va.
 ALLEN P. HEALD, JR., from Atchison, Kans., to Worland, Wyo.
 CLYDE H. McCUNE, SR., from Bowie, Tex., to Quanah, Tex.
 HENRY L. MILLS from Princeton, Fla., to North Little Rock (Ark.) First
 DONALD F. MOORE III from associate, Walla Walla (Wash.) First, to Wheatland, Wyo.
 RICHARD F. MORRISON to Hamlin, W.Va.
 CECIL H. NICHOLS from Berryville, Ark., to Farmington, Ark.
 WESLEY L. SPENGLER from Urbana (Ill.) Faith to Riverton, Wyo.
 STEVE STOCSTILL from student, Nazarene Theological Seminary, Kansas City, Mo., to Martinsville Fort Trial (Bassett, Va.)

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Pictured (l. to r.) at the Missouri District Assembly are: District Superintendent Arthur E. Mottram; ordinands David Blackburn, James Hayes, Jr., and Roy D. Williams; and General Superintendent V. H. Lewis.

JAMES W. THARP from Seattle First to Bozeman, Mont.
 STANLEY J. UNSETH from Vancouver (Wash.) Fourth Plain to Seattle Highland Park

MOVING MISSIONARIES

REV. DOUGLAS and ANNE ALEXANDER, Southern Africa, South, Field address: P.O. Box 103, Amanzimtoti 4125, Republic of South Africa
 REV. STEVEN and DEBORAH BAKER, Peru, Field address: Apartado Postal 193, Chiclayo, Peru
 REV. JAMES and NANCY CAMPBELL, Southern Africa, South, Field address: P.O. Box 1230, King Williams Town 5600, Republic of South Africa
 DR. PAUL and MARGARET DAYHOFF, Southern Africa, North, Field address: P.O. Box 15, Acornhoek, 1360, E. TVL, Republic of South Africa
 MRS. EVELYN GUILLERMO, Guatemala, Retired, Stateside address: 367 Oakhurst Dr., San Jacinto, CA 92383
 DR. JAMES and LUCILLE HUDSON, Guatemala, Field address: Apartado 820-A, Guatemala, Guatemala
 REV. TED and MIMA HUGHES, Chile, Field address: Casilla 1132, Correo Central, Santiago, Chile
 REV. PAUL and MARY JETTER, Honduras, Field address: Apartado Postal 249-C, Tegucigalpa, Honduras

DR. and MRS. ROBERT MANGUM,* India, Field address: c/o Reynolds Memorial Hospital, Washim, Akola District 444 505, Maharashtra, India
 REV. KURT and SUSAN SCHMIDLIN, Chile, Furlough address: c/o A. Briner, Oberbergweg 2, CH 8212 Neuhausen, Switzerland
 REV. MICHAEL and JULIE SHALLEY, Trans South Africa, Furlough address: 1930 Hobson Rd.—1140, Fort Wayne, IN 46805
 MISS VEORA TRESSLER, Costa Rica, Furlough address: RD 2, Box 104, Boswell, PA 15531
 MISS MARY WALLACE, Chile, c/o Mrs. Isabel Murray, R.R., Erie Beach, Blenheim, Ontario N0P 1A0 Canada
 *Specialized Assignment Personnel

VITAL STATISTICS

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

E. ROGER TAYLOR DIES

Dr E. Roger Taylor died at McCall, Ida., at the age of 72 on September 14, 1983, following a massive

stroke. Funeral services were held on September 17 at the Emmett, Ida., church.

A memorial service was conducted at Abbotsford, British Columbia, the Taylors' place of residence. His memory was honored in ceremonies at Canadian Nazarene College, where he served as a professor of music for 19 years; and at Northwest Nazarene College, where he served for 6 years. Sequestra, the Christian retirement center he founded at Abbotsford, will memorialize him.

Professor Taylor is survived by his wife, Verla; two daughters, Mrs. Kathleen Westbrook of Eugene, Ore., and Bethel Taylor of Portland, Ore.; three grandchildren; his brother, Dr. Richard S. Taylor; and his sister, Mrs. Robert (Glaphre) Harding.

FORMER MISSIONARY DOCTOR DIES

Dr. Henry C. Wesche, 84, died July 27 after a fall that left him in a coma for two months. Funeral services were held in Milwaukie, Ore., on July 30 with Rev. Gary A. Henecke and Rev. P. J. Bartram of Portland, Ore., First Church officiating.

Dr. Wesche spent 15 years as a missionary to China, returning to this country just before the outbreak of World War II. Most of this time he was on the staff of the Bresee Memorial Hospital in Tamingfu.

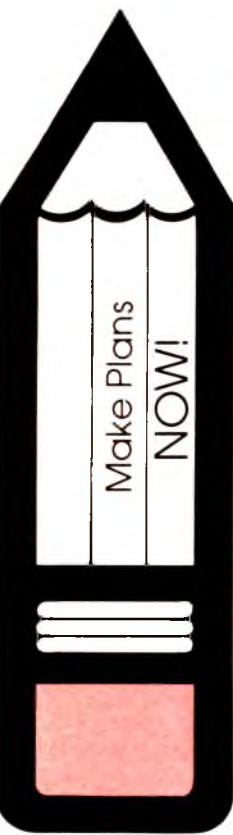
After his return from China, he set up a private medical practice in Nampa, Ida., where he was associated with Samaritan Hospital and Northwest Nazarene College.

Dr. Wesche was preceded in death by their only child, Mary Swartz, and his wife, Mabel. He is survived by two brothers, Dr. Kenneth P. Wesche of Portland, Ore., and Dr. Percival A. Wesche of Nampa, Ida.; and one sister, Kathryn (Wesche) Johnson of Tacoma, Wash. He also is survived by three grandchildren, Gregory and Terry Swartz and Sandra (Swartz) Quickert, all of California.

DEATHS

REV. EDGAR R. BELL, 83, died Aug. 24 in Valley, Ala. Funeral services were conducted by Rev. Leon Chambers and Rev. James Steele. Surviving are his wife, Pearl; two daughters, Nellie Hollar and Doris Stallings; 2 grandchildren; and 5 great-grandchildren.

ANTON ENDS, SR., 55, died Oct. 12 in Bourbonnais, Ill. Funeral services were conducted by Rev. John Bowling and Rev. Harry Wilson. Mr. Ends had pastored churches in Illinois and Indiana. He is sur-



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vived by his wife, Ruth; two sons, Anton, Jr., and Samuel; two daughters, Betty Whitehill and Barbara Sherrill; four grandchildren; one brother; and one sister.

JESS WILLARD FAULK, 68, died Sept. 27 in Rayne, La. Funeral services were conducted in Crowley, La., by Rev. A. Ray Faulk and Rev. Herschell Patterson. Survivors include his wife, Katie; one son, Larry; and one daughter, Darlene Hoffpauir.

EARL L. GARVEN, 86, died Oct. 27 in Lubbock, Tex. Funeral services were conducted in El Paso, Tex., by Rev. Harold Morris and Rev. Conley Henderson. He is survived by his wife, Cardelia; one son, Earl, Jr.; one daughter, Corinne Wall; four grandchildren; and two great-grandchildren.

AMY KIES, 79, died July 2 in Woodstown, N.J. Funeral services were conducted by Rev. Ronald A. Warfle. Surviving are 2 stepsons, Wilbert and William; 5 stepdaughters, Martha Morrison, Ann Scott, Carrie Gyron, Anna Miller, and Jessie Gaskill; 21 stepgrandchildren; and 14 great-grandchildren.

AGNES YATES LANKFORD, 78, died Oct. 12 in Valley, Ala. Funeral services were conducted by Rev. James Steele. She is survived by 2 sons, Thomas and James Yates; 6 daughters, Macy Pouncey, Florence Snyder, Faye Moore, Betty Fuljhum, Ann Flores, and Sharon McNarr; 32 grandchildren; and 27 great-grandchildren.

DEE E. (PAINTER) MCKEE, 71, died Sept. 27 in Fostoria, Ohio. Funeral services were conducted by Rev. Tom Hoppe. Surviving are 2 sons, Bevon and Thomas Painter; 1 stepson, Paul McKee; 3 daughters, Mrs. Charles (Betty Dee) Hatfield, Mrs. Art (Judy) Allison, and Mrs. Ron (Sally Jo) Hardea; 1 stepdaughter, Mrs. Paul (Mary) Brown; 15 grandchildren; and 19 great-grandchildren.

CAROLINE B. TILLOTSON, 92, died June 30 in DeLand, Fla. Funeral services were conducted by Rev. Ron Scarlett and Rev. L. R. Rushton. She is survived by a son, Donald; two granddaughters; and four great-grandchildren.

NEIL WEDDLE, 37, of Blossom, Tex., died Nov. 2 in Dallas. Funeral services were conducted by District Superintendent W. M. Lynch and Rev. L. J. Strickland. He is survived by his wife, Barbara; one son, Larry; and one daughter, Renee.

BIRTHS

to **BRUCE AND KAREN SUE BARCELO**, Cedarville, Ohio, a girl, Beth Christine, Sept. 5

to **REV. RONALD W. AND DOLORES (HAWKINS) BERRY**, Frederick, Okla., a girl, Rebekah Michelle, Oct. 31

to **REV. DAVE AND BARB (BECK) CHILDERS**, Pella, Ia., a boy, Joshua David, Oct. 28

to **RAYMOND AND DONNA COUEY**, Indonesia, a girl, Alicia Marie, Oct. 11

to **CARY AND FAY (MUSTAIN) DICKENS**, Otis, Colo., a girl, Jayna Fay, Oct. 16

to **DAVID AND FONDA FAHRINGER**, Manzini, Swaziland, a boy, Michael Allen, Oct. 6

to **HOWARD AND ROBYN (BRYAN) GRAMMICK**, Bethany, Okla., a girl, Emily Lauren, June 6

to **TIM AND CAROL (GUTES) GUEST**, O'Fallon, Ill., a boy, Kevin Sherwood, Oct. 12



December 25

"Jesus Christ, Friend and Brother"

January 1, 1984

"Guide Your heart"

by *W. E. McCumber, Speaker*

NEWS OF RELIGION

PRESIDENT'S YEAR OF THE BIBLE BOOSTS SCRIPTURE CIRCULATION IN U.S. The country's largest nonprofit distributor of Scriptures reports that circulation has risen perceptibly since 1983 was proclaimed the Year of the Bible. President Reagan had signed the Joint House/Senate Resolution passed by Congress.

For the seven months following the February proclamation, the American Bible Society announced that it distributed 5.7 million copies of Scripture. This can be traced directly to requests for items designed in connection with the national celebration.

Those Scriptures were over and above items that ABS sent across the United States in the normal course of its work, although the increase in those items may also have been influenced by the presidential decree.

Year of the Bible Scriptures have been a strong factor in helping increase U.S. distribution for ABS through the end of August, up by more than 6 percent across the board in comparison with 1982. □

TV NETWORKS ANTICHRISTIAN BUT NOT ANTI-SEMITIC. Proctor & Gamble, American Motors, and American Home Products have been named as the leading sponsors of antichristian television programs. The report, released by the National Federation for Decency, was based on monitoring of prime-time television from January 30—June 15, 1983. Programs selected for the report featured episodes or comments that mocked or belittled Christianity or Christians.

Donald E. Wildmon, a United Methodist minister who heads the NFD, said the networks continually air antichristian programs. "The networks do not allow anti-Semitic programs to be aired," Wildmon said. "That is as it should be. However, they impose a double standard in regard to Christians. Antichristian programs are common on the networks. Anyone trying to produce an anti-Semitic program would be blackballed by the networks and Hollywood. However, those producing antichristian programs are welcomed with open arms and paid large sums of money for their services."

The minister noted that the Lichter/Rothman report on the people who control network TV explained the reason for the networks' antichristian programs. According to Lichter/Rothman, the people who are responsible for television programs aren't religious at all. While 59% were raised in the Jewish faith, 25% in some Protestant faith, and 12% as Catholics, currently 45% claim no religious affiliation. Also, 93% say they currently seldom or never attend any religious services. Those responsible for the TV programs wanted religion to have extremely little influence, listing religion next to last in preferred influence. The report further stated that those responsible admit they are using TV entertainment programs to reshape society. □

GAMBLING GROWING. America is on a gambling binge. It is estimated that the total volume of bets—legal and illegal—is a third of the gross national product.

Church support of antigambling laws is dwindling. Many charitable organizations are cashing in on the public's growing demand for bingo and other games of chance. □

MANY SEEK ASYLUM IN U.S. Aliens seeking asylum from persecution in their homelands are flooding the U.S. with applications for entrance. Five years ago, the number was 3,700. Now the rate is 30,000 annually. There is a backlog of 171,000 cases from 140 countries. □

to LESTER AND NORMALEE (RILEY) HALE, Lake Charles, La., a boy, Joel Eric, Aug. 20
 to RUSS AND JANELLE (WOODROOF) HANSEN, Olathe, Kans., a girl, Laura June, Oct. 24
 to BOB AND JAN (MINNER) RICE, Little Rock, Ark., a girl, Shelley Elaine, Oct. 13
 to TOM AND DEBBIE (OVERLAND) SUMNER, Del City, Okla., a girl, Emily Jill, Oct. 23
 to KYLE AND SARAH SUTTON, Fairfax, Va., a boy, Joshua Ryan, Oct. 25
 to WILLIAM G. AND CARLINE K. (STEELE) THOMAS, Lantana, Fla., a boy, William Matthew, Oct. 4
 to MARK AND REGINA TIPTON, South Africa, a girl, Kristen Marie, Oct. 1
 to BARRY AND RENÉE (SAMPLES) TWIBELL, Muncie, Ind., a boy, Andrew Ray, Oct. 21
 to DON AND JACKIE (LOWE) ZARR, Anchorage, Alaska, a girl, Lisa Ann, Sept. 14

MARRIAGES
 JUDITH ANN MOTTER and DON ALLEN DURR at Clearwater, Fla., Aug. 20
 LISA LYNN CLAY and ROBERT ALLEN LAMP-
 HIRE at Toledo, Ohio, Sept. 23

GERTIE SHIDLER and REV. CLAYTON ALLEN at Gary, Ind., Oct. 28

ANNIVERSARIES

REV. CARL M. AND NINA BARNETT BROWN celebrated their 50th wedding anniversary Aug. 19. They were married in Akron, Ohio, in 1933, and have pastored in Ohio, Pennsylvania, Alabama, and Tennessee for 49 years. They are now pastoring the Nashville Richland Church.

The celebration was arranged by their two children, Gwendolyn Ann Travis and Carl Milton Brown of Nashville Grace Church. Dr. H. H. Hendershot, Dr. C. E. Shumate, and District Superintendent Talmadge Johnson officiated in the renewal of vows.

RALPH AND GEORGIA MILLER celebrated their 65th wedding anniversary with an informal reception given by their daughters, Mrs. Elmer (Leola) Street, Mrs. Thurman (Doris) Williams, and Miss Dorothy Miller; and their sons, John S. (Jack) and Rev. Stanley Miller.

The reception was held at the San Luis Obispo, Calif., church on Nov. 25, 1983. Mr. and Mrs. Miller have worked in the Church of the Nazarene as lay-

men for nearly 60 years at churches in Van Nuys and San Luis Obispo, Calif.

MR. AND MRS. CURTIS H. MINK, longtime members of St. Petersburg, Fla., First Church, celebrated their 50th wedding anniversary near New Albany, Ind., with family and friends on June 19, 1983. Family members included son Joe Hilton, and daughters Juanita Krebs and Gloria Mills, all of Indiana; and son Paul and daughter Gaynell (Steele) of Florida.

DIRECTORIES

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

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THE ANSWER

CORNER Conducted by W. E. McCumber, Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

If Jesus was to be in the grave, as Jonah was in the whale, for three days and nights, and rise the third day, was He not crucified on a Thursday? If so, then should we be observing Good Friday, or is Maundy Thursday more correct?

I've read elaborate arguments designed to prove that Jesus died on Wednesday, on Thursday, and on Friday. I am content with the Friday arguments myself.

The expression "three days and three nights" does not require a 72-hour entombment. Among the Jews any part of a day counted as a whole day when reckoning time. In popular speech this is true among us. For instance, a convention which begins on Tuesday afternoon and closes on Thursday at noon is called "a three-day convention" in popular speech.

If a full 72 hours were required by the text of Matthew 12:40, Christ would have had to be entombed early Thursday morning for He arose early Sunday morning. But there's really no problem if we remember how Jews reckoned time and how Greeks described it. □

Why did Jesus provide swords (two of them) the night of the Last Supper (Luke 22:36-38), one of which Peter used later that night to cut off the ear of the high priest's servant? This violates Jesus' own teachings. And, did Peter then ever have a choice as to his behavior in using the sword?

To begin with, Jesus did not provide the swords; the disciples produced them, saying, "Look, Lord, here are two swords." Sword-carrying was not unusual then and there. Our Lord's reply, "It is enough," is a rebuke. He is saying, "No more talk of swords," because they had misunderstood His

words, "Let him who has no sword sell his mantle and buy one." They took *literally* what He intended *metaphorically*. He was using dramatic language to warn them that in their continued discipleship and mission they would face hostility that would put their lives at risk.

Peter used a sword at Christ's arrest, slicing off a man's ear. That Jesus rebuked Peter—"No more of this"—and healed the injury is further proof of their misunderstanding. In their earthly-mindedness they could not grasp the radical otherworldliness of His kingdom.

Yes, Peter could have and should have acted differently. The words of verse 37, "For I tell you that this scripture must be fulfilled in me," refer to the cross of Christ, not to the sword of Peter. □

In Revelation 7:9-14, who are these in white robes? Are they Christians who are faithful to Christ in this dispensation? Will Gentiles be saved after the Holy Spirit is taken out of the world and the Antichrist prevails? We know that Jews will come to the Lord because of God's promise to Abraham. They will be martyred for their faith in the Lord.

Like all other parts of Revelation, this passage has about as many interpretations as there are interpreters.

Some interpreters view the group mentioned in verses 3-8 as Jews who will be saved during the reign of Antichrist, and the group in verses 9-14 as Gentiles who will be saved at that time.

Other interpreters view both groups as the Church, first sealed on earth and thus preserved during the Tribulation, then present before God, having triumphed over tribulation.

As I understand it, the multitude described in verses 9-14 are all Christians, Jew and Gentile, who remain true to Christ during the awful reign of the Antichrist—some, or all of them, at the cost of martyrdom.

Men and women will be saved until the very end of time, and this presupposes the presence of the Holy Spirit in the world until the very end, together with the faithful preaching of the gospel. □

PRAYER PROVES PROFITABLE

The Simultaneous Revival at the Columbus, Neb., church brought many answers to prayer.

Cottage prayer meetings were held in homes. Several months ahead of the revival, special time in each service was devoted to prayer for the people they would like to see make decisions for Christ. The evangelist, Rev. J. C. Leonard, and his wife, asked in advance for a prayer list of people. The church advertised by leaving a brochure about the revival in every store window in town. They also had announcements over the radio and in the newspaper.

Rev. Leonard directed his preaching to new converts since there were several new Christians in the church. During the week of revival, two more accepted Christ in their home. In one service Rev. Leonard preached on entire sanctification. He asked for those desiring sanctification to come for-



The Newport, Ky., First Church sponsored the third Annual National Softball Tournament Labor Day weekend, with 48 teams participating. Nashville Fi Church took the first place trophy. Second place went to Portage, Ind.; third place, Ravenna, Ky.; fourth place, Kankakee College Church. Dr. Donald V. Peal, past guest speaker and the Celebration singers from MANC provided special music. Pictured (l. to r.) are Dr. Peal, Clyde Stafford, Jr., director of the tournament; and Dr. John May, superintendent of the Eastern Kentucky District.

ward, and that night seven people were sanctified. Two of those sanctified wholly had been Christians about a month; the pastor had led them to the Lord in their home.

Twenty-three people came to that altar during the revival. Two people accepted Christ, eight were sanctified wholly, and two were delivered from tobacco. Every person on the list given the evangelist and his wife made a decision. Pastor Danny Goddard said, "The best part is that the revival is continuing!"

Conferences on Evangelism

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Rev. Jerry Lambert, district superintendent of the Pittsburgh District, will serve as a seminar leader at each of the three U.S.A. Conferences on Evangelism. Rev. Lambert, pastor and district superintendent in the Church of the Nazarene for 23 years, is well known across our church for his involvement in personal and family evangelism.

Phoenix, Ariz.	January 3-5, 1984
Fort Worth, Tex.	January 17-19, 1984
Tampa, Fla.	January 24-26, 1984

To register use the program and housing response form in the November 15 *Herald of Holiness* or write Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131.

INVOLVEMENT IS THE KEY

At the Waynesburg, Pa., First Church they utilized the *Simultaneous Revival Instruction Manual* to prepare for revival with Evangelist William Erickson. An unexpected hospital trip for Pastor Deane Hardy was unfortunate but he said, "Because of the organization and structure of the committees that were already formed and working, like the *Instruction Manual* suggested, everything kept right on going."

They began prayer for revival well in advance. They organized seven groups of seven men to pray for the service for good attendance, and that God would prepare the hearts of the people. Each week the church had a prayer list.

People came. Waynesburg First usually averages around 120 on a Sunday night, but during the revival they averaged 221. Rev. Hardy believes the good attendance was due to the efforts of the prayer groups and other committees.

The altar and front pews were lined both Sunday morning and Sunday night. One couple had been coming to the church for some time but the husband had been "dragging his feet." That morning he went to the altar and when the pastor asked why he had come, he said, "two times better." They later inquired as to how to get started in family devotions.

THE CHURCH SCENE



On October 2, **Frankfort, Ind., First Church** honored Rev. Earl L. Roustio for 16 years of pastoral ministry to the church. The activities included a church family fellowship dinner, a "This is Your Life" program of the Roustio family, and presentation of gifts to all family members and a love gift of \$1,600 to Rev. and Mrs. Roustio.

Rev. Roustio is a 1953 graduate of McKendree College in Illinois, a 1956 graduate of Nazarene Theological



Mike and Julie Shalley, with daughter Heather, returned for furlough from the Republic of South Africa on Aug. 23, 1983. They were greeted at the Fort Wayne, Ind., airport by a large group of people from the Marion, Ind., church, and Fort Wayne Southside Church. A reception for the Shalleys followed at the fellowship hall. Pictured is Joyce Stickler (r.), NWMS president, representing the Marion congregation, presenting Mike Shalley (l.) with the keys to a leased 1984 Ford Tempo for their use during the year.



Evangelists George and Charlotte Dixon have served in the evangelistic field since 1942. They wore out their old motor home, driving it 206,000 miles. Their prayers for a new motor home were answered, as nearly 50 churches from New York to California contributed to make a trade possible. Rev. and Mrs. Hubert Grate of Chester, Ohio, found and arranged for the purchase of a 1979, 25-foot Champion. The Dixons are shown with their new "miracle" motor home.

Seminary, and had previously pastored churches in Lincoln, Neb., and Merrillville, Ind., before moving to Frankfort in 1967. □

Dr. Robert H. Scott, superintendent, reports **Southern California District Nazarenes** celebrated their vitality on Heritage Sunday, Oct. 16. Six hundred members were received into the churches by profession of faith. A



Dr. Thomas L. Goble (r.), pastor of the San Diego University Avenue Church, presents a Bible to Rev. and Mrs. J. Mel Anderson. The Bible was given by Mr. M. A. Lunn, manager of the Nazarene Publishing House. It was inscribed "To Rev. Mel Anderson for fifty years of ministry to Christ and the Church of the Nazarene." The Bible was one of many gifts, cards, and letters that came from all over the world to congratulate the Andersons on half a century of service. Rev. and Mrs. Anderson pastored in Villagrove and Metcalfe, Ill.; Warren, Ind.; Freeport, Marseilles, and Hoopston, Ill.; Waco, Tex.; Litchfield, Minn.; Salinas, San Bruno, and San Leandro, Calif. After retirement they served on the staff of the Bellflower, Calif., church. For the past four years they have served on the staff of University Avenue Church.

new church, **Long Beach Samoan**, was organized with 72 charter members, 64 by profession of faith.

At the pastors' retreat following Heritage Sunday, \$50,000 was pledged by district pastors to help the **Escondido church** through its current financial crisis. The district is well on the way toward the current year's goal of every church receiving at least two new members by profession of faith. As of this time 70 of the 87 churches have already reached this goal. □

MEMO

to church board members :

Pensions and Benefits Services desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, etc.

This issue offers you the opportunity to request any brochures you desire, at no cost. Please check the brochures you desire, clip this column, and mail it with your name and address to: Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

All Memos listed are revised periodically to keep up-to-date with tax law changes.

- "Housing for Your Pastor: Parsonage or Housing Allowance?"
- "P & B Policy Summary"
- "The Local Church as Employer —What Are the Tax Implications?"
- "'Basic' Pension Plan for District-Credentialed Laymen"
- "Minimizing Income Taxes for Church Employees"
- "Annual Wage Statements for Church Employees"
- "Payroll Tax Procedures for Congregations"
- "Double Tax Benefit for Home-Owning Clergy Revoked by IRS"
- "Minister's Parsonage Allowance and Social Security"
- Information on Group Term Life Insurance for Church Employees
- Information on Supplemental Retirement Program for Church Employees: ___ TSA, ___ KEOGH, ___ IRA
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NAZARENE CASUALTIES IN NICARAGUA

The continuing conflict in Central America has claimed the lives of four Nazarene men: Juan Gonzales, Lisandra Herrera, Tomas Garcia, and Absalon Herrera. All four were members of the Pantasma, Nicaragua, church.

The Pantasma church was begun by missionaries Russell and Margaret Birchard. Rev. Birchard passed away on the mission field in 1973; Mrs. Birchard currently resides at Casa Robles Missionary Center, Temple City, Calif.

Prayer has been requested for the families of these men, as well as for other Nicaraguan Christians affected by the conflicts. □

—NN

CANADIAN DISTRICT SUPERINTENDENT ELECTED TO CHF POST

Rev. Lorne MacMillan, superintendent of the Canada Central District, has been elected president of the Canadian Holiness Federation at its 40th annual convention, November 8, 1983.

Dr. John Oswalt was keynote speaker for the event, which was held at Brockville, Ontario.

Rev. MacMillan has served as superintendent of the Canada Central District since 1978; prior to which he served several pastorates on the North-eastern Indiana District. He will be president of the Canadian Holiness Federation for a two-year term. □

—NN

1983 DENOMINATIONAL STATISTICS RELEASED

1983 statistics for the Church of the Nazarene have been released by the Office of the General Secretary, Dr. B. Edgar Johnson.

Membership of the denomination increased this year by 3.28%, or 23,178, to 729,989, of which 75,987 persons are probationary members. (This gain compares with a 2.88% gain last year.)

New members gained by profession of faith totaled 47,707 this year, a gain of 5,137 over 1982. With 2,431 received from other denominations, there was a total of 50,138 "new Nazarenes" last year.

Sunday School enrollment for 1983 totaled 1,128,456, showing an increase

of 44,198, or 4.08%. The average weekly attendance of 605,104 is an increase of 25,432 over last year.

Nazarene Youth International recorded a membership of 225,284 persons in 5,974 societies; and the Nazarene World Mission Society reported 6,613 societies with a worldwide membership of 467,510, an increase of 16,131.

Nazarenes gave a total of \$313,827,152 for all purposes last year, which is an increase of 6.19% □

—NN

SPECIAL AIR FARES FOR CONFERENCES ON EVANGELISM

A 30 to 35% discount is available off regular coach fare to the Evangelism Conferences on American and Delta airlines provided tickets are purchased through the official travel agency of the Evangelism Conferences, Wander World Travel of Kansas City. To purchase your tickets at this special rate, call Wander World at 1-800-255-5083 or 1-913-649-2382. In Kansas, call collect.

REGIONAL OFFICE RECEIVES DISASTER FUNDS

The World Mission Division reports that funds recently have been approved for disaster relief in Central America.

Eight thousand dollars will be deposited in the regional office account for hunger and disaster needs in the region. An additional \$1,000 will be sent to the Honduras Mission Council for ministry by Nazarenes to the urgent needs of refugees in that area. □

—NN

MANAOIS ENTERS NIGERIA

Dr. Richard F. Zanner, regional director for the Africa Region, has reported that Dr. Wilfredo A. Manaois officially entered Nigeria in October to explore the possibilities of establishing a Bible college in that country.

Dr. Manaois is the first Nazarene missionary to enter Nigeria. He has been active in the church for many years, serving pastorates including the College Church in Baguio City, and at Einalbagan, Republic of the Philippines.

Dr. Manaois also was director of the Bible college at Iloilo City where he began teaching in 1958. From 1974 to 1980 he served as superintendent of the Western Visayan District.

Other plans for pioneer work in the Africa Region include a mission to begin in Botswana in February 1984 by

the Ron Willard Family. Also research is presently being conducted regarding the possible entry into Kenya during the next year. □

—NN

NAZARENES MARCH TO VICTORY AGAIN

Nazarenes are still marching to the same tune that lifted their victory celebration to the heavens at Pilot Point, Tex., in 1908. After approving the merger they filed out of the tent and went forth to win the world for Jesus. Their number that day was 10,414.

That number seemed like a reasonable new-numbers goal for Founders Day, Oct. 16, 1983—not too high, not too low.

It became obvious that enthusiasm for new members had run high when the calls began to roll in. By Oct. 21 the church had exceeded its goal with reports from only Canada and the U.S.A. The total was 10,537.

With reports still coming in from the other six world regions, the possibility of doubling the goal was anticipated. When the preliminary report was tallied the worldwide total of new Nazarenes was 22,327, more than twice the goal.

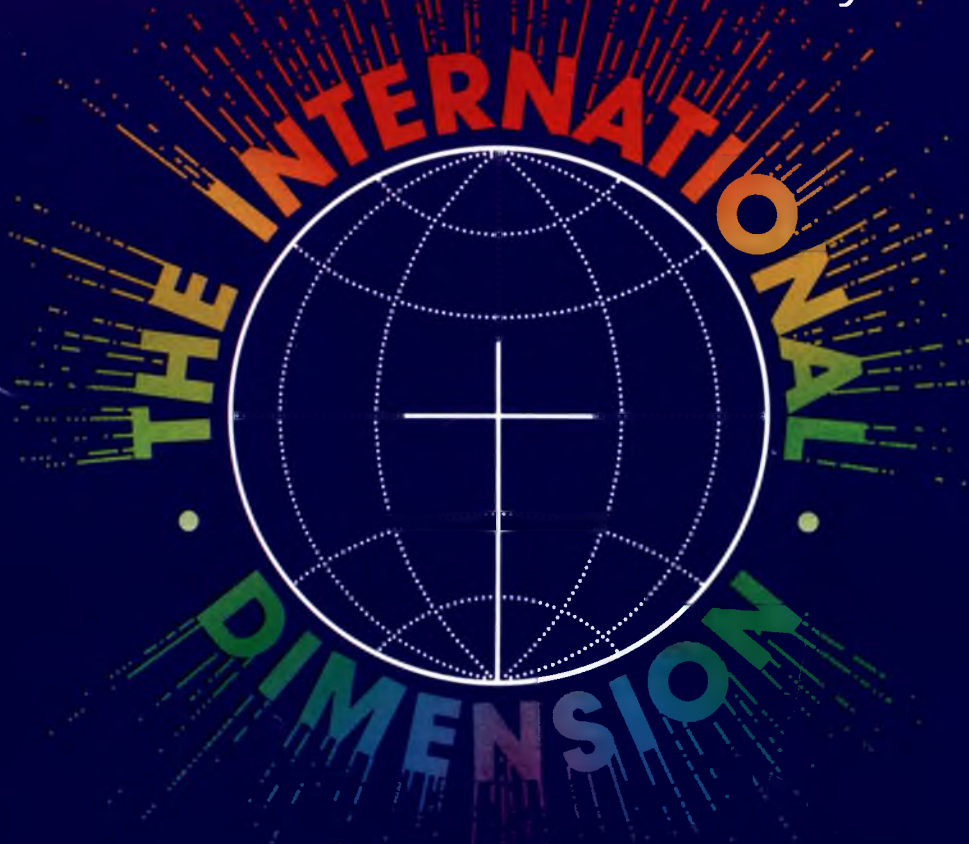
World Mission Director L. Guy Nees received reports of 11,790 new Nazarenes joining the church on Anniversary Sunday, and 117 new churches organized the following Sunday. Canada and U.S.A. regions reported to the Division of Church Growth director, Bill M. Sullivan, 10,537 new Nazarenes and 62 new churches.

The division directors agreed that this indicates the ability of the church to marshal its forces for evangelism and membership incorporation, and reveals the continuing vitality of the denomination in all areas of the world. □



Pictured (r. to l.) World Mission and Church Growth division directors Guy Nees and Bill Sullivan receive report of doubling new Nazarenes goal.

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