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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1977







by General Superintendent George Coulter

# Be Thankful unto Him

## —Psalm 100:4

**T**HROUGHOUT the Scriptures we are exhorted, encouraged, and even commanded to be thankful.

As human beings we tend to forget all the benefits and blessings which God so freely bestows upon us.

How appropriate that in Canada and the United States, special days of Thanksgiving have been set by national decrees. In many other countries special festivals relating to the harvest season are reminders to all that the giving of thanks is both a privilege and a responsibility.

The Psalmist exhorted, "Be thankful unto him"! Thankfulness, to be genuine, involves two things: attitude and action.

Parents often have to urge their children to say "thank you," but it is often quite obvious that while the words are spoken, the "attitude" may be far from genuine.

Genuine thankfulness begins with "atti-

tude," but it ends in "action."

On Thanksgiving Sunday Nazarenes should remember the words of the Psalmist:

*Be thankful unto him, . . . For the Lord is good; his mercy is everlasting; and his truth endureth to all generations (Psalm 100:4-5).*

The great international responsibility of the church to preach the gospel to every creature is in great measure dependent on the Thanksgiving Offering. The goal for 1977 is \$5,200,000. It is realistic! It is reachable!

Our opportunities to preach Christ, to win converts, and to establish His church were never greater! We are witnessing the growth and progress in many of the strategic areas of the world! Our resources to fulfill the Great Commission were never greater. Let us not miss this day of opportunity.

Be thankful—in attitude and also in action! □

# THANKS, Church of the Nazarene

by E. H. EDWARDS  
Thousand Oaks, Calif.

**I**T WAS AT the First Church of the Nazarene in Kansas City, Mo., during the 1915 General Assembly that I first met Jesus Christ. What an assembly; what a revival tide; what outpouring of the Holy Spirit! And for four years following the assembly there was a constant revival with people seeking the Lord in every service. How could I ever be the same again, and indeed I have not, by the grace of God.

It was in that same church seven years later that I felt the call of God to preach His gospel. The next fall I went to Pasadena College as a special student; a special student, because I had not finished high school.

After a year there I married a Nazarene minister's daughter. He was a district superintendent and offered me my first pastorate in Cheney, Wash. Pastoring and working on my home study course, it was seven years before I was ordained. The church was kind to me and gave me every encouragement. My type of ministry placed special emphasis on evangelism and God gave us many souls. Our people seemed to like it that way. Then, after seven years in comparatively small churches, came my great opportunity and tremendous responsibility. Our First Church in Seattle, Wash., extended me a call to serve them as their pastor. I accepted their invitation and the following year I was ordained by Dr. R. T. Williams.

For 11 years it was my privilege to serve this great church. Sunday after Sunday through those years God gave us souls seeking peace or purity. I suppose I made a thousand mistakes in my youthful zeal, and the wonderful people forgave me a thousand times.

Since leaving Seattle I have served six churches as pastor, including Boise, Ida., First Church, where we had seven very precious years with a wonderful people. As always, evangelism was our chief emphasis

**EDITOR'S NOTE:** Mr. Edwards' testimony could be duplicated by that of hundreds of retired ministers. We publish it to remind us all that one of the things for which we should be constantly grateful is our church!

and many precious souls were redeemed and sanctified.

Altogether there were 10 pastorates and 5 years of itinerant evangelism in the 50 years of our labors of love in the great Church of the Nazarene.

Now as a retired minister I still have the privilege of supplying pulpits for absent pastors as well as seeking to be a blessing in my local church. I am forever indebted to the people called Nazarenes and this article is to say, thanks a lot, Nazarenes. I love you!

□



## LET'S GIVE THANKS

*Thanksgiving time is here again  
And all across our nation  
Fond families and friends will meet  
In festive celebration!  
The churches will be open, too,  
For worship and for bringing  
Our gifts of thanks and praise to Him,  
With grateful hearts and singing.  
But let it not be just a form,  
Not just a duty giving,  
But may the beauty of it all  
Affect our daily living!*

*Let's not forget the sacrifice  
Our Pilgrim fathers made,  
Nor how that ship sailed bravely on  
When hope began to fade;  
Nor how in spite of death and loss  
Their faith and courage grew—  
And America was born because  
They kept God's face in view!  
So let's give thanks and honor Him,  
Not only with our tongues,  
But may our actions show we prize  
The freedom they have won!*

—ALICE HANSCH MORTENSON  
Racine, Wis.



# HERALD OF HOLINESS

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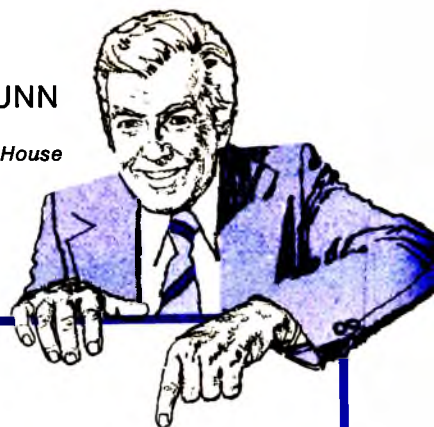
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# FEEL GOOD

The slogan of the current greater Kansas City United Way campaign is "Feel Good." That's a turnabout from the appeal so often heard, "Give until it hurts." The latter is legalistic giving, acting from a sense of duty. It suggests a grim response to a feeling of obligation. But there's no joy in it.

Before we challenge this philosophy of giving, let it be said that one's motivation for giving must never be that of seeking a blissful sense of well-being—called euphoria.

"Feeling good," akin to that deep-down, lasting kind of happiness, is a by-product, not a prime goal; an effect, not a cause. If we seek to "feel good" it will elude us. But if we practice generosity, benevolence, and compassion from a heart of concern, we are casting bread upon upon the waters which shall return well buttered and spread with jam.

"Feeling good," joy, and happiness do not come by our pursuit of them. They are found when we share with others our love, our means, and whatever talent God has given us.

Humanity's needs are all around us. With eyes to see and ears to hear, no one can say, "I didn't know." The faltering protest, "When did we see you hungry, or thirsty, or a stranger, or naked, or sick or in prison, and fail to look after you?" (Matthew 25:44, Phillips) will crumble before an accusing conscience. Let us be reminded also that the world's spiritual needs are even greater and demand our deepest concern.

I plan to give in the Thanksgiving offering an amount about which I can "feel good." Will you join me in helping carry out the Great Commission? □

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**M**ATTHEW HENRY, eminent scholar and preacher, was once attacked by thieves and robbed of his purse, after which he wrote in his diary:

*Let me be thankful first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth because it was I who was robbed, not I who robbed.*

Reading this story, I was reminded of what Charles E. Jefferson said: "Gratitude is born in hearts that take time to count up past mercies."

As we review the past months of 1977, we may be prone to think only of the sordid events that have affected our lives and the life of our nation: pollution, an energy crisis, sagging economy, and problems that seem unsolvable, even to the experts.

Nevertheless, in spite of these adversities, we still have cause to be grateful. The sage advice of the apostle Paul is still valid: "In every thing give thanks" (1 Thessalonians 5:18).

John Henry Jowett was correct when he said, "Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks strength and fortitude. Every virtue divorced from thankfulness is maimed and limps along the spiritual road."

America has been dubbed "The Land of Plenty." Perhaps at times we appear ungrateful or seem to take for granted the material possessions we claim as our own. If that be the case, then certainly it is time to stop and reflect on the bountiful blessings we have received from God and to thank Him for His mercy and goodness this past year.

The Psalmist brings this truth into focus with these terse words: "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

David realized the necessity for thanking God and he reached the apex of thanksgiving when he said, "Be thankful unto him, and bless his name" (Psalm 100:4).

We must never forget that we are a people indebted to a gracious God for a rich and glorious past as well as a prosperous present. Perhaps we can never offer appropriate thanks, but we can offer what we have. This is beautifully portrayed in Annie Johnson Flint's words:

*As we offer our small rejoicing  
For the love that surrounds our days,  
All the wonderful works of Thy goodness  
Shall open before our gaze;  
Through the gates of our narrow thanksgiving  
We shall enter Thy courts of praise.*

Most of us will have an opportunity to sit at a well-prepared Thanksgiving dinner. The day for the most part will be spent with friends or loved ones and will be filled with various activities. However, regardless of the activities which crowd the day, we should plan to set aside a special time for giving thanks to God.

On Wednesday, November 26, 1947, Senate Chaplain Peter Marshall stood before the United States Senate and prayed:

*Our Father in heaven, if ever we had cause to offer unto Thee our fervent thanks, surely it is now, on the even of our Thanksgiving day, when we, the people of this nation, are comfortable, well fed, well clad, and blessed with good things beyond our deserving. May gratitude, the rarest of all virtues, be the spirit of our observance.*

*Let not feasting, football, and festivity end in forgetfulness of God.*

*May the desperate need of the rest of the world, and our own glorious heritage, remind us of the God who led our fathers every step of the way by which they advanced to the character of an independent nation.*

*For if we do not have the grace to thank Thee for all that we have and enjoy, how can we have the effrontery to seek Thy further blessings? God, give us grateful hearts. For Jesus' sake. Amen.\**

The words of this prayer are applicable today. Now, more than ever, we need to inscribe them on our hearts and impress them on our minds. When our forefathers first set aside a day of thanksgiving, they did so from a sense of gratitude to the Almighty. We can do no less.

Does it take the big events of life to make us thankful? It should not.

My prayer for this Thanksgiving is found in the words of an unknown author:

*I thank Thee for a daily task to do,  
For books that are my ships with golden wings,  
For mighty gifts let others offer praise—  
Lord, I am thanking Thee for little things. □*

\*Peter Marshall, *The Prayers of Peter Marshall*, New York: Guidepost Associates, Inc., 1954.

# GOD GIVE US GRATEFUL HEARTS



Merrim

by GORDON CHILVERS  
Norwich, England

# Is THANKSGIVING Always Possible?

**M**OST EXTRAORDINARY statements come to us from the pen of the Apostle Paul. Not least of these is one that he repeated: "In every thing give thanks . . ." (1 Thessalonians 5:18). Is it possible for each of us to heed this injunction always?

We certainly thank God for all that is agreeable to us. We thank God when He answers our prayers, solves our problems, guides us in our difficulties, restores us to health, and gives us adequate financial resources.

Yet ours is a world of shade as well as sunshine. How can we give thanks in all the disagreeable situations and sorrows of life?

God does not give the answers to all the petitions that we ask of Him. We are almost drowned in the problems that refuse to be solved. Life is clouded with sickness, disappointment and pain. Can we be really thankful in all these experiences?

Did the man who told us to give thanks in every circumstance have to face this sort of experience?

In Damascus his life was in mortal peril, and he escaped only by being let down by the wall in a basket. In Jerusalem his fellow Christians regarded him with suspicion; men agreed to try to lynch him. In Iconium they persecuted him. In Lystra they stoned him, dragging him out of the city, believing him to be dead. In Philippi they put him in prison and beat him. In Corinth they took him to court. In Ephesus they wanted to kill him. When he arrived in Rome, it was as a prisoner in chains.

On more than one occasion, when he urged us to thank God in everything, Paul was in custody, chained to a Roman soldier. Yet he could give thanks in everything and that must include all these repulsive experiences we have listed. How could he do it?

In another of his letters he explains his philosophy of life; this gives us our clue to his being able to thank God in everything. "All things work together for good to them that love God" (Romans 8:28a). He could be thankful in everything because he was sure that everything, with no exception, was at every moment working for his good. This supreme optimism not on-

ly enabled him to be thankful, but also was the dominant note in the melody of his life. It was this outlook which enabled him to face life with a cheerful spirit. He knew deep spiritual joy without murmuring.

We find it difficult to be thankful in every circumstance when they can include the trials and disappointments of life. We see no purpose in them.

A farmer saw a bird building its nest in a heap of rubbish pruned from trees. He destroyed the work of this industrious bird. The next day the bird built another nest. Again, the farmer destroyed it. On the third day the bird built its nest on a limb near the kitchen door. The farmer smiled and left it there. Long before the eggs were hatched the pile of branches from which the bird was twice driven was burned.

Had someone told us to be thankful when our nest was broken up we might have been perplexed. That perplexity could have increased when we were told to rejoice when it was broken up the second time. Yet when we realized that it was the breaking-up of the nests that saved our family from destruction, we could have been thankful.

We are puzzled when God breaks up our nest. If we could see all that God sees, we should know that our Father was working for our good and so we should be thankful. No matter how discouraging the circumstances we should rejoice when we see the Lord at work in them.

Again, we find it difficult to be thankful in everything because we see only the isolated peaks of the mountains and not the whole landscape. Sometimes the mountain peaks are bitter disappointments for which we should be grateful.

A sincere and beautiful girl wanted to go to India as a missionary. Her mother had an accident so she postponed her journey abroad. For three years she cared for her mother. Just before she died, the mother asked her daughter to visit her sick sister in the far West. She decided to honour her mother's wish before sailing for India. She found her sister dying of a lingering illness without anyone to look after her.

The sister died; she again planned to go to India.



Before she could set sail, her sister's husband died suddenly. That left 5 little orphans with no one to care for them. She wrote to a friend: "I can no longer plan to go to India. My mission is to stay in this lonely household and take care of these little children." She was greatly disappointed, but cheerfully devoted herself to a mother's task for 15 years. In her 45th year, God showed her why He had held her back from India. In that year she laid her hand in blessing on the heads of 3 of the children. They were to sail to India as missionaries.

Her broken plan had been replaced by a better and larger plan for her life. It seemed difficult to thank God in these disappointments. Yet she could do it as she later saw the vital part that they played in the divine plan.

Striking as it is, it is the person who knows most sorrow who is often the most thankful.

Yet how can we share Paul's optimism of a loving and beneficial world when we know that wicked men are powerful and that life is complex and difficult? It is possible because God is sovereign. When John looked into heaven he saw first a throne, government. Then he saw the ruler, God Almighty. He still rules the world. It is His world and that is why all things give us a helping hand. We can join the great multitude and say: "Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6b).

It is our conviction that all things are working for our good. So we can give thanks in all things, always. □

# THERAPY or CARING

## It's the Thing We Can Do

by MELVIN SHROUT

*Kansas City, Mo.*

**N**ADINE BURCH, a senior advocate trainee from Manhattan, Kans., was speaking before the National Council on Aging Convention in Kansas City in 1976. With tears in her eyes she told about a dear resident of a retirement residence who had died "unnecessarily," she said.

Nadine concluded that "therapy" could have saved her. I was touched—and also glued to the word "therapy" as I listened to the story.

The deceased had had major surgery and was in fact recovering quite nicely. The hospital stay was routine, and the convalescent facility experience was

apparently normal. Medicare's limitations sometimes move a person from a hospital to a nursing facility for convalescence. Not always a happy experience, but better than what was to follow.

The limitations of Medicare played another large role in this woman's life when, because her coverage had expired, she was moved back to her apartment.

It was then the serious problems started. Unable to cope with caring for herself, depression set in. And eventually it resulted in her demise. According to Nadine she needed encouragement, and the support of a loving, caring person.

Nadine kept pleading for therapy for homebound persons—especially convalescents.

When the session was over I talked to Nadine. I said, "You made several references to 'therapy' which generally connotes professionals." Her reply was both a surprise and support for what the church is really equipped to do.

When I ventured to ask if this "therapy" is the kind of thing church people could do, she gave a resounding "Oh, yes! In fact, these are the people who are best equipped to do this work. It's a matter of loving and caring and showing it that counts."

This is what Home Department is all about. A loving, caring ministry which goes to people who for one reason or another are not able to come to us. The ill and the isolated are especially needy.

Whether it's called "therapy" or friendly visiting or personal involvement is of little importance.

"People who need people" need you. □





# Your Heavenly Father Knoweth That Ye Have Need



by ROY F. QUANSTROM

Kankakee, Ill.

**T**HEY LEFT in August, two ships, the *Mayflower* and the *Speedwell*. Three times leaks forced the *Speedwell* to return to Plymouth, England. Finally, in September, the *Mayflower*, alone, began the long journey to the New World. One hundred and two passengers plus the crew began the voyage across the North Atlantic. A few weeks later, while at sea, one passenger died and was buried. Ten weeks later in the midst of a terrific storm they struck anchor just inside the very tip of Cape Cod. The date was November 11, 1620—357 years ago.

Their English charter and deed to land demanded that they establish their settlement several miles to the south, but the long arm of Cape Cod and the severe November storms kept them prisoners within the bay.

When the weather broke, several men set sail in a small sailing boat that they had brought with them from England. Again a storm

caught them. Their mast broke in to three pieces. Their rudder shattered until just a sliver was left. They were caught in the breaking white-capped surf. But finally, cold and wet, they made land. They stayed there three days investigating the area and decided that this small harbor would be the best place for them to establish their colony. They named it Plymouth.

A few weeks later the main ship, the *Mayflower*, carrying the women, children, and other men was brought to Plymouth. In the midst of a cold December they began to build their houses and storage shelters. During the next two months, half of their number died. One woman, so depressed by the hardship, took her own life by jumping overboard from the *Mayflower*. The account mercifully reads that she fell overboard. At this point in history the Pilgrims were a pitiful lot. They were cold, starving, and dying.

In the month of March, 1621, a tall Indian stepped out of the forest, walked across the clearing, and stood waiting for the settlers to approach him. The Pilgrims dropped their tools and crossed the clearing to the Indian. To their amazement, this Indian, whom they considered to be a heathen savage, spoke to them in broken English, "Welcome, Englishmen." His name was Samoset. He had learned portions of the English language from seamen who frequented the coasts of New England. He promised the settlers that he would return with another Indian that could speak the English language even better than he.

Three days later he returned with Squanto.

It had been the custom for ships to sail the coast of the New World fishing and trading for furs with the Indians. In 1614, Captain Hunt, who regularly sailed the New England coast, captured 24 Indians and took them to Spain where he sold them as slaves.

They were later released and Captain Hunt reprimanded. Squanto was one of those slaves. He made his way to England, became a servant in a wealthy home, learned to speak the language, then sailed to Newfoundland, again back to England; and in 1619, sailed to his home in America.

During his absence, between the years 1614 and 1619, a terrible plague (yellow fever, smallpox, or some other disease that the Indians caught from sailors) nearly destroyed the tribes along the coast of New England. Entire villages disappeared.

The clearing where the Pilgrims were building their houses and the fields that they soon were to plant had previously been the village and field of the tribe where Squanto had lived. The Pilgrims miraculously had landed in exactly the place where Squanto had been raised as a boy. And Squanto, the Indian, had been to England and could speak the language of the Pilgrims perfectly.

Squanto took up residence with the Pilgrims and lived with them until he died. He helped them build their houses, taught them how to hunt deer, showed them where to catch cod in the bay and how to catch fish with their bare hands in the inland streams, and taught them how to plant the fields.

The presence of Squanto was such an inspiration to the settlers that in April of 1621, when the *Mayflower* began its return voyage to England, not one of the Pilgrims elected to return. Later Rev. William Bradford wrote that Squanto was "a special instrument sent of God for their good beyond their expectations."

The Pilgrims had come to a new world, a tremendous venture of faith and courage. In their darkest hour, out of the New England wilderness stepped an Indian that had been where they had lived and could speak their language perfectly.

One day Jesus was speaking to the disciples about the lilies of the field and our need of food and clothing. Jesus said, "Your heavenly Father knoweth that ye have need" (Matthew 6:32).

The Bible is full of God's illustrations of His fulfillment of this

promise. But portions of history, such as the landing of the Pilgrims, is a fulfillment of this promise also. "Your heavenly Father knoweth that ye have need." For in the settlers' time of greatest need, God had prepared an Indian to help.

In the daily living of our lives there will often be times of tremendous need; the needs will vary, but remember two things: (1) God knows, and (2) God is busy sending the answer.

"Your heavenly Father knoweth that ye have need." □

# Special Thanksgiving

by MARK and SANDRA HENDRICKSON  
Wilmington, Calif.



**S**ATURDAY, February 12, was Thanksgiving Day at our house. We had our family together, a big turkey, and grateful hearts. On this day, we brought our son, Scott Alton Hendrickson, home from the hospital. Bringing home a new baby is always a special day, but more so for us . . . for Scott had beaten great odds in staying alive and was nine weeks old when he finally was released from the hospital.

Scotty was born on a beautiful Sunday morning, December 12, 1976. His birth was quite a surprise in that he was expected in the middle of February. As we drove to the hospital that morning, fearful of our baby's future, a verse came to us from Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (41:10).

That morning was the beginning of a miracle and a testimony to God's grace and help.

Scotty weighed in at 4 lbs. 13½ oz. and was 18 inches long. His size was encouraging and the doctor felt that he was fine. Only three hours later, however, he was very ill with hyaline membrane disease and was taken by ambulance to Harbor General Hospital for 24-hour care. We were told his chances were good if he could live 72 hours. Seventy-two hours later he began to show dramatic improvement and was soon

removed from the machines that had kept him alive since birth. By the end of his first week, he had been moved from intensive care to middle-care nursery and all looked well.

Then Scotty began to have spells of forgetting to breathe. More tests . . . 72 hours before we would know the cause. When the results came back they indicated that Scott had a staph infection—unrelated to the breathing problem which had since cleared up.

The staph infection did not respond to the normal treatment since it had gotten directly into the bloodstream through a catheter in his navel. The day after Christmas his legs began to swell up and became very red and painful. He was losing weight rapidly (down to 4 lbs. 1 oz.), wouldn't eat, and looked very bad.

X-rays were taken and a specialist was called in. Scott was diagnosed as having osteomyelitis—a very rare disease in infants. He was moved back to intensive care. The doctors told us the bones were already eaten away, they might not grow at all, he could have severe arthritic problems, and he would probably be hospitalized for "months and months."

But God began to heal and touch. Seven weeks later, Scott was released. The X-rays show "bone where there wasn't bone before." The pain is gone and the swelling is gone and the doctors are pleasantly surprised. The bone socket is intact, the growth plate looks good. They say he'll walk, and at the worst may have one leg a few inches shorter. With all God has done, we don't expect even this.

Today, at 8 pounds, he is a growing, healthy little boy. We are so thankful. We hardly know where to let our praise begin. Not only are we grateful for God's healing touch, but we can testify in a fresh way to God grace. We have found it true that "out of His infinite riches in Jesus, He giveth, and giveth, and giveth again." We praise God for our son, Scott Alton Hendrickson!



# REMOVE THE SHRINES

By WAYNE M. WARNER

*Battle Creek, Mich.*

**F**OR NEARLY 300 years the kings of Judah followed public opinion in retaining the pagan shrines, which had always been obnoxious to God and a hindrance to true worship. The five kings went so far but would go no farther, maintaining faith at the lowest common denominator of public acceptance. God desired to bless them more abundantly, but they would not make it possible by bringing a spiritual housecleaning among the people of God. Their faith was determined by public opinion rather than personal encounter with God.

Asa did as his father David—he “did that which was right in the eyes of the Lord . . .” (1 Kings 15:11). He followed the accepted worship, was enthusiastic in removing the idols, including those his father had made before him. His own grandmother, the queen mother at court, had made an idol and set it up in a grove. When Asa discovered this, he destroyed the idol and deposed Maakah from being queen mother. He clapped a heavy hand on immorality, exiled the Sodomites, suppressed the brothels, and exhibited a sincere desire to lead the people in the ways of righteousness. He was a good king for 41 years but he did not remove the shrines, and for that history will not forget him.

The pagan shrines were “high places” in the hills. Public opinion opposed their removal; they had been too long part of the landscape. Like war in our day and other things we know about, people took them for granted. Compromise with corruptions which have come to be taken for granted is like condemning Watergate while maintaining CB radios that help us outsmart the Highway Patrol. Even good people lose their moral indignation, taking for granted the gambling joint, the brothel, government corruption, and mediocrity in the church. Five kings took such matters for granted but Hezekiah destroyed them.

Religion remains a matter of personal encounter with God. Have you personally removed the shrines from your life? Some people never do clean house. They remain unwilling to remove the shrines; refusing to pay bills of long standing, avoiding apologies they really owe, seeking moral transformation without genuine spiritual experience. They cut off the outstanding sins in their lives but they never go all the way. They quit their conspicuous sins but they do not exhibit a good spirit, and the Bible says, “. . . if

any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

Others profess Christianity but practice constant criticism. They are always irritable and never happy. They claim forgiveness but they fail to forgive others. They claim to be Christians but they go places that are unchristian. They sing, “All to Jesus I surrender, all to Him I freely give,” but they don’t really mean it. They refuse to exert a positive influence for Christ and the church. They don’t surrender their wills or talents to Christ. They don’t even surrender their time, with the possible exception of an hour on Sunday morning. They go just so far, but the shrines stay in their place.

God cannot give you power for holy living until you remove the shrines. Sin may be popular but a Christian will not continue in it. The word “Christian” means Christ-like. Shall we continue in sin? God forbid! God wills to deliver us completely from sin and its power. He offers salvation to those who will go all the way with Him. The sinful can find a purified life. The unregenerate can find redemption.

An artist spent a weekend as a guest at a party. During the party the soda-water siphon burst and stained the recently redecorated wall. After the other guests were gone, the artist took charcoal and transformed the stained wall into a lovely waterfall, with scenes from the surrounding landscape—rocky crags, fir trees, and beautiful meadows. On returning, the hostess was so pleased she invited other artists to sketch her walls. Previously spoiled by an inebriated guest, the home now became famous.

God has His own way of overcoming the sins people have committed. He tills wasteland into garden sites, making the desert to blossom like a rose. Would you be willing to remove the shrines from your life and give God the chance in your life He wants? God has become a specialist in helping people just like you and me. □

**helps to holy living**

# Sweet Singers for the Lord

by MERRIBETH OLSON  
Saskatchewan, Canada

**D**AVID was called the "sweet psalmist" of Israel (2 Samuel 23:1). The Psalms are filled with his songs. Songs about the Good Shepherd. Songs of trials and triumphs. Songs which soothe the troubled mind. And songs about the Rock of his salvation.

The ministry of music has been in the Christian church for centuries. The style of the songs may change but the message is still the same.

Three people who have been singing the sweet songs of Zion for more than 30 years are Claude and Ora Ewins and Ivy Goss of the Melfort Church of the Nazarene. Each Sunday afternoon they sing in the Melfort Union Hospital corridors.

"When are the singers coming?" an elderly patient asked her roommate.

"It's almost four o'clock so they will be here in a few minutes," her friend replied. The half-hour singtime is looked forward to by many patients.

Afterwards visits in the rooms, leaving *Standard* Sunday school papers with those who care to receive some reading material, and stopping for prayer with those who request it, are all avenues of service.

The hospital singing program began as a young people's endeavour when Rev. Arthur Fee was pastor. Mr. and Mrs. Ewins and Mrs. Goss were among the group. Through the years others have helped at various times but these three (except for short periods of illness) have been faithfully on hand each week.

"The young people get older," said Claude with a twinkle in his eye as he referred to their length of service. His white hair confirms the passing years, but their spirits are young and ready to serve the Lord.

A guitar was the first instrument used to accompany the singing. Then Mrs. Goss brought her small folding organ and it has been in service ever since. Weighing about 50 pounds, the organ folds to the size of a small trunk. When opened it takes little space in the hallway but provides pleasing accompaniment for the group.

The present pastor, Rev. Hugh Gorman and his wife, have been a great help to the steadfast three. Mrs. Gorman often sings a solo.

The program each Sunday consists of four hymns (two verses of each), a short scripture reading, prayer, and a closing hymn or chorus. The first services were held on the main floor of the then Lady Minto Hospital. Several years ago the name was changed to Melfort Union and the songtime was changed to 15 minutes on the main floor and 15 minutes on the second floor.

Sometimes a patient will stand in the hallway and listen or come and join in. They may not be acquainted with the Nazarene church but they appreciate the note of cheer which the singers bring.

"I would like to give an offering," a patient said to Claude one day. "It makes me feel more like it's Sunday and being in a service if I can give." Mr. Ewins accepted it for the sake of the giver but the next Sunday gave the offering at church. He has never taken any payment for the use of his car. He prefers to donate his time and vehicle for the Lord's work.

The three are also responsible for leadership in an afternoon singtime at Nirvana and Parkland (homes for senior citizens and handicapped adults).

"It is a joy to be able to be a blessing to someone in need," Ivy said. Claude and Ora agree.

How many people have been helped and blessed by their presentation of the gospel in song may never be known this side of heaven. But Claude, Ora, and Ivy are not concerned about records. When they meet their Lord they would like to hear, "Well done, faithful singers." For, after all, it is faithfulness that counts with their Master. □



Pictured (l. to r.) are: Claude and Ora Ewins, Ivy Goss (seated at the organ), and Rev. and Mrs. Hugh Gorman.



# holy Men of Old



## OUR HERITAGE MAKERS

by JOHN CHILTON

Trevecca Nazarene College  
Nashville, Tenn.



### J. O. McCLURKAN—A Life Lived for Others

In the Church of the Nazarene, the Thanksgiving season has come to mean a time both for giving thanks to God for His abundant blessings, and for displaying that gratitude by giving from our abundance for the needs of our world. We have a model for that kind of giving in the life of the man who founded and organized the modern holiness movement in the Southeastern United States. That man was Dr. J. O. McClurkan.

On November 13, 1861, as the Union Army was preparing to carry the Civil War into Tennessee, little James McClurkan was born in the midstate farming community of Yellow Creek. His father supported the 13 children by farming, teaching school, and serving as itinerant preacher for the Cumberland Presbyterian church.

In spite of the restrictions of poverty and the ravages of war, Jim enjoyed a happy and secure childhood. The family altar was an established practice, and the conversation of the many visiting ministers left a lasting impression on the boy's mind. He was introduced early to the world of learning through his father's library. Having inherited the Scottish respect for education, the elder McClurkan had collected a sizable number of books and was considered a scholar in his day. Young Jim devoured these books, and often carried his Latin grammar in his pocket as he plowed.

The years of training paid dividends when Jim was converted in a revival service at the age of 13. He had always felt that God wanted him to preach, and he immediately began riding along with his father on his preaching engagements. One day when he was 17, as they rode together, the elder McClurkan announced that he would preach the morning service; Jim would preach in the evening. That was his introduction to the ministry.

At age 20, after a year at Cloverdale College in Tennessee, young McClurkan traveled to Tucuna, Tex., to enroll in the Cumberland Presbyterian College there. Illness forced him home to Tennessee before the year was over, but when he returned the next fall he brought his new bride, the former Miss Martha Frances Rye. His entire family sold out the home and farm to follow the newlyweds to Texas and start a new life.

The next few years were lean financially, but rich

in satisfaction. Jim preached, studied at the college, taught school, worked on a newspaper, and told people about Jesus. His wife had to keep constant vigil, as she did for the rest of their life together, to keep the young preacher from giving away what little earthly goods they possessed. J. O. McClurkan's concept of success defined itself as selfless service to others, and he was already working it out in his ministry.

After two years in their first pastorate, the young couple moved to California, where they served two churches in the lush San Joaquin Valley. Following a period of full-time evangelism under appointment by the synod, they moved to San Jose to reopen a once-active church which had been closed for lack of interest. Within the year, McClurkan's intensive visitation and earnest preaching had filled the church to capacity, and the prayer meeting room had been enlarged twice.

It was in their San Jose pastorate that the McClurkans accepted an invitation to attend a revival meeting at the neighboring Methodist church, where Rev. C. B. Carradine was preaching. There they heard for the first time the message of holiness, and after considerable thought and prayer, they both became seekers. McClurkan finally accepted the blessing by faith; he told his wife, "There is no feeling, but I believe the doctrine is scriptural, and I am standing right there on naked faith." His faith was soon rewarded, and the Holy Spirit sealed his commitment with an outpouring of joy and power which transformed his life and his ministry.

In 1895, Rev. McClurkan started back to visit his family, now in Tennessee, a journey which stretched into two years. He had so many requests to hold meetings along the route home that the family didn't reach Yellow Creek until 1897. When the sudden illness of his only son forced him to establish temporary residence in Nashville, he began to redeem the time by evangelizing in that capital city. He preached in tents, churches, stores, under trees, anywhere he could find an audience, and he preached holiness.

It wasn't long before J. O. McClurkan decided that Nashville provided the ideal center for the dissemination of scriptural holiness throughout the South. He soon organized his followers into a non-denominational group called the Pentecostal Alliance, and began to worship in the old Tulip Street Methodist



Church building. This group was reorganized in 1901 into the Pentecostal Mission, a work which successively outgrew several locations. They became the spearhead of the holiness movement in the Southern states, and formed the nucleus of the Nazarene work in that area.

McClurkan believed that service was the evidence of a sanctified heart, and his missions were built around that concept. He carried the gospel from house to house with his "doorstep ministry," and the poor were always welcome in his services. He founded Trevecca College to train Christian workers, established Trevecca Hospital to train medical missionaries, and operated a home for delinquent girls and a girls' orphanage. Nor was his vision limited to Nashville. When the Mission united with the Church of the Nazarene following his death in 1914, its foreign board supported missionaries around the world, 30 from the Nashville church alone.

J. O. McClurkan was a quiet, dignified man and seldom raised his voice except to denounce sin. He was courteous and compassionate, and he drew men to Christ with cords of love. He was continually in a state of prayer and many times became lost in communion with his Father. On one occasion, deep in prayer as he walked along, he failed to acknowledge a lady friend's greeting. Suddenly aware that someone had spoken, he bowed and tipped his hat—to a cow munching grass at the sidewalk's edge!

J. O. McClurkan, always a frail man, spent himself in service, and died at the age of 53; before his time, we would say. But it's not how long we live; it's how we live. Possibly the most profound tribute to this great man was given by a street urchin who stood, dirty and silent, looking at the casket as it awaited the funeral. Finally, he looked up at Mrs. McClurkan. "Lady," he sobbed, "he was a *good* man." □

# discoveries

## IN CHRISTIAN LIVING

by JAMES HAMILTON  
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### THE GRACE OF GRATITUDE

Some years ago a magazine publisher asked celebrities all over the world what they wanted most—what they would ask for if they could have anything they wished. The responses were both interesting and varied.

An architect wished for a garden and a greenhouse. A writer said he would choose health. A wealthy society woman wanted a young zebra. I could not have come up with that if I had had a year to think about the question!

To the same question one of the best loved and most respected celebrities replied, "I would ask that I be given an even greater ability to appreciate all that I now have." That is the grace of gratitude.

Mark Guy Pearse said, "So blessed a thing is gratitude . . . that the richest man in all of the world is he who is most grateful; for he is the richest, not who has the most, but who sees the most in what he has."

We Christians have all we need for gratitude—much to be grateful for and a God to whom we can be thankful. Samuel McCrea Cavert said, "The worst moment for an atheist is when he feels grateful and has no one to thank."

The parents of a young man killed in the war, gave their church \$200 for a memorial to him. When the

presentation was made, another war mother whispered to her husband, "Let's do the same for our boy."

The husband replied, "What are you talking about? Our boy didn't lose his life."

"That's just the point," the mother replied. "Let's give it because he was spared."

Thanksgiving is not to be done with an eye to the future. That is, we are not to be thankful now in order to guarantee the future blessings of God. That smacks of a petty politician's ploy—to flatter now in order to gain support later.

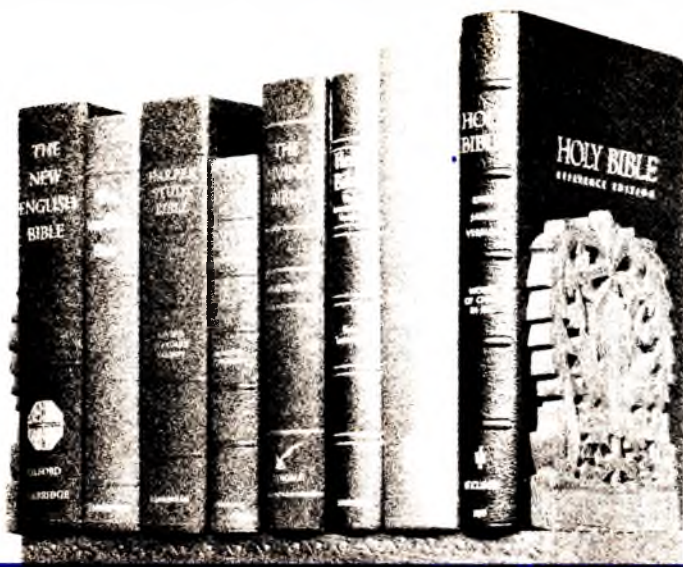
Thanksgiving is a here-and-now exercise which centers in praising God for who He is and what He has done.

Peter Marshall prayed, "For if we do not have the grace to thank Thee for all that we have and enjoy, how can we have the effrontery to seek Thy further blessings?"\*

In asking for additional blessings we can do no better than Principal Watt of New College, Edinburgh who prayed, "Grant me one gift more—a grateful heart." □

\*Peter Marshall, *The Prayers of Peter Marshall*, New York: Guidepost Associates, Inc., 1954.





by ROBERT BRANSON

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# The BIBLE In English

## OUT OF OUR ABUNDANCE

The 20th century has witnessed the publication of an almost uncountable number of new translations of the entire, or significant parts of the Bible. They have been produced by both laymen and scholars, as one-man ventures or team projects. Many theological points of view have been maintained, from the conservative *Berkley Version* to the Jewish *The Holy Scriptures According to the Masoretic Text*. Most have been quite excellent, offering new insights to the meaning of the Scriptures.

The following article contains reviews of four different translations made from four different religious traditions. Each is presently being used by individuals or groups for Bible study, although two, the *Amplified Bible* and *The Authentic New Testament*, seem to have already peaked in their popularity.

### THE JERUSALEM BIBLE

1956 saw the publication of a new version of the Bible in the French language, *La Bible de Jerusalem*. It was translated by top Roman Catholic scholars and included valuable study aids such as introductions to the various books and notes on the verses. The success of the new version was immediate and plans were laid to translate it into other languages.

*The Jerusalem Bible* (THB), as it is called in English, may become the first truly international version. It has already appeared in the French, English, German, Dutch, and Spanish languages. In each case the text of the Bible is translated from the Greek and Hebrew, but the notes from the French. One missionary from South America told me that this version is, in his opinion, the best Spanish Bible available. However, being a Catholic Bible it is always published with the Apocrypha which he feels limits its use by Protestants.

As a translation, TJB is quite good. The language style is modern and easy to understand. And the literary quality is quite high with excellent marks for accuracy.

Note Psalm 23:6:

*Ah, how goodness and kindness pursue me,  
every day of my life;  
my home, the house of Yahweh,  
as long as I live!*

The scholarly introductions and notes make TJB a solid study Bible. It is, however, a Roman Catholic product in which Catholic doctrine is taught in the notes: such as, the primacy of Peter (Matthew 16:19) and the perpetual virginity of Mary (Matthew 12:46). Because of this influence, it is doubtful that many Protestants will want to purchase it.

### NEW WORLD TRANSLATION

In 1950 the Watch Tower Bible and Tract Society issued the *New World Translation of the Christian Scriptures*. This version is an attempt to translate the New Testament from a particular point of view, that of the Jehovah's Witnesses. It is not the first time a church or sect has produced a version of the Scriptures which reflects its own theological bias, nor will it be the last.

The foreword of the volume sets forth the purpose of the translation in 24 pages of pious-sounding phrases. It is, of course, to give the reader a clearer understanding of what the original Greek says; that is, what the translators believe it to say. The explanations set forth in the foreword and the appendix, located at the back of the volume, are a mixture of religious phrases and enough scholarship to sway the unsuspecting towards its opinions. Let the reader beware of arguments couched in holy language. Pious words do not always represent truth.

As to its scholarship, it is suspect to say the least. For example, the translators suggest that each Greek word should be translated where possible by a single equivalent English word. The Greek word *psyche* is consistently translated "soul." Then on the basis of passages where it speaks of the destruction of the *psyche* (e.g., Matthew 2:20) it is argued that the "soul" is mortal. Any first-year Greek student knows (1) that you cannot always use the same English word

for a Greek one, and (2) that *psyche* means not only "soul" but also "life," the context determining which is appropriate.

This is one translation that I cannot recommend for use in any manner. It has been too greatly distorted in its teachings. If a person ever brought it to a Bible study, I would always check its readings by a more reliable version and never accept its readings when the two varied.

## THE AUTHENTIC NEW TESTAMENT

This version of the New Testament is another one-man translation, prepared by Hugh J. Schonfield. A more familiar work of Mr. Schonfield is *The Passover Plot*, a reinterpretation of the life of Jesus which is noted as an attack on the basis of Christianity's belief in the resurrection of Jesus. The author is Jewish but has studied the NT extensively and is a recognized NT scholar.

The translation is highly readable, being styled in modern language. It contains numerous notes at the bottom of the pages which give additional insight into the meaning of the Scriptures. A critical discussion of the background of the NT is placed at the beginning of the volume. Although it is an informed discussion, there are positions taken with which I would not agree.

Preceding each of the books is an introduction which discusses matters of dating and authorship. The books themselves are rearranged in the chronological order of writing rather than in the traditional order, e.g. Mark precedes Matthew and Luke while John is placed with the other Johannine literature.

Mr. Schonfield's version is a technically correct translation which has some interesting insights into interpretation. However, I do not find it to be a particularly useful tool for personal Bible study. There are many other more suitable translations which I would rather use before turning to this one.

## THE AMPLIFIED BIBLE

One of the greatest frustrations of translating is the problem of choosing the appropriate English word for a Greek or Hebrew one which has more than one meaning. It may be so diverse in ideas that what is clear in the original becomes almost impossible to express in even several words in English.

In an attempt to solve this problem the Lockman Foundation funded the translation of the *Amplified Bible* (Amp.). The first portion, the *Amplified Gospel of John*, appeared in 1954 and by 1965 the entire version was published. Through the use of a system of parentheses, brackets, dashes, footnotes, and italics the translators try to expand or "amplify" their work to give the meaning of the words and phrases of the original. The reader needs to pay careful attention to the explanation of all these symbols given in the front of the volume lest he become confused.

The reader will notice two tendencies quite quickly. First, the "expansions" have become the vehicles not only for explanations of the words, but also for interpretations of the text not strictly supported by the original. Note Genesis 6:11: "... and the land was

filled with violence (desecration, infringement, outrage, assault, and lust for power)." This is an interpretation of the verse, not of the single Hebrew word.

Secondly, too often where one would want an explanation there is none; e.g. Micah 6:8. One can only conclude that the amount of "amplification" that it would take to do a thorough job is so immense that it proved an unworkable idea. Actually, it is an attempt to do what a commentary does, explain the meaning of the text.

The popularity of the *Amplified Bible* has waned with many as better versions have become available. The translation itself is technically correct although the work as a whole has a fundamentalist theological bent. Its use has been primarily restricted to private and devotional Bible study. □

## A PURPLE BICYCLE

*A purple bicycle*

*To ride the wings of the wind,  
Strong legs to thrust the pedals,  
Blood surging gladly  
Through a healthy body—  
For these: Thank you, Lord!*

*My nylon Windbreaker*

*Flaps giddily.  
Crisp air whistles at my ears.  
Sunshine filters  
Through arches of trees,  
Resplendent with golden leaves . . .*

*Leaves which flutter like  
Confetti before me,  
That scatter, whispering . . .*

*Am I a princess*

*To travel in such grand style  
On a royal purple bicycle,  
Gliding through streets of gold,  
All nature nodding and bowing  
In smiling curtsies to ME?*

*But then, I really am a princess!  
A daughter of the King.*

*His Son redeemed me,  
Arranged for my adoption,  
And now, with glad hosannas,  
I cycle through the Kingdom of God!*

*Thanks, O Lord, for salvation,  
And a purple bicycle  
To ride the wings of the wind!  
Hallelujah!*

—MARCIA SCHWARTZ  
Falls City, Neb.



# My HEAD Is in the DIRT

by MORRIS CHALFANT  
*Norwood, Ohio*

THE MOSSI TRIBESMEN of French West Africa express gratitude by saying, "My head is in the dirt." This comes from the Mossi custom of showing thanks by bowing low before another and actually pressing one's head into the dirt. For these Africans, thanksgiving dictates humility before the person to whom one is indebted.

In another African dialect, the Karre, the expression for thankfulness is "to sit down on the ground before" another. A thankful Karre will go to the home of his benefactor and sit on the ground before his hut. No word need be spoken, his silent vigil signifies his gratitude. The man who is thankful to God, therefore, sits before God to enjoy His presence. He is never satisfied merely to tip his hat to God as he passes; gratitude demands that he seek God's presence and fellowship.

An accurate definition of ingratitude, though not the one usually found in dictionaries, might be worded like this: "Ingratitude is the attitude of the person who receives every good and perfect gift without so much as an appreciative nod in the direction of the donor, be he human or divine."

Sir Winston Churchill once told a little story which goes to show how utterly ungrateful some humans can be.

There was once a sailor who plunged into the waters of Plymouth Harbor to rescue a small boy from drowning. A few days later the gallant hero met the boy with his mother on the streets of Plymouth. The youngster nudged his mother, who remembered at once having seen the seaman somewhere. But she couldn't be positive about it, so she asked, "Are you the man who pulled my little boy out of the water?"

The sailor grinned, saluted, and answered briskly, "Yes, Ma'am." Already in the back of his mind he was figuring how best to respond to her thanks.

But she saved him the trouble. Her face set in stern lines and her lips unsmiling, she snapped at him: "Then, where's his cap?"

## PEN POINTS

### DIAMONDS AND DIVINE DIVIDENDS

Can diamonds yield divine dividends? Uncle Nollie found that they could and did!

My husband had been called as pastor to Kimberley, the "Diamond City" of South Africa, and we arrived there full of anticipation for our future work. We soon found that the church was in an embarrassingly tight financial position.

One of our members, Uncle Nollie, was a diamond digger. With the help of his own large machinery, he searched for the precious gems. This meant ploughing through tons and tons of earth for a few tiny stones. We often went to the diggings, where we enjoyed the fellowship of Uncle Nollie and experienced the excitement of finding a diamond in the wash.

Uncle Nollie had eight children to support and, at the time we arrived, he was heavily in debt for the maintenance of his machinery because he had not found any worthwhile diamonds in a long time. He drew only a meager allowance each week to provide for his family and pay his workers. Hence he felt that he could not tithe. Once he

found the diamonds and made a profit, then he would tithe; so thought Uncle Nollie.

Full of faith, my husband launched a stewardship campaign. The Lord began to speak to Uncle Nollie. He heard his daughter testify to the blessing that tithing brings. He determined to begin tithing his meager allowance. His machinery debt increased, there were still no diamonds, yet he continued tithing.

Imagine our surprise and delight, about six months later, to find a check for well over one thousand dollars in the offering plate on Sunday morning. That night Uncle Nollie testified that God had given him his diamonds! He had discovered some real gems and soon paid off all his debts. He continued to unearth diamonds and the tithe continued to pour in. Others were inspired to give, and soon the financial strain of the church was relieved. Uncle Nollie never looked back; he had found that, for him, diamonds had yielded divine dividends! □

—DOROTHY CALITZ  
*South Africa*

Most of us, surely, would not be so thoughtless and thankless in the presence of a benefactor as this woman who acted as if a cap were the most important thing next to life itself. However, barring all major incidents and emergencies, how do we measure up as grateful souls? Do we take our blessings for granted? Or do we take them with gratitude, realizing just where they come from when traced back to their divine starting point? How vivid is our sense of gratitude to God, whose finger is present in everything and who deals so generously with us who deserve less than one-millionth of His gifts?

True gratitude is closely associated with self-giving. It says, with the Psalmist, "What shall I render unto the Lord for all his benefits toward me?" (Psalm 116:12). Those who have true gratitude gladly pour the best perfume upon Jesus' feet, as did the woman of New Testament times (Matthew 26:6-7).

At the last supper, Jesus thanked God for the bread, which represented His broken body, and "he took the cup also, and having thanked God for it, he gave it to them." This act meant Jesus' utter giving of himself, and He thanked God that He could do it.

A gentleman says, "Thank you," for favors received. Expressing praise and thanksgiving to God is doing the gentlemanly thing. Gratitude demands expression other than just words. Sincere words mean much, but they alone are insufficient.

On the first Thanksgiving Day, the Pilgrims held a prayer meeting to thank God. They also invited their Indian neighbors in to share their turkey and pumpkin pie. Sharing is always proof of gratitude.

Thanksgiving Day commemorates the harvest reaped by the Plymouth Colony in 1621. Thanksgiving Day is peculiarly an American institution. It is older than the Constitution, older than the Declaration of Independence.

At this Thanksgiving season we should not only feel and express our thanks, individually and collectively, for the vast acres of golden harvest stretched out across this great and blessed land of ours; even more we should feel and express our thanks for the rich harvest of grace and mercy that stretches clear back to our infant cribs.

Many years ago, as the story is told, a devout king was disturbed by the ingratitude of his royal court. He prepared a large banquet for them. When the king and his royal guests were seated, by prearrangement a beggar shuffled into the hall, sat down at the king's table, and gorged himself with food. Without saying a word, he then left the room.

The guests were furious and asked permission to seize the tramp and tear him limb from limb for his ingratitude.

The king replied: "That beggar has done only once to an earthly king what each of you does three times a day to God. You sit here at the table and eat until you are satisfied. Then you walk away without recognizing God, or expressing one word of thanks to Him."

Let us thank God for His blessings. He provides all things, supplies our daily needs. Let us this day, and every day, heed the counsel of His Word: "Be ye thankful." □

Reviewed by

LEON D. DOANE

Kansas City, Mo.



# BOOK BRIEFS

## FOR YOU

### SO YOU DON'T BELIEVE IN GOD?

Of course you do. But what about your neighbor, your friend, your fellow worker? It is tragic but true that "as secularism and materialism increase God seems less vital in the complexities of modern living."

The Bible nowhere attempts to establish the existence of God, neither does it propose a definition. God is assumed in the first statement in the Bible, "In the beginning God." In a sampling taken some time ago of more than 3,000 church members, it was discovered that there is a dull-edged conviction of some of the basic doctrines of the Christian faith, including God; 29 out of every 100 were not sure they believed in God 7 of the 29 admitted belief in a "higher power."

One of the most famous definitions of God is that of the Westminster Shorter Catechism, completed in 1647: "God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

Author Dr. Russell V. DeLong addresses his book to the skeptic. He might well have taken for his text the words of psalmist David, "Marvellous are thy works; and that my soul knoweth right well" (Psalm 139:14).

Dr. DeLong draws from his impressive experience of 27 years as professor of philosophy, 23 years as college president, 8 years as seminary dean, successful evangelist, and author of 38 books.

This is a book for all ages and levels of life but for young people it is a MUST. □

by Russell V. DeLong

Beacon Hill Press  
of Kansas City

to order,  
see page 23





# Editorially Speaking . . .

by W. E. McCUMBER

## AN APOSTOLIC THANKSGIVING

"I thank God" is a phrase often found in Paul's letters. He seems to have lived and worked in a spirit of gratitude.

Paul gave thanks for the *church*.

To the Romans he wrote, "I thank my God through Jesus Christ for you all" (Romans 1:8). To the Philippians he wrote, "I thank my God every time I remember you" (Philippians 1:3, NIV).

These were two strong and sound churches. Specifically, Paul was grateful for the faith of the Roman church, which was being reported "throughout the whole world." The Philippians had been his partners in the gospel, and for that he was glad.

But the apostle was also thankful for the church when it was less than model in its belief and behavior. To the Corinthians he wrote, "I always thank God for you" (1 Corinthians 1:4, NIV). This church was carnal, divided, indifferent to sin, and squabbling over spiritual gifts. So bad were they that Paul addresses his only negative thanksgiving to them: "I thank God that I baptized none of you" (1 Corinthians 1:14). In spite of these deplorable conditions Paul still gave thanks for them, because God's grace had been given to them. Grace had not yet completed its saving work in them, but it had begun, and Paul valued this church.

Paul gave thanks for his *friends*.

To a younger minister he wrote, "I thank God . . . as night and day I constantly remember you in my prayers" (2 Timothy 1:3, NIV). To a wealthy layman he wrote a similar line: "I always thank my God as I remember you in my prayers" (Philemon 4, NIV).

Within the church were individuals who had become especially near and dear to Paul. They had labored with him, encouraging and supporting him in his trials and sufferings. Their faith and love, their lives and ministries, filled his heart with praise to God. On them he leaned, for them he prayed, with them he enjoyed a mutually enriching fellowship.

Paul was thankful for his *work*.

"I thank Christ Jesus our Lord, who has given me

strength, that he considered me faithful, appointing me to his service" (1 Timothy 1:12, NIV). Paul could never forget that he had been a blasphemer of Christ and a persecutor of the Church. Yet the grace of God had abounded toward him, and he was mercifully forgiven and changed. On top of that, he was entrusted with the gospel. "Unto me," he writes, with a touch of awe in his words, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3:8). For the joy of doing this work he was eager to travel, willing to suffer, and ready to die. Anywhere, anything, so long as he could tell others of Jesus Christ.

This year, on Thanksgiving Day, I plan an apostolic celebration.

Like Paul, I will thank God for the *church*. Not because it is a perfect society—how could it be with me and you in it?—but because it is the purchase of Christ's blood, and the product of God's grace. And through the church the gospel reached my heart, bringing forgiveness, peace, and hope. In its fellowship I find strength and purpose and fulfillment.

Like Paul, I will thank God for my *friends*. Individuals in and out of my family, in and out of my church, have poured riches of love into my life. They have stood by me, prayed for me, and borne with me. Their patience, kindness, reproofs, and encouragements have made my life significant and joyful. They have allowed me to help them, too, which made a better person of me.

Like Paul, I will thank God for my *work*. How exciting and rewarding to have a part in the ministry of the Word and the business of the church! To do something that will outlast time, to serve people who will live forever, is a priceless privilege which none of us deserves yet all of us may share.

When I think about these things I just cannot wait until Thanksgiving Day to celebrate with Paul. I am going to start right now, and do it again then. Maybe I will do it every day! □

*Holiness is not achieved and preserved by withdrawing from the world. Holiness is the Father's way of insulating His children against the evil of the world while they live in its midst as witnesses to Jesus.*

## **"A LITTLE FIRE"**

In late July a fire in Santa Barbara, Calif., provided us with another graphic illustration of James' words, "Behold, how great a matter a little fire kindleth" (James 3:5). A young man was flying a box-kite in a canyon. The kite string became accidentally entangled with power lines. An electric arc was created, dropping sparks into the tinder-dry brush below. A forest fire was soon raging out of control. Before its fury was spent 200 houses were destroyed, 22 persons were injured, and \$76 million worth of damage was done. All of that because a kite string touched off an electric spark!

James goes on to say, "The tongue is a fire." Hasty, angry, careless, or slanderous speech may seem like small sparks when the words are spoken. But when the consequences are tallied the destruction can be awesome. No adage is less true than "talk is cheap." No boast is less true than "words will never hurt me." Untamed tongues have destroyed marriages, wrecked friendships, smeared reputations, ruined careers, divided churches, and

even caused armies to wage war.

James was completely pessimistic about our ability to control our tongues. "The tongue can no man tame." With a chair, a whip, and a pistol men have tamed and trained ferocious lions. But you can shoot your tongue and it will give more trouble before it heals fully!

God, however, can tame and gentle our tongues. One symbol of Christianity is a tongue of fire. The cleansing fire of the Spirit freed the disciples to speak the truth in love, and 3,000 persons were converted that very day (Acts 2). Positively, as well as negatively, "how great a matter a little fire kindleth"!

Wild and loose, our tongues are agents of destruction. Bridled and broken to the will of the Lord, they are instruments of His peace. Words can bruise and maim and kill. Words can heal and bless and encourage. We all need to use them more carefully. "When there are many words, transgression is unavoidable, But he who restrains his lips is wise" (Proverbs 10:19, NASB). □

## **LOCATING THE CHURCH**

One Sunday in August, enroute to the Pastor's Leadership Conference at Northwest Nazarene College, my wife and I were in Salt Lake City. While my fingers were walking through the Yellow Pages, trying to locate a Church of the Nazarene, my eyes beheld an interesting thing. All the church listings came just after "Chucks" and just before "Cigar and Cigarette Lighters."

A chuck, should any of my readers not know, is a device for holding tools in a machine, as a bit in a brace for example. The lighters, I am sure, require no explanation.

The chuck is a suitable symbol for the industry and commerce of our world, and the lighter for its indulgence and pleasure. As I thought about it, that is precisely where the church should be located—right in the midst of the world's business and pleasure.

For His Church Jesus prayed to the Father, "I do not ask Thee to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them

in the truth; Thy word is truth (John 17:15-17, NASB). The church is to be in the world without being of the world. Holiness is not achieved and preserved by withdrawing from the world. Holiness is the Father's way of insulating His children against the evil of the world while they live in the midst as witnesses to Jesus.

The church has sometimes been slow to learn this lesson. It has repeatedly attempted to save itself by convents, monasteries, communes, "holy" towns, and other forms of closed societies, all of which fail. They fail because God's purpose for the church is not withdrawal from the world, but penetration of the world in the Spirit and with the gospel of Christ.

Jesus is our perfect example here. He was constantly in the company of "bad" people. This deeply offended the scribes and Pharisees—and still does. But doctors cannot treat patients by remote control. Jesus could not save others by isolating himself. The right place for His church is squarely between the chucks and the cigar lighters! □





**DR. JAMES  
McGRAW**

by Eugene L. Stowe

He's in heaven today. And that leaves all of us who knew him a little poorer—but a lot richer. For knowing "Jimmy" McGraw was a life-enriching experience.

I am richer in spirit because I was privileged to pray with him. One of my unforgettable memories is the time we spent together in the faculty prayer meetings at the seminary. He talked to God very naturally for he was intimately acquainted with Him. He prayed personally for seminarians who were in need. The first time I ever heard the chorus "He Touched Me" was in the prayer chapel at Nazarene Theological Seminary. Dr. McGraw started to sing it after he had "prayed through" for his own needs and those of others and wanted to testify that he had experienced the touch of God.

Thousands of Nazarenes are richer because of the preaching ministry of this teacher of preachers. He went through the long and rigorous discipline of earning a doctorate in communication skills, but he knew how to communicate the gospel long before he

received his doctor's degree. His warm, personal concern for people was transparent. Preaching was never a performance with him. It was taking some of his own heart and putting it into the hearts of his listeners. He handled God's Word carefully but confidently. He was a pattern preacher for the hundreds of students who sat in his homiletics classes. It is my prayer that they will never get over the impact and example of his evangelistic compassion and concern for people's spiritual needs which was reflected so clearly in his pulpit ministry.

James McGraw also enriched our lives by being an "apostle of encouragement." On the golf course after a poor shot or in a hundred other life situations when one needed a lift, he

invariably had a good word to say. Slow to criticize, he was quick to see the bright side of situations. He obviously had received the spiritual gift of "helps," for he found helping so natural and did it so effectively. Scores of people will never forget the acts of kindness extended to them by this gentle-man and his gracious wife.

Yes, I'm infinitely richer for having known James McGraw. The treasured memories of his beautiful life will make this life more livable and eternal life more desirable. □



Rev. E. J. Singletary of Jackson, Miss., recently served as guest chaplain of the United States Senate at the invitation of Senator James O. Eastland. Rev. Singletary presented the morning prayer at the convening of the Senate session on October 5. Rev. Singletary has been a minister in the Church of the Nazarene for 26 years, and has pastored churches in Mississippi, Florida, and Texas. Shown (l. to r.) are: Rev. Singletary; Dr. Edward Elson, chaplain of the Senate; and Senator Eastland.

To our friends here and around the world who have been so thoughtful in remembering us during our time of sorrow, may we say thank you. Every letter, card, telegram, and prayer has been felt and appreciated. We have lost a husband, father, brother, and friend. Please continue to remember us in your prayers.

—Mrs. James McGraw and family

*Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*

—John 4:35

**Denomination-wide Goal—\$5,200,000  
for World Evangelization**

**THANKSGIVING OFFERING**  
Church of the Nazarene





Bible Way Church

## ST. LOUIS CHURCH HAS BEAUTY, SPIRITUAL POWER

The gospel of Jesus Christ transforms lives, brings hope to the hopeless.

This truth is aptly demonstrated at the Bible Way Church in a beautiful sanctuary recently dedicated in the heart of the inner-city area of St. Louis.

The modern sanctuary is located in a renovated National Food Stores supermarket.

The former supermarket also includes Sunday school rooms and a parsonage for Rev. and Mrs. Nelson Hurn and their three sons.

A spacious parking lot which once served supermarket customers provides adequate parking for the members of the congregation.

From the outside, the supermarket offers little to distinguish it from other abandoned supermarkets except for the cross and the words "Bible Way Church of the Nazarene."

A new store entrance is planned to add a touch of beauty to the exterior.

Once inside the doors, in air conditioned comfort, one senses entry into a different world. The singing is hearty. The praying is the kind that links two worlds together.

The fellowship is the kind that



Pastor Nelson Hurn

proclaims, "You are strangers here only once."

The fellowship circle where Christian friends join hands around the altar to conclude an evening prayer service is a moving testimonial to the human values that are upheld in this new Church of the Nazarene.

Rev. Hurn says the congregation is made up of people from throughout the metropolitan area, some driving from as far away as across the Mississippi River in Illinois. The attendance averages 130.

Plans are to establish a grade school in the facilities within one or two years to help the church meet the needs of the community.

The church was built with assistance from the Missouri District and the Department of Home Missions.

For those involved in seeking viable ministries to the inner city, Bible Way Church of the Nazarene offers a "way to go."

Its location in the inner city proclaims it is there to stay and to serve.



At dedication (from left), Rev. Nelson Hurn, pastor; Rev. Clarence Bowman, representing Nazarene Bible College; and Rev. Arthur Motttram, Missouri District superintendent.

# Study Church GROWTH



Dr. Jerald Johnson

The Great Commission insists that our mission is to include "all the world," and the clarification of that commission underscores "Jerusalem" and "Judeaea." The whole world is our mission, including those needing the gospel close at hand. *Get Ready to Grow*, the denomination-wide study for 1978, will contribute greatly to our understanding of how the church can grow in a greater measure at home.

—Dr. Jerald Johnson  
Executive Director  
Department of World Mission

The building itself is well designed from a security standpoint.

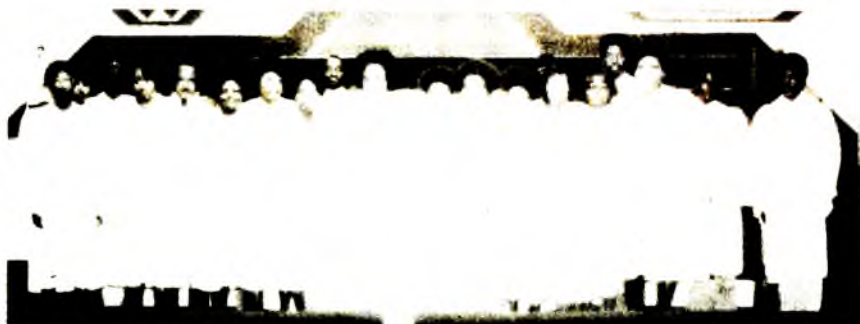
In no other way could the congregation have achieved a building of this size without the expenditure of great sums of money to purchase land, erect a new building, and provide the necessary security.

This building has proved to be very serviceable and one that is providing the tools with which Rev. Hurn and the congregation are able to serve the St. Louis inner-city community. □

## NEWS OF REVIVAL

The Lorain, Ohio, church recently held revival with George and Charlotte Dixon. Pastor Harvey L. Sprague reports the people responded to the call for a deeper commitment and service to the Lord. "Our people felt it was one of the best revivals they had ever attended. Six people were saved, 2 were sanctified, while 16 others received special help from God." □

Evangelism surveys held recently at the Perry, Fla., church resulted in nine lives committed to Christ during the week. Evangelist Duane Smith and Pastor Larry D. Classen, with laymen of the church, went door to door surveying the community and sharing the gospel in homes. □



Bible Way Choir



# CHRISTIAN LIFE



## HAPPENINGS

by Melton Wienecke

### SACRAMENTO DISTRICT HOSTS FIRST CHRISTIAN LIFE CONVENTION

The Sacramento District had the distinction of being the first district to conduct a Christian Life Convention involving the four general leaders of the Division of Christian Life.

Dr. Chester Galloway, executive coordinator of the division; Dr. Kenneth Rice, director of adult ministries; Rev. Mel McCullough, director of youth ministries; and Miriam Hall, director of children's ministries, each conducted workshops and served on a panel that helped the district get a clear insight into the new structure of Christian Life ministries in the church.

District Superintendent Walter M.



Pastor Ralph Hill, Lombard, Ill., presents teenager James G. Leston with the Churchmanship Diploma, the four-star Certificate of Progress, and the Registered, Certified, and Qualified Teacher Seal awards. Jim is enrolling in Olivet Nazarene College this fall and plans to major in psychology and Christian education. He also plans to earn the Sunday School Administration Certificate through the CST program in his local church.



Pictured (l. to r.) are Dewey Wallace, Ethel Wallace, Merle Myers, Peggy Downs, Linda Russell, Pastor Bryan Russell, Hope Anglin, Dianne Hayes, Patsy Wallace, Louise Gregory, and Margie Anglin. (Not pictured, Callie Hayes and Donna Hayes). Honored at Dover, Tenn. First Church on CST day, June 26, these people received a total of 153 CST credits for 1976-77, as follows: Eight Registered Seals, six Qualified Seals, one Certified Seal, one Registered Sunday School Administration Seal, one Churchmanship Diploma, and 15 Seals of Progress. Mrs. Margie Anglin is CST director and Rev. Bryan Russell is pastor.

Hubbard reports, "Their informative and inspirational ministry to us has given new challenge and insight into the opportunities afforded through the new age-group structure. The convention was well attended and enthusiastically received."

Dr. Byron Ford, district chairman of the Board of Christian Life, chaired the convention. □



### COLLEGE STUDENTS CHALLENGED BY FESTIVALS OF YOUTH IN MISSION

The recent 1977 Festivals of Youth in Mission sponsored by the Department of Youth Ministries nudged college students toward a sense of mission in life. The festivals were held on each North American Nazarene campus, and for the first time on one state campus in an attempt to include students on non-Nazarene campuses. San Luis Obispo, Calif., First Church facilitated a festival on the campus of California Polytechnical College. Each festival highlighted summer ministries opportunities. The goal is to supplement total college life with field service experiences.

Lane Zachary, Ernie McNaught, and Norm Shoemaker of the Youth Ministries Department contributed vision, challenge, and guidance to the 1977 event. They report that on each

college campus the festivals provided opportunity for hundreds of students to consider their personal roles in the work of the Kingdom.

Personal interviews with interested students will be a contributing factor in the selection of personnel for the following summer ministries: DISCOVERY (music and drama), AIM (Athletes in Mission), Inter/Sect (urban/inner city, construction teams, children's ministries), ISM (International Student Ministries), and each college's individual summer ministries. These programs represent the Youth Ministries Department's attempt to involve students in ministry now . . . to all the needy: next door and around the world. □

### WHERE HAS ALL THE YOUTH STUFF GONE?

"I mean, what are we supposed to be using for our weekly NYI Bible study? We used to have *Teen Topics*. Lately we've enjoyed *TYPS*. But the youth leaders in my church think it's time for a change."

You asked for it. You got it!



RESOURCING NYI LEADERS

So what is *Source*?

Local NYI leaders have been asking for help: program ideas, resource material, and Bible studies for early and senior youth. The Department of Youth Ministries is responding to this need for between-Sundays leader guidance through *Source*.

Each quarter the *Source* packet will feature weekly Bible studies and program suggestions for your local NYI group. It will also include new film brochures, book reviews, social and recreation ideas, and outreach proj-



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insert in October 15, 1977, "Herald of Holiness"



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GIFT BUYING  
THIS CHRISTMAS

ects. Leadership enrichment articles will focus on methods, philosophy, and goals for ministry to youth.

Editor Dan Ketchum of the Youth Ministries Department in Kansas City promises that *Source* will be a valuable tool for both lay and professional leaders of youth . . . in either large or small churches. He projects a quarterly cost of less than \$5.00.

The first *Source* packet will be available in late spring (1978) for the summer quarter. You may order your copy now through the Nazarene Publishing House . . . or check the *Source* blank on the church literature order form. ☐

## JIM SELLARDS FILLS NEW DISTRICT OFFICE

The Illinois District Board of Christian Life has appointed Mr. Jim Sellards to the new office of *district director of single adult ministries*. He will be in charge of ministries to single adults past college age, including the never married, the divorced, and the widowed.

Mr. Sellards and his wife, Cindy, are from Decatur, Ill., First Church, where they are leaders of single adult ministries. ☐

## CST DIRECTOR SPARKS PROGRAM AT OKLAHOMA CHURCH; 1,029 CREDITS EARNED

Mrs. Jean Martin, CST director at Oklahoma City Capitol Hill Church for the past two years, has brought enthusiasm to the program. Since 1970 she has earned the following awards:



*Certificate of Progress*  
*Churchmanship Diploma*  
*"Search the Scriptures" Diploma*  
*(Old and New Testament)*

*Reading Certificates*  
*Certified Teacher*  
*Certified Sunday School Administration*

Under her leadership as CST director 20 people have earned Registered Teacher awards, 10 have become Qualified Teachers, three have become Certified Teachers, and one has become Certified Sunday School Administrator.

In addition, eight received Churchmanship Diplomas, eight received "Search the Scripture" Diplomas (Old Testament), and five the "Search the Scripture" Diplomas (New Testament).

In the year 1975-76, the church received 868 CST credits, and in 1976-77 they earned 1,029 CST credits.

Rev. Bob Carroll is pastor of Capitol Hill Church. ☐

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James Lovellette, oldest member of Decatur, Ind., First Church, celebrated his 100th birthday September 11. The church honored him with a Distinguished Service

Award. Mr. Lovellette is still active and attends Sunday school and church services nearly every Sunday.



Mrs. Viola McNally was presented the Distinguished Service Award by Phyllis Bassett, NWMS president of Colorado Springs Indian Heights Church. For the past 20 years, Mrs. McNally has made 200 to 300 dresses a year for distribution on Nazarene mission fields. Fellow church members contribute materials.



Henning Day was observed at the Waco, Tex., Trinity Heights Church September 11. Mrs. Henning was presented with a Distinguished Service Award. Her 10 children, grandchildren, and great-grandchildren helped her celebrate this occasion. She is a charter member of the church and has held almost every office in the church. Pictured with Mrs. Henning is Mrs. Betsy Frix, NWMS president, who presented the award; and Pastor and Mrs. Dan Wright.



The Distinguished Service Award was presented to Etelka Muncie by the Fairy Chism Missionary Chapter of the Brazil, Ind., church for her outstanding service in the local NWMS. She operates a senior citizens' taxi. For many years she has also been an active member of the Home Department.



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## LATIN AMERICA YOUTH ENCOUNTER II

Spanish-speaking Nazarene youth and youth leaders in Central America, the Caribbean, and Mexico came together at the Oaxtepec Retreat Center near Mexico City, August 7-12, for the first multi-national Nazarene youth gathering for these countries. The first

Latin America Youth Encounter occurred February 1-6 in Peru.

Four hundred and seven registered for this second Encounter, which was the result of three years of planning by Mel McCullough, the executive director of the Department of Youth Ministries, in collaboration with the Department of World Mission. The

purpose was to affirm that "Jesus Is Lord" and to inspire, equip, and channel the energies of youth and youth leaders into the mission of the church.

In addition to guests from the United States the following countries were represented: Costa Rica, Dominican Republic, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, and Puerto Rico. General Superintendent William M. Greathouse introduced the theme, focusing on the Lordship of Jesus Christ. From



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#### 1978 POINT/MENT

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#### 1978 HIS WORLD

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Dr. William M. Greathouse (r.), keynote speaker.

the opening service there was a strong bond as Latin young people lifted the NYI theme chorus "Jesus Is Lord."

Professor Jose Rodriguez from the Spanish-American Nazarene Seminary in San Antonio, Tex., brought evening messages on salvation, sanctification, and Christian service. Rev. Jonathan Salgado, director of the Nazarene Theological Institute in Guatemala, facilitated the morning Bible studies in John on discipleship



Mel McCullough, executive director of the Department of Youth Ministries, receives a gift from the Mexico Southeast District, and thanks all the Latin American youth for their participation.

**ACT  
NOW!**



and the quality of life in God's family. Other speakers were Dr. H. T. Reza, Dr. Sergio Franco, Rev. José Pacheco, Rev. Ernesto Bello, and Mel McCullough.

The young people presented music typical of their various cultures and shared testimonies about changed lives. They were determined to live out the gospel and witness to the youth in the various nations represented. There was an excellent representation of students from university campuses throughout Mexico and Central America. These university students gathered together to discuss how they could more effectively share their faith.

The Mexico Southeast District won first place in the first multi-national



A trophy is presented to the winning Quiz team, Mexico Southeast District.

Quiz in Spanish in this part of Latin America. Panama received the second-place award.

The sealing moments around farewell Communion was a memorable occasion. The entire group sang together as a family, "We Are One in the Bond of Love," and then departed to fulfill their mission in their neighborhoods and churches across Latin America.



Music was an important part of the Encounter.



Small "family groups" studied the writings of John

Rev. Moises Garces, district superintendent of the Mexico Central District, chaired the Local Arrangements Committee. Mr. Daniel Cordova, intercontinental zone III representative to the General NYI Council, and José Pacheco gave direction to the program.

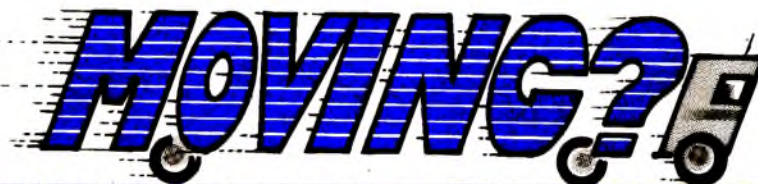
At the closing of the conference many of the districts shared how they were planning to have representation at the next international youth gathering (World Youth Conference) in Estes Park, Colo., July 18-23, 1978. □



Dr. Quentin Howard of Boise, Ida., was the special speaker for the Heritage Day Chapel at Northwest Nazarene College on September 23. Dr. Howard attended NNC before completing his premed work at the University of Southern California. Dr. Howard has been a short-term missionary on assignments to British Honduras and Swaziland, South Africa. He is currently a practicing surgeon in Boise and has just finished his term as chief of staff at St. Luke's Hospital.



The new corporate board for the Nazarene Publishing House, authorized by the General Assembly, held its first official meeting in Kansas City on October 4. Pictured (l. to r.): B. Edgar Johnson, general secretary; W. M. Lynch, Richardson, Tex., district superintendent, Dallas District; Richard Jones, Easton, Pa., vice-president, Sears, Roebuck and Co., eastern half of the U.S.; W. W. (Jack) Morris, Upland, Calif., executive, General Dynamics; Walt Moore, Nashville, sales broker, Taylor Impressions Co.; Willis Snowbarger, Kankakee, Ill., academic vice-president and dean of Olivet Nazarene College; John Wordsworth, Seattle, owner, Queen City Industries; and M. A. (Bud) Lunn, manager, Nazarene Publishing House.



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39c

### RETURN TOP (YO-YO)

Remember how you used to enjoy working a yo-yo? An excellent gift for any age child. Made of bright metal with a long string. Imprinted with scripture text. Size, 2" diameter.

AW-55

Each, 29c 12 for \$2.75

### UNBREAKABLE TUMBLERS

Polyethylene plastic in assorted colors... with antislip finish. Imprint and design in white will not wash or peel off. 3 7/8" high, 2 3/4" rim.

AW-712B Imprinted: "Jesus Loves Me"

AW-712C Imprinted: "Father, We Thank Thee"

Each, 29c; 12 for \$3.19

### PADDLE BALL

Made of 1/4" plywood, 4 x 10", to which rubber ball is attached by long rubber thread. Lots of activity and fun for youngsters.

AW-70

Each, 39c; 12 for \$4.29



### NOAH'S ARK

A unique gift. Consists of a wooden, three-color ark with 9 pairs of animals and Mr. and Mrs. Noah that fit in the ark. Size of ark: 5 1/8 x 2 3/8"; 2" high.

GA-1630 Handmade in Italy

\$3.65



### LUMINOUS STAND-UPS

Finely molded plastic figurines and symbols quickly remind us of prayer and Christ. During the day they absorb the light. At night they give off a soft, luminous glow. Each has a snap-on base. Gifts and awards to be appreciated by adults, youth, and children. Height, 3 1/2".

### STAND-UPS WITH TEXT

AW-5325 Praying Boy, "God Is Love"

AW-5326 Praying Girl, "God Is Love"

AW-5327 Shepherd, "Jesus Cares"

AW-5328 Praying Hands, "Remember to Pray"

AW-5329 Jesus and the Children, "Jesus Loves Me"

Each, 29c; 12 for \$3.19

### STAND-UPS

AW-5304 Cross

AW-5310 Praying Hands

Each, 25c; 12 for \$2.75

### COLORFULLY HAND-DECORATED STAND-UPS

AW-306B Praying Boy

AW-306G Praying Girl (not luminous)

Each, 29c; 12 for \$3.19



### LUMINOUS CROSSES

Molded of luminous plastic and gold-stamped with favorite motto texts. Each has a colored cord and tassel. Size, 2 1/2 x 1 1/2".

AW-5295 "He Lives"—purple tassel

AW-5296 "Trust God"—red tassel

AW-5297 "Jesus Cares"—blue tassel

AW-5298 "God Is Love"—gold tassel

AW-5299 Cross, plain with assorted colored tassels

Each, 19c; 12 for \$2.10



### BEDTIME PRAYER REMINDERS

White Cross Glows in the Dark

Most appropriate for hanging on bedroom wall where the light will strike it. The cross will quickly absorb enough light to make it glow for hours after light is turned off. Package of 12.

AW-9500 Head of Christ

AW-9502 Christ at Heart's Door

AW-9503 The Good Shepherd

AW-9512 Christ, Our Pilot

1 pkg., \$2.75



### KALEIDOSCOPE

Turn front piece and watch crystals make interesting designs. Imprint, "Trust in the Lord." Assorted colors. Size, 8 inches.

AW-945NW

69c

NOTE: MORE GIFT SELECTIONS may be seen in the "Herald of Holiness," October 15 and November 1, and our latest "Master Buying Guide."

Purchase in Quantities and SAVE

An excellent selection for SS teachers wishing to remember their entire class.

## Gifts and Awards



### SPINNING TOP

Large-size top made of durable plastic. Packed assorted bright colors with popular imprint "Smile, Jesus Loves You." Solid value.

AW-2025 15c

### ANIMAL ERASERS

Meet the wise owl, the big elephant, and favorite pet the dog, all with movable eyes to erase away all written mistakes. Will make a nice inexpensive gift for any child. Available only in assorted animals.

AW-1 Each, 19c; 12 for \$2.09



### CHINESE CHECKERS

In plastic. Sufficient pegs for several players. In pliofilm bag. Text in gold: "Trust in the Lord."

AW-2020

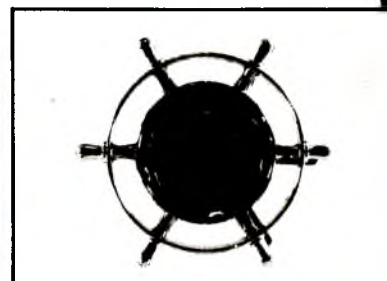
25c

### FLYING SAUCER

Unbreakable plastic, bright colors. Strong spring and handle whirls saucer 30 feet into sky. Scripture imprint.

AW-2028

49c



### CHRIST PILOT WHEEL

Durable plastic gold ship's wheel frames a round picture of Christ. Easel on the back for standing up. Diameter, 3 1/2". Can also hang on wall.

AW-107

75c

### FOOTBALL HELMET PENCIL SHARPENER

Miniature plastic football helmet pencil sharpener. Assorted colors with imprints, "Trust in the Lord," and "God Loves You." Color stripe down center of helmet, with white face guard. 1 1/4 x 1 1/2".

AW-1760

39c



### MAGIC PLAY SLATES

Provide repeatable fun for pages 2-10. Lift film to erase. Text: John 3:16. Comes with stylus pencil. Can be used over and over again. Size, 3 1/2 x 6 1/2".

AW-184 Blank area and three games

AW-185 All blank

Each, 29c; 12 for \$3.19



### TOY PENCIL SHARPENERS

These miniature pencil sharpeners are novel favorites for award items in Sunday school and contests. Come assorted in four different designs: an airplane, car, boat, and whistle. Each is imprinted with the following text: "Be Ye Kind."

AW-507 Assorted

Each, 35c; 12 for \$3.85



### SLIMLINE POCKETKNIFE

A quality knife with two stay-bright, razor-sharp, stainless-steel blades. Burnt-brown, staggered handles made this an attractive gift. Gift box imprinted with Nehemiah 8:10. Size, 3 1/4" long.

GI-1250

\$3.25



### UNBREAKABLE POCKET COMBS

They carry your witness for Christ. Gold-stamped with scripture text in assorted colors.

AW-4257 5" length

1 pkg. of 12, \$2.35



### BIBLE PENCIL MAGIC

Rub lead pencil over the surface of the plain sheet of paper and an outline of the picture appears. Then color it. Ten pictures on separate sheets of paper with envelope. Size, 3 1/2 x 5 1/4".

AW-1BPM Creation and Fall of Man

AW-2BPM Miracles of Christ

AW-3BPM Animals of the Bible

AW-4BPM Early Life of Jesus

AW-5BPM Ministry of Jesus

AW-6BPM Miracles of the Old Testament

Each, 23c; 12 for \$2.50



### "QUIKOIN" COIN HOLDERS

The finest squeeze-type coin holder. Easy to use ... simply squeeze at end and it pops open. Your change is instantly accessible. Made of soft, rubberlike plastic. Does not wear pockets. Designs and text imprinted by silk screen with lifetime embossed enamel.

AW-4138 Baseball design. Cream with red imprint. Size, 2 1/2" diameter.

AW-4139 Football design. Brown with white imprint. Size, 2 x 3".

Each, 59c; 12 for \$6.49

### HUMMING BUZZING BEE

A very suitable award. Hums when whirled. References for 10 scripture verses printed on back.

AW-25

Each, 29c; 12 for \$3.19



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COUPON ON PAGE 33



Church of the Nazarene  
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Laymen's Conference

San Diego  
July 4-9, 1978



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**ANNUITY  
ATTAINS NEW HEIGHTS**

The Nazarene Supplemental Retirement Program, administered by the Department of Pensions and Benevolence, recently surpassed another million-dollar milestone, with deposits which now exceed \$4 million.

The program began in November, 1963, but it was nearly 10 years before deposits reached \$1 million, at which time 450 persons were enrolled in the program.

The \$2 million mark was reached in two more years with about 720 persons enrolled. In less than one and a half years deposits reached \$3 million, with an enrollment of 980. The \$4 million mark was attained in August, 1977, when enrollment surged over 1,300, making the period September, 1976, to August, 1977, the first million-dollar year in the history of the program.

Dr. Dean Wessels, executive director of the department, attributes this growth rate to the program's features. Deposits in this annuity are sheltered from current federal income tax. As of February 1, 1976, all new deposits earn interest at an annual rate of 9 percent. A unique feature of the Nazarene Supplemental Retirement Program is that the depositor is not charged for administration of his account. □

—Department of Pensions and Benevolence



**NAZARENES CAUGHT  
IN FLASH FLOOD**

The worst flood in the history of Kansas City cost at least 25 lives and millions of dollars in property damage, Monday night, September 12. More than 14 inches of rain fell in a 24-hour period to cause flash floods in numerous places throughout the city.

Water poured into the first floor and basement of the General Board Building, but damage was confined largely to stored materials. Fifteen cars were strewn along the side and lawn in front of it at the corner of 63rd and The Paseo.

Dr. B. Edgar Johnson, general secretary, was one of 375 members and friends of Kansas City First Church who were attending a stewardship banquet at the Alameda Plaza Hotel when a wall of water from flooding Brush Creek crashed into the Imperial Ballroom where the banquet was being held.

Dr. Earl Lee, pastor of Pasadena, Calif., First Church, had just finished speaking. The choir had begun their final number when the staff of the hotel interrupted to urge everyone to leave as quickly as possible. They said the lower parking lot was flooded and people should get to the lobby at once. Power failure shut off the electricity and some waded in water waist-deep before getting to the stalled escalators and kitchen stairway.

After all were out Dr. Johnson went down the first flight of stairs and saw the water within six inches of the top of the doors. It reached a height of eight feet in the room where the banquet had been held. The very efficient way in which the staff handled the evacuation drew Dr. Johnson's admiration and praise.

In the darkened lobby above the destructive deluge, Nazarenes sang hymns of praise while the rain continued and the flash floods did unbelievable damage. Many were unable to get to their cars which were under water—at least 20 of them are a total loss. In front of the hotel, Brush

Creek became a swirling killer river. Automobiles floated by like toys.

One woman, Mrs. Ellis of the Overland Park Antioch congregation, lost her life in the raging flood waters. □

—NCN



**MOVING MINISTERS**

KENNETH ANDERSON from St. Johns, Mich., to Traverse City, Mich.

SYLVESTER BALLARD from Memphis (Tenn.) South to student, Nazarene Theological Seminary, Kansas City, Mo.

DAVID BESKO from associate, Warren (Mich.) Woods to Alma, Mich.

KENNETH L. BOOK from North Tonawanda, N.Y., to Hicksville, Ohio

PAT BOZEMAN to Jasper (Tex.) Wesley Chapel

JOHN L. BREWER from associate, Huntington Park, Calif., to San Pablo, Calif.

CHARLES BRIGHTUP from El Paso (Tex.) Immanuel to Yuba City, Calif.

JERRY L. CRAIN from Marine City, Mich., to Corunna, Mich.

TROY J. DAGGETT from Eldon, Mo., to Caruthersville, Mo.

GWYN DOWNING from missionary, Balboa, Panama, Central America, to associate, Whitefish, Mont.

JACK FASIG from associate, Colorado Springs (Colo.) Trinity to Sidney, Mont.

DONALD FOX from Guthrie, Okla., to South Lake Tahoe (Calif.) Heavenly Valley

U. B. GODMAN from Traverse City, Mich., to Vicksburg (Mich.) Chapman Memorial

JIM GRAHAM from Hugo, Okla., to Caddo, Okla.

W. GENE HANSEN from Issaquah, Wash., to Buhl, Ida.

DWAYNE W. HILDIE from Cheyenne (Wyo.) Grace to evangelism

ELLIS KASTER from Ewan, Wash., to associate, Cheyenne (Wyo.) Grace

VERN H. LEWIS from associate, Fairbanks (Alaska) Totem Park, to Fairbanks (Alaska) Totem Park

JESSE J. LUSTER from Horseshoe Bend, Ark., to Columbia (Tenn.) First  
DAVID A. MOORE from Sinton, Tex., to student, Bethany Nazarene College, Bethany, Okla.  
GEORGE PITZER from Nashville (Tenn.) Inglewood to Hermitage, Tenn.  
STANLEY E. WADE from Kinston, N.C., to Orange Park (Fla.) Community  
WILLIAM WOODS from Pullman, Wash., to Cheyenne (Wyo.) Grace

## MOVING MISSIONARIES

Rev. & Mrs. John Anderson, India, field address: 14 Boulevard Rd., New Delhi, India 110 006  
Rev. & Mrs. David Bentley, Australia, field address: P/S 1103, Gayndah Rd., Maryborough, Queensland, Australia 4650  
Rev. & Mrs. Howard Conrad, Central American Nazarene Seminary, furlough address: Chapman Apartments, No. 307, 6712 N.W. 42nd St., Bethany, OK 73008  
Rev. & Mrs. David Ford, Haiti, furlough address: Rte. 1, Box 101-A, Burlington, WV 26710  
Rev. & Mrs. William Fowler, Nicaragua, field address: Apartado 86, Bluefields, Zelaya, Nicaragua  
Rev. & Mrs. Russell Lovett, Italy, field address: Piazza Vinci 57, C-4, Apt. 12, 00139, Rome, Italy  
Mr. & Mrs. Ben Moore, Papua New Guinea, field address: P.O. Box 456, Mount Hagen, Western Highlands, Papua New Guinea  
Miss Kathryn Savage, Swaziland, furlough address: 1417 N.E. 9th Ct., Homestead, Fla. 33030  
Rev. & Mrs. Roy Stults, Korea, field address: Dae Kyo Apart. 1-Dong, 505 Ho, 1 Panqui 892 Ho-Yoido Dong, Young Deung Poku, Seoul 150, Korea  
Mrs. Harry Wiese, retired, address: 6355 N. Oak Ave., Temple City, CA 91780

## ANNOUNCEMENT

Yuma, Ariz., First Church will observe its fiftieth anniversary on December 10-11. All former pastors and friends are cordially invited to attend these special services. Rev. J. Paul Tucker is the pastor.

## RECOMMENDATIONS

REV. GLENDON STROUD, an elder on the West Virginia District, is entering the field of full-time evangelism. He is commissioned by the West Virginia District. He is a good preacher and soul winner. His address is 816 Second St., Marietta, OH 45750. Phone (614) 373-8601.—M. E. Clay, West Virginia district superintendent.

This is to commend EVANGELIST LINARD O. WELLS, an elder on the Dallas District. He is an excellent holiness preacher, and his ministry has proved fruitful in every assignment that he has held. He may be reached at 2330 April Ln., Grand Prairie, TX 75050.—W. M. Lynch, Dallas district superintendent.

## VITAL STATISTICS

### NORTHWEST LAYMAN KILLED IN PLANE CRASH

Howard Smith, 44, Nazarene layman of Spokane, Wash., was killed when his private plane crashed at Reardan, Wash., September 30. He was an employee of I.B.M. and was returning from a business trip to Wenatchee, Wash.

Howard was a member of the Spokane Millwood Church, the Northwest District Advisory

Board, and the Board of Regents of Northwest Nazarene College.

Funeral services were October 4 in Spokane First Church. He is survived by his wife, Glee; a daughter, Jody; and three sons, Jeff, Jarren, and Jay, all of the home.

### CASA ROBLES TREASURER DIES

Miss Pearl Isham, 68, Nazarene layperson in Southern California, died October 1 in the City of Hope Hospital, Duarte, Calif. Doctors had found she had a rare form of leukemia.

Miss Isham had been treasurer of Casa Robles Missionary Home, Temple City, Calif., for 19 years; a longtime treasurer of the Alhambra, Calif., church; and had been statistical secretary of the Southern California District for several years. She was a certified public accountant and had been president of a national organization of women accountants. She had also taught accounting at Pasadena College (now Point Loma College).

Funeral services were October 5 in Mater Mortuary, Alhambra, Calif. She is survived by one sister, Louise Heuston of Ventura, Calif.

### MRS. CHARLES HAPGOOD STRICKLAND

Mrs. Irene Sophia Hapgood Strickland, wife of the late pioneer missionary, Charles Hapgood Strickland, died in retirement in the Republic of South Africa, Oct. 8.

Mrs. Strickland was born in Eggescliffe, County Durham, England, Oct. 2, 1888.

She married Charles Hapgood Strickland Apr. 9, 1912. They pastored an International Holiness Mission church for eight years. During a missionary service with a furloughed missionary from Africa, God called the Stricklands to serve as missionaries in Africa also. They left England in February, 1921.

During their 34 years of service the Stricklands had only two furloughs, one in 1931 and one in 1949.

When the International Holiness Mission and the Church of the Nazarene united in 1952, the Stricklands became Nazarene missionaries.

The Stricklands had one son, David, who lives in the Republic of South Africa. Rev. Charles Strickland preceded his wife in death on Feb. 18, 1964. Mrs. Strickland had been in poor health for some time prior to her death.

### REV. T. THOMAS LIDDELL

A veteran pastor and evangelist, Rev. T. Thomas Liddell, 75, died Sept. 17 in Kankakee, Ill., where he had made his home after retiring because of ill health.

Born in Elmira, N.Y., on Sept. 21, 1901, he was married May 8, 1924, to the former Adele Wahlberg, who survives. He was ordained in 1935 in Danville, Ill., and had served pastorates in Hoopeston, Ill.; Racine, Wis.; St. Bernice, Ind.; Lansing, Mich.; Arlington, Va.; Columbus, Ga.; and Temperance, Mich. He also spent several years in the field of evangelism.

Rev. Liddell was a member of Kankakee, Ill., First Church, where funeral services were held Sept. 19. Officiating were Pastor John Hancock, Rev. Harry T. Stanley, Dr. Forrest W. Nash, and Rev. John Swearingen.

Other survivors include two sons, Rev. P. L. Liddell and Daniel; and a daughter, Mrs. Jeanene Hansen.

### DEATHS

DALPH W. FRY, 73, died Aug. 28 in Northfield, Minn. Interment was at LaFayette, N.Y.,

# Study Church Growth



Dr. Eugene L. Stowe

Every New Testament church is a growing church. To assist Nazarene churches to meet this standard, the denomination-wide Christian Service Training study program in 1978 will be on the subject of church growth. Every pastor should plan now to give a priority to this strategic study in February or March, 1978. Dr. Paul Orjala's book *Get Ready to Grow* presents very practical material on how to make a church grow and how to plant new churches. Under God, this program can revolutionize our denomination by laying solid foundations for dynamic growth.

—Dr. Eugene L. Stowe  
General Superintendent

with Rev. Newell Smith officiating. He is survived by his wife, Helen Stebbins Fry; a daughter, Theona Fry Gerry; a son, E. Wayne; six grandchildren; one great-grandson; and three sisters.

JOHN WESLEY GOODWIN, 72, died Sept. 7 in Ontario, Calif. A memorial service was conducted by Rev. B. Edwin McDonald and Rev. W. H. Burton. He was an active member in the Upland First Church. He is survived by his wife; 1 daughter, Mrs. Hugh (Beverlie) McNichols; 2 sons, Robert Eugene and John Wesley, Jr.; 12 grandchildren and 3 great-grandchildren.

CATTIE A. Gresham, 98, died Aug. 2 in Altus, Okla. Services were conducted by Rev. T. O. Parsons, pastor. Survivors include her husband, L. H. Gresham; two daughters, Josephine and Eunice; two sons, Paul and Luke; two grandchildren; one great-granddaughter; and one sister.

REV. JESSE NEAL LAKIN, 73, died May 15 in Fort Scott, Kans. He pastored on the Chicago Central and Central Ohio Districts. Services were conducted by his pastor, Rev. Charles Miller, and Rev. James Tabor. Surviving are his wife Adia; one son, Ralph; three grandchildren; one sister and one brother.



Christmas  
for  
EVERYONE!

See 16-page  
insert in October 15, 1977, "Herald of Holiness"



Over 200 Ideas  
for Your  
GIFT BUYING  
THIS CHRISTMAS



# NEWS OF RELIGION

REV. JOSEPH McMAHAN, 56, died May 4 in San Antonio, Tex. He helped organize several Spanish-speaking churches during his ministry. Rev. Darrel Milley conducted the funeral services. He is survived by one sister.

REV. RALPH MERRITS, 77, died July 6 in Fort Wayne, Ind. The funeral services were conducted by Rev. David K. Ehrlin. Surviving are his wife, Marie; one son, Paul D.; two daughters, Mrs. Althea Nixon and Marjorie, a missionary to New Guinea; seven grandchildren; two great-grandchildren; and one sister.

MRS. ETHEL LUNN PRENTICE, 78, died Sept. 4 at Bethany, Okla. Funeral services were conducted by Rev. Charles Smith, Rev. Bill Oxner, and Dr. Jerald Locke. Survivors include 1 daughter, Mrs. Genelle Acord; 3 sons, Carl, Jr., Rev. George C., and Rev. Robert "Bud"; 10 grandchildren; 2 great-grandchildren; and 2 sisters.

REV. MERTON H. WILSON, 63, died May 30 in Brooksville, Fla. Funeral services were conducted in Brooksville by Revs. Fred J. Hawk, Robert Fox, and Richard Egnor; and at Orlando First Church by Revs. J. V. Morsch, Robert Spear, Lelan Rogers, and Larry Leeper. Surviving are his wife, Mrs. Geneva Wilson; his mother; 2 sons, Dr. Gary and Daniel; 1 daughter, Mrs. Janice M. Tyler; a foster daughter, Mrs. Genevieve Gouine; 11 grandchildren; and 3 brothers.

REV. WILLIAM R. WISE, 68, died Sept. 15 at Boise, Ida. Dr. Jarrell Garsee conducted the funeral services. He pastored in the Church of the Nazarene for 41 years. Survivors include his wife; one daughter, Mrs. Howard (Barbara J.) Johnson; one son, Bill; five grandchildren; and four sisters.

REV. ROMAIN D. WOOD, 76, died July 21 in Longmont, Colo. He served the church in Missouri, Colorado, Indiana, and California. Funeral services were conducted by Rev. B. Ivan Williams. He is survived by his wife, Alice; one son, David R.; one daughter, Mrs. Lois M. Thomas; eight grandchildren; one brother and two sisters.

## BIRTHS

to PATRICK AND CONNIE (COX) DOYLE, Indianapolis, a girl, Cynthia Ann, Sept. 19  
to WAYNE E. AND KATHY (KILLAM) HALL, Lansing, Mich., a boy, Matthew Dwayne, May 11

to DENNIS AND LANET (ERDMANN) HERRING, Melbourne, Victoria, Australia, a boy, Dustin Lee, July 1

to MR. AND MRS. DALE JOHNSON, Nashville, a boy, Matthew Dale, Sept. 30

to RICK AND DIANNA (FREELAND) JONES, Salem, Ind., a girl, Kyndra Renée, Sept. 2

to REV. JOHN S. AND SHERYL (RUSSELL)

**NEW CZECH BIBLE MARKS 400TH ANNIVERSARY OF HISTORIC KRALICE VERSION.** The 400th anniversary of the Kralice Bible, published in 1579 as a high point of the Bohemian Reformation, will be marked in Czechoslovakia in 1979 by the publication of a new interconfessional Bible in modern Czech.

The Ministry of Culture has given permission for the printing of 120,000 copies of the new Bible, Rev. Bohumir J. Sedlisky of the Czech Bible Work has reported to the United Bible Societies. □

**"BORN AGAIN" MOVEMENT HELD STRONGEST IN U.S. RELIGION.** A noted church historian told an inter-Lutheran gathering in New York that the "born again" movement is the strongest force in American religion today and that "it's not going to go away."

Dr. Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, gave a critical appraisal of the movement at the third annual Inter-Lutheran Forum, sponsored by the American Lutheran Publicity Bureau.

He described the two major components of the movement as personal experience and biblical authority, and suggested that is has arisen out of a strong impulse to find a personal and social identity. Dr. Marty also said that "there is a power shift in American life," which stresses Black rural churches and the white South, which has contributed to the growth of the movement. □

**GALLUP: U.S. CHURCHMEN ILL-INFORMED ON TRENDS.** Pollster George Gallup, Jr., said that U.S. religious leaders are ill-informed on the changing levels of religious involvement and commitment, and have "only a vague notion" of where the people are headed spiritually, particularly the nation's youth.

Citing a need for "measurements on the level of spiritual maturity" in the U.S., Mr. Gallup added that "we know more about what breakfast foods people like, and why, than we do about the spiritual health of the American people."

The famed Princeton-based pollster made his comments in the October issue of *U.S. Catholic*, published in Chicago by the Caelian Fathers. He said that through his new religion research center he hoped he would be able to provide new data to religious leaders that would give them "a sophisticated and realistic look at religion and how it is changing in this country. . . ."

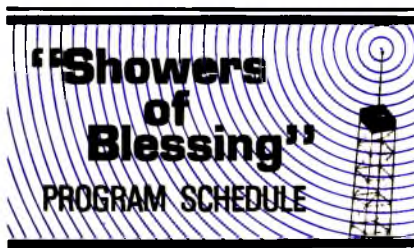
Mr. Gallup claimed that it is extremely important to find the relationship between the secular and religious worlds because so little is really known about the spirituality of Americans. □

**WORLD EVANGELIZATION TASK SEEN AS "AWESOME, STAGGERING."** The task of reaching the world's three billion people with the message of Jesus Christ can only be accomplished through carefully researched strategy and coordinated action, says C. Peter Wagner, noted church growth expert and chairman of the Strategy Working Group of the Lausanne Committee for World Evangelization.

Wagner states, "If Billy Graham were able to address one million of the world's unreached peoples on each day of the week, Monday through Friday, with a different million each day, it would still take him 12 years to preach to the three billion, with no vacation or sick days allowed!"

The Committee, seeking to draw together resources for evangelization, proposes a "nine-step process for designing effective evangelistic efforts":

(1) Research and designation of unreached groups; (2) suggestion of possible "evangelism forces"; (3) recommendation of possible methods; (4) adoption of strategy; (5) formulation of precise plans; (6) gathering of resources; (7) initiation of flexible action; (8) evaluation of ongoing strategy; and (9) the sharing with the total Christian community the analysis of the results. □



## IT IS NOT GOOD FOR MAN TO LIVE ALONE

A series of messages by Dr. Ponder Gilliland

November 20

#4 "How the Walls Get Built—III"

November 27

#5 "On Tearing Down the Walls—I"







Dr. Albert F. Harper, former professor of religious education at Nazarene Theological Seminary, was the conference director. Attendance was the largest of any of the five that have been held: 196 writers, would-be writers, editors, resource persons, and General Book Committee members. They came from 26 states, some from as far away as California, Washington, Florida, and New Jersey. One-half of them came from the states of Illinois, Indiana, Ohio, and Michigan. While predominantly Nazarene, 12 other denominations were represented. Rev. Alpin P. Bowes, director of sales for the Nazarene Publishing House, was the conference coordinator.

## 1977

### WRITERS' CONFERENCE

The biennial Writers' Conference, sponsored by the Nazarene Publishing House, was held August 8-10 on the campus of Olivet Nazarene College in Bourbonnais, Ill., where the first such

conference was held in 1968. Those who attended were housed in the college dormitories, with meals provided by the college food service. On the second evening, the college provided a musical concert and a planetarium program for the registrants.



Dr. Sherwood E. Wirt, who was editor of *Decision* magazine when he spoke at the first Writers' Conference, returned as a resource leader. Dr. Wirt was a journalist for a number of newspapers before being asked to edit the magazine for the Billy Graham Association. He is author of a number of books, including *Afterglow*, published in 1975.



Mrs. Margaret J. Anderson, author of *The Christian Writer's Handbook*, several religious books for children, a frequent contributor to Christian periodicals, and a markets specialist, was the other principal resource person. Mrs. Anderson directed a two-day extended session for writers with manuscripts in process, with individual consultation. Dr. J. Fred Parker, book editor for the Nazarene Publishing House, assisted in the individual consultations. Fourteen writers took advantage of this new feature for a Writers' Conference.



Workshops and seminars were the heart of the conference. Registrants spent five and a half hours in the workshop of their choice. These were led by 15 Nazarene and Wesleyan editors and college professors. In the photo, workshop leaders Miss Debbie Salter, teacher of speech and drama at Olivet Nazarene College; Dr. Earl C. Wolf, executive director of Christian Service Training; Rev. Gene Van Note, general director of Young Adult Ministries; and Rev. Melton Wienecke, merchandising and promotion coordinator for the Division of Christian Life, share a pleasant moment. Mr. Wienecke was coordinator for the writers' individual conferences with the editors.



Dr. Leslie Parrott, president of Olivet Nazarene College and a well-known author, delivered a challenging address at the closing banquet.

### DR. GARMAN IN NEAR TRAGEDY

Missionary doctor Larry Garman and an Aguaruna Indian pastor were thrown from their motorboat October 20 when it was overturned on a river with deadly whirlpools in Aguaruna-land near the headwaters of the Amazon River in Peru.

Though caught in a whirlpool, Dr. Garman was able to clutch an empty gasoline can and stay afloat in the swirling current until the Indian pastor who had escaped the whirlpool was able to get to shore and summon help in time to rescue Dr. Garman.

Many Indians have since come from up and down the river to express their gratitude for the miracle of Dr. Garman's rescue. Although bruised over much of his body Dr. Garman is recovering satisfactorily. □

—NCN

A  
meaningful way  
to approach the  
Christmas season

## ADVENT CALENDAR



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## MEN IN MISSIONS

"Ten glorious days!"

"I wouldn't have missed this experience at twice the price!"

"We really learned that it's more blessed to give than receive."

"I feel we received much more than we were able to give."

So went the comments from some of the 23 persons who recently went to Nassau, Bahama Islands.

The Haitian church in Nassau was soon to be under construction. One of the immediate needs upon completion was church furniture.



Pictured (l. to r.) are Mrs. Samuel Taylor; Missionary Samuel Taylor; Rev. Massillon Pierre, Haitian pastor; Mr. and Mrs. Bill Davis, team leaders; Dr. Orville W. Jenkins, general superintendent.



The Akron District Men in Missions Team

The Akron District Men in Missions project proposed to build pews for the new church. Under the leadership of Bill and Corie Davis, 40 pews were assembled, along with a matching Communion table. Rev. Massillon Pierre and his congregation were overjoyed at the work and the expression of love.

The Men in Missions' team joins with the Haitian church in declaring the committal words, *En Memorie De Moi*, in His service. □

## GCLF DEPOSITS SHOW INCREASE

Deposits in the General Church Loan Fund have reached the highest level in six years.

Harold Allen, administrative assistant to Dr. Raymond W. Hurn in the

Department of Home Missions, reports that \$2,561,643.45 was on deposit with the General Church Loan Fund at the end of June, 1977.

This was the highest total since monthly records were begun six years ago.

The General Church Loan Fund consists of deposits made by individuals and groups who receive interest on their deposits.

The fund itself is in use to make loans to new Nazarene churches who cannot secure commercial financing for their first buildings. Over 1,000 new churches of the Nazarene have been helped by this means.

A separate General Church Loan Fund for Canada is now in the process of being set up. □

—Department of Home Missions

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by RUTH LEVINER

Dickson, Tenn.

# A Gift to and from Green Valley

MRS. KIMBRO had become disappointed in her way of life. The enemy of her soul had misled and confused her as she turned her steps into a false cult group. She had lingered and listened there too long. Yet in the depths of her heart she knew this was not right and began seeking the truth and relief from her confusion.

Mrs. Jennie Kimbro is a nurse at the Green Valley Nursing Home, Dickson, Tenn. While on duty there she discovered a *Herald of Holiness*, sent to the home by some anonymous person. As she read it through, she opened her heart to the truth she had longed for. She began then to change her life and realized a strong desire to have a church home and the fellowship of true Christians. Another nurse, Mrs. Mead, who had attended the Church of the Nazarene in Dickson, encouraged her to visit the church. She made immediate plans to go to the next service.

Sunday morning, February 27, the worship service was especially anointed by the presence of the precious Holy Spirit from beginning to end. It was one of those special times when the Lord prepares the table for a hungry soul to come and dine. The pastor felt led to give an invitation to

anyone who wanted to pray. Mrs. Kimbro knew that she had found the answer to her searching heart and went forward. She was marvelously saved, and testified about her past confusion. She told how she had found the *Herald of Holiness*. She said she had even dreamed of going to a church like this. Thinking that she would not know one person in the service, as she entered the sanctuary she recognized a couple who had taken her to Sunday school as a young girl. At that moment, she said, an inner voice told her this was her church and these were her people.

On March 7, Mrs. Kimbro became a member of the church and that evening, in another impressive service, was baptized. She has been eager to fulfill every privilege that is hers as a Nazarene; never misses a service unless she is on duty; tithes faithfully, and is reading the missionary reading books. Last Sunday she brought her sister and family with her. We watch and wait for her radiant smile, and her beautiful spirit inspires each service.

Somebody's gift of the *Herald* to Green Valley Nursing Home sent us dear Jennie Kimbro! □

**"By All Means . . .  
Save Some"**

## DOLLAR COMMISSION ORGANIZED

Members of the quadrennial Church Dollar Commission met in Kansas City October 13-14 to organize their study and findings on how money given by Nazarenes for all purposes should be equitably apportioned.

Dr. L. Guy Nees, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, was elected chairman; Mr. Bob Foster, business manager for Point Loma College, San Diego, vice-chairman; and Mr. Neil Rimington, business administrator for Bethany, Okla., First Church, secretary.

The Commission was ordered by the 19th General Assembly (Dallas, June, 1976). A similar commission's report was heard at that time and referred to the new commission for further study and report to the 20th General Assembly in Kansas City in June, 1980. Dr. Nees said the commission has the benefit of the four years' study which brought the previous report. They will, however, pursue the issues that the report raises and bring new recommendations.

Other members of the commission are Dr. Kenneth Vogt, superintendent, Washington Pacific District; Rev. Samuel Smith, pastor, Washington, D.C., First; Rev. Grady Cantrell, superintendent, Northern California District; Rev. Darrell Luther, pastor, Detroit First; and Dr. George Coulter, general superintendent advisor. □

—NCN

## SUITS FOR GOD'S SERVANTS

In January, 1978, 50 district superintendents from Nazarene mission field districts will gather in Kansas City for intensive discussion sessions on church administration, evangelism, and church policy.

As a token of friendship from the Church of the Nazarene in the United States, Chattanooga First Church and their pastor, Rev. John Andrus, through the help of a dedicated layman in the church, Mr. Al F. Hadden, will present a new custom-made suit to each national superintendent who attends the conference.

The superintendents, coming from 50 world areas, will speak in Nazarene churches on the Kansas City District on Sunday, January 9. They will go by bus on Monday to Oklahoma City to attend the District Superintendents' Conference there, will speak in area churches on January 15, and then fly back to their home districts.

Some of the superintendents speak

English. Those who do not will be accompanied by an interpreter at all times.

Since most of the superintendents come from areas considerably warmer than the Midwest in January, overcoats are being loaned to the men while they are here. □

—Department of World Mission

## NEWS FROM SWAZILAND

News of student riots in Swaziland have caused some concern among readers in the U.S. The Department of World Mission has been in close touch with the missionaries in Swaziland and reports that all are safe and there is no threat to missionary personnel at present.

The students were rioting in support of their teachers' strike for higher wages. Government cars were stoned and window were broken in school buildings, including some of the Nazarene schools.

No missionaries have been involved in any part of the disturbance and none have been injured. □

—NCN

## JAMAICA ELECTS FIRST NATIONAL DISTRICT SUPERINTENDENT

Dr. Jerald Johnson, executive director of the Department of World Mission, announced the election October 17 of Rev. Noel O. Williams as the first

national superintendent of the Jamaica District. Rev. Williams was nominated by Dr. Orville W. Jenkins, presiding general superintendent, and enthusiastically elected by the 92 delegates.

Statistics from the assembly indicate Jamaica now has 1,200 members—a net gain of 166 for the year. There are 20 churches, and \$36,000 was raised for all purposes. They averaged 1,774 in Sunday school, with a record-breaking attendance of 3,200 on Easter.

The numerical voting strength of the district was considered by Dr. Johnson to be especially significant. □

—NCN

## W. M. LYNCH ELECTED TO GENERAL BOARD

Dr. B. Edgar Johnson, general secretary, announced October 21 the election by mail vote of Dr. W. M. Lynch, superintendent of the Dallas District, as the district superintendent member from the South Central Zone on the General Board.

Dr. Lynch succeeds Dr. W. Raymond McClung, former superintendent of the Houston District, who retired in July at the Houston District Assembly. Dr. Lynch will take the place of Dr. McClung as a member of the Department of Education and the Ministry and the Department of Home Missions. □

—NCN



## MORRIS WILSON RETIRES FROM GENERAL BOARD

Rev. Morris E. Wilson, evangelist, has retired after 41 years as a pastor and a year as a commissioned evangelist. Dr. B. Edgar Johnson announced his resignation from the General Board October 21. He had been a General Board member for 18 years.

His retirement status means that he will not be a commissioned evangelist, but as a registered evangelist he will continue to conduct revival campaigns.

A pastor or evangelist from the Eastern Zone will be elected as successor to Rev. Wilson and will take his place as a member of the Department of Evangelism and the Department of Children's Ministries. □

—NCN



## 1978 MISSION TRAVEL VISIT THE ISLANDS OF THE CARIBBEAN

By Air

#1 **WORLD MISSION STUDY TOUR**—June 9—July 1: Grand Bahamas, Belize, Central America; Jamaica, Haiti, Dominican Republic, Guyana, South America; Trinidad, Barbados, St. Lucia, Martinique, Antigua.

#2 **CARIBBEAN EAST**—June 1-8 Trinidad—Barbados

#3 **CARIBBEAN WEST**—July 11-18 Jamaica, Haiti, Dominican Republic

By Sea

#4 **CUNARD COUNTESS\* MISSION CRUISE**—July 22-30. San Juan; Caracas, Venezuela; St. Vincent, Barbados, St. Lucia, St. Thomas, San Juan.

For information write to Department of World Mission, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. □

\*British Registry



Pray ye therefore  
the Lord of  
the harvest,  
that he will  
send forth  
labourers into  
his harvest.

MATTHEW 9:38

**WORLDWIDE  
THANKSGIVING OFFERING**

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CHURCH OF THE NAZARENE

