

HERALD OF HOLINESS

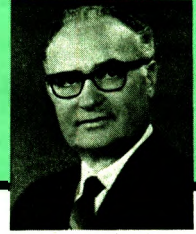
CHURCH OF THE NAZARENE / DECEMBER 8 '71

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

DEC 8 '71



Bible and Book Issue



The Book That Endures

No age in history has had so many copies of the Bible as our own, and yet is so ignorant of its truth. The Bible is available in all sizes, colors, and translations—almost everywhere; in department stores, bookstores, airports, and bus depots. Although some men have devoted their efforts to eliminating it from the earth, it still marches on. Today, a translation of at least one book of the Bible is found in 1,325 different languages, and 242 of these have the entire Bible. Thirty-five Bible societies are carrying on Scripture translation and distribution on an international scale.

While the Bible has been disputed, condemned, ridiculed, and depreciated, it has never been refuted. It is the Book that endures. It possesses a built-in resilience that enables it to withstand attack.

The Bible endures because its truth is timeless. From the most primitive person to the most sophisticated, God's Word penetrates the conscience and persuades the mind. God himself speaks through its pages convincing men of its truth. It pierces man's defenses and touches the heart. It is indeed "quick, and powerful, and sharper than any two-edged sword."

The greatest testimony to the enduring value of the Bible is seen in the lives of those who have been transformed by its message. A wayward, headstrong youth named Augustine opened the Bible and read the words,

"Let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires" (Romans 13:13-14, RSV). He said, "At the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away."

Martin Luther found saving faith through reading from the Book of Romans—and the Reformation was born.

A young Anglican clergyman, in much distress of spirit, rather unwillingly attended a Moravian Society meeting in Aldersgate Street, London. Of what took place while someone read from Luther's preface to Romans, Wesley gives this record, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that He had taken away my sins, even *mine*, and saved me from the law of sin and death."

Renewed interest in the Bible is seen today in the formation of Bible clubs and small study groups. Just as in the Early Church, we are discovering the evangelistic power of the Book that endures. Once again, let the Church go to the world with an open Bible in her hand!

□

By Alpin P. Bowes, *Kansas City*

Bring Me a Book



Paul wrote to Timothy from prison, "Bring with thee the books, but especially the parchments." Poor Paul! Today he probably would have sent Tim a tape requesting some batteries for his transistor radio!

Should we feel sorry for John Wesley, plodding across the English countryside on horseback, trying to read as he rode? If he were living now, he could hop from place to place by jet, with music of his choice piped directly to his ear. There would scarcely be time to read the morning paper before arrival at his destination.

Is there a place for the leisurely reading of books today?

We are a people on the go. We are assaulted daily by thousands of words from radio, billboards, newspapers, magazines, telephone, advertising mail, sales clerks, television. It is impossible to keep abreast of information from all over the world in every field of human activity.

How important, then, is the reading of Christian literature?

Books help us to keep mentally fit.

Much of what we hear and read today has no lasting value. It is an item of news, a product advertisement, a bit of nonsensical entertainment that flashes across the screen of the mind for a moment and is gone.

We falsely assume that because the mind is occupied we are learning. Many today are satisfied with half-truths, biased judgments, and the blind consensus of the crowd, while around them is a great sea of knowledge.

Christians may be limited in the scope of their general knowledge, but they can be continually learning and growing in their faith. The *Beacon*

Bible Commentary^o and the "Exploring" books (*Exploring the Old Testament*, *Exploring the New Testament*, *Exploring Our Christian Faith*) enrich our knowledge of the Bible. *Interpreting Christian Holiness* and *Studies in Biblical Holiness* are helpful recent expositions of a great Bible doctrine. Such books as *Building Today's Church* guide us in becoming more effective churchmen.

Books build bridges to the past.

We cannot live in the past, but familiarity with the past makes the present more meaningful.

Healing the Hurt of Man gives rich insights into the pastoral heart of John Wesley. *Roy. T. Williams, Servant of God*, the biography of a man who served as a general superintendent for 30 years following the death of Dr. P. F. Bresee in 1915, brings a better understanding of the Church of the Nazarene. The drama of the development of the church in Canada is told in *From East to Western Sea*.

Books keep us spiritually alert.

In the midst of a secular society, with its materialism and sensuality, we need reminders that our citizenship is not of this world, that we are to seek first the kingdom of God.

Tables of Stone for Modern Living strengthens our convictions that God's absolutes are relevant today.

Books of sermons, such as *Our Goal Is Excellence* and *The Harps of God*, bring us face-to-face with the demands of the gospel.

Daily readings from *Holiness and High Country* or *Truth for Today* help to deepen our commitment to the way.

Books encourage us to reach out.

The impersonal noninvolvement fostered by

HERALD of HOLINESS



W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS

General Superintendents, Church of the Nazarene

IN THIS ISSUE

ARTICLES

THE BOOK THAT ENDURES	2
<i>General Superintendent Coulter</i>	
BRING ME A BOOK	3
<i>Reading—a guide to real life Alpin Bowes</i>	
WHAT DOES IT SAY?	5
<i>Value in reading Bible translations Ralph Earle</i>	
THE BOOK THAT MAKES A DIFFERENCE	6
<i>Reading that insures enrichment C. Neil Strait</i>	
ORDERLY OR FORMAL?	7
<i>Patterns that aid worship Milo L. Arnold</i>	
HOW TO BE A HIGH-FLYING CHRISTIAN	7
<i>Faith at home Rosemary Lee</i>	
IT'S TIME TO LOOK AT THE MAP!	8
<i>Radio sermon of the month C. William Fisher</i>	
THE HABIT OF HAPPINESS	9
<i>Dimension Darrell E. Luther</i>	
PRAYER—OUR PRIVILEGE	10
<i>Instant communication that's never cut short James V. Wilbanks</i>	
ARCHITECTS OF ALTARS	12
<i>Helps to holy living H. Harvey Hendershot</i>	
THE WITNESS OF THE FAITHFUL	13
<i>Pen points Mary McLaughlin</i>	
NEVER TOO YOUNG	14
<i>An anchor for youth Carlos H. Sparks</i>	
EDITORIALS	15
<i>W. T. Purkiser</i>	
GUEST EDITORIAL	17
<i>M. A. (Bud) Lunn</i>	

STANDING FEATURES

NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>Sharing the Good News from the Word Paul H. Enns</i>	

our urban living seems to separate us into human islands. Sensitivity sessions are a groping response to the loneliness that has resulted.

Christian books will help us to a normal expression of caring and concern. *Easy to Live With* provides a mirror to my own life, so that I may be a better Christian example in my contacts with others.

Compassion: Can We Get 'It Back? stirs my concern for the unsaved.

The missionary reading books give information of our thrust around the world, so that I may reach out in prayer.

Which Way? helps me to better understand the issues our youth face today.

Books develop a quality to life.

What we are is more important than what we do; quality of character is higher than quality of knowledge.

In *The Cycle of Victorious Living*, we are challenged to a level of spiritual victory and peace that is the privilege of every Christian.

We see an example of this high quality in the committed Christian's life in Bertha Munro's autobiography, *The Years Teach*.

On Tiptoe with Joy holds before us the vision of a radiant experience.

Books bring healing in life's crises.

When You Get to the End of Yourself gives comfort, encouragement, and a sense of direction. The booklets *Faith in the Day of Trouble* and *Joy for Dark Days* have been a blessing to many people in a time of need.

The poetry and prose of Kathryn B. Peck's *Joy in the Morning* show God's love shining through the clouds.

As you read these books, you sense they have come out of the crucible of personal experience.

There is one Book that qualifies in every one of these observations about books. The Bible does help us to keep mentally fit and spiritually alert, better than any of the books mentioned. It is a Bridge to the past and the Guide to real life. It commissions us to reach out. It is the true Source of comfort and healing in life's crises.

Daily drinking at the fountain of God's Word is an indispensable means of grace. But we need the supplemental nourishment of good Christian books, giving us the best of Christian men's thinking.

These are some of the values from the reading of Christian literature. How many of these books by Nazarene authors are on the shelves of your home? Have you read one this month?

Bring me a book! □

Volume 60, Number 29 DECEMBER 8, 1971 Whole Number 3091

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: Crandall Vall

*Recent publications of the Nazarene Publishing House illustrate these benefits from the reading of books. Other equally valuable books could have been mentioned and should be included in the circle of our reading.

the value of contemporary **WHAT** bible translations **DOES IT SAY?**

By Ralph Earle, Kansas City

One day a lawyer tested Jesus by asking, "Master, what shall I do to inherit eternal life?" (Luke 10:25) In reply Christ said: "What is written in the law? how readeest thou?" The last question is best translated, "What does it say to you?"

The Bible is God's Word to man. But what does it say to you? The answer to that question depends to some degree on what version you read. Each new translation of the Scriptures is like a commentary; it sheds fresh light on the meaning of familiar passages that we have read all our lives but have not stopped to analyze carefully.

In this article we want to look at some of the devotional values to be found in contemporary translations of the New Testament. Only a few of the myriad examples can be given.

A good place to start is with J. B. Phillips, *The New Testament in Modern English*. During the Second World War, Phillips was pastoring a church in London. Night after night Hitler's planes swept in, leaving death and destruction behind. People were spending their nights crowded into uncomfortable bomb shelters. Did the Word of God have anything to say in times like these?

The young pastor was meeting weekly with a group of young people. He soon discovered that they couldn't understand the King James Version. It didn't speak to them. So he began the practice of sitting down with his Greek New Testament each week and translating a passage from Paul's Epistles, then reading it in public the next Sunday. Immediately the Bible came alive and became meaningful. Now it spoke clearly.

Romans 13:14 says, "But put ye on the Lord Jesus Christ." Phillips translates it, "Let us be Christ's from head to foot."

The King James Version is a revision of the Bishops' Bible, and the bishops liked their Latin. So they substituted "charity" for "love." "Charity" comes from *caritas*, the word for *love* in the Latin Vulgate (the official Roman Catholic Bible). These translators spoiled the beautiful poem on

love—the greatest in literature—in the thirteenth chapter of I Corinthians by substituting the Latin "charity" for the good Anglo-Saxon word "love."

Read I Corinthians 13:4-6. Now listen to Phillips: "This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails."

Though Phillips' translation is very meaningful, in many places it is admittedly a rather free paraphrase. Much closer to the Greek is the Revised Standard Version. For this passage it has: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right."

One very popular translation today is an even freer paraphrase at times than Phillips'. That is the *Living New Testament*. On the whole it is very good. It certainly is clear in statement. For instance, Romans 14:13 reads: "So don't criticize each other any more. Try instead to live in such a way that you will never make your brother stumble by letting him see you doing something he thinks is wrong."

This version has a translation of John 21:15-17 that is accurate, beautiful, and meaningful:

After breakfast Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these others?"

"Yes," Peter replied, "You know I am Your friend."

"Then feed My lambs," Jesus told him.

Jesus repeated the question: "Simon, son of John, do you really love Me?"

"Yes, Lord," Peter said, "You know I am Your friend."

“Then take care of My sheep,” Jesus said.
Once more He asked him, “Simon, son of John,
are you even My friend?”

Peter was grieved at the way Jesus asked the
question the third time. “Lord, You know my
heart; You know I am,” he said.

Jesus said, “Then feed My little sheep.”

This translation brings out the fact that there
are two different words for *love* in this passage.
The first two times Jesus questioned Peter, He
used the verb *agapao*. This refers to a loyal, un-
selfish love. All three times Peter answered with a
lower verb, *phileo*, which expresses affectionate,
emotional love. The thing that broke Peter’s heart
was that Jesus would question even his friendship.

Good News for Modern Man has had a fabulous
sale. As the art cover indicates, it is written in
newspaper language, which is both an asset and a
liability. But we should be thankful that millions
of young people are reading it, and the Holy Spirit

can use it to draw them to salvation or to a closer
walk with Christ. From our point of view its most
unfortunate feature is the unsatisfactory way it
handles the traditional holiness passages.

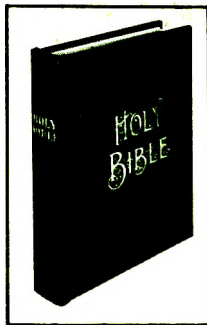
If one wants to know, in up-to-date English,
exactly what the Greek New Testament says, the
best translation to use is the *New American Stan-
dard Bible*. Several Nazarenes were involved in
producing this. It is to be highly commended.
The whole Bible in this version came out in 1971.

We would like to make a suggestion in closing.
Get one of these translations for Christmas and
begin reading it the first of the year in your private
devotions. One chapter a day will take you
through the New Testament in less than a year.
Then get another one for the next Christmas and
read a new one through each year.

The result will be a quickened interest and ex-
citement about the Word of God and a greatly
enriched understanding of its message. □

By C. Neil Strait, *Uniontown, Ohio*

THE BOOK THAT MAKES A DIFFERENCE



Someone said of Goethe’s writings, “To
read him is to become something.”
On a broader scale, this is true of the
Bible. To read God’s Word is to become
something, and *someone*.

Robert G. Tuttle tells how the Bible speaks to
everyone. “This book stands in the palace and
tells the monarch that he is a servant of the Most

High; it walks into the cottage and reminds the
peasant that he is a son of God.”

The Bible speaks to everyone, because, in the
final essence, the Bible is a personal Message from
God. It seeks man out, and speaks to him where he
is, and as he is. And, in speaking, it invites him
to better things.

God’s Word helps every man become some-
thing, or someone, because it offers to man God’s
best. God’s great deposit of resources is offered to
man through the Bible. Hope amidst despair is
offered. Life, here and hereafter, is promised.
Light for dark places, strength in troubled times,
power for weakness—all of these are offered
through the Bible.

We cannot be exposed to this kind of reading
and this kind of inspiration—and this kind of
God—without being lifted and set marching
to a different drummer, stepping to a higher plane
of living.

But a sad truth accompanies the possibility the
Bible holds for our lives. Too few read the Bible
faithfully enough to be exposed to its tremendous
life-changing possibilities. L. Nelson Bell put it
well when he said: “Despite all our advantages,
we as a people suffer from the greatest of all de-
ficiencies—spiritual starvation—because of our
ignorance of the Bible.”

We can only hope that these uncertain times
have not passed over us without purpose. Perhaps
in the midst of our desperation and in the stagna-
tion that envelops our lives, we will discover the
Book—the Bible—that can lead us out of the low-
lands, and set our feet on the paths bright with
possibility. □

ORDERLY or FORMAL?

God is orderly without being formal.

The sun rises and sets at exactly the right time. The seasons are dependably predictable. The universe is organized to the second. Each plant repeats an exact pattern and each bird sings the same song as its forebears.

Yet in all this orderliness there is newness every morning.

The Christian life is disciplined but not dull. It follows new paths to old adventures and old paths to new adventures.

Christian society is creative but not captive. The church is organized but not imprisoned.

The services of the church are carefully planned and purposely organized so that people may find the greatest possible experience of worship. The carefully planned service is but the frame for the picture. The picture is the message of divine love and redemption.

Week after week the services of the church may have the same number of hymns, the same number of prayers, and in general repeat an accepted form. These are planned so that worshipers may be aided in worship by the combined portions of the services becoming a unit which helps people worship.

The same frame may be used for pictures which are different. The framework of the service is not intended to attract attention itself but to rightly display the message.

Orderliness does not indicate a lack of the Spirit's leadership nor does confusion indicate that God is having His way. Every sermon is made more effective if it is framed in a service which provides a climate of reverence and hallowedness.

A service of worship can be carefully structured to the glory of God. It can be subject to change if the Spirit so leads—but the fact that it is carried through without change does not in any way indicate that the Spirit does not control the entire experience.

By Milo L. Arnold
Colorado Springs



HOW TO BE A HIGH-FLYING CHRISTIAN

Ever wonder about the jet set? Those who wing through the clouds anytime to anywhere in the world? This is a way of life for some of the wealthy, who can afford to pay as they go. Sound exciting?

I challenge you to try something even more thrilling. You needn't travel far to enjoy it. The cost? Nothing. I call it the "Pray as You Go" plan.

The idea isn't original with me (though possibly the name is). I've known many people who've done spiritual soaring via this system for years. They're all individuals who seem able to rise above every evil circumstance.

How does this method work? It's simple. You merely begin praying for each person you encounter during your day.

Start with the one you see mirrored as you brush your teeth in the morning.

Now come family members and the neighbors (especially the ones you must love, but can't quite like).

Next, pray for the people you meet—the man on the street. Notice those downcast faces? Those frowns? Those anxious eyes? These are symptoms of desperate need for the Lord.

How about the clerk in the store? (The irritable ones need prayer most.) The man who pumps gas? The newspaper boy? Of course. Everyone!

For top-flight results, God must be real in your life. Prayer isn't a monotonous recitation to a far-off Supreme Being. It's not a little spiritual exercise. It's far more than intimate communication between you and your Father.

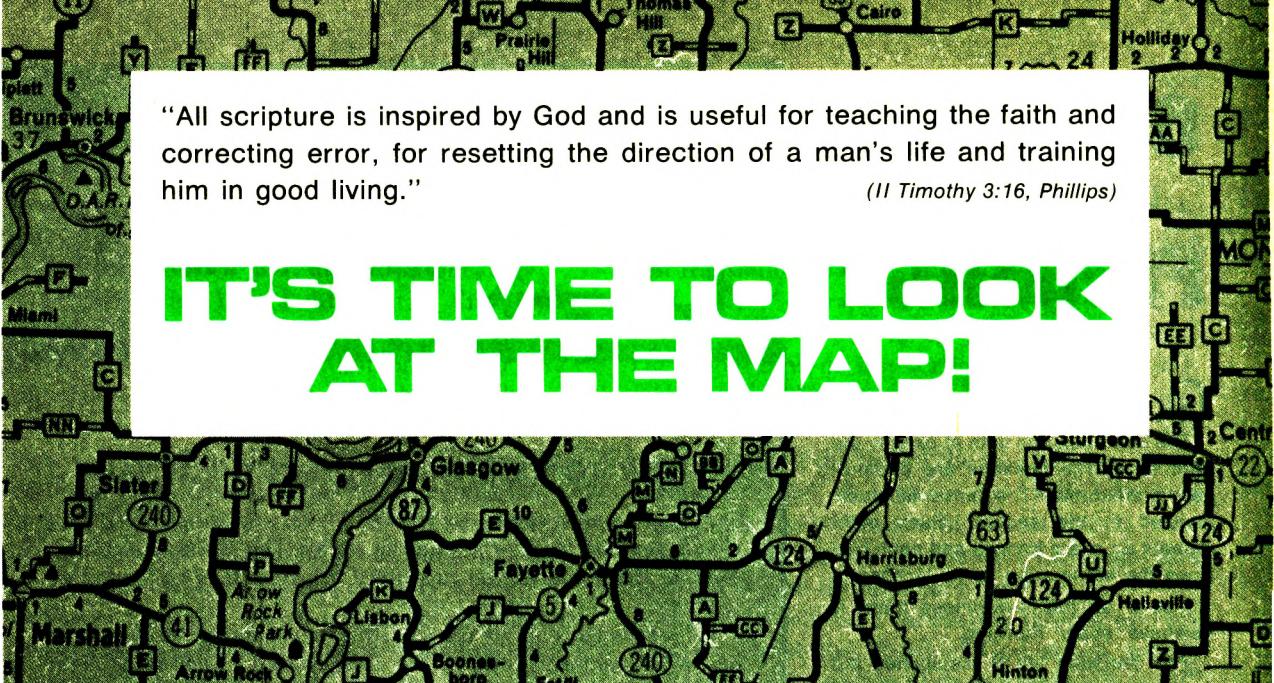
Too often, when someone answers a baffling problem by offering to "pray for you," it's considered a put-off tactic. Actually it's a turn-on of the master switch.

Prayer is powerful, surpassing the splitting atom's explosive energy. It is the endless, limitless, most forceful strength known to man. It changes souls. It heals bodies. It moves mountains. A direct "hot line" between God and ourselves, it pulls in reserves of supernatural aid from heaven.

It's meant to be used, but used aright! Selfish "gimme, gimme" prayers never get off the ground. Appeals for grace, wisdom, and help for others, when accompanied by faith, are fully granted.

"Pray as You Go, and Watch Your Soul Grow!" That slogan contains more truth than poetry, but don't take my word for it—or anyone else's. Try it yourself today. See how high you can fly on the wings of prayer.

By Rosemary Lee
Worthington, Ohio



"All scripture is inspired by God and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living."

(II Timothy 3:16, Phillips)

IT'S TIME TO LOOK AT THE MAP!

What would you think of a person who would try to drive from Los Angeles to Boston without a map of any kind? You'd say it served him right if he wound up in Miami.

And yet it is surprising how many people try to travel from earth to heaven without a guidebook or map of any kind. No wonder there are so many accidents along the way. No wonder there are so many who take a wrong turn and lose their way. And no wonder there will be so many landing in hell who intended to make it to heaven.

We all need a guide in this difficult but adventuresome journey called life. For there are so many forks in the road, so many bridges out, so many detours, so many sharp turns, and so many ways to get lost.

The tragedy is, however, that so many have not only lost their way; they have thrown away their maps and thus have no dependable authority, no fixed guidelines, no certitudes, and no ultimates. Life, to them, has become a cross-country race with no rules, no marked paths, no goals, no judges, and no destination. They insist on doing their own thing, singing their own song, playing their own game—doing, as was said of some in the Old Testament, what seems right in their own eyes.

There are others, of course, who have not thrown away all the maps—they still follow the guidelines drawn up by Freud, or by Nietzsche, or by Eldridge Cleaver, or Jerry Rubin, or by any number of defiant, debauched entertainers.

Is it any wonder, then, that so many have lost their way and are now groping around in a sex-saturated, drug-plagued jungle, not knowing where to turn because they have disregarded all the directions and torn down all the signs?

But—and this is good news!—there *is* a way out, and through!

There are guideposts, and guidelines already marked out for anyone who is willing to see them. There is a "guided tour" available, for God himself has, in His Word, provided the "Map" and has given His Spirit to interpret it. And His Map, the Bible, is the only Map there is with clear directions from sin to salvation, from darkness to light, from death to life, and from earth to heaven.

"This is the way," God says; "walk ye in it"—and He not only shows the way; He gives the power to walk in it.

Are you tired of groping in sin and looking for a way out?

"If we confess our sins," the Bible says, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

That is not the way from sin to salvation because any preacher or any church says so. It is the way of salvation because God, in His Word, says so.

Have you been groping in darkness, wanting and needing to see a ray of light?

"I am the light of the world:" Jesus said, "he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "This then is the message which we have heard of him, and declare unto you," proclaimed John, "that

RADIO SERMON OF THE MONTH
By C. William Fisher

God is light, and in him is no darkness at all" (I John 1:5).

And what is the way from death to life? Is there any map that provides any guideline on that?

"I am the resurrection, and the life:" Jesus said, "he that believeth in me, though he were dead, yet shall he live" (John 11:25). "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

And in case anyone should still doubt that the Bible is the only Map there is that shows the way from death to life—real life, authentic life—John says of the Scriptures, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

And so for the difficult journey from earth to heaven, the Psalmist said, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalms 73:24). And who is there who faithfully reads the Bible and obeys it who has not learned to say with David, "Thy word is a lamp unto my feet, and a light unto my path (Psalms 119:105)?

If the Bible is the only way God has ever marked out for us to go from darkness to light and from sin to salvation and from death to life and from earth to heaven, then isn't it about time we took that Map down from the table, or desk, or out of the trunk or dresser drawer, and began to read it, and to study it, and to ask the Holy Spirit to interpret it and to point out the danger spots, the detours, the difficult places—as well as the beauty spots and the inspiring sights along the way?

A young lady who prided herself on her ability to keep up with all the latest best-sellers approached her literature professor one day and asked if he had read a certain current popular novel. When he admitted that he had not, the young lady promptly advised him: "Oh, you'd better hurry up. That book has been out more than three months."

"Young woman," said the professor, kindly, "have you ever read Dante's *Divine Comedy*? No? Well, you'd better hurry up. It's been out for over 600 years."

But the world's number one best-seller, the Bible, has been out for over 1,900 years now, and we'd better all hurry up and read it, and obey it, if we are going to find our way out of the confusions and conflicts and chaos of our times.

The Bible is a Map, yes. And if it is consulted daily, the journey can be not only enjoyable, but safe, and with the divine assurance of reaching the right destination. □



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich

THE HABIT OF HAPPINESS

Everyone has a desire for happiness! But you may ask, "Is anyone ever *really* happy?" Strangely enough, the ingredients that many people seek to bring happiness are not producing the desired results.

Happiness is not the result of possessions, favorable circumstances, or pleasure. No matter how aggressively or skillfully one pursues happiness, it will still elude him. Pursuing happiness will lead to the same disenchantment as chasing rainbows. To find happiness, more is required than a statement that you are going to be happy.

Happiness is a by-product! The source of happiness is not found in external conditions, but lies within each person. When we read from the various sources which take an in-depth look at personality, we conclude that happiness is wholeness. To be whole is to be in a right relationship with God, others, and ourselves.

Happiness, like wholeness, depends upon at least three elements:

1. A FRESH FOCUS. Existence must have meaning if you are to be happy. Practice daily an expression of thankfulness for simple, reoccurring blessings—the love of your family, the beauty of nature, the loyalty of friends, the presence of God's grace.

The deepest satisfaction escapes us until this becomes a habit. Whatever controls our thoughts serves to coordinate our inner powers and to maneuver us in that direction. It is important that our goals be of the highest moral and spiritual worth.

The change you need is not necessarily to another community, house, or job. You don't have to wait until next year. The change begins when you cease to cry for things you don't possess and learn to appreciate the joys you have (Luke 12:15).

2. FULFILLMENT. Dr. Alfred Adler states that, above all, man wants to feel that he counts. Therefore he possesses the persistent urge to create something which is an extension of himself—house, church, business, children.

Bored people never generate a radiant Christian witness. Why be bored? You can find fulfillment through service to others. God's love in you will keep service from becoming cold and impersonal (Matthew 25:40; I John 3:14).

Dr. Gordon Allport has said that "self-expression requires the capacity to lose oneself in the pursuit of objectives not primarily referred to the self."

Happiness results when we fulfill our best selves. When Jesus stated that the way to find one's life is to lose it, He was speaking of the best in personality fulfillment (Luke 9:24).

3. FAITH. True happiness is the by-product of loving God for himself and experiencing the spiritual power that can be released through prayer. When the miracle of the new birth takes place in our lives, we are no longer obsessed with power and position as ends in themselves.

Jesus gives the perfect recipe for happiness in Luke 10:20.

You can trust a God of love and move confidently in whatever direction life may dictate without fear. The re-deemed man is flexible, for life's experiences can be used for good (Romans 8:28).

You can possess something superior to circumstances!





OUR

On the evening of July 20, 1969, millions of Americans saw (via television) President Richard Nixon talking by telephone to Neil A. Armstrong and Edwin Aldrin, the first astronauts to land on the moon. It was a memorable occasion, and a far cry from the old turn-crank telephone that connected country neighbors half a century ago.

Just the same, long-distance communication is no mere historical novelty. It was in existence long before Alexander Graham Bell appeared on the scene. We speak now of prayer—communication between man and God. Prayer is man's privilege.

Though it is our privilege, yet prayer is so often unused. Perhaps it is because we lack an appreciation of it. Were the privilege denied us, we would clamor for it to be restored.

Think for a moment: Suppose Christ were to establish a throne on this present earth and announce that, beginning on a certain date, He would receive each of the earth's almost 4 billion inhabitants for a five-minute interview. Suppose you would be fortunate enough to fall midway in the lines of people waiting to see Christ (these lines would encircle the earth several times).

Standing, and waiting, and moving along with the interminable lines of people, night and day without sleep or rest, you would eventually arrive for your five-minute interview with Christ after 19,000 years! Obviously, there must be a better way.

Millenniums ago God designed an economy of grace and redemption for the ancient Hebrew people. This economy included the marvellous privilege of prayer—a way for man and God to talk together. The Temple was the symbol of this provision.

But the Christian provision of grace surpasses the Old Testament economy as far as the Old Testament surpassed heathen customs largely built upon superstition and half-truths. Twenty centuries ago Jesus Christ made the eternal sacrifice and entered into the presence of God. There He is to remain on the right hand of God, and to receive all those "that come unto God by him" (Hebrews 9:11-14; 7:24-25). This is the Christian believer's privilege of communication with his God, and the system is established in the heavens as long as this present order of the universe shall last.

Besides not having to stand in line for 19,000 years to get a five-minute interview with Christ,

PRAYER— PRIVILEGE

By James V. Wilbanks,¹ *Black Forest, Colo.*

the Christian's privilege of prayer affords other benefits:

The communication line to the throne of grace is uncrowded and uncluttered with other clamoring voices. God always affords a private interview with His sons and daughters.

How does He do it? I don't know. But if Bell Telephone has devised a way to handle thousands of private communications from continent to continent via satellite all at the same time, I am sure it is no problem with God to handle similar communications between himself and mankind.

Consider also that we may come anytime. Paul and Silas were locked in the Philippian jail. At midnight, the Bible says, they prayed (Acts 16:25). What a most unlikely and inopportune moment to solicit help from anyone! But God was awake, and heard this earnest entreaty of His servants.

We may also look for an immediate reception into God's presence. There is no time lag between the beginning of our petitions to God and His answer to us.

Sound waves travel at about 700 miles per hour. Were it possible to communicate by voice with a friend halfway around the globe, it would be 18 hours before the first word would reach his

ears, and the same before his reply would become audible to us.

Even by electric communication the time lag might be too great between our souls and our Maker. When making trips to the moon, both the astronauts and Houston Control must make allowance of about a three-second time lag in radio communications. This is because radio waves travel with the speed of light (186,000 miles per second), and it takes that much time for the message to cross and recross the quarter million miles of space between the earth and the moon. If man travels to farther planets, the lag will be greater.

No such inconvenience is experienced in our prayers to God. We pray and God hears us. He speaks, and we hear Him.

Again, consider that God has time for us. Have you ever visited a counsellor or a friend for needed advice, and after some moments of interview you find him fidgeting with his pen or looking occasionally at his watch? It is obvious that he is a busy man, and needs to terminate the interview. Not so with our Heavenly Father. He has plenty of time for us and our particular problems. We may talk with him for as long as we like.

As a final word, there are some responsibilities and conditions for receiving and retaining this wonderful privilege of prayer. The telephone company allows its customers the privilege of communication on condition that they pay their bills. There are some responsibilities involved in this matter of divine communications, too.

Faith, of course, is the major condition upon which we get our prayers through. "Believe, and ye shall receive" (Matthew 21:22). But faith does not operate automatically without a cause.

First, there must exist a vital relationship between one's soul and God. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Again, faith can be maintained only as we keep this vital relationship free from condemnation. I John 3:21-22 says, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Calling upon God in case of emergency seems to be a popular practice these days. And, truly, God does answer many times. But calling upon God only in the case of emergency can be tragically dangerous. The communication lines may be down. It is a much better and safer policy to keep them in repair at all times.

A beloved ministerial speech teacher at Nazarene Bible College explained that she checked these communication lines every 30 minutes or so, just to see that they were clear. Not a bad idea. Have you checked yours today? □

ARCHITECTS OF ALTARS

Man is by nature a builder of altars—an architect of altars. That is to say, he is instinctively religious. It has been said he is incurably religious.

We must worship—someone or something! If we do not worship the God of all creation, we will worship gods of our own creation.

The savage who makes for himself idols of wood or stone or precious metals or who calls upon the mysteries of nature for supernatural help is no more idolatrous than the so-called civilized man who idolizes money, pleasure, power, position, culture, science, technology, or a multitude of other things.

Man has often bowed down before the god of “self” and as a result has lived to serve only his selfish interests. This is idolatry at its worst.

Every man has his altar or altars. The writer of Hebrews says of the believer, “We have an altar of which they have no right to eat which serve the tabernacle.”

This altar is the Cross—the altar upon which Jesus Christ, as a sacrificial Lamb, died. It is the true center around which we come to share in the benefits of God’s love and mercy. It displaces all other altars—it alone brings us near to God—acceptable in Christ.

Thus we are identified with Him—and by faith in Him we receive “freely all things” (Romans 8: 32).

A historical study of altars in the Holy Scriptures suggests that at least four types of altars were built by individuals in their worship of Jehovah. They may symbolize incidents or experiences which we have known.

When we speak of the **altar of atonement**, we think of Moses. This altar was designed by God and the pattern given to Moses on Mount Sinai. Made of brass, it stood before the Tabernacle in the wilderness. Later on it found its place before Solomon’s Temple on Mount Moriah in Jerusalem.

Here a perpetual fire burned and the sacrifices

offered by the priests brought the congregation near to God. Mercy, pardon, fellowship, and communion were provided at this altar and by its offerings.

We also find **altars of covenants** to which men came, entering into voluntary binding commitments to God that involved their lives and possessions.

Abraham typifies such altars. One altar he built in Sichem (Genesis 12:7) at the time of settling in Canaan.

A second was erected in Bethel (Genesis 12:8) at the site of his first move in Canaan.

Then at Mamre (Genesis 13:18) in Hebron he prepared another altar following the separation from his nephew Lot. It was a reminder of his covenant obligations to God.

Finally, the great test of Abraham’s faith and commitment came on Mount Moriah (Genesis 22:9) at the offering of Isaac, his son. God provided himself a sacrifice to be offered on the altar built by Abraham. But Isaac was Abraham’s offering as truly as if he had died that day.

Altars of worship—family altars—are suggested in the case of Isaac in Genesis 26:25. After considerable difficulty with unfriendly neighbors, Isaac found a place of peace and settled down. At Beersheba he built an altar like his father, Abraham, and called on the name of the Lord. He worshipped there—with his family.

There are also **altars of revival** described in the Old Testament. Perhaps the most famous was at Mount Carmel, where the prophet Elijah con-

helps to holy living

By H. Harvey Hendershot, *Nashville*

fronted false religion and false prophets. He turned an idol's altar into a holy altar, and saw the fire of God come down and consume the sacrifice and even the stones of the altar. Faith in the true God was restored among the people, and a long drought was ended with refreshing rains.

There is one altar mentioned in the New Testament entirely different from these. On Mars' Hill in Athens, Paul took his text from the inscription on an altar, "To the Unknown God." From that platform he preached an eloquent sermon that reached its climax in a call to repentance and a description of the judgment seat of Christ.

This was an altar which in their superstition and fear they had built lest a forgotten deity be angered. But as Paul preached, the God of eternity stepped out of the shadows. The true God could be known. Indeed, He wanted to be known.

I have wondered, though, how often we who call ourselves believers really come to the altar of an "Unknown God." Can we say we really know Him when our lives are so powerless, fruitless, and ineffective? When we accept things as they are, contented with being less than God's grace will make us, doing less to serve and glorify Him than we should, remaining silent when we should be witnessing? Going through a year without bringing anyone to Jesus? No evidence of revival for years?

Can we say that we really know the great God

of history when we accept defeat as the norm, a standard of living?—if we breathe the air of discouragement—talk doubt instead of faith? We can alibi our losses and convince ourselves by logical explanations. But when we adjust, so as to live with failure and defeat, we have ceased to know God—the God of power—grace—love—life.

Altars of atonement, for covenant making, for worship, for revival, but all find their fulfillment in our altar—the Cross where God came in His Son that men could "draw nigh to God."

Come regularly! Come often! Come believing! Do not come formally or out of mere habit, or because others are coming.

Altars are for offerings. Bring a gift—yourself. Bring all that you are—and have.

Recently I heard a Presbyterian layman tell of the coming of the Holy Spirit into his life. For a week he prayed something like this, "Lord, I'm perfectly willing for You to have 95 percent of myself, my life and business, but there is a fraction, only about 5 percent, that I want to control. Surely this is enough to merit the gift of the Holy Spirit."

But, he said, "God wouldn't even talk to me. But when I said, 'Here is 100 percent of me, all I am, and have,' then the Holy Spirit came in His fullness, to possess and bless my life."

This alone is a worthy gift to bring to our altar. A total consecration of self! □

PEN POINTS / THE WITNESS OF THE FAITHFUL

Darkness was already beginning to fall as the people gathered for church that crisp, clear Wednesday night.

It was not a very large group that came to the small white church in the valley. But they loved God, and they were faithful.

Chimes rang out and echoed throughout the hills as the time for service drew near.

In a house nearby, unknown to the assembling worshippers, a moment of crisis had arrived. A young woman was facing a serious inward struggle. Her heart was extremely heavy and she was almost in despair.

She was in love with a married man and she knew she was doing wrong. Her whole life seemed headed in the wrong direction and the future seemed hopeless.

Dorothy faced the futility of her life. She decided that there was only one way out. She opened the medicine chest and took out a bottle of sleeping pills. Filling a glass with water, she took several pills from the container, determined to take her own life.

Just as she was about to put the pills to her lips, she heard the chimes from the nearby church. Suddenly a voice seemed to say, "Why not try God?"

She put the pills back on the shelf, shut the door behind her, and walked toward the friendly, yellow lights of the church. She slipped quietly inside and sat in a back pew, watching and listening.

She saw a group of happy people. She heard the joyful singing, the genuine testimonies. Her heart

longed for whatever these people had. *What was it?*

After the service the people surrounded Dorothy with friendship and love. She was drawn back to each service of the church. Just a few weeks later, she knelt at the altar and accepted Christ.

Her testimony was radiant; her life, changed. That fall, Dorothy enrolled in a Nazarene college to prepare for a life of Christian service.

Lord: May we always keep our church bells ringing, the doors open, our friendship warm, our testimonies genuine. Thank You for leading Dorothy to a place where she could find how wonderful it is to live.

—MARY McLAUGHLIN
Scottdale, Pa.



By Carlos H. Sparks,
Spencerville, Ohio

NEVER TOO YOUNG

Three pint-sized candidates stood before Pastor J. G. Wells and took the vows of the church. One of them was our son Steve.

I suppose the usual questions were asked:

“What does an eight-year-old child know about church membership?”

“Don’t you think we ought to wait until they are at least 12?”

Today I recalled the scene vividly. Steve has just called from Trevecca Nazarene College.

“I made it OK, Dad. Jean and the baby are fine. We’ll write when we get a permanent address.”

“How does it feel to be out of the air force after a four-year hitch?”

“Great. The experience did me good but I’m glad to be out and starting school.”

The conversation trailed on with events involving the trailer-pull from Shaw Air Force Base in South Carolina. There was a brief account of a near mishap on the interstate, some directions about forwarding his mail—then, “Good-bye.”

Our son was embarking into a profession that would command the rest of his life and energy. So many things had figured into that moment, all adding their featherweight to the crushing burden to preach the Word.

At the altar of the Mary Esther, Fla., Church of the Nazarene near Eglin Air Force Base, Steve heard himself say, “I will, Lord. I will preach.”

The thread of influence woven by many people and places had converged to bring a will to Christ. There was Pastor Wells’s faith in kids: “If we love them and use them, they are never too young.” We found that kind of church at Cowan, Tenn., our first pastorate, when Steve was 10.

Sunday school opening exercises always included rousing choruses sung by the juniors:

*Welcome. Welcome. Welcome, all of you,
Glad you are with us.
Shake hands, no need to be blue,
Welcome to you.*

They sang lustily and charged the air with excitement. Our church was soon known by the spirited singing of the young people. This prompted invitations for the Teen Choral to sing at revivals in other village churches. The young attracted the young. Among them twins, George and John Butler, who also found Christ and church affiliation at a Nazarene altar (they have now graduated from Trevecca).

Loyal to the Saviour and his church, Steve never lapsed into sin after his initial conversion. He was able to claim perfect attendance at church throughout his military service. Once when Da Nang Air Base was severely hit by enemy shells, we feared for his safety. Steve’s next letter reflected the church’s influence:

“I am standing on the promises of the ninety-first psalm. ‘He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.’”

Steve once said, “The very sound of my church makes my heart stand at attention.”

One Sunday morning in Da Nang, he recalled being impressed to miss the early service at the military chapel and to attend a later one.

“I wondered about it. Seemed strange not going to church. I turned on the radio to pass time and, lo and behold, it was the Nazarene ‘Showers of Blessing’ on the armed forces radio network. It was wonderful. ‘This is my church, guys!’ I hollered. ‘COME AND LISTEN!’ and they did.” □

editorially SPEAKING

By W. T. PURKISER

The Bible in Hand

"The Christians who have turned the world upside down," wrote T. B. Maston, "have been men and women with a vision in their souls, the resurrected Christ in their hearts, and the Bible in their hands."

Real spiritual achievement takes all three characteristics.

There must be vision. Nothing ever happens creatively in human life until someone gets a vision.

This was true of the prophetic vision of the Old Testament. "Where there is no vision," the wise man said, "the people perish."

But vision alone is not enough. The power that makes the Christian vision effective is "the resurrected Christ" in the hearts of His people.

The promise of Jesus to His disciples was that, in the person of the Holy Spirit, both He and the Father would live with and within those who love Him (John 14:15-23).

No definition of the Spirit-filled life is as good as the simple statement that it is the resurrection life of Christ within. The assurance is that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

A third factor is needed in the full-orbed Christian life. A vision, the "power of his resurrection," and the Bible in hand are the three pillars on which the structure rests.

It is more than a little alarming to discover the extent of the biblical illiteracy of our day. The Bible may still be the best-seller, but it is obviously not the best read.

Yet our salvation from all the vagaries of human imagination is the solid truth of the Word of God.

No doubt human experience is a valid source of truth. But human experience is like the needle of a magnetic compass. It is subject to the pull and deflection of nearby metals. It must be checked and trued by the polestar—the eternal truth of God set forth in Scripture.

Some 22 years ago, two promising young evangelists were invited to speak at an interdenominational Christian conference at Forest Home in California. Both were becoming aware of intellectual difficulties in their faith. Both read widely.

One of these men decided in favor of doubt. He

began to question the authenticity and accuracy of the Bible. He drifted first to the theology of liberalism, then to no theology at all. He left the ministry and is living out his life as a public personality not only devoid of positive Christian influence but militantly opposed to the faith and the church in which he once lived.

The other young preacher decided in favor of faith. He did not deny the problems. But he chose to accept the Bible as the authoritative Word of God and to stake his life on its ultimate truth. He has become the leading evangelist of the day, a man whose uncompromising ministry has been a blessing to millions.

Most of us will not "turn the world upside down." But the degree to which we live creatively and serve effectively will depend on the measure in which we have a vision in our souls, the risen Christ in our hearts, and the Bible in our hands. □

Not the Part but the Whole

Henry Drummond will probably best be remembered for his description of the love Paul pictures in I Corinthians 13 as "the greatest thing in the world." But Drummond left a legacy of many more helpful insights into Christian truth.

In another essay he wrote: "To see some small soul dancing through life on a single text, and judging all the world because it cannot find a partner, is not a Christian sight.

"Christianity does not grudge such souls their comfort. What it grudges is that they make Christ's Kingdom uninhabitable to thoughtful minds.

"Be sure that wherever the religion of Christ appears small, or forbidding, or narrow, or inhuman, you are dealing not with the whole—which is a matchless moral symmetry—nor even with an arch or a column—for every detail is perfect—but with some cold stone removed from its place and suggesting nothing of the glorious structure from which it came."

It would be difficult to find a more incisive description of the process by which the cults and isms arise. Most of them cite their "chapter and verse." But they leave Truth as Dionysius pictured her, with robe tattered and torn—while around her each man waves his rag and proclaims it to be the whole garment.

The most frequently broken rule of Bible inter-

We must make sure that the interpretation we place upon chapter and verse is in harmony with the Scriptures as a whole. There is only one way to make sure that our understanding of the part is true to the whole. That way is to read and reread, not just the parts, but the Bible in its entirety.

pretation is the rule of context: each verse, each part, must be interpreted in the light of the setting in which it is found. And the ultimate context is not the paragraph, or the chapter, or even the book, but the Bible as a whole.

Adventists and Jehovah's Witnesses, with their teaching on "soul sleep" and "conditional immortality," make much of the pessimism found in portions of the Book of Ecclesiastes. They quote with great unction, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (3:19-20).

What they do not quote is the context, set in 3:18, "I said in mine heart . . ." The writer truly said these things in his heart, but what he said in his heart was most untrue—even in the light of his own conclusion, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13-14).

We should indeed be able to give "chapter and verse" in support of what we believe. But we must be sure that the interpretation we place upon chapter and verse is in harmony with the Scriptures as a whole.

There is only one way to make sure that our understanding of the part is true to the whole. That way is to read and reread, not just the parts, but the Bible in its entirety—from Genesis to Revelation.

This seems to be a forbidding task. Yet it is a well-known fact that by reading only three chapters a day six days a week, and five chapters on Sunday the seventh day, one can read the entire 1,189 chapters in the Bible in slightly less than a year.

To study certain portions of Scripture intensively is important and worthwhile. But it is only part of the whole process. The part must be faithfully related to the whole.

There's a reason why the Bible is best known as "the word of God." It is not "the words of God," although God's words are inscribed within it. It is "the word of God" in its entirety, its wholeness. □

What Disturbs You Most?

You can tell a man's character, it is said, by what

makes him angry. But you can also tell a person's character by what disturbs or upsets him.

A series of anonymous questions appeared in one of the religious magazines recently. The overall title was, "Which Disturbs You Most?"

"A soul lost in hell—or a scratch on that new car?"

"Missing a church service—or missing a day's work?"

"The church not growing—or the garden not growing?"

"Your Bible unopened—or your newspaper un-read?"

"Your contribution decreasing—or your income decreasing?"

"Your children late to Bible study—or late to public school?"

"Church work neglected—or your housework neglected?"

"To miss a Bible class—or to miss your favorite TV program?"

"Low attendance at church—or low attendance at a party?"

Most of us could probably add to the series. But enough is given to make the point.

People are not generally disturbed by upsets in matters that do not really concern them. They reflect their real interests in their attitudes toward the frustrations and limitations of life.

Look over the list. Add your own items. Then answer honestly: "What disturbs you most?" □

Bibles and Books

In relation to Bible Sunday next week, we present the annual "book issue" of the *Herald of Holiness*. The special emphasis is the importance of Christian reading.

The fact that God himself chose to make His will known to us through His Book is one of the most compelling arguments a person could find for the importance of the writing, publication, and reading of Christian literature.

At least one measure of Christian maturity and effectiveness in service is the size and quality of a person's library. To buy and read good books is to sharpen our intellectual tools.

For this reason, we commend not only the articles here about the value of reading, but the pages following which list new titles available from the Nazarene Publishing House, and the display of Bibles offered. □

HE THAT RUNS MAY READ

What is there to say about the benefits of good reading and the place of worthwhile books in one's life? So much has been said by so many whose very names evoke instant attention. And there is the additional fact that it is a universal human weakness to fail to cherish the things most easily available.

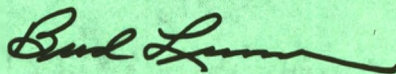
John Wesley read hundreds of books on an amazing variety of subjects while riding horseback to his appointments. Years ago the then well-known "Five Foot Shelf of Books" edited by Charles W. Eliot, president of Harvard University, known as the Harvard Classics, were advertised by the slogan, "A University Education in Fifteen Minutes a Day." Fifteen minutes a day adds up to 90 hours a year. That's a good start. Remember, we take time for the things we consider vital to our well-being, physically, mentally, or spiritually.

Granted that we live in a time of insistent and persistent claims on our spare time, how selective, how discriminating we should be in our choice of reading! Read the best. There will always be more available reading—devotional, inspirational, biographical—than we can crowd into our allotted reading time. Shun trash (there's plenty of it to be had). An occasional fare of light reading for recreation—fine; but major on reading that will deepen your devotional life, sharpen your intellectual faculties, broaden your interests, and increase your knowledge of worthwhile matters.

In a sense we become part of the people with whom we associate. And we become part of what we read. Dr. William Stidger spoke about "bulging back the world's horizons with books." Dr. A. W. Tozer accented a striking truth: "The best book is not one that informs merely, but one that stirs the reader to inform himself." Dr. Gerald Kennedy pointed out: "There is even intellectual sustenance from the negative point of view, and for the writers who make us examine our own ideas, may the good Lord make us truly grateful."

So let us heed the suggestion of Horace Mann: "Resolve to edge in a little reading every day. If you gain but 15 minutes a day, it will make itself felt at the end of the year."

M. A. (Bud) Lunn



Manager, Nazarene Publishing House

47 WONDERFUL BOOKS



BIBLE

- THE APOSTLES IN ACTION**, by John B. Bryan \$1.25
Twenty-six informative and illuminating Bible studies in the Book of Acts. Easy to read and thought-provoking, they make for excellent use in home Bible study groups, family devotions, prayer meeting talks, and Sunday school study. 64 pages. Paper.
- THE EVANGELICAL HOME BIBLE CLASS**, by Ira L. Shanafelt \$1.75
Designed for use as the text in the Christian Service Training course "Developing Leaders for Evangelical Home Bible Classes," Unit 162.6a. To be used in the home of the new Christian with the purpose of influencing his unsaved friends to attend. 104 pages. Paper.
- ELEVEN WHO DARED**, by Helen Hinchley \$1.25
Twelve just-right-length Old Testament Bible stories about 11 who were distinguished for their bravery and courage: Abraham, Joseph, Moses, Samuel, David, Elijah, Daniel and his three companions, and Esther. For junior-level reading. Illustrated. 64 pages. Paper.
- MY LORD THE CARPENTER**, by Etta Nommensen \$1.75
A unique story of the life of Christ prior to His active ministry. It is built around the thesis that the parables Jesus used grew out of His experiences while He lived as a carpenter. The stories of the major parables, customs, and features of the people and land are woven into the story. Informative for juniors through adults. 128 pages. Paper.
- MASTERING ROMANS AND COLOSSIANS (N-9710)**, by Howard Culbertson 75c
The official 1971/72 workbook for the NYPS teen quiz program. Beamed to Bible study for the whole group with an insert containing complete rules. 48 pages. Paper, size 8½ x 11".
- MASTERING ROMANS AND COLOSSIANS, Leader's Guide (N-9711)** 60c
- QUESTIONS ON ROMANS AND COLOSSIANS FOR LOCAL QUIZZING (N-9712)** 45c
- OFFICIAL RULES FOR NYPS BIBLE QUIZZING (N-9713)** 25c

CHRISTIAN LIFE

- THE CYCLE OF VICTORIOUS LIVING**, by Earl G. Lee \$1.00
The various stages of the development of the Spirit-filled life are outlined. Based on the thirty-seventh psalm, the basic steps of the cycle are given: commit, trust, delight, and rest. Help for any struggling Christian. 56 pages. Paper.
- HAPPINESS AND HARMONY IN MARRIAGE**, by William S. Deal \$1.95
A nontechnical, down-to-earth review of the basic difficulties which most commonly arise in married life. Sound, timely advice for all couples seeking a fuller, richer life in marriage. Alternate adult curriculum selection for 1971 fall Sunday school quarter. 150 pages. Paper.
- KEEP GOING**, by Forrest McCullough 50c; 3 for \$1.25
A 30-day devotional book specifically written for converts of a revival meeting ... but could be used for any new convert. The idea is to help new Christians get under way. Each day's "devotional" contains a short scripture, a text, a message, and a "thought to live by." 36 pages. Paper, size 4¼ x 7".
- OUR GOAL IS EXCELLENCE**, by C. William Fisher \$2.50
Thirty hard-hitting messages from the "Showers of Blessing" radio broadcast. The mail response to Dr. Fisher's strong, clear, and uncompromising ministry has been outstanding. These are some of the most requested sermons. Spicy reading for laymen as well as sermonic material for pastors. 120 pages. Cloth.
- WHICH WAY?—NOW AND FOREVER**, by J. Grant Swank, Jr. \$1.45
Contemporary in format, *Which Way?* reflects the confusions of the "now generation." The key question to which 12 answers are given is, "What will become of me and thee?" It answers, "The in-group that will last forever is in grace now, enjoying the saving power of Christ." A Teen Guidance Series book. 80 pages. Paper, size 4¼ x 7".
- YOU'LL LIKE BEING A CHRISTIAN**, by C. William Fisher 50c; 3 for \$1.25; 50 for \$15.00
This is the outreach book of the year. Dr. Fisher emphasizes the joy and assurance a right relationship with God gives in these troubled times. He frankly states what it takes to be a Christian. 44 pages. Paper, size 4¼ x 6", with presentation page.

CHURCH SCHOOLS

- BETTER BULLETIN BOARDS**, by Jeannette Wienecke \$1.95
A "how-to" book showing that bulletin boards can be used as effective teaching tools. Drawings and pictures with hints on how to select, prepare, and file material together with techniques for making figures. 64 pages. Paper.
- THE MINISTRY OF THE CRADLE ROLL**, by Betty Bowes \$1.50
Presents methods for making home contacts, for involving non-church parents, and for using the array of department materials. Illustrated. A CST text for Unit 223a. 87 pages. Paper.
- PRESESSION ACTIVITIES WITH CHILDREN**, by Betty B. Robertson \$1.25
Emphasizes the importance of making this time part of the learning or teaching process. Ideas are given for children from kindergarten through junior age with specific projects outlined. 56 pages. Paper.

DOCTRINE and HOLINESS

BE FILLED WITH THE SPIRIT, 35c; 3 for \$1.00
by *William S. Deal*

The why... when... who... where... and how... of being filled with the Spirit. Written for distribution, this mini-book is designed for new converts and others needing guidance concerning the Spirit-filled experience and life. 40 pages. Paper, size 4 1/4 x 6".

HEALING THE HURT OF MAN, by *J. Glenn Gould* \$1.25

Unfolded in four comprehensive chapters is the heart of John Wesley's doctrine and methodology in dealing with the spiritual needs of men. Dr. Gould's concern is that we as a church "get back to John Wesley," theologically and practically. 70 pages. Paper.

INTERPRETING CHRISTIAN HOLINESS, \$1.25
by *W. T. Purkiser*

Dr. Purkiser interprets the theory and practice of holiness in some of its biblical, theological, historical, psychological, and sociological facets. "This is Purkiserian at its best—and that is hard to beat," says Dr. Norman R. Oke. 64 pages. Paper.

STUDIES IN BIBLICAL HOLINESS, by *Donald Metz* \$4.95

A superior study by an able scholar whose research has been of exceptional depth. The accent is on the biblical basis for the doctrine of holiness. Dr. Metz works from the thesis that an adequate concept of the holiness of God is fundamental for a proper understanding of holiness. 350 pages. Cloth.

EVANGELISM

BOOT TRAINING PACKET, by *Don H. Polston* 75c

A workbook-style study guide for new converts. It is suggested that it be carried out in a three-month (or more) class situation. Nine lessons on Sin, Salvation, Security, Scriptures, Service, Holy Spirit, Stewardship, Steadfastness, Sharing. 48 pages. Paper.

PLANNING FOR CHURCH GROWTH, by *Bennett Dudney* \$1.75

This is a study with emphasis on lay involvement in evangelism and outreach. It is based on the conviction that growth is God's will for the Church. Designed to involve the decision-making groups of the church, covering: Evangelistic Outreach, Administrative Procedures, Program, and Facilities. A CST text for Unit 160a. 121 pages. Paper, size 7 x 10". One book needed for each participant.

PLANNING FOR CHURCH GROWTH, Pastor's Manual, \$0c
by *Bennett Dudney*

EVALUATIVE QUESTIONNAIRES (U-471) Set of four, \$1.00
Each church will need three sets.

FICTION

A SONG IN THE NIGHT, by *LeRoy Brown* \$1.50

"Hello, Beautiful..." The young man leaning against the white picket fence asking directions was no usual person—wealthy and genial. But the attractive girl on the lawn to whom he spoke was no ordinary farm lass either. What happens to them makes for a heartwarming story with a good spiritual message. Young adult fiction. 96 pages. Paper.

TYLER LANE AND THE WOLF DOG MYSTERY, \$1.50
by *Lucille Meyst*

Junior age fiction in an Alaskan setting. Much interesting nature lore is woven into this story about homestead missionaries which adds information as well as interest concerning life in the Alaska woods. 87 pages. Paper.

MISSIONARY

MINISTERING TO THE MILLIONS, compiled by the \$1.50
Department of World Missions
The 1971/72 missionary study book. 128 pages. Paper.

1971/72 MISSIONARY STUDY MANUAL, by *Tom Wilson* 75c
MISSIONARY STUDY POSTERS (P-971) \$2.95

1971/72 Missionary Reading: Adult
BEFORE THEE AN OPEN DOOR*, by *Helen Temple* \$1.00
A CUP OF WARM INK, by *Franklin Cook* \$1.00
IN THE SHADOW OF THE ANDES*, by *George Coulter* \$1.00
LET'S GO DUTCH, by *Gerald Johnson* \$1.00
OUR ORIGINAL CITIZENS, by *Clara Verner* \$1.00
SCHMELZENBACH OF AFRICA*, \$1.00
by *Harmon Schmelenbach III*
*Recommended for Teen Reading.
U-641 Set of above six Adult Missionary Reading Books \$6.00
1971/72 Missionary Reading: Junior
"DR. DAVID": MEDICAL PIONEER TO THE SWAZIS, 60c
by *Betty Bowes*
LETTERS FROM THE NEW GUINEA BUSH, 60c
by *Miriam Melling*
MARY SLESSOR, THE WHITE QUEEN OF CALABAR, 60c
by *A. R. Evans*
ONE LITTLE INDIAN, by *Bill Young* 60c
U-971 Set of above four Junior Reading Books \$2.40

SERMONIC

EIGHT DAYS OF GLORY, by *Leslie H. Woodson* \$1.95

Eleven Lenten-Easter messages focusing attention on the eight most spectacular and eternally significant days of all times. Dr. Woodson finds pertinent truths vital to Christian living today. Of added interest is the harmony of the Gospels related to this historical week. 136 pages. Paper.

THE HARPS OF GOD and Other Sermons, by *H. Orton Wiley* \$2.95
Compiled and edited by *Ross E. Price*

Eight significant sermons and addresses by a great theologian and preacher. The concluding sermon, "Fading Leaves," is perhaps one of his most famous ones. 86 pages. Beautifully hard-bound with gold-stamped Kivar covering.

SPECIAL EDITIONS

FROM EAST TO WESTERN SEA, by *J. Fred Parker* \$2.50

Subtitled "A Brief History of the Church of the Nazarene in Canada." Dr. Parker writes about the early days of the church in the various sections of the country, gives key turning points of subsequent development, and brings the story right up to 1970. 112 pages. Hard-bound with Kivar covering.

GOD STILL SPEAKS IN THE SPACE AGE, \$1.00
by *James Roy Smith*

Now available in popular paperback. It is a stirring challenge for discipleship, calling halfhearted Christians to face the responsibility of the world's spiritual need. 104 pages.

ROY T. WILLIAMS: SERVANT OF GOD, \$1.25
by *G. B. Williamson*

This is a paperback reprint about one of the most influential leaders the church ever had. As general superintendent, he served the church during the critical "growing up" years. 112 pages.

SECURITY: THE FALSE AND THE TRUE, \$1.25
by *W. T. Purkiser*

A revised reprint that analyzes the central tenets of Calvinism along with the scriptures upon which their doctrine rests. 64 pages. Paper.

TRUTH FOR TODAY, by *Bertha Munro* \$3.50

366 meditations uniquely packaged in beautiful Kivar binding with gold stamping. Each devotion is centered around a Bible verse. 380 pages. Hard-bound.

NAZARENE PUBLISHING HOUSE
KANSAS CITY / Pasadena • Toronto

The advertisement features a collection of books and a lamp. The books shown include 'God Still Speaks in the Space Age', 'Planning for Church Growth', 'Boot Training Packet', 'The Harps of God', 'Roy T. Williams: Servant of God', and 'Security: The False and the True'. A lamp with a white shade is visible on the left. The background is dark with a wood-grain pattern.

KENTUCKY DISTRICT WINS FIRST PLACE NUMERICALLY AND IN PERCENTAGE



*Dr. Dean Baldwin
District
Superintendent*



*Lawrence Adams
Chairman*



*Al Miller
Alaska*



*Melvin Tucker
Canada West*



*Randal Denny
Central California*



*Bob Carpenter
Dakota*



*Lewis Edwards
Eastern Kentucky*



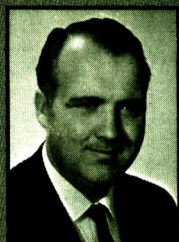
*Merle Meade
East Tennessee



*James Hubbard
Georgia*



*Hardy Powers
Kansas City*



*Paul Aldrich
Missouri



*Harlan Heap
Nebraska*



*Alex Cubie
New England*



*Earl Roustio
N.W. Indiana*



*Mark Barnes
S.W. Indiana*



*E. M. Fox
Virginia

The WINNERS' CIRCLE

20% INCREASE PER SUNDAY

1st place—48%

2nd place—44%

3rd place—40%

Denominational increase 16.7%

* Not winners of district competition.

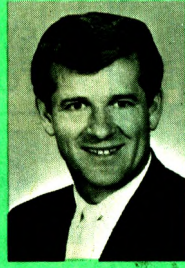
SECOND PLACE

Numerical

Percentage



Lew Hall
Quarterback



Donald Wellman
Chairman
Colorado



H. Martinez-Mena
Chairman
Spanish East

THIRD PLACE

Numerical

Percentage



Mert Wilson
Chairman
Florida



Neale McLain
Chairman
New York

Other chairmen who were district winners



Andrew Spencer
British Isles South



Roy Hall
Canada Pacific



Jose Cardova
Central Latin-American



Dale Fruehling
Central Ohio



Wayne Sears
Chicago Central



Nathan Price
Houston



D. Millikan
Illinois



James Palmer
Indianapolis



Bob Lindley
Joplin



Charles Muxworthy
Los Angeles



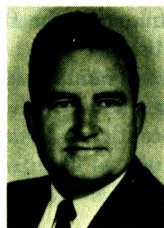
Kenneth Wood
Minnesota



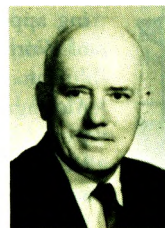
W. J. Blackmon
Mississippi



Asa Sparks
North Carolina



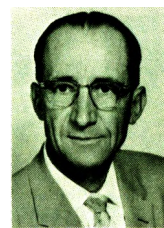
Don Tyler
N.W. Illinois



Arthur Fallon
Philadelphia



Mayne Minich
Pittsburgh



Willard Hubbard
San Antonio



James Ahlemann
South Arkansas



N. J. Lewis
South Carolina



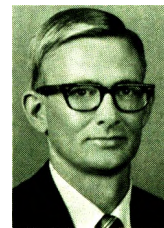
Ron Wesley
S.W. Ohio



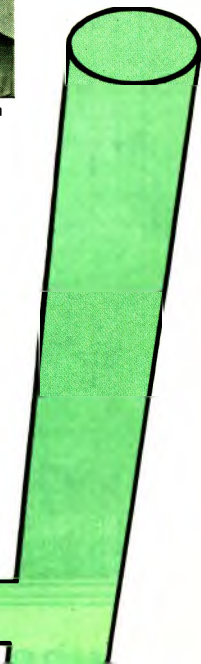
George Pitzer
Tennessee



W. Holloway
Washington



John Hay
West Virginia



1972 CALENDARS

1972 POINT MENT CALENDAR

Features 12 (plus cover) original paintings of Bible scenes reproduced in full color. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover provides area for listing special events and phone numbers. Spiral binding allows pages to lie completely flat or be turned under. Punched, should hanging be preferred. Anyone with a busy schedule will appreciate this handy calendar.

U-325 80c; 3 for \$2.25; 12 for \$7.20



1972 POSTCARD CALENDAR

A new, unique, and delightful idea in a calendar. Card-calendar pad with 13 striking full-color photo reproductions and scripture provides year-long inspiration in the home. Detach the outdated calendar along perforation and you have a cheery postcard to send someone special. 4 x 8" Gift-boxed.

GI-6010 Floral **GI-6012** Pets
GI-6011 Scenic **GI-6013** Inspiration

Each, \$1.25; 12 for \$13.75



1972 SCRIPTURE TEXT CALENDAR

Now in a contemporary styling with space for daily memos. Includes beautiful full-color religious reproductions PLUS all the other outstanding features that have made this so popular the last 50 years. 9 3/8 x 15 3/4". A meaningful remembrance for your neighbors, ideal for teachers of adult classes to give their members.

U-272 65c; 3 for \$1.65;
 12 for \$6.00



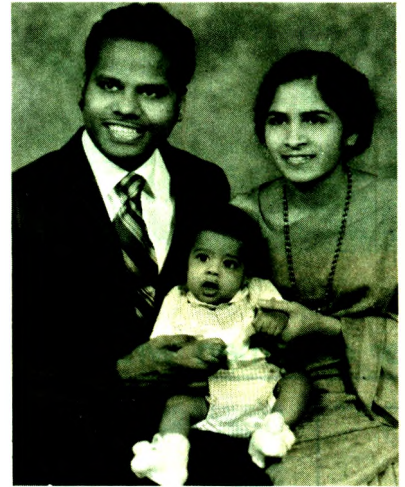
**Order in Quantities and SAVE!
 ACT NOW!**

Prices slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE

Box 527, Kansas City, Missouri 64141
 Washington at Breee, Pasadena, California 91104
 In Canada: 1592 Bloor, West, Toronto 9, Ontario

FIRST FULL-TIME EVANGELIST TO INDIA



Suresh and Saroj Borde with their son, Jonathan.

Rev. and Mrs. Suresh Borde and their five-month-old son, Jonathan, left from New York for India on December 3. Mr. Borde is returning to his native country to serve as the first full-time evangelist for the field. His father, Rev. G. S. Borde, has served on the field for 43 years as a pastor and as district superintendent.

Mr. Borde is a 1970 graduate of Nazarene Theological Seminary. He holds an M.A. degree from Nagpur University, Nagpur, India.

Since receiving his B.D. degree in 1970, Mr. Borde has traveled through 30 states holding meetings and waiting appointment by the Department of World Missions.

The Borde family will live in Aurangabad, India. A new Nazarene work has recently been started in this city. It is one of the largest cities served by the Church of the Nazarene in India. □

MOVING MISSIONARIES

Mr. and Mrs. Jack Barnell, 637 Juniper, Bradley, Ill. 60915.

Miss Merna Blowers, P.O. Box 112, Intercession City, Fla. 33848.

Rev. and Mrs. Daniel Brewer, c/o A. G. Keith, Rte. 2, Box 327, Gettysburg, Pa. 17325.

Rev. and Mrs. David Browning, P.O. Box 912, Commercial Center D-708, Makati, Rizal, Republic of the Philippines.

Miss Joyce Chandler, Nazarene Bible College, Box C, Colorado Springs, Colo. 80901.

Miss Fairy Cochlin, C.P. 2824, Lourenco Marques, Mozambique, Africa.

Miss Carol Dimbath, 3742 Saranac Dr., Dayton, Ohio 45429.

Miss Lois Drake, 912 Wyllys St., Midland, Mich. 48640.

Rev. and Mrs. Theodore Esselstyn, c/o Mr. K. Kehm, 1574 Collier Ave., Carnegie, Pa. 15106.



Pictured is an interior view of the new Flint (Mich.) First Church sanctuary dedicated in late summer by General Superintendent George Coulter. The church relocation is on the western edge of the city, one of Flint's most rapidly growing areas. The new church edifice is complete with a 500-seat sanctuary, educational and fellowship areas, offices, nursery, and kitchen. The floor area is approximately 15,000 square feet and the parking area is 60,000 square feet. Since the church moved into its new facilities, it has experienced steady growth. J. Donald Freese is pastor.



Participants in the Ministers' Fraternal in Kilcreggan, Scotland, held jointly by the British Isles North and British Isles South districts; Dr. George Frame and Rev. T. W. Schofield, superintendents. Special workers for the conference included Executive Secretary and Mrs. E. S. Phillips, of the Department of World Missions; Dr. Honorato Reza, director of the Latin Publications Division; Rev. and Mrs. Elton Wood, Cape Verde missionaries; and Rev. Jorge de Barros of Cape Verde, speaker for the new Portuguese "Showers of Blessing" radio broadcast.

OF PEOPLE AND PLACES

THE PONTIAC (MICH.) HILLCREST CHURCH began construction of a new educational building and gymnasium earlier this year. Materials used in the construction of the new 12,000-square-foot building were donated by the old Crofoot Elementary School. Men from the church dismantled the old facility and were given the building materials.

A pledge offering totalling \$21,250 was made by the congregation and furthered the possibility of construction. Pastor Roy F. Quanstrom said the story began with an early morning prayer meeting. One of the requests was for a new education building. Miracles have happened. The fulfillment of the need is one of the answers God has given to the people who believe that God still answers prayer. □

ONE OF THE YEAR'S HIGHLIGHTS for the Vancouver (Wash.) Fourth Plain Church was a visit of Smokey the Bear, which was reported

to have really sparked "fires of enthusiasm." Attendance jumped from an average of 36 a year before to 92 on the Sunday of the special visit.

The Sunday school superintendent did his Saturday visiting in a Smokey Bear costume. A small live tree was given to everyone present on the Sunday Smokey visited.



Belton, Mo., congregation

THE BELTON, MO., CHURCH was officially organized August 8 by General Superintendent Samuel Young. Rev. Bill Childs is pastor.

It had been the hope of the late Dr. Wilson Lanpher that the church

Pastor H. T. Eastman reported that results of the church's visitation program were in evidence. He attributed results also to the backing of special times of prayer around the altar concluding Wednesday evening services. □

SAVANNAH (GA.) EAST SIDE CHURCH celebrated its twenty-fifth anniversary with special services midyear. A booklet containing a historical account was prepared by Pastor Barry T. Gay and dedicated in memory of the first pastor of the East Side Church, Rev. W. M. Sigafos, who passed away in May, 1970.

During the last five years the church has been in a CST drive to encourage every teacher of the Sunday school to become a certified teacher. There are presently 13 registered teachers, six qualified teachers, and four certified teachers. During the 1970-71 assembly year, the church issued 113 CST credits.

Other significant increases and areas of growth were noted in the historical summary. □

NAMPA (IDAHO) FIRST CHURCH celebrated its fifty-eighth anniversary by paying off its debt and burning its mortgage. The church gave over 20 percent of its income during the anniversary year to world evangelism and began a new era with a cash balance of \$30,000 set aside for future expansion.

The church was on the Evangelistic Honor Roll for the year. Pastor Arnold E. Woodcock is in his sixth year as pastor of the church. □

could be organized this summer. He was coming to the church the weekend that he was struck by his fatal heart attack. The church was organized with 19 charter members. □

REV. EUGENE GLENDENNING, OF LINCOLN, NEB., completed work on a master of arts degree this year. His thesis was an exploratory study of the incidence of drug abuse in the high schools of Lincoln, Neb. The research involved a study of 1,133 students chosen by random sample from a total population of 6,656, and data was obtained by use of a self-administered questionnaire.

Six hypotheses of an original 10 were supported by the study results. There was an indication that (1) more males than females use drugs; (2) the student who considers himself below average had a higher incidence of drug usage than the student who considers himself average or above; (3) the student who attends church has a lower incidence of drug usage than the student who does not attend church; (4) students living with their natural parents have a lower incidence of drug usage than those with other living arrangements; (5) students who view their relationship with their parents as good have a lower incidence of drug usage than those who view the parent-adolescent relationship as poor; and (6) as the use of alcohol increases, marijuana decreases. □

FROM JERUSALEM, ISRAEL, Rev. Berge Najarian reported a special musical program presented at the new international Nazarene Center. The program featured Rev. and Mrs. Calvin Jantz; their daughter, Carolyn; and her husband, Joel Pickering, from Olathe, Kans.

Mr. Najarian said, "The sanctuary was almost filled with people from far and near. Best of all, God's manifest presence was felt through-

out the outstanding musical program. God has been helping us increase our outreach for His glory and the advancement of His kingdom in this very strategic area during the golden anniversary year of the Church of the Nazarene in Jerusalem and the Holy Land." □

THE BEATRICE, NEB., CHURCH honored Mrs. Elizabeth Littrell earlier this year as she retired from teaching. She had completed 46 years as a teacher in the Sunday school and is the only charter member of the Beatrice church at the present time. A special banquet was held in her honor.



Mrs. E. Littrell

Mrs. Littrell has also served as Sunday school superintendent, VBS superintendent, church treasurer, and as a steward. Her three children—Rev. Dick Littrell, Oklahoma City First Church; Bob Littrell, of Denver; and Evelyn Eggen, of Elgin, Ill.—were present for the special occasion. □

THE PORT ALLEGANY, PA., CHURCH raised an offering for one of its local church couples, John and Naomi Lewis, when they learned the Lewises were under general appointment as missionaries. A goal of \$1,000 was surpassed when the church accepted the challenge and rallied behind the project.

A chart in the church recorded the results until the goal was surpassed and the check presented to the missionary couple. The Lewises have two children, Jim and Janice. Richard E. Vandervort is pastor. □



Pictured are Cameron and Anita Lucas standing by their trailer. On their right are District Superintendent and Mrs. Roy Yeider and Rev. and Mrs. John Vaughn.

CAMERON AND ANITA LUCAS returned to Bethany Nazarene College, Bethany, Okla., this fall after spending their honeymoon in Alaska. The couple headed their pickup truck and trailer toward the Alaska highway following their marriage in June. They engaged in an Alaska home missions project through the summer months.

The Lucases camped on the building site of the Eagle River church, contributing many hours of work and assisting in all the services. John L. Vaughn is pastor at Eagle River.

When the couple left their honeymoon site, they carried a freezer filled with moose meat and left behind them a host of friends. "Yes," Rev. John Vaugh said, "Cam shot the moose." □

TESTIMONIES OF LAYMEN IN THE LONDON, OHIO, CHURCH resulted in the beginning of revival for the church. Seven couples from the church returned from the Northwestern Ohio District Laymen's Retreat with a new zeal. Testimonies gave witness to renewal, discovery, and a fuller sense of commitment. Thirteen people from the congregation moved to the altar to seek the fullness of God's blessing. □

A BAPTISMAL SERVICE was held on the Yorkshire Zone of the British Isles South District in the Hunslet Baptist Tabernacle, Leeds. Eleven candidates—nine ladies and two men—were baptized from churches in Morley; Bradford, Adwick-Le-Street; and Hunslet, Leeds.

The service was led by the zone secretary, Rev. Leslie Porter, of Leeds. Dr. Jack Ford, principal of British Isles Nazarene College, Manchester, England, was speaker. Warren Rogers, Jr., student at British Isles Nazarene College, was soloist. □

TO ALL PASTORS AND CHURCH TREASURERS:

The CARE that changes things is faithful, dedicated people praying, giving, and working to promote worldwide evangelism.

THANK YOU FOR YOUR PART IN THIS EFFORT!

If some of the **THANKSGIVING OFFERING** has not been sent in, please send it today to:

Norman O. Miller, General Treasurer
6401 The Paseo
Kansas City, Mo. 64131

CHIEF SPEAKER AT THE FIRST CONFERENCE FOR SOUTH AMERICAN NAZARENE PASTORS to be held at Buenos Aires, December 16-20, will be General Superintendent George Coulter. More than 150 Nazarene pastors are expected to attend. A delegation of leaders also will take part from church headquarters in Kansas City. —N.I.S. □



Pastor Salyer (r.) presents trophy to Mr. Thrasher.

ALBANY (KY.) FIRST CHURCH honored Mr. John D. Thrasher with a "This Is Your Life—John D. Thrasher" program. The occasion recognized a meritorious Christian service record of 65 years from 1906 to 1971. A trophy was presented to Mr. Thrasher by his pastor, John P. Salyer.

Mr. Thrasher has been a public school teacher. He also taught six years at Trevecca Nazarene College, Nashville. Although he retired from the classroom in 1952, the board of education continued to employ him at the library. He retired from this position when he reached his ninety-second birthday. □

PHYSICIAN D. RAY COOK of Wichita, Kans., recently graduated from the University of Kentucky College of Medicine. While in medical school he served as president of his class, president of the student body, and as a national officer in the Student American Medical Association. He also served as minister of youth and music and on the official board of the Lexington (Ky.) First Church.

In his junior year, Cook was selected to represent the University of Kentucky in *Who's Who in American Colleges and Universities*. This year Ray and his wife, Elaine, spent two months working at the Nazarene Mission Hospital in Kudjip, New Guinea.

Ray is presently a resident in the Family Practice Program at Wesley Medical Center in Wichita. Both he and his wife are 1964 graduates of Bethany Nazarene College, Bethany, Okla. □



Pictured left to right are Pastor J. G. Wells of the Science Hill, Ky., church with Mr. Cliff Luster and Mrs. Pat Morris, who received their 23-year pins for continuous Sunday school attendance. Also pictured is Scottie Morris, son of Mrs. Morris, who received his ninth-year pin.

THE DRAYTON PLAINS (MICH.) WILLIAMS LAKE CHURCH took in a total of 41 members during the year with 39 of these joining by profession of faith. The church witnessed a \$10,000 increase in its finance.

A new church sanctuary was begun after \$128,000 in church bonds had

been sold. Two buses have been purchased for future Sunday school work and youth activities. Norman V. Rickey is pastor. □


COMMUNITY LEADERSHIP has been given by several members of the Sandusky, Ohio, church. The music and choir director, Mr. Herman Alvers, is serving as chairman of the Christian Business Men's Committee. He has been associated with the Sandusky Foundry and Machine Co. for the past 20 years in production control.

The NYPS president, Mr. Robert Schubert, has been elected chairman of the local Gideons committee. Mr. Schubert is an elementary school principal and serves as president of the local coffeehouse in the city.

Mr. Kenneth Edwards, a trustee in the Sandusky church, was elected president of the Margaretta local schools. He is also secretary of the "Crusaders" for Mount Vernon Nazarene College, Mount Vernon, Ohio. The report of the church's outreach activities through its members was sent by Helen Fair, church secretary. □

For CREDIT

with This Winter Quarter's
Sunday School Lessons



ORDER
THIS SPECIAL
EDITION

Only \$1⁵⁰ THE GOSPEL ACCORDING
TO LUKE (BBC)

FOR COMPLETE INFORMATION see back
covers of "Adult Bible Teacher" and
"Adult Bible Student."

ACT NOW...it's important to you!

Prices slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE, POST OFFICE BOX 527, KANSAS CITY, MO. 64141
Washington at Breaux Pasadena, Calif. 91104 • In Canada: 1592 Bloor St. West, Toronto 9, Ontario

CLINTON (KIP) WASSON, JR., Wabash, Ind., enlisted into the Army Nurse Corps at the United States Army Recruiting Main Station in Chicago. Capt. Karen Sue Sollenberger of the regular Army Nurse Corps administered the oath of enlistment.

Kip will continue nurses' training at the School of Nursing, Olivet Nazarene College, Kankakee, Ill., as private first class and will receive full tuition and salary until graduation in June, 1973. Upon graduation, he will be commissioned a first lieutenant and serve in an army hospital.

Pfc. Wasson is the son of Rev. and Mrs. Clinton L. Wasson, Wabash, Ind. □



Kip Wasson taking the enlistment oath



Debbie Dunkin and Russell

DEBBIE DUNKIN, 13-year-old ventriloquist, and her professional dummy, Russell, took an active part in the fall Sunday school campaign "Touchdown '71." She traveled across Oklahoma visiting churches on three districts. Some Sundays she presented her children's evangelistic routine, a 30-minute program, in two Sunday schools.

Debbie is from Bethany, Okla. She was involved in pre-kickoff Sunday school rallies beginning the first of September. Her schedule of special services kept her busy through the month of November. □

LOS ANGELES FIRST CHINESE CHURCH honored Pastor and Mrs. Delbert T. Morse and family during a special service. Pastor Morse resigned the Los Angeles pastorate to accept a call to the Sun Valley, Calif., church. Extra chairs were needed for the crowded church.

Several expensive gifts were presented to the Morse family. A love offering in the amount of \$1,404 was the final gift to be presented. Following the service, a farewell dinner was served at the church. □

HONOR CAME TO REV. ROBERT BODEN of Moncton, New Brunswick, Canada, when he was named Moncton's outstanding young man of the year. His selection was announced during a special meeting of the Moncton Junior Chamber of Commerce banquet at the Brunswick Hotel.

Mr. Boden was cited for outstanding work among youth, particularly in the area of establishing a drug-aid center for the city. A bouquet of roses was presented to Mrs. Boden at the banquet. □

MOVING MINISTERS

William G. Ardrey from Sikeston (Mo.) First to Nashville Old Hickory.

Irvin W. Bevis from Clarkson, Ky., to Huntington, Ind.

Harold M. Bughman to Caldwell, Ohio (new). Charles Bush from Kenesaw, Neb., to Karval, Colo.

Lynn Casseday from Panama City (Ala.) First to Hollywood, Fla.

Kelly R. Davis from Ephrata, Wash., to Kingstons, Mo.

John V. Frederick from Ft. Myers (Fla.) First to Naples, Fla.

Wesley B. Frederick from Newcomerstown, Ohio, to Columbus (Ohio) West Broad.

Donald C. Gadbaw from Many, La., to Lawton (Okla.) First.

Barry T. Gay from Savannah (Ga.) East Side to Charlotte, N.C.

Paul Grundy from Waco (Tex.) Trinity Heights to Orange (Tex.) First.

H. Floyd Hall from Dille, W. Va., to Fulton, S.D. Lester C. Harbold from Cincinnati Chase Avenue to Williamsburg, Ohio.

Vernon R. Hatton from Canaan Hill, Ohio, to Mansfield, Ark.

J. C. Haun from Sweetwater, Tenn., to Chattanooga (Tenn.) Lookout Valley.

John E. Henderson from Georgia District to Portland, Tenn.

Frank L. Heberle from Fulton, N.Y., to Pawtucket (R.I.) Emmanuel.

L. Charles Hughey from Juneau, Alaska, to Fairbanks (Alaska) Totem Park.

Kenneth A. Hutchinson from Dearborn (Mich.) First to Britton (Mich.) Ridgeway.

J. R. Jeffrey, Jr., from Hueytown, Ala., to Palafax (Ala.) Pensacola Enslley.

Marvin C. Kelman from Fritch and Stinnett, Tex., to Perrytown, Tex.

E. Donald King from Columbus (Ohio) West Broad to Dayton (Ohio) Knollwood.

Herbert B. McGonigle from Uddingston, Scotland, to Leeds, Yorkshire, England.

Gail Moorman from Dayton (Ohio) Northridge to Dayton (Ohio) Kettering.

Sumner Morrison from Hugoton, Kans., to Augusta, Me.

Kenneth Neiderhiser from Pottstown, Pa., to Pittsburgh (Pa.) North Hills.

Jim Norcross from Karvel, Colo., to Pueblo (Colo.) Fairmont.

Norman K. Phillips from Ludlow, Ky., to Irvine, Ky.

Calvin C. Privett from Gardendale, Ala., to Selma, Ala.

Jon Rasch from Colorado Springs to Flushing, Mich.

Fred Sartin from Kosciusko, Miss., to Liberty (Miss.) New Salem.

Oscar H. Sheets from Winamac, Ind., to Mishawaka (Ind.) First.

James W. Sheron from Stanford, Ky., to California (Ky.) Carthage.

Sam Stearman from Detroit First to Bethany (Okla.) First as minister of pastoral care.

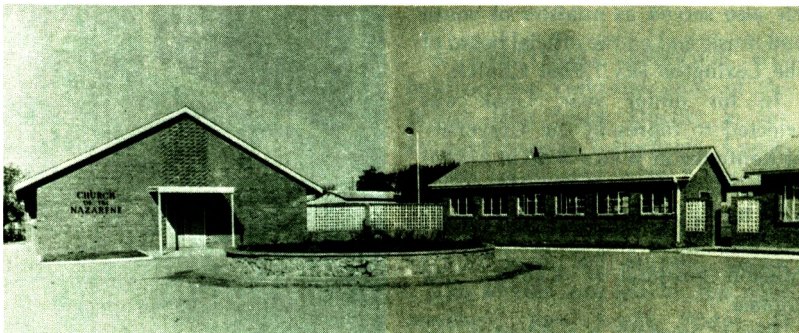
John O. Taylor from Houston Woodsdale to Texas City, Tex.

L. Dale Wanner from Wilmington, N.Y., to Atwater, Ohio.

Lloyd A. Wilson from Flushing, Mich., to retirement at Flushing, Mich.

Robert J. Wilson from Gadsden (Ala.) First to Camden (Tenn.) First.

William Dan Wright from Benton, Ark., to Waco (Tex.) Trinity Heights.



Pictured is the Bulawayo, Rhodesia, church in Mpopoma Township dedicated on June 6. District Superintendent James E. Hunton of the Philadelphia District preached the dedicatory sermon. Over 450 were in attendance. The sanctuary, Sunday school unit, and manse were all built from Alabaster funds, special gifts from Europeans in Rhodesia, and generous donations by the East Liverpool, Ohio, and Eugene (Ore.) Fairfield churches.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

December 12—"It's Time to Look at the Map!"
Dec. 19—"God—Incognito"

**1971 REVIVAL
SUMMARIES**

A CONTINUING SPIRIT OF REVIVAL was reported by Pastor Harlon Ellis of the Tulsa Dawson Church following a meeting with John Price as evangelist and singer. Many souls received spiritual help. □

NEW RECORDS FOR BIBLE READING were set by young people at the Phoenix Sunnyslope Church during a recent meeting with Evangelist W. E. "Bud" Thompson. Debbie Thomas received a Bible from the evangelist for reading a total of 37,539 verses. One high school boy read 17,626 verses, and a seventh-grade girl read 16,875 verses. Sixty-one readers reported 147,760 verses read during the eight-day meeting.

There were many seekers during the meeting, new converts and others renewing vows. Paul W. MacLearn is pastor. □

DURING A REVIVAL AT THE MILLINGTON, MICH., CHURCH there were seekers each night. W. Dale Martin was evangelist. O. E. Burton is pastor. □

REV. C. D. HOLLEY conducted the revival meetings during August in the Yorktown (Ind.) First Church. There were a number of seekers. Mr. Holley had a unique ministry among the children as well as adults. Chester Pasko is pastor. □

THE LAMAR (COLO.) FIRST CHURCH reached into its community with a "two-pronged" evangelistic effort under the ministry of Evangelist John Ferguson. Over 300 children were contacted in a week and a half. The Sunday school attendance was doubled in two Sundays. The church saw souls seeking and finding salvation and sanctification. Billie D. Gooden is pastor. □

DURING A REVIVAL AT THE LINCOLN (NEB.) NORTHSIDE CHURCH, with Rev. William Campbell of Great Bend, Kans., as

evangelist, nearly 40 persons knelt at the altars. New families were won to the Lord. Backsliders were reclaimed and the church was strengthened. Special music was provided on the revival Sunday by the Southwood Gospel Singers of Kansas City and Happy Sounds Teen Choir from North Platte, Neb. Fred Cook is Pastor. □

THE HAMILTON (OHIO) TULEY ROAD CHURCH had record-breaking revival crowds during a meeting with Forrest McCullough and Wally and Ginger Laxson. There were over 50 seekers. Some who prayed through had been on the church prayer list for many years. R. E. Wesley is pastor. □

A REVIVAL AT THE STATESVILLE, N.C., CHURCH was conducted by Rev. Sam Starnes. A number of significant spiritual decisions were made during the meeting. The week following the special services Pastor David Heaps received five members into the church on profession of faith. □

FIFTEEN MEMBERS OF A TEEN-AGE GANG were among 60 persons who sought spiritual help in a tent crusade held by the Walker-Dixon Gospelairens in Hobart, Ind. The crusade was sponsored by several local churches. Teen-agers in the gang of boys had come to disrupt the service, but their plans were altered as 15 of them prayed through during the service. □

THE TERRE HAUTE (IND.) NORTHSIDE CHURCH presented a special patriotic religious series of services in Demning amphitheater in July. The Phelps Brothers' Quartet from Eldorado, Ill., and the Good-time Singers of Evansville, Ind., provided a special concert to more than 500 persons.

On Saturday night, a patriotic service was presented by the church choir under the direction of Mrs. Martha Hoard, minister of music. The choir sang both patriotic and religious selections. Mrs. Karen Mortz of the Northside Church sang the national anthem. Special guests at the concert were State Representative John Kesler, Terre Haute's Mayor Leland Larrison, State Senator Gene Snowden, and Southwest Indiana District Superintendent W. Charles Oliver. A large banner carried the theme—"America the Beautiful." □

A local advertising company gave four highway billboards to advertise the Sunday evening program. Local businesses purchased advertising on the programs to help defray expenses.

Sunday evening, a vesper service concluded the weekend emphasis. The church considered the series successful. It attracted good attention for the church. Carlton D. Hensen is pastor. □

A REVIVAL AT THE DRAYTON PLAINS (MICH.) WILLIAMS LAKE CHURCH was conducted by Rev. R. N. Raycroft, evangelist, and Singer Ed Behr. An emphasis on holiness resulted in many finding the experience and others seeking the blessing. Norman V. Rickey is pastor. □

THE WAKEENEY, KANS., CHURCH recently concluded a two-week revival effort with Rev. and Mrs. Charles Wylie. Many sought and found spiritual victory. Pastor Bob Schroeder reported that Sunday school attendance has been up 50 to 60 percent over the previous year, and that the entire church has been strengthened. □

SEVENTY-TWO SEEKERS during a one-week revival bowed at the altar of the Warren (Ohio) Bolindale Church. Rev. Phil Huff was evangelist. A number of seekers bowed at the altar for the first time in their lives. One entire family knelt together on Sunday morning. They had attended the church only a few times prior to the revival. Carl G. Light is pastor. □

NEW CHURCHES ORGANIZED

SACRAMENTO DISTRICT: Sacramento (Calif.) Angels Camp; Burney, Calif.; and Tahoe, Calif. Kenneth Vogt, district superintendent.

ANNOUNCEMENTS

Evangelists' Open Dates

Lee Everleth, 612 8th St., Marietta, Ohio 45750, will be in the northwest area and has open February 15-20, 1972.

Bob Mickey, 504 N. Sixth St., Lamar, Colo. 81052 (303-336-2889), has some open dates in the spring and fall of 1972.

VITAL STATISTICS

DEATHS

HERBERT GUY HUDSON, 83, died Oct. 8 in Nashville. Funeral services were conducted by Revs. G. L. Scott, B. Madison, and A. Calvert. Interment was in Gordonsville, Tenn. He is survived by his wife, Effie Mae; one son, Cordell; and four grandchildren.

REV. GEORGE A. BELLS died Oct. 23 in Altadena, Calif. Funeral services were conducted by Dr. Henry B. Wallin. Survivors are his wife, Fawnie; two daughters, Alice M. Taylor and

Fawnie E. Brunty; two sons, Alvin L. and George A., Jr.; six grandchildren; six great-grandchildren; four sisters; and two brothers.

REV. D. C. VAN SLYKE, 72, died July 23, 1970, in Nampa, Idaho. He had been an evangelist for over 31 years. He is survived by his wife, Blanche.

MRS. HENRY F. WEIGELT, 66, died Oct. 12 in Harvey, N.D. Funeral services were conducted by Rev. John Damon. She is survived by her husband, Henry F.; three sons, Morris A., Allen C., and Lewis D.; six grandchildren; one sister; and three brothers.

VICTOR E. PETERSON, 79, died Oct. 20 in Oakes, N.D. Funeral services were conducted by Rev. E. Baker. Surviving are his wife, Edna; three sons, Gerald, Dennis, and Philip; three daughters, Lavina, Mrs. Ruth E. Claymore, and Mrs. Dorothy Stanton; 12 grandchildren; one great-grandchild; two brothers; and two sisters.

MRS. LYNDELL (BARBARA ANN) McDANIEL, 33, died Sept. 25 in Post, Tex. Funeral services were conducted by Rev. A. D. Davis and Rev. Carl Salvage. Survivors include her husband, Lyndell; her parents; and one sister.

MRS. VENEVIAN TYSON, 71, died Sept. 25 in Dover, Del. Services were conducted in Waco, Tex., by Rev. W. L. Hubbard. She is survived by her husband, Rev. Joe; one son, Dr. Luther E.; two daughters, Mrs. Iva Tazelaar and Mrs. Sallie Holm; 12 grandchildren; and four great-grandchildren.

ERNEST L. TOEPFER, 84, died Oct. 18 in Wichita, Kans. Funeral services were conducted by Rev. Forrest Woodward in Kingfisher, Okla. Surviving are four sons, Loran, James, Charles, and Paul; five daughters, Mrs. Edith Nice, Mrs. Evelyn Clason, Mrs. Naomi Reust, Mrs. June Walters, and Mrs. Martha Stagner; 28 grandchildren; seven great-grandchildren; and two sisters.

PAUL LYMAN ASHBY, 63, died June 25 in Wheaton, Ill. Funeral services were conducted by Rev. H. Eller. He is survived by his wife, Rachel; one daughter, Esther Kane; two sons, C. William and Paul L.; six grandchildren; and two sisters.

REV. RALPH TAYLOR BAILEY, 76, died Sept. 30 in Broadview, N.M. Funeral services were conducted by Rev. M. Frazier and Rev. J. Hodges. He is survived by his wife, Letha; two sons, Leroy and David; two daughters, Elizabeth Sanderson and Avon Bold; 14 grandchildren; and one sister.

BIRTHS

—to Bill and Janice (Mattingly) Ingle, Seattle, a girl, Kimberly Dawn, Oct. 12.

—to Rev. and Mrs. Jirair Tashjian, Taipei, Taiwan, Republic of China, a girl, Angela Sue, Oct. 24.

—to Rev. Dewey Joe and Irmgard (Haerr) Williams, Henderson, Ky., a girl, Rachel Jo, Aug. 31.

—to Curtis and Marinell (Mulford) Sadler, Orange, Tex., a boy, Curtis Samuel, Sept. 16.

—to Mr. and Mrs. Jerry Brannon, Lubbock, Tex., a girl, Kristi Michelle, Oct. 1.

—to Arthur and Erma (Thomas) Ross, Grinnell, Ia., a girl, Ruth Ann, Oct. 12.

—to Bob and Janice (Zea) Eylander, Griffith, Ind., a boy, John Bradley, Aug. 16.

—to Rev. Robert L. and Mary Sheets, Richmond, Ky., a girl, Rebecca Ann, July 24.

—to Ovid and Laura Young, Bourbonnais, Ill., a boy, Erik Christian, Oct. 22.

—to Rev. Donald W. and Iva Ann (Williamson) Gibbens, Sandpoint, Idaho, a boy, David Nathan, Oct. 12.

MARRIAGE

Deborah Jean Montgomery and Kenneth Allen Arens, Carrington, N.D., Oct. 22.

DIRECTORIES

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

NEWS OF RELIGION

GIDEONS PRESENT 100 MILLIONTH SCRIPTURE TO PRESIDENT NIXON. President Richard M. Nixon was given the 100 millionth Gideon Bible by the president of Gideons International, Dr. W. R. Davenport.

Dr. Davenport is also president of the Campbellsville (Ky.) College.

The Gideon movement was started 72 years ago by three traveling salesmen who were chatting one night in a Janesville, Wis., hotel lobby. Today the Scripture distribution organization involves 33,500 men who make the Bible handy for people away from home.

Distribution of Bibles has tripled in the last decade, membership in the Gideons has doubled, and the budget quadrupled, but even that increase has been unable to match the expanding need both to replace worn or stolen books and to stock the rapidly rising new motel rooms, according to President Davenport.

Besides putting a Bible in every hotel and motel room where allowed, the interdenominational agency also supplies Bibles for airliners, prison cells, physicians' offices, hospitals, military compounds, and school facilities. The Gideons are active in 87 foreign countries, as well as in the United States. □

THEME, PROGRAM ADOPTED FOR HISTORIC KEY 73. The October 25-26 meeting of the Key 73 executive committee for the historic evangelistic venture selected "Calling Our Continent to Christ" as the official theme.

The theme verse is Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever."

These, as well as a program calendar for the year-long effort in 1973, were adopted in principle by a unanimous vote of the Key 73 Central Committee during the two-day meeting in St. Louis.

Most of North America's major denominations are pledged to cooperate in the effort. Latest to join are the United Church of Canada and the Church of the Brethren.

Many smaller denominations and evangelistic groups are also participating. All have one representative each on the Key 73 Central Committee, which now numbers more than 100.

Key 73 is a historic venture because it marks the first time representatives of a number of leading North American communions have agreed to work together in a major evangelistic effort.

Dr. Theodore A. Raedeke, executive director of Key 73, said, "One of the outstanding features of this effort is that it enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice.

"To carry out the objectives of Key 73," he added, "every denomination or group is charged with developing its own program or thrust."

So that participants can have the option of benefiting from simultaneous efforts, a program calendar was drawn up by Key 73's 16-member executive committee.

Highlights of the plan range from television specials to local church Bible study and prayer meetings. The emphases are at Christmas and Easter.

Key 73 has been in the planning stages since 1967. The initial stimulus was an editorial, "Somehow, Let's Get Together," in the June 9, 1967, issue of the biweekly magazine *Christianity Today*. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **What is the difference between the "blood of Christ" and the "death of Christ"?**

There is no difference in New Testament usage. The blood of Christ is a shorthand expression for the atoning death of our Lord by which we are reconciled to God.

In New Testament Greek, *haima*

means both "blood" and "violent death," and may be translated either way—although its literal meaning is "blood."

It makes no difference whether one says, "Christ died for our sins"

(I Corinthians 15:3), or, "Christ shed His blood for us."

Theologically, "death" is the more basic term. One might bleed without dying, but could not die by crucifixion without the shedding of blood.

■ **While John the Baptist was in prison, he sent his disciples out to ask Christ, "Art thou he that should come, or do we look for another?" John had already baptized Jesus and had declared Him to be the Son of God. So had he begun to doubt, or what?**

There are two possibilities.

The first is that John indeed was struggling with doubts, understandably enough since he was imprisoned and facing what he probably realized was impending execution.

The second is that John was trying to turn the attention of his followers

from himself to Jesus. This was the sentiment he had earlier expressed when he said of Jesus, "He must increase, but I must decrease" (John 3:30).

Christ's reply would have been fitting in either case: "Go and shew John again those things which ye do

hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (Matthew 11:4-6).

■ **I heard a young preacher talk about our "Armenian" theology. Is this accepted pronunciation now?**

No. But it is an error that is quite common.

Armenia is the name of a country now divided between Turkey, Iran, and the U.S.S.R. An Armenian is one whose cultural and linguistic roots go back to Armenia.

The theological term is *Arminian* (rhyming with "pin"). It is derived from the name of Jacobus or James

Arminius, a Dutch theologian of the late sixteenth century (c. 1559-1609).

Arminius rejected the rigid, unconditional predestinarianism of the Calvinism of his day. Just as insistent on salvation by grace alone as Calvin had been, Arminius believed that men are saved by grace through a

faith which is their personal response to the gospel.

Calvinists still charge Arminians with teaching salvation by works. But saving faith is not a meritorious work. In no sense does it "earn" or "deserve" saving grace. It is the spiritual hand that reaches out to accept the gift.

■ **A very good friend has a severe hang-up about God. He says that if God is so loving and kind, why are children born as hopelessly retarded cases? Also what becomes of these beings—are they lost or saved? If they can be saved, how?**

Calvinistic and Arminian theologians disagree at this point. At least some Calvinists have no difficulty believing that "infants not a span long" will "burn in hell."

Arminians hold that one of the universal benefits of the death of Christ is the salvation of all children who do not come to the place where they can distinguish and choose between the morally right and the morally wrong (Romans 5:18-21; 11:32; II Corinthians 5:14-15).

This would, obviously, include most of those you describe as "hopelessly retarded."

The "why" of human suffering—in this matter as well as in other areas—is not easy to answer.

God is loving and kind. But He has

placed us in an unfinished world, subject to certain regularities of function we call "natural laws."

Among these laws are genetic laws. The structures of human heredity are not perfect, and certain combinations of genes or certain diseases or chemical imbalance in the mother can result in the birth of children who come outside the range of what we label "normality."

Sometimes the "laws of nature" work against us. Then we complain. But usually they work for us, and we are not always thankful.

We could not exist as rational beings in a universe that wasn't predictable and dependable. But in that predictability and regularity we have to accept the liabilities as well as the assets.

In the meantime, as Christians, we are assured that "God works in all things for good to those who love Him" (Romans 8:28, Greek). This does not imply that the "things" separately are good. It says that God works in all things—even hard things, and things we do not understand—adding a catalyst to make it all ultimately for our good.

This is a very sketchy and inadequate answer, I know. I really believe your friend could find great help in a discussion of what theologians know as "the problem of evil" in C. S. Lewis' book *The Problem of Pain*; or perhaps even in my much more sketchy paperback, *When You Get to the End of Yourself*.



"BY ALL MEANS...
SAVE SOME"

Sharing the Good News from the Word

It was a hot and humid afternoon on a summer Saturday in Kansas. The young housewife who spoke from the coolness of her air-conditioned home said, "Why sure, Pastor, I'll be in church tomorrow morning."

And she was. Brought her four-year-old son, too.

That afternoon the nap after the Sunday dinner was preempted by the Spirit saying, "Go, call, witness."

Once more the door opened. Her husband introduced himself. Then he, she, and I began to visit. It was not very long until I asked, "Would you like to know more about Jesus Christ?"

Surprises! The young mother said, "Yes, and I was just about ready to telephone you to find out more about Him."

We began studying the Word around the kitchen table and coffee cups. At first the husband was a bit skeptical, while his wife was very attentive.

Then a wonderful thing happened. The Holy Spirit began to glorify Christ and the Word. Skepticism turned into interest. Attentiveness shed tears.

We were looking at Jesus, who He is, and what He has done, and the Holy Spirit glorified Him.

Soon that young mother opened up her life to Christ and received that forgiveness of sins she had sought for such a long time.

It was only a few weeks until she was in the new Christians' class. These people were learning how to present Jesus Christ. The young housewife was there with the Word in her heart as well as in her hand.

The class session started blissfully blah. But we began the routine of practicing

an approach in personal evangelism. We shared with each other scriptures telling of God's love, man's sin, God's provision in Christ, and man's responsibility to receive.

Suddenly there was that same atmosphere of the Spirit I had been aware of in that modest home. Just as the Spirit had honored Christ and the Scriptures on that humid Sunday afternoon, He was blessing each person's heart in that evangelism class.

Our young mother's face suddenly beamed with a smile of holy comprehension. Yes, this was what it had been like before! Just as the Presence had glorified Christ in her home, so she was finding Him there in the upper room of the church building.

But there is more to this story. A friend noticed the changes taking place in the housewife's life. "What's happened to you?" she asked.

"I've become a Christian. Can I tell you more about God?"

"Yes."

And then it happened again. The Spirit glorified the Son of God.

And what were the ingredients that let these times happen in this, the last third of the twentieth century?

Nothing profoundly mystical, to be sure.

Just simply sharing the good news of Jesus from the Word of God. Then, just as Jesus said so many years ago now, it happened. "He will give me glory, for he will take what I have to say and will tell it to you" (John 16:14, *Today's New Testament in Modern English*^o).

—Paul H. Enns
Ridgecrest, Calif.