

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 5 '72



General Superintendent Jenkins



THE TIME IS OURS

I don't have the time," is one of the most common excuses offered for not attending church, being a Christian, or serving the Lord. "If I only had more time, I would become a Christian and serve God." But as Dr. H. Orton Wiley would often say, "We have all the time there is."

There are 24 hours in every day, and each of us determines how he spends those precious hours. True, we must spend so much time to earn money in order to satisfy the material demands of life, or to keep our homes in proper order and provide for our families. It is also true that we must spend so many hours in rest in order to replenish our burned-up physical energy. But when all these demands have been daily met, there still remain several hours which are ours to spend and use as we deem best.

The whole issue of proper and improper use of time is largely a matter of our priorities.

Happy is the person who knows the importance of every minute of every hour, and who has learned to master and use his time rather than to become its slave and victim.

Most godly men and women have learned the importance of meeting with God in prayer and communion in the early hours of the day before the incessant demands of life crowd in. Jesus knew and taught His disciples the necessity of drawing apart from the crowded ways in order to meet with God.

Every soul winner realizes the important element of timing in witnessing to and leading a soul to Jesus. The successful Sunday school teacher or preacher marshals his time in careful study and preparation.

A new year—filled with potential—souls to be won—goals to be reached—His kingdom to be built!

THE TIME IS OURS!

□

On the First Day of the Month

Throughout the history of the Church, in times of need God's people have found strength and victory in united, prevailing prayer.

The Board of General Superintendents is calling Nazarenes everywhere to days of prayer and intercession to be held on the first day of March, April, May, and June, 1972.

We are concerned that the Eighteenth General Assembly shall be a time of spiritual enrichment for the entire church. We earnestly desire the guidance of the Holy Spirit as plans are formulated and appropriate action is taken to mobilize the total resources of the church in a compassionate effort to evangelize the lost.

Let every church, chapel, mission station, college, hospital, and institution of the church be open for prayer and fasting on these appointed days.

Let us give God and the interests of His kingdom the first day of these four months for a genuine renewing of the Spirit.

Let every district superintendent, pastor, evangelist, and missionary make appropriate plans to gather his people for prayer and supplication.

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SAMUEL YOUNG EDWARD LAWLOR
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GEORGE COULTER ORVILLE W. JENKINS
General Superintendents, Church of the Nazarene

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Yesterday, Today, and Forever!

Because I committed
My way unto Thee,
Yesterday,
And I know
Thy promise is true,
And Thou wilt be there
With me
Wherever I go,
And Thou hast not failed me
But didst bring to pass
All that Thou promised
And more,
I cannot fail
To trust Thee
Today;
For with Thy abundant store
Thou art not only willing
But able to fill
All my needs
For the rest of my days
Upon earth—until heaven
Unfolds on my view,
And I enter His portals
With praise!

Alice Hansche Mortenson
Racine, Wis.

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WHAT'S "GOLDEN" ABOUT IT?



By Kathryn Blackburn Peck, *Kansas City*

Photo by J. N. White

A special service for the golden-agers," Emily read from the church bulletin. Then, letting it fall to the table, she exploded: "Big deal—the golden age! What's 'golden' about it, I'd like to know?"

Not waiting for a reply, my disturbed dear one continued, "Added aches and pains, sleepless nights, pills, diet, less strength to do the work that always has to be done, regardless. Loneliness of widowhood; children far away—and worst of all, the constant feeling that you're on the shelf. *Nobody really needs you anymore.* If this is the golden age, the birds can have my part of it and welcome!"

Whew!

Emily really had a point, you know. I had to admit it, for lately some of these same thoughts had been sneaking into my own mind at unguarded moments. *But on the other hand . . .*, I mused. Well, it was high time to consider what was on the other hand!

On the other hand age has an honored place in God's plan of life. Age need never envy youth any more than brilliant autumn with its fruitfulness fulfilled need envy charming spring, with its tender, new leaves and soft, pink blossoms of promise.

Nor should the sunset envy the sunrise. Each has its own loveliness, and what artist can say which is more exciting to paint?

God does not remove His tender mercies from His aged ones. He promises strength for each day as it comes—through the seeking, learning, often puzzled and disillusioned years of youth; the care-ridden, toilsome, struggling years of maturity; and on through the beginning of the sunset years, when one by one we lay our heavier tasks aside and take up lighter (but no less important) ones.

Time to slow down. To be absolutely truthful, there is something a little "golden" about resting an hour on the patio with a good book on a summer's afternoon, or before the fireplace on a winter's evening, without feeling guilty about taking the time. After all, didn't the doctor tell you to slow down and take a little rest every day? Of course he did! This somewhat compensates for the long walks he told you to take in the morning, and the drastic cut he ordered in your caloric intake.

Grandchildren! Surely there is something "golden" about their bright, upturned faces and their endless eagerness. How they enjoy the stories of grandparents, and our quiet, sitting-down games, and the cookies we never seem to run out of!

But when the visit is over and the routine of back-to-school begins, and the day-by-day responsibility of their training and care, and providing for their every need, it is most comforting to know parents are capably in charge, and grandparents are re-

quired only to hold them all up daily to the Lord in prayer, to write loving letters frequently, and not to forget the birthday checks and the Christmas packages.

Friends! How rich is the life blessed with many of them! Friends who keep in touch and stand by and understand you and love you, but never intrude or take you for granted. New friends, young friends, helpful friends, and friends who need your help, too, right now—today. If we look about us, we need never fall for that disquieting lie of Satan: "You are not needed anymore!"

Old friends who have proven their sterling worth over three or four or five decades. Old friends whose number is gradually decreasing here as the heavenly throng increases, and the volume of Redemption's Song rings ever more loud and clear through the corridors of the home over there. *Friends who are waiting!*

Our Ebenezer. Once upon a time some valiant warriors placed a memorial stone between Mizpeh and Shen. It was to remind them of how God had helped them overthrow their enemies. Samuel called it Ebenezer, saying, "Hitherto hath the Lord helped us."

Looking back across the years, can we not erect some Ebenezer stones too? There have been labors and trials, tears and discouragement, sickness, poverty, sorrows, and tragedy. There have been joys, laughter, hopes fulfilled, love, victory, and peace too! Through it all has not our Heavenly Father been faithful to help us?

Hitherto . . . then why not from here on? There is affirmation of faith in those words. As He has helped us hitherto we need have no doubt that He will continue to help us through the remaining time we may spend on earth.

Thanks to His patient teaching we have now gained a little wisdom along the way, coupled with confidence that God does not change, that He is always on time with His help, and that He makes no mistakes. Each day is a precious gift from God's hand, and we may be assured that as long as He leaves us here He has a reason for doing so.

Maybe the biggest job we can do now is to pray for pastors, missionaries, Christian students, and the masses of lost, lost, lost humanity vainly seeking for something to hold on to.

If life has taught us anything, it is surely that prayer warriors have never been needed more than in today's twisted and troubled world. Golden-agers can shine here!

This is God's day! Today I was awakened by a predawn chorus of robins, cardinals, and mockingbirds. I opened the shutters to watch the first flush of the rising sun, and I saw the dew-drenched flowers lift up smiling faces.

Then I lifted up my own face and said, "Thank You, God. I am glad to be living today. Help me make someone else glad too."

Do you know, there really was something golden about it! □

PEN POINTS

CUSTODIANS OF TOMORROW

Month after month the church board meets on its appointed night and reads the minutes of the previous meeting, studies its past stewardship, and turns immediately to tomorrow. It cannot afford to spend an evening reading and rereading the minutes of past successes or failures.

Tomorrow is always in attendance at the meeting of the board. Tomorrow sits with us in church each week. Tomorrow is with us as we teach our children and as we bear our Christian witness. Committees must be formed and given assignments which intrude into the future. Dates must be set for new programs and plans must be made for new experiences.

There is no completion of today without relevance to the future. Small plans today mean small works tomorrow. Small dreams today give birth to small programs for the future. Next month the board will read the minutes of the meeting of this month and will be helped or hindered by action taken now.

Individually and corporately we can spend too much time reading the minutes and arguing over whether or not we did the right thing in the past. We can dissipate our opportunity to make tomorrow better by trying to unmake or remake old decisions.

It is better to carry out a decision, even though it be small, than to dissipate the time reading the minutes and haggling over them. Whether the minutes indicate grandeur or smallness, our accomplishment is not in rereading the minutes but in executing our plans.

—MILO L. ARNOLD
Colorado Springs

What Do You Say?

Fear cried, "God, give me security."

Selfishness required, "Give me my way."

Ambition demanded, "Give me power."

Enthusiasm pled, "Give me strength for

Your work."

Intelligence asked, "Give me knowledge."

Emotion wept, "Give me feeling."

But Love prayed, "Lord, give me yourself."

Laura Forinash
Lucedale, Miss.

A Christian Woman's World

PRESCHOOLERS

Preschoolers? One eminent writer whose books about children and families are often on the Christian best-seller list said of dealing with preschoolers: "The best solution is to bury them at two and dig them up when they're five."

Clinical Psychologist James Dolby in his book, *I, Too, Am Man*, has a chapter in which he discusses children ages one to three and their interactions with adults and the world around them. He writes:

"Often the parent, usually the mother (although fathers often join the club) feels terribly guilty for continually yelling and thwarting the child during the day. It often seems to many mothers that their days are filled with such comments as 'stop it,' 'get off the table,' 'go away,' 'come back here.' If a kind word is spoken, it is only in a moment of exhaustion or in response to a child's smile or creative effort; but the general impact of the day is one of conflict, control, and frustration. It is not unusual to find a parent falling into a chair at the end of a day in the state of exhaustion, feeling very guilty for being such a 'poor' parent."

Sound familiar? It does to me! But, given the fact that preschoolers are difficult to handle, hard on parents, independently dependent, and our efforts to raise them properly are as frustrating as Dr. Dolby described, what can we do about it?

First, Dr. Dolby assures us that the feelings of frustration and guilt are quite normal for the average parent and should be accepted as such.

He gives two good principles for handling children in this period:

1. Have few rules and enforce them consistently.
2. Try to understand that in asserting autonomy the child is not trying to hurt the parent; this is simply his attempt to find out who he is in relationship to adults. "This self-discovering child needs firm controls, yet as much freedom as possible, to discover who he is and what kind of world it is in which he lives."

Now, up and at 'em, Mom! That "self-discovering" three-year-old has just devastated the kitchen by trying to clean up the cherry Kool-aid she spilled all over the floor you just waxed.

Making all kinds of things with play dough is absorbing play for preschoolers and can keep them occupied for about as long as any activity can. Here is a simple, inexpensive, proven recipe for play dough.

DOUGH: Four cups flour mixed with one cup salt, add powder paint for coloring to this mixture for best results. Add water until the mixture is soft and workable, but not sticky. Store in an airtight container.

"One day Dad Petersen and I were sitting in the living room. I asked him, 'Dad, how did you ever produce a wonderful daughter like Martha?' He smiled and said, 'Charlie, you can do almost anything with a child if you love him enough.' He was right. Security and stability come most to those people who have been most loved in their home" (Charlie Shedd, from his book *Promises to Peter*).

Somewhere around age one, children's appetites dwindle significantly. A friend of mine summed it up exactly when she said, "I really don't know what keeps Deanna alive. I'm sure she doesn't eat enough to survive. Maybe it's the vitamins I stuff in her mouth every day."

Mothers of preschoolers all face this problem and often are guilty of accepting the problem without seriously trying to work out a solution. The results can be undernourished children who appear to be existing on chewable multiple vitamins and crackers.

It is important to remember that children need daily servings of meat, fish, poultry, eggs, and cheese; fruits and vegetables; whole-grain or enriched cereals, breads, and pastries; and milk and milk products.

Here are a few suggestions mothers have found to be helpful in encouraging their children to eat nutritiously.

1. Choose snacks from the basic foods. Save sweets for dessert.
2. Use mildly sweet desserts, made mostly with milk, eggs, or fruit or a combination of these.
3. Children prefer lukewarm, moist food and food easy to cut, or cut into small pieces for them.
4. Use milk in cream soups, puddings, cocoa, and other foods as well as for drinking. If getting enough milk into the child is a problem, add non-fat, dry milk powder to mashed potatoes or cooked cereals. Make up double-strength nonfat dry milk to be used in puddings and soups.
5. Introduce new foods in small quantities and don't make a major production out of it if the child doesn't like it. Try it again in a few weeks.
6. Children love finger foods and food they can dip in catsup or a sauce of some kind. It's fun.
7. Allow time to play quietly before meals and then avoid distractions during the meal.

BY AARLIE J. HULL, *Seattle*

THERE ARE NO GREAT MEN

By Eva J. Cummings, *Lincoln, Neb.*

We often place in a unique category those men and women whose lives have blessed the world through an outstanding ministry of preaching, writing, music, prayer, or soul winning.

Our hearts are momentarily challenged and our spirits rise at reading or hearing of their accomplishments. But then we give a casual shrug of the shoulder and explain away the challenge. "We can't all be great men [or women] like that."

A simple but sincere study of the autobiography of nearly every one of these "great men and women" will reveal the fallacy of this conclusion. They were, almost without exception, ordinary people just like you and me.

In fact, many of them had far less opportunity in life than many of us. But they learned the secret of utter self-relinquishment to divine authority and thus became channels through which His power flowed to reach and bless others.

Born of very humble parents, John Bunyan went to school for only a limited time in his childhood. He learned so little that he actually forgot how to read and write until his wife taught him again.

Bunyan grew up as a godless young man whose blasphemous ways frightened others. But in due time a great God touched this very undistinguished man and used him to write a book which has circled the globe. It has been printed in many languages, and nearly everywhere the Bible has gone, *Pilgrim's Progress* has followed.

Charles G. Finney was a schoolteacher and a lawyer before God got the chance to make a preacher out of him. He was almost totally ignorant of the gospel until he was 29 years of age. Then a desperate hunger for God gripped his heart.

On an October day, out in the woods, Charles G. Finney fell on his knees and wept his way to God. That same evening in the quietness of his office, without any knowledge of the possibility of such an experience, because his abandonment to God was so thorough, he received a mighty baptism of the Holy Spirit.

Finney began the very next day to become an effective soul winner, a man of prayer, and a powerful messenger of the gospel. One report of the revival efforts of one year in the city of Rochester, N.Y., relates the winning of 100,000 souls to Christ. A convert recalls that the whole character of that city was changed.

This did not happen because Finney was a great man or a fluent speaker. It happened because he was endowed with a great anointing of the Holy Spirit.

George Mueller was not born with an innate faith that would support an orphanage which cared for more than 2,000 orphans on totally unsolicited funds. His first few years out of university were largely wasted on taverns, women, and cards. He had not the slightest interest in God or religion.

But one day Mueller met a great Christ, who made him a new creature and continually challenged him to dare to believe God for miracles beyond human ability to achieve.

The renowned missionary to China, J. Hudson Taylor, was a very ordinary lad when he came to Christ. He was a very ordinary missionary for 15 years.

Then at about the age of 37, J. Hudson Taylor entered fully into the life that is hid with Christ in God. From that moment on, he was a dynamic missionary because of the dynamo of the indwelling Holy Spirit.

Christ knocked at the heart's door of a young,

unlettered, New England shoe clerk in the city of Boston. D. L. Moody opened the door wide and let Him in, not just as Saviour, but also as Lord of his life. He was enabled to proclaim the Word of God with astounding results through the supernatural power of the Holy Spirit which saturated his ministry.

Peter Marshall, beloved chaplain of the United States Senate, of whom it was said that he was the "conscience of the Senate," did not grow up with the thought of becoming a minister.

His father died when Peter was only four years of age. The unwelcome presence of a stepfather in the home resulted in a very restless and dissatisfied way of life for the young Peter Marshall. This restlessness drove him to try to escape his miserable plight by going to sea.

But Peter's plans for a navy career failed. He found himself barely making a living as a machinist during the depression which hit Great Britain. But he became acquainted with God and began to learn how to follow His leadings.

With a firm faith and explicit obedience, Peter Marshall left Scotland and came to the United States to prepare for the ministry to which he believed God was calling him. Through the years, this simple Scottish fellow developed such an intimate communication with God that multitudes flocked to hear him preach and pray be-

cause they said he seemed to know God so well that he was able to transmit His presence and love to them.

Peter Marshall died at 46 but his influence lives on because an ordinary man learned to know God in an extraordinary measure.

Paul, writing to the Christians at Ephesus, reminded them that *the same divine energy* which was demonstrated when God raised Christ from the dead was available to those who believe in God (Ephesians 1:19-20, Phillips).

If this kind of power is available to us who believe in God, why are we paddling around the shoreline in our little rowboats, accomplishing so little in our world? Our community? Our church? Divine resources are available to us which can propel us out into the deep, where the nets can be let down for a draught to the glory and praise of God.

Dare we longer excuse our fruitless, powerless lives because we are just ordinary people? Greatness in God's kingdom does not spring from human resources but from divine grace in whatever measure we will allow it to operate.

Jesus said that when He (the Holy Spirit) is come, we *shall* receive power to be His witnesses. If we are powerless Christians, it is not because of our human limitations but because we are limiting the flow of His power through us. □

TURN YOUR SUNSETS INTO SUNRISSES

By C. Neil Strait, Uniontown, Ohio

Speaking of Jesus Christ, Clement of Alexandria said: "He has turned all our sunsets into sunrise!"

That is a great summary of the work of Christ. Great, because it is true. A summary, because He turns life around and heads it toward the sunrise.

Man, outside of Christ, is headed for the sunset. And a sunset, while beautiful, always signals the end of a day. It announces that darkness is about to settle. Sin, for a while, appears beautiful and fun. Only later does the beauty fade and darkness hangs heavy.

But at every sunset, Christ comes anew to ex-

tend His invitation, "Come unto me . . ." (Matthew 11:28). Sometimes we are dazzled with the beauty of the sunset, and we miss His call. Then we are left with our sunsets, and our darkness. And walking there, we stumble, and life comes to heartache and ruin.

The invitation of Christ is clear and it is to all men. What He purposes is to turn our sunsets into sunrises. He wants to turn life around, away from the darkness, and head it toward the light. He wants to expel the night of the soul with the light of His love.

Too many are walking toward the sunset, when they could be anticipating the sunrise! □

PERSEVERANCE PAYS\$

The gymnasium was awesome in size. I was only 12 years of age and had never been so excited in my life. Our basketball team had successfully defeated every opponent in the regular season. Now it was time for tournament action.

The city of Cleveland for some years has conducted a "Class F" basketball tournament—one loss and the season is over. Eventually the West Side champion plays the East Side champion, the best two out of three games, for the "Class F" basketball championship of the city.

A sister of one of my teammates coached our team. She diagrammed strategy and told us to do our best.

I was shaking inside when I saw our opposition. Most of them were a half to a full head taller than our players.

The score continued to mount: 22-0, 45-0, 59-0. Finally the referee called a foul on the opposition and I nervously paced to the foul line. Even though I stepped over the line, the referee counted the foul shot. The crowd roared!

The final score was 78-1. We lost!

I felt awful when I faced the recreation director and the young people at the Community Center. The cutting remarks were hard to take. I couldn't even glory too much in being our team's high scorer!

Life didn't end, fortunately! The next year we had two new players plus six others who had faced the ignominy of losing 78-1.

For the second year in a row our team went undefeated in the regular season. I knew our team was stronger, but how much stronger?

Our first tournament game was a nail-biter. We were ahead by one or two points and then behind by the same margin. We finally edged out a good team by one point (28-27).

Our next three games were won easily.

Believe it or not, we were now preparing to play for the West Side championship of Cleveland. The team we were competing against had more poise and depth than we did. After a struggle, we succumbed.

I was disappointed, but happy. We had persevered. Our team had gone from a humiliating setback one year to become one of the top teams in "Class F" basketball the next.

What made the difference? There were really five reasons. These reasons apply not only to basketball but to the Christian life and to the church.

1. We got two new recruits for our team. A *status quo* congregation is a dead one. New life is imperative.

2. We had played together as a team for one year longer. Unity is essential within the church. People need to work together as a team.

3. We did not give up. Too many Christians lose out spiritually because they surrender to Satan without even so much as a struggle.

4. Our vision went beyond what we could see at the moment. The Scripture puts it so well: "Where there is no vision, the people perish" (Proverbs 29:18).

5. We had a goal. As a team we were willing to drive ourselves until we could win at least one tournament game. The Christian's goal is heaven. If we miss it, we have missed everything!

Now you can see why the score 78-1 means so much to me. It encourages hope when things seem hopeless; it adds strength when weakness would overtake me; it sustains faith as I look to One beyond myself when others say, "It can't be done!" □

WHEN GOD IS NEAR

The rutted road is easier
When I feel His presence near.
The way I go has fewer loads;
His coming drives out fear.

The irritating things of life
Are eased by His pure love
Which floods its way into my soul,
A rich gift from above.

Grace to confront each trying day
Is mine, my heart to cheer.
In dreary times my heart keeps faith
And joys that God is near.

John W. May
Ashland, Ky.



In the back of our hymnal, *Praise and Worship*, among the responsive readings is that great statement of Christian faith that is called the Apostles' Creed.

There is a phrase that usually appears as, "I believe in the holy catholic church." In our hymnal the change has been made to, "I believe in the Holy Church of Jesus Christ."

The change in our rendition of the creed was doubtless made to avoid confusion. Many people are puzzled why they as Protestants should be asked to express belief in the Catholic church.

What the phrase actually means of course is "the holy universal Church." The two thoughts that are expressed by this phrase are that the Church as the body of Christ in the world is holy and it is inclusive.

As holy, it is made up of a group of individuals who are forgiven sinners in earnest pursuit of holiness of life.

They have a moral independence from the world in which they live. Their life style is different from the people of the world. They are indeed "in but not of the world." In the world they may be office workers, housewives, farmers, or truck drivers, but by their membership in Christ's Church they seek to live holy lives of devotion to Christ.

"The Holy Church of Jesus Christ" consists of people seeking to be united with Christ. In this pursuit of holiness of life they aspire ardently after truth, purity, and many-sided charity. In all this there is an awareness of a Divine Spirit within who leads them on toward perfection.

By Ross W. Hayslip, Tucson, Ariz.

The word *catholic* means universal or worldwide. We are thrilled to be a part of a movement with worldwide outreach.

There is another meaning to this word that we sometimes may overlook. That meaning is bound up in the word *inclusive*. The application is not only to the geographical spread of a worldwide Church but also applies to the policies of a local congregation by which people are excluded and included.

In a church that is indeed universal, the terms of inclusion are set by Christ in His work of redemption rather than by men with prejudice of class and race.

We place the word, "Welcome," over the doors of our sanctuaries. If this word is to have real meaning, it includes the ragged, the bearded, the uncongenial, and the forlorn.

It includes not only the "nice" people—"newcomers to our community who may be seeking a church home," as the pastor says pleasantly in remarks from the pulpit—but also the not so nice people who live in shabby homes and could not be called middle-class. Jesus consorted with publicans and sinners and drew His first disciples from the ranks of the poor.

We can be so captured by the idiom of middle-class Christianity that we forget why many great religious leaders left the narrow confines of their class-conscious denominations and walked out under the stars in order that they might minister to the poor.

A pastor of a congregation in East Harlem once defined the Church as "an institution set in the middle of the world to give its life away that men may know the good news of a God who loves them." This is "the holy catholic church" in all its beauty. □

BEWARE! BAD DOGMA!

By J. V. Wilbanks, *Black Forest, Colo.*

The pinewood drive into which we turned was closed with a gate. A sign read, "Beware, bad dog." But there was no dog there. The sign was apparently a bluff to keep out intruders.

This does not mean that all warnings pertaining to vicious canines in this wooded area are fictitious and misleading. Quite the contrary. In fact, on one occasion, where there was no sign at all, the writer was confronted with one of these domestic guard-hounds fully intent on discharging its bonded duty.

When the owner finally came to the door he asked (without any apparent anxiety), "Did she bite you?"

"No."

"Well," he informed me, "I purchased that dog for the express purpose of driving away intruders, and I have a \$50,000 liability policy on her!"

Fortunately, I was not privileged to collect any of that liability!

Far more serious than mere dog bites is the damage that may come from doctrinal errors. There are no signs to warn the unwary. Jesus said, "Beware of the . . . doctrine . . . of the Pharisees, and of the Sadducees" (Matthew 16:6, 12).

It is impossible to treat even the major spiritual fallacies in a short article. We can, however, observe some basic principles which may help us to detect false dogmas. Here are some tests to which we may subject any new teaching:

The Bible. The Scriptures are the great criterion of all truth. St. Paul believed in checking with the Book. Said he, "All scripture is given by inspiration of God, and is profitable for doctrine . . ." (II Timothy 3:16).

The Bible posts two safety guards to check the entrance of any religious teaching:

1. Does the doctrine qualify by meeting the demands of specific and general scripture? Practically all pseudo-religious philosophy which lays claim to Bible authority is built upon isolated texts of scripture, and those texts are interpreted out of context.

2. Does the doctrine have scriptural examples to support its theory?

Here's a case in point. A gentleman suggested that the Church of the Nazarene lay aside the disciplines contained in its *Manual* and let the young people win the world for Christ. That sounded like a simple expedient, but the idea has in it the seeds of libertinism.

Not only would it fail before such specific and general passages as I Corinthians 6:9 and II Timothy 2:19, but no Bible example can be found to support such a theory. To the contrary, the Early Church itself produced a disciplinary code of rules to be followed by Christians (Acts 15:22-31).

The atonement. Does the new doctrine harmonize with the great foundation truth of the atonement as found in the death and resurrection of Jesus Christ? St. John would "try the spirits" in this regard: "Many false prophets are gone out

into the world. Hereby know ye the Spirit of God: Every spirit [or doctrine] that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:1-3).

Does the doctrine declare that the blood of Christ can save from all sin? Does it say that we can be sanctified wholly? Does the tenet provide that the very root of evil be eradicated?

No superimposition of righteousness will do. Christ actually came in the flesh. He suffered in the flesh. And He did this that the evil principle of unrighteousness might be exterminated: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

The atonement speaks of a suffering Saviour who actually delivers the believer from guilt and inbred sin. Any doctrine short of this reflects on God himself as being inadequate to provide complete redemption for the human race.

The Holy Spirit. Much more could be said about the various criteria for determining false religious teaching, but the new Christian is never on safe ground until he is baptized with the Holy Spirit.

The unsanctified Christian will always be susceptible to the hazards of false doctrine. On one occasion Christ deplored the spiritual dullness and insensitivity of the pre-Pentecost disciples: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). Believers with the "remains of sin" in them can view spiritual truth only as "men as trees, walking" (Mark 8:24).

But the Spirit-baptized person has a built-in lie detector. John spoke of this safeguard when he said to the sanctified: "Ye have an unction from the Holy One, and ye know all things" (1 John 2:20). Jesus promised the Holy Spirit as a Guide who would lead us "into all truth" (John 16:13).

Bad dogs are bad, but bad dogmas are worse. Those who have been infected with their vicious bites seldom recover. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT

Programming the Mind

The capacity of man's brain to record facts and store experiences is astounding. In computer-like fashion it files away images and memories taken from daily life. So well-preserved are these data that some psychologists insist they cannot be destroyed.

An important function of the brain is the recalling of these experiences to serve whatever purpose may be at hand. Irrelevant material is left untouched beneath consciousness until such time as it is called for.

Programming is the key to selection. Much as computers must be rescheduled to bring out different data, so the brain functions in harmony with the programming aims of the mind or self.

When Paul admonished the Philippians, "Let this mind [of Christ] be in you" (2:5), he was advocating a reprogramming of persons. He was certain that God's grace can enable the Christian to abstract those elements of his past which are wholesome and ignore those which are harmful.

Paul's own experience confirmed this confidence. He had been reprogrammed to forget the harsh experiences of imprisonment and suffering at Philippi and to exclaim:

"I thank my God upon every remembrance of you" (1:3).

What psychologists call "repression" is one way of dealing with mental or emotional content that one ought not or desires not to think about but which, nevertheless, has a tendency to rise to consciousness. It may serve only to evade a problem under the illusion that it is solved. If so, the process disguises fundamental issues and can lead to neurosis and human misery.

Sheer human effort of this sort offers no solution. It is contradictory to keep reminding oneself of certain things that must be forgotten or rejected. As light is required to push away darkness, so higher thoughts must replace lower ones.

Paul's formula works: "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). This demands reprogramming, however, not repression.

The beginning of a new year is a good time for a program check. The injustices, hurts, mistreatments, unfaithfulness of others, defeats, and personal failures may not be eliminated, but they can become irrelevant or usefully interpreted by the indwelling of Christ's Spirit.

Be reprogrammed! "Let this mind be in you." □

ADIEU, 1971—HAIL, 1972



By A. E. Collins, Carleton Place, Ontario, Canada

Photo by Harold M. Lambert

What! So soon? Another year has come and gone! We stand today in the afterglow of the dying year and in the dawning light of a new year. What mingled sentiments the occasion brings!

For some, it is true, 1971 has brought reverses, disappointments, and bereavements. It has been a year of sorrow and heartache.

For many other people, however, it has been a blessed year, characterized by innumerable tokens of God's mercies and faithfulness.

Nevertheless, many there are who would gladly relive the year, if that were possible, and make certain necessary amendments. This is an appropriate time for "stock taking" and formulating new resolutions.

1972—A Clean Sheet. This brand-new year comes to us without a blemish or trace of shortcoming. It is placed in our hands as a gift to employ profitably, as God shall choose. We can make it a point of new beginning.

We can determine that, by His grace, where failure has occurred in the past, those places shall be fortified, so that 12 months hence victory and success can be written across the entire page of the year 1972.

1972—An Open Door. "Behold, I have set before thee an open door, and no man can shut it" (Revelation 3:8).

"Door crashing" is both foolish and futile. But when God opens a door, He purposes that we shall enter it.

There is the door of opportunity. Said William Shakespeare: "There is a tide in the affairs of men which, taken at the flood, leads on to fortune"—both temporal and spiritual, may we add.

However, opportunity will not tarry indefinitely. It must be embraced, or, before we are aware of it, it is gone—and it seldom returns.

Then, too, there is the door of service—for God and our fellowmen. The call comes afresh at this hour, "Son, go work to day in my vineyard" (Matthew 21:28).

There is a task for everyone, even for you and for me. Let us hasten to respond to His call. "The night cometh when no man can work" (John 9:4). This is the day of reaping. The next will be the day of reward.

1972—An Untried Path. "Ye have not passed this way heretofore" (Joshua 3:4).

There is always something intriguing about a new footpath in the woods, or a new route on the highway. Instinctively we brace ourselves for surprise or emergency. Even thus it is with the coming of the new year.

Fortunately we cannot foresee even five minutes into the future, much less six months hence. But of this we can be fully assured: "The steps of a good man are ordered by the Lord: and he delighteth in his way" (Psalms 37:23). And again, as He said to Moses in days of yore, so He says today to His trusting child: "Certainly I will be with thee" (Exodus 3:12). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalms 32:8).

Let us lay well to heart these classic words of a British poet, Louise Haskins:

And I said to the man who stood at the gate of the year:

"Give me a light, that I may tread safely into the unknown!"

And he replied: "Go out into the darkness and put thine hand into the hand of God.

That shall be to you better than light and safer than a known way."

We are in good hands when we are in the hands of God. Our God is able! □

By Fred Floyd, Bethany, Okla.

BIG MOMENTS

There are no small parts, only small actors." This assertion of Constantine Stanislovsky is most beautifully illustrated in a drama which is recorded in II Kings 5.

Here is a story in which a very significant character is mentioned only once and her part in the drama is limited to only one sentence.

Perhaps the writer of the incident regarded her part as of so little importance that he did not bother to mention her name. In fact her only identification is that she was a "captive out of the land of Israel a little maid; and she waited on Naaman's wife."

Her one sentence came when she saw the distress of her mistress because "Naaman was a leper." The distress of her mistress gave this worshiper of Jehovah her opportunity and she said: "Would to God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

She played her role so well she was able to make it a very important one. There is convincing evidence that she was well-prepared for this big moment.

One part of that preparation was that she had won the confidence and respect of her mistress. For the "little maid" to have treated the "unimportant" tasks with indifference would have been a very poor way to win such a status. Because she had been faithful in the menial tasks expected of a servant, her mistress was ready to listen when she talked about the greatness of her God.

I think this was the secret of her success. She viewed each task as an important one and, because it was important, gave it her best effort. As Robert Young expressed it: "The simplest task we have may be as important as we make it."

The consistency of her conduct enabled her to measure up to Paul's admonition to Timothy to "let no man despise thy youth"; or as one Spanish translation expresses it, "Let no man hold your youth in littleness."

The student who with pious exclamations announces that he is going to make an A with God even if he gets an F in each course is probably making an effort to cover up the fact that he has not given his best to what should be a significant part of his consecration.

Another item in the "little maid's" preparation

was her ability to get on top of her circumstances. The conditions surrounding her entire life were conducive to discouragement. It would have been easy for her to become a victim of self-pity.

This Jewish servant, in the home of the commanding officer of the mighty Assyrian host, could have accepted a fatalistic attitude that she had no opportunity to achieve anything that could be regarded as worthwhile. But such pessimism was not a part of her character.

Although she lived millenia before the time of James Russell Lowell, she understood that great poet's belief that "circumstances are like knives, they can either serve us or cut us, depending on whether we take them by the handle or by the blade."

Someone has said that "adversity introduces a man to himself."

A third item in her preparation was her enthusiastic faith that her God would meet the great general's need. Her expression of that faith left no loopholes, for she affirmed that He "would recover him of his leprosy."

That faith was so wholesome it became contagious; and it was effective. It sent Naaman to Samaria.

By trying to make her simple faith a complex process, Naaman succeeded only in getting "all confused." It was only as *his* faith took on the simplicity of *her* faith that the great general was

healed. As Mary Bethune, a famous southern black educator, expressed it: "Faith ought not to be a puny thing. If we believe we should believe like giants."

Yes, the "little maid" was prepared for her big moment. Because she had given of her best to "insignificant" details, because she had been able to rise above her circumstances, because she was able to "believe like giants," she proved to be an able representative of her God.

General Griggs, a character in Lillian Hellman's *Autumn Garden*, was made to say: "At any given moment you are only the sum of your life up to then. There are no big moments you can reach until you've piled up smaller moments to stand on."

In sharp contrast to the "little maid's" big moment is Ross Allen Weston's picture of one who was not prepared for his greatest of all moments. In "The Trial Before Pilate" he points out the anguish which this magistrate had to endure because of his weakness of character. As a contrast to this weakness, Weston adds: "Rather a man must prepare himself day by day to be ready, or he will never be ready at all. He must learn to accept life with patience and consecration, digging deep beneath life's surface to find those values which give meaning to his existence."

Pilate failed to learn this; it is evident that the "little maid" had learned it well. □

LOVE FOUND A WAY!

Faith looked out at the man next door;
He'd known him many a day,
And he believed as years passed by
He'd find the Living Way.

Hope looked out at the man next door,
And oft his heart would grieve.
He wished this man would somehow hear
And of the truth receive.

Love looked out at the man next door,
Who long in sin did grope.
With prayerful heart he found a way
To share his faith and hope!

—Geraldine Nicholas
Scarborough, Ontario, Canada

editorially SPEAKING

By W. T. PURKISER

Another Milestone

The first *Herald* of each calendar year carries a page of statistics reflecting the work of the Church of the Nazarene during the preceding year. These figures will be found on page 23, immediately following the General Assembly Housing Information insert.

There are a number of interesting items in this year's report. Perhaps the most significant is the fact that Nazarene membership around the world has now passed the one-half million mark—505,310 to be exact.

This figure is almost twice the membership reported 20 years ago.

Another important fact in church membership is that more than one out of five members of the Church of the Nazarene now lives outside the borders of the United States and Canada.

"International" is more than just a label when applied to the Church of the Nazarene. In fact, while "home base" membership has almost doubled in the last two decades, "world missions" membership has almost tripled in that same time—up from 33,488 in 1951 to 97,834 in 1971.

Sunday school average attendance made a significant gain around the world: up 17,595 to a total of 562,301 per week. There was a marked increase in the number of branch Sunday schools, an indication of the church's adaptation to the greater mobility of our times.

Per capita giving for the total work of the church was also up \$13.73 from 1970 to \$235.08 in 1971.

All of us would probably concede that numerical growth is not the only or even necessarily the most significant measure of the work of the church. Yet these numbers—so abstract and so difficult to clothe with flesh and blood—are people: girls, boys, men, and women, each of them so precious in the sight of God that He gave His only begotten Son for their salvation.

This is not to say that we should not have done better. In a world increasingly pagan, we cannot be satisfied with the successes of the past.

There are two attitudes we can take toward statistics. One is to drop back into complacency and self-satisfaction. This is deadly.

The other attitude we may take is to view the past as a staging area from which to launch an even more vigorous attack in the future.

The call to prayer on page 3 is tremendously important. These are tense and troubled times. Answers to the issues of these days are not within

the grasp of human wisdom. We must do more than just "muddle through."

We need not be ashamed of our past. Neither should we be satisfied with it. Our God is "Alpha"—Lord of the past. But He is also "Omega"—Lord of the future. And He beckons us on to the tasks that will not end until Jesus comes again. □

On Being Real

A layman described the struggle he went through to find his spiritual moorings. He was plagued with doubts about God.

But the tenor of his thoughts changed, he said. He began to realize something of the depths of depravity in his own nature.

"Then," he said, "the important question became not whether I thought *God* was real, but whether *God* thought *I* was real."

It is an important question. In times when so many are phony, it is all the more necessary to be real.

Students of human nature have become more aware of the widespread practice of what they call "role playing." *The Games People Play* by the late Eric Berne, a prominent west coast psychiatrist, was the "in" book of the recent past. It has been followed by a handful of others.

These "games," Dr. Berne argues, are basically dishonest. They cover up the real motives, the whole phony foundation on which such a life is built.

The primary application of the "transactional analysis"—as they call it—is the healing of sick minds and emotions. Yet it has meaning for religion.

"Confession without change" is, for example, one of the most common games people attempt to "play" with God.

This is the "game" of the person who kneels by his bed, makes his facile "confession" of the sins of the day—knowing full well he will be doing the same thing tomorrow—and fools himself into believing he is right with God.

The hard fact is that confession without genuine repentance—a sincere change of moral direction—is really only "flaunting sin in the face of God."

Again, it is easy to claim a bogus piety by the simple fact that one has outgrown some of his temptations. The cartoonist captured this truth when he pictured the wife of a disappointed politician saying to him, "Let's face it. The reason you never 'sold out' is that you never found a buyer!"

There is something basically phony about the

Even sound doctrine may serve as a mask for an unsound heart. Sound doctrine is essential. But it does little good to have the blueprint if you never build the building. There's not much value in a road map if you fail to make the journey. The doctor's prescription won't help if you refuse the medicine.

person who condemns the sins that no longer appeal to him while indulging in others that by any sober evaluation are worse.

Substituting the symbol for the reality is a common practice in the religious life. Some people seem to assume that if they say the right words in the right tone of voice they are thereby assured of being right themselves.

Even sound doctrine may serve as a mask for an unsound heart. Sound doctrine is essential. But it does little good to have the blueprint if you never build the building. There's not much value in a road map if you fail to make the journey. The doctor's prescription won't help if you refuse the medicine.

It is good to have religion in one's head. But until it gets down into the heart—where the action is—it is unreal and therefore unsatisfactory. Without putting too much emphasis on a play of words, the peace of God must pass our understanding before it can keep our hearts and minds through Christ Jesus, our Lord.

The reality of God is one thing we need have no doubts about. And the fact that God is real is also our best hope of being real.

God is the God of truth—and “truth” in the New Testament is a word that means reality as opposed to appearance.

The God of the Bible does not deal in fictions, despite the imaginings of some theologians. He requires honesty in those who serve Him. A veneer of respectable piety is not enough.

Paul the Apostle used a remarkable expression in describing the effects of Christ's atoning death in the lives of redeemed people. He said that God made His Son, who knew no sin, a Sin Offering for us “that we might be made the righteousness of God in him” (II Corinthians 5:21).

This is no surface matter, like the print on a cheap floor-covering. This is “inlaid” righteousness that goes through and through, so the pattern never wears out. It is the same underneath as it is on the surface.

This is being real. We need to know that God is real. But beyond that, we need His grace to make us real. □

New Feature Writers

With this issue of the *Herald of Holiness* we introduce two new feature writers to our reading audience.

During the past calendar year, Rev. Darrell Luther has written “Dimensions,” a column dealing with some of the practical problems of Christian living. The 1972 writer will be Dr. John Allen Knight, pastor of Grace Church, Nashville, Tenn.

Dr. Knight will write under the overall title “Perspective: Comments on Daily Christian Living.” Dr. Knight has served the church as both pastor and educator, coming to his present assignment from Mount Vernon Nazarene College.

Mrs. Aarlie Hull, wife of a Seattle, Wash. surgeon, will be writing “A Christian Woman's World,” replacing the column entitled “Faith at Home,” so acceptably written the past two years by Mrs. Rosemary Lee of Worthington, Ohio.

Mrs. Hull has contributed to the *Herald of Holiness* on several occasions previously. We believe her page will be interesting and profitable, particularly to the women of the *Herald* family.

In addition to biweekly features, Dr. James Dobson has agreed to answer questions dealing with psychological problems as they may be sent by *Herald* readers.

Dr. Dobson is the author of *Dare to Discipline*, a volume ranked among the religious best-sellers in the reading survey for 1971 conducted by *Eternity* magazine. His sound technical training and deep Christian concern will prove helpful to all who read his contributions. □

Worth Quoting

“There is a very fine line of differentiation between fanaticism of self-will and the faith of obedience to God's will; and happy the heart that learns the difference.”—V. Raymond Edman.

“The two saddest sentences in the world are ‘There's plenty of time yet’ and ‘It's too late now.’” —W. B. J. Martin.

The world is “on a collision course, drawing closer to the hour, speeding to that moment when either our country will disintegrate at some modern-day Belshazzar's feast, as it reads at last God's handwriting on the wall, or the whole world will be reborn in a blaze of glory brought about by a new Pentecost.”—Albert McClellan.

“If you would have out the way a man feels about God, don't ask him for a credo, but instead watch his life. It's as though a coin were hidden under a piece of paper. You can't see it directly, but you can discover the denomination by rubbing a pencil over the paper. From all the individual rises and valleys, your answer will come out.”—Robert Frost.



B. EDGAR JOHNSON
GENERAL SECRETARY

OFFICE OF THE
GENERAL SECRETARY
CHURCH OF THE NAZARENE INTERNATIONAL HEADQUARTERS

6401 THE PASEO
KANSAS CITY, MO. 64131
(816) 333-7000

January 5, 1972

GREETINGS TO ALL NAZARENES PLANNING TO ATTEND THE 1972 GENERAL ASSEMBLY AND CONVENTIONS...

Working with officials in Miami Beach, the General Arrangements Committee is making plans to accommodate all our Nazarenes who plan to attend the Eighteenth General Assembly of our church. The General Arrangements Committee wishes to give you this housing information:

The Miami Beach Convention Bureau is providing the church a real service by handling all housing reservations for both delegates and visitors.

Your request for housing should be made on the form on the following page. The Housing Bureau will process these applications for housing visitors and release their reservations on March 1, 1972, and as they are received thereafter.

The 44 hotels and motels listed with this form are all ocean-front facilities and have made these *special rates only for our Assembly*. There are many other hotels in the area and we are assured of an ample supply of rooms exclusively for Nazarenes.

As you plan for the General Assembly, please also pray for a mighty visitation of the Holy Spirit on our gathering.

GENERAL ARRANGEMENTS COMMITTEE
B. EDGAR JOHNSON, Secretary

Your room confirmation will be made with the following understanding with the Housing Bureau. Please read carefully.

Special Notice

1. If there is any change in this reservation or if for any reason you will not use the accommodations reserved, please notify the Housing Bureau at once.
2. Rooms will not be held after 6 p.m., unless so stated. If hour of arrival is not shown or if arrival will be after 6 p.m., please notify the hotel. Time of expected departure must also be indicated.
3. Check-out hour in most Miami Beach hotels is 2 p.m.
4. This reservation is cancellable up to 48 hours prior to arrival date. If this reservation is not claimed or cancelled in writing, one night's lodging will be charged.

This reservation has been made for you in cooperation with those in charge of your convention. Your expressed wishes have been followed if it was possible to do so, and otherwise placement has been made to the best of our ability. If further correspondence is necessary, please refer to your arrival date.

Church of the Nazarene Housing, Miami Beach Convention Bureau
1700 Washington Ave., Miami Beach, Fla. 33139

18th GENERAL ASSEMBLY

RESERVATIONS

Your reservations for housing will be handled by the Miami Beach Convention Bureau. They are the only ones authorized to process reservations for the General Assembly. *Please do not contact hotels directly*, for this will only delay the service to be rendered.

HEADQUARTERS HOTELS

1. Holiday Inn—General Assembly
2. diLido—Church Schools
3. Shelborne—NYPS
4. Nautilus—Missions

RESERVATIONS ASSURED JANUARY 15 to MAY 15, 1972

The hotels and motels listed have agreed to hold a block of rooms for the exclusive use of Nazarenes if we will get our requests in prior to May 15, 1972. After that date rooms will be available but on a "first come, first served" basis, including the general public. It is to your advantage to send your request early.

DO UNTO OTHERS...

as you would have them do to you. Experience teaches us that it is better for each family to make their own reservations and let others do the same. Cancel reservations promptly if you find you cannot use them. Request changes only when necessary.

GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE

REQUEST FOR HOUSING

**MAIL TO: CHURCH of the NAZARENE HOUSING
MIAMI BEACH CONVENTION BUREAU
1700 Washington Avenue
Miami Beach, Florida 33139**

Name _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Please reserve the following accommodations for me:

Room with Double Bed Room with Twin Bed Efficiency Unit Other (Attach Note) For _____ Persons.

Special Request _____

Choice of Hotel:

1st Choice _____ 3rd Choice _____

2nd Choice _____ 4th Choice _____

ARRIVAL DATE _____ Hour _____ a.m.; p.m. Departure Date _____

Mode of travel: Car Plane Train Bus _____

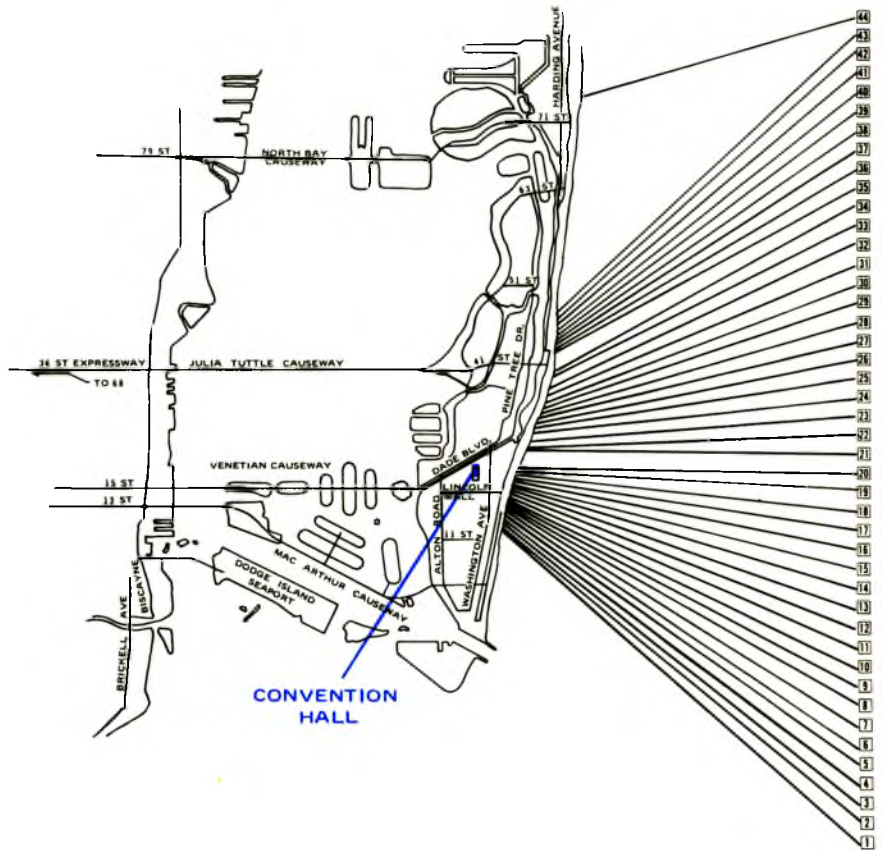
I am a General Assembly Delegate ; Convention Delegate ; Visitor .

Get your reservations the authorized way . . . through the Convention Bureau.

HOUSING INFORMATION

GENERAL ASSEMBLY—June 18-23, 1972

NAME	SINGLE	DOUBLE
1. White House	\$ 8	\$10
2. Bancroft	8	10
3. Poinciana	8	9
4. Shorecrest	8	10
5. Delano	10	12
6. diLido	10.50	13.50
7. Georgian	10	12
8. National	10	12
9. New Yorker	8	10
10. Raleigh	8	8
11. Sagamore	10	12
12. San Juan	7	8
13. Catalina	8	10
14. Dorset	8	10
15. Fairfax	—	10
16. Richmond	9	9
17. Ritz Plaza	9	12
18. South Seas	10	12
19. Surfcomber	10	12
20. Nautilus	10	12
21. Shelborne	10	12
22. Shore Club	10	12
23. Holiday Inn	12	14
24. Ankara	—	10
25. Promenade	8	10
26. Surfside Plaza	10	10
27. Traymore	8	10
28. Venetian Isle	8	12
29. Algiers	10	12
30. Atlantis	8.50	10
31. Belmar	8	10
32. Seville	—	17
33. Saxony	10	12
34. Sea Isle	10	12
35. Versailles	10	12
36. Cadillac	10	12
37. Crown	10	12
38. Lucerne	10	12
39. Marseilles	9	10
40. Moulin Rouge	10	12
41. Atlantic Towers	8	10
42. Barcelona	10	12
43. Sovereign	9	11
44. Paradise Inn	7	8

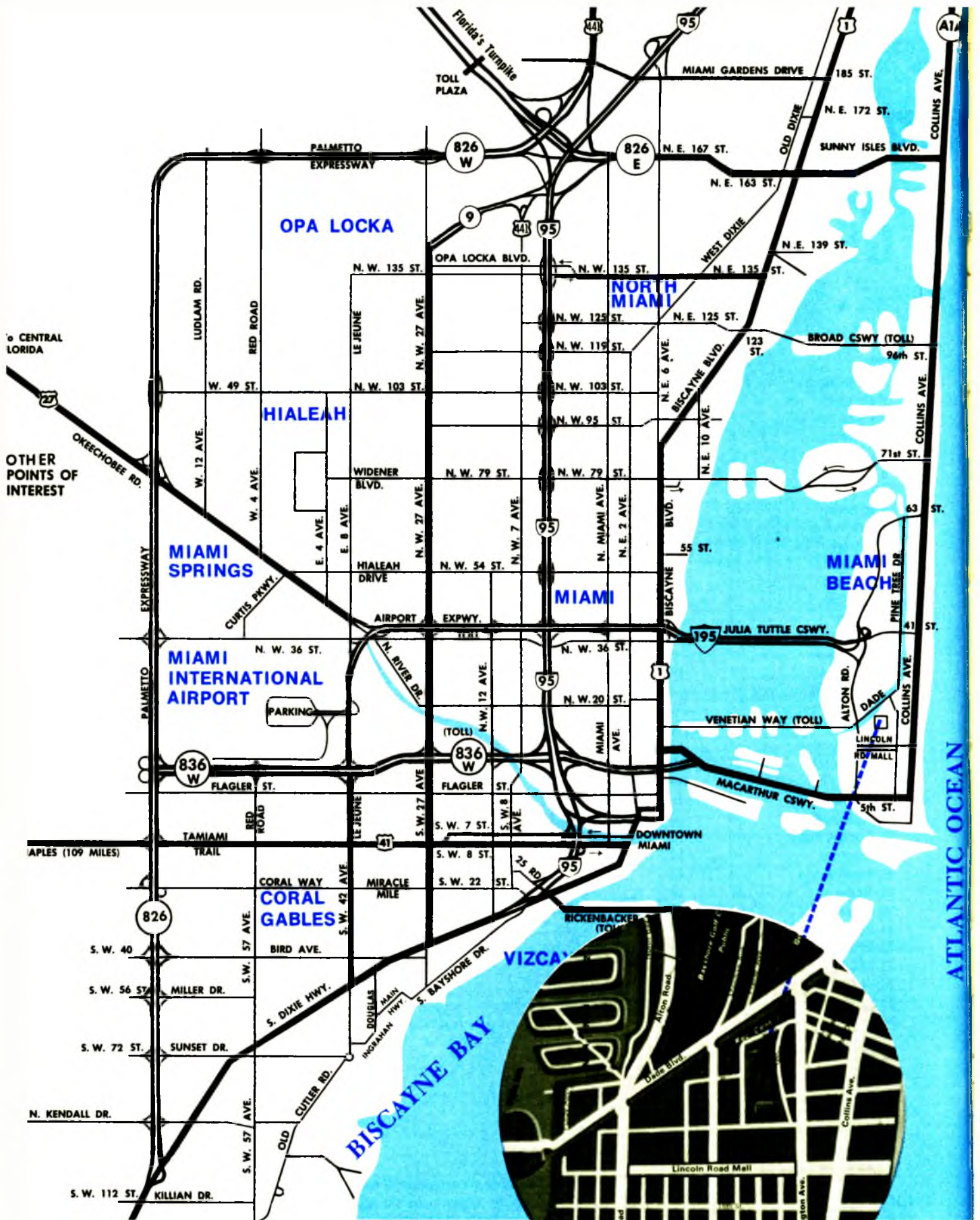


LOCATED OFF THE MAP

Sheraton Four Ambassadors 18 21

NOTE: There is an additional charge for a third and a fourth person. Maximum occupancy is four persons to a room, including children.

CONVENTIONS NYPS, NWMS Church Schools **June 15-17**



18th General Assembly
 Church of the
 Nazarene

CONVENTION CENTER • MIAMI BEACH, FLORIDA • JUNE 15-23, 1972

General Statistics for 1971

Church of the Nazarene

CHURCHES

United States	4,654	
British Commonwealth	262	
Overseas Home Mission ^o	40	
Total		4,956
Net Gain	17	
Churches on World Mission Fields ..		1,377
Main Stations and Outstations		
on World Mission Fields		1,403

CHURCH MEMBERS

United States	394,197	
British Commonwealth	11,653	
Overseas Home Mission ^o	1,626	
Subtotal		407,476
Net Gain (2.80%)	11,093	
World Mission Fields		
(Full and Probationary)	97,834	
Total World Membership	505,310	
Net Gain (3.0%)	14,737	

MINISTERS

Ordained Ministers	7,113
Licensed Ministers	2,316
Missionaries (Under Department	
of World Missions)	558
National Workers on World	
Mission Fields	2,611

CHURCH PROPERTY

Value of Church Property (Local) ..	\$377,313,718
Value of Parsonages (Local)	67,707,568
Total (Local)	445,021,286
Value of Parsonages (District)	2,809,567
Value of District Centers	10,469,385
Value of Other District Property ..	4,230,285
Total (District)	17,509,237
Value of Headquarters Property ..	2,124,662
Value of Nazarene Publishing	
House	2,289,261
Total (General)	4,413,923
Value of Educational Institutions ..	56,237,833
Value of Property on World	
Mission Fields	24,236,730
Grand Total (All Property)	547,419,009
Indebtedness on Church and	
Parsonage Property (Local)	115,085,440
Indebtedness on All Property	
(District)	4,471,889
Indebtedness on Educational	
Institutions	28,405,892

Total Indebtedness on All

Property	147,963,221
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CHURCH FINANCES

Paid Local Interests	\$77,119,068
Increase	\$6,340,672
Paid District Interests	7,965,997
Increase	731,390
Paid General Interests	10,703,611
Increase	978,988
Total Paid All Purposes	95,788,676
Increase	8,051,050

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$81,956,458
Paid by the Church School	4,899,763
Paid by the NYPS	755,204
Paid by the NWMS	7,346,977
Paid by Supplemental	830,274

PER CAPITA GIVING

Local Interests	\$189.26
District Interests	19.55
General Interests	26.27
All Purposes	\$235.08
Net Gain	\$13.73

SUNDAY SCHOOL

Number of Sunday Schools	4,872
Increase	25
Number of Branch Sunday	
Schools	247
Increase	79
Enrollment:	
Active Members	768,468
Officers and Teachers	69,476
Cradle Roll Members	29,219
Home Department Members	23,554
Branch Schools	10,758
Total	901,475
Increase	29,693
Average Weekly Attendance	
(Including Branch)	446,042
Increase	15,133
Number on World Mission Fields ..	2,411
Enrollment on World Mission	
Fields	179,162
Attendance on World Mission	
Fields	116,259

VACATION BIBLE SCHOOL

Number of VBS's	3,020
Increase	8
Membership (Inc. Off. & Teach) ..	315,537
Increase	203
Number on World Mission Fields ..	908
Membership on World Mission	
Fields	80,340

CHRISTIAN SERVICE TRAINING

Number of Churches	2,433
Decrease	-171
Number of Credits Awarded	74,376
Decrease	-6,759

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,080
Increase	24
Membership:	
Junior Fellowship	57,229
Teen Fellowship	62,406
Young Adult Fellowship	59,631
Total	179,266
Increase	13,322
Number on World Mission Fields ..	889
Membership on World Mission	
Fields	36,799

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,652
Increase	11
Membership:	
Junior Members	59,604
Active Members	211,982
Associate Members	27,902
Total	299,488
Increase	10,886
Number on World Mission Fields ..	1,333
Members on World Mission	
Fields	52,180
Members Prayer and Fasting League	
(Domestic)	219,848
(World Mission Fields)	22,689

B. EDGAR JOHNSON
General Secretary

^oMiddle European, Northwest European, Samoa, and South African.

NEWS OF REVIVALS

DR. C. WILLIAM FISHER conducted a fruitful revival series October 31—November 7 at Kansas City First Church. Dr. Fisher has led First Church in five revival campaigns over the past 20 years.

Following the campaign, the pastor received a class of 20 new members. Five families were "first-time Nazarenes."

The church raised a record Thanksgiving offering of \$12,000 for world missions. Dr. C. William Ellwanger is pastor. □

EVANGELIST PAUL MARTIN reports a successful fall season of revivals. Many new people have found the Lord during the revival campaigns at Richardson and Grand Prairie, Tex.; Wichita (Kans.) Westside; Nashville Grace; West Chester, Pa.; and Lowell, Mass.

Over 100 people came to the altar during the revival at Lowell, Mass., church. Pastor Alexander Ardrey reported that over 20 people who found spiritual help were new to the church. The church ministers to its community through various outreach programs of evangelism. □

IN A SIX-DAY MEETING at the Kankakee (Ill.) First Church, nearly 200 seekers bowed at the altar. There was an accumulative attendance of 3,230 for the six days with 670 on Sunday night and 560 on Wednesday.

Special workers for the campaign were Evangelist Bob Hoots and Jim and Rosemary Green, singers and musicians. W. E. Varian is pastor. □

THE HOLLYWOOD, FLA., CHURCH has experienced the spirit of revival under the ministry of its new pastor, Rev. Lynn Casseday. There have been seekers in most of the regular services.

The church has seen spiritual growth of its constituents and the conversion and sanctification of new people. In a two-month period, 22 new members were received. □

A 12-DAY MEETING beginning October 13 at the Eaton, Ind., church was conducted by Evangelist Dee Henderson. He began the campaign by training people to call and witness in the homes. The people visited 126 new homes in the community and contacted 486 people.

Regular services began on October 17. There were 45 seekers at the altar and an additional three adults who prayed through in their homes. A regular 5 a.m. prayer meeting was held in the church during the revival dates.

Assisting with the music of the revival were the Cole family from Lapel, Ind., and the Unity Christian Singers from Muncie, Ind. Rev. Charles E. Bertram is in his fourth year as pastor of the Eaton church. □

REV. MRS. EMMA IRICK was evangelist for a revival at the Twin Falls (Idaho) First Church. The church noted the appeal to its youth by the 84-year-old evangelist. She fills her messages with bits of wit and wisdom while driving home the cardinal truths of holiness. □

THE COLUMBUS (IND.) CALVARY CHURCH saw 68 come forward for spiritual help during a meeting with Rev. and Mrs. Marcellus Crider from Shelbyville, Ind. A special outpouring of the Holy Spirit was witnessed in the closing service. Roscoe Frye is pastor. □

THE WILLCOX, ARIZ., CHURCH had 34 seekers during a meeting with Rev. Chuck Bullock of Payson, Ariz. The meeting was held October 26-31.

Following the meeting, 10 members were received by profession of faith. Seekers continue to come to the altar in the regular services. Enrollment and attendance are up and personal soul winning is becoming a vital part of the church's ministry. Rev. Jerry F. Flowers has been pastor since March, 1971. □

THE CORAOPOLIS, PA., CHURCH board fasted and prayed during the fall for a revival meeting which had been scheduled to begin October 25. They accepted a challenge and, through inviting and working, saw good attendance results.

Rev. Wilma Jean England was evangelist for the campaign. Special guests included a Lutheran pastor, a Catholic priest, a Wesleyan pastor, and a Presbyterian choir. The visiting pastors each gave a testimony and there was a spirit of unity. One of the highlights of the meeting was a love feast at which people broke bread together. Some former hurts were healed and tears flowed freely. □

McCOMB, MISS., CHURCH recently experienced a revival with Revs. Dick and Lucille Law. Close to 100 seekers responded during the meeting. The last night of the campaign, Pastor Bill Jetton received eight new members into the church. □

OKLAHOMA CITY SOUTHSIDE CHURCH had a good revival with Revs. Dick and Lucille Law. There were 80 seekers during the revival. Following the meeting, Pastor J. C. Leonard received 13 new members into the church—11 by profession of faith. □

IN THE BELLE CHASSE (LA.) WESTBANK CHURCH a new attendance record was set twice during the "Touchdown '71" emphasis. Over an average of 55 last year, the average for the six-week campaign was 111, and the attendance on the final Sunday was 142.

The good-natured competition created a warm feeling of friendliness which was felt by the visiting guests. New families have been won to the church along with many new friends. □



Pictured is the newly decorated interior of the Oil City, Pa., church. Rev. M. Minich has been pastor since August, 1970. The redecoration included the following: carpeting of the entire basement-area Sunday school rooms, all stairs, foyer, platform, and nursery, plus two offices; refinishing the ceiling; and the installation of indirect lighting on both sides and new center light fixtures. A lighted cross has been placed in the front of the sanctuary.

OF PEOPLE AND PLACES



Bill Rolland

REV. BILL ROLLAND, 1971 graduate of Nazarene Theological Seminary, Kansas City, has returned to British Isles Nazarene College, Manchester, England, where he is working in a variety of areas. Mr. Rolland is teaching New Testament and Christian education. He is acting also as dean of students, business manager, director of promotion and student recruitment. He is serving as a traveling representative in the British Isles for the Department of Church Schools and for the Nazarene Publishing House. □

A "PIONEER" in the true sense is W. Edgar Moore, 61, of Olathe, Kans. He will don a cap and gown as a member of the first graduating class of Mid-America Nazarene College, Olathe, Kans., next spring.

Moore, who has followed a 41-year educational career has obtained college credits through 20 hours of work at the University of Missouri at Kansas City; four hours from extension work from Pittsburg State College, Pittsburg, Kans.; and 80 credit hours from the University of Kansas. When he enrolled as a senior at MANC, it was the first time for him to attend college classes full time.



W. E. Moore

Mr. Moore retired last May after 31 years of work as a federal meat inspector. He still lives on the family farm where he worked as a boy.

Commenting on his experience at Mid-America Nazarene College, Moore said: "I'm really enjoying Mid-America. This is a unique college. . . . I'm just sad these fine Christian young people at MANC aren't a cross section of today's youth. We need more youth like these in the world today."

When asked what he planned to do when he graduated from college, he replied: "I may get another full-time job, or I may just go on and get my

master's degree. But right now I'm just looking forward to wearing that cap and gown and grasping that diploma." □

THE LOS ALAMOS, N.M., CHURCH began holding services in a school gym last July. They received a good response from the community when they entered a church float in a parade which was part of the celebration of the county fair. The float carried the caption, "Faith in God—Survival of the Pioneers." The parade theme was "Pioneer Days in New Mexico." □

FOR THE LAST FOUR YEARS, the Wray, Colo., church has entered a float during the annual county fair and for the last three years they have won prizes. Their entry for 1971 featured the theme, "Carry Nation, a Legend in Her Own Time." Ken M. Douglass, NYPS president, stated his feeling that a spiritual message was presented to the surrounding communities through the entry and that it was a good way to bring the church before the public. □

CONTEMPORARY GOSPEL SONGS were sung by a combined youth choir from the Richwood, W. Va., and Summersville, W. Va., churches who rode on a float entered in the Richwood Cherry River Festival Parade. The theme of the float was "Youth in Motion." The sub-

theme was "Christ Is Number One." Pastor Samuel Myers of the Richwood church said that the entry was a tremendous witness to other youth of the community. □

THE HOLLYWOOD, MD., CHURCH YOUTH entered a float in the twenty-fifth annual parade of St. Mary's County Fair in Maryland. The float carried the theme "Jesus Christ, the Only Answer" on a 10-foot, rainbow-styled arch. From the arch hung a world globe. Hundreds of blue paper napkins were used to decorate the base of the float.

At one end of the 40-foot float stood a six-foot cross of white with blue lights. On the opposite end sat a white, wooden, steepled church. The people from primary, junior, and teen-age groups were on the float as it rode in the parade.

The IMPACT Team of the Hollywood church sponsored a booth on the fairgrounds. The youth witnessed as they distributed *Life Can Have Meaning* tracts.

The Hollywood Harmonizers Trio, boys' trio from the church, presented gospel music at the fair. The trio has released three gospel albums, traveled extensively throughout the mid-Atlantic states, and appeared in gospel concerts with top singing groups. □

MRS. GLORIA ATTRELL, active member of the Newberg, Ore.,

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church, was recently named "Career Woman of the Year" as the choice of the Newberg Business and Professional Women's Clubs. The club's president cited many services which Mrs. Attrell has given to the community in addition to her profession. The services range from church to hospital services and included leadership roles in community organizations. □

A SPECIAL SERVICE AT THE WEISER (IDAHO) FIRST CHURCH was reported by Pastor Truman B. Duncan. From the outset of the service, the Spirit was moving the heart of the congregation.

After singing, testimonies, and the offertory, a hymn of invitation was sung. The altar was filled. There were more testimonies and scripture was read.

Pastor Duncan felt led to open the altar again and the altar filled again. There were restitution and confession and there was spiritual victory. □

WALLACE BELL, SR., wrote, "I retired from the pastorate in May. I

have supplied some and have held revivals at Sheffield Southwest, Childersburg, Nitrate City, and Opelika, Ala., and Blountstown, Fla. God has given us souls in each of these revivals." □

PASTOR ROBERT H. GREEN from the Longmont, Colo., church took time to write a meaningful letter to Rev. Keith Wright, Bethany (Okla.) First Church. In his letter he stated: "I thought I would like to share with you some of the blessings we are feeling in our church this week.

"You will recall the Ed Smith family that your church contacted through your bus ministry. This was when the Smiths were in Oklahoma City for FFA training. Again a big thanks for sending their names to us when they got back home. That was last spring and they haven't missed a Sunday since."

In a short summary of happenings, Pastor Green related how Mrs. Smith had been sanctified and used of God in the local church. Ed had just found the Lord in a service where two other young couples were converted for the first time. He linked the account of these conversions to outreach and concern—the end result of follow-through by churches that care. □

CANADA CENTRAL DISTRICT registered over 150 men for the weekend of its tenth Laymen's Retreat. H. Taylor, reporter for the retreat, said—"Dr. John Stockton, who was our speaker at the first retreat, won the hearts of the men with his humble spirit and challenging talks."

The retreat was a time of farewell from the laymen to Dr. Bruce Taylor, who as district superintendent had led all 10 of the laymen's gatherings. Dr. Taylor has assumed an appointment to lead the South Africa District. □

SMILES AND TEARS AT THE CARLSBAD (N.M.) FIRST CHURCH accompanied the celebration of a record-breaking Sunday school attendance of 315 on the final Sunday of "Touchdown '71." Pastor A. W. Myers broke a phonograph record over the head of Sunday School Superintendent Harry Owsley. The church claimed victory over its competitor as the final goal was won.

A spiritual tide also accompanied the Sundays of the contest, and on October 24 many were converted. □

THE PITMAN, N.J., CHURCH dedicated a new education annex during the summer. Pastor Paul E. Kauffman led the act of dedication.

The new unit is a two-story building with a connecting wing. Twelve classrooms and an office are in the basement and a fellowship hall and kitchen are on the main level. Two outstanding memorial gifts aided the church in its building program. □

TEENS FROM THE DONELSON FIRST CHURCH in Nashville worked in their local church vacation Bible school program to gain valuable training. Immediately following their school, they assisted the Rogers Chapel Church and Nashville Community Church in conducting their schools. □

REV. DON CANNON, pastor of the Odessa (Tex.) Central Church, was elected president of the ministerial alliance of his community. The election was for the 1971-72 term. □

DEDICATION DAY FOR THE NEW BELFAST, ME., CHURCH was October 17. There were 167 in attendance for the service of dedication led by Rev. J. E. Shankel, superintendent of the Maine District. An overflow crowd of 300 attended a special evening service led by the "Envoys" from Rockaway, N.J. Twelve received Christ as personal Savior in the service.

Pastor Lance G. Bird reports that the new building became a reality just two years and five months after the church was organized with a pioneer charter membership of 23. The present membership is 76 and all but three of these are new Nazarenes.

The new building, which will seat 234, is valued at \$75,000 and has been built by the local congregation for \$35,000. □

THE MANTENO, ILL., CHURCH presented a check in the amount of \$4,500 to Dr. E. S. Phillips, executive secretary of the Department of World Missions, on October 12. The money was given to build a church in Grosmorne, Haiti.

(Continued on page 37)

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CAMPUS MINISTRIES CONFERENCE SCHEDULED

Rev. Paul Miller, director of the denomination's campus ministries program, has announced that Tempe, Ariz., will be the site of a regional campus ministries conference to be held March 20-21.

Pastors, associate ministers, and young adult leaders from the southwest United States have been invited to the conference on the campus of Arizona State University.

The conference will feature discussions between pastors operating successful campus ministries as well as talks by resource personnel from other organizations.

Other regional conferences are being planned and will be announced as sites and dates are finalized. □

NEW MILFORD, N.J. CHURCH STORY APPEARS AS FEATURE

The January issue of the *American Bible Society Record* is carrying a feature story on the Church of the Nazarene in New Milford, N.J.

The church, which has grown from eight members to over 500 in two years, has made phenomenal use of the Bible in its outreach ministry. Thousands of copies of the New Testament and of the Gospel of John have been distributed by the church under the leadership of Pastor Paul Moore.

Right now the American Bible Society is producing 40,000 copies of the *Today's English Version* with a special insert for use by the New Milford congregation.

The *American Bible Society Record* is sent free on request to all contributors. □

ANNOUNCEMENTS

Attention all ventriloquists! We are planning an informal meeting during General Assembly. It would be a time of fellowship and exchange. If you are interested write: Bill Young, 6401 The Paseo, Kansas City, Mo. 64131.



General Superintendent Eugene L. Stowe was speaker for the dedication service at the Roanoke (Va.) Grandview Heights Church. Also present was District Superintendent Gene Fuller. The sanctuary will accommodate 250. Sunday school classrooms and a nursery along with the pastor's study complete the present plant. The new sanctuary, valued at \$80,000, was built at a cost of \$41,000. Total value of property including land is \$100,000. Rev. George E. Stevenson is the pastor.



General Superintendent V. H. Lewis was the speaker for the dedication services of the Ashland (Ky.) Plaza Church. A chapel and an educational unit, the first two phases of a planned five-phase complex, were dedicated. Located on a five-acre plot of ground in the Russell/Ashland, Ky., area, the church has a building and grounds evaluation of \$230,000. The church was organized in September, 1969, and closed the 1970-71 assembly year in June with an average attendance of 135. Twenty-one new Nazarenes were received into membership, and over \$40,000 was raised for all purposes.



Mrs. Viola McAnally, a longtime member of Colorado Springs Southgate Church, is pictured with several little girls, modeling some of the 173 dresses that she has made this church year. In February the Southgate Church sent 117 dresses to Dr. Howard on the Central Latin-American District and 56 to the Navaho Indians. Last year Mrs. McAnally made 236 dresses. All of the dresses are made from new material that she has purchased or has been given to her. Mrs. Eileen Pincomb is the NWMS president, and Rev. L. Thurl Mann is the pastor.

EUROPEAN SERVICEMEN'S RETREAT HELD IN GERMANY



The fourteenth annual European Nazarene Servicemen's Retreat, held November 8-12, 1971, in Berchtesgaden, Germany, drew a total of 194 military and conference resource personnel from across Europe. The retreatants included Army Chaplain James Thompson, who was in Europe on maneuvers with his unit from Fort Riley, Kans.

Retreat Coordinator Chaplain Dudley C. Hathaway said, "By the time the first service was completed we knew what kind of retreat to expect. The fog that covered the beautiful Bavarian scenery all week had no effect on the spirit of those housed in the General Walker Hotel."

Dr. Paul Orjala, on sabbatical to the European Nazarene Bible College from Nazarene Theological Seminary, Kansas City, was the main speaker for the retreat. Dr. Orjala is professor of missions at the Kansas City seminary.

Bible study sessions were led by the three European district superintendents: Rev. Roy Fuller, Italy and Sicily; Rev. Richard F. Zanner, Middle European; and Rev. Ray Hance, Northwest European.

The retreat's musical program, which included the Orjala family string quintet, was under the direction of Rev. Bill Prince, principal of the European Nazarene Bible Col-

lege. Navy Chaplain Hathaway said, "There was music everywhere."

Two American congregations in Germany were well-represented with their pastors, Rev. Rudy Quiram of Frankfurt and Rev. Clifford Hurst of Kaiserslautern. Mr. Hurst served as retreat registrar. The Kaiserslautern congregation provided children's workers for the retreat—Buddy and Faye Manders and Jim and Diane Dobbins.

Coordinator Hathaway has announced that dates for next year's European retreat, to be held at the same location, will be November 13-17. The retreats are under the sponsorship of the Servicemen's Division of the Department of Youth. □



The sanctuary of the new Cadillac, Mich., church was dedicated by District Superintendent Fred J. Hawk, Michigan District, near midyear. The church celebrated its fiftieth anniversary on the day of dedication. Built at a cost of \$53,000, the building is evaluated at \$75,000. Rev. James R. Spruce is pastor.

MOVING MISSIONARIES

Rev. and Mrs. Daniel Brewer, c/o Rev. Alan Keith, Rte. 116, Windbriar Ln., Rd. 2, Gettysburg, Pa. 17325.

Rev. and Mrs. Kenneth Crow, P.O. Box 159, Eshowe, Natal, Republic of South Africa.

Rev. and Mrs. Ted Esselstyn, c/o Mrs. Kenneth Kehm, 1574 Collier Ave., Carnegie, Pa. 15106.

Rev. and Mrs. William Fowler, 37 Manjack St., San Fernando, Trinidad, West Indies.

Rev. and Mrs. A. D. Fritzman, 326 Washington Ave., Bellefontaine, Ohio 43311.

Dr. and Mrs. Robert Hemphill, c/o Ernest Stark, Box 232, Prescott, Kans. 66767.

Rev. and Mrs. Paul Hetrick, Sr., 369 Newport Ave., Wollaston, Mass. 02170.

Rev. and Mrs. Floyd Perkins, 612 East Hawaii St., Nampa, Idaho 83651.

Rev. and Mrs. Thomas Riley, P.O. Box 14, Manzini, Swaziland, Southern Africa.

Miss Christine Tarrant, P.O. Box 14, Manzini, Swaziland, Southern Africa.

MOVING MINISTERS

Ed Bullock from Mason, Mich., to Miami (Fla.) North.
 Donald M. Canaday from Lincoln (Ill.) First to Fithian, Ill.
 John Cayton from Portland, Me., to Providence, R.I.
 James Cottle from Concord (N.C.) Oakdale Park to Georgetown, Ill.
 L. A. Fahringer from Summersville, W. Va., to Belington, W. Va.
 John B. Haley, Jr., from Georgetown, Ill., to Martinsville (Ind.) First.

Larry Hall from Bartow, Fla., to Hugoton, Kans.
 William O. Hull from Cincinnati Calvary to Ludlow, Ky.
 J. C. Leatherman from Green Rock, Ill., to Eureka, Ill.
 Paul R. McElroy from Denver Green Mountain to Greeley (Colo.) Sunnyview.
 Paul Mansfield from Muncie (Ind.) Burlington Heights to Parker, Ind.
 James A. Mapes from Mancelona, Mich., to Muncie (Ind.) Burlington Heights.
 Ronald Moss from Plymouth, Mich., to Ft. Wayne (Ind.) Fairfield.

Charles J. Muxworthy from Ventura, Calif., to Pasadena (Calif.) Central.
 Robert L. Newbrey from St. John, Ga., to Cochran, Ga.
 Donald R. Padgett from Greenfield (Ind.) First to Indianapolis Northside.
 Thomas C. Riddle from Elmwood, Mich., to Gaston, Ind.
 Jack K. Stone from Newport (Ky.) First to Princeton, Fla.
 Henry C. Thomas from Corpus Christi (Tex.) Arlington Heights to Durango, Colo.
 John W. Wright from Portland (Ore.) Central to Lebanon, Ore.

TEAM PASTORS

Rev. L. E. Toone and Rev. Winston Best are team pastors on the Los Angeles District in Altadena, Calif.



Winston Best and L. E. Toone

The Altadena church is the result of a merger effected in March of 1970 between the former Altadena congregation and the Bethel church.

District Superintendent Dr. L. Guy Nees reports the merger is doing fine. Forty percent of the adult members are black, as are 75 percent of the children in the Sunday school. The church has reported a membership of 117 with 131 in Sunday school. □



Cheri Lynn Mund of the Ferguson, Mo., church and her talking doll, "Rusty," added their own touch to "Touchdown '71." They toured six churches on the Missouri District during the Sunday school emphasis. Cheri, 12, has been doing ventriloquism for three years. She feels called to special Christian service.

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WEDDING ANNIVERSARIES

REV. AND MRS. RAYMOND V. BRIDGES celebrated their fiftieth wedding anniversary by repeating vows at the Charlotte (N.C.) Plaza



Rev. and Mrs. Raymond V. Bridges

Church. The original attendants participated in the ceremony. Their son, Rev. William H. Bridges, who is professor of speech at Mount Vernon Nazarene College, Mount Vernon, Ohio, officiated at the ceremony.

Following the ceremony, their children hosted a reception at their home, where 150 guests called. Rev. R. V. Bridges served as a Nazarene pastor for 37 years. Several years prior, he served in another denomination. □

REV. AND MRS. R. F. TWINING celebrated their fiftieth wedding anniversary at the Little Rock (Ark.) First Church. Nearly 300 relatives and friends attended the renewing of the marriage vows performed by



Rev. and Mrs. R. F. Twining

Pastor Gerald Green with the same attendants of 50 years ago, Mr. and Mrs. Dennis Callahan.

A reception followed the ceremony and was hosted by their five children:

Betty Ann Stinson, Prescott, Ark.; Eugene Twining, Edmond, Okla.; Ilene Williams, Little Rock, Ark.; Harold Twining, Houston; and Grace Williams, Hensley, Ark.

Rev. R. F. Twining is a retired elder and Mrs. Twining a consecrated deaconess on the South Arkansas District. □

REV. AND MRS. V. W. ANGLIN celebrated their fifty-fourth wedding



Rev. and Mrs. V. W. Anglin

anniversary at their home in Fortuna, Calif. Rev. V. W. Anglin teaches the Bible class of the Fortuna church and

occasionally preaches. He retired from active pastoral ministry in 1947. The couple served churches in Washington, Oregon, and Idaho. □

REV. AND MRS. C. A. STURDEVANT celebrated their fiftieth wedding anniversary with open house at their home in Chase, Kans. Their daughter and family, Mr. and Mrs. C. W. Peterson and grandchildren Don and Jane, of Wamego, Kans., hosted over 200 guests.



Rev. and Mrs. C. A. Sturdevant

There were guests present or messages from every pastorate where the Sturdevants had served. Special



Mr. and Mrs. E. Steenbergen

MR. AND MRS. E. STEENBERGEN were honored by their children on the occasion of their fiftieth wedding anniversary. A reception in their honor was held at the fellowship hall of the Ashland (Ky.) Plaza Church.

Mr. Steenbergen first joined the Church of the Nazarene in California. Later he met Mrs. Steenbergen while attending Trevecca Nazarene

College, Nashville. She was secretary to Dr. S. S. White, then president of the college.

The couple are active members in their local church. Mr. Steenbergen was Sunday school superintendent for 25 years, served on the district advisory board, Central Ohio District, and helped to build two churches. Their children and grandchildren are all active in Nazarene churches. □

greetings were received from Senator Robert Dole of Kansas, Congressman Keith Sebelious of Kansas, and Governor Robert Docking of Kansas. Greetings were also received from Mayor David R. Mackey and the city commissioners and employees of the city of Hutchinson, Kans. The Department of Ministerial Benevolence in Kansas City sent special greetings to the Sturdevants. □

MR. AND MRS. J. R. WASEM, members of Decatur (Ill.) First Church, celebrated their fiftieth wed-



Mr. and Mrs. J. R. Wasem

ding anniversary October 17. Mr. Wasem served as trustee for 21 years. Mrs. Wasem served as church treasurer for 17 years. The couple have been members of First Church since they made their home in Decatur in 1940. □

MR. AND MRS. JOE HALL, members of the Gallatin (Tenn.) First Church, were honored at a reception



Mr. and Mrs. Joe Hall

on their fiftieth wedding anniversary. More than a hundred friends signed the guest register. The couple received many gifts. Mrs. Hall is the zone NWMS chairman for the Gallatin-Springfield Zone. □



Mr. and Mrs. Edward Foxworthy

MR. AND MRS. EDWARD FOXWORTHY, members of the Indianapolis Broad Ripple Church, celebrated their seventieth wedding anniversary during the summer of 1971. The church honored them dur-

ing a morning service, followed by a dinner for guests and members.

The Foxworthys have two daughters, two sons, 10 grandchildren, and 11 great-grandchildren. Three of their grandsons serve as pastors. □



Rev. Paul Benefiel, pastor of Pomona (Calif.) First Church, presented an oversized check of \$2,000 to Wendell Woods, missionary, for special projects on the island of Okinawa. The money was raised by the church through "faith promises" and is a gift over and above their General Budget and related missionary giving for 1971. Rev. P. Benefiel visited the field during the year when he, his wife, and mother made a tour of the Far East.



District superintendents on the Eastern Educational Zone celebrated the passage of an additional 5 percent debt liquidation allocation for Eastern Nazarene College from each of their districts, with President Leslie Parrott. Pictured (l. to r.) are—Rev. Roy Carnahan, Washington District; Dr. Jonathan Cassett, Upstate New York District; Rev. Jack White, New York District; Dr. Robert Goslaw, Pittsburgh District; President Leslie Parrott; Rev. James Hunton, Philadelphia District; Rev. Kenneth Pearsall, New England District; and Rev. Gene Fuller, Virginia District. (Not pictured is Rev. Jack Shankel of the Maine District.)

PRO & CON

Pro: Jesus Movement

This is my response to a letter by Loy Watson opposing the Jesus Movement (Nov. 10). Mr. Watson was very disturbed over an editorial in the *Herald* which favored the movement. His reply to the editor was, "I am convinced that you must have seen a side of this that I haven't seen."

My reply to Mr. Watson's letter is that he has never had the good fortune of seeing a true portion of the Jesus Movement at work. He compares the new members of Christ's family to clowns and Elvis Presley who sing "mod" tunes mentioning the name of Jesus.

But the bulk of the young people in the Jesus Movement are not like that at all. I have had the pleasure of meeting personally members of the Maranatha Band in our New Milford Church of the Nazarene.

Their backgrounds range from ex-drug addicts to ex-revolutionaries who asked Jesus to take control of their lives and He did. They read their Bibles like most of us read the newspaper or *Reader's Digest*; not just before bed every night but every spare moment.

They live on the knowledge that each person they bring to Christ brings Christ closer to them. Their faith in Jesus is truly like that of a small child. They talk to people on the streets about Jesus anywhere they go.

They do not stop at going to church services three times a week and testifying to a group of fellow Christians. They go into the community and testify to hundreds of people starving for the love of Christ. . . .

I will add that a movement with as large a following as the Jesus Movement will not be perfect. There may be people who claim to be Jesus People who are not, just as there are people who claim to be true Christians who are not.

Christians in the Jesus Movement do not judge other Christians because of their mode of dress or because of the way they express their praise to

God. I suggest that other Christians should not judge the Jesus Movement on their mode of dress or their type of praise.

LARRY COOPER
Massachusetts

Con: "Accept and Believe"

I greatly appreciate the lesson helps as given in so much detail in the *Adult Bible Teacher*. They are most constructive in promoting better teaching.

But may I ask, Is the new approach of "accept and believe" in becoming a Christian creeping into our thought

to the extent that the cry of John the Baptist, "Repent," is becoming a back number?

Peter said, "Repent and be baptized." Jesus had said, "Except ye repent," but the "except" has been changed to "accept" . . .

A sinner's basic need is conviction and repentance until God accepts him through the merits of the shed Blood, and until he does repent there can be no "accept and believe."

LEONARD RUSK
British Columbia
Canada



The congregation of the Lowville (N.Y.) Bethel Church is shown on the day of dedication. District Superintendent Jonathan T. Cassett, Upstate New York District, gave the dedicatory address. The 88-member congregation built the new church totally by volunteer help on a new site. Seating capacity for the sanctuary is 250. There is additional Sunday school space adequate for housing 200. The total cost of the building and its furnishings was \$80,000.



Mrs. Peggy Peckham is shown pinning a corsage on her mother, Mrs. Lena Sanders, selected teacher of the year for the Northwest Oklahoma District. Rev. Loy Watson, district church schools chairman; District Superintendent Jerald R. Locke (right); and Pastor Harold Fleshman (left) smile approvingly. Mrs. Sanders has been a member of the Enid First Church since 1934. She has taught the Berean class in the Sunday school for 20 years. She has contributed also in the following areas of service: church secretary, member of the church board, missionary president, and in offices of the missionary society.

WHAT ONE LARGE CHURCH DID FOR HOME MISSIONS

Several years ago, First Church was the only Nazarene congregation in Cedar Rapids, Ia., with an average attendance of 110. Today there are three Nazarene churches with an average attendance of over 800.

By adding new churches, growth in Cedar Rapids has mushroomed. A large church and a pastor with a vision have proven again that we gain by giving.

Rev. Aleck G. Ulmet, while serving his first church, drove 25 miles to a neighboring community every Sunday afternoon to minister to a congregation that met in a home. From this "house church," a new home mission church was born.

During his second pastorate his church purchased land, helped erect a building, and gave a nucleus of members for a new home mission work. God has continued to bless Rev. A. Ulmet throughout his ministry and now, while pastoring Cedar Rapids First Church, he has again realized the importance of planting a new beachhead for the expansion of God's kingdom.

Sensing the need to continue to reach out, the Cedar Rapids congregation, under the influence of their pastor, bought a new property and erected a \$255,000 building. Their old church building, appraised at \$69,000, was sold to the district at a \$40,000 discount for only \$25,000 and a home mission church was begun!

To help the new work get started, an offering of \$1,500 and 20 members, along with 11 new converts, were given to the new home mission church. Of those joining the new organization 14 were Sunday school teachers, officers, and bus pastors.

During the first year of the home mission church's organization, 175 were transferred from the Sunday school enrollment of First Church to the rolls of the new school. In spite of these transfers, First Church membership has increased by 26, and 18 of these by profession of faith.

A "total program" has been carried on by this church that "gives away" members, including a spring ban-

(Continued on page 36)

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VITAL STATISTICS

DEATHS

MARVIN B. DAVIS, 76, died Nov. 22 in Kansas City. Services were conducted by Dr. C. William Ellwanger and Dr. Roy Swim. He is survived by his wife, Katie E.; a daughter, Mrs. Gordon (Marva) Wickersham; a son, Richard; and three grandchildren.

WAYNE ROBERT FERRIS, 19, died Nov. 20 in Scarborough, Ontario, Canada. He is survived by his parents, Rev. and Mrs. Robert Ferris; one brother, Tim; and a sister, Glenda.

MRS. HAROLD (NETTIE) LARRABEE, 74, died July 5, 1971, in Springbrook, Wis. Services were conducted by Rev. Harold L. Frye at the Menomonie (Wis.) Forest Center Church. She is survived by her husband, Harold; five daughters: Mrs. Orville (Lois) Johnson, Mrs. Robert (Charlotte) Mellesen, Mrs. Milton (Eileen) Schulz, Mrs. Roland (Ada) Green, Mrs. Carlton (Lelah) Zehrt; and two sons, Vern and Raymond.

REV. RUGY AMBROSE SHANK, 81, died Nov. 10 in a rest home in Tiffin, Ohio. He had served 35 years in the field of song evangelism. Services were conducted by Rev. D. E. Clay and Rev. Drell Goff in Fostoria, Ohio.

ASA CUSTER, 64, died Aug. 20 in Syracuse, Ohio. Funeral Services were conducted by Rev. M. C. Larimore. He is survived by his wife, Thelma.

MRS. ELLA SPENCER, 74, died Oct. 11. Funeral services were conducted by Rev. James M. Stewart and Rev. John Harrison. She is survived by five sons, three daughters, 27 grandchildren, and 24 great-grandchildren.

JOHN A. BROCK, 65, drowned in a boat accident Sept. 6, in Corpus Christi, Tex. Funeral services were conducted by Rev. Douglas Roach and Rev. L. Lee Gaines. He is survived by his wife, Margaret; and two sons, J. W. and Fred E.

MRS. EDNA R. STOLLER, 71, died Nov. 18 in Schuylkill Haven, Pa. Memorial services were conducted by Rev. Rose Hoffman.

DONALD K. VORE, 65, died Nov. 12 in Coeur d'Alene, Idaho. Funeral services were conducted by Rev. Thomas Floyd. He is survived by his wife, Edna; one son, Harold; two daughters, Mrs. Beulah Carkhuff and Mrs. Marion Parret, 13 grandchildren; his father, five brothers; and one sister.

BIRTHS

—to Harold and Sheila DeMott, Modoc, Ind., a boy, Christopher Jon, Oct. 31.

—to Rev. and Mrs. Donald G. Patrick, Kansas City, Kans., a girl, Whitney Ann, Nov. 24.

—to Darrell and Diane (Watts) Kroeze, Lawton, Mo., a boy, Dwayne Richard, Nov. 3.

—to Mr. and Mrs. Dale Spencer, Troy, Mich., a boy, Shawn Dale, Nov. 13.

—to John and Geraldine (Foster) Sykes, Mission, Kans., a girl, Jennifer Lynne, Aug. 12.

—to Rondall and Karen (Nichols) Phillips, Alamosa, Colo., a boy, William Jarrod, Nov. 4.

—to Larry and Judie Belew, Potwin, Kans., a girl, Lisa Michele, Nov. 18.

—to Jim and Rosharon (Frye) Leitzman, Bourbonnais, Ill., a girl, Kristina Annette, Oct. 17.

—to Mr. and Mrs. John Lewis, Puerto Rico, a girl, Edith Mildred, Nov. 2.

MARRIAGE

Kaylene Stewart and Lowell Churchill, Jr., at Muldrow, Okla., Nov. 18.

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.

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NEWS OF RELIGION

AMENS TO THE AMENDMENT. "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in voluntary prayer or meditation" (House Joint Resolution 191).

This proposed constitutional amendment was defeated November 8 in the House of Representatives. The measure fell 28 votes short of the two-thirds majority needed for approval. To some the proposal had been a major assault on the religious liberty guarantees of the First Amendment to the United States Constitution. To others it had been an urgently needed modification to give schools a measure of religious freedom. Some comments:

House Speaker Carl Albert (D.-Okla.): "I'm not prepared to let the meddling hand of government, at any level, to any degree, be placed on any man's altar."

Evangelist Billy Graham: "I feel no danger in the amendment. If I were a congressman, I would vote for it. I believe that the overwhelming majority of the American people want prayer in the schools."

Rep. Samuel L. Devine (R.-Ohio): "You can read dirty books but you can't say prayers in public schools."

Rep. Robert F. Drinan (D.-Mass.), the only Roman Catholic priest in Congress: "It will not enhance the free exercise of religion . . . it can be enormously detrimental to the substance and spirit of religion in America."

Rep. K. Gunn McKay (D.-Utah), a Mormon: "My faith is my private business, it is the history of my people."

Rep. Emanuel Celler (D.-N.Y.): (Referring to records of hearings held in 1964 on 35 different forms of prayer resolutions): "These hearings convinced me and other members of the committee that appropriate language could not be devised that would preserve the First Amendment and freedom of religion."

Washington Columnist Milton Viorist: "It would be harmless, if it didn't threaten to clutter up the Constitution—and become thereby a permanent monument to phony piety." □

FATHER BLAMES LSD FOR SON'S DEATH AFTER CHURCH HAVOC AND MURDER. Larry Harmon died from police bullets after entering St. Aloysius Roman Catholic Church on the campus of Gonzaga University in Spokane, Wash., with a .22 caliber rifle and a sledgehammer.

After doing thousands of dollars' damage to statues and old Italian marble altars with the sledgehammer, the 21-year-old offender shot and killed a 69-year-old caretaker.

Larry's father said the boy became a religious fanatic after taking LSD. Later he believed Christ was an impostor.

A teacher recalls that Larry was the brightest mathematical student ever to attend Spokane high schools. His father, a promising attorney, said Larry was a budding nuclear physicist.

The family said they fought as hard as they knew how to save the boy, to undo the damage to an incredibly intelligent brain which was irreversibly damaged by LSD.

Friends induced Larry to try marijuana. Then on his eighteenth birthday "he took a half a pill which his friends told him was LSD," recalls the father. The elder Harmon said Larry had "incredible hallucinations . . . a bad trip.

"He met and talked to the devil in hell," Harmon said. Later young Harmon picked up the Bible and became fanatical about it, the father said.

Doctors had no hope that Larry would be cured but would not commit him to a mental institution because his intelligence could be used "to make a fool of anyone . . . if he chose to do so."

"May God have mercy on his soul," Harmon said. "And may God have mercy on those who caused the deaths he brought to others. But most of all, may God have mercy on a country in which such things can happen . . ." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ We were talking about people having hang-ups. Some folks say people can be saved and have a hang-up that hinders their spiritual progress. This is my belief. Others say born-again folk are free from any hang-ups. Would you please give us some light on this matter?

I would side with you. While you don't define exactly what you mean by "hang-ups," there are certainly some psychological quirks that neither conversion nor entire sanctification will automatically cure. What conversion and entire sanctification do is to introduce a new factor of grace into the situation. Most people have problems of one kind or another that are impossible

of solution without divine grace—but the solutions are not necessarily automatic. Paul says that "the Spirit also helpeth our infirmities" (Romans 8:26), and the word he uses for "infirmities" is a term that would include what we today would colloquially describe as "hang-ups." But to help us is not to do it for us. Nor will the cure always be complete this side of the resurrection.

What I'm trying to say is that salvation is a *necessary* condition for dealing successfully with conditionings and complexes acquired before conversion, but not a *sufficient* condition. Along with grace we must add "gumption," sanctified common sense with some initiative and effort of our own. God can and will save us in spite of our idiosyncrasies. But He can use us better if with His help we shed some of them.

■ In some countries I notice that ministers wear clerical garb. Do you think this will ever be acceptable among us? I think this could be an advantage to ministers visiting hospitals.

The trend seems to be in the other direction. I recognize the value on some occasions of distinctive garb. But the general tendency today seems to be

to soften the hard lines of distinction between the laity and the clergy. This, it seems to me, is as it should be. When too sharp a distinction is

made between laity and ministers, an important New Testament truth is obscured. The laity tends to become secularized, and the ministry professionalized in the worse sense of the word. This is not good.

■ Why does God chasten His people?

The answer of the New Testament is, "For our profit, that we might be partakers of his holiness" and "the peaceable fruit of righteousness" (Hebrew 12:5-11), and "that we

should not be condemned with the world" (I Corinthians 11:32). Chastening includes punishment for wrongdoing when such is deserved. But it is a much larger term

than that. It means the whole process of training to which children are subject in growing to maturity in a loving and disciplined family.

■ What about the man in II Corinthians 12:1-2, the man caught up into the third heaven? Are we rewarded by degrees?

I Corinthians 15:40-42 seems to indicate differing degrees of reward. But the reference to the "third heaven" has nothing to do with this.

In biblical language, the first heaven was the atmosphere (Luke 13:19—Greek, *ouranos*, "heaven"; KJV, "air"); the second heaven was

the sky (Genesis 1:14-15); while the third heaven is the abode and throne room of God himself (Matthew 5:16).

■ What is the difference between being born of the Spirit and filled with the Spirit?

Without meaning to seem facetious, it is the difference between birth and baptism. Birth is the beginning of life. The birth of the Spirit is the infusion of spiritual life into the heart and soul of the repentant and believing person. Baptism bespeaks cleansing. Wa-

ter baptism stands for the washing away of the guilt of committed sins. The baptism with the Spirit (equated with being "filled with the Spirit" in Acts 1:5 and 2:4) results in purifying the heart from sinfulness as a condition (Acts 15:8-9), crucifying "the old man" and destroying "the body of sin" (Romans 6:4-7).

Without putting too much weight on metaphor—even biblical metaphor—it is only fair to observe that, in the necessity of the case, birth must precede baptism. There need be no long interval between—but you must be born of the Spirit before you can be filled with the Spirit.

(Continued from page 31)

quet, an annual overnight retreat, and a winter snow-fest. A very exciting plan for reaching teens from un-churched families had recently been instituted. It is called the "foster child plan with a spiritual emphasis." A number of church families adopt a

teen-ager to invite, encourage, win, and bring to Christ. Also, a well-organized bus ministry is sponsored by the church.

Rev. Aleck Ulmet is a busy man with the responsibilities of secretary of the district advisory board, district secretary, member of the district

church extension board, and an active participant on several other committees. Although the busy pastor has a large church, he has not overlooked the basic missionary motivation out of which real growth springs.

—R. W. HURN

*Executive Secretary
Department of Home Missions*

NEW ZEALAND N.E.T. TEAM HELPS MEET DISTRICT NEEDS

"An economy-sized scenic wonderland," is the way District Superintendent Darrell B. Teare describes his New Zealand District.

But though the islands abound in the beauty and serenity of God's creation, Rev. D. Teare notes a great spiritual need in the hearts of those who do not know the Creator of the beauty which surrounds them.

An attempt to meet some of these pressing spiritual needs was made in the travels of New Zealand's first Nazarene Evangelistic Team (N.E.T.) led by the Rev. Darrel Teare and Professor Loren Gresham, on leave from Bethany Nazarene College, Bethany, Okla., on a Fulbright scholarship to New Zealand.

Professor Gresham and his wife, Linda, accompanied the team as they traveled 1,500 miles by auto, boat, and air as they sang and spoke their testimonies in nine different churches and saw people come to the Lord for the very first time.

"New Zealand," Rev. D. Teare says, "is comparable in size to the state of California . . . It is a country of towering, snow-clad mountains, age-old glaciers, fish-filled lakes, streams, rolling pastoral grasslands, fiords edged with perpendicular mountains, geysers and boiling mud pots, harbors and bays, cities and hamlets, smoking volcanoes, rain forests, tree ferns reaching a height of 50 feet, and surrounded by two oceans—the Pacific and the Tasman."

It was against this setting that the N.E.T. team issued its challenge for everyone to "expect a miracle."

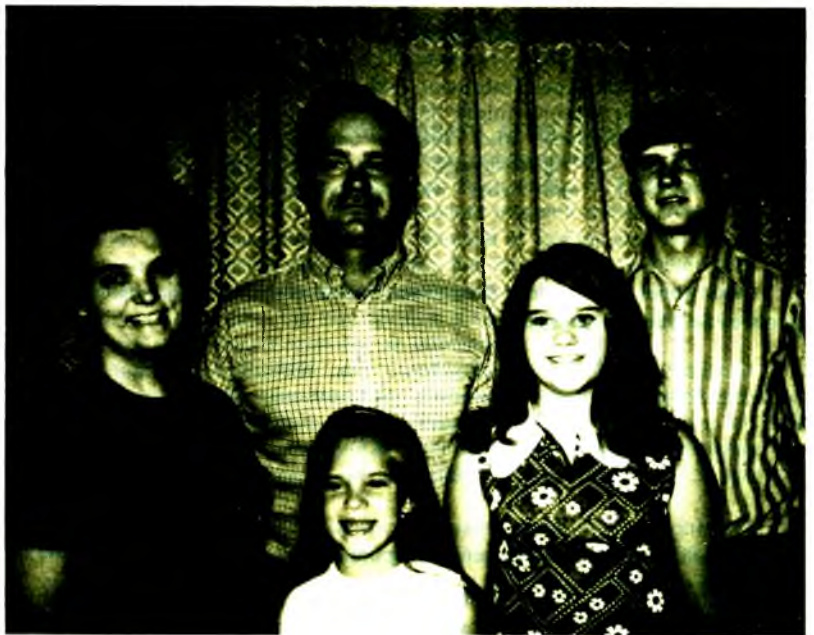
—JOHN C. OSTER

Reporter,

Department of Home Missions □



Professor Loren Gresham leads the New Zealand N.E.T. team in singing.



The Don Bird family of Sublette, Kans. was named "Kansas' 1971 All-American Family." The yearly contest is sponsored by the Treasury Department's Savings Bond Division, other organizations, and private businesses. A careful screening includes forms which ask for views on wide-ranging topics. The Bird family was flown to Florida, where they were among other family units competing for the 1971 National All-American Family title. Mrs. Bird is the daughter of Mr. and Mrs. Carl Aubrey of the Kansas City Dundee Hills Church.

(Continued from page 26)

This month, several men from the local church will travel to Haiti to build the church, which will seat over 350 people. It will replace the present chapel, which is limited in seating accommodations.

The project began after four men—Roger Peacock, Norris Lytle, Paul Danner, and Don Koehn—went to Haiti in October, 1970. They spent two weeks as missionary helpers. While there, they repaired several missionary cottages and finished a chapel which was under construction. They brought back a contagious enthusiasm which resulted in accepting the challenge of their missionary project.

In addition to the funds already raised, the church planned to raise another \$1,000 to send the men. They were also collecting medicines, vitamins, and clothing for the mission and special gifts for missionary families. □

THE OKLAHOMA CITY TRINITY CHURCH honored its pastor, Rev. Robert L. Sumner, on the occasion of his tenth anniversary as pastor. Mrs. Margaret Price, a longtime member, presented Pastor and Mrs. Sumner a check for a tour of the Holy Land. The gift was given by members of the church and Sunday school and from many friends in the community. □

THE 1971 MISSISSIPPI DISTRICT LAYMEN'S RETREAT was held at Gray's Episcopal Center, 10 miles north of Canton. It was larger in attendance than any previous retreat. Laymen Bob Donaldson of Supulpa, Okla., was speaker. Singing was led by Phillip Roberson, from Jackson (Miss.) First Church. Jeanne Walker, from Cleveland, was pianist. □

LOUISVILLE (KY.) FIRST CHURCH honored centenarians at their annual "Old-timers' Day Reunion." A highlight of the 1971

church calendar was the special Sunday in which participating guests were 100 years of age and over.

Rev. Mary E. Silver, 113 years of age, was guest speaker. Music was furnished by soloists 102 and 104 years of age. An "Old-timers' Choir" was formed for participants in the 80- and 90-year-old age bracket. All participants on the special program were past 80 years old.

News coverage of the event was given through a local television station WAVE-TV and was covered by the Louisville *Courier Journal*. The church saw 476 in attendance for the annual service. Rev. Hadley Hall is pastor. □

CONSTRUCTION ON THE NEW PASCAGOULA (MISS.) FIRST CHURCH began shortly after a ground-breaking service in July. The new church is located on a

choice corner lot on Chico Road. Ground was broken by Pastor W. J. Blackmon, District Superintendent W. M. Lynch, and the board of trustees—John Wilburn, chairman; Lee Wyse, James Gunter, Butch Purdy, Winfred Hill, Jessie Cooper, Johnny Ward, and Bert Chapman. □

MICHAEL S. RAWLINGS, 17, son of Dr. and Mrs. Elden E. Rawlings, Liverpool, N.Y., was appointed to the Naval Academy, Annapolis, Md., December 4. Should he accept the appointment, he will enter the academy next July.




Michael Rawlings

Rawlings was selected from among 32 candidates for the Naval Academy from upstate New York.



Parishioners and friends gave Rev. and Mrs. Leslie Wooten (right) over \$2,000 in appreciation for their 20-year pastorate at Decatur (Ill.) Oak Grove Church. Rev. L. Wooten began his ministry there in 1951, the year the church was organized. District Superintendent L. S. Oliver was principal speaker for the anniversary service. Mayor James H. Rupp of Decatur also brought an inspirational message.



Showers of Blessing
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January 16—"Hardening of the 'Ardor-ies'"

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YOUNG ADULT discussion outlines

TIPS

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ACTION PACKET

JUNIOR TOPICS

Nine alternates were also named. The appointment was made by Rep. James M. Hanley of New York's Thirty-fifth Congressional District.

A senior at Liverpool high school, Rawlings is president of the student body, which has an enrollment of 3,000. He was recently named to the offensive and defensive teams on the all-conference football team and received honorable mention on the all-state team.

He teaches a class of 10-year-old boys at Syracuse (N.Y.) First Church. His pastor, Rev. Earl Darden, was named honorary clergyman for the Liverpool high school football team. □

MRS. BONNIE (RECTOR) KROCKENBERGER, Sunday school secretary at the Terre Haute (Ind.) First Church, recently graduated with honors from the Indiana State University. She plans to enter the field of elementary education. □



Elwyn A. Grobe

REV. ELWYN A. GROBE, pastor at Drumheller, Alberta, Canada, church, was elected to a three-year term to serve on the city council. He was elected last spring to a two-year term of service on the Drumheller and District Mental Health Council. □

BOOK CORNER

WHICH WAY? NOW AND FOREVER

By Grant Swank, Jr. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 80 pages, paper; \$1.45.



This book speaks of the "now and forever" to our generation—particularly outside the doors of evangelical churches. Our "own teens" may hear it louder than we think!

Its language and word association will not even be understood by a number of people. The various lists of names and cities and events are well tied to what the author would say to our youth in later dialogue.

In the opening chapter, in a bit of dialogue between "X" and "Y," "Y" says, "... I'm confused ... I've blown my mind. I can't think anymore. I just go 'round and 'round and 'round and hope that I'll come out somewhere that looks familiar. Right now, I've lost my way!"

"X" replies, "Find it, Buster!"

J. Grant Swank, Jr., then takes

Buster through the current scenes and fads of the modern age: the now time, four-letter-word fetish, drug scene, poverty concern, race issue, the war and generation gap, and do your own thing. He fairly well touches all the "things."

Though Swank does not come out and philosophize it, *Which Way? Now and Forever* shows how plasticized the world of the youth has become. And says it in a way that modern youth must hear.

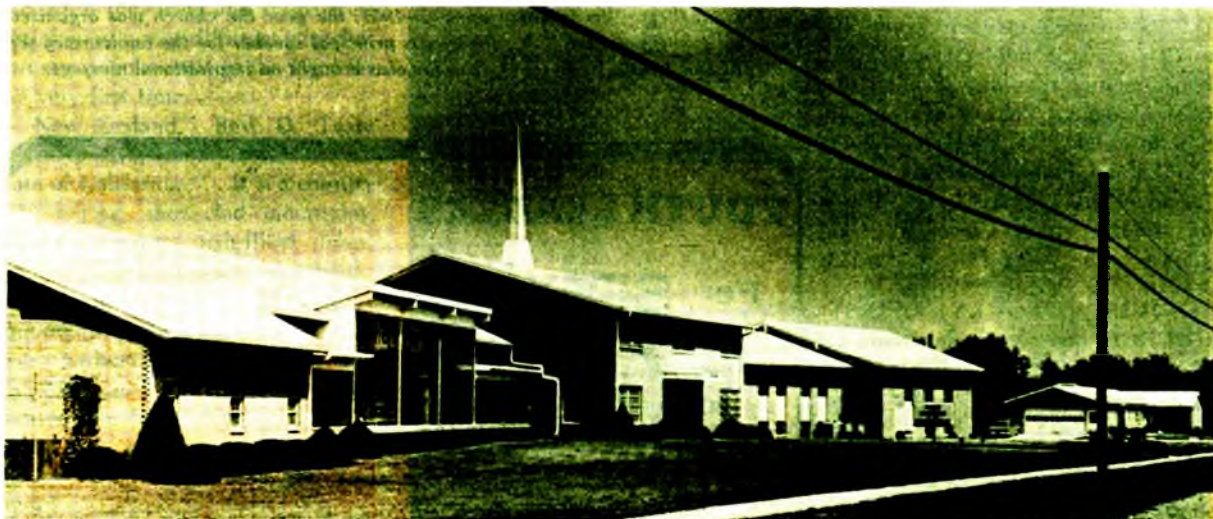
The photo illustrations from real life in the book add immeasurably to the "teen" value. Whoever chose them is to be commended.

I don't envision this book being used for the next NYPS Sunday evening discussion period and it doesn't fit into a new devotional series.

It is, in my opinion, a good outreach tool for "outside the church" youth. Isn't it about time that we have some messages in print to hand to a young person—even in his fractured English? This could lead to the Bible next.

Swank leaves no doubt for his imaginary "Buster," who actually represents modern youth. In lines at the book's end, "But unless the gals and guys know Christ, they're out, not in!"

—DALLAS MUCCI



Pictured are the facilities of Xenia (Ohio) First Church. On October 4, 1970, Dr. M. E. Clay dedicated the church parsonage, pictured on the extreme right. General Superintendent Edward Lawlor and Dr. Dallas Baggett led the congregation in the dedication of its \$140,000 educational building (right portion of church structure) on October 3, 1971.

During the last two years, the following accomplishments have been realized: 100 members have been received into church membership—83 by profession of faith. The Sunday school average attendance has gone from 268 to 330, and 230 have been enrolled. Finance has more than doubled, going from \$43,000 to \$90,000. Merlin E. Provance is the pastor and Mr. Wayne Gallup is his associate.

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene in Indianapolis, Ind., for its one hundred fourth annual convention, April 5-7, 1972. The Church of the Nazarene may send 50 official representatives to that convention. The policy adopted by the General Board for selecting the 50-member delegation to the annual convention of the Christian Holiness Association (formerly National Holiness Association) is:

"The delegation shall be composed of the following two groups of persons: First, the two denominational representatives named by the Board of General Superintendents to the CHA board of administration; General Board departmental or commission executives and directors who are members of the CHA commissions; and NTS representatives to the Wesleyan Theological Society. Second, interested ministers and laymen at large from across the church who offer to attend without expense to the General Board."

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 1, 1972.

B. Edgar Johnson
General Secretary

1,000 REGISTERED CARAVANS

At 8:45 a.m. on December 14 the Caravan office at International Headquarters, Kansas City, reported 1,000 Caravans. The report includes the United States, Canada, world and home mission areas.

Caravan is the weekday ministry of the Sunday school for boys and girls, second through sixth grades.

Through a plan of advancement in



Bill Young

ranks and achievement awards, the boys and girls develop mentally, socially, physically, and spiritually.

According to Bill Young, general Caravan director, this is just the springboard to the next 1,000. —K. S. RICE, executive secretary, Department of Church Schools. □

Field Plays During "Touchdown '71"



Team members of the Junior Varsity Long Island Midget Football League were guests of the Long Island (N.Y.) Massapequa Park Church on the rally day for "Touchdown '71." Each team member received a copy of "Good News for Modern Man" from Sunday School Superintendent Lee Vandrew and Pastor Charles W. Bowman. The team coach, Mr. Norman Manning, and other special visiting guests also received gift copies of the Testaments. □

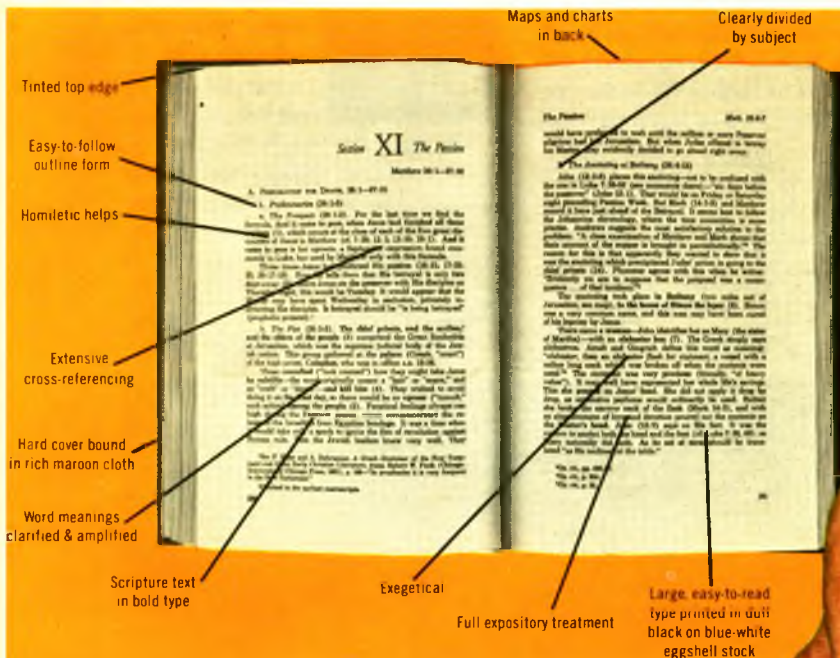


Quarterback Dan French stands between Fran Cochran and Maggie Roark, who were elected "Outstanding Sunday School Workers" at the Newark (Del.) First Church. They were elected homecoming king and queen during the "Touchdown '71" campaign. Rev. Loren W. Gould is pastor and Jim Bricker, quarterback for the Washington District, is Sunday school superintendent. □

Rev. D. W. Hildie (center) is shown as he receives a new Stetson hat. Similar prizes were given three pastors of the "top" churches on the Rocky Mountain District who saw gains in Sunday school attendance during the "Touchdown '71" denominational contest. Cheyenne (Wyo.) Grace Church, pastored by Rev. D. Hildie, led the district in total gains. Other winners in the contest were the Casper, Wyo., church and Cheyenne (Wyo.) First Church. There to make the award were District Superintendent Ross Price (right) and Sunday School Superintendent Al Morton of the Cheyenne Grace Church. Mr. Morton also acted as district "quarterback" in the contest which was "narrowly" won by the Minnesota District, competitors of the Rocky Mountain District. □



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