

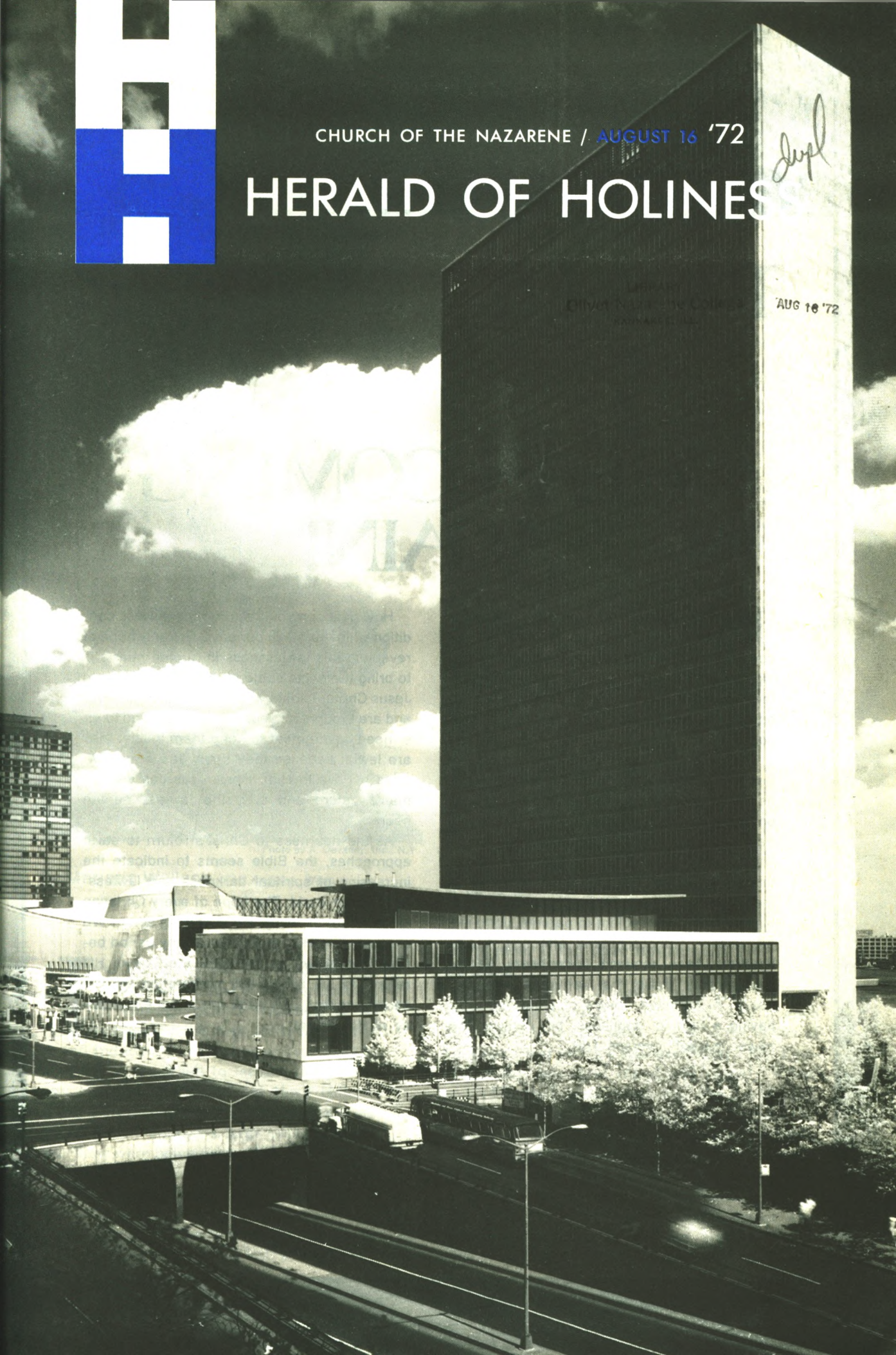


CHURCH OF THE NAZARENE / AUGUST 16 '72

HERALD OF HOLINES

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AUG 16 '72



General Superintendent Jenkins



HE IS COMING AGAIN!

The Bible reveals no promising future for mankind apart from Jesus Christ. It recognizes that there is an age-long conflict going on from day to day and age to age in which the powers of the air, the gods of this world, oppose the sovereign God in all that He proposes to do.

The Bible describes the dark picture of lawlessness which will become increasingly worse as the "end time" approaches and as the second coming of Christ nears. In II Timothy 3, Paul describes some of the conditions which will exist in the world: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures . . . having a form of godliness, but denying the power thereof" (verses 1-5).

How best can you describe the lawless condition which exists in our day? The only hope of reversing this lawlessness in human hearts is to bring them into subjection and allegiance to Jesus Christ. People who find Christ as Saviour and are brought into subjection to Him no longer need government to keep them in line; they are lawful because they know Jesus and are ruled by love to Him. Only Jesus can change man's nature and curb the lawless human heart.

As the nearness to Christ's return to earth approaches, the Bible seems to indicate the increasing of spiritual darkness and lawlessness in the world. The hope of every Christian is the return of Jesus. He is coming again! We are nearer to His return than in any period before. Though we do not know the time of His return, let us live in full preparation for His second advent. Live each day in full expectancy of His return! □



Photo by A. Devaney, Inc., N.Y.

By Marjorie Wallace, *Port Angeles, Wash.*

TOO BUSY TO LOVE ?

As we ate in the lunchroom, again this girl appeared. She was with the others and they were all eating from little lunches that were provided by the nuns. We had learned that the children were from an orphanage in Chicago.

Something about this little girl made me want to speak to her. She was eating alone, not chatting and happy like the others. My heart was touched for her. Occasionally our eyes would meet and she smiled ever so sweetly.

My mind became preoccupied with this child. I wondered how to reach this sad girl. How could I help her anyway? We are in Chicago just for the day. She looked well cared for, well fed. These thoughts plagued me and kept me from speaking.

Later in the day, the children were lined up in the hall waiting for a turn at a drinking fountain. This seemed to be a perfect opportunity to speak to the lonesome one. I went directly to her, knelt down, and asked her name. She only looked blankly at me. I smiled then and she smiled back.

The other children gathered around us and said she was deaf. With this news, my heart leaped with compassion. I had three brothers and sisters who were deaf.

The face of my little new friend brightened as we spoke in sign language to one another. She laughed and signed to me excitedly. There in the center of Chicago, I was loving a stranger! What a joy! I embraced my new little friend and signed, "I love you." I hugged her affectionately. She was pleased; but I was thrilled. What a joy it was to share that moment of love! We never saw each other again.

All around us, every day, there are lonesome, longing people. Have we time to share of ourselves? Each day we should wake to try to make someone's life happier. Let us seek out that stranger, that troubled one, that unlovely one, and let Christ's love shine through us. Are we ever really too busy to love? □

Horns blared, crowds thronged the sidewalks, and the heat of that summer day in Chicago caused weariness as we trudged up the steps of the Museum of Science and Industry. Our vacation was speeding by and there was so much left to see and do.

As my husband and I and our three children viewed the relics of history and the awesome displays of science, I noticed a large crowd of small children. They were being ushered about the museum by several nuns. One small girl in the crowd fascinated me. She appeared frightened, alone, and confused.

I was busy with my own family. Time was rushing by. The group of youngsters left. Momentarily, I forgot the little, lonesome girl.

HERALD of HOLINESS



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PEN POINTS

NO FEAR OF TOMORROW

"... neither death, nor life . . . nor things present, NOR THINGS TO COME . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"NOR THINGS TO COME"

That means:

- no agony of soul without Jesus' calming and comforting presence.
- no deep valley of physical suffering without either the healing or sustaining hand of Jesus that enables me to glorify God in that suffering.
- no time of utter chaos in my life without Jesus making a way where there is no way.
- no single Christlike attitude needed without Jesus working in me both to will and to do His good pleasure.
- no real need in my life that the Lord will not supply.

"NOR THINGS TO COME." All those nagging fears of tomorrow wiped away with one promise.

That sure does a lot for my today.

—Ruth E. Gibson
Kansas City

FILL ME

Fill me, Jesus, with Thy Spirit,
Not just full, but overflowing;
Permeate my life completely,
All Thy precious gifts bestowing.

Cleanse my soul from sin entirely,
All my selfishness forgiving;
Fill the void with Thine own presence,
Power for service, joy for living.

Fill me with Thy Spirit's fullness,
Overflow me with Thy power,
Till the blessing reaches others,
Who may share the gracious shower.

—Honorita A. Groves
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Volume 61, Number 17 **AUGUST 16, 1972** Whole Number 3109

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

Cover photo: H. Armstrong Roberts, United Nations Building, New York City

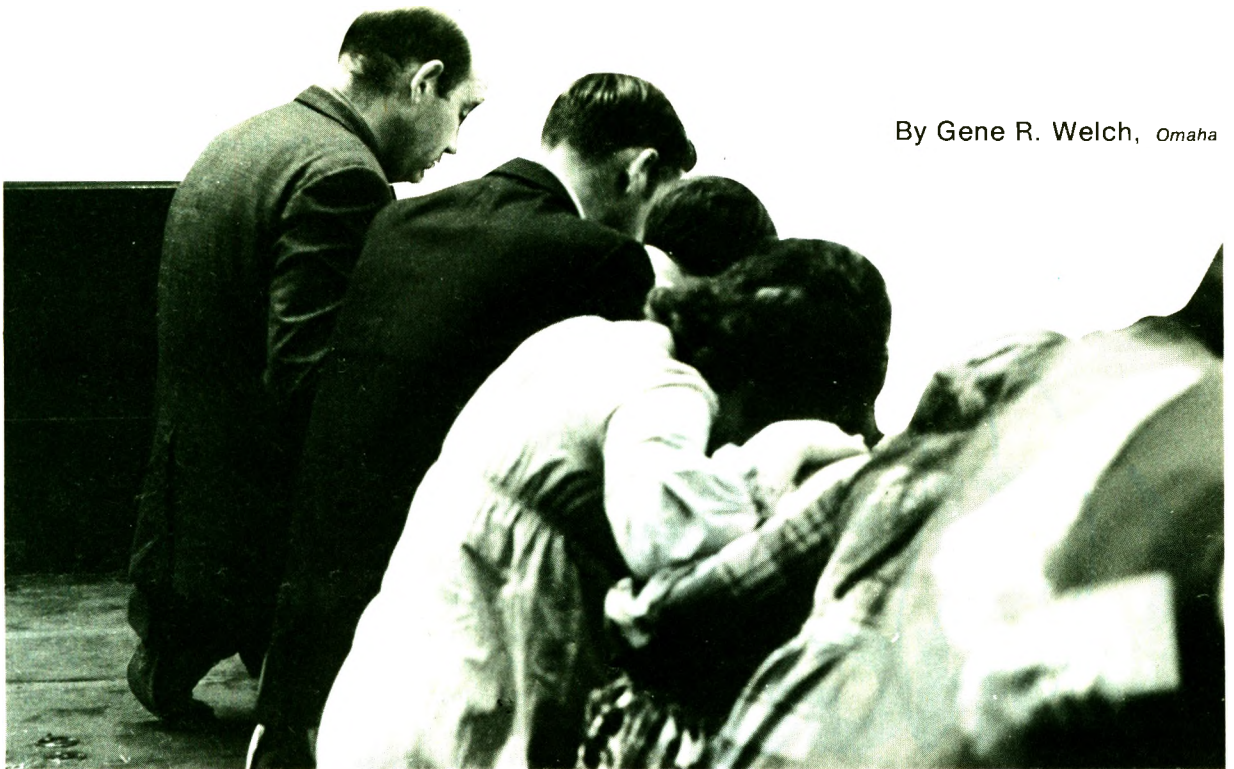


Photo by Carlos Morales

By Gene R. Welch, *Omaha*

BE CHRISTIAN

TODAY!

We believe in the crisis experience of salvation. There is conversion. When a man is forgiven through the grace of God, he is "born again."

Then we can come to God and ask Him to cleanse our hearts from original sin by the baptism with the Holy Spirit. This crisis experience which comes through faith in God is called sanctification.

These two crises are in no danger of overemphasis. The world is crying for the reality which comes to a soul in these experiences.

However there is a danger of looking back across the years to the memory of the past rather than facing the reality of the now. We find our hearts blessed when we in memory visit the places where we have met God. The thrill of sins blotted out will always lift our hearts. To reflect upon the joys of the Spirit which filled our souls when we were sanctified should make us rejoice today as we did yesterday.

But we do not live in the past. We live today, in the now. To say, "I am a Christian," is not to speak of a point in time alone. It is to refer to a dynamic of growth and change which is alive in the believer's heart at the present moment. John Wesley said in his sermon on "The Repentance of Believers":

"It is generally supposed, that repentance and faith are only the gate of religion; that they are necessary only at the beginning of our Christian course, when we are setting out in the way to the

kingdom. . . . And this is undoubtedly true, that there is a repentance and a faith, which are, more especially, necessary at the beginning. . . . But, notwithstanding this, there is also a repentance and a faith (taking the words in another sense, a sense not quite the same, nor yet entirely different,) which are requisite after we have 'believed the gospel;' yea, and in every subsequent stage of our Christian course. . . . And this repentance and faith are full as necessary, in order to our *continuance* and *growth* in grace, as the former faith and repentance were, in order to our *entering* into the kingdom of God."

We must understand that the same elements are required to continue fellowship with God as were needed to initiate that fellowship. Throughout our lives we must have that humility of spirit which marks genuine penitence.

To quote Dr. Oscar F. Reed, "While God treats us as if we had never sinned, we must never treat God as if we had never sinned."

Repentance and faith must not simply be an act confined to a point in time. Penitence is an attitude within the man who loves God.

It involves a movement toward God, a carefulness of spirit and a compassion for others growing out of an awareness that we too are often wrong. Let us all remain in the state of penitence, thanking God that penitence is a prerequisite for spiritual growth.

Father, forgive us as we forgive others. □



The TONGUE is Tinder

Words are extremely important to us. Can you imagine living in a wordless world? Communication by twitching noses, raised eyebrows, and gestures alone would be dull.

So we have words, many of them. In fact, man has now learned to communicate in 3,000 languages and dialects.

It is often said, "A picture is worth a thousand words"—yet it takes words to say that.

No machine contrived by man could be more complex than human speech. Wag a piece of muscle between your jaws and sound waves commence moving in the atmosphere. A small receiving set in your friend's ear picks up the noises and by organic miracle they are translated into meaning.

A single word can excite or depress, make sad or glad. A paragraph of words can destroy hope, march men out to war, influence a mob to burn a city, start quarrels, destroy a friendship, break up a home, shatter a reputation. Signs posted in defense industries during World War II counseled the workers: "Careless talk can destroy a brave man's life."

James describes the tongue in several ways: like a bit in the horse's mouth, like a rudder on a ship, and like a tiny spark—"A great forest can be set on fire by one tiny spark. . . . [and it] can turn our whole lives into a blazing flame of destruction and disaster" (James 3:5-6, *The Living Bible*°).

The tongue is tinder, inflammable, combustible. Without a mind of its own or even a bone in it, it is influential out of all proportion to its size, with an uncanny potential for good or bad.

Some people try to excuse sharp tongues by saying, "Well, I say what I think even if it does hurt." But it's often done to the hurt of another person, and unsolicited.

Others gloss over sheer tactlessness with, "Well, one thing about me, I'm honest."

There's the "sweet-talker," who says, "But I just like to flatter people. It's nice." Yes, it is nice if the talker really means what is said, rather than merely trying to manipulate the other person.

Then there's the great talker. "I never say anything wrong. I'm just a great talker." With him it's a case of verbal overkill. He consistently goes past the ending.

A little girl asked her mother, "What makes it thunder?"

"I don't know much about that," said Mother, "but wait till Daddy comes home. He'll be able to answer that."

The little girl backed off, saying, "Oh, no, I don't want to know *that* much about it." You ask some folks for the time of day, and they tell you how the watch was made!

But thank God for the creative talker, the master of the "word fitly spoken," who seems to have a knack for saying the right word at the right time.

He seems to know how to inject words of sympathy for sorrow, words of cheer for depression, words of criticism with a "light touch."

He balances his words of principle with politeness, words of character with charm, and even his goading words with grace.

Our entire lives must be put under the direction of the Spirit. Many gaping wounds in the world and home could be healed if we could but keep our tongues under the control of the benevolent Spirit of God. Warm words of appreciation and praise would replace caustic criticism.

May the Psalmist's prayer be our very own: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14). □

°The Living Bible, Kenneth N. Taylor, copyright 1971 by Tyndale House Foundation. Used by permission.

The Sex Education

We Often Forget

By Clyde Narramore*
Rosemead, Calif.



Credit: Photo by Alan Cliburn

For several years parents and other interested citizens have raised their voices in favor of or in protest against sex education in the public schools. Much of the furore has died down, however, as other social issues have captured attention. And now that the sex education dust has settled, we can get down to some of the basic considerations of the matter. For many people are still concerned about sex education programs. And they *should* be!

In fact, I believe that one of the most vital issues has not yet been mentioned. I refer to the lifelong influence upon the child of the day-by-day attitudes of mothers and fathers in the home.

Actually, sex education for the child begins the day you bring him home from the hospital at possibly three or four days old. Not that you are giving him lectures on sex the day you introduce your child to the rest of the family. But just the way you conduct yourself—the way you perceive yourself—the manner in which you think of the opposite sex—strongly influences your child.

Have you ever seriously considered the fact that a parent's image of his own sexuality helps to determine the child's feelings toward sex?

For example, take the woman who has a healthy

attitude toward being a woman. She likes it. She appreciates men, but she is grateful to God that she is a woman. This wholesome attitude serves her well. In all her feelings and attitudes throughout life she is happy about being a woman. This actually influences much of her thinking.

This joyous self-concept strongly affects her daughters and her sons. The children see in Mom a real woman who is happy about her sex role. Her daughters have a pattern to follow. Their mother's happy attitudes about her own sexuality rub off onto her daughters.

Her sons also benefit from having a mother who feels feminine, and who likes her femininity. It makes them happy about their own sex role as boys. When they deal with their mother, when they talk things over, when she scolds them, when they have good times together—indeed, in everything they do—they see her womanliness and they appreciate it.

This makes them feel more secure and happy as males. They are never in competition with their mother and it helps them to develop a normal, healthy, fine appreciation for all females. And of course it influences their attitudes and appreciation for men in general.

The father's role in sex education is no less impor-

tant. In many subtle ways the father in a home is continually giving off to family members signals as to how he perceives himself as a male. Little angry or hostile remarks about women in general tell his family that he does not like women.

The very fact that a man will not listen to his wife tells the world that he is not a very secure person as a male—and that he belittles womanhood. The way a man criticizes other men, or feels jealous of or in competition with them, tells his sons and his daughters that he is against men—and that he doesn't like himself.

On and on the list goes: hundreds of ways in which fathers or mothers tell their offspring that their sex role is not good, and even tiny children begin to absorb these attitudes and feelings and grow up with unhealthy attitudes toward their own or toward the opposite sex.

The world is filled with both Christians and non-Christians who cannot accept themselves. Unknown to themselves, they do not feel like real males or real females. They aren't happy in the role in which they find themselves. They think of themselves as being in competition with the opposite role instead

of appreciating it.

Eventually their children grow up and are ushered into adulthood with many of these hidden feelings which nag at them as long as they live. Nothing quite goes right in their relationships with their fellowmen. They may blame God or other people, not knowing that the problem lies within themselves. This maladjustment may not be terribly serious but just enough to keep life unhappy.

Sex education which confines itself to such relatively minor considerations as the names of human organs and their functions really is not so important. Far more significant are one's attitudes, which permeate everything he does nearly every day.

It is difficult, for example, for a person to yield himself to the Lord unreservedly when he is unconsciously perturbed by sex identification. Many personality problems develop as a result of this.

So we need to do some evaluating and major on this aspect of sex education which so many have forgotten. □

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Recipe for a Happy Home

A cup of understanding
And two cups full of love,
Mixed tenderly with wisdom
And prayer to God above.

Two large cups of forgiveness,
An ample one of praise;
Mixed alternately with honesty,
You'll find it always pays.

Spread generously with kindness;
In a warm room let it rise;
Sprinkle it with laughter.
You'll surely have a prize.

Knead it with great patience,
And bake until it's done;
And you will find your home to be
A truly happy one.

—Geraldine Nicholas
Scarborough, Ontario, Canada

PEACE

IN SPITE OF THE STORM

"There arose a great storm . . . and he was . . . asleep on a pillow" (Mark 4:37-38)

The expressions on their faces spoke to me of pressure and anxiety. These were businessmen and their wives who had gathered for a luncheon. What could I say that would relate to *their* needs? The answer came. I read to them the amazing account of Jesus described in Mark 4:35-41.

Jesus was with the disciples crossing the Sea of Galilee. A terrible wind arose and the boat began to fill with water. Where was Jesus? He was in the back of the boat, "asleep on a pillow." His disciples feared for their lives. They shook Jesus out of His sleep. He spoke to the wind and the sea, "Peace, be still." The wind died down and "there was a great calm."

I looked again at the men and women present. You could almost see their yearning for this inner calmness. The men were the kind of financial worriers Vance Havner so aptly describes as "those with wall-to-wall carpets and back-to-the-wall payments." The ladies felt trapped in the daily grind of housework and by children clamoring for attention.

Today, *everyone desires peace*. What is this peace that Jesus offers?

Peace . . . from Sins Forgiven

When your sins are confessed, Jesus forgives. God's Word says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

He not only forgives, but He forgets our sins. I heard Corrie ten Boom once state in her unique way, "When Jesus forgives our sins, He buries them in the depths of the deepest sea, and He puts up a sign, 'No fishin' allowed.'"

Peace . . . Comes from Full Surrender

It is no coincidence that the words "God of peace" are so often connected with the experience of entire sanctification (I Thessalonians 5:23; Hebrews 13:20-21).

Born-again Christians will sooner or later sense a deeper need beyond conversion. Their acts of sin have been forgiven, but the sinful nature remains.

Sin is subdued, but often will assert itself. "There's a civil war going on inside of me," is how a teenager described herself.

A young housewife who had just made a full surrender of her Christian life was asked the question, "What is this new relationship with Christ really like?" The young woman replied, "I can only sum it up in one word—'Peace.'"

Peace . . . in the Midst of the Storm

What a picture! A fierce hurricane was screaming, and Jesus was "asleep on a pillow." Christ's peace was not dependent on a smooth sea. He did not escape *from* trouble but possessed an inner calmness *in* circumstances.

"If I could just get away from it all!" How many times fretful people have sighed those words! Many are trying to make up for 50 hectic weeks by two weeks' vacation and weekend retreating. But the peace that can *really* help us is the calmness *in* our everyday schedule.


William Barclay tells how several years ago leading artists were asked to submit a painting on the theme "Peace." The second-place painting showed a slow-moving brook lined with weeping willows. Cattle were grazing lazily on the banks. It was truly a picture of serenity and peace.

The first prize was given to a picture of contrasts. On the left side of the painting were mountainous waves crashing against the rock cliffs. The right side showed a sea gull sitting peacefully on her nest, as safe as the rock on which she was perched.

This kind of peace Jesus offers to every Spirit-filled Christian. Not a peace which comes from the avoidance of trouble. It is a peace which no storm, no persistent pressure, no sorrow can ever take from us. You don't need to be up-tight—ask Christ to send *His* peace. □

helps **to** holy living

By Wil M. Spaité
Porterville, Calif.



By Beta Thompson, *Bethany, Okla.*

THE DAY MY FAITH MEANT MOST TO ME

Photo by H. M. von Stein

Janet's gone!" Those were the words that met me as I rushed into the emergency room at St. John's Hospital. Gone! Janet, my best friend, dead?

As our pastor prayed with us, my mind was racing. Not more than half an hour before, Janet and I were talking and laughing in my front yard. Now she was dead. I would never see her again.

How could 30 minutes and one automobile accident so completely alter the lives of so many people? One minute Janet was there, alive, vibrant, a super-Christian with so much yet to do; the next, she had left us and in her place there seemed to be nothing.

When the prayer was ended, a sweet, peaceful calm settled over that emergency room. As I looked from one face to another, I saw it mirrored in the people around me.

On the faces of Gene and Virginia, Janet's parents, there was a glow that seemed to rise above their broken hearts. Our pastor looked more Christ-like than any other person I had ever seen. Janet's brother and sister wore victorious smiles as if they too had touched heaven.

I first met Janet Bassham in March of 1970. Our family had just moved to Springfield, Mo., and I was feeling pretty lonely. The very first person to greet me our first morning at church was Janet.

From then on we were the best of friends. We went on picnics, played tennis, rode horses, canoed both up and down the river; we did most everything together. In fact, people at church started calling Janet, Sheryl (another close friend), and me "The Three Musketeers." You can see how very close we were. If I had a sister, I don't think I could have loved her any more than I loved Jan.

The day of the accident was probably the most beautiful day we had that September. It typified Indian summer in the Ozarks. That afternoon when I got home from school, Mom said that Janet had called and was bringing over a pattern to be used for one of the choir uniforms.

When Jan got there we talked for a while. But since she was going to be late for an evening class at Southwest Missouri State, where she was a freshman, she jumped in her little Rambler and buzzed off.

About 10 minutes later my aunt came by and said there had been a wreck on the highway three blocks away. I'll never forget her saying, "If anyone came out of that wreck alive I'll be very surprised!" At just that moment the phone rang. It was our pastor's wife saying Janet had been in a serious accident and asked if we could come to the hospital right away.

Deep in my heart, where all the precious secret things are kept, all I felt was pain. It was as if something was reaching down into my heart and pulling, pulling hard at things so firmly implanted there that it hurt, and hurt badly.

The rest of the evening people came and went. They talked in hushed tones that sounded like death itself. They comforted and wept with those who were broken, and I sat all but oblivious to what went on around me. I went through the motions of comforting and being comforted, but there was little real feeling in it. No matter what I did, the pain was there. Sometimes it was sharp, sometimes dull and throbbing, but always there.

It was late before I got to bed, and even then it was impossible to rest. I just lay there and let the pain tear away those precious, secret things deep in my heart, for by now the pain had become a personality. It chipped away at memories. It nibbled on moments highly cherished, all the time robbing me of the most valuable things I possessed.

Sometime very early in the morning after almost everything was gone—memories, love, everything—reality crept in. At that very second when I most needed help, help came in its purest and sweetest form! Jesus!

The pulling and tugging stopped and in its place came a sweet peace. He reached into my heart and began gently replacing all my lost possessions. He built back the wall of love and substituted faith for doubt. He nestled the treasure chest of memories down in the deepest, most precious room. He restored the arts of compassion and forgiveness. When I finally fell asleep, it was with the assurance that I was richer than I ever was before.

Sometimes even now, the pain creeps back in, little by little, but at the mere mention of His name, He pushes it out and blesses me more richly each time. Because of His love and concern, the deepest valley of my life was changed into a sunlit peak of divine peace, everlasting! □

FAITHFUL FRIEND

When dense clouds veil off the sunshine
And the world seems bleak and gray,
There is One who breaks the shadows
With a bright, redemptive ray.

When our spirits bend with burdens
And we're weary from the test,
There is One whose great assistance
Lifts the heart with peace and rest.

When distresses overtake us
With frustrations not a few,
There is One who guides our pathways
And directs us what to do.

When our hearts are hurt with sorrows
And tremendous loss we've known,
There is One who never fails in
Bringing comfort to His own.

When the last steps have been taken
And we've reached the journey's end,
He's the One whose smile will welcome
All who call Him Lord and Friend.

—Jack M. Scharn
Kansas City

WHAT WILL IT BE?

If I can know such happiness on earth,
What will it be when, in a glad rebirth,
I rise, defying gravity and space,
To meet my blessed Saviour face-to-face?

If I can have sweet peace in midst of sorrow,
What will it be for me in God's tomorrow
When tenderly He lifts me and I see
The beauty of that home prepared for me?

If I can walk with joy this earthly mile,
What will it be when I can see His smile,
A balm for every hurt, the victory won,
And hear from His own lips,
"My child, well done"?

—Alice Hansche Mortenson
Racine, Wis.

"Now I lay me down to sleep.
I pray the Lord my soul to keep. . . ."

BEYOND

THE SECOND BLESSING



By Loyd F. McLaughlin, Jr., Pottstown, Pa.

As a child I faithfully repeated this prayer. As long as I spoke these words each night, I felt that I would be eternally secure. If I should die in my sleep, I would go to heaven.

Years passed, and my bedtime prayer ceased. My family left the country to try city life. In the city I attended the Church of the Nazarene for the first time. Entire sanctification, heart holiness, and "the second blessing" were foreign words to me.

I was converted in the Church of the Nazarene at the age of 12. Yet because of my background in another denomination I felt I could not accept the teaching of entire sanctification. My relationship with Christ since I was saved seemed to be as meaningful as what I saw in many who claimed to be "saved, sanctified, and satisfied"—if not more so.

After five years of inward struggle and turmoil I was sanctified. I know that I was filled with the Holy Spirit at that time. My parents and friends noticed the difference in me.

Since then I have tried to live and preach heart

holiness.

Through the years I have continued to ask myself the question, Is entire sanctification enough? Was that experience at age 17 the end, or was it the beginning of a life of growth?

The church's position of two definite works of grace is scripturally sound—initial sanctification, or salvation, and entire sanctification, or the baptism with the Holy Spirit.

But do we sometimes forget that we must grow in grace and mature in the Christian life after we are sanctified?

Are some basking in two trips to an altar rather than perfecting holiness in heart and life?

Are we in danger of actually practicing a form of "eternal security" because we have followed a certain formula?

Paul admonishes us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

I received a phone call one day that disturbed me greatly. It was from a woman I had never met.

"Pastor," she began, "you don't know me, but one of your members did some work for me. I'm 70 years of age, a retired schoolteacher, with little money.

"After he completed the job," she continued, "I asked him how much I owed him. He quoted an exorbitant figure." (She had later checked to verify her feeling.)

"I didn't mind the money so much, but the workmanship was shoddy. I had to call him back, and I've never in all my life had anyone talk to me the way he did. He told me it was my tough luck things turned out the way they did."

What could I say? I sympathized with the woman, said I was sorry, and told her I wished there was something I could do about it.

It would have made no difference if I had told her that the person in question tithed his income, faithfully attended the services of the church, was on the church board, and testified to being saved and sanctified. So what?

Kenneth Geiger wrote:

"There has been a disturbing proneness to measure Christian victory and maturity in terms of freedom from the commonly committed sins of the flesh and remain insensitive to dispositional irregularities and un-Christlike attitudes which grieve the Holy

Spirit and destroy the unity of the body of Christ."

The prayer, "Now I lay me . . .," and the attitude, "Saved, sanctified, and satisfied," leave much to be desired if this is the extent of our walk with God. There is need to cultivate a daily relationship with Him. Often there is a need to say, "I'm sorry," and to ask forgiveness of God and our fellowman.

John calls it walking in the light.

Our church *Manual* comments:

"Our mission to the world is not alone to spread scriptural holiness as a doctrine, but also to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.* Our people should give careful heed to the development of holiness in the fear of the Lord, to the promotion of the growth of Christian graces in the heart, and to their manifestation in the daily life."

Paul's statement of it is, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14). □

PERSPECTIVE

COMMENTS ON DAILY CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

Guarding One's Spirit

"The Spirit of '76" is a famous painting by Archibald M. Willard, a carriage painter of Wellington, Ohio. It began as a humorous sketch called "Yankee Doodle," which Willard made in 1874 or 1875 for a Fourth of July celebration. Later he changed the sketch to a painting with a serious theme for the Philadelphia Centennial Exposition of 1876. The finished painting portrays the colonists rallying to the cause of independence.

The original sketch was produced in a completely different spirit from the final portrait. A few strokes of the artist's brush and the image was changed!

SPIRIT MADE THE DIFFERENCE!

It doesn't take much to change the picture of an individual's life. Just shift the "spirit" a bit. Let it become selfish, greedy, unthoughtful, ungrateful, presumptuous, or indifferent—and dark shadows remove the beauty of the portrait.

The ancient Greeks understood "spirit" as the natural force which acts as a stream of air in the blowing of the wind and inhaling and exhaling of breath. To them "spirit" is the gas or "flatulence" which circulates inside a living organism.

In the Old Testament "spirit" is a power that fills, generates, catches away, inspires, energizes, and even overcomes. This idea of power is carried over into what we would now

call psychology, to denote the dominant impulse or disposition of an individual.

Throughout Scripture "spirit" stands for that in a man which dominates him so as to ensure a particular type of action. Sometimes "spirit" is regarded as being part of the man himself, the controlling element in him, the active and determining man. More often, "spirit" seems to be other than the man, as if controlling and dominating him from outside.

In either case the importance of "spirit" is emphasized. A spirit of hardness, bitterness, jealousy, selfishness leads to behavior which can only result in heartbreak and emptiness. On the contrary, a "right" spirit which is generous and gives freely and without reserve brings fulfillment and contentment.

A "right spirit" comes from receiving the Holy Spirit in His fullness. And the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5: 22-23).

Each of us holds a brush in his hand. The image that we project to others will depend on what we paint. And what we paint depends on our "spirit."





By Ross W. Hayslip, *Tucson, Ariz.*

was somewhat limited and he was aware that he was prone to make errors in grammar. How glad I was that he approached me frankly and stated his problem!

I readily assured him that I would not call upon him to offer prayer in public and that his request had in no way diminished my faith in his Christian integrity.

It was not a sense of shame or carnal fear that was affecting my brother in the Lord. His daily life and contacts with his fellowmen were above reproach. I have seen him kneel in prayer with seekers at our altar. I had watched him join in congregational songs and the responsive readings.

There is no teaching in the New Testament that indicates that praying in public is an evidence of spirituality. Jesus indicates the importance of private prayer and warns of pride in public petition.

I have known many Christians who seemed to be especially gifted in public prayer. By the voice of earnest intercession they seemed to be able to pull heaven and earth together into a wonderful spirit of holy harmony. I have heard others who stumbled in their diction, but seemed to be speaking directly to God. I am blessed by the prayers of my fellow Christians as they pray aloud in the public services.

How inspiring it was to me to see my good friend enter into a new enjoyment of the evening services! His attitude was now one of relaxation. He sang more heartily and smiled more easily, as he realized that he would not be called upon to pray in public.

Shortly before I left that particular pastorate I was called upon to conduct his funeral service. After a long and painful illness he passed away. I visited him many times in the hospital and heard his calm testimony regarding God's presence and his readiness to face his Lord.

As I look back upon the incident, I am glad that he made his request to me and that I acceded to it. It made his time of worship happier. If there is a time a person should be happy, it is in the time and place of worship.

You do your minister a service when you share with him any problem whose solution would make your worship more meaningful. □

Pastor, I hope you won't think any less of me as a Christian if I ask you not to call for me to pray in a public service." This statement came from a faithful member of my congregation for whom I had developed great admiration.

This fine man had asked for a conference in my office and this was the nature of his request. "I come to the evening service apprehensive lest you call for me to lead in prayer. I breathe a sigh of relief every time that you pass me by to call upon others."

I knew that this man was shy and retiring in nature and very easily embarrassed. His education

A Christian Woman's World

VIOLENCE ON TELEVISION

Do violent television shows influence children's behavior? Dr. John Murray, research coordinator for the United States Surgeon General's Scientific Advisory Committee on Television and Social Behavior, says, "Yes."

The committee issued its report last January, and Dr. Murray was in Seattle recently telling about some of the 60 papers and reports the committee studied.

"One study followed children who were tested in the third grade, at age eight, and then 10 years later at age 18.

"They were asked their program preferences at age eight, and we found a rather meaningful relationship between a preference for violent programs at the early age and violent, aggressive or delinquent behavior during teen-age years.

"The study was so designed that there was a strong indication that television violence came before aggressive behavior."

In another study, he said, some children were shown violent programs and others were shown non-violent ones. Then they were asked to play a game in which pushing a green button would help another child and pushing a red button would hurt the other child's chances in the game.

A relationship was found between having seen the the violent programs and choosing the red button.

Dr. Murray, a clinical psychologist, also reported that a group of three-to-five-year-olds who were shown violent programs over a period of weeks "became significantly more aggressive in their behavior" than comparable groups who were shown nonviolent programs.

He does not lay the blame for violence in our society totally on television, but he says it is "one causal factor."

"Parents should be doing more monitoring of their children's viewing habits," states Dr. Murray, "and the television industry should do more voluntary censoring of gratuitous violences."

When asked to list programs he would rate high on a violence scale, he listed "Mannix," "Hawaii-Five-O," "The F.B.I.," and "many cartoons."

Is there any indication that violence on television affects adults? Dr. Murray noted that "The Doomsday Flight," a program about an airplane ransom scheme involving a bomb to be triggered at a certain altitude, resulted in four similar attempts within 24 hours after the program was aired. The same kind of threat occurred right after the show was aired in Australia.

Dr. Murray's discussion of television violence underlines and gives validity to what most of us mothers and teachers have long believed to be true. Children should NOT be allowed to watch television indiscriminately, and the television industry and commercial sponsors of programs should begin to assume responsibility for what they are producing and financing.

As parents we MUST take the time and make the effort to be sure our children don't watch violent shows.

We can volunteer for, or organize if necessary, a P.T.A. committee on television. These committees could suggest shows appropriate for children of various age levels, perhaps even list those not appropriate.

We can write the sponsors.

Paul Malloy, TV columnist for the *Chicago Sun Times*, says that writing local TV stations and national networks does not particularly have much influence. In fact, he said, in the January 1, 1969, issue of *Christian Life* magazine, that the Federal Communications Commissions' warehouses in Washington are stacked high with boxes of protest letters on which it has taken no action.

On the other hand, Mr. Malloy related an actual case of a president of a large firm who received 14 letters from people who objected to a program which carried commercials of his products. The president was very upset and the program was changed.

The letters we write to the corporations should not be "carping or critical," suggests Mr. Malloy. Rather, we should commend the company's product 'which hopefully we use' and then object to the type of television program on which the company's commercials appear, stating specific reasons for the objection. Finally, state kindly that unless the company withdraw its sponsorship of the program we will cease to use the product.

If you are interested in more information about this problem, contact your local Women's Auxiliary of the American Medical Association. The AMA Auxiliary has been very effective in drawing the issue of violence on television to the public's attention and has materials it would share with you. Also, the American Farm Bureau has an active interest in the anti-violence campaign and could be an additional resource.



By Aarlie J. Hull, Seattle

editorially

SPEAKING

By W. T. PURKISER

The Divine Enabling

Rarely if ever does God do for us what we can do for ourselves. His purpose is to enable us to do what we cannot do for ourselves.

Enabling is not taking over and doing it all. Enabling is the margin of help that makes possible what would otherwise be impossible.

Nowhere is this principle more apparent or its understanding more important than in the realm of the Spirit-filled life. Many have been disappointed in what has happened in their lives because they have expected their divine Guest to take affairs out of their hands and "do it all" for them.

Whether the potential of the Holy Spirit is realized or not depends on some factors that are human. Even the most clear-cut crisis experience of entire sanctification will never take the place of the daily disciplines of prayer, studying the Bible, learning to follow the leadership of the Spirit, and finding a place in the work of the Kingdom.

The new life does not develop automatically. It must be cultivated and brought to full expression. The crisis experience of divine grace enrolls us for life in the school of maturity. But the degree to which we actually achieve in that school is pretty much up to us.

One author applied this principle to the area of mental health. A Christian has resources for mental and emotional health not available to the non-believer. The potential for integration is provided by the new birth and the infilling of the Holy Spirit. But that potential must be utilized by the individual himself—otherwise no significant personality change is likely to occur.

The applications are endless. Without Him, we cannot. Without us, He will not. God has enlisted us in His cause as partners, not pets. The end results of the enterprise depend on us as well as on Him.

It is never easy to keep the divine and the human in proper balance in this business of the Christian life. To exalt man's part is to turn Christianity into a pale and powerless humanism. To expect God to do what we are to do is to end in empty futility.

The potential of the Spirit-filled life is greater than any possible need. But it is just that—potential. Whether it becomes actual depends on our

understanding that it is not a substitute for effort on our part but a divine enabling to take us beyond what we can do or be unaided. □

Leave All or All Leave

The Gospels make two contrasting statements about the disciples of Jesus. Luke 5:11 records, "They forsook all, and followed him." Mark 14:50 reports, "And they all forsook him, and fled." The people who had left all, all left.

This is hard to understand. The disciples did not forsake the Lord because they had not made a sufficient investment in His cause. They had left all to follow Him.

Some, it is true, do not prize highly enough their relationship to God because they have not put enough into it. It is, for them, "easy come, easy go." Rarely do we cherish what is cheap for us.

On the other hand, what demands much of us is usually dear to us. We value in life that which costs us most in terms of the investment of ourselves.

There is still no way to follow Jesus without forsaking all. One student said to the sponsor of his campus Christian group, "I don't want Jesus Christ to be first in my life anymore."

The sponsor, who knew the boy's devotion, looked at him with a puzzled expression.

"If He's first in my life," the other explained, "that presupposes there must be other things second and third and fourth and fifth. If that is true, then these other things will be vying for first place. I just want Him to *be* my Life."

Yet it sometimes happens that even those who have left all later leave the Lord. Some of our Calvinistic brethren claim when this happens it only proves that these people had not really left all in the first place. They seem to backslide, but in truth they have never "slidden forward."

I John 2:19 is quoted in defense of this explanation: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

What such an explanation ignores is the antecedent of the pronoun "they." That antecedent is clearly given in verse 18: "Little children, it is the

It is never easy to keep the divine and the human in proper balance in this business of the Christian life. To exalt man's part is to turn Christianity into a pale and powerless humanism. To expect God to do what we are to do is to end in empty futility.

last time: and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know it is the last time."

Those who go out under these circumstances are the "antichrists" that multiply in our day even as they had begun to do in the day in which John wrote. One has but to run over the list of cults that have originated within some branch of the Christian Church to note what a large percentage of them deny the unqualified deity of Christ Jesus. Whatever nice things they may say about Jesus, in a very literal sense they are anti-Christ.

Yet the sober truth is that even some who have been sanctified by "the blood of the covenant" may turn and trample it under their feet.

Failure such as this occurs in other areas of life as well. There is no line of business that does not have its bankrupts. There is no school without dropouts. In every endeavor in life we often witness the loss of high ideals, the dimming of bright hopes, the slackening of drive and dedication. Many put their hands to the plow but later turn back. Many begin the race. But the prize goes to the runner who finishes.

It is particularly serious in the spiritual life because more than professional or scholastic success is at stake. At stake is the eternal destiny of the individual and those he influences.

What can be done to prevent people becoming dropouts from the school of Christ, or bankrupts in the business of Christian living? What do we need to make the journey successfully?

First, it is important to be sure that the separation from the old life is really complete. Unburned bridges or lines still fastened to the shore will surely defeat the purposes of the new life.

The writer to the Hebrews makes an important observation about Abraham and his family when they left their Chaldean birthplace. "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Hebrews 11:15). The newer translations strengthen the statement: "They *would* have had opportunity to have returned."

The way back was always open. If they had kept

their "minds full" of the country they had left, they would almost certainly have been drawn back when the way ahead was rough or hard.

Second, the vacuum left when the old life is discarded must be filled. Abraham and his family showed that they were seekers for "a better country." They were pilgrims, not tramps. They had a destination. They were not just wandering.

To be empty is to be in danger. In the parable of Jesus, the house from which the demon was driven out but which was left empty was soon filled with seven others worse than the one that had been expelled.

The unplanned, unguided day is the day of danger. Unredeemed time, said St. Paul, too easily becomes evil time (Ephesians 5:16). The drifting life always winds up on the rocks.

Whatever other factors may have been involved, from the human point of view there is little doubt as to the secret of Daniel's spiritual stature. It was that he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8).

Daniel had some principles that were nonnegotiable. He had settled some questions in advance. He was therefore free to deal directly with the crises that came into his life because he had already faced the primary issues.

There is one encouraging note in the gospel record about those who left Him for whom they had left all. With the exception of Judas, they came back. The greatest single lack in their lives was met at Pentecost. Born of the Spirit and filled with the Spirit, they never left Him again.

In his commentary on the troubles of the last times, Jesus said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matthew 24:12-13).

The word translated "endure" is a word of many meanings. It means to abide, to tarry, to wait for, to be patient. Its main thrust is the idea of keeping on, unafraid, in face of whatever obstacles may be found. Having left all to follow Him, we must never leave Him at all. □

SUMMER MINISTRIES '72



Lost and Found (West): Dianne Hooper, ONC; Judy Hack, MANC; Linda Freese, ONC; Glenna Clifft; Dean Flemming, MANC; Al Clifft (seated), musical director; Gary Sivewright, group manager; James Brown, TNC; Stan Pulliam, MANC; Dan Croy, MANC; Beth Barefoot, ENC; and Louis Weaver, TNC.



Lost and Found (EAST): (standing) Dee Ann Burkhart, BNC; Eileen Copple, Jim Copple, group manager; Kay Hawkins, MANC; Judy Hess, MVNC; Judi Cochran, PC; Steve Lamb, BNC; Randy Rodes, NNC; Jerry Smith, ONC; (kneeling) John Crouse, PC; Harlan Moore, BNC, musical director; and Scott Skiles, BNC.



Juelene Beck, ENC; Harold Raser, leader; Joy Raser, Don Walter, MANC; Debby Thomas, TNC; Doug Runyon, MVNC; Pam Powell, NNC; Margo Vorce, ONC; Bill Wilson, BNC; and Cathy Walker, PC.

A celebration has begun. A celebration of HOPE. Not a contrived hope built on the illusions of men, but a "blessed" hope born in the hearts of men by the Lord of all life—Jesus. And right now somewhere, someplace, the Lost and Found are celebrating that hope in song and personal witness. Their many television appearances and public concerts in churches, shopping malls, civic clubs, prisons, on military bases and college campuses have produced new, personal hope in avid listeners. And they write letters—"The Lost and Found has brought Christ into my life and has made me a happier person."

Their schedule for August:

Lost and Found: West—Palo Alto, Calif.; Reno, Nev.; Twin Falls, Idaho; Boise, Idaho; Longmont, Colo.; and Denver.

Lost and Found: East—Dover, N.J.; Beverly, Mass.; New Milford, N.J.; Warren, Pa.; Fort Wayne, Ind.; Sterling, Ill.; Decatur, Ill.; Kansas City; and Bethany, Okla.

Summer Things for Kids: The "thing" is happy time VBS; and where it could never happen, it is happening with unexpected results—as the HOME MISSION VBS teams—three of them—combine their blended skills in an aggressive community ministry to children. In almost every case their efforts have reached home mission communities in a way pastor and people never dreamed possible . . . new Christians . . . new prospects . . . new enthusiasm . . . and a new Sunday school attendance record.

In August these three groups will be serving home mission churches in Norway, Me.; St. Catharines, Ontario, Canada; New Berlin, Wis.; Vermillion, S.D.; Berkeley, Mo.; and Branson, Mo.

WORK, and lots of it, is the assignment for nine college men who possess a variety of trade skills. The two work crews will save home mission churches hundreds of dollars in labor costs as they contribute their skills all summer—just for the love of it! Spending a week on each project, the work crews also take advantage of every opportunity to share their Christian faith and leave a positive witness in every community. That's not hard to do, for people are impressed when they see WORK—the sweaty kind—especially when money is not the motive.—NORMAN SHOEMAKER, Kansas City. □



Nick Williams, ONC; Ann Banz, MANC; Jim Sohriakoff, NNC; Cindy Riley, BNC; Sharon Lunn, ONC; Bob Jackson, NNC; Pam Jensen, MVNC; Leon Van Pelt, leader; Janice Van Pelt.



Barbara Kaye, NNC; Jim Edlin, MVNC, leader; Jo Edlin, Ron Burch, MANC; Linda Buss, ENC; Dan Penn, PC; Leah McKellips, MANC; Joyce Lail, TNC; Debby Carr, MVNC; Hardy Ulmet, ONC.



Kenny Marchant, BNC; Steve Holtz, MVNC; Rick Smith, ONC; Duane Mariage, ONC; Don York, TNC.



Dave Westmark, NNC; Duane Burris, MVNC; Charles Merriner, NNC; Keith Williams, PC.

OF PEOPLE AND PLACES

FOLLOWING A WEEK'S "FAITH PROMISE for missions" emphasis, the congregation of the Puyallup, Wash., church raised an offering in cash and pledges of over \$34,000. Record giving for missions in any previous year has been \$9,100. Rev. Bill Burch, pastor of Long Beach (Calif.) First Church, presented the challenge during the special week of services.

Pastor E. K. Bryant reported that, since the program has been in effect, money on the pledges has been received, giving through tithes has increased, and church attendance has risen. □

THE STOCKTON (CALIF.) FREMONT CHURCH was challenged in a message by Pastor B. J. Knight on the possibilities of faith and asking largely of the Lord. The inspiration came to the pastor after hearing Pastor Bill Burch of Long Beach (Calif.) First Church speak on the theme.

The congregation was moved by Pastor Knight's message. Some found spiritual help at the altar. Later in the day the Sunday school superintendent, Wade Loveday, delivered an envelope to the pastor marked, "Confidential." He said it had been handed to him following the service. A check for \$17,700 was enclosed to be used for a new parsonage.

The church is planning to build a parsonage and a new Sunday school unit. Recently, a five-ton air conditioner was donated for the new Sunday school addition. □



David Whitelaw

REV. DAVID WHITELAW was elected principal of the Nazarene Bible College of South Africa in November, 1971. He is a Th.B. graduate of the Nazarene Bible College of South Africa and is the first graduate of the college to be elected to its leadership since the college was founded. □

MR. WAYNE L. MURROW, associate professor of speech communi-

education at Bethany Nazarene College, Bethany, Okla., was awarded the Ph.D. degree in speech communication at the University of Oklahoma on May 14. He is a 1956 A.B. graduate of BNC with a major in religion.

In 1968, Murrow earned the M.A. degree at Central State University. His dissertation examined the uses of PROANA 5, a computerized technique for the study of small-group interaction.



Wayne L. Murrow

Dr. Murrow has served the denomination as a pastor in Texas and Oklahoma and as associate minister and day-school administrator in Oklahoma City. He has taught at Bethany Nazarene College since 1968 and was recently elected to the graduate faculty. He was named coordinator of graduate study in speech communication. □

REV. AND MRS. MORRIS E. WILSON, of Rochester (N.Y.) Trinity Church, were recently presented a color television by their congregation. The occasion celebrated their birthdays and their completion of 30 years in the Rochester pastorate. Rev. M. Wilson is a member of the General Board. □



Rev. and Mrs. Morris E. Wilson

JAMES C. CLINE, chief chemist of Globe Metallurgical Corporation, Beverly, Ohio, was one of a three-man delegation representing the U.S.A. at a meeting the week of March 27 at the International Stan-



Pictured left to right are Max Zook, present chairman of the board of trustees; Rev. Forrest Whitlatch, district superintendent; Rev. Jim Diehl, pastor; and Harold Waal, chairman of the board of trustees in 1956, when property was purchased and church construction started.

A MORTGAGE-BURNING SERVICE was held at Oskaloosa (Ia.) First Church in March. Church property is valued at \$330,000 including limestone church, a fellowship hall,

and two parsonages. Offerings are being received toward the building of a new sanctuary, which will be the next major project for the church. □

dards Organization in Moscow, Russia.



James C. Cline

al basis.

After the Moscow meeting, Mr. Cline (who is a member of the Waterford, Ohio, church) visited the European Bible School in Switzerland. He also visited Rev. Ray Lunn Hance in Copenhagen, Denmark. □

THREE SETS OF TWINS, Cheryl and Shelly Price, John and James Schnick, and Mrs. Loretta Enigle and Mrs. Lorraine Ross, received charter membership certificates on Sunday, March 5, at the new Muncy (Pa.) Twin Hills Church. They were among the 31 members of this new Sunday school.

The church was organized and the building dedicated early this year by Rev. James Hunton, superintendent

of the Philadelphia District. It grew out of a Bible study class sponsored by the Williamsport (Pa.) church and conducted by Rev. Clifford P. Chew, Jr.

Rev. C. Chew and men of the Williamsport church, assisted by friends, contracted and built the colonial-style building on 11 acres of land. The Twin Hills Church is centrally located to serve a growing area of east Williamsport. Attendance has increased steadily. Clarence Spaulding, from Nazarene Bible College, Colorado Springs, is present pastor, having assumed his duties on June 11. □



Mary Wells

Delegates from the state studied functions of city, county, and state government. □

CHOSEN AS A YOUTH STATE DELEGATE, Miss Mary Wells, of Macon (Mo.) First Church, attended Girls' State at Stephens College in Columbia, Mo., one week in June.

REV. J. C. SUMMERLIN, pastor of the Cookesville, Tenn., church, was reelected to serve his second year as president of the Putnam County Fundamental Ministers Association. He has been active in many of the religious community activities and was one of the speakers in a city-wide revival last fall. □



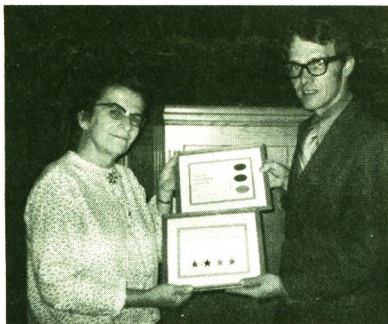
Retired railroad worker Charles Sutherland, 79, was congratulated for attending 115 consecutive Sundays at West Memphis (Ark.) First Church. Fred Armstrong, Sunday school superintendent (left), shakes Mr. Sutherland's hand as Pastor Clifton Wooldridge looks on.

AFTER 12 YEARS AS PASTOR of Kokomo (Ind.) First Church, Rev. and Mrs. G. W. Williams and family were honored with a farewell reception. Approximately \$1,000 worth of gifts were presented by members and friends of the church.

Significant gains in every department have been made during the ministry of Pastor Williams, and financial giving has increased each year. Williams resigned to enter full-time evangelistic work. □

NAZARENE EVANGELIST R. A. ISBELL was invited to give the inaugural prayer at ceremonies inducting Edwin W. Edwards as fifty-sixth governor of Louisiana. Governor Edwards is Mr. Isbell's brother-in-law, and attended the Marksville, La., Church of the Nazarene during his high school days. □

AT 17 YEARS OF AGE, Rachel L. Keyes, of the Leesburg, Va., church, has completed Christian Service Training credits to earn the following awards: registered, qualified, and certified Sunday school teacher; churchmanship; registered and qualified Sunday school administration award. Miss Keyes teaches the kindergarten class in her Sunday school and is active in the music program of the church. □

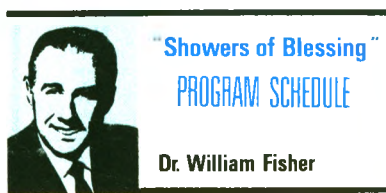


Caroline Scofield receives the Certified Teacher award from Pastor Phil White. She has earned over 40 Christian Service Training credits and has previously received the Churchmanship award. She is active in the Norwalk, Conn., church as kindergarten teacher, church board member, and NWMS secretary.



Mrs. Christine Banister receives her perfect-attendance bar for 27 years. The presentation is being made by Pastor L. W. Quinn, Bakersfield, Calif., First Church. Looking on is Sunday School Superintendent Bob Taylor, dressed in Hawaiian clothes as a reminder of the Central California District spring Sunday school drive. Pastor Quinn comments, "Sunday school is still important." □

THE EAGLE SCOUT AWARD was earned by Henry Carl Cook, Jr., member of the Salt Lake City (Utah) First Church. Henry lives in Duchesne, Utah, where he is a member of Troop 268. He is also president of the junior high school student body in Duchesne. □



August 20—"How Pollution Can Be Ended Now"
August 27—"Is There Any Hope for the Church?"



Pastor Kenneth Ball congratulates Henry Carl Cook, Jr., upon receiving the Eagle Scout award.

HIGHLAND, MICH., CHURCH planned a special series of Sunday evening services for this spring and summer. The series began with an evening of sacred music by the Orpheus Choir from Olivet Nazarene College, Kankakee, Ill., on March 5. Pastor James Krauss said, "We are bringing America's best musicians and speakers to this area to share in new and creative ways the age-old story of God's love." □

ANNOUNCEMENTS

RECOMMENDATION

Rev. Harold H. Coats is going into full-time evangelism. Contact him at Box 527, Kansas City, Mo. 64141.—E. H. Sanders, Northeast Oklahoma district superintendent.

EVANGELISTS' OPEN DATES

Paul W. Seymore (evangelist and singer), Box 94, Pittsburg, Ill. 62974, has some choice open dates in 1972 and 1973.

Vernon D. May, Rte. 1, Box 15, Norwood, Mo. 65717, has some open dates first of 1973.

CORRECTION

Edward O. Jackson has not moved from Pampa, Tex., as listed in the July 5 *Herald*.

WANTED

Nurses who have earned the M.S. degree in nursing and who are qualified to teach in a collegiate program in one of the following clinical fields—

foundations
medical-surgical
psychiatric
public health
maternal and child care

If interested, write to Dr. Edward S. Mann, executive secretary, Department of Education, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131.

NEW CHURCHES ORGANIZED

CHICAGO CENTRAL—Rossville, Ill. Forrest Nash, district superintendent.

FLORIDA—Auburndale, Geneva, Haines City, Vero Beach, Fla. A. Milton Smith, district superintendent.

MISSISSIPPI—Oxford, Southaven. W. M. Lynch, district superintendent.

NEW ENGLAND—Hartford (Conn.) Calvary, Kenneth Pearsall, district superintendent.

NEW JERSEY—East Paterson. J. H. White, district superintendent.

NEW MEXICO—Los Alamos. Harold W. Morris, district superintendent.

NORTH ARKANSAS—Altus. Boyd C. Hancock, district superintendent.

NORTHWEST EUROPEAN—Mosede (Denmark) Greve Strand. Ray Lunn Hance, district superintendent.

SOUTHWESTERN OHIO—Germantown, Ohio. Dallas Baggett, district superintendent.

VIRGINIA—Pennington Gap, Va. Gene Fuller, district superintendent.

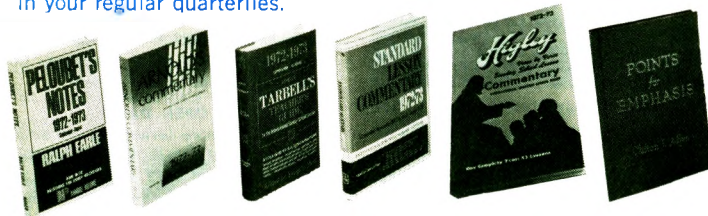
WASHINGTON—South Carroll, Md. Roy Carnahan, district superintendent.



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ECHOES FROM MIAMI

People everywhere in Miami have been talking about "those Nazarenes," reported Pastor Jerry D. Lambert, Miami (Fla.) Central Church. He continued:

There's Nick—who owns the Parker House Restaurant, where the "Lost and Found" ate their meals while training here at our church. Nick told me Saturday he didn't know there were young people like that *anywhere* under *any* name.

Then there's the owner of the newsstand who clipped out of the newspaper our statement of beliefs with, of all things, our "general" and "special rules," and posted them on the wall for everyone to see. "I'm going to find a Church of the Nazarene Sunday. I like what they believe and I like the way they live."

The assistant manager of the Fontainebleau Hotel, when witnessed to by some of our people, expressed a real interest in learning more about the church and the Christ we serve.

A stagehand at Miami Beach Convention Hall, with tears running down his cheeks, asked one of the secretaries to pray for his family that they might find Christ and get their family straightened out.

One of our senior citizens, Mrs. Ruth Sibole, has been witnessing to, and praying for, a neighbor directly across the street from her home. As Providence planned it, this woman works as a waitress at the Seville Hotel, where Dr. Hugh C. Benner, general superintendent emeritus, stayed during the assembly. Yes, you guessed it. He was faithful in Christian witnessing. This woman is responding to Christian love.

The moral and spiritual standards of Nazarenes made a tremendous effect upon the everyday life-style of Miami Beach. A hot-dog stand waitress couldn't bring herself to smoke in the Convention Hall before these

born-again Christians; and a "Nudie Show" sign read: "Closed for one week until *they* leave!"

Two very sophisticated "women of the world" approached our table at the Biscayne Cafeteria and said to my mother-in-law, "You all are Nazarenes, aren't you? You seem to have the glory of God on your faces." One of them asked me, "Do you think it's too late for Christianity to turn the tide and bring our nation back to God?"

I have names and addresses of people ranging from a hotel night clerk to a prostitute who have been witnessed to by the people called Nazarenes. Many were deeply moved to see hundreds of Nazarene teens marching down the avenue carrying banners, not of protest, but bearing the sign, "Jesus, the Hope."

The 1.2 million people of Dade County have now heard about the Church of the Nazarene. True, we might have reworded some of the news stories, but the facts are that at least we can no longer be ignored. □

—Rev. Jerry D. Lambert

VENTS MEET IN MIAMI

A meeting of ventriloquists was held June 20 in Miami Beach. Present were Pam Burch, California; Liz Von Seggen, Michigan; Dean Woodcock, New York; Royce Wilkerson, Indiana; Lee Jones, Tennessee; Rusty Rhodes, California; and Bill Young, Kansas City.

Gospel ventriloquism was discussed. Some demonstrations were given.

It was decided to have an informal organization with a newsletter. All vents, magicians, and puppeteers may be included in the mailings by writing Bill Young, 6401 The Paseo, Kansas City, Mo. 64131. □

DISTRICT ASSEMBLY INFORMATION

TENNESSEE, September 1-2. First Church of the Nazarene, 501 Woodland, Nashville. Host Pastor: J. V. Morsch. General Superintendent: Dr. Orville W. Jenkins.

JOPLIN, September 6-7. Church of the Nazarene, 2000 Grand Ave., Carthage, Mo. 64836. Host Pastor: Bud Garber. General Superintendent: Dr. Charles H. Strickland.

GEORGIA, September 7-8. First Church of the Nazarene, Lois at Bernard St., Warner Robins, Ga. 31093. Host Pastor: Paul Barnes. General Superintendent: Dr. George Coulter.

SOUTHEAST OKLAHOMA, September 7-8.

First Church of the Nazarene, 318 E. Douglas Dr., Midwest City, Okla. 73110. Host Pastor: Harold C. Davis. General Superintendent: Dr. Eugene L. Stowe.

SOUTHWEST OKLAHOMA, September 7-8. First Church of the Nazarene, 10th and Willow, Box 242, Duncan, Okla. 73533. Host Pastor: O. W. Wilson. General Superintendent: Dr. V. H. Lewis.



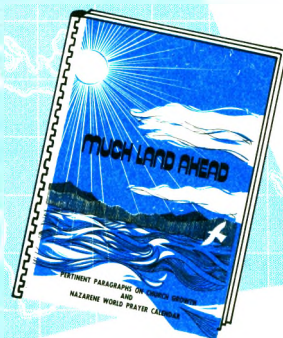
Rev. William J. Prince, principal of the European Bible College in Germany, received a \$1,000 check from Mrs. Phoebe Kauffman, NWMS president of Orlando (Fla.) Central, on June 11. The money was given toward the purchase of library books. Rev. Wilbur W. Brannon (left) is pastor.

MUCH LAND AHEAD

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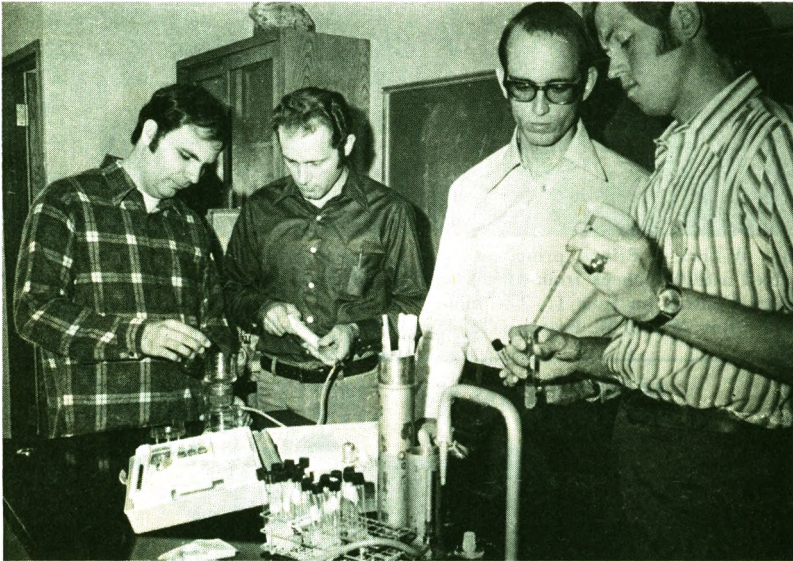
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NEWS OF REVIVAL

THE AZTEC (N.M.) FIRST CHURCH spring revival was conducted by Rev. Howard Casteel and Ray Alexander, "The Singing Sergeant," from Colorado Springs. Pastor Gerald E. Brooks said the Aztec Sunday school averages 74.

During the revival there were 80 different seekers at the altar—27 teenagers, 27 juniors, and 26 adults.

During the Aztec meeting, two elderly ladies were led to the Lord through visitation and a modified presentation of the Kennedy plan. Several miracles of healing were experienced during a healing service on Thursday night. □



Five biology majors from Mid-America Nazarene College, Olathe, Kans., were selected by Texas Instrument Company for a summer research job. The men will be looking for long-range answers to pollution problems in New York's Hudson River. More than 20 other professional biologists from various parts of the nation will be working on the pollution study with the four students and Professor Steve Cole. Four of the five MANC men involved in the summer study are, left to right: Steve Cole, professor of biology; Dale Hagman, Olathe, Kans.; David Doerr, Jamestown, N.D.; and Glenn Songer, Ames, Ia.; not shown is Don Cox, Wichita, Kans.

FIFTY-SEVEN SEEKERS bowed at the altar of the Denton (Tex.) Taylor Park Church during a meeting with Rev. Mrs. Emma Irick. Over 1,100 personal invitations were given during the eight-day revival.

Following the meeting, Pastor Bruce Chamberlain conducted a large membership class composed of many who were either saved or sanctified during the meeting. □

NINETEEN SEEKERS found spiritual help during a revival at the Higgins, Tex., church with Dr. and Mrs. Joseph Gray as special workers. Easter Sunday afternoon seven people were baptized, and in the evening service five joined the church by profession of faith. Six were anointed for physical needs on the Saturday evening preceding. Paul I. Canen is pastor. □

A COMMUNION SERVICE AND A BAPTISMAL SERVICE were conducted during a revival campaign at the Dalhart, Tex., church. Dr. and Mrs. Joseph Gray were evangelists. There were spiritual victories during the campaign and six people joined the church on the closing Sunday evening—two by transfer and four by profession of faith. Lowell G. Clark is pastor. □

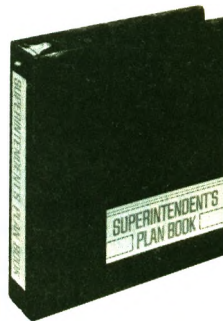
DUBLIN (GA.) GRAHAM MEMORIAL CHURCH scheduled a weekend revival during Easter with Evangelist H. G. Snellgrove. The Sunday school attendance on Easter reached 160, surpassing the enrollment of 146. Sixteen members were received into the church—putting the membership over 100. □



Missionary Elmer Nelson writes—"I believe our Ancon church in the Canal Zone on the Panama District has made history. Three couples all presently active in Ancon church were appointed as missionaries in the January General Board meeting. In the picture they are, left to right—Kristi-Lou, Edith, and Rex Ludwig, appointed to Brazil; Joyce and Paul Chiles, general appointment; Delores and Carl Birchard, general appointment." Dr. and Mrs. Carl Birchard and Dr. and Mrs. Paul Chiles are working at the Gorgas Hospital. Rev. and Mrs. Rex Ludwig are pastoring the Ancon church.

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YOUTH FROM THE GAITHERSBURG, MD., CHURCH climaxed this year's Youth Week activities with a "Gospel Blitz" at Gaithersburg Square and Walnut Hill shopping centers and Lee Street Apartment complexes.

Many hours were spent in building what they called their Jesus wagon. All the decorations were original designs that featured their printed slogans. The wagon was equipped with an amplifying system, and the youth used both recorded and live music to assist them in their witnessing.

While some teens presented messages from their wagon in song and testimony, others from the "Foundation Coffee House" walked in and out among the people who had gathered to listen. They gave out tracts and extended a personal invitation to accept Christ. □

REV. AND MRS. FRED MACMILLAN, of Kankakee (Ill.) Eastridge Church, recently conducted revival services at the Nazarene Bible Training College in Trinidad, West Indies. This included preaching in the college chapel services each morning and evangelistic services

held at the Santa Cruz church each evening.

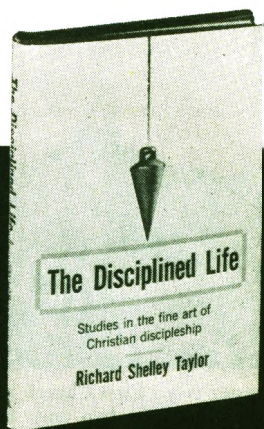
College students and people from the community sought God during the campaign in 10 out of 13 services. Attendance grew from 100 to over 200. The MacMillans personally visited as many of the native homes as possible. Mrs. MacMillan told Bible stories to the children out under the banana trees in their village. □



Rev. Dennis Headley, president-elect of the training college, (right) presents one of several gifts to Rev. and Mrs. Fred MacMillan in appreciation for the revival services they conducted.



Trustees met at Mid-America Nazarene College, Olathe, Kans., the day following the school's first commencement exercises, in which 104 were graduated. A 1972-73 budget of \$1,977,082 was accepted. A student body of 820 is projected for the coming school year. Pictured left to right, bottom row: Howard Smith, Iowa; Dr. Donald Gibson, Missouri; President Curtis Smith; Rev. Forrest Whitlatch, Iowa; Rev. Paul Cunningham, Kansas City. Second row: Rev. Donald Crenshaw, Kansas; Mr. Lloyd Lenn, Minnesota; Rev. Eugene Verbeck, Joplin; Rev. Wilmer Lambert, Dakota; Rev. Hoyle Thomas, Nebraska; Dr. Ray Hance, Kansas; Rev. Udell Moss, Missouri; D. J. Burke, Joplin; Blaine Profitt, Nebraska; Cecil Reeder, Missouri. Top row: Larry Doskocil, Kansas; Dr. John Stockton, Kansas City; Rev. Milton Parrish, Kansas City; Rev. Aleck Ulmet, Iowa; Rev. James Hester, Joplin; Rev. Norman Bloom, Minnesota; Richard Sundermeyer, Missouri. Not shown: Earl Shearer, Dakota; Marion Hodges, Kansas.



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Manchester (Ga.) First Church has relocated and erected a new church and educational building. The two units have 6,000 square feet and were built at a cost of \$52,000. Appraised value of the new property is \$120,000, and the total indebtedness now is \$28,000. The dedication service was held by Rev. Jack Lee, superintendent of the Georgia District. Rev. Eugene Wiseman has served as pastor for the past five years.

MOVING MINISTERS

Robert Agner from Griffin, Ga., to Athens, Ga.
 Cecil Burns from Phoenix Deer Valley to El Cajon, Calif.
 Don Chandler to Silvis, Ill.
 Ronald Dech from Canadian, Tex., to Denver Fruitdale (Wheatridge, Colo.).
 Henderson Goins from Locust Grove, Ky., to Newtonsville, Ohio.
 Edward L. Haldy from Laurel, Mont., to Wheatland, Wyo.
 Robert L. Hambright from Oakwood, Ill., to Danville (Ill.) Northside.
 David Lewis from Newtonsville, Ohio, to Felicity, Ohio.
 Kerry R. Lumley from associate pastor, Yukon, Okla., to associate pastor, Lakeland (Fla.) South Florida Heights.
 Jimmie Joe Lynch from Kansas City (Kans.) Highland Crest, associate, to Osawatomie, Kans.
 John M. Nielson from Warminster, Pa., to Syracuse (N.Y.) Immanuel.
 Paul W. Overholt to Udall, Kans.
 George Privett from Concord (N.C.) First to Charlotte (N.C.) Plaza.
 Albert L. Remmenga from Craig, Mo., to Des Moines Southside.
 Earl P. Robertson to Denver (Colo.) Arvada.
 Anthony B. Sampson from Toronto, Ontario, Canada, to Dartmouth, Nova Scotia, Canada.
 Richard W. Scharn from Sierra Madre, Calif., to associate pastor, Los Angeles First.
 John Spohn, Jr., to Modoc, Ind.
 William C. Thorpe from South Point, Ohio, to Lorain, Ohio
 Clyde H. Townsend to Benton (Ark.) Mulberry.
 James I. Tripp from Central City, Ky., to Leesburg, Fla.

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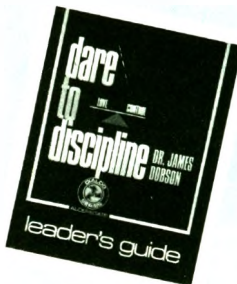
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NAZARENE CAMPS

August 21-27—WISCONSIN. Camp Byron, Rte. 1, Brownsville. Wis. Charles Millhuff, evangelist. Jim Bohi, singer. R. J. Clack, district superintendent.

August 25—September 3—NEW YORK. Camp Taconic, Red Hook, N.Y. John Knight, Paul Miller, evangelists. Paul Hetrick, Sr., missionary. Ron Lush, singer. Jack H. White, district superintendent.

August 30—September 3—LOS ANGELES. Pasadena College, 1539 E. Howard, Pasadena, Calif. 91104. W. T. Purkiser, H. B. London, Jr., and D. I. Vanderpool, evangelists. Ron Frye, missionary. L. Guy Nees, district superintendent.

September 1-4—MAINE. Richmond Nazarene campground, Rte. 24, Richmond, Me. 04357. Harold Hampton, evangelist. The Gospelaire, singers. Jack E. Shankel, district superintendent.



Mrs. Margaret Thomas, *Herald of Holiness* campaign manager for the Bamberg, S.C., church, sparked a drive that helped the church reach a new record with 152 subscriptions. Mrs. Thomas was personally responsible for securing 110 subscriptions. The quota for the church was 50. The Bamberg church led the district in total number of subscriptions sold. Jesse Sims is pastor.

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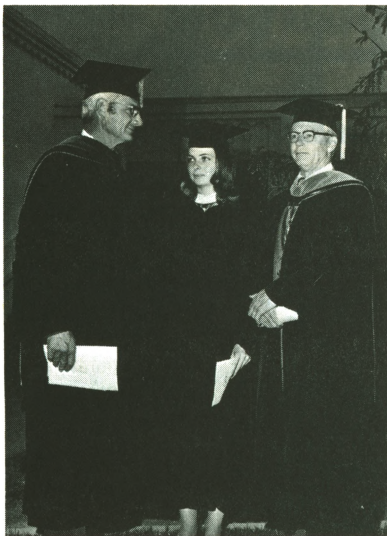
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SENIOR WOMAN TOPS PC ACADEMIC RECORD

Senior Karen Ernst, Pasadena College, Pasadena, Calif., was the first person in the 70-year history of the college to receive a straight A (4.0) average for her four years of college work (200 units). Karen is a physics-mathematics major.

Miss Ernst and her fiancé, Charles Frey, plan on a career as Nazarene missionaries. Charles was a 1968-69 PC senior class president. He is a National Science Foundation scholar and a medical student at the University of Arizona.

Karen is the daughter of Dr. and Mrs. Henry Ernst, of Pasadena. Dr. Ernst retired from the Pasadena College teaching staff one year ago after teaching 35 years at the institution. Mrs. Ruth Ernst has recently retired from the Pasadena, Calif., public school system, where she has been a preschool teacher. □



President W. Shelburne Brown (left) and College Dean L. Paul Gresham (right) congratulate Karen Ernst just before the 1972 commencement announcement.

NATIONAL HEADS OVERSEAS EDUCATIONAL INSTITUTION

Rev. Dennis Headley was recently installed as the first national president of Nazarene Training College, Trinidad, West Indies. Over 300 people attended the installation service, conducted by Rev. Hugh McKenzie, district superintendent of Trinidad and Tobago and chairman of the board of control. There were official representatives from the various districts of the Church of the Nazarene in this area, from government, and from sister denominations.

Headley was recommended to this office by Missionary Wesley Harmon, who had served as president of the college since 1964. The area board of the college unanimously approved the recommendation, and his nomination was forwarded to the Department of World Missions for approval. Approval was granted at the General Board meeting in January.

Headley has become one of the first nationals of any of our overseas fields to be made the head of an educational institution that serves as an area school. He received his master's degree from Olivet Nazarene College, Kankakee, Ill., in 1969. He worked on his Ph.D. at De Paul University but returned to Trinidad

before completing the work, at the request of the training college.

Nazarene Training College is one of four colleges set up on a regional basis, serving our world mission fields. The other three colleges are in Switzerland, San Antonio, and Costa Rica.

At present there are students enrolled from four English-speaking areas in the eastern Caribbean; Barbados, Guyana, Trinidad and Tobago, and the U.S. Virgin Islands. Headley leads a staff of nine missionaries and four Trinidad nationals. The campus comprises 40 acres and is located in the beautiful Santa Cruz Valley of the northern range of mountains.

Rev. Wesley Harmon has assumed the office of vice-president of the college and will give special attention to financial administration and will act as liaison officer between the department and the missionary personnel of the college. □

ONC GRADUATES LARGEST CLASS

Following the annual tradition, President Harold W. Reed, Olivet

Nazarene College, Kankakee, Ill., gave the baccalaureate address to the 1972 graduating class. This is the largest graduating class in the history of ONC, numbering 401. Special music was presented by the Orpheus Choir, under the direction of Mrs. Naomi Larsen.

Rev. A. A. E. Berg, superintendent of the Australian District, was guest speaker for the annual sermon service. Special music was provided by Olivet's Viking Male Chorus, under the direction of Professor Gerald Greenlee.

A carillon concert preceded the commencement service. Commencement speaker was Representative John Myers, Republican from Indiana. The Treble Clef Choir, under the direction of Professor Irving Kranich, provided the special music. Later that same day the choir left for a tour of Europe. □

MOVING MISSIONARIES

Rev. and Mrs. Paul Andrus, Casilla 1056, La Paz, Bolivia, South America.

Mr. and Mrs. Jack M. Barnell, Box 5566, Limbe, Malawi, Africa.

Rev. and Mrs. Bruce Blowers (New Guinea), 298 Belmont Rd., Rochester, N.Y. 14612.

Miss Elizabeth Cole (Swaziland), c/o Mr. and Mrs. Henry C. Allen, 931 N. 24th St., Billings, Mont. 59101.

Rev. and Mrs. Frank Elliott (Chile), 4003 N. Peniel, Bethany, Okla. 73008.

Rev. and Mrs. Charles Gates, Caixa Postal 115, Belo Horizonte, Minas Gerais 30,000, Brazil, South America.

Dr. and Mrs. Robert Hemphill (Republic of South Africa), 3334 E. Elm, Wichita, Kans. 67208.

Rev. and Mrs. William Kelvington (Japan), 7239 Norman Rd., Avoca, Mich. 48006.

Rev. and Mrs. Denny Owens (Philippines), 4047 Mira Costa, Oceanside, Calif. 92054.

Rev. and Mrs. Charles Roberts, Casilla 368, Arica, Chile, South America.

Miss Lillian Short (retired), 215 14th St., Coleman, Tex. 76834.

Dr. and Mrs. Paul Sutherland (Swaziland), 2385 Manzanita Dr., Oakland, Calif. 94611.

Rev. and Mrs. Phillip Torgrimson, Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Jerry Wilson, Apartado 193, Chiclayo, Peru, South America.

VITAL STATISTICS

DEATHS

MRS. SARAH J. DIFFEE, 105, died May 20 in North Little Rock, Ark. Funeral services were conducted in Conway, Ark., by Revs. Jack Dell, A. S. London, and Thomas Hermon. She is survived by four daughters: Mrs. Lillie Gray, Mrs. Madie Simpson, Mrs. Victor Gray, and Mrs. Walter Parker; one brother; 17 grandchildren; 49 great-grandchildren; and 12 great-great-grandchildren.

REV. NEAL HUTCHINSON, 65, died May 6 in Bethlehem, Pa. He had pastored 25 years and was in the field of evangelism 17 years. He is survived by his wife, Edith C.

MRS. MINNIE LITTLE, 80, died June 15 in Mount Vernon, Ohio. Funeral services were conducted by Rev. William Bennett. Interment was in Belleville, Ohio. She is survived by two daughters, Mrs. Robert (Ruth) George and Mrs. Don (Esther) Pargeon; two sons, Rexford A. and LeRoy; 17 grandchildren; and one sister.

REV. CHRISTOPHER C. SWALWELL, 79, died June 1 in Farmington, Ia. He was ordained in

1927, and pastored and held evangelistic meetings in many places through the years. Funeral services were conducted by Rev. H. E. Hegstrom and Rev. Eddie West. Surviving are his wife, Eva; one son, Irving; three daughters, Dr. Alice Hawkins, Mrs. Rosalie Cutler, and Mrs. Anna Von-Seggen; one stepson, Lee Overby; three stepdaughters, Mrs. Alice Brace, Mrs. Grace Geselle, and Mrs. Marjorie Wilkinson; 43 grandchildren; and 20 great-grandchildren.

MRS. EMMA SCROGHAM, 79, died May 28 in Sreator, Ill. Funeral services were conducted by Rev. Ray Gibson. Surviving are two daughters, Mrs. Robert Zurlinden and Mrs. Wilbur Stogdill; one son, John H. Stater; nine grandchildren; and three great-grandchildren.

MRS. NIDA BOLEY, 89, died June 15 in Kansas City. She is survived by one son, Herman; two daughters, Miss Nellie and Miss June; and three granddaughters.

ELMER J. DODDS, 67, died May 20 in Pickford, Mich. Funeral services were conducted by Rev. A. L. Long.

CLIFFORD E. MCCONKEY, 52, died June 1 in Sault Ste Marie, Mich. Funeral services were conducted by Rev. A. L. Long in Pickford, Mich.

HARVEY N. FOUNTAIN, 67, died July 2 in Pickford, Mich. Funeral services were conducted by Rev. A. L. Long.

MRS. MARY SCHELL, 75, died July 1 in Fort Recovery, Ohio. Services were conducted by Rev. V. W. Ballmer and Rev. W. E. Haggard. Surviving are one son, Harry; one daughter, Mrs. Louisa Matchett; seven grandchildren; 11 great-grandchildren; and one sister.

REV. MRS. ALROMA B. JURICH, 77, died June 12 in Pasadena, Calif. Funeral services were conducted by Rev. Robert E. Harding.

MRS. WILLIE O. KIRKWOOD, 97, died Apr. 28 in Columbia, Tenn. She is survived by her son, John F.; four grandchildren; and six great-grandchildren.

MRS. ETHEL RUSSELL, 80, died June 29 in Plainview, Long Island, N.Y. Services were conducted by Revs. C. T. Matthews, E. Levin, and J. H. White. She is survived by two daughters, Mrs. Doris Levin and Mrs. Irene Matinez; three sons, Joseph, Arthur, and Alfred; 14 grandchildren; eight great-grandchildren; and two sisters.

FLORENCE M. RIPLEY, 83, died July 10 in Pasadena, Calif. Services were conducted by Rev. Henry B. Wallen.

BIRTHS

—to Rev. and Mrs. Kenneth J. Fields, Wapello, Ia., a girl, Kendra Jeannette, July 4.

—to Ramon and Janice Straw, Indianapolis, a girl, Jill Michelle, June 24.

—to Carl and Mary Cook, Duchesne, Utah, a boy, James Wesley, July 6.

—to Howard and Sharron (Middleton) Albertson, Pasadena, Calif., a girl, Shirlene Marie, June 24.

—to Rev. William and Karen (Swinehart) Scott, Elkhart, Ind., a boy, David Lynn, Nov. 3, 1971.

—to Ross and Kay (Blue) Swinehart, South Bend, Ind., a girl, Kara Lynne, Mar. 15.

—to Gary and Terri (Snyder) Coulter, Olathe, Kans., a girl, Sherri Renee, June 28.

—to Mr. and Mrs. John W. Emerich, Paso Robles, Calif., a girl, Mary Eleanor, July 11.

—to David and Cheryl (Kile) Lampton, Harvey, Ill., a boy, David Gordon, July 7.

MARRIAGES

Virginia Tabor, Argentina, and Lon Gilbert, Naperville, Ill., May 30.

Cheryle Beth Hess, Wheaton, Ill., and Glen Green, Chicago, Ill., June 23.

Coralie Ann Hess, Wheaton, Ill., and Leslie Carl Rice, Greenville, Ill., July 1.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. George Coulter, Chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe, Charles H. Strickland.

NEWS OF RELIGION

CRIME RATE DECLINES. The U.S. crime rate rose by only 1 percent during the first quarter of this year—the lowest rate in 11 years, according to Attorney General Richard Kleindienst in Washington, D.C.

The crime rate in 1971 rose by 6 percent, and in 1970 the gain was 13 percent. While the national rate rose, crime in the six cities with more than a million population decreased 6 percent from the 1971 rate.

"These statistics are very heartening to us and should be to all law-abiding citizens," Kleindienst said. □

POSTAL RATES UP AS RELIGIOUS PRESS FAILS TO HALT BOOST.

Despite strong opposition from the three major religious press associations, the Postal Rate Commission has granted the request to sharply increase both second- and third-class nonprofit rates. Most damaging to second-class nonprofit magazines is the per-piece surcharge that in 10 years will mount to 1.5 cents on each magazine mailed. Battling "confiscatory" legislation were the Catholic Press Association, Associated Church Press, and the Evangelical Press Association.

The Rate Commission slightly reduced the upper limit of nonprofit third class from 14 to 13 cents a pound, which will be reached in a 10-year period.

Most publishers will not feel the increases greatly in this year since the temporary second-class, nonprofit pound rate of 2.4 cents and the per-piece surcharge of .04 cents (note 4/100 cents, not 4 cents) will be maintained for another year.

The nonprofit, third-class pound rate of 11 cents will be maintained for two more years.

Challenging the proposed rate increases certainly gave religious magazine publishers a year or more of reprieve on rate increases. One publishing house director said the year's delay saved his publication \$9,000.

It is also evident that the principle of preferential rates for nonprofit publications has been reaffirmed as a result of the protracted postal-rate hearings.

Nevertheless escalating postal rates will continue to plague religious publishers and mounting costs will force many publications to fold unless means can be devised to increase income or cut other costs. □

GREEK COURT CONFIRMS SENTENCE OF EVANGELICAL CITIZEN.

Two Greek Orthodox priests and a high school principal told a Superior Court in Patras, Greece, that it is "heresy to publish the claim that a person may be saved through faith in Jesus Christ." The court concurred.

The court was hearing the appeal of Greek publisher George Constantinidis, director of O Logos Publishers, a subsidiary of American Mission to Greeks of Ridgefield, N.J. He had been sentenced on May 12 by a three-judge, first-degree court in Phrygos on two charges: sending New Testaments in modern Greek to several pupils at their written request, and sending the Testaments to five adults in the village of Myrtia, Peloponnesus.

The court claimed that a criminal act of proselytism was performed because this booklet was sent to both the pupils and the adults along with the New Testament "for the purpose of penetrating into their uninformed religious consciences and thus changing their religious allegiance to Protestantism." □

NEW YORK'S NEW PAROCHIAL LAW CHALLENGED. The latest parochial law in New York State has been challenged in federal court in two separate lawsuits filed by the PEARL coalition (Public Education and Religious Liberty). The coalition is made up of Americans United for Separation of Church and State and 30-some allied organizations.

In the first lawsuit, the coalition contended that the new parochial programs were as thoroughly unconstitutional as those struck down in two federal court decisions earlier in the year.

In the other suit, the coalition contended that a new law authorizing payments under the outlawed Mandated Services Act was in disregard of the authority of the federal court. □



the answer corner

Conducted by W. T. Purkiser, Editor

In II Kings 17:6-24, we read that Israel was removed from Samaria and taken into captivity and "there was none left but the tribe of Judah only" (v. 18), and that Gentiles were placed in Samaria "instead of Israel" (v. 24). I understood that in the New Testament the Samaritans were the product of intermarriage between Israelites and Gentiles.

But this sounds like the Samaritans were all Gentiles. What is your opinion of this?

Your original understanding is probably correct. II Chronicles 30:1 shows that the land was not completely stripped of its Israelite inhabitants, although a casual reading of the account in Kings might indicate that.

Actually, "Israel" is a collective term. That "Israel" was transported to Assyria and replaced by Gentiles would not necessarily mean that each family and all individuals were exiled.

The custom of both Assyrians and Babylonians appears to have been to resettle the leaders and most productive workers of a captured nation. They seem always to have left some to keep the land from reverting to wilderness.

I work in a hospital laboratory and the subject of death and transplants frequently comes up. I would like to be able to donate my eyes, kidney, or heart to anyone to whom these might be beneficial. I would like to know if there is any scripture on this subject. Also, is there a "right" or "wrong" in willing your body to science?

I know of nothing in the Bible that would bear directly on this subject.

Scripture teaches that the body will be resurrected, but St. Paul makes it reasonably clear in I Corinthians 15:35-44 that no part of the physical body is involved, just as no material part of the seed comes up in the plant.

It is the continuity of the life that

is preserved in the resurrection. The physical body, in one way or another, goes back to the earth from which it came and its elements are widely scattered.

I see no ethical problem whatsoever in making provision for transplant of one's organs or the scientific use of one's body should death occur under circumstances where such is

possible.

In fact, I can conceive that this would be a positive Christian testimony to the fact that these earthly, corruptible bodies are but the "tabernacles" in which the spiritual values reside. It could be a tacit rebuke to the materialism of this age that puts so much stress on physical grooming and so little on spiritual reality.

What is meant by the saying, "Wisdom is justified of all her children" (Matthew 11:19; Luke 7:35)?

The context is Christ's comment that his critics opposed both John the Baptist and His own ministry, although John came "neither eating nor drinking" and "the Son of man came eating and drinking" (Matthew 11:18-19). They were impossible to satisfy.

"Wisdom is justified of all her children" just means that those with true understanding accepted both John and Jesus. True wisdom is vindicated by its results.

Some Bible scholars personify "Wisdom" here (as is done in Proverbs 1:20-33) and take it to represent

both Jesus and John. This is an entirely possible interpretation.

The statement itself, however, sounds like a proverb which conveys its truth without being allegorized. For example, "A stitch in time saves nine" really has no reference to sewing. It gets its message across without being literalized.

People are relying more than ever before on the occult sciences, especially astrology and palmistry. Would you please tell me if these were spoken of in the Bible? Where might I acquire more information on this subject?

"Superstitions" would be more accurate than "science" in describing the growing fad.

The whole area of preoccupation with the occult—including spiritualism and witchcraft—is classified

in Scripture as a form of false religion.

Some pertinent verses are Leviticus 19:31; 20:6-8, 26-27; Deuteronomy 18:9-15; Isaiah 47:12-14; Daniel 2:1-30; 4:7; 5:7; Galatians 5:19-20.

You would probably profit by reading Joseph Bayly, *What About Horoscopes?* Kurt Koch, *Between Christ and Satan*; or the chapter in Paul B. Smith's *Other Gospels*.

I have tried to find the scripture that tells of "the appearance of sheets of flame similar to fire" that "filled the room," then divided "with a part resting on each of the disciples" as quoted in the Sunday school quarterly for March 12.

It is based on the Greek of Acts 2:3. There are various translations, but the general sense seems to be that the flame appeared first as one, then distributed itself as smaller "tongues" of fire resting on each of the disciples.

The older American Standard Version translates it, "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them"—with marginal translations, "parting

among them" or "distributing themselves."

The *Twentieth Century New Testament* translates it, "... tongues of what appeared to be flame, separating so that one settled on each of them."

A DELEGATE FOR MY LORD

Attending our recent General Assembly was an enriching experience. It was interesting to observe the business sessions. Having the opportunity to meet friends and renew acquaintances was a treat.

Since my husband was a delegate, I made it a practice to leave the room a little later than he did each morning. I would stop in at the Coffee Shop in our hotel for a cup of coffee.

One morning as I sat enjoying the newness of the day, I looked at the waitresses and wondered, What have I done to convey the message of Christ to them? I had been friendly and visited as time permitted each

morning. They knew I was a Nazarene. They knew we were staying at their hotel. They knew my husband is a minister and that we live in the state of Washington—but did they know my Saviour? Had I only been promoting my church and leaving my Lord in the background?

As I sat, I prayed for God to forgive me—and to give me another chance to tell these people of His love. The Coffee Shop was full, but as one of the waitresses came to my table with my check, I asked her questions about herself. She sensed the sincerity of my interest in her, and proceeded to tell me how she had lost her

husband two years ago, and had finally come to Miami Beach to live with her sister.

I told her I knew she must be lonely—and I had often wondered myself what I would do if I was left a widow. But I had found a “Rock of Ages” when I found Jesus. It was thrilling to feel Christ was using me as an instrument to help this lady. Each morning thereafter I could sense God putting words into my mouth.

I felt some sadness as I approached the Coffee Shop that last morning of the assembly. By now I had made friends with the waitresses and they called me by my first name. This particular morning there were few people eating—almost everyone had gone home.

I lingered over my coffee as the others finished their breakfasts and departed. As I was alone with the waitresses and chef, I thanked them all for the good service they had given us, and I gave each one a copy of *Living Proverbs* which I had in my purse.

The two waitresses sat down and started reading them immediately. They were like eager children opening Christmas presents. Never have I seen such spiritual hunger. They would read aloud to each other—amidst thanking me over and over for giving them the booklets.

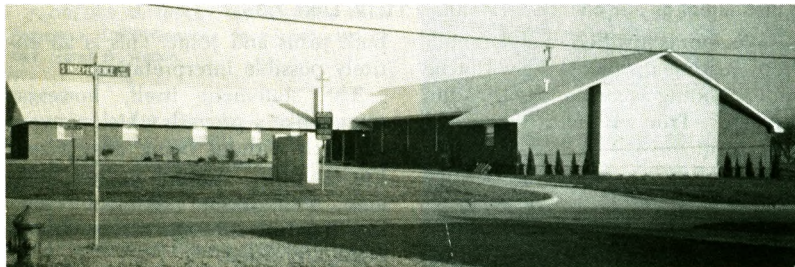
One of them mentioned how she had seen God in the lives of our young people and adults as they had eaten in the Coffee Shop. The chef jokingly commented that they would probably spend the remainder of the day reading instead of working.

My prayer had been answered! God had given me an opportunity to witness. He had cleared the Coffee Shop for me and helped me as I answered their questions about what it means to know Jesus as a personal Saviour. They asked if I would write to them and send them more religious literature.

When I went to pay my bill, they would accept no money. They said they had already made out my bill, rung it up on the register, and paid it. As I left, I thanked God from the depths of my heart for granting me the opportunity to attend the General Assembly and, although I was not a voting delegate for our church, the opportunity to cast a vote as a delegate for my Lord.—ARDITH G. VANDERPOOL, Kent, Wash. □



The new sanctuary and educational complex of Clearwater (Fla.) First Church were dedicated Sunday, April 2, by General Superintendent Samuel Young and District Superintendent A. Milton Smith. There were 703 present for the morning worship service. The new church is situated on a 5.38-acre property and is appraised at \$500,000. It was built and furnished at a cost of \$350,000. The sanctuary will seat 600, with Sunday school accommodations for 700. Carl N. Hall is the pastor.



The Oklahoma City Woodson Park Church was dedicated by Dr. W. T. Johnson, superintendent of the Southwest Oklahoma District, on April 2. A new church and parsonage were built on two and one-half acres of land. The buildings are evaluated at \$140,000. The state bought the old church property as part of the right-of-way for a large interstate highway. Present buildings erected for \$80,000 are debt-free. O. H. Ballard is pastor.



Workers from the Christian Service Training and Stewardship offices combined their efforts in preparing the 1972-73 Stewardship Kits for the August 4 mailing. Pastors will be receiving the kits this month.

GREATHOUSE REELECTED SEMINARY PRESIDENT

Dr. William M. Greathouse, 51, was unanimously reelected president of Nazarene Theological Seminary, Kansas City, for another quadrennium. The newly elected seminary board of trustees, at its organizational meeting in Miami Beach on June 23, gave Dr. Greathouse a unanimous vote of confidence in selecting him to serve his second four-year term.

Dr. Greathouse was president of Trevecca Nazarene College, Nashville, prior to assuming duties at the seminary in 1968.

In other business at the organizational meeting, the board of trustees elected the following officers: L. Guy Nees, chairman; Kenneth Pearsall, vice-chairman; Carl Clendenen, secretary; and John E. Wordsworth, treasurer. Also serving as members of the board are Bennett Dudney, C. William Ellwanger, Floyd Fleming, Ray Hance, H. Harvey Hendershot, Thomas M. Hermon, Ches-

ley Lewis, F. L. (Bud) Smee, Herman L. G. Smith, Fletcher Spruce, and Crawford Vanderpool. □

CARAVAN REVISION COMMITTEE MEETS

The general Caravan Revision Committee met July 17 and 18 at Ontario (Ore.) First Church. Books used in the Caravan program were examined and special attention was given to requirements for receiving rank and achievements. Recommendations for program revision were reviewed and acted upon.

Preliminary work had been done by selected churches from Canada and the United States. The following people participated: Roy Austin, Canada; Mrs. Marie Ayres, Canada; Kenneth Bateman, Indiana; Mrs. Harriet Burkheimer, Iowa; Charles Crouch, California; Ted DeBolt, Illinois; Mrs. A. Duckworth, Canada; Mrs. Diane Esias, Hawaii; Richard Frank, Pennsylvania; Dale Fruehling, Ohio; Jim Hamilton, California; Edwin Harrison, Canada; John Hay, W. Virginia; Hillis Herren, Texas; Perry Hipple, Arizona; Don Martin, Oklahoma; Mrs. Mar-

quette Payette, Washington; Mrs. Jan Kiemel Reams, Oklahoma; and Ernest Wilson, Oklahoma. □

The Caravan Revision Committee announced that new texts will be used for each division—for children and Guides.

Members of the Revision Committee are: Terry Zink, Trailblazer Guide; Bill Young, general Caravan director; Carolyn Ireland, committee secretary; Willadean Johnson, Caravan director; Charlotte Commack, Pathfinder Guide; and George Kennedy, Caravan director. Not pictured, but serving—Kathy Pounds, Maiden Guide; and Glen Hankins, Brave Guide. □

ARTIST AT NPH SUFFERS HEART ATTACK

Mr. Crandall Vail, staff artist and head of the art department at Nazarene Publishing House, sustained a heart attack Monday morning, July 17. Medical reports indicated some muscle damage, but the general prognosis was good. Artist Bill Lakey has been assigned to Crandall's desk during the period of convalescence. □

KANSAS CHURCH GIVES KING-SIZE CHECK

A king-size check for \$5,000 was recently presented to Rev. and Mrs. Jack Riley, missionaries to South Africa, by Pastor Phil Riley of the Topeka (Kans.) First Church. The money was given toward the construction of a memorial chapel in memory of Dr. Wilson R. Lanpher, former district superintendent of the Kansas City District. Mrs. W. R. Lanpher was present for the occasion.

The project marks a new outreach for the Topeka church. Members and friends pledged more than \$8,000 during a special missionary rally in February at which Mrs. Lanpher also was present.

Funds received over the \$5,000 needed for the Lanpher Memorial

Chapel will be invested in a second missionary project.

This year Topeka First Church is celebrating its sixtieth anniversary. Sunday school attendance records have been broken twice. Membership stands at an all-time high. Total giving during 1972 topped the previous year's record by almost \$9,000. Twenty-two percent (\$11,371) was given to world missions.

Topeka First Church was organized in August, 1912, following revival campaigns held by Dr. Phineas F. Bresee and H. F. Reynolds. A special anniversary service is planned for Sunday, October 8, with former pastors Dr. Orville W. Jenkins, Dr. Forrest Nash, Rev. Edward Barton, and Rev. Ralph Jared participating. □

GIBSON TO CENTRAL OHIO HELM

Dr. Donald J. Gibson, 50, superintendent of the Missouri District, was elected to succeed Dr. Harvey S. Galloway as superintendent of the Central Ohio District at the district assembly in Columbus, July 20.

The election came on the twelfth ballot.



Dr. Donald J. Gibson

Dr. Gibson had previously been chosen by the Bethany Nazarene College board of trustees as president of the college, but had not accepted.

Ordained in 1946, Dr. Gibson pastored until 1957, when he was chosen district superintendent of the Wisconsin District.

From 1963 to 1967, Dr. Gibson was vice-president of Olivet Nazarene College, Kankakee, Ill. He became superintendent of the Missouri District in 1967.

Dr. Galloway retired at the close of the assembly after 29 years as superintendent of the Central Ohio District. During that time, 48 new churches were established and membership doubled to over 14,000. □

Rev. and Mrs. Jack Riley (left) receive check for South Africa memorial chapel from Rev. Phil Riley. Mrs. Wilson R. Lanpher smiles as the presentation is made.





**"BY ALL MEANS...
SAVE SOME"**

"A Little Child Shall Lead Them"

Following the funeral of two-year-old Bart Briones, who recently drowned in a neighborhood lake, his parents, one of our newest couples, assured me that they understood if I left the graveside committal to another minister so that I could make a plane schedule in time to continue, without missing a night, the revival meeting in which I was engaged as the evangelist.

Parents Ron and Beth agreed together that little Bart would want the preacher to do all the good he could and that, by my going on back then, someone might be saved who otherwise might be lost. With appreciation for their genuine concern for others in spite of their own severe grief, I boarded a Southern Airway plane and headed back to Gallatin, Tenn., for the remainder of the meeting.

Soon the Holy Spirit opened the door for me to witness to a fine, sharp-looking businessman. Never have I talked to a person who seemed more eager and hungry to know Jesus in a real, living, vital relationship than did this successful real-estate salesman.

Unashamed and uninhibited, he talked of how he had left his early spiritual mooring; of his dissatisfaction and disappointment time and again in attending the liturgical, routine type of service in his fashionable church; and of how he longed for something with spiritual reality.

With the use of my New Testament, I sought to answer his questions and explain to him the way of simple, heartfelt salvation. For some time he silently read out of my copy some of Jesus' teaching concerning His second coming and of the end of the world. When he stated his readiness to repent, to turn from his sins, and truly open his heart to Jesus, we

faced each other in our seats with bowed heads. I prayed first.

I then asked my new friend if he would just pray and ask the Lord to forgive him and to come into his heart. He started right out. The prayer was audible, simple, sincere. Though in short phrases, it was impregnated with a childlike faith and expectancy. To his "Lord, I will turn from my sins; I am sorry for them; I will accept You into my heart . . . right now," I added a hearty "Amen!"

Then Dave Farnsworth resounded with his "Amen" and opened his eyes to the light of a new day in Jesus Christ.

"Dave, do you *really* accept Jesus and do you *really* trust Him to save you right now, and will you *really* turn from your sins and follow Him from now on?" I questioned him.

"Yes, I do; man, I *feel* different!" Emphatically and with a broad smile this young man from a very formal religious background testified to me as we flew high above the clouds, somewhere between Albany and Atlanta, Ga. Before we parted in Atlanta this new convert gave me his calling card and got my promise that I would continue to pray for him.

I shall always believe that this soul-winning experience was definitely related to the untimely death of little Bart; that God was honoring his parents for their sweet spirit and genuine concern for their pastor's evangelistic mission; that this was a glorious aftermath of a terrible tragedy; and that, at least indirectly, the scripture, "A little child shall lead them," was fulfilled on this occasion. To God be the glory!

—Doyle C. Smith
Moultrie, Ga.