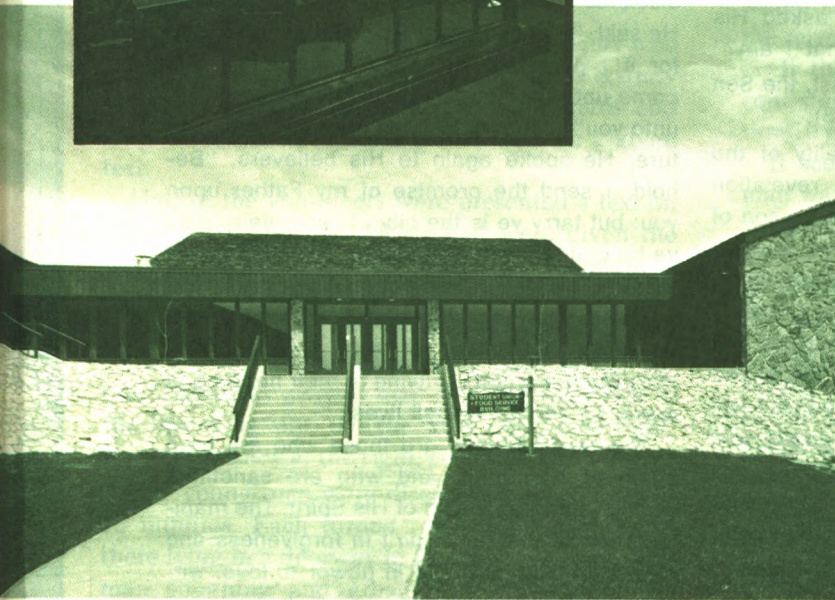


HERALD OF HOLINESS



LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

OCT 12 '71



NAZARENE BIBLE COLLEGE

COLORADO SPRINGS

Dr. Charles H. Strickland
President



BIBLE COLLEGE OFFERING
October 17

General Superintendent Jenkins



PEOPLE of the LORD

At Caesarea Philippi, Jesus asked His disciples, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God" (Matthew 16:15-16).

Peter's confession is the centrality of the Christian faith, for it is a divine revelation wrought through the power and the person of the Holy Spirit. No man-engineered candle-power can ever reveal a great city in the blackness of night, but a flash of lightning reveals it clearly all in a moment. Jesus confirmed this divine revelation to Simon Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." As Jesus told Nicodemus, the only way to Him and into His kingdom is by the "birth" of the Spirit. The birth of the Spirit brings a divine revelation of Christ to the human heart and makes us genuine believers and confessors of Jesus.

Later, Jesus promised to these very same

disciples the baptism with the Holy Spirit when He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Just prior to His departure, He spoke again to His believers, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). The Day of Pentecost, when they were all filled with the Holy Spirit, witnessed the wonderful fulfillment of this promise. The Holy Spirit brought purifying to their hearts and power for service to their lives.

The Lord's people are those who are born again of His Spirit, and who are sanctified wholly with the baptism of His Spirit. The manifestation of the Holy Spirit in forgiveness and cleansing from sin, and in power to love, witness, and win others to Jesus, has always marked the people called Christians. □

IT TAKES TIME TO BE A GOOD



SAMARITAN

According to a story in the *New York Times* news service recently two psychologists recruited 40 volunteers from Princeton Theological Seminary to restage the story of the Good Samaritan as recorded in the Gospel according to Luke.

All the volunteers were male Protestants who were told that they were participating in a study of the vocational placement of seminarians and they were asked to record a brief talk on a given text.

Half of the volunteers were presented a text on job opportunities; the other half were given the Revised Standard Version of the Good Samaritan parable.

One by one the volunteers were told to proceed from Green Hall to record their talks in the annex. Each was given a map showing the route to the recording site: out the front door, turn right, go into the alley at the right, then first left.

The young men were dispatched at intervals of 15 minutes. Each turned right, right again, and there lying in a doorway in the alley—was a young man coughing and groaning and seemingly in pain.

Of the 40 young men involved in the experience, 16 stopped to help. Twenty-four did not swerve from their path. One even stepped over the victim to get through the doorway that he had mistaken for the one that he wished to enter.

The determining factor as to whether a man stopped or passed by was not the personality or character of the seminary student, but simply whether or not he was in a hurry.

Some of the men were told that they would be

early for the recording and it was suggested that they take their time. This was termed the “low hurry” condition. Others were simply told that it was time to go (“intermediate hurry”). A final group were in the “high hurry” condition, and were told that they should rush to the place where the recording was to be made.

Of those in the “low hurry” situation 41 percent stopped to help. In the “high hurry” condition 10 percent stopped to offer help.

It seemed to make no difference whether the man was en route to record a speech on vocational opportunity or on the parable of the Good Samaritan. The men who were under the pressure of time were too busy to turn aside to help a man in need.

This is an age to which the word “hurry” is very prominent. From the cradle to the grave we live in a rushing world. Even in doing the good deeds of a Christian life we work under the gun of time pressure.

A minister commenting on the priest and the Levite in the story of the Good Samaritan suggests that the former passed by quickly because he was on his way to Jericho to give a lecture on “Man’s Duty to His Fellowmen” and the Levite was on his way to meet with a prayer and scripture study group in that same city. Both were on a tight time schedule and really did not have the time for a roadside encounter with a man in need of help.

It takes time to be a Good Samaritan. We must meet the opportunity as it presents itself. If we do not find the time, we must make the time. Too often in our rushing to do the good things in life we miss the opportunities to find God’s best. □

HERALD of HOLINESS



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

Contributing Editors:

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

General Superintendents, Church of the Nazarene

IN THIS ISSUE

ARTICLES

PEOPLE OF THE LORD	2
<i>General Superintendent Orville W. Jenkins</i>	
IT TAKES TIME TO BE A GOOD SAMARITAN	3
<i>Restaging for a recent experiment</i>	<i>Ross W. Hayslip</i>
WHAT'S MY BROTHER SAYING?	4
<i>Poem</i>	<i>Mabel Starratt</i>
THE TALE TWO CITIES TELL	5
<i>A lesson from extreme examples</i>	<i>G. Franklin Allee</i>
IF HOME MISSIONS DIE	7
<i>Plea for new churches</i>	<i>Wilson R. Lanpher</i>
GOD'S PRIORITIES	8
<i>When valued time becomes well-spent</i>	<i>William H. Doan</i>
AUTUMN	9
<i>Time for reaping</i>	<i>Milo L. Arnold</i>
ONE NATION—UNDER GOD	9
<i>Faith at home</i>	<i>Rosemary Lee</i>
WHEN YOU PRAY	10
<i>Radio sermon of the month</i>	<i>C. William Fisher</i>
GOD'S GRACE COMES THROUGH	11
<i>A new concept of death</i>	<i>Linda Maurice</i>
MOVING BEYOND LEGALISM	12
<i>Coping with today's immorality</i>	<i>Tom Nees</i>
PREREQUISITES FOR HOLY LIVING	14
<i>Helps to holy living</i>	<i>E. E. Wordsworth</i>
MINGLING BITTERNESS WITH TEARS	15
<i>Pen points</i>	<i>Fletcher Galloway</i>
ABC'S OF GUIDING THE CHILD	15
<i>Dimension</i>	<i>Darrell E. Luther</i>
EDITORIALS	16
	<i>W. T. Purkiser</i>

STANDING FEATURES

NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>Delayed Results</i>	<i>Thelma Gray</i>

WHAT'S MY BROTHER SAYING?

I cannot hear you, Brother; speak louder.
The tides and waves are turbulent; noise roars,
The noise of living and the tides of self,
The waves of passion.

I cannot hear you, Brother; you said what?
You need food, clothes, and warmth?
And you are lonely?
But God loves you, and I wish you well,
For I'm His child.

I cannot hear you, Brother, when you speak.
You have no friends? No joy? No lasting peace?
It is too bad, but I am busy, Brother,
Too busy with my Christian work and life
To be a friend to you.

I cannot hear you, Brother,
For the noise of life grows stronger.
But now I hear a different voice —
And still — and plain —
What have I done! The voice rings clear,
"I send you forth..." But self says, "No,"
And I am desolate.

The cries of brothers, sisters, 'round the world
Rise up to deafen all the sounds I know.
The Master tells me to go forth and show
His nail-pierced hands — His feet — His wounded side,
And tell my brothers, sisters, everywhere
For them He died.

This is the message that brings peace —
Fills empty souls —
And feeds the hungry with the daily bread —
Takes care of all the needs that man must have —

Now I can hear you, Brother.

— Mabel Starratt
Salem, Ore.

Volume 60, Number 25 OCTOBER 13, 1971 Whole Number 3087

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 photos: Nazarene Bible College, Colorado Springs



By G. Franklin Allee
Moses Lake, Wash.

The TALE TWO CITIES TELL

—Jerusalem and Temple of Venus,
Baalbek, Lebanon.



Across a range of mountains from Beirut in Lebanon are the massive ruins of Baalbek. Here, where thousands of slaves toiled their lives away to erect fabulous temples to Jupiter, Bacchus, and Venus, huge pillars lie scattered about over acres of ground.

A few still stand. Blocks of stone 60 by 10 feet in size are tumbled about in confusion. Tourists gaze in awe at the stupendous size of the wrecked temples, wondering at their cost and at the destructive force that finally laid them low.

South of Baalbek the Beka Valley lies green as velvet, its pools of water, which the Psalmist likened to teardrops, reflecting back the morning sun. Here, we are told, Anthony and Cleopatra came to spend their honeymoon—as many do today. Mount Hermon, called by the people of that area “The Old Man Mountain,” because of its white head, stands sharply outlined against the sky.

Still farther south, perched on its rocky hills, is the ancient city of Jerusalem, a spot choice to the heart of Jew, Muslim, and Christian.

Only 160 miles apart as the jet flies, in every

other way these two cities are worlds apart. One is representative of the religious error into which so many fall. The other represents God’s eternal truth, that never perishes, that is and will be forever triumphant.

Baalbek, once the wonder of the world, died and no hand was lifted to restore her. The stony skeleton of her glory lies strewn about the hillside, shaken down by the hand of God, that men called an earthquake. Exposed to the sun and wind, and to the wondering gaze of tourists, the massive ruins of those pagan temples are like so much of the false glory of the world, inanimate objects at which men look and then walk away.

Baal is gone, Jupiter forgotten, Bacchus destroyed. But Christ’s forces march on.

Possibly more blood has been spilt in and around Jerusalem than in any other place its size on earth. It has been captured 40 times. Nine times it has been destroyed. Yet each time dedicated men have come to rebuild her, to reconstruct her torn walls, to make of her a living city again.

No man has come to rebuild the temples of Baalbek, only to expose the wreckage of their

A STATEMENT FROM THE BOARD OF GENERAL SUPERINTENDENTS

THE *Manual* of the Church of the Nazarene expressly forbids the use of the denomination's name by any commercial organization or charitable group without the prior written approval of the General Board and the Board of General Superintendents (Par. 179).

It is our considered judgment and ruling after careful investigation that the West Central Foundation, Incorporated, Unified Control Systems, Inc., and the local franchises of the aforementioned have associated the name of the Church of the Nazarene with their enterprises without the required written approval.

Without impugning the motivation which has led to this employment of the name of the Church of Nazarene in conjunction with the activities of the above groups, we must declare that such usage is in violation of the clearly stated prohibition of the *Manual*, Paragraph 179.

Therefore we unequivocally disassociate the

name and any official approval of the Church of the Nazarene from the West Central Foundation, Incorporated, the Unified Control Systems, Inc., the local franchises of these corporate bodies, and all of the activities entailed in their operations.

This statement is made with the intention of answering the questions and misunderstandings expressed by our people concerning the above enterprises as related to the general church.

BOARD OF GENERAL SUPERINTENDENTS

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

former glory. It will never again be anything but a mass of ruins.

But to Jerusalem the restorer has come each time to undo the work of the destroyer. Each time it has risen from ruin; the walls have been put back in place, so that their appearance is much the same as in Jesus' day; people have come to live in reconstructed homes; children play in its streets. Life moves on.

The tale of these two cities is the story of the two predominant forces opposing each other in this world of men, the power of darkness and the Kingdom of Light. The predetermined end of one is destruction; the other's is life and progress forevermore.

Like Jerusalem, the kingdom of our Lord has met staggering problems. At times it has seemed to be in ruins, having lost all real resemblance to a Kingdom that Christ would own. The winds of error have swept it. Earth's mightiest nations have hurled their power against it.

But this Kingdom has an inward vitality that will not let it stay dead, that will not permit it to be a heap of ruins. Life returns. Truth conquers. And each time it rises mightier and truer than before.

Nero could not stay its tide. False popes might take it far aside, but God's rebuilder was coming. Higher criticism might shake its walls, but spiritual renewal was on its way, and the spiritual Jerusalem of our Lord rises above the ruins to be higher than ever.

Christians may take heart; the kingdom of Christ will never be defeated. It may not visibly

overcome all the evil of the world, but it does hold victory within itself. It plants its roots deeper in humanity's intellectual and moral culture as centuries pass.

Men's hearts are failing them for fear today, just as Jesus said they would in the last time. But the Christian lives in hope, knowing the Stone that was shaped without hands (Daniel 2:34) will eventually smite the image of clay until Truth becomes a mountain.

It is this writer's opinion that, though the world is going to every excess of sin today, the leaven of Christianity is purer and approaches closer to the heart of truth than at any time since the apostolic era—despite the error of many religious leaders.

Some seem to think the return of Jesus will be an emergency measure to save a small remnant of His people from being overwhelmed and to prevent total defeat.

But this is not scriptural. John saw Him coming as a mighty Victor. Jesus himself said all the angels of heaven would be with Him. The rapture will be no Dunkerque. It will not be an act of desperation nor a strategic retreat. It is victory. He comes as King of Kings and Lord of Lords.

Personal salvation also is meant to be victorious. Ours is a triumphant religion.

Instead of worrying ourselves into a case of ulcers about world conditions and the threatened end, we may be Nehemiahs to rebuild the walls of Zion. By faith and effort we may tear down the enemy's strongholds and above the ruins erect the banner of the Cross. Great is our God. □

By Wilson R. Lanpher*

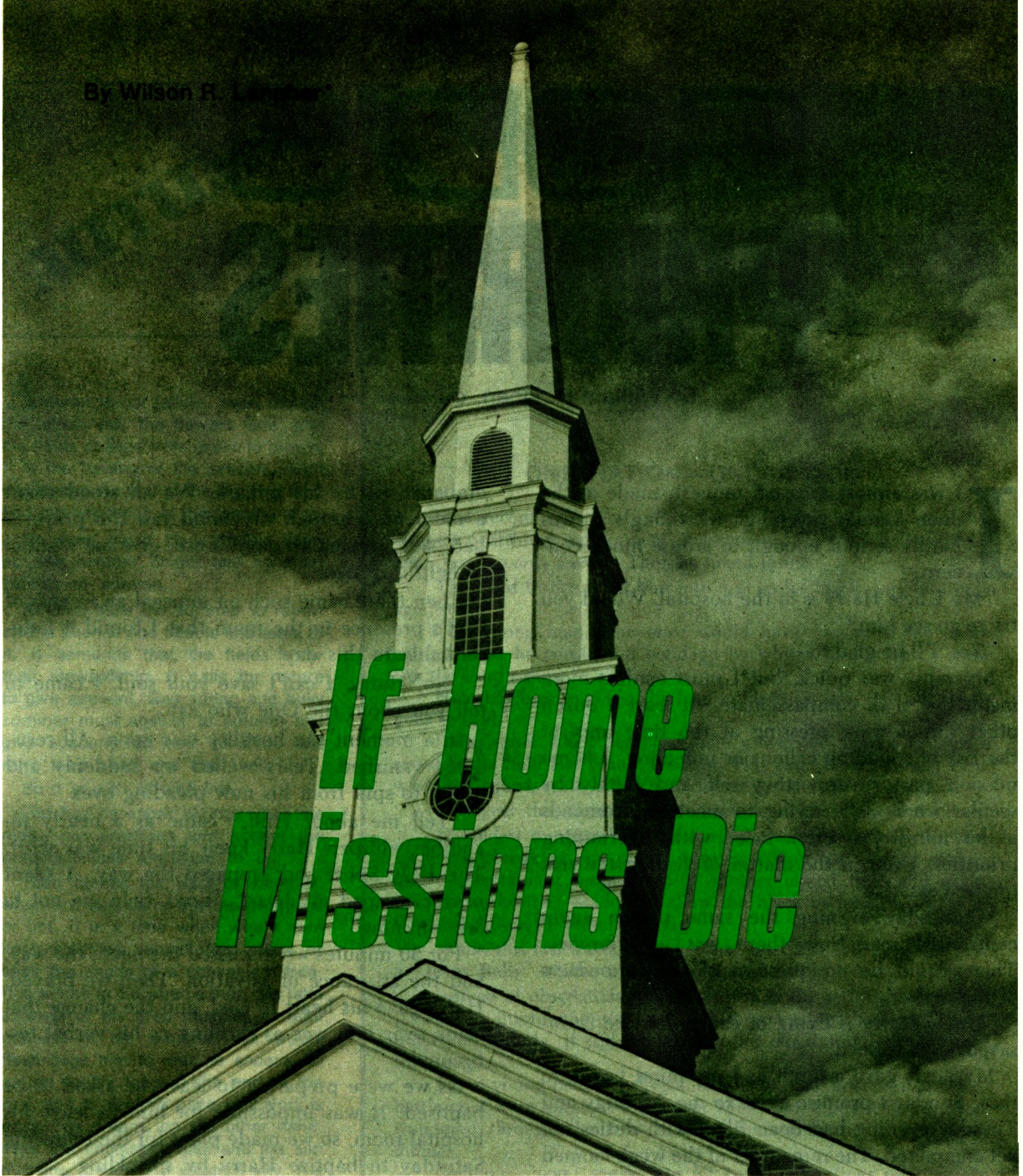


Photo by Walt Boller

Death will not come by some cleverly worded resolution in a General Assembly, promising progress through retreat.

It will come gradually like a creeping paralysis as small, awkward churches are subtly downgraded.

It will come because district superintendents, pastors, and laymen shun the legitimate strain of church birth.

It will slowly wither as larger churches forever expand services and facilities till life forces always flow inward and not outward.

It will die as more people want to be served, instead of wanting to ignite a flame in a dark place.

AND IF HOME MISSIONS DIE—

Some hungry people who want to know God will never hear the Word.

Some displaced Nazarenes will slip away to something less than vitality and truth.

Some teen-agers will never hear of real love, real truth—or a Nazarene college.

Some called ministers will have no church in which to minister.

Some missionaries will never be sent because they were never in an atmosphere to be called.

And some established churches will succumb to the inevitable result of hardened arteries—**IF HOME MISSIONS DIE.** □

*Dr. Wilson R. Lanpher sent this plea for home missions three days before his death. On the day he died, he was to have organized a new congregation at Belton, Mo. During his brief term as district superintendent of the Kansas City District he organized eight churches with a present attendance of 509. He had a right to speak.

GOD'S PRIORITIES

By William H. Doan, *Charlestown, Ind.*

It was almost a casual request, made at the door Sunday evening. As though it was hardly serious enough to arouse much concern.

"My Uncle Harry is in the hospital. Would you try to go see him?"

"Yes, I'll be glad to."

My reply was quick, but I must confess more instinctive than compassionate. At least a dozen other duties were pressing at the time and, at the risk of sounding callous or unfeeling, a home mission pastor supporting self and family by secular work while trying to meet the demands of his ministry is often faced with determining priorities. Even in the matter of visiting the sick in some cases!

Wednesday evening the same person again confronted me. Now there was a difference. There could be no question of the seriousness of the matter.

"Uncle Harry is dying of cancer and he is un-saved," she sobbed.

My heart gave a lurch and my mind began to race. Sunday's promise came to me. Monday and Tuesday evening had been filled with duties not yet completed. The remainder of the week loomed ahead, loaded beyond the point of cramming in even one short visit.

This would mean a 70-mile round trip. Perhaps four hours of precious time for one call. A visit to a man I didn't even know, while some of my own members were ill and yet to be called on.

I paused a moment while all this whirled through my mind. Then it seemed that all else fled from my thoughts except, "Dying of cancer," and . . . God said, "GO!"

The next evening I walked into the cancer ward of the veterans' hospital. Harry had been placed in a private room due to his condition. When I entered, he was propped up in an "almost sitting" position. I was introduced as Brother Doan and his initial reaction and response was hostile!

"Is this the preacher that is come to save my soul?"

The couple who had brought me were obviously

embarrassed by his remark. We all stood silent a moment. Through my mind ran the prayer I had been praying all day, "Lord, give me wisdom to help this man."

Then there came such an unusual awareness of God's presence in the room that I found it indescribable to this day!

"No, Harry, I can't save your soul. I came to tell you about the One who can."

In a moment the hostility was gone. All resistance vanished. Tears welled up suddenly and began to spill from his now pleading eyes.

"Tell me about Him," came as a nearly inaudible whisper. Harry knew his time was short. The Holy Spirit had prepared the way. A silent prayer escaped my heart, "Lord, help me not to fail him now!"

For 30 minutes we discussed the need, the way, and the assurance of salvation. Then we prayed. Harry gave his heart to God, and the change that came over him was as thrilling as his verbal testimony!

As we were preparing to leave he asked to be baptized. It was impossible for him to leave his hospital room, so we made plans for the following Saturday to baptize Harry by sprinkling.

I had always been taught immersion and had never seen anyone baptize by sprinkling in my entire life. Yet it seemed again that God's presence was especially real that afternoon. Some may argue that you are not really baptized until you are immersed. I don't argue the matter; I just remember that Saturday afternoon!

Following the brief but blessed baptismal ritual, Harry said, "Brother Doan, I know you are very busy, but will you come again next Saturday?"

"Yes, Harry, I'll see you Saturday afternoon."

He died Tuesday night! Saturday afternoon we buried him. As I looked upon his face for the last time, preached the funeral sermon, and tried to comfort his grieving family, that same wonderful awareness of God's presence came over me.

"Thank You, Lord, for Your priorities!" □

AUTUMN

Autumn is not failure, even though the leaves fall, the flowers fade, and the fields change from green to brown. It is the turning of the season which introduces the end of the growing time and the beginning of the reaping time.

No year would be complete without the somber colors and sobering sounds of autumn.

Autumn asks the summer to report on the pounds and talents entrusted to it. It demands that the fields show their stewardship. It calls for nature to give account. Gay spring and busy summer must answer to autumn and give account for their sunshine and rain, their seed and their soil.

So it is with all who live.

Life has its eager spring, when we make our promises and accept the responsibilities entrusted to us.

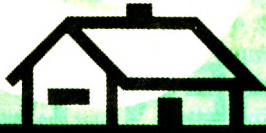
Then comes the heat of summer, when we can carry out the promises or not. It is a time when weary men keep plodding behind their plows or seek the shade of a convenient tree. It is a time in life when a man can take counsel of his tired muscles or take counsel of his dreams. His weary flesh begs him to rest, to snooze, to pause doubly long at the end of the row, and to slow his pace until work is easy. His dream, on the other hand, sees the unfinished task and the sun hurrying toward the western sky. His dream drives him on, knowing that the autumn will ask an accounting.

With the coming of soft autumn days the man may look back upon an easy summer and unfinished tasks or he can review a hard summer and a good crop.

Life should never be lived under constant strain, nor should our fear of autumn deprive us of the enjoyment of summertime. Yet the stern fact remains that autumn, whether it be the autumn of a year or the autumn of a lifetime, will surely ask how the summer was spent.

There is nothing more wonderful than a beautiful autumn following a well-used lifetime.

By Milo L. Arnold, Colorado Springs



faith at home

ONE NATION—UNDER GOD

In a recent interview, a black militant told of his life, of his aims to overthrow our form of government. He truly believed violence was the only answer. Then he found Jesus.

The Lord transformed him into a peaceful black—militant only against sin.

This young man, who once would have fought to the death against what he considered bondage by whites, said simply, "Now I'm the Lord's slave."

Hate has been replaced by love in his heart. His first allegiance goes to God.

I was upset when our local state university campus became a racial battle field last year. I thought, This can't be happening here, when riot squads were called in with tear gas to enforce rigid curfews.

This year the unrest sank to a new low—the high school level.

My oldest daughter's school verged on a professionally incited, violent outbreak at one point. Another school had serious assaults and destruction of property. Still another closed time and again, because authorities would not allow the black nationalist flag to be flown alongside the American flag.

While this last incident took place, over 250 college youth held a "Jesus Rally" at the previous scene of our university's riots.

Instead of obscenities, shouts of "Praise the Lord!" were heard. It was an interdenominational and interracial gathering. Though quiet and orderly, it still managed to hit our morning newspaper's front page.

These young people's allegiance was to the Christian flag. Their battle cries were religious folk songs. Many non-Christians, attracted, wandered through the crowds asking questions and hearing testimonies.

Religious "pop" music has hit top-tunes ratings all over the country. It's reaching out to a segment of our youth who aren't ready to enter formally organized churches. It's creating a hunger for the Lord in them. It speaks their language.

The saved of their number, also, speak their language. They're winning them to Christ on a person-to-person basis.

Our country seems slivered by politics, class, color, creed, and even the way one wears his hair. Actually it has only one major division—the split between good and evil.

Sin is rampant. Christian youngsters must live in and try to change a world peopled by countless individuals whose allegiance is to Satan.

Well-meaning authorities plead for "one nation." We will never become "one" until all are truly "under God."

By Rosemary Lee
Worthington, Ohio

WHEN YOU PRAY

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

(Luke 11:1)

In a survey conducted by *This Week* magazine on "Sermons America Wants to Hear," the number one choice was, "How can I make prayer more effective?"

Apparently this question has been a relevant one for a long time. The ancient Jews, for instance, considered prayer one of the three cardinal virtues of the religious life. And the only thing the disciples asked Jesus to teach them was how to pray.

All religions have ranked prayer high in their list of religious priorities. Not all religions have had creeds or churches or priests or preachers or sacraments or sacrifices or sermons, but all religions have emphasized prayer.

The reason Christians believe so firmly in prayer, of course, is because Jesus Christ, their Lord and Pattern, spent so much time at it. If there were no other reasons, a praying Christ would convince any Christian of the need and privilege of prayer.

No wonder, then, that the disciples, seeing Jesus so often at prayer, said to Him, Lord, teach us to pray." His answer to that request is known as the Lord's Prayer.

Why is it that prayer has been such a major concern of Christians from those first disciples to today's followers?

What, after all, is prayer?

From Adam to Rosalind Rinker and from Moses to Malcolm Boyd, prayer has meant *communion with God*.

"In its simplest definition," said Phillips Brooks, "a prayer is a wish turned God-ward."

It was Brother Lawrence who said that "prayer is nothing else than a sense of God's presence,"

or "habitually putting oneself under God's influence."

The sixteenth-century mystic who said that "prayer is not to ask what we wish of God, but what God wishes of us," is joined by Dr. George Buttrick, a twentieth-century preacher, who said, "Prayer is not a vain attempt to change God's will; it is a sincere desire to learn God's will and to share it." And both would agree that "prayer is not groping after God; it is opening the life to Him."

Or as the poet has it:

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

"Prayer is not a burden to be borne," said a famous preacher of another generation; "it is not an obligation to be fulfilled, or something that is due God and must be paid. Prayer is a *privilege*; like friendship and family love and laughter . . . It is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meaning of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God."

And today, Rosalind Rinker, who has helped

RADIO SERMON OF THE MONTH

By C. William Fisher

so many to pray more naturally and thus more enjoyably and effectively, continues to emphasize that "prayer is the expression of the human heart in conversation with God."

If prayer is conversing with God, and if it has meant so much to so many, why then does it not have a larger place in lives and homes and churches today?

The basic reason for so much prayerlessness was stated by St. Anthony long ago when he said, "We pray as much as we desire, and we desire as much as we love." And then, as now, those who love little pray little.

It is true, of course, that ever since the "death of God" controversy, prayer, to some, has seemed to be useless. God may be alive, they concede, but He is not receiving callers.

"Private prayer languishes," one suggests, "partly because modern man feels little need of God's help—and except in grave crises—secretly questions whether he should even ask."

Prayer has become a "cultural cliché," according to Malcolm Boyd, and has been so perverted that it has become little more than a tranquilizer. "We have killed prayer," he says, "by making it phony."

Is it any wonder then that many who still say their prayers are asking, "Does prayer make any

difference?" While others have simply stopped praying altogether because in this space and computer age prayer seems so childish and unsophisticated, and their own prayers so unreal and unavailing.

No one could ever possibly "explain" prayer, of course, and no one needs to. "I can't explain," says Dr. Walter Judd, "how some of the food I ate tonight for supper becomes brain, some blood, some bone, but I haven't stopped eating just because I can't explain it! In the same way I cannot explain prayer," he continues. "It is not in the realm of explanation yet, or of logical proof. It is in the realm of demonstration; prayer works!"

In a world of doubt and dissension and debauchery and disruption, how urgent is the need for a new demonstration of the reality of prayer and the power released through it! "Of all the things the world now desperately needs," says Georgia Harkness, "none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer."

Shall we pray: *O Christ, may those who follow You today come, not only to a fresh discovery of their need to pray, but a new and increasing enjoyment of the thrilling realities open to all those who pray honestly and courageously and in faith. This we ask in Jesus' name. Amen.* □

By Linda Maurice, *Kansas City*

GOD'S GRACE COMES THROUGH

I sat there stunned to think that Mother—always so healthy, always so happy, always so "on top of each situation"—lay in the hospital bed, so thin and small now, almost content to just sleep.

As I sat there beside her bed, I thought back on the happy Christmas we had all spent together just two months before. It was the first Christmas she really had any money to spend on gifts. Her oldest son had sent her \$100 to spend on the family during the Christmas holidays.

Of course, we always had gifts at Christmas—gifts that involved long, hard hours of sewing and work. But this year she had been sick and there

wasn't enough time to sew and prepare gifts as before.

I recall how much she enjoyed shopping for each one in the family. As we walked along the streets, we enjoyed the sound of Christmas bells in the distance. The fresh crispness in the air seemed to have such life in it. The store windows were so beautiful with all their Christmas decorations. Everyone seemed to know just what he wanted, and everywhere we went someone wished us a "Merry Christmas."

I remember how she selected each gift so carefully. New dolls for the younger girls and a few clothes for each one. A new truck for the youngest,

a two-year-old boy. Clothes for the older children. What excitement!

But I also remember how she became tired so easily. She held my arm for support when we walked the sidewalks. When I think back now, I realize how much her health was failing even then. She had to quit her work earlier in the evening now and get more sleep during the night. She had to lie down during the day so often. We all helped her but she still needed more rest.

Now, sitting there watching her, my own mother, only 43 years old, everything seemed different. I prayed that God would heal her. She was much too young to die. Surely God wouldn't let her die now! *We needed her.* God must have known this. He must have known that a mother with 12 children could not die before her children were grown.

But what about the doctor's report? He had just told us that only one out of a hundred ever come out of the kind of coma she was in. Did the doctor really know? The doctor didn't have the faith in God that we had. Surely this was the difference. God *would* answer our prayers. I was sure.

And God did answer. Yes, I believe that God did heal her. She came out of the coma; this was a miracle in itself.

It was on Valentine's Day and all the family members were there. Such a perfect day to show her our love! We each gave her a special valentine. My brother had been called home from the navy. He was there and his valentine meant so

much to her. It was a real time of thanksgiving and reunion.

But to our surprise and dismay Mother went back into the coma the next day. It seemed as if our prayers were not being answered. It seemed like everything was wrong. But it wasn't, and God *was* working out His will.

The answer just wasn't what we expected. God had a purpose in taking Mother home. She left us on a Sunday morning, and when my aunt came in to tell me the news I could only pray, "Thank You, God, for having Your way in her life."

The hurt was great but God seemed to tell me that this was the answer we had prayed for. Somehow God's grace was sufficient to fill the deep need in my heart.

At that very moment I remembered how much Mother had suffered. Then I thought of how her suffering was all in the past and that her home was now with God, a much better home than any of us had ever seen. Someday we would see her again.

I was so happy that it almost seemed like Mother was there with me. I know this grace came from God. His promise of eternal life was so real to me at that time.

Death had taken on a new meaning for me that very day. It meant *life*—a new life after death, eternal life with God. Before, I had only heard preachers talk about eternal life. I could not understand fully what it meant. But now I felt that God had opened up the understanding I missed before. It all seemed so real to me that day! □

By Tom Nees, *Washington, D.C.*

MOVING BEYOND LEGALISM

The Church of the Nazarene maintains, with other evangelicals, convictions about personal morality. The way these feelings crystallized into practice and then the policy of the church provides an interesting chapter in the story of American Protestantism.

Toward the end of the last century, independent congregations were forming in every section of the nation. Those that finally united to organize

the Church of the Nazarene agreed that the implications of Christian living should be spelled out.

Following a series of mergers and subsequent national assemblies, the *Manual* was written with its statements of faith, procedures for church government, and standards of conduct. For over 60 years now the format agreed upon at the beginning remains intact.

It's not that our first leaders wanted no changes. In fact, provisions for change were included in the *Manual* itself. The church, through designated representatives, gives consideration to items in the *Manual* at each General Assembly.

Since this century began, life has changed more than in any other comparable period of history. Can standards of conduct agreed upon in 1908 be meaningful after such radical social change?

To answer that question we must be aware that the standards of the church were not intended to bind Nazarenes to a neo-legalism, nullifying the New Testament message of grace. A few specifics were offered in the *Manual* by way of example of the concern shared for developing a Christian life-style in the twentieth century. This was not intended to be the beginning of a rigid legal system. Legalism in the guise of the gospel is just as frustrating for a believer today as it was for the ancient Jew who gave up trying to keep an impossible law.

There was, and is, justification for standards of conduct. But we need to read the *Manual* as intended, setting down the foundations and principles on which to build stable Christian lives. We must move beyond the letter to the spirit of the law.

About 70 years ago sensitive Christians in many quarters of emerging Protestant churches were speaking out against the new forms of entertainment such as dancing and theatergoing. It was reasoned that in these places people were placed in compromising circumstances.

At the same time, Henry Ford was hard at work. Model T's began rolling off the assembly lines in Detroit. At first there were just a few of them putting around on wagon trails. But the auto-

ABOUT 70 YEARS AGO SENSITIVE CHRISTIANS IN MANY QUARTERS OF EMERGING PROTESTANT CHURCHES WERE SPEAKING OUT AGAINST THE NEW FORMS OF ENTERTAINMENT SUCH AS DANCING AND THEATERGOING.

mobile industry advanced rapidly. The "tin lizzie" soon had windows, then heaters and windows. Roads were paved. People were able to travel with mobility and privacy never before known. Our whole society was changed.

Those who wrote their convictions into the *Manual* could not have imagined the compromising circumstances of a young couple down lovers' lane in an automobile. And in their wildest imaginations they could not have foreseen the day when our youth would be faced with the immorality of coeducational college dormitories. In recent 1971 issues of *Christianity Today*, and *His*—the official publications of Intervarsity Christian Fellowship—concern is raised for

DO WE IGNORE THE STANDARDS SET DOWN A GENERATION AGO BECAUSE MORE DEGRADING SINS HAVE SINCE BECOME COMMONPLACE?

students with such temptations. What are Christian students to do when dormitory accommodations on the state campus allow overnight sleeping privileges for members of the opposite sex? It's happening now.

The theater entertainment our founders thought un-Christian cannot be compared to the depravity of Hollywood's latest movies. Our forefathers had no way of foretelling the invention of television. Since the 1940's your home has become a market for filth previously confined to the theater.

Could anyone have seen the day when pornography would have the protection of American courts? In large city and small town, X-rated theaters feel safe in showing all forms of abnormal sexual activity. "Adult" reading stores are wide-open across the nation. Periodicals are groomed for homosexual as well as heterosexual perversity. And a presidential commission pronounces it tolerable, if not healthy.

A statement about dancing seems a rather mild concern in the face of all that goes on now. What should we do? Do we come up with some official statement on the proper and improper use of the automobile? Should we add something for the state university students? There is a need for committed Christians to speak out, but the church can hardly be expected to form new rules to cover each instance of new immorality. Evidently man's capacity to corrupt himself and others is unlimited.

Do we ignore the standards set down a generation ago because more degrading sins have since become commonplace? Do we quit talking about tobacco since marijuana is available? And then forget marijuana when heroin and LSD are widespread?

While the *Manual* is specific about a few things, what it really says by way of rules is that there are principles and motives which should guide the Christian. These specifics are intended to help us frame our lives after the instruction to "do everything in the name of the Lord Jesus," to move beyond legalism.

The activities, entertainments, and habits forbidden in the *Manual* are offered to illustrate worldliness. It would be impossible to name or anticipate everything worldly.

The church has left it to conscientious members to apply principles of Christian living to their own lives. It trusts us to be sensitive to the Holy Spirit, to refuse compromise, to maintain our convictions regardless of the times. □

PREREQUISITES for HOLY LIVING

A holy life emanates from a purified, holy heart. Only when the heart is fully cleansed from carnal, inherited depravity is it possible for a person to live triumphantly; but when the heart is holy, a holy life is natural, easy, and practicable.

Purity of heart can be obtained only by the cleansing blood of Christ; and it can be retained only by the constant infilling, pervading, and keeping power of the Holy Spirit.

Regeneration is a washing experience (Titus 3:5). It cleanses the outward life from sinning (I John 3:9). But sanctification strikes a death-blow to innate, indwelling carnality (Romans 6:6; I John 1:7).

A truly holy life involves several important and essential items.

The root principle is constant and complete obedience in entire consecration to God. The sanctified believer must seek to know, as far as possible, the sweet will of God. He must read, meditate, and study the Word of God (Matthew 4:4) and spend necessary time in secret prayer for wisdom, guidance, and strength (Daniel 6:10; Matthew 6:6).

Rev. J. A. Wood points up some pertinent points if one is to live victoriously, namely:

“A complete self-abandonment to God.”

“To retain full salvation, you must continue to believe.”

“To retain the blessing of perfect love, you must constantly aim at growing in grace.”

“You must live constantly under a sense of the presence of God.”

“You must lead a life of prayer.”

“You must labor faithfully for the salvation of sinners.”

“You must oppose sin of every name and kind, without any compromise. Your duty is plain—‘Abstain from all appearance of evil’ (I Thessalonians 5:22).”

An essential facet of the diamond of sanctification and its retention is to continue to walk in

the light of purity. Only as we walk in divine light are we cleansed (I John 1:7).

Obedience to light on tithing, personal witnessing, answering a special call to Christian service, going deeper with Christ, growth in grace, or some other leading of God in the spirit of self-denial and love will strengthen and settle you in the sweet will of God.

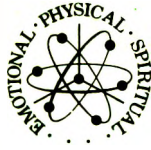
It is well to live moment by moment in the spirit of watchfulness. Watch over your heart, and keep it “with all diligence.” Watch your lips, and be jealous of your tongue. Watch for extra seasons of prayer and special communion with your Saviour. Watch against the allurements of the world. Watch against temptations, and resist them in a moment. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

Be faithful to the teachings, drawings, and leadership of the Holy Spirit (Romans 8:14). The Spirit guides mainly by spiritual illumination—not generally by feelings or impressions. He throws light on the Scriptures and our minds, leading to truth and duty. Beware of dreams, imaginations, visions, impressions. Ask these questions: Is it right, reasonable, providential, scriptural? Not all impressions are from God.

Develop a strong appetite for the Holy Bible. No measure of the Spirit can supersede the written Word. Never assume wisdom above what is written therein. Feed your mind and heart with the Bible truth and live a beautiful, holy, and useful life. Then your life will be fragrant, Christ-centered, God-glorifying, and you will be blest and kept (Jude 24-25). □

helps to holy living

By E. E. Wordsworth, *Kirkland, Wash.*



MINGLING BITTERNESS WITH TEARS

BY DARRELL E. LUTHER

Lansing, Mich

The vinegar mingled with gall which was offered to Jesus on the Cross was said to have been a primitive opiate or narcotic. Jesus refused it. "In tasting death for every man" He "drank the cup to its bitter dregs."

When a man of the world loses his job, or the mortgage is foreclosed on his home, or his wife leaves him, or the X rays indicate malignancy, he goes out and gets drunk or gets "stoned."

The devil has another opiate which he offers a Christian. A Christian would never consider going to the tavern, or taking drugs when misfortune or calamity strikes. However, the devil has an opiate that is much more acceptable and much more disastrous. It is to turn inward with resentment and bitterness.

Here are a few of the labels.

"God is not fair."

"Nobody cares."

"They are all so nice when you have money. But when you are down and out, where are they?"

"All lies!"

"What's the use?"

"I went out of my way to befriend others. Now they do not even speak."

"I'll never darken the door of that church again!"

There are times when tears have healing in them. It is all right to "have a good cry" if you feel like it. But be sure you never get any gall mixed in. It makes your tears toxic. Bitterness is as habit-forming as alcohol or heroin.

FLETCHER GALLOWAY
San Francisco

ABC'S OF GUIDING THE CHILD

Parenthood is a constant challenge! The way the parent reacts to the child's everyday mistakes and triumphs gives the child a picture of himself that will last a lifetime.

If a parent is to enjoy the promise of Proverbs 22:6, he must help the child to like himself. Author and Psychologist Haim G. Ginott offers three guidelines for parents to help children attain self-esteem. He says, when things go wrong, don't talk to the child; talk to his condition. Describe what you see, describe what you feel, and describe what needs to be done.

When things go right, give recognition to facts. Don't evaluate his personality traits. When the child demeans himself, don't contradict; don't use logical explanations nor ridicule his views. Acknowledge the opinion sympathetically and then state your own opinions concisely.

The great responsibility of parents is to prepare their children to understand and deal effectively with their own world and not with the world the parent has known or even the world he might desire to have. This includes spiritual, emotional, moral, and intellectual preparation.

Dr. Rudolf Dreikurs uses the golden rule as a guideline for parent-child relationship. He states, "It implies equality of individuals."

Some of Dr. Dreikurs' teachings in guiding the child are as follows:

MUTUAL RESPECT. Refuse to act as a tyrant yourself, but also refuse to be tyrannized by the child.

ENCOURAGEMENT. This implies faith in the child. Don't discourage the child by being over-ambitious for him.

MUTUAL CONSEQUENCES. The child should be allowed to experience the logical consequence of his behavior. Only in moments of *real* danger spiritually, morally, and physically is it necessary to protect the child.

ACTING INSTEAD OF TALKING. Talking should be used in friendly conversation, not as disciplinary means. Through quiet and firm action the parent can accomplish positive results.

WITHDRAWAL. Withdraw from the provocation, but not from the child. Don't give recognition to a disturbing behavior.

DON'T INTERFERE IN CHILDREN'S FIGHTS. As they learn to resolve their conflicts, they learn to get along better together.

TAKE TIME FOR TRAINING. Don't attempt to train in a moment of conflict or when company is present. Your own prestige is less important than letting the child learn for himself.

NEVER DO FOR A CHILD WHAT HE CAN DO FOR HIMSELF. A "dependent" child is a demanding child.

UNDERSTAND THE CHILD'S GOAL. Every action of a child has a purpose. His goals are: getting attention, power, revenge, and the display of inadequacy. (He wants no demand made on him.)

DON'T ACT ON YOUR FIRST IMPULSE. This tends to intensify the misbehavior.

MINIMIZE MISTAKES. Making mistakes is human.

DON'T BE CONCERNED WITH WHAT OTHERS DO. Accept responsibility for what you can do. Develop a family council. Have fun together. Speak to your child as you would to your friend.

Children learn what they live. Make yours a happy spiritual home. Church attendance, prayer, and God himself should be a joyful experience where the child learns to find love in the world, learns to express faith, and learns acceptance.

editorially SPEAKING

By W. T. PURKISER

Nazarene Bible College Offering

Nazarene Bible College in Colorado Springs is now in its fifth year of service to the church. President Charles Strickland and his faculty have established an excellent curriculum for the training of older men for the ministry.

A beautiful and adequate campus and buildings have been acquired and the second class was graduated from a three-year course of study last spring.

The church has long known that not all its ministerial candidates would be able to complete seven years of college and seminary, or even four years of college with a major in religion. The inadequacy of a home study course alone has also long been recognized.

The Bible College is the provision made for this specific need. Every evidence is that it is admirably filling the bill.

The point of these remarks is to serve as a reminder of the Bible College offering to be taken next Sunday for campus needs at the school.

The operating expenses of both the Bible College and Nazarene Theological Seminary are met through allocations from the General Budget and student tuition and fees. But for capital improvements and to pay for buildings already constructed, an annual church-wide offering is taken—in October for the Bible College, and in February for the seminary.

In part because the offerings are taken with a minimum of promotion and overhead expense, the returns are not large. They should be better. They would be better if each Sunday school and each church would at least allow its people a chance to give.

When the plates are passed next Sunday, remember that we generally get what we pay for. The surest way to undercut the future of the church is to skimp the preparation of its ministry. □

The Modern Mood in Morals

A recent issue of one of America's leading family magazines carried a question from the mother

of a 23-year-old woman and an answer by a psychiatric counsellor.

The questioner related that her daughter was living with a young man with whom she is "very much involved" in a "trial marriage." The girl's father easily accepts the situation, but the mother said, "I'm appalled by what my daughter is doing."

Then she asks, "What do you think of trial marriage?"

The doctor's answer was that it depends on the two people involved. If they do not feel stigmatized and immoral, as the mother obviously feels about the situation, then "less harm will come from this trial marriage than from a disastrous legal marriage."

On the other hand, if the two young people secretly harbor "moralistic feelings about sex without marriage, then the arrangement can engender considerable self-hate and depression at a later date in their lives."

The doctor continued: "Living together in a sustained, mutually responsible, mutually caring and concerned relationship results in greater gratification and growth than a series of fleeting non-relating liaisons.

"Some people," the doctor writes in closing, "can relate successfully only if they are not legally married. Legalizing their relationship—signing a marriage contract and telling the world about it—produces intolerable coercive feelings and generates such fear and anxiety that the marriage fails."

These views would scarcely be worth a comment if they were not so typical. Sex immorality and "common law" and "trial" marriages have been around a long time, of course; but never have they been publicly approved to the extent indicated in this "professional" opinion.

One grounded in the ideals of biblical morality would be tempted to answer the doctor by pointing out that sex relations before or outside of marriage are fornication or adultery, and as such are forbidden throughout the Word of God.

Adultery, fornication, and lasciviousness are ugly words for ugly sins. It changes them not in the least to describe any one of them as "trial marriage," or to pull over them the stained cloak of a "new morality."

Simply to read the plain statements of Scripture should be quite sufficient:

"Flee fornication. Every sin that a man doeth

Successful marriage, like successful religion, demands total commitment. And there really is no such thing as temporary total commitment. It is a sound instinct that has regarded marriage as a relationship sanctioned and regulated under the law of God. "Successful marriage is always a triangle: a man, a woman, and God."

is without the body; but he that committeth fornication sinneth against his own body" (I Corinthians 6:18).

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind [homosexuals, RSV], nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Corinthians 6:9-10).

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Ephesians 5:3).

"For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thessalonians 4:3).

But there is an answer on the human plane to attitudes such as those expressed by the counsellor. From the standpoint of sheer pragmatism, relationships like those described in the mother's question just do not work.

The doctor's very ambivalence is revealing. Even if the young people involved do not secretly harbor "moralistic feelings about sex without marriage," the most that can be said for their union is that it is less harmful than a "disastrous legal marriage."

No one in his right mind would defend a disastrous legal marriage. To say that trial marriage is less harmful than a disastrous legal marriage is not much of a recommendation for it to anyone with a reasonable amount of good sense. At most, it is the lesser of two evils—like arguing for polio because it is less harmful than cancer.

That a "sustained, mutually responsible, mutually caring and concerned relationship" psychologically if not morally is better than "a series of fleeting, nonrelating liaisons" is quite true. The question that is not faced is, How "sustained," "responsible," "caring and concerned" the marriage relationship is to be.

Successful marriage, like successful religion, demands total commitment. And there really is no such thing as a temporary total commitment.

It is far short of a "mutually responsible, mutually caring and concerned relationship" for one person to say to another, "I love you exclusively and wholeheartedly today. But tomorrow I may feel differently about it. So we'd better take this on a 'trial basis.'"

Such words might not be spoken, but the implication is there. The chances are close to 100 to one that such an arrangement would not last. It is too obviously a case of "I want you but I don't trust either you or myself."

It is possible, as the doctor says, that some people can "relate successfully" only if their relationship is not permanent. Some vagrants may keep their sleeping bags stashed behind the couch just because they aren't "bound by fading ink upon some line."

Again, the question is whether such a relationship should exist at all. At best, it is a totally self-serving arrangement.

No union between a man and a woman can come anywhere near the potential for true love—even on a secular and purely human basis—if it merely brings together two self-seeking individuals whose sense of responsibility each to the other lasts no longer than the gratification gained.

The pairing off of two selfish individuals for mutual advantage and exploitation is doomed to failure from the start. No union can last which has as its goal enjoyment of, not identification with, its mate.

There is obviously no possibility for a family in a trial marriage without terrible injustice to the children. While having children should never be urged as a basis for holding the parents together, there is no doubt that shared interest in family life is one of the chief joys of true marriage.

Marriage, the punster says, is not only for better or worse; it is for good.

Dr. Paul Tournier, of whose professional credentials there is no doubt, is entirely right when he says, "A marriage that is a real union is always a miracle. Only God can make it, and He requires perseverance in faith."

It is a sound instinct that has regarded marriage as a relationship sanctioned and regulated under the law of God. As Cecil Myers wrote, "Successful marriage is always a triangle: a man, a woman, and God. One source of crisis in marriage is the divorce of religion from marriage and the family."

Only God can make the truly blessed marriage. And as Dr. Tournier says, "He requires perseverance in faith." □

Pro: Article on Children

The purpose of this letter is to express our appreciation for the *Herald of Holiness* and particularly to Mr. George L. Smith, who wrote an article last October entitled, "What if Your Child Goes Wrong?" This article gave us as parents divine guidance in dealing with our oldest son. It has, no doubt, played a large part in changing the course of events in the life of this 18-year-old boy.

When our son was 16 and a junior in high school, we began to notice a significant change in his personality and behavior. He became moody, uncommunicative, hostile, and rebellious. He began to lie about his whereabouts and skip classes in school; his grades dropped; and he was a frequent discipline problem for teachers.

He was just not the same boy he had been a few months before. He had always attended church with the family and participated in family devotions. Now we found ourselves forcing these things on him.

It was not long before we began to suspect the use of narcotics, and in a few months our suspicions were confirmed. We attempted to deal with him through reason, patience, and drug education. We called on the help of our minister, our family doctor, and even the local law enforcement.

But the ugly, irrational behavior continued, and our suspicions increased over the next year—though he was more careful to hide it now, and we could find no proof for our suspicions.

In the second semester of his senior year in high school, the school administration recommended a change of environment for him to finish school. After a heartbreaking week of searching for a suitable place, God wonderfully answered prayer by providing for our son a home in a Nazarene parsonage in another state.

The separation was not easy, but we felt God was leading. Our son remained in this home through the

summer and then entered a Nazarene college in the fall.

Hopefully, the drug problem was whipped, but our hopes were to be suddenly shattered. During his freshman year in college, we were notified by the college administration that our son was once again involved in drugs and would have to withdraw from school. In fear and desperation, he left school without letting us know where he was going.

Our first reaction was one of anger: "How could he do this to us again? We wish we could forget he is our son. Let him go and suffer the consequences; we've done all we can do for him."

And yet we began to pray desperately for God to lead us in what course of action to take—he was our son, and love would not let him go.

As I was trying to decide what to do, I picked up some back issues of the *Herald* from the coffee table and was thumbing through them rather absentmindedly, when suddenly there stood out in bold print the title, "What if Your Child Goes Wrong?" an article I did not remember noticing before.

I hurriedly scanned the article; then reread it more carefully; then read it again, underlining certain parts that especially applied to our situation, like this one for example: "A soul is lost. And if that precious soul does not see the compassion of God in his parents, he will not see it at all. God *does* care, but it is through the parents that He will demonstrate it."

Then it dawned on me. It was no accident this article was written; it was no accident that I found it in a month-old issue of the *Herald*.

This was God's leading, and my despair gave way to a glimmer of faith. If God could direct us as to our dealings with our son, He could help us find him. And He did!

In a few days we were told where he could be reached by phone. We called him, not to try to force him to come home (for he was of legal age to leave), but to tell him we loved him and that "if he *never* changes, he must believe that his parents love him just the same" (from "What if Your Child Goes Wrong?"). Love was the key.

In only a few hours he called us to tell us he was going to face his problem, "come what may," and then added those wonderful words,

"I love you, Mother and Daddy."

However, that is not the end of the story. It was several weeks before he came home; but on that first night at home, all alone in his bedroom, the love of God reached down to a repentant sinner and lifted him up and made him "a new creature in Christ."

A month later, in a moment of complete surrender, the Holy Spirit came in and sanctified his heart. And since then God has called him to preach this wonderful message of love.

His spiritual growth has been a joy to observe. Difficult restitutions have been made, and witness to the love of God in his heart is his greatest desire. He will return to college this fall to study for the ministry.

Where would he be if it had not been for God's searching love and a certain article in the *Herald*, "What if Your Child Goes Wrong?" Thank you, Dr. Purkiser, for printing it; and thank you, Mr. Smith, for writing it.

Name signed but withheld

**PROFILE OF A
DEDICATED SOLDIER
AND CHRISTIAN**

Colonel W. Thane Minor has been nominated by the U.S. Air Force to be Deputy Chief of the Studies Analysis and Gaming Agency (SAGA) for the Joint Chiefs of Staff in the Pentagon. The Joint Chiefs of Staff has accepted the nomination and Colonel Minor has reported for duty in his new capacity.

For two years Colonel Minor has been Chief in the Systems Analysis and Programming Branch for Supreme Headquarters Allied Powers Europe (SHAPE). His assignment has been to design and implement a data system for Supreme Allied Commander Europe (SACEUR), which includes a data-management system for SHAPE and a command and control system throughout Allied Command Europe (ACE). The geographic territory covered by this agency stretches across 5,000 miles from the north cape in Norway to the eastern edge of Turkey. This is the first automated data system ever developed for SHAPE and ACE.

Prior to coming to SHAPE, Colonel

Minor originated, organized, and implemented a new directorate for Simulation and Computers (SIM-COM) at the Industrial College of the Armed Forces (ICAF) under the direction of the Joint Chiefs of Staff in Washington, D.C.

Before that he was a Fellow for one academic year at Harvard's Cen-



Col. W. Thane Minor

ter for International Affairs. After that assignment there followed a four-year term with the Joint War Games Agency (JWGA) as chief of one of its three divisions: The Cold War Division (International Relations Simulations).

Last year the Organization of the Joint Chiefs of Staff (OJCS) was re-organized and the old JWGA was combined with the Chairman's Special Study Group to create a new agency: Studies Analysis and Gaming Agency (SAGA). This is where Colonel Minor will serve as Deputy Chief.

Colonel Minor is an alumnus of

Bethany Nazarene College, Bethany, Okla., and an honorary alumnus of Eastern Nazarene College, Quincy, Mass. He has spoken at all but one of our Nazarene colleges and has lectured at all the Ivy League universities. He is a member of Washington, D.C., First Church, where he and his wife, Edna, teach the young married couples' class. He has three children: Breck, Bradley, and Beverly. His father is the late W. H. Minor, evangelist and for 44 years a pastor in the Church of the Nazarene. □

AN INDIAN CHURCH OF THE NAZARENE ON HER KNEES

An old Indian sat on a chair covered with a blanket near the front of Round Cedar Indian Church of the Nazarene. He was a typical Navajo with all the deep-seated ways of his ancestors.

For generations the medicine men had kept alive all the tribal superstitions. They claimed that, years before modern transportation, a holy man spent many days gathering the articles for their ceremonial rites. He had climbed to the very top of Round Cedar Mountain and all of the so-called holy mountains to the

west where the Navajos dwelt, placing stones in different deerskin bags, which designated where they came from.

Years before, Alex Riggs and his brother had been converted. Their father, the old Indian I saw in the chair, became very bitter and would not allow his sons to come home or even speak to him. But after years of kindness, prayer, and witnessing to him of the way of holiness, he would now come and listen to them preach.

When he was nearly 90 years old he said, "I will soon die. I must go to medicine man." And he spent a lot of money to get the best for this ceremony.

The Riggs boys said, "Father, you know our way—the Christian way—is right."

After thinking it over, the old Indian said, "Yes, I give up the old way. I take the Jesus way. Take these medicines and dispose of them" All liquor, tobacco, and cursing are now gone.

A few weeks later Alex Riggs, sensing his church needed more of the message on holiness, asked the writer to give Bible studies on holiness at their vacation Bible school.

When I arrived late Saturday night, June 12, 1971, at Flagstaff, Ariz., Alex Riggs touched me on the shoulder and said, "Father just died

WHEN YOU PRAY

"Showers of Blessing"

**October
& November**

**ANOTHER RADIO SERIES
by DR. WILLIAM FISHER**

(Ask your pastor to get "Showers of Blessing" on in your town.)



peacefully and I'm sure he is with our Lord. When we make arrangements with the undertaker, we will go on to the reservation. I am so glad you are here for Sunday services."

Sunday, as people gathered from their primitive hogans, a sense of God's presence prevailed. Such love, sympathy, and harmony as the people learned of the passing of Alex Rigg's father!

"You must sit in Father's seat while I make the introduction," were the first words by the Indian pastor. God was unusually near. As Alex Riggs, with tears in his eyes, interpreted the simple message on holi-

ness, and his wife on her knees praying, what else could happen?

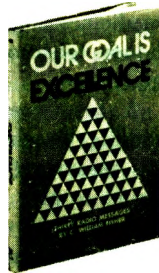
As the message ended, the altar was full and row after row of seats were full of praying, seeking Indians. By three o'clock all had prayed through. No one left or had had a bite to eat.

Many had come miles over dusty roads—wherever there was a road. It was 10 miles to the nearest telephone and 30 miles to a shopping center. Water was scarce and wells drying up. For some, water was miles away. But God was there. Pray for our Nazarene Indian work.—J. B. GALLOWAY, *Orange, Calif.* □

BOOK CORNER

OUR GOAL IS EXCELLENCE

By C. William Fisher. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 112 pages, cloth, \$2.50.



Thirty relevant messages on the Christian's goal, this book explores pertinent areas of Christian living. It is written in the inimitable Fisher style, clear and straight to the point.

One hears this most-often-heard Nazarene minister speak from the pages of *Our Goal Is Excellence*. You not only hear Dr. William Fisher, the radio speaker and the evangelist, but the man of God with God's message.

The sermons are grouped in five sections: (1) "Please Send Me"; (2) Sermons in Songs; (3) Holy Days and Holidays; (4) In Search for the Authentic; and (5) The Way to Maturity. None of the sermons are less than significant for today's thinking and each of them clearly shows its central thought.

Two of the messages, "End of Improvement" and "The Church—Who Needs It?" are worth the price of the book in any man's money. Here are thoughts worth mulling over for any Christian, and material that will impel the preacher to get out his marking pencil. I found myself checking usable paragraphs in numbers of places.

Dr. Fisher achieves in writing what

the book indicates is the Christian's goal in life—excellence. No one will read it without feeling the impact of truth for today's complex world, truth that will show him the way to effective living and service. No one can read it without being challenged to be satisfied with nothing less than his personal best for God and man. There is no generation gap here, and to read it is to be a better person, youth or adult.—JOHN W. MAY.

THE HARPS OF GOD

By Ross E. Price, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 86 pages, Ki-var. \$2.95.



Those who knew Dr. H. Orton Wiley were constantly surprised at the amazing breadth of his interest, his reading, and his ministry.

Remarkable among his many talents was the ability to take the symbolisms of the Old Testament and breathe life into them until they conveyed their rich truth in terms simple enough for all of us to comprehend.

This little book of eight sermons highlights both aspects of his ministry—the breadth and the depth.

The title sermon "The Harps of God" is a good example of how he made biblical symbols come alive.

The sermon titled "Twelve Axioms for Christian Giving" certainly illustrates his breadth of concern with the most mundane spiritual matters.

It is a pleasure to commend this volume to ministers and laymen alike.—W. SHELBURNE BROWN. □

NEW YORK DISTRICT REACHES NEW RECORDS

For the first time, the New York District has paid its unified budget in full. The budget totalling \$57,000 includes apportionments for district, college, District Center, and Home Missions.

Net gains were realized in the following areas: church membership, 163; Sunday school enrollment, 841; Sunday school average attendance, 327. Rev. Jack H. White is district superintendent. Dr. Samuel Young is the general superintendent in jurisdiction. □

THE CLERMISTON STORY

The growth and development of the Sunday school and Church of the Nazarene at Clermiston, Scotland, is a thrilling story of faith and dedication, aided by generous help from the Department of Home Missions.

Clermiston is a municipal housing development in Edinburgh, capital city of Scotland. Like another famous city, Edinburgh is built around seven hills; and Clermiston lies on the sunny western slope of Corstorphine Hill, well-known to readers of Robert Louis Stevenson's *Kidnapped*.

This housing development comprises 3,000 homes built around a central park area with a population of more than 10,000.

Shortly after the first residents moved in, Dr. George Saunders opened a non-denominational Sunday school in the local primary day-school facilities. When in 1963 Dr. Saunders entered the Nazarene ministry and took a pastorate in England, the flourishing young Sunday school passed into the care of the little, downtown Edinburgh Church of the Nazarene.

It quickly became evident that the Sunday school would have to be taken under the wing of the district. Superintendent George Frame and the district advisory board accepted the challenge and caught the vision of a home mission church in Clermiston.

Rev. David J. Tarrant, pastor of the Port Glasgow, Scotland, church, was asked to move to this new work. Mr. and Mrs. Tarrant and their four

teen-age children accepted the challenge and moved to Clermiston to pioneer in this new area.

The story since then has been an epic of divine providence. Starting without a single Nazarene outside his own family, Rev. David Tarrant has, under God, been able to build a beautiful sanctuary and parsonage. He has seen the Sunday school grow to be one of the two largest Nazarene Sunday schools in Britain. The church membership has grown steadily.

The church property is valued at \$40,000, and with the indebtedness now below the \$10,000 mark, the members have just accepted the goal of "self-support by '72."

Most of the Sunday school classes and other children's activities are held in day-school accommodations. The church is planning to build an educational block. Rev. D. Tarrant writes, "Faith dares to believe that these plans will be translated into brick and mortar before Jesus returns!"

The success of the venture of Clermiston has been the result of teamwork under God. Practically every able-bodied member of the church is enlisted as a Sunday school teacher, numbering 28 at present. The pastor's wife and children have taken an active part from the first.

David and Joy Tarrant have found in Edinburgh boundless opportunities to proclaim the love of Christ and to introduce the Church of the Nazarene to hundreds who had never heard of it before.

They have also taken an active part in district and interdenominational affairs. In addition to his pastoral duties and chairmanship of the district church school board, Rev. D. Tarrant serves as honorary chaplain of a large high school. Mrs. Tarrant holds an executive position in the city's women's World Day of Prayer organization.

David Tarrant writes: "This has been a good year for us. Our church has sent its first 'son' to prepare for the ministry at British Isles Nazarene College in Manchester. Our Sunday school enrollment is 368 with an average attendance of 165. We had a grand altar service recently which has made it possible to take in seven new members on profession of faith. This has been our best year, too, for local giving. The future is as bright as God's promises!"—CAROL GISH. □

Lovely Ways of Wishing Your Friends a Blessed Christmas

CHRISTMAS CARDS "Sunshine Line"

Olivet Nazarene College LIBRARY
Conveying the deep spiritual meaning of Christ's birth through Christian sentiments, appropriate scriptures, religious designs. Complete with mailing envelopes.



BRIGHT CHRISTMAS

A distinctive assortment of vivid colors, deep embossed designs, and gold highlights. Matching envelope. 4 x 8". Box of 18.

G-9991 \$2.00



CHRISTMAS THOUGHTS

Features a delightful combination of hand-lettered Christmas poetry and art in pastels and gold-bronze accents. 4 3/4 x 8". Box of 18.

G-9771 \$1.50



SONGS OF CHRISTMAS

Favorite carols are portrayed in beautiful, artistic settings. Printed in full color on white parchment. French fold. 4 1/2 x 6 1/2". Box of 18.

G-9531 \$1.25



GLAD TIDINGS

A "best seller" year after year, featuring designs with popular appeal, vibrant colors. Embossed. 4 1/8 x 6 3/4". Box of 14.

G-9311 \$1.00

Ample Supply NOW on Hand Awaiting Your Order

Complete—Clip—Mail RIGHT AWAY

Date _____, 1971

Please send the Christmas cards assortments as indicated below:

QUANTITY		TOTAL
___ G-9991	Bright Christmas.....	2.00 \$
___ G-9771	Christmas Thoughts.....	1.50 \$
___ G-9531	Songs of Christmas.....	1.25 \$
___ G-9311	Glad Tidings.....	1.00 \$
	TOTAL \$	_____

SEND TO: _____

Street _____

City _____

State/Province _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____

Prices slightly higher outside the Continental U.S.A.

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

OF PEOPLE AND PLACES

MISS HILKKA MÄLÄSKÄ, instructor at Olivet Nazarene College, Kankakee, Ill., recently was a guest speaker at "Kalevala Day," a national holiday in Finland and now celebrated by the Finns in the United States. The cultural and patriotic meeting was held in St. Mark's Church in Waukegan, Ill.

About 500 Finns from the Midwest attended the annual meeting.

Many wore their national dresses.

Miss Mäläskä challenged the gathering to follow the Christian example of their forefathers, and seek God in a personal way as their Refuge and Strength. She said, "The best way to preserve our culture and heritage is to invite the God of our fathers to be among us." "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

The meeting concluded by Miss Mäläskä being asked to lead in a special prayer for the Finnish people. □

GERALD (JERRY) W. JACKSON, 1970 graduate of Pasadena College, Pasadena, Calif., has been appointed to the U.S. Military Academy Band at West Point. An outstanding musician, Jerry performs on a variety of brass instruments and has a distinguished record as a trumpeter.



Gerald Jackson (left) and his major PC professor, Dr. Keith A. Pagan, as they read the official announcement of Jackson's appointment to the U.S. Military Band.

A NEW-STYLE PERMANENT REFERENCE FILE

For Protecting Your *HERALD OF HOLINESS*

No more awkward rod or ring binders. After reading your current issue of the "Herald of Holiness," just drop it in this handy permanent reference file case.



HOLDS OVER 50 PERIODICALS

A two-year supply of "Heralds" in a neat, orderly fashion where you want them when you want them! One-unit construction comes flat with simple fold-out instructions.

FINGERTIP REFERENCE SYSTEM

"Herald of Holiness" Identification Card, with space for filling in volumes, numbers, and dates, slips into a clear plastic pocket at front of case. A slant cut in upper back corner of case itself permits easy access to desired issue.

ATTRACTIVE IN YOUR BOOKSHELF

Heavy chipboard is covered with a black vinyl. A pleasing, decorative gold imprint appears along front. Stands upright like a large book, whether holding one or 50 periodicals. Most appropriate for the church library.

Size: 8¾" deep; 12" high; 4¼" wide.

Order by No. S-500

Only \$2.00

Prices slightly higher outside the continental United States

So practical you'll want to start using it RIGHT AWAY!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

He has performed with the San Gabriel (Calif.) Valley Symphony and the Los Angeles Philharmonic Orchestra. During his college days he directed the PC Pep Band and the Stage Band. He was also a member of the King's Men Brass Trio and the Brass Quintet of the college.

During high school he was honored as the army's "Outstanding ROTC Cadet." He also won the "Outstanding Bandsman" award in four consecutive years.

Jerry served as a Student Mission Corps representative last year and had been selected to serve again this summer. Bandsman Jackson will serve as a regular army serviceman with a beginning rank as sergeant. His band will perform at major national and international functions.

Jackson is a member of Pasadena (Calif.) First Church. He is the son of Dr. and Mrs. James H. Jackson. Dr. Jackson is dean of students at Pasadena College. □

THE FIFTIETH WEDDING ANNIVERSARY of Mr. and Mrs. Charles Armstrong was celebrated at a dinner given in their honor by members and friends of the Ocoee, Fla., church. Mrs. Armstrong is missionary president of the Ocoee church.

Formerly the Armstrongs resided

at Warren, Ohio. They now make their home in Orlando, Fla. The couple have 11 children, 33 grandchildren, and three great-grandchildren. □

RELATIVES FROM EIGHT STATES honored Mother Diffie (Mrs. Sarah Jane Diffie) at a celebration marking her one-hundred-fifth birthday. The celebration was held at the home of her daughter and husband, Mr. and Mrs. Victor Gray, North Little Rock, Ark.

Mrs. Diffie received letters from President and Mrs. Richard Nixon, Senators Fullbright and McClelland, and from Governor Dale Bumpers.

She has five living children, more than 40 grandchildren, 29 great-grandchildren, and a number of great-great-grandchildren. She is a member of the Little Rock (Ark.) Westwood Church. □

FOR TWO WEEKS THIS SUMMER, 33 teen-agers and eight adult sponsors from Eugene (Ore.) First Church were engaged in their second annual missionary project. The teens, under the direction of Associate Pastor Ken Morrison, helped to complete the new sanctuary and Sunday school

complex at Prince George, British Columbia.

Their project involvement included painting, carpenter work, and landscaping. They conducted a vacation Bible school. They gave concerts in junior and senior high schools and the city mall. They shared Christ from door to door during the daylight hours. (The sun rises at 4 a.m. and sets at 10 p.m.!) □

Preparation for the trip included a \$3,500 budget. The teens raised this amount in three months through car washes, bottle drives, garage sales, painting houses, and other types of community work. In addition, and perhaps most remarkable of all, the teens contributed \$50.00 apiece to make the trip a reality.

Most of the teens involved are part of the singing group called the "NEW CLIK"—Christ Living In Kids. Their deep sense of dedication led them to share their time, money, energy, and talents for Christ and His cause. □

STUDENTS ATTENDING MID-AMERICA NAZARENE COLLEGE, Olathe, Kans., this fall have use of a recently finished, air-conditioned

addition to the campus center. This addition gives extended dining space for 250 students and provides for a bookstore, post office, printshop, recreation rooms, and a large food preparation and storage area. □

REV. W. GLEN RODEFER, retired elder on the Northwestern Illinois District, suffered a coronary heart attack, August 3. He was taken to the Perry Memorial Hospital, Princeton, Ill., where he was expected to be confined for at least three weeks. He and his wife celebrated their fiftieth wedding anniversary on July 24. □

DR. JOHN W. CASHMAN, outstanding Nazarene layman, has been recently appointed by Governor John J. Gilligan as director-designee of the Ohio Department of Health. He was serving as assistant United States surgeon general and director of Community Health Service for the United States Public Health Service at the time of his appointment.

Following a six-month Ohio residency requirement for the new position, Dr. Cashman will be appointed

(Continued on page 26)



Rev. Felício De Mário at his work as correspondence director.

When I was a child, before I even knew one word of the Scriptures, my heart was attracted to the things of God. When I was 30 the mercy of the Lord in the beloved person of Jesus, the Saviour, came to my poor heart. A month after my conversion the Lord called me to preach His gospel, which I did even though I did not have an adequate knowledge of the Scriptures, but with results for the glory of God (Galatians 1:15-16).

INTERNATIONAL CHRISTIANS REPORT...

By Rev. Felício De Mário, Dean of the Brazil Bible School and Seminary

Serving God and studying His Word, I discovered that the Heavenly Father has a precious blessing for those who love Him. I did not know the name of this blessing, but when I entered the Church of the Nazarene I had a wonderful surprise—here was preached this blessing which I had discovered. I learned the name: perfect love, entire sanctification, and I proved its power in my heart. Glory to God!

I had the opportunity in the Nazarene Bible School and Seminary to prepare myself to better serve the Lord. He helped me, blessed me, and gave me a place in the ministry, where I have served as pastor, evangelist, and now in the Seminary itself, work-

ing for the Lord in the intellectual and spiritual molding of men and women who are called by Him.

During nine years I have been serving God in the Church of the Nazarene here in my beloved Brazil. If there is anything I would like to say to Nazarenes all over the world with the permission of my Heavenly Father, it would be this: "Nazarene brothers, let us never lower the standard of holiness in our church, but with humility and love let us lift up souls to the high standard of salvation in Christ Jesus, sanctification by the Holy Spirit, and growth in the grace of the Lord. Blessed be the Lord of the Church. Amen."

DIVIDENDS FROM WORLD EVANGELISM INVESTMENTS KEEP PAYING!

Pray About Your Part in the

THANKSGIVING OFFERING—

NOVEMBER 21 (October in Canada)

WRITERS' CONFERENCE HELD AT MID-AMERICA NAZARENE COLLEGE

Photos by NAVCO



Norman Rohrer presenting keynote address.

The second biennial Nazarene Writers' Conference was held on the campus of Mid-America Nazarene College, Olathe, Kans., August 16-18. A total of 141 registrants represented seven denominations in addition to the Church of the Nazarene. Participants came from 23 states and one Canadian province.

Resource specialists invited as guest instructors were Mr. Norman B. Rohrer, Mrs. Lois Horton Young, and Dr. Elden Rawlings.

- Mr. Norman B. Rohrer, from La Canada, Calif., is executive secretary of the Evangelical Press Association and director of Christian Writers' Guild.

- Mrs. Lois Horton Young, from Baltimore, Md., is a pastor's wife and writer of children's curriculum. She has authored a number of books, including the titles *For a Child's Day* and *Dimensions for Happening*.

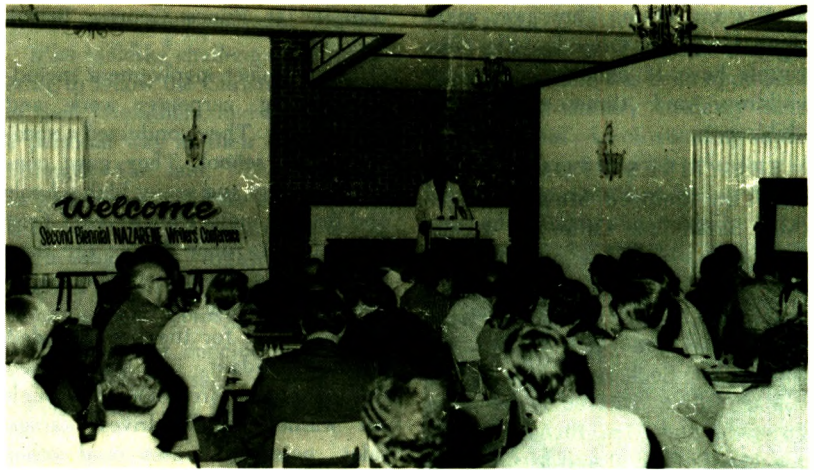
- Dr. Elden Rawlings, from Syracuse, N.Y., is a member of the faculty of Syracuse University School of Journalism. He is former managing editor of the *Herald of Holiness*.

Opening with a dinner on Monday night, the conference schedule included general sessions, concurrent seminars offered by resource persons, and small-group workshops led by members of the editorial staff from Nazarene headquarters in Kansas City. Dr. William M. Greathouse, president of Nazarene Theological Seminary, Kansas City, led the morning devotionals.

Dr. W. T. Purkiser was conference director and was assisted by Alpin P. Bowes, coordinator, and J. Fred Parker, secretary.

The conference concluded with a banquet on Wednesday evening. General Superintendent V. H. Lewis was banquet speaker.

At each of the evening dinner meetings, special music was provided by students from the host college. □



Dr. Elden Rawlings conducting seminar session



J. Fred Parker, book editor, leading workshop



Dining hall discussion and sharing

Dr. V. H. Lewis speaking at conference banquet



Christmas

AT YOUR CHURCH

with the **NEW...**

CHRISTMAS PROGRAM BUILDER No. 24



Each year thousands rely on GRACE RAMQUIST, who compiles material from many sources and writers, saving program planners hours of searching.

This new "Builder" offers 13 pages of graded material up through senior high *plus* a selection for speaking and singing groups, a musical reading, three skits, and seven new songs. Minimum of three copies needed.

MC-124

75c

with a **NEW worship service...**

CHRIST IS BORN TODAY



Here is a service of Christmas music and narration for congregation, choir, and minister, by BOB BORROUGHS. Original and familiar music, scripture reading and selected talks blend into an inspirational and rewarding occasion. Takes a minimum of rehearsals.

MC-22

60c

with a **NEW cantata...** REJOICE!



This Christmas cantata of praise is the *latest release* from one of today's outstanding composers, OTIS SKILLINGS. Many of the old and favorite carols are arranged into a contemporary setting giving a beautiful presentation of the events of Christ's birth. Includes six solo passages and an opportunity for several instrumental numbers. 64 pages.

MC 125

\$1.50

Director's Kit and Service Folder Also Available. Write for Information.

© 1984 NAZARENE PUBLISHING HOUSE, INC. ALL RIGHTS RESERVED. CHRISTMAS

Plan — Order EARLY

Rehearsal Time Will Soon Be Here

Examination copies available to any program director or choir leader requesting them.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresee, Pasadena, California 91104
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

NOTE: For the complete line of Christmas materials, see the Lillenas "Christmas Musicatalog," sent to all churches or FREE upon request.



director of the Ohio Department of Health.

Among other significant positions, he has served as an administrator in the United States Medicare program.

A special citation was awarded Dr. Cashman for his leadership in launching Medicare.

He has been in public health service about 20 years.

His parents, Mr. and Mrs. John Cashman, are active members of Kansas City First Church. □

OLIVET NAZARENE COLLEGE, Kankakee, Ill., announced two recent grants. The college received a grant from Title VI in the amount of \$25,000. News of the grant came from the Office of Federal and State Grants. It marked the completion of an extensive proposal to cover financing for undergraduate equipment in various departments of the college. The Title VI is a matching grant in which the college also puts up \$25,000.

The second grant received by ONC was one for \$5,000 from W. K. Kellogg Foundation. Dr. Robert E. Kinsinger, Kellogg Foundation vice-president, explained that the grant was one of approximately 300 similar grants being made to small, private liberal arts colleges throughout the United States. The grants are part of the Foundation's continuing program of support for activities aimed at finding solutions to environmental problems throughout the nation. □

TITLED "MINISTER, SON RUN FOR FUN," the Worcester, Mass., *Gazette* ran a story on Rev. John Nofle and his 11-year-old son, Steven, of Uxbridge, Mass. The article reported that for the past two years the two have been running 30 miles a week between Uxbridge and Sutton. In that time they've won a total of 30 trophies for their performances in Amateur Athletic Union meets held across New England.

Pastor Nofle told reporter Mark Silverman, "... the more running I do, the more time and energy I seem to have for church work. This past year, Steven and I have done more running than ever before. Yet I've made more pastoral calls and have worked more closely with my church community than every before." In addition to the trophies, there are 23

medals which tell of other successes the minister and son have achieved. □

IN CELEBRATION OF ITS FIFTIETH ANNIVERSARY, the Fort Dodge, Ia., church scheduled a revival meeting for July 6-11. Rev. Clayton D. Bailey was called as evangelist. His mother figured prominently in the founding of the church in 1921.

During a special afternoon service on the anniversary Sunday, District Superintendent Forrest Whitlatch, Iowa District, brought the message. Added inspiration came in the greetings from several former ministers who sent tape recordings for the occasion.

The Colonial Quartet from Mid-America Nazarene College, Olathe, Kans., sang at the Saturday night and Sunday services. There were many spiritual victories around the altar during the revival. Paul D. Beaver is the present pastor. □

A CHECK FOR \$800 was received by the Myrtle Beach, S.C., church from the Chapin Foundation. The grant provided funds for re-decorating the parsonage. Pastor Charles B. Courtney stated, "This has truly been a year of miracles in Myrtle Beach." □

TWO MEMBERS OF DENVER (COLO.) FIRST CHURCH were honored for special services. Mr. George Turner and his wife were honored with a silver anniversary party. Mr. Turner has been a member of this church since 1941. He has served as president of the NYPS, Sunday school superintendent, teacher, trustee, and at present as church secretary. His class, which claims a membership enrollment of 110, hosted the special celebration.

The Bible Class, taught by Ernest S. Mathews, honored Mrs. Fanny Thompson on the occasion of her ninety-ninth birthday. She is the mother of Mrs. C. B. Mylander, acting treasurer of the Colorado District. Mrs. Thompson has faithfully attended Sunday school and church until a recent fractured arm made it impossible. □

DR. MILES A. SIMMONS has accepted a position with Mount Vernon Nazarene College, Mount Vernon, Ohio. In the new assignment, he will serve as development associate dealing with wills, annuities, life

loans, and estate planning. He will be traveling for the college in this interest throughout the Mount Vernon College educational zone.

Dr. Simmons resigned his pastorate at Columbus (Ohio) First Church after having served the congregation for the past 22 years. During this time he has seen the facilities of the church completely replaced. Church property has been expanded by purchase of the entire block on King Avenue and additional property to the north on Highland Street. Almost 1,000 members have been received into church membership during his pastoral ministry in Columbus.

He has served on numerous boards and commissions in the denomination. He was for many years a trustee of Olivet Nazarene College, Kankakee, Ill., which conferred the honorary Doctor of Divinity degree. More recently he has been active as a trustee in the establishment and location of Mount Vernon Nazarene College. □

NEWS OF REVIVAL

THE SYRACUSE, OHIO, CHURCH reported a fine revival under the leadership of Rev. James B. McClung of Sugar Grove, Ohio. Rev. M. C. Larimore is pastor. □

EVANGELIST FRANK McCONNELL, Bethany, Okla., held a recent revival at the Ferguson, Mo., church with Rev. Udell G. Moss, who has been pastor for 20 years. The church made nearly 2,000 calls during the meeting.

McConnell also reported a meeting at the Midland, Tex., church with Pastor Jerry Tull. In 1960, Pastor Tull was converted, sanctified, and called to preach in a meeting held by McConnell in the Waco, Tex., church. The Midland church made over 1,000 calls.

In the two revivals, there were close to 50 professions of victory. □

ANNOUNCEMENT

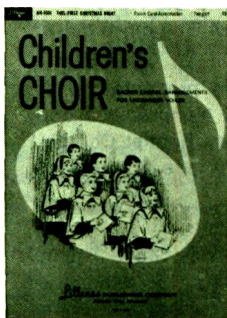
● Evangelist Roy A. Bettcher writes that he is continuing full-time evangelistic work. Reports that he has retired are incorrect.

Recommendation

● Thomas S. Fowler, ordained elder on the Alabama District, has reentered the evangelistic field. The family group was formerly known as the Fowler Evangelistic Party. His address is Rte. 2, Locust Grove, Ga. 30248.—Reeford L. Cheney, Alabama district superintendent.

MUSIC TO MAKE THE HEART SING

CHILDREN'S CHOIR



Choral arrangements to meet the growing interest and participation in children's choirs and singing groups. Please order by number and title.

- AN 4-013 **Angels, from the Realms of Glory** (2 part) Smart/Rogers 25¢
- AN 4-019 **Away in a Manger** (2 part) Traditional/Long 25¢
- AN 4-003 **Christmas Eve** (2 or 3 part) Fulton/Rogers 25¢
- AN 4-014 **Come, Worship the Child** (2 part) Tucker 25¢
- AN 4-005 **Gladness of Easter, The** (2 or 3 part) Rogers 25¢
- AN 4-002 **God Is Near** (2 part) Rogers 25¢
- AN 4-006 **God's Word Is Sure** (2 part) Greatorex/Rogers 25¢
- AN 4-012 **Jesus Calls Us** (2 part) Jude/Rogers 25¢
- AN 4-018 **Joy to the World** (2 part) Handel/Holley 25¢
- AN 4-004 **Lead On, O King Eternal** (2 or 3 part) Smart/Rogers 25¢
- AN 4-022 **Now I Lay Me Down to Sleep** (2 part) Winans 25¢
- AN 4-020 **O, Master, Let Me Walk with Thee** (2 part) Smith/Winans 25¢
- AN 4-016 **Praise the God of Our Salvation** (2 or 3 part) Pritchard/Rogers 25¢
- AN 4-007 **Praise Ye the Lord, the Almighty** (2 or 3 part) "Stralsund Gesungbuch"/Rogers 25¢
- AN 4-009 **Rejoice, Ye Pure in Heart** (2 part) Messier/Pankow 25¢
- AN 4-017 **Song in the Silent Night, A** (2 or 3 part) Medley/Rogers 30¢
- AN 4-021 **Sweet Story of Old, The** (2 part) Jacobus/Holley 25¢
- AN 4-011 **There Is a Green Hill** (2 or 3 part) Stebbins/Rogers 25¢
- AN 4-015 **There's a Wideness in God's Mercy** (2 part) Tourjee/Tucker 25¢
- AN 4-001 **This First Christmas Night** (2 part) Polish Carol/Assenmacher 25¢
- AN 4-008 **To Thee, O Christ, We Sing** (2 part) Grime/Hanson 25¢
- AN 4-010 **Where'er the Christ Is Known** (2 or 3 part) Harrington/Rogers 25¢



The Choraleers Teen Choir of the Youngstown (Ohio) First Church were featured on WFMJ-TV, channel 21. The program opened and closed with patriotic numbers filmed against a background of the nation's capitol and scenery from selected areas of the United States. A major part of the program consisted of excerpts from "Life," Otis Skillings' Young Life Musical. Given at 1:30 p.m., the program was aired at the station's expense. The Choraleers were under the direction of B. Dale Powell with Denise Evans, pianist. Homer M. Smith is pastor.



Twenty-seven "Young Life Singers" composed of junior high and high school age young people from Albuquerque (N.M.) First Church took a side trip from their scheduled tour route to visit the Nazarene Publishing House and general headquarters this summer. Rev. Robert Snodgrass, pastor, and Tony Troxel, director of youth and music, traveled with the group through Texas, Oklahoma, Kansas, and back to New Mexico.

MOVING MISSIONARIES

- Miss Patricia Buffett, 4040 Washington Rd., Carsonville, Mich. 48419
- Mr. and Mrs. George Biggs, 6401 N.W. 34th, Bethany, Okla. 73008
- Rev. and Mrs. Ardee Coolidge, 310 1/2 S. Main, Bourbonnais, Ill. 60914
- Miss Esther Howard, Washim, Akola District, Maharashtra, India
- Mrs. Wanda Knox, Golden Oaks Apts., Apt. 2, 5811 N.W. 34th St., Oklahoma City, Okla. 73122
- Miss Mary Meighan, 1325 N.E. 135th St., North Miami, Fla. 33161
- Miss Ruth Miller, c/o Miss Helen Andrews, 215 N. Sycamore, Marshall, Mich. 49068
- Miss Mary Miller, 4310 N. Asbury, Apt. B, Bethany, Okla. 73008
- Rev. and Mrs. Earl Morgan, Church of the Nazarene, Pope Paul VI Road, Nazareth, Israel
- Rev. and Mrs. Charles Roberts, Apartado 27-166, Mexico 7, D.F., Mexico
- Mr. and Mrs. Burton Swartz, 4141 E. 29th St., Apt. 66, Tucson, Ariz. 85711

MOVING MINISTERS

- Mark Barnes from Brownstown, Ind., to Bloomington (Ind.) First
- Fred F. Fike from Pueblo (Colo.) First to Amarillo (Tex.) First
- Leo O. Flores from San Jose Spanish to Boyles Heights Latin-American in Los Angeles
- John M. Gardner from Warren, Pa., to Lansing, Mich.
- James W. Lois from Hood River, Ore., to Portland (Ore.) Mt. Scott
- William R. McElroy from Kalamazoo (Mich.) South Side to Lansing (Mich.) Pleasant Grove
- John C. Ross from Houston Denver to Blevins (Ark.) Bells Chapel
- Kenneth G. Rowlett from Cleveland (Ohio) First (associate) to pastor Duxbury (Mass.) St. Pauls

VITAL STATISTICS

DEATHS

- LARKIN BLACK, 65, died July 2 in East Brewton, Ala. Funeral services were conducted by Rev. Ken Michael and Rev. Lee Davis. He is survived by his wife, Ethel; two sons, Hagood and Ray; and four grandchildren.
- MRS. ED (ELLEN) ELLINGTON, 81, died Apr. 28 in Marion, Ohio. Funeral services were conducted by Rev. Glen Flannery. She is survived by one daughter, Miss Mildred.
- MRS. BARBARA DEWARE DAVIDSON, 37, died July 2 in Orlando, Fla. Funeral services were conducted by Rev. Wilbur Brannon. She is survived by her husband, Phillip; her parents; and one sister.
- MRS. CORA MCKINLEY, 82, died Aug. 11 in Mountainair, N.M. Funeral services were conducted by Revs. J. F. Rogers, E. McClellan, T. M. Barrett. Survivors include two sons; Joe and Jack; two daughters, Alta Phipps and Lela Mathews; 41 grandchildren; 99 great-grandchildren; two brothers; and three sisters.
- MRS. MAUDE UNDERHILL, 77, died June 3 in Boonville, Ind. Funeral services were conducted by Rev. Charles M. Scott. Surviving are two sons, Ed and John; four daughters, Leila Evans, Myrtle Osborne, Gertrude Campbell, and Sarah Hendron; and three brothers.
- MRS. BERYLE MORGAN LONG, 57, died Aug. 4 in Lake Charles, La. Funeral services were conducted by Rev. Myron Kerston. She is survived by her husband, Sidney; her mother; and two sisters.
- MRS. LEONORA BALSMEIER, 83, died Aug. 15 in Billings, Mont. Funeral services were conducted by Revs. W. A. Strong, Ray Hance, and Raymond Hurn in Hutchinson, Kans. Surviving are two daughters, Mrs. Darrel L. Slack and Mrs. Russell Bates.
- REV. WILBERT F. CROSS, 77, died Mar. 28 in Picture Butte, Alberta, Canada. Funeral services were conducted by Rev. R. Quantz and Rev.

For a full range of Sacred Music

rely on  Pillena's

Kansas City, Missouri 64141

W. Grunau. He is survived by one son, Fred; one daughter, Mrs. Beverly Clemens; five grandchildren; three brothers; and one sister.

PEARL ETTA HUTCHESON, 82, died Aug. 22 in Vancouver, Wash. Funeral services were conducted by Dr. R. Guilford Fitz. She is survived by three sons: John E., Fritz, and Rev. Virgil M.; four daughters: Mrs. Lucy E. O'Neal, Mrs. Arthur (Ruth) Hancox, Mrs. L. E. (Arvilla) Frye, and Mrs. John A. (June) Miller; 17 grandchildren; 16 great-grandchildren; and one sister.

MRS. MINNIE PONSFORD died July 28 in Hemet, Calif. Funeral services were conducted by Rev. Donald R. Thurman. She is survived by three sons: Rev. Carleton, Rev. Harold, and Gene.

REV. J. E. W. TURPEL, 80, evangelist and pastor for over 50 years, died Aug. 28 in Truro, Nova Scotia, Canada. Funeral services were conducted by Revs. F. R. Woods, W. Wilcox, D. Morrison, and L. Tattrie. Interment was in Great Village, Nova Scotia, Canada. He is survived by his wife, Jean B.; four daughters; two sons; one sister; and one brother.

MRS. LUCIE BUCHER SMITH, 92, died Aug. 23 in Pasadena, Tex. Funeral services were conducted by Dr. Oscar Finch in Vista, Calif. She is survived by five daughters: Gwen Smith, Gertrude Farrell, Alyce Keyes, Jean Madsen, and Ruth Mays; 14 grandchildren; six great-grandchildren; one brother, and one sister.

WALTER D. BUSS, 90, died Mar. 20 in Canoga Park, Calif. His wife of 61 years, **EMILY BUSS**, died two weeks later. Funeral services were conducted by Rev. Dwain Hinskey. Survivors include a son, Walter; and four daughters: Lucy, Fanny, Emily, and Ruth.

REV. C. E. WICKSON died Sept. 4 in Mobile, Ala. Funeral services were conducted by Rev. J. P. Jernigan and Rev. Emily Duncan. Interment was in Selma, Ala.

BIRTHS

—to Dave and Sherry Sellick, Victoria, British Columbia, Canada, a boy, Peter Jon, Aug. 10

—to Robert and Carol (Palmer) Kline, Valencia, Calif., a girl, Melinda Christine, May 19

—to Mr. and Mrs. Don Crawford, Valencia, Calif., a boy, Jeffrey David, Sept. 3

—to David and Ada (Jones) Blachly, Bel Air, Md., a girl, Janet Darlene, Sept. 8

—to Don and JoAnn David, Port Arthur, Tex., a girl, Robin Lee, Aug. 22

—to Robert Dean and Esther (Sampson) Branson, Boston, a boy, Robert Dean, Jr., July 7

—to Rev. Larry and Sue (Williams) Fox, Fayette, Ohio, a girl, Jayma Lynn, Aug. 21

—to Harold and Jan (Toone) Frye, Banz, New Guinea, a girl, Michelle Rene, Aug. 29

—to Rev. John and Rosalie (Brediger) Ross, Houston, a girl, Deborah Ann, Aug. 22

MARRIAGES

Judy Johnson and Lawrence Burdell in Galipolis, Ohio, June 19

Debra Dianne Gaff and Thomas D. Blackburn, in Churubusco, Ind., Aug. 14

Dell Burnham, Lake City, Fla., and Warren Griggs, Jr., Marietta, Ga., in Lake City, Fla., July 25

Debra Stevenson and Donald J. Sloan in Lake City, Fla., Aug. 7

Marilyn Jeanne Newell and Roy C. Campbell IV, both of Nashville, in Lake City, Fla., Aug. 14

Linda Marie Arnett, Ridge Farm, Ill., and Harold Joseph Whelan, Warwick, R.I., in Ridge Farm, Ill., Aug. 22

DIRECTORIES

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

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 10536 Davison Ave., Cupertino, Calif. 95014; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

BAPTIST ASTRONAUT FELT CLOSE TO GOD ON MOON. Astronaut James B. Irwin, first Baptist to walk on the moon, told the Nassau Bay Baptist Church in Houston that he felt the presence of God more closely while on the moon than at any other time in his life.

Irwin thanked his church for their prayers and presented to the congregation an enlarged prayer covenant, framed along with a copy of a banner reading, "Things Happen at Nassau Bay Baptist Church." It was a duplicate of the banner he had left on the surface of the moon. □

JET LINEBACKER QUILTS TO ANSWER CALL OF GOD. Steve Thompson, a starting defensive tackle with the New York Jets, has announced his retirement from football because he "received a direction to do something else from the Lord.

"Football," said the second member of the Jets to retire this season, "is no longer my type of life."

Thompson said he has looked for many years for the true Christian type of life, "but I've never seen it before now. To see a group of people live a life which to me is an expression of Jesus Christ is a new experience. Jesus Christ is more my type of life. I have a relationship with Him that does it all for me."

The ball player said he will return to Eugene, Ore., with his wife and two children, to look for a job. He has been interested in teaching. □

CRIME UP 2½ TIMES DURING SIXTIES. The 1970 uniform crime report issued by the FBI shows that incidents of serious crime are two and a half times greater than those reported at the start of the past decade.

The increase in 1970 alone was 11 percent.

A citizen's chances of being murdered, robbed, raped, beaten, or burglarized were one in 36 last year.

The odds in big cities were even greater—one in 29. The risk fell to one in 54 in smaller cities and one in 107 in rural areas.

Police, the figures indicate, solved one out of five crimes last year, the same rate as in 1969. □

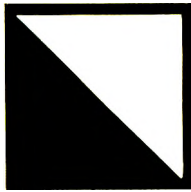
GIANT CHRIST STATUE MAY BE GIVEN TO UNITED STATES. Mexico is planning to give a giant statue of Jesus Christ with an observation tower in the crown of thorns to the United States as a present for America's two hundredth birthday celebration in 1976.

The statue, taller than the Statue of Liberty, will overlook Corpus Christi Bay on the Texas coast. □

SUDAN BOASTS TOTAL REJECTION OF COMMUNISM. The brief leftist coup of July and his own supporters' successful counter-coup proved "that the Sudanese people totally reject Communism," says Gen. Jaafar al-Nimeiry, president of the Sudanese Revolutionary Command Council.

General Nimeiry said the Sudanese would accept Communism neither "as an ideology nor a guide for their economic, social, or political life.

"We learned," he said, "that we must be very cautious in our relations with foreign countries, especially with superpowers . . . and we cannot accept any interference from any quarter in our internal affairs." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **As you know, the Bible tells us not to call any man "Father." But we call ministers "Reverend," which is as bad as calling a priest "Father," because "Reverend" belongs to God only. There are some preachers who refuse to be called "Reverend." Do you disagree with this?**

Yes. I think it's silly.
"Holy and reverend is his name"
(Psalms 111:9) has no reference

whatsoever to the use of a professional title. As far as I know, only the followers of Alexander Campbell

think it does. Here, as in a number of other points, I believe they are mistaken.

■ **Please tell us why Peter fails to indicate a lapse of time in Acts 2:38 between repentance and baptism and the gift of the Holy Spirit. It would seem here that when one has repented and been baptized, he would immediately receive the "gift of the Holy Ghost."**

James Moffatt, who certainly had no theological axe to grind at this point, gives a better translation: "'Repent,' said Peter, 'let each of you be baptized in the name of Jesus Christ for the remission of your sins;

then you will receive the gift of the Holy Spirit.'"

No single verse or passage is apt to give the entire teaching of the Bible. But even here, since baptism is an ordinance administered in the

New Testament to believing or converted persons only, the implication is clear that there would be some lapse of time between the moment a person believed and the time when he received the fullness of the Spirit.

This is clearly seen in Acts 8:5-17.

■ **What is meant by the word "reins" as in Psalms 16:7 and others? I know we use reins on a horse, but what are reins of the heart?**

From the way the original Hebrew term is used, the best answer is conscience, or the moral faculty that judges matters of right and wrong.

Kelayoth, the word in the original, literally means "kidneys," and "reins" in Elizabethan English also

means the physical organ. A trace of this use remains in current medical language: e.g., the renal arteries are the arteries that supply blood to the kidneys.

But human language constantly uses terms for physical organs to describe areas of the inner conscious

life. "Heart" is an excellent example of this, and there are many others.

When the Old Testament uses *kelayoth* in reference to the inner life, it is usually in terms of God testing or trying the "reins." It seems always to refer to the whole matter of moral integrity.

■ **I have recently run across the idea that the baptism with the Holy Spirit is a third work of grace, following conversion and entire sanctification. Is this scriptural?**

It is not.
The baptism with or fullness of the Holy Spirit is the means whereby the Christian is entirely sanctified (Acts 15:8-9; Romans 15:16; II Thessalonians 2:13; I Peter 1:2, 22).

It is possible, however, for a sanctified Christian to experience later in his Christian life new and fresh

anointings comparable to that experienced in the Early Church and recorded in Acts 4:31-33 (the nucleus, at least, of which group had been baptized or filled with the Spirit at Pentecost just a few weeks earlier).

To separate entire sanctification and the baptism with the Spirit, and to make the latter a "third

work of grace," can only lead to confusion.

If you want to read further on this matter, perhaps you could borrow or buy a copy of *Conflicting Concepts of Holiness* and read Chapter IV. It is available for \$1.50 on order from the Nazarene Publishing House.

■ **Do you believe a person could be saved and sanctified at the same time?**

No.
The limitation, be it said, is not on God's part. It is in the fact that no person can come to the Lord both as a repentant sinner and as a consecrating child of God at one and the same moment.

Repentance is the other side of saving faith, and means turning away from sinful practices and from unbelief as a way of life while turning to the Saviour (Matthew 4:17; Luke 13:3; Acts 26:20; Hebrews 6:1).

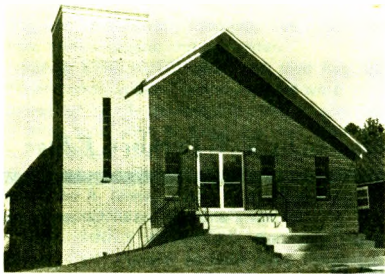
Consecration, on the other hand, is the yielding to God of a redeemed

personality in full devotion to His sanctifying will (Romans 6:13, 19; 12:1-2). The call to consecration is always addressed to those who are "alive from the dead," "brethren," and recipients of "the mercies of God."

It is well to remember that the prayers, commands, entreaties, and directives regarding holiness are all addressed to those concerning whom there is clear evidence of prior conversion (John 17:17; I Thessalonians 5:23-24; Hebrews 12:14; 13:12; I John 1:7).

This does not mean that there is necessarily an extended period of time between repentance and consecration. As with David in Psalms 51, there may be only a brief interval between the plea for forgiveness and the prayer for cleansing—particularly in the case of the backslider returning to his first love.

But it does seem to me that it is psychologically impossible for the same person at the same time both to repent of his sins and to consecrate a forgiven and restored self to his Heavenly Father.



Steady growth numerically and financially has been the pattern for the Fulton, N.Y., church since its organization in 1950. This year the church dedicated a new sanctuary. Dr. Jonathan T. Cassett, superintendent of the Upstate New York District, brought the dedicatory sermon. The act of dedication was led by the present pastor, Rev. Frank Heberle, who has served the congregation since January, 1962.

MISSIONARIES TRANSFERRED FROM BOLIVIA TO PERU

Due to the continued unsettled political situation in Bolivia, the Nazarene Board of General Superintendents had approved the removal of 12 Nazarene missionaries there to temporary quarters in Lima, Peru.

Late word indicates that the missionaries have returned to assignments in Bolivia after taking temporary refuge.

One of the missionaries, Larry Webb, wrote that former "oppressive" conditions have been abolished

by the military group now behind the government.

The Church of the Nazarene has 36 churches and an additional 44 preaching points in Bolivia with 1,827 church members and an additional 647 probationary members.—N.I.S. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

October 17—"When You Pray, Say, 'Hallowed Be Thy Name'"

October 24—"When You Pray, Say, 'Thy Kingdom Come'"

DISTRICT GIVES CAR TO MISSIONARY FAMILY

Following the afternoon camp meeting service, on July 4, a new Oldsmobile Cutlass was presented to the Jack Riley family, from the Northwestern Illinois District. On furlough from South Africa, they are making their home at Canton, Ill., Jack's hometown.

District teens provided more than \$1,600 in their project offerings, and the total district swelled the amount to more than \$5,300, enough to purchase the car and care for shipping charges when it is taken to Africa. □



Pictured is Mrs. Thomas Hill, district NWMS treasurer, giving the keys to the missionary. Jon and Dan Riley are seated between their parents. Two older children are students at Bethany Nazarene College, Bethany, Okla. Flanking the missionary family are District Superintendent Floyd Pounds and his wife, the district NWMS president.

YOUTH LEADERS



Including TWO New PROGRAM ATTRACTIONS

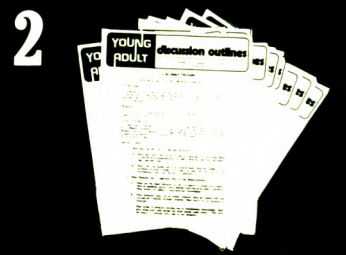
1 TYPs

TOTAL YOUTH PROGRAM SERVICE — a brand-new packet of sponsor motivational aids designed to help leaders provide an aggressive, exciting, and relevant ministry for Nazarene teens. Punched for inserting in binder. Replaces "Teen Guide" and "Direction for Youth Leaders."

\$2.50 per quarter*

TYPS LEADER'S GUIDE

An attractive, plastic, three-ring, 6 x 9 binder offering 32 pages of extra teen resources. Six dividers for classifying "TYPS" material. N-295 \$2.95



2 YOUNG ADULT DISCUSSION OUTLINES

Something big and new! A fresh approach to your weekly NYAF programs. Offers two outlines for each week on a wide variety of mind-stimulating subjects. Provides an excellent opportunity to find the Christian answers to current issues.

\$1.50 per quarter

To be ordered on your CHURCH LITERATURE-SUPPLIES ORDER BLANK. Contact your C.L.S. ordering secretary AT ONCE before the OCTOBER 15 cash-discount deadline.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

BIENNIAL N.D.C.E.F. CONFERENCE HELD AT NORTHWEST NAZARENE COLLEGE

The biennial multi-staff ministries conference for the Nazarene Directors of Christian Education Fellowship convened August 10-12 at Northwest Nazarene College, Nampa, Idaho. There were 115 registrants from 19 states.

Newly elected N.D.C.E.F. officers (left to right) are Justin Rice, Riverside (Calif.) Arlington Avenue Church, vice-president; Robert Miller, Nampa (Idaho) First Church, president; Dr. Kenneth Rice, Department of Church Schools, advisor; and David Benson, Wichita (Kans.) First Church, secretary-treasurer.



Meetings were held in the learning center on the campus. College staff members explained how Christian education can be enriched by sharing the experiences of public school educators.

In each of two public meetings

held at the College Church, attendances reached between 1,200 and 1,500. Special speakers for these open meetings were Miss Ann Kiemel, youth director from Long Beach (Calif.) First Church; and Dr. Robert Schuller, pastor of the Garden Grove (Calif.) Community Church.

(Photos by NAVCO)

The N.D.C.E.F. Conference discusses the multi-staff ministry with Rev. Arnold Woodcock and his staff from Nampa (Idaho) First Church.



SEMINARIANS LOOK AT PLANS FOR PROMISING YEAR

A year full of activities has begun at Nazarene Theological Seminary in Kansas City. This year's enrollment has reached a total of 281.

Dr. Ted Martin, Professors Reuben Welch and Richard Howard will be brought to the seminary to conduct a pastors' seminar, January 3-7. The seminar is planned for students and for the continuing education of alumni and other pastors. An enrollment deadline has been set for December 1.

Other special lecturers scheduled

for the school year include the following:

- Dr. James C. Dobson, Jr., of the University of Southern California School of Medicine, on Christian psychiatry (October 5-8)
- Dr. Robert Coleman, of Asbury Theological Seminary, for the Olsen lectures in evangelism (October 19-20)
- Dr. Jack Hyles (pastor of the 12,500-member Baptist Church in Marshall, Tex., where there were 5,002 conversions and additions last year and 2,188 baptisms), on Christian education (February 15-17)
- Rev. Sydney Martin, longtime pastor of the Parkhead Church of the Nazarene in Glasgow, Scotland, for the Preacher of the Year sermons (April 11-14). □

ACCIDENT CLAIMS LIFE OF FAIRY CHISM

Rev. Miss Fairy Chism, 72, was killed when struck by an auto about 8 p.m. Thursday, September 23. The accident occurred near Casa Robles, the missionary retirement home, Temple City, Calif., where she had lived since April, 1971.

Miss Chism was born in Boonville, Ark. She was a graduate of Northwest Nazarene College, Nampa, Idaho, and was ordained in 1923. She pastored *Fairy Chism* five years on the Idaho-Oregon District before going to Africa as a missionary.



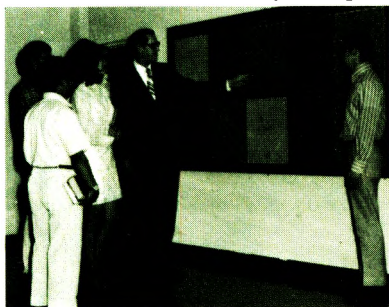
For 20 years she served as a missionary in Swaziland, Africa. She returned home in 1948 and entered the field of evangelism in the United States with strong missionary emphasis. In 1967, she held special meetings in Africa.

Rev. Fairy Chism is survived by two sisters: Mrs. J. Calvin Emerson, Nampa, Idaho; and Mrs. William Anton, Molalla, Ore.

Funeral services were held September 28 in Lancaster, Calif. □

Photo by NAVCO

President William Greathouse points to NTS calendar of events, showing Student Council President Terry Reed (left) and other students what is upcoming.



SERVICEMEN'S RETREAT SCHEDULED FOR NOVEMBER

Guest speaker at the 1971 Nazarene Servicemen's Retreat, November 8-12, will be Dr. Paul Orjala, seminary missions professor and former missionary to Haiti. Site for this fourteenth annual Servicemen's Retreat is Adolph Hitler's former hideout near Berchtesgaden, Germany.

Paul Skiles, executive secretary of the Department of Youth, is encouraging local churches to help their European-based servicemen pay expenses connected with attending the retreat. □



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

DELAYED RESULTS

One Sunday a small boy was pulling his little wagon through town after collecting beer bottles along the highway. His route took him past our church, and the godly pastor greeted him with a smile.

"Where're you going?" he asked the little collector.

"Home."

"Why don't you come to Sunday school?"

"I'll come next Sunday," the lad promised, conscious of his less-than-Sunday apparel.

"Oh, come on in today," the pastor urged. Somehow Bill knew that this good man didn't think the old clothing mattered that much, so he allowed the pastor to pull the little wagon off the street and behind the church, and the two of them went inside.

The spirit was so warm, and the people were so kind. One young man in particular, currently attending the University of Idaho, made a lasting impression upon the lad.

When Bill was a teen-ager he attended a

church of another denomination with some regularity. But after his induction into military service he became wayward again.

Following his discharge, he returned to his hometown and married a local girl. Drinking, discouragement, and depression dogged their steps.

Two young women from our church called in their home for the Sunday school, and freighted their calls with prayer. The pastor and his wife called with warmth and compassion.

Then this week one of our young men called, presented the claims of Christ to the hungry young parents, and Jesus came! He always does when we come to Him in true repentance.

This young couple have joyfully begun a new life in Christ; and because of the decision of one young mother and one young father, two little children will enjoy the blessing a Christian home. All this—and if *they* obey God—heaven besides!

—Thelma Gray
Moscow, Idaho