

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 10 '71





WITH EYES WIDE OPEN TO GOD

There is a right sense in which the repentant sinner can only surrender. One man described his climactic encounter with God in which God seemed to say, "Put down your gun and we'll talk." It takes a believer to make a total commitment to God, but such a commitment is implied even in the sinner's initial surrender.

Romans 12:1-2 constitutes a classic summary of the call of God to a complete consecration and the life that should follow. Calvary alone affords us adequate motivation for making such an all-out commitment. Surely "the mercies of God" are deeper and richer than our resources or gifts. God wants to give himself to us in the fullest and most practical sense. He offers us the Holy Spirit in terms of asking (Luke 11:13). The Holy Spirit's coming was also the heart of Jesus' prayer in that holy of holies, John 17.

God, in turn, demands of us an unreserved commitment. Surely a whole God should demand a whole man! He refuses to take a room in the attic or a corner in the cellar of our lives. He wants to live in the living rooms of our souls. He insists on a "living sacrifice" as our "reasonable service."

Actually, God never requires the darkness or the magical for His operations. There is no trickery or chicanery with Him. We cannot

buy the Holy Spirit today or bribe Him to come on our terms. Likewise, when we come to God we must come with our eyes wide open and refuse to let the world squeeze us into its mold. Only then will ours be the renewed mind, and the will of God shall become our delight.

On the Damascus road experience of Saul of Tarsus the light that day was brighter than the noonday sun, but Saul heard his name called. That was not an unintelligible muttering. His questions too were clear and personal: (1) "Who art thou, Lord?" and (2) "What wilt thou have me to do?" Then instructions came that named a street and a man to meet and promise of more directions that should follow.

Certainly today we do not need swooning and mumblings, for the Holy Spirit is still the Spirit of Truth. "For God is not the author of confusion, but of peace" (1 Corinthians 14:33.) Neither has He "given us the spirit of fear; but of power, and of love, and of a sound mind" (11 Timothy 1:7).

Let the winds of God blow, but let them blow away the cobwebs of sin and the fuzziness of the trickster's hocus-pocus. When God speaks, let us follow, and follow Him of whom it was said, He was "full of grace and truth" (John 1:14). □

INVISIBLE

MEANS OF SUPPORT

You who are laboring just now in the darkness of depression and temptation, almost ready to give up because you cannot see God's plan . . .

An atheist is one who has no invisible means of support." In this day of unstable markets, confused morals, and uncertain future the person who has no invisible means of support is indeed poor.

Think of the actress who has nothing to live for when youth is gone; the playboy who has no values when money has flown; the worldling, rich or poor, who has lived for the things and passing pleasures of life. When these are removed, either by economic reverses, illness, or age, life loses its zest and taste.

Such disillusioned people may go out in a futile grand gesture of suicide, or just fade away in the forgotten alleys of the world's ash-heaps, but the end is the same: they are lost here and hereafter. There has been no building for eternity; no permanent materials have been put into the construction of life—nothing done, sacrificed, felt, given, or received that will stand the test of time and live on when this life's short breath has been sighed out and the curtain comes down on our brief drama.

Not so with the Christian believer. His "hope is built on nothing less than Jesus' blood and righteousness." *He has faith in God.*

"Faith," according to the sacred writer, "is the substance of things hoped for" (Hebrews 11: 1). Hope is too often downgraded in favor of faith, but *there must be hope* before there can be faith or any other spiritual grace. It is hope that brought the leper to Jesus. It was hope that caused blind Bartimaeus to cry out for help. You and I must have hope before we can even dare to try to seek and find God's help.

Hope has the elements of both desire and expectation. It is an important factor in spiritual life, the human factor. In hope we reach out if haply we may touch the Hand from above.

But faith is effective on the divine side. God gives to every person who will try in hope to seek

Him the ability to believe on Him. So the man with the deaf son (in Mark 9) had hope until contact was established with Jesus. Then he exercised faith—first faltering, then full-orbed faith in the Lord.

Thus hope is seen to be absolutely essential to contact with God, while faith which feeds on hope is the only effective means of communication with God.

The scripture goes on to say that "faith is . . . the evidence of things not seen." Now the writer is down *where we live*. We want evidence. Sometimes we brashly assert that we won't even believe until we know. But in doing this we place ourselves above the Apostle Peter, who said in John 6:69: "We believe and are sure."

This is the kind of faith we exercise every day on a lower level. We use dollar bills, knowing they are not money but only silver certificates exchangeable for money. We drop letters in the box believing in the postal service to deliver them, tremendously important as they often are.

Can we not trust the unchangeable, all-wise, all-powerful Creator who made us and gave His Son to die for us—trust Him as much as we trust each other or Uncle Sam?

You who are laboring just now in the darkness of depression and temptation, almost ready to give up because you cannot see God's plan, can you not in faith hold on to the unseen reality that does not change just because we do not see it?

Faced with the tremendous creation of God all about us, we must either believe in Him or else stagger into some absurd explanation of the cosmos that would strain the credulity of a moron. Rationalism's watchword is: "Understand that you may believe"; Christian faith's watchword is: "Believe that you may understand."

A good many people believe (or say they do) in

By Vernon Wilcox, San Jose, Calif.

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

WITH EYES WIDE OPEN TO GOD	2
<i>General Superintendent Young</i>	
INVISIBLE MEANS OF SUPPORT	3
<i>Results of faith and hope</i>	<i>Vernon Wilcox</i>
OH, WALK WITH ME	4
<i>Poem</i>	<i>Alice Hansche Mortenson</i>
AND SOME . . . TEACHERS	5
<i>Contributions made by college personnel</i>	<i>Edward S. Mann</i>
FAILURE TO YIELD	6
<i>A common cause of mishaps</i>	<i>Linda Banz</i>
HOLINESS—A DELUXE GRACE	7
<i>Helps to holy living</i>	<i>Fred M. Weatherford</i>
IT'S TIME FOR RETIREMENT	8
<i>Dimension</i>	<i>Darrell E. Luther</i>
HAVE A GOOD DAY!	8
<i>Making every day count</i>	<i>Jerry W. McCant</i>
THAT WHICH IS NOT BREAD	10
<i>The rivalry of a poisonous product</i>	<i>F. M. Robinson</i>
ALONE	10
<i>Faith at home</i>	<i>Rosemary Lee</i>
WHY I AM A NAZARENE	11
<i>When church membership has meaning</i>	<i>Jose Ulysses Peruch</i>
STAND!	11
<i>Pen points</i>	<i>Milo L. Arnold</i>
"FORGIVE US OUR DEBTS"	12
<i>Radio sermon of the month</i>	<i>C. William Fisher</i>
I WILL LIFT UP MY EYES	13
<i>Poem</i>	<i>Enola Chamberlain</i>
THAT SUPREME MOMENT	14
<i>Discovering God is real</i>	<i>Ross W. Hayslip</i>
TIME AND GOD'S FOREVER	14
<i>Poem</i>	<i>Iris Cathell</i>
EDITORIALS	15
<i>W. T. Purkiser</i>	
STANDING FEATURES	
NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>Prayer Sprinkled with Curses</i>	<i>Fletcher Galloway</i>

God, but they do not find it worth their while to try to find Him. So they immerse themselves in business or pleasure, trying to blot out some of the emptiness and boredom of life.

But when we come to God in simple trust we believe in the infinite worth of seeking and finding Him. This is of superlative value—all else pales into insignificance.

It won't matter what the stock market was at yesterday's closing, or whether we were accepted into a certain stratum of society, or whether we achieved passing notoriety as a tycoon or a politician or whatever. It will matter only that we found Him whom to know is life eternal!

*O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!
But what to those who find? Ah, this
No pen nor tongue can show.
The love of Jesus, what it is,
None but His loved ones know.*

—Bernard of Clairvaux □

OH, WALK WITH ME

*Oh, walk with me today, dear Lord;
I cannot walk alone.*

*I cannot see the hidden snares,
The booby trap, the stone
That may beset my path ahead
In this vast danger zone.*

*I cannot take one step, dear Lord,
Without Thy hand in mine.
But with Thee I shall bravely walk
In confidence divine,
Knowing Thou wilt guide each step
Until the end of time!*

ALICE HANSCHÉ MORTENSON
Racine, Wis.

Volume 60, Number 27 **NOVEMBER 10, 1971** Whole Number 3089

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.
ANNUAL SUBSCRIPTION REPORT: TOTAL PAID CIRCULATION—160,375; FREE DISTRIBUTION BY MAIL—325; TOTAL DISTRIBUTION—160,700.

Cover photo: **The Costas**



AND SOME...

TEACHERS

By Edward S. Mann

Executive Secretary Department of Education
Kansas City

The afternoon sun was shining brightly in a cloudless sky that day in late winter. My rented car was clicking off the miles as I made my way back to the airport after concluding what I judged was a successful interview with a prospective faculty member.

Not that I had his signature on "the dotted line"—but his keen interest in the possibility of serving in a Nazarene college and his deep love for his church were most evident.

Of particular encouragement was the attitude of his wife, who had said to her husband during our conversation, "Honey, if we're ever going to work in a Nazarene college we ought to do it now before we become accustomed to living on this salary."

Accepting my offer would mean a loss of approximately \$7,000 in annual income. It would also involve leaving a beautiful, new ranch-style home, carpeted throughout, as well as giving up his church home, a thriving Nazarene church where he and his family were active participants.

As I thought about the matter, it suddenly dawned on me what a tremendous contribution—in hard cash—this man and his family would make if he should spend the next 20 or 30 years on a Nazarene campus.

Throughout the years, I had found it necessary to raise hundreds of thousands of dollars from Nazarene churches, and other hundreds of thousands from foundations and corporations. I realized, that afternoon, that I had also been instrumental in getting an incredible amount of financial support from devoted faculty members by inviting them to teach in a Nazarene college for only a fraction of what they were earning or could earn at other institutions. Over a long period of association at a Nazarene college this actually amounted to several million dollars.

Many people—faculty, parents, alumni, and constituency—have given selflessly of time, energy, and money to make Nazarene colleges possible. But by far the heaviest part of the load has been carried by the faculty and staff members.

Few people know the full details of the sacrifices of past years. Suffice it to say that our colleges are miracles of dedication.

Why, then, do faculty members choose to serve at Nazarene colleges?

It is partly because they love to teach.

William Lyon Phelps once said, "I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. I had rather earn my living by teaching than in any other way. In my mind, teaching is not merely a lifework, a profession, an occupation, a struggle; it is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race."

Why do faculty members remain at Nazarene colleges?

It is partly because they love people.

A professor of geology in a small college stated, "I decided a long time ago to continue to invest what I've got where I am. Here I may help produce a few above-average geologists. But I know I can help produce more than a few above-average persons . . . That is why money couldn't lure me from this job."

Why do faculty members teach at Nazarene colleges?

It is, in words taken from *Pilgrim's Progress*, "for the love they bear to the King of this place."

Each person who joins the faculty of a Nazarene college does so of his own free will. But once he has made the choice, the battle is not necessarily over.

He finds he must accommodate himself to the idea of smallness. Not that smallness of itself is bad, but it does run counter to the American compulsion to be associated with bigness. Smallness does not necessarily imply mediocrity; in fact, statistics show that small colleges have been most productive sources of scientists, business executives, and national leaders.

But smallness does imply lack of funds. And

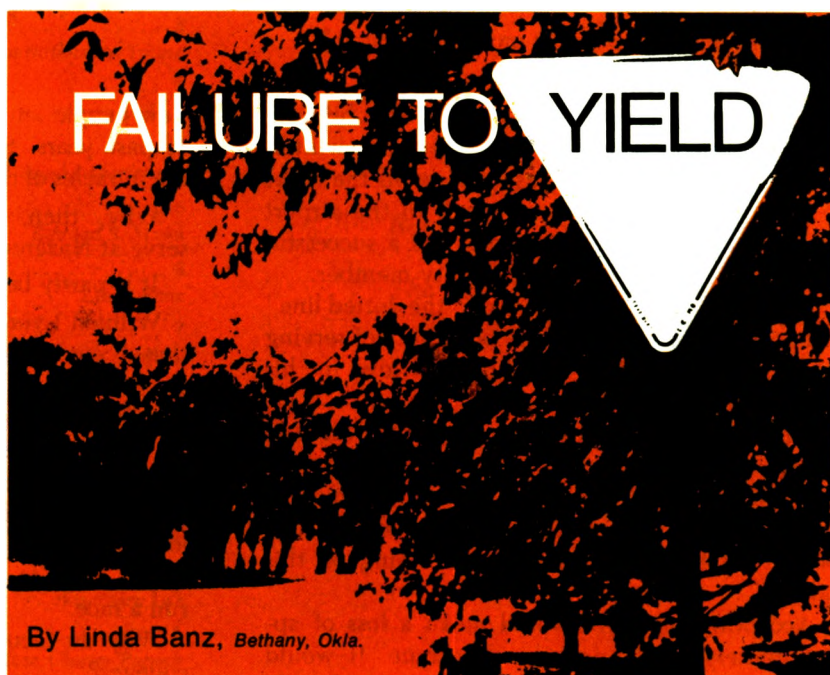
when a small college is not well-known, a faculty member faces the loss of professional prestige which a larger, more famous institution and better known colleagues would bring. He also misses having a larger number of colleagues in his own discipline with whom to share his enthusiasms.

But the big battle which a faculty member at a Nazarene college must fight is not over his own reputation or professional standing. It involves his family. It is one thing to place himself on the

altar; it is another to ask his family to join him there.

Yet hundreds of highly trained, devoted men and women have made, and are still making, an incalculable contribution to the ongoing of their church. And by it they demonstrate, unmistakably, "the love they bear to the King of this place."

They merit our unwavering support and our eternal gratitude. □



One of the greatest causes of Oklahoma traffic accidents is the failure of motorists to yield the right of way." The radio announcer's public-service spot suddenly became personally meaningful.

It happened last week. Easing up on the entry to the freeway I came to a stop at the "yield" sign. The traffic lane on my side was not clear. I waited for the approaching car to go by.

Suddenly from behind me a yellow sports car zoomed around and darted into the middle lane of traffic, just missing the oncoming car, then swerved into the far lane and sped dizzily down the highway. The driver was obviously in a hurry and not about to wait for anyone or anything.

Thoughtfully I pulled onto the highway and wondered if he made it to his destination.

"Failure to yield the right of way." The familiar yellow triangular traffic sign has become a reminder to me.

How often in other areas of life I am guilty of zooming around like the little yellow sports car!

Failure to yield my pride—to say, "I'm sorry," for an act or attitude which was unchristlike.

Failure to yield my "right of way"—when I think my simple, logical, realistic way of doing something or looking at something is the best way.

Failure to yield to the Spirit's gentle pressure—to "go . . .," to "speak . . .," to "act . . ." "I'm too busy, Lord," or, "Someone else will do it," or, "I'll do it next week."

Failure to yield my fixed little schedule for the day . . . to Christ's flexible, loving one which is sensitive to the needs of those around me.

The radio announcer continued with the caution, "Motorists should be prepared to even forfeit their own right of way, if necessary, in order to avoid a hazardous situation."

I am finding it easier to develop an alertness for yielding the right of way as a motorist than to do so as a Christian.

"Holy Spirit, open my eyes to Your 'Yield' signs today." □

HOLINESS

— *A Deluxe Grace*

The word “deluxe” in the commercial field has come to mean something superior. It stands for supreme quality in any given product.

The words “healthy,” “hale,” “whole,” and “holy” are all derivatives of the Anglo-Saxon root signifying “wholeness” or “completeness.” Holiness therefore is salvation in its completed form. In other words, it is the state or quality of being holy—a holy person or one sanctified.

In the Christian religion, the deluxe feature is found in God’s complete redemptive fulfillment. Holiness is the completion of God’s will in the heart of the believer.

Holiness is creative. When the Christian gives himself in wholehearted cooperation, God takes over and one becomes intensely involved with the Spirit’s power, wisdom, and love. This in turn brings the recipient into a deeper spiritual covenant relationship.

Jesus said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10). In this connection, the Apostle Paul said, “Where sin abounded, grace did much more abound” (Romans 5:20).

Holiness creates a deeper sense of awareness and love for others. In depth and range, it takes in the uttermost part of the world. The Great Commission falls upon consecrated ears, to go or stay and serve with loving care, either here or there, as His call may direct.

Perhaps the stand-out feature of holiness is where it takes you. The thing that makes it so attractive is the port of landing after the voyage. It takes you right into the glorious felicity of

heaven, the eternal abode. Holiness is the passport for admittance into this heavenly solace. If you do not have on the wedding garment, the attendant will say, “Sorry, but I do not find your name listed among the Blood-washed saints.”

Holiness means more than wearing a cross or a crucifix—unless there has been a crucifixion somewhere. Jesus laid down the requirement when He said, “If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16:24). (I stood there one day alone. It seemed I couldn’t get low enough, or bow my head down low enough in reverence—*where Jesus paid it all in crimson flow* that I might be cleared of guilt and sanctified.)

With Jesus, cross-bearing meant a trip to Calvary and death by crucifixion. To follow Christ means to take the same route. This lonely vigil includes a stop at Gethsemane, where self-denial and consecration win a victory in an inner, *carnal* civil war. Consecrated faith brings it about, by the heart searching, cleansing, sanctifying power of the Spirit. The result is the rewarding joy that comes through perfect submission.

At this point the Apostle Paul would say; “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” □

helps **to** holy living

By Fred M. Weatherford, *Arlington, Ore.*



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich

IT'S TIME FOR RETIREMENT

At 93 years of age, Mrs. Laura Reid is an active church member. She possesses a clear voice, an alert mind, an active body, and an optimistic spirit. I asked her what she regarded as the secret of such contentment and happiness. She joyfully replied, "The Lord is in my heart and I have a constant quest for more of the Holy Spirit!"

Her belief in the Lord is not merely a truth her mind possesses; it is a truth that possesses her mind. Every morning from five to six she prays. Each evening she reads several chapters of the Bible.

Mrs. Reid was 54 when her husband died, but she purposed to live so that sadness and gloom wouldn't be projected through her attitude. Her positive attitude is expressed in these words, "Work was pleasure. I don't think much of the past. I live in the present and for the future."

Mrs. Reid and numerous others have learned that the real question is not whether they have a problem, but how they react to it.

The major problem of the retired is one of identity. Having lost their respected role in society, many are left with an ambiguous identity. The question is often asked, "What can I do now?" "Where do I belong?"

Basically, the effective handling of retirement and older age centers around four emotionally related factors: attitude, philosophy, goals, and faith.

The *attitude* one holds towards himself as a child, teen, and young adult strongly influences his attitude toward himself as an older person. Many people suffer because early in life they developed a critical attitude or their imaginations conjured up threatening pictures of old age.

Second, one should develop a *philosophy* about what is important in life. The person who places the highest value on social status, power, physical beauty, or sexual expression will have difficulty adjusting to aging.

The healthy-minded individual keeps in mind the distinction between *getting* old and *growing* old. He sees the later years as an exciting opportunity to do all the things he wanted to do in the past and couldn't. One of my retired friends states with insight, "I am glad I am getting older. As long as I am getting older, I am still alive!" Why not adopt Paul's positive philosophy of rejuvenation? Read II Corinthians 4:16.

Third, never stop planning and working toward *goals*. This gives life purpose. Michelangelo worked as chief architect of St. Peter's Basilica up to his death at 89. Churchill first became prime minister of England at age 66. Colonel Sanders, of Kentucky Fried Chicken fame, developed his recipe after retirement.

Finally, a firm *faith* in the life to come has a profound influence on one's reaction towards aging. Psychologist C. G. Jung said, "An old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it. . . . I, therefore, consider the religious teaching of a life hereafter consonant with the standpoint of psychic hygiene."

Faith will enable you to share in Paul's triumph too! II Timothy 4:7-8.



Have a Good Day!

By Jerry W. McCant

Decatur, Ga.

Did you ever have a "Good day" greeting thrown back in your face? It went like this: you said, "Good morning," to someone.

His retort was, "What's so good about it?"

Is it unrealistic to believe every day can be a good day? Every day has the potential for good. Regardless of our problems and struggles, every day is a good day!

The Psalmist put it this way: "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalms 118:24). If that truth could saturate our thinking, we would have more good days.

We need to make all our days good because we have so few of them! If a man lives to be 90, he has only 32,872 days. A man who lives to be 70 has 25,567 days while the man who dies at 20 has only 7,305 days. Make the best of your days!

There is a popular song which admonishes, "Don't let the good life pass you by." That is a real danger. We postpone our good days. It will be good when . . . we get better jobs, bigger homes, and higher incomes. How many blessings we forfeit because we are waiting! We wish time away while hoping for Utopia. In the mad rush, we forget that today is precious. We let the good life pass us by.

Today is all the time we have. It's more than an old country song that "tomorrow never comes!" Live each moment—each day—one at a time.

Someone asked Will Rogers how he would spend his hours if he had only 48 more to live. He answered simply, "One at a time." That's a good way to do it!

This is the day the Lord has made and you and I are responsible for what we do with it. Today is the first day of the rest of your life. Make it count.

Look for the possibilities in the day. So much depends on your attitude. Sin and trouble are not the only notes in earth's symphony. They are not even the major notes! Condition your mental attitude toward the good. One psychologist says you condition your day in the first five minutes of your waking thoughts.

You can begin by saying, "This is going to be a tough day!" And sure enough—it will be just that. With a positive attitude, expect a good day and it's more likely to happen. It seems that the more spiritually-minded one is, the more beautiful his day.

Accept each new day as a challenge. There is always more to learn. Each day brings with it new and thrilling experiences to teach us more about

God. Learn to see God in the little things—a sunrise, a sunset, rainfall, flowers, and laughter. Some people can see more in a walk down a country lane than others on an extended vacation (even an expensive one, too!).

Life does not have to be a boring routine. Today does not need to be a rerun of yesterday. In asking for a pay raise, one teacher insisted she had 20 years' experience. Her superior protested, "No, you have one year's experience, repeated 19 times!" Get off the merry-go-round and live. Find purpose in your life.

Some people belong to the "Symptom-a-Day Club." These poor folk are always listening for a knock in the motor. They constantly are feeling their pulse and taking their temperatures. It takes an Annie Johnson Flint to see that "God has not promised skies always blue, flower-strewn pathways all our lives through . . . But God has promised strength for the day!"

Christ makes the day good. He transformed everything He touched. A blind man could see after His touch. The woman with an issue of blood was made whole after His touch. Lepers were made clean after His touch. A dead son was restored to life after His touch. With His touch He transformed the Cross of shame and ignominy into an everlasting symbol of victory. When He touches your day, it will be good.

So begin your day with Christ. "Let this mind be in you which was also in Christ Jesus." Get close enough to Him to feel His presence and think His thoughts. Absorb the spirit of Christ into your spirit. That will be the making of a good day.

A minister announced that the church doors would be open so school children could come to pray on the way to and from school. He always posted himself so he could see them and speak to them as they came and went. One day he asked Jimmy what he had asked Jesus for as he emerged from the church.

"Nothing," was the boy's reply.

"Nothing? What do you mean? You did pray, didn't you?" queried the pastor.

"Yes, but I didn't ask Him for anything. I was just loving Him a little!" was the boy's reply.

"Loving Jesus" a little at the start of the day will set the course for your day.

Why not rejoice and be glad? This is the day God has made. He made the day and saw that it was good. He made today for you and it is good. With His continual presence life should be lifted forever to a higher level. There should be in every day a fine balance of expectancy, joy, delight, and sheer optimism! I dare you—have a good day—every day! □



faith at home

ALONE

We sat at my kitchen table, this elderly woman and I—she with tears streaming down her face, complaint saturating her voice. “You don’t know what it’s like to be all alone.”

She brushed a few crumbs from the tablecloth, then aimlessly smoothed out imaginary wrinkles over and over again, as she went on. “I have no one. Nobody cares whether I live or die. If I got sick, who’d take care of me? They’d ship me off to a poorhouse somewhere

She stopped her sweeping gestures and waved one fragile hand vaguely in the air. Her eyes searched mine to see if I fully appreciated the significance of her problem.

Well, she was right. I had to admit it. I don’t know what it is to be alone or lonely. At this point in my life a moment, possibly an hour, to myself seems like a priceless luxury to be longed for.

But weeks, months, years of loneliness? Yes, being alone as this woman described it certainly seems a pathetic existence.

Yet as I watched this miserable figure, huddled in her chair, I remembered a recent prayer service at our church. I vividly recalled an especially pertinent testimony.

One of our more mature saints had risen to praise the Lord. She told of the richness of each day with Jesus, and her happy face verified complete satisfaction.

Eyes sparkling with enthusiasm, she expressed her greatest hope: “To witness more; to walk a closer walk with Him.”

She was grateful, she said, for time to search the Scriptures and learn more of His love. Thankful for the opportunity to seek Him in prayer and receive of His wisdom.

Then, half-turning to face the congregation, she laughed and announced, “You just have no idea how wonderful it is to be alone. Why, I can have a shoutin’ spell and not bother anyone at all!”

No, I personally don’t know what it is to be alone. I do know what two women, who touch my life, have found it to be.

For one it is a living hell. She makes it so.

For the other it is heaven on earth. Jesus makes it thus.

All alone? Never, if you have the Lord.

By Rosemary Lee
Worthington, Ohio

That Which Is Not Bread



As my car stopped at the red light the fragrant smell of baking bread wafted across the street. Looking around, I saw that I was at the corner where the big bakery daily produces many loaves of the staff of life.

Then, suddenly, the thought struck me—directly opposite the bakery stands the brewery. It too was producing full steam ahead. But its products, rather than being daily food for hungry people, are, in effect, taking the food out of their mouths.

I had passed these two buildings many times in my travels along this main street of our city, but the pathos of what was happening on that corner had only just then struck me as I sat waiting for the traffic light to change.

God directed Isaiah to ask the people, “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?” (Isaiah 55:2)

In my work day by day so many poor souls come asking for welfare assistance—numbers of them with a smell upon their breath which indicates they have spent what little money was available for “that which is not bread.” Their faces show that it does not satisfy and that life is a burden.

To many I am able to give assistance to obtain food for their families. Sometimes it is possible to counsel with them a bit and point them in the direction where they can find the “bread of life sent down from heaven”—man’s greatest need. But how much heartache and suffering is caused by the products coming out from that brewery and such places!

Yes, it is good to have a big bakery turning out bread for the hungry. But, in contrast, it is sad to see the evil rivalry across the street, pouring out its poisonous offering to those willing to sell their souls to buy “that which is not bread.”

By F. M. Robinson
Regina, Saskatchewan, Canada

WHY

I AM A NAZARENE

By Jose Ulysses Peruch,* *Campinas, Brazil*

Not many years ago—19 to be exact—a priest asked me the question, “Lad, why are you a Protestant?”

I couldn’t answer him at the time, possibly because I wasn’t really saved, although I did belong to an evangelical church.

My spiritual ignorance suffered me to accept from him such comments as, “I believe you are a Protestant because you were swept off your feet by one of those cute little Christian gals. . . . Or who knows? Maybe because of those good cups of coffee at their fellowship meetings.”

What took place following that dialogue is really of little importance here. What is significant is that because of that priest’s words I was awakened to my need of assurance regarding my spiritual situation.

I must confess that from then on my spiritual wanderings were not few. I dabbled in everything from the so-called “occult sciences” to the innumerable “isms” along the wayside. Nothing, however, could satisfy my heart.

And then one day I came upon the Nazarene, and through Him, the Church of the Nazarene. And then it happened—the great experience, the genuine encounter, and, oh, the blessed assurance! The witness of the Spirit—oh, if only the *padre* would have asked me that question today!

I would tell him, “I am a Nazarene, by choice and by conviction, because the Church of the Nazarene preaches the gospel of holiness. This has been, and is, the message and mission of my church. Everything else is secondary and subordinate. Therein lies the great difference. Were it not so, my church would be merely another denomination among the many already existing. I am not merely a Protestant; I am a Nazarene—a Nazarene who would sacrifice anything except ‘HOLINESS, without which no man shall see the Lord.’” □

*Dr. Peruch, a lawyer in Campinas, Brazil, is one of the leading laymen of the Nazarene church in Brazil. He teaches in the Bible school and is on the Editorial Board for Portuguese Publications. This testimony was translated from Portuguese by Virginia Mosteller.

PEN POINTS /

STAND!

“Having done all . . . stand.” The posture of the man who has completed his task is as important as it is during his performance of the task.

He who having done his task is inclined to sit and revel in his accomplishment is destined to destroy his glory. He who having tried sincerely has failed should stand even amid the ashes of failure, for he has done his best.

Man was created to stand, not crawl. He was made to know dignity and noble personhood. He is not to stand when he is honored and crawl when he is scorned. He is to be aware of his high origin and live accordingly.

Early Christians went humbly to their deaths but they always stood tall while doing it. They were scorned and cursed for their Christian faith, but they stood tall while the tirade was hurled at them. They professed their faith in Christ and refused to bow their heads in shame or stoop their shoulders in fear. They stood!

Have you made a commitment to Christ? Have you confessed Him as your Saviour and Lord? Then stand! Refuse to yield to the weakness of fear or the loneliness of rejection by unbelievers. Refuse to bow to discouragement and frustration. Stand!

When your load is heavy and

weariness whispers discouragement in your ear, it would be easy to sit down by the roadside and wait for a more convenient day; but the man who will win is the man who will stand. He will work and sacrifice. He will pray and obey. He will do all he can find to do, and when he has done all, he will STAND!

God needs and will honor men who will stand, silhouetted against a lonely sky. God will honor men who will stand in the face of the storm. He calls for men who will stand when there is nothing more they can do but just stand!

—MILO L. ARNOLD, *Colorado Springs*

“FORGIVE US OUR DEBTS”

them, When ye pray, say, Our Father . . . Forgive us what we owe to you, as we have also forgiven those who owe anything to us”

“. . . one of his disciples said unto him, Lord, teach us to pray . . . And he said unto

(Luke 11:1-2, KJV; Matthew 6:12, Phillips*)

It is said that when Robert Louis Stevenson lived in the South Pacific, he faithfully conducted family worship each morning for all the members of his household. These devotions always concluded with “The Lord’s prayer.”

One morning, however, Stevenson rose from his knees and abruptly left the room. His wife, always aware of Stevenson’s poor health, followed him out and inquired what was wrong. “Only this,” Stevenson replied. “I am not fit to pray the Lord’s Prayer today.”

When I read that story, I thought it must have been this petition, “Forgive us our debts, as we forgive our debtors” that had caused Stevenson to feel so unworthy.

For the word “debts” in this petition is not the word used elsewhere in the New Testament for disobedience or transgression or even for “missing the mark.” It is the word, rather, that means “failure to pay what we owe,” or “a failure of duty.”

When we realize that this is the meaning of “debts” and then are told that we can expect God’s forgiveness only in the measure that we forgive others, we can understand why Stevenson felt so unworthy.

For who can ever fully repay his “debts” to others and to God?

Who, for instance, has ever fully repaid his debts to his parents? What kind of price tag do we put on sleepless nights and anxious days and all the care and love that parents invest in their children? Who can calculate, much less repay, the sacrifices and adjustments that husbands and wives make for each other? Or the loving care that some children, grown to adulthood, show to aging parents?

Who could ever fully repay those debts?

But again, who has ever had a receipt marked, “Paid in full,” for the debts owed to friends for their kindness, their confidence, and their encouragement?

Marion Anderson, the famous singer, always

speaks of herself as “we.” Asked why, she explained that there were always others involved in the making of a career.

Exactly. And that is true of all of us. How could we ever fully discharge our debt to those who believed in us, who boosted us, who overlooked our mistakes, who shared our hopes, who understood our failures, and who said the encouraging word at just the right time?

But then again, who could ever fully repay God for His love, His forgiveness, His cleansing, His grace, His guidance, His protection, His provision—both for our material and spiritual needs? And please remember that this petition follows the one for “our daily bread.”

“I am debtor,” said the Apostle Paul, and he lived with that debtor’s complex. And every true Christian does. For who could ever look at Christ on the Cross and not feel that he would forever be in debt to a love like that?

Aren’t we all “head over heels” in debt to God? And won’t we forever be in arrears in a debt that is unpayable? Shouldn’t we all, then, pray, “Father, forgive us our debts—our failures to repay, our delinquencies, our defaults of duty—even as we forgive others”?

It is important to remember, and especially in thinking of this petition for forgiveness, that this is a prayer Jesus taught His *disciples* to pray.

The price of forgiveness of sins for a *sinner* is repentance and faith. The price of forgiveness to a Christian for debts and defaulted duty is a spirit of forgiveness—“Forgive us, as we forgive others.” And Jesus illustrates this clearly in the eighteenth chapter of Matthew in the story of the unforgiving debtor.

RADIO SERMON OF THE MONTH

By C. William Fisher

It was on the Cross that Jesus said, "Father forgive them; for they know not what they do." And in that sublime prayer, and with that divine spirit of forgiveness, Jesus broke the vicious cycle of sin that feeds upon forgiveness.

It is Dr. James Stewart who reminds us that, first, there is injury; then there is resentment; then retaliation. But Jesus, in a spirit of forgiveness, felt no resentment, and thus there was no retaliation.

How vital and necessary is this petition in the life of a Christian! For how often do we all need to pray, "O Father, if those who mistreat me, who lie about me, who malign and persecute me—if only they knew my problems, my pressures, my hopes, my love for them—they wouldn't treat me like this—so, Father, forgive them, for they know not what they do."

A person who has not experienced God's grace in his heart and who does not recognize his unpayable debt to Christ simply cannot pray this prayer. This petition is difficult even for a disciple to pray, and it is impossible for one who is a stranger to God's grace and an alien to God's will.

But how urgent is the need for Christians everywhere to pray this prayer! For if they prayed it sincerely, there would be charity instead of

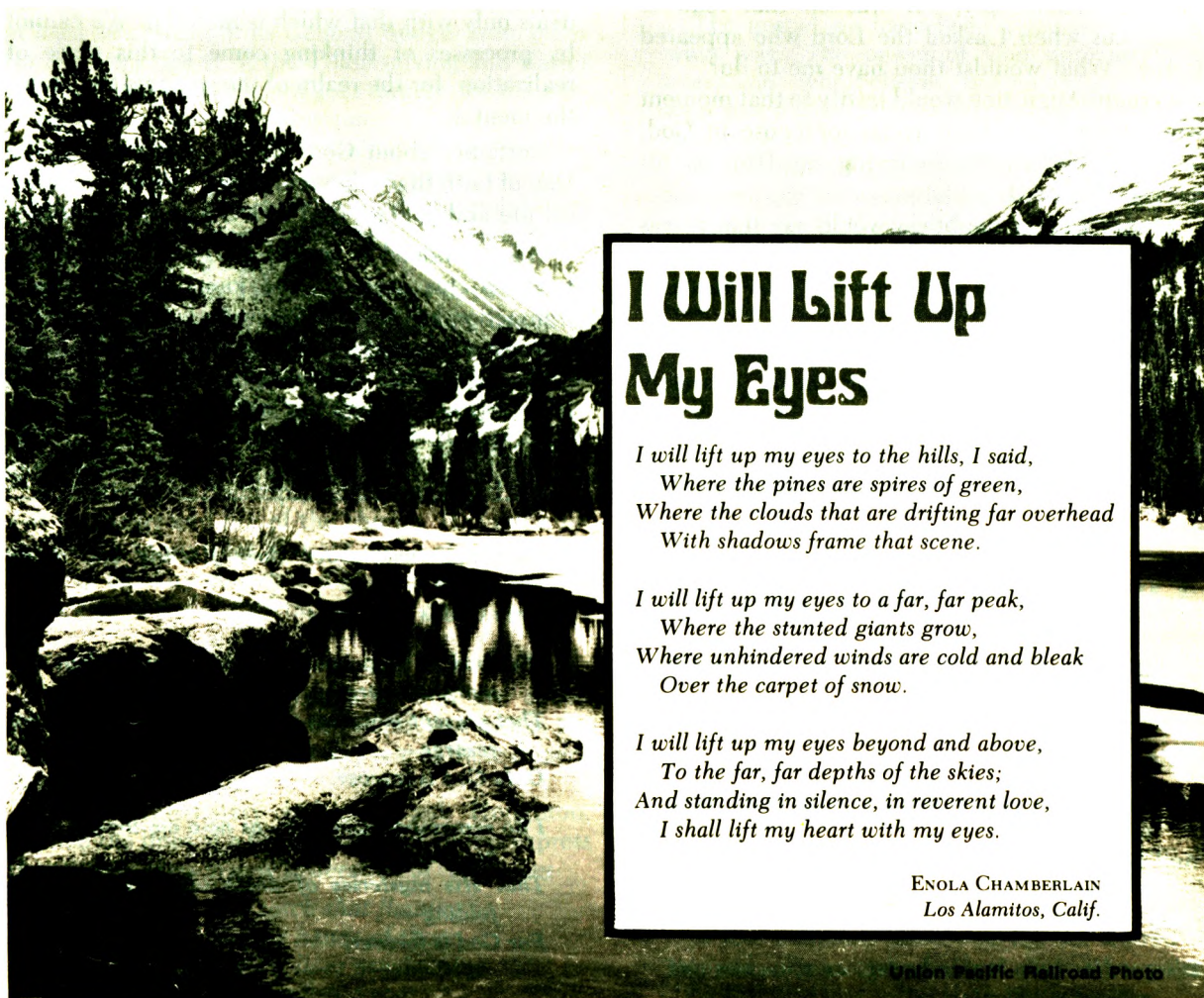
ensoriousness, courtesy instead of criticism, cooperation instead of competition, trust instead of suspicion, togetherness instead of separateness, and forgiving love instead of an unforgiving spirit.

An unforgiving spirit shuts the door in God's face. The individual who says, "I'll never forgive you," makes it impossible for God to forgive him. For only those who are merciful can expect mercy; only those who try to understand will be understood; and only those who are forgiving will be forgiven.

Yes, by all means, let us pray this prayer for forgiveness of our delinquent debts and defaulted duties to God. But let us remember that, to experience forgiveness, we must be forgiving; and that if we forgive all, we will be forgiven all.

O God, in a world where everybody owes somebody something, give us a fresh and sensitive awareness of our failure to repay our debts to Thee and to others, and may we pray, with new urgency, "Our Father, forgive us our debts as we forgive others." This we ask in Jesus' name. Amen. □

This sermon is one of a series on the Lord's Prayer presented by Dr. Fisher on "Showers of Blessing." Free copies of the series are available by writing the Radio League, 6401 The Paseo, Kansas City, Mo. 64131.



I Will Lift Up My Eyes

*I will lift up my eyes to the hills, I said,
Where the pines are spires of green,
Where the clouds that are drifting far overhead
With shadows frame that scene.*

*I will lift up my eyes to a far, far peak,
Where the stunted giants grow,
Where unhindered winds are cold and bleak
Over the carpet of snow.*

*I will lift up my eyes beyond and above,
To the far, far depths of the skies;
And standing in silence, in reverent love,
I shall lift my heart with my eyes.*

ENOLA CHAMBERLAIN
Los Alamitos, Calif.

Union Pacific Railroad Photo

THAT SUPREME MOMENT

By Ross W. Hayslip, Tucson, Ariz.

When the Archbishop of Canterbury was a guest on David Frost's television program, Mr. Frost asked him a very direct and surprisingly specific question: "What was it that first made you sure about God?"

This is a question of great importance in the thinking of any person who professes the Christian faith. I wondered how some of the great disciples of the past would answer this question.

Would Peter say, "It was that moment when my brother Andrew led me into the presence of the Master whom he said would be the end of my long quest for Him of whom our prophets spoke"?

Would Paul reply, "It was on that road to Damascus when I asked the Lord who appeared to me, 'What wouldst thou have me to do?'"

Perhaps Augustine would testify to that moment when his restless heart came to repose in God, on whom he called, believing on Him as his Saviour and Lord.

Martin Luther doubtless would say that it was on Pilate's Staircase in Rome when the realization broke into his consciousness that the just should live by faith.

John Wesley would certainly point back to Aldersgate, when he felt his heart strangely warmed, as the moment when he became sure about God.

This sense of certainty can come only after a man has had a personal encounter with his God. How wonderful to be able to look back to that supreme moment when one realizes that through spiritual channels he has made contact with Almighty God!

William James in his noted Gifford Lectures, *Varieties of Religious Experience*, sought to examine this phenomenon in the light of psychological insight. To read his comments brings afresh to our minds the fact that men can meet God in a life-transforming experience.

In a world that is filled with frustration and doubt, we must be sure about God. We cannot gain this surety by scientific research, for science deals only with that which is material. We cannot by processes of thinking come to this place of realization, for the realm of the spiritual lies above the mental.

Certainty about God comes when we take the leap of faith that is beyond the sphere of the physical life and contact God in His redeeming power.

Happy indeed is the man who is able to look back on this moment and know that the great transaction has been completed. Poor is the person regardless of personal material means who has no knowledge of such an experience. No matter how long he lives, he has missed it all if he misses that supreme moment. □

Time & God's Forever

*It's good to keep remembering as snow melts
and rivers flow,
Hatreds, bitterness, lust, and greed must go—
For God is forever.*

*It's good to keep remembering as seeds grow, there
is harvesttime,
And barns I built, filled, and counted, would not
be mine—
Only God is forever.*

*It's good to keep remembering, as souvenirs and
memories collect,*

*That time will prove their fleeting and dying
effect—
Only God is forever.*

*It's good to keep remembering, as yesterdays and
morrrows merge,
That present moments pass quickly and will never
resurge—
Only God is forever.*

*I do remember, and pray, as now my breath He is
holding,
That His mysteries of death and life keep un-
folding—
For God is forever.*

By Iris Cathell
Kansas City

editorially SPEAKING

By W. T. PURKISER

Give It Up Or Give It Away

Years ago Robert E. Speer, the layman who became one of Christendom's leading missionary statesmen, said, "Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away."

To "give it up" or "give it away" is the choice before us. We cannot keep what we do not share. "Use it or lose it" is a law of life that has never been repealed.

One week from next Sunday, November 21, we bring again our annual Thanksgiving Offering for world evangelism. The goal for the entire denomination is \$2.8 million. When any local church pays at least 20 percent of its General Budget from other funds, every penny of the Thanksgiving and Easter offerings that church gives goes directly for the missionary task of the denomination.

We sometimes hear discussions of the relative importance of "home" missions and "overseas" missions. The debate is really beside the point. Our commission is, "Go ye into *all* the world, and preach the gospel to *every* creature."

Bishop James M. Thoburn, pioneer missionary to India, put it straight: "The great glaring denial of faith and duty which stands out before the world today, so clearly that it cannot be concealed, is the refusal of those who bear the name of Christ to execute the great commission which their Master has given them."

The missionary enterprise—at home and abroad—is the heart and life of the church. It is not a bit too strong to say that without it the church would cease to be. Any church is digging its own grave if it neglects its unfinished task.

The people of God are called *out of* the world, placed *in* the world, and sent *to* the world. We fail if we neglect any one of these dimensions of God's purpose.

Another missionary bishop, Frank Houghton, penned the lines of a hymn that must always express the attitude of each new generation of Nazarenes:

*We bear the torch that flaming
Fell from the hands of those
Who gave their lives proclaiming
That Jesus died and rose.*

*Ours is the same commission,
The same glad message ours;
Fired by the same ambitions,
To Thee we yield our powers.*

To raise \$5.5 million in two offerings for missions during the calendar year might seem to represent an impressive amount—until we put it in the perspective of the \$75 million we now raise each year for our local churches and the \$7.5 million we give for district interests.

A special urgency applies to the missionary task of the church. There isn't much more time. Historians of world affairs are telling us that this is the decade of destiny. What happens in the very near future will determine the future of this sick planet on which we live.

The gospel we have been given is still, as it always was, "the power of God unto salvation to every one" who believes. But no one can believe it who has not heard it. And people cannot hear it unless it is told to them.

Give it up? Never! What Christ does for us is too precious and too essential for our well-being ever to be surrendered. We have found it to be true.

Then we must give it out. We do this not only by what we can do personally in the places where we live. We do it also by the money we give in the Thanksgiving Offering, 1971. □

Mocking God

Few people would ever confess to mocking God. The late Nikita Khrushchev might have. When he visited the United States, he told reporters, "I'm an atheist. God knows, I'm a real atheist."

Prize-winning Novelist Sinclair Lewis might have. As loose in his living as he was brilliant in literary talent, "Big Red" put his watch on the table one time and gave God 15 minutes to strike him dead.

God passed him up, and he spent—not the last 15 minutes—but the last 30 years of his life as a nervous, fumbling alcoholic.

His last words were recorded by an unnamed nurse in what was described as a second-rate clinic near the city of Rome: "At least, let the light come back."

A few moments more and the sin-scarred heart stopped. The medical chart bore the notation, "Paralisi cardiaca"—paralysis of the heart.

The peril in the popular understanding of the new morality is not that people break God's law. Men have always done that. The peril is in the denial that there is any objective moral truth by which man's life will be judged.

There are not many guilty of such mockery in the face of the Almighty.

Yet mockery toward God is far more widespread than most of us ever think. This was Paul's conclusion when he penned the words of Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Knox translates this verse, "Make no mistake about it; you cannot cheat God. A man will reap what he sows." And Phillips renders it, "Don't be under any illusion: you cannot make a fool of God! A man's harvest in life will depend entirely on what he sows."

The truth comes clear. God has put the whole force of the universe behind the principle of sowing and reaping. The harvest may be much more than the seed—but it is always of the same quality.

"Seedtime and harvest"—these are the facts both of the field and of the soul of man, both of nature and of human nature. He who sows to his flesh-nature shall of the flesh-nature reap corruption and death. He who sows to the Spirit shall of the Spirit reap life everlasting (verse 8).

To ignore this principle, whatever else it is, is mocking God. It is a vain attempt to cheat the Creator, to make a fool of the Almighty. And it won't work.

People mock God when they substitute their own whims and desires for the law of the Lord.

The peril in the popular understanding of the "new morality" is not that people break God's law. Men have always done that. The peril is in the denial that there is any objective moral truth by which man's life will be judged.

The couple who engage in extramarital sex, whether fornication or adultery, reap the results just as surely under the permissiveness of a "new morality" as under the recognized law of a God of purity and truth. Their minds may scoff at their guilt, but their hearts cannot forget.

The Christian who habitually takes the easy way, who neglects the disciplines of prayer, Bible study, and public worship, may feel no crisis of conviction at the moment. But he is building into his character shoddy material that will collapse when the pressure is on.

Paul's statement about the inevitable reaping that

follows seedtime in life does not ignore the fact of forgiveness. The God whom men have mocked is a gracious and forgiving God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Forgiveness itself rests upon the same principle of inevitable consistency that the law of reaping rests upon. Forgiveness, human or divine, is not a cheap affair. It "works" only because the harvest is accepted by the one who forgives.

This is what the cross of Christ means in the Christian faith. Jesus himself bore "our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). "God hath laid on him the iniquity of us all" (Isaiah 53:6). "Christ died for our sins" (I Corinthians 15:3).

Even here a note of caution is needed. Christ became our Sacrifice to save us from the guilt and penalty of sowing to the flesh. He became the divinely appointed means whereby we who were accustomed to doing evil might turn to do good.

But the Bible makes it clear that sin not only results in penalty—spiritual death and alienation from God. It also has consequences in the temporal life. Those consequences, like the scar tissue that remains after the wound is healed, may well be carried until one's dying day.

There is no better illustration of this than in the life of King David. His sin of adultery was forgiven. But the consequences of his sin followed him through the remainder of his life.

In a similar way, the prodigal son "wasted his substance in riotous living." He returned to the father's house and was forgiven and restored. But he never regained the wasted inheritance. The father said to the older brother, "All that I have is yours."

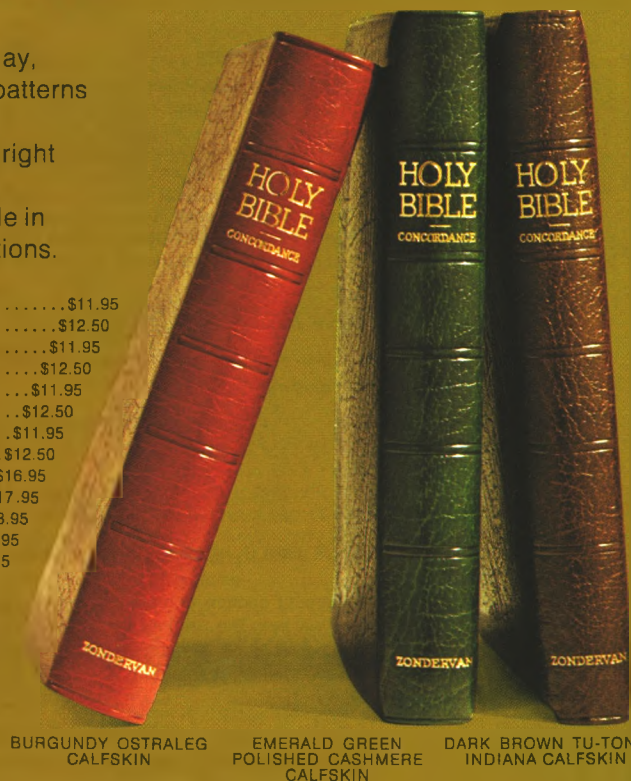
The truth is that the "kicks" have kickbacks. One teen-ager confessed to Charlie Shedd, "Some kicks have a very long leg and a real hard foot!"

Mocking God, however it be done, is life's great impossibility. "Be not deceived." Don't let anyone fool you! "God is not mocked." The mockery comes back on the man who makes it like the harvest of forgotten seed. □

Center-column references & 160-page concordance & 64 pages of study helps & full-color maps with index & easy-reading, self-pronouncing text on Super India paper & wide selection of quality leather bindings make the Zondervan Clearblack Reference Bible the finest all-around family/personal Bible for the money today.

Little wonder it's favored the world over for everyday, everywhere-kind-of-use. Now in the new leather patterns and colors shown plus many, many others to suit individual tastes precisely. Be sure your choice is right by being sure your name is on it . . . the lifetime-guaranteed Zondervan Clearblack Reference Bible in King James Version black letter and red letter editions.

B-900X	Black Ostraleg Calfskin	\$11.95
B-900XRL	Black Ostraleg Calfskin (red letter)	\$12.50
B-900XR	Burgundy Ostraleg Calfskin	\$11.95
B-900XRRL	Burgundy Ostraleg Calfskin (red letter)	\$12.50
B-900XB	Blue Ostraleg Calfskin	\$11.95
B-900XRLB	Blue Ostraleg Calfskin (red letter)	\$12.50
B-910X	Brown Ostraleg Calfskin	\$11.95
B-910XRL	Brown Ostraleg Calfskin (red letter)	\$12.50
B-2437X	Dark Brown Tu-Tone Indian Calfskin	\$16.95
B-2437XRL	Dark Brown Tu-Tone Indian Calfskin (red letter)	\$17.95
B-2447X	Black Polished Cashmere Calfskin	\$18.95
B-2447XRL	Black Polished Cashmere Calfskin (red letter)	\$19.95
B-2447XB	Midnite Blue Polished Cashmere Calfskin	\$18.95
B-2447XRLB	Midnite Blue Polished Cashmere Calfskin (red letter)	\$19.95
B-2447XR	Burgundy Polished Cashmere Calfskin	\$18.95
B-2447XRLR	Burgundy Polished Cashmere Calfskin (red letter)	\$19.95
B-2447XS	Saddle Brown Polished Cashmere Calfskin	\$18.95
B-2447XRLS	Saddle Brown Polished Cashmere Calfskin (red letter)	\$19.95
B-2447XG	Emerald Green Polished Cashmere Calfskin	\$18.95
B-2447XRLG	Emerald Green Polished Cashmere Calfskin (red letter)	\$19.95



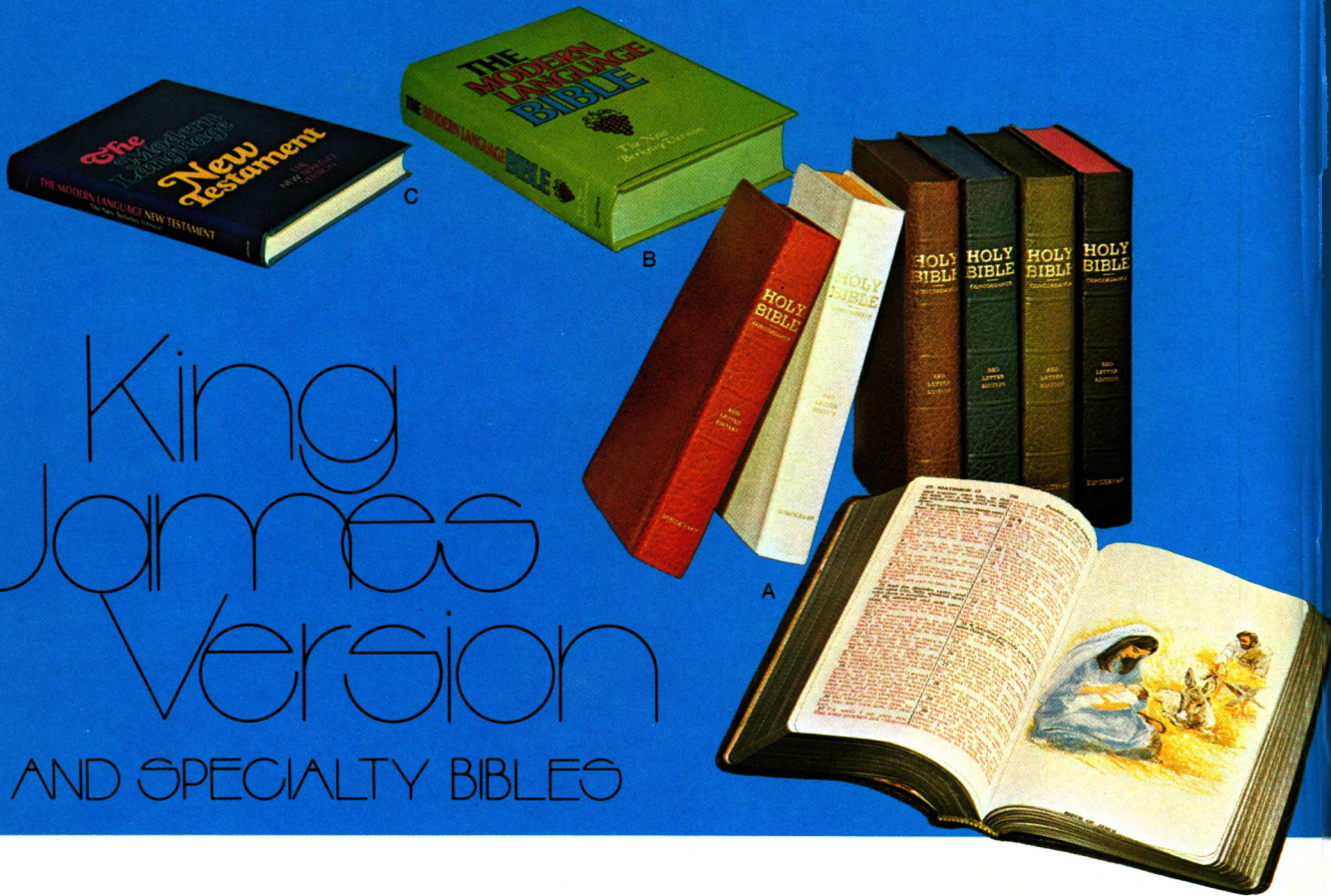
BURGUNDY OSTRALEG CALFSKIN

EMERALD GREEN POLISHED CASHMERE CALFSKIN

DARK BROWN TU-TONE INDIANA CALFSKIN

King James Version

AND SPECIALTY BIBLES



A. "LOLLIPOP" CHILDREN'S TEXT BIBLES

A totally-new series of KJV Red Letter Text Bibles for today's younger set! Durable Sanigal Ecrase bindings in choice of six exciting colors: Licorice Black, Snow White, Blueberry Blue, Chocolate Brown, Apple Green and Strawberry Red. Plus 18 original living-color illustrations inside by the famed art duo, Frances and Richard Hook. Also . . . 128-page concordance, topical headings, simplified Bible study helps, 8 pages of full-color maps, 4 pages of Christian symbols, presentation page and family record, large Brevier self-pronouncing type face . . . and much more.

B-915	Licorice Black	\$4.25
B-915Z	Licorice Black, zipper closure	5.95
B-930	Snow White	4.25
B-930Z	Snow White, zipper closure	5.95
B-925	Blueberry Blue	4.25
B-945	Chocolate Brown	4.25
B-960	Apple Green	4.25
B-935	Strawberry Red	4.25

B. THE MODERN LANGUAGE BIBLE — New Berkeley Version in Modern English

An updating of the New Testament section completed just two years ago, this popular new translation from the original languages is more readable, more enjoyable than ever. Fully annotated; easy paragraph form. ". . . a masterpiece of evangelical scholarship." — F. F. Bruce, Editor, Evangelical Quarterly.

Cloth, TR-80083,	\$8.95
Kivar, TR-80083p,	\$5.95
Imitation leather, TR-80084,	\$12.95
Genuine leather, TR-80085,	\$17.95

C. THE MODERN LANGUAGE NEW TESTAMENT — New Berkeley Version in Modern English

Features the complete revised and updated New Testament text. A handy 5 3/8" x 8" size New Testament Bible for anywhere, any-time use. Easy-to-read type in paragraph form; fully annotated; clarifying notes. Cloth, TR-80086, \$3.95; Kivar, TR-80086p, \$1.65.

D. KJV LARGE TYPE REFERENCE BIBLE

A magnificent choice for special gift occasions; the finest quality Bible money can buy for a lifetime of family use. Featuring: extra-large, self-pronouncing Imperial Pica type • words of Christ printed in Red • center-column references and notes • concordance • topical running heads • corner listings • exclusive Trans Vision® color overlay maps of the Sacred Land and Journeys of Saint Paul • presentation page and family record including marriage certificate • ultra-thin Micropake Super India paper • 1,664 pages, 6 1/8" x 9", 1" thin!

B-1907x	Black cloth, red stained edges, colorful jacket . . .	\$ 9.95
B-1917x	Black calfskin, semi-overlap, simulated leather lined gold edges	19.95
B-1917xRRL	Red Letter edition of style 1917x	21.95
B-1927x	Black pin Morocco, limp, leather lined, gold roll, gold edges	24.95
B-1927XRRL	Red Letter edition of style 1927x	26.95
B-1927xRRLS	Red Letter edition of style 1927x with silver stamping and silver edges	26.95

E. THE LAYMAN'S PARALLEL NEW TESTAMENT

A first-time-ever printing of the four most popular New Testament translations *side-by-side in parallel columns*. Especially suited for laymen and lay study groups, this unique volume offers convenient comparison of: *King James Version* • *Amplified New Testament* • *Living New Testament* • *Revised Standard Version*. An invaluable



sourcebook for greater New Testament understanding! Cloth, TR-80065, \$7.95; Kivar, TR-80065p, \$4.95.

F. THE NEW TESTAMENT FROM 26 TRANSLATIONS
 Features the complete text of the King James Version New Testament — supplemented by significant alternate renderings from *twenty-five* other popular English language New Testaments. Each bold-face phrase from the KJV is followed by alternate renderings to allow fast and convenient reference. Compiled by a staff of eminent Bible scholars headed by Curtis Vaughan, Th.D. Cloth, TR-9036, \$9.95.

G. NEW MARKED REFERENCE BIBLE
 One of the most usable King James Version Bibles ever published! Unique color coding instantly identifies four major Bible themes: Prophecy • Temporal Blessings • Salvation • Holy Spirit. Also chain-of-references system for Bible study, encyclopedia/concordance, summary of references, pronouncing aids . . . plus hundreds of other reading and study aids. 1600 pages; choice of three handsome bindings. Available with thumb indexing — \$2.00 extra.

- B-700 Black Leatherette, limp binding, gold edges, boxed . . . \$19.95
- B-701 Calfskin Leather, limp binding, gold edges, boxed . . . 23.95
- B-703 Hand-grained Morocco Leather, semi-overlap binding, gold edges, boxed . . . 34.95

H. THE CHRISTIAN WORKER'S NEW TESTAMENT AND PSALMS
 A fast-reference, pocket-sized Bible for the man on-the-go. Indexed and marked in red on all subjects connected with the theme of salvation. Also features: "where-to-find-it" index, summary of references, self-pronouncing text. Handy 3 3/4" x 5" page size.

- TE-150P Popular edition — imitation leather, blue edges . . . \$1.95
- TE-250P Regular edition — imitation leather, red edges, boxed . . . 2.95
- TE-495P Leather edition — Morocco grain, semi-overlap, gold edges, silk maker, boxed . . . 5.95

I. THE AMPLIFIED BIBLE

The Bible that explains itself! An expanded, one-volume translation that explains difficult passages *in the text* for full, rich understanding. ". . . the Bible written simply so common people can understand its meaning." — Billy Graham. Features: 1504 double-column pages • large, clear, readable type • white fine Bible paper • convenient 5 1/2" x 8 1/4" size.

- TR-9029 Cloth, square corners, headbands, red edges . . . \$ 9.95
- TR-9004 Deluxe Red Leatherette, gold edges and stamping, marker . . . 12.95
- TR-9008 Deluxe Black Leatherette, gold edges and stamping, marker . . . 12.95
- TR-9007 Leather, semi-overlap, gold edges and stamping, marker . . . 17.95

J. THE HARPER STUDY BIBLE

The valuable single-volume "library" on the Bible edited by Harold Lindsell, D.D., Ph.D. Features complete Revised Standard Version text with footnotes; introduction to each book of the Bible; topical outlines; unique marginal cross-references; annotations and background information; concordance; maps in full-color; large, easy-to-read type; and *much more*. All editions in compact 5 1/2" x 8 1/2" page size — 1 1/8" thin!

- TR-80380 Cloth (2-color jacket) . . . \$ 9.95
- TR-80381 Black Leatherette . . . 16.95
- TR-80382 Black Buffalo Oak Grain Calfskin . . . 23.95
- TR-80383 Blue Buffalo Oak Grain Calfskin . . . 23.95
- TR-80385 Red Buffalo Oak Grain Calfskin . . . 23.95
- TR-80386 Brown Genuine Tutone Cowhide . . . 24.95
- TR-80387 Black Natural Box Grain Morocco . . . 29.95
- TR-80388 Blue Natural Box Grain Morocco . . . 29.95
- TR-80389 Red Natural Box Grain Morocco . . . 29.95

Exploring God's Word

SELECTED VOLUMES FOR TODAY'S PREACHERS, TEACHERS, COUNSELORS . . .

A. ZONDERVAN PICTORIAL BIBLE ATLAS edited by E. M. Blaiklock. Sets the Bible in its true historical context, providing a graphic portrayal of political, cultural and religious development during Bible times. 210 pictures; 512 pages of maps and text. Cloth, \$9.95.

B. ZONDERVAN EXPANDED CONCORDANCE — Makes use of the King James Version, plus seven other popular English language translations to present a fresh, exciting approach to Scriptural meaning. 250,000 entries; 2,000 pages. Cloth, \$12.95.

C. ZONDERVAN TOPICAL BIBLE edited by Edward Viening. Gives Scriptural references to any topic, person, place, object or event. 1,088 pages; over 6,000 entries; 20,000 sub-topics; 100,000 references. Also alphabetical chain-of references system. Cloth, \$9.95.

D. ZONDERVAN PICTORIAL BIBLE DICTIONARY edited by Merrill C. Tenney. An excellent all-purpose, one-volume Bible dictionary — now featuring exclusive Trans Vision® color overlay maps. Contains 5,000 entries; 700 photos, charts and drawings; 40 pages of new, full-color maps. Cloth, \$9.95; Cloth, thumb-indexed, \$11.95.

E. MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE — Includes all that is most valuable from the complete work *in one volume* . . . and in Matthew Henry's own words! 2,000 pages; over 3 million words. Cloth, \$11.95.

ZONDERVAN BIBLE STUDENT'S LIBRARY SET — Includes all five volumes listed above. Save \$5.00! A \$54.75 total value, U-17050, \$49.75.

F. THE NEW COMPACT BIBLE DICTIONARY edited by Al Bryant. Handy to use — inexpensive to own! A Bible dictionary designed for exceptional convenience without sacrificing content. Features clear, readable type; detailed treatment of all persons, places, objects and

events in the Bible; graphic photo illustrations and maps. Cloth, \$3.95; Paper, \$1.95.

G. HALLEY'S BIBLE HANDBOOK — New Revised Edition. The world's most widely used and comprehensive Bible handbook now with NEW larger, easier-to-read type. NEW authentic photographic reproductions of the Holy Land • NEW completely revised section on archaeological discoveries • 860 pages of helpful Bible facts • abbreviated commentary • helpful maps • church and Bible history. Regular edition, \$4.50; Deluxe edition, slipcase, \$5.95.

H. CRUDEN'S COMPACT CONCORDANCE — The first adequate, usable Concordance in *compact* style. Clothbound; key words printed in boldface type; arranged in alphabetical order. Cloth, \$3.95.

3-VOLUME SET — The New Compact Bible Dictionary (Cloth)/Halley's Bible Handbook/Cruden's Compact Concordance. Total value, \$12.40. U-9746, \$10.90.

I. CRUDEN'S COMPLETE CONCORDANCE — An alphabetically arranged index to the key words of the Bible. Includes more than 200,000 references to both the King James Version and Revised Standard Version, plus indexed section on Scriptural proper names with meanings. 783 double-column pages. Cloth, \$4.95.

J. CREATIVE BIBLE STUDY by Lawrence O. Richards. An entirely new approach to Bible study designed to help small groups, families and individuals rediscover God's Word as the *living Word*. Points out common failures in Bible study and outlines new and meaningful ways to proceed. Cloth, \$4.95.

K. ELLICOTT'S BIBLE COMMENTARY — One Volume Edition Charles John Ellicott's classic work of verse-by-verse explanation and valuable comments on the whole Bible is at last available in this *single volume edition!* Contains all that is most valuable from the complete work in condensed form. Cloth, \$8.95 (Pre-publication offer until Dec. 31, 1971, \$7.95). (Available Oct. 29, 1971)

IT'S GOD'S MONEY

The Investment Committee of the Church of the Nazarene was created in 1945 and its first meeting was held on May 19 of that year. The original members were Dr. T. W. Willingham, Dr. John Stockton, and Dr. M. Lunn.

Later, Dr. Dean Wessels was added as a member. Subsequently, Dr. M. Lunn retired and Dr. Norman Miller and Mr. M. A. (Bud) Lunn were appointed.

The Investment Committee is accountable to the Board of General Superintendents and the Finance Committee of the General Board as well as to the General Board itself. □

BICYCLE CARAVAN TO CONVENTION AND ASSEMBLY

For 40 Nazarene teen-agers, getting to the 1972 General Assembly and conventions in Miami Beach, Fla., will include a 15-day, 1,000-mile bicycle ride.

Cosponsoring the caravan are Bethany (Okla.) First Church, Bethany Nazarene College, Bethany, Okla., and the Department of Youth.

David Baker, BNC athletic director, says, "We want to offer 40 young Christian fellows a physical and spiritual challenge like they've never faced before."

After 40 teen fellows are selected, the group will spend three days in training at the Bethany campus before taking a chartered bus to Nashville, where the caravan will actually begin.

For a fee of \$225 each boy will receive a new 10-speed bike, meals, lodging, and the bus ride.

During the trip, the group will hold city-wide rallies sponsored by local Churches of the Nazarene and will be sharing their faith in Christ in many individual encounters.

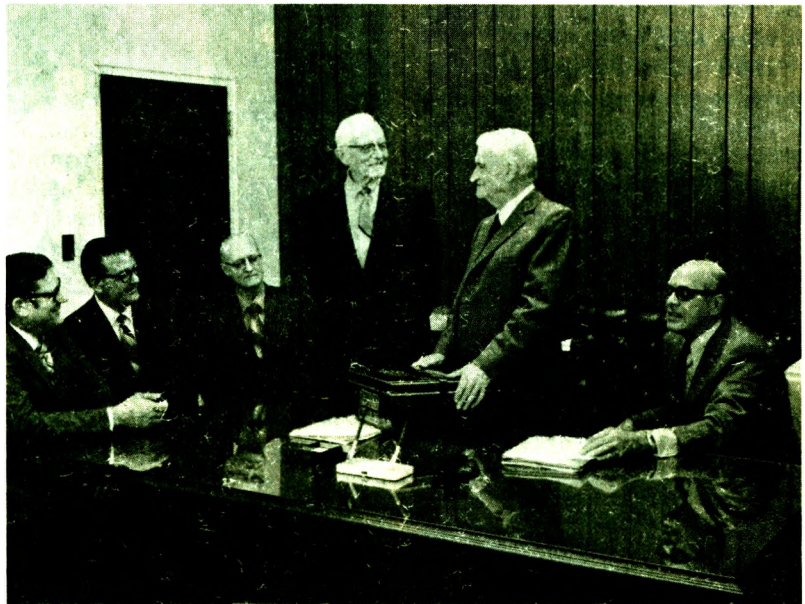
The tentative route includes Chattanooga, Tenn.; Atlanta, Macon, and Valdosta, Ga.; Gainesville, Orlando, Cape Kennedy, and Miami, Fla. The final route with dates of rallies will be published in a future issue of the *Herald of Holiness*.

Applications for the trip may be secured from David Baker, athletic director, Bethany Nazarene College, Bethany, Okla. 73008. Pastors along the proposed route may also contact Mr. Baker in connection with the proposed city-wide rallies. □



To complete the festivities of the occasion, the three general treasurers of the Church of the Nazarene since 1926 were photographed. (Left): Dr. M. Lunn (1926-45); Dr. John Stockton (1945-70); Dr. Norman O. Miller, present general treasurer. The plaque shown in the photograph significantly states: "It's God's Money," which characterizes the attitude of the general treasurers, past and present. It also reflects how the Investment Committee, Finance Committee, General Board, and Board of General Superintendents accept the management and distribution of all the monies that come in from Nazarenes around the world as part of their stewardship to God and their church.

Dr. M. Lunn, standing left, "octogenarian plus five," quipped Dr. T. W. Willingham, chairman of the Investment Committee, as he presented a gift on their behalf to Dr. Lunn honoring his eighty-fifth birthday. Pictured l. to r.: Dr. Dean Wessels, executive secretary of Ministerial Benevolence; Dr. Norman O. Miller, general treasurer; Dr. John Stockton, wills and annuities consultant; Mr. M. A. (Bud) Lunn, manager, Nazarene Publishing House.



NYPS SETS RECORD OFFERING GOAL

Responding to history's greatest challenge for distributing the Word of God, the General NYPS Council has accepted a goal of \$50,000 for U.S. churches in the denomination's December 12 Bible Society offering.

A year ago the American Bible Society (to which U.S. churches contribute annually) reported that, along with continuing massive needs for

Scripture in all world areas, "there is, for the first time in recent history, unprecedented opportunity for Bible work in Eastern Europe."

United States churches are to send their December 12 Bible Society offering to Dr. Norman Miller, 6401 The Paseo, Kansas City, Mo. 64131. In other countries, local churches should give directly to their own national Bible Society.

Districts on which every church gives an offering to the Bible Society will receive special recognition. □

BOOK CORNER

KEEP GOING

By Forrest McCullough. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 32 pages, cloth, 50c; 3/\$1.25.



The subtitle, "Daily Devotions for New Christians," gives immediate light which the title would not do. This little book has an urgent message and a much needed field of labor—helping new converts through the highly important first 30 days of Christian living.

If a new Christian can weather that first month, then the pattern of Christian living begins to take shape and temptations can better be met. But that first strategic month—that is where *Keep Going* fits in.

Thirty daily devotions, each customized to give some simple scripture, a pointed and simply worded devotional message, and concluding with a "Thought to Live By."

Were this handed to each convert as he left the place of prayer, I feel sure fewer would blunder into defeat. Just recall the old adage—"An ounce of prevention is worth more than a pound of cure."—NORMAN R. OKE.

BE FILLED WITH THE SPIRIT

By William S. Deal. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 45 pages, paper, 35c; 3/\$1.00.



The great Apostle Paul asked the converts at Ephesus immediately upon arrival there to begin his extended pastorate, "Have ye received the Holy Ghost since ye believed?"

That question is still appropriate in any gathering of Christians. For we all know, as St Paul did, that survival for the Christian means being Spirit-filled.

William Deal's little handbook discusses this highly pertinent issue

under five heads, "Why Be Filled with the Spirit?" "When May I Be Filled with the Spirit?" "Who May Be Filled with the Spirit?" "Where May I Be Filled with the Spirit?" and "How May I Be Filled with the Spirit?"

Here are some reasons why I like this little book: first, it is small and can fit either pocket or purse. Second, it covers the subject directly and with good scriptural support. Third, it highlights the vital importance of having the Holy Spirit's fullness for every Christian.

The seven reasons given in chapter one for being Spirit-filled will impel the reader on to the last page.—NORMAN R. OKE.



Binghamton, one of the historic churches of New York state, has relocated and erected a new church edifice. The dedication service was held during the summer with General Superintendent George Coulter giving the dedicatory message. District Superintendent Jonathan Cassett also assisted in the service. The new project was financed largely by issuance of church trust bonds. George L. Wolf has served as pastor for the past seven years.



The Bethany (Okla.) Calvary Church recently presented a check for \$4,000 to Rev. Denny Owens for the purchase of a new Toyota. The Owens are missionaries to the southern Philippines. The church also gave the Owens family \$2,691 to be used in building a church in memory of Rev. Vernon Bridgwater. Rev. Carl Summer is pastor of the Bethany Calvary Church.

After worshipping for 37 years in an upstairs hall, the congregation of the Lurgan church in Northern Ireland has broken ground for its new church. Pictured at the ground-breaking ceremony are District Superintendent George Frame, British Isles North District; Pastor G. Kelvyn R. Adams; and General Superintendent George Coulter. At a banquet which followed the ceremony, \$16,000 was pledged toward the project.



FOCUS ON WORLD MISSIONS

The British Isles North and South districts sponsored a series of rallies, workshops, discussions, and films with emphasis on world missions. Dr. George Frame arranged and organized the tour with help from Rev. T. W. Schofield.

Dr. Frame is district superintendent of the British Isles North District, and Rev. T. W. Schofield of the British Isles South District. Dr. Frame also serves as chairman of the board of 12 men for the Department of World Missions.

An international team of six began the tour September 21 and concluded on October 8. The team consisted of Dr. and Mrs. E. S. Phillips, Dr.



Dr. E. S. Phillips (left) greets Rev. Jorge de Barros.

H. T. Reza, Rev. and Mrs. Elton Wood, and Rev. Jorge de Barros.

Dr. Phillips is executive secretary of the Department of World Missions. He was elected by the General

Board in June, 1964, and reelected to a second four-year term in June, 1968. He supervises the work of more than 600 missionaries in 48 countries.



Rev. J. Elton Wood

Rev. and Mrs. J. Elton Wood are missionaries to the Cape Verde Islands and are now on their third furlough since being sent to the field in 1952. Mr. Wood

has had the duties of pastor, field treasurer, field superintendent, and Bible college director in the Cape Verde Islands. The Woods are both talented musicians.

Dr. H. T. Reza serves as director of the Latin-American Publications Department in Kansas City. He also preaches for the Spanish "La Hora Nazarena" radio broadcasts. In August, Dr. Reza extended his department to include a new Portuguese Publications Department in addition to the Spanish Department.

Rev. Jorge de Barros is pastor of

PORTUGUESE PUBLICATIONS OFFICE OPENED

Dr. H. T. Reza, director of the Latin-American Publications Department, is shown here in conference with Miss Virginia Mosteller and Rev. Jorge de Barros.

Miss Mosteller was born in the Cape Verde Islands while her parents, Dr. and Mrs. Earl Mosteller, were serving there as missionaries. They were later transferred to Brazil, where Virginia lived until coming to college at Northwest Nazarene College, Nampa, Idaho, in 1966. Last year she attended the University of Oregon and is currently finishing her master's in linguistics.

Miss Mosteller came to Kansas City in August to begin the work of the Portuguese department.

Rev. Jorge de Barros is pastor of the Mindelo, St. Vincent, church in the Cape Verdes. He recently visited the United States for a speaking tour of churches and to advise on matters concerning the Portuguese department. Mr. Barros was also a member of the international team which toured the British Isles. Plans are under way to have the first Portuguese *Herald of Holiness* in circulation in the summer of 1972.—*Department of World Missions.* □



Rev. Jorge de Barros (left) and Dr. H. T. Reza give attention to paper work.

the Mindelo, St. Vincent, church in the Cape Verdes. He is a second-generation Nazarene. Rev. Jorge Barros contributes greatly to the *Epistelo*, a monthly district publication, and has served as district NYPS president and church schools chairman.

The tour was a time of blessing, victory, and missionary evangelistic thrust for the British Isles.—*Department of World Missions.* □



DISTRICT ASSEMBLY REPORTS



Flanked by Dr. Young and Dr. Baldwin are members of the ordination class—Rev. and Mrs. Roger Jordan, Rev. and Mrs. Michael Ice, and Rev. and Mrs. James Tripp.

KENTUCKY DISTRICT

The annual assembly of the Kentucky District was held at the Louisville (Ky.) Broadway Church. General Superintendent Samuel Young presided over the business.

Dr. Dean Baldwin gave his first report as superintendent of the Kentucky District, having served eight months of the statistical year. The assembly gave him a unanimous recall for one year and then extended a four-year call.

Reports indicated a Sunday school enrollment of 12,089 for an increase of 732 and an average attendance of 6,474, representing an increase of 133. Churches received 461 members on profession of faith. The district membership at the end of the year reached 6,211 for an overall increase of 155

Mrs. Dean Baldwin was elected NWMS president. Dewey J. Williams was elected president of the NYPS. Rev. Lawrence Adams was reelected chairman of the church schools board. Rev. Coolidge Grant was elected to fill a vacancy on the district advisory board. □

EASTERN KENTUCKY

General Superintendent V. H. Lewis presided at the twentieth annual assembly of the Eastern Kentucky District held at Ashland, Ky.

District Superintendent D. S. Somerville, retiring from the superintendency after leading the district for 20 years, brought a summary report which recapped the years of progress. During his administration 26 new churches have been organized and a membership gain of nearly 50

percent has been realized. The district center is valued at \$200,000 with an indebtedness of \$27,916. Total giving in 1951 was \$266,124; and in 1971, \$848,835. General giving for the same period increased from \$15,276 to \$76,825.

In a special service honoring Dr. and Mrs. Somerville, they were presented a gift of \$100 from the NYPS, \$100 from NWMS, \$300 from Church Schools, and \$5,200 from the district.

Dr. L. B. Hicks was elected successor to Dr. Somerville.

Elected to the district advisory board were (elders) Jack Stone and Clifton DeBord; (laymen) Lewis K. Edwards and Audra Abney.

Mrs. L. B. Hicks was elected president of the NWMS, and Rev. Jesse Middendorf was elected president of the NYPS.

Lewis K. Edwards was elected chairman of the church schools board. □

CENTRAL OHIO

The twenty-eighth annual assembly of the Central Ohio District was held at the Columbus campgrounds.

Members of the ordination class with Dr. Orville W. Jenkins



District Superintendent Harvey S. Galloway, just completing two years on a three-year extended call, reported 888 new members received on profession of faith. Total membership in 138 churches is 13,950, representing a net gain of 270. There were 35 churches on the Evangelistic Honor Roll. The district gave \$290,695 for world evangelism, which is 11.5 percent of the total giving for all purposes.

Mrs. Harvey S. Galloway was reelected NWMS president. Rev. Wesley B. Frederick was reelected NYPS president.

The following were elected to the advisory board: (elders) D. E. Clay, John W. Dennis, and E. K. Richey; (laymen) Marvin Downs, Paul Forgrave, and Dale Foster.

General Superintendent Orville W. Jenkins ordained Gale David Calvert, Donald R. Dunn, Dennis W. Foor, Willard Simpson, and Ronald D. Wells. The credentials of Kenneth R. Hostetter were recognized. □

PITTSBURGH

The sixty-fourth annual assembly of the Pittsburgh District was held at the Mount Chestnut District Center, Butler, Pa. Presiding General Superintendent Edward Lawlor ordained Joseph Q. Pearce and Paul W. Douglass, Sr.

District Superintendent Robert I. Goslaw, concluding the second of a four-year extended term, reported 113 net gain in church membership. The district gave 12.7 percent of its total income for world evangelism. Sixty-eight churches received certificates for 10 percent giving.

Elected to the advisory board were (elders) Wayne Acton and Jack Christner; (laymen) Willis Whitting and Lauren Cousins.

Mrs. Marjorie Goslaw was elected NWMS president, and Dallas Mucci was elected president of the NYPS. John M. Gardner was elected chairman of the church schools board. □

HOUSTON

Houston First Church was the meeting place for the twenty-fourth annual assembly of the Houston District. Presiding General Super-

INTERNATIONAL CHRISTIANS REPORT...

By Rev. Baltazar Rubio, pastor, First Church of the Nazarene, Chiclayo, Peru

The most important event of my life was when I accepted Jesus Christ as my personal Saviour. On that day the course of my life was changed. It was 8 p.m. with only five days left until my twelfth birthday, when for the first time I heard the message of the gospel in the town of my birth, Guadalupe, Peru. It was then I was converted.

At the age of 15, I arrived at the Nazarene Bible School as a young, illiterate country boy, seeking entrance with a recommendation from my pastor and the local church board. The leaders of the Bible school accepted my call to the ministry and enrolled me in the primary school located on the Bible school grounds. I spent many bitter hours and embarrassing moments. I had a hard time to learn and adapt. Several times I was ready to return to my home town and church.

With all humility before God I express that I have not for one moment nurtured any ambition in regards to great position or place of leadership within our church. I spent some very rewarding years in the jungle working among the Aguaruna Indians. At present I am completing my fourth year as pastor of the First Church of the Nazarene, Chiclayo, Peru.

In this important city God has permitted our church to have a school of secondary instruction for boys. I have the privilege of working in this institution as president of "Nazarene Professors and Parents," the organization and administration responsible for our high school. This institution meets a great need and extends an opportunity for young men to come into contact with our church. Since its beginning, the school has been strictly a national project.

I love my church very much and believe there is none like it. All my life I have lived and worked in accordance with the general program of my church. Its plan and purpose are ideal for the salvation of the lost and the edification of believers. To God be all the honor and the glory!

intendent George Coulter ordained John Ross, R. Wayne Stallings, and Charles M. Willis.

District Superintendent Raymond W. McClung reported that 298 members were received by profession of faith for an increase of 175.

Elected to the advisory board were (elders) Hugh Dean and Earl Cotton; (laymen) John Bundy and Frank Thompson.

Mrs. Virginia Kemendo was elected president of the NWMS. Rev. John Hazelton was elected president of the NYPS. □

PARENTS, TOO!

"Don't bother me with that church stuff! It's OK for my children to go on your bus, but I don't want to be bothered."

Have you ever heard that response when visiting on a bus route? I have heard it over and over again.

However, I have also learned that the power of prayer can break that kind of attitude!

This is a true story of two of our bus-route parents who are now members of the Indio Church of the Nazarene.

Ted and Carmen had been sending their children for years to Sunday

school on our bus. They rarely came with them, except for special days like Christmas and Easter. Whenever their children would miss a Sunday, the bus pastor and I would immediately make a visit in their home the following week. Many times I have heard Ted and Carmen utter those familiar words in the first paragraph to Mr. Hardy, our bus pastor, and also to me.

Through months of special prayer for them, we gradually witnessed a change in their attitude towards the church. Carmen was the first to start attending services regularly. It wasn't very long until she was kneeling at an altar of prayer, asking God to forgive her and give her a new life. And that He did!

It took the Lord a little longer with Ted. His background was very different, and he didn't quite understand it all. However, through personal witnessing and "friendship evangelism" by different couples within the church, Ted soon bowed at our altar, confessing his sins to God. Praise God for answering prayer!

Guess what Ted and Carmen are doing now! They are working to-



Rev. B. Rubio looking over the construction of new unit.

**YOU CAN SHARE IN
THE EDUCATION AND
MINISTRY OF MANY
YOUNG PEOPLE THE
WORLD OVER . . . on**

November 21

**THANKSGIVING
OFFERING—**

—goal \$2,800,000

gether teaching the second-grade Sunday school class, and inviting other parents who have the same attitude they previously held! The entire family (the parents and four girls) have united with the church by a profession of their faith. They have electrified the congregation with their vibrant testimony, and are encouraging the whole church to pray and invite the parents of our bus-route children.

"Don't bother me with that church stuff!" Nazarenes in Indio, Calif., are going to continue praying and inviting those bus-route parents! The dividends are too great to stop now!—KENNETH WILSON, Indio, Calif. □

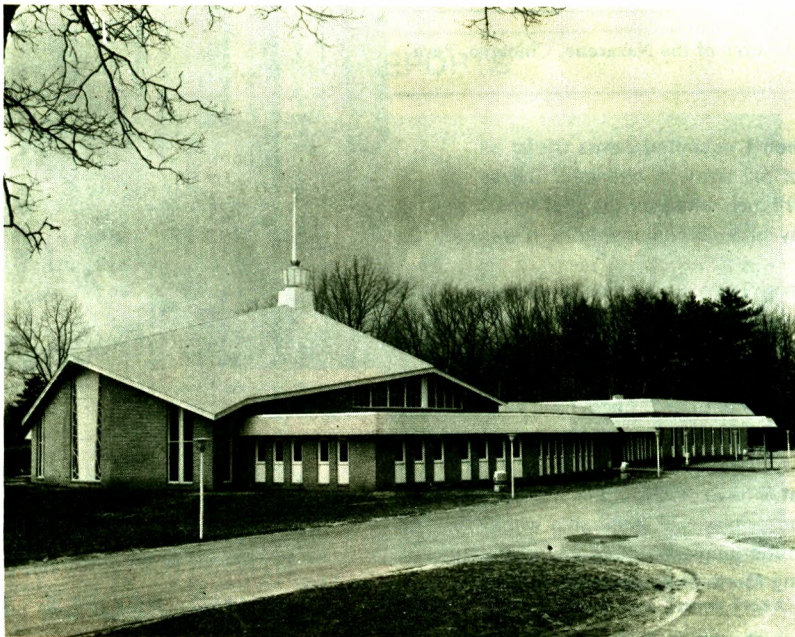


"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

November 14—"When You Pray, Say, 'Forgive Us Our Debts, as We Forgive Our Debtors'"

November 21—"When You Pray, Say, 'Lead Us Not into Temptation, but Deliver Us from Evil'"



Lowell (Mass.) First Church has completed a contemporary building on a six-and-one-half-acre plot of land. The new building includes a sanctuary with overflow rooms to seat over 500, offices, nursery, pastor's study, and fellowship hall. General Superintendent Eugene L. Stowe conducted the dedication service and was assisted by District Superintendent Kenneth H. Pearsall. New England District. Alexander Ardrey is pastor.

The land on which the church stands was donated by a local layman, Mr. Carl Palm, who has since joined the Church of the Nazarene. Also donated was an eight-room house on the property which is being used as the parsonage.

NAZARENE MINISTER SPONSORS "GENESIS RESOLUTION"

Rev. C. E. Winslow, retired minister and part-time associate pastor at Clearwater (Fla.) First Church, has successfully sponsored a "Genesis Resolution" through a local school board requesting the Florida legislature to permit the reading of Genesis 1 and 2 whenever evolution is taught in the public schools.

Contrasting atheistic evolution and the biblical account, Winslow said, "I contend that justice demands equality of opportunity of exposure to each of these concepts in order to reach a logical conclusion."

Mr. Winslow invites inquiries and expressions of moral support addressed to "The Genesis Resolution—Winslow," P.O. Box 4656, Clearwater, Fla. 33518. □

REV. BRUCE T. TAYLOR TAKES SOUTH AFRICAN POST

Rev. Bruce T. Taylor has assumed his new duties as district superintendent of the European South Africa District of the Church of the Nazarene.


Mr. Taylor succeeds Rev. Milton B. Parrish, newly elected district superintendent of the Kansas City District.

Before being named to the South African position, Mr. Taylor served for 10 years as district superintendent of the Canada Central District and three years as superintendent of the Canada Atlantic District.




Rev. Bruce Taylor

The Taylor family—Mr. and Mrs. Taylor, a daughter, and a son—will live at Transvaal, Florida, South Africa, where the district offices are located. The Taylors also have two daughters who have completed college and are married. □

For  **CREDIT**

with This Winter Quarter's Sunday School Lessons



ORDER THIS SPECIAL EDITION

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

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

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

Prices slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE, POST OFFICE BOX 527, KANSAS CITY, MO. 64141
Members of Home, Foreign, and Bible Societies • in Canada, 1102 King St. West, Toronto 7, Ontario



Rev. Morton Estep, pastor of South Charleston (W. Va.) First Church, looks on as Howard Perry, the eldest member of the church board, turns a spade of ground in ground-breaking ceremonies. Pictured with Mr. Estep and Howard Perry are (left to right): George Ramey, E. A. Boles, Maywood Williams, Ed Young, Jim Watkins, Jack Perry, Mack Bailey, and Charley Damron.

The proposed unit will provide adequate facilities for added growth in church school, day care, and kindergarten areas. It will consist of 20 classrooms, kitchen and office space.

The church is now averaging more than 100 per Sunday over last year's average of 272. By maintaining the present average, the Sunday school expects to reach its goal of doubling the average attendance in three years.



Forty-one persons, including seminary students, laymen, missionaries, pastors and their wives, and three seminary professors, participated in the second annual Biblical Studies Institute in Israel and Greece, June 14—July 5. The institute, sponsored by Nazarene Theological Seminary, Kansas City, was directed by Dr. Harvey E. Finley, professor of Old Testament, and Dean Willard H. Taylor. It included 17 days in Israel and four days in Greece with lectures and field trips. Dr. Ralph Earle, professor of New Testament, also shared in the teaching assignment. The next session of the institute is scheduled for July 17—August 7, 1972.

MOVING MISSIONARIES

Rev. and Mrs. Charles Gates, 8331 Lampton Ave., Apt. 19, Garden Grove, Calif. 92641.

Rev. and Mrs. Daryl Schendel, 2633 Furlong Ave., St. Albans, W. Va. 25177

Rev. and Mrs. O. K. Perkinson, Las Heras 350, Bahia Blanca, Argentina, South America.

Rev. and Mrs. Earl Wheeler, 19½ Kerr Crescent, Montego Bay 2, Jamaica, West Indies.

Rev. and Mrs. Elton Wood, Apartado 8, Mindelo, Cape Verde Islands.

REV. EARL WHEELER TO JAMAICA

Word has been received that Rev. Earl B. Wheeler will be leaving Trinidad for the Montego Bay area, Jamaica. He will be continuing the work begun by Rev. Jerry Demetre, who is now home on furlough. Rev. Ralph Cook serves as council chairman to the Jamaica field.



Earl Wheeler

Prior to his missionary appointment in 1970, Rev. E. Wheeler pastored the Greeley (Colo.) First Church. He was also serving as district NYPS president.

Mr. Wheeler and his wife, Faith, have three sons: David, 15; Bryan, 10; and Mark, six—Department of World Missions. □

MIRACLE OFFERING AT UPSTATE CAMP

Miraculous events occurred during the annual camp meeting of the Upstate New York District held at Brooktondale, N.Y.

Attendance was at an all-time high. Dr. Mendell Taylor, Evangelist Charles R. Millhuff, and Missionary Paul Stubbs were the official workers. Curtis Brown was soloist and music director.

The camp operating budget of \$5,000 was pledged early in the campaign. On the final Sunday afternoon an additional \$23,800 was pledged for additional camp facilities and improvements. The offering followed a challenging message by Evangelist Millhuff. The giving was spontaneous and enthusiastic.

The final service was crowned with crowded altars of seekers who started coming before Evangelist Taylor began the final message. District Superintendent J. T. Gassett said: "A new spirit of optimism and faith prevails." □

Pro: Right to life

Do the unborn have a right to life? Does a mother have the right to take the life of her own unborn child?

Does a difference in time (four weeks or 24 weeks) make an unborn baby more or less the creation of God?

Sixteen states have legalized abortion in the past three years, and the tragedy of it is that if Christian people had been on hand to support right and righteousness probably none of these states would have dropped their abortion statutes.

Two significant facts have emerged from these abortion contests.

1. The legislators earnestly seek the right way. They want to know how you feel about it and why you feel that way.

2. The abortionists are also seeking. They have little confidence in their cause.

But where the church sleeps, evil SCHEMES FLOURISH.

Nazarenes could turn the tide if we would appoint a man in each state and province to know the legislative schedules and to know as many legislators as possible. Then Nazarenes throughout the area could be alerted to write and phone, and even travel to the state capital when necessary, to witness for God in the abortion battle. If we will do this, a million babies may escape the abortion death and live to be loved and to bless the world.

EVERETT CRAIGHEAD
Missouri

Pro: Youth

I just want to thank you for your editorial in the September 15 issue on "The Jesus Revolution." I think it's just terrific. . . .

There is almost unbelievable momentum among the young inside the church, too. For the last three years I have seen a real change in the quality of response in youth camps.

I'm talking both about the evan-

gelistic response and the general tone of hunger among Christian young people to really know the Lord and to really live for Him. They are excited about Jesus. They are serious about Him. There is a momentum that is very, very positive, and I believe it is beginning to reach some local churches as well.

I'm glad we haven't lost our capacity to celebrate the miracle of grace wherever it happens. We can and should simultaneously thank God for what He is doing in the lives and the hearts of the "inside" kids (Jesus people, too) to whom we have a continuing responsibility, and also to the Jesus people who have been previously unaffected in a positive way by the organized church. I don't see any conflict. I just thank God for all of it.

—PAUL SKILES
Executive Secretary
Department of Youth

Con: "Jesus Revolution"

After reading your editorial in the September issue of the *Herald* in regard to the "Jesus Revolution," I am convinced that you must have seen a side of this that I haven't seen.

I noted your quotation of the passage in Luke. However, it didn't say join or encourage them, just let them be—not fight nor oppose.

Quite frankly, it grieved me that a page of our *Herald* would be used for such an editorial. I really feel that a man of your ability can find better material for subscribers to read.

All that I have seen of this group was everything but what I could expect Christ to be like—dressed in clown clothes, picking their guitars, singing their "mod" tunes, and carrying on with such physical contortions that even Elvis Presley would have to do some to compare. I'll agree that they did mention the name of Jesus. It reminded me of Matthew 7:21-23.

Just recently a group of this so-called "revolution" was given time on an Oklahoma City TV station. Time was also given to one who had broken away from them. Her description of it would certainly cause me to be cautious. I don't mean fight it, just let it alone. If it is of the Lord, I sure wouldn't want to be caught against it; but if not, it will soon pass.

It seems to me this should be the position of our church.

I use the *Herald* whenever I am calling in a home that does not receive it. I receive a pack every two weeks just for this purpose. I am proud of it as our official paper. I really want it to represent the church.

—LOY WATSON
Oklahoma



The Madison (Tenn.) church recently hosted its first annual musical festival. Minister of Music Fred Mund planned the activity, which was well-attended by both Nazarenes and visitors from the community. Participating in the evening of sacred music were: the sanctuary choir and "Grace Notes" from Nashville Grace Church, Paul Wiggs, director; the sanctuary choir and ladies' trio from the Nashville Donelson Church, Dave Pangle, director; and the chancel choir and "Singing Profs" from Madison church, Fred Mund, director. Each of these groups presented a short concert. Pictured is the combined choral group directed by Professor Larry Patterson, head of the music department, Trevecca Nazarene College, Nashville. The Madison church board voted unanimously to make the Madison sacred music festival an annual event. Carl Powers is pastor.

Lovely Ways of Wishing Your Friends a Blessed Christmas

CHRISTMAS CARDS "Sunshine Line"

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



Rev. Jack Nash, pastor of Honolulu First Church, presents a morocco-bound New Testament and Psalms to the Honorable Frank Fasi, mayor of the city and county of Honolulu, in recognition of the mayor's strong stand against pornography and legalized gambling. The mayor spoke briefly, and Pastor Nash preached from the text, "Righteousness exalteth a nation, but sin is a reproach to any people."

MOVING MINISTERS

Roland Becker from Henderson, Nev., to Minot (N.D.) First.

Gordon Brayshaw from Corydon, Surrey, England, to Whiston, Rotherham, Yorkshire, England.

Larry Brinkley from Pawhuska, Okla., to Miami (Fla.) First

Melvin G. Carpenter from Greeley (Colo.) Sunnyview to Pueblo (Colo.) First.

Don Comstock from Clarinda, Ia., to Burlington (Ia.) Flint Hills.

Wayne E. Cummings from Perkasio, Pa., to Canton (Ohio) South.

Truman B. Duncan from California to Weiser, Idaho.

James G. Dye from Manteca (Calif.) East to Bonifay, Fla.

Lawrence Edwards from Clearview, Wash., to Vancouver (Wash.) Fourth Plain.

Samuel Farris from Pontiac (Mich.) Zion to Cadillac, Mich.

Paul E. Hess from Parsons, W. Va., to Point Pleasant, W. Va.

Herbert McGonigle from Uddingston, Scotland, to Dewsbury Road, Leeds, England.

Clifton E. Robnett from Centerview (Mo.) Countryside to Mount Vernon (Ill.) First.

Frank W. Watkin from San Jose (Calif.) First to Minneapolis First.

Robert E. Watson from Bloomington (Ind.) Eastside to Princeton (Ind.) First.

NEW CHURCHES ORGANIZED

FLORIDA—Key Largo, Fla. A. Milton Smith, district superintendent.

HOUSTON—Lake Jackson, Tex., and Houston Lockwood. W. Raymond McClung, district superintendent.

MICHIGAN—Houghton Lake. Fred J. Hawk, district superintendent.



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: _____

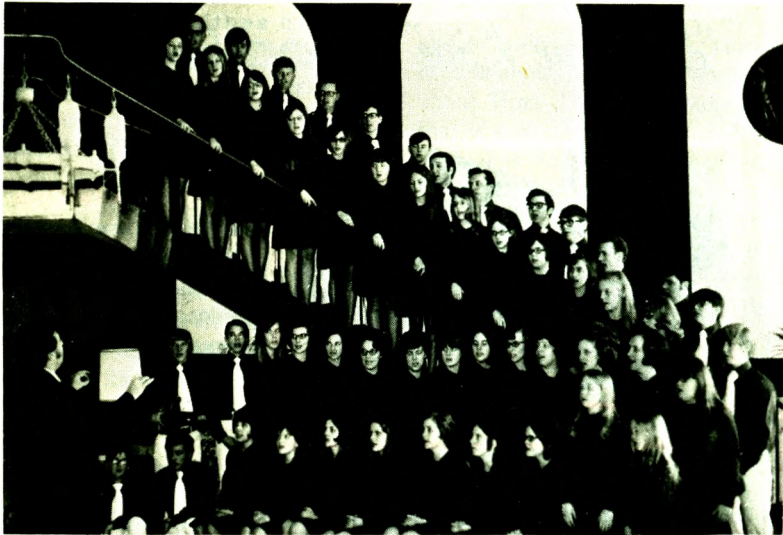
Street _____

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 Breaue, Pasadena, Calif. 91104 • In Canada: 1592 Bloor St. West, Toronto 9, Ontario



The Conquerors

Five hundred and eighty people jammed into Oklahoma City's Western Oaks Church on rally day last February to climax an extensive outreach drive by the youth and to highlight the year's growth of the church.

Pastored by Rev. Talmadge John-

son, Western Oaks celebrated its sixth anniversary on October 3. What began as a 29-member home missions venture in 1965 has developed into an expanding church with a 1971 record of 204 members.

With a Sunday school average of 225 and 238 in the morning worship service, a three-story educational unit has been added and the church is anticipating immediate construction of a new sanctuary.

An increase of almost \$30,000 in overall giving for the year was recently reported by the pastor; \$85,218 was raised for all purposes this year. The church gave 12.7 percent of its income for world evangelism.

A flourishing youth program involving teens and young adults was organized this year under the direction of Bob and Thelma Bolton, laymen of the church. With a primary missions thrust, a 50-voice choir, the Conquerors, was originated.

The Conquerors spearheaded the rally day in February and were involved in a similar record-breaking rally in Texarkana (Tex.) First Church.

The major involvement for the Conquerors this year was a missionary trip to Veracruz, Mexico. Sixty Conquerors, including the pastor and his wife, the Boltons, and other sponsors, traveled to the seaport city 250 miles southeast of Mexico City to conduct an intense Monday-through-Sunday campaign with the Veracruz church.

Jose Pacheco, district NYPS president of Central Mexico, was the

evangelist for the evening revival services. District Superintendent Roberto Moreno was also present.

Pastor Lazzarini directed the IMPACT drive. The Conquerors made appearances at the state prison, two state children's homes, a home for the aged, presented a public concert, sang on a 30-minute live television broadcast, visited the president of Veracruz, and personally witnessed to hundreds of Veracruz citizens with tracts, through a vacation Bible school, and the revival services.

The outstanding event was a baptismal service just off Sacrifice Island in the Gulf of Mexico in which 32 Western Oaks and Veracruz church members were baptized by Rev. T. Johnson.

Follow-up reports have indicated a strong increase in attendance for the Mexican church and open doors to at least 25 new homes.—Vicki Swanson, reporter. □

PHOENIX CHURCH LAUNCHES TELEVISION MINISTRY

Beginning in October, the Phoenix Monte Vista Church has started a weekly television program aired on KPAZ-TV, Channel 21. The programs are scheduled at 8:30 p.m. for 52 Sundays. Rev. J. M. Burcham is pastor of the Monte Vista Church.

Support for the new venture has come primarily from people outside the local congregation. The public has allotted sufficient funds to guarantee the continuance of the program for one year. Some additional funds have come in toward the support of the program for a second year of telecasting.

The station reaches a listening potential of one million. It reaches to California, Nevada, Utah, and New Mexico. The estimated listening audience for the church's television ministry was 100,000. □



Rev. J. M. Burcham

DISTRICT SUPERINTENDENTS

AKRON—Floyd Flemming, 7970 Ruble Ave., Louisville, Ohio 44641

ALABAMA—Reeford Chaney, Rte. 1, Box 393, Helena, Ala. 35080

THE CURE FOR THE COMMON COLD

DIALOG SERIES

-COLD ATTITUDE toward adult studies, that is

WHOLESOME INTERPERSONAL RELATIONSHIPS

"applying biblical principles to human relations"

FIRST in the series!

For Adult Sunday School Classes and Young Adult Fellowships

Pupil book, \$1.25

Leader's Guide, \$1.00

Prices slightly higher outside the continental United States

Order NOW from your NAZARENE PUBLISHING HOUSE

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

ALASKA—Roy J. Yelder, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada
ARIZONA—M. L. Mann, 6801 E. Coronado, Scottsdale, Ariz. 85257
AUSTRALIA—A. A. E. Berg, 11 Lymm St., Mt. Gravatt, Brisbane, Queensland, Australia
BRITISH ISLES NORTH—George Frame, 126 Glasgow Rd., Garrowhill, Baillieston, Glasgow, Scotland
BRITISH ISLES SOUTH—Thomas W. Schofield, 384 Walkden Rd., Worsley, Manchester, England
CANADA ATLANTIC—Robert F. Woods, 14 Holly-wood Dr., Moncton, New Brunswick, Canada
CANADA CENTRAL—Neil E. Hightower, 38 River-head Dr., Rexdale, Ontario, Canada
CANADA PACIFIC—Roy J. Yelder, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada
CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
CENTRAL CALIFORNIA—W. H. Deltz, 1512 W. Dovewood Ln., Fresno, Calif. 93705
CENTRAL LATIN-AMERICAN—Harold Hampton, 137 Jeanette Dr., San Antonio, Tex. 78216
CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224
CHICAGO CENTRAL—Forrest Nash, 239 E. Anderson, Bourbonnais, Ill. 60914
COLORADO—M. Harold Daniels, 8470 W. 4th Ave., Lakewood, Colo. 80226
DAKOTA—J. Wilmer Lambert, Box 1100, James-town, N.D. 58401
DALLAS—E. L. Cornellison, 5328 Everglade, Dal-las, Tex. 75227
EAST TENNESSEE—Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411
EASTERN KENTUCKY—Lawrence B. Hicks, 22nd & Bath Ave., Ashland, Ky. 41101
EASTERN MICHIGAN—E. W. Martin, Box 56, Howell, Mich. 48843
FLORIDA—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809
GEORGIA—Jack H. Lee, 3612 Calumet Rd., Decatur, Ga. 30034
HAWAII—W. Lee Gann, P.O. Box 6254, Hono-lulu, Hawaii 96818
HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024

IDAHO-OGEGON—Grady Cantrell, Box 31, Nampa, Idaho 83651
ILLINOIS—L. S. Oliver, 2200 Greenbriar Dr., Springfield, Ill. 62704
INDIANAPOLIS—C. R. Lee, Rte. 1, Box 46, Camby, Ind. 46113
IOWA—Forrest E. Whitlatch, 8505 Winston Ave., Des Moines, Ia. 50322
JOPLIN—James Hester, 3952 S. Fairview, Springfield, Mo. 65806
KANSAS—Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218
KANSAS CITY—Milton B. Parrish, 7640 Antioch, Overland Park, Kans. 66204
KENTUCKY—Dean Baldwin, 1821 Tyler Ln., Louisville, Ky. 40205
LOS ANGELES—L. Guy Nees, 1546 E. Washing-ton Blvd., Pasadena, Calif. 91104
LOUISIANA—T. T. McCord, Box 4535, Alex-andria, La. 71301
MAINE—Jack E. Shankel, Rte. 1, Riverside Dr., Augusta, Me. 04331
MICHIGAN—Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506
MIDDLE EUROPEAN—R. F. Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany
MINNESOTA—Norman Bloom, 6224 Concord Ave. S., Minneapolis, Minn. 55424
MISSISSIPPI—W. M. Lynch, P.O. Box 8426, Jackson, Miss. 39204
MISSOURI—Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122
NEBRASKA—Hoyle C. Thomas, Box 925, Hastings, Neb. 68901
NEVADA-UTAH—Murray J. Pallett, 7849 Nan-tucket Dr., Salt Lake City, Utah 84121
NEW ENGLAND—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169
NEW MEXICO—Harold W. Morris, P.O. Box 11627, Albuquerque, N.M. 87112
NEW YORK—J. H. White, Box 179, Yorktown Heights, N.Y. 10598
NEW ZEALAND—Darrell B. Teare, 41 Cormack St., Mt. Roskill, Auckland, New Zealand
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 N. 16th Dr., Phoenix, Ariz. 85015
NORTH ARKANSAS—Boyd C. Hancock, P.O. Box 3189, Station A, Fort Smith, Ark. 72901
NORTH CAROLINA—Terrel C. (Jack) Sanders, Jr., 7609 Linda Lake Dr., Charlotte, N.C. 28212

NORTHEAST OKLAHOMA—E. H. Sanders, 5916 E. 47th Pl., Tulsa, Okla. 74135
NORTHEASTERN INDIANA—Fletcher Spruce, 840 Kern Rd., Marion, Ind. 46953
NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Dr., Milbrae, Calif. 94030
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902
NORTHWEST EUROPEAN—Ray Lunn Hance, Rosenvangen 36, 3520 Farum, Denmark
NORTHWEST INDIANA—George Scutt, Box 350, Valparaiso, Ind. 46383
NORTHWEST OKLAHOMA—Jerald R. Locke, Box 887, Bethany, Okla. 73008
NORTHWESTERN ILLINOIS—Floyd H. Pounds, 5908 Trenton Ln., Peoria, Ill. 61614
NORTHWESTERN OHIO—C. E. Shumake, 1104 Neil St., St. Marys, Ohio 45885
OREGON PACIFIC—Carl B. Clendenen, Jr., 288 Woodland Ave., Woodburn, Ore. 97071
PHILADELPHIA—James E. Hunton, Box 513, West Chester, Pa. 19380
PITTSBURGH—Robert I. Goslaw, P.O. Box 228, Butler, Pa. 16001
ROCKY MOUNTAIN—Ross E. Price, 1112 Park-hill Dr., Billings, Mont. 59102
SACRAMENTO—Kenneth Vogt, 4320 Winding Way, Sacramento, Calif. 95841
SAN ANTONIO—C. Marselle Knight, 200 Garden-view, San Antonio, Tex. 78213
SOUTH AFRICA—Bruce T. Taylor, P.O. Box 48, Florida, Transvaal, South Africa
SOUTH ARKANSAS—Thomas M. Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205
SOUTH CAROLINA—Otto Stuckl, 5 Beacon Hill Rd., Columbia, S.C. 29210
SOUTHEAST OKLAHOMA—Glen Jones, 1020 E. 6th, Ada, Okla. 74820
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison Ave., Orange, Calif. 92669
SOUTHWEST INDIANA—W. Charles Oliver, 228 Westwood Dr., Bedford, Ind. 47421
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Okla. 73139
SOUTHWESTERN OHIO—Dallas Baggett, 1716 N. Briel Blvd., Middletown, Ohio 45042
SPANISH EAST U.S.A.—Harold L. Hampton, 16-09 George St., Fair Lawn, N.J. 07412
TENNESSEE—H. Harvey Hendershot, 2811 Harriet Ct., Nashville, Tenn. 37206
UPSTATE NEW YORK—Jonathan T. Gassett, 400 Long Meadow Dr., Syracuse, N.Y. 13205
VIRGINIA—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22030
WASHINGTON—Roy E. Carnahan, 2509 Jon-athan Rd., Ellicott City, Md. 21043
WASHINGTON PACIFIC—Bert Daniels, 12515 Marine View Dr., Seattle, Wash. 98146
WEST TEXAS—Lyle E. Eckley, P.O. Box 6650, Lubbock, Tex 79413
WEST VIRGINIA—M. E. Clay, 5008 Virginia Ave., S.E., Charleston, W. Va. 25304
WESTERN LATIN-AMERICAN—Juan Madrid, 1570 N. Holliston, Pasadena, Calif. 91104
WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713



The congregation of the Midland (Mich.) Community Church, formerly First Church, dedicated its newly constructed sanctuary and educational buildings early this year. General Superintendent V. H. Lewis gave the dedication address. Other participants were Dr. Fred J. Hawk, superintendent of the Michigan District; former pastor, Dr. Wayne North; Major Julius Blasy; David Figsti, building committee chairman; and Pastor J. D. Cook.

The two units have 22,500 square feet and were erected at a cost of \$550,000. The sanctuary will seat 575 with an overflow that will accommodate up to 1,000.

ANNOUNCEMENTS

Evangelists' Open Dates

- John H. Lanier, West Poplar St., Junction City, Ohio 43748 (phone: 614-987-3441), has some choice open dates for revivals and camps for 1974 and 1975. He and his wife travel by trailer.
- Robert Emsley, P.O. Box 527, Kansas City, Mo. 64141, has open dates in January, 1972.

VITAL STATISTICS

DEATHS

LAURA FONCANNON, 91, died June 6 in St. Bernice, Ind. Funeral services were conducted by Rev. C. D. Wilson. She is survived by nieces and nephews.

BESSIE ALLEN, 80, died Aug. 26 in Gainesville, Tex. Funeral services were conducted by Rev. E.

Conrad. Surviving are three daughters, Mrs. Elizabeth Reese, Mrs. Willie Dee Harres, and Mrs. Pauline Rhomas; one son, Tommie Allen; three sisters; and one brother.

EMMA SHRUM, 71, died June 4 in St. Bernice, Ind. Funeral services were conducted by Rev. C. D. Wilson. She is survived by her husband, William; a daughter, Mrs. Vernon (Earline) Dillon; and a stepson, William E.

RUTH KENNEDY, 70, died Sept. 9 in St. Bernice, Ind. Funeral services were conducted by Rev. C. D. Wilson. She is survived by her husband, Jesse; and two brothers.

MRS. HENRIETTA STEBBINS GOODRICH, 91, died Aug. 31 at St. Albans, Vt. Funeral services were conducted by Dr. J. Glenn Gould at Waterville, Vt. Interment was in Johnson, Vt. She is survived by a son, Martin H.; a daughter, Mrs. Ralph Frye; nine grandchildren; 27 great-grandchildren; six great-great-grandchildren; and one sister.

MRS. EULA BOUNDS, 90, died Aug. 22 in Bethany, Okla. Funeral services were conducted by Dr. Ponder Gilliland and Dr. Fred Floyd. Surviving are five daughters, Mrs. John L. Knight, Mrs. Faye Knight, Mrs. Pauline Maxwell, Mrs. Lorene Conley, and Miss Sadie; and two sons, Hollis and Rev. Glenn W.

HARRY V. JEFFRIES died Sept. 19 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin. He is survived by his wife, Ruth; a son, Darrell; one daughter, Arlene Matthewa; five grandchildren; one sister; and one brother.

REV. PRESTON PAUL BUBY, 42, died Aug. 12 in Lawndale, Calif. Funeral services were conducted by Rev. Cecil Poole and Rev. Herman Burton. He is survived by his wife, Evangeline; five daughters, Paula Gardner, Donna Sloat, Debra Whittamore, Dayla, and Lori; one son, Stephen; three grandchildren; his mother; and three sisters.

BIRTHS

—to Rev. and Mrs. T. Daniel Casey, Macon, Ga., a boy, Curtis Jay, Oct. 3.

—to David and Patty Eady, Port Orchard, Wash., a girl, Mellisa Jo Ann, July 2.

—to Richard and Gayle (Farthing) Zinn, Merriam, Kans., a boy, Miles Andrew, Sept. 15.

—to Wesley and Sally Erbe, Allentown, N.J., a girl, Donna Lynn, Sept. 23.

—to Don and Paulette Williams, Vienna, Va., a girl, Dina Lyn, Sept. 1.

—to Garry and Sherry Johnson, Pawhuska, Okla., a boy, Garry Glen, Sept. 12.

—to Sgt. William and Elaine (Croy) Haughey, Misawa, Japan, a boy, John William, Sept. 20.

—to Rev. and Mrs. Dennis Schmelzenbach, Acornhoek, Republic of South Africa, a boy, Brian Kent, Sept. 23.

ADOPTED

—by Mr. and Mrs. Johnny Cork, Pawhuska, Okla., a girl, Crystal Gay, born Aug. 25.

—by Kenneth and Phyllis (Pannecauk) Schall, Kankakee, Ill., a boy, Kerry Michael, born Aug. 9.

MARRIAGES

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

Coleen B. Hepa to John L. Lane, Quincy, Mass., Oct. 16.

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, 2835 Avondale Dr., Colorado Springs, Colo. 80917

NEWS OF RELIGION

NEW SUPERPOWER GOSPEL BROADCASTING STATION IN FULL OPERATION EARLY IN 1972. Dr. Paul E. Freed, founder and president of Trans World Radio, has described the now final plan for a new superpower gospel broadcasting station in South Africa.

The new station, expected to begin broadcasting early in 1972, can reach some 83 million people in the portion of Africa which lies south of the equator. Programs will be aired in English, Afrikaans, French, Portuguese, Zulu, Xhosa, Sesotho, Siswati, Tswana, Shona, Chichewe, and Bemba. They will reach the people of Angola, Botswana, Lesotho, Malawi, Mozambique, Rhodesia, South Africa, Swaziland, Zambia, and parts of several other countries.

"The new African ministry," states Dr. Freed, "is the answer to the prayers of many African Christians and other Christians all over the world."

According to Dr. Freed, the station comes into being at a time when the transistor radio has begun to appear in almost every village in Africa, no matter how tiny or remote, and in millions of African homes. "Right now there are more than 2,690,000 receivers in our broadcast area alone, and the number is growing fast. Transistor radios are sometimes available for as little as \$2.00 or \$3.00," says Dr. Freed.

Radio ownership is a status symbol in Africa. Radio owners are envied and honored by their fellow citizens. Large numbers of people listen to a single set at one time. "In our studies of the field we have discovered that Africans are eager and hungry to hear the gospel of Jesus Christ. They are highly responsive to it," said Dr. Freed. □

GOSPEL STREET SINGING AT BEEBE, ARK. The message of Jesus Christ—in both song and spoken word—was taken to the streets of Beebe, Ark. And the major participants were young people. Organizer was Rev. Paul LaChance, pastor of Beebe's Church of the Nazarene.

There was gospel singing by a group of North Little Rock teen-agers. There were personal testimonials from several teen-age members of the church. For the "older generation" listeners, these personal declarations by the youngsters of what Christ means in their lives were inspirational and admirable. One past-40 listener commented:

"This young generation might very well be the best in the nation's history."—*Beebe newspaper.* □

RELIGIOUS LEADERS CAMPAIGN TO STOP PRAYER AMENDMENT. A growing number of U.S. religious leaders are participating in a campaign to halt a proposed constitutional amendment designed to permit prayers in public schools.

These opponents to Rep. Chalmers P. Wylie's amendment need 218 signatures. Unofficial count puts the number to date at 208.

The opposing religious leaders contend that the amendment would lead to government intrusion into religious affairs, which are prohibited by the First Amendment.

Signers of the opposition statement included representatives from the American Baptist Convention, National Baptist Convention, Southern Baptist Convention, Executive Council of the Episcopal Church, National Council of the Churches of Christ, American Jewish Congress, United Presbyterian church, United Methodist church, Friends Committee on National Legislation, Church of the Brethren, and Unitarian Universalist Association. □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ The book "Planning for Church Growth," by Bennett Dudney, recommends that the church provide for a rotation plan for board members. At our last annual meeting, the question was raised as to whether such a rotation plan was in conflict with the "Manual," which says that "there shall be an election, by ballot, of the stewards, the trustees," etc.

There is no conflict. The church must accept the plan, of course. It cannot be imposed.

But once accepted, the nominating committee (which would be neces-

sary to put such a plan into operation) would be instructed to bring its nominations with rotation in view.

It would always be possible for members to upset the arrangement

by nominating from the floor. But if they understand it clearly and are given a good range of nominees, this is not apt to happen.

■ You have never answered my question as to why the Church generally teaches water baptism when Paul, speaking for God, says, "One baptism" (the baptism with the Spirit), and God "did not send me to baptize," and evidently he was talking about water.

Sorry, I didn't mean to ignore your question.

I cited to you the clear command of Jesus in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I assumed that it was self-evident that no human being has the power to baptize another person with the Holy Spirit and clear that Jesus was talking about water baptism.

Any preacher, even the most ardent Baptist, could honestly say, "For Christ sent me not to baptize,

but to preach the gospel" (I Corinthians 1:17). The reason Paul said this is clear from the context—the Corinthians were making idols out of the men who had administered water baptism to them. In retrospect Paul was happy that he had baptized only Crispus, Gaius, and the household of Stephanas, lest he be accused of baptizing in his own name (I Corinthians 1:14-16).

Not only was Paul himself baptized; he himself baptized others: Lydia and her family and the jailer and his family in Philippi (Acts 16:15, 33), 12 men in Ephesus (Acts 19:5), as

well as the people in Corinth.

To argue against water baptism from the "one baptism" (Ephesians 4:5) not only ignores the context of the text quoted; it also assumes that baptism in the New Testament is either/or—either water or the Spirit.

The truth is that the full teaching of the New Testament regarding baptism is both/and—baptism with water as a symbol of the washing away of the sins of the past (Acts 22:16); and the baptism with the Spirit for cleansing from inner defilement and a risen life with Christ (Acts 15:8-9; Romans 6:4-7).

■ I am interested in finding out if Jesus Christ took the Nazarite vow.

There is no indication that He did. Jesus was known as the "Nazarene," not because He was a Nazarene, but because He came from Nazareth (Matthew 2:23). The simi-

larity of the two words is confusing. "Nazarite" comes from the Hebrew *nazar* or *nazir*, "to dedicate" or "one dedicated."

"Nazareth," on the other hand,

comes from *netser*, a Hebrew term meaning "branch," or "shoot," and used of the Messiah in Isaiah 11:1—hence Matthew's allusion to the prophetic meaning of "Nazarene."

■ I have a question that bothers me. I have a brother who is a Jehovah's Witness. He asked me a question in a letter.

If all Christians went to heaven and all sinners went to hell, or the lake of fire, who would live on the earth?

The Bible says the earth abideth forever. Also there will be a new heaven and a new earth.

Why a new earth if it is not going to be occupied?

There are intimations in the Bible that the earth will indeed continue into the realm of eternity. But it will be purified and radically transformed, sharing, as Paul says, "the glorious liberty of the children of God" (Romans 8:18-23), and only righteousness will dwell in it (II Peter 3:10-13).

Revelation 21 and 22 describe this

"new heaven and a new earth" as fully as our limited understanding can grasp it.

I take this to be part of what Jesus meant when He said, "In my Father's house are many abodes, or dwelling places" (John 14:2, Greek).

It simply means that when evil shall finally be eradicated from the

universe and cast into "outer darkness," as Jesus called it, all the planets, suns, and stars shall become "rooms in the Father's house" where His people may dwell.

The details may be obscure to us now. But we shall know as we are known when the time comes. I'm content to leave it there.

OF PEOPLE AND PLACES

DANVILLE (ILL.) FIRST CHURCH honored its associate minister, Rev. P. Belew, as he completed 53 years in the ministry. Ordained when the church was only 10 years old, he served for 20 years as a pastor, 22 years as evangelist, and 11 years as district superintendent.

In addition to preaching an estimated 11,000 times and organizing over 40 churches, he has authored several books and made other contributions to the press. He has traveled widely throughout the

United States, Canada, Europe, and Asia. □

CONCLUDING A 23-YEAR MINISTRY at Wichita (Kans.) First Church, Dr. G. A. Gough was honored by church and community leaders whose tributes indicated inspirational ministry.

At a farewell reception, the church presented the Goughs a scrapbook of letters of appreciation, a love offering, and as a retirement gift, the deed to the parsonage.

Dr. Gough resigned his pastorate to accept a position as pastoral counselor at Whittier (Calif.) First Church and to establish counseling services with his son, Dr. G. S. Gough, a physician in southern California. □

REV. H. J. EASON was honored immediately following a report which



Dr. Edward Lawlor presents plaque to Rev. H. J. Eason as Mrs. Eason looks on.

marked his fiftieth year as a minister. A plaque presented by Dr. Edward Lawlor was given on behalf of the Georgia District. Mr. Eason has served for 41 years on the board of ministerial studies. □

FOUR WORKERS AT NAZARENE PUBLISHING HOUSE recently became members of the

25-year club. Their services are candidly portrayed as follows:



One hundred years of service is represented by this production trio from the Nazarene Publishing House in Kansas City. Arch Edwards, production manager (r.), a 51-year veteran, is shown presenting a gold watch to Jess Hudson, bindery man, for his completion of 25 years. Assistant Production Manager Dick Fields looks on with anticipation to next year, when his 24 years of service will reach 25.



Ray Neisler, engineer, was photographed at the electronic controls of the web press on his twenty-fifth anniversary as an employee of the Publishing House. Ray's service was not continuous, as he served as a captain in the air force during World War II and later left to complete his degree in mechanical engineering at the University of Colorado. He is a member of the American Institute of Plant Engineers.



J. C. Lynn, manager of the NPH shipping department, completed 25 years of service, October 7. The cameraman caught J. C. near the close of the day as packages were being prepared for the last of six daily runs to the post office. Annual postage volume jumped from \$34,285 to \$214,791, a 526.5 percent increase, during J. C.'s service. He quipped: "I believe it and feel it!"



Twenty-five years at the Nazarene Publishing House was celebrated by Dorothy Baker of Ardmore, Okla., with "work as usual." The gold watch presented by Bud Lunn, manager, lies on her desk as a reminder of service to God and the church. Dorothy is the twenty-fifth member of the 25-year club at NPH.

ROSALYN ANNE POOLE, daughter of Rev. and Mrs. Milton E. Poole, San Diego First Church, has entered medical school this fall at the Michigan State campus, Lansing, Mich. She is believed to be the first woman to take advantage of becoming a Naval Reserve commissioned officer with the advantage of salary and expenses paid during her medical training.

Miss Poole is a '67 graduate of Eastern Nazarene College, Quincy, Mass. She served for two years with the Peace Corps in Brazil following graduation. After completing medical school, she will spend five years in the U.S. Navy. □



MR. LEON WALKER, young businessman from Mountain View, Mo., was recently chosen for inclusion in the 1971 edition of *Outstanding Young Men of America*. He is a member of the Mountain View church and serves as Sunday school teacher, and as a trustee on the local church board. He is a past president of the local Jaycees. □

If anything is worth worrying about it is worth praying about.
—John Baillie.

RETURN TO GUATEMALA

Mrs. Betty Sedat returned to Guatemala, Central America, October 7. Dr. and Mrs. William Sedat were home on their fourth furlough when Dr. Sedat passed away after a short illness in June. They had been assigned to Guatemala since 1936. In 1945 the Sedats began the first translation work of the Kekchi Indian language. The language had been unwritten until that time. The final proofs for the Kekchi New Testament were submitted for publication in 1960.

Mrs. Sedat will complete and prepare for printing the draft of a grammar in Kekchi, and a Pocomchi dictionary left unfinished by her husband. She will also work in the distribution of the Pocomchi New Testament which was printed just before their furlough in 1970. All of these materials are in great demand and will provide a much needed source of help to the evangelical work in Guatemala.—
Department of World Missions. □



Mrs. Betty Sedat



Dr. H. T. Reza, executive secretary of the Latin Publications Department, was honored by his staff at a midmorning celebration on October 21. Pictured with Dr. Reza (l. to r.) are Karen Phillips, secretary; Betty Zurcher, editorial assistant of "Spanish Herald" and youth publications; Virginia Mosteller, editor of Portuguese periodicals; and Alberta Danner, editor of Spanish children's publications.

IVAN SISK CONVALESCING

Evangelist Ivan Sisk is reported convalescing from three serious major surgical operations performed within a two-week period in August and September.



Ivan Sisk

He has been released from the hospital and expects to resume his evangelistic work this month.

Mrs. Sisk writes that her husband's recovery is a definite answer to prayer, and expresses appreciation for expressions of interest and concern too many to be answered personally. □



Three pastors from the Central African field were ordained by General Superintendent V. H. Lewis on October 15 at Limbe, Malawi. The pastors are pictured with their wives from left to right: Rev. and Mrs. Patson Katimba, Rev. and Mrs. Joel Kamanga, Dr. V. H. Lewis, and Rev. and Mrs. Frank Kapalamula.

LATE REPORT FROM BNC

Enrollment at Bethany Nazarene College, Bethany, Okla., continued to climb from 1,610 to 1,704 in the

opening weeks of the school year. The latest enrollment figure was released by Dr. Roy H. Cantrell, college president. Fall enrollment totals from Nazarene institutions of higher education were reported in the October 27 issue of the *Herald of Holiness*. □



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

PRAYER SPRINKLED WITH CURSES

A fall on the ice injured my back and the doctor sent me to the hospital for X rays.

It was late at night and I was placed in a room with a man dying of cancer. A large family and many visitors were in the room near the other bed. I have seldom heard so much rough talk and profanity.

A terrible stench filled the room. The man's friends were plying him with liquor, and sharing cigarette puffs with him.

Finally visiting hours were over and the lights were turned low. I knew from his labored breathing that my roommate had been given heavy sedation.

But about 2 a.m. he began to groan and stir. Then he began to call—evidently his wife's name, then other names.

He grew louder and louder and mixed curses with his calls. Then he began calling at the top of his voice, crying and using more and more vile language.

He called out, "Somebody help me! I'm on the brink of hell! I'm dying. I'm slipping into hell! Somebody, somebody, come quick!"

The nurses and doctors came running and finally got him quieted down with hypos.

The next morning when his wife came I asked her if I could talk to her husband. When I introduced myself he said, "I can sure use a preacher."

I knew I had to work fast to help him because it was hard for him to hold to consciousness, but I made it brief and then prayed.

When I finished I said, "Do you trust Jesus to save you?"

He said, "I don't know. I want to, but if I said, 'Yes,' I might be lying or if I said, 'No,' I might be lying.

Knowing that I was fighting for time, I described Calvary with the dying Saviour and a thief on each side. I said, "One thief joined with the crowd scoffing and cursing Jesus. The other man turned to Him in faith and said, 'I'm on Your side. Please help me and save me!'"

I said, "Joe, whose side would you have been on—the side that hated and cursed Him, or the side that called for mercy?"

He started to cry and said, "I sure know that!"

I said, "All right, tell Him so right now. Repent of your sins and pray."

He did! It was the old, old story. Divine love reached down and saved him.

They moved me to another room, but I visited him the next two days. Each time he gave a clear testimony.

I got out of the hospital and had to be out of town for a week. When I got back I called the hospital and they told me that Joe had passed away.

I called his wife, who said Joe had wanted to be baptized. When he found I was away, he had her call another minister, who baptized him and then conducted his funeral. She said his testimony was clear to the very end.

What infinite mercy and love! A God who answers a sinner's cry for help, even when that cry is punctuated with curses!

— Fletcher Galloway
San Francisco