

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 17 '71

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*"For as the earth bringeth forth
her bud, and as the garden causeth
the things that are sown in it to
spring forth; so the Lord God will
cause righteousness and praise to
spring forth before all the
nations."*

(Isaiah 61:11)

**ISN'T CHRIST LORD OF
THE LONG WEEKEND?** *(See page 9.)*

**COMPASSIONATE EVANGELISM IN
A FRAGMENTED SOCIETY** *(See page 10.)*

General Superintendent Lewis



The GOOD LIFE

THE Psalmist asked a very relevant question: "What man is he that desireth life, and loveth many days, that he may see good?" (Psalms 34:12)

These desires have not gone out of style. The goals he suggested are the stated aims of many groups and societies who today cry their wares in the streets.

But the "way of life" the ancient writer portrayed in that entire psalm, while still desirable to all, has proven illusive in this troubled world.

In this "oh, so practical" psalm, however, the rules for achieving this are clearly set forth. If you will obey them, then "The Good Life" is yours. Here they are:

"Fear the Lord."

"Seek the Lord."

"Keep thy tongue from evil."

"Depart from evil."

"Do good."

"Seek peace, and pursue it."

"Trust in him."

These basic principles of life at its best are possible for us all. We can put them into action. They carry great benefits. The results they bring are tremendous. Life becomes a worthy adventure when these become the ethics of a person.

Here are the consequences of doing them:
Deliverance from fears.

Enlightenment from the Lord.

Saved out of troubles.

The angel of the Lord encamping round about.

No want of any good thing.

He heareth when the righteous call.

The Lord nigh when the heart is broken.

Those with a contrite spirit saved.

No desolation in trust.

Such consequences are vainly sought by the "blind leaders of the blind" who grope in the darkness of our twilight. But they are real to those who put the rules into action.

Since the writer of yesteryear put them on parchment, many have by this formula found they are wonderfully true.

Don't knock them—try them.

Read the entire psalm. On second thought, commit it to memory.

Then start believing it, and living it.

It's been tested! It's been tried! It's been done! It is being done! Now! Today! By Christians!

A practicable ethic. A reasonable philosophy. God's Word, a plain path that leads where you want to go and lets you do what is worth doing!

Have a good journey. Do great things!
And "The Good Life" is yours. □



THE SECOND BLESSING AND THE SECOND MILE

Photo by Richard Parker

NOTHING Jesus could have said would have rocked them more. They were astonished, shocked, angered. It sounded wrong, almost traitorous, when Jesus said, "If anyone forces you to go one mile, go with him two miles" (Matthew 5:41, *Amplified New Testament*).

Listeners began to nudge one another and sneer. Men began to grit their teeth and clench their fists. Some, muttering to themselves, walked out.

Carry a Roman pack *two* miles! Not a chance!

Whenever the Romans took over a new town they put up a Roman yoke in the main gate of the city and forced all the male inhabitants to march under it as an unforgettable symbol of their servitude. Most of the men listening to Jesus that day had passed under such a yoke and they had hated Rome and themselves ever since.

Part of that servitude was that a Roman could commandeer a Jew anytime he wished to make a beast of burden out of him for one mile. Many of the men in Jesus' audience had carried the Roman burden.

Many of them had measured off an exact mile in each direction from their house and had driven a stake at that point. They would carry the Roman burden to that stake and not a quarter of an inch farther.

For Jesus to suggest going an extra mile was almost beyond comprehension. They resisted it, resented it—but they would never forget it. And as the second mile lingered in their memory, some of them would at last begin to see the beauty, nobility, and power of it.

Jesus had revealed to them (and us) a foundation principle of holy living and the key to the abundant life.

I like C. Roy Angell's definition-application of the second mile. It goes something like this: *Be a little kinder, a little sweeter, a little more loving,*

helps to holy living

■ By Wesley Tracy Kansas City

a little more forgiving than anyone has a right to expect you to be.

Does this ideal of sanctified living characterize your life? Now don't cast away your confidence if you have not completely mastered this level of holy living. Second-mile proficiency is not the automatic possession of the newly sanctified.

The Bible tells us that the Holy Spirit will do a lot of things when He comes into the yielded heart. Some things He does immediately, such as purifying the heart by faith (Acts 15:8-9).

Other things take time. Jesus promised that the Holy Spirit would "guide you into all truth" and "teach you all things." *Guiding* and *teaching* take time, and many of us have been slow learners when it comes to learning the art of the second mile. But learning this art is as beneficial as it is necessary.

The second mile always brings blessing to the person who travels it. The second-miler has conquered something within himself and, having conquered, he can enjoy a sense of self-approval.

The second mile usually brings out the best in the one with whom you travel it. Frequently it sends that person off on a second mile of his own. The second mile is contagious.

God walked the longest second mile of history when He sent His only Son down the Calvary road to communicate His love for us in spite of our sins.

Jesus was betrayed, forsaken, falsely accused. The ones He came to save spit upon Him, struck Him, pressed a crown of thorns down on His head, beat His back to shreds with the cat-o'-nine-tails, hammered five-inch, square-cut iron nails through His hands and feet, and wounded Him with a spear. And the most vindictive thing they got from Him was, "Father, forgive them; for they know not what they do."

That second mile inspired all others. It sent the disciples off to give their lives in love for others. For that is the nature of love—to give itself in sacrifice for the beloved.

Christ's example still inspires "second miles." Arnold Prater, in his book, *Release from Phonyness*, tells of a young Christian nurse called Hulda who worked in a mental hospital. A 14-year-old girl was brought into the hospital violently insane. She had been reared in abject poverty by alcoholic parents. Never in her entire life had she heard a single word of love. Never had she known what kindness and affection were. One day she saw her mother kill her father with a shotgun.

The mother was paroled, presumably to care for the child, but the same old life continued. Curses and beatings were all the little girl received from her mother. Finally her little mind became so filled with hatred and resentment toward all human beings it rejected reality and snapped. She became violently insane.

At a staff meeting the physician said that a part of the girl's therapy must be catharsis. She must be allowed to spew out her pent-up hatred and violence on someone. Such service was above and beyond the call of duty, but Hulda volunteered.

O FLAME OF LOVE

*O Flame of love and holiness,
Thou dost indwell my heart;
But grant to me the lowliness
That was the Master's part.*

*O Pentecostal Life of joy,
O Brightness of my day,
Thou givest peace without alloy,
And lightest all my way.*

*Thee I would praise while life
shall last;
Thee I would own and serve;
Would day by day before Thee
cast
My self without reserve.*

J. Kenneth Grider
Kansas City

Then for one hour a day for two weeks Hulda went into the cell with this demented girl and allowed her to have her catharsis. She took all her kicks, all of her biting, all of her pounding, all of her insane clawing and scratching until the girl's strength was spent. Then as Hulda left the cell, each day she would pause at the door, turn, and face the girl. And there with her own blood streaming down her face she would smile compassionately and say, "Darling—I love you. Darling—I love you."

The second mile is a way of life. It is not just an occasional thing. It is daily being a little kinder, a little sweeter, a little more loving, a little more forgiving than anyone has a right to expect you to be. □

A MESSAGE CAME

■ By Sheila Hudson, Missionary to Nicaragua

YOUR husband has been seriously injured in a highway accident. Can you come?"

Panic rose almost to the point of spilling over; but somehow I got my things together, made arrangements for someone to care for our little girl, Kim, and climbed into the car with four other missionaries who had hurriedly left a district Sunday school banquet to take me to the scene of the accident where Bob was.

We had arrived in Nicaragua for our first term of missionary service a short five weeks before. That entire five weeks had been spent in Managua, the capital, waiting for our furniture to arrive from the States. It had finally arrived and this very day we had received permission to take it from the customs house to our new home in Rivas, 60 miles to the south.

I had taken the car and Kim and had gone on ahead. Bob would be following a hour behind with the mission truck laden with our goods.

I had been at Rivas only a few hours when the message came.

Now as we raced through the dark Nicaraguan night, not knowing what lay ahead, I underwent one of the most unusual experiences of my life.

I did not know what condition I

would find my husband in—perhaps only a broken bone; perhaps he had already gone to meet his Master. Fear was close to the surface, but somehow I felt strangely calm. It was almost as if I was coasting in neutral, not using any of my own effort. I was in the center of God's will—my hand was placed in His, come what may.

I fervently prayed, "God, if he is still alive, please let me have him a little while longer. But, Lord, if he is already with You, thank You for the precious time that I have had him."

As we neared Managua and were in the area of the accident, tension in the car rose. All leaned forward in their seats, searching the roadside for the wreck.

There on the left side of the road was the truck, with another truck backed up to it. Men were loading the heavy shipping crates onto the other truck.

To take them back to Managua, was my thought.

Then, I couldn't believe my eyes! There on the truck stood my husband, not a scratch on him! By some terrible happenstance, a message had been phoned that a serious accident had occurred. By the time it had been transferred through several

people, it had been reported that my husband was gravely injured. All that had really happened was that the truck had broken down. I went weak with relief.

"What a horrible, horrible mistake!" you might be saying. Yes, in many ways it was a horrible experience. It was a fright that took several days to get over, and was undoubtedly the worst one of my life.

Yet, somehow, with each day that passes I realize more and more that I am actually thankful it happened.

My husband is still by my side, and now I know, through my own personal experience, that God does not fail in life's direst hour.

I felt fear, yes. But I also felt God, holding me close and steady. Panic almost came, but a strange calm invaded my being. I knew what it was to operate on strength that I know I personally do not have. God did not fail. I know He never will.

The episode stands before me as a hallmark in my Christian experience. I have always felt and testified that God would stand by in all that may befall us. I now have proof that He does. I have no fears about the future, for I can testify with the songwriter, "I have proven Him true; what He says He will do, for He never has failed me yet." □



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*Wilt thou not revive us again: that thy people
may rejoice in thee?*

(Psalms 85:6)

WHAT THE CHURCH NEEDS MOST

THERE are good and sincere men who would say that what the Church needs most is more mergers, or more money, or bigger buildings, or jazzier music, or more relevant preaching, or, as they say, to “get with it” in civil rights and problems of pollution and slum clearance and Vietnam.

There are even those who say that what the Church needs most is preachers who will become more involved in the protest movements of our time—disregarding the obvious fact that if the preachers would be more effective in protesting sin, and proclaiming Christ in their pulpits, they wouldn’t find the time, or the necessity, to join the protest marches in the streets.

If revival, however, is renewal of right relationship with God and man, if revival is quickening of the Spirit in the hearts of Christians, if revival is replenishing the passion for the lost, if revival is a “refreshing from the Lord”—then what need does the Church have that could possibly be more urgent than the need for revival?

I

The Church needs revival, for one thing, to safeguard it from the erosion of its beliefs.

When the hearts of Christians are warm and refreshed, there is a definite intensity in the way they feel about the things they say they believe.

Something always happens in the heart before it happens in the head. For with the heart man believes; and if there is a leakage of love, of devotion, of piety, from the heart, there will be a loss of commitment to belief.

The real reason some Christians have suffered an erosion of faith is not because they have more in their heads, but because they have less in their hearts.

It is Dr. Louis Evans, an outstanding Presbyterian minister, who said that “religion to our grandparents was an experience; religion to our parents was a tradition; but religion to many of us today is little more than a convenience.”

From an experience to a tradition to a convenience—what a tragic dilution that is! And the direction of the drift is always *away* from definiteness in belief, never towards it.

It is times of revival, of renewal, of refreshing from the Lord that not only retards and even reverses that pattern of drift and dilution, but gives fresh force and certainty and thrust to Christian beliefs.

II

But then again, the Church needs revival to maintain its disciplines.

One church historian said that the founders of a new church “set out to produce, by means both human and divine, revivals of sufficient power to overcome all the attractions which a worldly life held for its people.”

RADIO SERMON OF THE MONTH

■ *By C. William Fisher*

And this is the best safeguard ever found for the encroachments of worldliness into the lives of Christians in *any* age, or in any age-group. For those whose hearts are freshly warmed and revived are never bothered too much by the attractions of the world.

It is when the realities begin to slip, when the fervor dies down, when the vision of Christ gets dim, when the heart gets cold, when the things of God no longer have a pull and tug at the heart—it is *then* that people begin to ask, "What's wrong with this—or that?"

Christ, and Christ alone, is the antidote to worldliness. And with the intense and increasing pressures of a secular age constantly crowding us—how desperately all Christians need those times of refreshing from the Lord, those times of renewal of commitment, those times of revival in which we sing, with a new surge of love and joy,

*Take this world with all its pleasures,
Take them, take them, great and small.
Give me Christ, my precious Savior;
He is sweeter than them all.*

III

But perhaps the most urgent reason why the Church needs revival is to make its witness and outreach not only relevant but *redemptive*.

There are churches which were born in the fires of revival but are now dying in the smoke of an educational evangelism that knows no heart passion. The smoke of their visitation evangelism is nothing but recruitment for church members.

A church can die in the smoke of a passionless, powerless evangelism that requires no tears, no agony, no sweat—and sees no conviction, no repentance, no restitution—and hears no shouts of the newborn or the fully surrendered.

When revival is neglected or discarded, the witness of the church becomes muted and its outreach, even though propped up statistically with gimmicks and gadgets, is drained of its *redemptive* influence.

But far too many, unwilling to dig out the old wells, go wildcatting in all sorts of strange places and ways to try to recover the old power and the old effectiveness.

Churches, like people, do not lose their passion or their mission by *revolution*, but by *dilution*.

And in these days it should be repeatedly and urgently asked, "What shall it profit the Church—though it gain big buildings and big money and big success and big memberships—if it loses its mission in the world and loses sight of its God-given destiny to be a *redemptive* fellowship?"

No wonder that in this Lenten season concerned Christians, in all churches, are not just denying themselves a few of the luxuries of life, but are crying for *revival*—so that religion can once again be real and relevant and redemptive!

Shall we pray. Especially at this season, O God, we pray that You will revive us again. Refresh our famished hearts, renew our troubled minds, fan the fire of love in our hearts by Your Spirit until it flames with new intensity of devotion and service. This we ask in Jesus' name. Amen. □

PEN POINTS

—MILTON E. POOLE, *San Diego*.

The Spirit-filled Life

Even though I can speak eloquently, if I am not "armed with the power from above," I am as a meaningless voice.

I may have special insights into many problems, and have the gift of analysis; I may have the quality of character which persists until I attain my goal; but if I do not have the fullness of the Spirit, I have missed it all.

If for many reasons I am altruistic, even to the point of joining in a protest march, but have not the fullness of the Spirit, I am no better off.

The life lived in the fullness of the Spirit is most practical, for it is indicated by patience, humility, compassion, and self-restraint.

Enveloped by the Spirit, I find it much easier both to forgive and to understand. And the Spirit-filled find courage to face anything. There is no limit because God's Spirit is the unlimited Resource.

The proclaimer soon runs out of his proclamation. The man of eloquence soon becomes ordinary. And with the rapid knowledge explosion, my limitation shall soon be evident. But the limitation which I have is soon supplanted when the Spirit in His fullness abides.

There was a day when I little understood the significance of the Spirit-filled life. How provincial I was! But, thank God, new insight and understanding came! While I still understand in a fragmented way, yet there is a completeness found in His fullness.

While some search for that of greatest value, yet one is never misled to accept the greatest of all, the Spirit-filled life.



faith at home

DUE DATE: TODAY?

"Why delay making your family happy? Simply use your slick quick credit card." That's the line being touted everywhere by eager (sometimes even unscrupulous) merchants.

Sound slightly familiar? It should. The devil's been snaring human beings with that "Buy now, pay later" routine for centuries.

"Live it up!" he urges.

Using techniques that put the most clever advertising professionals in the shade, Satan skillfully glosses over payment time. He sells his most gullible victims the lie that there is no God, so judgment day will never come.

Ever know a family pressed to the wall financially? Oh, on the surface all seems fine—for a time.

The color TV (*ridiculously low down payment*) sits across from the new stereo (*only pennies a day*). The big car (*discerning people deserve prestige automobiles*) eliminates driving that embarrassing old jalopy.

"After all," this family reasoned, "why should we wait for the good things?"

Unwisely, they didn't prepare for emergencies and one happened. The breadwinner was laid off work.

Their happiness evaporated because it depended on things. There isn't much joy in being told that items purchased so easily from glib-tongued salesmen are being repossessed.

Pay-up time eventually comes, too, for those who follow when Lucifer beckons. Entirely duped, they run to a world bedecked with blinding jewels, deafened by heathen music, and saturated in alcohol. Satan enslaves many minds stupored by tranquilizers and barbiturates. Others are tortured with drug-induced nightmares, which for some never end. All are dragged through a neon-lit maze until their hearts become black with glamorized sin.

Are you deciding today whether to sign your soul to the devil's contract?

Take a closer look at the fine print. Pay attention to those who tell you the world's "fun life" is paid for with imprisonment in hell forever. Listen to the testimony of those who've found that punishment often begins here on earth. Hear those who, by Jesus' saving grace, narrowly escaped Satan's total bondage.

Then compare. Jesus invites you to green pastures, living waters that never run dry. He offers inner peace, wholesome gladness, and love. He gives treasures neither rust, moths, nor nuclear blasts can touch.

The payment is our hearts, our entire lives, given freely and in full. In return we receive endless blessings, plus the guarantee of eternal life in heaven.

How can you beat a deal like that? Accept it now.

By Rosemary Lee

Worthington, Ohio

■ **By C. Neil Strait**
Uniontown, Ohio

DEAN Muelder of Boston one time said: "If God had one Son and gave Him for the life of the world, don't be surprised if He gives His sons' sons for the life of the world."

Let it come as no shock to the Christian community that God is among us examining our sons and our daughters for assignments. Let it rather come as a sobering reminder that, if it is fair for us to receive God's Son, it is only in keeping with gratitude that we share our sons and our daughters with others.

We spend not a little time recounting how God sent His only Son into the world to redeem sinners. It is the theme of Christmas, and it is the thesis of Lent. The wonder is that during the remaining months it seldom dawns upon us that He who sent is now looking for others to send.

This brings us to the very center of the Christian mission—that of love

CAN GOD? DRAFT OUR SONS

and sharing. God has sent His only Son—love expressed, und shared. He can make no further sacrifice. So He must turn to the redeemed. He must search among His children for those who will herald the Good News. And God's search is going to include our homes. He is going to examine our sons and our daughters for distant assignments.

He who sent His only Son now calls the sons of those redeemed by that only Son. He calls us to share, as He shared. He calls us to love, as He loved. He calls us to sacrifice, as He sacrificed.

It is a logical expectation—this call of God. And we can only hope and pray, as a church, that it will be a working logic. □



Photo by De Wys Inc

■ **By Thomas L. Goble**
Long Beach, Calif.

ISN'T CHRIST LORD OF THE LONG WEEKEND?

WE have almost become accustomed to the irony that our holy days have become holidays. A nylon-bearded imposter takes preeminence over the incarnate Son of God in today's secularized society, while an Easter bunny pops out of a gaily decorated eggshell, obscuring the glorious message of the resurrected Lord.

We have also become inoculated against the sting of conscience as Sundays turn into fun-days by pleasure seeking in a recreationally oriented day. While the highways and the hedges fill up on the weekends with campers and travelers, the Church, which is called by her Lord to go into the byways and hedges compelling people to come in, tends to sit frustrated and fuming at the roadside, waving good-by rather than flagging them in.

A new challenge now confronts us. Beginning this year, the United States Congress has declared that our calendar will include five guaranteed three-day weekends. These holidays are George Washington's birthday (third Monday in February), Memorial Day (last Monday in May), Columbus Day (second Monday in October), Veterans Day (fourth Monday in October), and Labor Day, which has always been observed on the first Monday in September.

The challenge is before us. What will we do about it? Merely condemning the conditions will not be sufficient. Compromising the Commandments is unthinkable, for when God gave us the Command-

ments, He did not add any amendments. Remaining silent is cowardly.

What then is the solution? At least two answers seem to present themselves.

First, we must face the fact that we are competing for the attention of today's man. We must, therefore, make our services positive and thrilling with the power and presence of the Holy Spirit. We must be "alive unto God."

We must offer an alternative to the family next door through a Sunday school teacher so interested in them that they cannot resist the power of love. They must know that at the church there is a service going on so alive and pulsating with spiritual vitality, a program so attractive and active, that they will miss something if they go camping instead of worshipping.

And then we must, individually, settle the question. Is Christ the Lord of my long weekends?

Can I be counted on to be at my place of responsibility and service to make my church the spiritual power plant it must be to generate the magnetic field that will attract those who might otherwise pass us by?

Will my class have a teacher, my choir have a tenor, my pastor have a congregation to preach to?

Mine will! Christ was the Lord of February 15, and He will be the Lord of May 31, September 6, October 11 and 25, 1971, and every other weekend long and short. For He is Lord of all, or He is not Lord at all. □

COMPASSIONATE EVANGELISM IN A FRAGMENTED SOCIETY



Photo by H. Armstrong Roberts

■ **By Andrew G. Hanners**
Portland, Ore.

THE polarization drive continues to split and fragment society. We have black versus white, poor versus rich, wets versus dries, good versus bad, hawks versus doves, hippies versus "straights," and on it goes.

If you mention nearly any critical issue, people almost spontaneously divide into sides. You are fitted into a neat, nice, natty bundle, whether

you are Republican or Democrat, liberal or conservative.

You make real problems for people if, like Mark Hatfield, you happen to be a *conservative* religiously and a *liberal* politically. And how in the world can we understand someone like Barry Goldwater, who is a *liberal* religiously and a *conservative* politically?

But why must we attach labels,

anyway? Isn't everyone a very precious person for whom Christ died? Sometimes it makes one wonder who is really trying to listen and watch for another point of view. Or we might wonder who really cares what another point of view might be, or that others might have a valid insight.

A simplistic view of this is to retreat into our conventional and comfortable stereotypes, proclaim that "the Good News is for all," and then adjusting our "halos," shake the dust of the place off our feet and move on. Or, better yet, we can bewail the awfulness of sin, indulge ourselves in criticizing the younger generation, and blame all the tragedies in the world on the Communists, or the liquor industry, or the drug pushers, or any of the other devices that keep us from either caring for people or having a real witness for Christ.

Do you suppose that the reason an alcoholic goes out on "twelfth step" calls is . . . that he knows that his own sobriety depends upon his helping someone else?

I wonder where Christ would have been if there had been rock festivals in His day. If the Gospels are true—as I believe them to be—then the harshest criticism the Pharisees had of Jesus was that “He would rather be with all those drunks and gluttons than with us righteous folk!” And they spoke so truly—for out of a great love and compassion he reached out to all who had real needs. The companion truth to this is that Jesus had strong condemnation for those who lived rigid and legalistic lives while having no real sensitivity to either the needs of people around them or recognition of the emptiness of their own shell-shackled lives.

Do you suppose Jesus knew something that we do not know when He said, “I send you forth as sheep among wolves”? Do you suppose there is more “safety” in being sheep among wolves? For we then must look to God for support—and as sheep among sheep we tend to stagnate; life becomes bland; we lose our sense of need for help from God, and lose our sense of mission.

Do you suppose that there is more “Satisfaction” in being a sheep among wolves? Could it possibly be that God has placed within us a hunger to live dangerously—and that only out there where the real battles of life are being fought can our souls find real peace?

Do you suppose that the reason an alcoholic goes out on “twelfth step” calls is not so much an altruistic drive to help another drunk—or to collect “scalps,” or “brownie” points—as it is that he knows that his own sobriety depends upon his helping someone else? Can we learn from this?

Every generation of the Church seems to become so aware of the “evil” around it that it turns inward to protect itself from external evil and becomes increasingly vulnerable to the dry rot of a loveless life. We forget so easily that “greater is he that is in you, than he that is in the world.”

In this fragmented society it is easy to find those whose life styles are very different from our own. Erich Fromm said, “The real test of our love is is we can love those who have

But when we isolate ourselves from evil men, we also are “insulating” ourselves against being effective channels through which the Holy Spirit can get to a world that has terribly lost its way.

a different set of values than we do.” There are the alienated youth, hippies, drug users, alcoholics, and the list is almost endless.

I have heard the cliché all my life—“We must love the sinner but hate the sin.” May I suggest to you that if we feel compelled to verbalize our disgust with another man’s sin, then all he really is getting from us is rejection and not love! Shouldn’t we *abhor* the *sin* that so easily besets us? Shouldn’t we concentrate on finding ways to show that we really do love people—not to get nice behavior but to really love people! To our shame, as the quality of *living* has gone up, the quality of *loving* has gone down. It takes no great brilliance to know that we must be “winsome” to win some.

We have too long assumed that we could pass laws or regulations and then relax, as some magic therein solved problems. Laws don’t solve problems; people solve problems. We won’t solve the problem of racism and hate and fear among the races by more laws. We can solve it when we really begin to act as though we believe that God loves all people—red and yellow, black and white—and that they are precious in His sight. We can solve it when a black man can sit comfortably in the same pew with me, and vice versa. We can solve it when I am willing to let myself be friendly on a one-to-one basis—and if you will also. God will work through people; a new law or more stringent enforcement of a law can become but another subterfuge—another way to delay—or another “Gospel Blimp.”

We won’t solve the problem of

youth alienation by concentrating upon all the evil, the debauchery, the problems, the sin in which these people are involved. Surely we all know that it is imperative that what we are *for* must be greater than what we are *against*! You don’t attack crutches supporting (or destroying) people without putting something better, richer, finer, more rewarding in their place.

But I sat in church one day and watched a lady walk in whom I knew was an alcoholic. I had counseled with her, arrested drunk and disorderly, on the streets of my town. She sat down beside some old-time Christians, the salt of the earth, church board members, Sunday school teachers. I suspected that she had been drinking; she usually had. I noticed that the people were uncomfortable. I watched them eye her a bit, nudge each other, and then move. My heart broke as she got up and left the church. My guess is that it took her less than five minutes to find a bar where everyone would make her welcome.

If those people who got up and moved had only known—that lady is the daughter of a preacher—then they might not have moved. But why should that make any difference, if any of us really love people and love Christ as we say we do? Have we determined that church is for the pure—the whole—the clean—the well people? Are we sure we want to exclude the halt, the lame, the blind? Do we really want to say to people, “Change your lives out there—clean up your habits—then you will be welcome in our church”?

We have been told that we must flee evil companions—and we have followed the advice by telling our children that they must not associate with those whose standards are different from ours. Of course there is danger in being exposed to wicked, sinful, evil men! But when we isolate ourselves from evil men, we also are “insulating” ourselves against being effective channels through which the Holy Spirit can get to a world that has terribly lost its way.

I spent a day at “Vortex 1” (a rock festival), and shared my faith with over 100 young people. They

To our shame, as the quality of living has gone up, the quality of loving has gone down.

were open, sincere, receptive. Almost none of them had ever had anyone talk to them about how wonderful it is to be set free from the domination of sin—how wonderful it is to have Christ taking every evil and tragedy of life and making it come out for our good! Of course there was sin all around. But nothing was happening out in the open there that does not happen in the “straight” society in the dark or in motels or in cars—hidden, but tolerated.

So I plead for a new concept, that really is as old as the Gospels. Do we really love people? Then let’s show our people how! Let’s train our people to do it. Let’s show them that

If a disciplined life is to have any meaning or relevance in this day, we are going to have to find a way to show that the things we don't do are but the shadow side of a happy, bright, committed life.

there is a difference between being an “abstainer” and being “anti-drinker.” If a disciplined life is to have any meaning or relevance in this day, we are going to have to find a way to show that the things we don’t do are but the shadow side of a happy, bright, committed life.

Dangerous? Of course. Someone is going to accuse you of being a liberal or of being overly permissive. But it is plain that the concepts of society and the Church for the past 50 years have not done the job. Whether we meant it or not, we have become the “no-no” crowd—I believe with all my heart that Christ wants us to be the “go-go” crowd—the most exciting people in all the world. □



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

The Inferiority Complex

Are you constantly comparing yourself with others and deciding that they are better or more important? It’s difficult to live with yourself if you feel you are a “nobody.”

Most authorities in the field of mental hygiene agree that inferiority originates in childhood. The child has been rejected, ridiculed, humiliated, or berated. A child recognizes he is physically and intellectually weak compared with adults. To feel secure, a child must have love or his personality structure suffers.

The victim of deep-seated inferiority feelings attempts to find escape in a number of ways. One method is to project oneself, through daydreaming, into a land of make-believe.

Others, feeling inferior, will develop a “defeatist” attitude. Such persons exaggerate their incompetency. To eliminate the possibility of failure, they refuse to participate in social activities and seek to be alone.

Some with a pronounced degree of inferiority will develop a rigid sense of perfectionism. They demand of themselves and others an impossible standard of action. Often such a person will criticize others for the traits which he feels to be unworthy in himself. At all costs he must hide his feelings, so he battles for superiority.

A common response to the inferiority complex is to compensate for it through aggressive action. The individual attempts to get attention by any method that would seem likely to be successful. He must win at all costs. Frequently, aggressive action will take the form of domination.

One of the more easily recognized expressions of inferiority is self-consciousness. Such a person is reserved and applies to himself unfavorable remarks made by others.

Too many are possessed by such feelings. You can change! Through God you can become a positive person! The Bible affirms, “Be ye transformed by the renewing of your mind.” Remember:

1. Don’t measure your personal worth by the way you think people see you. God sees you as His own possession. Look to Him. God made you in His own “likeness” (Genesis 1:26)—created a little lower than the angels—a member of His family. What inner security!

2. God didn’t make any of us alike. Dare to be yourself. You may not be a Mark III Lincoln Continental, but a jeep can go places impossible to a Mark III. There can be an attractiveness in individuality. You have worth and dignity in the eyes of your Creator.

Dress your mind each morning as you dress your body. Self-respect and confidence can control, if you take “spiritual vitamins.” You are a wonderful person when Christ lives in you—His cathedral (I Corinthians 3:16-17). Jesus told you to love yourself (Matthew 22:39). Believe in God, yourself, and others (Mark 9:23).

You are a redeemed child of God—live like it!



Jesus had a keen sense of humor. He was never frivolous or shallow, but on occasion He employed the probe of humor to reveal the inconsistencies of His enemies. Matthew 23 is full of ironical humor as Jesus portrays the paradoxical conduct of the self-righteous Pharisees.

A "gnat" was an unclean insect, and to be sure that they would not be defiled by unconsciously swallowing one of them, they carried a little strainer around with them so that they could pour their drink through it, and thus filter out these tiny creatures.

This is how precise they were religiously, yet concerning the "weightier things" of the law they did not "bat an eye" at swallowing a big-humped camel.

The Pharisees substituted notions for convictions. A religious conviction is a persuasion based upon the clear teaching of the Scriptures, while a notion is one's opinion, idea, or whim, and may be right or wrong.

If we have notions which are not sustained by the plain teaching of the Scriptures, we should have them to ourselves and not try to impose them upon others. The Pharisees were harsh in their judgment of those who did not conform to their notions.

In minor details of conduct and belief, some latitude should be allowed for the individual conscience to settle. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Romans 14:4).

Not only does Phariseeism manifest itself within the Church in terms of "over-righteousness"; it can also appear in terms of pompousness. Some Christians become so brittle in their doctrine and intellectual formulations that they become nothing short of sophisticated snobs. It behooves us all to be humble in

"Ye blind guides, which strain . . . [out] a gnat, and swallow a camel"

(Matthew 23:24)

THE GNAT AND THE CAMEL

accepting each other's convictions and opinions with respect.

Two ministers were chatting, and one asked: "How many people attend your church on a Sunday morning?"

"Eight hundred," replied the second.

"But," said the first, "I thought your church seated only 400 people."

"That's true, but my people are so narrow that they can sit two in a seat!"

It has ever been the device of Satan, whenever he could not lead God's people into outbroken sin, to get them side-switched to some secondaries away from primaries. And so majoring on phylacteries, the cut of the beard (or hair) for physical adornment, would make secondaries out of the call to vital repentance and faith, the call to a Christ-pre-eminent life in an ever growing conformity to the image of the Lord Jesus Christ.

What is spirituality? It is majoring on the primaries of eternal truth. It is minoring on the secondaries.

To expect all people to see exactly

alike on all details is to expect impossibilities. We are not so many sparrows sitting uniformly on a clothesline. The Holy Scriptures do not teach the necessity of such uniformity. The fourteenth chapter of Romans is a whole proof chapter on this point.

We can and do expect all Christians to be filled with the *grace of God*, however. We can and do expect all Nazarenes to be loyal to our expressed *Manual* standards of living and to all our subscribed doctrines. We can and do expect all Nazarenes to be persons of prayer and with an ardent love for the Holy Scriptures.

All of us are expected to live close to the great heart of God. All are to be spiritual and blest in their souls. We cannot expect all to be radical and we cannot expect all to be conservative, but we can and do expect all to live godly in Christ Jesus. □

■ By Morris Chalfant
New Castle, Ind.

MONTE MET THE LORD

Monte had broken from his entanglements with a Communist-inspired group when he heard the Gospel, and was soon seeking further light in the way of holiness as proclaimed by a new group called Nazarenes on the island of Negros.

As he earnestly sought for God's guidance in his future plans, he felt definitely led to make plans to attend the Nazarene Bible College in Baguio City. The distance meant expense and long separation from loved ones; the school was just beginning, and it meant hard work in helping build additional facilities and still keeping up studies.

After years of struggle and overcoming many hindrances, he did graduate. While still in school he went to a barrio where his wife's relatives lived, and started a church. His zeal in sharing the Gospel gave him courage to preach even though it

meant some lifted eyebrows and entertaining smiles as he spoke falteringly in another dialect.

After graduation and pastoring, it was a high day in Monte's life when a general superintendent, some missionary elders, and elders of his own nationality laid hands on his head in ordination. Today he is pastoring a church in a large city and still has a zeal for sharing the Gospel with his people.

The missionary he heard preach, the one who interpreted, the Bible College he attended, and the church building he now uses were made possible through the General Budget. Easter offerings are still needed for further outreach in many world areas that the story of Monte may be repeated a hundredfold.

—Roy Copelin, Philippines



Roy Copelin

Easter Offering
April 11
Goal—\$2,750,000

editorially SPEAKING

By W. T. PURKISER

The Revolutionary Gospel and the Gospel of Revolution

We hear a new phrase these days. It is "the gospel of revolution." It is set in the context of the struggle of these times, a struggle that is world-wide.

The gospel of revolution seeks to enlist the power of the Christian Church in a desperate search for solutions to social and political problems that more and more perplex modern man. It calls for actions, not words. Some of its more radical and less balanced proponents would justify the violence—guns and "Molotov cocktails"—to gain the desired ends.

As is always true, the gospel of revolution generates a gospel of counterrevolution. There are those who would match placard with placard, demonstration with counter demonstration, civil action with counteraction.

It is one thing to justify a course of action by political and social considerations. It is quite another thing to baptize it and bring it into the Church.

Against the gospel of revolution and the gospel of counterrevolution will always stand the revolutionary gospel. Make no mistake about it, the gospel of Jesus Christ is revolutionary. The kingdom of God turns the kingdoms of this world upside down.

As Foy Vallentine recently put it, "The New Testament churches were marked by courageous idealism. Their witness was distinguished not by caution calculated to protect their peace, but by a courage calculated to project their principles. The New Testament Christians permeated their communities not with the deliberate and direct revolutionary intent of breaking down and destroying evil institutions within the communities and then inaugurating new ones, but with vigorous new ideas, higher ideals, a superior mind, and a better way of life."

The difference between the revolutionary gospel and the gospel of revolution is total and complete. Christ's kingdom is not of this world. It wins its way by love, not hate. It grows by goodness, not guns—by meekness, not "Molotov cocktails." In the lines of G. F. Bradby:

*The kingdoms of the earth go by
In purple and in gold;*

*They rise, they flourish, and they die,
And all their tale is told.
One kingdom only is divine,
One banner triumphs still;
Its King a Servant, and its sign,
A cross upon a hill.*

Nowhere is this contrast better seen than in the Sermon on the Mount.

It is no wonder that some who would fight force with force, social action with social counteraction, have found it necessary to get rid of the Sermon on the Mount by relegating it to a future millennium. The rest of us can't help thinking what a strange millennium it would be with persecution for righteousness' sake and the continued need for peacemakers.

In one of his earlier books, the Bible translator J. B. Phillips drew the contrast between the philosophy of the unregenerate and the teachings of Jesus in striking terms. The usual idea of happiness, the subject of the Beatitudes in Matthew 5, is quite different from the statement of Christ.

"Happy are the 'pushers': for they get on in the world. Happy are the hard-boiled: for they never let life hurt them. Happy are they who complain: for they get their way in the end. Happy are the blasé: for they never worry over their sins. Happy are the slave drivers: for they get results. Happy are the knowledgeable men of the world: for they know their way around. Happy are the troublemakers: for they make people take notice of them."

What Jesus said, of course, is just exactly the opposite. The contrast comes through clearly in Dr. Phillips' own translation:

"Happy are the humble-minded, for they already belong to the kingdom of heaven!

"Happy are those who know what sorrow means, for they will be given courage and comfort!

"Happy are those who claim nothing, for the whole earth will belong to them!

"Happy are those who are hungry and thirsty for goodness, for they will be fully satisfied!

"Happy are the kindhearted, for they will have kindness shown to them!

“Happy are the pure in heart, for they will see God!

“Happy are those who make peace, for they will be known as sons of God.”*

Much more could be said, to be sure. At many points, the aims of those who push for a gospel of revolution are included within the long-range effects of the revolutionary gospel.

But the difference in the methods is almost as great as the difference between hell and heaven. And the final results of the contrasting methods could almost turn earth into hell or make it more akin to heaven.

The revolutionary gospel works like the leaven in the loaf, like the mustard seed in the ground. The results may not be sudden, but they are sure.

The only thing is, the leaven must be put in the loaf and the seed must be planted in the ground. That's where we come in. □

Giving and the New Tax Law

Americans have a new tax law. This is nothing novel in itself. We are always getting new taxes, it seems.

But this law is known as the “Tax Reform Bill,” and it makes some changes in some kinds of giving that Christians are particularly concerned with.

Somehow, the impression has gone around that the new provisions place limits on giving which are not to the advantage of the church and those who support it.

The exact opposite is true. The new tax law actually extends the limits on the amounts which may be claimed as tax deductions because of charitable contributions.

Once in a while we find those who argue that Christians should give without thought of the effects of their giving on the taxes they must pay. I have even heard some argue that to take a tax de-

duction for giving to the church reduces the element of sacrifice involved and therefore should not be done.

This may sound noble, but it isn't very sensible. And the perfect solution to this “problem” is right at hand. Simply claim the deduction and give the resulting savings as an offering.

If the government is sufficiently interested in the Church and charitable causes to recognize giving to these causes by tax advantages, it is only good stewardship to accept this situation with gratitude and act accordingly.

Tax laws, of course, do not limit a Christian's giving. They just limit the amount he may deduct from his taxable income for any one year.

Even here, the new provisions increase rather than reduce the limits. The old limit was 30 percent of the adjusted gross income in any one year for charitable deductions. For some types of giving the new limit is 50 percent.

In addition to this, giving beyond the limit may be spread over the five years following for any who might be able to make large gifts of property or accumulated cash.

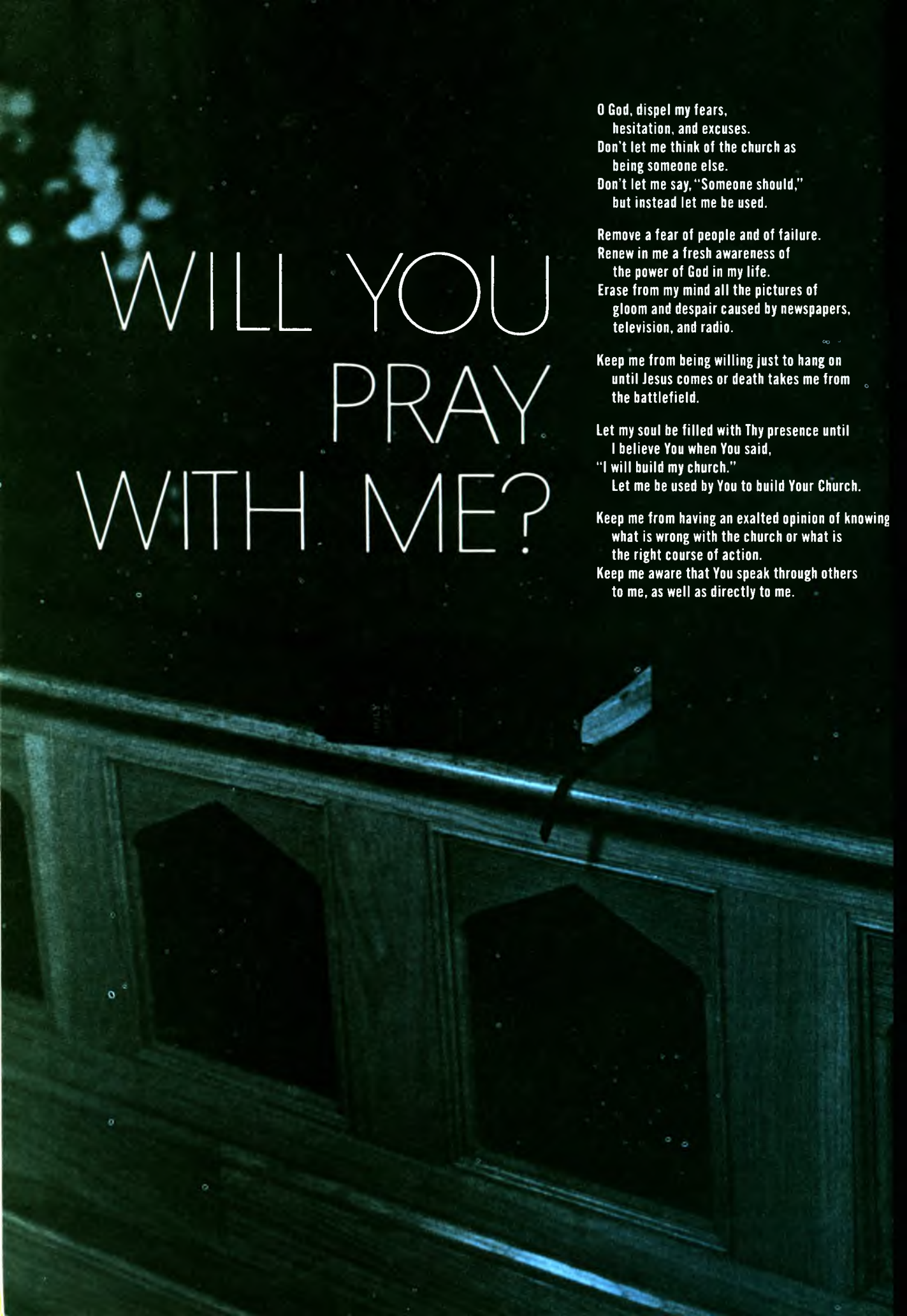
Even those who do not itemize their deductions gain by new provisions in the law. Previously set at 10 percent with a maximum of \$1,000, the standard deduction for 1971 will be 13 percent with a maximum of \$2,000, and 15 percent for 1973 and thereafter with a maximum of \$2,000.

Obviously the details of individual situations differ vastly, and it is impossible to anticipate them all. It is safe to say, however, that the possibilities of extending stewardship both now and beyond this life are substantially increased under the new tax provisions.

Giving beyond death by means of wills and estates is familiar enough. But to this neglected form of stewardship are added life-income contracts, the “charitable remainder unitrust” as it is called, life-estate contracts, gift annuities, and others.

Those interested in any of these avenues of extended stewardship should contact Dr. John Stockton, Consultant for Wills, Annuities, and Special Gifts, 6401 The Paseo, Kansas City, Mo. 64131. He will be more than glad to see that the requested information gets to you. □

*From *When God Was Man*, by J. B. Phillips. Copyright 1955 by Pierce and Washabaugh. Used by permission of Abingdon Press.



WILL YOU PRAY WITH ME?

O God, dispel my fears,
hesitation, and excuses.
Don't let me think of the church as
being someone else.
Don't let me say, "Someone should,"
but instead let me be used.

Remove a fear of people and of failure.
Renew in me a fresh awareness of
the power of God in my life.
Erase from my mind all the pictures of
gloom and despair caused by newspapers,
television, and radio.

Keep me from being willing just to hang on
until Jesus comes or death takes me from
the battlefield.

Let my soul be filled with Thy presence until
I believe You when You said,
"I will build my church."
Let me be used by You to build Your Church.

Keep me from having an exalted opinion of knowing
what is wrong with the church or what is
the right course of action.
Keep me aware that You speak through others
to me, as well as directly to me.

Help me to be used by You to create a sense of faith, trust, unity, and optimism in Your Church, of which I am a member.

In a day of social security, pensions, fringe benefits, savings accounts, seniority, unions, and other security-oriented programs, Help me to realize there is no security outside the will of God.

Keep my actions from being determined by self-interest, or my relationship to You from being measured by what I do not do.
Lord Jesus, Head of the Church, Lord of my life, help me to be a fruit-bearing Christian, so that I may honor and glorify You.
Remove all preconceived ideas of mine and replace them with Your mind.
Let the mind of Christ be in me.

Forgive the times when I may have thought I had done my share as though salvation was by works, or the times when I quit an assignment because of hurt feelings, or because I felt I had been misunderstood.
Lord, forgive me for following afar off and thus not clearly understanding Your will;
For failing to say anything to the lost under the pretense of being afraid I would say the wrong thing.

Remove all fear of men and their opinions and let fear of men be replaced with respect, overshadowed by the love of God shed abroad in my heart by the Holy Spirit.

Lord, I have said all I know to say. Move me, melt me, use me, for I know that to be a vessel of God means more than all else.

I believe You will help me to be a fruitful member of Your Church as I work with other members of the body of Christ to fulfill your will for Your Church.

Lead on, O King Eternal, Lord of heaven and earth. Your will be done in me.

Amen.

By Bennett Dudney, executive director of Christian Service Training, in *Planning for Church Growth*

Photo: Art Jacobs

WHAT A PLACE FOR A CHURCH!

It had captured my imagination almost from the moment I heard about it. It seemed strangely significant that what had been an ambulance station should be remodelled into a church building.

It wasn't the thought of extensive architectural modifications that made it seem strange. That sort of thing is common in our day. (I know of a lovely home that used to be a chicken house.)

Certainly it was significant that the building was structurally sound; that it stood on a choice location with room for expansion; that it was surrounded by towering blocks and extended tiers of crammed humanity; and that it had been purchased for less than 4 percent of its insured value! That is all clearly Providence, and Providence is always significant (and sometimes strangely so).

But that wasn't what intrigued me. It was another point that caught me so quickly.

A church in an ambulance station has a reputation to live up to!

None of this "long hours," "bad weather," "other interests" stuff gets the crew of an ambulance station off the hook. *When* they were needed, *where* they were needed—they went!

During World War II they knew where they were needed by listening to hear where the bombs exploded. They wanted to get to where the damage was being done. No cover, no cover for them—even if the enemy filled the air. They were needed at the scene of the damage. And they went!

And I can't imagine an ambulance station that doesn't send help because the victim is too mangled. Sometimes people are badly mangled. You can hardly tell they're human. (Sin does that to people, too.) And that's exactly when the ambulance is needed. They must have known that at this ambulance station—for they went!

Then there is the grease on the floor of this station. That makes me suspect that there was some mechan-



Three large overhead doors hint at the former occupants of this building. It is being remodelled to serve as sanctuary and Sunday school unit for the Govan Church of the Nazarene on the outskirts of Glasgow, Scotland.

ical work done here: repairs, adjustments, equipping. I wonder if those ambulance crews were ever tempted to think that what they did inside the station was sufficient to fulfill their obligations? I'm certain they didn't, because when they were needed outside the station, they went!

Have you ever heard a British ambulance horn? It's composed of two tones rapidly alternating, and reminds one of an inspired donkey on pep pills. Lots of people would find it an offensive sound. But that doesn't stop the ambulances. They know that to those who need their help the horn sounds like music. So whether the horn offended or not, they went!

I wonder about that church!

I wonder about my church!

I wonder about me!

Would I go—

where the damage is being done?

when the victims are badly mangled?

when I might just stay inside?

when the sound I make offends so many?

That's what it was that caught me so quickly: those ambulance crews—where they were needed, when they were needed—they went!

A church in an ambulance station has *some* reputation to live up to!
—DANIEL N. BERG, *Ayrshire, Scotland*.

No more used clothing for Haiti, please

Missionaries in Haiti have requested that no more used clothing parcels be sent to them. It costs \$1.00 a pound to get them out of customs, plus considerable time and effort, and the generosity of the people at home has overwhelmed both the field budget and the time schedule.

We appreciate your thoughtfulness, but please do not send any more for the present.

It is always best to write any of the Latin-American or Caribbean fields before sending unsolicited parcels. Many times they cannot use the materials you intend to send; or it may cost them more to get them through customs than it would to purchase them right there on the field.—*World Missions Office*.



Meet Evangelist C. T. Corbett!

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So, hats off to C. T. Corbett—"the thousand-revival evangelist." This evangelist is a native of Minnesota, born in St. Paul.

He was converted at an early age at Minneapolis First Church of the Nazarene. Three weeks later he began his preaching ministry, which has been virtually uninterrupted to this time.

He pursued his education at Northwest Nazarene College, Nampa, Idaho, and Olivet Nazarene College, Kankakee, Ill. He was personally involved in the purchase of the college property at Kankakee, Ill., which resulted in the move of Olivet to that site. He was then a trustee of the college and served in that capacity for nine years.

In the year 1928, C. T. Corbett was ordained at Jamestown, N.D., by General Superintendent Hiram F. Reynolds. His first revivals were in schoolhouses in 1925; and with the exception of nine years when he served as superintendent of the Wisconsin District (and even then he was in pioneer campaigns all the time), he has been steadily engaged in full-time evangelism. He has assisted in the organization of 45 churches.

Perhaps nothing better exemplifies C. T. Corbett's strong passion for the ministry than has his unceasing program of helping young men prepare for the ministry. Over 50 young men have benefited from his generosity. More than 500 young people have been pointed toward Olivet Nazarene College and have enrolled because of his encouragement.

There is nothing provincial about this evangelist—he is by very nature a broad-horizoned soul. Once he has visited the Holy Land; three trips to South America have resulted in evangelistic campaigns in Brazil and other Latin-American countries. He has visited 40 nations on the five continents in the 45 years of his ministry.

Not content with the spoken word, Corbett has written six books and distributed them widely.

But his first love is soul winning,
(Continued on page 21)



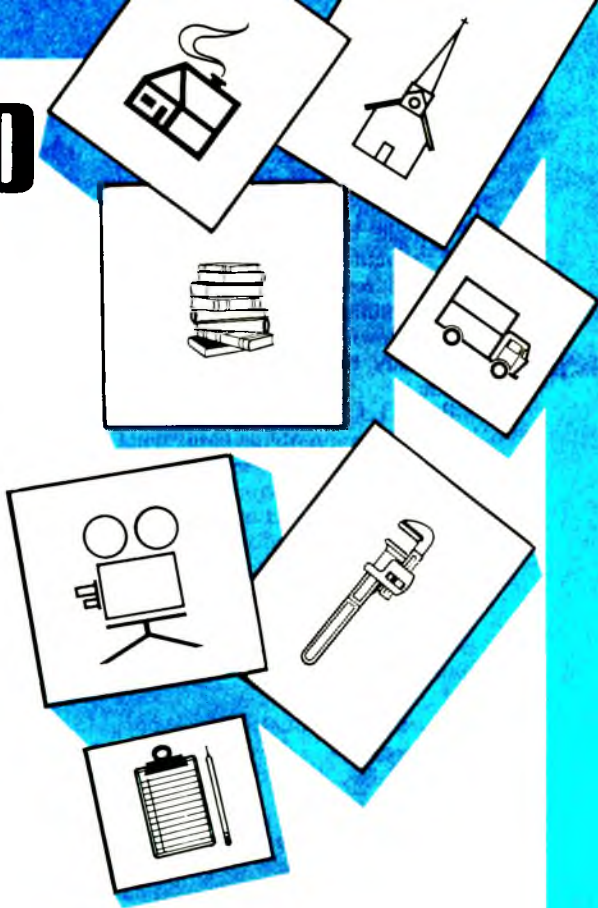
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"GIVE AND IT SHALL
BE GIVEN UNTO YOU..."



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DEPARTMENT OF HOME MISSIONS

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NEWS OF REVIVAL

THE ATHENS, TENN., CHURCH experienced a gracious revival which resulted in a number of people being reclaimed, saved, and sanctified. There were far-reaching results. The church was able to minister to a dying man in a nearby town who testified that he was ready to go shortly before his death.

Rev. C. O. Gentry conducted the

evangelistic crusade in the Athens church. The pastor is Rev. Dwayne A. Hood. □

THE NEW LENOX, ILL., CHURCH has witnessed the continuing spirit of revival since a special outpouring of the Holy Spirit in October when they experienced a climaxing day of spiritual victory. Spontaneous altar services marked the beginning of the revival.

People new to the church have found the Lord. A meeting with

Rev. James Monck was characterized with the spirit of rejoicing and praise. Rev. W. D. Huffman is pastor. □

THE ORANGE, CALIF., CHURCH saw seekers in every service from the first night of a recent meeting with Evangelist Kimber Moulton. Pastor L. Richard Graley reported that the preaching was under the unction of the Holy Spirit. He said that charter members felt it was one of their most fruitful revivals in the 12-year history of the church. □

"THE SINGING WESTS" held a meeting in the Bellmore, N.Y., church. Evangelist Edna West gave inspirational and biblical messages on holiness. Juniors lined the altar on one of the nights. Pastor Clifton T. Matthews called it "a wonderful scene!" □

REV. CLYDE SERROTT held revival services in the Eustes, Fla., church. During the scheduled meeting the Holy Spirit blessed in such a special way that the church extended the meeting for an additional week.

The evangelist illustrated gospel truths with the use of illusive demonstrations.

Morning Bible study was led by Rev. Leslie Jeter.

The meeting resulted in the reaping of new converts and the benefits of unity and growth. Wilbur Cassick is pastor. □

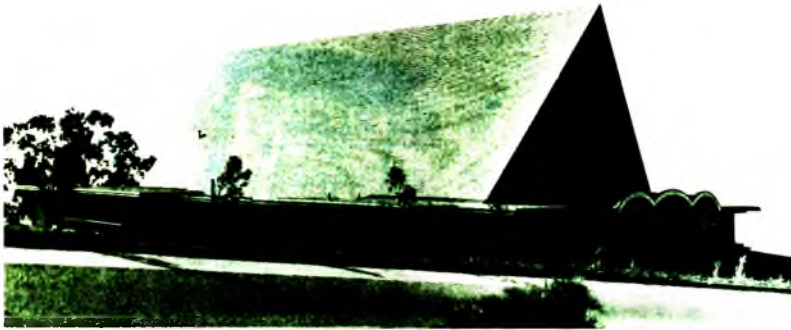
TWO HUNDRED SIXTY SEEKERS in 22 consecutive services has marked a revival at Portland (Me.) First Church. Obedience in minding God has been a major key for the congregation and its pastor, Rev. John Cayton.

One Sunday evening, 60 people knelt at the altar as the Spirit directed a service without preaching. The service lasted three hours.

Three new families have been reached and are faithfully witnessing to their newfound life in Christ. The revival was preceded by a night of intercessory prayer at the church. □

THE BLOOMINGTON, CALIF., CHURCH had an outstanding meeting with Evangelist and Chalk-Artist George Woodward. Over 250 seekers bowed at the altar. The attendance averaged 286 per night with 500 in Sunday school the closing Sunday.

Pastor J. Wayne Eyestone reports it as the best revival in his entire ministry as a pastor. □



The new Oakland (Calif.) First Church is located on a hill overlooking the cities of Oakland, San Francisco, the Peninsula, the Bay, and the beautiful Golden Gate and Bay bridges, which unite the area. Work was begun in 1959 under the leadership of Rev. Marlyn W. Anderson and finished under the leadership of Rev. Mel Palmquist in 1969. Paul D. Mangum, Sr., is the present pastor. The sanctuary, with choir, will seat 550. The organ is the largest electronic organ in the Bay area.

The general contractor, Mr. Stanley Bergesen, was one of the members of the church. Immediately following the completion of the building, he was stricken with cancer. After he had suffered for one year, the Lord took him to the building not made with hands, reserved in heaven for him. This present structure of excellent craftsmanship will stand as a monument to Stan Bergesen's dedication to God.

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(Continued from page 18)

and more than 50,000 seekers have knelt at his altars and found victory. Many hundreds of these have joined the church.

The late Dr. Roy F. Smee, when secretary of the Department of Evangelism, was asked, "Name the man who in your judgment is both eminently successful as an evangelist and also acceptable in any size church in any area of the country." Dr. Smee replied, "Without hesitation I would name C. T. Corbett."

So, without exaggeration, Evangelist Corbett can say, "I have told them a thousand times."

This distinction was his when he recently held the revival at Quanah, Tex., with Pastor J. D. Henson

(February 8-14, 1971). This was revival number 1,000.

So we proudly salute this man. He stands worthily in the long procession of steady, staunch, and sacrificial men who have devoted their lifetime energies to full-time evangelism.

If God has planned a special place in heaven for such, I'm sure it is a spot where suitcases will never be seen. And there will be no mailboxes there; for these evangelists will have mailed off their last letters to loved ones to report successes or failures.

You have "told them a thousand times," C. T. Corbett. We salute you as you launch out on your second thousand!—NORMAN R. OKE. □

OF PEOPLE AND PLACES

REV. CHARLES I. HARWOOD, retired minister, celebrated his ninety-first birthday on February 14. He is a member of the Flint (Mich.) West Church, where he still teaches a Sunday school class occasionally.

Mr. Harwood has been a Nazarene for 39 years. Prior to joining the denomination, he was a member of the United Brethren church.

His wife, Nellie, died in 1963. Their three children are all teachers: two daughters, Mrs. Grace Harwood and Mrs. Margaret Ziegler, of Flint; and a son, Dr. Edwin Harwood, head of the English department at the California State Polytechnic College at Pomona, Calif. □

ROBERT N. WARD from Yukon, Okla., was listed in *Outstanding Young Men of America for 1970*. He is a 1960 graduate from Pasadena College, Pasadena, Calif., and has distinguished himself in his vocational field. □

TWO MEN FROM THE WICHITA (KANS.) LINWOOD CHURCH recently received awards. Mr. Don Danner, chairman of the board of trustees, and Mr. Darrel Thorp, Sunday school superintendent, were recipients of the honors.

Mr. Danner was awarded a trophy for being the "Toastmaster of the Year." He had to decline the invitation to become president of the group for 1971 because of other commitments. He is employed with Dun & Bradstreet, Inc.

Mr. Thorp received the Citizen Soldier Achievement Award. He was one of only two in the naval reserve to receive this award for 1970. The award was presented for exceptionally high standards set in the naval reserve and for his citizen service to the community. He is employed by the Wichita Public School System and has 500 employees under his supervision. □

Don Danner and Darrel Thorp



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MOVING MINISTERS

Kenneth L. Aktins from York, Wash., to New Brighton, Pa.

Lois Aumiller from Mercer, Wis., to Auburn, Ill.

Paul M. Barber from Dayton, Wash., to San Jose (Calif.) Valley.

James P. Blue from Fairmount, Ill., to Mansfield, Ill.

James Conkey, Jr., from Akron (Ohio) Cottage Grove to Dellroy, Ohio.

William Dodd from Orlando (Fla.) Colonial to Orlando (Fla.) Central

John T. Frierson from associate pastor, Prichard (Ala.) First, to pastor, Grand Bay (Ala.) First.

Carl J. Friesen from Canoga Park, Calif., to Hawthorne, Nev.

Loren Gould from New Brighton, Pa., to Newark, Del.

John L. Harrison is still pastor at Muskogee (Okla.) First.

Johnny L. Harrison from Muskogee, Okla., has gone to Buffalo, Okla., as pastor

Robert S. Lecce from Rock Hill (S.C.) Grace

to Phenix City (Ala.) First.

Harold Maish from Dayton (Ohio) West Acres to Huntington (W. Va.) Central.

Danny Minnix from Trevecca Nazarene College to Scottsboro, Ala.

Donald W. Simmons from Marianna, Ala., to Elizabethton, Tenn.

K. Darrell Spencer from Holly, Colo., to Wichita (Kans.) Olivet.

William J. Sunberg from East Gary, Ind., to Greenwood, Ind.

D. W. Thaxton from Birmingham (Ala.) First to Pasadena, Tex.



Highlights of "BASIC" PENSION

For story of final acceptance of the new "basic" pension program for retired elders and widows of elders in the Church of the Nazarene see *Herald* news story, February 10, page 19.

NAME CHANGE

Name of the Department of Ministerial Benevolence be changed to Department of Pensions and Benevolence at General Assembly.

MINISTERS' PENSION

Expand present benevolence fund policy to include a "Basic" Pension for all eligible retired elders and widows of elders not covered in any other church organization employee pension program (i.e., employees of General Board and educational institutions).

PENSION DETERMINATION

"Basic" Pension determined by:

- Years of full-time active service in the Church of the Nazarene
- Cooperation with the Pension and Benevolence budget
- Financial capability of the fund

Formula: Two dollars per month for each year of service. Minimum of 20 years—maximum of 40 years.

Definition: One year of service is defined as one year of full-time active service on a district participating in payment of NMBF budgets and serving as a district-licensed or ordained minister performing ministerial services as defined by Federal Internal Revenue Service and Social Security Administration.

WIDOW

The widow at age 62 is eligible to receive 60 percent of the amount for which her husband was eligible.

NMBF BENEFITS CONTINUED

All present policies of Ministerial Benevolence be continued.

PENSION OR BENEVOLENCE

(the larger)

An individual shall receive "Basic" Pension or Benevolence, whichever is larger. But in no case both.

MINISTERIAL SERVICE AFTER RETIREMENT

After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity.

Except:

- Serve as the stated pastor of a church
- Receive an evangelist's commission or list a slate in the *Herald*
- Serve as a full-time assistant or associate pastor or any other full-time church-related employment

BUDGET FORMULA CHANGED

To provide necessary funds for "Basic" Pension the Benevolence budget formula beginning with the 1971-72 assembly year will be:

4 percent of the sum of Column 9 less Column 1 and Column 2 in the annual financial report of the local church to the District Assembly.

DISTRICT RATIFICATION

All District Assemblies ratified the new "Basic" Pension Program and voted acceptance of new budget formula in 1969-70 assemblies.

PENSION BENEFITS BEGIN APRIL 1, 1971

The first monthly "Basic" Pension benefit will begin April 1, 1971. The checks will be mailed around April 25.

AGE 65 AND RETIRED BY DISTRICT ASSEMBLY

To be eligible, an elder must be at least 65 years of age and have been voted retired relations by his District Assembly.

"BASIC" PENSION MAY BEGIN ONE MONTH AFTER DISTRICT ASSEMBLY

The "Basic" Pension may begin as soon as the first of the month following receiving retired relationship by the District Assembly. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later—the benefit is not retroactive to the time of receiving retirement status.

DISABILITY FOLLOWS PRESENT PROCEDURE

Disability "Basic" Pension will follow the Social Security determination for disability. The minister will be granted service credit for

actual years of service. Minimum—10 years of service.

PERCENT PROGRAM CONTINUES

The 90 percent "double coverage" life insurance program will continue with the new Pension and Benevolence Budget as at present.

PENSION PROGRAM MAY BE ADJUSTED

This is the "beginning" of a new "pension" step for the church. The program may be adjusted to include additional benefits and to include others as funds and conditions warrant.

REVIEWED WITHIN FIVE YEARS

The Pension Program is to be reviewed within five years. The next step could provide a way for ministers and congregations to provide pension benefits in addition to the initial "Basic" Pension. This could possibly be through a contributory (money purchase-formula benefit) type of program.

TAX-SHELTERED ANNUITY CONTINUES—AS SUPPLEMENT

The present Supplemental Retirement Plan using the tax-sheltered annuity for employees of nonprofit organizations is to be made available on a continuous basis. Practically, it will help to provide additional benefits to all retirement programs including Benevolence, "Basic" Pension, and Social Security. It would provide even greater retirement protection for the ministers of participating congregations.

ADMINISTRATION

The new "Basic" Pension Program will be absorbed by the present Department of Ministerial Benevolence and be self-administered. Capital funds of the Department shall be invested by the Investment Committee of the General Board, using the "separate account" system. The Investment Committee is directed to use professional investment counsel to advise in the investment of these funds in order to receive maximum income at a minimum risk.

PENSION REVIEW COMMITTEE

Additional details shall be worked out by a Pension Review Committee (seven members appointed by the Board of General Superintendents) and shall become policy when approved by the Board of General Superintendents and Finance Committee of the General Board.

In completing details, the Pension Review Committee shall be guided by the present Ministerial Benevolence Policy and certain studies contained in the report of the Commission on Ministerial Pensions and Retirement.

Department of
MINISTERIAL BENEVOLENCE

6401 The Paseo, Kansas City, Mo. 64131

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WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

VITAL STATISTICS

DEATHS

MRS. WILLAMINA M. CHRISTENSEN, 90, died Jan. 10 in Springfield, Ore. Funeral services were conducted by Rev. Carson Snow. She is survived by three sons, Elmo, Carroll, and Chris; and one daughter, Mrs. Ena McRay.

MRS. HELEN HELLING, 81 died Jan. 25 in Post Falls, Idaho. Funeral services were conducted in Nampa, Idaho, by Rev. A. E. Woodcock and Rev. H. E. Lilly. Survivors include two sons, Rev. Hubert and Kenneth; and one daughter, Mrs. Lawrence Perrson.

DAVID M. SPAULDING died Jan. 13 in Pasadena, Calif. Funeral services were conducted by Dr. H. B. Wallin. He is survived by his wife, Isal; two sons, Vernon G. and Milton E.; six grandchildren; four brothers; and four sisters.

MRS. IRENE SMITH BOWER, 48, died Jan. 23 at Columbus, Ohio. Funeral services were conducted by Rev. J. Donald Carrico. She is survived by her husband, Arthur E.; one daughter, Jayna L.; one son, Galy A.; her parents; and one sister.

JOHN FRED ALLEN, 88, died Jan. 30 in Waco, Tex. Funeral services were conducted by Rev. Paul Grundy. Surviving are his wife, Eva; two daughters, Annie Lee and Evelyn; two sons, Rev. Gene and Joe; two stepsons, Daniel and Noah Near; five grandchildren; six great-grandchildren; four sisters; and one brother.

J. F. KILLION died Oct. 9 in Great Falls, Mont. Funeral services were conducted by Revs. Charles Ice, R. E. Thompson, Larry VeVig. He is survived by his wife, Gertrude; and three sons, Guy, Don, and Rev. Clarence.

MRS. GLADYS MABEL SPRINGER, 44, died Jan. 21 in Lexington, Ala. Funeral services were conducted by Rev. Henry Terry. Survivors are her husband, Charles F.; four daughters, Mrs. G. Kathleen Dickey, Misses Patty D., Beatrice J., and Nancy E.; four sons, Noah W., Jerry T., Ned A., and Larry G.; three grandsons; her mother; five sisters; and three brothers.

ELSIE ROBINETT HILTON, 77, died May 3, 1970, in Salem, Ill. She is survived by her husband, Ethan A.; two children; five grandchildren; three great-grandchildren; and one sister.

NEWS OF RELIGION

DORIS HUTCHINGS, 65, died Nov. 26 at Sydney, Australia. Funeral services were conducted by Rev. Gavin Thompson and Rev. Al Jones. She is survived by her husband, Stanley; and two sons, Donald and Arthur.

JERRY ALLEN HODGE, 70, died Jan. 19 at Cincinnati. Funeral services were conducted by Rev. Lester Harbold. He is survived by his wife, Mary; seven children; 28 grandchildren; 13 great-grandchildren; one sister; and one brother.

WILLIAM FRANK LYNN, 68, died Jan. 22 in Houston. Funeral services were conducted by Rev. Billy Ferguson and Dr. Hugh Dean. Surviving are his wife, Velma; two daughters, Mrs. Doris Weygandt and Mrs. Ray Davis; one granddaughter; three sisters; and one brother.

MRS. F. M. LEHMAN, 102, died Feb. 5 in Upland, Calif. Funeral services were conducted by Rev. I. C. Woodward. Surviving are three sons, four daughters, 17 grandchildren, 15 great-grandchildren, and seven great-great-grandchildren.

MRS. ELIZABETH BEACH, 72, died Sept. 19, 1970, in Miami, Fla. She is survived by her husband, Jack N.; nine children; 39 grandchildren; 22 great-grandchildren.

MRS. VELMA BREWER, 50, died Jan. 22 in Loveland, Colo. Funeral services were conducted by Rev. W. E. Swanson and Rev. Frank Stinnette. Surviving are her husband, Ralph; one son, Vernon; one grandson; three stepdaughters; three stepsons; her parents; one brother; and one sister.

J. NELSON BROWN, song evangelist, died Jan. 31 in Fairfield, Me. Funeral services were conducted by Rev. John Evans. Survivors include his wife, Eleanor E.; and one daughter, Janice M.

JAMES HOWARD McELYEA, 71, died Feb. 8 in Crockett, Tex. Funeral services were conducted by Rev. Thomas B. Osteen and Rev. Paul E. Brown. He is survived by his wife, Pauline; one son, Eugene; and one grandchild.

MRS. ROSS SCHURMAN, 95, died Jan. 3 in Oxford, Nova Scotia. Funeral services were conducted by Revs. Bert Jones, Robert Woods, and D. R. Morrison. She is survived by her husband, Ross; two daughters, Rev. Mrs. Rhoda Jones and Mrs. H. P. (Kathryn) Amos; one son, Renny; one brother; and one sister.

REV. MATTIE M. METCALFE, 73, died Dec. 23 at Fairview Hospital, Santa Ana, Calif. Funeral Services were conducted by Rev. Odie Gunter and Rev. George L. Smith. She is survived by four sons, Dr. A. C., J. W., J. B., and Rev. J. A.; one daughter, Mrs. Muriel Holt Metcalfe; 14 grandchildren; three great-grandchildren; her mother; and two sisters. She was ordained an elder in 1926. She and her husband were pioneers for the church in Canada.

BIRTHS

—to Rev. and Mrs. Jerry D. Ulrich, Midland, Mich., a girl, Angela Renee, Jan. 31.

—to Andrew G. and Sharen (Zurcher) Dech, Jr., Bethany, Okla., twin girls, Andrea Ginette and Alicia Gaye, Dec. 15.

—to Rev. Loyd and Mary (Coleman) McLaughlin, Scottsdale, Pa., a girl, Michelle Ruth, Jan. 30.

—to Rev. and Mrs. Ed McDonald, Cincinnati, a boy, Marc Edwin, Feb. 4.

—to James L. and Susan (Emery) Horner, Mobile, Ala., a boy, James L., Jr., Dec. 14.

—to Dr. Roy and Ruth (Carpenter) Hall, Beaverton, Ore., a girl, Christine Anne, Jan. 5.

—to Rev. Bill and Marty (Carpenter) Woods, Arlington, Ore., a girl, Kimberly Rene, Jan. 25.

—to Bill and Dianne (Enders) Wells, Pompano Beach, Fla., a girl, Chantel Churee, Feb. 2.

—to David and Joyce (Stepp) Stucki, Hendersonville, Tenn., a boy, Jonathan David, Feb. 2.

—to Luis and Evangelina Morales, Los Angeles, a girl, Monica Denise, Feb. 13.

MARRIAGE

Miss Faye Jarrett, Nashville, and Darrell Stepp, Detroit, in Nashville, Feb. 5.

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.

CONGRESSMAN PLANS BILL PERMITTING PRAYERS IN PUBLIC BUILDINGS. A bill permitting non-denominational prayers in public buildings will be introduced to Congress soon by U. S. Rep. John H. Ware (R-Pa.).

Ware said the proposed amendment reads: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in non-denominational prayer."

The congressman explained that the amendment is designed "to overcome a U.S. Supreme Court ruling concerning the offering of non-denominational prayers." □

SURVEY INDICATES PARENTS' INFLUENCE ON TEENS OUTWEIGHS THAT OF PEERS. Parents who had feared their influence with teen-agers was small should be encouraged by a nationwide survey of some 40,000 high school students.

The "Outlook of Youth" study, developed by the Human Learning Research Institute of Michigan State University, indicates that the combined influence of mother and father significantly outweighs peer-group influence in formation of adolescent attitudes and values.

Religious leaders, however, do have cause for concern about their influence with youth, the research indicated.

Youth for Christ International, which sponsored and conducted the survey, released these preliminary findings during its annual national staff convention in Minneapolis at the Holiday Inn Central.

The study indicated that religious leaders are not significant authority figures in any area except religion. □

CALIFORNIA EARTHQUAKE. Nazarene officials in the area reported that the churches and members escaped without major property damage or serious injuries in the earthquake(s) that killed 60 persons and did damage over \$1 billion.

Dr. Nicholas A. Hull, superintendent of Southern California District, reported that "things really rattled around." The four churches near the high-damage area were: Newhall, Forest Park, North Hill, and San Fernando.—N.I.S. □

SERENE BIBLE READER UNRUFFLED BY BANDIT'S THREAT. Foster Walker accidentally strolled into the scene of a holdup at a store in Memphis, Tenn., and heard the gunman order him to surrender his money or "I'll shoot you."

"You just go ahead and shoot," Walker said. "I just got through reading my Bible and I've already said my prayers."

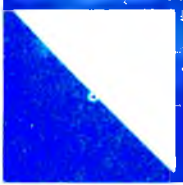
The robber was dumbfounded and Walker, a man in his sixties, walked away. □

ASTRONAUT PLACES BIBLE ON MOON. A special fireproof packet containing microfilm copies of the Scriptures were deposited on the Fra Mauro highlands of the moon by Astronaut Edgar D. Mitchell.

The packet, prepared by the American Bible Society, contained a complete Bible in the Revised Standard Version, 16 different language versions of Genesis 1:1, and other Scripture selections.

Inscribed on the packet was the symbol of the United Bible Societies—the 50-member, worldwide fellowship of national Bible societies in whose name the Scriptures were sent. It shows the Scriptures circling the globe.

"The American Bible Society is happy to do this, because it is symbolic of our basic goal to provide the Scriptures for men everywhere in a language they can read or understand," noted Dr. James Z. Nettinga, executive secretary of the Society's National Distribution Department. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ *I teach a Sunday school class and some of the men have the cigarette habit. They are trying to break it, but they haven't won the battle. Recently in a discussion on the subject it was said that a person could be saved and still smoke and that he would be free from that habit only when he was sanctified. The ones who are still smoking found great comfort in this apparent license to continue, while yet claiming to be saved. This is not the first time this issue has been discussed, and I need your help.*

I commend you on facing the problem forthrightly.

Recognizing the relativity of light different people may have had or not have had on the use of tobacco, I would still say that, if your Sunday school scholars have enough light on the evils of tobacco to know that they could not be sanctified and continue smoking, they have enough light to make it sin for them under any circumstances.

I'm sure the fullness of the blessing would help them with the appetite or desire for tobacco. But they are not ready for the sanctifying lordship of the Holy Spirit until they determine to quit even though they feel as if it will kill them.

Many testify that they lost all desire for tobacco when they were converted. Others say they struggled with the appetite until they were sanctified, and beyond, even though they had quit the actual use of tobacco.

You should warn them, however, against cutting off the dog's tail inch by inch. The way to break

any habit is to "drop it"—that is, to quit completely and never yield to it again in any measure.

I heard a medical doctor say just the other day that he had been a two-pack smoker for years. He quit, and never smoked for 10 years. Then he took a cigarette, and within a week was back to two packs a day. His observation was that a person who is conquering the cigarette habit must realize that he is in one respect like an alcoholic: no matter how long the reformed alcoholic has been "on the wagon," a single drink is disaster.

Really, there is much less excuse for anyone smoking today than there has ever been. Not only is the medical evidence of its physical damage undeniably clear, but thousands have "kicked" the habit without special grace from God. Your friends can certainly do it, too.

Keep close to them, and keep them coming and under the influence of the teaching of the Bible. The Lord is going to help them.

■ *How much money went to the work of the Nazarene foreign missions last year and how many souls were saved or converted? What are the same figures for home missions? I guess you know already why I'm asking these questions. I am just wondering if we are more concerned about people in other lands than we are in our own land.*

Exact figures of this sort are impossible to come by. We do have a record of the total finances both at home and abroad, and of the approximate numbers received into the Church of the Nazarene as members by "profession of faith."

There are, however, many converted at our altars who for one reason or another do not join the church. This is true both here at home and abroad. The statistics for 1969 show that approximately \$7 million was spent in the work of the Church of the Nazarene overseas. Approximately \$73.2 million was spent in the work of the church at home.

During the last statistical year, 25,235 were added by profession of faith at home. The figure is 7,730 for world missions. The world mission figures are for full members only. Practically all world missions fields in addition to full membership have a probationary membership—usually for two years.

This is particularly important in dealing with converts from raw heathenism.

If you want to put it that way, it costs \$2,900 to add one member by profession of faith at home and \$905 to add one full member by profession of faith on our world mission fields.

I think I know why you are asking these questions, and will just say that personally I find extremely distasteful the line of thinking that measures the value of a soul by the amount it took to win him.

People are people, and wherever they can be reached they should be reached.

We do not direct our evangelistic work by measuring the "cost per convert"—even if we could accurately measure that cost—but by the terms of our Lord's commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

**DR. JOHNSON TO SPEAK
AT NAE CONVENTION**



Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene, will be among seven top speakers at the twenty-ninth annual convention of the National Association of Evangelicals in Los Angeles, April 20-22. An expected 1,500 evangelical leaders representing 36,000 churches will hear messages on the convention theme, "Jesus Christ—Lord of All," and more than 60 workshops and seminars will explore vital evangelical concerns.

"The significance of this meeting," NAE President Hudson T. Armerding asserts, "that sets it apart from all previous ones is that the crisis and challenges we face today are greater than at any time in our 29-year history.

"We are going to have to focus our attention on the things that really

matter . . . to rise above our pre-occupation with personal or provincial concerns."

Other speakers besides Johnson scheduled for major addresses include Evangelist Billy Graham; Dr. Harold Lindsell, editor of *Christianity Today*; Dr. Hudson T. Armerding, president of NAE and president of Wheaton College; Dr. Edward Hill, pastor of Mount Zion Baptist Church and director of the World Christian Training Center, Los Angeles; Dr. Charles Blair, pastor of Calvary Temple, Denver; and Dr. J. Sidlow Baxter, Bible teacher and author, who will speak during the daily Bible study hour.

The International Hotel at Los Angeles International Airport will be the site of the convention. □

MOVING MISSIONARIES

Mr. and Mrs. John Anderson, 1304 E. North St., Bradley, Ill. 60915

Rev. and Mrs. Laurence Bryant, Apartado 1122, San Salvador, El Salvador, Central America.

Rev. and Mrs. Edward Drinkwater, P.O. Box 20, Fort Johnson, Malawi, Central Africa.

Rev. and Mrs. Charles Gates, 17303 Yukon Ave., Apt. G, Torrance, Calif. 90504.

**72 MISSIONARIES
REPORT TO
WORLD MISSIONS BOARD**

The Department of World Missions Board met in annual session January 11-16, in Kansas City.

Seventy-two furloughed missionaries gave field progress reports to the department. Many shared special news of revival and blessings.

Dr. Everett S. Phillips, executive secretary of the Department of World Missions, announced that among the significant changes of policy for missionaries was the term of service. The term of service will be four years instead of five, for all fields.

Base salary increases for missionaries changed from \$200 per month for a couple to \$220. Single missionaries will move from \$120 per month to \$132. A new basic pension program was adopted to benefit retired missionaries not covered in any other formal church organization employee pension program.—Tom Wilson, Reporter. □



The new Highland (Ind.) First Church was dedicated in the early fall of 1970 by Dr. V. H. Lewis, general superintendent. Pictured is the interior view of the sanctuary, which will accommodate 310. The educational unit provides an office complex, chapel, fellowship area, and classrooms for 320. The 12,000 square feet of church structure was erected and furnished at a cost of \$180,000. The fully carpeted building was designed by Mr. William A. Gunter, Jr., of Associated Engineering of Indiana, Inc. Of contemporary design, it is valued at \$247,000. Rev. Riley Laymon is in his eighth year as pastor.

Eleven Lenten-Easter messages focusing attention on the eight most spectacular and eternally significant days of all times

By LESLIE H. WOODSON

"Dr. Woodson has something to say and he says it in a most attractive and persuasive manner."
Charles L. Allen, Author of *God's Psychiatrists*

Each chapter emphasizes a different day of activities of our Lord from His triumphant entry to the Resurrection. Though events of some 2,000 years ago, Dr. Woodson finds in them pertinent truths vital to Christian living today. Of added interest is the harmony of the Gospels related to this historical week, the author's apologetic for Judas, and the account of Christ's supposed activities on Saturday while He was ostensibly in the tomb.

136 pages, paper **\$1.95**

Time spent reading this book during the season of Lent can do much to prepare your heart and mind for a glorious Easter.

Write TODAY for Your Copy!

E. G. BENSON HONORED



Dr. K. S. Rice, executive secretary of the Department, is pictured presenting a desk set to the honored guest with appropriate recognition inscribed. Dr. Albert Harper, editor in chief of church schools periodicals (left); Mrs. Betty Bowes and Mrs. Elizabeth Jones (right) from the editorial staff look on.

The staff of the Department of Church Schools recently honored Dr. E. G. Benson in recognition of 25 years of outstanding service.

Dr. Benson joined the staff of the Department in 1946 and has traveled 910,190 miles promoting and advancing the church schools work. He has taught 327 Christian Service Training classes, conducted 64 district tours, and held 3,781 services. As the original editor of the *Church*

School Builder, he has now put together 300 issues.

After pastoring three and one-half years, Dr. Benson served Pasadena College as executive field secretary for 11 years. He now serves as assistant executive secretary of the Department of Church Schools, is manager of the convention program and in charge of literature promotion. He is the Department counsellor on buildings and equipment.

NEW NAME AND NEW ASSIGNMENT

As a "birthday" present, on its twenty-fifth anniversary, the Spanish Department of World Missions received a new name and a new assignment.

Under its new title, the Department is increasing its scope of work and area of service. The extended responsibilities are expected to result in dimensions beyond the best expectations of the Department from its early years.

At the 1971 General Board meeting, the decision to change the Spanish Department name to Latin Publications Division followed the recommendation of the Department of World Missions. The change re-

Missionaries Gates, Alexander, and Wood work on details with Dr. Reza



flects the added dimension of Portuguese literature production, "cousin" language.

The change underlines the constant growth of Nazarene work in the Portuguese-speaking areas of the world, Brazil, Cape Verde Islands, and Mozambique; the importance of literature for the development and ministry of the church today; and the increasing demands for quality of production work. Nearly 100 million persons speak Portuguese and, in Brazil alone, 10 percent of the population is Protestant—and rapidly growing.

Under the guidance of Dr. H. T. Reza, executive director, the Department is girding itself to carry out its new assignment. Some members of the staff are learning Portuguese.

A committee of Portuguese-speaking missionaries—D. A. Alexander, Charles Gates, and Elton Wood—has done the preliminary work of setting up a basis of coordination and has compiled a priority list of publications and books to be produced.

"What is in a name?" asked a poet of old. In this case, an added dimension of challenge to produce relevant and attractive holiness literature for our Portuguese-speaking brethren.—SERGIO FRANCO, reporter. □



J. Wilmer Lambert



Charles Lambert

In the March 3 *Herald*, pictures of District Superintendent J. Wilmer Lambert (Dakota District) and Rev. Charles Lambert, *Herald* campaign manager for the North Arkansas District, were reversed in the report of campaign winners, page 16. Our apologies to the gentlemen whose districts both are credited at the top of their respective groups. □

GWME
FROM YOUR HEART;
CHRIST DID!

EASTER OFFERING
for world evangelism
CHURCH of the NAZARENE

HOWARD TO HEAD CASA ROBLES



Everette Howard

Dr. E. S. Phillips, executive secretary of the Department of World Missions, has announced the appointment of Everette Howard as superintendent of Casa Robles, retirement home for Nazarene missionaries in Temple City, Calif.

Dr. Howard has been serving as superintendent of the Central Latin-America District. He and Mrs. Howard were formerly missionaries in the Cape Verde Islands.

He will assume his new responsibilities as of June 1, 1971. □



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

HELP FOR HATE

IT was one of those beautiful autumn days as two ladies from our church accompanied me to the home of one of our bus families. With evident bitterness, the mother soon began to tell us of her life.

She had been born and raised in Germany in a very strict Catholic home. Rebelling from this, she married an American army officer and came to the United States. He later deserted her and their five children.

This mother married another man who had recently beaten her and taken what little money she had to feed her family. Alone in this strange land, she said she would never trust anyone again.

As one of the ladies made the presentation of God's plan for eternal life, this mother listened attentively. There were many questions asked. However, as the last of her doubts was answered from the Bible, tears came to her eyes and she said, "I think this is what I really need."

When asked if she would like to pray,

she replied, "Oh, yes, I would like to pray, but I don't know what words to use."

After being assured of our help, she repeated a very simple prayer of confession and faith. We all looked up after the prayer to see a new, shining expression upon the tear-stained face of this mother.

She smiled as she exclaimed, "I've never had anything like this happen to me before. It's like I have cold chills all over my body. All the hatred I felt is gone. I just want to stand up in front of my enemies and smile at them."

The three of us went away from the home rejoicing to see God change this life. However, we also left haunted by the statement she made: "I have lived in the United States for 10 years and this is the first time anyone ever told me I could be saved. Why didn't someone tell me earlier?" That is a good question.

BRUCE PETERSEN
Olathe, Kans.