

CHURCH OF THE NAZARENE / OCTOBER 10 '73

HERALD

LIT. A

OF HOLINESS



 **SWISSAIR**

NYPs
International Institute
June 18-30, 1974
Fiesch, Switzerland



th Anniversary
NYPs



General Superintendent Stowe



FOR JESUS' SAKE

It was our Saviour's instruction that His disciples should address their petitions to their Heavenly Father in His name. Therefore we usually conclude our prayers with the familiar phrase "In Jesus' name. Amen." Occasionally we vary the format by using the words "For Jesus' sake."

There is a much wider application of these three words than just using them in this context. In fact, just about everything a Christian does he does for Jesus' sake. The most fundamental concept of discipleship is that we save our lives only by losing them. Multitudes of people are endeavoring to salvage their lives in this way but find their efforts producing only frustration. They give themselves in selfless devotion to such noble social causes as championing minorities, walking picket lines to protest unjust labor practices, and ministering to those in physical need. Commendable as such practices are, they fall short of the mark because they are essentially humanistic—for man's sake. Christ said, "He that loseth his life

for my sake shall find it" (Matthew 10:39). Only the cup of cold water given in His name and for His sake is promised the disciple's reward.

St. Paul picks up this same truth and translates it into a Christian rationale for adversity. Burdens become blessings in this light. Listen to his testimony in 2 Corinthians 12:10, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake*." To Philippian believers he wrote, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer *for his sake*" (1:29). Suffering is transformed from bearable duty into welcome privilege when viewed as service to our Lord.

This is the Christian secret of a happy and fulfilling life. The underlying motivation for all activity is not for selfish purposes or even just for others, commendable as that may be. But only when we are caught up in the excitement of doing everything "for Jesus' sake" will we find life that is worth the living. □



A BACKWARD AND FORWARD LOOK

How does a youth organization like the Nazarene Young People's Society observe a fiftieth anniversary? Consensus of opinion seems to be *Don't look back*. Obviously youth organizations can't bother with restating old themes or recapping programs like "Lamplighters' League." We are even refraining from a "Who's Who" of good young men who have served as NYPS executives and officers.

The best days for Nazarene young people are out ahead, and probably the greatest event in the organization's fifty years will take place June 18-30 in Fiesch, Switzerland—International Institute, 1974.

By what better means can the NYPS enter its second 50 years than by initiating the first

genuinely international event ever to take place in our denomination's 65-year history? That is exactly what this International Institute will be—*international*.

Two thousand selected teens and district NYPS leaders from across North America, Latin America, Europe, the Orient, Africa, and the South Pacific have been invited to the beautiful village of Fiesch in southern Switzerland for the once-a-quadrennium event.

This will be the fifth International and the first to be held away from the familiar YMCA camp of Estes Park, Colo. All teens who are chosen to attend from their home districts must

By Paul Miller, *Kansas City*



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meet certain requirements:

- Membership in the Church of the Nazarene
- Ages 14-18. Applicants must have fourteenth birthday on or before camp date. Also, must be students in ninth, tenth, eleventh, or twelfth grade during the 1973-74 school year.
- Memorize Acts 1:1-11 in the translation, paraphrase, or language selected by the applicant.
- Recommended by pastor

Each district youth council interviews the hopeful instituters. Selection is guided by the applicant's local and district church involvement. All selections will be made by January, 1974.

In anticipating the international aspect of the institute, it seems good that the church's first experience in bringing together representatives from around the world into a non-United States setting is for young people. Teens will be able to cope with the occasion.

Yes, the word *cope* is used advisedly. That doesn't mean there will be any hardships to endure. The transatlantic flights and the subsequent ground travel from either Zurich or Geneva will be the very best. Swissair and their pampering DC-10 crews will see to that.

Neither does *coping* reflect upon the institute site—the Holiday Youth Center in Fiesch. It is excellent. Owned and operated by the Swiss government, the center bears out the fact that the Swiss are the world's finest hotelkeepers. Their food is outstanding too.

So why the word *cope*? Because whenever any family gets together there must be give-and-take. Even so, when members of our far-flung church family get together, there must be understanding and sharing. The individual differences have to be forgotten and common denominators discovered. Teens are good at this.

Most who have attended International Institutes of the past never forget the amazement expressed by teens as they bound out of the chartered buses and gulp the heady environment of the Rockies. Some seeing mountains for the very first time!

With no stretch of the imagination one is able to anticipate the excitement of seeing a

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Cover photo: NYPS Council—A Paddock Photo
Switzerland—Photos courtesy of Swissair

South Dakota sophomore traveling by cable car across a deep green valley, dotted with chalets and bell-bedecked cows, toward a snow-brushed Alpine peak.

And what a thrill it will be to watch a group of teens representing the walled city of West Berlin; Toronto; and Chanute, Kans., prayerfully sharing the elements of Communion or a bottle of ever present apple juice or the mysteries of converting Swiss francs to shillings or dollars or marks!

This is what occupies the General NYPS Council these days. President Talmadge Johnson feels that the planning of International Institute, 1974, supersedes all fanfare for a fiftieth anniversary. Why should young people look back? There's too much to look forward to!

So, for what it's worth: Happy Fiftieth Birthday, Nazarene Young People's Society! Remember your goal—youth evangelism. Keep your theme in all of planning—Jesus is the Hope. □



NYPS birthday

As news of Key 73 activities comes into the youth office, it becomes obvious that the Nazarene Young People's Society is making a significant contribution to the ministry of the church. Nazarene juniors, teens, and young adults are fulfilling their stated purpose: "To bring others to Christ . . ."

It is good that the Key 73 and the fiftieth anniversary of the NYPS fall in the same year. Nazarene young people have recognized that evangelism is at the heart of our existence since "Key 23."

Former leaders of the Nazarene Young People's Society have sent statements of congratulations and recollection to Executive Paul Skiles and the General Council.

"The first four years especially were difficult. . . . But there was a substantial support given by many district, local societies and individuals . . . until with His presence and power we could move forward in a united effort."—D. SHELBY CORLETT, *Duarte, Calif.*

"It was during these years [NYPS Council years] I came to know the general church and formed friend-

ships which have meant so much to me as a Nazarene churchman."—DR. WILLIAM M. GREATHOUSE (*President of Nazarene Theological Seminary*).

"Growing up in high school days in Denver First Church, it was a mainstay to my spiritual life."—DR. W. SHELburne BROWN (*President of Point Loma College*).

To NYPS—"You have helped us go 'deeper and farther with Christ'"—DR. L. S. OLIVER (*President of Nazarene Bible College*).

"Some of our greatest leaders have been prepared for their service in and by the NYPS."—DR. JACK FORD (*President of British Isles Nazarene College*).

"Our fiftieth anniversary of the NYPS is impregnated with rich opportunity to review the victorious movements of God's Spirit in the past and take cognizance of the wide-open doors leading into tomorrow."—J. G. TAYLORSON (*Missionary to Kuba-saki, Okinawa*).

"The newspaper headline this morning reads, 'Gold price soars to record \$128.' As I write for the golden anniversary of the NYPS, gold of a more permanent quality is glowing in an accumulative spiritual, splendid cluster."—DR. M. KIMBER MOULTON (*Huntington Beach, Calif.*)

"Great as its history is . . . the exciting, Christ-centered, youth-oriented plans of today speak a dynamic word for our church for the future."—DR. PONDER W. GILLILAND (*Bethany, Okla.*).

"The many-sided program of the Youth Department of today is an inspiring illustration of what youth with vision, faith, and devotion can accomplish."—G. B. WILLIAMSON (*Colorado Springs, Colo.*).

"The first 50 years have seen NYPS move from a 'mere auxiliary' to a dynamic, dominant force in the church. We have moved from a ministry to youth to a ministry of youth. With our militant youth leading the way with big dreams and daring dedication, I predict that, like the shock waves of a great earthquake, NYPS IMPACT will be felt throughout the world in our generation."—JIM BOND (*Oklahoma City*).

Many comments were received from former NYPS leaders, including John E. Riley, Nampa, Ida.; Mark R. Moore, Trevecca Nazarene College; Harold W. Reed, Olivet Nazarene College; John A. Knight, Mount Vernon Nazarene College; and many others.

All of these comments make us pause to praise God and then press on toward the mark. Congratulations to all of you who have contributed to the dynamic of NYPS. □

AN AGONY, A BURDEN, AND A DREAM

Nazarene Bible College in Colorado Springs, Colo., is a creature of the Church of the Nazarene. It was ordered by vote of the General Assembly of 1964 and became actual in 1967.

No history of the church could be written without including long pages concerning educational institutions. Nazarenes have always been concerned with educating the young and, in particular, educating for the ministry. Colleges sprang up wherever the holiness influence encroached upon the world.

Institutions of higher learning in the church have always been conceived in the agony of great need, born in the throes of great burden, and kept alive by an undying dream. Agony, burden, and dream have characterized the emergence of the church's present well-organized pattern of colleges.

The process of mergers, eliminations, and reorganization has not been without pain; and no institution survives without burdens to sustain its dreams. Today, however, the entire church takes pride in the splendid colleges, seminary, and Bible college planned to give the fullest opportunity to persons who seek to prepare themselves to serve God and the church.

For years the church has recognized an unfilled gap in its program for educating ministers.

Many people are converted and called to the ministry after they have been out of school for some years. Many are unable to avail themselves of the desired preparation. The home study course is helpful, but it is felt to be rather inadequate.

Ministers in preparation need classroom experience, guided study, and college fraternal fellowship. They need not only to read books but to know people who write books. They need to feel the heartbeat of the church.

Nazarene Bible College is the church's positive answer for them. It is not the total solution, but it is an effective answer for students averaging 29 years of age, married, and with three children.

From the first day people have been asking, "How is the Bible college doing?" The answer

has been that nobody can really give a definite answer until a school has operated for about 10 years.

Today, six freshman classes have enrolled and four senior classes have graduated from Nazarene Bible College.

The pattern is continually developing but an image is without a doubt taking shape. The performance of students who have gone out indicates that in the main they are prepared to do well. Their concept of the ministry and their dedication to its purpose seem very wholesome. Their loyalty to the liberal arts colleges and the seminary is solid. Their concern for the general church—its missions, its program, and its publications—is commendable. They have obviously learned to learn, and appear to be continuing their educational programs.

No other institution of the church touches so diverse a pattern of students. They come from Alaska to Florida, from Maine to California, from north and south, from city and country. They show the influence of every local idiosyncrasy and tradition.

However when they discover each other, they find that their hearts beat in unison, and godliness makes all the difference.

They are retired commissioned officers from the military branches. They are men



Dr. Norman Oke teaches theology class during summer school at NBC.



President L. S. Oliver discusses the school calendar with Mr. Lin Brown, student council president-elect.

whose education was interrupted by the ordeal of Viet Nam.

They are men from the asphalt jungles and from the lonely farmstead.

They are schoolteachers and school principals.

They are businessmen who sold successful businesses and farmers who sold farms that they might follow their Lord.

They are hair stylists and building contractors, salesmen and laborers, bank clerks and police officers.

They are persons converted only a few weeks and they are experienced pastors seeking further training.

They come from the world's finest homes and from the world's worst situations.

They are Americans and Samoans, Arabians, Lebanese, Indians; they are black and they are white.

They have in common a dedication to follow God.

They are pursuing their purpose with utmost dedication. They work to support their families as they get their education. They seek no easy courses and ask no special privileges.

Some work nights and go to college by day, while others work by day and attend college at night. Two complete colleges operate in the same classrooms and with the same faculty. At graduation some seniors meet for the first time.

Special classes for the wives help them to prepare for their role. Cultural and social experiences help them prepare for the parsonage situation which they will grace. Courses in Christian education, church music, and many phases of church life prepare the entire family for the new world which awaits them. College choir, orchestra, piano, and voice lessons refine their talents. Lessons in art teach them to see and create beauty.

This year a new classroom building is under construction. Landscaping is to be completed

and improved facilities developed. Three new professors will be added to the faculty, greatly strengthening the educational profile of the college. They are Jerrold Ketner, Ph.D.; Ronald Attig, B.A.; and Richard Spindle, Ph.D.

Total enrollment for the 1972-73 year was 672. Most of the graduates have already entered the pastorate and other associated ministries. Some are continuing their education by enrolling in other Nazarene institutions of learning.

Prayer being a vital part of the college life, a well-planned program to be known as a MINISTRY OF INTERCESSION is being developed through which persons around the world can avail themselves of the prayers of these concerned Christians.

The college is recognized by the United States Government as a college-level institution, and veterans receive full assistance.

Dr. Charles H. Strickland led the emerging college into a posture of academic and spiritual effectiveness throughout the church. Dr. L. S. Oliver has stepped in with marked ability to lead it onward into the finest, fullest self-discovery of its great potential for God and the church.

At dawning, Nazarene Bible College is bathed by the sunrise over the great plains; and in early evening cools in the long shadow of Pikes Peak, towering 14,110 feet into the sunset. It belongs to Nazarenes under God. It needs God's grace and the prayers of Nazarenes. It is too great to exist apart from some agonies, some burdens, and undying dreams. □

NBC summer school graduate, Mr. Vincent Barry (l.), chats with Dr. Oke just before leaving to assume pastoral duties at Steubenville, Ohio.



By Milo L. Arnold, *Colorado Springs*

WALKING IN THE IN THE LIGHT



Pete's mother attended a Bible prophecy seminar held in our church on a Saturday afternoon in December. She herself, being a Christian, was helped by the presentation. Though a member of another denomination, she went home to recommend that her older son, Pete, attend our church to see if he might like it.

The next Sunday morning Pete was present for worship. For the following several Sundays he was very regular in the morning service.

Then Pete began to attend Sunday evening also. This was quite a new tack for him, since he had regularly gone to the local firemen's Sunday evening bingo games instead!

Soon Pete was found in church not only on Sundays (now bringing his girl friend to worship with him) but also on Wednesday evenings for the midweek service.

The people in the congregation "took him in." They showed genuine fellowship in Christ Jesus, so that he knew these Christian friends were taking a definite prayer interest in his young adult life.

How good it was to see Pete make his way to the church altar several times during the invitation following the morning sermons! Though saved as a boy, he came to realize that there was a much closer walk with the Lord that was expected of him now. At our altar of prayer he made everything right with God. Later he presented a complete consecration, placing everything that he had on God's altar for the consuming fire of the Holy Spirit's glory.

Pete is a very likable young man, but he has a quiet streak in him too. This reserved nature resulted in experiences with God of the quieter sort, so that few in the congregation really were aware of the spiritual progress that he was making. Yet when one looked closely at what was happening, it was evident that there was a new steadiness spiritually. A new loyalty was taking hold.

It was two Sundays ago that Peter Heilemann walked down the long, center aisle of the church to kneel again at the altar. He had knelt at that part of the altar where anyone with any need is invited to pray by himself, without help from other Christians or the minister. After the Christians had finished praying with still others who had come to kneel at the other half of the altar (where those praying *did* want others to help them individually), we noticed that Pete was still found to be by himself alone in quiet prayer.

I went over to him and whispered for him to feel free to stay as long as he liked in prayer, till he knew prayer was heard.

"Pastor," he said as he was leaving the sanctuary that morning, "I would like to talk with you soon."

And so it was the next evening that Pete

By J. Grant Swank, Jr.,
Fishkill, N.Y.

and I met in the church alone as he told me that God had called him into the ministry.

"I know it for a fact. I am definite. I know that God has called me to work for Him. I feel so excited!"

My own heart leaped for joy! Here was Pete, 21 years old, holding down a very good job with Mercedes-Benz in Poughkeepsie, N.Y., having completed two years of education at a community college. Here was the young man who "tried out our church" because of his mother's suggestion.

Here was that same Pete who had quietly come far enough with Jesus so that Christ could whisper in his ear that He wanted him in His ministry.

Within a matter of hours, Pete had filled out an application for the Nazarene Bible Col-

lege in Colorado Springs. He was so anxious to pack his bags and get going.

One Sunday morning in July our congregation rejoiced as these details were announced publicly for the first time. Then in worship Pete once more made his way to God's altar for a special, pastoral prayer seeking the Master's holy glow to settle upon this man's dedicated life.

All I could think to myself during the rest of that service was

Thank God for Pete's wise Christian mother!

Thank God for Spirit-filled churches!

Thank God for an altar of prayer in our sanctuaries!

Thank God for young people who will walk in the light as He is in the light! □



SERVICE

The great violinist, Nicolo Paganini, willed his beautiful and valuable instrument to his native city of Genoa. A condition of the will was that the violin was not to be used. This was a most unfortunate stipulation, for a peculiarity of wood is that as long as it is used it wears slightly, but as soon as it is discarded it begins to decay.

Paganini's violin has become worm-eaten and without value except as a relic. This should teach us something about the nature of service.

Albert Pike said, "What we have done for ourselves alone, dies with us; what we have done for others and the world, remains and is immortal." Not

only does service for others take on a measure of immortality; it also brings meaning and value to one's life in the present.

Dr. Albert Schweitzer, whose entire life was characterized by service, said, "I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve."

Every Christian is afforded the opportunity for service. It is a wide-open door to anyone who will enter it. Jesus taught us how to serve. He gave the world its greatest object lesson on service when He died on the Cross. The Crucifixion was history's most selfless act.

But this does not mean that service is limited to the great and spectacular. Did Jesus not tell us that even the gift of a cup of cold water was itself an act of service (Matthew 10:42)?

The motivating force for service is love. Indeed, love and service are inseparably linked together. John Oxenham wrote,

*Love ever gives—
Forgives, outlives—
And ever stands with open hands.
And while it lives, it gives,
For this is love's prerogative—
To give, and give, and give.*

Some time ago *Guideposts* recounted an incident in the life of John Ruskin. As he sat with a friend at a window one evening, they watched a lamp-lighter's torch ignite the streetlamps on a distant hill. Darkness obscured the lamplighter, but his progress could be observed as successive lamps were lighted.

Ruskin said, "That illustrates what I mean by a genuine Christian. You may not know him or even see him, but his way has been marked by the lights he leaves burning." □

REFLECTIONS ON WATERGATE



Photo by Vivienne

The Watergate scandal evokes sharply different emotions. Some express outraged dismay at the disclosed corruption; others, a defensive justification for the established regime mingled with criticism of the press for attacking it. The one reaction resembles the wrath of a betrayed lover while the other approaches the blindness of a doting mother.

Both attitudes actually reveal a semi-idolatrous "patriotism" which lends an undeserved aura of sanctity to political institutions and officials. A recent letter to *Time Magazine* illustrates this attitude: "It is impossible for me to believe," writes Ray Hynds, "that an American president could be a criminal."

In view of the temptation to deify political leaders, periodic political scandals serve one healthy function—they remind us that God's kingdom can never be reduced to earthly institutions.

Revelations about the inner workings of the Nixon administration, as well as information about the United States' dubious role in Vietnam under the Kennedy and Johnson administrations, should impress Christians that Christ stands alongside the powerless rather than with the earth's aggressors.

The history of the Christian Church, however, is marred by examples of Christians identifying the cause of a nation with the cause of God and committing atrocities with sanctimonious zeal. Christians in the United States have not entirely withstood this temptation. Too often we have equated the nation's self-interest with God's plan and judged its success a sign of His approval.

In fact, the United States, in its short history, has compiled a record quite typical of nation-states. Good and evil speckle its past.

By Gerard Reed, *Olatho, Kans.*

Most Americans enjoy unrivalled freedoms and opportunities. But it should be remembered, most cooperative citizens in every nation praise their government when it secures their rights and insures their property. They remain blind to the nation's defects because they are not personally affected by them.

In contrast, minorities within and foreigners without often experience a nation's darker side. American Indians remember the genocidal policies the United States utilized against this continent's original residents.

Black Americans rightfully complain of the prejudice and discrimination they suffer as a consequence of former slavery.

Aggressive wars for territorial gain (e.g., the Mexican War, the Spanish-American War), justified by various "manifest destiny" rationalizations, appeared as rape and robbery to their victims.

Corruption in government, beginning with gigantic land frauds in the colonial era, has sullied the nation's past; and undisclosed corruption has no doubt determined many political decisions of broad national significance.

In fact, by selecting the evidence, one can either prove America to be God's country or the devil's domain, according to his prejudice. Christians, on the other hand, should have a moral perspective enabling them to neither praise nor blame *in toto*.

Just as Israel's prophets were able to stand

aside and either praise or denounce the nation's kings, so Christians must do likewise, and thus deny any blind or ultimate allegiance to the nation-state.

The state, by its very nature, is imperfect and driven toward both corruption and the abuse of power. Thus it stands under God's judgment and condemnation. While it serves a useful function despite its imperfection, the fact that it is not divine demands that the Christian refuse to give it worship. Early Christian martyrs died rather than grant the state obeisance by participating in emperor worship.

To the believer, God alone is sovereign. Any state which pretends to be sovereign in an absolute sense acts aggressively and must be judged in the name of God.

Political power, preserved by a privileged class, inevitably becomes demoniacal as that class aggrandizes itself. Watergate shows how easily such demoniacal power can flourish in a seemingly open democracy.

But it should not terribly shock one who believes sin is real. To one who has not idolized the state, Watergate should lead neither to outrage nor to rationalization. It should, rather, reinforce a Christian's detachment from the spirit of his age—a detachment which alone gives one perspective from which to judge a nation's acts and at the same time to make the necessary efforts to secure its welfare without deifying its function. □

MEDITATION FOR THE MEMORIAL SERVICE OF A BELOVED OLDER CHRISTIAN

**Gaze not through moistened eyes
At flowered coffin
And think of cold lifelessness
That herein lies.**

**At peace? At rest?
NO! . . . a thousand NOs . . .**

**For a spirit,
Long captive of mortality,
Has in victory at long last
Shaken earthly bounds
of pain and sorrow and heartache
And now in immortal robes
walks in heavenly places
And worships the Christ who conquered
death.**

**Eternal rest? Eternal peace?
NO! . . . Eternal life! . . . Eternal glory!**

**For the sepulchre before you is empty;
Only the mortal wrappings of a spirit remain.**

**Gaze not with saddened heart,
But let your tears be tears of joy.
For loneliness and pain remain
Encased before you.**

**But he . . . ?
He is FREE!**

**Gordon L. Hanna
Bethany, Okla.**

Sinai Speaks to the

SPACE AGE:

“THOU SHALT
NOT TAKE THE
NAME OF THE
LORD THY GOD
IN VAIN”

It has been said that the third commandment is broken more often, by more people, than all of the other commandments combined. There are so many ways to take God's name in vain that, if one is not guilty of breaking this commandment one way, he is likely to violate it in another.

The most obvious way to take God's name in vain, of course, is by *profanity*.

If it is true that “profanity is the mark of a conversational cripple,” it must be said that there are far too many “lame” people around. For it seems impossible for some people to speak an entire sentence without using profanity of some kind.

Swearing is so common today that it causes no raised eyebrows—whether indulged in by men or women. In their freedom to indulge in filthy, blasphemous speech, women have truly been “liberated”; and some of them use that liberty to drip more smut, to use filthier language, and to be more profane than most men.

It hasn't been too long ago that there was still some embarrassment in using profanity before women and children and preachers—there would often be the furtive look and the lowered voice. Today profanity is so common and such an accepted part of our speech that no one cringes when women swear, no one is shocked when children curse, and few seem embarrassed when preachers use profanity on TV shows or even in their sermons.

But no matter how common profanity may be, no matter who swears or how often, taking God's name in vain is still a sin. It is not a mistake, or a slip of the tongue, or a sophisti-

cated manner of speech—it is *sin*, for it is disobedience of a direct and definite command of God.

But there are other ways of breaking this commandment than by using profanity. Using God's name in a flippant, jesting, frivolous manner is also to disobey the third commandment.

There are those who would never think of swearing—their lips are free of any curse words—and yet they take God's name in vain in some of the jokes they tell, or in stories they relate, or in songs they sing, or in the thoughtless or careless way they use the expressions “My Lord” or “My God.”

In the first petition of the Lord's Prayer, Jesus said, “Hallowed be thy name.” And to “hallow” God's name is not to use it lightly or needlessly or frivolously, but to use it in the spirit of respect and the true reverence it deserves.

The use of God's name by politicians to round out a phrase—when their entire speech may have been a denial or distortion of God's purposes and priorities—is to use God's name in vain.

The increasing tendency of TV entertainers

RADIO SERMON OF THE MONTH

By C. William Fisher

—from singers, to talk-show MCs, to nearly nude dancers—to close their shows with a flip-pant “God bless you” is one of the most blatant and brazen examples of taking God’s name in vain. As though intoning God’s name could clean up their dirty jokes or drain the suggestiveness out of their songs or cover up the evil of their nudity!

But perhaps even worse are the professing Christians who laugh at the smutty stories and hum the suggestive songs and applaud the sensuous performances and stuff the pockets of those entertainers who trample every decency, violate every sanctity, and look leeringly out of the tube as they simulate drunkenness and debauchery—and close it all out with a blasphemous “God bless you.”

Talk about taking God’s name in vain! That’s it.

But there is another way to take His name in vain, and that is to use it in *insincere worship*.

It is Elton Trueblood who says that the worst blasphemy is not profanity, but lip service; and that atheism is not as dangerous as mild religion.

“I would thou wert cold or hot,” God says. But because “thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Revelation 3:15-16). In other words, God himself can’t stomach those who say, “Lord, Lord,” and then go out and deny His love and repudiate His purpose and subvert His will. That, too, is using God’s name in vain.

How often this third commandment is broken—under the tents, and in the churches, and wherever else religious racketeers play their trade by preying on the gullible and taking advantage of the conscientious as they perform their so-called “miracles” and promote their schemes, using God’s name to milk the people for religious activity that ministers more to human pride and greed than to God’s glory!

All the “Marjoes” haven’t left the ministry and taken their show business elsewhere!

There are still those—on both sides of pulpits—who cry, “Lord, Lord” and perform seeming “miracles,” who will hear the Lord say at that final day, “Depart from me, for I never knew you.” They used His name, but were themselves unknown to Him. “Those who profess with their lips and deny by their lives,” says G. Campbell Morgan, “are a greater hindrance than so-called profane men.”

How easy it is to stand in church and sing, “Jesus! Oh, how sweet the name!”—and then go out and drag that name down to the common and the cheap by using it needlessly, or flip-pantly, or insincerely, denying or distorting everything that name stands for!

But no matter how we take God’s name in vain—by profanity, or by frivolity, or by insincerity—it is *sin*, for it is disobedience to the third commandment.

May we not only refuse to take God’s name in vain, but may we from this day forward hallow His name by holding it in highest respect and using it only in deepest reverence. □

PEN POINTS

SO DIFFERENT INSIDE

It had been one of those days! With anticipation I was looking forward to a few moments of leisure.

The car had already been put into the garage for the night. Once inside the parsonage I could remove my tie, even kick off my shoes. This was great! An evening of unwinding and relaxing with the family.

Then the telephone rang.

My wife answered as usual, “Nazarene parsonage.” For a moment all was quiet. Then she began writing the message. It read, “Mike Albertson . . . emergency brain surgery . . . 50/50 chance . . . Community Hospital.”

The Albertsons had attended church at one time. Other things had crowded in; 13 years had passed. A death in the family, a wedding in the church, just a few occasional reminders of a commitment grown

By Talmage Haggard

Indianapolis

cold.

Today all this happened so suddenly. The auto accident. The honest words from the surgeon. Their son Mike was too young for this to happen!

Tears ran down their faces and fell on the carpet like splatters of ink. Why would God permit this to happen? Will we have another opportunity?

Those tears told a story. A story of remorse. God had been dealing with them, but they didn’t listen. That night I listened to the whole story. I prayed and they prayed. The church has prayed.

Tomorrow three weeks have passed. Mike is improved, but remains in critical condition. New commitments have been made. Just yesterday Mike’s mother said to me, “I feel so different inside.” God is faithful! □

CONSIDER THYSELF



Considering thyself, lest thou also be tempted (Galatians 6:1).

Know thyself," said Socrates. Indeed, it was the whole burden of his message to the ancient Athenians. Everyone, he argued, is concerned with laying hold of what is good. Unfortunately, various things get in the way.

For one thing, it is no use seeking what is good unless one knows what to do with it when he gets it. Material possessions are good in themselves, but they are useless—from flutes to fortunes—to a man who does not know how to use them properly.

But this in turn implies something else. Since a man is a "soul using a body," it follows that he will never know how to use good things well unless his soul is in a healthy state.

And this involves a third thing: Before a man can begin this right state of soul he must recognize the dreadfulness of his present state of ignorance and his imperative need of moral wisdom. In a word, he must "know himself."

That, on the whole, is not a bad piece of advice. Surprisingly perhaps—in view of a misapplication of the Christian insistence that we are to forget ourselves—it is a thoroughly biblical piece of advice. "In virtue of the gift that God in his grace has given me I say to everyone among you: do not be conceited or think too highly of yourself; but think your way to a sober estimate based on the measure of faith that God has dealt to each of you" (Romans 12:3, NEB).¹

So Paul. Likewise James. "Don't, I beg you, merely hear the message, but put it into

practice; otherwise you are merely deluding yourselves. The man who simply hears and does nothing about it is like a man catching the reflection of his own face in a mirror. He sees himself, it is true, but he goes on with whatever he was doing without the slightest recollection of what sort of person he saw in the mirror" (James 1:22-24, Phillips).²

And Paul again: "Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in a spirit of meekness. And let each of you keep an eye on himself, lest he also fall into temptation" (Galatians 6:1, Weymouth).³

How well do you know yourself? You could sum up Mrs. Jones to perfection in half a dozen sentences: her strengths and weaknesses, foibles and failings. How good a job could you do on yourself?

You know your own physical topography to the last square centimeter: the weak muscles that must not be pulled, the weights that are too heavy to be lifted, the strains that are too great to be risked. Might it not be an equally

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useful thing to know yourself spiritually?

For one thing, we ought to know our own weaknesses. *Know* them. Not just be dimly aware of them but candidly conscious of them; not suppress them like bad dreams but acknowledge them to ourselves in the light of day.

Such weaknesses come in all sorts and sizes and most of us keep company with at least one: in the realms of sex, speech, attitudes, values, and so on.

The Christian who admits to himself the tensile strength of his sex drive will not live in the fool's paradise that lingers, even fleetingly, over the suggestive ads. He will consciously and deliberately direct his drives into legitimate channels, not allowing them to use him, but himself using them for the buttressing of his marriage bond.

If brusqueness of manner, curtness of speech, a pushing way that is more crushing than merely competitive, are his weaknesses, he will not turn a Nelson eye to them, but identify them as menaces to his spiritual health and influence and take positive steps to cure them by the cultivation of Christian courtesy. Create opportunities to pay compliments; let someone else have the last word; forgo correcting someone even though you know he is mistaken.

Let lassitude and dithering indecision, precipitance and overactivity yield to the constraints of a more ordered existence; confront the thirst for success with the brute fact of the transience of the temporal, and the urge for moneymaking with the planned extravagance of generosity.

Know yourself. It keeps you on your guard. And it makes you so much more understanding of those who have fallen.

Besides our weaknesses we ought also to know our strengths—and guard them. “Un-guarded strength is double weakness,” wrote Oswald Chambers, and there is more than a molecule of truth in that.

The Carthaginian general Hannibal won such success as came to him in the Second Punic War not so much by defeating his Roman enemies initially as by regrouping his forces swiftly after they had defeated him and reversing the outcome while they were celebrating

WEAKNESS IS NOT SIN. BUT IGNORANCE OF ONE'S WEAKNESS IS THE GATEWAY TO IT.

their victory.

More pertinently, Oswald Chambers has pointed out how repeatedly the great biblical characters fell, not on their weak points, but on their strong ones.

Abram, the epitome of faith, leaves his ancestral home, marching off the map to Canaan. But his faith, which stood the strain of the departure, could not withstand the strain of the arrival in a famine-stricken Canaan, and off he went to Egypt and near-disaster.

Moses was the meekest man on earth in the estimation of the author of Numbers 12:3, yet his failure at this very point kept him out of Canaan (Numbers 20:1-13). So weak are we that even our strength may become weakness to us.

Therefore, “know thyself.” Not perpetual, morbid introspection or everlasting dredging of the seabed of the soul, but a frank awareness of the contours of one's own personality.

Weakness is not sin. But ignorance of one's weakness is the gateway to it.

Perhaps you ought to get working on “thinking your way to a sober estimate of yourself”; on using purposefully that mirror which James seemed to think could have such wonderful spiritual cosmetic value; on keeping at least one eye on yourself.

For to paraphrase Paul's words in 2 Corinthians 12:10; “When I am aware of my weakness, then I am strong.”

*Leave no unguarded place,
No weakness of the soul.
Take every virtue, every grace,
And fortify the whole.
Indissolubly joined,
To battle all proceed;
But arm yourselves with all the might
That was in Christ, your Head.*

(Charles Wesley) □



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

MARY LEE BRIGHT

It's no wonder Mary Lee Bright was concerned about the approaching birth of her sixth child. Not too long before, she had been near death giving birth to a stillborn baby—terminating a pregnancy racked with complications.

But Mary Bright was determined that this pregnancy would be different! This baby would live and be healthy.

So, in the summer and fall of 1921, she retreated to the Bible and prayer with a fervor she had never experienced before.

"I just searched the Scriptures and prayed without ceasing," she recalls. "As I did this, the strong feeling came over me that I would be all right and so would the child. It was at this time, before he was born, that I dedicated him to the Lord. And do you know, he turned out wonderfully well!"

The boy who turned out "wonderfully well," of course, is the founder and dynamic force the Lord has placed behind Campus Crusade for Christ, Bill Bright.

Dr. Bright enthusiastically acknowledges his mother's influence on his life.

"She is the most godly person I know. . . . Mother's life is characterized by commitment to Christ, a selfless spirit, a life of prayer, and a life in the Word. She wants no credit, glory, or honor. . . . Nothing encourages me more than to know that this very day my mother is on her knees praying for me."

Mary Lee Rohl was born into a large Christian family of seven children. She remembers that every time the church doors were opened some one of their family was there.

One time an evangelist came to their church

and she felt compelled to go to the altar. She knelt and asked the Lord to possess her very being. He did; and Mary Lee began a Christian pilgrimage that would have a profound impact on the cause of Christianity for generations to come.

As a mother, Mary Lee organized a household closely knit with love and loyalty. The six children shared in the responsibilities around the Oklahoma ranch.

Hard work made an impact on the Bright children. When Bill went away to college, he washed dishes on campus for his meals, scrubbed floors and walls for his room in the dormitory, and had a laundry route for spending money. He credits these experiences with helping him mature rapidly. In fact, he feels these experiences were more beneficial than his studies.

"You forget many of the things that you learned through academic pursuits, but some of these hard experiences stay with you forever," he says. "Mother had instilled into me true values and the worth of honest labor."

Mary Lee Bright, educated schoolteacher that she was, incorporated some of her vocation into the training of the children. Reading aloud as a family was an important part of their day. The Bright home had a good library with historical and research books as well as a complete set of encyclopedias. Bill Bright feels that these reading-aloud times contributed to his lifelong love of reading.

Mrs. Bright trusted her children and they trusted her. The children recall that they could talk with their mother about anything without embarrassment or feeling "put down." They responded to her tremendous trust, and, as Dr. Bright says, "We weren't about to let that trust down or to disappoint her in any way."

There was freedom of expression in the Bright family. The children were encouraged to dream big dreams, developing a mental attitude which welcomed challenges—big and little.

Mrs. Mary Lee Bright, successful mother *par excellence*, recently expressed deep concern for the complacency about life she sees in so many modern women. She feels that too many women are going on their way in a complacent manner—not really interested in the welfare of their children, but more interested in themselves, in the pleasures of life, and in the acquisition of things. Mrs. Bright feels that mothers of today could change the world through their influence on the lives of their children.

What we need, declares Mrs. Bright, are women who will train their children to recognize the true values of life—to love God and enthrone Christ in their hearts.

"If we can teach our children to live close to Him," she says, "then they need have no fear of what comes into their lives, because God is in control." □

The 1973 Bible College Offering

Three important church concerns are represented in this issue of the *Herald of Holiness*.

(1) October, 1973, is the fiftieth anniversary of the Nazarene Young People's Society. The *Herald* salutes this vital organization on the occasion of its golden anniversary.

(2) Next Sunday, October 14, is the traditional observance of Laymen's Sunday. Like Thanksgiving, Laymen's Sunday reminds us to do at least once a year what we ought to do all year long—honor the great host of men and women through and for whom the church exists.

(3) Next Sunday is also the day for gathering the annual offering for Nazarene Bible College in Colorado Springs.

These three concerns are certainly not incompatible. While generally older than the average student on the campuses of our liberal arts colleges, Bible College students fall within the age limits of the NYPS.

Laymen are understandably concerned with the processes of ministerial education, for they are the chief "consumers" of its products.

Nazarene Bible College has abundantly proved itself since its beginnings six years ago. Its place in the spectrum of Nazarene educational institutions has been well justified.

President L. S. Oliver and his staff are to be commended on the excellent work they are doing.

But the material needs of the college are great.

Current operations are paid for out of student tuition and through an annual appropriation from the General Budget.

The cost of buildings and the continued growth of the Bible college are another matter. Money for these purposes comes from the annual Bible College offerings sent in from the local churches.

Traditionally, many local churches take their Bible College offering through the Sunday school. But this is less important than that the offering is taken. Cooperation at this point has been far from what it ought to be.

Nazarene Bible College has a beautiful campus. The first buildings are well designed and built and a credit to the college and the church.

But the college cannot stand still. Additional facilities are needed. The indebtedness on present buildings must be paid off and the interest costs released for current expenses.

Dr. Oliver reports challenge pledges from interested laymen in the amount of \$100,000. These pledges are dependent on the receipt of \$100,000 from the church.

The practical effect of these matching pledges is to double each dollar given next Sunday. Each dollar given becomes two dollars available for debt reduction and new classroom construction.

The unquestioned need and the matching pledges make a generous church-wide offering a matter of real concern. More congregations should participate. Be sure to give next Sunday to the offering for Nazarene Bible College. □

The Second Coming of Satanism

German theologian Helmut Thielicke recently wrote that when Jesus walked the earth "the demonic powers gathered themselves together in one last effort" to preserve their doomed kingdom.

Now, Dr. Thielicke notes, "The nearer we come to the end of this present age, the more energetically the Adversary mobilizes his last reserves, until the demonic excesses reach their climax and Christ returns and the new age of God begins."

In the same vein, what William Petersen calls "the second coming of Satanism" may be one more sign of the second coming of Christ. "One thing is sure," Petersen wrote, "he who has welcomed Satan will not be anxious to welcome Christ."

Of the rebirth of Satanism in our society, there is no doubt. It is passing curious that an age which claims to find belief in God difficult should apparently have little problem in accepting the occult, spiritualism, demonism, and the worship of Satan.

In itself, Satanism would probably be of minor concern to those who truly worship and serve God. But there are two dangers that surround it.

One of these dangers is that Christians become

The Bible does not offer us a "gospel according to Pollyanna." We have no promise of immunity from tears and agony. Christianity is no insurance policy against heartache. What God offers us is the word of His supreme love. If He seems silent in the circumstances of life, it is because He has already spoken the ultimate word. What more is there to say?

so preoccupied with the workings of the power of darkness that they forget the resources and obligations of the Kingdom of light.

We should know our enemy, to be sure. But we should always live in the confidence that he is a defeated foe. His power is already broken. The desperation with which he fights is the desperation born of the realization of impending doom.

No other than Watchman Nee warned the Church to avoid excessive preoccupation with supernatural manifestations and "gifts." "Making use of . . . an ignorant church," he said, "Satan is causing this world to be filled with the power of darkness."

The other danger lies in failure to recognize that the credulity of masses both outside and within the Church is one of the signs of the times and points to the soon return of our Lord.

The world is going through a "softening up" process in which the minds of the multitudes are being prepared to accept the claims of him who comes with the "working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish"—or as *The New English Bible* better translates the last phrase, "the deception that sinfulness can impose on those doomed to destruction" (2 Thessalonians 2:9-10).

The reappearance of Satanism and the growing frequency of demon possession in the world today must be seen for what it is: another of a number of converging signs that "the kingdoms of this world" shall soon become the Kingdom "of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15). □

The Silence of God

Some years ago, Sir Robert Anderson wrote a book he called *The Silence of God*. It was in answer to the age-old question as to why a good and loving God does not act or speak in view of man's long-continued cruelty and evil.

Anderson's answer in brief was that God has revealed His absolute, supreme love at the Cross. At Calvary, "the deepest word of grace was said; the clearest intention of God to save man revealed; the clearest revelation of the eternal love

of God set forth. What more is left to be said? Nothing!"

God is silent because He has already spoken at the Cross the clearest possible word about His love, goodness, grace, mercy, pity, and redemption.

God's silence will be ended, Anderson said. But it will end in the final days of the revelation of His wrath toward those who flout His mercy and love.

Christians, personally and collectively, have had to wrestle with the so-called "problem of evil." If God is both loving and all-powerful, why is evil permitted to inflict its backwash of heartache and suffering not only on the evildoer but on the innocent and godly as well?

Anyone who supposes there is an easy answer just hasn't understood the question. It was the great perplexity underlying much of the story of Job in the Old Testament. A complete answer still eludes us.

The one thing we can know and know without question is that God is no unmoved Spectator of our struggles and suffering. When Christ took upon Him our nature as human beings, He took upon himself the full weight of human suffering and sadness.

The Bible does not offer us a "gospel according to Pollyanna." We have no promise of immunity from tears and agony. Christianity is no insurance policy against heartache.

What God offers us is the word of His supreme love. If He seems silent in the circumstances of life, it is because He has already spoken the ultimate word. What more is there to say?

Yet the silence will be broken. Judgment in the Bible has two meanings. It means the visitation of wrath on the ungodly. But more, it means the vindication of those who in faith and obedience have served the Lord.

There are many things I do not understand, but of one thing I am sure. I may not readily find the answers, but I can trust the Answerer.

Someday all the wrongs will be made right. Someday the inequities of this life will be evened up. God will not let me off; nor will He let me go or let me down. In this confidence I can rest. The silence of God is better than the eloquence of men. □

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HEADQUARTERS EMPLOYEES HONORED

Employees at Nazarene International Headquarters were honored at a family picnic held August 3 at Baptiste Estates in Kansas City. General Superintendent Charles H. Strickland brought greetings and an appropriate devotional meditation.

The evening was highlighted with award presentations to recognize years of service. Mr. Paul Spear, manager of headquarters services, announced the awards.

In recognition of 25 years of service, a gold wristwatch was presented to Miss Helen Temple, office editor for the Department of World Missions. Dr. B. Edgar Johnson, general secretary, commended Miss Temple on her outstanding accomplishments and contributions to God's kingdom through the church.

Helen Temple is a Th.B. graduate from Eastern Nazarene College, Quincy, Mass. She earned her M.A. degree from Boston University. Miss Temple has authored a total of 35 books and is widely known as a favorite writer among Nazarene readers.

A 10-year award was received by

Dr. B. Edgar Johnson presents gift to Helen Temple.



Helen Temple



Rev. Paul Miller, editor of *Conquest* and *ETC*.

Five-year awards were given to Fern Parks, Judy Gress, Rev. Bill Young, and Rev. Melton Wienecke.

Two-year awards were presented to Judie Williams, Rev. Mario Velez, Don Whitlock, Alice Driskell, Sara Howard, Norman Miller, Edward Mann, Karen Turner, Rev. Wesley Tracy, and Aileen Scharn. □

COOK TO TREVECCA

After 12 years of service in the Department of World Missions, Rev. Franklin Cook is accepting a position at Trevecca Nazarene College, Nashville. He will become director of public relations and associate professor of missions. Duties were assumed September 1.



Franklin Cook

During his years with the Department of World Missions, Mr. Cook has been involved in a variety of assignments. In 1961, Dr. George Coulter (then World Missions secretary) invited Mr. Cook to join the staff in Kansas City. He was assigned duties as deputation and candidate secretary and was given special projects in audiovisuals.

In 1964, Mr. Cook was designated office manager. Under Dr. E. S. Phillips, he became administrative assistant to the executive secretary. This assignment has involved extensive travel for the department.

Mr. Cook has directed six motion pictures in the interest of missions. He has authored three junior and four adult missionary books. Until recently, he edited the *Beam* for missionary candidates and the *Link* for missionaries.

Mr. Cook has seen the number of missionary candidates increase from 400 to over 5,000 during his years in working with candidates.

In the Nazarene Evangelistic Ambassador projects (sponsored jointly with the Department of Youth and in 1969 also with the Department of Home Missions) Mr. Cook served as general coordinator. These early projects set the stage for a number of additional programs involving youth ministries that have subsequently developed overseas.

Missionary training through the annual Missionary Institute for newly appointed missionaries, and the annual workshop for furloughed missionaries, have been under the direction of Mr. Cook in recent years. This past year these sessions were held in Boca Raton, Fla.

The Student Mission Corps, begun in 1967 and now having involved over 450 students in summer ministries overseas, has been directed by Mr. Cook since its fledgling days as a pilot project. This year 79 students are serving in 19 countries of the Caribbean, Latin America, and the Orient.

Mr. Cook, his wife, Maylou, and two children, Jacquelyn and Carey, are charter members of the Overland Park, Kans., church.

Franklin will still have strong connections with the Department of World Missions through committee memberships and other areas of related activities. □



Terry Yoda, graduate of Northwest Nazarene College, Nampa, Ida., and Nazarene Theological Seminary, Kansas City, was well known for his work as pastor and teacher in (Nazarene) Japanese Bible School. A few years ago, Terry was prematurely (by human evaluation) taken to his heavenly reward. His wife has continued to pastor the church he started. It is now self-supporting. She is assisted in the work of the church by Terry's father, who is in his eighties.

Mrs. Yoda, pictured above (center), recently visited the United States for the first time. Her son-in-law, daughter, and grandson, Mr. and Mrs. Brett Eshelman and Brettin, residents of Nampa, Ida., accompanied her to Kansas City during the month of August to see International Headquarters. (Left) Arla Pleyer, junior student at Olivet Nazarene College, Kankakee, Ill., and summer employee, guided the guests on a tour of the publishing house. She is shown explaining a part of the operation. □

The Atwater, Calif., church honored Murty Tighe and Hazel Tighe (brother and sister-in-law) at their retirement from Sunday school superintendency and NWMS presidency. Murty has served as SS superintendent for nearly 50 years with only three years break. During one of these breaks, he started a church in Elko, Nev. Hazel has distinguished herself for over 50 years as NWMS president, Caravan director, SS teacher, junior quiz director (she has had district winners), children's church director, and church board secretary. The plaques presented by Pastor Floyd A. Hughes are tokens of the love, thanks, and appreciation of the people of Atwater.





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Discipline Teens

The September issue of *Conquest* magazine had as its theme "Discipline for Disciples." The calendar format of the magazine lends itself to a nine-month exercise for growing Christians.

Opposite each monthly calendar is a spiritual discipline article designed to help young people abide in Christ and bear spiritual fruit. As a supplemental help, the October through June issues of the magazine will feature a follow-up on the discipline outlined in the corresponding month in the September issue.

The idea for the "Disciplines" came as a result of Editor Paul Miller's and Author Hal Perkins' experience with youth and their spiritual problems. Common questions following a week at camp are: "Where is the love and peace and joy that I'm supposed to be experiencing?" or "What can I do to grow as a Christian?" The answer to both of these questions is to live in Christ as a disciple, and that takes discipline.

The *Conquest* office is receiving a large quantity of mail regarding the nine-month program. It is coming from teens who are accepting the discipline challenge. Teachers and youth leaders are using it as a group exercise.

A radio announcer in Florida has asked to use the "Disciplines" in his daily radio program, "Come Together." "Discipline for Disciples" is receiving widespread use.

It's not too late to accept the challenge of the nine months of spiritual exercise. Persons interested in having a copy of the September *Conquest* may write and receive a free copy (as long as they last) from the Department of Youth, 6401 The Paseo, Kansas City, Mo. 64131. □

NEW CHURCH TO BE LOCATED IN ZANNDAM HOLLAND

The Netherlands with a population of 13,118,609 is about to get its second Church of the Nazarene in the capital city area of Amsterdam.

Zanndam is the name of the second location. Like the first, Haarlem, it is a suburb of Amsterdam—a metropolitan area with a population of 1,040,395.

A location has been secured for the new work in Zanndam. As soon as construction is complete on the new church building in Haarlem, the portable tabernacle that has

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PASADENA to MANHATTAN... NOT FAR AT ALL

by Earl G. Lee

Jesus said, "Go ye into all the world, and preach the gospel to every creature." Our world is becoming smaller and smaller as cities merge into cities. People from small villages and outlying areas are moving to larger urban centers. This is happening not only in our United States but around the world. We are aware that in the large metropolitan areas there are few strong, vibrant evangelistic centers.

Why should a church on the west coast be interested enough to contribute \$30,000 and send 10 young people for several weeks of a summer to share the gospel with people in New York City? I'm reminded of the famous statement that was made by E. M. Bounds that God does not work around plans; He works around persons.

It was simply a brief, casual con-

versation with a man that sparked within my soul the fact that this was God's plan for our church. The man was Paul Moore; the burden was heavy upon his soul; and God simply used me as a link . . . a link of obedience. This was fortified by the tremendous reception of the idea in our church. And in less time than it takes you to read this article, the \$30,000 was pledged.

There are thousands in every city—New York, Tokyo, Los Angeles, Chicago, Philadelphia, Rio de Janeiro . . . you name the city—that are spiritually hungry, weary, searching, and empty. Even the Apostle Paul went first to the great cities of his world in order to evangelize.

Anything that really is successful in the big city, with the exception of sin, takes lots of money. The Church is no exception. The great corporations

and impressive business establishments must have money behind them, and it seems to me that nothing great in the metropolitan areas around the world will ever be realized for Christ unless we pour in great sums of money and the best talent we have.

Because our world is so small, it is really not so far from Pasadena to Manhattan. It's less than seven hours now, leaving our house and arriving on 72nd Street, New York City. So, really, it's not so far, is it? And then when we pray, it's no distance at all. Finally, when we realize that the love of Christ is going out . . . it's immediate. Being a witness involves everything we are individually, and as a church.

Every individual and church can be part of the great task of sharing Christ in the cities. What will your part be? □

been used there can be moved to a new foundation in Zanndam.

Estimated cost to pay for the site, prepare the foundation, and move the tabernacle is \$50,000. A large house is also located on this site and is a part of the price.

With dedication of the Haarlem church set for early September it will soon be possible to launch this new work in the Netherlands. Special gifts are very urgently needed. Write to the Department of Home Missions. □

KONA CHURCH ORGANIZES IN HAWAII DISTRICT

The Kona Church of the Nazarene on the Hawaii District was organized June 24 with 16 charter members, according to Rev. Virgil K. Grover, district superintendent.

The pastor is the Rev. James Koons.

There were 56 people present for

the organizational service at 3 p.m., June 24.

Much credit should go to Rev. Chris Carver, pastor of the Hilo

church, who met with the group at Kona in regular Bible study for several months prior to the starting of the church. □

Charter members present for the organizational service of the Kona Church of the Nazarene. (Six charter members were visiting on the mainland at the time.)





Mr. Emil Hearsh, a Nazarene for 37 years and member of Sacramento (Calif.) North Church, fulfilled an ambition that he has had since he first joined the church—to “visit my publishing house.” He expressed pleasure in what he saw in the fulfillment of his dream. In turn, those employees with whom he came in contact were blessed by the enthusiasm and interest of this loyal Nazarene. □

CHURCH DEDICATIONS

The Mansfield (Ohio) Grace Church was dedicated June 10. Mrs. Rachel Mattox, treasurer, is shown receiving key from Trustee Roy Duffey. Dr. Harvey S. Galloway, former district superintendent; Dr. Don Gibson, present district superintendent; and Pastor Denzil Dodds look on. This is the second church in the city to be dedicated this year.



Columbus (Ohio) Southwest Church was dedicated June 9. Pictured (l. to r.) are: Rev. E. K. Richey, home mission board member; District Superintendent Don Gibson; Tom Cochran, Trustee; Bob Williams, trustee; Homer McKnight, architect and contractor; Pastor Steve Feazel; and Dr. Paul Orjala, dedication speaker.



Cincinnati Norwood Church was dedicated June 17. Dr. Eugene L. Stowe gave the dedication message. District Superintendent Dallas Baggett offered the dedication prayer. Other special guests included Msgr. Ferdinand Evans, president of the Norwood Ministerial Association; Mayor Joseph W. Shea. Mr. W. W. Densforth spoke for the laymen; and Mr. Jerry Call, minister of music, participated on the program. Morris Chalfant is pastor.



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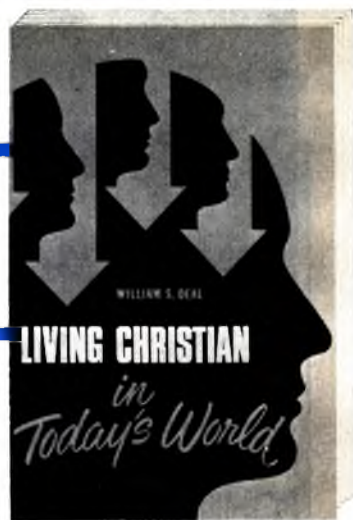
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"It is as we apply Christian principles to daily life that the Church reaches out and influences others toward Christ. The greatest need of the Church today is to have Jesus Christ translated into everyday terms in the lives of His followers."

This is a practical book and deals with specifics, not generalities or mere principles. Dr. Deal has chapters on money, dress, attitudes, recreation, labor, and the home. Good for new Christians, but helpful reminders for those long in the way who need some reaffirmations and perhaps even some prodding.

William S. Deal is an evangelist in the Wesleyan church and a licensed and certified marriage counsellor. He is the author of over 30 books, including *Happiness and Harmony in Marriage*, *Maturing Gracefully*, and *Problems of the Spirit-filled Life*.

JOHN W. MAY



A "how to do it" book. *Deal*-ing with the Christian's most important experience—living! Here are basic truths, well written in everyday language, and the author really gets down to brass tacks in 10 chapters on subjects ranging from tithing to TV, and dress to death.

CARL B. CLENDENEN



A "how" book of practical, biblical principles for the Christian in the "now" world of unchristian influences. It is a book for every follower of Christ who wants his daily walk to be achieving and happy. Chapter 6 is especially helpful in the matter of the Christian's attitudes.

GEORGE L. SMITH



In "today's world," even the Church sometimes throws in the towel instead of standing up boldly against the trends that clutch at its character and testimony. William Deal does not sit around and wait for the problem to go away; he faces the issues head on and offers reasonable solutions to those honestly seeking alternatives.

CLARENCE BOWMAN



Living Christian in Today's World contains timely truths on many practical topics. Though it is a brief treatment of practical issues, this book helps the Christian to see his real relationships to things of the world which he must handle.

A pertinent line is "The Christian is affected by the world he lives in and affects the world he lives in." This book will help the new convert and be useful to young people. It is easy to read and stimulates much thought on attitudes, money, recreation, and dress.

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The remodeled sanctuary of the Schuylkill Haven, Pa., church was dedicated earlier this year. The church had been damaged during the June, 1972, flood. Rev. Paul D. Mangum, superintendent of the Philadelphia District, was guest speaker. Special music was presented by the church choir, Cherub Choir, ladies' trio, the Jones Family, the Cresswells, and Mr. and Mrs. Stanley Wood. Rev. Mildred Hoffman is pastor and Rev. Rose Hoffman is associate pastor. (Photo by Joe Bernitsky, Jr., staff photographer, *Pottsville (Pa.) Republican*)

DISTRICT ASSEMBLY REPORTS

BELIZE, C.A.

The twenty-seventh annual assembly of the Belize District was held July 19-20 in Belize Zion Church. Rev. Oliver Ottley brought the opening message. A revival spirit prevailed and the service continued for three hours. Many prayed at the altar; people praised God; some sang; and the meeting concluded with a spontaneous healing service.

Assembly business began in the afternoon session. The chair announced the district name change from British Honduras to Belize in accord with the country's official name change.

District Superintendent Alvin Young reported an 18 percent increase in total giving. He challenged the assembly to assume greater efforts in self-support. Rev. Young was reelected to serve as district leader.

Tom Pound, newly arrived missionary to minister to the Kekchi Indian villages in the south of the country, spoke in the evening services.

A total of 150 Christian Service Training credits were earned by Nazarenes on the district.

Elected to the advisory board were (elders) Oliver Ottley and Onesimo Pot; (laymen) Henry Ford and Harry McNab.

Mrs. Magdalena Young was reelected NWMS president and Rev. Onesimo Pot was reelected president of the NYPS. Excitement mounted in the NYPS Convention as \$700 cash and pledges was raised to send a Belizean teen-ager to International Institute in Switzerland in 1974.

KENTUCKY

The sixty-fifth annual assembly of the Kentucky District was held July 11-12 at Louisville (Ky.) Broadway Church. General Superintendent Orville W. Jenkins ordained Archie Horton, Henry M. Boothe, and Robert R. Carter.

District Superintendent Dean Baldwin reported a membership of 6,531 with 460 new Nazarenes received by district churches. The Sunday school enrollment reached 12,671, a gain of 411. There was an average Sunday school attendance of 7,208, a gain of 201. A total of \$1,431,051 was raised for all purposes, a gain of \$79,594. The district gave over 9 percent of its income for world evangelism.

The district *Herald of Holiness* campaign manager, Lew Hall, reported a successful "over the top" effort.

Dr. Baldwin's resignation as district leader

(Continued on page 28)

Rev. Eudell Milby, district treasurer, presents check to the Baldwins at farewell reception.



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ANOTHER FIRST

A Personal Evangelism Clinic, sponsored by the Department of Evangelism and the Central Ohio District, was held in connection with the Central Ohio District Camp Meeting, July 24-26. This

was a pilot project under the supervision of the Department of Evangelism.

Home districts of the evangelists attending the clinic assisted by paying registration fees, room, and board. □

Seated l. to r.—Lucille Law; James Calvert, dean of the clinic; Dr. John L. Knight, executive secretary of the Department of Evangelism; District Superintendent Don Gibson; and Leonard Hubartt; standing—Richard Strickland; Dick Law; Don Dunn; John Lanier; and Gordon Kennedy.



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September 30 thru October 28**

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TWO NEW PUBLICATIONS

Expanding to meet the emerging needs of a growing church, the Department of Church Schools recently released two new periodicals: the *Edge* and *Listen*.

The *Edge* is a 56-page, multi-color quarterly which replaces the *Church School Builder*. Each issue is built around a particular theme reflected through a subtitle, such as: *The Edge—Understanding Age-group Characteristics*, *The Edge—On Planning*. An idea magazine, the *Edge* is meeting early acceptance. Norman J. Brown is the editor.

Listen is a new, attractive two-color, four-page story paper for kindergarten and nursery children. It is designed to involve parents in the early spiritual nurture of their preschool child during the week. Ethel Westmark Bailey is the editor of *Listen*. □

results.

A major objective for the trip was the revision of the four-year Bantu Sunday school curriculum. Dr. Harper also met with district leaders and pastors from five African districts: Republic of South Africa North, Republic of South Africa South, Swaziland, Coloured and Indian, and Mozambique. He spoke on Sunday school work and other vital areas of Christian education. On his return, Dr. Harper also lectured at the Australian Nazarene Bible College and met with district pastors and leaders. He had many opportunities to preach in local churches. □

Norman J. Brown REPORTER

DISCOVERY DAYS DRIVE

Rev. Carl Allen, Church Schools chairman of the Michigan District, reports their churches will compete as teams for the fall emphasis. Each of the larger churches has been paired with a smaller one to comprise a team. The goal is a 20 percent increase over last year's average attendance. The teammate approach is to encourage the larger church to share their resources of program and personnel with their smaller partner. While the teams are linked together for the six weeks of Discovery Days, it is hoped that the togetherness and benefits of their sharing venture will continue throughout the year. □

HARPER RETURNS FROM ABROAD

Dr. A. F. Harper, executive editor of the Department of Church Schools, returned on September 4 from a trip through African and Australian districts of the church. Traveling since June 30, Dr. Harper, who was accompanied by his wife, returned weary but satisfied with the



WYOMING LAYMAN TO WRITE BOOK

The Department of Church Schools has recently announced that Al Morton, Sunday school superintendent of the Cheyenne Grace Church in Wyoming, has been commissioned to write a new book on "how to do it." Under Mr. Morton's leadership, the Cheyenne Grace Church has had over 70 consecutive months of Sunday school growth. His book will be aimed primarily at helping Sunday school superintendents and workers in the average Nazarene church. Chapters will include such subjects as: Why Not Succeed? The Fine Art of Motivation, Solving the Space Problem, Where Do You Find Teachers? Visitation, Records, Consistency, and Follow-up. The book is expected to be off the press by late summer of 1974. □

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YOUNG ADULT Discussion outlines

TIPS

JUNIOR TOPICS

ACTION PACKET

JUNIOR TOPICS

(Continued from page 26)

became effective at the close of the assembly. He and Mrs. Baldwin have accepted teaching positions at Mid-America Nazarene College, Olathe, Kans. The Baldwins were honored with a farewell social attended by 250 people. They received a love offering of \$2,000 from the churches and the advisory board.

Rev. Aleck Ulmet, pastor of Cedar Rapids (Ia.) First Church, was elected district superintendent on the seventh ballot.

Elected to the advisory board were (elders) Lawrence Adams, Oren Thrasher, and Coolidge Grant; (laymen) E. J. Milby, Richard Thompson, and Kenneth Rice.

Ethelyn Ulmet was elected NWMS president. Dewey Williams was elected NYPS president; and Lawrence Adams was elected chairman of the church schools.

NORTHWEST OKLAHOMA

The twenty-fifth annual assembly of the Northwest Oklahoma District was held July 25-26 in Herrick Auditorium, Bethany Nazarene College, Bethany, Okla. General Superintendent Charles H. Strickland ordained Chalmer Wieg-

Pictured with their wives and church leaders are members of the Northwest Oklahoma District ordination class: (l. to r.) Rev. and Mrs. Chalmer Wiegman; Rev. and Mrs. Darrell Geist; District Superintendent and Mrs. Jerald Locke; General Superintendent and Mrs. Charles Strickland; Rev. and Mrs. Gordon Rupert; and Rev. and Mrs. Glendle Rains.



man, Darrell Geist, Gordon Rupert, and Glendle Rains.

District Superintendent Jerald R. Locke reported 421 new Nazarenes for a net gain of 321 and a total of 7,348. Sunday school enrollment reached 11,584, showing a gain of 456. The Sunday school average attendance reached 6,466, a gain of 35. A total of \$1,964,000 was raised for all purposes, a gain of \$190,000; and the district paid \$224,191 on general interests, a gain of \$24,219. Nineteen churches attained the Evangelistic Honor Roll. Rev. Locke was reelected district superintendent.

A 90-voice choir and string ensemble under the direction of David Hale presented the anniversary theme, "To God Be the Glory." Greetings were received from church leaders. A brief history of each church and Bethany Nazarene College was graphically depicted by a taped narration and relevant pictures flashed on triple screens.

Elected to the advisory board were (elders) Loy Watson and Jim Bond; (laymen) Harry Craddock and Don Schuneman. John Calhoun was elected president of the NYPS, and Mrs. Jerald R. Locke was elected NWMS president. C. Edwin Murphey was elected chairman of the church schools board.

NORTHWESTERN OHIO

The fourteenth annual assembly of the Northwestern Ohio District met at St. Marys, Ohio, on July 11 and 12. General Superintendent V. H. Lewis ordained Jack Womacks, Jack Utterback, and Darl McClure.

District Superintendent James Blankenship reported 26 churches on the Evangelistic Honor Roll and 41 churches on the 10 percent giving roll. The district raised \$1,719,608 for all purposes, an increase of \$207,183, and gave \$211,554 for world evangelism. A unanimous vote was cast in the election of Rev. Blankenship as district superintendent.

Elected to the advisory board were (elders) J. Ted Holstein and Verl W. Balmer; (laymen) David Granre and George Jetter.

Rev. Alva B. Kelly was reelected NWMS president. Rev. Ronald R. Emptage was reelected NYPS president. Rev. Virgil P. Applegate was reelected chairman of the church schools board.

MICHIGAN

The sixtieth annual assembly of the Michigan District was held July 11-12 at Indian Lake Camp, Vicksburg, Mich. General Superintendent George Coulter ordained Peter E. Albertson, Gary E. Miller, Paul L. Ramey, Keith A. Simon, Paul A. Smith, Donald E. Streets, and Donald H. Wilkins. He recognized the credentials of Gerald Grindley, elder from a sister denomination.

Dr. Fred J. Hawk, retiring district superintendent, reported 756 new Nazarenes received. The district raised \$3 million for all purposes. The Sunday school average attendance reached 11,098 for a gain of 578. Church membership showed a gain of 408 for a total of 9,399. One church—Battle Creek (Mich.) Pennfield Church—received 138 members.

Tributes were given to Dr. Hawk by members of the district advisory board and department heads. A love offering of over \$4,000 was presented to Dr. and Mrs. Hawk from the churches, district NWMS council, district NYPS council, and the district church schools board.

Rev. Harry T. Stanley, pastor of Bay City (Mich.) First Church, was elected superintendent on the fourth ballot. Rev. Stanley has served the district as treasurer for the past 23 years.

Elected to the advisory board were (elders) Carl R. Allen, Paul K. Moore, and C. Kenneth Sparks; (laymen) William Damon, Gerald Decker, and Ned Comfort.

Mrs. Ezra W. Hendley was elected NWMS president. Reelected to their posts were NYPS president, Rev. David W. Moore; and chairman of the church schools board, Rev. Carl R. Allen.

LOUISIANA

The sixty-third annual assembly of the Louisiana District was held August 22-23 at Alexandria, La. General Superintendent George Coulter presided over the business sessions.

District Superintendent T. T. McCord, completing the second year of an extended term, reported total giving reached \$786,046, an increase of over \$6,000. The average Sunday school attendance peaked at 2,750 with

an increase of 433 in enrollment. Churches received 227 members by profession of faith, a net gain of 112. The district gave 10 percent of its income for general interests.

Elected to the advisory board were (elders) D. M. Duke and Everette Johnson; (laymen) J. T. Henderson and D. A. Peterson.

Mrs. T. T. McCord was unanimously re-elected NWMS president. Rev. Wayne La-Force was reelected president of the NYPS. Rev. Donald V. Peal was reelected chairman of the church schools board.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

October 14—"Remember the Sabbath Day, to Keep It Holy"

October 21—"Honour Thy Father and Thy Mother"

MOVING MISSIONARIES

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- REV. PRESCOTT BEALS (retired), c/o Rev. Wallace White, Nazarene Mission, P.O. Box 456, Mt. Hagen, Papua New Guinea
- MRS. MARGARET BIRCHARD (on furlough), c/o Mrs. Elizabeth Simons, 201 Missallie Dr., Clinton, S.C. 29325
- REV. & MRS. LARRY CLARK, 1719 Alder Ave., Lewiston, Ida. 83501. Phone: (208) 746-6013.
- MISS FRANCIS COURTNEY-SMITH (on furlough), c/o Olivet Nazarene College, Kankakee, Ill. 60901
- REV. & MRS. WALTER CROW (on furlough), 7712 N. Lyewood Ln., Oklahoma City, Okla. 73132
- REV. & MRS. PAUL DAYHOFF, P.O. Box 15, Acornhoek, Eastern Transvaal, Republic of South Africa
- MISS BETHANY DE BOW (on furlough), P.O. Box 804, Monrovia, Calif. 91016. Phone: (213) 358-2108.
- MISS RUTH DECH, Apartado 3977, San Jose, Costa Rica, Central America
- REV. & MRS. EDWARD DRINKWATER, (effective October 15, 1973) Box 5566, Church of the Nazarene, Limbe, Malawi, Africa
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- REV. & MRS. WALLACE WHITE, Nazarene Mission, P.O. Box 456, Mt. Hagen, Papua New Guinea

MOVING MINISTERS

- CHARLES E. BALDWIN from Antioch, Tenn., to Poteau, Okla.
- GEORGE O. CARGILL from Walla Walla (Wash.) First to Kansas City Central.
- H. A. CASEY from Summit Grove, Ill., to Montezuma, Ind.
- WAYMAN F. DAVIS from Lynwood, Calif., to La Mirada, Calif.
- LONNIE C. HILL from Range Cities, Minn., to Orlando (Fla.) First.
- E. L. HOLDER from Salida, Colo., to Ruston, La.
- J. AUSTIN McNAUGHT from Lake Grove, Ore., to evangelism.
- PAUL R. MYERS, JR., from Chowchilla, Calif., to Gallup (N.M.) Twin Butte Indian Mission.
- WILLIAM E. NAILL, SR., from Menomone, Wis., to Spring Arbor, Mich.
- FLOYD L. PENNINGTON from New Richmond, Ohio, to Milford, Ohio.
- NORMAN K. PHILLIPS from Irvine (Ky.) First to Ellwood City (Pa.) First.
- JIM PULLUM to Fort Branch, Ind.
- OSCAR L. PULLUM from Fort Branch, Ind., to evangelism.
- GROVER C. REED from Muskegon (Mich.) Eastwood to Corunna (Mich.) Midletown.
- CHARLES RUSHING from evangelism to Pahoee, Fla.
- ROBERT SCHROEDER from WaKeeney, Kans., to Eureka, Kans.
- LARRY G. SNYDER from Okeechobee, Fla., to St. Petersburg (Fla.) Lealman.
- BILLY E. STRANGE from Tampa (Fla.) De Soto Park to Wauchula, Fla.
- W. E. SWANSON from Loveland, Colo., to Colorado Springs Security.
- RONALD L. WHITTENBERGER from Annapolis (Md.) First to Uhrichsville (Ohio) Rush Community.
- P. L. WRIGHT from Tampa (Fla.) First to Bradenton (Fla.) First.

VITAL STATISTICS

DEATHS

● MRS. ELLA ARNOLD, 85, died August 17 in Scottsbluff, Neb. Funeral services were held in Scottsbluff with Rev. Clark Lewis officiating. Survivors include two sons, Gordon and Chester; four daughters, Jennie,

Bertha, Doris, and Mrs. Frances Wallace; 5 sisters; 13 grandchildren; and 17 great-grandchildren.

● MRS. CHARLES (MARJORIE) BINGLER, 76, died unexpectedly July 11. Funeral services were conducted by Rev. Jay Patton in Valley Stream, N.Y. She is survived by her husband, Charles; two daughters, Mrs. Ruth Eby and Mrs. Lillian Turner; four grandchildren; and four great-grandchildren.

● MRS. ELSIE MAE BOLERJACK, 80, died August 13 in Tulsa, Okla. Funeral services were conducted by Rev. Marvin Carlson, Rev. E. H. Sanders. Surviving are three daughters, Ivalee, Geneva, and Mrs. Robert Emmel; two stepdaughters, Mrs. Floyd Garrison and Mrs. Vola Hayter; two sons, Raymond and R. T.; one brother; two sisters; nine grandchildren, four great-grandchildren.

● MRS. EVANGELINE COX, 80, died July 18 in Dayton, Ohio. Funeral services were conducted by Rev. Lonnie Jaques and Rev. Ray Beegle. Survivors include her husband, Rev. C. M. Cox; one daughter, Evelyn; one son, Frank; two granddaughters.

● MRS. DORA E. DIXON, 81, died August 14 in El Paso, Tex. Funeral services were conducted by Rev. Charles Ice and Rev. John Fonner. She is survived by 3 sons, 2 daughters, 17 grandchildren, and 20 great-grandchildren.

● MRS. MINNIE DUNCAN, 76, died February 2 in Lafayette, Ind. The funeral rites were conducted by Rev. A. L. Taylor. She is survived by her husband, Grover Duncan; 2 daughters, Mrs. Eula Tyrie and Mrs. Lavetta McAtee; 5 grandchildren; and 11 great-grandchildren.

● MRS. W. O. (HAZEL) FISHER died on June 5 at Vallejo, Calif., while visiting relatives. The funeral services were conducted at Portland, Ore., by Clifford S. Fisher. Survivors include her husband; one daughter, Mrs. Mel Graves; and one son, Bobby Starr.

● WILLIAM MILLARD HALL, 78, died on July 26 in Davenport, Okla. Funeral services were conducted by Rev. Cleon Powell. He is survived by his wife, Stella; one daughter, Mrs. Dollie Moline; three brothers; and two sisters.

● MRS. GLADYS ROBERTA HEPPPELL, 73, died June 28 in Torrington, Wyo. Funeral services were conducted by Rev. Sherman N. Crandall. Survivors include her husband, Rev. C. W. Hepppell; a daughter, Mrs. Roberta Gladson; five step-grandchildren; and one step-great-grandchild.

● MRS. ELLEN G. LAHUE died August 23 in La Crescenta. Funeral services were conducted by Dr. T. E. Martin. She is survived by 3 daughters, Mrs. Arlene Scharer, Mrs. Barbara Little, and Mrs. Geneva Hill; 3 sons, Warren, Richard, and Robert; a sister; 14 grandchildren; and 14 great-grandchildren.

● MRS. EMILY OLA MILLER, 75, died May 28 in Chandler, Okla. Survivors include one sister; one foster son, Billy Scott Fox; and three grandchildren.

● MRS. LAURA ELIZABETH RAMBO, 68, died August 7 in Kennewick, Wash. Funeral services were conducted by Rev. Milton Harrington and Dr. Raymond C. Kratzer. She is survived by her husband, Rev. Lowell M.; two daughters, Helen and Lulu; one son, Richard; and six grandchildren.

● MR. AND MRS. E. G. RANUM. Mrs. E. G. Ranum, 80, died March 31. Mr. E. G. Ranum, 83, died July 8. Funeral services were conducted by Rev. Paul Lantz at Valley City (N.D.), First Church. Surviving are 3 sons, Gerald, James, and Richard; 5 daughters, Muriel Monroe, Verna Newcomb, Jean Simon, Donna Butler, and Kathleen Bauder; 35 grandchildren; and 29 great-grandchildren.

● REV. MRS. MYRTLE P. TAYLOR, 90, died August 21 in Salem, Ohio. Funeral services were conducted by Rev. James Rogers. Survivors include one sister and three step-children.

NEWS OF RELIGION

- HOMER A. WEBB, 72, died August 1 in Fremont, Calif. Funeral services were conducted by Rev. Gertrude Knight and Rev. Edward Bass. He is survived by his wife, Julia; three sons, Homer L., Edwin D., and Robert L.; one daughter, Lorraine Crewson; and his brothers and sisters.
- MARVIN MARK WILDEN, 50, died August 10 in Visalia, Calif. Funeral services were conducted by Rev. E. K. Bryant. He is survived by his wife, Phyllis; one son, Eddie; one daughter, Annette; three brothers; and five sisters.

BIRTHS

- to GARY AND LINDA (BURCHETT) BANZ, Oklahoma City, Okla., a girl, Mindy Dawn, Aug. 17.
- to SAMMY AND NORMA BLAIR, Columbus, Ky., a boy, Brett Aaron, Aug. 14.
- to THOMAS A. AND MARY JANE (SCHWEITZER) COLE, Indianapolis, Ind., a boy, Christopher John, May 8.
- to ROBERT AND DIANE (HILL) HEAD, Alhambra, Calif., a girl, Melinda Leigh, Nov. 4, 1972.
- to REV. STEPHEN AND BRENDA HEAP, Bethany, Okla., a boy, Stephen Wesley, Aug. 24.
- to STEVE AND JAN (MORGAN) HULSEY, Bethany, Okla., a girl, Janna Deann, April 10.
- to JAY AND LINDA JENNINGS, Terrell, Tex., a girl, Jennifer Renae, July 9.
- to EUGENE AND KATHRYN (ENSMINGER) LICKY, Phoenix, Ariz., a girl, Teena Marie, Aug. 23.
- to PATRICK AND JUDY (GORDON) MORROW, Wichita Falls, Tex., a boy, Shannon Kyle, Aug. 13.
- to STEVE AND JOY (SHOWALTER) PULTS, Sumner, Wash., a boy, Jonathon Emerson, July 10.
- to REV. DANIEL AND GLENDENA (STRATE) SNOWBARGER, Webb City, Mo., a girl, Tamara Denise, Aug. 22.
- to DAVID LEE AND SHARON (WESTERMAN) TRYTHALL, Clarksville, Tenn., a girl, Lee Ann, Aug. 18.
- to PAUL AND LINDA (TALBERT) UDELL, Arcadia, Calif., a girl, Robyn Lynne, Aug. 4.
- to JIM AND MARILYN (GREINER) WINFREY, Shawnee, Okla., a boy, Jimmy Lee, Jr., July 31.

MARRIAGES

- MARJORIE ANN SMEE and DAVID WIL-LARD RAGSDALE at San Luis Obispo, Calif., August 4.
- DEBRA LYNNE BEALS and DAVID COL-LINS CRAMER at Pueblo, Colo., Aug. 18.
- MYRTLE IONA JONES and RUSSELL W. FINNEY at Terre Haute, Ind., Aug. 11.
- PAULA JOAN PUSEY and ROBERT CHARLES BRADY at Boise, Ida., Aug. 23.
- DARLENE JANE DANELLA and J. GARY HAND at South Ozone Park, N.Y., Aug. 25.
- CATHY SMITHA and FRANK HEFF at Anacortes, Wash., Aug. 25.
- CONNIE MARIE RATHBUN and RONALD CHARLES SCHREUDERS at Urbana, Ill., Aug. 23.
- REBECCA C. LEONARD and ROBERT C. GRAY at Mason City, Ia., Aug. 3.

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LONDON, England—SPRE-E '73 (SPiritual RE-Emphasis) has come and gone. It has left the churches of western Europe stunned by a twin explosion, one at London's Earls Court, the other at Wembley Stadium. As a demonstration of enthusiasm by Christian youth, it was perhaps without parallel in the twentieth century on this side of the Atlantic.

Attracted by the preaching of Evangelist Billy Graham and the music of a dazzling array of talented Christian artists, including Johnny Cash, Cliff Richard, and Terry Dene, tens of thousands attended the "Spiritual Re-emphasis" week sponsored by a committee of prominent young clergy and laymen. Thousands of registered delegates spent August 27 to September 1 in training, praising, and witnessing sessions that went beyond anything Britain had ever seen. The Earls Court, largest indoor stadium in Europe, was filled to capacity.

Widely advertised as a spiritual highlight of the summer of 1973, SPRE-E lived up to its billing. One thousand delegates came by chartered boat from Ireland, 660 from Scotland, 550 from Germany, and commensurate groups from France, Spain, Switzerland, Holland, Scandinavia, Italy, and Austria. Others flew in from Iceland, Australia, South Africa, and other distant points.

The Wembley meeting on Saturday afternoon, September 1, climaxed the week and brought memories of the Billy Graham Crusades of former years. But a significant difference was noted: the crowd was uniformly young. The majority attending the week of SPRE-E were under 21 years of age. Attendance figures averaged 18,800 per night at Earls Court; police estimated the Wembley crowd at 30,100.

The announced goal of SPRE-E was to train serious-minded Christians to articulate their faith with love. Delegates were accommodated in church halls and schools throughout London. Training sessions in the morning were followed by active witnessing trips to public places, including Hyde Park and Trafalgar Square; and visits to some 140,000 homes in the Earls Court district. □

FIRST OAK PARK LIQUOR LICENSE IN 100 YEARS GOES TO CHURCH. OAK PARK, Ill. (EP)—The first liquor license issued in a century by this Chicago suburb has gone to a church.

Ascension Roman Catholic Church was given the first license under a new liquor law. It will be used for special events such as a Holy Name dinner, and will probably be used for something on St. Patrick's Day.

The Oak Park liquor law, passed in March, also provides for licenses for hotels, restaurants, and clubs, but no applications are now pending, a spokesman for the village commission said. □

AMOUNT SPENT FOR ALCOHOL DOUBLE THAT FOR RELIGION AND WELFARE. ST. PAUL, Minn. (EP)—Americans spent two and a half times as much on alcoholic beverages last year as they did on religious and welfare projects, according to the vice-president of the National Women's Christian Temperance Union.

Addressing a "home protection" conference group in connection with the ninety-ninth annual WCTU convention here, Mrs. T. Roy Jarrett reported that, in 1972, "expenditures for alcoholic beverages, which are consumed by about 78 million adults over 18 years of age, amounted to \$25,669 billion . . . or more than \$329 per capita."

In contrast, she said, "expenditures for religious and welfare activities in 1972 amounted to only \$10,096 billion, indicating the American public's insensitiveness to their own spiritual needs, and to the economic needs of our less fortunate brothers." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I mentioned to my brother, who belongs to another denomination, that I had led prayer meeting in our church at the request of the pastor. He said I was out of place, and that women should keep silent in church. Why do some churches say that it's OK for women to lead, and other churches say they can't?

I've answered similar questions several times in the "Answer Corner," and usually get caught in the cross fire of the war between the sexes.

The view that women should not preach or otherwise occupy public places in church is based on 1 Corinthians 14:34-35, where Paul forbids women to speak in tongues in the church or create a disturbance; and on 1 Timothy 2:12, where he says that he does not permit a woman to teach authoritatively nor to usurp authority.

I do not see that either of these references has anything to do with teaching a Sunday school class, leading a prayer meeting, or preaching.

Paul states in 1 Corinthians 11:5 that women in the New Testament Church "prophesied" (defined in 14:3 as speaking words of edification, exhortation, and comfort) or preached. Acts 21:8-9 speaks of the four preacher daughters of Philip the evangelist.

As to the "authoritative teaching," I have no explanation other

than to say that it seems to me there is more than cultural conditioning here.

For some reason, every religious movement headed by women that I know about is outside the central mainstream of historic Christianity. Mrs. Mary Baker Glover Patterson Eddy and Madam Besant are two examples that come readily to mind.

This doesn't mean that many men haven't headed other crackpot religious movements, but the rate isn't 100 percent.

■ On the front cover of our adult Sunday school quarterly for this quarter there is a picture of Christ on the Cross. Just above His head are the letters "I.N.R.I." Will you please explain to me what these letters mean?

These are the initial letters of the words in the Latin phrase, "Iesus Nazarenus Rex Iudaeorum."

The phrase means "Jesus of Nazareth, the King of the Jews" (John

19:19), and was one of the three inscriptions placed above the head of Jesus by order of the Roman governor, Pilate.

Luke 23:38 tells us that the in-

scription was given in Greek, Latin, and Hebrew.

I.N.R.I. is commonly used in stylized representations of the Crucifixion.

■ An answer from your "Answer Corner" (I'm sorry I don't have a date) says that the pastor is not ex officio chairman or even necessarily a member of the nominating committee. The 1972 Manual says in Paragraph 106.11 that "the pastor shall serve as chairman of the committee." Which is right?

The *Manual*.

My answer was published in the March 4, 1964, *Herald* before there was any statement in the *Manual* concerning the use of nominating committees. It was based on general parliamentary practice rather than specific *Manual* authoriza-

tion.

When the *Manual* authorization for the use of nominating committees was introduced, it included the stipulation you quote, that "the pastor shall serve as chairman of the committee."

Wherever the General Assembly has not specified procedures, *Robert's Rules of Order* serves as the guide. Wherever the General Assembly has adopted specified procedures, these take precedence over the *Rules*.

■ Which one of the modern-language versions would you recommend that would support the doctrine of holiness best?

The *New American Standard Bible*, the *Revised Standard Version*, and the *New International Bible*, of which the New Testament portion has just been published. All of these retain the terms *sanctify*, *sanctification*, and *holiness*.

Let me add, however, that the truth comes through in practically every honest translation of the

Scriptures even when the translator or translators might be expected to show some bias in this area.

You might be interested in my personal (and quite unscientific) checklist of 25 important holiness texts:

Matthew 5:8, 48; Luke 1:73-75; 11:13; John 14:15-18; 17:15-20; Acts

15:8-9; Romans 6:1-13; 8:2-13; 2 Corinthians 7:1; Galatians 5:16-24; Ephesians 4:17-24; 5:25-27; Philippians 3:6-12; Colossians 3:1-12; 1 Thessalonians 4:3, 6-7; 5:22-24; 2 Thessalonians 2:13; Titus 2:11-14; Hebrews 12:14; James 4:8; 1 Peter 1:15; 2 Peter 1:4; 1 John 1:7-10.

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The Lawrenceburg (Tenn.) Grace Church recently broke ground for its new 300-seat sanctuary. Attendance for Sunday school and the ground-breaking ceremony reached 151, a new record for the church. The service was held on the final day of a revival campaign with Evangelist Asa Sparks and Song Evangelist Ralph Dunmire. Pictured (l. to r.) are Evangelist Asa Sparks; former district superintendent, Dr. C. E. Shumake; Mr. Joseph E. Adkisson, treasurer for the Tennessee District; Pastor John J. Watson; District Superintendent Harvey H. Hendershot; Mr. O. H. Crabb; Mr. J. I. Beard; and Mr. Ralph Dunmire.



Ground breaking at the new Sunbury, Ohio, church. (Left) Mayor of Sunbury, Pastor Simpson, and District Superintendent Don Gibson look on as architect and contractor, Homer McKnight, throws the first shovel of dirt. Church board members stand at right of photo.



LOVE IN ACTION IN LITTLE ROCK

How a layman led the way

When God's kind of love broke out of Paul Holderfield's heart, it unleashed a tide of events that is making history for the Church of the Nazarene in North Little Rock, Ark.

Paul is the kind of man who lives his faith. That's not the easy way, but Paul says it's the only way.

As a sharecropper's son in the hardscrabble poverty of the middle South, Paul learned life's lessons from the bottom up.

Following his older brother, Buddy, into the Golden Gloves boxing ring, he made the final rounds of the 1945 Chicago championships. He would never have made it to Chicago, however, but for a black sharecropper neighbor who rose early in the morning to take him to the bus. The Holderfields had no car.

Years passed. They were years of battling and boozing, and the Church was a world away.

When racial troubles hit Little Rock in 1957, Paul Holderfield was standing outside the fire station where he worked as the troops marched by. The firemen jeered the blacks and cheered the National Guard.

Along came Paul's friend who had taken him to the bus that early morning years ago. When he offered his hand in friendship, Paul turned away, ashamed in front of his firemen friends. Later in the privacy of his loneliness he wept bitter tears. "I cried like a baby," he remembers. "I swore I'd never let what people think bother me again."

Paul was not a Christian then, but he had a Christian mother who was a Nazarene. She was in a death battle with cancer and held desperately to life because she must pray for her children. Long after her doctors had given up hope, she held on with a hint of iron in her voice: "I'm not ready to die. Someone must pray for my kids."

After five months of seeing his mother in searing pain, Paul heard the doctor say she could not live through the night. He prayed that if she should survive the night he would become a Christian. Two months later she was still alive, still in pain, and still insisting that she could not die until there was someone to pray for the kids. "Mother," he said softly, "I'll pray for the kids." She died in less than 30 seconds.

Love was ready to break out in Paul Holderfield's life. He was determined to express the love of Christ in action, regardless of consequences.

There were soon some surprising changes. After a normal intake of about 20 cigars a day, he quit smoking. After "guzzling beer like a sponge," he quit drinking. After turning his back on his black friend, he began to befriend the black children in his neighborhood who had no place to go, no one to care.

He worked in the neighborhood Boys' Club and the ball team. When he learned that some of the boys could not attend the club because they would miss their only meal of the day, he began to prepare hot meals for them in the kitchen of the fire hall. He began to talk to them about church.

But he could not invite them to go to church. "I had to face facts," he says; "I knew they would not be welcomed."

"How could I work with the boys? How could I go calling if the person who answered the door was black and I couldn't invite him to my church?" he asked.

Out of this struggle between Paul Holderfield and his conscience was born the Friendly Chapel in North Little Rock—a Nazarene mission that from its very beginning would welcome people of all races to its services.

At first, the services were held in a second-floor room of an abandoned public school building. When this building was condemned, the group had to leave, eventually to enjoy the attractive facilities of the Friendly Chapel.

For Paul Holderfield the trials were just beginning. "I can't really explain how these kids reacted to me when I first started working with them," he says. "Some of them wouldn't talk to me. Love just had to be the answer."

About the lowest point in the history of the mission, according to Paul, came one rainy Sunday when the chapel was temporarily without a pastor and attendance had been low. A young boy had been invited to sing a special but he was not home when Paul went to pick him up. On the way to chapel that night Paul almost decided to quit. "That was the devil talking to me," he says now.

At any rate when he got to church that night he picked up a brochure with a fold-out centerpiece that asked, "If you were charged with being a Christian, would they have enough evidence to convict you?" That became the basis of his devo-

tional that night in the absence of a pastor.

God came to Friendly Chapel that night and the people were encouraged. When the service was nearly over, the door opened and in came the boy who was to sing the special—he had walked 19 blocks in the rain to get there.

"I felt like shouting," recalls Paul Holderfield. "I was never that low again."

His experience working with the Friendly Chapel has convinced him that the only way for the church to remain a vital influence in the life of the young is to boldly live up to its convictions.

"Have you ever thought," he asks, "what goes through teenagers' minds when they've been brought up in the church all their lives and taught that Christians love everybody, God loves everybody, and then they go to school and they become good friends to a black, or a black becomes good friends to a white, and then suddenly they realize that they have been taught wrong all their lives because they can't invite their friends to church with them? They just turn away from the church."

"If every Christian would go out and show his love towards the opposite race, this world wouldn't have the problems it has. If we don't set the example and do what God wants us to do, we will destroy ourselves. If the strong don't help the weak, we won't be strong very long."



Paul Holderfield with truck at the fire station where he is employed.

Paul Holderfield, his wife and family, believe that their association with the Friendly Chapel has strengthened their faith in God. "I don't know of a happier man in the world than me," he says, "and I don't know of a happier family in the world. We wouldn't trade it for anything in the world."

Under the guidance of the district superintendent, Rev. Thomas Hermon, and the pastoral leadership of a retired air force sergeant, John Schölar, the Friendly Chapel is showing unmistakable signs of growth.

Organized as a Church of the Nazarene on December 31, 1972, it now has a lively and talented congregation which meets regularly for fellowship and worship. Attendance is sporadic at times, as is typical of any new work, but the word has gone out in North Little Rock that the Friendly Chapel is a place where people love God and each other regardless of color. It's what's inside that counts. □

—News release, Department of Home Missions



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"A NEW HEART ALSO WILL I GIVE YOU"

(Ezekiel 36:26)

Total strangers, we met and got acquainted as patients sharing the same room on the cardiac floor of a small city hospital. He was 46 years of age—an ambitious, energetic farmer; a picture of health and strength. I was 66, a semiretired pipeliner doing part-time farm work and trying to witness and serve my Lord wherever and whenever I could.

It was Good Friday; I had been confined more than a week for tests, medication, and bed rest because of a troublesome but not serious heart condition.

I was disappointed that I had to miss a good Palm Sunday worship service in our local Church of the Nazarene, where a revival spirit broke out and several seekers found victory at the altar—some for whom most of the church had been burdened for some time.

Believing that "all things work together for good," I had been trying to find an "open door" to witness to someone—nurses and other patients—but to no avail. Then this man was moved into my room late Thursday evening. The following morning—Good Friday—the Holy Spirit opened a door wide for some personal evangelism. Howard was such a friendly, clean-looking, clean-talking man that I assumed he must be a Christian; so I asked him where he attended church. He told me his wife and son were members of a certain holiness church, and that he attended occasionally, but—in his own word—"I'm not anything." This was quite a shock to me at first, but I felt an inner urge to "keep my foot in the door."

We started discussing the unique functions of the human heart and circulatory system. I referred to Leviticus 17:11, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls . . ."

This opened the way to explaining the significance of Good Friday and Easter

Sunday to Christians and to "whosoever will" come to Him with repentance and faith.

I gave my personal testimony: how I, too, in the early years of our marriage attended church with my Christian family but had no faith or concept of what it meant to be a genuine Christian until I determined I was going to seek and find this experience which brought such a change in my life. Then I quoted several "salvation" scriptures, including the account of Nicodemus and the "born again" experience.

This seemed to awaken Howard's interest, and he asked for my Bible. He spent most of the rest of the day reading the New Testament, and occasionally asking my interpretation of certain passages.

The following day found him again avidly reading the Bible, while I secretly prayed that the Holy Spirit would open the Scriptures to him.

That afternoon he could stand it no longer and asked my wife to call a friend from their church to come to his room. There, with only a curtain between our two beds, his friend prayed audibly and I prayed silently with them until he found victory.

What a thrill and joy to hear him say, "It doesn't matter now what happens to me—everything is alright!"

On Good Friday, Howard was as lost as the unrepentent thief on the Cross; but Easter Sunday found him a rejoicing Christian with a "new heart"!

The following Wednesday, his physical heart was not able to withstand another massive seizure. He died as he was being transferred by ambulance to another hospital. But we have every assurance that his "new heart" will never fail him throughout that glorious eternity! □

Sylvan F. Starks
Springdale, Ark.

NEW LEADER APPOINTED FOR NORTHEAST OKLAHOMA DISTRICT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. W. T. Dougharty, presently pastoring Pompano Beach, Fla., district superintendent of the Northeast Oklahoma District. This appointment is made effective September 23.

GEORGE COULTER
General Superintendent

Rev. W. T. Dougharty, 45, has accepted the appointment as district superintendent of the Northeast Oklahoma District.



Rev.
Dougharty

He will succeed Rev. E. H. Sanders, who resigned to accept the pastorate of the Wichita (Kans.) West Side Church.

Rev. Sanders had served as district leader since 1965.

Prior to becoming a district superintendent, he served an eight-year pastorate at Sapulpa, Okla. He also pastored Tulsa First.

Rev. Dougharty has pastored Tampa (Fla.) Sulphur Springs; Jacksonville (Fla.) Central; Lufkin (Tex.) First; Beaumont (Tex.) First; and Harvey, Ill.

Between 1967 and 1969, he served as director of development and public relations at Trevecca Nazarene College, Nashville. Dougharty assumed the pastorate at Pompano Beach, Fla., in 1970. He was ordained in 1953. □

JERRY JOHNSON ELECTED WORLD MISSIONS SECRETARY

Due to the continuing illness of Dr. E. S. Phillips, and in the light of recommendations from his personal physician concerning his work, the Board of General Superintendents, in consultation with a committee from the Department of World Missions, submitted nominees for the elec-



Rev.
Johnson

tion of a new executive secretary for the Department of World Missions.

The mail ballot has resulted in the election of Rev. Jerald D. Johnson, 46, presently pastor of Nampa

College Church, as the executive secretary of the Department of World Missions.

Rev. Johnson was ordained in 1950. He served his early ministry in the Northwest. He pastored the Coeur d'Alene, Ida., church and was at Eugene (Ore.) First from 1956 until 1958, when he accepted the assignment to open Nazarene work in Germany.

Johnson continued the supervision of the work in Europe, including the northwest European area, Scandinavian countries, and Holland, until 1969, when he returned to the States to pastor briefly the Cambrian Park Church in San Jose, Calif. Since 1970, he has pastored the Nampa (Ida.) College Church.

Rev. Johnson and his wife, Alice, have four children—Jerald D., Jr., 21; Dennis L., 19; Kurt Eugene, 13; and Carla, 12. □

PROGRAM FOR EVANGELISM CONFERENCE ANNOUNCED

Nazarenes from across the denomination will gather in Kansas City, January 8-10, 1974, for the mid-quadrennial denomination-wide Conference on Evangelism.

The main conference sessions are scheduled for the Music Hall, with the keynote address to be delivered at 7:30 p.m., Tuesday, January 8, by Dr. Charles H. Strickland, general superintendent.

Dr. V. H. Lewis will report on the progress toward the quadrennial goal of 200,000 "New Nazarenes" won to Christ and the church.

Other messages will be delivered by Dr. Eugene L. Stowe, Dr. Edward L. Lawlor, President Stephen Nease, and Dr. G. B. Williamson, general superintendent emeritus.

Drs. Jenkins and Coulter will direct the evening services.

With effective, holistic evangelism as the work of the Church of the Nazarene, the conference theme will center around the person and work of the Holy Spirit.

Afternoon workshops or seminars will highlight the various phases of evangelism in the local church.

Conference registration fee is \$7.50 per person, or two people from the same family for \$10.00, which covers insurance for registrants, including travel time.

A special song fest, featuring our song evangelists and musicians,

will precede each of the evening meetings.

A luncheon for ladies will be at 12 noon, Wednesday, January 9. The traditional luncheon for evangelists will be at 12 noon, Thursday, January 10. Early reservations for both of these luncheons are important and should be made by writing the Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131.

JOHN L. KNIGHT
Executive Secretary
Department of Evangelism

THIRD INTERNATIONAL LAYMEN'S CONFERENCE



Vernon E. Lunn was elected chairman of the Third International Laymen's Conference by the Executive Committee and the Board of General Superintendents to fill the vacancy created by the death of J. Wesley Mieras, attorney from Pasadena, Calif. He has been a member of the Executive Committee since its inception and previously served as program chairman for the First International Laymen's Conference.

Mr. Lunn, an elected member of the General Board of the Church of the Nazarene, is an insurance company executive in Detroit and a member of First Church of the Nazarene in that city. He is married to the former Carolyn Eckley and is the father of three children.

* * * *

Other members of the Laymen's Executive Committee are: Bob Steenberg, vice-chairman; Gordon Olsen, past chairman; Edward S. Mann, program chairman; Bud Lunn, promotion chairman; Otto Theel, finance chairman; Paul Skiles, music chairman; Norman Miller, treasurer; Howard Hamlin and Lester (Bud) Tollie, members-at-large, General Board affiliate—General Stewardship Committee, Earl Wolf, executive director.

By Edward S. Mann
Kansas City

*Today I worshipped again in that small country church—
A quiet sanctuary nestled among rolling hills.
Two of my grandchildren were there with me.
My mind went back many years to the time when I too sat
There as a child with my grandparents.
My father's father built the church with his own hands,
And while he worked—or worshipped—he loved to sing "I'm a Child of the King."
My mother's mother was the perennial class leader.
Her theme song was "Holiness unto the Lord."
Today we too sang those familiar songs.*

*The church is in a small community of less than a hundred families.
Its membership is only slightly larger than it was a half-century ago.
Yet it has had an immeasurable ministry through the years.
It has supported every phase of the work of the Kingdom.
It has sent most of its young people to a Nazarene college—
As many as seven at a time.
It has produced a missionary, some preachers' wives, and a
Number of Christian nurses and teachers for both
Public schools and Nazarene colleges.
Its laymen have served their community, their state, and their nation.
And a succession of young pastors have had their own
Ministry enriched by their association with that small country church.*

*God has blessed many small country churches.
Without them the Church of the Nazarene would be impoverished.
Today, as I worshipped, I found myself
Very thankful for the eternal impact on the lives of my
Grandparents, my parents, my children, and my grandchildren
Of that one small country church!*



**THAT SMALL
COUNTRY CHURCH**