

DECEMBER 9, 1970

Herald of Holiness

CHURCH OF THE NAZARENE

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ANNUAL BOOK ISSUE

 Since what we read in a real sense enters the soul, it is vitally important that we read the best and nothing but the best. Today we must practice sharp discipline in our reading habits.

A. W. Tozer



General Superintendent Eugene L. Stowe

On Living It Up

NEVER in history have so many people tried so hard to find ways and means of making life worth living. This frenzied search has led into so many sensual blind alleys and materialistic dead-end streets that multitudes have despaired of ever investing life with satisfactory meaning.

Christ offers the only real answer. He is the Way, the Truth, and the Life. By precept and example He sets forth the guidelines for happy and successful living.

1. *Live for God.* In the greatest sermon ever preached, Jesus admonished His hearers, “. . . do not worry about your living . . . But you seek first His [God’s] kingdom and His righteousness and all these things will be added on for you” (Matthew 6:25, 33, Berkeley Version). Life that begins with God gets off on the right foot.

2. *Live for Today.* Yesterday is only memory. Tomorrow is but anticipation. No one can really live in retrospect or prospect. All we have is today. The man whose past and future are committed to God can joyfully testify, “This is the day which the Lord hath made; . . . [I] will rejoice and be glad in it” (Psalms 118:24).

3. *Live for Others.* The smallest package in the world is the person who is all wrapped up in himself. Christmas commemorates the birth of One who was completely wrapped up in others—and He is the biggest and best *Package* in the world! We catch the real “Christmas spirit” when we, too, put others first.

This is really living it up. □

■ By Jack W. Nash
Honolulu



AN INVESTMENT IN GOOD PREACHING

IF Emil Brunner is right when he declares preaching to be “the most important thing that ever happens on this earth,” then a concern about the quality of preaching should become a major interest of the whole church.

Certainly the preacher must be committed to the primacy of preaching. He has struggled through at least one course in homiletics. He has skimmed through Phillips Brooks’s *Eight Lectures on Preaching* and James Stewart’s *Heralds of God*. Hopefully, he gets “hooked” and devours all he can about the awesome task of preaching.

These desires are often stillborn. The eager young pastor takes his first church. He begins his ministry in debt with a mortgaged used car and a cardboard box filled with textbooks. One of his more thoughtful relatives has given him a nice Bible for graduation. These are his tools.

The first month in his new pastorate he preaches his little arsenal of sermons originally delivered to the critical judgment of his professor and peers. He chooses the one with the best grade first. The others are delivered sometime during the early months of his pastoral ministry.

Then the crisis begins. Should he settle for cheap books and peddle other men’s wares? Should he rely on a pamphlet of *Fifty Peppy Sermon Plans*? He also has the choice of being honest with himself and his calling. He can make his ministry his own.

He chooses the latter course and determines to be a preacher of the Word. However, because he

lacks books (especially reference books) his messages become more feverish and less factual. The saints shake their heads sadly. The sermons get more topical and less scriptural.

Happily, there is an answer. Both preacher and parishioner must accept and pay the price for the right kind of preaching.

An effective pulpit ministry is fashioned on the heavy anvil of prayer and is given shape by the hammer of hard preparation. If we are to have good preaching, both pastor and people must make sacrificial investments of time spent in prayer and preparation and dollars spent in buying the preacher’s tools.

Preaching that matters is costly. So are good books. The minister of the Word ought to be reading \$15.00 or \$20.00 worth of books and magazines each month. How can he do it? The local library can help some, but often *The Secular City* and *Honest to God* comprise the cream of the religion section.

The answer to the cry for good preaching could come from alert church boards who say: “Pastor, we want you to have the best tools available. You can order *x* number of books and magazines and send the bill to us. The books and magazines are yours to read, mark, and keep. We want you to take the time to pray until your heart is warm, your mind is stimulated, and your message is clear. Together we will pray that the Holy Spirit through your ministry will feed the spiritual hungers of men.”

Anyone for investing in good preaching? □

■ By G. Franklin Allee

Moses Lake, Wash.



Was it a mere coincidence that the wind changed at exactly the right moment to save the town? We don't think so.

THE NIGHT THE WIND CHANGED

HUNDREDS of lightning bolts had lashed the mountain country. The forests were tinder-dry, almost explosive. Flames shot up from more than 200 fires.

Thousands of men contended with the devourer. Airplanes and helicopters shuttled overhead, some carrying men and supplies, other dropping fire retardant along the fire front. Not before in this century had the state of Washington seen such devastation.

And while all this was going on around us this last September, we were conducting revival services in the mountain town of Chelan.

Everywhere, the talk was of fire. Smoke billowed in thick clouds over the mountains, carrying ashes and cinders that settled down on the lake

and town. The sun was a small red spot in the haze. Red lines of flame could be seen at night, reaching from ridgetop to the valley. Every available man was on the fire lines.

Yet, despite all this distraction, good crowds were attending the services; some were finding the Saviour. Revivals are unexplainable at times.

Then late one evening as we were enjoying refreshments in the home of Sylvan Davis, Mrs. Davis received a heart-rending message over the telephone. Minutes later she was back in the room, weeping.

A family friend had called from nearby Ardenvoir, a small mill town in the deep Entiat River canyon. Fire was closing in from two directions. All hope of saving the town and their

homes had been given up. Evacuation had been ordered.

We talked it over in sad, hushed voices. People who have witnessed a raging forest fire know its fearsomeness. There seemed nothing we could do. Everything these people possessed would be gone before morning. Perhaps even their lives.

Yes, there was something we could do. Christians are never in a completely hopeless situation. There is God.

Pastor Glen Tombaugh made a wise suggestion—prayer. Around the circle we prayed, earnestly, believingly, perhaps somewhat desperately. It was then 9:15 p.m.

Did it help? Can God take a hand and deny an out-of-control forest fire its victims? We thought so.



Herald of Holiness

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Church of the Nazarene

Volume 59, Number 49 **DECEMBER 9, 1970** Whole Number 3059

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

At 9:30 the fire was still moving down the steep slopes, crowning frightfully at times, relentlessly pushing its hot fingers toward the town. Less than a half mile separated it from the first row of houses.

Then came the wind change.

Completely reversing its direction, it swept up the canyon like the small end of a hurricane, saving Ardenvoir, sparing the people and their homes.

Two days later we drove up the Entiat River road and marveled as we saw where the fire had stopped its downward march. A few hundred yards more, and every home would have been destroyed. Lives would more than likely have been lost. Here and there across the scorched mountainsides flames still licked at stumps and down timber. Some trees still gave out smoke. We looked at a miracle.

There was no thought among us of claiming any credit for what had happened. Prayer was our obligation; it was God's hand that changed the wind. And there were others praying that night.

Some may have called the sudden wind change a coincidence, an act of nature. We called it God's intervention. By acknowledging His part in it our faith was strengthened.

Too often—after earnest prayer and a definite answer—Christians have accepted the construction unbelievers placed upon an event that was most evidently a miracle, and considered it a coincidence.

The sick recover; and though we have prayed night and day for them, we praise only the physician, the

medication or surgical methods. And so we weaken our faith and deprive ourselves of the blessing we might receive.

Faith withers when we call upon God for help and then attribute the answer to some other cause. We were not being naive when we believed the wind changed in answer to prayer, for we accepted and used a great spiritual law, the law of faith.

It was no coincidence that the Galilean wind ceased and the waves lay down at the exact moment Jesus gave the command—God had spoken. It was no happenstance that the earth shook that Resurrection morn when the angel came down to the garden. God's finger lay heavy upon it. It was no mere concurrence of events that led this person to move halfway across a continent—to come directly into revival. It was God's time for his salvation.

Not all strange incidents can be reckoned as miraculous. There are coincidences that are inexplicable. But when we have prayed, and the answer is received, let us not deny God the glory, nor ourselves the increase of faith we might have, by thinking it merely happened to come out that way.

God may not have been in the great and strong wind that passed before Elisha, but we believe He was back of the strong wind that swept up the Entiat that September night.

And can He not send the strong wind of revival sweeping our way in response to earnest, believing prayer? Many have proved that He can. □

JOSEPH'S SANDALS

THE CENTRAL figures of Christmas are Jesus and Mary. But I find a special appeal in Joseph, who was always there when needed.

As we follow the footsteps of Joseph we can almost sense with him the mystery of the days in which he lived. He loved Mary and hearing unkind words or noticing raised eyebrows must have been most difficult for his honest, stalwart heart.

Joseph, like Moses before him, took off his sandals to listen at the burning bush of truth and then placed his sandals on his feet and walked the path of obedience.

What must they have talked about as they travelled the 80 miles to Bethlehem with the Baby's birth so imminent? In the early dawn of Christmas did he help to bring the Little One into the world? Who else was with Mary? The details are shrouded, but he walked in the sandals of obedience and did what needed to be done.

While the Infant was very small he helped take Mary and the Baby to Jerusalem to present Him to the Lord with a pair of turtledoves, the gift of the very poor. Simeon's and Anna's greetings must have confirmed a quiet knowledge of how special the little Baby was in the line of prophecy.

Later, obeying again the direction of God, Joseph took Mary and the young Child into Egypt on sandals of haste, leaving tragedy and facing the unknown. It appeared that Joseph's life was one continual yes, a true picture of life in the Spirit—sandals off as we wait on holy ground for His word, sandals on to walk the path of obedience.

We are not quite sure when Joseph laid his sandals aside for the last time. He must have regretted leaving the youthful Mary with a family to care for. But he must have said to himself, But there's Jesus; He'll be reliable and care for His mother. And so He did until He spoke from the Cross to John, "Behold thy mother!"

Joseph fulfilled the requirement of our Father, "Be thou faithful unto death, and I will give thee a crown of life." Obedience and faithfulness represent living in the stream of the Spirit.

By Earl G. Lee
Pasadena, Calif.



HOLY IS AS HOLY DOES

THE sage who gave us the adage, "Pretty is as pretty does," did not have holiness in mind but the idea is most certainly there. It is impossible to separate holiness doctrine from deeds, its concepts from character, and its theology from victorious living.

To be all that it is intended to be it must meet the requirements of its root meaning: spiritual wholeness. The principle of being also involves the principle of doing.

People who profess and propagate holy living are expected to live up to their professions. It has been said that some people live above their doctrinal position or live better than their creed. This is an impossibility concerning the experience of heart holiness.

The sanctified individual grows in grace but can never exceed the biblical ideal of holiness. Some have become confused by asserting opinion in the place of conviction and have lived in legalistic bondage, whereas true holiness is freedom and liberty and victory. These people are in the minority, however, and concern must be directed in another direction.

While it is impossible for holiness people to live above their potential, there are those who live beneath it. Here the holiness movement has at times been its own worst enemy.

The Church has a right to expect holy people to live as holy people should, and so does the world outside the Church. "Holy is as holy does." Bad attitudes, questionable activities, legalism untempered by compassion, and egocentric revolution and reform are out of character for holiness people.

Only as doctrine and deed conform may the experience of heart holiness be properly propagated. A fussing church and an antagonistic individual pay the price of failure in the loss of influence and power.

The reputation of the Early Church was reflected in the observation of the people of that day: "Be-

hold, how they love one another!" It is holy love that wins, not theories that are not applicable to human experience.

"Holy is as holy does" in character and conversation, as well as in concept. These cannot be separated. The world looks for examples, not explanations. An unknown poet wrote,

*I can watch your hand in action,
But your tongue too fast may run.*

The world is waiting to be shown. Sainly platitudes are not as important to outsiders as seeing saints in action. Example is the best teacher after all.

It was not accidental that the Shunammite woman judged Elisha to be a holy man of God. She had observed him as he often passed by her home. He was unaware of it, but his attitudes and actions exemplified holiness to the woman.

The concept of holiness is not formed in the minds of the people with whom we associate today by a creed, but by seeing holiness on exhibition among those who profess it.

Ecologists want to see a world free of ugly impurities. The world wants to see the same thing in the hearts and lives of individuals, and they demand it from those who profess heart purity. They will not accept the concept if it is not revealed in the character.

No theological tenet is worthwhile or meaningful if it will not stand testing, and it is only under the strain of every life that the experience of heart holiness works. Holiness preachers of yesteryear were apt to say that we can be as theologically straight as a gun barrel and just as empty.

We must be able to demonstrate spiritual power and strength of character in a day when anything goes. We must be able to demonstrate conviction when it is more popular to compromise. We must be able to show purity in the midst of a polluted world.



We must be able to exercise faith in a day filled with fear and anxiety.

We must be able to exhibit true holiness under test and stress. This does not mean a namby-pamby, spineless, milksop attitude. Holiness will stand up for right, and say, "No," to wrong and wrongdoers. It will work in the great crises of life and the little inconveniences.

The power of the Holy Spirit is given that we may live life more abundantly. This is victory over vilification and successful conquest over controversy.

"Holy is as holy does" is a way of life that does not limit itself to Sunday worship. It operates daily in the sufficiency of God's glorious grace. It works at school, at the shop and office, and in the home. It continues to work during those times when we are least aware of it, when others are watching.

To be holy is to be happy, to be pure is to be powerful, and to be theologically sound is to be triumphant, if we are truly sanctified. This is religion that is relevant to this age. It is head and heart and hands under the control of God. It is not only experiencing what holiness will do for us, not only theorizing about it, but exemplifying it as well in daily living. □



FATHER AND SON

I saw God in the morning.
I saw Him peek
through the hole in the sky
and His eye caused the day.
I felt Him breathe over a brook
and the little ripples
burst upon the bank
with the joy of children.
I heard Him speak in the noisy quiet
of a growing tree.
I opened my mind—route to my heart—
and we talked together.
And we sighed and we laughed,
Because we are Father and son.
And I opened my mouth to tell Him
how much I love Him,
But it was not necessary.

■ R. E. Valdez
Kansas City

Translated from the Spanish by Rosalinda Trevino



Pen Points

LORD, SEND THE FIRE!

GLASSBLOWING is an art that has baffled me since the first time I watched it being done.

I've been in a chemistry lab and held a piece of glass tubing over a Bunsen burner. I've turned the tube in the flame, bent it, brought it to a point, twisted it, and simply watched the end droop toward the flame as it melted. Still, I cannot understand how anyone can take a piece of glass tubing of any kind and out of it make a delicate-looking swan, a deer, a little teddy bear, or a very fragile-looking ship complete with all the rigging and even a long flag at the top.

We watched recently as a young man skillfully created one of these ships such as I've described. He used one glass tube to reach into the fire, touch the sides of the ship, pull the rigging, rope by rope, to the top of the mast, and attach it. Then, before returning each time to the sides of the ship, he held the top of the ship in the flame for several seconds to melt the point of attachment into a more solid piece of glass.

A teen-age girl who was with us remarked that it seemed to her the rest of the ship would melt as the young man moved it in and out of the fire as he worked. But as someone explained that the same fire which had melted the glass would now serve to make it strong, I thought of how God uses a spiritual kind of fire to melt us and mold us into strong followers of Christ.

One of the most beautiful promises in God's Word is found in Isaiah 43:2, where He promises that when we walk through fire, we won't be burned.

A literal test was made of this promise in the third chapter of the Book of Daniel, when the Hebrew children were thrown into the furnace. The Scripture tells us that, "because the king's order was urgent and the furnace exceedingly hot, the men who were carrying Shadrach, Meshach and Abed-nego were killed by the flames that leapt out" (NEB). Yet because the Spirit of God joined them in the midst of the fire, Shadrach, Meshach, and Abed-nego were unharmed. They came out of the furnace victorious over evil and harm.

My Lord and my God, help me when I would grow weary and faint to have faith that even the fire will make me strong! —VICKI A. NICOLET, Tucson, Ariz.

■ By Ross Hayslip
Tucson, Ariz.

SLOW DOWN



Photo by Camerique

and Live

JAMES THURBER, in his *Fables for Our Time*, imagines a conference of ostriches, dejected because of their inability to fly. One of them named Oliver complains that men can fly sitting down while ostriches cannot fly at all.

An old ostrich glares at Oliver severely, first with one eye and then the other, and says, "Man is flying too fast for a world that is round. Soon he will catch up with himself, in a great rear-end collision, and man will never know that what hit man from behind was man."

Igor Sikorsky, air-travel pioneer, supported the viewpoint of the old ostrich when he said that our planet is really too small to fly at speeds of over 500 miles an hour.

Psychiatrists tell us that people have their breaking point and all too many of us are reaching it—as the mental health statistics demonstrate. However, we go merrily on making jets faster, high-rise higher, smog thicker, traffic more impenetrable, and life more complicated. The description of our day can be well phrased in one word—speed.

God bids us to slow down and live. He calls for us to take time to be holy. He suggests that we be still to know that He is God. We are enmeshed in family life, daily work with its tangles of problems, sugges-

tions, and demands—but through it all God bids us to take time to live.

The anxieties of our day show themselves to a great extent in restlessness. People cannot even allow the muscles of their faces or hands to relax. They must ever be doing something. To them something must always be happening, and if they are not in the midst of the action, they seem sure that nothing is happening.

To wait upon the Lord is not easy. It is only in the attitude of patience that we can possess our souls; only when we realize that God's pace is not ours, neither is His way ours. Let us be willing to trust Him. Only in a relaxed, trustful waiting upon the Lord can we find life at its fullest.

You will never find this time to turn aside from the rat race of life. You must make this time!

Remember that real accomplishment comes from waiting on the Lord. Our problems seem unsolvable. God has no such problems. We have permanent difficulties; God has none. We shall die and not see the fruits of our labors, but God never dies and beyond this life we shall see the rewards for every effort.

Those who are on God's side never know defeat, but by resting in God we find inner peace and power. To live we must slow down and give God a chance to touch our lives. □

Editorially Speaking

By W. T. PURKISER

An Untapped Resource

This is the annual "book issue" of the *Herald of Holiness*. It points to one of the greatest of our untapped resources, the book publication program of the Nazarene Publishing House.

For many years the Nazarene Publishing House has been the leading publisher of holiness literature in the world. But the range of the book titles in Bible study, methods of church work, doctrinal materials, and practical issues in Christian living goes far beyond one single emphasis.

For example, when one of the leading evangelical publishers in the United States recently launched the publication of a number of volumes to be entitled the "Contemporary Living Series," three of the first four books in the series were titles from the "book list" of the Nazarene Publishing House.

In terms of dollar volume, books represent only about 10 percent of the total Publishing House output—in part because of the exceptionally low prices charged for the books; in terms of total concern and interest, books rank high in Publishing House priorities.

The denomination as a whole has a large stake in book publishing. This is seen in the fact that all manuscripts accepted for publication are screened and approved by the Book Committee, elected each four years by the General Assembly of the Church.

THAT THE CHILDREN of this world are wiser in their generation than the children of light is a fact applicable to more than one area of experience and activity. It has been reliably estimated that for every dollar Christians spend on literature, for themselves or others, the Communists spend \$40.00. The yearly outlay for propaganda from behind the iron curtain is \$3.8 billion dollars.

Yet Christians of all people need to be informed and articulate about their faith. Such can never be the case unless they discipline themselves to read.

Someone commented that any of us will be the same in five years as we are today except for the people we meet and the books we read. Those who do not read narrow their freedom to choose between ideas. They are confined to what they hear. They are at the mercy of the propagandist. They have limited their ability to think clearly and accurately.

Charles Dickens wrote years ago, "The printer is the friend of intelligence and thought; the friend of

liberty, of freedom, of law, indeed the printer is the friend of every man who is the friend of order—the friend of every man that can read.

"Of all the inventions, of all the discoveries in science or art, of all the great results in the wonderful progress of mechanical energy and skill, the printer is the only product of civilization necessary to the existence of *free* men."

If any are disposed to think this an exaggerated claim, they have but to recall that God himself communicates His will to man through books: the 66 books that make up the greatest Book of all time.

PAUL S. REES reminds us that God's word appears in three forms in the first chapter of the Gospel of John. In verse 14, there is the Word in Person—the incarnate Word, Christ Jesus our Lord. In verse 29 there is the word of pronouncement, the intoned or spoken word pointing to Christ, the Lamb of God, who takes away the sin of the world.

But in John 1:23 there is the Word in print, the inscribed word in the quotation of Isaiah, the prophet, whose written words have had such power across the ages.

The Word in Person and the word in pronouncement both are brought to us by the Word in print. Were it not for the Word in print, we would not in all probability have either the word in pronouncement or know the Word in Person today.

This is not to imply that any human productions can rank with the matchless Book that brings to us the word of the living God. But there is truth in the comment Oswald Chambers made in a letter to Major John Skidmore: "When people refer to a man as 'a man of one book,' meaning the Bible, he is generally found to be a man of multitudinous books, which simply elevates the one Book to its proper grandeur. The man who reads only the Bible does not, as a rule, know it or human life."

Every church and each Christian home should have a library. It should be filled with books to read, to study, to loan—books to inspire, books to instruct, books to indoctrinate, books to lead into the deep things of God.

Francis Bacon is remembered for his statement, "Reading maketh a full man." He also said, "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted,

others to be swallowed, and some few to be chewed and digested.”

You will find in books from the Nazarene Publishing House a wealth of untapped resources for every phase of the Christian life. □

The Interest We Pay

Worry, it has been said, is the interest we pay on trouble before it comes. But worry is more than that. It is the magnet that attracts the very trouble it fears.

The foolishness of worry has been described many times. Nothing is more unproductive, whether the worry attaches itself to what has happened that cannot be changed or to what might happen and cannot be prevented.

One farmer compared the past to the water that ran by the mill on his farm where the neighbors came to grind their grain. The water that had gone down the creek ground no grain, but only the water above the mill in the dam.

But worry is more than futility. Worry is weakness. It is more than useless. It is dangerous.

Worry erodes hope. We sometimes think ourselves involved in hopeless situations. But there are no hopeless situations. There are only hopeless people, people who have no hope.

The story of Viktor Frankl, the Jewish psychiatrist, is well-known. Imprisoned in one of Hitler's concentration camps, Frankl was impressed with the importance of hope for the future, in himself and in his fellow prisoners. He wrote:

“The prisoner who had lost faith in the future—his future—was doomed. With his loss of belief in the future, he lost his spiritual hold; he let himself decline and become subject to mental and physical decay.”

The Apostle Paul had said it earlier: “We are saved by hope” (Romans 8:24). Whether we translate these words as in the King James Version, “saved *by* hope,” or as most of the later translations, “saved *in* hope,” the truth remains. Without hope, the battle is lost.

Without something beyond, something worth waiting for, life becomes colorless and purposeless. That “something beyond” is the contribution to life which only faith can make.

Major D. W. Whittle penned the lines:

I have nothing to do with tomorrow;

My Saviour will make that His care.

Its grace and its strength I can't borrow,

So why should I borrow its care?

IS THERE ANY PRACTICAL way to avoid paying interest on trouble before it comes? Is it possible to avoid the weakness and danger of worry?

There is indeed.

The answer is a firm grasp on the truth of Major Whittle's second line: “My Saviour will make that His care.” It is the truth found in the scripture verses: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you” (I Peter 5:6-7).

All that strengthens faith and our hold on God prevents worry and arms us against its perils.

There is a difference between trust and presumption. The difference is that trust does its honest best. Presumption is irresponsible, and leaves to God what God intends us to do.

But having done our honest best, we must learn—however hard the lesson—to leave the results with God.

This is easier to talk about than it is to do when things are hard. One man's “sense of responsibility” may be another man's worry.

Both honesty and eloquence are in the words of Samuel Rutherford, the seventeenth-century Scot minister writing to Alexander Gordon in 1637:

“I find it hard work to believe when the course of providence goeth crosswise to our faith, and when misted souls in a dark night cannot know east by west, when our sea compass seemeth to fail us. Every man is a believer in daylight; a fair day seemeth to be made all of faith and hope.

“What a trial of gold it is to smoke it a little above the fire, but to keep gold perfectly yellow-colored amidst the flames, and to be turned from vessel to vessel, and yet to cause our furnace to sound and speak and cry the praises of the Lord is another matter. I know that my Lord made me not for fire, howbeit He hath fitted me in some measure for the fire. I bless His high Name that I was not paler, neither have I lost the color of gold, and that His fire hath made me somewhat thin, and that my Lord may pour me into any vessel He pleaseth.”

Still, in daylight or darkness we may learn to voice both our faith and our fear in the model confession of the man in the gospel: “Lord, I believe; help thou mine unbelief.”

Above all, Jesus said it best: “So don't worry and don't keep saying, ‘What shall we eat, what shall we drink or what shall we wear?’ That is what pagans are always looking for; your Heavenly Father knows that you need them all. Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course.

“Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day” (Matthew 6:31-34, Phillips). □

The Bible is the most realistic of books. It contains no flighty philosophy, no woolly idealism, no bogus sentiment, no comforting statistics, and no ghostly platitudes. It is a book of real people, real events, real love, real hates, real life, real death, and a real God.
—David Read.

Take time for good reading

In this day when there are a score of activities as against one only a generation ago, we need to pause for reflection on many worthwhile blessings and privileges we tend to take for granted and too frequently overlook.

With increasingly varied forms of recreation, television, transportation facilities, and the conveniences of modern living, we find little time for the benefits and joys of reading.

The result is a lessening of informing and stimulating conversation, an increase of shallowness in thinking and communication. And in the spiritual life there is a breakdown in what was an essential part of the maturing process of the lives of our immediate forebears. They took time to read and to reflect, to read and meditate, to read and evaluate.

More than a century ago Daniel Webster said: "If religious books are not widely circulated among the masses in this country I do not know what is to become of us as a nation. The thought is one to cause solemn reflection on the part of every patriot and Christian. If truth is not diffused, error will be; if God and His Word are not known and received, the Devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

Without disparaging the power and impact of the spoken word, we must not overlook the influence and penetration of the printed page. One has said, "Written messages have, in all ages, been the next greatest agent to personal testimony in furthering the work of God in the souls of men." And another has voiced this truth: "The spoken word sometimes fades quickly from memory, but the written message is there, unaltered, whenever the mind turns to it."

We need a revival of reading—of solid, profitable reading. We need to read that which is intellectually stimulating, morally uplifting, and spiritually challenging. Altogether too much reading these days can be "classified with the husks—fit only for swine to devour."

"Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . think about these things" (Philippians 4:8, RSV). And feed your thoughts from wholesome sources: the Word of God and good books written by dedicated servants of God.

And that is what the Nazarene Publishing House is all about: the gospel in all of its forms and applications by means of the printed page.

M. A. (Bud) Lunn
Manager, Nazarene Publishing House



SUMMING UP SUMMER ASSEMBLIES URUGUAY

The Uruguay District Assembly was held September 24-25 in Montevideo (Uruguay) Carrasco Church under the direction of Rev. Ted Hughes, field superintendent.

Rev. Florintono Bauzá, from Argentina, brought the evening messages. There were overflowing altar responses each night.

The assembly voted to approve a plan to bring each church to full self-support—a forward step for the district.

Giving for world missions totaled 15 percent of all money received.—MIMA J. HUGHES, reporter. □

SOUTH AFRICAN

The twenty-first annual assembly of the South African District (overseas home missions) was held in the Pretoria church, Transvaal, Republic of South Africa, October 8-9, with pre-assembly conventions on October 6-7.

District Superintendent Milton B. Parrish reported 78 members received on profession of faith to bring the total membership to 1,051. He said the district gave 7.8 percent of its total income for world evangelism. He set a goal of 200 church members to be received on profession of faith for the coming year. The goal was unanimously adopted by the assembly.

Mrs. June Alexander was reelected district NWMS president and Rev. David P. Whitelaw was elected NYPS president. The NWMS achieved star rating on the district level for the first time. The NYPS showed a gain of 216 for a total of 1,116 members.

The churches raised money for an approved special to build a mission church, which was dedicated on October 17.

The district assembly voted to appoint a special commission to study the total financial structure of the district and to survey the possibility of assuming total self-support in a minimum period of time.

As the assembly closed, Mr. Parrish left a challenge with the churches—"God has called us afresh to be on the march for the men and women, the hearts and homes of our beloved land!"—DAVID P. WHITELAW, reporter. □

1971 TRAINING CONFERENCES PLANNED

IMPACT Training Conferences are being planned for 1971 under the joint sponsorship of Christian Service Training and the Department of Evangelism with specialized courses in personal evangelism and church growth. The conferences are intended to interest the entire family for both laymen and pastors.

Areas of study will include classes under the following titles: Personal Evangelism, Living with Teens (for parents and workers), Conservation of Converts, Developing an Evangelistic Church, Using Home Bible Classes for Evangelism, and Creative Teaching Methods. There will be classes for youth, junior, primary, and kindergarten. Child care will be provided for smaller children.

The daily schedules will allow for morning classes, afternoons free for family vacation activities, and most evenings free. There will be a family service on Thursday evening of each conference.

Beginning in May and running through July, conferences are planned for Lake of the Ozarks, Roach, Mo.; The Smokies, Lake Junaluska, Asheville, N.C.; The Rockies, Colorado Springs; Northwest, Nampa, Idaho. Further information is available by writing: IMPACT Training Conferences 1971, 6401 The Paseo, Kansas City, Mo. 64131. □

COUPLES CELEBRATE GOLDEN ANNIVERSARIES

REV. AND MRS. C. B. JOHNSON were honored with a reception given by their family on Sunday, August 16, in Kearney, Neb. There were 250 relatives and friends who greeted the couple. Many greetings came from those who had been converted under Mr. Johnson's ministry.

Children of the couple attending the anniversary celebration were Rev. and Mrs. Jerold Johnson and family, Nampa, Idaho; and Mrs. Dean (Arديث) Wolstenholm and family from Alaska.

Mrs. Johnson is still active in WCTU. Mr. Johnson is a supply pastor and is kept busy much of the time. □

TWO BROTHERS WHO MARRIED SISTERS in a joint ceremony at Durant, Okla., in 1920, Rev. and Mrs. Haley Messer and Mr. and Mrs. Willis Messer, celebrated their golden anniversaries in a double anniversary reception at Glendora, Calif.



Rev. and Mrs. Haley Messer (left); and Mr. and Mrs. Willis Messer.

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ORGAN OFFERTORIES Book 1

17 moderately difficult hymn transcriptions by Winifred L. Winans. Registered for pipe organ or Hammond. Includes "He Hideth My Soul," "My Wonderful Lord" and "Break Thou the Bread of Life." **\$1.75**



ORGAN OFFERTORIES Book 2

Winifred L. Winans interprets "Come, Ye Disconsolate," "O Mighty God," "My Jesus, I Love Thee," "Jesus, Keep Me Near the Cross" and other sacred hymns to inspire congregations. Reg. for Hammond and pipe organ. **\$1.75**

ORGAN ENCORES

These simplified hymn transcriptions for Hammond organ by George Schuler impart a quiet, reverent beauty to preludes or offertories. 26 numbers include "Overshadowed," "Take Time to Be Holy," "At Calvary." **\$1.50**

ORGAN HYMNSCRIPTIONS

14 well-known hymns expressively arranged by Wilda Jackson Auld for Hammond or pipe organ. Selections include "A Mighty Fortress," "Open My Eyes That I May See," "Still, Still with Thee." **\$1.50**

SACRED TRANSCRIPTIONS FOR ORGAN

Beautifully arranged by George Schuler for pipe organ and Hammond. 21 numbers, including "The Love of God," "Saved by Grace," "God Leads Us Along." **\$1.75**

The reception was hosted by the children of both couples—Lt. Col. and Mrs. James T. Messer, Boone, N.C.; Bob Messer, South Pasadena, Calif.; Mr. and Mrs. Edward Videan, Lancaster, Calif., who are the children of Rev. and Mrs. Haley Messer; and Mr. and Mrs. Bert Messer, Glendora, Calif., and Mr. and Mrs. Jack Messer, West Covina, Calif., who are children of Mr. and Mrs. Willis Messer.

Mrs. Lucy Taylor, mother of the honored ladies, was in attendance at the reception. The two ladies are sisters of Dr. Mendell Taylor of Kansas City. □



Mr. and Mrs. Clarence W. Bartram

A BANQUET IN HONOR OF MR. AND MRS. CLARENCE W. BARTRAM on their fiftieth anniversary was recently given by Vancouver (British Columbia) First Church. The Bartrams have been active in the local and district work of the church for many years. Mr. Bartram completed 34 years as a district officer at the last assembly when he retired from the advisory board, where he had served as a lay member.

The Bartrams have one son, Lorne; and one daughter, Jean. They received congratulations brought by Rev. Roy J. Yeider, superintendent of the Canada Pacific District. Their pastor, Rev. Warren Boyd, extended congratulations from the local church. □

REV. AND MRS. L. A. RICHARDSON celebrated their fiftieth wedding anniversary on August 8. The occasion was marked by a reception in the Peniel Room of the Student Union at Bethany Nazarene College, Bethany, Okla.

Hosting the reception were the couple's children—Mr. and Mrs. Steve Worley, Houston; and Mr. and Mrs. Lee A. Richardson, Jr., Irving, Tex. More than 100 guests extended their greetings to the honored couple. Many other greetings came from friends and churches where the Richardsons had pastored through 27 years of ministry.

Mr. Richardson is a registered evangelist at present, and Mrs. Richardson has retired after several years as a dormitory counselor at Bethany Nazarene College. Their home address is 5816 N. W. 57th, Oklahoma City, Okla. 73122. □

MOVING MISSIONARIES

Rev. and Mrs. Alfred Swain, 99 Henry St., Manchester, Conn. 06040.

Miss Myrl Thompson, 2615 W. Glendale Ave., Sp. 18G, Phoenix, Ariz. 85021.

Rev. and Mrs. Alex Wachtel, 712 W. First St., Edmond, Okla. 73034.

Rev. and Mrs. Earl Wheeler: 37 Manjack St., San Fernando, Trinidad, West Indies.

Rev. and Mrs. Wallace White, 5005 Largo, Farmington, N. M. 87401.

Rev. and Mrs. Royce Wilkerson, P.O. Box 58490, Taipei, Taiwan, Republic of China.

Mr. and Mrs. John Anderson, c/o Mrs. Dennis Branson, 11155 S. Whipple, Chicago, Ill. 60655.

Rev. and Mrs. Bruce Blowers, Nazarene Mission, Kudjip, via Box 70, Banz, W. H. D., Territory of New Guinea.



Dr. Wesley Mieras, chairman of the Board of Publication, made an on-the-job presentation of a gold watch to Sam Lynn and congratulated him upon completing 25 years of service at the Nazarene Publishing House.

The Department of Publication of the General Board met in Kansas City on November 16 for an in-depth study and firsthand observation of the Publishing House operation. Manager M. A. (Bud) Lunn conducted a tour for them. The Board is pictured viewing the new Elliott 1640 addressing machine. Left to right: Dr. Don Young, Rev. Clyde Ammons, Dr. Homer Adams, Dr. Herman L. G. Smith, Dr. John Riley, Mr. Blaine Proffitt, Mr. Harlan Heinmiller, and Dr. J. Wesley Mieras. Mr. Selden Kelley was unable to attend because of an injury.



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PICTURED are members of the Kiowa, Colo., church at the time of its organization under the leadership of District Superintendent E. L. Cornelison. Fifteen united with the church, four on profession of faith. The building was purchased from a sister denomination. There were 28 present at the time of organization. Rev. Lewis Grimm has been appointed pastor. He is a student at Nazarene Bible College.

VITAL STATISTICS

DEATHS

MRS. J. T. (CORA) LANE, 81, died Oct. 12 in Norman, Okla. Funeral services were conducted by Rev. Roger M. Williams. She is survived by six daughters, two sons, 13 grandchildren, 11 great-grandchildren, one brother, and one sister.

REV. KARL H. COIL, 62, died Oct. 19 in Big Lake, Wash. Funeral services were conducted by Rev. Bert Daniels. He is survived by his wife, Edith A.; three daughters, Mrs. Rolland (Loma) Culp, Mrs. Jack (Karlene) Oliver, and Mrs. Dale (Verla Gayle) Gilroy; and two sons, Dwight H. and Mervel E.

MRS. ALMA BELL PIPPETT, 74, died Sept. 19 in Bellflower, Calif. Funeral services were conducted by Rev. F. A. Brunson. Surviving are her husband, Oscar W., six children, nine grandchildren, 14 great-grandchildren, one brother, and one sister.

LLOYD M. AYRES, 71, died Aug. 28 in Bethany, Okla. Funeral services were conducted by Rev. M. Harold Daniels and Rev. Roger Williams. He is survived by his wife, Norene; one daughter, Mrs. Shirley Pelley; and three grandchildren.

MARY LEATHA BURGE, 80, died Oct. 17 in Vidor, Tex. Funeral services were conducted by Rev. W. Raymond McClung and Rev. Frank J. Kemendo. She is survived by her husband, Rev. D. A.

BERT HOFFMAN, 87, died Oct. 6 at St. Louis, Mo. Funeral services were conducted by Rev. A. R. Aldrich and Rev. James Blankenship. He is survived by his wife, Myrtle; two sons, Albert and Kenneth; and seven grandchildren.

PATRICK BRANTLEY, 11, died Nov. 4 in Indianapolis. Funeral services were conducted by Rev. David Canen at Kokomo, Ind. He is survived by his parents Robert and Elma (Morris) Brantley; a brother, Dennis; and a sister, Rebecca.

MRS. LOUISE V. MILLER, 50, died Sept. 26 in St. Louis. Funeral services were conducted by Revs. R. T. Morris, R. Andress, and J. Keckatharn. She is survived by three daughters, Mrs. Yvonne Neel, Mrs. Phillis Hedrick, and Mrs. Linda Austin; and seven grandchildren.

MRS. BESSIE SHELLEY, 84, died Sept. 3 in Champaign, Ill. Funeral services were conducted by Rev. Paul M. Berger. Surviving are a daughter, Mrs. Helen Hall; a son, Donald; five grandchildren; six great-grandchildren; and two sisters.

(Continued on page 17)

NEWS OF RELIGION

You Should Know About . . .

VIOLENCE—GROWING DESPAIR OF INDIVIDUAL. The individual in society is losing his sense of value and significance, and to compensate for his ego deprivation may turn to violence "by getting a gun and shooting somebody."

So said Dr. Rollo May, of the William Alanson White Institute of Psychiatry, Psychoanalysis and Psychology (N.Y.), on the October 22 CBS News "The World of Religion" broadcast.

Dr. May contended that "nobody feels significant or that it's all worthwhile anymore." He added: "If you have a feeling of powerlessness that goes on day after day, month after month, sooner or later you explode."

The psychiatrist observed that people are no longer realizing their sense of identity based on the presence of a superior Being. He felt that religions of the day have to supply the answer to the questions: "Who am I, and why am I significant?"

"Religious organizations are attempting to meet this problem," he said, "but are in a state of flux now." □

SEES TURNING POINT IN CHURCH-STATE BATTLE. Recent court victories in Louisiana, Connecticut, and Rhode Island marked the "turning point" in the struggle against state financing of church schools, according to Glenn L. Archer, executive director of Americans United for Separation of Church and State.

"The decision of the Louisiana Supreme Court on October 19 is another powerful blow for church-state separation," he said. "The court ruled that citizens of Louisiana are protected by their constitution from being forced to pay a tax for religious schools. The decision follows an earlier decision this month by a federal court in Hartford, Connecticut, which struck down a state law providing \$6 million for church schools there. Yet another decision by a federal court in Providence, Rhode Island, went the same way. The court held that a law providing state aid to church schools constituted aid to religion and was therefore barred by the First Amendment."

The courts have discerned the truth in these matters, Archer said, and the people can thank them for protecting their religious liberty. □

BOOBY TRAP TAKES ASSEMBLIES CHAPLAIN. The first of 45 Assemblies of God ministers on active duty as military chaplains died in Danang when a Viet Cong booby trap made from a dud American artillery shell exploded.

He was Captain Phillip Nichols, 29, one of nine Americans killed October 13 when they triggered the booby trap while on an operation in Quang Ngai Province 66 miles southeast of Danang. One South Vietnamese soldier was also killed in the incident. □

SLOVAK AUTHORITIES PLACE BAN ON CHURCH BUILDING. Slovak authorities have ordered a halt to construction work on churches, the Bratislava newspaper *Pravda* reported.

It said the order followed a "church building mania" in recent years. Some \$7 million was collected through donations from individual and collective farms for church construction, *Pravda* said.

According to reports reaching Vienna, Slovak authorities said church building projects should be "readjusted for other use" as kindergartens or fire depots. They ordered a ban on all further collections and said no new churches will be allowed to be built. □

BIRTHS

—to Rev. Donald and Brenda Crigger, Chambersburg, Pa., a girl, Yvonne Annette, Oct. 10.
 —to William V. and Mary Ann Lauffer, Los Angeles, a boy, William Robert, Oct. 2.
 —to William E. and Virginia Leigh (Garrett) Pach, Berryville, Va., a girl, Melanie Leigh, Oct. 24.
 —to Mr. and Mrs. Tom Waltermire, Limbe, Malawi, Africa, a boy, Bradley Jon, Oct. 28.
 —to Steven and Beverly VanCamp, Jacksonville, Fla., a girl, Jacqueline Ann, Sept. 16.
 —to Edward and Martha (Godby) Allred, Greensboro, N.C., a boy, Edward William II, Sept. 22.

MARRIAGES

Linda Hertz, Kankakee, Ill., and Jerry Abee, South Bend, Ind., in Bradley, Ill., Aug. 19.
 Victoria May Hall and Ernest Quissy at Surrey, British Columbia, Canada, Sept. 5.
 Dian Marion Lightfoot and John Allan Straiton at Surrey, British Columbia, Canada, Aug. 29.

ANNOUNCEMENT

The Department of Home Missions advises that an address list of their overseas personnel is available upon request. Contact: Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

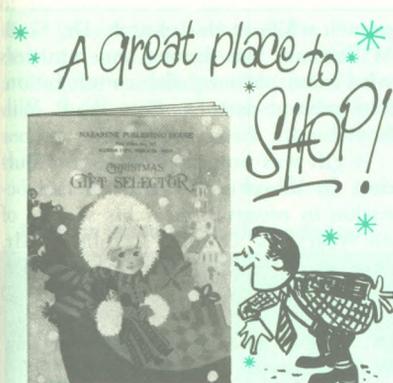
EVANGELISTS' OPEN DATES

Joseph P. Wolpe, 3588 Oakwood Pl., Riverside, Calif. 92506, is now sinating for 1971 and beyond.
 Clyde Serrott, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312, has some open dates—February 1-7 and March 15-21 (prefer Kansas or Joplin Districts); and May and July.

DIRECTORIES

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

When someone asked Sir James Simpson, who discovered the use of chloroform as an anaesthetic, to name the greatest discovery he had ever made, Simpson replied, "The greatest discovery I ever made was that I was a great sinner and Jesus Christ a wonderful Saviour."—Leonard Griffith.



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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Should our people give through independent missionary organizations or through the missionary program of our own church?

I suspect you know what my answer will be before you ask.

With all due respect to worthy independent missionary organizations, they should draw their support from independents.

Let's face it: there are some independent organizations that are not worthy, and the average individual has little way to distinguish the rack-

teers from the real.

One independent I know about devotes less than 15 percent of its income to its "missionary work." The other 85 percent goes into the pockets of its American promoters.

I prefer to give my missionary dollars through channels where every dollar is carefully accounted for and reported.

What constitutes a quorum for a legal church board meeting? Does the church Manual state a definite percentage? If so, where?

The *Manual* (1968, 702.1, p. 375) specifies that *Robert's Rules of Order* prevails when no definite method of parliamentary procedure is indicated in the *Manual*. *Robert's Rules* indicates that 50 percent of the membership of a deliberative body constitutes a quorum.

In case of a board action to recommend the call of a pastor or a vote on an extended call, however, the *Manual*

requires a majority vote of all members of the church board—not just a majority of those present at a given meeting.

You should also be alert to the fact that the laws of some states require favorable votes by a majority of the trustees (not just of those present) in matters of property purchase, sale, or financing.

I had a friend tell me that Paul disobeyed God when he went up to Jerusalem in Acts 21. Is this so?

Some have concluded from the statement of Agabus in verse 11 that Paul went ahead in spite of a warning from the Holy Spirit.

But since Paul himself had virtually said the same thing in Acts 20:22-23, I would interpret the words of Agabus as simply another indication that the way would not be easy.

This was the trip that resulted in Paul's arrest and led to an imprisonment of at least four years in Caesarea and in Rome. Yet those four years were the period in Paul's life that gave birth to his letters to the Ephesians, Colossians, Philippians, and to Phil-

imon—some of the richest of his writings.

I suppose there were people then, as there are today, who would compare Paul's prison experience in Caesarea and Rome with what had happened earlier in Philippi (Acts 16).

They probably said, "Yeah, Paul surely isn't where he used to be. Why, there was a time when they couldn't make a jail strong enough to hold him. But look at him now!"

Yet Paul himself wrote, "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11).

CORRECTION: In answering a question recently on the General Budget, I inadvertently listed "ministerial benevolence" as one of the "support ministries" of the church receiving General Budget funds. This was an error. The Department of

Ministerial Benevolence receives no money whatsoever from the General Budget. Its work is supported entirely by the ministerial benevolent budgets paid in by the local churches. I regret this mistake, and trust it will not cause confusion.—W. T. Purkiser.



380 people packed the new Hanau church on Sunday afternoon for dedication.

HANAU, GERMANY, DEDICATES NEW BUILDING

A large and appreciative congregation, approximately 380, met in Hanau, West Germany, to dedicate the new church building in that city. District Superintendent R. F. Zanner of the Middle European District brought the dedicatory message signaling the end of 14 months of construction. He challenged the congregation and its dedicated pastor, Rev. Hugo Danker, to move on, "establishing a lighthouse of evangelism in this prosperous city of 60,000 people."

The Hanau, Germany, church started in the second floor of a factory. A small, renovated hall served as a chapel for these beginning days. In 1965 the congregation moved into a converted carpenter shop. The new facility provided a few additional Sunday school classrooms. It became evident that a larger facility was needed for the fast growing flock.

In 1968, the city of Hanau became more and more aware of this lively church, and the city government helped to find property in a new development area. Plans for a new sanctuary were drawn, and in June, 1969, the cornerstone for the new building was laid.

Rev. Richard F. Zanner, district superintendent, writes, "God was wonderfully present in the service of dedication. All felt that this was another markstone in the development



The Hanau church is constructed of poured concrete and stone, with beautiful and commodious facilities throughout.

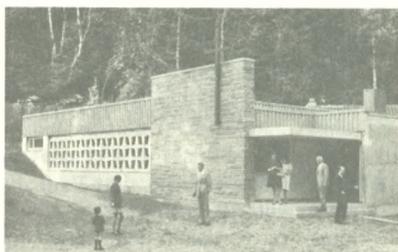
and outreach of this young, yet progressing, district of the Church of the Nazarene in West Germany."

The mayor of the city of Hanau, in his address, emphasized the good cooperation between municipality and church on social issues. The Frankfurt church choir and visitors from other congregations provided good spiritual atmosphere and background for the dedication services. □



KAISERSLAUTERN CHURCH HAS TWO CONGREGATIONS

Two congregations led by two different pastors worshiped in the Kaiserslautern Church of the Nazarene located in West Germany. Pictured left to right are District Superintendent Richard F. Zanner; Rev. E. Fischer, German-speaking pastor of the German congregation; and Rev. C. Hurst, ex-GI and pastor of the American congregation; with the architect, Mr. W. Weisensee.



The Kaiserslautern church—nestled in a beautiful wooded setting—has had an interesting history. The first youth camps in Germany were held in the old building located here. American GIs with their families have furnished support for the American congregation and the building as well as assisting with the German church. The building has a commodious sanctuary, Sunday school facilities, and ample ground for future development. □

OF PEOPLE AND PLACES

CDR. DAVID F. THOMAS, MC, USN, has left the navy after 12 years in the Medical Corps, to open a private general surgical practice in San Diego.

Thomas is the son of Nazarene Evangelist W. Fred Thomas. His

wife, Lois, is the daughter of Rev. and Mrs. R. D. Wood, retired, who pastored many years in Colorado and the Midwest.

Dr. and Mrs. Thomas have three children: Davie, nine; Susan, 10, and Debora, 13. The family has attended San Diego First Church when in the area. Mrs. Thomas is organist and Dr. Thomas has served as chairman of the church board and has taught an adult Sunday school class. □

TWO NAZARENES IN SAN JOSE, CALIF., have been selected to head the newly chartered Westgate Rotary Club of their community.

The president of the new club is Galen D. Wilcox and the secretary is Roy Kettlehut. Both men are members of the San Jose (Calif.) Cambrian Park Church,



Wilcox



Kettlehut

where Mr. Wilcox is Sunday school superintendent and Mr. Kettlehut is financial secretary.

Mr. Wilcox is a public school administrator in San Jose and Mr. Kettlehut is a certified public accountant. Each is married and has three children. Their wives and children are also active in the local church. □

CLEVELAND FIRST CHURCH in Highland Heights, Ohio, celebrated its fiftieth anniversary in October. Dr. Samuel Young returned for the celebration. Years ago he was called to preach while at this church. Dr. G. B. Williamson was among the ministers who have pastored the congregation. The present pastor is Rev. W. P. Wilhoite.

A gift was presented to Mr. Al Burdett by the church board on this occasion in recognition of his service of 28 years as church secretary. Mr. Burdett is a brother-in-law of Dr. Young. □

Dr. Young, Mr. Al Burdett, and Rev. W. P. Wilhoite.



**EVANGELIST STRICKEN
EN ROUTE TO MEETING**

Rev. W. R. Donaldson, 73, Sapulpa, Okla., was en route to a revival meeting when he suffered a stroke in West Helena, Ark. Six weeks later he succumbed. Death occurred Nov. 13.

Funeral services were conducted from the Sapulpa, Okla., church with Dr. G. B. Williamson and Pastor E. H. Sanders officiating, Nov. 16.

Mr. Donaldson had a varied ministerial career. He served as district superintendent on the Eastern Oklahoma District from 1943 to 1945. He had served in the pastoral ministry and as an evangelist.

Mr. Donaldson is survived by his wife, Lois, of the home. □

**NEW CHURCH SCHOOLS
BOARD CHAIRMEN MEET
FOR TRAINING**

A special training workshop for new district church schools board chairmen was held in Kansas City, November 19-20, sponsored by the Department of Church Schools.

Leading the workshop training sessions were Jerry Oliver, church schools board chairman, Illinois District; Neil Wiseman, former church schools board chairman of the Colorado District and associate in the Department of Church Schools since September 1, 1970; and K. S. Rice, executive secretary of the Department of Church Schools.

The training workshop was one of three planned by the Department of Church Schools. The other workshops were scheduled for Salt Lake City, and Pittsburgh, Pa.

All three areas were selected for their geographical accessibility. Some district superintendents elected to attend the workshops with their chairmen, and some chairmen who had served in previous years attended in their designated areas.

The Kansas City workshop was

Dr. Rice leads afternoon workshop



Workshop session



attended by the following: James Aldrich, James Hester, Robert Lindley, Donald Gibson—Missouri; Carl Allen—Michigan; Ford Boone—Alabama; W. J. Blackmon—Mississippi; Glenn Evans—Illinois; C. R. Lee, James Palmer—Indiana; Glen Jones, Thomas Gilham, Mr. and Mrs. Harold Fleshman—Oklahoma; W. S. Pirtle, Whitcomb Harding—Nebraska; Nathan Price—Texas; Donald Wellman—Colorado; and Robert Snodgrass—New Mexico. □

**CHALLENGE ACCEPTED BY
MISSOURI NAZARENES**

District Superintendent Don J. Gibson, Missouri District, reports that the Wellston, Mo., church was organized during 1970. Its organization was the result of an all-out effort to establish a strong work among the 220,000 Negroes in St. Louis.

A property, valued at more than \$200,000, was purchased for \$85,000. A district tour with Rev. Warren Rogers and Rev. Ivan Soloman resulted in pledges totaling in excess of \$20,000 for the 10 percent home mission special.

The Bible Way Church of the Nazarene, another Negro congregation in St. Louis, pledged \$1,698 on the Well-



Wellston Church congregation

ston project and a \$2,000 Alabaster grant was received.

Rev. Ivan Soloman is pastor of the Wellston Church. □

NEWS OF REVIVAL

THE PERU (IND.) FIRST CHURCH had a two weeks' meeting with Rev. John Harrold as evangelist and Mr. and Mrs. Jonathan Sparks, song evangelists. There were altar services nightly. Six new members were received on profession of faith the last night of the revival.

Pastor Doyle S. Hofferbert reports that the church is reaching out into its community through services in nursing homes. There are plans to secure radio time for broadcasting on a new radio station in the city. □

To: Pastors and Church Treasurers

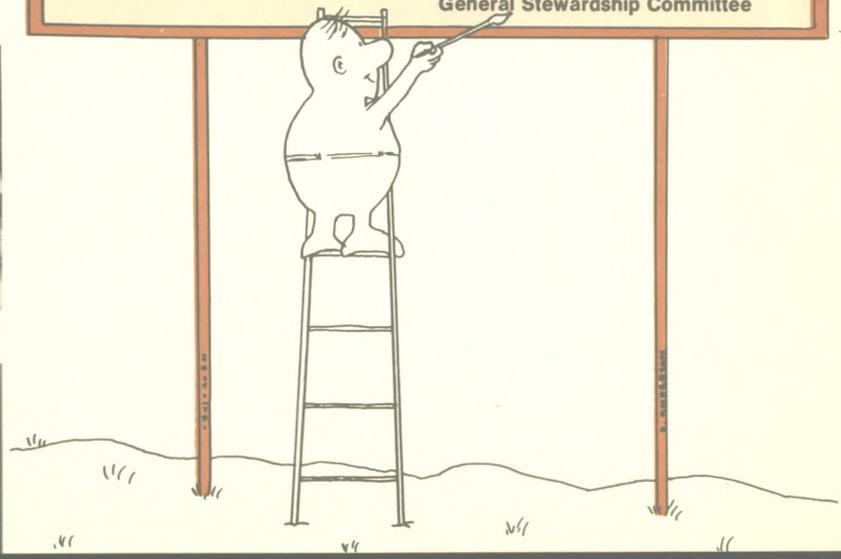
**OUR THANKSGIVING
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Dr. Norman Miller
6401 The Paseo
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THANKS FOR YOUR COOPERATION

General Stewardship Committee



We are debtors to every man to give him the gospel in the same measure as we have received it.

— PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means . . .

IT WAS WORTHWHILE

A TRAILER court near the church with 300 mobile homes with hundreds of children is an opportunity to find new children and families for the Sunday school and church.

The headbands with feathers were lifted high in the breeze and bright sunshine as the question was asked, “Hello, Lady. We have free gifts for all of your children. Just how many have you?”

It was worthwhile. Fifty new children for the Sunday school and new families to call on made it very worthwhile.

There were rewards for the children. After they attended Sunday school six consecutive Sundays they were given new Bibles.

This was followed by witnessing in the home. A phone call was made in which we requested opportunity to drop by and tell them about the Church of the Nazarene and show them in the Bible what the church believes. It provided opportunity to give the plan of personal salvation and to ask them to receive Christ as Saviour. Seldom did any refuse to repeat the sinner’s prayer after us.

This was followed by evangelistic services on Sunday morning which provided additional opportunities to talk with people about Christ.

We will never forget the big man with the broad shoulders, big arms and hands. The evangelist preached a powerful sermon on the concluding

Sunday morning of the evangelistic campaign. The invitation went forth.

The big man leaned forward. With tears in his eyes he held onto the pew in front of him. He admitted that God was talking with him. He was not ready to go forward.

The invitation was concluded. The benediction was said.

We stood in the foyer greeting the people. With tears still in his eyes he shook my hand with the request, “Pray for me.”

I said to him, “Let’s pray now.”

We walked back into the sanctuary and knelt at the altar, where others joined us in prayer. The big man prayed through to wonderful victory.

A few weeks later he brought his wife to the altar. Later they joined the church as faithful, tithing members.

It took more than a year to pass out the headbands, pick up the children for Sunday school, give out the Bibles, pray at the altar, and to receive this fine family into church membership. But thank God, it was worthwhile. Many more can be reached today through the church and the power of the Gospel

JOHN R. FERGUSON
Thornton, Colo.

SAVE SOME”

