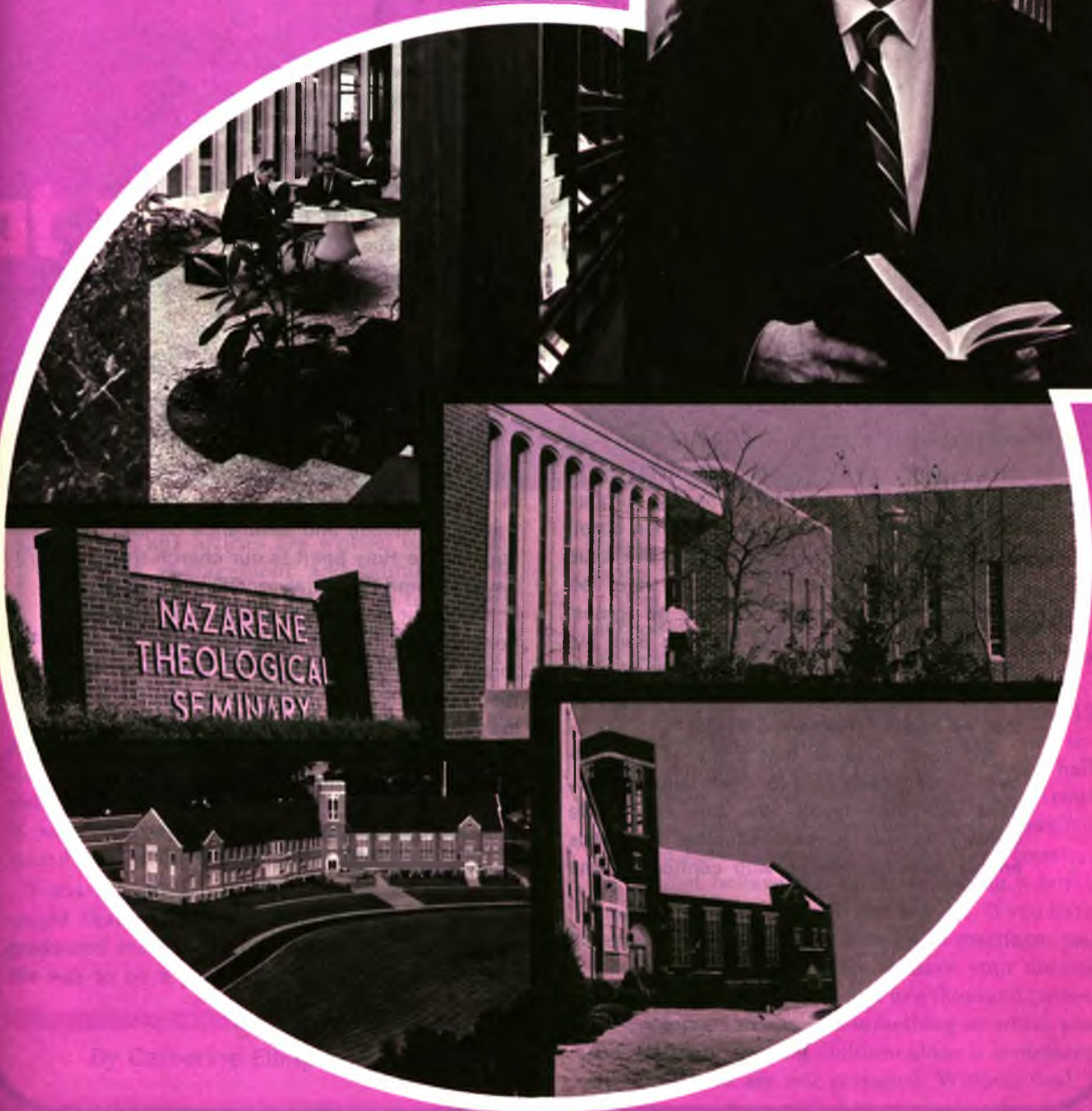


SEMINARY SUNDAY FEBRUARY 13

Dr. William M. Greathouse, president



By Carolyn E. Hill

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General Superintendent Young



Such a GOD!

The best antidote and preventative to foreboding fears born of life's uncertainties and calamities is a clear and biblical view of the nature and character of God himself. If we should remain unsure about everything else but Him, then there is no reasonable ground for corroding care or continuing fretfulness to overwhelm us.

God's primary answer to our human dilemma is Calvary and all that it implies, and Paul rightfully relates God's act of redemption at the Cross to His total and continuing purpose for all mankind. There is no generation bereft of God's love and care. Paul presses the issue clearly: "In face of all this, what is there left to say? If God is for us, who can be against us? He who did not shield His own Son, but gave Him up for us all—can we not trust such a God to give us, with Him, everything else that we need?" (Romans 8:31-32) *

We need to recall that many of the first-century Christians paid for their faith and witness with their blood. We, too, can relate Calvary to our present situation and thus enable faith to emerge with confidence and

not with fear. All our needs are assured by the gift of God in Christ. But the provisions of Calvary do not spell coercion for us; neither are we sealed hermetically by its power against the storms and ills of life. Our security lies in an obedient and personal faith in a God who cannot fail or be defeated. In truth, we are assured of final victory.

Our present life sometimes affords trouble or pain, and the spirit of the world is such that persecution is not unknown to the faithful even in this century. Let the grip of Paul's penetrating conviction and assurance be the message of the Holy Spirit to our church today: "I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Jesus Christ our Lord!" (Romans 8:38-39) *

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at wit's end— GOD!

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Many articles are written to give encouragement and admonition to mothers, to fathers, to teen-agers, to juniors, to grandparents, to wives with drunken husbands, to husbands with unsaved wives.

But very seldom is anything written, seldom are sermons preached, to give strength and courage to one group of people in the church—those who are victims of divorce. Recently, I have felt impressed to write for other mothers who face alone the dreary task of keeping a family together.

I was reared in a Christian home where I was taught that divorce was an ugly word. When I graduated from high school, I felt my calling in life was to be a preacher's wife. I went to Bible

school, where I met a Christian boy who was preparing for the ministry.

After a year and a half of courtship we were married and I felt that life was truly wonderful. We held weekend meetings together and once we were the evangelists in a week-long revival.

But soon sin reared its ugly head, and after 13 years of marriage, that label "divorcee" was indelibly stamped upon my life. For four and a half years I have struggled with bitterness, inner conflict, and trials about which only God knows.

If you have never lived in a war-torn country, you cannot believe the agony of having a bomb completely destroy your home and life. If you have never lived through a hell-on-earth marriage, you cannot know what it's like to have your dreams and hopes dashed at your feet in a thousand pieces.

Becoming a divorcee is something on which you did not plan. Rearing children alone is something for which you are not prepared. Without God, I would never have pulled through thus far. But I

By Catherine Ellingson, *Atlanta*

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"Go out into the . . . hedges" Doris Porch

have learned that God is "a very present help in trouble."

During the day I must accept the role of the father and enter a "man's world" to make the living for my two teen-age sons. Immediately after work I must enter the role of mother and prepare the evening meal, wash the dishes, and clean the house.

Then I must take the position of half father and half mother as I play with my sons, listen to their problems and joys, administer punishment as necessary, give advice where needed, offer encouragement in homework assignments, transport them to their various activities (such as scouts, Bible quizzing, Little League, etc.), get everyone together for family prayer, see they are safely in bed for the night, insure that all doors are locked and lights out—then go to an empty bedroom where there is no one with loving and understanding words, no one to help me solve the many problems of life, no one to share the burdens or joys of the day—only my footsteps as they pace the floor—as I cry out, "O God, why was I born? Why was my marriage destroyed? Why do my children have to suffer without a father? Why, why, why?"

No answers come. Only the dreary forecast of another day tomorrow just like the one I finished today. Thus, through it all, so many, many times I have been driven to my knees with the overwhelming conviction that I had no other place to go. To Him I can pour out my frustrations, my desires, my bitterness, my life—and He sustains me!

The scripture in Psalms 107:26-29 has encouraged me so many times. ". . . their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and ARE AT THEIR WIT'S END. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."

Antoinette Wilson has penned these beautiful lines that describe what I have found:

*Are you standing at "Wit's End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—at "Wit's End Corner"
Is where Jesus loves to come.*

*Are you standing at "Wit's End Corner"?
Then you're just in the very spot
To learn the wondrous resources
Of Him who faileth not.
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wit's End Corner"
Is the "God who is able" proved.* □

MONEY TALKS!

It says a great deal *about the man who handles it!*

It speaks of *his value system*—confirms or contradicts what he professes.

It is an *infallible index* into his priorities.

It tells *where his focus is*—where his major concerns lie—what he considers minor or trivial.

It says a great deal about *the way he thinks about his family.*

It speaks of *his view of work*—whether what he produces is important . . . or whether he's just working to make a buck.

It reveals his true religion . . .

Tells the world *who his God really is!*

It indicates what he thinks about his church—*where he puts his faith*—what his goals in life are.

It speaks of his *concern—or indifference* to his community.

It tells *what a man thinks of himself* . . .

Whether he has *eternal value*—or simply temporal value . . .

Whether he thinks of himself as a *spiritual being*—or as a biological creature—just an animal.

Money talks . . .

And there is *very little about a man* which it does not reveal.

There is *no more accurate or penetrating index* to a man's character.

“No man can serve two masters, for either he will hate one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and mammon [money]” (Matthew 6:24, RSV).

BY RICHARD C. HALVERSON
Washington, D.C.

LET US PRAY

FOR: In prayer we as a church engage in our most essential activity!

Together we pray as a mighty movement to our God, who hears and answers prayer!

In the coming General Assembly we meet to act for the advancement of God's kingdom so needed in the earth! There we must refresh ourselves in the presence of God and mutual Christian fellowship.

For these *Let Us Pray.*

V. H. LEWIS, *General Superintendent*

the Divine SCULPTOR

I recently laid down Irving Stone's *The Agony and the Ecstasy*, a monumental biography of Michelangelo Buonarroti. Having been an admirer of the famed Italian artist of the Renaissance period, I was intrigued as the story of the tempestuous sculptor and painter unfolded.

Until then I had but the scantest notion about the work of a sculptor. I thought the sculptor took any unwieldy piece of stone and began to chisel away until some semblance of form appeared.

How differently, though, did Michelangelo view a piece of stone! When he examined a piece of white Carrara marble in the light of the first rays of the dawning sun, his naturally keen eye could detect the fissures, veins, courses, and flaws in the stone. He perceived an object within the stone and found his role in chipping away the extraneous material to release the image that God himself (as he always believed) had formed there.

In a classic passage, his teacher, Bertoldo, lectures him on the technique of sculpting. He passes on to Michelangelo what he learned from Donatello, his teacher before him, namely: "*Sculpture is an art which, by removing all that is superfluous from the material under treatment, reduces it to that form designed in the artist's mind.*"

I thought, Is this not precisely the approach God takes toward the regenerated soul?

With the fall of Adam and Eve in the Garden of Eden came the loss of "primitive holiness" or the *moral* image they bore after their Creator. But the *natural* image remained. This is what makes man salvable.

One day as Michelangelo passed a Florence stone-yard, he saw a misshapen and discarded

block of white Carrara. He exclaimed to his friend, "There is an angel in that stone, and I must get him out." It was from this rejected stone that he carved one of his most famous works of art, "David"—a statue that stands in the Accademia in Florence today.

No matter how misspent and misshapen by sin and rejected by society a man may be, God continues to see in that warped and twisted nature His own essential image. Not only that, He sees the glorious possibilities of grace latent in fallen man because of Calvary.

Then when the soul is regenerated, the restoration of God's moral image is begun. Entire sanctification comes as a second distinct work of grace when the regenerated man prays the prayer of unconditional surrender. With this comes the Holy Spirit in His sanctifying fullness.

The Divine Sculptor is granted full permission to take up hammer and chisel and begin to fashion a character like His own. Thus begins the lifelong process of chipping away the sharp corners and polishing the rough edges of our characters, "the perfecting of holiness in the fear of God" (II Corinthians 7:1).

But it must be understood that this renewal of the moral image, indelibly stamped upon the newborn soul, is not a rigid pattern, legal and dead. Rather it is alive! It is Christ, the "express image" of God's person (Hebrews 1:3)! It is "Christ in you, the hope of glory" (Colossians 1:27).

As Dr. H. Orton Wiley expressed it, "Christ is the great pattern or archetype, and man is 'renewed in knowledge after the image of him that created him'" (Colossians 3:10).

Galli was another of Michelangelo's acquaintances. Some of his antique marble works of art were broken in pieces. When they were reassembled, Galli exclaimed, "Their spirit persists!" To which Michelangelo replied, "That was the sculptor still alive in the marble."

This is the glorious fact of regeneration and sanctification. Not only does God renew man's moral image in which he was created; but, best of all, the Divine Sculptor himself comes in the Person of the Holy Spirit and dwells within. He begins to remold the life from within. And no matter how broken by sin his previous life might have been, His Spirit persists to save to the uttermost!

Hallelujah! What a Sculptor! □

helps to holy living

By Garth Hyde, Lander, Wyo.



By Joseph Gray, Lubbock, Tex.

YOU CAN'T CHANGE PEOPLE, BUT GOD CAN!

You see, Freddy loved me and I loved him, so I tried not to know what was going on," Pat said. "That was cowardly of me, I suspect, but I couldn't have changed him, you know. You can't change people."

"No," replied Miss Marple, "you can't change people."

Agatha Christie puts these words in the mouths of two of her characters in her book, *A Pocket Full of Rye*.

On the human level Agatha Christie is right. But there is another level of experience and reasoning. On the spiritual level, God can change people thoroughly and completely. And the transformation will affect their material as well as their spiritual lives.

Paul writes to the Corinthian church, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Yes, people can be changed by the grace of God.
God can change men's actions.

I think of a young man in his late teens. He was a compulsive gambler, dishonest, and very profane. But the gambling, the dishonesty, and the profanity were swept away in a moment of time the night he gave his heart to Christ.

Of course he still had many things to learn in the school of Christ. But that night the transformation was complete. I know, because I was that young man.

God can change men's associations.

In a recent campaign I walked the streets of a western town with a young man. Everywhere we went this personable young man was greeted by a host of acquaintances. He had been converted less than a month.

"You know," he said to me, "that isn't my crowd anymore. I have found many new friends in the circle of the church."

He did not deliberately drop his old friends, but he was moving into a new circle. I recalled that it worked the same way for me when I gave my heart to Christ.

God can change men's attitudes.

A young nightclub entertainer came to the revival meeting because a newly converted friend invited him. In the second service he attended he came forward for prayer.

After praying for a little while, the young musician looked up and said, "That settles it. I shall have to live a different life than I have been living. I shall have to find a new way to make a living. But by God's grace I am determined to give my heart to Christ tonight."

He arose from his knees a new creature in Christ Jesus to go out and put his new attitudes into action.

God can change men's ambitions.

I went one season to a new pastorate in a northwestern state. My attention was directed to a young man who attended church occasionally. He invited me to go pheasant hunting with him.

I was too new in the state to qualify for a resident's hunting license and the nonresident's license was beyond my limited means. But I went with him anyway, even though I couldn't participate in the actual hunting.

I crawled through fences and waded through heavy, damp grass made chilly by the morning frost. I had few outdoor clothes for such a climate, and really suffered from the cold. But I stayed with that friendship till that young man knelt at the altar and found Christ.

"Pastor," he said afterwards, "it wasn't any particular sermon that you preached that won me to Christ. It was your willingness to go with me when there was no fun in the hunting for you."

Then he added with a twinkle in his eye, "Several times I deliberately made it as tough as I could for you to see if you could take it."

He had a good position and had saved up several hundred dollars. He knew where there was a string of slot machines for sale, and he intended to buy them as soon as he had enough money for the down payment.

But God had other plans for that money. He called him to preach and impressed him with the need of preparation. So instead of spending his savings for the "one-armed bandits," he used the money to put himself through Bible school. He was soon out in the active ministry. God changed his ambitions.

God can change men's aspirations.

Three people, all over 75 years of age, found Christ in a single service of a recent campaign.

One of them said, "I have always dreaded dying up till now, but now I look forward to what is

beyond the grave for me."

Not only old people, but young people can have their aspirations changed. Recently I heard a fine group of young people sing, "My desire, to be like Jesus." They sang it with their hands raised and a glint in their eyes that spoke well for what lay ahead of them.

Humanly speaking, none of us can change people, but God can! Look with me again at the verse from Corinthians as Phillips paraphrases it: "For if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new" (II Corinthians 5:17, Phillips).^{*} □

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By Jerry W. McCant, Decatur, Ga.

THE GOD Of All Comfort

From the spiritual we learn that
*You must walk that lonesome valley,
You have to walk it by yourself. . .*

But that is not true for the Christian. Paul tells us that God is the "God of all comfort" (II Corinthians 1:3). In fact he mentions comfort 10 times in only five verses in II Corinthians 3:3-7! That's making the message of comfort sound pretty important.

All around us there are broken hearts—people in trouble and despair. Many simply "feel all alone." They feel they are walking that "lonesome valley" all by themselves! Suffering is universal; it is a part of life. As J. Kenneth Grider says, sometimes troubles even "make big men hurt out loud!"

Vast numbers of people echo the spiritual, "Nobody knows the trouble I've seen." It's too bad that often they miss the last part, "Nobody knows but Jesus!" Ours is a sympathizing God of comfort. He does not delight in our sorrows. It's too bad that many in the sloughs of despond have not heard of the "God of all comfort."

His is the comfort of sympathy. "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Hebrews 4:15). He is touched—He sympathizes! "This High Priest of

ours understands our weaknesses" (Hebrews 4:15, LL).^{*}

Throughout the Old Testament, especially in the Psalms, we read about the God who is "full of compassion." Jesus looked on the suffering and shepherdless and was "moved [gripped] with compassion" (Matthew 9:36; Mark 1:41; 6:34). The heart of God responds sympathetically and compassionately to every human need!

God's comfort is the comfort of strength. Even as Jesus went away, He promised another Comforter—Strengthener (John 14:16). He stands beside us, ready to help, assist, and lift. He does not allow us exemption from pain and suffering. What He does is better—He makes us bigger than the problem. He comforts by strengthening.

In *Hinds' Feet and High Places*, the Shepherd is talking to the little girl, Much Afraid. One of the things he says is: "I could take you to the mountains, but you would not develop strength." He will not make it easy; He will make us stronger. "The Lord is my strength, and he will make my feet like hinds' feet, and will make me to walk upon mine high places" (Habakkuk 3:19).

With resignation some sigh, "I'll make it somehow!" It doesn't have to be "somehow"; it can be triumphantly! Whatever the test, however deep

How many heavy hearts need a sincere, confidential listening ear! You can provide one.

the pain, God is still with us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned" (Isaiah 43:2). What a God that is!

The comfort God gives is the comfort of courage. In the thick of the battle we sometimes feel like giving up, resigning from the human race. His comfort is not soft and sentimental. No cushions are provided for us. Never does He hand out pity, for that would breed self-pity. His compassion tells us to rise up like men and fight our battles. In every battle of life, we are assured of His presence.

We need not relinquishment, but courage. If only we can know that it is not a losing battle! The angel said Jesus' name would be Emmanuel—"God with us" (Matthew 1:23). Jesus concluded His work saying, "Lo, I am with you always" (Matthew 28:20). That should give anyone the courage to keep going when the hill is steep and the battle tough.

"And why does He do this? So that when others are troubled, needing our sympathy and encouragement, we can pass on to them this same help and comfort God has given us" (II Corinthians 1:4, LL).^{*} We are comforted in order that we might comfort others. Indeed, we are under obligation to pass this comfort along—it's not for keeps!

Only sufferers can comfort others. Unless you have "been there," you don't know what it's like! How idle and empty the words from many a lip, "I know just how you feel!" Unintentionally that is often—very often!—a falsehood. Only he who has had a broken heart can comfort the brokenhearted. As someone has said, "In love's service, only the wounded soldiers can serve."

Could you comfort a mother whose son has committed suicide? Would you know how a father felt who just learned that his son has died in Vietnam? Not unless you have known deep suffering of your own! It is not necessary that your son have committed suicide for you to sympathize with another mother in that plight. But unless you have felt the knife of woe in your heart, you cannot comfort another.

Alcoholics Anonymous knows this. They send an alcoholic (albeit a recovered one!) to talk with an alcoholic. When we have suffered and known God's comfort, we know how to comfort others. If your cup has been filled with sorrow, count yourself fortunate! You qualify as a comforter for oth-

ers. And only God knows how much we need real Christian compassion in these distressing days.

Having felt God's hand of comfort, you are forever placed in His debt. Your lifetime must be spent in dispensing comfort to others. Refuse to be a terminal where everything comes in and nothing goes out. Be a transmitter—sending out the comfort you have received to others. Don't tell anyone, "Keep your chin up!" Point him to the Source of all comfort: God.

This means real concern—heart concern. Sometimes you will get hurt badly in this kind of ministry. Your own heart will be broken again and again by the bleeding hearts about you.

Don't be afraid to become involved. It's no sin to shed some tears. Christianity badly needs some tears in its religion! Some tears of caring, concern, sympathy, and compassion. The world is dying for this kind of demonstration of Christianity.

Miracle of miracles—in comforting others, you also are comforted. In ministering to others, you yourself become well. In strengthening and encouraging others, you become strong. You cannot help another with pure motive without also benefiting yourself.

Ask God above all else to give you a discerning spirit to sense the pain in another's heart. Ask Him to help you to be compassionate, so that you may comfort others even as God has comforted you.

Love and compassion cannot be feigned—for long! Unless you have it, don't pretend. Slip away alone and ask God to make your heart like His—tender, kind, and compassionate.

To comfort others you don't have to "gab." More often you must be *willing* and *able* to LISTEN. How many heavy hearts need a sincere, confidential listening ear! You can provide one. Strength is transferrable—if you have been comforted, you can comfort others.

Is there a secret hurt, a wound that has not been healed? A sting by unkind words that yet brings pain to your heart? Are there wounds caused by resentment, hatred, and strife? Has some loss you have suffered left you with a bleeding heart? Do the scars from the trouble you've seen cause you to wince with pain?

Take courage, God is "the God of all comfort"! Jesus said, "The Spirit of the Lord . . . hath anointed me . . . to heal the brokenhearted . . . to comfort all that mourn" (Isaiah 61:1-2). □

*From *Living Letters*, the Paraphrased Epistles. By Kenneth Taylor. Copyright 1962, Tyndale House Publishers. Used by permission.

By Carlos L. Stepp, Jr., *Twentynine Palms, Calif.*

the supplier of needs!

St. Paul wrote to the Philippian Christians, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

The promise is to "supply all your need"—not all you want. No Christian expects God to give him all he wants as a matter of course. This is not His plan of operation. Sometimes our wants are supplied by His mercy and we are too often slow to praise Him for them.

An unknown writer has said that what we have is but loaned us to brighten our lives. Too often we forget this!

A few weeks ago a truck stopped in front of our home. The driver said he had a delivery for us, to replace our old furniture. Our old furniture was used when it was given to us years before. It was worn. A few days before I had remarked to my wife that we would leave the old furniture when, and if, we ever moved.

But here we were—a new set of furniture was placed into our living room. It had been supplied by some Christian friends.

Someone came in as it was being arranged. She remarked, "How lucky—how fortunate!"

I spoke up and said, "No! There was no luck or fortune involved. God gave it to us because we served Him and because someone whom we had tried to help, and who also serves Him, had done what he felt was needed."

"My God shall supply all your need . . ." This He does in ways that are constantly a source of amazement, though it ought not be so. We should never be surprised at anything God does for His children.

The same God who supplied our need is able to supply the need of anyone. Provision for that supply was made on an old rugged Cross atop a hill called Golgotha. The Blood that flowed from that

Cross is still flowing down through the centuries of time and is able to wash the vilest sinner clean.

Needs will be supplied—both spiritual and material or physical—if we trust Him. The things not supplied, we don't really need. God knows our needs! The lack of supply is no sign He doesn't care, but that Satan interferes, that the need is not a need at all, or that someone else is not minding God.

Thank God, He is able and willing to do more abundantly than we can ever dream possible if we put our confidence in Him.

In one of our early pastorates my wife said to me, "If we pay our bills and our tithe we will have only \$3.00 left for the week." There were five of us living in the parsonage—three adults and two children. The tithe was paid—as were the bills. We both knew we wouldn't starve, though the cupboards, like Old Mother Hubbard's, were nearly bare.

Before the week was over, we were given half a barrel of groceries. A military family in our church—a large family—had gone shopping for their weekly supply of groceries and had duplicated what they had bought for our family! Another family gave us a check for \$15.00! No person knew the need except my wife and me—but God knew!

It certainly paid to tithe, and God, through His servants, had more than supplied our need. Some have said to me, "I can't afford to tithe."

My answer is nearly always, "I can't afford not to!"

Truly God is the SUPPLIER of our needs! □

Prayer Is Like—

Prayer is like a sunlit sky
Too vast to comprehend.
Prayer is like a secret key
For treasures without end.

Prayer is like a cleansing fire
That bids all sin depart.
Prayer is like a healing balm
That calms the broken heart.

Prayer is like a compass true
Wherever we may roam;
Prayer is like a guiding light
That leads us safely home.

—By Pearl Burnside McKinney
Phoenix

A Christian Woman's World

SELF-LOVE: Experiencing Christ Living in You

Bruce Larson and Ralph Osborne were leading a week-long retreat for the graduating class of a leading theological seminary. During one of their sessions they asked the students to write down five words to represent five liabilities or sins in their lives and to raise their hands as soon as they were finished.

Within 15 seconds seven hands were up and within 45 seconds almost every hand was raised.

Then the students were to turn their papers over and list five words representing strengths or assets that God had given them making them unique. Again, they were requested to raise their hands when the lists were completed.

After 45 seconds, only one student raised his hand and in a minute and a half only about 10 percent of the students had their hands up. Some students were never able to think of five good things about themselves.

"It was clear that somehow Christian training had made us focus on our sins and not on our assets," concluded Bruce Larson in his latest book, *No Longer Strangers*.

Jesus commanded us to love ourselves when He said to love the Lord with all your heart and your neighbor as yourself. To love ourselves is the prime requisite for loving our neighbors.

The problem is that we equate self-love with selfishness.

It is difficult to define self-love. Most people who have studied it agree it is a feeling of worthiness, an acceptance of yourself, an undefinable confidence.

However, one of the best descriptions of self-love is "experiencing Christ living in you."

Lack of self-love is manifested in many ways. Perhaps we talk about ourselves incessantly because we need to convince ourselves and others that we are what we're saying we are.

Maybe we become preoccupied with our personal appearance, spending excessive hours shopping for clothes, caring for our hair, manicuring our nails, having facials, because we feel that possibly we can compensate for deep unworthiness with superficial perfection.

Or we just sit back, resigning ourselves to apparent weakness and obvious inadequacy—all the time not loving our neighbors because we do not love ourselves and are too concerned with building ourselves up or too content just not being worth much.

What then is meant by "self-love: experiencing Christ living in you"?

It is first experiencing Christ living in you in a very real way. It is a definite crisis experience.

It is then saying, "Yes, I am weak, but with Christ living in me, I can become stronger." It is saying, "I am not a beautiful woman, but with a little care and the love of God shining in my life, I can be an attractive person." It is feeling, *I can love myself because I am a person of worth. I am a person of worth because Christ lives in me and I am allowing Him to control my life.*

The exciting truth of the matter is that it is really so! It is really true that without Christ we are unworthy and inadequate and that with Him living in us we are really "somebody." We have power unlimited, resources immeasurable, and strength inexhaustible.

So, if you dislike yourself, try going to Jesus "just as you are," admitting your weaknesses and inadequacies, facing up to your past, and asking Him to live in you—making you a person of worth.

If you have already invited Christ into your life but still find yourself flailing around trying to convince yourself and everyone else that you are "somebody," or if you just find yourself sitting back satisfied with your unworthiness, sit up and take notice. Is Christ really living in you, controlling your life? And if He is, are you loving Christ properly if you do not love yourself?

After-Church Stew

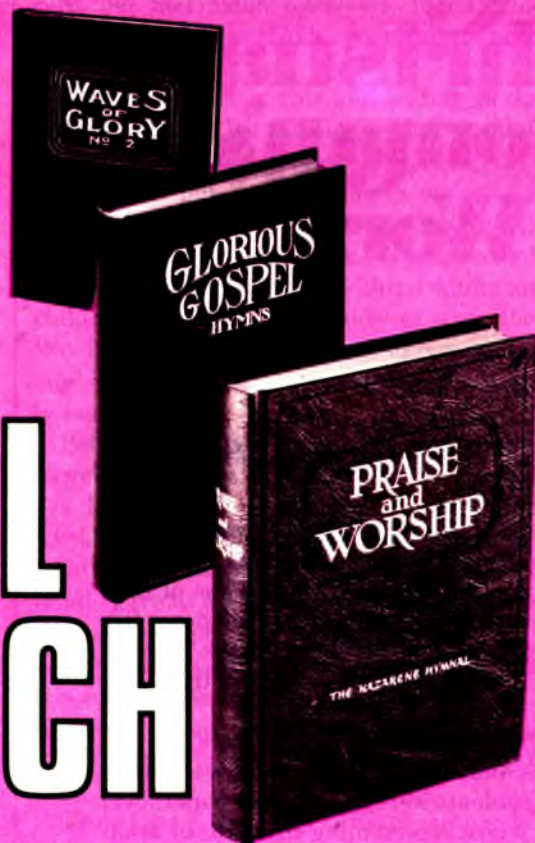
- 1 ½ lbs. lean beef, cut in 1 ½" cubes
- 2 teaspoons salt
- ½ teaspoon basil
- ¼ teaspoon pepper
- 2 stalks celery, cut in diagonal slices
- 4 carrots, cut in halves lengthwise and crosswise
- 2 onions cut in ½" slices
- 1 (10 ½ oz.) can condensed tomato soup
- ½ soup can water
- 3 potatoes peeled and cubed



By Aarile J. Hull,
Seattle

Place beef (no need to brown it) in three-quart casserole. Sprinkle with salt, basil, and pepper. Top with celery, carrots, and onions. Combine soup and water. Pour over meat and vegetables, coating all pieces. Cover tightly and bake in slow oven (300 degrees) three hours. Add potatoes and bake 45 minutes longer. Makes five servings.

A NEW HYMNAL FOR THE CHURCH



In the summer of 1969 a committee appointed by the General Board met in conference at the Nazarene Publishing House. Their assignment: to develop a new hymnal for the Church of the Nazarene.

It is a rather awesome task to replace a book that has filled such a major place in the life of the church. Since it was first presented in 1953, over 1,250,000 copies of *Praise and Worship* have been printed.

In the 20 years since *Praise and Worship* was compiled, many new songs have been written. Some of these, and some older songs, have been widely accepted in the singing of our people. They need to be accessible.

The committee agreed that a new hymnal should be more than just a revision of the durable *Praise and Worship*. It should be the product of

careful planning by a broad representation of the church.

This was accomplished by the Hymnal Advisory Committee, 19 men and women (also elected by the General Board). Included were district superintendents, pastors, college music professors, local church ministers of music, and song evangelists.

Members of the Hymnal Advisory Committee are Mr. Don Bell, Mr. Robert Brown, Rev. Carl Clendenen, Mr. James Cook, Dr. Chester Crill, Rev. Arthur Gould (now deceased), Mr. Dennis Hage, Dr. D. E. Hill, Rev. Walter Hubbard, Mrs. Naomi Larsen, Professor James Main, Rev. Robert Nielson, Dr. Leslie Parrott, Rev. Kenneth Pearsall, Rev. Bill Prince, Rev. Warren Rogers, Rev. Gilbert Rushford, Mr. Roger Taylor, and Mr. Charles Wilson.

The entire Hymnal Advisory Committee came to Kansas City for a day of brainstorming on the size, content, organization, physical appearance, and use of a new hymnal. Members of the committee had talked to pastors, district superintendents, and choir directors, from whom they had gathered many helpful suggestions.

By Alpin P. Bowes, *Kansas City*

Compiling the contents took nearly a year. A whole new hymnal could have been made from the new titles that were recommended! From these and the songs of the present hymnal, selections were made by the advisory committee. The resulting compilation was then sent to the committee for approval.

Another year was needed for the tedious task of copyright clearance and the preparation of new engravings. Written permission had to be secured for every copyrighted song.

The new hymnal, *Worship in Song*, will be ready for presentation at the 1972 General Assembly and the various district assemblies this summer. These are some of its distinguishing features:

1. There are over 100 titles not in the present hymnal. Many of these are new since 1950; others are older hymns inadvertently omitted or that have become popular the last few years. These are some of the titles that have been added:

- All Creatures of Our God and King
- And Can It Be?
- Angels We have Heard on High
- Be Still, My Soul (Sibelius)
- Breathe on Me, Breath of God
- Children of the Heavenly Father
- Count Your Blessings
- For All the Saints
- Glorious Things of Thee Are Spoken
- Good Christian Men, Rejoice
- Grace Greater than Our Sins
- Great Is Thy Faithfulness
- Guide Me, O Thou Great Jehovah (Williams-Hughes)
- Have You Any Room for Jesus?
- He Lifted Me
- How Great Thou Art
- How Sweet the Name of Jesus Sounds
- I Know That My Redeemer Liveth (Filmore)
- I Lay My Sins on Jesus
- I Would Be like Jesus
- If Jesus Goes with Me
- Immortal Love, Forever Full
- In Christ There Is No East or West
- In the Service of the King
- Jesus Is Coming Again
- Joyful, Joyful, We Adore Thee
- Let Thy Mantle Fall on Me
- Lord, Speak to Me That I May Speak
- Make Me a Blessing
- Nearer, Still Nearer
- Now Thank We All Our God
- O Come, O Come, Emmanuel
- O Love That Wilt Not Let Me Go
- O Perfect Love
- O Sacred Head Now Wounded (Hassler-Bach)
- One Day
- Our Great Saviour
- Praise Ye the Lord, the Almighty
- Rise Up, O Men of God
- Room at the Cross for You
- Spirit of God, Descend

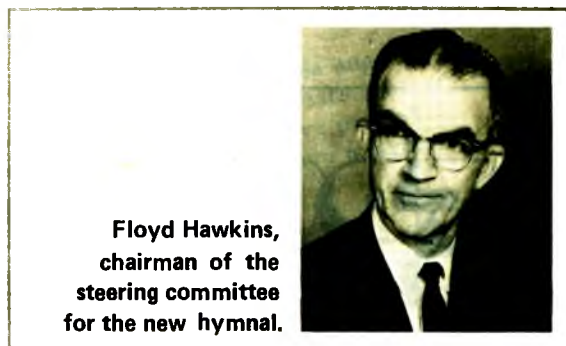
- The Lord's My Shepherd (Crimmond)
- The Saviour Is Waiting
- There's a Song in the Air
- To God Be the Glory
- What Child Is This?
- Where Cross the Crowded Ways of Life

2. There is a larger number of songs for special occasions, such as Christmas, and a good selection for every phase of the gospel message and Christian living.

3. Great care has been taken to preserve the distinctive hymnody that has made the Nazarenes a people who sing from the heart. Hymns and songs of lasting interest and value have been retained; those that reflect Christian life today have been added.

4. The Scripture readings have been increased by 50 percent. The selection of these readings was made by the Book Committee of the General Board.

5. The contents have been carefully organized and the indexes expanded. These features make it easier to locate a particular number.



6. The hymnal will be produced in three attractive bindings: saddle brown, apple red, and liturgical blue. The title will be in gold: *WORSHIP IN SONG*. The covers have a richness of appearance in a modern look.

Each song is printed from a new reproduction, specifically prepared for this hymnal. The type is attractive, the musical impression is sharp, and there is an openness to the pages that makes them easy to read.

All of these features make a hymnal that will be a joy to use in the church and in every home. It is the fervent prayer of the members of the committee that it may make a significant contribution to all the services of the church: worship, evangelism, and praise.

(The following served as steering committee for the new hymnal: Floyd Hawkins, chairman; Alpin P. Bowes, secretary; M. A. Lunn, Norman Miller, Ray Moore, Paul Orjala, Fred Parker, Paul Skiles, and R. W. Stringfield.) □

PEN POINTS / WHEN LOVE ORGANIZES

Jesus said nothing about how the disciples should organize the Church. He spent His time telling them how they should love one another, love their neighbors, love their enemies, and love their God. He knew that love would structure a good organization.

People who love enough will divide up their work and make room for all with injustice to none. The finest organization on earth becomes a cold, inefficient machine the day love ceases to impel it.

If the church loves strangers enough, it will find a way of turning them into friends. If it loves neighbors enough, it will have a strong appeal to make them brothers and sisters. If the church loves enough, it will lift the fallen and help them

stand tall again. If Christians love God enough, they will find pleasure in doing what others call sacrifice.

Christians who love enough do not lightly fuss over where the fence divides their responsibility or their honor. They do not figure their portion of the work with a sharp pencil nor drive a big stake at the end of the first mile.

If God can succeed in getting us to love enough, we will find ways of efficient organization. We will make room for all to work and room for all to be significant. Love needs organization in order to be efficient. However, organization without love is but a galling harness on a tired horse.

—MILO L. ARNOLD
Colorado Springs

What a wonderful opportunity for us as Nazarenes to go all out in our seminary offering this year! Every dollar we give is being matched by a donation. It means that when we give one dollar, we are providing two dollars. If this year we can a little more than double our contribution to the seminary, from \$50,000 last year, to \$111,000 this year, we might wipe out the debt. Let's do it.

V. H. LEWIS
Seminary Sponsor
GENERAL
SUPERINTENDENT

PERSPECTIVE

COMMENTS ON DAILY CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

Split-level Homes

Following a drive with our family during which we observed various types of homes—including split-levels—my wife and I were discussing certain problems of "broken" homes. Overhearing the conversation, our youngest son said, "Daddy, I don't like split-level homes."

1. A "split-level" home may be occasioned by *unequal development of the marriage partners*. Some specialists on the family feel that the quality of the relationship between husband and wife is dependent on the "degree of matching in their phases of distinct but comparable development."

This may be an overstatement. Nevertheless the point is significant enough to remind Christian home-builders to guard against this kind of unevenness.

2. A "split-level" home may occur when there is *inter-faith marriage*. Many factors contribute to increasing numbers of such marriages: greater mobility in our society; city living which tends to break down cultural and religious exclusiveness; the fact that dating and courtship no longer are primarily carried on in the home; fewer limitations set by parents, society, or past established

patterns regarding the choice of a partner; and increasing social acceptance of mixed marriage.

Numerous problems normally accompany marriages of this kind:

- Increased probability of divorce
- Greater dissatisfaction than experienced by individuals who marry within their own religious groups
- Conflicts in marital roles and family values—e.g., in attitudes toward sex, birth control, personal-behavior standards, and other action patterns of daily life
- Conflicts in the religious training of children

Unfortunately these problems are "solved" frequently either by dropping both of the conflicting religious patterns or by letting one partner bear responsibility for religious life while the other becomes a "silent partner."

3. A "split-level" home occurs when *only one of the marriage partners is Christian*. For the believing partner to become a "dropout" to his faith is no solution, for the value system is still present. And furthermore, the deeper "split" on the part of both is in the self.

There are enough necessary adjustments in the Christian home without taking the risk of "split levels." No "one-level" home is secure apart from a common acknowledgment of the lordship of Christ, for the foundation is unsteady.



William Broadhurst

BROADHURST FOUNDATION

A Charitable Trust
1701 FIRST NATIONAL BUILDING
TULSA, OKLAHOMA 74103

WILLIAM BROADHURST
SOLE TRUSTEE

December 17, 1971

Nazarene Theological Seminary
Attention: William M. Greathouse, President
1700 East Meyer Boulevard
Kansas City, Missouri 64131

Dear Nazarenes:

When I was on your Seminary campus several years ago, I saw your beautiful new library. I have visited many educational institutions throughout the country, and I consider this library one of the finest and most attractive facilities to be found on any campus. In my judgment your administration has planned wisely. It would undoubtedly cost twice as much to reproduce this building to-day.

Several months ago your President visited me with a proposal. He suggested that I pray and give thought to helping you Nazarenes liquidate the \$200,000.00 debt which is still outstanding on the library. I have prayed about this matter, and pondered what I might do to help. As I have prayed God has given me an increasing burden and sense of direction.

Here is my challenge: I will give \$100,000.00 to this project during 1972 if the members of the Church of the Nazarene and friends of the Seminary will match my gift with an equal amount. I have told President Greathouse I will send my money to the Seminary regularly on a dollar to dollar basis as you send in your contribution.

I will be watching closely to see how the campaign progresses. Now is God's time to meet this pressing Seminary need. Remember every dollar you give to this project, I will match with another dollar! Working together we can accomplish this goal during 1972!

Your friend in Christ
William Broadhurst
William Broadhurst
Sole Trustee for
BROADHURST FOUNDATION



editorially SPEAKING

By W. T. PURKISER

Two for One

Special attention is called to the challenge of Mr. William Broadhurst to Nazarene Theological Seminary carried on the preceding page. This magnificent offer provides us a rare opportunity. It isn't often that dollars given to the work of the Lord are immediately doubled.

Mr. Broadhurst has offered to give the seminary up to \$100,000 this year on a dollar-for-dollar basis. He will match the amounts given in the seminary offering February 13 as the money is sent in.

William Broadhurst is no newcomer in the field of educational benefactions. He provided the money for the physical education building at Bethany Nazarene College, and for another at Asbury Seminary in Wilmore, Ky., on whose board of trustees he serves as a distinguished Methodist layman.

The Broadhurst Foundation built a residence hall at Southwestern College in Winfield, Kans., as well as Broadhurst student centers at John Brown University in Siloam Springs, Ark., and at Central College, McPherson, Kans. Substantial Broadhurst gifts also built Christ Methodist Church in Tulsa, Okla.

Mr. Broadhurst provides approximately 200 full tuition scholarships in various colleges and seminaries for students preparing for the ministry—at an annual cost of \$100,000. In the 17 years this program has been in operation, more than 1,500 Broadhurst scholars have gone into Christian service.

Since 1965, Mr. Broadhurst has been providing Foundation scholarships at Nazarene Theological Seminary, now at the rate of 20 per year. A total of 265 NTS students have been assisted in this way.

We really should need no incentive to give liberally to the capital fund at Nazarene Theological Seminary. One offering in the fall for buildings at Nazarene Bible College in Colorado Springs, and the February offering for Nazarene Theological Seminary are not too large an investment in the ministry of the future.

But if added incentive is needed for this February offering for the seminary, here it is. Each dollar we give will be immediately doubled. Interest savings from the liquidation of \$200,000 indebtedness on the seminary library building will be an added bonus to the seminary operating fund.

If those who missed last year's offering will be sure to give this year, and those who have regularly contributed will increase the amounts they contribute, this year's "two for one" offering will be

a landmark in the history of Nazarene Theological Seminary. □

The Unread Best Seller

That the world's "best seller" is at the same time the world's least read and least understood Book is a strange and ironic fact.

Despite the worldwide flood of Communistic literature and the "thoughts" of Chairman Mao, no other book in all the history of mankind has been translated into as many languages and printed in such vast quantities as the Bible.

Yet few books are as rarely read and as poorly understood. While Christians behind the iron curtain would literally give their eye teeth for personal possession of a copy of the Scriptures, millions outside the iron curtain have it but do not read it.

Even those who do read the Bible often read it spasmodically and without system. For all practical purposes, their Bibles could be trimmed down to a dozen or two favorite psalms and a few chapters from the Gospels.

When Jesus faced the tempter in the wilderness, He responded to the suggestion to turn stones into bread with a quotation from the Old Testament. "Man shall not live by bread alone," He said, "but by every word that proceedeth out of the mouth of God."

The point in question here is found in the term "every." One could reasonably venture the guess that so many Christians are spiritually undernourished because they try to sustain life by "a few" or "some" of the words inscribed in the Word instead of every word.

O. Joe Olson of the Nazarene Information Service reports an incident in the life of a nationally known speaker. He had two engagements the same day. One was at a state university. The other was at a penitentiary in a neighboring town.

Before he spoke to some 800 students at the university, he was cautioned not to mention the Bible in his address. Later the same day, before he addressed 800 inmates at the penitentiary, the warden drew him aside and encouraged him to "Give the men the Bible truth."

The speaker later remarked: "What muddled thinking! A fence at the top of the hill would be better than a hospital below."

For some rather obscure reason, many people who profess faith in God as the Source of all righteousness find it difficult to accept the biblical truth that there is also a malignant world-spirit of great power and cunning in total rebellion against the Creator.

Long, long before, the Psalmist asked a question and answered it himself: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Then he said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:9, 11).

All of this gives point to the denomination-wide study for February and March sponsored by the Christian Service Training Commission.

The basic text for the study is the newly published volume *How We Got Our Bible*, by Dr. Ralph Earle, professor of New Testament at the Nazarene Theological Seminary.

Dr. Earle tells the story clearly and simply: the inspiration and writing of the various books of the Bible; their preservation and gathering into one Book; the transmission of the text through the centuries before the invention of printing; the spread of the Bible around the world from its sanctuary in Europe during the Middle Ages; and the never-ending task of translating the original Hebrew and Greek so that every man can hear the wonderful works of God in his own language as at Pentecost (Acts 2:8, 11).

Plans for the study will vary from church to church.

Some will want to set it up as a Sunday school elective for six or 12 weeks.

Others will organize a special CST class for the youth hour before Sunday evening services.

Some will set aside one week for six evening sessions with the study.

Some pastors will use the time normally given to a Bible study in the midweek prayer service.

The important thing is not *when* or *how* the study is conducted, but *that* it is. One may study the Bible without loving the Lord—at first. But it is the mystery of the age how one can love the Lord and have no time for His Word.

As Christian Service Training Director Earl C. Wolf said, "This study can be a significant one for our people. There is a renewed interest in the study of the Bible. And there is a need for a better understanding of how the Bible came to be."

The Apostle Paul laid it right on the line when he wrote: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment" (Philippians 1:9). The way to abounding love is the discernment that comes only through the knowledge of God's Word. □

Satanism

The unprecedented spread of Satanism in the last few years is one of the sure signs of the times.

Just as some theologians have, at least to their own satisfaction, done away with the idea of a personal devil, a whole underworld of demonism has come to the surface.

For some rather obscure reason, many people who profess faith in God as the Source of all righteousness find it difficult to accept the biblical truth that there is also a malignant world-spirit of great power and cunning in total rebellion against the Creator.

The devil himself probably has something to do with this particular theological blind spot. Someone said years ago that Satan's most clever trick is to convince men he doesn't exist.

Another penned the rhyme:

*Men don't believe in the devil now
As their fathers used to do;
They've opened wide their broadest creeds
And let his majesty through.
The devil is voted not to be—
So, of course, the devil is gone;
But simple folks would like to know
Who carries his business on!*

Samuel Shoemaker wrote: "We are not part of a nice, neat creation, set in motion by a loving God; we are part of a mutinous world where rebellion against God is the order of the day, not alone in millions of human beings, but in that fallen angel, Satan, who is the leader of the works of darkness, the arch-fiend who inspires the evil that is in the world. No religion is of any practical worth, nor capable of permanence, which does not recognize this terrible malignancy in the universe."

Yet at the very time in world history when sophisticated intellectuals have given up the idea of Satan, there is a deep ground swell of demonism and Satan worship becoming evident.

A recent book about the Charles Manson case and the multiple murders for which he was convicted has given evidence that it was not drugs alone that accounted for this hideous slaughter. It was the worship of Satan within the Manson "family."

Certainly, drugs and Satan worship do tend to go together.

One of the unsuspected but terribly real dangers

(Continued on page 18)

(Continued from page 17)

accompanying the use of the "mind-expanding" and consciousness-altering drugs prevalent today is lowering the threshold of resistance against demon possession. If the widespread use of such drugs continues, the Church will once more need to use its power of exorcism to deliver those actually demon possessed.

The Christian answer to Satanism is the unqualified proclamation of the lordship of Jesus Christ over all "principalities and powers" of evil.

We have all but lost sight of the New Testament theme that recognizes a real and virulently evil kingdom of darkness.

We wrestle not alone with flesh and blood, said the Apostle Paul, but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12)—or, as it has been more recently paraphrased, against "the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world" (LNT).

In a sermon on the Lord's Prayer, "Deliver Us from Evil," the late Karl Barth said: "I have no intention of preaching to you about the Devil; one cannot preach him and I have no desire to cause you pain. But, nevertheless, this is something real, which modern Christians tend to pass over too lightly. There is an enemy possessed of superior power whom we cannot resist without God's help. I have no love for demonology nor for the way people concern themselves with it nowadays in Germany and possibly elsewhere also. Do not,

therefore, ask me questions about demons, for I am no expert! We should, however, realize that the Devil exists and then make all haste to get away from him."

This is the reason we need "the whole armour of God": its girdle of truth, its breastplate of righteousness, its shoes of peace provided by the gospel, its shield of faith, its helmet of salvation, and its "sword of the Spirit, which is the word of God" (Ephesians 6:14-17).

This is the reason, also, we need to pray always in the Spirit with persistent watchfulness (verse 18).

Through it all, we need the strong confidence that our divine Captain has himself won eternal victory over the enemy. Satan is powerful, and fights with the desperation born of the prospect of sure defeat. But he is a defeated foe. His hope of triumph was shattered at the Cross and in the resurrection of Jesus.

Paul exults in this victory. He rejoices in the personal dimension of Calvary—forgiveness of sins and "putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians 2:11-14).

But the victory of Calvary is more than personal. For then, the Apostle writes, "having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act!" (Colossians 2:15, Phillips)

Satanism is real and horrible. Its devotees are organizing their "churches of Satan" and conducting their black masses. Even ritual murder is not beyond the scope of this revived evil.

Isaiah had the answer. It is as good now as when he spoke the words. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). □

NAZARENE CHAPLAIN PROMOTED TO CAPTAIN

The United States Navy has recently promoted Chaplain Leroy Bevan from Commander to the rank of Captain, the third Nazarene chaplain to reach that rank.



Capt. L. A. Bevan entered the navy chaplaincy in 1954 after his ordination by the Los Angeles District, is a magna cum laude graduate of Pasadena College, Pasadena, Calif., and a cum laude graduate of Nazarene Theological Seminary, Kansas City. At the time of his ordination, Mr. Bevan was pastoring the San Luis Obispo (Calif.) church.

The 49-year-old chaplain is presently stationed at the Naval Communications Training Center in Pensacola, Fla. He and his wife, Lucille, have three children.

The other Nazarene chaplains with the rank of captain are Leonard Dodson and William Huffman. Both received their promotions last year. □



The West Portsmouth, Ohio, church received the achievement award for 1971 from its district. Some of the new members received through the year are pictured with Rev. and Mrs. Bob Palmer (back row). Pastor Palmer is holding the award. Twenty-eight members have been received during the year. The church has been air-conditioned, an organ has been installed, and the pastor's salary has been doubled.

WINNING DISTRICT SUPERINTENDENTS

Group I
Illinois



Oliver

Group II
Philadelphia



Hunton

Group III
S. Carolina



Stucki

Group IV
Nebraska



Thomas

Group V
Dakota



Lambert

"HERALD" SUBSCRIPTION Campaign Winners

District	%	Superintendent	Campaign Manager
Philadelphia	163	James E. Hunton	Rev. James D. Ketner, Jr. <i>Royersford</i>
Illinois	161	L. S. Oliver	Mr. Tom Hunter <i>Pana</i>
Dakota	152	J. Wilmer Lambert	Rev. Orville Swanson <i>Dickinson</i>
Nebraska	136	Hoyle C. Thomas	Rev. Bill Shipman <i>York</i>
Minnesota	128	Norman Bloom	Mr. Carl Jessee <i>Minneapolis</i>
Northwest Indiana	126	George Scutt	Rev. R. V. Schultz <i>Merrillville</i>
Alaska	122	Roy J. Yeider	Rev. Al Haynes <i>Sitka</i>
Northwestern Ohio	116	C. E. Shumake	Rev. Robert McNeely <i>Mt. Sterling</i>
Iowa	115	Forrest E. Whitlatch	Rev. Gene C. Phillips <i>Des Moines</i>
Hawaii	115	W. Lee Gann	Rev. William Goodman <i>Ewa Beach</i>
Maine	115	Jack E. Shankel	Rev. Paul D. Basham <i>Livermore Falls</i>
South Carolina	112	Otto Stucki	Mr. Max E. Boone <i>Columbia</i>
Nevada-Utah	111	Murray J. Pallett	Rev. Weber McGarrah <i>Ogden</i>
Washington	110	Roy E. Carnahan	Rev. Kenneth L. Kern <i>Capitol Heights</i>
Northwestern Illinois	109	Floyd H. Pounds	Rev. Richard Howard <i>Ottawa</i>
Virginia	106	Gene Fuller	Rev. James Huggins <i>Portsmouth</i>
Louisiana	105	T. T. McCord	Mr. J. T. Henderson <i>Iota</i>
Wisconsin	105	R. J. Clack	Rev. John Reese <i>Wausau</i>

WINNING CAMPAIGN MANAGERS

Group I
Illinois



Hunter

Group II
Philadelphia



Ketner

Group III
S. Carolina



Boone

Group IV
Nebraska



Shipman

Group V
Dakota



Swanson

HERALD OF HOLINESS

1971 Subscription Campaign Results

District	Largest number of subscriptions in 1971	Percent of goal reached	Increase in % over 1970
Group I			
Illinois	6,461	161	7
Central Ohio	6,469	95	4
Southwest Indiana	3,625	95	6
Kansas	3,297	87	1
Southwestern Ohio	3,687	81	0
Northeastern Indiana	3,892	80	3
Alabama	3,075	79	6
Florida	4,185	79	6
Pittsburgh	2,843	78	-2
Michigan	3,222	75	2
Akron	4,172	72	-4
West Virginia	3,561	70	4
Tennessee	2,567	64	10
Oregon Pacific	2,712	62	-1
Colorado	2,198	61	-9
Eastern Michigan	2,352	59	2
Southern California	3,869	56	-1
Los Angeles	2,780	54	4
Group II			
Philadelphia	4,534	163	-11
Northwest Indiana	3,216	126	12
Northwestern Ohio	3,289	116	-25
Iowa	3,229	115	-1
Washington	2,933	110	11
Northern California	2,882	99	11
Missouri	3,009	93	-1
Northwest	2,654	88	1
Northwest Oklahoma	2,935	87	17
Eastern Kentucky	2,100	84	-15
Idaho-Oregon	2,303	82	13
Chicago Central	2,301	71	0
Central California	1,831	70	15
Kansas City	2,124	69	7
Dallas	1,761	68	-7
Kentucky	2,044	68	11
Washington Pacific	2,136	64	3
West Texas	2,079	64	-3
Georgia	1,812	61	7
Indianapolis	1,932	58	1
East Tennessee	1,425	57	-7
Group III			
South Carolina	2,333	112	5
Northwestern Illinois	2,579	109	8
Virginia	2,309	106	7
New England	2,232	98	-5
Joplin	2,118	97	24
Arizona	2,277	94	-6
Upstate New York	1,801	94	-2
North Carolina	1,680	92	4
Northeast Oklahoma	1,463	78	-2
Southwest Oklahoma	1,628	77	9
Sacramento	1,796	74	-6
North Arkansas	1,319	72	-51
Houston	1,411	67	-4
San Antonio	1,206	67	-7
South Arkansas	1,102	52	-3
Group IV			
Nebraska	1,412	136	8
Minnesota	1,398	128	6
Maine	1,697	115	-16
Louisiana	1,375	105	12
Wisconsin	1,145	105	10
Canada West	1,403	93	-24
New York	1,153	91	-5
Southeast Oklahoma	1,315	85	6
Canada Central	868	71	2
Mississippi	1,024	69	-1
New Mexico	1,070	65	6
Group V			
Dakota	1,330	152	15
Alaska	400	122	42
Hawaii	378	115	0
Nevada-Utah	467	111	-6
Canada Pacific	426	97	0
Rocky Mountain	892	94	11
Canada Atlantic	363	71	6

PRO & CON

Con: Battered Babies

Regarding Mr. Craighead's "Right to Live" letter of November 10 issue:

Allowing him the right to disagree with abortions, may I take issue with his statement, "A million babies may escape the abortion death and live to be loved and to bless the world"?

Live to be loved? Is he kidding? Has he ever worked in the emergency room or pediatric ward of a hospital and watched parents and police bring in battered children—an ever increasing sickness of our society that has horrifying implications?

These children do not live to be loved. They live to become victims of an already complicated society and suffer from a multitude of evils.

—ESTHER HOLMES
U.S.A.F.E. Hospital
APO New York

Con: Susanna Wesley's advice

We noted with interest the inclusion of the "Psychologist's Page," in the November 24, 1971, issue of the *Herald of Holiness* but were soon deeply concerned that the suggestion on discipline contained in James

Dobson's article could be seriously misunderstood.

Perhaps reading his book would put his advice into context, but it seems highly doubtful that everyone who reads the article will buy the book.

In the article, a letter by a very "nervous and tense" young woman asks what she may do to enjoy her preschool children, without "screaming."

The psychologist's reply has some good and useful advice, including the suggestion that it was all right for parents to get away from their children occasionally, and that they should feel free to discipline their children.

But then, without further guidelines, the good man quotes from John Wesley's mother (and Dr. Dobson notes that, "no doubt, she had nerves of steel"). "When turned a year, and some before, they [Mrs. Wesley's 18 children] were taught to fear the rod and cry softly," and this is the bit of advice that gives us such concern.

It would seem that John Wesley's mother had, as today's youngsters say, "a lot more going for her" than just the rod.

And it would be a very unusual person indeed whom we would like to see granted the privilege of physically punishing a child "some before" a year old.

One of the more tragic aspects of today's "family life" is the number of young and nervous parents who take out their frustrations on their in-

frants, and contribute tiny statistics to the "battered child" syndrome.

We know these parents are few and far between, but so are mothers with Mrs. Wesley's fine attributes.

Use of the "rod" needs to be very carefully defined. We know many youngsters who've been brought up by the "rod"—improperly and too early and too frequently employed—who are sullen, mean, and unpleasant to be around.

If one were to select some bit of information from Mrs. Wesley's writings to present to frustrated young parents, I would prefer to see an attempt to select some information on the attitude and manner in which she used the rod, and the ways in which she must have used Christian love for her children to stress the positive life.

Perhaps some hint or clue as to how she became an excellent mother, how she achieved her "nerves of steel," would be equally welcome to parents today.

The Lord must know that many of us are troubled about discipline, and through prayer, many of us feel we've received guidance in becoming more effective parents.

Perhaps that's the other thing that might have been included in Dr. Dobson's message: Before you ever use physical discipline on an 11-month-old baby, pray for guidance in doing it "right." (We're certainly not talking here about physically restraining a child from doing what might harm him or her surroundings. That is NOT use of the rod.)

We would appreciate a message on "how to" from Dr. Dobson, because as this message stands, I'd not want anyone to "shake a stick" at an infant of mine, and that's what it could be construed to say.

MRS. PAUL J. WILHELM
Illinois

It would have taken far more space than I was granted to cover everything Mrs. Wilhelm has suggested. In fact, I wrote an entire book on that precise subject. However, I should have commented on Mrs. Wesley's second paragraph in which she implied that she spanked her one-year-old children.

As a staff member of a children's hospital and a medical school, I am keenly aware of the problem of child abuse. I have underscored this danger in my book, *Dare to Discipline*, stating on page 60: "One



The special education Sunday school class for deaf and hard of hearing of the Sacramento (Calif.) North Highlands Church poses for a picture. The class has progressed from one person to an average attendance of 12 in less than four months. Mrs. Robert McConnell (back row, left) is the teacher. North Highlands Church is one of the only two churches in the entire greater Sacramento area to conduct Bible classes for deaf persons. These children learn about Jesus for the first time in their lives through sign language. Marshall Pryor is pastor.

of my greatest concerns in recommending corporal punishment (spanking) is that some parents might apply the thrashings too frequently or too severely."

Thus, Mrs. Wesley's letter was quoted to emphasize the wisdom of "bringing a child into obedient temper," as she put it, rather than to recommend severe discipline for children of any age. I certainly agree with Mrs. Wilhelm that the use of physical punishment for a child in his first year is unwarranted and risky. Despite the tone of Mrs. Wesley's letter of 1732, I rather think she would have agreed, born with her nerves of steel.

James Dobson, Ph.D.
California

OF PEOPLE AND PLACES

A GROUND-BREAKING CEREMONY was held by the Santa Rosa (Calif.) First Church on Sunday, November 7.

Construction has begun on the first unit of the church facilities, which are being relocated on a four-and-one-half-acre site in the heart of the growing city whose present population has reached 52,000. The completed structure will be not only the largest facility on the Northern California District but will also be the largest church facility in Santa Rosa.

This first unit will contain 18,000 square feet and will include a gymnasium, which will serve as a temporary sanctuary; a two-story educational unit with classroom space for approximately 800 pupils; a fireside chapel; a library; kitchen and fellowship hall facilities; and a complete office complex for the church staff.

Soon to follow will be the sanctuary, which will accommodate 1,000 worshippers.

Rev. Harold L. Stickney has been pastor since 1964. The church staff includes Rev. John T. Watkin, associate pastor, and Mr. Al Cliff, minister of music. □

LONG BEACH (CALIF.) FIRST CHURCH reports a "breakthrough" in reaching a record goal of \$80,000 for missions. Gifts were pledged during a faith-promise offering, for a period of 12 months. □

TEN PEOPLE WERE BAPTIZED in an outdoor service on the last Sun-

day of a revival meeting at the Mont-eagle (Tenn.) Chapman's Chapel church. Five new members were received by profession of faith on the last night of the meeting.

Several other prospective members were attending Pastor Wallace F. Dorn's membership class following the meeting. There were other spiritual victories during the meeting.

The evangelist was Rev. Craig Wyant of Charleston, S.C. □

DURING THE "TOUCHDOWN '71" CAMPAIGN, the Central City, Ky., church averaged 149 for the six weeks and climaxed with 262 present on the final Sunday. Last year's average attendance for the church was 56. Competing with 47 churches

Music to Make the Heart Sing!

IN GOD WE TRUST
Eight patriotic arrangements by Otis Skillings as presented by The Spurrilows at the White House, Thanksgiving Day, 1970. Includes "In God We Trust," "I Am Thankful to Be an American," "The Heart of America," "We Need More Love," "My Prayer for You, America."

L-7015	Stereo	\$4.98
MB-237	Songbook	\$1.95

THIS LOVE OF MINE
The dynamic bass-baritone Gary Moore sings with the Westminster Sinfonia, arranged and conducted by Jimmy Owens. Eleven outstanding numbers including "I Speak the Name of Jesus," "He Giveth More Grace," "Holy Spirit, Be My Guide," "He Is So Great."

L-7004	Stereo	\$4.98
MB-052	Songbook of solos	\$1.95

THIS SAME JESUS
Songs of the second coming of Christ lifting you to higher spiritual planes. Performed by the Paul Mickelson Choir and orchestra. Includes: "When He Shall Come," "Some Golden Daybreak," "Jesus Is Coming Again," "When We See Christ."

L-8064	Stereo	\$4.98
TA-2064	Cassette Tape	\$6.95
MB-211	Songbook	\$1.95

GREAT DAY!
The well-known radio Chapel Singers with Wilbur Nelson present "songs and thoughts that lift the heart." Among these 10 Jimmy Owens arrangements are: "The Church's One Foundation," "God of Miracles," "He Knows Just What I Need," "Roll, Jordan, Roll!"

L-7012	Stereo	\$4.98
MB-236	Songbook	\$1.95

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in its category on the Kentucky District, Central City church took first place. The pastor was awarded a free trip to the Holy Land.

During the special emphasis, there were six conversions. On the Sunday immediately following, there were five new families present who had been reached during the drive. Pastor James Tripp said the emphasis of



Rev. James Tripp points to the record number reached during "Touchdown '71"

his church was "Our Goal Is Souls," and the efforts were expected to bring a continuing harvest. □

THE SHELBYVILLE (TENN.) HIMESVILLE CHURCH celebrated its sixtieth anniversary with a homecoming Sunday October 24. The following people who were present for the celebration have been members for over 50 years: Mrs. D. B. Phillips, 1912; Mrs. Mary J. Sudberry, 1919; Mrs. Irene Fisher, 1918; Mrs. J. M. Phillips, 1912; Mrs. Lottie Simmons, 1912; and Mr. Albert

Phillips, 1914. Two additional members Mrs. J. B. Phillips who has been a member since 1912 and Mrs. Mutes Philpot Hodges whose membership dates back to 1913 were not able to attend.

On the occasion the church honored its treasurer, Mr. Clive Parsons, for his faithful service as church treasurer for the past 36 years. He joined the Himesville Church in 1924. □

MOVING MINISTERS

Gerald W. Beam from Little Rock (Ark.) Spring Lake to Dexter, Mo.

Jay C. Bybee from Springfield (Ohio) First to Fort Thomas (Ky.) Newport.

Joseph Dotson from Cincinnati Western Hills to Deshler, Ohio.

Thomas Gilham from Tishomingo, Okla., to Collinsville, Okla.

Timothy K. Hartling from West Lafayette, Ind., to Benedict, N.D.

Ed Hurn from Greeley (Colo.) First to Seattle Crown Hill.

L. Wesley Johnson to Macon, Mo.

Ron Lush, Jr., from Casa Grande, Ariz., to Scottsdale, Ariz.

Everett Lybarger from Newport, Ark., to Campbellsville, Ky.

James McGarey from Waterford, Pa., to Knox, Pa.

James D. L. Moore from Anadarko, Okla., to Wagoner, Okla.

Woodrow Moore from Dover, Tenn., to Brookhaven, Miss.

Gerald L. Morgan from Portsmouth (Ohio) Sciotoville to Newcomerstown, Ohio.

Robert D. Norfleet from Oakwood, Ill., to Hoopeston (Ill.) Westside.

Ernest Rice from Chicago Aurora Elmwood to Erie, Ill.

James Staley from Selinsgrove, Pa., to Janesville, Wis.

James J. Thomas from Tucson (Ariz.) Catalina Vista to Phoenix Paradise Valley.

REVIVAL AT JOELTON

Revival in our time? Yes. Continuing revival. The Holy Spirit has come and dwells among us. Young people are committing their lives to the Lord. Adults, too.

How did this happen? Much prayer and soul searching have preceded this spiritual awakening which has spread over Kentucky and many parts of Tennessee. It cuts across denominational lines.

To be specific, one church, Joelton Church of the Nazarene, Joelton, Tenn., felt a burden for youth and consequently a three-day youth-led interdenominational revival was planned. Charles Melvin, Barry Westbrook, and Ted Holly of the Youth Challenge Group, Clarksville, Tenn., were called to lead.

The revival followed no set form. On the first morning, the young men gave their testimonies; others in the congregation testified. Jimmy Hambrick, a teen-ager, exclaimed to his mother, "I don't want to miss a service." Great days were ahead for Jimmy.

In that first service of the revival, which stretched out to 16 days, Charles Melvin gave his testimony about having been jealous of another young preacher at school and how the Lord had taken this sin from him.

Pastor Lawrence says, "Healing was not emphasized but it happened. We stand on the scripture, James 5:13-15. The secret is that people began to share. I can't praise God enough. This is what happened here. We dropped all handles. No church was lifted up. Jesus said, 'If I be lifted up I will draw all men unto me' (John 12:32)."

Sue Butterworth is one who drew closer to God. She was saved at 16. Yet she had always felt that God had something else for her. Repeated trips to the altar had been of no avail. She had not given her whole self to the Lord.

She says, "You have to turn your whole life over to God." She can talk to anyone now about what Jesus means to her. And her husband, who was backslidden, has surrendered his whole life to the Lord. During this revival Mr. Butterworth was impressed to give \$1,000 toward the expenses.



Pledges have been made to adequately cover monthly payments on the new Harrah, Okla., church under construction. District Superintendent Glen Jones, Southeast Oklahoma District, brought the message for the ground-breaking service. Rev. M. L. Turbyfill has pastored the church since March, 1971. During his ministry in the Harrah church, 17 members have been received, with 11 joining by profession of faith. Standing from left to right are Bee Brumfield, member of the board of trustees; Leon Hensel, mayor of the city of Harrah; Dr. Glen Jones, district superintendent; Pastor M. L. Turbyfill; and Dee Brumfield, chairman of the board of trustees.

NEWS OF REVIVAL

JACKSONVILLE (ARK.) FIRST CHURCH saw 53 people bowing at the altar for spiritual help during a recent meeting with Evangelist Jack Price. The pastor, Rev. Joe Wilson, reported that the church was showing growth in all departments following the meeting and that the spiritual level was high as a result of the revival. □

IN A MEETING WITH EVANGELIST DENNIS WYRICK at the Cambridge (Ohio) First Church, a number of new people bowed at the altar. Eleven were received into membership as a direct result of the revival. Rev. Gale L. Goode is pastor. □

EVANGELIST W. G. STOKER conducted a 10-day revival at the Carmi, Ill., church. Many adults, youth, and children prayed through to spiritual victory. Twenty-one people joined the church. Fifteen of the new members were adults. Charles C. Haselwood is pastor. □

THE NEOSHO (MO.) CHURCH held a weekend youth revival under the leadership of Rev. Jim Sanders of Joplin, Mo. Tom and Karen Sykes and the "Young Americans," a 40-voice teen choir from Carthage, provided special music.

Twenty-three teens found spiritual victory. Rev. Tom Mixon is pastor. □

GIFT ESTABLISHES CHAIR OF EVANGELISM AT NTS

Mrs. Gladys L. Cooper, 84, Tipton, Calif., rancher, has made an annuity gift of \$200,000 to Nazarene Theological Seminary, Kansas City. She designated the gift to establish a chair of evangelism as a memorial to her late husband Frank A. Cooper and herself.



Mrs. G. L. Cooper

At its November session, the board of trustees officially accepted the gift and passed a resolution to name the proposed chair "The Frank A. and Gladys L. Cooper

Memorial Chair of Evangelism."

Until the proceeds of the annuity become available for use by the seminary, the investment committee of the General Board has been given the responsibility of servicing the annuity for Mrs. Cooper.

Mrs. Cooper, in sharing a personal testimony, quoted from James, "If any of you lack wisdom, let him ask of God who giveth to all men liberally." "I have found this to be so," she said.

Mrs. Cooper added, "This gift is to share with you our faith and trust in God, who has so blessed our lives; and to honor my late husband, who gave so generously of his talents."

Five years ago, Mrs. Cooper transferred four ranch properties valued at \$500,000 to Pasadena College, Pasadena, Calif., in exchange for a gift annuity agreement. The gift was the largest single gift to be received by an institution in the Church of the Nazarene.

The gift reflected her expressed desire to help shape the lives of Christian young people for service to the church and to their nation. At that time she challenged—"I hope this gift will serve as an inspiration to others to give thought and prayer to their responsibility and privilege of completing such transactions while living."

Since 1944, Mrs. Cooper has managed the extensive land holdings which her husband had accumulated in California. She also continued to raise registered Hereford cattle and for 25 years followed the cattle shows of California with marked success in blue ribbons and championships. She holds the longest show record of any breeder in California.

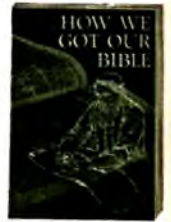
Frank A. Cooper was a licensed song evangelist in California. Called "The Caruso of all gospel singers" by the late Dr. Roy F. Smee, he sang the gospel for 30 years in revival meetings, camp meetings, union campaigns, and other religious gatherings, not only for the Nazarenes but other denominations.

In California, Mrs. Cooper worked in the teaching profession. She served as principal and supervisor in Orange County and the city of South Pasadena and again in Tulare County, completing 17 years. She gave up her teaching at the time of her husband's death in order to comply with his request that she manage the ranches and Hereford cattle. □

BOOK CORNER

HOW WE GOT OUR BIBLE

By Ralph Earle,
Kansas City, Mo.:
Beacon Hill Press
of Kansas City,
1971. 119 pages,
paper, \$1.50.



Dr. Ralph Earle shares with us a wealth of information on the Word of God in *How We Got Our Bible*. Dr. Earle's interest in the Bible covers half a century. For 40 years he has taught Greek and English New Testament in college and seminary. In the last few years he has been involved in translating the New Testament.

In *How We Got Our Bible*, we have a most timely book. There is a resurgence today of interest in the Word of God. The winds of the Spirit are blowing. One of the evidences of this fact is the greatly increased interest in the study of the Bible in the last 20 years.

The first chapter expresses the author's high view of inspiration but rightfully presents the Bible as a divine-human book. In the second chapter Dr. Earle discusses the formation of the Old and New Testament canon, a subject that has often puzzled Bible readers. Next, he deals with the subject of the various manuscripts and with the authenticity of our present Bible text.

In chapter four he covers the translation of the Bible from the original languages to the King James Version. In chapter five he treats the amazing spread of the Bible and its part in Christian missions. In the final chapter he treats the efforts of recent years to communicate the gospel through the newer translations.

Dr. Earle's new book has been chosen for a denomination-wide Christian Service Training study for February or March of 1972. It is the text for Unit 120a, "Introduction to the Bible." It is also a book that will have a ministry beyond that of a text. Many will read this book and come to a new appreciation of the Word of God.

—EARL C. WOLF

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Generation Missionary

Margaret Anderson Birchard reports:

If, in a sense, the support of missionaries is expensive requiring relatively large sums of money, we ought to see this as an investment in the kingdom of God. It is an investment of such nature as to bring greater dividends than any dollar one can invest anywhere.

Where, for instance, could one obtain the services of a renowned surgeon by the year for the price of a missionary salary? Where could one obtain, for the investment of a subsistence support, the talents of a concert pianist, the gifts of an architect, the managerial ability of a school superintendent, or the dedicated services of a graduate nurse?

Last month, as reported in the council meeting, two

missionary nurses in their respective dispensaries, supported by the General Budget, were able to attend to 2,500 patients, give more than 1,500 injections, and pull 80 teeth. In addition, milk on a monthly basis was distributed to 525 children under five, and to nursing and pregnant mothers. Clothing and shoes from CARE were distributed, a number of undernourished children were placed under a program of nutrition with Incaparina and oatmeal, and hundreds of pounds of sweet potatoes and peanuts were distributed at less than cost. In addition to services directly performed, medicines administered, and food distributed, counsel was given regarding personal medical problems and general hygiene.

Another factor contributing to the value of your investment in the missionary is the fact that his ministry and service to his respective field and nation arouses interest in other agencies, national and foreign, which tend to contribute to the work the missionary is doing. In less than two years contributions estimated at nearly \$5,000 from sources outside our denomination have been distributed, enhancing to that extent the value of your investment in the General Budget. So much for material investment.

Spiritual and moral values cannot be reckoned in terms of dollars and cents. The planting of the life-giving Word of God in human hearts not only leads to changed lives, but transforms homes, stabilizes communities, and precipitates social reform. These are unique values. Dividends realized are greater than from any other form of investment.

The dispensaries are proving a practical and invaluable means of making a spiritual impact on the area. Our dispensary in Pantasma, Nicaragua, has been functioning since April, 1970. We have an incomparable opportunity to spread the gospel seed. Approximately 8,000 patient treatment cards represent people coming from a wide area. As they hear the gospel they purchase Bibles, receive tracts and portions, return to their communities, and help to open doors for evangelism in the future.

When you invest in the Easter and Thanksgiving offerings, you share in the dividends, both temporal and eternal.

Pray About Your Part In The EASTER OFFERING April 2, 1972

CARLENE ANDRESS —LAY MISSIONARY

In her first job following graduation from Olivet Nazarene College, Miss Carlene Andress became a bank teller and a lay missionary simultaneously. District Superintendent Norman Bloom, Minnesota District, reported—"About a year ago, Dr. Raymond Hurn, executive secretary of the Department of Home Missions, visited the campus of Olivet Nazarene College, Kankakee, Ill. He challenged the college graduates to find employment near a home mission church in order to be missionaries at home."



Carlene Andress

Miss Andress, of Michigan, responded to this challenge and felt led of the Lord to make application to become a lay missionary. In a letter to Dr. Hurn, she stated that she wanted "... very much to be of service to my Lord and my church." The application was sent to several district superintendents, among them Rev. Norman Bloom. Miss Andress accepted the challenge of a home mission project at Brooklyn Center, Minn. She found work at a local bank, and moved near the Brooklyn Center church.

Miss Andress, of Michigan, responded to this challenge and felt led of the Lord to make application to become a lay missionary. In a letter to Dr. Hurn, she stated that she wanted "... very much to be of service to my Lord and my church."

Rev. William Goodman, pastor, and his people are inspired by the dedication of their assistant. Miss Andress leads the children's department in Sunday school, guides junior church, and helps with weekly visitation. She planned last summer's daily vacation Bible school. Her tithe boosts the church financially. She has demonstrated the helpful qualities of a lay missionary. Pray that others may follow her example.

—MICKEY COX, Department of Home Missions □

MOVING MISSIONARIES

Mr. and Mrs. David Heaps, 36 Mills Circle, Pietermaritzburg, Natal, Republic of South Africa.

Miss Lois Pass, Private Bag 7412, Pietersburg, N. Transvaal, Republic of South Africa.

Miss Norma Wilson, P.O. Box 14, Manzini, Swaziland, Southern Africa.

... though He was so very rich, yet for your sakes He became so very poor in order that by His poverty you might become enriched - abundantly supplied.

-2 Corinthians 8:9, "Amplified Bible"

1972

EASTER BIBLE

These selections offer a variety of Easter expression... for everyone. They provide you with another opportunity to proclaim that one: **Jesus Christ is a risen Saviour!**

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Specifically designed for the hurried-up pace of the times. Take advantage of the minutes here and there throughout the Easter season by using this book. Full-color covers. Size: 3 1/4 x 5 1/4". Packaged in 25's with mailing envelope. Paper. BL-5702 Each, 25c; 12 for \$2.75

Easter Greetings Ribbon

Dark purple lettering reads, "Greetings! This Glorious EASTER - Nazarene Sunday School" on lustrous yellow rayon. Approx. 1/2" wide by 6" long. Packaged in 25's. 1 pkg., \$1.00; 4 pkgs., \$3.50

Easter Greetings Pencil

Luster-finished lead pencil imprinted, "Easter Greetings - Church of the Nazarene." 7 1/4" long. No. 2 1/2 lead, durable eraser. Each, 5c; 100 for \$4.50 PE-59

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MAZARENE PUBLISHING HOUSE, 1992 BLOOR STREET, W., TORONTO 6, ONT.

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THE PALM SUNDAY - Easter Season is an appropriate time to honor attendance and service.

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This unusual plant is gathered in the high mountains, always on the north and east slopes in arid regions. Even after lying dormant for years in a dry, mummified state, the plant will resurrect; when placed in a bowl of water. In a few minutes it will begin to "come to life" and within a few hours it becomes a green plant with finely cut, fernlike branches radiating from a coiled central stem. When taken out of water the plant will "die," but will turn green again when placed in water. This can be done again and again, or the plant may be potted.

Teachers... use this "Biblical Rose of Jericho" when illustrating to your pupils the Easter story! Buy a quantity now... they can be used anytime. VA-4925 Packed in poly-bag Each, 35c; 12 for \$3.85; 100 for \$30.00

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What more appropriate expression could you give at Easter than this unique bookmark! The cross is made of olive wood from the Holy Land. The flowers are real, gathered from the hills of Judea. Size, 2 x 4 1/4". Made in Bethlehem. BM-777 Each, 10c; 10 for 60c



"Christ Is Risen" BUTTON-PIN

Distribute these to all attending Easter services... including your Sunday school pupils. They will appreciate receiving this meaningful button. Colorful, with yellow cross and blue lettering on white background. 1 1/2" diameter. Package of 100. P-8-078 1 pkg., \$2.75



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Children love to put this symbol of Christian faith and testimony together. The puzzle is to put the six pieces of wood together to make a 1 1/2 x 3/4" cross. Symbolizes our Christian faith. AW-903 Each, 15c; 12 for \$1.65

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Tiny symbol of Christian faith... silent witness on dress or coat lapel. A popular, inexpensive gold cross for classes and groups. Comes with card. "By This Sign Conquer!" Improved "protected screw" back; only 3/4 x 1/4". P-1 Each, 15c; 12 for \$1.65



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VITAL STATISTICS

DEATHS

FANNIE FREEMAN, 79, died Dec. 11 in Tuckerman, Ark. Funeral services were conducted by Rev. R. Morris and Rev. R. Shifley. Surviving are her daughter, Opal Himmaugh; one son, E. A. Barnard; three grandchildren; two great-grandchildren; and one sister.

MRS. EDNA PHELPS CADY, 70, died Dec. 13 in Fresno, Calif. Services were conducted by Rev. J. Paul Alexander. She is survived by her husband, Otis W. (Ed.); one son, W. W.; three daughters, Mrs. Dorothy Johnson, Mrs. Myrtle Kaylor, and Mrs. Edna Kirkemo; 10 grandchildren; and three great-grandchildren.

WILLIAM RAYMOND HAYSLIP, 86, died Dec. 25 in Tucson, Ariz. Funeral services were conducted by Revs. J. F. Cullumber, M. L. Mann, and Ira East. He is survived by one son, Rev. Ross W.; three grandsons; and one great-granddaughter.

NORWOOD M. BROOKSHIER, 63, died Nov. 19 in Danville, Ill. Funeral services were conducted by Rev. Samuel Smith. Surviving are his wife, Bernadine; one daughter, Mrs. Robert (Barbara) Norfleet; two grandchildren; four brothers and two sisters.

MRS. MAGGIE DOTY, 79, died Dec. 5 in Coffeyville, Kans. Graveside services were conducted by Rev. O. A. McGuire. She is survived by one son, John, and two grandchildren.

LETHA E. PUMMELL STAHLY, 60, died Dec. 19 in Lubbock, Tex. Interment was at Canon City, Colo. She is survived by her husband, Rev. Elmer H.; three grandchildren; one brother and two sisters.

PEARL MEADOWS, died Dec. 25 in Cincinnati. Funeral services were conducted by Rev. Arthur Little. Interment was in Milford, Ohio. She is survived by two sons, Hubert and Alvis; four daughters, Irma Johnson, Geneva Boggs, Stella Henry, and Naomi; three brothers and three sisters.

BIRTHS

—to Kenneth and Juanita (Barnes) Willard, Bethany, Okla., a girl, Janette Michelle, Dec. 16.

—to Bruce and Neva Daveson, Phoenix, a girl, Sharon Denise, Oct. 25.

—to Garey R. and Charlene (Miller) Muse, Dayton, Ohio, a girl, Kimberlee Beth, Dec. 14.

—to Rev. Warren and Dianne (Siegenthaler) Koker, Kansas City, Kans., a girl, Kristen Noel, Dec. 23.

—to Wayne and Becky (Payne) Lambert, Jonesboro, Ark., a girl, Allison Anne, Nov. 24.

—to Robert and Leona (Urschel) Krause, Oceanside, Calif., a girl, Heidi Marie, Sept. 28, 1971.

—to Dean and Joanne Spencer, Birmingham, Mich., twin girls, Sheri and Shannon, Dec. 14.

—to Larry and Judy (Weston) Bilyeu, Midwest City, Okla., a girl, Lori Janell, Dec. 15.

—to Keith and Merrienne (McCaffree) Montgomery, New Rockford, N.D., a girl, Jeanette Noel, Dec. 21.

MARRIAGE

Elaine Marrie Finkbeiner, Connell, Wash., and Douglas J. Perkins, Nampa, Idaho, in Connell, Wash., Dec. 28.

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NEWS OF RELIGION

COUPLE MARRIED 82 YEARS CITE "BLESSINGS OF THE LORD." The couple holding the world's record in length of marriage gives the credit for nuptial bliss to their Lord for keeping them together 82 years.

"If you serve the Lord . . . and serve Him with all your heart, He'll find the way for you," said Mrs. Margaret Hollen, wife of Edd Hollen. The husband, 105, and wife, 99, of Bear Branch, Ky., were married in the Kentucky mountains on May 7, 1889.

The previous record for marriage was 82 years and one day, held by Frederick Burgess and Sarah Ann Gregory of London, England.

"I think the Lord has blessed us mighty well," Mrs. Hollen said.

Their health is relatively good, according to their 67-year-old son Carlo Hollen, with whom they live. Six of their nine children are still living and the Hollens have 38 grandchildren and 60 great-grandchildren.

"Yes sir," said Edd, "she's been a good wife . . . she's been all right." □

BILLS URGE TEACHING OF CREATION, HIGH SCHOOL EXEMPTION FOR AMISH. A bill offered in the Wisconsin legislature would require public schools to include teaching of creation—not just evolution—as a theory of the origin of life.

Another measure, aimed primarily at helping the Amish, would exempt any child from compulsory high school attendance if his parents feel it would violate a precept of their religious faith.

Rev. Carl Otte, a Democrat, author of the bill to teach creation, said the schools lack balance because they teach evolution as fact.

He favored dropping textbooks that present Darwin's evolutionary theory as fact in favor of texts that would teach alternative theories, including creation.

Russell Leitch, a spokesman for the Bible Science Association, said the evolutionary theory supplied a basis for racism.

Rep. Kenneth Merkel, a Republican, said his bill on the Amish should pass if legislators believe in freedom of choice. The Amish resist sending their children to school beyond the eighth grade.

"The issue is: Are the children wards of the state or are they part of a family that is run by mothers and fathers?" Rep. Merkel said. □

BILLY GRAHAM PREACHED BEFORE 43 MILLION IN 1950-70 CRUSADES. Evangelist Billy Graham and his associates preached to 43,286,881 people at crusades and rallies from 1950 through 1970, according to a pictorial review of Graham ministries published in Minneapolis.

The review, "20 Years Under God," reveals that there were 1,280,787 inquirers who recorded decisions at the crusades and rallies.

George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association, who edited the volume, said the totals do not reflect the "thousands" of decisions made by persons hearing and seeing Graham on radio or television.

They also do not include single meetings Mr. Graham addressed during the 20 years or his crusades in 1947, 1948, and 1949.

The totals for 1971 are expected to swell the attendance total by some 750,000 and the decision total by 50,000 to 60,000, Mr. Wilson estimated. □

BANGLADESH TO BE SECULAR COUNTRY—NOT MUSLIM. The People's Republic of Bangladesh—the world's one hundred thirty-ninth independent nation—intends to be a secular country, and does not wish to be known as a Muslim country, according to the deputy chief of the Bangladesh mission in New Delhi.

Mr. Jayuddin told newsmen that, although Bangladesh—formerly East Pakistan—has "the second largest Muslim population in the world," the new nation stands for "democracy, socialism, and equal opportunity for all, irrespective of religion or caste." □

■ **I'm trying to help a young couple who deny the doctrine of the Trinity. Can you help me?**

You probably need to get the discussion away from the idea of "doctrine."

The historic Christian affirmation of a Triune God is not first of all theoretical, concocted by theologians to puzzle the minds of men. It is first of all the putting together of three of the most practical and essential truths the Bible teaches.

So try a new tack. Ask your friends to "consider the alternative." If they deny that God is in essential being Three in One, they must of necessity deny one or more of the following facts of Scripture:

1. There is one God (Deuteronomy 6:4; Mark 12:29; I Corinthians 8:6; Ephesians 4:6; I Timothy 2:5).

2. Jesus Christ is God as well as man in essential being (Isaiah 9:6;

John 1:1, 14; 20:28; Philippians 2:5-11; Colossians 2:9; Titus 2:13 and II Peter 1:1 (Greek or RSV); Hebrews 1:8).

3. The Holy Spirit is a Person and also God in essential being (Matthew 28:19; John 14:15-17, 23, 26; 15:26; 16:7-14; Acts 5:3-4; II Corinthians 13:14).

No human analogy is completely satisfactory. How could it be when we are trying to think clearly about the sovereign God and Creator of the universe?

But it helps us to remember that there are different kinds of unity. An organic unity (such as a living body) is a unity in multiplicity, with many parts. Even in arithmetic, one times one times one equals one.

The sun is one, yet three—mass, heat, and light. A government is one, yet three—it functions with legislative, judicial, and executive powers. A cube is one, yet three—it has height, width, and depth; and the height is not the width or depth, nor is the width or depth the height. Take away any one and there is no cube.

To deny the unity of the Godhead is to fall into polytheism, the worship of more than one God. To deny the deity of Jesus or the personality and deity of the Holy Spirit is to destroy the possibility of salvation as the Bible defines it.

Some find it easy to scoff at the idea of the Triune God. But it is easier to scoff than it is to come up with a satisfactory alternative.

■ **According to John 20:25, Jesus was nailed to the Cross. Of what were the nails made?**

Probably iron.

Iron nails were used in the construction of the Temple (I Chronicles

22:3), and small metal spikes of iron and copper have been excavated at Ezion-geber, where Solomon built

his ships.

Iron nails are known to have been used in Palestine as early as 1,000 years before Christ.

■ **I note in my Bible that in the Old Testament "spirit of God" shows "spirit" with a small letter. In my wife's KJV it's capitalized—"Spirit," not "spirit," of God. In the New Testament a capital "S" appears in "Spirit of God." Why is this? Is there a difference in meaning? An error in printing?**

There are minor differences in different printings of the King James Version, and there are some inconsistencies in capitalization within the same printing. For example, "Spirit of God" is usually capitalized in Genesis 1:2; 41:38; and I Samuel

10:10; but it is "spirit of God" in Exodus 31:3 and Numbers 24:2.

There is, however, no difference in the original Hebrew. The use of capital letters to indicate Deity is a matter of convention.

In view of the full New Testament

teaching about the Spirit, it would seem to me that the capital S should always be used in referring to the Spirit of God, and Spirit of the Lord, the Holy Spirit, or just Spirit when the divine Person is spoken of. These are synonymous terms and have reference to the same Person.

■ **The Holy Spirit, the Comforter, was promised by Jesus in John 14:16-17 as if He had never been here before. Jesus said, "If I go not away, the Comforter will not come unto you" (John 16:7). But wasn't He here earlier with Mary (Matthew 1:18), with Zacharias and Elisabeth (Luke 1:41, 67), with Simeon (Luke 2:25), and with Jesus at His baptism (Luke 3:21-22)? Please explain.**

The Holy Spirit has been active in the world since creation (Genesis 1:2). What Jesus referred to in His promise of Pentecost was a new dimension of the Spirit's presence and power in and with God's people.

To be converted is to "have" the Spirit (Romans 8:9). The disciples knew Him; He was with them before Pentecost (John 14:17). Only because of that fact were they able to "receive" Him.

What was to happen at Pentecost was a new, permanent, abiding fullness in which their hearts were purified by faith (Acts 15:8-9) and His power for witnessing imparted (Acts 1:8).

REPORTS FROM DISTRICT ASSEMBLIES



The ordination of six candidates from the South African District highlighted their twenty-second annual assembly. Five of the six candidates are graduates of the Nazarene Bible College of South Africa. Pictured from left to right are Dr. Bruce T. Taylor, district superintendent; Andries I. Calitz; G. J. Walkers; P. J. Van den Berg; Victor Joubert; Stanley W. Schmidt; and Dr. V. H. Lewis, general superintendent. Absent when the picture was taken was W. I. Croudace.

SOUTH AFRICAN DISTRICT

The high spiritual tone of the district assembly prepared the way for a year of optimism and growth in all phases of the South African District. □

URUGUAYAN DISTRICT

The Uruguayan Missionary District is another step closer to complete nationalization. The national church is assuming more responsibility in finances and leadership. □

A beautiful spirit of harmony and victory prevailed in the ninth annual district assembly held at the Pocitos Church in Montevideo. Rev. Ted Hughes, field superintendent, presented plans and goals to be achieved through the new church year—goals to make 1971-72 the year of greatest progress the Church of the Nazarene has yet seen in Uruguay. □

PUERTO RICO-VIRGIN ISLANDS DISTRICT

Largest gains in 23 years of work in Puerto Rico and the Virgin Islands were seen in 1970-71. Four new churches were organized with 157 received by profession of faith. Membership saw a 17.6 percent increase—now totaling 935 for the district. Income was \$30,000 over previous records, totaling \$131,319. The district gave 10.9 percent for missions. Per capita giving was the highest ever—\$140.34.

Rev. Benjamin Roman was installed as district superintendent by Dr. Edward Lawlor at the district assembly.

Council Chairman Porter gives God praise for the work that is being done through God's people. □

ANNOUNCEMENTS

Rev. Sydney Martin, minister from the British Isles, will present a holiness lecture series at Nazarene Theological Seminary, Kansas City, this spring. For years, he has been a regular lecturer in holiness colleges in Scotland. He pastored Parkhead Church in Glasgow, Scotland, which was the first Church of the Nazarene to be established in the British Isles.

Any church wishing to schedule Mr. Martin during his three-month USA tour prior to the General Assembly, should contact Dr. J. Kenneth Grider at the seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

Evangelists' Open Dates

May 30—June 4 and June 6-11. Would like to slate them in Georgia or Florida. Emmett E. Taylor, 1221 N. W. 82nd, Oklahoma City, Okla 73114.


Some open dates in February, 1972. Lawrence Walker, Box 527, Kansas City, Mo. 64141.


Recommendations

Rev. Charles Davidson, elder of Fremont, Ohio, is making up his slate as singer, or singer and preacher. Contact him at 440 N. Clove, Fremont, Ohio 43420.—Carl B. Clendenen, Oregon Pacific district superintendent

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"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

February 6—"A Meaningful Religion Has Intellectual Foundations"
February 13—"A Meaningful Religion Has Emotional Content"

GENERAL NWMS COUNCIL MEETING

The General NWMS Council met in the Bresee Conference Room at the international headquarters, Kansas City, January 5-8.

Substantial gains in every phase of the work were noted as council members reported and reviewed outstanding accomplishments of the year.

Sixty-five of 78 regularly organized districts were star districts and the general NWMS was "Star" by good margins in every point.

Other outstanding gains were:

- 10,886 increase in membership—total 299,488
- 7,539 increase in readers—total 214,187
- 5,451 increase in Prayer and Fasting members—total 219,848
- 4,908 increase in *Other Sheep* subscriptions—total 174,331
- 389 increase in Memorial certificates—total 3,448
- Giving for world evangelism (10 percent) through NWMS channels reached \$5,672,208. Included in this total were \$1,230,776 Prayer and Fasting; \$803,089 Alabaster; and



Mrs. Rhoda Olsen, president of the General NWMS (left) and Dr. Mary Scott, executive secretary.

\$107,359 Spanish broadcast. *La Hora Nazarena* is now aired on 571 stations.

Dr. Samuel Young, general superintendent; Dr. E. S. Phillips, executive secretary of the World Missions Department; Dr. H. T. Reza, executive secretary of the Latin Publications Division; Dr. H. Dale Mitchell, executive director of the Communications Commission; Rev. Stanley Whitecack, radio program producer; and Dr. B. Edgar Johnson, general secretary, were among those who spoke to the council during the four days they were in session.

Plans were formulated and finalized for the General NWMS Convention to be held in Miami Beach,

Fla., June 15-17. The council also made plans for the new quadrennium. A report of the progress of the NWMS 16-mm. film was also given.

It came as a surprise to all when Mrs. Rhoda Olsen, who has served on the General Council almost 20 years, announced that because of the leading of the Holy Spirit, she would terminate her service as general president at the coming general convention to devote time and effort in another area into which He was leading.

The closing minutes of the 1972 General Council session were spent in a circle of united prayer as each council member lifted her voice to God with "faith for the future." □

CHRISTMAS REFLECTIONS NPH ACTIVITIES



James Bradford, NPH employee, probably has more right to light the Christmas candles in the Publishing House lobby than anyone, for, as he succinctly stated, the big load of Christmas falls on him. Jim drives the big company truck to the post office 25 times a week. The loads were unusually heavy during the Christmas season.



The Christmas season was enlivened for Nazarene Publishing House employees during a noon hour enrichment with Derric Johnson and the "Re'generation" singers. The essence of their presentation was: First, get established in the faith, and then share it, for ironically, "if you keep it you will lose it." An interesting sidelight is the fact that a member of the group is Bud Nease, grandson of former general superintendent, Dr. Orval Nease, whose picture is among the charcoal sketches lining the walls of the Heritage Building where the group sang.



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

"Go out into the...hedges"

Bob and his wife, Maude, had been invited by our pastor to attend the services at our home mission.

There was more to be done than just inviting. They had no transportation of their own. We were asked to drive the seven miles off the highway down the rough country road and a long lane to their unpainted rented house set back in a cotton field. It was pathetic to see their living conditions.

Bob was a tenant hand on a cotton plantation. The soil, the hoe, and dragging a sack was all he knew about making a living. The shoes he wore on Sunday were the same ones that had been down the rows of the field the week before.

Maude had little to give her children to make strong, healthy bodies. Her little sons' arms were shockingly small in their shirt sleeves. We shared what we had with them.

The family sat in the services attentively Sunday after Sunday. The song "Come and Dine" became their favorite. These people from the "hedges" were hungry for more than food for their bodies, and slowly be-

gan to respond with understanding and conviction.

Our first revival in the home mission was on Easter weekend. The preaching was simple enough for the unlearned to understand.

We had prayed for Bob and his wife and God answered. They both knelt on a small rug before the handmade altar. They found the "table spread" by the Master and their spiritual needs satisfied.

Bob rose with a new smile on his once dejected face. He testified of sins forgiven and of his newfound Friend. He added, "No one cared for me or my family until you Nazarenes came along."

We felt repaid for the trips to get them to the services. We had learned what Jesus meant when He said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). The "hedges" have many souls who believe no one cares for them.

—Doris Porch
Huntsville, Ala.