



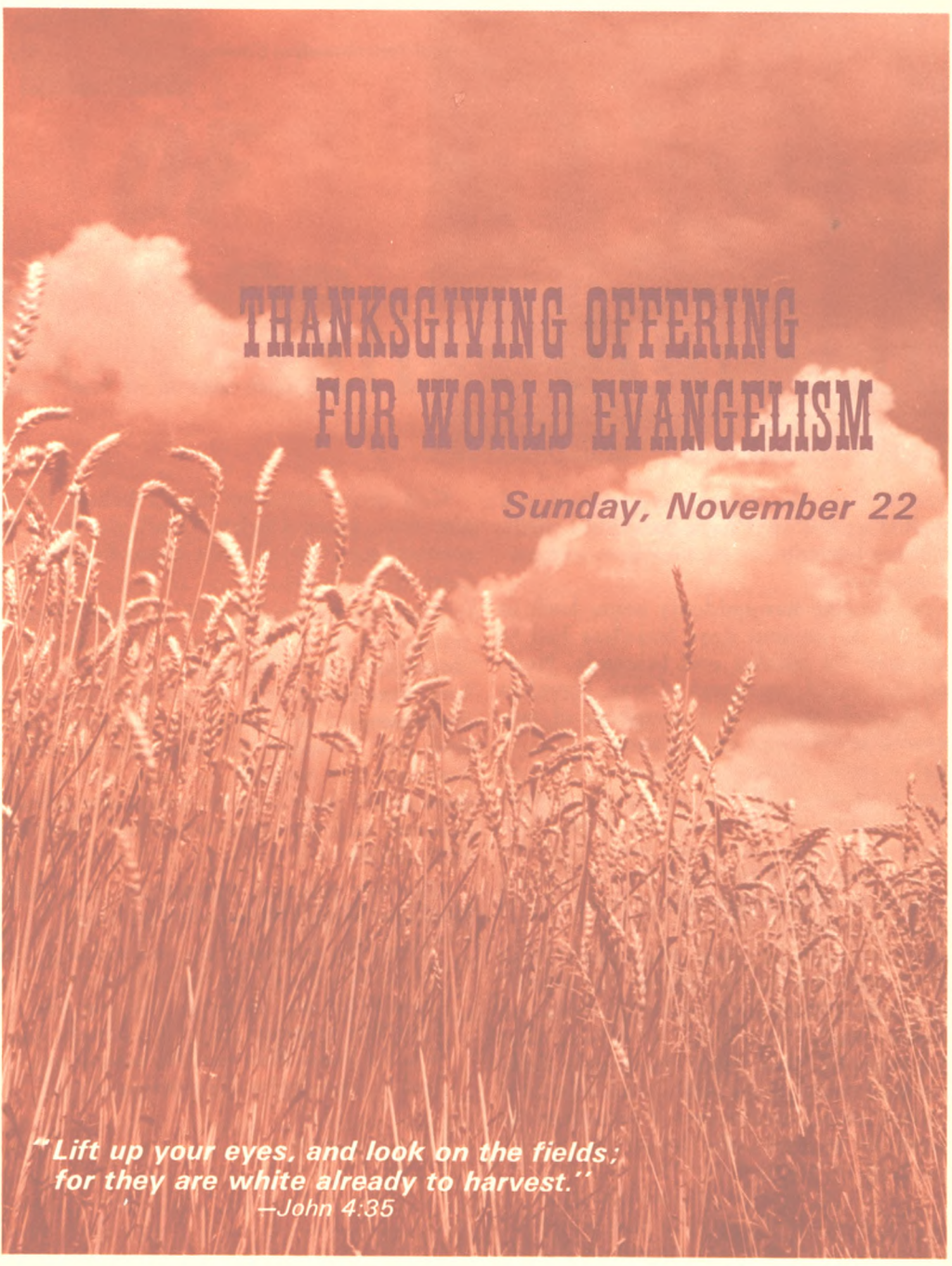
Herald of Holiness

CHURCH OF THE NAZARENE

NOVEMBER 18, 1970
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THE PULL OF POWER
(See page 3.)

**Is the Church Neglecting
Its Senior Citizens?**
(See page 9.)



**THANKSGIVING OFFERING
FOR WORLD EVANGELISM**

Sunday, November 22

*"Lift up your eyes, and look on the fields;
for they are white already to harvest."
—John 4:35*



General Superintendent Coulter



GLORIOUS RELEASE

IN recent days the world has watched and waited as hostages have been held while nations bargain for human lives and political advantages.

An old custom has suddenly come back in new forms. In ancient days travelers had to be prepared for pirates and brigands. Now, around the world, prisoners of war, travelers from hijacked planes, and members of ambassadorial staffs await deliverance.

What a vivid example of the condition of all men who are held captive by the power of sin! Because of sin men are held "like prisoners in a camp far from home and the only thing that could set them free and bring them home to God is that which Jesus Christ did for all mankind."

The Bible tells us what Jesus did. Jesus came "to give his life a ransom for many" (Mark 10:45). "Well you know that it was no perishable stuff, like gold or silver, that bought your freedom from the empty folly of your traditional ways. The price was paid in precious blood, as it were of a lamb without mark or blemish—the blood of Christ" (I Peter 1:18-19, NEB).

God took action on man's behalf through His Son, Jesus Christ. "God was in Christ reconciling the world unto himself" (II Corinthians 5:19).

Through the atonement of Jesus Christ the separation from God is wiped out and we are "brought nigh." Through the price of His "precious blood" the dread and fear of sin's consequences are removed. Through Christ, God has "rescued us from the domain of darkness and brought us away into the kingdom of his dear Son, in whom our release is secured and our sins forgiven" (Colossians 1:13, NEB).

Glorious release! Separation, fear, dread, bondage—gone! No wonder we sing:

*"From the depths of sin and sadness
To the heights of joy and gladness
Jesus lifted me, in mercy full and free.
With His precious blood He bought me;
When I knew Him not, He sought me,
And in love divine He ransomed me."**

© John T. Benson, Jr.

□

■ By Doris P. Restrick
Saugus, Mass.

THE PULL OF POWER



Photo by the Costas

A northeaster is lashing the New England coast with wind gusting to 40 miles an hour," the weatherman reported as we listened to the news report during supper. "The tide is unusually high and the surf is extremely rough."

Immediately I had a mental picture of a beautiful and awesome sight. Turning to my husband I said, "Let's take a ride out to Cape Ann after supper!" It was as if I had read his thoughts; he was eager to go, too.

Having been raised near the Atlantic Ocean, we missed the salt air when we pastored in the Midwest. Now in just a few minutes we could be at the ocean's edge.

Unlike Cape Cod, with its famous long stretches of sandy beach, most of the shore of Cape Ann is rocky. Passing first through Gloucester, the center of the fishing industry on the east coast, we noted the ships of the fishing fleet were bobbing up and down like corks as they were securely anchored to the docks.

Reaching Rockport, where many famous artists spend their summers painting seascapes, we saw yachts in the protected cove being rocked to sleep as dark clouds of night appeared in the eastern sky. These towns on the Cape are quaint and have an attraction of their own, but we drove on toward the sea road.

As we neared the road, there was an increase in traffic. Evidently others had the same idea we had.

They too felt the pull to the ocean. Sure enough—cars were parked all along the edge of the sea road.

Fastening our raincoats and headgear, we joined many others who stood on the rocks, fascinated by the sight of the whirling surf below. The huge waves in a rhythm of their own, pounded the jagged boulders with a roar and were answered by the splash of the lacy, white spray as it reached high into the air. The tremendous roar of the ocean and the howl of the wind made talking nearly impossible. Nature spoke its own language to each one viewing the scene.

Looking around me, I thought: These people—all of us here—are responding to the pull of power. Here is something man cannot control. Here is force and strength far greater than that of man. Here is power we can see and it pulled us to it.

Suddenly a verse of Scripture came to my mind: He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Searching my own heart, as I stood there in the rain, I asked myself, Is there enough of His presence and power in my life to attract others to pull them to Jesus?

As I had felt the pull of the power of the ocean in the storm, I prayed silently that the Holy Spirit would so endue me with His power from on high that searching hearts would feel the pull of power through my life. □



Faith at Home

DISCIPLINE VERSUS LOVE?

SHOULDN'T Becky have outgrown this habit by now?" I complained to our physician. Naturally I'd turned to Dr. Good with our problem. For over 10 years this G.P. (and father of nine) had skillfully helped solve every major medical crisis we faced. (The minor incidents I imagined into catastrophes, he'd smiled away.)

In our rush-a-day world, he still has that almost extinct knack of making patients feel unhurried. This despite a jam-packed waiting room and an office enclosed, floor-to-ceiling, by case-history files belying his "plenty of time" illusion.

He's also very frank. "Becky has you wrapped around her little finger—and she knows it," he informed me. "What she needs now is discipline!"

"I have spanked her—" I protested.

"She ought to be old enough to reason with," was his firm reply.

"I've told her, 'No,' and she throws a tantrum." I hated the word, but the description was accurate.

"Say, 'No,' and mean it. Don't give in. If you let her get away with this, it will form a pattern. She'll grow up into an individual who'll make herself and everyone around her miserable."

Inwardly I gave an indignant Jack Benny type "Well!" before I ran through a series of mental pictures of past "little monsters" I'd known. Their parents had "loved" them too much to insist on respect for authority or responsible behavior. I shuddered and admitted aloud, "You're right, Doctor."

Becky, being the baby of the family, had gotten away with actions we wouldn't have tolerated in any of the other four.

Why this problem of distinguishing between "gentleness" and "giving in even though she's wrong"? *Does love mean ignoring a gnawing need for firm action?* I asked myself and knew it didn't.

Truthfully, I'd become lazy about my God-given duty as a parent.

I followed my doctor's advice and said, "No!" to Becky. Because I truly meant it, with no inner reservations (which children seem to have special antennae for discovering), the habit which had dismayed and plagued me for months was broken in one day.

It took willpower to ignore the accusing "mean Mommy" stares and pitiful cries (consisting of well-calculated sound effects and no tears) but I felt in control again.

I'd relearned this basic rule of child-rearing: It's not discipline *or* love. Discipline *is* love.



By Rosemary Lee
Worthington, Ohio



PRAYER OF THANKSGIVING

Our Heavenly Father, Creator of all things:

Thou art the Source and Essence
Of all honor and glory;

With enormous majesty
Thou art constant in the midst
Of Thine own creation.

Thy mind did conceive us before
the world was;
No thought or word
Is without Thy knowledge.

Thy thoughts of beauty
Are wild flowers of the valley,
Clouds above the highest peak.

Thy bountiful exuberance
Appears in fields of waving
grain
And the smell of fresh-turned
earth.

The lowing cattle and peaceful
flocks
Are but thoughts of abundance
To our time and generation.

Thou dost caress us with sunlight,
Refresh us with rain,
And rest us with the night.

May the thanks of our hearts
Find the joy of expression
And take its rest in Thy bosom.

O wonderful Father!
We are embracing each blessing
of Thy creation
With thanksgiving and love to
Thee.
Amen.

JACK A. ROBINSON
Pasadena, Calif.



It's the Real Thing

WE live in a fantastic period in history. It is a great time to be alive. The power which man has been able to harness and unleash in the atomic age staggers the mind.

We live in a day of unbelievable power. We live in a power-producing, power-driven, power-maintained, power-conscious, power-threatened world.

We Christians are in desperate need of power for daily living. We need power to realize our divine destiny.

The Day of Pentecost dates the explosive point in history when the spiritual resources of divine power were released upon the world. In that laboratory of the Upper Room, God revealed himself as absolute Power.

What Christ made possible on Calvary became actual at Pentecost. Thus a new era of power had dawned. Through the experience of Pentecost "Christ is all, and in all."

Rehearsing Beethoven's Ninth Symphony, Toscanini said to the members of his orchestra: "Who am I? Who is Toscanini? I am nobody! Who are you? You are nobody. I am nobody and you are nobody." He was silent for a moment, standing with arms extended, and on his face the rapture of the ineffable. Then he spoke in a whisper: "It is Beethoven, he is everything!" To a musician, yes; but how much more to the Christian, Christ is everything!

What about the power of Pentecost today? The fiery fervor and irresistible dynamic which characterized the Early Church is sadly missing. This is not the "pause that refreshes." Someone aptly stated, "Christianity no longer spreads; it's pushed."

Much is going *on* in the name of Christ, but little is going *forward*. "Many are living spiritually between Easter and Pentecost; they have climbed the hill of Calvary but missed their way to the Upper Room."

The great English surgeon Sir Frederick Treves was once involved in a serious railway accident. The fireman and the driver were pinned beneath the wreckage. The two battered and unconscious bodies were finally pulled from the wreckage and laid out by the side of the line.

The great surgeon was summoned and asked: "Can you do anything?"

"Yes," he said, "I could save them, but I haven't got my instruments.

God could save this lost and dying world if He had the instruments. You can be an instrument for service if you will allow the power of Pentecost to cleanse and fill your life with His divine presence. God's Pentecostal plan is that we are designed to fill His hand and made for His content.

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). □



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Happiness Is...

HAVING A CLEAN HEART

“Happy are the pure in heart, for they will see God!” (Matthew 5:8, Phillips)

ONE can hardly pick up a newspaper or magazine these days without seeing an article about the problems of pollution—polluted air, polluted water, or the moral pollution of dirty plays and filthy films and smutty books.

If the decade of the seventies is to be one of increased attention to the problems of the pollution of our planet, may God grant that it shall also be a decade in which men become increasingly aware of their *number one* pollution problem—the pollution of the human heart, and God’s solution for it.

For no matter how successful man is in cleaning up his environment, if his heart is unclean, he will go on polluting his planet and poisoning his relationships.

How refreshing and relevant, then, is this sixth beatitude, in which Jesus promises happiness to those whose vision of God is clear because their hearts are pure!

But is it really possible for anyone to have a clean heart in an unclean world? Is it actually possible for one to have a pure heart in a world that is not only polluted by sewage and smoke, but by sin?

The good news of the Gospel is that one *can* have a clean heart, even in a dirty world.

Man can of course clean up his rivers and his air and his environment, but only God can clean up the human heart. Man can make pure soap and pure water and pure food, but only God can make pure hearts. And it is

only pure hearts that see God, for God has said that without holiness, “no man shall see the Lord.”

The word “purity” occurs 28 times in the New Testament, and 10 times it is translated “clean.” Used of linen, it means whiteness; of gold, unalloyed gold; of glass, clear glass. The heart is pure, or clean, only when impurities have been cleansed away, making it possible for the heart to love only what it ought to love.

And men have always longed for that. The Psalmist, for instance, cried, “Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God; and renew a right spirit within me” (Psalms 51:2, 10).

And that cry, that longing for inward purity finds its answer in the cleansing merits of the blood of Christ. For Jesus said, “This is my blood . . . which is shed for many” (Mark 14:24). And the writer to the Hebrews said, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12).

And from the Day of Pentecost on, entire sanctification has included cleansing of the heart. For to the end of his days, Peter testified that the hearts of the disciples were “purified” on the Day of Pentecost—that day that God ushered in a new era through the cleansing and filling power of the Holy Spirit.

“The blood of Christ,” said Samuel Chadwick, “cleanses the entire nature of man. It cleanses the heart, out of

which are the issues of life. It purifies the motive which lies behind all the thoughts and activities of life. This is the answer to the prayer for a clean heart and a right spirit.”

But it is also through the merits of the blood of Christ that the heart *stays* clean. For the Apostle John tells us that, “if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

This beatitude does not mock us—the heart really *can* be clean. And God begins the cleansing the moment the will is surrendered to God and one begins to live with an eye single to His glory.

It is the philosopher Kierkegaard who reminds us that purity of heart is “singleness of will.” And when the will of man is at one with the will of God, God purifies the heart—and *keeps* it pure.

And it is those, and only those whose hearts are *pure*, Jesus said, who really see God.

But what does it mean to “see” God?

Well, Jesus didn’t mean to see God merely with the physical eye. For He said, “He that hath seen me hath seen the Father”—and multitudes had seen Jesus with their physical eyes.

He didn’t mean to see God merely with the eye of reason—as one might say when some complex problem had been explained, “Oh, I see.” Or as a mother might say to her son about his girl friend, “Well, I don’t understand what you see in *her*.”

No. It is with the eyes of the heart, the eyes of love—love made pure through the indwelling presence of

Radio Sermon of the Month

the Holy Spirit—that one really sees God. Sees Him not merely as Judge or Creator or Sustainer of the universe, but sees Him as Father, Friend, Savior, Sanctifier; sees Him in His providential dealings as He makes all things to work together for good to those who love Him and are called according to His purpose.

But if that vision of God is so clear and enriching that it makes for happiness here, think what it will be when we see Him face-to-face!

No wonder that Jesus said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Talk about happiness! That's it!—seeing God *here*, and hereafter. At least, seeing as much of Him as our little souls can take.

Let God give you a clean heart, just now; won't you?

Lord Jesus, I long to be perfectly whole;

I want Thee forever to live in my soul.

Break down every idol, cast out every foe.

Now wash me and I shall be whiter than snow.

Whiter than snow, yes, whiter than snow;

Now wash me and I shall be whiter than snow. □

"Gods" That Fail

■ By Victor D. Sutch

Dayton, Ohio

SOME years ago our country was in the throes of a terrible depression. Millions of people were ill-clad, poorly housed, and some were even starving.

Appalled by this massive collapse of our economic system, a number of young American intellectuals became converts to international Communism. There had to be a better, more just social and economic arrangement, they argued, and the teachings of Marx and Lenin seemed to supply just what they sought.

But the glorious future promised by the Marxians soon dissolved in a wave of horror produced by mass repression, brainwashings, and patently fraudulent "show" trials. Millions of innocent were herded into concentration camps by squads of well-organized secret police; millions more were summarily executed.

A group of those Communist converts have recorded the bitterness and disillusionment which they suffered when they fully comprehended what was taking place. They entitled their work *The God That Failed*.

But they are not alone. Man-made gods have a consistently unhappy historical record.

In Toledo, Ohio, in the late thirties, a popular Negro minister claimed to be Jesus Christ reincarnated. Publicly he promised that, like the first Messiah, he would without fail arise from the grave.

On the third day after his death, thousands of people, black and white, jammed into the area to witness the great event. A crew of policemen had to be assigned to handle the mass of automobile traffic which, all day long, poured by the church and parsonage

—every passenger hoping against hope that he might be present when the "messiah" burst forth.

On the fourth day after his death, the minister's remains were trundled off to the cemetery, where they joined those of hundreds of other mortals who had preceded him there. Another "god" had failed.

Recently the world's attention has been focused on a Los Angeles courtroom where Linda Kasabian recorded another, even more tragic, failure of the same sort.

A friend told her of "this wonderful man, the one we have all been looking for." He was "the messiah come again." She joined the "wonderful man" and his family.

"At first it was sort of nice," she said; "he made me feel good."

But her "god" soon initiated her into unspeakable sexual orgies and, if her witness is true, into the horror of at least 10 brutal, senseless murders. Rather than a messiah, her "wonderful man" now appears to have been the devil incarnate.

How can we make people understand that there is no god but God, and that He was revealed to us in all of His beauty and perfection some 2,000 years ago in the life of Jesus Christ? Only He never fails. Only He is worthy of our absolute and total allegiance. Only He has the answers to modern man's desperate needs and questionings.

As professing Christians, are we really following Him, or do we too lust after strange gods? Do we pursue wealth and power and rank? These are the world's gods, and they are failing now as they have failed in the past, and will fail in the future. Only God is God. □





Ten Points

GOD'S KIND OF LOVE

LOVE is the hallmark of holiness, the capstone of Christianity, and the greatest thing in the world. It makes the Christian a blessing and the church successful. It is the only adequate antidote against backbiting and censoriousness.

God's kind of love is best reflected in the life and ministry of Jesus Christ, His Son and Saviour of the world.

Jesus is long-suffering. His patience with the failing disciples as He sighed, "O ye of little faith," never loses its charm and encouragement.

The Master is kind and gentle. The Good Samaritan points to the Great Shepherd, who tenderly forgave and restored the broken, the diseased, and the sinful.

Envy did not besmirch the character of Christ. His goal was to do the will of the Father. His mission to fulfill the master plan precluded fatal preoccupation with human comparisons.

Jesus was born in a manger, lived the life of a Carpenter, Peasant, and wandering Preacher. He took a towel and washed the feet of His disciples in connection with the Last Supper, a feast He instituted. He gratefully acknowledged His debt to the Father and others. By this, He saved himself from pride—that vicious pollutant of the soul.

"Not my will, but thine, be done," expressed the fervent dedication of His earthly life. He sought not His own way, although it would have been His prerogative. He divested himself of that outward splendor He had with the Father, He took upon himself our humanity, endured the Cross, and redeemed the world. When He had made atonement for the sins of the world, He sat down on the throne of the majesty on high.

No muddy passion swept Him off His feet. He was controlled by the Spirit to the extent that He could pray for His crucifiers, "Father, forgive them."

He knew what was in man, and by the sheer power and miracle of love drew the best out of others. In His eyes, the person with a past found remarkable hope and recovery. When folks met Him, they were looking down. When they left Him, they were looking up. Though hammered on wood, His love never failed. His cross magnetizes still.

Though I speak with the eloquence of men and angels, though I have all knowledge and can move every mountain by faith, if I do not demonstrate God's kind of love as expressed in Jesus Christ, I am as nothing—a hollow zero with the rim rubbed out!

—GEORGE W. PRIVETT, JR., *Concord, N.C.*



DIVINE DETOUR AHEAD

THE Holy Spirit is given to the Church and to the individual Christian as a divine Guide and Helper, by the very promise of Christ himself. A guide is to exercise the authority of leading forward or commanding a halt, as the environment or circumstances may require.

In Acts 16:5-8, we find one of the most mysterious of the checks or constraints of the Holy Spirit in the life of the New Testament Church: "And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas."

Into every life there come, at some crucial times, divine detours. Some of them cannot be explained for the moment, any more than Paul and his missionary party could explain the mysterious "forbidding" and "not suffering" of the Holy Spirit in that day.

Strangely enough, Paul had previously been in some of the chief cities of Asia. He knew the great missionary opportunities throughout that region.

Bithynia, and other cities like it along the coast, had great clusters of Jewish people, and doubtless would be responsive to the Gospel. Bithynia would have been the open gate to all of the land as far as the Black Sea.

But the Spirit threw up a roadblock. Not being able to go north, Paul had to go straight ahead west; and the great continent of Europe lay across from Troas.

So God brings detours into our lives, and we wonder.

The detour of illness comes, or the detour of sorrow, and we question why.

The divine forbidding faces us: Do not take that job where spiritual compromise is necessary. Do not

establish a close social alliance with that group of people, where ethical reductions are apt to become habitual. Do not make that costly addition of material gadgets to your already mounting accumulation of things, because you will probably crowd God and spiritual things out of your life.

The detours God lays in our paths are important. If we do not walk close to Him, and if we are not led of the Spirit, we may not recognize the detour sign. Then we will find ourselves wandering in some wilderness, or constantly dodging some moral mudhole. And our dirge-song will be something like the old

popular song: "Detour, there's a muddy road ahead; I should have read that detour sign."

St. Paul was in personal contact with God's Spirit, and he recognized the constraint of the Spirit. Obedient to God, he was given a vision of a needy place in Macedonia; and God brought the Gospel to Europe; and in turn Christianity reached America.

Let us resolve to be responsive to the forbiddings of the Holy Spirit as well as His biddings. Who of us can predict what chain of circumstances, earmarked with eternity's breath, hinge upon our obedience to God's detours? □

■ By Ruth Dwight Uphaus

Phoenix

of the church and nation, great efforts should go into the evangelization and establishment in the faith of our children and young people.

But are we, at the same time, overlooking the needs, not only of our own loyal older members, but also of those often lonely, unchurched senior citizens living nearby? Do we tend to take our "mothers [and fathers] in Israel" for granted, depending on their prayers, but forgetting that physical infirmities or transportation problems may make it difficult for them to attend and participate as they would like?

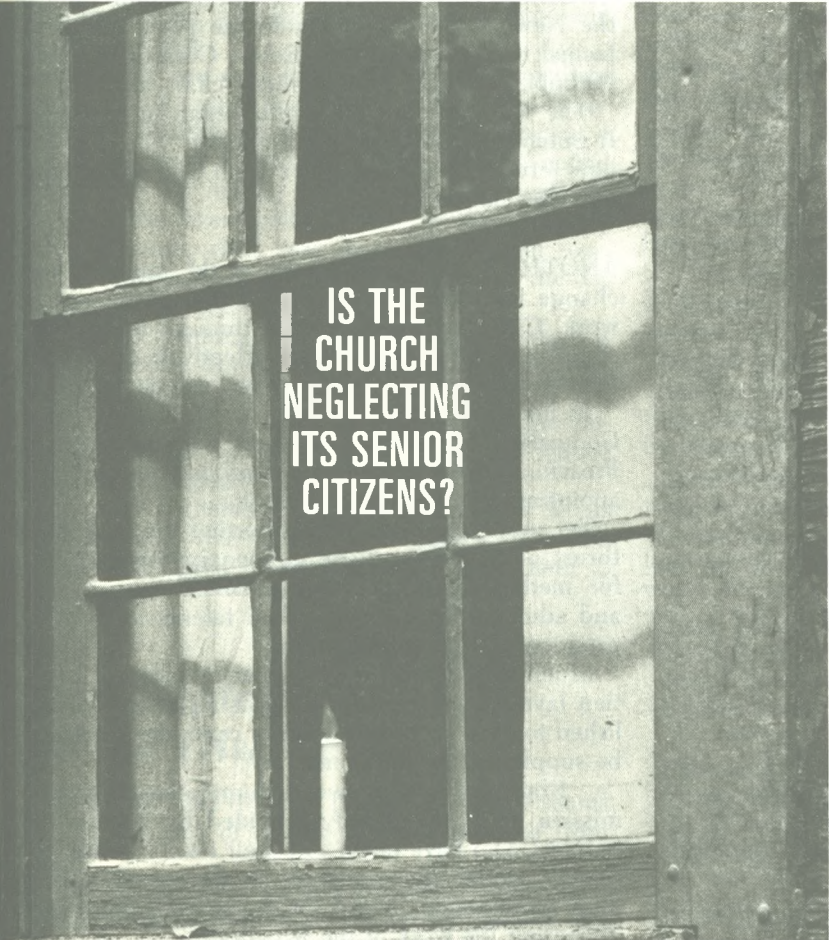
For some shut-ins, listening to radio and television broadcasts or to tape recordings of Sunday services telephoned or taken to their homes can prove a great blessing. For other more active older persons, a church-sponsored bus or other transportation may be the answer, especially when several live in the same retirement community or area.

Large numbers of the aged are often concentrated in the older sections of the city, and it is to these that the "downtown" church can be of special service. Many of them are hungry, not only for spiritual food and companionship, but also for activities to occupy their spare time.

Should not the educational facilities of those churches, then, be made available for use during the day by adults living near the church for Bible study courses, travelogues, discussion groups, crafts classes, and other educational and social activities?

Some of these older persons may be qualified instructors for such classes or may be interested in other volunteer services, such as participation in

(Continued on page 12)



IS THE CHURCH NEGLECTING ITS SENIOR CITIZENS?

Photo by Grover Brinkman

AMERICA today is a youth-oriented society. It is to youthful consumers and a youthful audience that the advertising and entertainment industries, style designers, news media, and even politicians, seem to direct their attention. People are urged to look young, dress young, feel and think young.

The respect for age found in most oriental cultures, and which was traditional in our early history when par-

ents and grandparents were welcome members of the pioneer household, is missing today.

This trend has often extended even to the church, in spite of the fact that in many churches the elderly form the faithful nucleus of the organization.

The Church of the Nazarene has been and is a young, vigorous church with a strong Sunday school encompassing all age-groups. It is only proper and fitting that, to ensure the future

Editorially Speaking

By W. T. PURKISER

Is the Day of Christian Missions Over?

Both within and outside the Church, there are those who are asking the question raised in this title. Our answer might well be another question: With two-thirds of the earth's population completely ignorant of Christ and the Gospel, how can anyone really think that the day of Christian missions is over?

True, changes in the developing countries that have historically been the most fertile fields for missions may change the face of the enterprise.

For one thing, the traditional image of a missionary in a pith helmet preaching to a handful of aborigines with bones through their noses may well become even more unrealistic than it has always been.

This is because the trends we see in our own country toward even larger concentrations of people in growing cities is actually a worldwide phenomenon. The megalopolis—the congestion of millions of people in one small area—is no longer the nightmare of population experts. It is a present fact of life the world around.

There is no evidence that the trend toward urbanization is slackening off anywhere on the globe. If anything, it is increasing, as great masses of people steadily move from country to town, from town to city, and from city to metropolis.

Two examples from overseas may suffice. Akira Hatori reported that Japanese population experts predict a population of 30 million in Tokyo by the end of the century, with a resulting city 200 miles across.

Within 40 years, India is expected to have 20 cities of 20 million each. The cities of Latin America, Europe, and Africa reveal similar trends. Worldwide, the population of cities is growing at approximately four times the rate of world population itself.

What this means for world missions is reasonably clear. Missionaries will still be needed to penetrate thinly scattered tribes living in remote jungles and mountain valleys. But more and more, the missionary will need to go where the people are. And the people are more and more jammed together in ghettos and slums and the sprawling suburbs of huge cities.

The city is the mission field of today and tomorrow. We neglect it only at the cost of betraying our

mission. The church that is true to its Lord's commission will take the Gospel into the heart of the city.

In a sense, this is just going back where Christianity started. To see this, one has but to thumb through the New Testament and note the place names attached to the letters in it: Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica—cities all.

The witness to all the world began in Jerusalem. It cannot end until we, like John, see "the holy city, new Jerusalem, coming down from God out of heaven" (Revelation 21:2).

ANOTHER AREA in which world missions may change is in the larger place of laymen in its total work. Cities are possible only through increasingly complex technology. To work effectively in complex societies will call for a wide range of technical skills.

In no sense is this to minimize the importance of God-called professional ministers working overseas. Preaching itself calls for a combination of divine anointing and specialized training.

Yet supplementing and supporting the immediate thrust of the evangelistic missionary there is need for medical, educational, mechanical, agricultural, and administrative training and talents in the total program of a growing church.

Much of this need may be met by national Christian laymen, where the church is sufficiently established to have such. But in other cases the need must be supplied from the home base.

Examples in our own denominational overseas mission work are already provided by doctors and builders who have taken—at their own expense, but directly under the guidance of the church—short-term assignments abroad for the specific purpose of furthering the work of the Kingdom.

The church that meets the challenge of tomorrow will be the church that enlists ever greater numbers of its lay people in its total work. We must get back to the New Testament concept of the priesthood of all believers and the ministry of all Christians.

THESE ARE CONSIDERATIONS of policy and planning that call for prayerful consideration and hard thinking. But we cannot allow plans for tomorrow to turn us aside from the very definite demands of today.

This is why the Thanksgiving Offering next Sunday has such large practical importance. The \$2.6

million goal is none too high in view of multiplied needs.

Most of us have very little conception of the amounts of money represented by the term "million." We don't ordinarily live at such levels.

But we do know what \$10.00 means and how much \$15.00 is. Four years ago the total program of world evangelism for the Church of the Nazarene cost \$10.00 per minute for every minute of the day and night throughout the year.

The work has expanded with new missionaries and additional national workers to the extent that now the cost per minute is \$15.00. There are many individuals and churches that can underwrite five minutes, 10, 15, 30 minutes, or an hour. But whatever the amount, the important thing is that each one does his best.

Nor should we ever lose sight of the immediate purpose of the two annual offerings for world evangelism at Thanksgiving and Easter. Whenever a local church pays at least 20 percent of its General Budget from its regular tithe income, it is entirely fair to say that every dollar of the Thanksgiving and Easter offerings when sent in to the general treasurer goes directly to the gospel ministry of the denomination throughout the world.

Systematic planning in "faith promise giving" is a commendable thing. But care must be taken that the special Easter and Thanksgiving offerings are not diverted to a local fund from which other demands are met in such amounts as actually to reduce the giving for worldwide missions.

Let us give thanks at Thanksgiving. And let us thankfully give that others may share with us the blessing only Christian missions can bring to them. □

The Symptoms and the Disease

One of the most difficult problems we face seems to lie in the area of distinguishing symptoms from disease.

Much of an editor's correspondence indicates a genuine concern over signs of spiritual illness. An over-ready acceptance of extreme fashions of dress and deportment, an undue interest in diversions more proper to the unspiritual than to a godly walk and vital piety—these and many other matters are problem points often raised.

The first thing we ordinarily think of when confronted with problems in this area is to pass more laws, to make more rules, to attack directly the bothersome ways.

The trouble is, we just can't have enough rules to control every possible situation which may arise. The conditions of human life are too varied and complex and the changes too rapid for the rule-makers to keep up.

This is why the laws and rules of the Bible deal with broad principles rather than narrowly specific situations. This is why the concern of the Early Church was with the fundamental human moral disease, and why so little is said about its symptoms. -Paul indeed lists the works of the carnal nature, but his main concern is obviously not suppressing the symptoms but curing the disease (Galatians 5:17-24).

To salve the symptoms may give temporary relief, but the main attack ought to be on the disease itself. It is almost, if not entirely, impossible to get unsanctified people to live holy lives and to look and behave "as becometh holiness." And even if it were, washing the outside of the cup doesn't clean up the inside.

Make no mistake about it, there is an ethics of holiness. Sanctified people *do* think and act differently than their carnal neighbors.

One of the greatest holiness texts in the New Testament is Paul's prayer, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). The verse which stands next to it reads, "Abstain from all appearance of evil" (v. 22).

On the other hand, God does not operate on a "double standard." There is not a low standard for those who are "only" justified, and a high standard for those who are fully sanctified. *

Sometimes one hears the statement, "Well, I can go to questionable places and do questionable things because I'm not sanctified." But no—if one has enough light to know that any practice or habit would be wrong for a person fully committed to the will of God, he has enough light to know that such a practice or habit is sin for any child of God, and "whosoever is born of God doth not commit sin" (I John 3:9).

The glory of entire sanctification is not that it creates a higher standard of Christian living, but that it enables the believer by the grace of God to live up to the light he has.

God has provided for sin "the double cure." It is to save from wrath through forgiveness of sins and impartation of new life. And it is to make us pure by the cleansing and empowering of the Holy Spirit's fullness. To be rid of the disease is the best way to cure the symptoms. □

"Sin is the opaque curtain that hides God from us," Dr. George W. Truett once said. When we get ready to give up our sins, Christ becomes real to us. But not until then.

William M. Greathouse

Is the Church . . . ?

(Continued from page 9)

missionary workdays, nursery assistance, visiting shut-ins, or helping in the church office. In fact, senior citizens often constitute a source of untapped resources valuable to the church and community.

Studies have shown that a real desire exists among older persons for a satisfying philosophy of life, and Bible study is a powerful means to that end. A primary motivation toward learning to read, among the older semi-illiterate and foreign-born, has been the desire to read the Bible for themselves. Where better to acquire this skill than in the educational facilities of the church?

Such programs of adult education are operating successfully in churches throughout the nation. One example, housed in an Oklahoma City church, grew in three years to include 700 older students taught by 30 or more volunteer instructors. The most popular subjects were Bible, investments, travel, and world problems. Fellowship was considered an important factor in the success of this program.

With improved health practices and medical discoveries and the boost given to early retirement by technology, the retired segment of the life-span is increasing to perhaps 20 years. It is vital therefore that people prepare for retirement as they prepare in early life for an occupation.

The adjustment to retirement can be a difficult one. But the transition can be made easier through participation in a program of preparation for retirement—involving not only financial planning, but also information on aging, health care and nutrition, retirement housing, leisure-time activities, legal matters, government programs, and church and community resources.

Such programs are now being offered to prospective retirees in some industries. Does the church have a responsibility in this area also?

The last 10 years have witnessed a phenomenal growth in a variety of retirement communities. Is the Church of the Nazarene ministering as it should to retirees living in these retirement towns, mobile-homes courts, apartment complexes, and nursing homes?

In order that our senior citizens may be able to say with the Psalmist, "I have been young and now am grown old, and never have I seen a righteous man forsaken" (Psalms 37:25, NEB),

the rest of us must heed Leviticus 19:32, "You shall rise in the presence of grey hairs; give honour to the aged, and fear your God" (NEB). □

SELLS "HERALD" WITH A SMILE

Mark Dodds, 10-year-old son of Pastor John E. Dodds, Paulding, Ohio, has helped his district and local church reach its *Herald of Holiness* campaign quota twice. Mark decided to go outside the church to gain subscriptions.

Last year he was personally responsible for 51 subscriptions. This year he reached a new goal of 81 subscriptions. His method was to go door to door and give a copy of the special issue of the *Herald*. He would offer the subscription. Only once did he receive an abrupt refusal. If people said they could not afford it on the spot, he would say, "You can pay me on payday." He would return and collect. When he came to a home where there was sickness, he asked to have prayer.

Not only did Mark reach a high goal in subscriptions, but he made many

friends and won prospects for his church. A number of favorable comments have been made about the *Herald* from the community.

Paulding church is on the Northwestern Ohio District. Mark's father was selected district manager for the 1970 *Herald* campaign. The goal for each church was to reach subscriptions equal to 55 percent of the Sunday school average attendance. The Northwestern Ohio District was competing against the Philadelphia District. Final returns will reveal the winner.

Mark's mother provided transportation for him. He is not considered a forward kid, but very enthusiastic. The local church goal of 68 was surpassed with a total of 132. One boy with a selling smile was responsible for 81 of these. Undoubtedly Mark left more than a copy in the hands of people; he left a witness that will remain an indelible impression in many hearts. □



Mark Dodds

CHURCH WITNESSES AT FAIR

Forty teens and adults from Decatur (Ill.) First Church volunteered and trained to participate in an unusual IMPACT project.

THANKSGIVING OFFERING IS EXTENDING A HAND

"Whatsoever thy hand findeth to do, do it with thy might"
—Ecclesiastes 9:10



The 85,879 members in world mission churches say,
"Thanks for sharing Christ."

The church set up a rented tent along the fairway of the Macon County Fair and found a way to extend their evangelistic efforts. Inside, a film on drugs was shown. The film pointed to Christ as the Answer to the drug problem. Outside, literature was offered and people were invited to sign up for a free Bible study course.



The tent used as a center for witnessing

Trained interviewers conducted a community religious survey. People who showed an interest in salvation were invited inside the tent, where they heard the four spiritual laws explained.



Conducting the religious survey

A total of 400 people viewed the film. Approximately 7,000 pieces of literature were distributed. There were 48 who enrolled in the Bible correspondence course. The four spiritual laws were presented to 150. Forty people received Christ as Savior.

The project was directed by Pastor Dwight P. Millikan. The results were significant and gratifying to the church. An unusual IMPACT project had paid off in the harvest of souls.



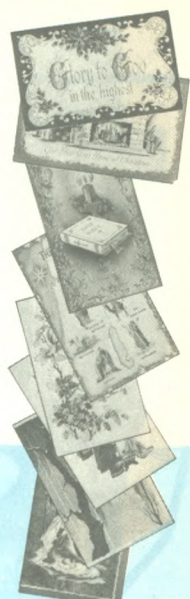
Mr. David Soule, right, representing the official board of the Oklahoma City Meridian Park Church, presents a set of keys to a 1968 Pontiac to Pastor Dallas McKellips. The automobile was a gift to the pastor from the members and friends of the congregation.



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NEWS OF DISTRICT ASSEMBLIES

SOUTHERN DISTRICT— COLORED AND INDIAN FIELD

The seventh annual assembly of the Southern District of the Colored and Indian Field convened at the Sunnyside Church in Cape Town, South Africa, August 7 and 8. Rev. Rex Emslie, newly elected field superintendent, presided.

Though the assembly adjourned on Saturday near 7 p.m., the people remained almost two and one-half hours in a service of prayer, testimony, and song as God moved in their midst. Some were blessed, others won definite spiritual victories, and many rededicated their lives.

The district report indicated 30 percent increase in full and probationary membership, 8,461 enrolled in vacation Bible school and an average attendance of 5,026, a 99 membership increase in the NWMS, an increase of 45 percent in NYPS membership, a Sunday school enrollment of 6,559 and an average weekly attendance of 3,840, which represents a 33 percent increase over last year. Tithes and offerings increased by 26 percent, and the total giving for all purposes was \$29,292.—GEORGE A. HESS, reporter. □

PERUVIAN DISTRICT

The fifty-first annual assembly of the Peruvian District convened in Chiclayo (Peru) First Church. Forty-four licensed pastors and elders and five student pastors reported. Reports were also heard from many lay pastors.

District Superintendent Esperidion Julca reported that offering for world missions represented 15 percent of the total giving. He said there was an increase also in the giving for the district budget. Sunday school attendance and church membership increased. There are 58 churches fully constructed and 12 under construction. All churches are supporting their own pastors and the district superintendent is fully supported by the district. The assembly raised the district superintendent's salary again this year.

Five ministers were ordained during the assembly.

As a result of the lay ministry in the jails, two internationally famous bandits were saved and are now in the active lay ministry for the Church of the Nazarene in Peru.

The retired ministers are continuing their work in the active ministry.

The entire district has experienced

revival which is continuing to bring results in many areas. Lay workers are developing groups faster than the pastors or missionaries can keep up with them. The work is rapidly extending into the Aguaruna area of the Amazon rain forests and through the Chinchipi Valley to the frontier of Ecuador. It is also spreading southeast into the interior mountains of San Martin.

The Quechua-speaking Indians in the high Sierras of northern Peru between Ferrenafe and Porcullo are experiencing tremendous results through a laymen's revival, the first of its kind among the indigenous tribesmen in the history of Peru. These people continue to suffer great persecution from their tribesmen and from the administration of the haciendas, but have refused to be intimidated. There are now 465 converts in 15 groups. Two of the largest groups have now constructed their own churches. One of the Chiclayo laymen was recently named health officer in the Inca Huasa area of the same tribe, which until the present had been tightly closed to the Gospel. He is actively engaged in the ministry of the Gospel on his own initiative and has a group of 30 converts. The lieutenant governor has strongly recommended him to the tribesmen and has bought a Bible. He has also donated a property on which to build a church.

Five of the churches suffered damage in the May 31 earthquake. Two were totally destroyed.

Sunday morning of the assembly over 1,200 attended Sunday school in the coliseum. That evening in the district center church over 600 participated in the Lord's Supper.—ELVIN M. DOUGLASS, reporter. □

NORTH AMERICAN INDIAN

The annual assembly of the North American Indian District was held at the Nazarene Indian School, Albuquerque, N.M.

Presiding General Superintendent George Coulter ordained the following ministers: Benjamin Simms and Robert Pokagon.

District Superintendent G. H. Pearson reported for the district. He announced that a one-week class would be held for new workers following the assembly. He requested that much emphasis be put on tithing and self-support during the coming year and advised each church to develop a well-rounded program to meet its needs.

Bernita Gunn was elected president of the NWMS. Curtis Morgan was

elected president of the NYPS. Benjamin Simms was elected chairman of the church schools board.—NORMA MAENDL, reporter. □



District Superintendent C. Dean Galloway talks with Rev. and Mrs. Russell Birchard about the new Pantasma clinic.

NICARAGUA-COSTA RICA

District Superintendent C. Dean Galloway reported to the Nicaragua-Costa Rica District annual assembly. The following summary focuses on the work of the district: there are 33 churches, 14 missions, plus other preaching points, and 44 pastors and workers. Construction is in progress on tabernacles in Tisma and Jalapa, and a tabernacle and parsonage in Chinandega. Marshall Griffith is in charge of the construction work, and the builder is Octavio Flores. There is a bookstore located in



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Managua which has proved an excellent location. It is a thriving business, reports Missionary Mary Wallace.

At the dispensary at San Isidro, 13,559 patients were treated. There is one nurse, Lesper Heflin, on duty. Pantasma dispensary was built this year through the volunteer help of men from the Mason, Mich., church. In 66 working days, Missionary Nurse

Margaret Birchard treated 7,073 patients. Russell Birchard is assigned to evangelism at Pantasma.

There are seven day schools with 273 enrolled. These are under national leadership with Gwen Galloway, counselor.

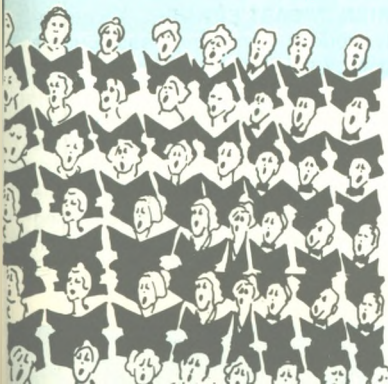
New Missionaries Robert and Sheila Hudson just arrived on the field.

Missionaries C.G. and Edna Rudeen

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are in charge of evangelism and printing.

The Bible school has 28 students. There were six graduates this year. Missionary Couples Greenes and Ragains are in charge of the Bible school work. During the year 30 churches were visited to represent the school and to present messages in preaching and through music.

The assistant national superintendent for the district is Ernesto Bello. Della Griffith is treasurer.—MRS. EVELYN RAGAINS (Sec.), *reporter*. □

NORTH ARKANSAS

The eighteenth annual assembly of the North Arkansas District convened at Conway, Ark., August 26-27.

Presiding General Superintendent George Coulter ordained M. Gene Wilson, minister, and consecrated Mrs. Opal Himmough as deaconess.

District Superintendent Boyd C. Hancock, completing the first of an extended term, reported that the district had not only shown gains over the last year, but statistics show progress through the decade. He gave the following statistics for 1970: the Sunday school enrollment stands at 7,014 with an average attendance of 3,880; NYPS membership, 1,586; NWMS membership, 2,659; church membership, 3,643; total raised, \$600,207; giving for general budget and specials, \$47,202; and value of property, \$2,754,400.

The following were elected to the advisory board: (elders) Jewell McKinney and Ted Ingram; (laymen) Dale Webster and Jim Quick.

Mrs. Boyd C. Hancock was elected NWMS president and Rev. Bill Lambert was elected president of the NYPS. Rev. Ralph Simpson was elected chairman of the church schools board. □

LOUISIANA

The Louisiana District annual assembly met at Alexandria (La.) First Church. General Superintendent V. H. Lewis ordained three men—Larry Hoffpauir, Wayne Lewis, and Gilbert Hockett.

The district superintendent, Dr. T. T. McCord, who is serving an extended term, reported that the district was 10 percent in giving for world evangelism for the first time. The district accepted a 3 percent home mission budget. Over 90 percent of the NMBF budget was paid.

By unanimous vote of the assembly, churches of the former Gulf Central

(Continued on page 18)

NEWS OF RELIGION

You Should Know About . . .

SUPREME COURT SWAMPED BY RELIGIOUS CASES

THE FALL BENCH IS LOADED.—The 1970-71 term of the U.S. Supreme Court, which opened October 5, has before it cases of religious significance as important as, or even more important than, decisions reached by the court during its 1969-70 term, which included the much discussed ruling reaffirming tax exemption for churches.

No fewer than 23 cases concerned with conscientious objections to military service, on religious and nonreligious grounds, await a final disposition by the highest court in the land.

But a case of comparable—or greater—importance to parents and taxpayers in most parts of the country is one appealed from Pennsylvania in which the court will have to decide whether states can or cannot constitutionally provide financial assistance to their hard-pressed parochial schools.

It is one case in which, obliquely or indirectly, President Nixon has expressed interest by suggesting some months ago that a strong, viable parochial school system—Protestant, Roman Catholic, and Jewish—is needed, not to aid any one or more religious faiths, but to "promote diversity in education."

Some observers feel the decision Chief Justice Warren E. Burger and the eight associate justices make in this case could decide the future of the Catholic parochial school system—by far the largest nonpublic elementary and secondary school organization in the country—and of the Lutheran, Seventh-day Adventist, Reformed, Jewish, and other nonpublic schools.

Knowledgeable sources say it is likely the high court will affirm the lower court ruling approving state aid.

The court also faces 23 cases involving "obscenity" in various forms, including two lower court decisions inhibiting the showing of the controversial film "I Am Curious (Yellow)," which contains numerous highly graphic scenes of sexual encounters.

Other cases, among the more than 800 filed on the appellate docket by the time the fall term opened, were concerned with:

—Federal financial aid to church-related colleges for construction of academic facilities

—Counties' constitutional obligation to provide transportation to parochial school students

—Payment of state funds to nonpublic teachers of secular subjects

—Abortion

—The court's jurisdiction to determine ownership of church property

—Judicial review of decision of ecclesiastical authorities in a church property control case

—The scope of exemption granted to religious organizations in a state property condemnation action

—Income tax exclusions for rental allowance to an unordained church employee

—Refusal on religious grounds to work on Saturdays.—*E. P. News Service*. □

CONCLUDE 56-HOUR BIBLE READING.—More than 12 members of the Campus Christian Fellowship in Sacramento, Calif., have completed a 56-hour Bible reading marathon on the campus of Sacramento State College.

"We wanted to demonstrate that there are many college students who believe the Bible is the inspired Word of God," said Ron Brandenburg, marathon organizer.

"People did stop and listen—especially when we read the New Testament."

The next activity planned by the fellowship is a Christ-in-Focus Week, a program that will include rallies featuring Christian speakers. □

BIBLE DISTRIBUTION REPORTED ON RISE IN EAST EUROPE. "Remarkably heartening" reports on Bible Society work in Communist east Europe were cited in a statement issued in London by the British and Foreign Bible Society.

The statement contained a detailed account of the latest triennial conference of European Bible Societies held in Vienna under the auspices of the United Bible Societies.

It said the conference was attended by the representatives of 25 Bible Societies. Representation from eastern Europe was especially encouraging and included men and women from East Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, and Russia. □



"Showers of Blessing" Program Schedule

Dr. William Fisher

November 22—"Happiness Is Having a Determined Heart"

November 29—"Thanksgiving Every Day"

VITAL STATISTICS

DEATHS

MRS. RUTH EBY, 74, died Sept. 24 in Miami, Fla. Funeral services were conducted by Rev. J. Rex Eaton. She is survived by her husband, Enos R.; three daughters, Helen Fahringer, Mildred Scott, and Grace Georges; three sons, Ray L., C. Lee, and Frank E.; and 16 grandchildren.

MRS. BESSIE E. SHELLEY, 84, died Sept. 4 at Champaign, Ill. Funeral services were conducted by Revs. Paul M. Berger, Jack Jones, and James Livingston. Interment was in Urbana, Ill.

BIRTHS

—to Sp/5 Charles and Barbara (Vulhop) Igo, Augsburg, Germany, a girl, Barbara Jean-Marie, July 30.

—to Bill and Doris (Raines) Webb, Vienna, Va., twin girls, Kendra Dare and Karla Dale, July 25.

—to David and Donna (Perry) Spittal, Highland, Ind., a boy, Todd Elliott, Aug. 6.

—to Tami and Sheryl (Hresman) Foy, Marion, Ia., a girl, Tori Lynn, Oct. 1.

ANNOUNCEMENT

CORRECTION

October 7 *Herald* listed E. W. Edwards as moving from Laurel, Ind., to Connersville (Ind.) First. He is not pastor of Connersville (Ind.) First, only moved to Connersville.

EVANGELISTS' OPEN DATES

Wallace Bell, Sr., P.O. Box 446, Steele, Ala. 35987, is making up his slate for 1971.

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Some people, not members of our church, ask why it is necessary to get men outside our denomination who do not believe in the gospel of full salvation as we do to speak at our conferences.

These people seem to be infected with the "separatist" spirit that refuses Christian fellowship with any who do not believe in every particular just as they do.

The unfortunate consequence of such a spirit is to break churches up into ever smaller splinter groups, and its logical end would be the destruction of the Church itself.

How far this is from the New Testament is seen in the fact that the early Christians worshipped in the Temple even though its leaders had crucified their Lord.

John Wesley faced this tendency among his people, and called it pride. He wrote, "To imagine none can teach you, but those who are themselves saved from sin, is a very great and dangerous mistake. Give not place to it for a moment; it would lead you into a thousand other mistakes, and that irrecoverably." (*Plain Account of Christian Perfection*, Beacon Hill Edition, p. 96).

We have never been narrowly sec-

tarian. The Preamble of the Constitution of our church reads:

"In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom among men, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or constitution of the Church of the Nazarene the Articles of Faith, the General Rules, and the Articles of Organization and Government here following."

I trust your friends, of whatever persuasion they may be, will discover that there are many true and effective servants of God outside the little group they may have affiliated with.

Some of my relatives have been confused by people who claim that no one is saved until he is baptized with water. Is there any scripture to disprove this?

A great deal of scripture disproves the idea you describe, a teaching commonly known as the theory of "baptismal regeneration."

"Baptismal regeneration" is based chiefly on such verses as Mark 16:16; John 3:5 (interpreting the "water" as "baptismal water"); and Acts 2:38.

The alternative (and more traditional view) is that water baptism for adults is an outward sign of an inward work of grace. We are not to be baptized before we are saved. We are to be saved before we are baptized.

The verses quoted for baptismal regeneration all make perfect sense when understood in the light of the traditional view.

However, there are dozens of statements which would be false and misleading according to the baptismal

regeneration theory, including Matthew 11:28-30; Luke 7:50; 23:43; John 1:12; 3:16-18, 36; 6:47; Acts 2:21; Romans 10:8-13; Ephesians 2:8-9; 1 John 1:9; 5:1, and others that also indicate that grace, repentance, and faith are the conditions of salvation but which do not mention baptism.

No theory can be true that falsifies so much of the Bible.

The more ardent proponents of baptismal regeneration now are those whose groups originated with Thomas and Alexander Campbell over 100 years ago. The original "unity" movement has since split into 20 identifiable groups (what others would call denominations), and more splits are now in the making according to their own publications.

(Continued from page 16)

District were welcomed into active membership of the Louisiana District.

Mrs. Sylvia McCord was unanimously reelected NWMS president. Rev. Wayne LaForce was elected new president of the NYPS in place of Rev. Donald Peal, who was elected chairman of the church schools board.

Elected to the advisory board were: (elders) J. W. McClung and Hallie Foster; (laymen) D. A. Peterson and J. T. Henderson. □

NEW YORK

Delegates to the sixty-third assembly of the New York District noted increases in church membership and giving as reflected in the report of District Superintendent Jack H. White. The assembly was held in East Rockaway, N.Y. General Superintendent Eugene L. Stowe presided over the assembly.

The district gave 10 percent for world evangelism, representing an increase of \$6,000. Two hundred new members were received on profession of faith.

Newly elected officers include Rev. Arthur Hughes, district secretary, and Raymond Reed, district treasurer.

Elected to the advisory board were: (elders) Arthur Hughes and Clarence Jacobs; (laymen) Dr. Lee Shevel and Raymond Reed. □

NAZARENE LAYMAN AT HELM OF PASADENA PARADE

A. Lewis Shingler, institutional fund-raising executive, is the president of the eighty-second Annual Tournament

of Roses to be held in Pasadena, Calif., on January 1, 1971.

President Shingler joined the Tournament of Roses in 1946, becoming an associate member in 1948 and a regular member the following year. He was elected to the Directorate in 1959 and ascended to the Executive Committee in 1965. He served as secretary in 1969 and as vice-president during the past year.

He has been a member of 22 committees during his 25 years as a member of the association. He has served as chairman of 15 committees. As an Executive Committee member, he has been the coordinator of 10 planning units.

For 10 years Shingler served as president of the Pasadena Rose Bowl Easter Sunrise Service Committee. He has also held the presidency of Pasadena Academy and the Pasadena Christian Businessmen's Committee. He is the lay chairman of the board of the Los Angeles First Church and teaches a Sunday school class. He is treasurer and member of the Board of the Nazarene Bible College, Colorado Springs. He has worked actively on behalf of the YMCA and has held offices in Dotan, Ala., and Pasadena, Calif., in Lions International. Community endeavors in which he has engaged include the Pasadena Merchants Association Board and the Pasadena City Manager's Traffic Commission.

On Monday, September 28, President Shingler announced that Evangelist Billy Graham will be the grand marshal for the 1971 Tournament of



Shingler and Graham

Roses Parade. He will be the first clergyman to be so honored at the New Year's Day parade and Rose Bowl football game in Pasadena.

The evangelist's appeal has been to both the secular and the non-secular world and a wide range of groups have honored him. He has been a trusted friend of four consecutive United States presidents.

"With Dr. Graham as grand marshal, may this coming New Year's greetings go forth with a message of hope and peace through renewed spiritual emphasis," Mr. Shingler said. □

TEENS BREAK VOLLEYBALL RECORD—FOR A CAUSE

Approximately 425 teens from the Akron (Ohio) East Liberty Church played volleyball during a 102-hour marathon which broke the world's record of 101 hours. The marathon was held at the nearby Greensburg gym. The teens were involved with a purpose. They were raising money for a family left with astronomical medical bills after their daughter had died with a rare blood disease.

The community rallied and gave support to the project. Radio, television, and newspaper coverage gave the marathon, and its purpose, wide publicity. United Press International ran the news item.

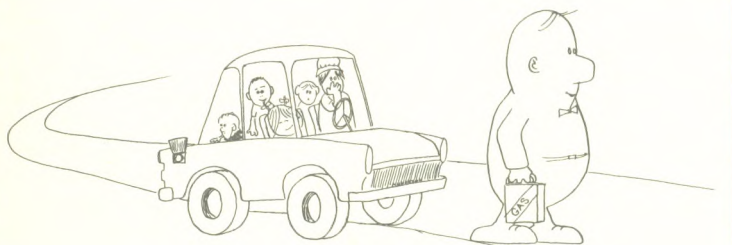
Adults from the church and community volunteered their services as referees, scorekeepers, ushers, food attendants, etc. School officials, administrators, and teachers volunteered their time to be at the school after the custodial staff went home.

Proceeds from the endeavor ran close to \$1,000 and were all turned over to the "Kathy Cain Fund." A "victory party" was held in the church parking lot on Friday evening, following the marathon. Many of the teens attending were newcomers. They heard the gospel message and were introduced through the project to the church.

Scores of community and Akron area residents became acquainted with the Church of the Nazarene through the contacts at the marathon. They became aware of one lively, concerned group of teens who found a unique way to serve Christ as it ministered to human need.—C. NEIL STRAIT, reporter. □

THANKSGIVING OFFERING IS GOING THE SECOND MILE

"Thou shalt love thy neighbour as thyself."
Matthew 22:39



"The General Board appointed 41 new missionaries in 1970."

C. MARSELLE KNIGHT WILL LEAD SAN ANTONIO DISTRICT

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Rev. C. Marselle Knight, presently serving as director of public relations of Bethany Nazarene College, as district superintendent of the San Antonio District.

This appointment is made effective December 1, 1970.

Eugene L. Stowe
General Superintendent

C. Marselle Knight, newly appointed district superintendent of the San

Antonio District, was ordained in 1952. After furthering his education in 1953, he pastored Tyler (Tex.) Grace Church from 1954 to 1956. He held other pastorates in Fort Mill, S.C., Wichita (Kans.) Linwood, and Oklahoma City First Church.



Knight

Since 1967, Mr. Knight has served as director of public relations at Bethany Nazarene College, Bethany, Okla. He is the son of Dr. John L. Knight, executive secretary of the Department of Evangelism.

Marselle Knight is a graduate of Bethany Nazarene College and of Nazarene Theological Seminary. □

NAZARENE PREACHER MINISTERS TO STUNNED COMMUNITY

On October 19 a brutal murder was committed which took the lives of five victims in a luxurious hilltop mansion in Santa Cruz, Calif. Bodies of an eye surgeon, Victor M. Ohta, his wife, two sons, and of Mrs. Dorothy Cadwallader, secretary for the doctor, were discovered in the sculptured swimming pool at the Ohtas' home. They had been bound with scarves and shot.

Mrs. Cadwallader, 38, was the wife of Jack Cadwallader, business partner in a broom company. She was mother of two girls: Malinda, nine years; and Darcey, eight months. Surviving also were Mrs. Cadwallader's parents, Mr. and Mrs. Les Kinney, of Santa Cruz. Mrs. Kinney is a member of the

Santa Cruz church where Rev. Donald R. Peterman is pastor.

Mr. Peterman spent the tragic night of the murder with the immediate family of Mrs. Cadwallader. On October 22 he officiated at the funeral service conducted from White's Funeral Chapel in Santa Cruz. There were 12 different networks present with cameramen and reporters at the funeral. They heard Peterman's message from I John 4:8—"He that loveth not knoweth not God; for God is love." Mr. Peterman centered his message on the theme—"God Is Love."

The press focused on one of Pastor Peterman's pertinent observations—"This awful tragedy is the result of a diseased, degraded, depraved culture. Mix that with the drug scene and with the new morality that is actually no morality and a new theology that is no theology and you have the sad and tragic calamity such as happened this week in Santa Cruz."

In a telephone interview to Kansas City, Mr. Peterman stated that it is hard to imagine the impact of such a tragedy on a bereaved husband and father and the effect it leaves on a stunned community. He reflected on his impression as he viewed the devas-

tation to the doctor's mansion which had been set ablaze after the mass murder. He said that, even as they were first viewing the unbelievable destruction, the young man wanted for questioning was sitting in his dilapidated dwelling only about one-half mile from the scene. The suspect has since been captured. □

PASTOR KILLED IN AUTO ACCIDENT

Rev. Riley Archer, 67, pastor of Springfield (Mo.) Grace Church on the Joplin District, was killed in a two-car accident near Kansas City on Sunday night, October 25. He was en route to visit his son, Rev. Roy Archer, pastor at the Mound City, Mo., church, when the fatality occurred.

The funeral service was held Wednesday, October 28, at the Springfield (Mo.) Scenic Drive Church. Mr. Archer survived by his wife and a daughter of the home and his son in Mound City.

Mr. Archer was ordained in 1935. For years he was active on the former Kansas City District. He had served the pastorate at Springfield Grace Church for 14 years. □

THANKSGIVING OFFERING IS ABUNDANT LIVING

"Seek ye first the kingdom of God, and his righteousness."

Matthew 6:33



"Nazarene per capita giving last year was \$213.26. Giving for all general church concerns was \$23.58 per member."

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

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means . . .

SURROUND THEM WITH LOVE AND PRAYER

If you really want to win people to Christ, you have to surround them with love and prayer,” Evangelist Modie Schoonover told me several years ago.

What’s so great about that? I thought. I’d been praying for people ever since I’d been saved.

I was to discover, however, that when Schoonover said, “Surround them with love and prayer,” there was an intensity to it I had not known. Perhaps “surround” was the key word.

Then there was power in the combination of love (contact with man) and prayer (contact with God). Often we pray for people until God answers in convicting them. Under conviction, they lay out of revival services and try to avoid us. Without being able to explain why, feeling conviction because of our prayers, they feel like we’re enemies (the source of their discomfort).

If however, in addition to prayer, we have shown them we really care by loving them in practical ways (having them over for a meal, visiting in their home, making their interests ours, their joys and sorrows becoming our concern), then the reaction is different. Under conviction, they look to us as friends and seek our help.

I began to surround others “with love and prayer” and saw startling results. I began to preach it.

In a California city, a housewife named Becky heard the idea. Following is a portion of a letter she wrote three months later as a result.

“Dear Brother Shaver:

“Just wanted to drop a line to tell you of an answer to ‘love and prayer.’ You and Pastor _____ called on my neighbor, Adelaide _____. One week ago Monday afternoon, at her dining room table, I had the blessed privilege of helping her to pray to a real victory.

“I’ve been blessed to pray with seekers at an altar many times. But to look around and know that all that is said and done depends on me—this is my first time. God came and gave me just the right things to say. Two hours passed before we knew.

“She’s growing by leaps and bounds. She’s studying God’s Word and praying each morning.

“Thank you for preaching ‘love and prayer.’ It really works.”

—CHARLES SHAVER
Kansas City

SAVE SOME”

