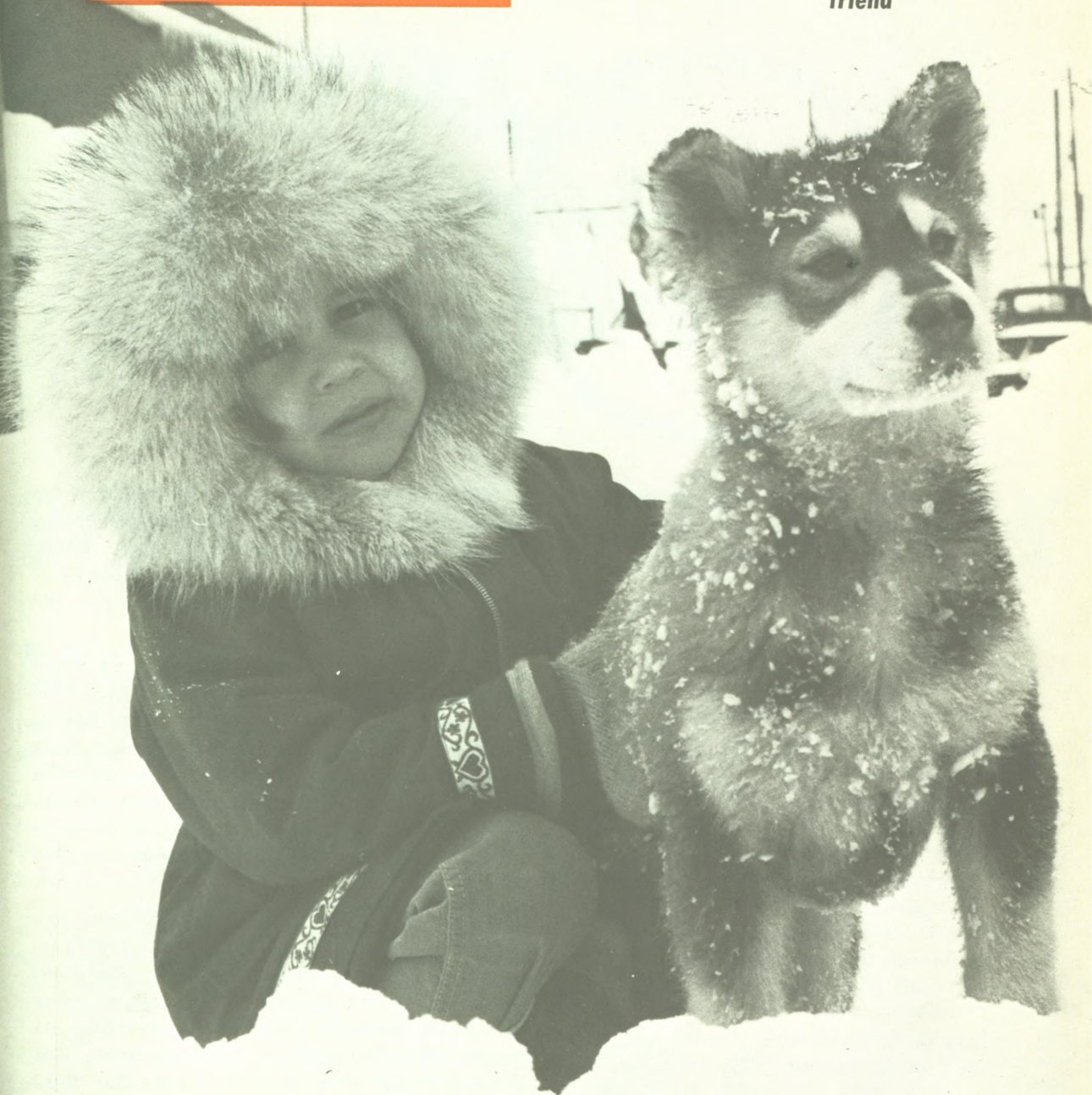


# *herald* OF HOLINESS

*Church of the Nazarene*

*Alaskan lassie  
and her sled-dog  
friend*



***ALASKA: The Land of the Moon at Noon***

(See page 6.)



*General Superintendent Coulter*

# The Lure of the Forbidden

The ambition to “see life” is not new. Our first parents had the same burning desire.

The promise of Satan was, “In the day ye eat thereof, then your eyes shall be opened.” And he kept his word. “And the eyes of them both were opened, and they knew that they were naked” (Genesis 3:7).

The ambition to “see life” may be a noble one if it springs from a pure heart. An honest searcher after truth and knowledge can “see” and “know” the wonders of God’s world and be refined and enriched thereby.

But to yield to the lure of the forbidden always brings debasement and defilement.

The subtlety of the tempter in Eden sounds strangely modern and up-to-date. “Hath God said?” “Ye shall not surely die.” “In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Today the arguments are more sophisticated but just as Satanic. “Why not ‘see life,’ throw away your inhibitions?” “What are appetites for if not to indulge them?” “Why listen to unreasonable commands of God that fence you in?”

Through modern movies, as well as through modern literature, the sick and the perverted are transforming public morals into a Black Forest of evil. Instead of depicting “real life,” they are really dissecting the sickness of the depravity of mankind.

But the fact is we are living in a universe of order and law. It is a universe which God controls. Obedience to God’s laws brings happiness and blessing. The forbidden fruit turns out to be, not the tree of life, but the tree of death to self-respect and peace of soul. The shortcuts and the smart evasions of God’s unchanging laws only end in frustration and despair.

This is still a world of choice. No man can at the same time see God and the world, any more than he can serve them both. The devil never opens the eyes without, at last, piercing the heart through with shame, blasting its hopes, and blotting out its happiness. But blessed is the man who has made the right choice!

“Blessed are the pure in heart: for they shall see God.”





# BIBLICAL ECUMENICITY

**M**uch of modern ecumenism seems to strive for one great church, a kind of ecclesiastical monolith that would stand for nothing and could fall for anything. This could be the great false church of the Revelation.

But there is a spiritual ecumenicity for which Jesus prayed. It is "the unity of the sanctified." "Father . . . sanctify them," Jesus prayed in John 17, "that they all may be one . . . that the world may believe."

God's holy people, scattered throughout the world, divided by denominational barriers, diverse in opinions and terminology, may yet be wondrously united in a heart love for Christ and the cause for which He died. There are many wonderful holiness themes, but perhaps "the unity of the sanctified" has been somewhat neglected.

Humans tend to strive for uniformity. We like people to agree with us. But Jesus prayed for unity, not uniformity. There is a difference. Paul described the body as having many members, none alike in appearance or function, but together making a marvelous coordinating unit.

Uniformity requires all to be alike. Unity is harmony in spite of difference. This is the great need of the Church today, and Jesus knew it would be so.

God's people will never be uniform. No thinking person would desire this. Little splinter groups often form in the fond hope of having a church where all agree; but true spiritual oneness is deeper than sameness, and broader than any sectarian concept. There is a spiritual affinity among the sanctified that loathes division and maintains a deep-down harmony in spite of superficial differences.

This unity ignores denominational lines. Jesus prayed for His immediate disciples and also for all who would believe in succeeding generations. He didn't pray for Baptists, Methodists, or even Nazarenes as such. His was not a sectarian or denominational prayer.

No one can stuff Jesus into his own little mold. No church group can profess infallibility so that



it is "either join us or be lost." The world we are trying to win isn't confounded so much by the differences among those who bear Christ's name as they are repelled by the coldness, even hostility, that too often exists among professed followers of the Lamb.

John Wesley said that any man who loved Christ sincerely was his brother, regardless of credal connection. Entire sanctification will put warmth in the heart for God's people everywhere. Sanctified Nazarenes, like St. Paul in Philipians 1:12-18, can rejoice when Christ is preached—whether by a Baptist, Billy Graham; or a Pentecostal, C. M. Ward; or an Episcopalian, Sam Shoemaker. We might disagree on many points, but men like these display the fruits of the Spirit, and our hearts blend in a unity that transcends our points of difference.

Jesus didn't pray that we all form one large denomination, or that we be uniform in terminology or standards of dress. But He did pray that we might experience and enjoy a mystical oneness that would form a brotherhood of sanctified hearts bridging over denominational differences.

One would expect this unity of the sanctified to be most manifest among "holiness people," those who especially emphasize the doctrine of entire sanctification. But, while ecumenism is the word among formal denominations, "split-up-ism" seems to be the popular theme in holiness ranks. The former seek union often at the expense of fundamental compromise. This is unfortunate. The latter too often divide over nonessentials. This is equally unfortunate.

A letter from another state tells of a pastor who stayed long enough in a local church to wrap some of the congregation about himself. Now he has taken a substantial group with him to start a new church. This is not a home mission "swarming" to extend the

holiness witness, but a self-righteous splintering to multiply "holiness competition"! Holiness people—splitting off from holiness people—in the name of holiness! This has little resemblance to the sanctified experience that Jesus prayed might be the legacy of His own.

We dare not blame the Holy Spirit for the discouragement of God's people and the setback to God's work occasioned by such division. God is not the author of confusion. Perhaps a wondering world would better understand if we humbly conceded that many "holiness" people may not really be sanctified in the scriptural sense of that term. Heart holiness will not erase our differences, but it should deepen the fellowship of

those to whom the cause of Christ is bigger than themselves.

Variety is one of the attractive features of holiness people. A pleasing balance of shouters and shiners, of the testifiers and the timids, of exhorters and expositors, of radicals and conservatives, forms a wonderful gospel net for God to use in His fishing for souls. But Jesus knew that such differences would consistently harmonize only when hearts were devoid of self. So He prayed, "Father . . . sanctify them."

Because of personality, background, and training, some of God's choicest saints are pleased to call themselves radicals. For the same reasons, others just as saintly are classified as conservatives. These two groups have always been part of the holiness movement, and rightly so.

God needs both types, and they make a wonderful team when both are truly sanctified. But when name-calling and division set in, true holiness is dead. Mr. Radical may think his ruggedness makes him more spiritual than Mr. Conservative, or Mr. Conservative may think his quiet steadiness indicates that he runs deeper than Mr. Radical. In either case, spiritual pride negates true holiness witness.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Galatians 5:6). Uniformity is not the answer. In fact, uniformity is not even possible. The common denominator is a clean heart filled with love for Christ and for each other. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

There is a profession of holiness that causes cleavage among good people. There is an experience of entire sanctification that promotes fellowship and unity among those of like precious faith. Only the latter can cause the world to believe. □

## Be Not Afraid

By Edith Roberts

*"Be not afraid"—thus saith the Lord  
of hosts,  
But look beyond each stormy cloud  
you see;  
Then trust in God with simple, child-  
like faith,  
And He'll be there to guide you  
tenderly.*

*Be not afraid when cares of life  
press in,  
And shadows seem to all around  
you fall;  
God is not deaf, nor yet so far away  
That He can't hear and answer  
when you call.*

*Be not afraid if Jesus has control,  
And all upon the altar you have  
laid.  
'Tis then you'll know how sweet it is  
to hear  
God whisper tenderly, "Be not  
afraid"!*

Volume 56, Number 47, JANUARY 10, 1968; Whole Number 2907. HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Phil Blair, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri 64109. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. COVER PHOTO: Dwayne Hilde.





# Our Church Building TESTIFIED for Us

I rang the doorbell and stepped back. It was a lovely home, in a lovely neighborhood. This was not a typical kind of church contact. The introduction about to be made was for a different yet vital purpose.

Our church desired to become a neighbor to these people. Present church facilities two miles away had become inadequate. Adjacent properties at the old location were unavailable. Our city is growing, the future is bright, and must be provided for. After much consideration and prayer, a great congregation had voted to sell its present church, and relocate to a new and larger site which God had marvelously opened.

To find a new location is only the first of many steps. Among the others is acquisition of a Use Permit from the city, an increasingly difficult task to achieve in areas of property scarcity, and with jittery homeowners fearing for their property values.

A hearing before the City Planning Commission would be held shortly. This call and others being made that day were to get ac-

quainted with neighbors at the hoped-for site, and to seek their cooperation in acquiring the needed Use Permit.

The door opened, introductions were made, and my host graciously invited me inside. His next words, however, were a surprise. "I already know all about you," he said.

He was a successful businessman in our city. He served as assistant manager to a large savings and loan institution. When notice had come from the city of the impending hearing on the property next to his home and of our desire to construct a church there, he had gone to the city office where our plans had been filed to look them over, and to ask questions. The city official had been very cooperative, he said. Our plans for developing the acreage by his home were very attractive. He liked them.

He said, however, that as he left the city offices, another thought came to him.

"I decided to go by and see what your present church looks like now," he continued. "I was sure that what you are doing with what you have now would tell me more about what you are than what your

plans in the city office had said you would do!"

He then related how he had driven to our present church. The lawn was green, mowed, and edged. The shrubs were well-trimmed. The sidewalks were clean. The paint on the buildings was fresh.

"When I saw how your present church looks," he said, "I knew we would not mind having your new church as our neighbor!"

His subsequent signature on the petition for "consent" was a factor in later obtaining the Use Permit to build our new church at the new location. (And by the way, the warm friendship that ensued from that conversation makes him a possible future part of the congregation!)

Were we glad for careful and sometimes costly attention to the way our old church looked? We were! All the time it was there, it was testifying for us, and we hadn't even realized it.

What kind of testimony does your church's physical appearance give for you . . . and for the great God we love and serve? □



• **By Dwayne Hildie**  
Fairbanks, Alaska

# **ALASKA:**

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## *The Land of the Moon at Noon*

**M**ost tourists to Alaska think of this as being "the land of the midnight sun," for they come in the summertime, when the days are virtually 24 hours of sunshine. However there are few tourists to Alaska who care to brave the rigors of winter to observe the phenomenon of a moon which arises at noon just as the sun is setting!

During December and January, the shortest hours of daylight of the year, the sun scarcely creeps above the horizon during its very brief journey across the southern skies here in interior Alaska. During the remaining 21-plus hours of total darkness, nature seems to reward those of us who must live in these frozen climes with an extravaganza of celestial beauty which seems to outdo any night scenes to be found in the more benign climates.

True, it may be 50 below zero, but when one is dressed appropriately for the weather, it is amazing how pleasant it can be to be where one can see the brilliant stars against the velvet-black sky; the huge moon, which lifts the inner splendor of every snowflake to vie with the brilliance of a diamond and illumines the ermine-wrapped

PHOTOS BY DWAYNE HILBIE



**A HOSPITALIZED Eskimo** listens to Mrs. Emma Black, a member of the Nome, Alaska, church as she reads from the Bible in Eskimo during a Sunday afternoon service.



birch trees as they bend beneath their winter coats of frost and snow.

Most spectacular of all is the aurora borealis (northern lights) undulating gracefully across the arch of the heavens with constantly moving curtains of light which seem to include all the colors of the spectrum. It is at times like these that the heavens seem to declare God's glory with greater acclaim than at any other time.

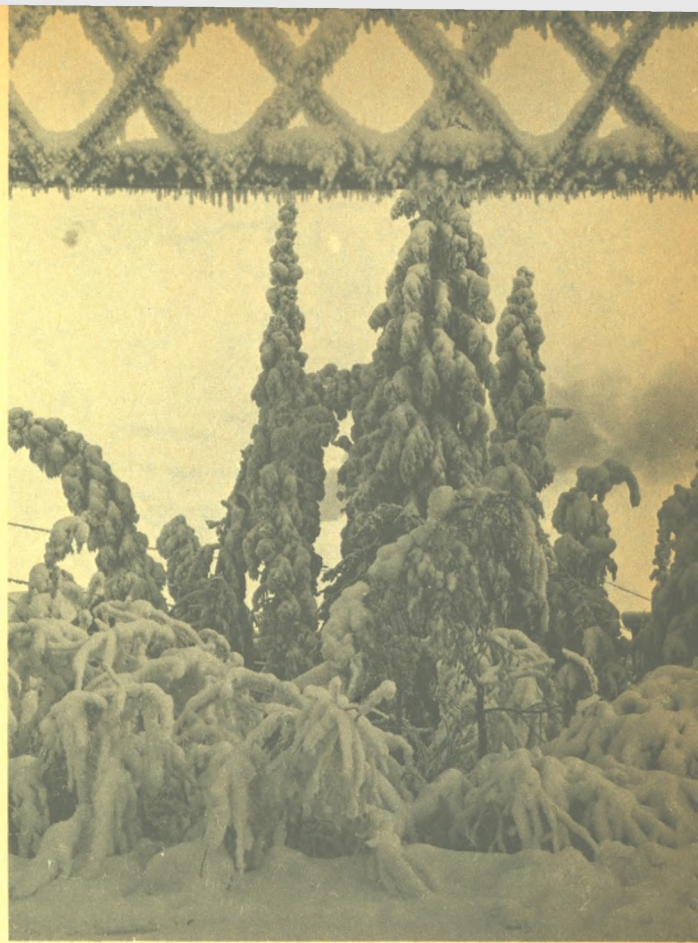
As I write these words today, it is early January. The thermometer stands at 44 degrees below zero, and today the sun will shine for slightly more than three hours. This will be a gain of five minutes over yesterday, by the way, for we will add about five minutes of sunlight each day now until June 21, when it will once again be turning dark at the same rate.

One can hear the cars going down the street even here in the warmth of my office, for the tires in the snow seem to groan as though in mortal distress in this extreme cold, and every car leaves behind its passage a huge plume of vapor, whose frozen crystals will not be able to thaw and thus to dissipate until the air will warm at least another 20 degrees. If the thermometer persists in staying lower than -40, these frost crystals will build up in the air, uniting with vapors which come from the houses and likewise freeze at once, to form a dense fog which makes driving hazardous and will blot out what little view of the sun there might otherwise be. Since there will be no stray breath of air to move it away, this "ice fog" will remain here until there comes an "Alaskan heat wave" with temperatures warmer than 20 below zero!

Alaska seems to be a land "where it couldn't happen anywhere else." In Fairbanks there is an orthodontist practicing regularly whose home is in Seattle, 2,000 miles away. He commutes regularly by jet aircraft to his practice in Fairbanks and Anchorage.

At Christmastime the local Kiwanis club sells Christmas trees. Ordinary enough, I suppose, but these trees are grown and cut in Montana, shipped to Seattle, and there loaded on boats in refrigerator cars to keep them from freezing, until they are unloaded in a warm building from which the local sales will take place. Are there no Christmas trees to be found in Alaska? Plenty of them, but labor costs are of such nature that the price of the Alaskan trees would be greater than that which is tagged on the Montana trees selling for approximately \$1 per foot!

The extremes of Alaska are visible, even in the dress one observes at a concert given in the local high school auditorium. One can stand at the entrance and observe almost simultaneously ladies who are attired in all the finery of society evening attire, along with other ladies who ob-



FAIRBANKS WINTER scene, complete with the moon at noon (between trees).

viously voted for comfort rather than appearance and wore their fur mukluks and slacks, which probably hid the fact that they were also wearing their heaviest "long Johns," too.

Even the temperature in Alaska varies tremendously over the state. While it is -44 degrees today in Fairbanks, it is just 0 at Nome, and +23 in Anchorage, and +39 in Juneau, where it is raining. The coastal regions are warmer in the winter than we here in the interior. The summertime usually reverses this trend.

There are 11 Nazarene churches on this Alaska District, and one of these is in Whitehorse, in the Yukon Territory of Canada. Of the 11 churches only three are self-supporting, with the other eight receiving varying amounts of General Budget money distributed from Kansas City. (That Alaskan pastors were regarded as "foreign missionaries" by some came as a distinct shock to both of us when we discovered it a few months after arrival here!)

Most of the Alaskan churches serve a transient population, due to the presence of armed forces installations, as well as seasonal work. We are told that one person out of three living in Alaska is either directly or indirectly here because of the military program of our country.





**DOWNTOWN NOME**, where signs point out that it is closer to Tokyo than to New York.

This makes pastoring a church somewhat different than in other areas where we can reasonably expect to follow the spiritual progress of new Christians, and see them develop into the leadership of the church.

An example of what I mean is the experience I had last summer when I took into membership in our church a young soldier who had found Christ at our altar. As I took him into church membership, I gave him his letter of transfer to the church which would now be his "home" church, for he was being discharged from the army that same week.

The church of which I am pastor will frequently have at least as many non-Nazarenes in attendance as Nazarenes, for people who do not find here an evangelical church of the particular denomination they represent will worship with us while they are here. Hence we have Quakers, Missionary Alliance, Free Methodists, even some Baptists, all working together in a Church of the Nazarene! Less than one-third of the communicants who partook of the sacrament of the Lord's Supper at our altar last Easter time were Nazarenes!

Prices here in interior Alaska are extremely high. The three-bedroom parsonage in which we live is heated with oil. The bill for oil heat

last month was \$117. In addition to this our electric light bill (we cook with electricity and have an electric clothes dryer) was \$47. During the summer months we will have virtually no demand for heat or electricity for lighting, so we will gain on these items then. But the utilities will average out over the year at about \$100 per month.

One pays 55 cents per quart for milk, and the same amount for a loaf of bread. During the winter months fresh fruits and vegetables are prohibitive, but unlike some areas of Alaska where these things are simply not available, they can be purchased here—for a price.

If one enjoys the taste of wild game, it is no problem to supply the family with meat. Moose are in plentiful supply, as well as caribou. From November to March there is no need for a Deep-freeze. A good, strong box to keep the dogs out of the meat, placed outside the back door of the house, will do an ample job of storing meat. Wild blueberries, cranberries, and raspberries grow here in profusion. These, gathered and stored whole and frozen or canned, supply many a wonderful dessert.

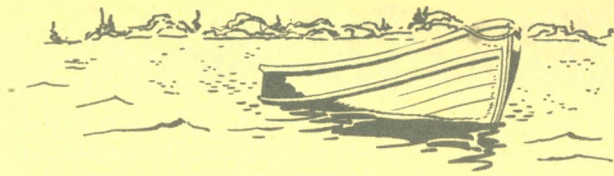
In spite of what must sound like a miserable climate to some, most of us who live here find it to be very pleasant. The cold of the winter is no more objectionable than is the extreme heat of the San Joaquin or Sacramento valleys of California in the summer. Indeed, here one has a great advantage in that he can always get in out of the cold, while in places of extreme heat it is frequently difficult to find someplace to get cool!

The work of the church carries on just about the same, even in the dead of winter. In fact it is even easier to do visitation in the winter—we are more likely to find people at home than when the days are long and the weather so warm that they are out on the river in their boats, or just . . . gone fishin'!

Many times the work of the churches in Alaska seems futile. As in most frontier areas, there is much wickedness. There is a saloon in Fairbanks for every 537 of population. But the presence of such great wickedness argues with greater force that there is need for the gospel of full salvation. Since we are called to "go . . . into all the world, and preach," that call is as real to preach in Fairbanks as in Johannesburg.

The work of all the churches in Alaska would be greatly strengthened were some of our splendid teachers and professional people to answer a call to live and work in the Far North, for it is difficult to build a strong church with people who are only "passing through," even though the term of their passage may take as long as their time of enlistment in the army! □





# The MIRACLE of Staying in the Boat

THE MIRACLES of the Bible have always been of interest to me—and it never entered my mind that the Lord could not possibly do them.

The burning bush which drew Moses aside from his normal duties and which God used to get his attention so that Moses might hear the call to service has never been a problem. It is easier for me to believe that God performed a miracle and did not allow the bush to be consumed than to think it to be a bush of "red berries."

Daniel's "lion-taming experience" always thrilled me as a boy, and I never once doubted the Lord's ability to care for this man of God in such a marvelous way.

The New Testament's record of Jesus' raising of Lazarus and coming forth himself from the tomb is not difficult to believe.

There have been some problems, however. My questioning did not lie in the area of God's "ability" to perform miracles, but in His apparently "ignoring the need" of miracles. There never has been any suggestion that He "could not," but only that He "would not."

This was often illustrated in my college days—days of depression that hardly seem real in these times of prosperity. No missionary ever sacrificed more than the pro-

fessors in our holiness colleges. I knew this as a youth, and the knowledge increased as I grew older. They gave all they had. They could have had an easier life, but for their full consecration to the cause of holiness. Yet they had so little and needed so much! Why did not the God who "owned the cattle on a thousand hills" (and as Uncle Buddie Robinson used to say, "and the 'taters under those hills") perform a miracle and make life a little easier for those servants of God who gave so much?

Leaving college and going into the ministry, I again faced this question in the homes of the people. "Why do the best suffer the most?" The answer was not easy, though I tried honestly to explain it by saying, "His ways are higher than our ways." Still, I was not satisfied. There must be a better answer, at least one that would bring satisfaction to my own mind.

Then one day I was reading in Matthew 14 concerning Peter's experience of walking on the water. In the context we find Christ feeding the 5,000 with a few loaves and fishes. Sending His disciples on in a ship, He stayed behind, perhaps to care for the dispersing of the crowds.

In the storm, the disciples were frightened, tossed to and fro. Sud-

denly Christ came to them "walking on the sea." This seemed to increase their fears and added to their problems, for they cried out for fear, thinking Him a spirit. His words, "Be of good cheer; it is I; be not afraid," should have calmed both sea and hearts, but evidently it did neither.

Peter then cried out, "If it be thou, bid me come unto thee on the water." One word from the Master, "Come," and Peter stepped out on the sea.

What happened next has often been the subject of sermons on faith. I too will admit to using it in this fashion. As I read the Scriptures on this particular day, those words of Peter, "IF IT BE THOU," seemed to be written in bold letters. Why did he want to walk on the sea? Why did Jesus perform this miracle? Actually Peter did not need to walk on the water, so there must have been some other purpose.

Here I found an answer to my dilemma. *It took more faith to stay in the boat than to walk on the sea.* Listen to those words of Jesus as He spoke to this man who would not believe unless Jesus performed the spectacular: "O thou of little faith, wherefore didst thou doubt?"

Things finally fell into place. For years I had been waiting for God to perform the "spectacular" while I was seeing "living miracles." Those professors who served the church and the Lord were "walking miracles" who had enough faith to believe God whether things were easy or difficult. And those fine laymen who were true to their Lord and kept on believing whether sick or well, poor or with sufficient, believed in Christ and His promises—and did not need the spectacular experience of a miracle. The miracles which we prayed about were happening before our eyes in the lives of those who "stayed in the boat."

My prayer is: "Lord Jesus, help me to stay in the boat, and let me accept Thy promises and keep my trust in Thee, not because of miracles, but because Thou art the Christ . . . No other miracle is needed!" □

# Editorially Speaking

• By W. T. PURKISER

## The Way of Salvation

It has rightly been said that there are four steps along the way of salvation. The first is recognition of lostness. The second is the revelation of the love of God. The third is the leap of faith. The fourth is the life of obedience.

No one of the four may be omitted without falling short of what God intends for the human race.

Salvation begins for any of us with knowledge of our need. Apart from Christ, we are lost.

Until we see our sickness, we cannot in honesty seek the Saviour. Christ comes to call, not the righteous, but sinners to repentance. Those who are, in their own sight, "getting along all right" or "good enough" as they are will never become candidates for the healing touch of the Great Physician.

But the lostness of man without the love of God would be tragic hopelessness. There is infinite wonder here, as the songwriter put it:

*Oh, the love that drew salvation's plan!*

*Oh, the grace that brought it down to man!*

*Oh, the mighty gulf that God did span*

*At Calvary!*

Then there is our part specifically. There is the leap of faith, man's response to God's offer in Christ. This involves repentance—by the grace of God turning around a life that is going in the wrong direction.

Faith demands not only repentance but confession, first of all to God, and then to others as the offenses of the past may make necessary.

And faith brings the transforming touch of divine power into the life. It is lifted to a new plane, out of the arena of spiritual death into the sphere of eternal life.

But the last *l* in the links of the chain must not be overlooked. The life of obedience is both the test of faith's reality and the proof of the new creation in Christ.

"Obedience unto righteousness" leads on to the promised goal, in which, "being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6: 16, 22).

## Age of Anxiety

W. H. Auden is probably best known for his descriptive phrase concerning our times, "the

age of anxiety." Its aptness is quite apparent to all.

Anxiety is a widespread mood these days. It shows itself in many ways—the furrowed brow, the tenseness in the eyes, the tendency to quick and sharp reactions to others.

Even homelife is affected. There are many factors contributing to the instability of the modern family. Not least of these is the almost unremitting tension under which most moderns live. The most satisfactory homelife demands a certain degree of serenity and relaxation. Anxiety is one of the causes of the frictions that mar the relationships of husbands and wives, parents and children, brothers and sisters.

The active side of anxiety is worry. Most of us are quite ready to admit that worry is both useless and wrong. It hinders much more than it helps. It cripples us today with concern about what may happen tomorrow. Spiritually, it is the contradiction and chief enemy of trust.

Ralph Waldo Emerson, many years ago, wrote:

*Some of your hurts you have cured,*

*And the sharpest you still have survived;*

*But what torments of grief you endured*

*From evils that never arrived!*

Cecil Myers recently recalled the complaint of Thomas Carlyle to a neighbor about a rooster that crowed several times every day and night. The man objected that his rooster crowed only three times, and surely that was not such a great annoyance. "But," said Mr. Carlyle, "if you only knew what I suffer waiting for that rooster to crow!"

How much time we waste waiting for things that never happen! And even what does happen is much more difficult to handle if we have been waiting for it in tension.

Like the students who arranged a campus protest demonstration over the lack of campus protests in their school, there are people who just worry. When they have nothing to worry about, that worries them all the more. Some irrepressible wag wrote about "The Worry Cow":

*The worry cow*

*Would have lived till now*

*If she hadn't lost her breath.*

*But she thought her hay*

*Wouldn't last all day,*

*So she mooed herself to death!*



THE ANTIDOTE FOR ANXIETY? "Positive thinking"? "Peace of mind"? Optimism? Within limits, yes. As a final answer, no.

A British minister wrote a parody on Isaiah 6 that is worth pondering: "In the year that King Uzziah died, I resolved that with the help of God I would think only positive thoughts and so come to believe in myself. And suddenly I saw myself sitting on a throne high and lifted up: and I knew my own strength and power, and I said, 'I will stamp on my mind a mental picture of myself as succeeding,' and when I said, 'Who will help me?' the Lord said, 'Here am I, use Me.'"

Basically, anxiety and worry root in self-concern. Their most certain cure, then, is the surrender of self.

When one sees the Lord "high and lifted up" as Isaiah really did, and answers God's call with a ready "Here am I; send me" without even asking, "Where, Lord?"—he is well on the way to deliverance from destructive anxiety and worthless worry.

William Barclay writes with real insight: "The Christian life should be characterized by *serenity*. The world is littered with people who, as one might say, are permanently disorganized. They are always fussing; they are always worrying; they are often in a near-panic; they never quite catch up with their work. All their days are rushed and harassed and hot and bothered.

"There should be in the life of the Christian a certain calm. A worried Christian is a contradiction in terms. A Christian is by definition a man who has that inner strength which enables him to cope with anything that life can do to him or bring to him. There should be in the Christian a calm, quiet, unhurried and unworried strength which is the opposite of the feverish and fretful inefficiency of the world."

This is an ideal not many of us have reached. But we can work on it. And as we do we will demonstrate that we have something very precious to offer this age of anxiety.

## When You Write Your Congressman

A recent trade bulletin, distributed to Christian booksellers, carries pertinent suggestions for those who are impelled by some burning moral or political issue to write letters to their senators or representative in Congress.

Such letters are always in order. They provide one way whereby the ordinary citizen can make his voice heard in affairs of government.

Many times letters go unwritten because of the attitude, What I have to say really won't make any difference anyway. I have no prestige or power in matters of state.

Yet every evidence is to the effect that intelligent and meaningful letters are read in Washing-

ton and in statehouses everywhere, and that they do have a cumulative effect. Grains of sand are not large, but enough of them can make a mountain. Flakes of snow are not separately imposing, but in sufficient quantities they can stop a train.

Much depends on the form and spirit of the letter. "Crank" mail, unreasonable and violent, is quickly identified and just as quickly deposited in "File 13."

The suggestions for effective letter writing are worth considering.

First, be understanding. Put yourself in the legislator's place. Try to show that you grasp his outlook, his problems, and his objectives.

Second, be reasonable. Recognize that there may be legitimate differences of opinion. Avoid recrimination, slurs or insults, and threats.

Third, be realistic. Remember that you are not the sole constituent of the legislator to whom you write. Others in his state or district may be just as ardently on the other side of the issue. If you cannot get the "whole hog," don't despise half.

Fourth, never scold or reprove. Assume that the man to whom you write is doing the best he knows how. If you put him on the defensive, you may strengthen his commitment toward the very alternative you do not want.

Fifth, begin with appreciation or commendation. Political leaders are much more used to blame than they are to praise. Your letter will weigh the heavier because of its rare note of approbation when it can honestly be given.

Sixth, be accurate and specific. Weigh both facts and arguments to be sure they are cogent. One irrelevant argument will destroy the effect of 10 that are valid.

Seventh, maintain perspective. "Don't ring a three-alarm fire to put out a few sparks." If the legislation poses a nuisance or an inconvenience, don't make it sound like a life-or-death matter. Save your superlatives until they are needed.

People who honestly wish to affect the course of public life should remember the old story of the shepherd boy who cried, "Wolf," just to see his companions run to help. The only thing is, when a wolf really came, the cry that had been casually sounded so often fell on deaf ears. □

The correct forms of address as given by the Congressional Staff Directory are:

The President  
The White House  
Washington, D.C. 20500  
Mr. President:

Senators:  
The Honorable \_\_\_\_\_  
United States Senate  
Washington, D.C. 20510  
Dear Senator \_\_\_\_\_:

Members of the House of Representatives:  
The Honorable \_\_\_\_\_  
House of Representatives  
Washington, D.C. 20515  
Dear Mr. \_\_\_\_\_:



Special Report:  
EVANGELISM

**INAUGURATING** the Aycock Chair of Evangelism are (from left to right) Evangelist Russell V. DeLong, President Roy H. Cantrell, and Evangelism Secretary Edward Lawlor. Dr. Lawlor preached the inaugural sermon, and Dr. DeLong is serving as the first lecturer in the new program. Dr. and Mrs. Whitcomb Harding (right photo) were present for the establishment of the chair which honors her late parents, Dr. and Mrs. Jarrette Aycock. Dr. Harding is superintendent of the Nebraska District.

## Fanning a Flame . . .

### Bethany Establishes Chair For Evangelism Studies

**A**s long as we have teachers who are pressing the need of personal evangelism," said a student at Bethany Nazarene College recently, "we won't have to worry about ministerial stagnation."

The strong interest in personal evangelism on the Bethany campus gathered its impetus from the late Rev. Paul McGrady, director of public relations at the college for a year, who met an untimely death with two members of the college quartet in an August auto accident.

In an effort to fan the flame McGrady started, President Roy H. Cantrell, with encouragement from

the Bethany academic community, and the financial aid of friends of the college, has launched a \$200,000 fund drive to endow a chair of evangelism. The interest from the fund will provide for an evangelist to be on the campus as a teacher for one semester a year. Appointed lecturer for the fall of 1967 was the veteran evangelist Dr. Russell V. DeLong. He will also serve one semester during 1968-69.

The lectureship is being named the Aycock Chair of Evangelism, in remembrance of the late Dr. and Mrs. Jarrette Aycock, who sponsored for many years



**PREACHING** the inaugural sermon is Dr. Edward Lawlor (left photo), and listening (right photo) is a portion of the 1,600 students, alumni, and friends gathered for the occasion in Bethany (Okla.) First Church.



a week-long series of lectures on evangelistic themes at the college.

The evangelism chair was officially inaugurated November 24 during the homecoming weekend at Bethany. More than 1,600 persons gathered to hear Dr. Edward Lawlor, executive secretary of the Department of Evangelism, preach the inaugurating sermon.

In referring to Dr. Aycock, Dr. Lawlor said:

"I used to call him the elder statesman of Nazarene evangelism. He had a talent for churchmanship, for organization, for writing, for church leadership, but when I look at his life, I have to say that he was above all a dedicated evangelist. He was always an inspiration to me."

Dr. Lawlor commended the college for selecting Dr.



DeLong as the first lecturer. "Dr. DeLong to me stands as an evangelist who has powerfully coordinated his faith and his message in evangelism to meet the contemporary needs of our day."

But the main thrust was a defense of the purpose of evangelism. "We do not evangelize because we want to, or like to, or because some ecclesiastical organization which has inaugurated a department of evangelism asks us to. We evangelize in the Church of the Nazarene because we have been commanded by our Lord. He said in Matthew, 'Go, and make disciples.' . . .

"I am convinced that the greatest thing that any person can do is to lead a soul to Christ. Because that's eternal business, we do it for others' sake. . . .

"I have a strong feeling that it might rest with the colleges and with the seminary of the Church of the Nazarene whether or not this is to be evangelism's finest hour in the church.

"I have an irrevocable confidence in our young people that if they are led into a definite experience of salvation and heart cleansing they can go out un-

der God to link the eternal with the contemporary in 1967. . . .

"I know that the Church of the Nazarene rejoices at this important step that you are taking at this critical time of our church's history."

During the program, President Cantrell added:

"We are starting this chair of evangelism at a very propitious time in world history, and for a very important purpose. The world has never seen an hour as we are seeing. Have the people of the world ever searched so frantically for an answer to such staggering problems? Has the church world ever searched so frantically for something to help a world in need and darkness as at this particular time. . . .

"Some of the greatest evangelistic drives and missionary movements have been spearheaded by students. The Wesleyan revival was a result of a student movement. . . .

"To endow a chair of evangelism will cost from \$200,000 to \$250,000. I'm praying that God will raise up some wonderful friends who will want to honor Dr. and Mrs. Aycock during the next 10 years, and thus establish a positive force for holiness evangelism as a permanent program."

During the fall semester, Dr. DeLong has been teaching courses in evangelistic preaching, history of evangelism, and a seminar on philosophy. Approximately 60 students are enrolled in these classes.

Dr. DeLong described what he considered the three objectives of the program: "To train called evangelists. To prepare pastors as evangelistic preachers . . . probably the most important and far-reaching [objective] of the chair of evangelism. To support the spiritual emphasis of BNC and encourage evangelistic activities."

During the service the alumni association made its annual presentation of the Alumni Heritage Award. Appropriately enough, it went posthumously to Rev. Paul McGrady, who had done much to create this deeper interest in evangelism. The presentation was made by Rev. C. Marselle Knight, president of the association, and recently elected to succeed Mr. McGrady as director of public relations.

Among the large group present for the inauguration were Dr. and Mrs. Whitcomb Harding. Mrs. Harding, an evangelist in her own right, is the daughter of Dr. and Mrs. Aycock. □





**DR. KENNETH Rice (left), Church Schools executive, shares the good news of a million Sunday school enrollees with General Secretary Edgar Johnson.**

**Special Report: YEAR END**

**HOW TO BRIGHTEN UP A DULL DECEMBER DAY**

**D**ecember 7 was like most other early December days in Kansas City. It was partly cloudy, and the high temperature reached in midafternoon was 49 degrees.

While Kansas Citians were experiencing a rather nondescript day, the Church of the Nazarene was celebrating a rather significant one. At 3:41 p.m., the public-address system crackled out the news that 1 million persons had been enrolled in Nazarene Sunday schools.

While no Roman candles went off, a warm feeling of success swept through the complex of offices.

The annual tabulation of district assembly Sunday school enrollment figures had failed to produce the million enrollees (see annual report on page 15 for year-end totals). Rather it came through special reports made by districts participating in the Department of Church Schools' fall "Thrust to a Million."

The record was reached with six months to spare before the report of the goal of 1 million would be called for at the June General Assembly in Kansas City.

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, expressed hope that

the enrollment figure would grow more with the spring Cradle Roll drive.

In other significant gains during 1967, Dr. B. Edgar Johnson, general secretary, reported that per capita giving increased by \$10.43 to a record high of \$190.13. The previous high, reached in 1966, was \$179.70. Giving for all purposes was nearly \$70 million, an increase of nearly \$5 million.

World membership reached 453,808 during 1967. Of this number, nearly 100,000 reside outside the United States. Rate of church membership growth tailed off slightly from the 1966 quadrennial high of 2.19 percent. The church experienced a 2.07 percent gain in members in 1967.

While some communions are suffering from a decreasing number of ordained ministers, the total number of Nazarene elders increased. Though the increase has not been profound, it has grown an average of 2 percent during each of the last two years. Licensed ministers have increased an average of 3.8 percent in 1966 and 1967.

Notable also was progress made by the Department of World Missions:

- Two new national superintendents took office: Rev. Esperidion Julca in Peru, and Rev. Andres Valenzuela in the Philippines.

- Ten acres of land were purchased in the suburbs of San Jose, Costa Rica, to begin a Central America Nazarene seminary.

- A youth and missions tour, conducted in cooperation with the NYPS, attracted approximately 8,000 teen-agers throughout the United States.

- Youth Assistance Missionary Corps (YAMC) was begun.

- The first comprehensive study of church growth on world missionary fields was completed at the Institute of Church Growth, Fuller Theological Seminary, by Rev. Howard Conrad, missionary to Peru.

- The first all-Mexico pastors' conference was held.

Nazarenes experienced a net gain of 29 churches in 1967, which brought the denominational total to 6,238. Of these 1,180 are on world mission fields.

A total of 21 Nazarenes have been killed in the Vietnam conflict. Their names were placed on an honor roll inaugurated last year in the lobby of the General Board building. □

**. . . Quadrennium at a Glance**

	1964	1965	1966	1967
<i>Membership</i>				
Church Membership (domestic)	349,270	355,811	363,585	371,117
Gain in Church Membership	7,238	6,541	7,774	7,532
Percentage Gain Church Mem.	2.12	1.87	2.19	2.07
Gain for Prof. of Faith	22,075	22,082	23,067	22,818
Gain from Other Denominations	1,494	1,511	1,556	1,523
Total New Nazarenes	23,569	23,593	24,623	24,341
Losses by Removal	12,448	13,052	12,818	12,374
<i>Financial "Giving"</i>				
Paid for All Purposes	\$56,016,446	\$59,893,452	\$65,334,650	\$70,562,108
Paid for Local	45,407,036	48,387,644	52,547,302	56,978,132
Paid for District	4,384,528	4,742,572	5,330,260	5,692,623
Paid for General	6,224,882	6,763,236	7,457,088	7,891,353
Per Capita Giving for Local	130.01	135.99	144.53	153.53
Per Capita Giving for District	12.55	13.33	14.66	15.34
Per Capita Giving for General	17.82	19.01	20.51	21.26
Per Capita—All Interests	160.38	168.33	179.70	190.13

—courtesy Office of the General Secretary



# THE CHURCH AT WORK

## General Statistics for 1967

### Church of the Nazarene

#### CHURCHES

United States .....	4,652
British Commonwealth .....	264
Other World Areas* .....	42
Total (Domestic) .....	4,958
Net Gain .....	29
Churches on World Mission Fields	1,180
Main Stations and Outstations on	
World Mission Fields .....	1,288

#### CHURCH MEMBERS

United States .....	358,346
British Commonwealth .....	11,398
Other World Areas* .....	1,373
Total (Domestic) .....	371,117
Net Gain (2.07 Percent) .....	7,532
World Mission Fields	
(Full and Probationary) .....	82,691

#### MINISTERS

Ordained Ministers .....	6,653
Licensed Ministers .....	1,950
Missionaries (Under Department of	
World Missions) .....	537
National Workers on World	
Mission Fields .....	2,823

#### CHURCH PROPERTY

Value of Church Property (Local)	\$283,804,241
Value of Parsonage (Local) .....	52,307,008
Total (Local) .....	\$336,111,249
Value of Parsonages (District) ...	2,406,623
Value of District Centers .....	7,308,707
Value of Other District Property ..	2,381,372
Total (District) .....	\$ 12,096,702
Value of Headquarters Property ..	2,471,905
Value of Nazarene Publishing	
House .....	2,122,816
Total (General) .....	\$ 4,594,721
Value of Educational Institutions ..	36,439,910
Value of Property on World	
Mission Fields .....	15,873,249
Grand Total (All Property) ...	\$405,115,831
Indebtedness on Church and	
Parsonage Property (Local) ...	94,155,480
Indebtedness on All Property	
(District) .....	3,256,557
Indebtedness on Educational	
Institutions .....	17,355,418
Total Indebtedness on All Property	\$114,767,455

#### CHURCH FINANCES

Paid Local Interests .....	\$ 56,978,132
Increase .....	\$4,430,830
Paid District Interests .....	5,692,623
Increase .....	362,363
Paid General Interests .....	7,891,353
Increase .....	434,265
Total Paid All Purposes .....	\$ 70,562,108
Increase .....	\$5,227,458

#### ANALYSIS OF GRAND TOTAL

Paid by the Church .....	\$ 60,006,614
Paid by the Church School .....	4,164,002
Paid by the NYPS .....	663,668
Paid by the NWMS .....	5,139,818
Paid Supplemental .....	588,006

#### PER CAPITA GIVING

Local Interests .....	\$ 153.53
District Interests .....	15.34
General Interests .....	21.26
All Purposes .....	\$ 190.13
Net Gain .....	\$ 10.43

#### SUNDAY SCHOOL

Number of Sunday Schools .....	4,867
Increase .....	18
Number of Branch Sunday Schools	87
Decrease .....	6
Enrollment:	
Active Members .....	704,709
Officers and Teachers .....	66,643
Cradle Roll Members .....	36,974
Home Department Members ...	23,538
Branch Schools .....	3,336
Total (Domestic) .....	835,200
Increase .....	29,548
Average Weekly Attendance	
(Including Branch) .....	435,552
Increase .....	2,796
Number on World Mission Fields ..	2,204
Enrollment on World Mission Fields	149,894
Attendance on World Mission Fields	96,911

#### VACATION BIBLE SCHOOL

Number of VBS's .....	2,963
Increase .....	24
Membership (Inc. Off. & Teach.) ..	301,536
Increase .....	2,441
Number on World Mission Fields ..	761
Membership on World Mission	
Fields .....	61,990

#### CHRISTIAN SERVICE TRAINING

Number of Churches .....	2,204
Decrease .....	351
Number of Credits Awarded .....	81,405
Decrease .....	12,253

#### NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies .....	4,067
Increase .....	39
Membership:	
Junior Fellowship .....	54,825
Teen Fellowship .....	52,870
Young Adult Fellowship .....	55,695
Total .....	163,390
Increase .....	5,121
Number on World Mission Fields ..	1,083
Membership on World Mission	
Fields .....	31,525

#### NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies .....	4,599
Increase .....	12
Membership:	
Junior Members .....	57,563
Active Members .....	191,567
Associate Members .....	23,089
Total .....	272,219
Increase .....	12,238
Number on World Mission Fields ..	1,144
Members on World Mission Fields	42,133
Members Prayer & Fasting League	
Domestic .....	210,211
World Mission Fields .....	20,964

\*Bermuda, Middle European, Samoa, and South African.

B. EDGAR JOHNSON  
General Secretary



### Pro: Day Schools

We have recently heard statistics showing that more than half of the young people who attend Sunday school regularly as children and teenagers are lost to the church by the time they reach adulthood. This is an appalling fact and deserves careful study by our church leaders.

Several of our larger Nazarene churches conduct Christian day schools. Has a study ever been done to see if the statistics regarding those lost to the church is any better? If so, the time may be ripe for many more of our churches to launch into the field of parochial schools.

Here in New York state there is a strong movement at work to make tax money available for support of parochial schools. This effort may be successful within a year or two. An appropriate response by Protestant churches in this strongly Catholic area would be to conduct our own parochial schools, making use of what tax dollars we could get. We must be ready!

SAMUEL H. HENCK, M.D.  
New York

### Con: News of Other Churches

... I am disturbed when I see you print under the heading "News of Religion You Should Know," an account of the great success of the Pentecostal movement in South

America (November 29). Why do you or any other of your staff members think I or any other of your readers would be interested in reading of the success of a movement that we can NOT endorse?

I will not be tempted to support, visit, or join any of these other groups that receive space in our church publication. I do think there are people that will consider what I have mentioned above as an endorsement by our denomination of these churches, groups, and "movement."

J. L. VAN ARSDEL  
Oregon

(That we discuss the activity of another denomination is not to put the Nazarene imprimatur on this denomination's doctrinal position. Rather we would hope that reporting what is happening among Christians, either within or without the framework of denominations, will provide the information for a more objective view of ourselves. The Church of the Nazarene is more than passively interested in South America in view of the nearly \$1.9 million invested in property and equipment on seven fields, including Chile, where the Pentecostal merger recently took place.—Ed. note.)

### Con: Vietnam

In reply to the opinion expressed by an Ohio reader in the November 8 issue of the *Herald* concerning the position of the United States in Vietnam: it would appear more logical to defend our own country the best we can, so when there is any threat of invasion from the Communist countries we will be ready.

I have a brother who is a paratrooper in the U.S. Army. He left

for Vietnam today. My only regret is that he will be fighting in a political war where the underlying reasons for fighting are just for increased powers and political status. God has always frowned upon war and its outcome. Must our nation become so obsessed with the right to intervene that we consistently do this and in turn weaken our home front as we try to strengthen the home front of a foreign nation? I say let's mind our business and concentrate on the saving instead of killing.

MARILYN MAUER  
Wisconsin

### Con: Mini-skirts

Our ninth grader's literature assignment to compose an original limerick was the impetus. The quotation of Dr. Wiley's humor in "The Answer Corner" (November 29) was the inspiration. The following bit of drivel was the result:

*Warned a mother Mod on a shopping trip with "Squirt,"*

*"Hold tightly, Dear, to Mamma or you'll get lost or hurt."*

*But he shook his little head.*

*"Your hands are full," he said,*

*"And I'm not tall enough, as yet, to reach your mini-skirt!"*

Did our student rate an A? No, too much help from her dad.

Sometimes a bit of humor has more telling effect than a lot of scolding. I enjoy "The Answer Corner."

GEO B. JOHNSON  
North Dakota

### Con: Accusations

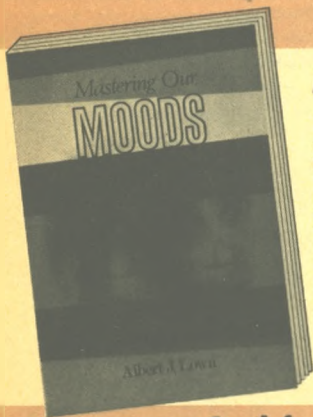
In regard to Drell Allen's letter ("Pro and Con," Dec. 13, 1967) accusing me of introducing a political issue involving gun-control laws, I reply.

In the first place my letter to our editor was personal, never intended for publication in "Pro and Con," and quoted only in part. I wrote in commendation of editorial policy, and in appreciation of our editor's writing. I did object to the fact that decent people opposed to governmental restriction of firearms on the federal level were classified with the liquor and criminal elements in America.

In no place did I equate the right of decent citizens to own, and transport, for legitimate purposes, firearms with "the reckless, indiscriminate, and unrestricted possession of weapons by subversive groups . . . or psychopathic killers that roam the nation's streets."

The very fact that such people roam our streets, and law-enforcement agencies are unable to protect

Never in so few pages has so much been said concerning so vital a matter



### MASTERING OUR MOODS

By ALBERT J. LOWN

Pastor, Church of the Nazarene  
Paisley, England

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## NEWS OF RELIGION

### You Should Know About . . .

DR. TIMOTHY LEARY, onetime Harvard professor who has been advising teeny boppers to "tune in, turn on, and drop out," has finally taken the last of his three suggestions and quit.

The Pied Piper of the "acid heads" was quoted in Laguna Beach, Calif., as saying that he is giving up his work with the "League for Spiritual Discovery," which he has promoted since 1963.

Apparently this means that the hippie high priest won't be pushing LSD anymore, the hallucinogenic drug which has brought more misery to young people than any other phenomenon of the 1960's. □

THERE MUST BE a radical change in the Church if it is to be "God's instrument of redemption in the world," declared a Southern Baptist seminary professor.

Findley B. Edge, professor of religious education at the Southern Baptist Theological Seminary, stated in an opening address to a Church Renewal Conference:

"If our churches continue in the present pattern in which we now express our life, it is my judgment that our churches will not be able to be the effective instruments of God in the redemption which he is seeking to perform in the world today."

He charged that the Church "mouths its pious phrases about the revolutionary gospel," but serves only to lull its people to sleep, "accepting the status quo." □

A SECOND "Key Bridge" committee meeting, this time including a dozen leading churchmen, December 2-3, in a motel adjacent to Key Bridge in Arlington, Va., was convened to carry forward the possibilities of more tangible evangelical witness and unity in American life, which were named at the first.

The men agreed on the general feasibility of a multi-faceted continental evangelistic drive cresting in 1973, subject to favorable conditions.

The latest conference, following up a September session which was a "first" for cooperative-minded evangelicals, produced the concept of a non-organizational "evangelical Christian coalition" to advance cooperative efforts. It also will seek to present a full understanding of what it means to be evangelical and relevant in the contemporary situation.

An enlarged meeting was planned for March 9-10, 1968.

Participants came from nine major denominations, but as individuals and not as official representatives of their communions. They were: Dr. George A. Fallon, Leighton Ford, Dr. John F. Havlik, Dr. Carl F. H. Henry, Dr. Rufus Jones, David E. Kucharsky, Dr. Harold Lindsey, Dr. John A. Mackay, Dr. T. A. Raedeke, Dr. J. Sherrard Rice, Edward H. Rockey, Dr. Carl W. Tiller. □

DR. BOB PIERCE has announced his resignation from the presidency of World Vision, Inc., for reasons of health.

He emphasized, however, that he would "continue in the active service of World Vision as health permits."

Founded by Dr. Pierce in 1950, World Vision is best known for its care of more than 23,600 orphaned and needy children in 19 countries. It also holds pastors' conferences worldwide, conducts a massive relief program in Vietnam, and "provides emergency aid to established agencies." □

IN AN ATTEMPT to discover the cause of his eleventh bout with pneumonia, Evangelist Billy Graham was in an Ashville, N.C., hospital recently.

All appearances for the renowned preacher have been cancelled until mid-April, according to Walter Smyth, director of crusades at the team office.

Physicians are concerned because they said Dr. Graham's resistance is gone and they fear he might contract fresh infection to weaken his condition.

Billy Graham Crusades planned for 1968 include Portland, Ore.; San Antonio, Tex.; and Pittsburgh, Pa., in America. Foreign evangelistic tours were slated for Australia and New Zealand. □

us adequately, at all times in all places, emphasizes the real peril of disarming decent people. Surely Mr. Allen cannot be so naive as to believe that the criminal will not secure a gun, or a knife, or an ice pick, or a nylon stocking, or a Molotov cocktail. He may steal it, or manufacture it in a bootleg machine shop, but he will have one—and he will not bother to register it. He will kill his victim just as dead whether it is registered or not. . . .

Finally, it would appear at this time that Nebraska Senator Hruska's gun-control law, which is a sane law, has a better chance of passage than the very controversial Dodd's bill, preferred by the administration.

E. W. MARTIN  
Michigan

### Pro: Open Date Listings

Thanks so very much for putting a statement in the *Herald* about my open dates. One I slated from my contacts.

The other call came from your announcement. It was a long-distance call to where I was holding a meeting at the time. It was from my own pastor, wanting that first week in January. I have held seven revivals in my home church, and now this Youth Week.

We are glad for the wonderful work you are doing.

EVANGELIST GEORGE P. WOODWARD  
Pennsylvania

### Con: Quoting Building Costs

I am always puzzled when I see pictures of new churches and they quote the cost and the value—as if this were the true measure of any church. It seems too materialistic. Wouldn't it be more interesting to know the number in Sunday school, number of members added recently, or something similar?

Count this as constructive criticism (I hope) to an otherwise *wonderful* magazine.

LEONARD TERRY  
New York

### Pro: "It Won't Be Gone Tomorrow"

You are to be commended on the selection of the article "It Won't Be Gone Tomorrow" in the December 6 issue. I am of the opinion that there are many lonely hearts in this world who can find the answer for their lives by reading such articles.

May the Lord bless and guide you in your very responsible task.

RUSSELL B. LUNDRY  
Illinois

## 1967 BRINGS CALLOUSES

THE YEAR OF 1967 has cast its last shadow into eternity.

It was the year DNA yielded to the scientist and gave him "life in a test tube"—a man-made virus which Caltech and Stanford scientists said is biologically active, reproducing.

Population in America and the world continued to outrace predictions, casting on society millions of unplanned and unwanted individuals it cannot properly feed, clothe, or educate.

In Baltimore, three "peace demonstrators" objecting to the war in Vietnam poured their own blood into files of the local draft board. In Boston, Unitarian and Universalist students lit their draft cards at the altar flame while thousands marched on the Pentagon in frustrated rage against the war whose issues they struggled to appraise.

The year saw attitudes turn sharply toward acceptance of homosexuals. As the British House of Commons voted 99-14 to repeal criminal penalties for homosexual conduct by men over 21, Episcopal clergy in New York urged "moral neutrality" toward homosexuals, and even saw good in the act provided it fostered a "permanent love relationship."

The debut of an abortion pill raised moral problems, as did "rights of infirmed individuals to die" and the "new morality" toward sexual behavior which some noted was creating mental ailments among youth—especially college girls who broke down under the stresses of liberalized dormitory rules. The U.S. Supreme Court voted 7-2 permitting sale of a long list of "girlie" magazines.

While the editor of *Christian Herald* magazine said Negro-white relationships were at their lowest level in 10 years, the Southern Baptist Foreign Mission Board commissioned its first Negro missionary in its 84 years.

Riots in Milwaukee and Detroit drew the support of clergymen who called for a "Black Moses" to lead the colored to dignity and freedom. All hospitals receiving federal aid were ordered to desegregate their blood supplies at once.

Pollsters announced that 68 percent of the American people believe in heaven, but only 54 percent are persuaded of the reality of hell. Fifty-seven percent of Americans saw the Church as losing its influence, compared to 14 percent 10 years ago. Sixty-five percent of the victims of fatal traffic accidents were said to have put the "quart" before the "hearse." One out of every two U.S. homes has guns, and the surveys pointed out that people seemed to be unhappy in good times.

Thirty-two major church-state school "aid" cases were before the courts at midyear, and tension mounted as parochial schools fought for the federal buck.

Funeral rites continued to change. Fewer friends at funeral services indicated that original chums are often scattered, and heavy traffic often prohibits processions.

For the first time, church and synagogue membership gains in the U.S. (actually based on statistics garnered in 1965) failed to keep up with proportional population growth. Methodists laid plans to build a sanctuary on the campus of Notre Dame, and Lutherans celebrated the 450th anniversary of the Reformation with Roman Catholics. The church in Russia, surviving 50 years of Communism, continued to evangelize openly and through the Nicodemus route.

The median salary of ministers stood at \$5,914 this year, up \$885 over the average for the past five years. While the Church was pressed to involve itself in social issues, a leading Protestant ecumenist predicted that it will lose "tremendous numbers" as it so involves itself in the coming years. "Tight money" kept church construction down. Plans were made by Catholics and Protestants for cooperation

### RELIGION IN REVIEW

in distributing the Scriptures through United Bible Societies.

The outreach of the Church was curbed this year in India when governmental factions tried to oust missionaries in its northeastern part. The Church benefited in South Vietnam, said the head of the Evangelical Free church, by staying aloof from the political conflict there, but was hampered in Spain by a new law requiring non-Catholics to register. It showed a vigorous leadership on college campuses through dynamic witness, and set its number of worldwide Protestant missionaries at 43,000.

There were this year 400,000 radio receivers around the world to pick up gospel broadcasts, and the American Bible Society announced that its *Good News for Modern Man* biblical translation topped the 2 million sales figure.

The missionary's role was seen as changing, though not diminishing in importance, as specialists began falling into step with national workers. Stiff laws in Israel—even before the week-long war in midyear—increased difficulties for evangelical missionaries. Prophecy during those days in June was a regular feature in the daily newspaper.

Evangelist Oral Roberts dedicated Oral Roberts University in Tulsa and

announced plans for a \$150 million university for Latin America in Santiago, Chile. Dr. Billy Graham had expected to announce before Christmas his intention to build "a great Christian university such as Harvard, Dartmouth or Brown," but the evangelist fell ill before the end of the year.

It is a "new" year, however, for thousands of converts who found Christ from among more than 1.5 million people who heard Dr. Graham preach.—Norman Rohrer, *Evangelical Press News Service*. □

## Vital Statistics

### DEATHS

ISAAC SMITH KEELER, 88, died Nov. 3 in Chesterfield County, Va. Funeral services were conducted by Rev. Hermon W. Keeler. Surviving are a daughter, Lila M. Critcher; a son, Rev. Hermon W.; five grandchildren; and 10 great-grandchildren.

ROSA ANN FISHER, 77, died Nov. 21 at Redlands, Calif. Funeral services were conducted by Rev. W. H. Burton. She is survived by her husband, Rev. J. P.; a daughter, Mrs. Geneva Jan Slick; a son, Raymond T. Dilbeck; six grandchildren; and four great-grandchildren.

HERMAN E. HAGEDORN, 82, died Nov. 28 at Lewiston, Idaho. Funeral services were conducted by Rev. J. Wilmer Lambert. Surviving are his wife, Leta S.; three daughters, Mrs. Garland Patterson, Mrs. Dorothy Jetton, and Mrs. Pearl Scovorski; 13 grandchildren; and several great-grandchildren.

MARY LOU MITCHUM ROBINSON, 48, died Nov. 28 in Beaverton, Ore. Services were conducted by Rev. Harold Little. Survivors include her husband, Burt; and daughters, Mary Mitchum and Mrs. Sally Brown.

LOLA MAY (MILLER) MORRIS, 81, died Nov. 25 at Salina, Kans. Funeral services were conducted by Rev. C. A. Sturdevant. Surviving are her husband, Orrie Morris; two sons, Jagger L. and Charles L.; two daughters, Ruby M. Javer and Pearle Burke; one stepdaughter, Shirley Brown; 19 grandchildren; and 44 great-grandchildren.

REV. ROY M. BOWERS, 67, pastor of the Baltimore (Md.) Brooklyn Church, died December 19 from a heart attack suffered at the home. Funeral services were scheduled for December 22. Survivors include his wife, Christine, N.W.M.S. president on the Washington District; a daughter, Libby; and three sons, Roy, Jr., Stanley, and Rodney.

MRS. MARY SNOW, 66, wife of Evangelist Donald Snow, died December 20 from a heart attack in Glasgow, Ky. Funeral services were held in Dayton (Ohio) First Church, where Mr. Snow formerly pastored. Survivors in addition to her husband include two sons, Rev. Jim and Donald; and four daughters, Mrs. Betty Ault, Mrs. Leslie Colter, Mrs. Donald Martin, and Mrs. F. A. Jeffries.

### BORN

—to Jimmie and Emma Louise (Friesen) Handke of Oklahoma City a daughter, Sherry Jeanette, Nov. 17.

—Rev. and Mrs. Robert Helfrich of Ann Arbor, Mich., a son, Michael Alan, Nov. 28.

—Adopted Nov. 30 by Mr. and Mrs. Holland Johnson of San Jose, Calif., a son, Craig Dwight, born July 22.

## Announcements

### RECOMMENDATIONS

Rev. C. V. Holstein has reentered the evangelistic field after six years of successful pastoring on the Michigan District. He is gifted as an evangelist and does effective work with a rich background of pastoral experience. I recommend him and trust he may be kept busy in this field. He already has a good slate. His address: Rt. 2, Vicksburg, Mich. 49097.—Fred J. Hawk, Michigan District Superintendent.

### EVANGELISTS' OPEN DATES

Charles Ed and Normadene Nelson have some open time in March.

## Directories

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## Next Sunday's Lesson

By Albert J. Lown

### THE FIRST OF JESUS' MIRACLES

(January 14)

Scripture: John 1:19-2:12 (Printed: John 2:1-11)  
Golden Text: John 2:11

**THEME:** to show the interest and power of Jesus, the sociable Son of Man, in life's special days and personal anxieties.

**INTRODUCTION:** The exaltation of Jesus in John 1 (as the Word, only Begotten, Lamb, Baptizer, and in the disciples' testimonies) would suggest a spectacular commencement to His ministry. Instead, there was a private manifestation to His disciples at a wedding.

Why did Jesus attend? How was His glory revealed by turning water into wine? As a *sensible* Man, after His baptism and wilderness conflict, He valued relaxation. Without time out, leadership suffers. As an obedient *Son* and *relative*, He honored family ties. As a *spiritual Witness*, His presence restrained excess. The unforeseen emergency gave the opportunity to reveal His glory as

**THE CHRIST OF LIFE'S PROBLEMS:** Life has no unclouded joys, but it should be natural to turn to Him in difficulty, as Mary did. The term "woman" was not discourteous (cf. 4:21, and its use at the Cross): the answer implies a higher relationship and life lived to a divine plan—above natural impulse. For His own sake He would not turn stones into bread; but for the happiness and reputation of a young couple, creation's natural process was speeded. The double command, "Fill," "Bear," reveals

**THE CHRIST WHO LOVES COOPERATION:** The first command, "Fill," presented no difficulty. Imagine the servants' misgivings over the second—to the governor! Yet they obeyed, leading to an amazing result and a spontaneous testimony. By the test of sober judgment Christ's transforming work is supreme. But He is the dependent Christ.

In the provision of wine for the wedding, we see an example of action for the sake of others. We should not be unsociable, for separation is not isolation.

**CONCLUSION:** Seeing His person and power related to life's joys and emergencies, the disciples believed in a deeper sense. If we companion with Him in happiness, we shall not fail to trust Him in problems.

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**As I have travelled a little this past year, I have noticed that many of our churches have signs that designate only the name of the church, with no mention of hours of service, pastor's name, or indication of welcome to any who are not Nazarenes. This seems to me to indicate to others that we are an exclusive lot and don't want them to visit us. When a new church is started, proper advertising is a "must" and should be provided by the district if the local church thinks it can't afford it. Really, I think they can't afford to omit it. What do you think?**

Just about the same as you do, apparently.

Proper advertising, by attractive and dignified signs, as well as all other available media, is very important.

Nor should the "Yellow Pages" be overlooked. I have had the experience of going into a city and being unable to locate the Church of the Nazarene,

although I knew there was one there. There was no telephone listing that I could find (not knowing the pastor's name), and none of the local service stations seemed to have heard of the Church of the Nazarene.

Right or wrong, I came to the conclusion that the people of this particular church were asleep on the job.

**Could you recommend not over three books out of the many on holiness or sanctification to a college graduate, now a schoolteacher, who is honest, sincere, and hungry, with no intellectual problems in the way?**

Gladly.

My first choice would be Richard S. Taylor, *Life in the Spirit*.

Next would be George Allen Turner, *The Vision Which Transforms*.

The third would be Everett L. Cattell, *The Spirit of Holiness*.

All three may be ordered from the Nazarene Publishing House.

**How often should the sacrament of the Lord's Supper be administered?**

One of the duties of the pastor as listed in the *Manual* (Paragraph 69, Section 10) is to administer the sacra-

ment of the Lord's Supper at least once a quarter.

**Should the pastor read the sections of the *Manual* required or have printed copies distributed?**

Either is satisfactory.

The Constitution and Special Rules of the church are to be read to the congregation within each church year, or printed copies distributed annually. The

Nazarene Publishing House has printed this portion of the *Manual* in booklet form. Churches may order and distribute it if they prefer this to the public reading.

**When a church has a financial secretary appointed to keep records of individual giving through the numbered envelope system, is there any reason why the church treasurer and money counters should have specific knowledge of individual giving? If individuals are to be informed of their progress toward a building pledge, shouldn't this be done by the financial secretary rather than the treasurer? In our church the money counters have a list of individual names corresponding to envelope numbers, and they are required to compile a list of individual contributions in triplicate each Sunday, one copy of which goes to the church treasurer. It seems to me that this is providing too many people with privileged information. What do you think?**

Certainly the amount of an individual's contributions to the church is privileged information. Everyone connected with the receipt of and accounting for contributions should be cautioned to discuss these matters with no one.

The standard report forms provide for a triplicate record. However, if there is some indication that privileged information is getting out, then the counters may be instructed to use only the envelope numbers and not the names of the contributors.

The financial secretary or, in smaller churches, the treasurer must keep an accurate record of individual contribu-

tions in order to provide receipts at the end of the year for income tax purposes.

Statements concerning progress in payment of pledges should come from the person charged with the responsibility for keeping the individual records.

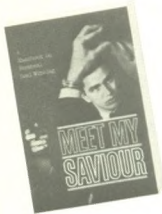
While my experience in such matters is admittedly limited, it would seem to me that all persons connected with handling local church finances should be provided with copies of Harper L. Cole's book, *Handling Finances in the Local Church*, and should be instructed to follow the procedures outlined therein.

# Basic Tools or Kingdom Building TOP PRIORITY 1968

"... he that winneth souls is wise" (Proverbs 11:30).



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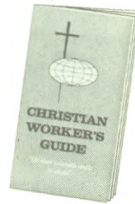
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