

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE • OCTOBER 9, 1974

NAZARENE BIBLE COLLEGE
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THANKS-GIVING: PUTTING THE GOOD INTO OUR GOODS

Nowhere do the Scriptures teach that material possessions are inherently evil. On several occasions Jesus even spoke of them as "goods." His only caution concerning one's belongings was at the point of a proper attitude toward them. An improper love of money, He warned, leads to all kinds of wrongdoing. In effect, this is idolatry—making an end of something which should be a means to an end, as William Barclay defines it.

In the final analysis, the most important consideration is not how much one possesses but what he does with these resources. That is why the Master reserved His highest praise for the poor widow who put her last coin into the offering in contrast to the wealthy contributors who still had impressive bank balances left. This little lady could have been a rank materialist even in her poverty had she selfishly held on to her money. The rich men could have evidenced a genuine and vital piety by giving until it hurt.

Mr. Wesley advised early Methodists to make all the money they could make, but in the same breath he exhorted them to give all they could give. The Psalmist identifies the right attitude toward earthly possessions in these words, "The righteous is generous and donates" (Psalm 37:21b, Berkeley). This is the surest safe-

guard against letting our gold become our god.

The 1974 Thanksgiving Offering affords a real opportunity for us to demonstrate a proper relationship to both God and gold. Nazarenes have been blessed with undreamed-of affluence. This may not be an unmitigated blessing. Only by giving more can we be protected from what E. Stanley Jones called a "creeping materialism." Thankfully, our stewardship record is commendable. Most of our people are tithers. This is good but not good enough. Generosity starts where tithing stops. Anything less than a \$4.2 million missionary offering will not demonstrate sacrificial devotion and a right attitude toward our personal finances.

This record thanks-giving will result in the salvation of countless souls as it sends out missionaries and supports national preachers who will reap the gospel harvest. This is the basic motivation for our benevolence, of course. But this outpouring of Christian concern will also save those of us who give from the grinding poverty of spirit which is the inevitable result of letting possessions become master rather than servant. He who "is generous and donates" will be delivered from the tyranny of his treasures. □

Happy in Trouble

BY
JOHN LUNN
Hayward, Calif.

Over the centuries there has been much debate about alleged contradictions between James and Paul, while the similarities in their writings have been generally ignored.

One such striking similarity can be found between Paul's Epistle to the Romans and the Epistle of James.

Paul wrote, "We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (Romans 5:3-5, NIV).

In James we find, "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything" (James 1:2-4, NIV).

Paul and James both tell us to rejoice in our suffering. They are certainly in agreement.

But why the lack of attention to this common emphasis? Perhaps one reason is that we have a difficult time facing what they say—to rejoice while suffering certainly is not easy or standard procedure for most of us.

How can we be happy in tribulation? One way is to recognize that tribulation, trials, and suffering develop perseverance.

Picture a man in a blizzard trying to get to shelter. He struggles to reach his destination, but the snow and wind hamper him. It isn't easy. He's tired and discouraged, but he knows that if he is to survive he must keep going. In short, he must persevere. Similarly, a Christian facing difficulties must bear down and strive toward his destination; he too must persevere.

The process doesn't end with the development of perseverance. According to Paul, after perseverance is character; James says we are to be mature and complete. But we don't attain maturity just by wanting it. Maturity must be developed.

Exercise is useful in that it develops muscles, strength, and endurance. At the beginning of an exercise program, an individual can't do much; but as he continues to exercise, he gradually increases his strength.

The final result is power and endurance, the original object of the exercise program. Such a program would be useless, though, if one exercised for a day or two and quit.

If the Christian quit upon facing his first difficulty, he would never develop perseverance.

But if he overcomes that first trial, he is better prepared for the next one. As this process continues, he develops perseverance, which in turn helps develop character, and he becomes a mature and complete Christian.

It takes time and effort to build such character, but it is necessary in order to be a mature Christian.

Character produces hope—the expectation and confidence that can be found only by trusting in God.

The maturing process of the Christian involves the testing of his faith. As he overcomes each trial, he finds that his trust in God is well placed and his hope in Jesus Christ has a firm foundation, for it has been tested numerous times and never found wanting.

Since we are human we tend to look for the easy way. But the biblical picture of the Christian life is not the easy life we wish for; rather, the biblical picture is that of a soldier. We have battles to fight for which we must be trained; we have trials to aid us in our training.

The well-trained soldier can handle most situations he faces. Yet no army guarantees that its training will permit a soldier to defeat all his opponents all the time, or that reinforcements will arrive in time whenever he needs them. That is, no army except God's. Through trusting in God, the Christian can overcome any obstacle.

We don't seek tribulation even though it will help us grow in our relationship with Christ. Instead we look for good times when everything goes well, and we feel a little of God's blessings. We testify of God's goodness to us and hope it will continue.

Then, with a jolt, we face up to the harsh realities as tribulation enters our lives. Complaining of our ill fortune, we miss the significance the trial can have in our lives.

We can let ourselves be defeated, or allow God the opportunity to bring victory again. Thus, Paul was able to write, "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Corinthians 10:13, NIV).

Praise God! The Christian can face every situation, for God promises to provide a way out. Every temptation, every trial, and every tribulation becomes an opportunity—an opportunity to develop perseverance, character, and maturity, and to strengthen the basis for the hope that does not disappoint—the hope we have in Jesus Christ. □

A crown of thorns is the central visual element, with several sharp, dark thorns extending outwards. Overlaid on the thorns is the title 'CROWN OF THORNS & TEARS' in a large, yellow, serif font. Below the ampersand, three yellow teardrop shapes are arranged in a cluster. To the right of the main crown, there are two smaller, stylized thorn branches, one above the other.

CROWN OF THORNS— & TEARS

Magnus Nordentoft came to America from Denmark when he was a teen-ager. He's now in his eighties. He's the kind of church member that makes any pastor the better for having known him.

There's a lot of things about Mr. Nordentoft that I like—his sanctified life, his smile, his kind spirit. And there's something else about him that speaks to me—his tears. They are a beautiful expression of a real faith, shed in a quiet, unassuming way.

I had seen the tears before, during a song, a testimony, a sermon. But they never looked quite so meaningful as they did the night I shared some thoughts with my people about the crown of thorns. I looked back and saw his tears. They spoke to me. And it was a treasured moment.

I knew those tears were flowing from a heart that had developed a deepening relationship with his Lord. And now, to hear about the thorns was indeed a cause for tears. Those tears were flowing from the background of a life that

knew what I was talking about when I said our Lord had come from the highest, to be humiliated by the lowest—the thorns and briars.

Many have been the occasions, after I have shared the Word and hope with my people, they have shared great experiences with me. This was one of those occasions.

I'm glad that I'm part of a church family where tears are still understood. They're still a welcomed expression during worship.

And why not? When a man has God's love filling his heart, thorns and sin are going to hurt deeply and bring some tears. And the triumph and hope, which we experience in Christ, are going to bring joy—a joy that overflows. Hence, some tears.

Those tears remind us that man and God can have a growing relationship with each other. And to see it in the church family is refreshing, encouraging, inspiring. □

BY C. NEIL STRAIT

Racine, Wis.

X RAY OF THE SOUL

BY FLETCHER GALLOWAY

Portland, Ore.



The X ray was so called by its discoverer because of its unknown character. It is nonluminous itself but has a strange capacity to penetrate opaque and solid substances and produce pictures on a photographic plate or fluorescent screen.

Because of this fact it is widely used in medicine for study and diagnosis. An X ray brings to the doctor's eye the inner structures of the body and its organs. Many times he is able to detect and evaluate disorders such as fractures, organic malfunctions, diseases, and malignancy.

A few years ago I had a personal illustration of the value of an X ray.

I was in a strange city where I did not know a doctor and became ill with the "flu."

I asked my son to take me to the nearest hospital to the emergency unit. A doctor examined me and decided I needed an X ray.

When he showed me the picture of my left lung full of fluid and told me I had virus pneumonia, I was very willing to enter the hospital. There I was placed in an oxygen tent, my lung

was tapped three times, and before I was released three weeks later I almost died.

There is a spiritual analogy to the X ray. Theologians call it conviction.

Any thoughtful person can realize that the problems of the world are staggering.

Most of us can easily see the sins of people in public office—via Watergate. But at the same time we may be so blind to our own sinfulness that we are complacent and unconcerned.

Jesus said, "No man can come to me, except the Father which hath sent me draw him."

A person may be instructed in the fundamentals of the Christian faith and sincerely accept them without becoming a born-again Christian. Only when he is awakened to the stark reality of his own heart's sinfulness can he truly repent and accept Christ with a saving faith.

The Holy Spirit alone can convict of sin (John 16:8): "When he is come, he will reprove the world of sin, and of righteousness, and of judgment."

Conviction is that act of the Holy Spirit by which one is condemned at the bar of his own conscience and is gripped by the fact that he is a sinner in the light of God's holy law. It is often accompanied by the painful sense that he stands exposed to God's wrath. The Bible calls it "godly sorrow" which "worketh repentance to salvation" (2 Corinthians 7:10).

There are many agencies which may lead up to conviction. It may be brought about by a personal worker's witness, a sermon, a calamity or affliction, a warm atmosphere created by many prayers. Sometimes a tract or a scripture portion or the cumulative influence of a godly life or a personal decision to seek God may bring about the moment when the Holy Spirit turns the searchlight into a soul.

This opens our hearts and minds to the personal reality of redemptive love for us revealed on the Cross. Our act of faith is in turn energized by the Holy Spirit.

In our day of "Evangelism Explosion" it is extremely important for us to remember our utter dependence upon the Holy Spirit to bring a soul to repentance. It takes more than human persuasion.

When the disciples waited in the Upper Room until they received the Holy Spirit in a personal experience themselves, 3,000 were convicted and converted in one day.

If there is any lesson I have learned in 53 years of ministry, it is to cultivate and cherish an alertness to the moving of the Spirit.

An Easter Sunday night service stands out in my memory. Like most Easter Sundays, it had been a busy, full day starting with a sunrise service.

We had a well-known baritone soloist as our

guest that Sunday. His closing number was "Until Then." A wave of blessing had swept across the congregation.

When it came time to preach I read my scripture lesson and was about to offer a brief prayer when I began to feel a strange moving of the Spirit in my heart indicating that someone needed to pray. It was so strong that I spoke to the people about it.

I walked down off the platform and stood in front of the long altar. No one moved, so I prayed. When I finished and turned around to go back to the pulpit, I saw a woman kneeling at the far end of the altar.

She had come so quietly from the back seat where she had been sitting that I had not heard her.

Before long she had prayed through and

found God in a real experience of salvation.

Within a month she brought a sister with her who had never been to our church before. This sister was saved and died of a heart attack two days later.

Before another month passed, a second sister had to go to the hospital for surgery. My wife and I visited her and she was saved. It was discovered that she had inoperable cancer and she lived only two weeks.

I said to the lady who had obeyed the Spirit of God that Sunday night, "You opened the door to heaven for your two sisters when you obeyed God."

This was a dramatic sequence of events which is not always experienced, but it highlights the work of the Spirit, which is indispensable. □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



PERCEIVING THE WHOLE PERSON

Central Idea: To fully understand a person we must see him "wholly" and not just in part.

One of the problems of interpersonal relationships is that we have a tendency to judge (and thus "understand") persons too hastily.

Our contacts with most people are so brief and occur under such special circumstances that our final decisions regarding them are almost always based on insufficient evidence. We hear a word or a statement—we see one action; we view one appearance—and we're off to a quick decision.

Sometimes we fail to consider the complex motives and feelings which lie back of the single scene which we have evaluated.

Someone has said, "If we could see the heartaches and discouragements and trials of our worst enemy, he would soon become our best friend."

Determining to be more honest and less hasty in our judgments, we need to consider (try to understand, or at least make allowance for) those things which are in the background of the words or actions or appearance which we are so prone to judge.

God has created us as such complex beings. To fully understand one action you might have to delve deeply into areas that are not at all apparent on the

surface.

Here are just some of the possibilities of the component parts of any human interaction.

1. *Frustrations.* What obstacles has this person faced in reaching his goals and how is the resulting frustration related to this action?

2. *Motivations.* What are the real reasons why the person acted as he did? How does he see what he was really trying to convey?

3. *Perceptions.* How does the person perceive the total event? Does he see it exactly as you do?

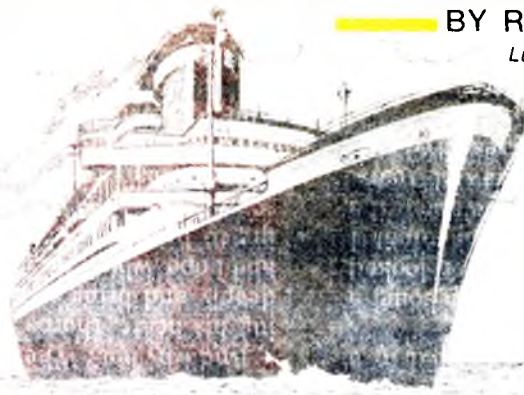
4. *Conditioning.* In what ways has this person been "conditioned" or trained to act the way he does because of his background, experiences, etc.?

5. *Emotions.* What is the specific emotional makeup of the person? Could it be different from yours?

6. *Conflicts.* What kinds of problems is this person experiencing just now?

All of these factors must be considered in any adequate judgment. Hasty evaluations are surely not the mark of a truly mature person. □

Point to Ponder: Do I give the other fellow a real, honest chance before I judge?



RETURN TO THE THREATENED LAND

In the cold, dim light of an early October dawn, I stood on the deck and watched with mixed emotions as the Irish coastline drew slowly nearer and clearer.

A quarter of a century had passed since I had watched that same scene in reverse, after four and one-half of the most memorable years in my life and ministry.

Here had been my first pastorate, and fresh as I was from Bible College, I was ill equipped for the raw experiences of life I was to be immediately plunged into, having no certain dwelling place, no sanctuary, not one established Nazarene, and the promise of but \$5.00 a week.

Soon we had a small band of teen-agers, but a group who now shared the same distinct call I had felt some months before when the Spirit had said, "He shall be called a Nazarene," and when in an interview with the district superintendent my statement had been, "Send me where you like and pay me what you will—I must be a Nazarene pastor or step out of the will of God."

In a dingy kitchen (kindly loaned!) that group had joined hands and had made a similar vow, that the Church of the Nazarene was in East Belfast to stay!

More than the group heard that vow! A small mouse heard it as it scuttled across the floor, sending the female pioneers squealing up onto the benches!

The devil also heard it, and forthwith we were banned even from that small kitchen, opposed in our holiness emphasis by many of the surrounding churches, pushed from one meeting place to another—now a dance hall, now a billiard saloon, now political rooms, and ultimately to a pigeon fancier's hall, where each Sabbath morning the dirt had to be removed, the cages covered with paper, and the walls adorned with texts.

On occasion even this was denied us, and we

would meet under the dome of heaven. I recall with gratitude the rows of benches in the back alley with lustily singing kids, and neatly dressed teachers—what great blessing we had in those days!

For God himself had heard that vow, and honored faith and sacrifice in that Daniel's Band.

We saw remarkable things happen—jailbirds were converted; drunkards wept at an altar of prayer; scarcely any meeting passed without decisions. Even a visiting preacher on one occasion was led into the blessing of full salvation on the platform, ultimately to become a Nazarene pastor.

How God blessed! Within three years we had our own lovely sanctuary built. A quarter of the membership were in full-time training, and the remainder carrying their witness into the streets and docks in the early morning and late at nights.

Can you wonder that they are still there today, and bringing their sheaves with them?

But that was 25 years ago. Six months ago, I returned to the Emerald Isle to fulfill a 25-year-old vow, and minister to our oldest Nazarene church in Ireland, in Lurgan, County Armagh.

How shall I describe what I found? Only the words of Jeremiah's Lamentations seem adequate.

Instead of beauty there was a rent. Where booming business had always been, there were gaping holes and steel shutters. Instead of the usual happy community relations, there were street-corner barriers and grim-faced soldiers, rifles at the ready. Circling helicopters and whining armored vehicles. Armed police hidden in crevices, guarding the checkpoints, every shopper carefully searched, every car examined.

At first I put it down to overreaction, but experience has caused me rather to chide the lack of security. The monotonous boom of the bomb,

and rattle of the bullet; sudden death of policemen you have personally come to know; nightly epitaph of the news flash, announcing yet more death, mutilation, and devastation; hooded assassination squads with contracts for squealers; random murder of young couples, workmen, housewives innocently answering the door; hooliganism, vandalism, burnings, and torturings.

Is this the Promised Land? The land of saints and scholars? Shades of Stalingrad and Budapest, with bombs and bullets and buckets of blood in the green and pleasant land!

It's a field day for the preachers of nemesis and the newscaster, but in the meantime a whole people is being slowly battered to death.

But the picture is not wholly black! Never have the churches been so full; never has prayer

ascended so urgently like clouds of incense, to mingle with the smell of burning.

There is a spirit of awakening, as in all previous periods of Satanic activity. And I am convinced that what the police and politician have failed to do, God himself is going to do by a Pentecostal outpouring of His Spirit.

That's why, like Patrick of old, I returned to the threatened land which I have learned to love. I want to be a part of that awakening, and to see righteousness, sanity, and spirituality again flourishing in the land which has given so many of her sons and daughters to the work of Christian missions.

Should we now forsake her in her hour of need, or rather join together in prevailing prayer for the peace of this other strife-torn Jerusalem? □

AN OPEN LETTER TO A LOCAL CHURCH

BY A PASTOR'S WIFE *(name withheld)*

Dear Church Member:

Today when the mailman handed me a letter from my friend Jean, a classmate of years gone by, I was delighted. Through a mutual friend we had recently discovered that Jean and her husband, Matt, lived only a couple hundred miles away, so we had invited them to spend a week of their vacation with us.

I opened the letter eagerly, but my eagerness turned to shock as the message of the brief note hit me full force.

Dear Carol:

I suppose I should have called you, but somehow it just seemed easier to write. Matt passed away suddenly last Friday morning of a heart attack. The boys and I are hardly comprehending it, even now. It all seems so impossible; he was only 42 and seemed in perfect health.

For the time being I'm trying to avoid any major decisions. Thank goodness, the mortgage insurance covers our home and we will have enough to live on until we can get adjusted. Later I'll probably go to work, but am truly thankful not to have to face that immediately.

Perhaps before school starts, the boys and I can visit you.

*Love,
Jan*

Such a sudden death, so unexpected! I couldn't help thinking, None of us are immune.

But what if this were my husband?

Where would my three children and I live? The parsonage has been our home so long, but it wouldn't be then, would it?

Don't misunderstand me. I know God could and would see us through such a tragedy. I just wonder if we couldn't be making wiser use of the money we have, both as pastor and church.

Is it not possible that pastor-owned homes represent good stewardship?

Surely most of us are aware that life insurance is good business and this does not constitute a lack of faith on our part. It merely says we don't expect God to do for us what we can do for ourselves. Why then is the idea of a pastor owning his own home any different?

Even if my husband lives to retirement age, what then? We have older friends in the ministry who have faced retirement with as little as \$200 in savings, very little furniture, and of course, no home.

I sincerely appreciate the thoughtfulness you extend us and I have no complaints about the parsonage you provide, but I do want to ask two questions:

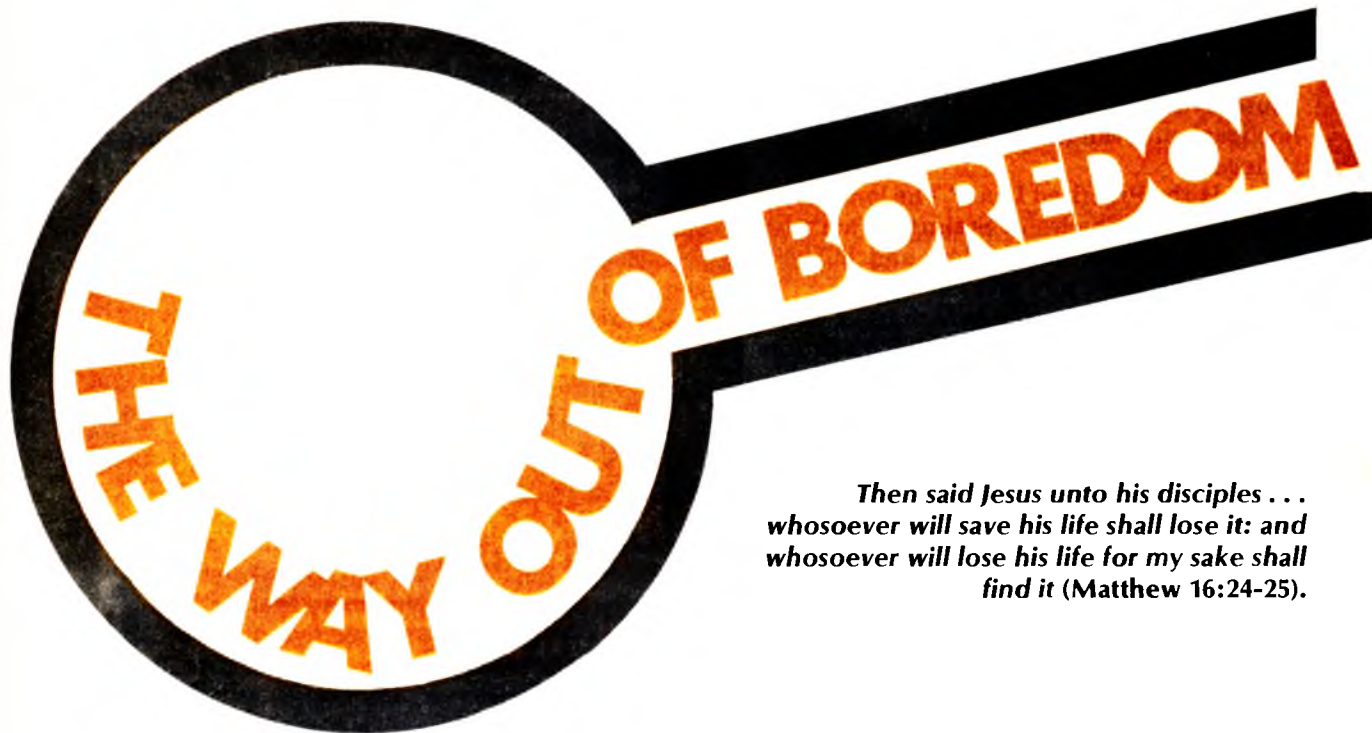
If you should die unexpectedly, where would your family live?

When you retire, what then?

You and your pastor are responsible to answer the same questions for him and his family.

Thank you.

Sincerely,
One pastor's wife



THE WAY OUT OF BOREDOM

*Then said Jesus unto his disciples . . .
whosoever will save his life shall lose it: and
whosoever will lose his life for my sake shall
find it (Matthew 16:24-25).*

One of the main goals of man today," states Erich Fromm, the psychiatrist, "is to escape from boredom." "Normal boredom," continues Dr. Fromm, "is usually not conscious. Most people succeed in compensating for it by participating in a great number of 'activities' that prevent them from consciously feeling bored.

"Eight hours of the day they are busy making a living; when the boredom would threaten to become conscious, after business hours, they avoid this danger by the numerous means that prevent manifest boredom: drinking, watching television, taking a ride, going to parties, engaging in sexual activities, and, the more recent fashion, taking drugs.

"Eventually their natural need for sleep takes over, and the day is ended successfully if boredom has not been experienced consciously at any point."¹

While boredom has been called a "modern illness" by Dr. Fromm and others, it has been around for a long time. Hundreds of years before Christ, for instance, Solomon said in effect, "I have seen all that goes on in this world; it is a vain, futile business—all is vanity and vexation of spirit." What was he saying? Solomon was saying that he was bored.

And what did he do about it?

He sought escape in wine, women, and song. "I sought in mine heart to give myself unto wine," Solomon said, "and to lay hold on folly. . . . I made me great works. . . . I got me servants and maidens. . . . I gathered me also silver and gold. . . . I gat me men singers and women singers. . . . Whatsoever mine eyes desired I kept

not from them. . . . Then I looked on all the works that my hands had wrought . . . and, behold, all was vanity and vexation of spirit" (Ecclesiastes 2:2-11).

In other words, he was bored. And all his beautiful palaces and fabulous wealth and flowing wine and the unlimited pleasure of a thousand wives and mistresses didn't relieve his boredom.

And yet, with Solomon still pointing to the "no exit" signs, millions are still trying the same familiar and attractive escape routes. And they are finding, as Solomon did, that all secular and sensual ways that promise release from boredom are actually blind alleys—and that the way out of boredom never leads to alcohol or drugs or sex or entertainment—or moving to Phoenix or Paris or Palm Springs, as there are bored people in all those places.

All such attempts to escape boredom are doomed to failure because they do not change the *character* of the bored, hence do not eliminate the roots of boredom. They do not, as one psychologist has said, "promote a higher state of development; this can be achieved only by taking the path of patient, effortful work, and by learning how to be concentrated and disciplined."²

That is why any serious discussion of the way out of boredom must inevitably point to Christ. For only Jesus Christ can *transform character*. Only Christ can so change inner drives and de-

RADIO SERMON OF THE MONTH
By C. William Fisher

sires that have been dissipated in secondary goals and squandered on useless or destructive activities that they respond to the challenge and fulfillment of the will of God.

Christ, then, is the real Answer to boredom.

"If any man will come after me," Jesus said, "let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:24-26). Or, as *The New English Bible* puts it, "his true self."

That is Christ's way out of boredom. For in following Christ one finds God's purpose for his life and discovers the plan and power by which that purpose might be realized. And anyone living life by God's plan, towards God's purpose, through God's power, will find that life has zest and adventure and excitement and continuous challenge.

In his book, *Apology for Wonder*, Dr. Sam Keen says that many people today seem bored, fatalistic, uncertain that there is anything good in their future because they have lost a sense of God, and life has shriveled. "When every present moment is the inevitable outcome of the past," writes Dr. Keen, "the sense of astonishment and adventure are replaced by weariness, boredom and finally despair."

How marvelous, then, the good news of the gospel that proclaims that a man can have his past forgiven, and that he can begin over again as "a new creature" in Christ Jesus—born again, with God supplying the grace for new goals, new integrities, new enjoyments, new challenges, and new fulfillments!

To all those, then, who look upon the past with regret, and upon the present with boredom, and upon the future with fear, I have good news: Christ can not only forgive the past; He opens up the future! And you can begin to live life on a level of adventure and challenge that you never knew existed before, through a grace you never experienced before.

Secondary goals will fail you, and boredom sets in when you have reached them or found them inadequate. But to make it your primary purpose in life to glorify God will challenge the best that is in you—and will provide you with continuing challenge.

How could anyone ever outrun that challenge, or grow stale in the pursuit of that purpose, or become bored moving toward the goal of "the stature of the fulness of Christ"?

There is enough challenge and adventure and thrill there to last a lifetime—and an eternity!

*Who can cheer the heart like Jesus,
By His presence all divine?
True and tender, pure and precious,
Oh, how blest to call Him mine!*

*All that thrills my soul is Jesus;
He is more than life to me;
And the fairest of ten thousand
In my blessed Lord I see.³*

1. From *The Anatomy of Human Destructiveness*, published by Holt, Rinehart and Winston, New York, copyright, 1973, page 244. Used by permission.

2. *Ibid.*, pages 247-48.

3. Copyright 1931. Renewed in 1959 by Mrs. Thoro Harris. Nazarene Publishing House, owner. Used by permission.

Note: This sermon is one of a series of eight preached on "Showers of Blessing" during October and November under the general title "The Way Out."

PEN POINTS

DOES THIS LINE LEAD TO HEAVEN?

Lines, lines, lines—everywhere we go these days we must take our turn at waiting in lines. Am I in the right line? Do I have *that* much time?

"Gas line" used to mean a line through which gas runs. Now it means a line of cars, sometimes blocks long, waiting for a gas station to open. It's not unusual to have to wait one and a half hours. "Maybe this will teach me patience, Lord."

With the postal rate going up two cents, there's the line at the post office to get two-cent stamps to go with the supply of eight-cent stamps you have on hand.

Then there's the "Quik Check" line at the grocery store. Which line is the "Quik Check" line? Could I get out faster in a regular line? Why is the checker so slow today?

With the population increasing as it is, lines will

probably be a part of our lives until Jesus comes—at least in the metropolitan areas.

"Madam, does this line lead to heaven? Could I follow your example and get there? Oh! I know the Bible says Christ is to be my Example, but it is so much easier if I can look at others and follow them to heaven!"

"Lord, since I'm not a hermit, I can count on there being people who will follow my example. My children, my neighbors, my husband, all expect me to be like You because I say I'm a Christian.

"Lord, help me lead a great parade of people to You and to heaven!" □

BY BARBARA KING
San Pablo, Calif.



ADD ANGELS

It was afternoon in Nampa, Ida., where I was then a Nazarene pastor, when the phone call came from my niece in Rapid City, S.D.

"Mother isn't expected to live through the night," she told me.

"Are your brothers there?" I asked.

"They both live in Washington now," Mabel replied, "and probably won't make it in time. I'm alone here at the hospital with Mother, but I can stay until the end." Her voice broke.

"I'll be there as soon as I can drive out," I promised, "and we'll be praying for you."

While I prepared to leave early the next morning, my nephew Clarence phoned that he would meet me in Nampa and ride along. Memories of Mae, my eldest sister, flooded through my mind. Even though she was the oldest and I the youngest of the 10 children in our family and she had married before I was born, she had been special to me.

It was Mae who made my shy little bride feel comfortable in the roistering, voluble family atmosphere of the South Dakota ranch country where, with my father and brothers, I raised Hereford cattle on the open range. And it was Mae who, having been deserted by her husband, raised her own three children and then returned

to home country to care for our parents in their last years.

I recalled the time she visited us when my second baby daughter had reached the age of trying to postpone bedtime. Finally my wife firmly banished the baby upstairs and her wails filled the house.

Mae was visibly uncomfortable. "Couldn't I bring her downstairs and rock her for a while?" she asked.

"Thank you, no," my wife answered. "She just needs to cry it out for once."

In a short time the baby became quiet, so my wife tiptoed upstairs to cover her. But what she saw sent her back downstairs in a hurry. She had seen Mae kneeling by the crib and holding the sobbing infant while her own tears fell onto the baby's blond curls.

But my closest tie with Mae had been spiritual. After the Lord had so wonderfully saved me, a rancher-farmer before He called me to preach, I witnessed zealously by letter and in person to my brothers and sisters. While they applauded the evident and startling change in my life, none seemed eager to change his lifestyle accordingly. Except Mae.

In a zone meeting not long after my conversion, Mae, who was visiting us, listened intently



CAME

Kellner's Photo Services

By Rev. Leo Kirley as told to
Virginia Kirley Leih
St. Cloud, Minn.

to the speaker: "It isn't enough just to go to church and try to live a good life," he emphasized. "You need to surrender yourself wholly to the Lord and be filled with the sanctifying power of the Holy Spirit."

Mae was past 60 then; she had been a faithful church member and a woman of honor and self-sacrifice. But when the invitation came, she turned to me and took my arm. Together we walked down the aisle, where she knelt at the altar and in her dignified way offered herself completely to the Lord.

Mae was one of my "firstfruits," and how I rejoiced! As she continued to encourage me by her letters and prayer support, I wrote to her, sent her the *Herald of Holiness* and excerpts of my sermons, for often she could not attend services.

On the heels of these recollections, late that night I began to feel a heavy burden on my spirit. I went over to the church and knelt at the altar to pray. In the quietness of the sanctuary the presence of the Lord came in an unusual way.

As I prayed, I found myself, surprisingly, not interceding for Mae or concerning our traveling, but for my niece Mabel alone with her dying mother.

I did not know if she knew the Lord, but I

cried out, "O Father, be present with Mabel!"

Then I felt prompted to ask, "And send angels to sit with her and comfort her."

The next morning early when my nephew Clarence arrived, I learned joyfully that he had recently become a Christian, and the long miles were shortened as we were able to fellowship in the Lord.

We pushed hard, hoping that we might be able to get to Rapid City before Mae died. But late the following day when we arrived, we saw with one glance at Mabel's face that her mother had already "graduated."

Clarence was first out of the car, and his sister threw her arms around him and began to weep.

"When did Mother go?" Clarence asked gently.

"Late last night," she replied.

Tenderly Clarence said, "I'm so sorry you had to be alone when it happened."

"Oh, but I was not alone!" Mabel stopped crying and lowered her voice, glancing around to be certain no one else could hear. "I haven't told anyone else, but you and Leo will understand."

Her voice took on a note of wondering amazement. "While Mother was dying, two persons dressed in white came into the room and sat there with me." □



FROM
COMPUTERS...

... TO
CHRISTIAN
WORK

Jim Bybee and his wife, Carmen, and their lovely children are making plans to revolutionize their life-style.

Jim Bybee worked his way to the top in the field of data processing. During an affiliation with Montgomery Ward Co., he became manager of the Corporate Data Center in Chicago with responsibility for the data centers in New York, St. Paul, and Detroit. He supervised about 500 employees in this managerial position.

Jim's performance in this capacity brought him an opportunity to receive a higher position with another company.

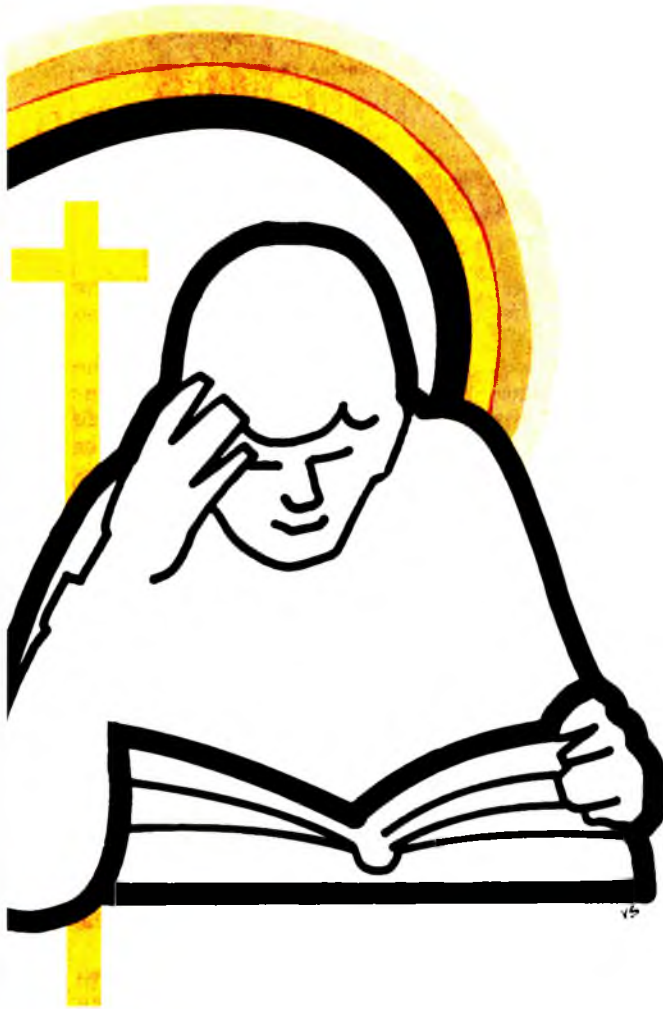
After this transfer, Montgomery Ward Co. decided to let the sky be the limit in getting him to come back. He gave a favorable decision to these overtures, and they gave due publicity to his return. Between the time he promised to go back to Ward's and the date he was to report for duty, a miracle happened in his life.

He had an encounter with the Lord that brought him to the point of answering the call of the Lord to become a minister. This meant he would have to face his boss with the fact that he would not be coming to Ward's, but he would make his plans to become a Christian worker.

Jim had no idea what attitude the top executives of the Ward company would take for his decision in not going through with his commitment to return to the company. However, he had settled the question of going with the Lord at any cost, and he would face the consequences, regardless of the pressure that might be exerted to keep his irreplaceable talent inside the company.

He went through the ordeal of breaking the news to his superior, Bill Moxley, who is the vice-president of the Corporate Systems Division, with over 1,000 employees at locations throughout the United States.

Much to Jim Bybee's surprise, Bill Moxley



circulated the following notice through the administrative system of Ward's:

**TO: All Corporate Systems
Division Employees**

In my personnel announcement of February 19, it was stated that Jim Bybee would be rejoining Montgomery Ward effective March 1. Since that time, Jim has realigned his priorities and has altered his decision to return.

For a period of time Jim has been deeply concerned about his basic feelings of need to serve others. While struggling with this decision for quite a while, the change in jobs brought a crossroad into his life and, with it, serious consideration as to the path he should take.

As a result, Jim has chosen to follow that call of service to others and will enter the Nazarene Seminary in Kansas City and train for the ministry.

I'm sure you will agree that this decision must

have been difficult for a man in his late thirties, but it is a choice that reflects deep faith and an abiding conviction to serve God.

Please join me in wishing Jim the very best. He will need our support and deserves our most sincere personal congratulations on his choice.

On the copy of the above he sent to Jim Bybee he appended a personal note as follows:

Jim,

I realize what a difficult decision this was for you, but I feel you're absolutely correct and I am confident that you will be successful as a minister or in whatever capacity you choose to serve God. I am equally confident that your decision will bring you closer and closer to the real meaning of life; add a completeness to life that millions strive for and never find; and give you the countenance and tranquility that only the pursuit of God's work can bring. My very best to you and your family as you pursue your new vocation—please do not hesitate to call on me or any of your many friends at Ward's if we can assist at any time in any way.

Sincerely,
Bill Moxley

Another top official in the Ward Company, Fred Heard, had been with Jim Bybee on some of the policy- and decision-making conferences of the company. The two of them would usually present opposite views. In spite of the differences they had encountered in the business world, Fred Heard took the initiative in penning the following handwritten letter to Jim Bybee:

Dear Jim,

Bill told me a few days ago about your decision to enter the ministry. Ever since, I have been praying for you and will continue.

Your decision has been a real impact on me and I admire you very much. I am sure your enthusiasm, drive, and desire for excellence will get you to where you want to go.

While you and I have not been close personal friends and, professionally, frequently sat on opposite sides of the table, I would like to help you, when and if you need or could use it.

Jim Bybee feels that strong statements from people of this caliber indicate that many of these executives are ripe to turn to the Christian way of life and he expects a revival to come in this circle of management personnel.

Jim Bybee considers a call to the ministry as a call to prepare. He sold his property in the Chicago area and moved to Kansas City without any type of job security, to become a student at Nazarene Theological Seminary.

Thank the Lord for the type of commitment and obedience that is represented by the Bybee family!

BY MENDELL TAYLOR

Kansas City

Start Right

& Keep Going

BY R. B. ACHESON

Indianapolis

The Christian can learn something from the old story of the tortoise and the hare. The moral is that anyone can be a winner who will pay the price, and the one who loses has no one to blame but himself.

Of course, all the odds were on Mr. Rabbit. His potential for winning over the slow-moving turtle was obvious. But while his starts and spurts were fantastic, his stops were fatal, and the plodding consistency of his rival won out in the end.

So it is in the Christian life. While the start is important, it's the finish that counts. It is sad to watch a glorious Christian experience fade into history simply because the plodding, often monotonous steps that insure progress toward the goal are neglected.

The hare could certainly have won, but he was overconfident. The tortoise knew he'd have to give his best, and he did. His victory was a testimony to his having started in the right direction and simply keeping up what he started.

Paul's testimony in Philippians 3 gives an interesting insight into his personal recipe for success. One of his secrets is wrapped up in the two words *counted* and *count* in verses 7 and 8: "What things were gain to me, those I *counted* loss for Christ. . . . and I *count* all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Here is, very clearly, a reference to a crisis experience in the past tense and a continuing experience in the present tense.

Paul loved to tell of those three climactic days when Saul of Tarsus became Paul the Apostle. He experienced conversion on the Damascus road and Pentecost in the house of Judas. The haughty, self-centered Pharisee became a humble,

Christ-centered disciple. From persecutor to preacher in three life-transforming days!

The change was a miracle of God, but let's not forget that it was made possible by the surrender of the man. "What things were gain . . . I counted loss . . ."

The grasping muscles are the first to develop in a baby, and the last muscles to relax in death. We grasp for things throughout life and "gain" a heap of things we call "mine."

The natural man holds on to it all with selfish possessiveness until death relaxes his grip and he lets go. He doesn't "count" it all as loss; he really loses it all. He's back where he started: "We brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).

The surrender we all must make to death, Paul voluntarily made to Jesus. In the prime of his life, with many more years to go, he made a "deathbed" consecration. This is the death route we all must take if we are to know the victory of the Spirit-possessed life.

God does a marvelous thing when you surrender all to Him. He accepts it, then lets you keep it! It is stamped with His seal of ownership and it is no longer yours, but it is returned to you with the responsibility of administering it for Him.

The surrendered life is the *careful life*. The sanctified steward uses what belongs to Another and handles it very carefully against the day of accounting.

On the other hand, the surrendered life is a *carefree life*. Losses that devastate the natural man are endured with amazing calm by the sanctified man, for how can he really lose what he has already relinquished? Here is the true pilgrim: his citizenship is in heaven;

he is just passing through. What he seems to possess is not really his, so he sits loose with relaxed grip.

Here is the true paradox: the most responsible person in the community, yet the most carefree. He is happy in sorrow and smiles through his tears, for so long as his consecration is current he possesses nothing and has nothing to lose. The death of a loved one may break his heart but it won't shake his faith, for God has only claimed what was already His. The loss of a job, or property, or even his health, doesn't send him into panic; for how can he lose what he has already given away?

Maybe you feel you have talent that isn't recognized, abilities that aren't properly appreciated. You are peevisish at being ignored, even jealous of others. Check your consecration. This spirit is foreign to the truly surrendered self and the wholly sanctified heart.

Some of the most exquisite flowers are hidden away where no man notices. They produce delicate perfume enjoyed only by the God who made them. So the unnoticed, unappreciated saint can be content. He fulfills his destiny by giving pleasure to his Master.

Perhaps you're troubled with a deep sense of failure. You were "behind the door" when God distributed the talents, and you don't have much to offer. Remember the tortoise. He was a winner because he gave all he had, consistently, every step of the way.

Maybe you aren't a sensational Christian; it has fallen your lot to be in the tortoise class. Just keep going and be encouraged. God knew what He was doing when He made you like you are. If He is pleased, it is enough.

You just can't miss if you start in the right direction and keep going. □

helps to holy living



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

THREE CHEERS FOR THE PASTOR'S WIFE

When I was a young girl surveying life's roles and responsibilities, I resolved that I was going to be a pastor's wife. In my young eyes, a pastor's wife was respected, an exemplary and insightful Christian, dressed attractively, was married to one of the most respected men around, and always wore a great big hat.

Alas, my dream was dashed when I met and married a charming young surgeon. But over the years, with the exception of the big hat, my opinions of pastors' wives has remained intact. In fact, with maturity and a clearer picture of the realities of life, my respect and admiration for them as a group have grown.

The minister's wife's role has been very well defined by tradition and expectation of society.

There are few, if any, professions where the wife is expected to play such an active role in her husband's career.

When patients decide to ask for my husband's professional advice or skills, they certainly have not considered my attributes in their decision to place their confidence in him. However, when a church calls a pastor, the people are almost always as interested in the wife's attributes as they are the husband's.

One minister's wife shared with me her chagrin with a district superintendent who was interviewing her seminarian husband. She said, "He seemed more interested in the fact that I could play the piano than in my husband's pastoral potential."

It is true that any man's work can be adversely affected by a demanding homelife; but it is also true that in the ministry a man's homelife, and especially his wife, are assumed to be

a part of his professional credentials.

I know, from talking with many, many pastors' wives, that most of them do not resent their lot in life. In fact, the majority realize that with their position there are spin-off benefits. They are often respected and admired because of who they are. They are missed when not in attendance at church meetings. They are remembered at Christmastime and on birthdays with a host of loving gestures. They have the special privilege of loving and laboring with a husband whom God has called to help shepherd His sheep.

But not every woman is capable of dealing with all of the pressures brought on by the ministry. For a few years I have made it a point to ask pastors' wives specific questions about how laymen can minister to them.

To begin with, most pastors' wives share every other woman's longing to know and be themselves. They don't want to be crammed into a certain mold, expected to sit in a certain pew, wear certain styles of clothes, or entertain in certain ways. They want to be themselves.

More important, they want the people in their church to want them to be themselves. They want to minister to their people from the depths of their own uniqueness.

Don't expect more work from your pastor's wife than you would from any other woman in the church. One pastor's wife expressed it like this, "When there's no one else to direct Bible school or supervise the Junior Department, everyone just naturally assumes that I'll do it."

Whenever possible, talk to the pastor directly about church business and don't pass the message along through his wife. Messages are sometimes a problem for the busy parsonage lady.

Don't ask her to take sides in controversial church issues by cornering her and asking, "How do you feel about this or that?" And, if she does express herself, allow her to have her own opinions without assuming they are those of her husband.

Upgrade her husband's salary. Remember that if you don't raise his salary every year, at least enough to keep up with the cost of living, you are in reality cutting his salary.

Pastors' wives need friends. Don't assume that she is deluged with friends and people showing more than a superficial interest in her life. Some of the loneliest people are those in the public eye, those who appear to have so many interested people buzzing around them.

One pastor's wife summed it up pretty well when she said, "I must have the opportunity to 'take in' as well as 'give out.' Just as a reservoir must be constantly replenished to irrigate the fields below, so must the human spirit be continually recharged. My needs must be met if I am to meet yours." □

Bible College Offering

Next Sunday, October 13, is designated as the Sunday to receive a special offering for the Nazarene Bible College in Colorado Springs.

Many churches have been taking this offering through their Sunday schools. *How* and *where* it is taken is really less important than *that* it is taken.

The Bible College has filled a genuine need in the church. Its purpose is not to replace the normal college and seminary education for ministers, but to supply training for those whose education has been interrupted or who have been called to Christian service later in life.

Most of the students in the Bible College are older. They are married and many have families to support. The Bible College meets their needs by scheduling classes to adjust to work schedules.

Nazarene Bible College is now in its eighth year. It has passed the experimental stage.

As is true of the Nazarene Theological Seminary, the operating costs of the Bible College are met by student fees and tuition together with an annual General Budget allocation.

But this does not provide for buildings and the capital investment so much needed by any educational institution. It is to the annual church-wide offering that the Bible College must look for the supply of its capital needs.

A new classroom building has just been completed and dedicated, in cooperation with Colorado Springs First Church. The "Court of the Apostles" is nearing completion, and inflation has resulted in a cost overrun from the budgeted amount. Adequate student housing is a problem for which no solution is yet in sight. Funds are needed for this purpose.

Last year's offering from the churches, encouraged by matching funds from private donors, totalled \$101,261. The need is no less this year.

Dr. L. S. Oliver, president, and Dr. Arnold Airhart, dean, are providing top administrative

leadership to Nazarene Bible College. They, their faculty, and the student body deserve 100 percent support from all our congregations. □

Five Ways to Have a Nervous Breakdown

J. L. Glass has written recently about five ways to have a nervous breakdown. The suggestions are his. The comments are mine.

1. "Try to figure out the answer before the problem arises."

This is a good start. Most of the bridges we cross are never built, because they are unnecessary. Yet we put ourselves to the labor of struggling over issues that never arise.

We must find a balance between irresponsibility on the one hand and anxious concern on the other. The danger for the conscientious individual is the tendency to carry tomorrow's load along with today's.

Worry, not work, is the abrasive that grinds men down. When Jesus said, "Seek first his [God's] kingdom and his righteousness, and all these things will be given to you as well," He added, "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matthew 6:33-34, NIV).

The cure for worry is, therefore, not carelessness but trust—and an outgoing concern for God's kingdom and His cause.

2. "Try to relive the past."

This is the opposite error. We can no more carry the past today than we can carry tomorrow. One can destroy his future by living in the past.

This truth applies in two ways. One may rest in the achievements of the past, "resting on the laurels" of a brighter day. Or one may fret over the failures of the past and excuse today's inactivity on the basis of yesterday's mistakes.

Wendell Nance's phrase, "This is the very best

We must find a balance between irresponsibility on the one hand and anxious concern on the other. The danger for the conscientious individual is the tendency to carry tomorrow's load along with today's. Worry, not work, is the abrasive that grinds men down.

day of my life," makes a deal of sense. Really, this is the only day we have. Yesterday is gone; tomorrow is not here; today alone is real.

Just as we learn in the deepest sense to trust God *for* the future, we must learn to trust Him *with* the past. We cannot change it—either for better or for worse.

God does not alter the fact of past events. He adds in the present and for the future elements of providence that make Romans 8:28 literally true: God works in all things for good to those who love Him and are called according to His purpose.

3. "Try to avoid making decisions."

No one really avoids making decisions; he only thinks he does. Indecision itself is decision. The fellow who says he will not decide whether to let weeds grow in his garden has already decided. The weeds are there and growing.

Life itself is what William James used to call a "forced option." We have to choose whether we will or not.

But with all that, to refuse to come to grips with the realities of life is a sure way to frustration. Uncertainty is a state in which we were never made to live and which sooner or later will destroy us.

Choice is man's most Godlike characteristic. We are not pawns of chance or circumstance. We are not compelled by blind instinct.

For this reason, a sure road to disaster is just to "put your mind in neutral and go where you're pushed."

4. "Demand more of yourself than you can produce."

High standards of performance are an asset. But if the demands we make of ourselves are unrealistic in terms of our abilities, the result is beating our heads against stone walls. We don't change the walls. We just damage ourselves.

This is no plea for a sense of achievement earned on the basis of low expectations. It is still "better to shoot at a star and miss than to aim at a skunk and hit him."

The point is a need for realism. The Apostle Paul said it all in Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

It is both reassuring and humbling to know that God's final judgment on our works will not be on what we may or may not have achieved, but on the degree to which we live up to our potential. The one-talent person is not judged on five-talent performance. Nor can the five-talent person get by on one- or two-talent performance.

5. "Believe everything Satan tells you."

The New Testament speaks of the "devices of the devil" (2 Corinthians 2:11; Ephesians 6:11, NEB). They are many and varied, but none so successful as untruth.

Jesus described Satan as "the father of lies" with no truth in him at all (John 8:44).

Satan's master achievement is his capacity for disguise. He presents himself as an angel of light. His representatives come as ministers of righteousness (2 Corinthians 11:14-15).

The best safeguard against spiritual confusion is firsthand acquaintance with the Bible. We test the spirits (1 John 4:1), not by our own sound judgment alone, but by the yardstick of the Word.

The sheep follow the Shepherd, said Jesus, because they "know his voice." They recognize it because they have listened to it in the Gospels. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:4-5).

Not all nervous disorders are the result of following these tongue-in-cheek counsels. Some come about through pressures over which one seemingly has no control.

Yet we can do much to avoid actual breakdown. A good place to start is reversing the "rules" given here. □

AN ACCOUNT OF THE LIFE OF A HOLINESS PIONEER



COURAGEOUS JERNIGAN

Written through the eyes of two of his children, **JOHNNY JERNIGAN** and **MARGARET JERNIGAN RAMSEY**

Rev. C. B. Jernigan, the man who blazed a trail for God and holiness across 25 states . . . organized 130 Nazarene churches . . . established the first Church of the Nazarene in 7 states . . . founded the city of Bethany, Okla. . . . helped unite scattered holiness groups in the South

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Mrs. Ramsey and Miss Jernigan

Mrs. Margaret Jernigan Ramsey and Miss Johnny Jernigan, Nashville, released their first book, *Courageous Jernigan*. The book is a biography of their father, C. B. Jernigan, pioneer minister for the Church of the Nazarene in 25 states. He organized 130 churches, was a founder of the city of Bethany, Okla., and established the first work of the church in 7 states. The book is included on the junior reading list for this year. □

Mrs. Emily Flint, 82, was honored by the Farmer City, Ill., church for her service and support through many years. She became a Nazarene in 1931 and remembers when the Farmer City church rented a building for \$4.00 a month.

In recent years, Mrs. Flint has taught in the Sunday school, and served on the official church board. She has been active in nearly every department of the church.

Pastor and Mrs. Sidney Patrick presented Mrs. Flint a bouquet of long-stemmed red roses on behalf of the Sunday school. Members of her family were guests at the honoring service. Guests and friends shared a potluck dinner in the fellowship hall of the church following the service. □

The Lake Jackson, Tex., church, organized in August, 1971, has conducted its first vacation Bible school. Assistance was given from the Pioneer Vacation Bible School program sponsored by the Department of Home Missions.

The church reports a total VBS enrollment of 127, an average daily attendance of 91, and an offering of \$50.00. At the closing program, previous Sunday school attendance records were broken with 127 in attendance. Twenty-three workers assisted.

One worker (a new Nazarene) took his vacation to drive the church bus and to

supervise recreation. Another worker (also a new Nazarene) worked nights and taught in the morning sessions. A musician took half-days off from her job to assist. C. W. Roach is pastor. □

John Burlison, 13, and James E. Utterback, 15, of Pasadena (Calif.) First Church Boy Scout Troop 21, received the Eagle Scout Award earlier this year. Both boys received God and Country Awards on Scout Sunday two years ago. Omar Bradley, General of the U.S. Army, was guest of honor for the Eagle Scout Award ceremony.

Scoutmaster James Brown presented the awards. He said that these scouts bring the number of troop members holding the Eagle rank to 15.

James Utterback is a third-generation Nazarene. During the summer, he traveled with the Christian Minstrels from Pasadena First Church.

John Burlison is a member of the Sierra Madre, Calif., church and was a representative from the Los Angeles District at the World Youth Conference in Fiesch, Switzerland, this summer. He is a fifth-generation Nazarene. □

Rev. Arthur Stott announced his resignation after his fortieth annual report to the Northwest District at Spokane, Wash. He has pastored all his active ministerial life on the district and has served 8 churches over the 40-year span—Princeton, Ida.; Zillah, Wash.; Ritzville, Wash.; Palouse, Wash.; Cle Elum, Wash.; Grangeville, Ida.; Selah, Wash.; and Goldendale, Wash.

Rev. Stott plans to retire in Goldendale. He joined the Church of the Nazarene at The Dalles, Ore. At the time, The Dalles was part of the Northwest District. □



Rev. and Mrs. Arthur Stott

(Continued on page 32)

OF PEOPLE AND PLACES

Rev. Virgil K. Grover, superintendent of the Hawaii District, has reported an outstanding vacation Bible school held at the Marianas church on the island of Guam. Gaylord Rich is pastor. Attendance averaged 80. A number of new Guamanian children were contacted.

Rev. Grover, his wife, and son Dennis were workers at the Bible school—drove the bus, taught, and served refreshments.

A Sunday school average of 90 was reached in May of this year compared to 49 one year ago. The church has had a significant outreach among the local Guamanians. For the first time, the Sunday school enrollment of Guamanians totaled 52 percent of the total, with military personnel accounting for 21 percent, and contact personnel 27 percent. □

The Tucson (Ariz.) Mountain View Church is building a new educational building. District Superintendent M. L. Mann and one of the local councilmen, Mr. Emmett McLoughlin, were present for ground-breaking services held earlier this year. Dinner was served on the grounds and the Poling Family singers were special guests.

Pastor John L. Brewer has pastored the church four years and has seen attendance more than double. On ground-breaking day, the attendance reached 113. □

Glenn and LaVanda Wilkins, Amarillo (Tex.) First Church, hold plaque noting, "In recognition of over one-third million miles driving to and from church, establishing a near perfect attendance record, while serving in outstanding lay leadership." Mr. Wilkins is minister of music at present and Mrs. Wilkins is organist. The couple live at Claude, Tex. (38 miles from the church), and show the best attendance record of the entire membership.

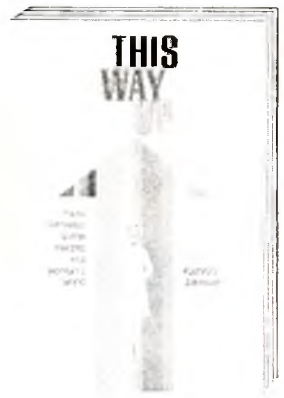
The complete family shown here include Glenda Laurie of White Deer, Tex. She is a member of White Deer First Church. Stan Wilkins stands next to his mother. He is an assistant school superintendent in southwest Kansas and serves as minister of music at the Parsons, Kans., church.

The plaque presentation was made by Pastor Fred Fike.



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OCT. BOOK OF THE MONTH



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**KATHRYN
JOHNSON**

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The 15 meditations will do two things for the woman who reads them: (1) provoke her to look at her own life

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Opening session at Guadalajara, Mexico, First Church



Abel Serrano directs small-group meeting



Pictured (l. to r.) are Samuel Ovando, Francisco Cordova, Dr. Jerald Johnson, Daniel Cordova, Moises Esperilla, and Dr. H. T. Reza.

MEXICAN LAYMEN'S RETREAT—A FIRST

The first all-Mexico Laymen's Conference was held at Guadalajara, Mexico, August 7-9. Of the 205 registered, 123 were from the Central District, 69 from Northeast District, 11 from Southeast District, and 2 from Northwest District.

Registrants represented all walks of life—67 housewives, 26 professional people, 64 employees of various occupations, 48 students (many on the university level), and 7 visitors.

Three Mexican district superintendents were present: Rev. and Mrs. Moises Garces, Rev. and Mrs. Moises Esperilla, and Rev. Roberto Moreno.

More than 50 children attended. They were occupied in a well-planned program. Included in their

activities was a professional Nazarene ventriloquist who gave his services free.

Three key lay leaders—Mr. Samuel Ovando, of Central District; Mr. Moises Marquez, of Northeast District; and Mr. Sylvestre Trujillo, of Southeast District—planned and developed the program.

From the presentation of the keynote of the conference: "Callaremos Ante el Imperativo del Evangelio?" (How shall we remain silent in the face of the gospel imperative?) to the final warm handclaps and *abrazos* of farewell, the conference ran smoothly. There was time for inspiration, for discussion, for study, challenge, and planning. Everyone took part.

Sessions began with a devotional period at nine o'clock in the morning. Dr. Jerald Johnson, executive secretary of the Department of World Missions, and Dr. H. T. Reza, executive director of the

Latin Publications Division, shared the speaking assignments morning and night.

Two class sessions followed, with teachers for all age-groups. In one session they studied *Evangelism*; in the second session they studied the *Mission of the Church*. All expenses of the conference were underwritten by the laymen, and they ended the three days with a small nest egg for another conference in the future.

Music was one of the colorful highlights of each session. Solos, duets, trios, quartets, choirs—any who could and wanted to sing had opportunity in the hour-long musical sessions at the beginning of the services.

Outstanding were the choirs of Guadalajara First and Second churches. First Church choir, contemporary with their red and white uniforms, their amplified guitars, percussion instruments, and trumpets, sang today's Spanish melodies, many of them written by their director, a young Mexican doctor. Second Church choir, a bit more conservative, presented "The Holy City," and other classical church music numbers.

Afternoons were left free for the laymen to visit, shop, or do personal evangelism if they chose. No meals were served. Those attending went to local restaurants for their food.

First Church choir has been an active arm of the church's evangelism efforts. They frequently go out on the streets, singing, witnessing, meeting young people, and bringing them to church. Several in the choir were new converts, not yet wearing the choir uniform, but they were made a part of the group and joined the others in singing the praises of God.

Lay leaders had complete charge of all the sessions. At a round-table session at the close of the three days, a free discussion was conducted by Dr. H. T. Reza. The following comments from this session were representative of the feelings of all: "We have learned a great deal. We now have a clearer picture of why the Church of the Nazarene came into being. I have made the discovery that I myself was remaining silent. The gospel imperative means more than telling my neighbor. It means a complete change of my life outlook, a total commitment to spreading the Good News."

The conference ended on a high note of victory. Plans were begun for another Laymen's Conference in two or three years. □

—Conference Reporter



Rev. Jorge de Barros, preacher of the 15-minute Portuguese broadcast, is shown with some of the more than 600 letters received in just a few days.

PORTUGUESE BROADCAST DRAWS LARGE RESPONSE

The youngest of the gospel broadcasts, "A Hora Nazarena," in the Portuguese language, is attracting widest attention in Brazil. The broadcast began less than two years ago. It moved to Brazil last October with a single station. This spring others accepted it on their regular scheduling. Of the 49 stations carrying this broadcast around the world, 20 are in Brazil.

Hundreds of letters come from people of all strata of society. They either tell of blessings received from listening or ask questions about the message, the church, and the life of victory in Christ which is the theme of de Barros' preaching.

Letters were sent in large cartons by workers of the denomination in Brazil who found the task of responding to each letter difficult with their limited help and facilities. Dr. Jerald Johnson, executive secretary of the Department of World Missions, plans to visit Brazil in October or November to confer with denomination leaders. They will try to find the best solution to the immense and important task of processing responses to the broadcast. □

—NIS



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The first group of juniors to receive the Junior Churchmanship Award at the Monticello, Ky., church are pictured just after they were presented with diplomas for this achievement. They have each completed three Christian Service Training courses in the Junior Churchmanship Training Program.

Back row—Pastor Eugene Campbell; Debbie Brummett; Mark East; Martha Lewis, junior director and teacher; Mrs. Eugene Campbell, CST director; front row—Randall Campbell; Trebby Hicks; and Marty Foster.

church schools

HAPPENING

TEACHER OF THE YEAR IN FLORIDA

Mrs. Trudy Noble of Orlando, Fla., was recently named Teacher of the Year on the (Central) Florida District. Mrs. Noble teaches the nursery class at the First Church of the Nazarene in Orlando, Fla. Pastor Merton Wilson writes, "Over a period of several years, this teacher has worked very closely with the Cradle Roll supervisor and together they have succeeded in winning several parents to Christ and the church."

May God continue to bless Mrs. Noble as she ministers to these young children and their families.

BIBLE MEMORIZATION PROGRAM IN ITS SECOND PRINTING

The *Bible Memorization Program for Children* recently released by the Department of Church Schools is already in its second printing due to the countless numbers of requests that have poured in. This basic memory program unifies the passages used for memory teaching in Sunday school, Caravan, VBS, children's church, and Junior Fellowship. Memorization aids are provided in the curriculum materials.

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CHURCH SCHOOLS ON WHEELS

Many of the offices belonging to staff members in the Department of Church Schools have been vacant recently. Their occupants have been holding conventions with district and local leaders in several locations across the country.

Visiting the Rocky Mountain, Canada West, and the Dakota districts and holding sessions on their various areas were: E. G. Benson, convention manager and assistant executive secretary; Ethel Bailey, editor, kindergarten curriculum; Don Whitlock, editor, junior high curriculum; and J. Melton Wienicke, director of VBS and day care.

On the Iowa District, conventions were held September 10-12 with Norman J. Brown, editor of the *Edge* and director of Sunday school evangelism; Lavaun Shelton, middler lesson writer; Melvin ShROUT, director of senior adult ministries; and Jeannette Wienicke, editor, nursery curriculum.

Norman J. Brown held a retreat with the superintendents and pastors of the Idaho-Oregon District, September 20 and 21, where he shared management skills for the local church leaders. He also toured the North Arkansas District, September 30—October 3, meeting with pastors and local leaders to discuss the various aspects of church growth.

In October, seven members of the department will be visiting the Central Ohio, Pittsburgh, and Akron districts. They will be in Columbus, Ohio, October 11 and 12; Oil City and Pittsburgh, Pa., October 15-17; and Canton, Ohio, October 18 and 19. Members of the staff holding these meetings will be: Dr. Kenneth S. Rice, executive secretary; Earl C. Wolf, executive director of CST; Bill Young, director of Caravan and children's camps; E. G. Benson, Melvin ShROUT, and Lavaun Shelton.

Norman J. Brown reporter

GIFT ANNUITY RATES INCREASED

The Committee on Gift Annuities adopted new uniform Gift Annuity rates at its fifteenth conference held recently in Atlanta, Ga. The General Board of the Church of the Nazarene is now issuing Gift Annuities based upon these new increased rates. Ex-

amples of the new increased rates are: age 65—6.0 percent; age 70—6.6 percent; age 75—7.4 percent; age 80—8.5 percent; age 85 and over—10 percent. A complete schedule of single-life and two-life rates is available upon request. Anyone who desires additional information concerning Gift Annuities should write to the Division of Life Income Gifts and Bequests, Rev. Robert W. Crew, Executive Consultant, 6401 The Paseo, Kansas City, Mo. 64131. □

YOUTH IN MISSION

Rev. W. C. Dishon, pastor of the Regents Park Church of the Nazarene in Johannesburg, South Africa, will be the featured speaker at a series of Youth in Mission festivals on Nazarene campuses this fall.

The festivals are the vanguard of an unprecedented combined thrust of the Departments of Home Missions, World Missions, and Youth into the mission of the church.

Each festival will include an in-depth, three-day presentation of the mission of the church as part of a new, united approach to motivation, recruitment, and total mission.

The festivals will challenge Nazarene college students to a lasting life-style of Christian commitment which may be carried out through a variety of channels.

The festivals will make available opportunities for service in the Student Mission Corps, sponsored by the Department of World Missions; the Lost and Found, sponsored by the Department of Youth; and the Summer Ministries Teams, sponsored by the Department of Home Missions.

The latter includes inner-city teams, vacation Bible school teams, and muscle teams.

The festivals began in late September and will continue through November 22.

The first day of each festival will include a media presentation on the mission of the church; the second day will include the singing of the Lost and Found and testimonies of returning collegians who have participated in summer missionary outreach; the third day will feature a call to commitment by Rev. Dishon.

Rev. Dishon is an American citizen serving as pastor in the Republic of South Africa. He is a graduate of Nazarene Theological Seminary and has proven to be a popular and challenging speaker on both continents.

—Department of Home Missions

YOUTH DEPARTMENT PLANS STRATEGY

Sessions by Youth Department staff members were conducted at Glenwood Manor Convention Center in Overland Park, Kans., September 3 and 4.

Executive Mel McCullough led the strategy sessions in the following areas:

- Effectiveness of youth publications
- Harnessing the evangelistic potential of youth and young adults
- Dealing with the crisis of belief among young people
- Strategies for developing disciples as well as converts
- Helping the local church in youth ministry concepts
- World Youth Conference critique
- Administrative policy within the Department
- Topics for the District Presidents' Tour, September 11—October 4
- General NYPS Council agenda
- General NYPS Convention groundwork



Because of their new assignments in the Youth Department (area of teen ministries) Dan Ketchum and Mickey Cox have taken time out to talk with teen groups touring International Headquarters in Kansas City. They have not only probed what the teens are doing in their local churches, but have asked teens to share where they are growing with Jesus Christ.

The teen leaders state, "It has been a most rewarding experience to celebrate Christ together." In the picture Mickey Cox raps with touring group.

shared in 20 days. The most rewarding part of the summer has been the one-to-one ministry with many youth and adults committing themselves to a personal relationship with Jesus Christ.

Now traveling in the U.S. and Canada until November 26, Lost and Found is sharing with thousands that Jesus is the *only* Hope! Witnessing at shopping malls, campuses, churches, capitol buildings, and on the street, they are touching a broad spectrum of lifestyles. Recently, as a result of one street-type meeting, a retired, 70-year-old man, a small boy, and two young adult girls were met by the power of Jesus.

The second weekend in September, Lost and Found shared in services with Paul Martin and the students and faculty of Northwest Nazarene College at Nampa (Ida.) College Church in a tremendous outpouring of the Holy Spirit at NNC's opening convention. □

—Youth Department



Pictured from left to right: Dan Ketchum, youth ministries; Bill Young, children's ministries; Lane Zachary, special youth ministries; Mickey Cox, youth resource ministries; Mel McCullough, executive secretary; Eddy Hall, quiz ministries; and J. Paul Turner, young adult ministries.

• Plans for the upcoming Regional Youth Leadership Conferences in the spring

The following is a final release of the Regional Conference dates of which district and local youth leaders should be aware:

Mid-America	February 20-21
Olivet	February 27-28
Mount Vernon	March 3-4
Eastern	March 6-7
Trevecca	March 10-11
Bethany	March 17-18
Point Loma	March 21-22
Northwest	March 24-25
Canada	April 1-2

—J. Paul Turner, staff reporter

NAZARENE COLLEGE ENROLLMENT UP

Early reports on college enrollment indicate an overall increase. A full report is expected from the Department of Education and the Ministry by press time, October 23 *Herald*. □

FREEBORN JOINS NTS FACULTY

Rev. Dee Freeborn, senior pastor of the Moscow, Ida., church, joined the faculty of Nazarene Theological Seminary in August as assistant professor of religious education.

Professor Freeborn is a 1961 graduate of NTS, where he was student council president during his senior year. For nine years he was Dr. Earl Lee's associate as minister of youth at Nampa, Ida., and Pasadena, Calif., First Churches. Earlier, he



Dee Freeborn

pastored the Haltom City, Tex., church.

At NTS, Professor Freeborn will teach in the area of youth ministries, multiple staff, and field service, in the M.R.E. degree program.

Mr. Freeborn directed the well-known Christian Minstrels, a large teen choir, in six nationwide tours, 1966-72. He was elected Jaycees Outstanding Young Man of America in 1967, and received the Valley Forge Freedom Foundation's George Washington Medal Award in 1969. In 1972 he attended the Kennedy School of Evangelism in Florida.

He is married to the former Violet (Vi) Jahn, who was president of NTS's student wives' organization when he led the council. The couple have two children: Dana, 14; and Danny, five weeks. □

LOST AND FOUND CONCLUDES TOUR IN NOVEMBER

The Lost and Found have just returned from a successful tour of Italy, Switzerland, Germany, and the Republic of South Africa. They presented concerts, shared the gospel, and led training workshops in eight different areas of youth work.

The visit to the Republic of South Africa is typical of the pace Lost and Found has kept this summer—32 concerts and 28 workshops



Most of Lost and Found at youth camp outside Johannesburg, Republic of South Africa.

Playing volleyball before lunch with the Bible school students and pastors of Cape Town, Republic of South Africa.



Singing in Sunday morning service at World Youth Conference.

Rick Eastman making friends with a child in Torino, Italy.



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DISTRICT ASSEMBLY REPORTS

MICHIGAN

The sixty-first annual assembly of the Michigan District was held at Indian Lake Nazarene Camp, July 17-18. District Superintendent H. T. Stanley was reelected to a four-year term. He reported a church membership increase of 374 and significant increases in average Sunday school attendance and in the total raised for all purposes.

General Superintendent Orville W. Jenkins ordained Dallas E. McFarland, Alan C. Mettler, J. Melvin Miller, Mark H. Moore, John B. Spohn, David M. Taylor, and George V. Harris. The credentials of Robert J. McCubbin were recognized.

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

Mrs. Ezra Hendley was reelected president of the NWMS. Rev. Bruce Petersen was elected president of the NYPS. Rev. Carl R. Allen was reelected chairman of the church schools board. □

DAKOTA

The sixth annual assembly of the Dakota District convened July 4-5 at Jamestown, N.D. District Superintendent Phillip Riley was elected to a four-year term. He reported the total giving up \$40,482 over the previous year.

General Superintendent V. H. Lewis ordained Jerry R. Morris, Garnett Teakell, Edgar S. Campbell III, and Lawrence A. Powell.

(Elders) David Belzer and George Johnson; and (laymen) Kenneth Montgomery and Manford Steele were elected to the advisory board.

Reelected to their offices were Mrs. Phillip Riley, NWMS president; Rev. Larry Powell, NYPS president; and Rev. Charles Belzer, chairman of the church schools board. □



Dakota District ordination--(l. to r.) Dr. V. H. Lewis, Rev. and Mrs. Edgar Campbell III, Rev. and Mrs. Larry Powell, Rev. and Mrs. Jerry Morris, Rev. Garnett Teakell, Rev. Phillip Riley.

MISSISSIPPI

The sixty-first annual assembly of the Mississippi District was held in Jackson (Miss.) First Church. District Superintendent W. M. Lynch was reelected to a four-year term.

General Superintendent George Coulter ordained John E. Burge, Gary M. Redd, Sephus D. Garrett, Jr., and John R. Maxwell.

Elected to the advisory board were (elders) W. J. Blackmon and George M. Lake; (laymen) Solon Davis and J. C. Tousley.

Reelected to their posts were Mrs. W. M. Lynch, NWMS president (unanimous reelection); Rev. Herbert Spain, NYPS president; and Rev. George M. Lake, chairman of the church schools board. □



Mississippi ministers ordained (l. to r.) are: Rev. and Mrs. John Burge, Rev. and Mrs. S. D. Garrett, Jr., Rev. and Mrs. John Maxwell, and Rev. and Mrs. Gary Redd.

REPUBLIC OF SOUTH AFRICA SOUTH FIELD

The fourth annual mission council of the Republic of South Africa South Field was held at the Durban Morningside Church, July 17-18. Jim W. Smith was reelected chairman of the council. J. C. B. Coetzer, G. R. Hayse, J. F. Penn, and R. E. Jones were elected to serve on the executive committee.

A three-day workshop for all the missionaries of the field was planned for October to emphasize expansion of the work. It was voted by the council to request permission from the Department of World Missions to investigate the opening of work in LeSotho, Port Elizabeth, and East London. It was noted that total giving by the national churches had increased by over \$12,000 since 1970.

New members welcomed to the council were Rev. and Mrs. H. K. Bedwell, Rev. and Mrs. J. F. Penn, and Miss Marjorie Peel. □

SOUTHWEST INDIANA

The twenty-sixth annual assembly of the Southwest Indiana District was held at Vanderburgh Auditorium, Evansville, Ind., July 25-26. District Superintendent W. Charles Oliver was reelected to a four-year term. He reported significant statistical gains over a six-year period. A welcome was given by Honorable Russell Lloyd, mayor of Evansville. Wally and Ginger Laxson sang at the conventions and assembly.

General Superintendent V. H. Lewis ordained Darrell L. Benham, Thomas Charles, William H. Klakamp, and Dennis D. Middleton.

The following were elected to the advisory board: (elders) B. G. Wiggs, Paul Byrns, and B. W. Downing; (laymen) Edward Mason, Jesse Pitts, and Edwin Hill.

Reelected to their district posts were Mrs. W. Charles Oliver, NWMS president; Mr. Byron Buker, NYPS president; Rev. Mark Barnes, chairman of the church schools board. □

ILLINOIS

The thirty-first annual assembly of the Illinois District convened at the new Decatur (Ill.) First Church. District Superintendent James Hunton, completing the first year of a four-year extended term, reported a record high in missionary giving.

General Superintendent Charles H. Strickland ordained Jonathan Sparks, Garry D. Pate, David Joseph Penn, J. B. Tustin, Donald Walker, and David Barkley.

Elected to the advisory board were (elders) Gilbert Hughes, Dwight Millikan, and George Reader; (laymen) Kenneth Whittington, Kent Nisbet, and Cecil Carroll, Jr.

Mrs. Kenneth Whittington was reelected president of the NWMS. Rev. James Spruce was elected president of the NYPS, and Rev. John Ruzich was elected chairman of the church schools board. □

NORTHWESTERN OHIO

The fifteenth annual assembly of the Northwestern Ohio District was held July 10-11 at St. Marys, Ohio. District Superintendent James Blankenship was reelected to a four-year term.

General Superintendent Eugene L. Stowe ordained Arthur J. Alexander, Max A. Case, and Jack F. Swartz.

He reported 500 new Nazarenes received, a 426 increase in Sunday school average attendance, construction of a new \$75,000 district parsonage, and \$238,000 given to world missions.

(Elders) Noah Wyatt and Ted Holstein; and (laymen) George Jetter and Dave Granger were elected to the advisory board.

Mrs. James Blankenship was elected president of the NWMS. Rev. Ronald R. Emptage was reelected NYPS president. Rev. Roger A. Flemming was elected chairman of the church schools board. □

COLORADO

The sixty-sixth annual assembly of the Colorado District was held July 11 and 12 at Denver First Church. District Superintendent M. Harold Daniels, serving on an extended term, reported significant statistical gains. The district was 15 short of 9,000 membership—an increase of 528 for the year, with 808 new Nazarenes received during the year.

General Superintendent Edward Lawlor ordained Mahlon Pearl Cochran, Jr., Ernest V. Farmer, Jerry D. Hill, Glenn Eugene Pack, Earl Paul Robertson, and Glenn Clyde Smith.

Elected to the advisory board were (elders) Melvin Carpenter, Bill M. Sullivan, W. Donald Wellman; (laymen) Willis Brown, Joe Diffie, and Homer Noffsinger.

Reelected to her post as NWMS president was Eunice Phillips. John Hayes was newly elected president of the NYPS. Robert Snodgrass became the new chairman of the church schools board. □

ALASKA

The twenty-fourth annual assembly of the Alaska District was held June 13-14 at Fairbanks First Church. District Superintendent Robert W. Sheppard was reelected to a four-year term.

General Superintendent Charles H. Strickland conducted the business. He recognized the credentials of Charles Prescott.

The following were elected to the advisory board: (elders) Roger Wegner and John Vaughn; (laymen) Harry Reimer and Joe Roper.

Reelected to their offices were Ardith Wolstenholm, NWMS president; Richard Woods, NYPS president; and Lyle Coblenz, chairman of the church schools board. □

EASTERN MICHIGAN

The twenty-fifth annual assembly of the Eastern Michigan District was held July 10-11 at Flint (Mich.) First Church. District Superintendent E. W. Martin, completing his first year of a four-year term, reported sig-

nificant statistical gains. The district received 668 members on profession of faith.

General Superintendent Orville W. Jenkins ordained Lee W. Baker, Curtice E. Deford, and Frederick Hall.

(Elders) E. W. Martin, J. Donald Freese, and Harold Harris; and (laymen) Harlan Heinmiller, John Q. Dickey, and Milton Mountain were elected to the advisory board.

Mrs. Vernon E. Lunn was elected NWMS president. Rev. Richard A. Lashley was reelected president of the NYPS, and Rev. A. Eugene Hudgens was reelected chairman of the church schools board. □

CENTRAL OHIO

The thirty-first annual assembly of the Central Ohio District was held at the Columbus Campgrounds, July 16-19. Dr. Don J. Gibson, completing the first year of a four-year extended call, reported 1,142 new Nazarenes received and the total membership has gone over the 15,000 mark for the first time.

General Superintendent V. H. Lewis ordained William R. Bauman, Denzil Dodds, and Douglas Moyer.

The following were elected to the advisory board: (elders) D. E. Clay, E. K. Richey, and Robert Styers; (laymen) James Cline, Paul Forgrave, and Dale Foster.

Mrs. Don J. Gibson was unanimously reelected NWMS president. Rev. Richard Gatlin was elected president of the NYPS. □

WEST VIRGINIA

The thirty-fifth annual assembly of the West Virginia District was held August 1-2 at Summersville, W. Va. District Superintendent M. E. Clay, completing the third year of an extended term, reported 826 members received by profession of faith and a total net gain of 471 members. The district raised \$2,992,150, a gain of \$403,589.

General Superintendent George Coulter ordained Thomas Larry Davis and granted a minister of Christian education commission to Charles Saunders.

Reelected to their positions were Mrs. M. E. Clay, NWMS president; and Rev. John Hay, chairman of the church schools board. Rev. Ronald Jordan was elected president of the NYPS.

Elected to the advisory board were (elders) T. James Boshell, John Hay, and Merlin Provance; (laymen) Elmer Snodgrass, Donald Estep, and Dallas Moore. □

EASTERN KENTUCKY

The twenty-third annual assembly of the Eastern Kentucky District was held at Covington (Ky.) Central Church. District Superintendent Lawrence B. Hicks, completing the second year of an extended term, reported 432 members received by profession of faith for a total of 5,373 and a net gain of 177. Giving increased by \$160,726.

General Superintendent George Coulter ordained Russell W. Everman, Earl D. Powell, and Francis L. Hoagland.

The following were elected to the advisory board: (elders) John W. May and Earl W. Pierce; (laymen) Audra Abney and Lewis K. Edwards.

Mrs. Lawrence Hicks was reelected president of the NWMS. Rev. Alan Howard was elected president of the NYPS. Lewis K. Edwards was reelected chairman of the church schools board. □

CENTRAL AFRICA FIELD

The Central Africa Field held its annual council in Salisbury, Rhodesia, August 9-13. David Whitelaw, principal of the Nazarene Bible College in South Africa, was guest speaker. Mr. and Mrs. David Heaps, missionaries in Swaziland, worked with the children.

Rhian Gastineau, infant daughter of Roger and Rowena Gastineau, who are stationed in Zambia, was introduced and welcomed into the missionary family. Gains were reported in every area of the work. National leadership is becoming stronger. Beth Waltermire reported for the missionary council. □

JOPLIN

The seventeenth annual assembly of the Joplin District convened at Carthage, Mo., August 1-2. General Superintendent Edward Lawlor ordained Stanley Burgess, Larry Duckworth, and Bill Hilton.

District Superintendent James C. Hester, completing the third year of an extended term, reported a membership gain of 165, eighteen churches on the Evangelistic Honor Roll, and 10.06 percent of the district income given for world evangelism. For the first time, the district paid 100 percent of its college budget. A total of \$15,000 was pledged to home missions.

Elected to the advisory board were (elders) Clifton Norell and John Moles; (laymen) Don Van Dyne and A. R. Motley.

Mrs. Clifton Norell was reelected president of the NWMS, and Tom Daniels was elected NYPS president. Wayne Ogle was reelected chairman of the church schools board. □

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Miss Darlene Compton, member of Louisville (Ky.) First Church, was crowned Miss Kentucky earlier this year. She represented her state in the Miss America pageant at Atlantic City, September 7, and was chosen third runner-up in the contest. She received a \$3,000 scholarship.

Darlene is the pianist and teaches a Sunday school class at First Church. She holds a master's degree from the University of Louisville and is employed at WHAS—television. Her pastor, Rev. Hadley Hall, is shown congratulating Miss Compton after she won the Miss Kentucky crown.

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ALASKA—Robert W. Sheppard, 3200 Princesa Way, Anchorage, Alaska 99504

ARIZONA—M. L. Mann, 6801 E. Coronado, Scottsdale, Ariz. 85257

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HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024

IDAHO-OREGON—Grady W. Cantrell, Box 31, Nampa, Ida. 83651

ILLINOIS—James E. Hutton, 2200 Greenbriar Dr., Springfield, Ill. 62704

INDIANAPOLIS—C. R. Lee, P.O. Box 46, Camby, Ind. 46113

IOWA—Forrest E. Whitlatch, 4212 75th St., Des Moines, Ia. 50322

JOPLIN—James Hester, 689 W. Swan, Springfield, Mo. 65804

KANSAS—Ray Hance, P.O. Box 18531, Wichita, Kans. 67218

KANSAS CITY—Milton Parrish, P.O. Box 4404, Overland Park, Kans. 66204

KENTUCKY—Aleck G. Ulmet, 1821 Tyler Ln., Louisville, Ky. 40205

LOS ANGELES—L. Guy Nees, 1546 E. Washington Blvd., Pasadena, Calif. 91104

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MAINE—J. E. Shankel, 1040 Riverside Dr., Augusta, Me. 04330

MICHIGAN—H. T. Stanley, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506

MIDDLE EUROPEAN—Richard F. Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany

MINNESOTA—Norman Bloom, 6224 Concord Ave., S., Minneapolis, Minn. 55424

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NEW MEXICO—Harold W. Morris, P.O. Box 11627, Albuquerque, N.M. 87112

NEW YORK—Morris V. Scutt, Box 179, Yorktown Heights, N.Y. 10598

NEW ZEALAND—Darrell B. Teare, 41 Cormack Street, Mt. Roskill, Auckland, New Zealand

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NORTH FLORIDA—Jonathan T. Gassett, 4627 N.W. 42nd St., Gainesville, Fla. 32601

NORTHEAST OKLAHOMA—W. T. Dougharty, 5916 E. 47th Pl., Tulsa, Okla. 74135

NORTHEASTERN INDIANA—Fletcher Spruce, 840 Kem Rd., Marion, Ind. 46952

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PITTSBURGH—Robert I. Goslaw, R.D. 5, Butler, Pa. 16001

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SACRAMENTO—Kenneth Vogt, 8292 La Riviera Dr., Sacramento, Calif. 95826

SAMOA—Conley Henderson, P.O. Box 1025, Apia, Western Samoa

SAN ANTONIO—C. Marselle Knight, 200 Gardenview, San Antonio, Tex. 78213

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SOUTH CAROLINA—Otto Stucki, 5 Beacon Hill Rd., Columbia, S.C. 29210

SOUTHEAST OKLAHOMA—Wendell O. Paris, P.O. Box 699, Henryetta, Okla. 74437

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SOUTHERN FLORIDA—Robert H. Spear, Jr., Box N, Boca Raton, Fla. 33432

SOUTHWEST INDIANA—W. Charles Oliver, 228 Westwood Dr., Bedford, Ind. 47421

SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Okla. 73139

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TENNESSEE—H. Harvey Hendershot, 2811 Harriette Ct., Nashville, Tenn. 37206

UPSTATE NEW YORK—J. Wilmer Lambert, 400 Long Meadow Dr., Syracuse, N.Y. 13205

VIRGINIA—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22030

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WEST VIRGINIA—M. E. Clay, 5008 Virginia Ave., Charleston, W. Va. 25304

WESTERN LATIN AMERICA—Juan Madrid, 1570 N. Holliston, Pasadena, Calif. 91104

WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

MOVING MINISTERS

WILLIAM L. BAILEY from Sharon, Pa. to Sharpsville, Pa.

CHARLES E. BALDWIN from Poteau, Okla., to evangelism

WILLIAM R. BAUMAN from Loudonville, Ohio, to Columbus (Ohio) Southwest Community

DALE BISSELL from St. Paris, Ohio, to evangelism

STANLEY E. BROOKS, JR., from Pittsfield, Me., to evangelism

C. GLENN BROWN from Timberville, Va., to Woodstock, Va.

DONALD M. CANADAY from Fithian, Ill., to Kurtz, Ind.

ROBERT CARROLL from evangelism to Oklahoma City Capitol Hill

J. C. COLLINS from Morristown, Ind., to associate, Indianapolis First

RICHARD EMERY from associate, Gallipolis, Ohio, to associate, Fort Collins (Colo.) First

A. RAY FAULK from Arkadelphia, Ark., to Brookhaven, Miss.

FRED GILDRED from Nazarene Bible College, Colorado Springs, to Caribou, Me.

EMERY L. GOOD from Nazarene Bible College, Colorado Springs, to Valley Park, Mo.

W. STEPHEN GUNTER from Independence (Mo.) Fairmount to Haarlem, Holland

ROBERT HARGRAVE from associate, Stockton (Calif.) Fremont, to Tracy, Calif.

EARL T. HOLLETT from Portland (Me.) First to Jacksonville (Fla.) Lem Turner Rd.

ERNE HOLSCHER from Nazarene Bible College, Colorado Springs, to Palomar Mountain, Calif.

HENRY B. HUGHES from associate, El Paso (Tex.) First, to associate, Roswell (N.M.) First

CHARLES M. ICE from El Paso (Tex.) Valley to Ada (Okla.) Arlington

HYLYARD IRVIN from Gadsden (Ala.) First to Albuquerque (N.M.) Montgomery Heights

D. ROBERT JONES from West Milton, Ohio, to Toledo (Ohio) Manhattan Blvd.

DANIEL R. KENNEDY from Rotan, Tex., to Minot (N.D.) Southside
 AARON N. KNAPP from Fergus Falls, Minn., to Omaha Central
 H. LESLIE MACKAY from Ridgeway, Mich., to evangelism
 A. D. MARTELL from Cleveland, Miss., to Grenada, Miss.
 CHARLES A. MATTHEWS to Richmond, Me.
 MARVIN T. MILBURY to Cape Elizabeth, Me.
 A. WAYNE MILLS from East Point, Ga., to Pascagoula, Miss.
 ELWOOD C. O'DELL from Flushing, N.Y., to Elgie, Pa.
 HAROLD OBSBORNE to Jackson, Calif.
 DAVID M. PARKER to Pittsfield, Me.
 ALWIN L. RATHBUN from Pine Bluff (Ark.) Forrest Park to Laramie, Wyo.
 GORDON T. RUPERT from Oak Ridge (Guthrie, Okla.) to Florence (Ala.) Northside
 GARY SMITH to Wiscasset, Me.
 JAMES STEPHENSON from Fairgrove, Mich., to Ridgeway, Mich.
 S. C. STEVENSON, JR., from Midwest City (Okla.) Breeze to Port Arthur (Tex.) Grace
 HAROLD L. STICKNEY from Vancouver (Wash.) Central to Moscow, Ida.
 ROLAND D. SUTHERLAND to Richmond (Ind.) First
 ALFRED E. THOMPSON, JR., from Nazarene Bible College, Colorado Springs, to Norway, Me.
 DICK W. WALDEN from Atmore, Ala., to Claxton (Ga.) Trinity
 R. JOHN WOLFE, JR., from Spencer, S.D., to Kenmare, N.D.
 ROY R. WOLFE to Risingsun, Ohio
 DENVER B. WOOD from Tuscaloosa (Ala.) Southside to Gadsden (Ala.) First
 HERMAN E. WRIGHT from Gilmer, Tex., to Odessa (Tex.) Central
 E. L. YATES from Millry, Ala., to Laurel, Miss.
 DAVID L. YOUNG from evangelism to Sells (Ariz.) Papagos Nazarene Indian Mission

MOVING MISSIONARIES

REV. GEORGE ADKINS, on furlough: 1227 S. Columbia Pl., Tulsa, Okla. 74104
 REV. PAUL ANDRUS, furlough address: Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780
 REV. MACK ARMSTRONG, language study: Apartado 27-166, Mexico 7, D.F., Mexico
 MR. ROBERT ASHLEY, returned to the field: P.O. Box 14, Manzini, Swaziland, Africa
 MR. JACK BARNELL, on furlough: Kankakee First Church of the Nazarene, P.O. Box 705, Kankakee, Ill. 60901
 REV. ERROL BOYLES, field address: P.O. Box 14, Manzini, Swaziland, Africa
 MISS JULIANNE BUCHANAN, language study: Apartado 27-170, Mexico 7, D.F., Mexico
 REV. GARY BUNCH, language study: Rua Campo de Ourique 125-3° Esq., Lisbon 2, Portugal
 REV. BRENT COBB, furlough address: 202 Hutchins Dr., Wilmore, Ky. 40390
 REV. HOWARD CULBERTSON, via Antonio Fogazzaro, 11, Rome, Italy 00137
 REV. HARRISON DAVIS, 101 Kobuke Cho, Chiba Shi 281, Japan
 REV. C. LEE EBY, returned to the field: P.O. Box 376, Mt. Hagen, Western Highlands, Papua New Guinea
 REV. VICTOR EDWARDS, furlough address: 41 Rosemead Avenue, Pensby, Merseyside, L61 9NW England
 REV. ARTHUR EVANS, on furlough: 3332 S. Knoxville, Tulsa, Okla. 74135
 REV. LAWRENCE FAUL, P.O. Box 728, St. John's, Antigua, West Indies
 REV. FRED FORSTER, on furlough: 4423 35th, San Diego, Calif. 92116
 REV. CHARLES FOUNTAIN, General Delivery, Angeles City, Pampanga, Republic of the Philippines
 REV. ROGER GASTINEAU, on furlough: 2317 E. 12th, Farmington, N.M. 87401

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 REV. MARSHALL GRIFFITH, Spanish American Nazarene Seminary, Rte. 17, Box 124-M, San Antonio, Tex. 78228
 REV. JOHN HARVEY, language study: Apartado 27-166, Mexico 7, D.F., Mexico
 REV. JOHN HOLSTEAD, #7 Eastbourne Road, Flat 1E, Kowloon Tong, Hong Kong
 MISS ESTHER HOWARD, returned to the field: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra 444505, India
 REV. GEORGE HURST, P.O. Box 70, Mondeor 2110, Johannesburg, Republic of South Africa
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 MR. GORDON JOHNSTON, returned to the field: P.O. Box 2328, Beirut, Lebanon
 MISS ELIZABETH MISHLER, returned to the field: Box 44, Mbabane, Swaziland, Africa
 MR. BEN MOORE, P.O. Box 456, Mt. Hagen, Western Highlands, Papua New Guinea
 REV. ELMER NELSON, returned to the field: P.O. Box 2097, Balboa, Canal Zone
 REV. WILLIAM PEASE, Box 387, Montego Bay 1, Jamaica, West Indies
 REV. ROBERT PERRY, furlough address: Trevecca Nazarene College, Nashville, Tenn. 37210
 REV. HAROLD RAY, 21 Av. 4-15, Zona 3, Quezaltenango, Guatemala, Central America
 REV. THOMAS RILEY, on furlough: Olivet Nazarene College, Box 153, Kankakee, Ill. 60901
 REV. KENNETH ROGERS, returned to the field: P.O. Box 15, Acornhoek 1360, Eastern Transvaal, Republic of South Africa
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 REV. WALLACE WHITE, on furlough: c/o Steve White, 561 Geneva, Apt. 301, Aurora, Calif. 80010
 REV. JERRY WILSON, returned to the field: Apartado 193, Chiclayo, Peru, South America
 MISS NORMA WILSON, on furlough: 1125 First Ave., Iowa City, Ia. 52240
 MR. GARY ZIMMERMAN, c/o Rev. Allen Wilson, Seminario Nazareno Centroamericano, Apartado 3977, San Jose, Costa Rica, Central America
 REV. NORMAN D. ZURCHER, on furlough: 404 S. Jefferson St., Huntington, Ind. 46750

ANNOUNCEMENTS

Rockford (Ill.) First Church will celebrate its fiftieth anniversary on November 3. All former pastors, members, and friends are invited to worship in the three services of the day. Lunch will be served and rooms provided for those needing overnight accommodations. Former pastors and District Superintendent F. H. Pounds will be preaching and the New Creation Singers will be in charge of the music. Correspondence may be directed to Donald G. Turner, 4503 Charles St., Rockford, Ill. 61108. □

The Rock Island (Ill.) First Church will be celebrating its fiftieth anniversary on October 27, with General Superintendent Orville W. Jenkins as special speaker. For more information please contact the pastor, Rev. Wayne Schwob; or the assistant pastor, Rev. Richard Barriger, at 2921 38th St., Rock Island, Ill. 61201.

RECOMMENDATIONS

Rev. James A. Hamilton, an elder on the North Florida District, is entering the evangelistic field. He has served successful pastorates in West Virginia and North Florida. I am pleased to recommend him for revivals and holiness conventions. Until January 1 he may be contacted at: 216 N. Wynn St., Marianna, Fla. 32446 (904-482-5789)—Jonathan T. Gassett, North Florida district superintendent.

A. William Erickson, after pastoring for 10 years, is reentering the field of evangelism. His Bible-centered messages are proving dynamic and effective. He may be contacted at 1030 Greenwood Ave., Danville, Va. 24541.—Gene Fuller, Virginia district superintendent.

Rev. Mervin G. Adkins has entered the evangelistic field and is available for revival campaigns. He has pastored for several years on the Iowa District. Contact him at 613 N. Wapello, Ottumwa, Ia. 52501.—Forrest E. Whittlatch, Iowa district superintendent.

EVANGELISTS' OPEN DATES

Don Isenberg, 240 E. Grand Dr., Bourbonnais, Ill. 60914, has open dates of October 8-13 and November 5-10.

VITAL STATISTICS

DEATHS

MRS. FRED BURK, 70, died March 14 in Springfield, Mo. Funeral services were conducted by Rev. Bob Lindley. She is survived by 1 daughter, 4 sons, 20 grandchildren, and 7 great-grandchildren.

MR. FRED BURK, 77, died Aug. 7 in Springfield, Mo. Funeral services were conducted by Rev. David W. Moore and Rev. Bert Hotchkiss. He is survived by 1 daughter, 4 sons, 20 grandchildren, and 7 great-grandchildren.

FREEDA A. COFFEY, 43, died Aug. 18 in Olathe, Kans. Funeral services were conducted by Rev. Paul G. Cunningham. Survivors include her husband, Kenneth; one son, Kent; one daughter, Marcie; her mother; and one brother.

REV. CLIFFORD K. DILLMAN, 89, died July 23 in Bourbonnais, Ill. Funeral services were conducted by Rev. Forrest Nash in the College Church, Bourbonnais, and by Rev. Bill Draper in the Arcola Church of the Nazarene, Arcola, Ill. Interment was in Arcola Cemetery. He is survived by his wife, Bertha; 5 sons, Rev. Craig, Dr. Beryl, Clem, Newell, and Victor; 1 daughter, Mrs. Mary Gates; 20 grandchildren; and 6 great-grandchildren.

REV. ALVA O. ESTEP died Aug. 9 in Greencastle, Ind. Funeral services were conducted by Rev. L. E. Humrich and Rev. Doyle Hofferbert. Interment was in Riverside Cemetery at Losantville, Ind. His survivors are two sisters and one brother.

REV. OLA E. FIELDS, 67, died Aug. 26 in Council Bluffs, Ia. Funeral services were conducted by Rev. A. D. Foster and Rev.

NEWS

OF RELIGION

Curtis Heide. He is survived by his wife, Dorothy; three sons, Gary, Dennie, and Jack; one daughter, Kathy; three brothers; and one sister.

SAMUEL ARTHUR HUMPHRIES, 81, died July 11 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschel. Surviving are his wife, Lula; 2 sons; 3 daughters; 15 grandchildren; and 12 great-grandchildren.

NETTIE BLANCHE JENSEN, 80, died Aug. 22. She is survived by her husband, Walter; 3 daughters, Mrs. DeLoris Flowers, Mrs. LeDora Rayborn, Mrs. Nettie Hansen; 4 sons, Walter, Harold, Paul, James; 2 sisters; 1 brother; 31 grandchildren; and 11 great-grandchildren. Services were conducted by her sons-in-law, Revs. John Flowers, Melvin Rayborn, and Gene Hansen. Assisting was Rev. Larry Wylie.

MRS. EFFIE INICE RUDY, 83, died Aug. 9 in Alva, Okla. Funeral services were conducted by Rev. H. W. Mingleddorf and Rev. Allen Miller. She is survived by four stepchildren, Mrs. Louise Scroggs, Mrs. Ruby Geis, Mrs. Ruth Cinnamon, and Milton Rudy; two brothers; and two sisters.

NELDA KAY DANIEL STOCKMAN, 21, of Lufkin, Tex., died Nov. 5, 1973. Surviving are one son, John; mother and father; one sister.

BIRTHS

to **RON AND DIANE (KIRBY) ALTES**, Oklahoma City, a boy, Nathan Lee, May 14.

to **JAMES AND LYNN (NORTON) EULE**, Fairbanks, Alaska, a girl, Angela Lynn, Aug. 19.

to **REV. AND MRS. E. DEE FREEBORN**, Moscow, Ida., a boy, Earl Daniel (Danny), July 30.

to **JIM AND SHARON HAZELWOOD**, Havana, Ill., a boy, Jeffrey Alan, July 9.

to **REV. DANIEL AND SHIRLEY HESSELRODE**, Needles, Calif., a boy, Nathan Daniel, July 24.

to **REV. AND MRS. J. W. JOHNSON**, Neptune Beach, Fla., a boy, William Bruce, Aug. 31.

to **ROBERT AND JUDY (WHITE) NEAL**, Albuquerque, N.M., a boy, Robert Mark, July 4.

to **DAVID AND RITA (MAYNE) OTTH**, Altadena, Calif., a boy, Jeremy David, Aug. 20.

to **JOHN AND CARLA (NUTTING) PRYOR**, Ballston Lake, N.Y., a girl, Stephanie Dawn, July 21.

to **JOEL AND NANCY (GEARHART) SMEE**, San Jose, Calif., a boy, Adam Joel, July 24.

to **MR. AND MRS. JOSEPH E. WILLIS**, College Park, Md., a boy, Joseph Brian, Aug. 13.

to **REV. ZELL AND SHARON (HUWA) WOODWORTH**, Craig, Colo., a girl, DeLana Kay, July 31.

MARRIAGES

ELAINE HUNTER and **MONTE GEERDES** at Bethany, Okla., Aug. 24.

STEPHANIE SUE NELSON and **RUDY MERL THOMAS** at Hastings, Neb., July 5.

CHERYL LEE CRAIGIN and **PHILIP DEAN BALDWIN** at Nampa, Ida., June 6.

M. KAREN SIMMONS and **GERALD JETTON** at Shreveport, La., July 18.

DIRECTORIES

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

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PRESIDENT FORD TOOK OATH ON FAMILY BIBLE. As Gerald Ford took the oath of office as president of the United States, his hand rested on a Bible opened to one of his favorite passages, Proverbs 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

His first public appearance as the nation's thirty-eighth president was in Alexandria, Va., at Immanuel Church-on-the-Hill, held in the chapel of Virginia Theological Seminary.

Mr. Ford was accompanied by his wife, Betty, and their 17-year-old daughter, Susan.

They heard a special prayer for the new president, a prayer for former President Richard M. Nixon and his family, and a sermon in which the rector called for "picking up the broken pieces" and awakening, like Lazarus of the New Testament story, to "a new day filled with other possibilities."

Rev. William L. Dols, Jr., 41, rector of the church for the past two and a half years, returned from a Cape Cod vacation with his family to be present for the occasion.

Immanuel Church-on-the-Hill is the capital home of the Fords, although Mr. and Mrs. Ford have their membership in Grace Episcopal, Grand Rapids, Mich. □

YOUTHS' ALCOHOL ABUSE IS CALLED "ALARMING." Authorities in the field of mental health and alcoholism are expressing deep alarm about a growing problem of alcohol abuse among teen-agers and in some cases even among pre-teen-agers.

"Every indicator and every statistic we have tells us that the switch is on—from a wide range of other drugs to the most devastating of all: alcohol," says Morris Chafetz, director, National Institute on Alcohol Abuse and Alcoholism. □

WOMEN'S CRIMES INCREASE WITH LIBERATION SHIFT. A sharp increase in the number of women involved in crime has been blamed on "a dark and unsuspected side of America's feminist movement."

Joyce Egginton, writing in *Chicago Today*, said the crimes are turning from the victimless variety (such as prostitution, alcoholism, and drug addiction) to the more violent, like burglary, assault, and embezzlement.

"There is no doubt," Miss Egginton said, "that as educated American women are becoming more militant—in their attitudes on work, education, politics, and sex—some of them are behaving more aggressively and sometimes the aggressions spill over into crime." □

DEAD TEEN-AGER'S NOTE: "DRUGS NO GOOD." A San Francisco teen-ager who hanged himself in the county jail in Everett, Wash., left behind a note stating: "Drugs are no good for you."

Arrested two days earlier for possession of marijuana, and 1,000 amphetamine tablets, in addition to a stolen credit card, the young man took his life after adding in his note:

"I'd like to tell all the kids that drugs are no good for you. It gets you in all kinds of trouble. I've been through a lot of it. First I started out on pot, then LSD, speed, downers and I got all messed up myself. Put this on the news and tell all the kids out there 'please.' Thank you."

The young addict wrote his father's name and telephone number on the note, asking that he be called "after I die."

The boy used a television lead-in wire to take his hurried life. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **Is it right to interpret the word "Lord" as "Jehovah" in the Old Testament? Is Isaiah 43:12 "Lord" or "Jehovah" in the original? This is the verse the Jehovah's Witnesses quote.**

The original behind Isaiah 43:12 ("Ye are my witnesses, saith the Lord") is *Yahweh* (*YHWH* in the original Hebrew consonantal text).

As I have written before, *Jehovah* is not a biblical name at all. It is the result of putting the vowels from *Adonai* with the consonants *YHWH*, first done apparently in A.D. 1518 by Galatinus, the father confessor to Pope Leo X.

I believe the KJV and most other English translations are correct in using "the Lord" as the English translation of *Yahweh* in the Hebrew Old Testament.

Not only is *Jehovah* not a true biblical name; it was never used by writers of the New Testament. Wherever the New Testament quotes passages from the Old Testament where *Yahweh* appears as the name of God, it always uses *ho kyrios* or "the Lord."

The most conspicuous exception in English translations of the name was the American Standard Version of 1901. The translators substituted the name "Jehovah" for the KJV "the Lord" throughout, using it a total of some 6,000 times in the translation.

Jehovah's Witnesses took their present name shortly after the ASV was published. They were originally known as the "Millennial Dawn" movement or Russellites (from the teaching of the founder, "Pastor" Charles Taze Russell, that the millennium began in 1914).

So it seems to me that history has played an ironic joke on the Jehovah's Witnesses. They took their name from a vagary in the translation of an English version of the Old Testament, although the name has no validity at all as a biblical name. □

■ **I would like your opinion on having coffee and doughnuts during Sunday school class hour. Seeing the teacher drinking coffee and eating doughnuts and trying to teach doesn't appeal to me.**

I have no particularly strong opinion either way.

Any good thing can be carried to extremes. But if the coffee and doughnuts help create an atmosphere of mutuality and interchange, it could be helpful.

It seems to me a mistake to pattern a Sunday school class after the order of a Sunday morning worship and make it a little church service

complete with songs, prayer, offering, announcements, special, and sermon.

Youth and adult Sunday school classes could well be times of grappling with themes vitally important to Christian living in the last third of the twentieth century.

Dialogue, free discussion, questions (from the class, not the teach-

er) and answers, and the study of relevant materials could make what in many instances is the week's most wasted hour an exciting and profitable time.

If coffee and doughnuts can help bring this kind of situation about, then it's worth a try. If not, forget them. Most of us get too many calories anyway. □

■ **I have a friend who believes "once saved, always saved," and who says that he can do anything he wants to—even deliberate sin—without being lost. He says that even if he should die in the act of deliberate sin he would go to heaven. I know by his life that he practices it, too. What scriptures can I give him?**

One doesn't often run into such blatant antinomianism (lawlessness). Most advocates of "eternal security" would probably say that such a person never had been saved.

As to scripture, start with:

Matthew 7:15-23

John 14:15

Romans 11:21-22

1 Corinthians 6:9-10

Galatians 5:19-21

James 2:17-25

1 John 2:4; 3:8-10; 5:18

Revelation 21:7-8, 27

Jesus truly said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28).

If your friend will not hear His voice and will not follow Jesus, there's only one possible conclusion: He isn't one of the sheep, no matter how loudly he bleats his baa-a-a-as.

The New Testament makes it clear in a dozen ways: to believe the gospel is to obey the gospel; faith is obedience; disobedience is stark unbelief—whatever measure of mental assent to the truth there may be.

Since he apparently has had some exposure to the Bible, you could also give him Hebrews 6:4-6 and 10:26-29. Death without repentance in such a case would be a horrible fulfillment of these passages. □

(Continued from page 20)

OF PEOPLE AND PLACES

On the British Isles South District, the Dewsbury Road, Leeds, Church received the honor award (to churches over 50 members) for its second consecutive win. General Superintendent Orville W. Jenkins visited the church and made a public presentation of the award. At the end of his message, the altar was lined with seekers. Rev. Herbert McGonigle is pastor. □



Dr Jenkins (r.) presents award to Pastor McGonigle.

The West Grove (Pa.) Avon-Grove Church has dedicated its new Allen Digital Computer organ model #602-D. A friend of the church presented the two-computer organ (costing \$17,310) as a gift.

The custom-finished organ matches the colonial-wood style of the sanctuary. At the flip of a switch, organ music is played over four large speakers which can be heard throughout the community. Computer cards allow for a wide variation of musical sounds, including chimes.

Mrs. Carl Greer, organist, studied music at Eastern Nazarene College, Quincy, Mass. Clair H. Fisher is pastor. □



Avon-Grove Church's new Allen organ.

The Flint Zone NWMS, Eastern Michigan District, honored senior citizens at its spring rally. Gift items were purchased at an import store to represent Taiwan, China, Japan,

and India. Along with prayers, box work has been sent to these areas over the years by the societies represented at the rally.

Mrs. Verna Jones, 91, received a gift. She was the oldest person present for the rally and was the person with the longest record of membership—over 50 years in the Richfield, Mich., church society. She was also recognized for having made a record number of quilts—over 1,000.

Mrs. Beatrice Viers, member of Flint West Church NWMS for 46 years, was first runner-up. Mrs. Bernice Palmer of the Flint Church was honored as the oldest member present who had served the most number of years as an NWMS officer. She has served for 30 years in various offices of the organization.

District President (Mrs.) Marion MacKay brought a devotional message and presided over the election of officers. Mrs. A. Martin demonstrated the right way to pack and send missionary box work. Deloris Schraegle, former member of the Student Mission Corps, shared her experiences in missionary work. She showed colored slides taken in Haiti and St. Lucia. A fellowship hour followed the meeting. □

Nancy Jane Diver, age 99 years and 6 months, was recently baptized by immersion and received into the membership of Kansas City (Mo.) Grace Church. Pastor W. E. Chandler was assisted in the services by Jim Polley (grandson of Mrs. Diver) and Larry Nolan.



Mrs. Diver

Mrs. Diver was born November 30, 1874, in Wilson County, Kans. She has lived in Kansas City since 1936. She has 4 living daughters, 6 granddaughters, 6 grandsons, and 13 great-grandchildren. □

Mr. Angel Robado of the Brentwood, N.Y., church completed 50 Christian Service Training courses and earned 60 credits in just over one year. Mr. Robado has received the certified teacher, the certified Sunday school administration, and the churchmanship awards. Don Sanquist is CST director for the New York District. □



Angel Robado



A typical bench sign advertises the Southwood Church.

The Bradenton (Fla.) Southwood Church has found its colorful bus-stop bench signs ads are bringing new visitors to church. The benches are located on the main highways and at strategic corners in the city and county.

Television, radio, and newspaper media are used to share the church's message. Pastor Troy L. Slay reports that the 24-hour silent messages from the bench signs are the least expensive and most effective means of proclaiming the message of the church. □

LISTER OPENS SUMMER CONCERT SERIES IN FLORIDA CHURCH

Bradenton (Fla.) First Church began its fifth annual series of special summer Sunday night concerts



Mosie Lister

and services by featuring gospel song writer Mosie Lister (four-time nominee to the Gospel Music Hall of Fame). Over 400 people heard his own sing some of his own compositions: "Then I Met the Master," "Til the Storm Passes By," "The King and I," and "How Long Has It Been?" (All of Mosie Lister's copyrighted songs are owned by the Lillenas Publishing Co.) Rev. P. L. White is the pastor and Herb McMillian is his associate.

U-HAUL



Responding to God's call, Bessie, Bob, Laurie, and Paul Black packed their "covered wagon" and set out for their new home in Albuquerque, N.M. Mr. Black, a layman from Olathe, Kans., is a contractor and plumber. This new assignment will involve him and his family in helping with the expanding work of the Indian Bible School. Conditions are changing among the Indian people and this requires constant change in mission methods and activities.

The North American Indian District, sponsored by the Department of World Missions, ministers to Indians of a dozen different tribes located in the southwest section of the United States.

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This warm and moving story by MABEL LANGEHOUGH portrays the effect Christ's birth has on one family. The innkeeper, allowing Mary and Joseph to stay in his stable, realizes a life-changing experience. Love and forgiveness found by his family result in their adopting three homeless children. Requires six men, two women, and three children. Performance time approximately 20 minutes. Minimum of 10 copies needed.

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

"YOU GOTTA BE KIDDIN'"

That was Dick's surprised response: "You gotta be kiddin'."

"No, Dick, we are not kidding. Before we leave here you can know for sure if you would die tonight you would go to heaven."

Aarlie, Harold, and Bob had gone from the church to visit Dick and Barbara—not just for fellowship, not to invite them to church—but to share with them the greatest news man can know. They could trust Jesus Christ and Him alone for salvation.

Dick and Barbara, with their two children, are a very average American family: Dick, a faithful shift worker at a local industry; Barbara, a committed homemaker that expresses her love for the family within their home.

Their pleasant home gave the callers many points of interest: bowling trophies on the mantel, a new colored TV purchased with the income-tax return.

Their church background was scattered. Sunday school when small, faithful to a church in Georgia, baptism at another time, at present attending the Church of the Nazarene very seldom.

Then Aarlie asked the question, "Have you reached the place in your Christian pilgrimage that if you died

tonight you know for sure you would go to heaven?"

Dick's answer: "I don't know. I don't go to church very often—I work on Sunday—I could come Sunday night. Must I go to church?—I just don't know."

"How about you, Barbara?"

"No, I know that I am not ready for heaven," she affirmed.

Then Aarlie's penetrating words touched their aroused minds. "This is why we have come. Before we leave here you can know for certain that if you died tonight you would go to heaven."

When those words reached Dick's open mind he exclaimed, "You gotta be kiddin'."

No, we were not kidding—and neither was Dick. Like the woman at the well, he and Barbara became intense listeners to the greatest story ever told. Then the decision—yes, they did want to trust Jesus alone for salvation.

And when God said, "Yet to all who received him, to those who believed in his name, he gave the right to become children of God" (John 1:12, NIV), He was not "kidding," and Dick and Barbara found out with assurance. □

BY BOB DENHAM
Centralia, Wash.

NAZARENE "HAMS" ELECT NEW OFFICERS

Jim Ackerson (K4PNJ/5) of Forrest City, Ark., was recently elected president of the Nazarene Amateur Radio Fellowship (NARF). The organization is composed of some 300 Nazarene laymen, missionaries, and church leaders dedicated to promoting fellowship among Nazarenes and providing radio communications for our missionaries around the world.

Ackerson, a college administrator, was formerly net coordinator for NARF. He succeeds Harry Gilbert (WA9TRK) of Mokena, Ill., as president.

NARF radio stations are now in operation on over 15 different mission fields. Stations provide voice communication for many missionaries with loved ones back home and with the Department of World Missions in Kansas City.

NARF has also organized amateur radio stations at Olivet, Trevecca, Bethany, the Nazarene Bible College, and the Nazarene Theological Seminary. Nazarene missionaries, pastors, and laymen are assisted with training to obtain licensing. Nazarenes from almost every state and many parts of the world participate in weekly "Fellowship and Service Through Radio," the motto of NARF.

Assisting Mr. Ackerson in the leadership of NARF for the next two years will be Dr. W. D. McGraw (K4FDB), of Nashville, as vice-president; and Glenn Scott (WA7NGW), of Portland, Ore., as secretary-treasurer. Anyone desiring to get started in amateur radio or wishing to know more about NARF can contact NARF publicity secretary, Bill Ziegenfus (K3MOM), Royal Ave., North Wales, Pa. □

NARF president, Jim Ackerson, enjoying fellowship with other Nazarenes via amateur radio.



Mr. O. L. Nutter (standing) is pictured with Dr. Earl Wolf, general CST director. Dr. Wolf, holding the five framed certificates, called Mr. Nutter's accomplishment an unusual record and extended congratulations.

LAYMAN EARNS 133 CST CREDITS IN 10 YEARS

On Friday, September 13, Mr. O. L. Nutter from Carlsbad, N.M., visited the Christian Service Training office in Kansas City.

Converted in 1964, just prior to his forty-eighth birthday, Mr. Nutter found an intense desire to learn about his faith and about his church. He wanted to equip himself for service and try to make up for the years he had spent in sin. In a period of 10 years, he earned 133 CST credits.

Mr. Nutter has completed the teacher training, churchmanship, and *Search the Scriptures* program. He has received four stars on his Certificate of Progress and lacks only two courses to complete the Sunday school administration program. Recent illness has delayed him in reaching his goal.

A member of Carlsbad (N.M.) First Church, Mr. Nutter serves as a trustee on the official board, as assistant Sunday school superintendent, and as teacher of the Ambassador Sunday School Class. His pastor is A. W. Myers. □

MINISTER KILLED IN AUTO MISHAP

Rev. Robert F. Lamont, 42, pastor of the Seaford, Del., church, was killed in a traffic accident at an intersection Saturday morning, September 14. He was on his way to Richfield, Del., for a meeting of a committee planning a Billy Graham campaign. He had been a pastor for only three years.

Lamont had retired from the navy as a lieutenant commander. Previous to his pastorate he held several posts as assistant pastor. He was active in the community. He frequently was called to referee at sports events. He was president of the local ministerial association.

A memorial service was conducted Sunday afternoon, September 15, in his church with District Superintendent Roy Carnahan officiating. Rev. Carnahan also conducted the funeral held in Lamont's home church—Charleston (W.Va.) Elk River Church on Wednesday, September 18. The pastor, Rev. Samuel Brown, assisted.

Survivors include his wife, Mary; and four daughters: Michelle, 15; Monique, 14; Melissa, 13; and Melinda, 7. Rev. Lamont's parents live in Charleston and are members of the Elk River Church. □

LATE NEWS FROM WORLD MISSIONS

A cable received in Kansas City on Saturday, September 14, stated that all Nazarene missionaries from Mozambique are in the Republic of South Africa for the present. □

Rev. and Mrs. Arlen Jakobitz have been granted visas to India. They are the first nonmedical American Nazarene missionaries to receive visas since 1952. □

NTS OFFERING SURPASSES GOAL

The annual denomination-wide offering for Nazarene Theological Seminary, Kansas City, has surpassed the goal of \$75,000. In September, the offering total had climbed to \$80,768.

The major improvement made with this year's offering was the installing of air conditioning in the main classroom and offices building. The comfort feature will add to the use of the facilities during Kansas City's warm summers and during periods of heat in late spring and fall. Air conditioning was included in the library when it was constructed.

NTS's president, Dr. William Greathouse, stated that he was pleased with the success of the offering. It is much appreciated. □

EDITOR'S WIFE RECOVERING

Mrs. W. T. Purkiser, wife of the *Herald* editor in chief, is making steady recovery from a heart attack which occurred the end of June.

She was hospitalized for two weeks in Scripps Memorial Hospital in San Diego, Calif., and is now recuperating at home. There has been no apparent permanent damage to the heart.

Dr. and Mrs. Purkiser express appreciation for the many letters of concern and assurances of prayer that have been received. □

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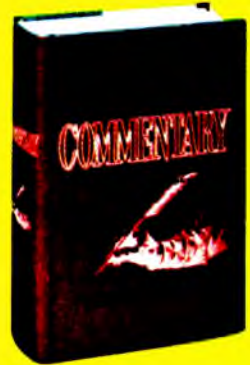
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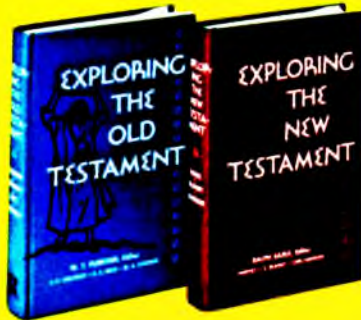
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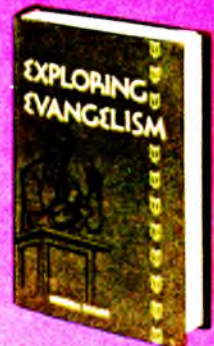
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