

JUL 16 '74
Nazarene College
KANSAS CITY, ILL.

HERALD

OF HOLINESS



CHURCH OF THE NAZARENE
JULY 17 '74

General Superintendent Orville W. Jenkins



THE BAPTISM OF JESUS

The Bible is replete with symbols of either the presence or the work of God the Holy Spirit. Perhaps the chief symbol employed is fire. Again and again we find fire used in the Bible to denote God's presence or His work.

John the Baptist, the forerunner of Christ, prophesied of Christ's coming and His work by declaring, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

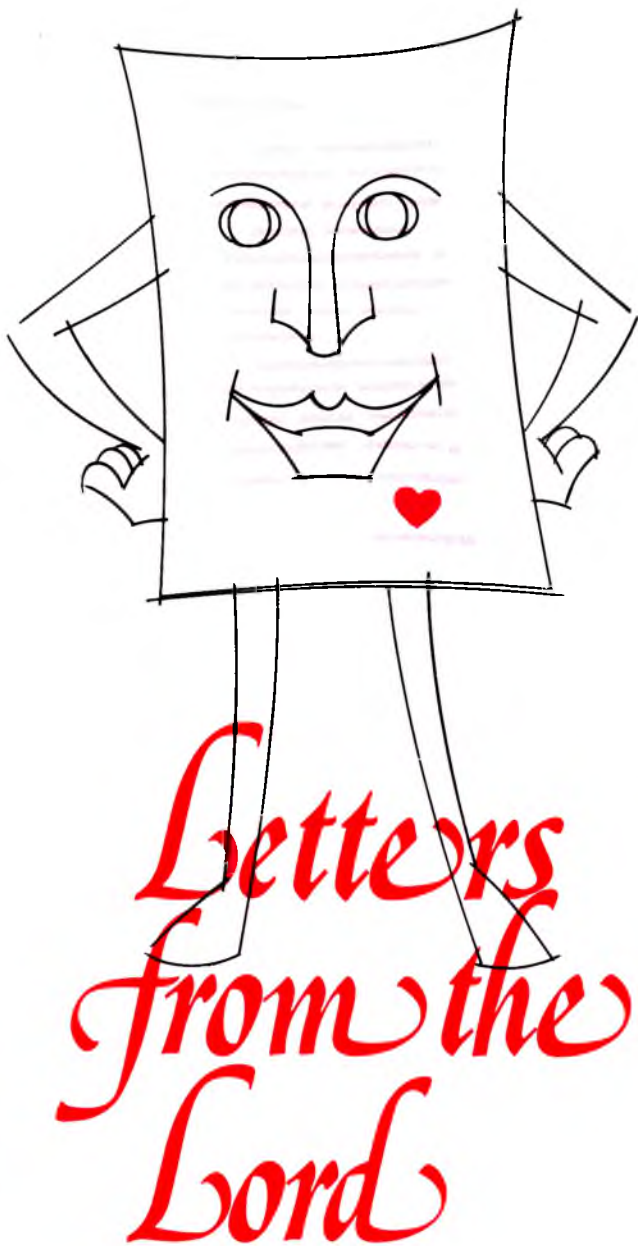
John the Baptist lived on yonder side of Calvary. He pointed toward the Cross and prophesied what Jesus, through His death on the Cross, would provide for mankind. We look back at Calvary and see the fulfillment of John's prophetic utterance.

The baptism with the Holy Spirit in sanctifying grace is like fire. As we observe the simple operation and function of fire, in a limited sense we can understand the operation and function of the Holy Spirit in sanctifying power in the heart.

Fire penetrates impenetrable metal. The Holy Spirit penetrates or illuminates the heart, revealing the depths and degradation of sin and at the same time illuminating and revealing the redemptive and cleansing merits of Christ's atoning blood.

Fire is also a great cleansing or purifying agency. A laboratory technician pointed out that fire was the only purifying agent found that would cleanse an object without taking on any of the characteristics of the object cleansed. The Holy Spirit is the great Cleanser or Purifier of the heart. James declares, "Purify your hearts, ye double minded" (4:8). Every person who has struggled with the impurities of his heart realizes that the purifying of the heart requires the mighty work of God.

John the Baptist does not minimize his message of repentance and baptism in water but declares that Jesus, who is greater and who follows him, will provide His baptism, which is the baptism with the Holy Spirit. He praises Jesus for His baptism, which is like a mighty, cleansing, consuming, energizing fire in the soul! □



The greatest proof of the reality and the power of Christianity is to be found in changed lives. These are irrefutable arguments in favor of Christianity.

Paul states that the born-again believer is Christ's letter of recommendation. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Holy Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Corinthians 3:3).

This writing is not with ink, but with the Holy Spirit.

The inscription is not on paper, but on the human heart.

If the heart has been touched by God, then the works, the words, and the walk will all conform to the new pattern of life.

We must be careful that certain qualities exist in this communication or letter from God.

First, it must be legible.

Every letter should be plainly written to prevent error in the reading of it.

My wife spoke by long-distance telephone to a friend that we will call Jane, and mentioned to Jane that one of our children had bronchitis. Several days later we received a letter from a third party stating that she had received a letter from Jane and that Jane had stated in her letter that one of our children had hepatitis. The two medical terms do sound a little alike, but the actual diseases are drastically different. It is important to avoid errors in our communication!

Isn't it equally vital that what we communicate through our daily Christian lives also be without error? No cheating in the exam at school. No exaggeration of a story, nor betrayal of a trust. Trustworthiness that would encourage a friend to leave money or children or a personal confidence, and feel that it could rest safely in our care.

Second, a letter should also be understandable.

It is strange how our family has taken up different foreign languages in the process of securing an education. I took Greek, my wife took Spanish, our daughter took four years of German, and our oldest son took French. Can you imagine that problems we would face if we tried to communicate in the languages that each of us took in college? There would be no "understanding" whatsoever.

Our Christian living, too, should present a plausible and sensible testimony to Christ on all matters of life. We must never be guilty of confusing moral or spiritual or theological issues by the way we live. Our lives must make sense, and present a commonsense definition of what being a Christian is like.

Last, the letter reflects personality.

Have you ever had someone read your character by reading one of your handwritten letters? I did—just once. After that, I always typed my messages to that person!

Then it occurred to me that each day people are reading my life. Do they see Christ in me? Does tardiness, absenteeism, carelessness, negativism, or criticism destroy the message of Christ in my life?

I earnestly pray that when people see me they may see Christ's letter of recommendation through purity, integrity, consistency, dependability, and a world of other virtues.

Men may spend hours debating various theories and ideas about life and death, about God and the world, about creation or progressive evolution.

But the irrefutable proof of real Christianity is to be found in that life that has been changed by the saving and sanctifying grace of God. □

By Donald R. Peterman
Santa Cruz, Calif.,



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The minister
Endeavors to interpret God
To all his fellowmen.
He lives where cross
The crowded ways of life.
He stands between the living and the dead,
To comfort those who mourn
And give new faith and courage
To all whose lives are wrecked by sin.
The misery and guilt of those about him
Weigh him down.
"Himself he cannot save"!

The doctor
Dedicates his life to healing.
Devotedly he answers every call
To go and minister to the physical needs
Of all who suffer.
Through weary nights
And days of toil
He brings new hope of life to those
Who face the call of death.
He gives his own health
To restore the health of others.
"Himself he cannot save"!

The teacher
With infinite care and patience
Works at the task
Of molding each young life
Within his charge.
His vision ne'er is dimmed by thought of gain;
Enough that he can make an imprint
Indelibly
Upon the generations of the future.
With loving sacrifice he gives his life
Unstintingly.
"Himself he cannot save"!

By M. R. Edman,
Kansas City

PRACTICE THE PRESENCE OF JESUS

Practice the presence of Jesus
In all that you do and say.
Remember His beautiful promise,
"I will be with you alway":

In the hush of the early morning,
Ere the clamoring duties come;
And all through the day with its problems,
Till time of the setting sun.

Think of Him always as walking
Constantly there at your side,
Giving you power and purpose,
With nothing you'll need to hide.

Then, all through the nights—some sleepless—
Remember you're not alone.
Practice the presence of Jesus
Till you reach your heavenly home!

By Alice Hansche Mortenson,
Racine, Wis.

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Cover photos: Focus on Portugal
See article page 16.

1. Rev. and Mrs. Earl Mosteller and Dr. John E. Riley looking over Lisbon from vantage point.
2. Bridge over the river Tejo, entering Lisbon
3. Castle of Pena
4. Lisbon Plaza
5. An old abbev. Lisbon



By E. E. Wordsworth
Seattle

A well-planned vacation trip on scenic Puget Sound on the yacht *Viqueen*—a 52-foot, seaworthy boat—on a lovely August day when the King of Day had kissed mother earth good morning, ended in disappointment.

The boat had been fully inspected, and some minor repairs cared for, so that we four “sailors” anticipated a delightful sea voyage. Mom and I, John and his wife, Vi, were thrilled.

At 6 a.m. the yacht’s tanks were filled with diesel fuel oil to 300-gallon capacity. Our captain blew the whistle, and *Viqueen* was on her way from Queen City Yacht Club toward nearby government locks and the open sea.

Not suspecting anything wrong anywhere, we reached the locks safely, when another boat came alongside and its captain called John’s attention to an oil leak on the port side.

A tinge of dismay struck us, but upon reflection we visualized a kind Providence that kept us away from open sea with possible high wind and rolling wave and an empty oil tank. Perhaps anchorage would have been impossible in the deep water as we awaited the arrival of the coast guard.

It was later discovered that a mechanic at the shipyard had failed to open a shutoff valve which would normally equalize the fuel tanks. Thus the fuel was forced out through the tank overflow pipe, and this caused a continuous leakage of fuel oil.

I recalled Christ’s parable of the 10 virgins—especially the foolish ones, who lacked a full supply of oil at the midnight cry, “Behold the bridegroom.”

In desperation they asked the wise virgins for oil—“Our lamps are gone out” (Greek, “Our lamps are going out”). They were refused. Each must possess his own full supply.

This is a very solemn warning to Christians whose lights are very dim. How they need to fully realize the gravity of their condition! “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matthew 25:13).

Oil is an emblem of the Holy Spirit; and when the professed believer lacks His fullness in heart and life, there is a serious leakage of

Nautical & Biblical

deeply spiritual experience.

“What you need is more oil in your vessel,” said one Christian to another as they were talking to each other about their Christian experience.

“Maybe,” the other replied, “but I don’t believe in being too particular. I like to serve God in a general way.”

“There are too many who believe in generalities, but the Spirit is always definite and particular.”

The Spirit-filled Brengle told of an officer of the Salvation Army who let all his spiritual power leak out, “until he was as dry as an old bone.” They rode together three miles on a streetcar, and he talked of nothing spiritual en route, though he knew he was to preach.

Said Brengle, “He was stripped of power. It was *words, words, words*, and the meeting was a dull affair.”

James Caughey went to his pulpit from his knees, and he was so clothed with power that everywhere he went congregations were deeply moved by the Spirit.

Neglect of Bible reading and meditation, omitting prayer time, unspiritual conversation, irregularity in church attendance, Sabbath desecration, neglect of the means of grace, quenching the Spirit, preoccupation with worldly affairs, social gossip, too much lightness and frivolity, “the cares of this world,” and not taking time to be holy will result in great spiritual loss in Christ’s service, and your light will be quite dim and going out. It is better to take heed and get an adequate supply of the oil of the Spirit.

“Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess [‘for that is debauchery,’ Amp. Bible]; but be filled with the Spirit” (Ephesians 5:17-18).

WE HAVE A GOOD CAPTAIN

By Clifford Chew, Jr.
West Cape May, N.J.

It's cold out in the North Atlantic in January, and this night we were fishing 50 miles southeast of Cape May, N.J. Having preached a long weekend revival in Twin Hills, Pa., I had driven all night to catch the 3 a.m. sailing time of our fishing boat *Dyrsten*.

With engine-room chores and my turn at the wheel, there was only a catnap left out of the four-hour steaming time to our first "set out."

We worked the sun up and down again with the treasure of a good night's sleep urging us on. But our hope of rest went down with the sun, for the wind began to pick up from the southwest and blew our sleep into dreamland.

It's one thing to sleep on a vessel several hundred feet long and several thousand tons dead weight, but quite another on a 70-foot, 50-ton fishing boat. The sea is like sin: it has no mercy on young or old, big or small, weak or strong—and so we just endured that Monday night.

Tuesday was barely workable, but we were catching fish, and so Harry Axelsson, our captain, kept the net in the water and we began to fight ocean, wind, and boat to wrestle a living from the Atlantic.

Ego and pride can be both good and bad, and it was these inner whips that kept us all laughing and making a show of strength and ease while under our skin we hurt, strained, and wished for quiet waters. Hasn't this happened to you many times: tired, weary, and fighting for home, family, and job, you "put on a good

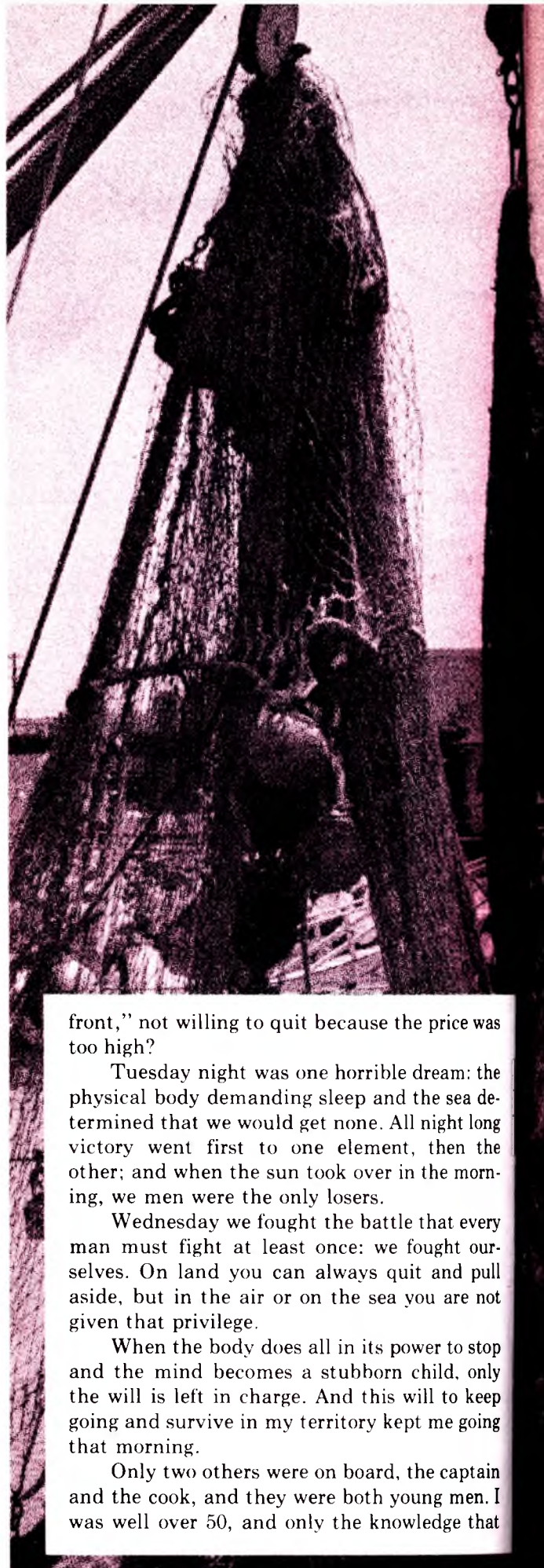
front," not willing to quit because the price was too high?

Tuesday night was one horrible dream: the physical body demanding sleep and the sea determined that we would get none. All night long victory went first to one element, then the other; and when the sun took over in the morning, we men were the only losers.

Wednesday we fought the battle that every man must fight at least once: we fought ourselves. On land you can always quit and pull aside, but in the air or on the sea you are not given that privilege.

When the body does all in its power to stop and the mind becomes a stubborn child, only the will is left in charge. And this will to keep going and survive in my territory kept me going that morning.

Only two others were on board, the captain and the cook, and they were both young men. I was well over 50, and only the knowledge that



this was our last day to fish was keeping me going; we would be home that night.

Many times in my life I have used heaven for the same purpose. When I think I'll have to give up, or quit, or think, *What's the use?* I think of heaven in the morning and put on the gloves to "make another set," determined to finish my course as part of the crew.

No sunset that night; the wind was determined for one last try at us and rose to 30 or 40 mph. Sea and wind began to mix down where we lived that afternoon, and this old man had reached his limit. We set the last haul on board, and with only "hope" to work on, I pushed myself to get all gear lashed down for a seven-hour run home.

Home! Do you know what it means to a beat man at the end of all he can stand? I was determined to get that last load of fish sorted

and below decks. I would make myself do it. *I had to!* Only a ton of assorted sea creatures: horned dog sharks, sea robins, squid, porgies, sea bass, and odds and ends—but in my condition a mountain of impossibility to sort out and move. And so you start, one shovelful at a time.

Saturday night had been my last good night's sleep and it was now Wednesday, four days and three nights of rough weather, and I had reached the end of what I could endure. Drenched continually with wind-driven spray and rolled in a moving bed of mixed fish, I was determined to finish this one last job. And that is where my body gave up.

It's a strange feeling to want desperately to do something and your arms will not respond. The will and mind demand action, and the hands and feet say no. Failing to lift a shovelful of fish, I grasped one small, five-pound shark and couldn't lift him. Without knowing what happened, I rolled into the pile and became one of the fish.

But the captain in the wheelhouse saw what had happened; and when I looked up, there he was—big, young, and strong. He ordered me into the warm wheelhouse and he took my place on deck.

It was then that I understood my Saviour. When I had reached the end of all I could do, there He was ("and underneath are the everlasting arms"). As Captain Harry took my place and finished the stormy job on deck, so my Lord Jesus took my place and finished my battle against the storm of sin and this present life.

As I watched out the wheelhouse windows and saw him doing a better job than I ever could, I understood then why I am enjoying a better life in Christ today; I am merely watching as He is taking my place on deck.

Sure we made it in OK. You always will with a good captain and deck hands who will give their all. The ship of the Church heading for the port of heaven is no different. We're catching fish in stormy weather, giving our all on deck, and we have a good Captain.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them into their desired haven (Psalm 107:23-30). □



INFLUENCE



George Rench

When I think of those
who have influenced
my life the most,
I think not of the great
but of the good.

—John Knox

A DESK BECAME AN ALTER

The registration lines moved with second-semester slowness at the Nazarene college in Pasadena. It was the spring of 1946. Among those standing in line was a navy veteran who really did not want to attend a Christian college.

George Rench had his life all planned. With an honorable discharge from the military, he had determined to enter as a business major at a college in southern California—known for its academic excellence. But due to overcrowded enrollments following World War II, that college was full. Pasadena College was the only institution still accepting students.

As he attended his classes, he was pleasantly surprised at the academic standards. However, he deeply resented the required chapel services. He recalls, “I was living a miserable life away from the Lord. Being honest with myself, I began to realize that fellow students had a joy and happiness that I didn’t have.” The Holy Spirit convicted him of his need.

The faculty Student Life Committee became aware that George was going out and smoking, breaking the college rules. They considered putting him out of the school. But President H. Orton Wiley asked the committee to hold off and keep praying for him.

At the opening of an English class taught by Mrs. Clara Verner, the instructor said, “I just feel today that someone would like to pray. Is there anyone here with a spiritual need?”

George remembers, “When she gave that invitation and offered her desk as an altar of prayer—I knew it was my time. I said to Mrs. Verner and the class, ‘I know you have been

praying for me. I need prayer.’” Christ was welcomed into his life as personal Saviour.

George had difficulty breaking his smoking habit during the days following his conversion. Some fellow students were quick to judge that he had not been genuinely saved. But another professor, Dr. Phillip Carlson, met with him every day following classes, praying, advising, and encouraging.

George recalls, “I had always admired his scholastic ability. Now I learned his deep concern for me. After several weeks of Dr. Carlson’s personal counsel, I was able to commit my habit to God.”

One day George went to the chapel a little early. He opened his Bible and began to read the story of Christ feeding the 5,000. Jesus said to His disciples, “They need not depart; give ye them to eat” (Matthew 14:16).

George recalls how the scripture came alive. “From this simple verse, I felt God was calling *me* to feed others—to be a missionary. I envisioned in my mind standing before a group of Chinese people and preaching the gospel. I didn’t tell anyone at the time, for I thought this could have been my own vision and I didn’t want to make a mistake. I still had my own plans for my life.”

The following summer, he kept praying and thinking, Could it be—God is really calling me to be a missionary? As the fall semester approached, he read how Gideon had put out a fleece to God.

George made a fleece of his own. He said, “Father, if it’s really You calling me to be a missionary, I’ll need to learn the Chinese lan-

guage. If You want me to be a missionary, *let them offer Chinese* at Pasadena College next semester."

George registered at college that fall with much anticipation. He knew the whole direction of his life was going to be decided that day. As he came to the front of the line and stood before the counselor he asked, "What languages are you offering this year?"

The usual offerings were mentioned: Spanish, German, French, Greek. Then the counselor hesitated.

George thought to himself, Well, that's it. God hasn't called me.

The counselor continued, "Oh, yes, we're offering one more course for the very first time—Chinese."

George vividly remembers that moment. "I *knew* that God's guidance for my life was now clear." That year was the first and last time the Chinese language was offered at Pasadena College.

George met and fell in love with an attractive coed at the college by the name of Donna Storey. She had also felt the call to be a missionary. Looking back on their courtship, Donna still insists that George never proposed. All he said was, "Will you go to China with me?"

China closed to missionaries in 1948. After graduation, George and Donna were assigned by the Department of Home Missions to the Chinese Church in Fresno. They pastored there from 1951 to 1956.

Then George felt impressed of the Lord to attend seminary. Donna and he packed all their belongings in a trailer and traveled to Nazarene Theological Seminary.

Upon seminary graduation in 1959, the Rences were assigned to Taiwan, where they served effectively as missionary teachers. George also served as principal of the Nazarene Theological School.

In 1971, the Department of World Missions commissioned them to explore entering a pioneer work in Singapore or Indonesia. They found no possible openings in the city of Singapore.

George flew to Jakarta to make a survey trip, a city of 5 million people in Indonesia. The next morning he was getting his exercise jogging along the river in Jakarta. He saw people, poor people, homeless people—yet they had little appeal to him. He prayed as he ran, "O God, let me go back to Taiwan, where I am so happy. Don't make me come here to Indonesia."

(Continued on page 20)

By Wil M. Spaité
Porterville, Calif.

Photo by Lusk Studios



PEN POINTS

THERE'S SOMETHING ABOUT THAT NAME

At one time or another, most of us have been in the company of a "name dropper." No matter what turn the conversation may take, it invariably gets back to "important people."

During sharing like this, I must fold my wings, for I've never known many people of great fame.

Come to think of it, I've never known any. The few I've seen or heard could be counted on one hand—with a fifth of the fingers left over. Besides that, not one of them knows that I exist. It would be next to impossible for me to weave them into casual conversation.

But I know a name. He who bears it is my personal Friend—my Saviour. And He knows all about me, for He created me. He knows my weaknesses, my failures, and my fears—and He still loves me. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Name droppers! There's a difference. Just being in the presence of a Name dropper can be a benediction. His name is worthy. Cowardly men become

witnesses, broken relationships are mended, and serenity replaces struggle—all because of that name.

Life is not easy for any of us. God hasn't promised it would be. I have known great happiness, and I have experienced sorrow much too deep to bear alone. But His presence is real. In His name are comfort, assurance, and vibrant hope.

We know a dear and godly couple who are almost in sight of the City. Their lives are radiant with the love of Christ. Rev. E. E. Wordsworth has been preaching the gospel for well over two-thirds of his almost 90 years.

Today, in spite of failing health, he is still proclaiming Christ—still "dropping" that name—wherever he goes.

"Dear Lord, help me to be more like Jesus, and make me an effective 'Name dropper.'" This is my prayer. □

By Thelma Gray
Moscow, Ida.

“I have found serenity”

By Dorothy Seifert
Fort Wayne, Ind.

This has been *my* year. I was born 38 years ago, but I'm just now beginning to live. A life without God, you see, is only mere existence.

My husband and I have been married 19 years. Once before as a teen-ager my husband had been acquainted with God, but never had I “weakened” in the face of persuasion.

We had attended Sunday school irregularly since our marriage. We knew in our hearts that our children should be in church every Sunday, but the least little excuse would keep us away.

Our marriage had been ideal from the materialistic standpoint. We had three fine sons, a nice home, and secure financial future. Why, then, did I awaken on several occasions with a completely desolate feeling inside? I had trouble sleeping and all I could seem to think of was: *Where would I go if Christ should come tonight?*

Our minister began showing more interest in our family. One day he came by our house and during the general conversation he asked, “How is it with your soul?”

I made a great show about all my plans and explained that someday—when I had had my fun—*then* I might worry about my soul. But God had other plans for us. He began to bother me. I was not allowed a moment's peace day or night.

I kept bringing up every reason in the book why now was not the time to change my ways. I tried to reason that, since I had never really done anything bad—not even smoking or drinking—why, then, the hurry to become a Christian?

I was reminded that a small group of church members met each Wednesday morning to pray and that I could always just walk in and join them. But anyone seeing me there would immediately know that I had a special need, and my pride told me this would be much too embarrassing.

Weeks passed, camp meeting time arrived, and I heckled my husband into attending one night. Oh, how I wanted to go forward when the altar call was given! But after so many years of shutting my heart to God's voice, it was so very hard to relent.

My battle continued silently night and day. Religion was one subject my husband and I had been unable to discuss. I felt so alone in my struggle to dismiss religion from my life.

On the pretext of going shopping, I stopped at the church one Wednesday evening just at prayer meeting time. After feeling conspicuous standing in the foyer a few minutes and seeing no one who invited me to stay, I very dejectedly returned home.

Finally fall revival time arrived. Except for the camp meeting, it had been years since either of us had been to a revival service.

Both of us agreed that we had no immediate need of religion and therefore revivals were a waste of time. But God works in mysterious ways, and someone invited us to stay for worship service on Sunday. We did, and I could hardly wait until the minister stopped speaking to go to the altar.

Even now, a year later, I find it hard to believe that I had the courage to do it. Anyway, there I was at the altar, in front of the whole congregation, not even knowing how to pray. Do you know that God had even thought of that, too! Several people just stepped out and knelt beside me.

I felt no overwhelming joy or sense of change that day. In fact, the devil even told me on the way home that my husband and sons were ashamed of me. But when my husband followed my example a few days later, I knew it was the right thing to do.

Sometimes I still have questions about this change in our lives. But so many good things have been happening to us. We are abnormally, supremely happy. We attend every church service available to us and are not bored. We try

to help all we can with the activities of the church.

I look at other more talented people (which God says not to do) and say, "My! I wish I could do what they are doing." But perhaps God has other plans for me. It may not be something that you will notice right away, but He needs blue-collar workers also.

The best way I know of summing up my year with God would be to say: "I have found serenity." □

BECOMING MATURE:

TOWARD CHRISTIAN SELF-ACTUALIZATION

By Lyle P. Flinger
Bethany, Okla.



COPING IN A THREATENING WORLD

Central Idea: *We must learn to identify those feelings which are merely the result of trying to cope with a threatening world.*

Is it possible for us to be too hard on ourselves? While Satan is the official "accuser of the brethren," we sometimes do quite a good job of accusing ourselves.

This is certainly not an attempt to minimize self-centeredness or sin. But isn't it quite possible that much of our feeling is not the result of sin but actually a normal part of trying to cope in a threatening world?

There are many common human experiences and problems which may result in feelings akin to guilt but which are actually quite normal feelings.

1. Decisions. One of the real problems of every person is the adequate resolution of problems requiring decisions—personal, vocational, spiritual, etc. Coping often involves most difficult decisions—with resultant feelings of uneasiness and uncertainty.

2. Normal depression and discouragement. Life is not all sunshine. Even normal mood swings sometimes leave us at the bottom temporarily—but that is not sin.

3. Rejection. Even Christ did not have complete acceptance. We need to remember that when we

unrealistically demand totally positive feelings from everyone.

4. Failures. The pain of failure (or the lack of success) is the common lot of any who truly risk life and growth. Maturity does not permit us to avoid failure but gives us a healthy, productive attitude toward it.

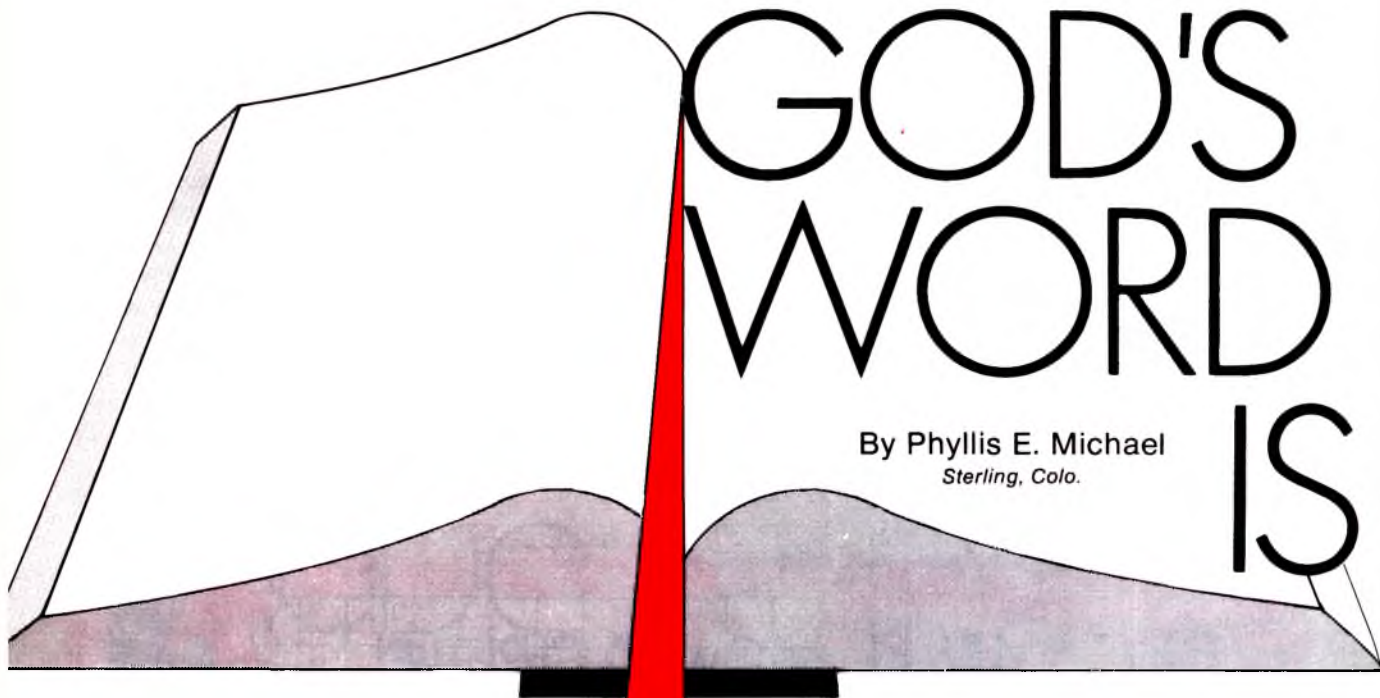
5. Frustration. It is a common human experience to find obstacles blocking our way to our goals. At times, this tempts us to give way to despondency and anxiety, with resulting guilt feelings. We need to increase our frustration tolerance!

6. Living up to the expectations of others. From the time we are born people take it upon themselves to shape our lives—parents, relatives, teachers, preachers, peers, adults, friends. In fact, we may even measure up to God's expectations and fall short of man's.

7. Living up to our own unrealistic expectations for ourselves. Perfectionistic demands inevitably lead to a sense of failure and defeat.

If we can only recognize these experiences as normal "happenings" in our honest attempt to cope with our threatening world, we will be less self-condemned and more realistic. □

Point to Ponder: *How can I determine when coping with my world is normal or sinful?*



GOD'S WORD IS

By Phyllis E. Michael
Sterling, Colo.

Time for devotions! How I needed the Lord's help for my life! Yet I approached my "quiet time" with Him with great frustration.

Like everyone else, I was a busy person. I taught school, kept house, and cooked meals. There was always something to do. Devotions for me were moments snatched from a hectic life.

On this particular day I had some time during my lunch hour. As I tried to meditate on the things of the Lord, my mind was bombarded with thoughts—papers to grade, lectures to prepare, an evening meal to plan.

After unsuccessfully trying to capture my own mind, I opened the Bible and hastily read a chapter. Nothing really "spoke" to me, and I closed the cover with a sigh of despair.

Surely time spent with the Lord should be more meaningful than this. But there was no time to think about it now—I had a 1:15 class to teach!

Although outwardly my life looked rich and fulfilling, inside I was starving for lack of the Bread of life.

Many times my reactions to stressful situations were far from Christlike, and I knew it. I looked forward to Sunday sermons and Sunday school classes for inspiration. Occasionally I would have some spiritual uplift from my devotional times; but those moments weren't enough. I hungered to learn how to continually spend profitable time with the Lord.

Then my husband shared with me a con-

cept that had been slowly dawning on him and revolutionizing his devotional life.

He called it "pray-reading" the Word. Going directly to the Bible and reading systematically, he would take a short passage and meditate unhurriedly on the truth contained in it.

This meditation included reading the passage as many times as necessary, then praying and asking the Lord to apply the specific words of the passage to his life.

For example, in 1 John 1:5-7 we read, "Here is the message we heard from him [Jesus] and pass on to you: that God is light, and in him there is no darkness at all. If we claim to be sharing in his life while we walk in the dark, our words and our lives are a lie; but if we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus his Son" (NEB).

In a typical "pray-reading" of these verses one might concentrate first on the fact that "God is light, and in him there is no darkness at all." There is room for praise here—thanking God for all the goodness that emanates from His being "light" and having "no darkness at all."

One's request might be that God's light would shine in his life and point out areas of darkness that need to be dispelled. Consideration of this one statement from the Word and asking God to point out darkness in one's life could expand to fill an entire devotional period.

Or one might go on to consider what is meant by walking in darkness as contrasted

with walking in the light.

Spending time in this way in openness to God's Spirit speaking through His Word sets a mood of honesty that also allows one to pray in love for others. Usually this attitude of transparency with the Lord persists throughout the rest of the day. One often finds himself reminded by the Spirit of the verse or verses thus pondered, and the Spirit helps to apply them to life's situations.

As I started employing this "pray-reading"

Alive

method myself, an amazing thing began to happen. The Word became alive to me and I came alive to it. No more frantic beating back of intruding thoughts while trying to pray! I had the Word as my prayer focus.

The "dry times" began to disappear. And I found the scriptures popping into my mind just when I needed them. The Holy Spirit was applying what I had prayed for in my devotions to situations of tension and fret. Spiritual growth was taking place!

Recently I have been studying through the Book of Isaiah. Up until now my "quiet times" had been concentrated on the inexhaustible riches of the New Testament. But I had felt the Spirit prompting me to read Isaiah. There I discovered with delight a rich exposition of God's love and care.

One day I was ready to start on Isaiah 61. I had been asking God to show me a ministry to others now that I am home with a small child and have fewer outside contacts than at other times in my life.

During my "pray-reading" time the Lord illuminated verse 1. It reads, "The spirit of the Lord God is upon me because the Lord has anointed me; he has sent me to bring good news to the humble, to bind up the broken-hearted, to proclaim liberty to captives and release to those in prison" (NEB).

I knew (with a little help from a good commentary) that Isaiah was writing in anticipation of the work of Christ himself in His earthly mission of salvation. Yet the Spirit impressed upon me that in verse 1 was also my privilege and ministry as a Christian.

"To bring good news to the humble"

—I had a friend in mind who was beginning to be humble before the Lord but who did not know Him personally yet. The Spirit whispered, "Bring her the good news of My gospel."

I thought of the many brokenhearted people around me who needed God's comfort from one who was in tune with Him.

And so many I knew who were captives and in prison—captives and prisoners of habits, hard family situations, emotional problems.

All of these possibilities for ministry tumbled in on me from this one verse. Again the Word was alive and really getting down to where I lived.

I'm sure Christians throughout the centuries have found "pray-reading" the Word to be the secret of healthy, growing spiritual life. But to me it has been a new, exciting concept. Through His Word, God is changing my life. □

PEN POINTS

CONSIDER MAN AND THE HOG

A hog in the live state does not command much respect. His name usually means something bad: "pigheaded," "greedy as a hog," "hoggish." These appellations when applied to people are used to place them on the same level as the hog.

However, in the edible state things are different. We talk of "living high on the hog" and "bringing home the bacon."

When the hog is alive, he is frowned upon. When he is dead, he is a welcome dish, accepted in most circles. He becomes ham and bacon.

But the order for man is completely reversed. When man is alive, he is accepted and applauded. When he is dead, he has very little value—far less

than a hog!

Man, however, has an eternal soul. The hog does not. Man knows life after death. The hog does not.

Man today is preparing for the future of the hog. But he makes little preparation for his own eternal future. How foolish! "For what is a man profited, if he shall gain the whole world [all the hogs in the world], and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26).

If man had a right sense of value judgments, he would consider his own eternal future far more than anything else. Do you? □

By Arthur H. Townsend, Kinsella, Alberta, Canada

PROPHECY & HOLY

By L. Guy Nees
Pasadena, Calif.

One of the great religious interests of our day is in prophecy. Books, pamphlets, tracts, and songs on this subject appear at increased pace.

The events of our day lend themselves to this theme. We do well to remember that the Bible is a Book of prophecy and that much of what is recorded in the Bible is of events that were previously predicted.

The Bible also speaks of things yet to come. Portions of scripture such as Daniel, Ezekiel, Matthew 24—25, and Revelation are all rich in biblical prophecy and should not be neglected by any sincere reader of God's Word.

One short prophetic utterance is given by Peter in 2 Peter 3. Reading it today would cause one to believe that Peter had some insight into the events of our times, particularly when he writes that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (verse 10). This sounds curiously modern—as though someone had just received the news of an atomic or hydrogen bomb blast.

There is much in this passage that speaks prophetically. But as one reads these words over and over again, it appears that Peter was not as much concerned about prophecy as he was about something else.

That something else was concerning the kind of persons we are to be. Peter used prophecy to enforce this greater truth, for in verse 11 he states, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

His real concern here was for people, not

predictions. He was saying, It is true these things will happen. The day of the Lord will come. But the important thing is not just to spend our time stargazing and time-setting, but in improving our quality of life, so that when that great day does come we will be ready.

Among other things he says we are to be persons of holy character: "In all holy conversation and godliness." And verse 14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

What is it to be holy?

It certainly is not

legalism

nor fanaticism

nor paganism.

All of these make their claim. Legalism says we should rule more. Fanaticism says we should display more. Paganism says we should bewitch more. The Christian standard of holiness is given to us by Jesus and declares we should love more.

When Jesus was probed concerning the greatest of the commandments, His answer exalted love: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31).

When Paul wrote 1 Corinthians 13:2, he declared, "And though I have the gift of prophecy, and understand all mysteries . . . and have not charity [love], I am nothing."

What then is our standard of holiness? It is love as revealed to us in Jesus and given unto us by the Holy Spirit (Romans 5:5; 1 John 4:7-12).

One of the problems that gives us difficulty

helps to holy living

LIVING

THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER 1

OF ST. JOHN THE DIVINE.

7 The coming of Christ.

CHAP. 1.

Revelation of Jesus which God gave unto his servant John which must shortly be sent and his angel unto his

and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Sardis, and unto Philadelphia, and

unto Thyatira, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.

13 And in the midst of the seven candlesticks one like unto a man, clothed with a golden sash, having a golden crown upon his head, and his feet were white as snow, and his legs were as white as snow.

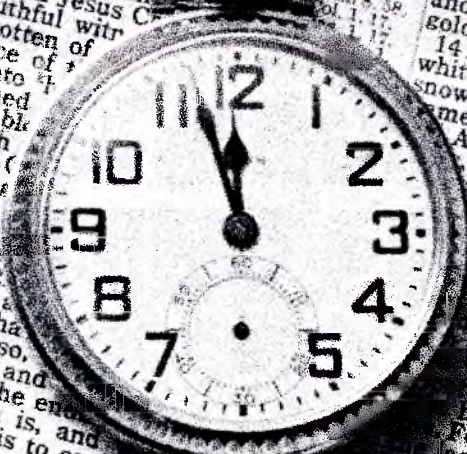
14 And when I saw him, I fell as dead. And he laid his hand upon me, saying, Fear not; I am the first and the last, and the living one. I was dead, and behold, I am alive evermore. Amen, and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

20 The mystery of the stars which the right hand of the throne of the Lord is, and which is to come.

21 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God.

22 And the things which shall be hereafter: and the things which shall be hereafter: and the things which shall be hereafter:



is the question of keeping love active in our lives. How can my life be filled with love every day? Can I go around with a great feeling of affection at all times?

That's just the problem. We think of love only as a feeling, an affection, an emotion. It is true we cannot command an emotion or feeling.

Love is not only a feeling; it is also a way of living. There is the love of willing as well as the love of feeling. In other words, though I may not always have the feeling of love I can always, by the grace of God, act in loving ways.

This is demonstrated to us by Jesus in His relationship with His disciples and others. There were many times when He was obviously disappointed with them. As an illustration, think of the time of His vexation with Peter

when He said, "Thou art an offence unto me" (Matthew 16:23).

Such words do not show affectionate approval for His disciple. But Jesus still loved Peter—for, "having loved his own which were in the world, he loved them unto the end" (John 13:1).

Whatever my feelings, I can act "as though," and this then may well precipitate the feelings which are so enjoyable. This is not hypocrisy but Christian discipline and grace.

If thoughts of prophecy help me to pattern my life after Jesus, who is the epitome of holiness, then it has served a great purpose indeed. If, on the other hand, my study of prophecy only satisfies my idle curiosity, then, as Paul says, without love, "I am nothing." □

Another important step in the radio ministry was taken in the fall of 1972 with the inauguration of the Portuguese-language program, "A Hora Nazarena" ("The Nazarene Hour").

The Church of the Nazarene was fortunate in having an outstanding pastor and leader in the Cape Verde Islands, Rev. Jorge de Barros, who had not only quality control and knowledge of the language but also was very knowledgeable and conversant with the cultures of other Portuguese-speaking nations and areas.

Jorge de Barros consented to be the speaker. He was not a novice in radio work, having had several years of experience broadcasting a local program on stations in the Cape Verde Islands.

About this time, the Church of the Nazarene took another step forward in its ministry to the Portuguese by bringing Rev. de Barros, with his wife and two children, to Kansas City to supervise the editorial extension of our Portuguese-literature ministry. Although this has been more than a full-time job because of the rapid growth of this work, it has not lessened his ardor for the radio work, as the radio ministry also has increased the demands for more evangelical Portuguese literature.

From its small beginning on 5 stations, the Portuguese program has increased rapidly and is now being scheduled on more than 40 stations each week.

A large network blanketing Angola (Africa) carries the broadcast as a public service.

Four stations in Mozambique (Portuguese East Africa) now air the broadcast.

Several other Portuguese-speaking areas of Africa are covered by these broadcasts.

Entrance into Brazil with the program has been slow, but the future looks bright as ways are being found to increase the number of stations there. The Palm Sunday and Easter special broadcasts were scheduled on 98 sta-



ADVENTURES FOR CHRIST IN LATIN RADIO BROADCASTING

tions in Brazil this year. Since that time, 13 new stations have become regular outlets.

"A Hora Nazarena" is becoming better known week after week. The mail response is encouraging. New Christians have been born into the Kingdom and others are expressing spiritual hunger as they seek advice and help.

Remember to pray for this venture as you responded in behalf of "La Hora Nazarena," which now blankets the entire Spanish-speaking world over some 750 stations.

One of the next steps to be taken in the field of mass media evangelism is a French broadcast, beamed primarily to the French Canadian community and then implemented to serve other French-speaking areas of the world.

Your July *Latin Language Radio Offering* is bringing results. Pray as you give, that God may use this great ministry to reach "all nations" of His Great Commission. □

By Stanley Whitcanack
Kansas City



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

SAMUEL YOUNG ON THE FAMILY

In his retirement, General Superintendent Emeritus Samuel Young is holding holiness meetings. His 72-year-old frame houses a quick mind, admirable logic, and a depth of experience and knowledge rarely found in such a well-coordinated combination.

He was speaking in Centralia for a few days and I was curious to hear some of his thoughts about the church and the family.

Even though others are predicting doom and destruction for the family, Dr. Young is optimistic. "I think that throughout the church, as I see it, there's an honest effort to raise good families and to see them become Christians and to follow the Lord."

I asked him about specific enemies of the family. "I would say one of the most pressing enemies that I have discerned in the last couple of decades would be double employment of father and mother. I rather think that over a long period we will pay a heavy price for that.

"To me, the master teacher in America or in any country in the world today is the mother. She teaches emotions before she teaches alphabet. And I'm also persuaded in my own life that discipline in the home takes place in the early years or not at all.

"I know some of the economic pressures and I've seen these wives work and struggle to put their husbands through school. But if it keeps up in a steady way for an extended period, it seems to me that they pay a horrible price for it in the end.

"I would say it would be better to get by with less. It's not a general rule and I'm not arbitrary at all in it. I'm simply warning that, as I see it, there is an awful price to be paid and it shows up later in life."

Dr. Young has high regard for the women in our families. He says, "The mother is more skillful with the children than the man. She just has a way of doing it.

"In all honesty, I've been a wanderer for 24 years and I'd have to say that my wife, not I, deserves any human credit for saving the children."

He also made an interesting observation about women and spirituality. "In most situations that I'm close to, and even in places where the man seems strong, it's often the little lady pushed in the corner who is the one who stays steadfast in her faith when he's wobbling."

The church's role in family life is in helping the family build its own philosophy of life and philosophy of home. "I don't think the church's role is to spell out how many children in the family and all this sort of thing," he said. "I think the church's role is in building ideals into the minds and hearts of the young couple themselves.

"I've never been one who thought we ought to start giving the answers to everything. At best the most we can do is give an illustration, not a rule."

As for his own busy life as a general superintendent and leader in the church, Dr. Young revealed how he relied on his wife. "When I was away a lot over the years, I wrote her a little note practically every day—sometimes it wasn't worth the airmail stamp. I tried to phone her once a week, particularly when we were in the States. But she carried on a propaganda campaign at home in refusing to let the children forget me. It was deliberate and constant, and I appreciated it." □

Perfectionism and Perfection

Perfectionism is one of today's favorite whipping boys. Not only theologians but practically all psychologists think of perfectionism with as much warmth as they would view the bubonic plague.

These lines are not written to defend perfectionism. It is almost as bad as it is said to be.

Perfectionism places on human beings strains they were never meant to endure. It is one of the most common roots of conflict between people. It results in a legalistic religion and an unhappy, demanding personal life.

By any measure one might apply, perfectionism is imperfection of the worst sort—the exact opposite of what perfection really means.

One Christian psychiatrist said that perfectionists “have great difficulty accepting forgiveness. They are often people whose parents were very demanding, never satisfied with their efforts, and unforgiving of their failures. These emotional pressures, especially on impressionable, sensitive, and vulnerable children, lead to an inability in adult life to believe that it is possible to be forgiven.”

This is bad enough for the individual's own mental and spiritual health. It becomes a positive disaster in his relations with others in the home and in the church.

For it is almost inevitable that the person who cannot accept forgiveness, by the same token, cannot give it. People with legalistic and perfectionist tendencies are not only hard on themselves but rigid, demanding, and unforgiving with others.

It is therefore unfortunate that some of the deserved odium of perfectionism tends to spill over on the biblical teaching about perfection.

The word *perfect* appears often in both the Old and the New Testaments. In the King James Version, the adjective *perfect* is used 99 times. The verb form is used 10 times, and the nouns *perfection* and *perfectness* are used 12 times.

The adverb *perfectly* is used 7 times.

In Genesis, Noah is said to have been “a just man and perfect in his generations” (6:9), and Revelation 3:2 charges that the works of church members in Sardis were “not . . . perfect before God.”

More recent translations have been less prone to use the English terms *perfect*, *perfection*, and *perfectly*. They have used terms like *complete*, *full*, *undefiled*, *upright*, *integrity*, and *sound*.

In part, at least, the choice of other words is justified by the fact that the original Hebrew and Greek texts use a variety of terms, all of which the KJV translated by the English *perfect* and its derivatives.

Certainly “Christian perfection” includes no claim that believers are to become perfect individuals or even perfect Christians. What it means is that the grace of God has brought them into a right relationship with a perfect Christ.

Perfection—holiness, if you please—is not attainment. It does not “belong” to us. It belongs to Christ and to Him alone.

One of John Wesley's most memorable statements occurs in his *Plain Account of Christian Perfection*, a little volume that ought to be read over and over again. Wesley wrote, “The best of men say, ‘Thou art my light, my holiness, my heaven. Through my union with Thee, I am full of light, of holiness, and happiness. But if I were left to myself, I should be nothing but sin, darkness, hell.’”

Francis Schaeffer is rapidly becoming known as one of the most articulate interpreters of evangelical Christianity to college and university circles in our day. Dr. Schaeffer wrote a caution none of us should forget:

“It is not my victory, it is always Christ's victory; it is never my work or holiness, it is always Christ's work and Christ's holiness. When I begin to think and to grow in the idea of *my* victory, there is really no true victory. To the extent that I am thinking about *my* sanctification, there is no real sanctification. I must see it always as Jesus Christ's.

“Indeed, it is only as we consciously bring each victory to his feet, and keep it there as we think of it—and especially as we speak of it—that we can avoid the pride of that victory, which can be

God's purpose is to make us whole as human beings, not as angels in heaven. "Holiness" as an English word comes from a root meaning "whole." "Wholeness" is not of our earning or contriving. It is the gift of grace in the sanctifying lordship of God's Holy Spirit in our hearts and lives.

worse than the sin over which we claim to have had the victory. The greater the victory, the greater the need of placing it consciously (and as we speak of it, vocally) at His feet." *

Most of us cringe at the phrase "sinless perfection." When we are smart, we avoid it as carefully as Mr. Wesley did. We understand what it could mean, if properly interpreted. We also know how easily it can be distorted and misrepresented.

Better is the suggestion of Andrew W. Blackwood. What we are interested in is not "sinless perfection" but "sinless imperfection."

Nor is "sinless imperfection" a contradiction in terms. The truth of the Scriptures is that God can take very fallible, faulty, and imperfect human beings, bring them into fellowship with himself, and cleanse them from all sin and unrighteousness by the blood of Jesus Christ, His Son (1 John 1:7-9).

Few would be disposed to argue that we have no sin from which we need to be cleansed. He who would say that would deceive himself and the truth would not be in him (verse 8).

Unfortunately, there are more who would miss the promise of cleansing in their preoccupation with the sin that cries for cleansing. They see well the disease but miss the cure.

God's purpose is to make us whole as human beings, not as angels in heaven. *Holiness* as an English word comes from a root meaning "whole." "Wholeness" is not of our earning or contriving. It is the gift of grace in the sanctifying lordship of God's Holy Spirit in our hearts and lives.

Nothing less can satisfy the deep yearnings of a Christian heart. Nothing less can meet the requirement of the Lord, who said in the context of impartial love, "Be ye therefore [or, in this respect] perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). □

Whence Renewal?

A thoughtful Christian leader in his late fifties

*From *True Spirituality*, page 96. Tyndale House Publishers, 1971. Used by permission.

recently commented, "What signs there are of renewal in the Church are among the young. I don't see much evidence of it in my generation."

That this observation is basically true would be difficult to dispute. News of revival today comes chiefly from two sources: the campuses of Christian colleges, and the moving of the Spirit in some far-out groups where it would least be expected.

Most of us in the older generation would confess that we are not about to change, and we are going to do all we can to stop others from changing.

Revival rarely centers in those past 50. Most of the critics of revival are among the "old guard." This is particularly true when revival takes any other form than an eight-day preaching campaign.

Such a state of affairs is not as it should be. If there is anywhere in life that a "generation gap" is not justified, it is in the kingdom of God.

For one thing, a Christian never graduates from the school of discipleship. A disciple is a learner, and learning means the grasp of and appreciation for truths one has not understood before.

The Christian who stops learning and growing just stops. And if the command to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" is a spiritual absolute—as indeed it is—then the Christian who stops learning and growing really stops being a Christian because he is no longer obedient to his Lord's command.

Really, as far as the Bible is concerned, renewal is not a matter of age at all. Revival is the work of the Spirit, and the Spirit will work through whatever yielded persons He can possess.

That young hearts tend to be more open and more responsive is both their asset and their peril. We must learn to discern the spirits, for not every "spiritual" movement is of God.

All of us must keep pliable in the hands of God, amenable to the leadings of His Spirit. That the older may be for counsel and the younger for war would but indicate that each one has a role to play which no one else can fill.

Let us be slow to criticize and quick to pray and we may change the generalization that renewal comes chiefly through the young. □

That morning in his devotions he read in the Bible how the angel announced to Mary that she would give birth to a son. She was dismayed because she didn't have a husband. George could understand her reluctance. And yet he was amazed at her willingness to accept God's will—regardless of her change of plans.

Then he read how the angel appeared to Joseph also, and he was willing to fit into God's plan. The Holy Spirit spoke through the Scriptures to George that morning, and he prayed, "God, if You want me here in Indonesia, I'm also willing to follow Your plan."

At first George thought his work would be only with the Indonesians. He discovered, however, that the population included 500,000 Chinese. In his second visit to Indonesia, several of the leaders of an independent Chinese church came to visit him. They kept asking him what the Church of the Nazarene believed. As he would share our beliefs one at a time, they replied again and again, "That's the way we believe, too."

He learned that, in order to enter Indonesia, any new work must have a sponsoring church. He rejoiced when this one Chinese congregation asked the Church of the Nazarene to take over their charter—for they had been fully recognized by the government.

George observes, "It is really a miracle that we were able to enter Indonesia. Most groups have come under a foundation and are allowed only to print or broadcast, but are not able to establish churches."

"This Chinese church has written in its charter, 'We want to evangelize all of Indonesia. We intend to start schools, hospitals, a seminary, and printing.' This first church is 100 percent self-supporting and has just built a new church. Praise the Lord!"

In spite of the demands of missionary work, George and Donna have three fine sons who are following Jesus Christ. Their oldest, Craig, is preparing for the ministry at our seminary in Kansas City. Larry is a junior at Point Loma College. Bobby, their youngest, is an eighth grader and is rapidly learning the Indonesian language.

Looking back at the marvelous way that God has opened the doors for the Church of the Nazarene in Indonesia, George testifies, "What a challenge! *We need your prayers*, as we are your first ambassadors for Christ to 120 million souls of Indonesia."

PRAYER: *Father, when I think of the life of George Rench, I thank You . . . for the college president who looked beyond George's sin to his need . . . for an English teacher who regarded the salvation of her pupils more important than subject matter . . . the encouraging friendship offered by a professor. I too want to be more sensitive to You, Lord, loving the lost to yourself. I put aside the routine prayer "Bless all our missionaries." I lift them to You, not by number, but by name. Suddenly, I sense faith and joy between us. . . . We are in Your winning work together through the power of the Spirit. Amen!* □

OF PEOPLE AND PLACES



Mrs. Evelyn Teeslink (pictured second from right) is an active member of Oakland (Calif.) First Church. For years she taught Sunday school before becoming confined to her home in a wheelchair. Though a widow on a fixed income, she has a joyous spirit and eager desire for service to the Lord.

Mrs. Teeslink knits sweaters for missionaries' children. Her daughter, Mrs. Marie Stults, makes shirts to accompany the boys' sweaters and dresses for the girls. To date, Mrs. Teeslink has made 171 sweaters. She keeps a list of the ages of the children and each sweater is custom-made. Many small afghans have been made from leftover yarn. She pays the duty and postage on all of the parcels.

Shown with Mrs. Teeslink (l. to r.) are Pastor and Mrs. Milton Poole; Mrs. Harold Latter, NWMS president; and Mrs. Marie Stults.

The Tahoka (Tex.) Grassland Church held a mortgage-burning service in March. Indebtedness on church property, valued at \$100,000, has been paid in full. The present facility was constructed 10 years ago. Six years later, a three-bedroom parsonage with den, formal living room, and two baths was built. Edwin L. Porter is pastor. □

A goal of the Oskaloosa, Ia., church is to reach 10 percent of its city for Christ. In a town of 11,500 population, the March Sunday school enrollment climbed to 930 with the average attendance reaching 499 for the month.

Under the direction of John Yoder, minister of evangelism; and Carlos Chase, Sunday school superintendent, the church has caught a vision to expand facilities to reach over 1,000 in average attendance.

The church purchased over four more acres of land this spring and has hired Architect Joseph Shaffer to design a new sanctuary to seat 1,000 persons. Already attendances have averaged over 500 in morning

worship services and 350 on Sunday evenings. Gary Allen Henecke is pastor.

A television program entitled "Jesus the Hope" is part of the Oskaloosa church's total ministry. The pastor reports that the program now reaches into three states and has an estimated audience of over 20,000. A cassette-tape ministry extends as far as Latin America and Africa. Four choirs under the direction of Keith Showalter, minister of music, hold concerts and tours in the area. □

The Anderson (Ind.) Fairfax Church reports that it has burned four mortgage notes during a special service. All indebtedness on properties has been paid in full, including the church building, fellowship hall, parsonage, and the purchase of a six-acre plot on which the church plans to build this year. Giles M. Graham is pastor. □

The Gap Mills, W.Va., church has purchased three buses. Assistant Pastor Robert Wiseman is in charge of the bus ministry and junior church. He attributes the present growth to the bus program. Pastor Joe Larue won the Soaring in the Summer contest last year with an increase of 385 percent in Sunday school attendance.

A new church building has been completed. Already the congregation is planning to enlarge the facility with a Junior Department addition. Continual growth has been experienced by the church for the past three years. □

The IMPACT Team of Plymouth (Mich.) First Church recently completed a seven-day, six-state southern tour in Kentucky, South Carolina, North Carolina, Georgia, West Virginia, and Ohio. Over 70 found spiritual help in response to the ministry of the 31 teens and their 6 adult sponsors. The group plans to assist in home mission work in an integrated section of Columbus, Ohio. Patrick Hartley is minister of music and youth and B. Edwin McDonald is pastor. □

Portland (Ore.) First Church planned a special meeting, May 24-26, with Dr. Sergio Franco, book editor of the Latin Publications Division and author of *Challenge of the Other Americans*. The meeting was geared to a breakdown of prejudices of all kinds to assist the church in becoming part of the healing community.

The auxiliary organizations of the church pledged full cooperation in the effort. Pastor Alan Rodda led the church in confessing to a

need for awareness of the dimensions of God's love and people's need. A church reporter called the effort "a totally different kind of revival or renewal." □

Marion McCandless, pastor of the Midway City, Calif., church, recently reported to the district assembly his fourth successive year in which he received 100 or more members by profession of faith. In a letter of commendation, General Superintendent Edward Lawlor stated, "This is outstanding and I certainly appreciate the effort of you and your staff and all of the people. Give your church my personal and sincere congratulations." □

Four boys from the Mattoon (Wis.) church led their Wausau Zone team to a fourth consecutive first-place victory in the Wisconsin District Junior Bible Quiz. Kip Knowles, Kevin Baker, Craig Knowles, and Jeff Nichols were successful in their bid for the fourth successive victory.

Craig Knowles was a member of the winning team all four years, and Kip Knowles has worked with the team for two years. □

Howard Says, former missionary to Trinidad, West Indies (1953-64), was awarded the Ph.D. degree by George Peabody College for Teachers on May 5. His major was in higher education. Says has pastored several churches since returning from missionary service. □

Wayne Babb, Olathe, Kans., businessman, was honored as "Layman of the Year" by the Honorary Alumni Association of Mid-America Nazarene College. The honoring group has raised more than \$150,000 in scholarships for students since organizing. Its next project is scholarship fund raising for foreign students. □

Dr. Robert Lawrence succeeds Dr. Donald S. Metz to the Mid-America Nazarene College post of academic dean. Lawrence, a "Pioneer" administrator, has been director of research and institutional development.

Prof. John Stephens will fill the position vacated by Lawrence. Stephens has been a professor of math at MANC. □

Dr. Jerry Ketner, from Nazarene Bible College, Colorado Springs, will succeed Rev. Richard Neiderhiser as dean of students at Mid-America Nazarene College. Neiderhiser has accepted a pastorate at Grandview, Mo. □

The Calcutta, Ohio, church, organized three years ago under the

home mission program of the Akron district, reached a peak Easter offering of \$1,400 for world evangelism. The church became self-supporting 11 months prior to this offering. A new parsonage is reaching completion stages. Joseph E. Coniglio is pastor. Mrs. Belva Foreman is local NWMS president and Mrs. Mae Rice is NWMS treasurer. □

Youth from the Topeka (Kans.) Fairlawn Church recently read aloud through the entire Bible in a record 50 hours and 40 minutes. The 20 youthful members of the Fairlawn Church believe they surpassed a record previously set by a Pennsylvania church by a margin of 8 hours. News of the Bible reading record was reported in the *Kansas City Star*. □

A Conference in Bogota, Colombia, held April 17 and 18, drew 32 men from 17 Latin American countries and the U.S. Included in this number were national workers, missionaries, and four church leaders from Kansas City: Dr. Jerald D. Johnson, Dr. E. S. Mann, Dr. Honorato Reza, and Dr. Sergio Franco.

Two historic decisions were made that may have far-reaching effects on the church operation in Latin America: Theological Education by Extension (T.E.E.); entry into Colombia for the first time with a Latin American couple appointed by the Department of World Missions opening the work. □

Evangelist C. T. Corbett marked his fiftieth anniversary of preaching, May 4. One day prior to the anniversary, Corbett preached at North St. Paul, Minn., where he preached his first sermon.

In Chicago on May 7, Rev. Corbett started the 1,025th revival campaign of his career. He has delivered 20,000 sermons and has preached in 50 nations. He estimates that 50,000 people have testified to receiving spiritual help under his ministry.

Corbett has written 6 books and has been instrumental in encouraging 500 young people to attend college. He has assisted 40 young men in entering the Nazarene ministry. Nine of his 50 years were spent as superintendent of the Wisconsin District. □

C. T. Corbett



Cedar Rapids (Ia.) First Church celebrated its fiftieth anniversary with special services May 19 and May 26. Four of the most recent pastors participated in the scheduled services. Hardy J. Powers is the present pastor.

Four churches have been started from the original church that met in May, 1924, with only 6 present at the first meeting. On a recent Sunday morning, over 1,300 people attended services in these 4 churches. □

NAZARENE SELLS 268 "HERALD" SUBSCRIPTIONS

Columbus (Ohio) Wilson Avenue Church topped its *Herald of Holiness* subscription goal of 132 (membership last assembly, 201) with a final total of 368 during the Central Ohio District campaign. A plaque was presented to Mr. John Sergent for leading the district in personal sales. He sold 125 renewals and 143 new subscriptions for a total of 268.

Mr. Paul Munn, local church campaign director, had a unique certificate of award prepared by Mr. Royce Ratcliff. Ratcliff designed a certificate which was awarded to each individual that ordered 10 *Heralds*. There were 21 people who became members of the "Big Ten Club." By this means

the church was enabled to send the *Herald* to most of the homes represented in the Sunday school and church.



Paul Munn (r.) presents John Sergent (center) his personal plaque as Pastor Paul M. Berger looks on.

KUDOS CONFERRED

At Nazarene commencements this year, the following honorary degrees were awarded:

Bethany Nazarene College, Bethany, Okla., to Rev. Thomas Hermon—D.D.;

Trevecca Nazarene College, Nashville, to Terrell C. (Jack) Sanders, Jr.—D.D.;

Olivet Nazarene College, Kankakee, Ill., to Gerald L. Decker—LL.D.;

Olivet Nazarene College to C. Ross

Lee—D.D.; Northwest Nazarene College, Nampa, Ida., to Jerald Johnson—D.D. □

MISSIONARY INSTITUTE AND WORKSHOP

May 27—June 8

On May 27, a total of 31 missionary appointees gathered for two weeks of training at Glen Eyrie—Navigators' Headquarters, Colorado Springs.

The special training was followed by language study for some. For others, it was a prologue to their assignments overseas.

During the first week, while the 14 children of the new missionaries were entertained with hikes, games, and picnics, conducted by local Nazarenes, parents attended lectures by Dr. Jerald Johnson, executive secretary, Department of World Missions; staff members; and others.

Each day, morning chapel and evening family services were led by Pastor Charles Higgins, Nampa (Ida.) First Church.

On Sunday evening, June 2, there were 64 furloughed missionaries with their children who joined the group for the second week of lectures. Times of discussion were mingled with lectures by staff members and special speakers.

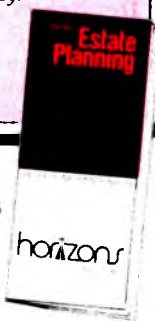
Among the guest lecturers were Dr. Leslie Parrott, president of Eastern Nazarene College; Rev. Franklin Cook, of Trevecca Nazarene College; Dr. Paul Orjala, Nazarene Theological Seminary; Dr. H. T. Reza, Latin Publications Division; and Revs. Ketner and Spindler, from Nazarene Bible College. Dr. V. H. Lewis, department sponsor, and Mrs. Lewis were with the group from Thursday, May 30, until June 5. Dr. Lewis spoke in the family worship services each night.

During the second week, Mrs. E. B. Hartley of Nampa (Ida.) First

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Church spoke in chapel each day to the ladies, while staff members shared messages in the men's chapel.

The two weeks were climaxed by a sending service at Colorado Springs First Church on Saturday, June 8. Dr. Eugene L. Stowe presented the charge to the new outgoing missionaries, in an impressive ceremony. A capacity crowd braved a wild rain-and-snow storm to attend the service.

Rev. Richard Gammill, World Missions staff member, was program director for the Institute, and Dr. William Vaughters headed the program for the second week.

On Thursday and Friday, the Department of World Missions met at the same location to conduct business and interview furloughed missionaries who had returned since January. Three new couples who were applicants for missionary service were interviewed at this time. □

HOME MISSIONS SPONSORS YOUTH CRUSADE IN REPUBLIC OF SOUTH AFRICA

The Department of Home Missions in cooperation with the Department of Youth is sponsoring an evangelistic crusade in the Republic of South Africa featuring the singing of the Lost and Found, select singing group of Nazarene collegians.

Rev. Bill Prince, rector of European Nazarene Bible College at Busingen, will be the featured speaker for the group which will leave International Institute in Switzerland for the crusade series.

Mr. and Mrs. Lane Zachary will be accompanying the group. Mr. Zachary is the musical director of the Lost and Found.

The group arrived in Johannesburg on July 9 and will leave Africa July 31.

Those included in the group (and their college) are:

Patrice Taylor, Bethany Nazarene College; Mark Williams, Eastern Nazarene College; Jaleen Scharn, Point Loma College; Cheryl Coulter, Canadian Nazarene College; Larry Hauser, Northwest Nazarene College; Dean Flemming, Mid-America Nazarene College; Terry Lynn Eastabrook, Point Loma College; Rick Eastman, Olivet Nazarene College; Betre Dale, Northwest Nazarene College; Phil Bud, Mount Vernon Nazarene College; and Mark Fuller, Mid-America Nazarene College.

The tour was arranged through the cooperation of the Departments of Home Missions and Youth and Dr. Bruce Taylor, district superintendent of the South African European District, which is under the jurisdictional responsibility of the Department of Home Missions. □



The LOST AND FOUND pictured at International Headquarters just prior to leaving for Europe on Monday, June 10.



Ten centenarians from across the nation gathered for their third annual reunion at Louisville (Ky.) First Church on Sunday, May 19. Charlie Smith, America's oldest man (131), came from Bartow, Fla. Rev. W. A. Moore, America's oldest active pastor (104), flew from Tacoma, Wash., where he pastors the Roosevelt Heights Christian Church. It was the first time for either of these centenarians to fly.

A new record for centenarians gathering for a public meeting was established. The group formed a new organization called "The National Centenarian Fellowship" and elected officers. Pastor Hadley Hall was elected president of the associate advisory council.

Seated, front row (l. to r.)—Rev. W. A. Moore, 104, Tacoma, Wash.; Mr. Walter Baird, 100, Lebanon, Tenn.; Mr. Charlie Smith, 131, Bartow, Fla.; Mr. Harry Lee Harris, 103, Louisville, Ky.; Mr. Charles Kern, 102, Jeffersonville, Ind.; Mrs. Lola Threkeld Grubbs, 103, Louisville, Ky.

Back row, standing—Amanda Ross, 106, New Albany, Ind.; Mr. Albin Elchert, 100, New Riegel, Ohio; Pastor Hadley Hall; seated—Minnie Miller, 108, Louisville, Ky.; Mrs. Elizabeth Ellis, 105, Louisville, Ky.

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NAZARENE BIBLE COLLEGE OF SOUTH AFRICA BEGINS NEW YEAR

The new year started at Nazarene Bible College of South Africa on a high tide of spiritual fulfillment and blessing during the opening convention held February 20-24 according to D. P. Whitelaw, principal.

Four young men, all candidates for the full-time Nazarene ministry in South Africa, graduated from the three-year Bible Certificate course of study. One of them, Mr. David Ernest Mahon, has completed the requirements for the Bachelor of Sacred Literature through Canadian Nazarene College. The graduation service was well attended by about 300 people on the district.

Rev. Sydney Martin, minister of

the Parkhead Church of the Nazarene, Glasgow, Scotland, was the special speaker for the graduation service as well as the opening convention. During the week he also presented the special annual C. H. Strickland Series on the Pastoral Ministry: "The Pastor as Preacher."

Whitelaw announced the enrollment of eight new students. He said, "An optimistic, expectant tone undergirded with unity and an irrepressible joy in Christ characterizes the college family of 20 students as we move into this year of the fulfillment of a dream—the construction of a new college complex on a spacious 27-acre site near Pretoria, the administrative capital of the Republic of South Africa." □



Rev. Jose Cardona (left) has been appointed as the new superintendent of the Eastern Latin American District by Dr. George Coulter, general superintendent in jurisdiction. Rev. Cardona, former pastor of the San Juan, Puerto Rico, Country Club Church, assumed his new responsibilities on July 15.

Rev. and Mrs. Cardona have four daughters and one son ranging in ages from 1 to 14. Cardona is a Th.B. graduate from the Spanish-American Nazarene Seminary in San Antonio. He received his A.B. degree from Mid-America Nazarene College, Olathe, Kans.

Dr. William C. Vaughters, Department of World Missions, chats with Rev. Cardona during a briefing at Headquarters on Tuesday afternoon, June 18.



The first-semester student body at Nazarene Bible College of South Africa with Principal D. P. Whitelaw seated front row center.


O. J. FINCH HONORED

The Santa Ana (Calif.) First Church devoted Sunday, June 2, to honor Dr. O. J. Finch. He spoke in the morning service on "Lessons I Have Learned." A reception followed on Sunday afternoon from 2 to 4 p.m. Dr. Samuel Young, general superintendent emeritus, spoke in the evening service.

Dr. Finch began his ministry in Placentia, Calif. in 1924. He was ordained that year. He has held pastorates at Grand Rapids (Mich.) First; Lincoln (Neb.) First; Lansing (Mich.) First; and Wichita (Kans.) First.

Dr. Finch enrolled at Olivet University in 1918. He attended Pasadena University in 1920 and graduated in 1922 with an A.B. degree. In 1923 he received his B.D. degree from Pasadena University. He received an honorary doctor of divinity degree from Bethany Nazarene College, Bethany, Okla., in 1943.

Finch was appointed superintendent of the Kansas District in 1938 and served until 1944. He was elected president of Bethany Nazarene College in 1944 and served until 1948. From 1948 until 1953, he served as superintendent of the New York District. He traveled as an evangelist from 1953 to 1955, and then served as superintendent of the Colorado District from 1955-60. He served as president of Pasadena College, Pasadena, Calif., from 1960 to 1964. Since



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1964. he has been associate minister at Santa Ana First with one-year interim pastorate at Vista, Calif.

Presently, Dr. Finch is chairman of the general church boundaries commission and chairman of the

building committee which looks after the General Board and Nazarene Book Store buildings. He assisted with the relocation of these facilities from the previous Troost location.

A bound volume containing letters of congratulation and memory was presented to Dr. Finch. The Nazarene Publishing House bound a special presentation Bible as a gift for the occasion. □

CHURCH SCHOOLS

Thomas Brown reporter

RECENTLY HONORED SUNDAY SCHOOL TEACHERS

Dr. Robert Mangum was honored



Dr. Robert Mangum flanked on the left by his pastor, Charles Higgins, and on the right by the minister of education, Bob Miller, received a plaque for outstanding service as a Sunday school teacher.

Mrs. Anna Neubauer was the recipient of a special award for her 21 years of teaching in the Primary Department of the Aurora Church of the Nazarene in Seattle, Wash.

Feeling her teaching service was completed, she volunteered to become the ordering secretary for the church school. □



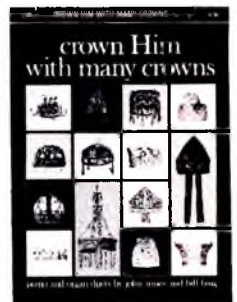
Accompanied by her husband, Mrs. Neubauer receives a plaque for 21 years of teaching ministry. Left to right: Mr. Robert Hansen, Sunday school superintendent; J. C. Baynum, pastor; Mrs. Anna Neubauer; and Mr. James Neubauer.

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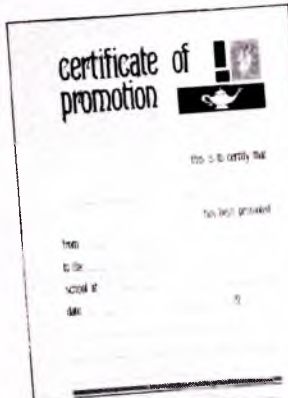
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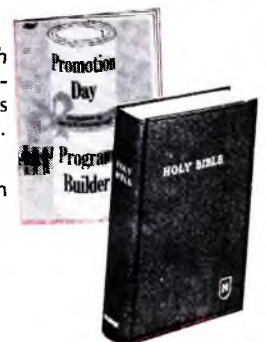
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DISTRICT ASSEMBLY REPORTS

PANAMA

The seventh annual assembly of the Panama District was held in the Jordan Memo-

rial Church, Juan Diaz, Republic of Panama. General Superintendent Charles Strickland ordained the first two national Panamanian pastors to become elders—Jose B. Gordon and Corona Perez. Rev. Elmer O. Nelson is council chairman. □



Pictured (l. to r.): Elmer O. Nelson, council chairman; Elida de Gordon, Dorothy Nelson, Gwyn Downing, José Gordon, Corona Pérez, Rev. Don Harrison, Dr. Strickland, Marvin Buell, and Mrs. Strickland. Dr. Strickland is presenting ordination certificates.

HAWAII

The twenty-second annual assembly of the Hawaii District was held at Honolulu First Church. District Superintendent Virgil K. Grover was reelected to a four-year term.

General Superintendent V. H. Lewis ordained Christopher H. J. Carver, Robert C. Killen, and James R. (Jim) Koons.

Elders elected to the advisory board were

William W. Sever and Solomon "Hotch" Kekoa; laymen, Kimber Moulton and Tony Nakamoto.

Mrs. Betty Sears was elected NWMS president; Rev. Solomon "Hotch" Kekoa was reelected president of the NYPS; and Rev. Robert C. Killen was elected chairman of the church schools board. □



Ordination class and leaders at Hawaii District Assembly (l. to r.): District Superintendent Virgil K. Grover, Rev. and Mrs. Christopher Carver, Rev. and Mrs. Robert Killen, Rev. and Mrs. James Koons, and General Superintendent V. H. Lewis.

CENTRAL LATIN AMERICAN

The twenty-eighth annual assembly of the Central Latin American District was held at the San Antonio Spanish First Church. Harold L. Hampton, appointed by the Department of World Missions, is serving as district superintendent.

Dr. Edward Lawlor ordained Harold L. Hampton, Jr., and Joel Lopez. He consecrated the following as deaconesses: Adela Gonzalez, Maria V. Cortez, Edna Sol, and Diana Velazquez.

The following were reelected to the advisory board: (elders) Hector Raygoza and Martin Hernandez; (laymen) Gilibaldo Puente and Frank Gloria.

Virginia Hernandez was reelected NWMS president, and Raul Lopez was elected president of the NYPS. Harold L. Hampton, Jr., was elected chairman of the church schools board. □

SACRAMENTO

The twelfth annual assembly of the Sacramento District was held at Stockton (Calif.) First Church. District Superintendent Kenneth Vogt, completing the second year of a four-year term, reported.

General Superintendent Eugene L. Stowe ordained Leroy Tipton, Jerry Riddle, and

John Miniear. He recognized the elder's orders of John Kissee.

(Elders) Ray Sanders and Gene Reynolds; and (laymen) L. Milton Durby and John A. Biggers were elected to the advisory board.

Reelected to their posts were Mrs. Esther Biggers, NWMS president; Rev. Dennis Johnson, NYPS president; and Rev. Tom Connors, chairman of the church schools board. □

WASHINGTON

The seventeenth annual assembly of the Washington District was held at Baltimore First Church. Roy E. Carnahan was reelected to a four-year term as district superintendent.

General Superintendent Orville W. Jenkins ordained Robert F. Burdette, Robert D. Pulkinen, Fredric L. Stone, Donald E. May, and R. Lynn Godkin. He recognized the orders of Paul D. Hilbert.

Elected to the advisory board were (elders) J. Weston Chambers and John L. Parry; (laymen) L. Keith Peck and Kenneth W. Creswell.

Mrs. Doris L. Carnahan was elected president of the NWMS, and Rev. Kenneth L. Kern was elected president of the NYPS. Rev. E. Verbal Williams was elected chairman of the church schools board. □

THE DEPARTMENT OF PENSIONS AND BENEVOLENCE

LIFE INSURANCE

The Department currently provides a \$1,000 life insurance policy to every Nazarene minister who enrolls in the program, and this is DOUBLED if the district on which he serves pays 90 percent of its Pensions and Benevolence budget. Additional group term life insurance at the best rates available anywhere is available to participating ministers. This decreasing term life insurance can provide coverage of \$10,000 for as little as \$20.00 per year for the minister under 35 years of age, which means his coverage is greatest and his premiums lowest in the years he needs it most and can afford it least.

WASHINGTON PACIFIC

The thirty-first annual assembly of the Washington Pacific District was held in the capital city of Olympia. District Superintendent Bert Daniels, serving on an extended term, gave his eleventh report.

General Superintendent Charles H. Strickland ordained Arthur R. Combs, Gary L. Nelson, Jack D. Ragsdale, and Gary F. Skagerberg.

The following were elected to the advisory board: (elders) Winston Ketchum and Harold Stickney; (laymen) John Wordsworth and Jack Conrod.

Rev. Winston Ketchum was reelected chairman of the church schools board, and Rev. Art Fish was reelected president of the NYPS. Mrs. Corleen Litsey was elected president of the NWMS. □

WEST TEXAS

The sixty-sixth annual assembly of the West Texas District was held at Amarillo (Tex.) First Church. Lyle E. Eckley, completing the first year of a four-year call as superintendent, reported.

General Superintendent Eugene L. Stowe ordained Harvey Bailey, Lowell Clark, Harry O. Stephens, Elvis W. Brown, Daniel R. Kennedy, Jack E. Pence, James E. Williams, and Larry Holmes.

Elected to the advisory board were (elders) Marshall Stewart and K. Dwight Southworth; (laymen) Chesley Lewis and Melvin Pierce.

Mrs. Lyle E. Eckley was elected NWMS president, and Rev. A. D. (Tommy) Davis was elected NYPS president. Rev. Lee W. Steele was elected chairman of the church schools board. □

NEW YORK

The sixty-seventh annual assembly of the New York District was held in Paterson, N.J. District Superintendent Jack H. White, completing the first year of a four-year term, gave his tenth report.

General Superintendent Orville W. Jenkins ordained Gary Jones and recognized the elder's orders of Jerry Davis.

(Elders) Arthur Hughes and Neale McClain and (laymen) Raymond Dunlop and Raymond Reed were elected to the advisory board.

Mrs. Jack (Mary) White was reelected

NWMS president. Rev. David Trauffer was elected president of the NYPS. Rev. Neale McClain was elected chairman of the church schools board. □

SAN ANTONIO

The sixty-first annual assembly of the San Antonio District was held at Austin (Tex.) Grace Church. C. Marselle Knight, completing the second year of an extended term, reported.

General Superintendent Edward Lawlor ordained Howard R. Culbertson, Richard K. Olson, and Frank L. Taylor.

Elected to the advisory board were (elders) W. E. Rhodes and T. A. Burton; (laymen) Erwin Davis and Dale Yates.

Reelected to their posts were Mrs. Avis Lynch, NWMS president; Rev. Jerry Tull, NYPS president; and Rev. Willard L. Hubbard, church schools board chairman. □

WESTERN LATIN AMERICAN

The forty-fourth annual assembly of the Western Latin American District was held in Los Angeles. District Superintendent Juan E. Madrid was reelected to a one-year term. General Superintendent V. H. Lewis presided.

The following were elected to the advisory board: (elders) Hector Santin and Jose Gonzalez; (laymen) Antonio Huerta and Fidel Velarde.

Mrs. Bertha Lopez was elected NWMS president. Rev. Alfredo S. Cortez was elected NYPS president. Rev. Hector Santin was elected chairman of the church schools board, and Rev. Ezequiel Cepeda was elected to head the evangelism committee. □

IDAHO-OREGON

The sixty-second annual assembly of the Idaho-Oregon District was held at Boise (Ida.) First Church. District Superintendent Grady W. Cantrell, completing the first year of a four-year call, reported.

General Superintendent Charles H. Strickland ordained Douglas Money and George Kaptein. Patti Rogers and Opal Bennett were made commissioned directors of Christian education.

(Elders) Harold M. Sanner and Charles Higgins; and (laymen) Quentin E. Howard and Wally Johnson were elected to the advisory board.

Mrs. Grady Cantrell was elected NWMS president; Rev. Ronald Kratzer was elected president of the NYPS; and Rev. Robert Miller was elected chairman of the church schools board. □

ARIZONA

The fifty-third annual assembly of the Arizona District was held in the Phoenix Biltmore Church. District Superintendent M. L. Mann was reelected to a four-year term.

General Superintendent Edward Lawlor ordained Bertha E. Boyd, Clem Boyd Moore, and Philip D. Lunn.

Elected to the advisory board were (elders) Ross W. Hayslip and Crawford T. Vanderpool; (laymen) David Gipe and Mel Riddlebarger.

Mrs. M. L. Mann was elected president of the NWMS, and Ron Lush, Jr., was elected NYPS president. □

PHILADELPHIA

The seventeenth annual assembly of the Philadelphia District was held in the Lansdale, Pa., church. District Superintendent Paul D. Mangum, completing the first year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Jesse M. Turner and Ronald A. Warfle.

Elected to the advisory board were (elders) Myron E. Richey and A. C. McKenzie; (laymen) Russell S. Cannell and Robert Wilfong.

Mrs. Hazel Williams was elected NWMS president and Rev. Robert Faulstick was elected president of the NYPS. Rev. Robert Faulstick was also elected chairman of the church schools board. □

LOS ANGELES

The twenty-fifth annual assembly of the Los Angeles District was held at Pasadena (Calif.) First Church. District Superintendent L. Guy Nees, completing the first year of a four-year term, reported.

General Superintendent V. H. Lewis ordained Ray R. Doane, Jerry L. Ferguson, and Duane Slocum. He recognized the elder's orders of Rev. Soogoon Hern, newly appointed pastor of the Los Angeles Korean Church.

The following were elected to the advisory board: (elder) Paul Benefiel; (layman) Carlton Burlison.

Mrs. Doretta Nees was elected president of the NWMS and Rev. Rick Savage was elected president of the NYPS. Rev. Charles Muxworthy was elected chairman of the church schools board. □

DISTRICT ASSEMBLY INFORMATION

● **ILLINOIS**—July 23-25. First Church of the Nazarene, 530 W. Mound, Decatur, Ill. 62526. Host Pastor: Dwight P. Millikan. General Superintendent: Dr. Charles H. Strickland.

● **NORTHWEST OKLAHOMA**—July 23-25. Herrick Auditorium on campus of BNC, 39th Expressway, Bethany, Okla. 73008. Host: Dr. Stephen Nease. General Superintendent: Dr. Edward Lawlor.

● **EAST TENNESSEE**—July 25-26. Monte Vista Baptist Church, 1730 Old Niles Ferry Rd., Maryville, Tenn. 37801. Host Pastor: Charles Patton. General Superintendent: Dr. George Coulter.

● **PITTSBURGH**—July 25-26. Mt. Chestnut Nazarene District Center, R.D. 5, Butler, Pa. 16001. Host Pastor: District Superintendent Robert I. Goslaw. General Superintendent: Dr. Orville W. Jenkins.

● **SOUTHWEST INDIANA**—July 25-26. Vanderburgh Civic Auditorium, 715 Locust St., Evansville, Ind. 47708. Host Pastor: B. W. Downing. General Superintendent: Dr. V. H. Lewis.

● **NORTHEASTERN INDIANA**—July 26-27. District Campgrounds, 1794 S. 350th E., Marion, Ind. 46952. Host Pastor: Russell Shalley. General Superintendent: Dr. Eugene L. Stowe.

● **KANSAS**—July 31—August 1. First Church of the Nazarene, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor: Eugene Williams. General Superintendent: Dr. Eugene L. Stowe.

● **TENNESSEE**—July 31—August 1. Holiday City Founders Hall, Lamar Ave., South of I-240, Memphis, Tenn. Host Pastor: Marvin Appleby. General Superintendent: Dr. Charles H. Strickland.

● **AKRON**—August 1-2. Akron District Center, Rte. 1, Louisville, Ohio 44641. General Superintendent: Dr. V. H. Lewis.

● **JOPLIN**—August 1-2. First Church of the Nazarene, 2000 Grand Ave., Carthage, Mo. 64836. Host Pastor: Bud Garber. General Superintendent: Dr. Edward Lawlor.

● **WEST VIRGINIA**—August 1-2. Nazarene Campgrounds, Summersville, W.Va. 26651. Host Pastor: William Bradshaw. General Superintendent: Dr. George Coulter.

ANNOUNCEMENTS

The Church of the Nazarene, Paden City, W.Va. will celebrate its fiftieth anniversary

September 8 with dinner on the grounds and an afternoon service. Other special features will include a revival, September 4-15, conducted by former pastors. Former members and pastors are invited. Please contact the pastor, Robert L. Atkinson, 100 S. Fifth Ave., Paden City, W.Va. 26159. □

The Church of the Nazarene, Mattoon, Wis., cordially invites all friends and former members to attend its fiftieth anniversary homecoming celebration, August 28—September 1. Former pastors will be speaking in the evening services, and Rev. R. J. Clack will bring the morning message. A mortgage-burning service, a sacred concert by the "Kingdom-Heirs," and an open house at the new parsonage are all included in the celebration activities. Contact: Rev. Perm Gustafson, P.O. Box 173, Mattoon, Wis. 54450. □

RECOMMENDATION

Rev. Donald Scarlett, Sr., is reentering the field of full-time evangelism. He traveled for a number of years before pastoring in Ohio. I am delighted to recommend him. He is an excellent preacher and has served in many district camps. Contact him at: P.O. Box 33193, Indianapolis, Ind. 46203. —Ross Lee, Indianapolis district superintendent.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

July 21—Be a Slave to Good Habits!

July 28—You're on God's "Most Wanted" List

MOVING MISSIONARIES

REV. PAUL C. ANDRUS, on furlough: c/o Mr. Clarence Beckwith, R.D. 1, Port Matilda, Pa. 16870

MISS VIRGINIA BENEDICT, on furlough: 1201 S. Park St., Hastings, Mich. 49058

REV. BOB BROWN, on furlough: 210 S. Water St., Apt. 47, Olathe, Kans. 66061

REV. LOUIE BUSTLE, on furlough: c/o K. W. Phillips, 319 Wimpole Dr., Nashville, Tenn. 37211

REV. CHARLES CHILDRESS, returned to the field: San Miguel, Chicaj, B.V., Guatemala, Central America

REV. BRENT COBB, on furlough: 142 Goodrich Ave., Lexington, Ky. 40503

MISS FRANCES COURTNEY-SMITH, returned to the field: P.O. Box 2, Acornhoek 1360, Eastern Transvaal, Republic of South Africa

REV. DAVID COX, new field address: 2301 Karuizawa Machi, Nagano Ken, Japan 389-01

MISS BETHANY DEBOW, returned to the field: Casilla 5958, La Paz, Bolivia, South America

REV. EDWARD DRINKWATER, returned to the field: P.O. Box 5566, Limbe, Malawi, Africa

REV. REX EMSLIE, new field address: P.O. Box 20, Athlone, Cape Province, Republic of South Africa

REV. ARTHUR EVANS, on furlough: 3355 Jamestown, Tulsa, Okla. 74135

REV. FRED FORSTER, on furlough: 3051 51st St., San Diego, Calif. 92105

REV. ROY FULLER, on furlough as of the end of July for two months: Rte. 1, Goshen, Ala. 36035

MR. CHARLES GAILEY, on furlough: 58 Cheriton Rd., Wollaston, Mass. 02170

REV. ROY HENCK, on furlough: c/o Mr. Orville Crawford, Rte. 1, Box 310, Chester, W. Va., 26034

REV. ROBERT HUDSON, returned to the field: Apartado 59, Rivas, Nicaragua, Central America

REV. MERLIN HUNTER, on furlough: 8218 Mariposa Ave., Citrus Heights, Calif. 95610

REV. KENNETH JONES, returned to the field: Apartado 4950, Miraflores, Lima, Peru, South America

DR. T. HAROLD JONES, new field address: P.O. Box 1302, Pietersburg 0700, Eastern Transvaal, Republic of South Africa

MR. WAYNE LARSON, returned to the field: P.O. Box 14, Manzini, Swaziland, Africa

REV. BOB McCROSKEY, SR., returned to the field: P.O. Box 14, Baguio City, Republic of the Philippines.

MISS RUTH MATCHETT, returned to the field: P.O. Box 21, Letaba 0870, Northern Transvaal, Republic of South Africa

MR. WILLIAM MOON, returned to the field in August: P.O. Box 14, Manzini, Swaziland, Africa

REV. JOSEPH PENN, new field address: 2 Reyonalds Street, Dundee, Natal, Republic of South Africa

REV. ROBERT PERRY, on furlough: 505 Parkway, Fultondale, Ala. 35068

MISS MARY LOU RIGGLE, on furlough: P.O. Box 62, Rte. 1, Williamsburg, Ind. 47393

REV. CHARLES ROBERTS, new field address: Casilla 1132, Correo Central, Santiago, Chile, South America

REV. KENNETH ROGERS, returned to the field: P.O. Box 15, Acornhoek, Eastern Transvaal, Republic of South Africa

REV. MARK RUDEEN, on furlough: Box 1349, Mustang, Okla. 73064

MR. JIM STOCKS, on furlough: Rte. 3, Box 436, Sylacauga, Ala. 35150

MISS ELLEN SYVRET, returned to the field: P.O. Box 456, Mount Hagen, Western Highlands, Papua New Guinea

REV. JIRAIR TASHJIAN, on furlough: 368 E. Cedar, Enid, Okla. 73701

MISS MARY WALLACE, on furlough: 70 Flora, St. Thomas, Ontario, Canada

REV. LARRY WEBB, returned to the field: Casilla 1757, Cochabamba, Bolivia, South America

REV. WENDELL WOODS, on furlough: 186 E. Millan St., Chula Vista, Calif. 92010

REV. NORMAN ZURCHER, on furlough: 404 S. Jefferson St., Huntington, Ind. 46750

MOVING MINISTERS

LARRY D. ADAMS from associate to Uvalde, Tex.

JESSIE D. ANDERSON from Nazarene Bible College, Colorado Springs, to Goldendale, Wash.

CLARENCE W. CLEMENTS from Crockett, Tex., to Brownwood (Tex.) Bluffview.

ORBIN N. CROUCH from Antlers, Okla., to Tahlequah, Okla.

JAMES L. DARSEY from Poston, Ariz., to Butler, Ga.

HARRY P. DENIG from Sierra Vista, Ariz., to Tucson (Ariz.) Catalina Vista.

RUSSELL DOWNS from Springfield (Ill.) South Side to Belle, W. Va.

DALE EADES from Mt. Blanchard, Ohio, to New Carlisle, Ohio.

RONALD E. ELLINGTON from associate to Belpre, Ohio.

HERBERT ELS from Floydada, Tex., to San Angelo, Tex.

RICHARD L. FISHER from Kurtz, Ind., to Nashville, Ind.

C. MICHAEL FORD from Nazarene Bible College, Colorado Springs, to Peru, Ill.

CHESTER L. FREDRICKSON from Buffalo, Minn., to Rushville, Ill.

B. E. GEBHART from Placentia (Calif.) First to Chula Vista, Calif.

MARION O. GUY from Tahlequah, Okla., to evangelism.

JAMES HICKMAN from Whitesboro, Tex., to Kelliher, Minn.

P. WALTER HOLT from Nazarene Bible College, Colorado Springs, to Oakwood, Ill.

DENZIL R. HUFF from Clarksville (Tenn.) Memorial Drive to Columbia (Tenn.) Grace.

JAMES W. HUMBLE from Worden, Mont., to evangelism.

DARRELL E. LLOYD from Nazarene Bible College, Colorado Springs, to Grand Bay, Ala.

PHILIP D. LUNN from Roswell (N.M.) Central to Yuma (Ariz.) Grace.

TOM McCLAIN from Hattiesburg, Miss., to Pawhuska, Okla.

LOYD F. McLAUGHLIN, JR., from Pottstown, Pa., to Boulder (Colo.) First.

DAVID W. MOORE from Saginaw (Mich.) Sheridan Ave. to Springfield (Mo.) First.

EDMOND P. NASH from Denver Westminster to Nashville College Hill.

STEVEN OLIVER from Winona, Minn., to St. Louis First.

DUANE RENSBERRY from associate to Farmington, Ill.

RONALD C. SCHAEFFER from Bethany Nazarene College, Bethany, Okla., to Mercer, Pa.

RAYMOND SCHERMERHORN from Grove City, Pa., to Meadville, Pa.

BERNARD SIMS from associate to Richmond, W. Va.

M. L. SURGES from Havana, Ill., to Lancaster, Ky.

STANLEY SUTTER from Severy, Kans., to Wichita (Kans.) Grace.

WILLIAM C. STAGNER from Nazarene Theological Seminary, Kansas City, to Skiatook, Okla.

JAMES W. STEELE from associate to Lake City (Fla.) First.

WESLEY W. SULLIVAN from Iatan, Mo., to Marsing, Ida.

CLAYTON TAYLOR from San Angelo (Tex.) Trinity to New Braunfels, Tex.

CARL H. THOMPSON from Knoxville (Tenn.) First to Mobile (Ala.) Parkview.

DONALD R. THURMAN from Lake Elsinore, Calif., to Costa Mesa, Calif.

KENNETH WILSON from Indio (Calif.) First to Placentia (Calif.) First.

N.M. PASTOR SUCCUMBS TO CANCER

Rev. Robert H. Combs, 57, died May 5 at Memorial General Hospital in Las Cruces, N.M. Rev. Combs had been ill about 18 months with cancer. He was pastor of Las Cruces (N.M.) First Church at the time of his death.

Rev. Combs had pastored churches in Blossom, Jacksonville, Longview, and Amarillo, Tex. He also served in Rocky Ford, Colo. He built churches in most of the cities where he pastored.

Rev. Combs is survived by his wife, Connie, of Las Cruces; two daughters—Mrs. Leon (Marie) Bradshaw, of Perryton, Tex.; and Mrs. Floyd (Dorothy) Whittenberg, of Los Lunas, N.M.; two sons—David E. Combs, of El Paso, Tex.; and R. Carl Combs, of Liberal, Kans.; one sister—Mrs. Lewis (Florence) Forrester, of Gilmer, Tex.; two brothers—D. S. Combs, of Grand Prairie, Tex.; and J. W. Combs, of Amarillo; and seven grandchildren.

Funeral services were held in Las Cruces on May 8 with Dr. Harold Morris, superintendent of the New Mexico District, and Dr. Clyde Ammons of Dallas Central Church officiating. Burial was in Ochiltree Cemetery of Perryton, Tex. □



Rev. Combs

VITAL STATISTICS

DEATHS

MRS. OPAL F. ATKINSON, 64, died May 20 at Warrensburg, Mo. Funeral services were conducted by Rev. Bill Moots and Revs. Dick and Lucille Law. She is survived by her husband, Homer; one son, Rev. Robert L.; and one daughter, Mrs. Elmer (E. Louise) Brunton.

FORREST W. BLACK, 73, died May 18 in Wichita, Kans. Funeral services were conducted in Tulsa, Okla., by Rev. Eugene Sanders. He is survived by his wife, Edna; one son, Warren; two daughters, Mrs. Vera Vastbinder and Mrs. Arla Dell Shore; and six grandchildren.

DAVID S. EAGLE, 15, died May 30 in an auto accident. Funeral services were conducted by Rev. Robert Goslaw and Rev. Kenneth Neiderhiser. He is survived by his parents, Rev. Glenn W. and Mrs. M. Rosalyn (Wade) Eagle, of Curtisville, Pa.; one brother, Nelson; three sisters, Sheryl Rose, Elizabeth Ann, and Deborah Jean; and his grandmothers.

DOLLY KELLEY EDES, 79, died May 26 in Nampa, Ida. Funeral services were conducted by Rev. Alvin McQuay and Rev. Clarence Kinzler. She is survived by three daughters, three grandchildren, one great-grandchild, one brother, and one sister.

ALBERT WILLIAM ERRICKSON, 84, died Mar. 9 in Clearwater, Fla. Funeral services were conducted by Rev. Carl Hall and Rev. C. E. Winslow. He is survived by his wife, Ethel; a son, Rev. James H.; a daughter, Mrs. Martha Rhoe; and two grandchildren.

FLOSSIE IDA EWALD, 85, died Feb. 22 in Osawatomie, Kans. Funeral services were conducted by Dr. T. W. Willingham, Dr. Roy Smith, and Rev. James Ingalls. She is survived by three daughters, Mrs. S. F. Moss, Mrs. J. M. Anderson, and Mrs. Ray H. Moore.

REV. H. B. GARVIN, 88, died June 8 in Ft. Lauderdale, Fla. He was a Nazarene minister for 55 years. Funeral services were conducted by Rev. William Blue. He is survived by a daughter, Mrs. Ruth Kelley; and two sons, Lowell and Millard.

ANNA M. GERMAN, 84, died Apr. 21 in Norwood, Pa. Funeral services were conducted by Rev. E. Walter Miller. She is survived by one son, Clarence; three grandsons; and four great-grandchildren.

TERRY LEE GOOD, 21, died as a result of an automobile-motorcycle mishap on May 16 in Heilwood, Pa. Funeral services were conducted by Rev. J. I. Fetterman and Rev. Wayne Miller. He is survived by his parents, Gilbert and Mae Good; two brothers, Charles and LeRoy; and a sister, Mrs. Sandra Mountain.

MARIE ANNA (MISCHKE) HARDIN, 89, died May 28 in Seattle, Wash. Funeral services were conducted by Rev. Fred Fowler and Rev. J. E. McConnell. She is survived by two daughters, Mildren, and Ruth Jane McConnell; one son, John D., Jr.; and two sisters.

REV. R. FLOYD HONCHELL, 91, died May 1 in Tampa, Fla. Funeral services were conducted in Lake Worth, Fla., by Rev. C. R. Moore. He was a Spanish-American War veteran and a Nazarene minister since 1913. He is survived by his wife, Emma V.; one daughter, Mrs. Ruth Denning; three sons, John, Robert, and Bert; eight grandchildren; and six great-grandchildren.

JULIUS G. KOEHLER, 83, died Apr. 26. Funeral services were conducted by Rev. E. H. Edwards in Burbank, Calif. He is survived by his wife, Mattie Curtis; a son; and two daughters.

MARY ELLEN LA RUE died January 29 in Pasadena, Calif. Funeral services were conducted by Rev. Charles Muxworthy. She is survived by her husband, Walbert M.; a

NEWS OF RELIGION

daughter, Faye Wiese; two grandchildren; one brother; and two sisters.

REV. FRANK S. PHIPPS, 84, died May 30 in Rapid City, S.D. He was a Nazarene minister and evangelist for over 40 years. Funeral services were conducted by Rev. Daniel Smith and Rev. Edwin Simmons. He is survived by his wife, Nellie; two sons; and five daughters.

DOUGLAS SCHINDLER, 24, died Mar. 4 in St. Louis, Mo. Funeral services were conducted by Rev. Bill Draper and Rev. Clayton, with interment in Fessenden, N.D. He is survived by his wife, Barbara (Bonham); his parents, Mr. and Mrs. Fred Schindler; two sisters; and two brothers.

OLIVE EMMA SNEDECOR, 85, died May 21 in Tecumseh, Mich. Funeral services were conducted by Rev. Herbert Nation. She is survived by 2 daughters, Mrs. Floyd (Lillian) Shirley and Mrs. Robert (Peg) MacDonald; 1 son, William Clark; 1 stepson and 3 stepdaughters; 17 grandchildren; and 7 great-grandchildren.

BIRTHS

to MILES AND CAROL (PANNECOUK) ARBUCKLE, a girl, Tiffany Kay, May 11.

to REV. JOHN AND VERLAYNE (GREB) BEADLES, Seattle, Wash., a girl, Camrynne Shevaun, May 21.

to GERALD M. AND JANIS (ALBRECHT) COLE, Alvada, Ohio, a boy, Timothy McCree, May 23.

to FRED AND CONNIE (APPLEBEE) HILL, Marsing, Ida., a boy, Cary Andrew, Apr. 29.

to REV. J. MARK AND MARGIE (MIDGE MORRISON) HINSHAW, Blue Springs, Mo., twin boys, Jeremy Jon and Jeffrey Jay, May 29.

to DAVID A. AND JEANNE LLOREE (JENKINS) HUBBS, Bethany, Okla., a girl, Trisha Lloree, June 4.

to REV. FRED AND DINAH (LEE) HUFF, Wichita, Kans., a boy, Shane Oliver, June 3.

to REV. JIMMY JOE AND JEANNE (MOWEN) LYNCH, Osawatimie, Kans., a boy, James Joseph, May 21.

to REV. EARL AND GLYNNA McCLELLAN, Tucumcari, N.M., a girl, La Donna Renee, June 5.

to JERRY L. AND SHERRY L. MILLER, Ft. Lauderdale, Fla., a boy, Brian Todd, Mar. 2.

to REV. RONALD L. AND LINDA (FREDENBURG) WENCEL, East Charleston, Vt., a boy, Seth Mark, Apr. 24.

to JOHNNY AND GAYLA (WINDOFFER) WILLIAMS, JR., Sumter, S.C., a girl, Karen Ann, May 19.

MARRIAGES

DORCAS FREDRICKSON and DAVID KIPP at Minneapolis, April 5.

MARCIA ANNE THEALL and DARYL ERNEST HODGE at Dayton, Ohio, May 25.

SHARON VAN DYNE and GLEN DIKES at Oklahoma City, June 8.

DONNABELLE ADAMS and ERNEST A. LLOYD at Osgood, Ind., June 2.

CHERITH ANNE CULBERTSON and GALE WELDON SHAFER at Hermiston, Ore., May 25.

JOANNE MARIE FISH and JOSEPH LANCE BERGERON at Keene, N.H., June 1.

JANINE RENEA JONES and ALLEN KEARN PRICE at Visalia, Calif., June 15.

SHARRON HAYES and CAL APPLEBEE at Marsing, Ida., June 10.

SYLVIA ESTHER PATTERSON and JOHN ROSS WICKERSHAM at Bethany, Okla., June 1.

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.

THE WORKING WIFE: 42 PERCENT NOW WORK IN LABOR FORCE THROUGH U.S. The proportion of married women in the labor force continues to rise, increasing from 26 percent of all wives in 1953 to 42 percent in 1973.

A report published in Washington, D.C., by the National Consumer Finance Association indicates that for every two married men in the labor force, there is now one married woman.

Figures of the U.S. Bureau of Labor Statistics for women in the labor force who have working husbands reveal that 50 percent of all wives with children aged 6 to 17 are now working. In 1953, the figure was 39 percent.

Of mothers with children under age 6, there were 32.7 percent in the labor force in 1973, compared with 18.6 percent in 1960. There are now 42.8 percent of wives with no children under 18 in the labor force, compared with 34.7 percent in 1960.

The National Consumer Finance Association said a number of factors were responsible for the upsurge in working wives. Among them were increases in educational level, greater acceptance of working mothers and wives, and increased demand for workers.

Increased family income also appeared to be a major motivation. Median family incomes (measured in "constant" 1972 dollars) for families where the wife worked sometime during the year rose by an average 37 percent between 1962 and 1972. □

CITY BOARD OF HEALTH SUPPORTS BROAD BAN ON "PUBLIC" SMOKING. The New York City Board of Health has approved "in principle" a ban on smoking in supermarkets and elevators, and segregation in large restaurants, classrooms, and other public places.

Dr. Lowell E. Beilin, the city's health commissioner and chairman of the Board of Health, said formal approval of the proposal is expected. The smoking ban could go into effect October 1.

Under the proposed resolution, there would be a total ban on smoking in supermarkets and elevators. □

"LOVE CHINA, '74" ANNOUNCED. A conference on evangelism for China will be held here September 9-13, this year, to stress the fact that China is "not beyond the reach of God's love."

Sponsored by Open Doors with Brother Andrew, in cooperation with Asian Outreach, Chinese Decision Magazine, and the Far East Broadcasting Co., the conference will bring together Christians from all over the world "who love China and are spiritually motivated to convey God's love to her 800 million people."

The five-day conference will be designed to provide intensive educational and spiritual training on Chinese society . . . the Church in China today . . . needs of Christians in China . . . methods of communicating the gospel to China . . . and realistic evaluation of opportunities for evangelism within China today. □

HIGH COURT REFUSES HEARING ON RULING GIVING FETUS "PERSONHOOD." The U.S. Supreme Court has left standing a lower court decision that Rhode Island's restrictive 1973 abortion law, which gave "personhood" to the fetus, is unconstitutional.

The Rhode Island law, passed soon after the 1973 Supreme Court ruling on abortion, authorized abortion only to save the life of the mother. It vested the fetus with "life" from the moment of conception and also provided the fetus with the status and constitutional guarantees of a "person."

Rhode Island's new abortion statute replaced the strict law which was declared unconstitutional following the Supreme Court decision. The Supreme Court legalized early-stage abortions. □



■ In a Sunday school lesson on the Crucifixion, the writer said, "With calm majesty Jesus bowed His head, and, cutting off His own breath, deliberately dismissed himself from the human situation." This leaves the impression that Jesus ended His own life. Surely it does not mean that He took His own life.

No, it means that He *gave* His own life.

The lesson writer not only indicates what is implied in the active verb in John 19:30 ("Gave up the ghost," KJV; "gave up his life," NIV), but what is also stated in Galatians 1:4; 2:20; Ephesians 5:2, 25; and elsewhere to the effect that Jesus gave himself for our salvation.

Jesus himself said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10: 17-18).

The writer to the Hebrews also makes the point that Christ's life was not taken from Him—He of-

fered himself a Sacrifice for our sins (Hebrews 7:27; 9:14, 26).

The Crucifixion was the work of evil men, but the death of Jesus was His offering to the Father of the perfect sacrifice for the sins of the world and the sanctification of the Church (John 1:29; Romans 5:8-9; Ephesians 5:25-27; Hebrews 13:12).

■ Could you explain Proverbs 16:4, "The Lord has made everything for his own purposes—even the wicked, for punishment" ("The Living Bible"). It seems to go against the teaching of the rest of the Bible in that we are all supposed to have a chance for salvation.

That particular paraphrase of the verse (as well as some other translations) would indeed go against the teaching of the rest of the Bible.

Adam Clarke in his *Commentary* points out that the meaning of the original is to the effect that "He does not *make* the *wicked* or *ungodly* man; but *when man has made himself such, even then God bears with him*. But if he repent not, when the measure of his in-

iquity is filled up, he shall fall under the wrath of God his Maker" (Vol. III, p. 747).

A similar translation is found in the KJV of Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness."

The point is that the judgment of ungodly men is ordained, not that the men are ordained to be ungodly

without any choice of their own.

The old, hard-shell Calvinism made much of passages like this while ignoring the many times the Bible speaks of God's universal enabling grace which makes it possible for all who hear the gospel to believe and be saved (Matthew 11: 28-30; John 1:9-12; 3:16-19; Acts 2:38-39; Romans 1:16; 11:32; 2 Corinthians 5:14-15; 1 Timothy 2:3-4; Titus 2:11-14; 2 Peter 3:9).

■ I believe that as a rule of life it is never right to lie or deceive. One of my friends counters with the idea that our response should be tailored to the greatest good for those who are involved. A number of exceptions to telling the truth were suggested, including the conduct of those brave Christians in Holland in World War II who sheltered Jews trying to escape the mass murders in Poland. Among them in this effort was that dedicated Christian, Corrie ten Boom. Those Dutch Christians obviously deceived the Gestapo again and again in their efforts to save a life.

I would concur with your statement, "It is never right to lie or to deceive." Nor should we formulate our ethical principles on the basis of exceptional circumstances.

As to the type of exception your friend brings up, I would just say that, life in an evil world being what it is, a Christian may sometimes be shut up to the choice of the lesser of two evils.

If there were absolutely no alternative between deceiving the Gestapo and betraying a fellow human being to undeserved torture and death, I would choose the

lesser of the two evils. But I would not baptize it and call it good.

We can be thankful that exceptions of this sort are few and far between. There is nothing but mischief in making the exception the rule, and playing fast and loose with the truth on the basis of whatever expedience or convenience might seem to dictate.

Before we surrender our moral absolutes, we'd better be fully aware of the human tendency to rationalize—to find "good" reasons for doing what we want to do.

I'm not plugging for a blind and

unloving legalism. This is every bit as bad as Joseph Fletcher and the new moralists say it is.

What I'm saying is that there is a loving lawfulness that is not legalistic, but that gives top priority to the changeless ethical principles of the Word of God. Such an attitude does not reduce all moral matters to dead level. It consistently lives by what Edgar Brightman used to call "the law of the best possible," and does so in the fear of the Lord and with the guidance of His Spirit.

RECORD RESPONSE BY SAMOANS

In spite of spiraling inflation in the Samoan Islands, Samoan Nazarenes gave a record Easter Offering for World Evangelism. The five Nazarene churches gave over \$500.

This represents more than their combined General Budget giving for last year.

The majority of Samoan people live on the land and do not have steady employment. Those who do work in outside jobs seldom make

more than \$2.00 per day. Samoan Nazarenes realize that much of their support comes through General Budget giving. They are pledged to support these offerings at any cost or sacrifice. □

HEADQUARTERS PERSONNEL HONORED

Twenty Headquarters employees were honored during a special chapel service on June 13. Following a devotional message by Pastor James H. Ingalls from Kansas City First Church, length-of-service awards were given to Mary Latham and Zelma Colvin for 25 years; Vivian Bruner and R. L. Thompson for 10 years; Elsie Neiderhiser, Dr. John L. Knight, Paul Spear, and Rosemary Postel for 5 years.

For two years' service, awards were announced for Ruth Gibson,

Mary Ann Wagner, Malverene Carter, Karen Phillips, Ethel Bailey, Lynnette Irvin, Charles Payton, John Oster, Melvin Shrout, Joyce Parry, Robert Crew, and Mary Ann Stagner.

Also acknowledged for working at least two full years before leaving Headquarters were employees Sandi Pitcher, Betty Zurcher, Susanna Fitzgerald, and Donna Rogers.

In recognition of 25 years at Headquarters, gold wristwatches were presented to Mary Latham and Zelma Colvin. Service summaries were presented by Dr. Earl Wolf for Miss Latham, and by Dr. Norman O. Miller for Mrs. Colvin.

Mrs. Colvin was employed in 1948 when Nazarene Headquarters was still located across the street from the Nazarene Publishing House on Troost Avenue in Kansas City. Over the next 25 years, she witnessed several changes in the technique of handling monies received in the treasurer's office.

In the early years of her employment, an NCR Posting Machine was used to record the receipt of General Budget funds. An appropriate receipt was typed and sent to the local church. In 1958 the system was upgraded with the addition of an IBM 402 Accounting Machine. By recording each offering on a punch card, the receipt was printed by the 402, thus speeding up the processing of monies received.

At the present time, Mrs. Colvin is witnessing a transition from the 402 machine to a high-speed NCR Computer which will record on a magnetic disc the receipt of monies from a local church. At the same time, the computer will automatically print a receipt upon which will be recorded a cumulative record of receipts for General Budget, Approved Specials, and Pensions & Benevolence Budget. This new system is scheduled to be put into operation in the very near future.

General Treasurer Norman O. Miller stated: "Mrs. Colvin is to be commended for her faithful and dedicated service to God and the church during these 25 years. As is true of many of the other employees at International Headquarters, she is here because she is engaged in carrying out God's will for her life." □



Pictured immediately following the award service are: front row (l. to r.)—R. L. Thompson, Mary Latham, Vivian Bruner, Rosemary Postel, Joyce Parry, Mary Ann Wagner, and Elsie Neiderhiser; back row—Zelma Colvin, John Oster, Ruth Gibson, Mary Ann Stagner, Charles Payton, Paul Spear, and Melvin Shrout.

Mary Latham

Rev. Miss Latham was born in Cincinnati. Her father was a Nazarene pastor. She graduated (cum laude) from Asbury College. Mary entered the evangelistic field and traveled in the work of evangelism and Christian education for 11 years. She is an ordained minister.

She served 19 years as the general director of vacation Bible schools for the Department of Church Schools. She became the director of the Nazarene Audiovisual Committee in 1962 and has directed the production of numerous audio-visuals.

Miss Latham is the author of three books: *Vacation Bible School—Why? What? How? Adventures with Jesus*; *Teacher—You Are an Evangelist*. She has been a regular contributor to the denominational periodicals. She has been listed in seven editions of *Who's Who of American Women*.



Mary Latham smiles during a humorous moment in the morning's presentation.

Zelma Colvin

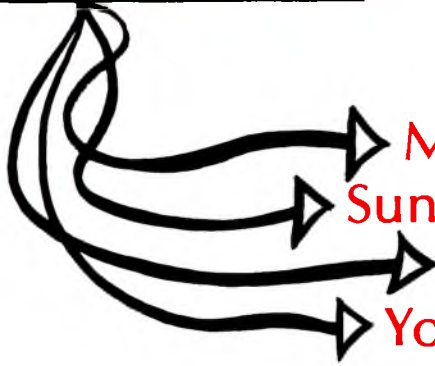
Mrs. Zelma Colvin was honored for her 25 years of service as an employee in the General Treasurer's office.



Mrs. Colvin receives gold watch from Dr. Miller.

BOOKS

ON THE PERSON AND WORK OF THE HOLY SPIRIT



Ministers
Sunday School Teachers
Laymen
Youth

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Ministers

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A CHILD SHALL LEAD THEM

Her name was Lori. She was my nine-year-old neighbor. We had been neighbors for nearly two years and a warm friendship had developed. Lori came over often to chat and to borrow books.

Kathy, Lori's mom, was working in the garden while I stood watching, enjoying the early spring day after a winter imprisonment. As she ran by, Lori asked why I never went to church.

She didn't wait for an answer, so I called after her, "I don't go to church because I don't believe in God. I wish I did, but I don't."

I was upset when I reached home. What made me say that? My god, if I had one, was integrity.

Why had I lied? I liked life just as it was. I hadn't given God a thought in years. The search precipitated by that question led to my conversion.

When Kathy looked at me after Lori's question, there was an expression I'd never seen before. She had seen right through me, but I saw compassion and concern on her face. She really cared about me.

The Cliftons had been wonderful neighbors, but we'd had nothing in common. As the weather warmed and flowers began to bloom, a friendship between us developed.

Our neighborhood was so warm and friendly in the summer. Women huddled together in groups sipping iced tea as we watched our children run through sprinklers. Station wagons were loaded with mothers and children off to the beach or a picnic.

Kathy took advantage of these times together to tell us about her church—Bethel Church of the Nazarene. Our unfamiliarity with the denomination gave Kathy plenty of opportunities to explain what she believed.

My curiosity had been aroused. I began reading widely about philosophy and religion. Questions formed in my mind faster than Kathy could answer. Realizing the importance of the Holy Spirit, Kathy enlisted another neighbor as a prayer partner on my behalf.

At Kathy's invitation, I attended a Spurr-low concert. Before the concert was half over, tears were streaming down my face. They were hard to understand and impossible to stop. They were so unnecessary. I didn't believe.

When the invitation was given following

the concert, I wanted to run forward. I knew there was a God; He had spoken to me! I realized for the first time that I was a sinner, but I couldn't let Kathy find out. Besides, Kathy would think it was all an act.

That prayer partner, also a member of Bethel Church of the Nazarene, was also witnessing. She impressed me with the necessity of providing religious training for my little girls. Gail and Kathy were so young, I was sure they'd be a bother. Melva exhorted and pled with me until the girls were attending Sunday school regularly.

They enjoyed church and were learning more than I imagined possible. Soon it was time for the Christmas program. Another door was opening. Since my children were members of the toddler choir, I had to see the program.

The preacher's words pierced my heart as Jesus was uplifted. I could no longer stay away from church. I devoured the Scriptures, reading them through several times in the next two months. I read. I thought. I prayed. I cried. I struggled. Oh, how I wanted to be a Christian! Every invitation found me at the altar. The sinner's prayer was on my lips many times each day. Still God was silent.

Sleep was a stranger. When I was sure Dick was sleeping, I crept out of bed. Depression and fear of insanity were my constant companions. There had to be relief.

I was prostrate on the living room floor thinking things through. Religion just didn't work. No more church! My mind found peace and I decided to go back to bed. Muscles no longer responded to my command; I couldn't move.

"Shirley, do you really believe?" Like Thomas, I could only cry, "My Lord and my God."

The next afternoon I went next door. Kathy glanced at my puffy eyes and embraced me.

"How do you become a Christian?" I asked.

Kathy explained the plan of salvation. After relating my early morning adventure, I confessed Jesus as my Saviour. At that moment, His Spirit bathed me with assurance. I had become a child of the King! Praise God! □

By Shirley Bathgate
Mt. Clemens, Mich.

NEW YORK D.S. DIES SUDDENLY

Rev. Jack H. White, 56, superintendent of the New York District, succumbed to a heart attack Thursday morning, June 20, in Yorktown



Rev. Jack
H. White

Heights, N.Y. He had returned home from a scheduled engagement the previous evening because he was not feeling well.

On Thursday morning Rev. White suffered severe pains. He died en route to the hospital. Mrs. White was with him.

White had been a minister in the Church of the Nazarene for 33 years. He had begun his eleventh year as superintendent of the New York District. Previously he had pastored churches at Fithian, Ill.; Beardstown, Ill.; and Canton (Ohio) First Church. He was elected to the General Board in 1973. His assignments were to the Department of World Missions and the Department of Evangelism.

Funeral services were held Monday, June 24, at 2 p.m. in Paterson, N.J., with General Superintendent Orville W. Jenkins officiating.

Survivors are his wife, Mary, of Yorktown Heights, N.Y.; one son, Philip, of Newark, N.J.; and two daughters: Mrs. Jackie Sanders, Las Cruces, N.M.; and Mrs. Judy Neal, Albuquerque, N.M. □

—T. E. MARTIN

STOWES MOVE TO DENVER

General Superintendent and Mrs. Eugene L. Stowe relocated their residence from Kansas City to Denver, July 1. The move came on the advice of their physician following the recent removal of two benign polyps from Dr. Stowe's vocal chords.

The problem is thought to be related to a sinus infection aggravated by the high humidity in the Kansas City area. Dr. Stowe has resumed his assembly schedule. □

DR. RONALD GRAY ELECTED CNC PRESIDENT

The Board of Governors of Canadian Nazarene College meeting in Winnipeg, Manitoba, May 27, elected Dr. Ronald Gray as president. He assumed the assignment July 1. He succeeds Dr. Arnold Airth in this post.

Dr. Gray has been a member of the CNC faculty for nine years. Because of CNC's association with the University of Manitoba, he has been a member of the faculty of that institution as well. Before

coming to Canada, Dr. Gray was professor of education at Eastern Nazarene College, Quincy, Mass., from 1961 to 1965. He is a specialist in programmed education.

Gray received his bachelor degree from the University of California at Berkeley, Calif. Between times he taught mathematics at Constableville, N.Y. There he came in touch with the Church of the Nazarene and joined the church at Lowville, N.Y.

His wife is the former Evelyn Brown. They have one daughter, Donna, a teen-ager. The Grays had just returned from a sabbatical leave in Trinidad when he was elected. At Caribbean Nazarene Theological Seminary, he assisted in their education curriculum and also introduced some principles of "programmed education" in the "continuing theological education" which is getting under way in Latin America. □

—NIS



Chatting briefly just prior to 1974 commencement exercises at Northwest Nazarene College, Nampa, Ida., are Dr. Jerald D. Johnson, executive secretary, Department of World Missions; and his son, Dennis, a junior and president of the associated students at NNC. During commencement the honorary doctor of divinity degree was conferred upon Dr. Johnson, who is an alumnus of the college.

HUGHES TO NEW DENOMINATIONAL POST

Rev. Don H. Hughes has been selected to serve as "west coast church consultant." The announcement was made by Mr. M. A. (Bud) Lunn, manager of the Nazarene Publishing House. Mr. Hughes will begin his new duties in midsummer.



Rev. Hughes

The position includes liaison work (curriculum and program interpretation)

between the local church, the publishing house, and the departments of the general church.

"We believe this exciting step for our denomination opens up a whole new avenue of service to the local church," Mr. Lunn stated, "and we hope similar appointments to other sections of the United States can be made in the future."

Hughes will also edit the Department of Church Schools *Sunday School Superintendent's Resource Packet*.

The new church consultant holds B.A. and M.A. degrees from Pasadena College, Pasadena, Calif., and had done further graduate study at the University of Southern California and Fuller Theological Seminary. He served nine years as an associate pastor, five as a pastor, and three as director of Christian education for the Los Angeles District.

For three and one-half years, Mr. Hughes acted as director of church schools administration and editor of junior high materials for the Department of Church Schools. During this time, in cooperation with several other holiness denominations, a new junior high series of Bible studies was developed which included a new teaching format and a new concept for pupil involvement.

He has served in a variety of administrative assignments for Pasadena/Point Loma College over an eight-year period and is director of public information, executive secretary of the alumni association, and part-time teacher in the Department of Christian Education.

His writings have appeared in numerous Nazarene publications and include preparation of 15 quarters of junior high Bible studies. He also has served as the executive to the Nazarene Directors of Christian Education Fellowship, and is a member of the board of directors of the Greater Los Angeles Sunday School Association.

He will maintain an office in Los Angeles and concentrate his ministry in the Southwest. □

CORRECTION: In reporting the death of Mrs. Jessie Eades, veteran missionary, p. 35, June 19 issue, the following statement was incorrectly published: "Mrs. Eades was a sister of Mrs. Clifford Gay, who also was a missionary to the Cape Verde Islands and preceded her in death two years ago."

Mrs. Eades was the sister of Mrs. Clifford Gay. It was, however, the sister's husband, Rev. Clifford Gay, former missionary to the Cape Verde Islands, who died two years ago. Mrs. Gay is living with her two sons in Belfast. □

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