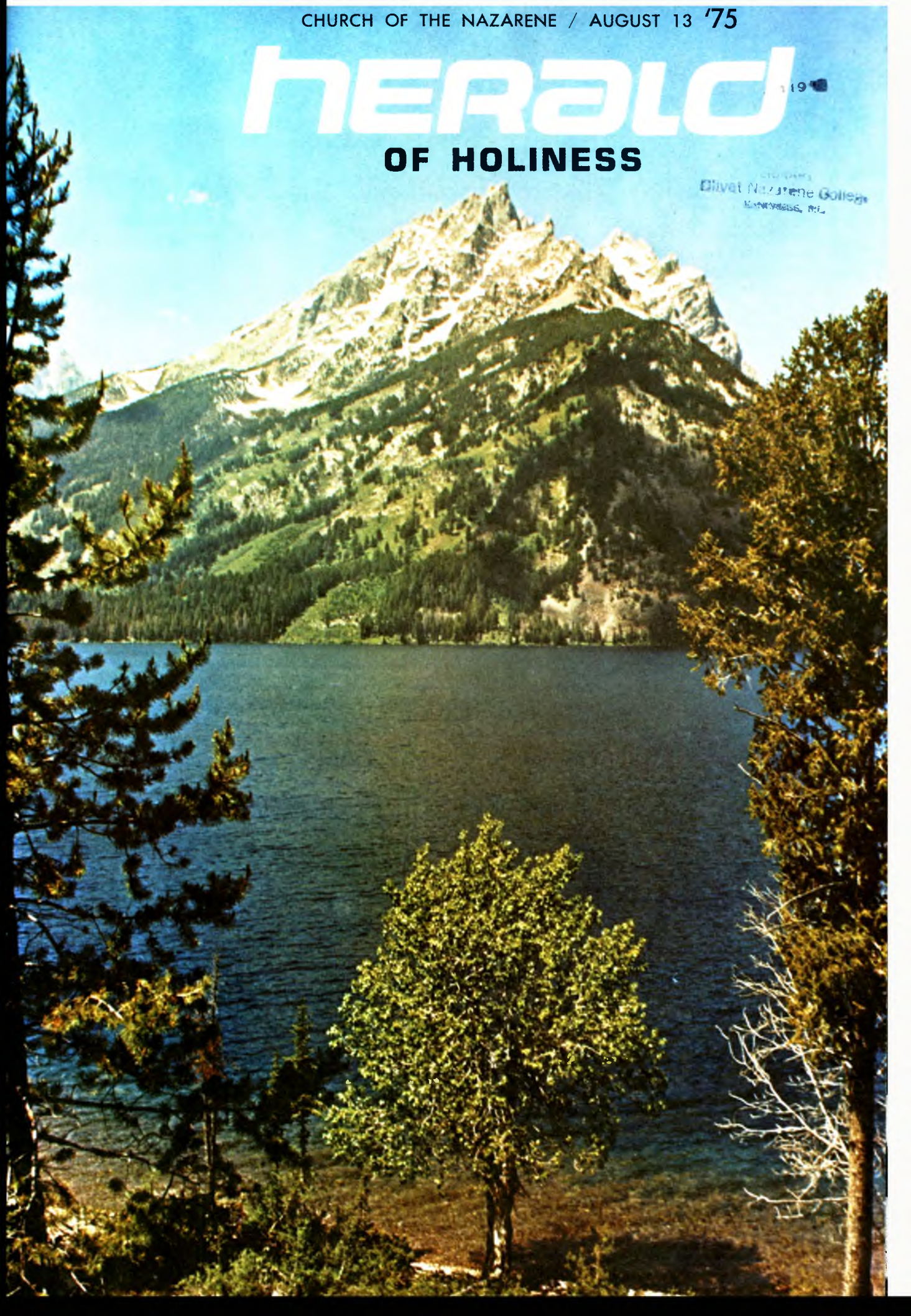


CHURCH OF THE NAZARENE / AUGUST 13 '75

HERALD

OF HOLINESS

EST. 1919
Church of the Nazarene
Elizabethtown, Pa.



—General Superintendent V. H. Lewis



THINGS ARE WHERE GOD PLACED THEM

BY "THINGS" I mean exactly that. No other word is inclusive enough. Facts, figures, values, sun, sky, mountains, North and South poles, heads, feet, hands, eyes, feathers—yes, "things" are where God put them.

When I was a boy, I knew that the cookies were always in the cooky jar. I didn't look for them in any other place. My mother baked the cookies. She had the right to keep them where she wanted to. I recall that it was a good arrangement. She baked and placed them. I ate them. But I had to go where they were kept and by her permission had access to them.

In life, in time, on earth, the essentials of existence are where God placed them. This is so evident in the natural realm. Man did not choose the location of the gold or diamonds of the earth. He found them where God had placed them. He could have them only at their source. God planned for seeds to grow

in the earth and that's where they have grown ever since.

So it is in the moral and spiritual realms. In seeking truth, man must recognize that it is where the Bible places it. Truth as a basic, as a formula for living, is centered in Christ. "I am . . . the truth," He said. It is ever so.

Man can proclaim that a falsehood is truth but it is still falsehood. The tragedy comes when a man postulates a law or standard or ethic, calls it truth, and then proceeds on that basis. The recompense of acting as though falsehood is truth is the bitter story of history. Yes, "things" are where God placed them. Let us know this and live.

The Ten Commandments, the golden rule, the Cross, Easter, Pentecost, redemption, righteousness, Sunday, love, the straight path, peace, joy, everlasting life, heaven, are all where God put them. I shall believe this and live this, and with obedience to God I shall locate them all and find heaven exactly where God says it is. □

The Badge of

DISCIPLESHIP

HE . . . TOOK A TOWEL," recorded John, and thus for all time we have the supreme example for His disciples. He might have taken a *sword*, but He didn't. For His mission was not to save from Rome but from sin. His method of winning men was not one of force but example.

He might have taken a *pen*, for "the pen is mightier than the sword." He was Truth personified. "I am . . . *the truth*," He declared. How He might have used truth to win over the multitudes. He could have prepared books, pamphlets, and such in a mighty crusade to establish His kingdom. But His only known writing was in sand, and that was soon erased by rough sandals.

Then again He might have taken a *loaf*. People will follow anyone who feeds them. Our most adroit politicians know this well and herein lies the appeal of Communism. For that matter it was demonstrated in His own ministry as He spoke to the crowds on one occasion saying, "You follow Me, not because of My words, but for the loaves." But He was not a mere social reformer and refused to take this path.

Again, He might have taken the path of *sensationalism*. He was tempted to do this by Satan. It is a well-known fact that the foolish flock after the unusual and spectacular. He might have exploited His healing power . . . but He didn't.

But He did take a *towel*! It was the most natural thing in the world for someone to take a towel. They had been on the dusty streets of the city all day and, leaving their sandals at the door, it was proper for the host to see that their feet were washed. Jesus had extolled humility in His teaching; now He proceeds to illustrate it.

Amazing condescension! The *Master* washing disciples' feet! John's preliminary remarks make it even more so. "Jesus knowing that the Father had given all things into his hands, and that he was come from God . . . laid aside his [outer] garments; and took a towel . . . and began to wash the disciples' feet" (13:3-5). In the full light of the knowledge of who He is, He takes a towel and stoops to wash feet!

Such an idea of noble humility was unknown in that day. The best school of ethics taught that self-pride was the basis of all virtue. Caligula delighted to have his senators wait on him. And so it has been throughout history. Nietzsche scorned humility as a sign of weakness (Hitler was *his* most famous disciple!).

So Jesus "took a towel," saying, "I have given you an example, that ye should do as I have done." □

By CLARE ST. JOHN

Portsmouth, Ohio



HERALD of HOLINESS



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HE THAT "is not against us is for us" (Mark 9:40, NIV); "He that is not with me is against me" (Matthew 12:30). The same Jesus spoke both words. The two statements taken together form a paradox, the truth of which is found in the *total* and *exclusive* claim of Christ.

The first scripture refers to a man who, without permission, cast out devils in the name of Jesus. The Lord forbade the disciples to hinder the miracle worker, "for there is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark 9:39).

Wherever the name of Jesus is used in reverence, it is both a "protection and a claim." It is so in the case of all those who "in their struggle for justice, truth, humanity and freedom" have learned to speak the name of Jesus, even though in "hesitation and fear." The name is a *protection* to those who may not comprehend the full meaning of its speaking and the values for which it stands. It is a *claim* upon "those men and to those values."*

Jesus is saying, Look not for labels—look for actions, attitudes, and spirit! One must follow his intention with the quality of works and attitudes akin to Jesus' teaching, in utter obedience to Him. Thus, when we see good, we rejoice that it is under the dominion of Jesus Christ. Did He not say of the Roman pagan, "I have not found so great faith, no, not in Israel" (Matthew 8:10)?

That attitude of "glad recognition" does not mean an undermining of our faith, and so we salute those who in the name of Jesus are our allies in faith and spirit. Often that which we have disdained as "secular" is given in the name of Jesus.

These words of Jesus are a "rebuke to all our blind exclusiveness, our arrogant assumptions that God's action in the world is limited to the forms with which we are familiar."** The world would be a far better place to live in if we would spend one-tenth of the time building "highways to God rather than fences." Christ's claim on the world is a *total* claim. *This is the very heart of holiness!*

The *total* claim of Christ is not contradicted by His *exclusive* claim, "He that is not with me is against me." Bonhoeffer rightly remarked that the "greatest of all the dangers which threatened the church with inner disintegration and disruption

*Dietrich Bonhoeffer, *Ethics*, Macmillan Publishing Co.

**George A. Buttrick, *The Interpreter's Bible*, Abingdon Press.

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The TOTAL and Exclusive CLAIM of CHRIST



tion lay in the neutrality of large numbers of Christians."

Every man must find integrity in his ultimate loyalties. He cannot keep competing loyalties in an "uneasy balance." Jean Ingelow tells the story of two friends following a tiny brook. For a while they hold hands across it, but soon it becomes too wide and if friendship is to be kept, they must walk on one side or the other.

In Jesus there is an "unqualified demand for an unqualified choice" (cf. Matthew 12:30). Christian faith analyzed becomes theology, but it is more than an assent of the mind. Christian faith has its "emotional rapture," but it is both deeper and higher than emotion. Basically, Christian faith is an either/or. The divided life cannot and will not live with itself. In it are the seeds of destruction.

Our responsiveness to God's call involves a "clear-cut decision." In absolute obedience we will follow the call that He gives through Jesus Christ. Here is the ground of both faith and

ethics. It cannot be any other way—because it is His way. *This is the very heart of holiness.*

The two sayings of Jesus are both viable. Jesus has a claim on the *whole* world and that done in His name is of His kingdom. He also has an *exclusive* claim on our lives which leads to freedom. The two walk hand in hand. Isolated from one another, the former leads to secularization and the latter to fanaticism. Together, the *total* and *exclusive* claims of Jesus lead to life "more abundant." Only in the cross of Christ do both sayings become meaningful.

Lord, touch my blindness and let me see that Christ's dominion is the whole world;

And when others speak in His name I will give glad recognition.

Lord, touch my exclusiveness until the convictions I die for will be tempered by the tolerance of Thy love.

Lord, may my personal decisions be totally guided by absolute obedience to Jesus Christ.

And may I open my heart to the cleansing that only He can give. □

By OSCAR F. REED

Nazarene Theological Seminary

THE THIN WHITE CYLINDER presses between your lips, a match flares, and you take a long, slow drag as smoke fills your lungs. What's happening to you?

Tars, nicotine, carbon particles, carbon monoxide, nitrates, and sulfides, many of the same components of smog and air pollution, have just entered your lungs.

"But," you say, "does it really do harm? A cigarette gives me a lift." Of course it does! Smoke and nicotine are strong stimulants. Nicotine causes the release of powerful blood chemicals called epinephrine and norepinephrine. These blood chemicals make your heart beat faster and harder, your blood vessels constrict, your blood pressure go up, and your blood sugar to rise. All this gives you a temporary boost, a short-lived high.

You pay a high price for this quick kick. Smoke deadens your sense of smell. Food becomes "tasteless." Smoke irritates the tissues of your nose and throat, causing hay fever and laryngitis in some people. It irritates the delicate tissues that line the bronchi or breathing tubes in your lungs, sometimes causing asthma and chronic bronchitis.

This lining tissue was designed with thousands

of tiny hairs that continually sweep a blanket of mucus upward from the lungs into the throat, cleansing and protecting your lungs. Just one cigarette paralyzes the function of these tiny hairs for several hours. This is why it is almost universal for a smoker to wake up in the morning and cough up sputum or phlegm. Overnight, the tiny hairs have been able to function again and help to clear up your lungs. However, they cannot remove all the carbon that cigarette smoking brings. Some of it is trapped in the lungs where it remains. It is usually easy for a chest surgeon to tell if a person has ever been a smoker just by looking at the inside of his lungs. Smokers' lungs are black, while the nonsmoker's lungs are pink.

Smokers have a higher incidence of chronic bronchitis and pneumonia than do nonsmokers. These diseases, if they continue long enough, can lead to emphysema, which is the actual destruction of the lung tissue. This disease also is more common in smokers. Lung cancer and cancer of the bladder have been linked with cigarette smoking.

There are other less well known health problems caused by cigarette smoking. Carbon monoxide in smoke becomes strongly bonded with your blood and renders some of it unable to carry oxygen. To compensate for this, the body makes

By Keith B. Venum, M.D.
New York

What Happens When You "Light Up"?



your blood thicker, which can promote the formation of blood clots. The rise in blood sugar caused by smoking decreases your appetite and because of this and other reasons often results in weight loss.

This is perhaps part of the reason why expectant mothers who smoke generally have smaller babies than nonsmokers. These changes in blood sugar caused by smoking make it particularly bad for the person with diabetes or a tendency toward it. Nicotine's ability to constrict blood vessels poses a real threat to the person with "poor circulation." Its tendency to make the heart beat faster and harder and the blood pressure go up spells trouble for the person with heart disease.

Aside from these life- and health-threatening aspects, smoking makes you a less attractive person. Smoke lodges in hair and clothing and can't be removed except by washing. The smell identifies you immediately to the person who

doesn't smoke. His sense of smell is much more acute than yours. Tobacco stains on fingers and teeth are disagreeable, not to mention smoker's breath. Smoking can be dangerous, too. Many people are killed or badly burned each year as the result of fires caused by careless smoking.

To thoughtful Christians, smoking and proper stewardship of the body are not compatible. 1 Corinthians 6:19-20 is pointed enough: "Haven't you yet learned that your body is the home of the Holy Spirit God gave you, and that he lives within you? Your own body does not belong to you. For God has bought you with a great price. So use every part of your body to give glory back to God, because he owns it." (TLB).

The person who would live a fruitful Christian life should not smoke because he knows that smoking is harmful to his body, the temple in which the Holy Spirit dwells. Ask yourself, for Christ's sake, for your health's sake, for your appearance's sake, is smoking worth it? □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
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GOODNESS REQUIRES CONTINUOUS CLEANSING

Being clean is both physically and spiritually desirable. Once we've experienced cleansing, one is not satisfied with anything less. The glad response of a newly forgiven believer in Christ bears witness to the satisfying quality of life known only by those made free from sins committed. Truly, this is the greatest gift man can receive. In an instant, we are partakers of the goodness and righteousness of God that is in Christ, making our relationship right with Him.

What a beginning! But only a beginning. If we are to continue in our newfound goodness, we soon discover our moment-by-moment need for continuous cleansing, including the forgiveness of sins and the purifying of our desires—the very basis of our decisions in living.

"And this is the message we have heard from Him and announce to you, that God is light, and in Him there is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (1 John 1:5-7, NASB).

How difficult this truth of God's light is for us to embrace. He is Truth—therefore we cannot deceive Him. He is Light—so we cannot hide from Him. He knows not only what we feel, think, and do, but the true motives of our living as well. It is not difficult for Him to discern if our praying and doing is to be seen of men or to glorify Him. Surely it is childish for us to think otherwise.

As we abide in Him, and He in us, it becomes more important that God knows us and we are His than what others think of us. This assurance makes it possible for abiders to live in the light. We cannot hide, so there is no reason to attempt it. Our goodness is not our own, so we do not pretend it. Our hope is "built on nothing less than Jesus' blood and righteousness."

Only on the basis of our willing exposure to His light, the truth of His Word, do we experience fellowship with one another and with Him. In this manner of walking, we find over and over and over the continuous cleansing from all sin which we joyfully appropriate by faith through Jesus' blood.

Isn't it great to live in the light, not wanting to hide from God and men? □

"Touch Me Not!"

By J. H. MAYFIELD

Nampa, Ida.

THIS IS MORE than the name of a flower or plant with seedpods that burst at the touch when ripe. Rather these are the words spoken by Jesus to Mary Magdalene at the moment of her recognition of Him as her resurrected Lord.

Why did Jesus say to her, "Touch me not" (KJV), "Do not hold on to me" (NIV), or "Stop clinging to me"? Could it be that these words to Mary are promise rather than rebuke, an introduction to a new relationship which would transcend even the best she had known?

A visible presence does provide some assurance and it seems that some need such a reminder of God's presence. Philip expressed to the Teacher his desire to see God, to which Jesus responded, "He who has seen Me has seen the Father" (NASB). Thomas said, "Unless I see . . . I will not believe." To Mary, to Philip, to Thomas, to us the word is "Stop clinging to me." Rather, remember the promise of God's personal presence in the heart of the believer. "I will ask the Father, and He will give you another Helper, that He may be with you forever . . . I will not leave you as orphans; I will come to you. . . . If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him" (John 14:16, 18, 23, NASB).

When the Holy Spirit has His home in the total life of the Christian, there is no limit to the full and personally experienced reality of Immanuel, "God with us." There is no road one has to travel without Him, no testing to go through alone, no sorrow He does not share, no burden to carry He does not help to bear.

When the Holy Spirit makes His home in the believer's life, a purity of heart, a cleansing from sin, a single focus in life's purpose become a reality for the Christian. This is made possible by Jesus' perfect sacrifice. "Therefore Jesus also, that He might sanctify [cleanse, purify] the people through His own blood, suffered outside the gate" (Hebrews 13:12, NASB). And this cleansing is kept right up-to-date as one walks with God. "If we walk in the light . . . the blood of Jesus His Son cleanses us from all sin" (1 John 1:7, NASB).

When the Holy Spirit lives in a person, the life of that person takes on a new dimension—the ability to put into effect the right intentions and desires. Peter loved his Master so much that he

really did intend to give his life in defense of Jesus if necessary. But when faced with the opportunity to identify himself as a follower of Jesus, he failed; he denied his Lord. What was the reason for Peter's inadequacy? Why did he fail? He had not yet received the Holy Spirit, the Enabler, the divine Helper. But Pentecost made for Peter all the difference.

Today many followers of Jesus are caught in the same dilemma as Peter—high and holy desire regularly matched with failure and defeat when there could and ought to be victory. So, just as Peter found the full, adequate, and personal answer to his "failure problem" in the empowering presence of the Holy Spirit, so must every believer accept and live by Jesus' promise to His disciples. "I will ask the Father, and He will give you another Helper, that He may be with you forever" (John 14:16, NASB). The one who leaves all to follow Jesus must be enabled by the Holy Spirit to live out in his own life the example set by Jesus in this earthly life.

When the Holy Spirit comes in His powerful presence, some things thought to be impossible from any purely human point of view become possible. No man in his own strength can fulfill the greatest of the commandments, that is, to love as Jesus loved (John 13:34). How did He love? It was a love that excluded no person—not even Nicodemus, Mary Magdalene, Judas, nor Simon the outcast leper.

Most of the failures of the believer who is not Spirit-filled can be traced to an unfulfilled desire to love as Jesus loved His Father, His disciples, His friends, His enemies, and properly His own self. Have you ever said to yourself, "I can't stand that person," or, "I can't stand myself"? Are there some of your interpersonal relations that seem to be inevitably characterized by anything but love? If so, why not receive for yourself God's Holy Spirit, who can enable you to make the impossible possible—to love as Jesus loved. □

helps to holy living

IT WAS THE SUMMER of 1934. Our baby was a little over two months old. We were attending district assembly and camp meeting. The church leaders were taking pledges for the next year's missionary budget. My husband pledged \$25.00. Then the baby cried!

In kindness to me my husband took the baby out. Then God spoke to me! "Pledge \$100!" How could I? We had accepted a church that did not pay a set salary, just whatever came in, and we were in the depression. Besides, how could I without talking to my husband?—and he was outside.

After a while I pledged the \$100. Then across the tabernacle a woman who knew our circumstances stood, weeping as she spoke.

"I felt like God wanted me to pledge \$100 and I only pledged \$50.00. But if that lady can pledge \$100, so can I."

As a consequence, pledging started freely and the goal was reached.

When we arrived at our new pastorate, my husband met the board. After considerable discussion they set the salary at \$10.00 a week. That was a blessed victory.

Sunday nights the church treasurer handed my husband \$10.00 in change. Each week we gave back our tithe of \$1.00 and \$2.50 on our missionary budget pledge, and went home with \$6.50—and God. We were not asking the people to believe John 3:16 if we were not willing to stand on Philippians 4:19.

When the year was ended, we had our pledge paid and had received a \$2.50 weekly raise in

salary. During the following years as our salary was raised, we increased our missionary giving.

One day seven years and another church later, an old college friend visited me. As we conversed, she said, "I thought sure when we were in college you were going to the mission field." A smile covered the disappointment of my heart and I responded, "I was a good salesman, wasn't I? Well, I thought so too."

After she was gone, I fell on my knees and cried to God. There was my mountain staring me in the face again—big and ugly before me; a mountain of years of labor to prepare, piled up with missionary addresses in many places where I had told faithful, trusting people that I was going. There were the sacrificial offerings they had given me, an expression of their confidence. On top of it all was the communication from the mission board that I was not accepted. What a mountain!

As I wept, God began to talk to me as He did when I made that first pledge. With paper and pencil I added our yearly missionary offerings. It was not hard to recall the amounts, for they were sacrificial offerings, increased each year by the victory of the year before. God showed me that in those 7 years our giving equalled 25 times the yearly wage paid a national worker at that time. So in 7 years we had put 25 years on the mission field and 7 years at home.

My mountain? It was under me! I was on top! It no longer has been in front of me.

Thank You, Lord, for faith to move my mountain. □

Faith That Moved My

By LEAH
WHITCANACK SMITH
Tinley Park, Ill.



MOUNTAIN

How to Spot the PHONIES

"What miserable frauds you are, you scribes and Pharisees! You clean the outside of the cup and the dish, while the inside is full of greed and self-indulgence. . . . For you appear like good men on the outside—but inside you are a mass of pretense and wickedness" (Matthew 23:25, 28, Phillips).

ONE OF THE THINGS I admire most about young people today is their hatred of the phony and their hunger for the real. That is not to say that all young people are on the search for the authentic; there are phonies among the young as well as among the old. In fact, *anyone* is a phony—whether he is 15 or 50—who appears to be something he isn't, who says things he knows are untrue, and who plays out a role he knows is unreal.

One of the residual benefits of the whole experience known as Watergate is an increased appreciation on the part of millions for the genuine and the true, and a growing revulsion for the false and the phony.

But phoniness in our society is not confined to politics or to certain age-groups; every area of life is shot through with it. There are phonies in business, in labor unions, in education, in art, in medicine, in show business, and, of all places, in religion.

Phonies are, of course, pathetic in any area, but they are most regrettable and inexcusable in religion. Religious phonies are, without question, the worst kind. For since religion deals with the highest and the holiest, its perversion sinks to the lowest depths of hypocrisy and evil.

Jesus cautioned His followers to "beware" of the phonies of that day. But before anyone can "beware" of the phonies, he must *be aware* of them, know their characteristics and how to spot them.

Jesus repeatedly referred to the Pharisees as phonies. At least seven times in the twenty-third chapter of Matthew alone, Jesus called the Pharisees "hypocrites" to their face. He told them that they not only were blind guides who couldn't even find the entrance into the Kingdom themselves but were keeping others out as well.

The Pharisees whom Jesus rebuked so often for being phonies have, of course, long since been dead. But *Pharisaism*—which is another word for that religious phoniness that is fussy about trifles, that is obsessed with making the marginal central, and the external observance of more concern than the inward reality—that is still very much with us.

Jesus didn't criticize the phonies of His day for their attention to detail; He ridiculed them for

substituting those details for things of real value, for making secondaries primary, and for their punctual performance of the peripheral while the centralities of the spirit were callously neglected or forgotten.

It is so easy for religion, in any age, to degenerate into a little set of prohibitions or into a scrupulous attention to matters or ritual and rules and ordinances and dogma—while the true issues of right relationship with God and one's fellowmen are neglected or distorted or denied.

Anyone is a phony, for instance, who becomes more concerned about the *appearance* of piety than in being holy, who is more interested in appearing religious than in being righteous, and who is more concerned about the forms of religious observance than about the reality of religious experience.

Anyone is a phony who is scrupulous in all the religious duties and observances but who is at the same time unscrupulous in his business or social dealings—cutting any corner, blurring any line, compromising any integrity, trampling on any employee or competitor who gets in his way.

Anyone is a phony who takes a strong stand against the more obvious evils of liquor and drugs and pornography and illegitimate sex, and yet at the same time is guilty of those sins of the spirit, such as gossip and pride and vindictiveness and hateful attitudes and a lurid thought life.

But through history, when the temples and the synagogues and the churches have become filled with phonies, and religion has become rigid and cramped and encrusted with traditions and contained in little man-made molds, God has had His Samuels to say, "Behold, to obey is better than sacrifice" (1 Samuel 15:22). He has had His Micahs to ask, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). He has had His Luthers to cut through the enveloping

RADIO SERMON OF THE MONTH

By C. William Fisher

ecclesiastical red tape with the proclamation that "the just shall live by faith"; and His Wesleys to insist on a warmhearted experience with God in place of a cold, dead formalism; and His Bresees to shout, "Keep the glory down!"

The phonies—in or out of *any* church—are those who become so distorted in their religious goals and perverted in their religious priorities and twisted in their religious faith that they begin to major on minors—until their religious life

becomes more verbal than vital, more form than force, more shadow than substance, and more ritual than reality.

Let us pray that the fresh surge of the Spirit in our times will prove to be one more challenge to the phonies whose religion has degenerated into little more than scrupulous attention to the trivial, while neglecting the truly important values and essentials of vital religion, such as love and mercy and justice and true faith. □

On Giving and Receiving



H. Armstrong Roberts

The art of giving is one of the most blessed lessons our Lord teaches us. He seems to say, "Give and give and give again!"

Yet though we understand and practice the principle of "giving, giving, giving," frequently we develop such a desire to do something for others that we feel guilty if anyone does something for us without our repaying them—unconsciously our attitude becomes "give and give and give, but never receive." This appears commendable, but only on the surface.

Could it be that one has not learned to truly give until he gives to another the right and freedom to give to him?

Take a look at the matter of giving from the other person's point of view. God has brought the same love and beauty into his life that He has brought into ours and He has taught this person the same lesson of freely "giving, giving, giving" that He has taught us. This person wants to give, give, give as much as we do and when he is re-

strained from doing so, or when he always receives something in "repayment," he experiences the same negative feelings we would have if we were always receiving and never giving. Therefore, we must respect each other's right to do what we feel we should do for our Lord, even if it means we must *receive* sometimes, rather than always give.

What really is the purpose of giving? To bring an added blessing into another one's life—to make his day a little brighter—to say something special to him. To do these things, we must learn to be a gracious and sensitive *receiver*, as well as a willing and loving *giver*.

The example of Jesus in His earthly ministry is instructive. He knelt as a Servant to wash the feet of His disciples. But He was also willing to permit the anointing of His tired and dusty feet by Mary while visiting in her home. □

By CLAUDENE LITTLE

Greenville, Tex.



Floyd Craig

World Disasters, Guilt, and the Christian

By NANCY ZUMWALT
Missionary to Taiwan

I was hungry and you gave me nothing to eat . . ." (Matthew 25:42, NIV). Christ's condemnation of all who are unconcerned rings in our ears as we are bombarded by the news media reporting the terrible tragedies of war in Indochina and the Near East and the starvation of millions in diverse areas of the world.

The sensitive Christian is overwhelmed by the burdens of the world. Even if he fasts two meals every day and disciplines himself to live on the barest essentials, his offering seems meager in alleviating the massive sufferings of the whole world.

Can one remain concerned and obedient to Christ's call for compassion and yet not be torn by guilt for all that cannot be done? Living on a mission field for several years has forced me to ponder this question.

Here the Bible gives us guidance. It does not record that Christ commanded His disciples to go into all the world and solve everyone's problems. These are largely the result of sin and the Christian's primary duty is to bring others into contact with Christ that their personal sin may be forgiven and cleansed. This is not to deny the "social" responsibility of the Christian, but it does establish his priorities.

The Bible gives strong direction to each individual Christian. Consider Matthew 25:31-46, which includes a condemnation of the individual for neglecting personal opportunities for service on a one-to-one basis (verse 40). The story of the Good Samaritan makes the same point. He was personally confronted with a choice: to help or not.

We hear in the news the constant pleas for help and the phrases "It's our duty" or "It's the least we can do." We feel guilty for not finding some way to help. We allow ourselves to become victims of media-induced guilt for not being able to help out or solve every problem "out there," even though it is beyond our personal circle of responsibility.

We are nowhere condemned in the Bible for not responding to needs we cannot meet or to burdens laid upon us by persons other than God through the Holy Spirit.

God asks us to be responsive to His leadership in our lives (John 14:21). He has given us *His* Holy Spirit to guide us in specific situations and to comfort us against false guilt.

While we must be aware of the needs of the world (Matthew 10:16), we cannot respond to every single stimulus that is thrown at us. The Holy Spirit will give the ability to see just where and in what way God wants us to use our hands and our minds. We need not be ashamed to do whatever the Holy Spirit directs, whether it be great or small. He will show us opportunities to be about "doing good" (Acts 10:38) and with love (1 Corinthians 13).

If each of us does all that the Lord really wants us to do, sin will lose its hold on innumerable households, people will be changed, tragedies averted, and many will see the hand of God at work.

We must let God choose our priorities. That means even the possibility of saying no to some

good causes or demands on our time. It may also mean saying yes and opening ourselves up and out to others who have needs and who in their hurt condition may even lash out and hurt us.

Out of this pain and intimate type of involvement will come Christian growth, understanding, awareness, and deeper faith. There will also come a greater receptivity to the urgings of the Holy Spirit to help heal wounds and avert tragedies where *He* has prepared the way and wants you to help.

Guilt should not be allowed to come from without. When it is genuine, it will result from a strained or broken relationship with the Lord, or a failure to follow His leadership.

The concerned Christian *will* be doing for others—actively, creatively, and in love. His steps are guided by the Holy Spirit. He will be becoming daily more Christlike. He will neither do nothing nor be overcome with guilt because he can't do everything. With inner peace he will daily walk and serve whoever and wherever the Lord leads and in whatever circumstances. If God does not condemn you, do not sin by condemning yourself! □

PEN POINTS

GOD'S DESIGN AND OUR MISTAKES

A tourist went to Syria. There he watched men at work in a carpet shop. The men and boys were weaving great oriental rugs. He saw them stretch the coarse fabric over great wooden frames. Then the beautiful designs were woven into it.

The rack was placed upright, and on one side the boys sat at various levels working on the backside of the rug. On the front side, the side of the design, stood the artist. He called out instructions to the boys who, though they couldn't see him, could hear his voice.

The artist would tell them what thread to use and what color was needed next. From the backside of the huge carpet, the pattern appeared jumbled and confusing, but the artist could see and he knew what to do next. The boys had only to obey his commands.

The tourist asked the guide, "What happens when the boys make mistakes?"

The guide replied, "The artist very seldom makes them take the threads out. If he is a great artist, he weaves the mistake into his design."

One doesn't have to spend time fretting about his inadequacies, his incapacities, his mistakes. Our God is great enough to work our human limitations into His great pattern. He is Lord of the past, the present, and the future.

*My life is but a weaving
Between the Lord and me.
I may not choose the colors;
He knows what they should be,
For He can see the pattern
Upon the upper side
While I see it only
On this, the underside.*

*Sometimes He weaveth illness,
Which seemeth strange to me;
But I shall trust His judgment
And work on faithfully.
'Tis He who fills the shuttle;
He knows just what is best;
So I shall weave in earnest—
Leave with Him the rest.*

*Not till the loom is silent,
And the shuttle ceases to fly
Shall God unroll the canvas,
And explain the reason why—
The dark threads are as needful
In the Weaver's skillful hand,
As are threads of gold and silver
In the pattern He has planned.*

—Grant Colfax Tullar □

By **Randal E. Denny**
Modesto, Calif.

It was Sunday morning. Fifteen thousand people sat expectantly in the packed auditorium. Two services were required to accommodate the nearly 30,000 who were there to participate.

This was a special occasion. Relatively few of our church family get to partake of Communion with this many members from around the world.

Every Nazarene was dressed in his Sunday best. The whole atmosphere contributed to the spirit of worship. Musicians played. The choir sang. Our revered leaders were positioned on the platform banked with flowers. Around the auditorium tables were prepared with the Communion elements carefully covered. Elders who would serve were in their places nearby.

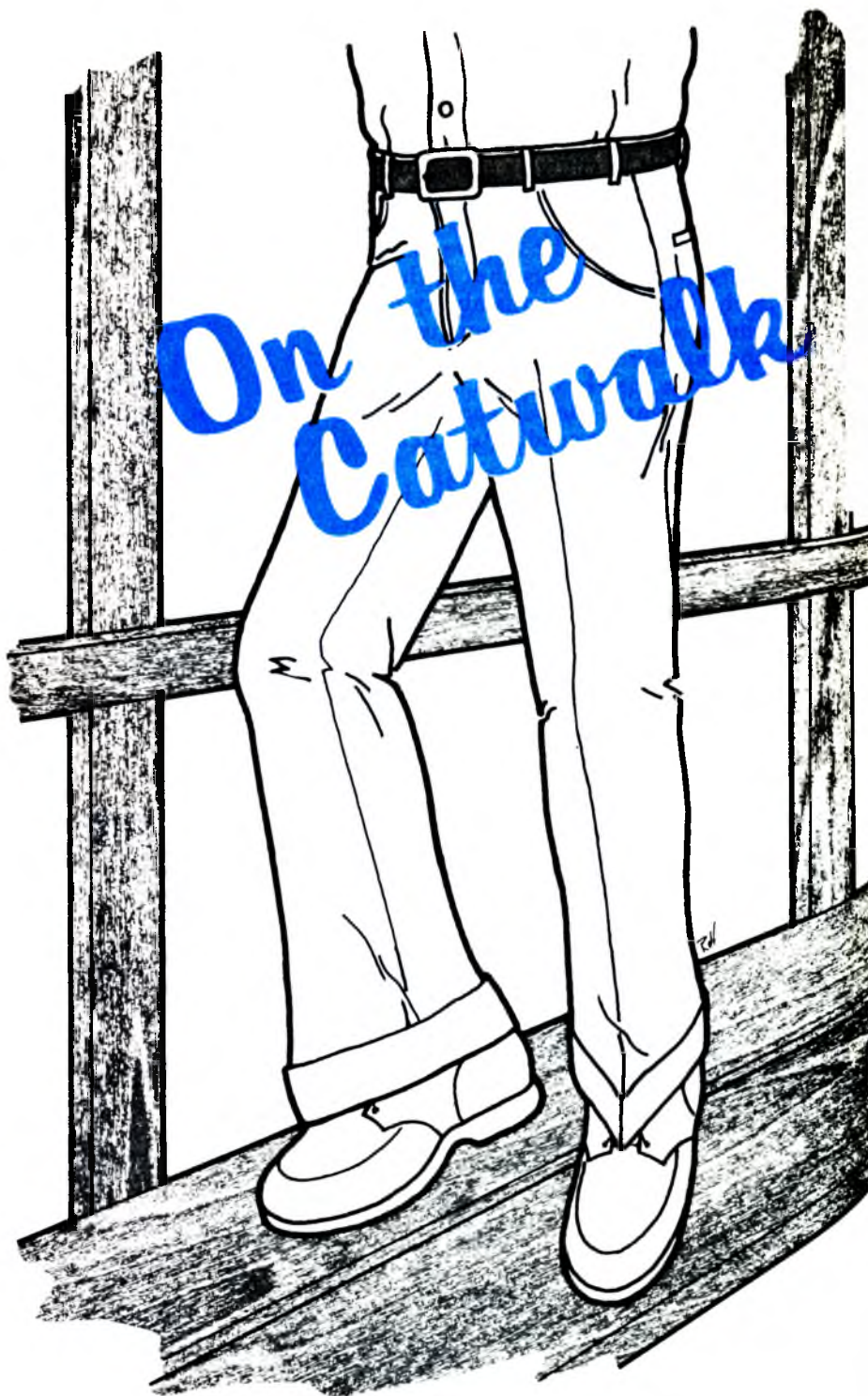
Sitting in the balcony, I could view most of the congregation. The entire crowd was deeply moved. My heart nearly burst with praise to God for His blessings. What a privilege to be a part of such a worship experience.

Overhead were hundreds of lights. These, strung by 60,000 feet of cable, had been put in to make possible television coverage for the political conventions to follow our Eighteenth General Assembly. And the Nazarenes had the use of this fantastic illumination.

I looked up toward the ceiling. High above I thought I saw a slight movement. Sure enough, on the little walk above the lights someone was walking. He was one of the stagehands on what he called the catwalk. He was adjusting the lights to give the best effect for the service. It was a deft and precarious operation unnoticed by most.

This incident set me to wondering how many hours of work had gone into preparation for the morning service. Many of the ones present had spent hours. I knew the musicians, the elders, the ushers had rehearsed—and dozens more. All these had spent time in getting ready. Now they were here and would contribute to the worship experience.

Then I thought of the people *behind the scenes* who had labored to make the service possible. I had seen the stagehands struggling to



arrange the platform. They were the ones also on whom we depended to set up the screens and projectors for audiovisuals for the coming General Assembly. They operated the spotlights and adjusted the floodlights. It was not uncommon for some of them to work all night.

Here we were on a Sunday morning enjoying this marvelous time of worship. And behind the scenes, or more literally above the scene, a

By MARY E. LATHAM

Kansas City

workman slipped along the catwalk to give us just the right light.

The incident suddenly became a symbol of far broader significance. My mind went back to the local church. I could think of many places of service which could well be compared to the catwalk.

One place in the church especially stood out—the Nursery Department. I was reminded of one little lady who served faithfully every Sunday morning from 9:00 to 12:30 with very young children. The church just couldn't get enough workers to miss either Sunday school or church service to teach "those babies"—as some people called them.

But those who filled the sanctuary every Sunday morning and enjoyed the beautiful music and messages never know what was going on behind the scenes to give young parents an opportunity to worship. There was the crib nursery, the toddlers' room, the twos' class, the threes, the kindergarten—all understaffed because not enough workers could be found willing to help.

Look around in any church. How many opportunities are there for a turn to work in the background so that others may enjoy the public worship? I believe that consecration—an essential part of sanctification—means willingness to take my turn on the catwalk—the behind-the-scenes places of service. Someone may need the public worship more than I.

And you know, the Divine Presence and blessing can sometimes seem more real when our work is in a place where no one seems to notice—but God. Let's look around again. Is there some place in the church where He needs another worker—on the catwalk? □

THE WAY— THE TRUTH— THE LIFE

John 14:6

"I know not the Way!" despairing I cried.

"I am the Way," Jesus kindly replied.

"I'm searching for Truth!" was my heart's plaintive cry.

"I am the Truth" was His gentle reply.

"I'm longing for Life! Oh, where can it be?"

"I am the Life. Thou shalt find it in Me!"

—Flora Smith
Crescent City, Calif.



MY HEART IS FIXED

Psalm 108:1

*The winds of change howl endlessly
And tempests near me toss and roll
To overthrow my trembling soul,
But I rest here serene and whole.
My heart is fixed on God.*

*My heart is fixed; I will not doubt
That love divine has set me here,
So I pray on and still refuse to fear
The ever darkening clouds, since
God is near.
On Him my heart is fixed.*

*My heart is fixed. How blest am I
In this strong confidence to go—
At peace through pain and every
earthborn woe—
Death's unknown sea will bear me
home, I know—
My heart is fixed on God.*

—Kathryn Blackburn Peck
Lees Summit, Mo.

God Send Us a

"PRAYER" "QUAKE"

By MORRIS CHALFANT

Norwood, Ohio

There was a power failure in a certain church at the beginning of the service. An electrician was called out of the congregation to make the necessary repairs. After examining the trouble, he sent a note to the organist, who passed it to the minister. The note read: "The power will be on after prayer."

This incident portrays a spiritual truth: God's blessings and presence are released only through prayer. The power is turned on AFTER prayer!

In the Early Church, "*When they had ended their prayer*, the building where they were assembled rocked, and all were filled with the Holy Spirit and spoke the word of God with boldness" (Acts 4:31, NEB, emphasis mine).

We have all heard of earthquakes, but this was a "prayer-quake." The building shook with the presence of God as those united believers hurled their salvos of prayer heavenward. The shock waves reached into every corner of Jerusalem, for those Christians were more possessed by the Holy Spirit than ever. They were afraid of nothing, and their testimony had the impact of a bomb blast.

Peter, John, and a host of those who had already been filled with the Holy Spirit (Acts 2:4) were all filled "a fresh" (Wesley's word, Acts 4:31). Clearly the most devout people of the Early Church needed and received a fresh filling of the Spirit.

It was those wonderful seasons of "refreshings

from the presence of the Lord" which kept the spiritual machinery of the Early Church running smoothly. It was that inner grace which made possible that outer, radiant glow which attracted multitudes to the Church.

Such refreshings encouraged the Christians, helping them to realize that God was with them even in persecution. They gave the disciples courage to speak "the word of God with boldness." They brought renewed spiritual vitality.

Nothing will compensate for this divine energy. Preparation, special training, unusual gifts and talents are desirable; but apart from the Holy Spirit, they are like machinery without power, or guns with no powder to fire them.

Every Christian should experience frequent outpourings of the Spirit. While there is one baptism of the Spirit to sanctify and cleanse the heart, there are many refreshings along the way. We must have these seasons of refreshing if we are to keep fresh in our experience, blessed in our souls, victorious in the warfare with sin and Satan.

One rainstorm makes a pond, but repeated rains make a river. God wants to make rivers of His blessed Spirit. Are we willing to be channels? Each day we can be filled afresh with the Holy Spirit. There is a new infilling available for each new challenge. The Word admonishes us, "Keep on being filled with the Spirit" (Ephesians 5:18, lit.), so that our lives may bring blessing to others and glory to God. □

BY LAURA MAE
DOUGLASS, R.N.
Point Loma College
San Diego, Calif.



FROM A NURSE'S NOTEBOOK

BE CAREFUL WHAT YOU SAY

Something has troubled me for years. It is this—family and friends carelessly discussing a patient among themselves while visiting in the hospital as though the sick one did not exist.

No one knows how much a person hears, even when he is thought to be completely unconscious. Some surgeons will not allow any discussion about the patient in the operating room, since there is evidence that messages are imprinted upon the subconscious mind which can have an adverse effect upon recovery.

I met Ellen while I was an evening supervisor of a large medical center. She was a 32-year-old woman who had suffered a severe head injury and complete paralysis. She had plunged into shallow water, thinking it to be sufficient depth for her swan dive.

Our first assessment upon her admission to the hospital was that Ellen was in desperate need of air. Quickly she was attached to a respirator until an emergency tracheotomy could be performed. Handing the doctor instruments, I overheard a consultation taking place in the hall between Ellen's family physician and her husband.

"Let's face it, Dutch, it would be far better if Ellen does not make it. She has gone too long without oxygen. If she pulls out of this, she'll never be anything but a vegetable."

A chill ran up my spine. I shuddered to think of the ominous possibilities, but I was even more concerned that Ellen had heard the grim forecast. Working, I prayed silently for the conference to cease and for the patient's recovery.

After about two weeks, matter of life or death was over, and Ellen was confined to her room,

completely paralyzed, with only the ability to speak in halted tones.

Ellen and I established a warm relationship, as we discovered each of us loved the Lord. Several weeks passed before she gathered courage to share with me what was weighing heavily on her mind.

"Mrs. Douglass, I want to talk about something that bothers me night and day. I keep hearing the doctor telling my husband that I will probably be nothing but a vegetable. Is that true? I have prayed constantly since the night of my accident that God will let me die if I am to be of no value to anyone. Oh, I want so much to be a part of my son's life for at least a few more years. He is only four and needs his mother."

She had heard! What needless torture she had suffered. I wiped the tears from her face while thinking of an appropriate response. Ellen must have an answer that was honest, yet would provide hope so necessary for her recovery.

"Ellen," I began, "you can be certain that your mind is not affected. We are having a rational conversation and you are able to establish priorities and to verbalize your concerns. As to your physical condition, there is no way of predicting the extent of your recovery."

"But no matter what happens, each person has the privilege of placing his life in God's hands. He has promised to take care of every need, whether great or small."

These words helped Ellen to relax, for she had learned to rely upon God at an early age. She now had to exercise her faith in the most trying of circumstances.

Ellen lived for six years, completely dependent upon others for her physical needs. She was able to be at home most of the time, which allowed her to oversee the household and be with her husband and son. Her favorite scripture was mounted where she could see it at all times: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1-2).

Ellen had the privilege of teaching this promise to her young child in his formative years, as she had hoped.

A valuable lesson can be learned from Ellen's experience. It reminds us of the importance of exercising good judgment in what we say when at the bedside of a friend or loved one.

The vicinity of the sick is not the place to engage in discussions about the patient. It is never safe to assume that he cannot hear or understand what is being said. Be careful never to implant doubt or fear in the afflicted one's mind. Let your conversation be uplifting, bringing hope, encouragement to the one near death, and faith to expect the seemingly impossible. □

editorially SPEAKING

By JOHN A. KNIGHT

Dr. W. T. Purkiser *Editor, 1960-1975*

It is impossible to think of the *Herald of Holiness* apart from the name of Dr. W. T. Purkiser. Elected editor by the General Assembly in 1960, Dr. Purkiser's responsibility began with the first issue in August of that year. Exactly 15 years later he concluded his work with the last issue in July, 1975.



During the years of his editorship, this official organ of the Church of the Nazarene has enjoyed wide acceptance and has brought guidance and encouragement to thousands of readers. No earthly measurement can calculate the seed sown and the fruit borne. Only eternity will reveal the lives transformed, the homes blessed, the churches challenged, the hearts inspired and instructed.

As a Christian writer and editor, Dr. Purkiser has no peer. His capacious mind, prolific pen, immaculate logic, judicious use of words, ability to turn a well-remembered phrase; his abundant knowledge of the Bible, theology, philosophy, and human nature—all these gifts are well known to those who are acquainted with his penetrating editorials, and with the nearly 30 books which he has authored or edited.

It was most appropriate that he should be named "Holiness Exponent of the Year" by the Christian Holiness Association at its most recent annual meeting in Atlanta.

Across the years, Dr. Purkiser has given spiritual counsel to all who have sought his wisdom. Through "The Answer Corner" and personal correspondence, he has been used of the Lord to bring illumination and insight to many. Speaking to the General Board of the Church, which honored him in January, Dr. Purkiser remarked that, in addition to preparing approximately 1,300 editorials, he had answered 25,000 personal letters.

Dr. Purkiser has filled many other posts of re-

sponsibility in the church: pastor, college teacher, professor of English Bible at Nazarene Theological Seminary, president of Pasadena College for nine years, and member of numerous denominational commissions, boards, and editorial committees.

But beyond all these significant traits and ministries, those who know Dr. Purkiser most intimately recognize him to be a dedicated scholar, a Christian gentleman, a self-effacing and humble man, one who has few rivals in demonstrating the virtues of Christ.

And, of course, he is a faithful preacher of the Word. He will continue to preach and teach and write at Point Loma College in San Diego during his retirement years.

Dr. Purkiser, we gratefully acknowledge your distinguished service as editor of the *Herald of Holiness*, and pray the Lord will grant to you and Mrs. Purkiser health and many more years of fruitful ministry in His kingdom. The pages of the *Herald* will always welcome your contributions.

PRECEDING Dr. Purkiser in this role were outstanding men and writers who also graced the editor's chair. Surveying the list brings a deep sense of inadequacy as I assume this new responsibility.

Recently someone remarked to me that Dr. Purkiser was leaving some awfully big shoes to be filled. I hastily concurred. Another standing nearby then added, "But, remember, 'all God's children have shoes.'" And, so we do! Though admittedly they are not all the same size or style.

By God's grace, and with the support of our readers everywhere, the *Herald* will continue to proclaim the Good News of deliverance from all sin, the possibility and necessity of daily Christian living, and "Holiness unto the Lord."

The Christian's Assurance and Adversity

A sense of belonging is a universal need. Acceptance in some measure by others is a prerequisite for a proper adjustment to life.

It is no different in the family of God. To be "accepted in the beloved" (Ephesians 1:6) is a gracious privilege, and the knowledge or assurance of such acceptance is necessary for effective Christian living.

One can enjoy an inner certitude that he stands, though unworthily, in God's favor. This grand confidence is possible through the "witness of the Spirit."

No Christian is called upon to live with doubts concerning his salvation. Where sin is confessed, repented of, forsaken; where Christ is trusted, believed in, followed; where the Word is accepted, relied upon, obeyed—some degree of divine assurance will be granted.

God does not purpose to leave His children in uncertainty regarding their relationship to Him. His covenant guarantees to them an inner rest arising out of the Divine approval. Romans 8:16 and Hebrews 10:14-15 make this abundantly clear. The witness of the Spirit is promised to provide positive assurance and knowledge of their standing and state before God.

Obviously man must be holy in heart and life before he can be conscious that he is so. But the Spirit of God is faithful to give a believer assurance of his adoption, to witness with his spirit that he has "redemption through his [Jesus'] blood, the forgiveness of sins" (Ephesians 1:7).

Bishop William R. Cannon has observed that the witness of the Spirit "holds the same place in the spiritual life that visual perception holds in the world of sense and things." However, important as the witness of the Spirit is in the life of the believer, it remains one of the most misunderstood of all biblical and Christian teachings.

Contrary to much popular thinking, it does not consist in great ecstasies or emotional highs—though it brings an abiding joy and peace that "passeth understanding." It is not some mystical, esoteric, private feeling or experience. Nor is it a spectacular physical phenomenon or demonstration.

Rather, the witness of the Spirit is a divine *enabling* to rest on the Word of God and in the efficacy of Christ's atonement. It is the testimony of a good conscience "void of offence toward God and men" (Acts 24:17), and the more-than-human ability to overcome Satan so that normal desires are not fulfilled in ways contrary to God's law.

John Wesley was on solid biblical foundation in teaching that the witness of the Spirit includes the *direct* witness—which encompasses the divine promise of God that He will forgive all sin (1 John 1:9), and the confirmation of the Spirit to the soul that there is "therefore now no condemnation" (Romans 8:1); and the *indirect* wit-

ness, namely the *fruit* of the Spirit. Both are necessary!

No presumed testimony of the Spirit can be genuine if it is separate from "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23, NIV). The fruit of the Spirit, borne and manifest in the day-by-day stress of life, is a vital part of the evidence of sonship.

The witness of the Spirit may come through unforeseen events or circumstances. God may use adversity, humiliation, hardship as the bearer of His confirming witness.

It is not insignificant that St. Paul discusses the witness of the Spirit within the context of one's suffering for Christ's sake. "The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his *sufferings* . . ." (Romans 8:16-17, NIV).

James clearly implies that trials and temptations have as their purpose the "proving" of our faith: "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the *testing* of your faith develops perseverance" (James 1:2-3, NIV). Peter made the same point: "These have come so that your faith . . . may be proved genuine and may result in praise, glory and honor when Jesus is revealed" (1 Peter 1:6-7, NIV).

The believer therefore is thankful when these arise for they are occasions to verify or demonstrate his love to God and man.

Affliction, testing, or adversity may be used by Satan to accuse and seek to undermine one's faith or confidence. However, God—though these are not sent by Him—will make them an instrument of His blessing. When by grace these are met with poise and a Christlike spirit, they become a means of assurance, a sign that one is a member of the household of faith.

The implications for victorious Christian living are obvious. Temptation, though not to be sought, when resisted and overcome, can be an indication of God's work in us. Adversity, met with creativity and triumph, manifests the Spirit of the indwelling Christ. The power to rejoice "when people insult you, persecute you and falsely say all kinds of evil against you because of [Christ]" (Matthew 5:11, NIV) is an evidence of the fruit of the Spirit.

Successfully meeting these challenges may become the occasion for the granting or renewing of the witness of the Spirit. In these unexpected ways the Spirit may witness to the believer that he "belongs." With this assurance he is daily "strengthened with might by his [God's] Spirit in the inner man . . ." (Ephesians 3:16). □

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SIXTH MVNC COMMENCEMENT

Three Mount Vernon, Ohio, men were the first students to earn four-year degrees at the May 30 convocation exercises of the Mount Vernon Nazarene College. Gary W. Brown, Robert W. Stull, and Fred Nelson Dooley, Jr., completed work for bachelor of arts degrees.

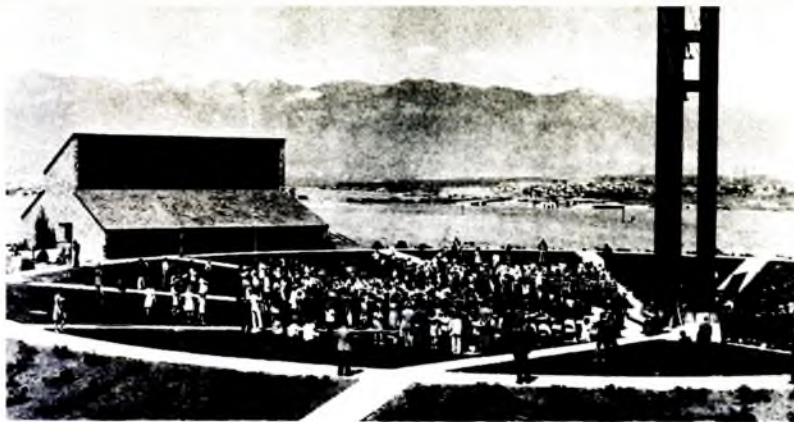
Fifteen students earned associate in arts and science degrees.

Dr. John A. Knight, president of the college, presided over the sixth commencement event for his last time as MVNC head, a post he has held for three years. Knight's resignation became official June 30. His successor, Dr. L. Guy Nees, gave the convocation address.

Dr. Nees, the third president-elect of the college, began his address:

"God comes into our lives in most ordinary ways so He can get our attention and invite us into His fellowship. And as Christians He taps us on the shoulder to give us an indication to our particular areas of service."

At the close of his address, Dr.



The Apostles' Court, the aesthetic center of Nazarene Bible College, was dedicated June 2, with President L. S. Oliver giving the Statement of Dedication. The court was designed to memorialize the 12 apostles of Jesus Christ. The three-spired tower in the center of the court depicts the Holy Trinity. The tower reaches 90 feet in the air. Carillon bells are placed in the upper part of the tower and play the Westminster chimes on the hour.



Dr. Arnold Airhart, academic dean of the college, presented a challenge to the graduating seniors of Nazarene Bible College in the "Passing of the Torch" ceremony. This traditional service for the seniors was held in the Apostles' Court in conjunction with the dedicatory program. Mrs. Evonne Neuen-schwander, chairlady of the Music Department, presented a brief concert on the Westminster chimes. Colorado Springs First Church contributed \$50,000 for the construction of the court. Mr. and Mrs. David Ward of Conway, Ark., presented the carillon bells.

Nees said: "And what a great experience it is in the Christian journey to find your place of service—arriving at the point where you

can say, 'I have completed my search.'

"I firmly believe God still speaks and will guide each of us to find a place of service and dedication if we let him."

Dr. M. E. Clay, Charleston, W. Va., board of trustees chairman at MVNC, presented retirees Miss Ruth Gilley, Rev. C. G. Schlosser, and Dr. Miles Simmons with service plaques.

Miss Gilley, who retired in January of this year, served 7 years with MVNC as librarian in addition to 28 years' service at Olivet Nazarene College, Kankakee, Ill.

Rev. Schlosser most recently served as assistant to the president for special gifts and development, and Dr. Simmons served in the area of wills, annuities, and life loans.

Dr. W. Lloyd Taylor, academic dean, awarded the degrees. □



Gary W. Brown, left, and Robert W. Stull stand as the bachelor of arts degree is conferred upon them at Mount Vernon Nazarene College convocation exercises, May 30.

**FIELD TRIP
BY CENTRAL AMERICA
NAZARENE SEMINARY**

In order to give more reality to the study of the "Doctrine of Man and Sin," the Seminary sponsored an educational and instructive field trip for the theology class to the island of San Lucas, a penal center of Costa Rica. The project was under the direction of Miss Neva Flood, professor of theology.

On May 11, the students of the theology class, accompanied by three professors, went by car to Puntarenas and then by launch to the prison island. There they were able to view some of the conditions of prison life and also to see the very evident and visible results of sin.

Some of the students had an opportunity to witness to two of the prisoners who manifested an interest in a spiritual transformation of their lives. The seminary students continue to show their concern and compassion for these unfortunate ones by corresponding with them and remembering them in prayer.

Before taking the trip, the students read the book *God Was Looking the Other Way*, by José León Sánchez. They also had a conference with Mr. Gonzalo Hernandez, who is chief of the Criminological Social Service of the Social Adaptation Division and was director of the island prison for several years. He spoke to the class on the general aspects of the social adaptation of these unfortunate ones. □

—Jessica Vance Sheffer, reporter
Central America Nazarene Seminary



Pastor Nels R. Nelson of the Prince Albert, Saskatchewan, church, is presented with his chaplain's crosses by his wife, Anne, at the Annual Inspection of the #38 Royal Canadian Air Cadet Squadron. Rev. Nelson holds the rank of Captain, a Royal Commission in the Canadian Air Force. Captain Nelson has been selected to serve this summer as senior chaplain at Canadian Forces Base Penhold. His responsibilities will include cadets in training as well as regular forces for the month of his appointment.

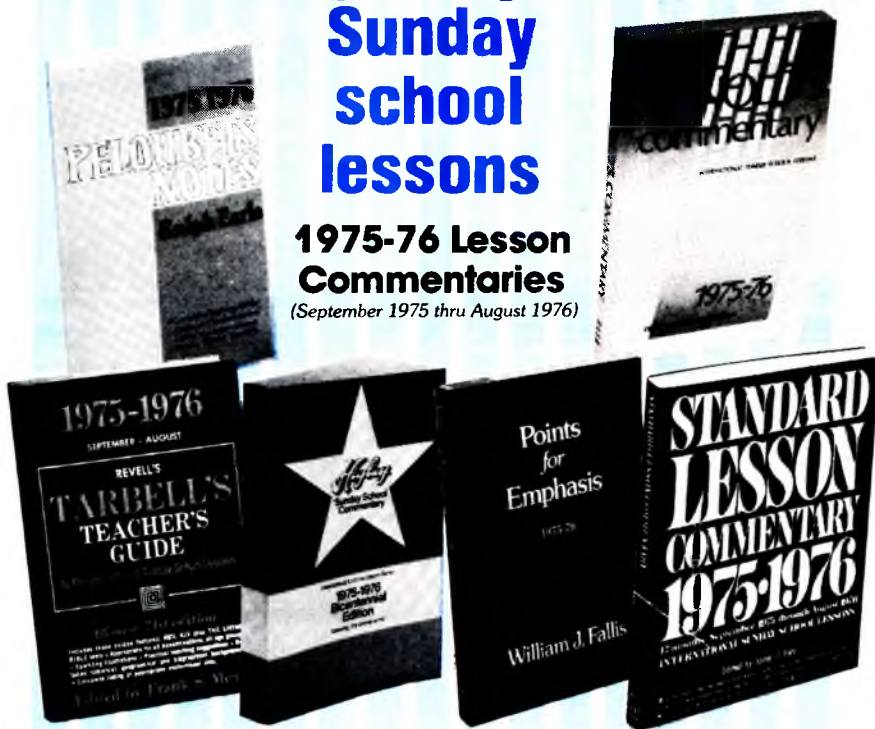
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TWO PROFESSORS RECEIVE DOCTORATES

Kenneth Hendrick of Bourbonnais, Ill., and Gerald E. Lane of Olathe, Kans., received the Doctor of Ministry degree May 24 during graduation ceremonies at Midwestern Baptist Theological Seminary, Kansas City, Mo.

Dr. Hendrick is assistant professor of Biblical literature at Olivet Nazarene College, Kankakee, Ill. He is married to the former Rosemary McDonald, Fruitport, Mich. They are the parents of two sons: Kirt, 19; and Jason, 4.



Dr. Hendrick, whose parents are Mr. and Mrs. Edward Visscher, Montague, Mich., holds the B.A. degree from ONC, the B.D. degree from Nazarene Theological Seminary, and the Th.M. degree from Midwestern Baptist Theological Seminary.

Dr. Lane, son of Mr. and Mrs. Earl C. Lane, Kirksville, Mo., holds the B.A. and M.A. degrees from Bethany Nazarene College, Bethany, Okla., and the Master of Divinity degree from NTS, Kansas City, Mo.



He is presently associate professor of Biblical literature at Mid-America Nazarene College, Olathe, Kans., where he teaches courses in Koine Greek and New Testament literature.

Dr. Lane is a member of the Society of Biblical Literature, the Evangelical Theological Society, and the Kansas City Society for Theological Studies. □



The junior high Sunday school class of the Harrison, Ohio, church worked to raise money for a trip to Kansas City. This came into fruition, June 24, when they, along with Pastor Arno Wilson, toured the general church facilities. The group is shown listening to an explanation concerning some of the modern printing equipment in the Nazarene Publishing House.



Harlan Heinmiller (center) is congratulated by Pastor Darrell Luther (l.) for his 52 years as a member of Detroit First Church. Vernon Lunn (r.), chairman of the Board of Trustees, presents Mr. Heinmiller with a leather attache case for his 47 years as a member of the church board. Heinmiller, a retired General Motors executive, has moved to Olathe, Kans., where he will be working with the Department of Life Income Gifts and Bequests of the general church.

church schools

HAPPENINGS

JUNIOR HIGH EDITOR RESIGNS

Don Whitlock, junior high curriculum editor in the Department of Church Schools, recently resigned to assume the position of director of Christian education at the Boise, Ida., First Church.



A 1966 graduate of the University of Alberta (Canada), Mr. Whitlock taught junior high science for three years before coming to Kansas City. In 1972, he received the Master of Religious Education degree from the Nazarene Theological Seminary.

The entire junior high curriculum was redesigned and updated during his editorship. His material in the *Junior High Teaching Re-*

source Packet is a particular example of improvement.

He also represented the department in many district church schools conventions across the U.S. and Canada, holding workshops on youth.

His local church experience includes being junior high supervisor at the College Church in Olathe, Kans.; and, later, director of Christian education at Nall Avenue Church, Prairie Village, Kans.

Mr. Whitlock and his wife, Joanne, will move to Boise the middle of August.

REORGANIZATION IN CHURCH SCHOOLS

Organizational changes in the Department of Church Schools have been announced by Dr. Donald Metz, executive editor, and Dr. Kenneth Rice, executive secretary. Three staff members will serve as coordinators in the following specific areas:

Melton Wienecke will serve as promotion and merchandising coordinator. He has served the department for eight years as the director of vacation Bible schools, preschool and day-care ministries, and, more recently, summer ministries.



His new responsibilities will in-

clude editing the *Edge*, a quarterly magazine for church school workers; all department promotion and merchandising; VBS promotion, crafts, and merchandising; researching and developing media; and book coordinator, including the yearly *Church Schools Workers' Library*. He will continue his field work responsibilities and will continue as consultant on weekday Christian education.

Bill Young will serve as conventions coordinator. He will continue his present responsibilities, which are: general director of camps, Caravans, and Junior Fellowship. He will work to develop programs which will be a new approach to conventions, workshops, and training programs for the Department of Church Schools.



As liaison with district church school conventions, he will assist those districts wishing to secure staff members as workers. Well-known for his talent as a ventriloquist with his "friend," Alvin, he will continue his traveling and field work assignments.

Wesley Tracy will continue as editor of young adult curriculum and *Probe*, but will also serve as editorial coordinator. His new responsibilities will be to coordinate all editorial operations in the department—including procedures and practices.



He will organize the work with special study committees and conduct in-service training for new editors. He will continue his field work throughout the country. Mr. Tracy, a five-year staff member, recently received his M.A. in Communications from the University of Missouri at Kansas City. □



Seated (l. to r.) Dr. Jerald Johnson, executive secretary of World Missions; Rev. Alfonso Barrientos; and Dr. Charles H. Strickland, general superintendent.

INTERNATIONAL CHURCH BECOMING REALITY

Rev. Alfonso Barrientos, district superintendent of Guatemala Northeast, arrived in Kansas City, July 9, for a visit sponsored by the Department of World Missions.

Guatemala Northeast is the first district under the Department of World Missions to attain Regular status according to the regulations set by the General Board of the Church of the Nazarene.

Rev. Barrientos was given tours

of the Nazarene Publishing House, Headquarters, and the seminary. He also met with various general leaders of the church and lunched with several executive secretaries.

The purpose of his visit was to acquaint Rev. Barrientos further with the workings of the general church, and to expose him more thoroughly with the structure of regular districts. □

—Department of World Missions



The Kenosha, Wis., church recently honored Mr. Joe Brand for over 30 years as Sunday school superintendent. Mr. Brand has now moved to Burlington, Wis., to help establish a Church of the Nazarene in that town. Pictured (l. to r.) are Wayne Merfeld, present Sunday school superintendent of the Kenosha church; Pastor R. James Bledsaw; and Joe Brand.

Frank E. Harris of Denver received the American Exemplar Medal from the Freedoms Foundation in Valley Forge, Pa., for promoting patriotism and American heritage through lectures and published literature. Mr. Harris is a member of Colorado Springs First Church.



A special feature of the twenty-fifth anniversary services in Upland, Ind., church on March 15 was the donation of \$1,000 from Dr. Paul Updike's estate for home mission expansion. The Upland church, where Dr. Updike's grandson pastors, became the recipient of the gift. Pictured are (l. to r.) District Superintendent Bruce Taylor, presenting the check to Michael Shalley, pastor, while Mrs. Paul Updike looks on.



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The Bill Sullivan family drove to their new assignment in North Carolina in their new car, an Electra 225, presented to them as an expression of love from the congregation in Colorado Springs First Church for 10 years of pastoral service. Shown in the picture are (l. to r.) Debbie, Diann, and Rev. and Mrs. Sullivan; presenting the key to the car is Dr. Chester Meyering, secretary of the church board, and Mr. Elden Ediger, board member instrumental in the purchase of the car. Rev. Sullivan is now superintendent of the North Carolina District.



Pastor Joe Meade of the Lynwood, Calif., church recently taught the CST study, "Giving and Living," by Dr. Samuel Young. There were 31 who received credit for the class.

NEWS OF CHURCHES

Pastor Richard L. Fisher reports that the Nashville, Ind., church had a Senior Citizens' Day April 27. Several senior adults participated in a Sunday school pre-session program. Mrs. Alberta Shulz, a local artist, had an art display; Mrs. Eva Ayers played a piano solo; Mrs. William Barber gave a recitation; and special awards were presented. Extension class members of Arbutus Nursing Home were also featured. All senior adults were special guests of the young adults at the noon meal. □

The Albuquerque, N.M., Sandia Church aired their first television special on Easter Sunday. The program was viewed in all of New Mexico, as well as parts of southern Colorado and eastern Arizona on Channel 7, KOAT-TV.

This was the first religious programming broadcast on this station in over two years. Because the station does not sell time to religious organizations, all production costs and air time were donated.

The 30-minute broadcast featured selections from the musical "Alleluia," performed by the choir in a garden setting, as well as a gospel message by Pastor Ron Greeno. Rev. Patrick Hartley, minister of music and youth, produced the special entitled "An Easter Concert."

Miss Holly Day, public relations

consultant for KOAT-TV, said the station received more complimentary mail on the special than on most things they broadcast.

Plans are being formulated for future television specials by the local church. □



An open house celebration commemorating the fiftieth wedding anniversary of Rev. and Mrs. Charles L. Henderson of Lake Worth, Fla., was held on June 8 in Ludwig Center on the campus of Olivet Nazarene College. Rev. Henderson was business manager of ONC from 1948 to 1968. Prior to that he was pastor of churches in Felicity, Mt. Vernon, Middletown, Lima, and Stanton Avenue, Cincinnati, Ohio. Rev. and Mrs. Henderson were married at Athens, Ohio, on June 16, 1925. They are the parents of three sons: Charles, Jr., and John of Kankakee, Ill.; and Robert of Cincinnati, Ohio. There are seven grandchildren and two great-grandchildren.



Pastor Larry T. Vevig, Ogden, Utah, reports that First Church celebrated its fiftieth anniversary June 8. Greetings were sent by several former pastors, including the first pastor, and the first district superintendent, Dr. W. S. Purinton, now of Pompano Beach, Fla. Greetings were also received from Rev. Mark Rudeen, former pastor and missionary to Panama. The church reports 85 members and a property valued at over \$200,000 with an indebtedness of less than \$10,000. District Superintendent I. F. Younger and Dr. L. S. Oliver were the featured guests, with Dr. Oliver bringing the fiftieth anniversary message. Pictured (l. to r.) are Dr. L. S. Oliver, president of Nazarene Bible College; Dr. I. F. Younger; and Rev. Larry T. Vevig.



In their 1975 *Herald of Holiness* subscription drive the Marysville, Wash., church of the Washington Pacific District tried a new method which proved to be highly successful. District Campaign Director Glenn Higdon reports that a subscription contest was set up for the teens, with prizes for those selling the most *Heralds*. First prize was a five-band radio and second prize was an AM/FM transistor radio. The first-prize winner tallied 20 new subscriptions besides renewals and the second-prize winner brought in 10 new subscriptions plus renewals. The church, thanks to the teen efforts, experienced a subscription increase from 85 to 130. Of that 130, there are 58 brand-new subscriptions.



Pastor Eugene Campbell reports that the Monticello, Ky., church has closed the assembly year with a complete staff of registered Sunday school teachers. All regular teachers and some of the substitutes have received the Teacher Training Certificate from the general CST office. The church has a total of 30 trained teachers, with 24 serving on the staff. Mr. Logan Lair is Sunday school superintendent.



... the article that first appeared in "Standard," September 1, 1974, and for which a flood of requests was received ...

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(l. to r.) Rev. Herbert McGonigle, Michael Hewison, Ralph Dunwall, Stephen Clarkson, June Fairclough, Brian Fairclough, and Mark Fairclough are pictured.

ENGLISH NAZARENES WITNESS TO 150,000

Nazarenes in Yorkshire, England, hired a large marquee to participate in METRO '75, an exhibition and trade fair held in Leeds, England's third largest city, June 21-22.

More than 12,000 pieces of gospel literature and promotion material—including a specially designed leaflet, "Introducing the Church of the Nazarene"—were distributed among the crowds, estimated by the promoters as around 150,000.

The marquee was stacked with books from Beacon Hill Books, Cardiff, and a large banner proclaimed, "The Church of the Nazarene."

Witness to personal faith in Christ was made through gospel singing, individual testimony, and literature. Yorkshire Nazarenes enthusiastically proclaimed their faith at this the largest exhibition held in Britain since 1951.

The Nazarene participation in METRO '75 was organized by Pastor Herbert McGonigle, of Leeds First Church. □



The J.O.Y. (Just Older Youth) Club choir from the Denver Lakewood Church presented a special evening of music on Senior Adult Ministry (SAM) Day, May 18, directed by Larry Hightower. The Lakewood J.O.Y. Club was organized November 15, 1974, with 27 members under the direction of Associate Pastor Donald Dixon. Their group now has a membership of 51, made up of 44 active and 7 honorary members. Robert G. Snodgrass is pastor of the church.



Mr. Bernard Farr received an award from the congregation of Modesto, Calif., First Church, presented by Pastor Randal E. Denny, in recognition of 50 consecutive years as a member of the local church board. Though near 80 years of age, Mr. Farr is the owner and manager of Farr's Department Store. A charter member of the congregation, he is still active in church and community affairs.

LAYMAN CHOSEN TO SERVE IN EMBASSY

Mr. Norman Vilakazi, a member of the church in Swaziland, has been appointed counsellor for the embassy of the kingdom of Swaziland in Washington, D.C.



Mr. Vilakazi first attended a Nazarene school in northern Swaziland as a young boy. Dr. Samuel W. Hynd reports that this early contact with the transforming gospel prepared Norman Vilakazi to play an active role in the affairs of the church, particularly in our educational program in Swaziland.

After completing his primary school at one of our outstations, Mr. Vilakazi attended our junior secondary school at Endingeni, the first mission station of the church in Africa, where Harmon Schmelzenbach established the work in 1910.

Mr. Vilakazi then went to a teacher training college in the Republic of South Africa. He returned to teach in one of our mission schools. He served as the principal of several of our schools, as well as being a lay pastor. He later attended the University of Botswana, Lesotho, and Swaziland, receiving a certificate for secondary school teachers from the university.

He then joined the staff of our Nazarene Teacher Training College in Manzini. Most recently, he was principal of the Nazarene High School at Siteki. He also was a member of the advisory board of the Swaziland District for several years.

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At the end of 1974, the king of Swaziland requested Mr. Vilakazi to leave the teaching profession and serve his country at the embassy in Washington, D.C. He arrived at his new post the last of April, and he was accompanied by his wife and four members of the family.

Of the family who remain in Swaziland, one son is principal of the Nazarene Primary School at Siteki, another is a member of the staff of Nazarene Teacher Training College. A daughter, who is a nurse, trained at the Nazarene College of Nursing and Community Health at the Raleigh Fitkin Memorial Hospital, Manzini, is married to a member of Parliament in Swaziland. Her husband has represented the kingdom of Swaziland as a member of the delegation to the United Nations. □



Jacksonville, Fla., Central Church recently hosted Mayor Hans G. Tanzler, Jr. Mayor Tanzler experienced a religious conversion in October after hearing a returned Viet Nam veteran. The mayor is now visiting many churches so he can witness to what God has done for him. Pictured (l. to r.) North Florida District Superintendent Jonathan Gasset, Pastor Robert Cannon, Mrs. and Mayor Hans G. Tanzler, Jr.



On May 4, Mr. and Mrs. George W. Sutton celebrated their fifty-first wedding anniversary. On their fiftieth anniversary in 1974 they were honored by their children at a reception at Dallas First Church. Mr. and Mrs. Sutton were married by a former pastor of Dallas First Church, Rev. P. L. Pierce. Their children—Mrs. Grace Etheridge of Tempe, Ariz.; Gerald W. of Eugene, Ore.; and Kenneth R. of Fairfax, Va.—are all active in the church in their respective areas.



Rev. and Mrs. G. Howard Rowe observed their sixtieth wedding anniversary on June 30. They were married in the Old Utica Avenue Church in Brooklyn, N.Y. They are members of the Pompano Beach, Fla., church. Rev. Rowe was ordained April 25, 1920, by Dr. R. T. Williams in Brooklyn, N.Y. They have three children: Dr. C. H. Rowe of Kansas City; Mrs. Doris Brodier of Bourbonnais, Ill., and Mrs. Ruth Hodges of Hamilton, Ohio.

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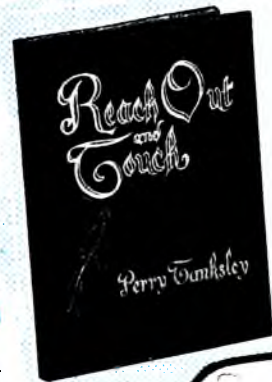
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DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—August 20-21. Kansas City First Church, 6401 Rockhill Rd., Kansas City, Mo. 64131. Host Pastor: James Ingalls. General Superintendent: Dr. V. H. Lewis.

SOUTH CAROLINA—August 20-21. Dorchester Road Church of the Nazarene, 5321 Dorchester Rd., Charleston, S.C. 29405. Host Pastor: Raymond DeShon. General Superintendent: Dr. Charles H. Strickland.

JOPLIN—August 21-22. Carthage, Mo., First Church, 2000 Grand Ave., Carthage, Mo. 64836. Host Pastor: Bud Garber. General Superintendent: Dr. George Coulter.

DALLAS—August 22-23. Dallas First Church, 106 E. 10th St., Dallas, Tex. 75203. Host Pastor: Bob Nielson. General Superintendent: Dr. Eugene Stowe.

MINNESOTA—August 22-23. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. General Superintendent: Dr. Edward Lawlor.

WISCONSIN—August 22-23. Church of the Nazarene, 5011 Commerical Ave., Madison, Wis. 53714. Host Pastor: Marlon B. Holloway. General Superintendent: Dr. Orville W. Jenkins.

NORTH CAROLINA—August 27-28. First Church of the Nazarene, 111 Washington St. (P.O. Box 543), Hendersonville, N.C. 28739. Host Pastor: Wyatt Gentry. General Superintendent: Dr. Charles H. Strickland.

SOUTH ARKANSAS—August 27-28. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, Ark. 72207. Host Pastor: Gary Powell. General Superintendent: Dr. Eugene Stowe.

DISTRICT ASSEMBLY REPORTS

CANADA WEST

The twenty-seventh annual assembly of the Canada West District was held at Olds, Alberta. District Superintendent Alexander Ardrey, completing the first year of an extended term, reported.

General Superintendent Edward Lawlor ordained Dale Fallon, Ron Kaechele, Renny Ron Tombran, and Dave Wilson.

In appreciation for the years of service to the district as pastor, district superintendent, and now general superintendent, the Lawlors were presented a painting of a Canadian prairie scene.

(Elders) Mark Caldwell and Bob Lindley; (laymen) Dale Beckman and Grant Rist were elected to the advisory board.

Mrs. Lillian Deasley was reelected NWMS president. Rev. Larry Spicer was elected NYPs president; and Rev. Danny Gales was elected chairman of the church schools board. □

CHICAGO CENTRAL

The seventy-first annual assembly of the Chicago Central District was held at the College Church, Bourbonnais, Ill.

District Superintendent Forrest W. Nash brought his seventh report. He announced the organization of the new Korean Church in Chicago with Rev. Chong Soo Kim as the pastor. There was also a "send off" service for Pastor and Mrs. Ted W. Zuercher of Danville, Ill., Northside Church, who leave in August for missionary service in Africa.

General Superintendent V. H. Lewis ordained David Hayse, John Shank, and Larry D. Morgan. The elder's orders of David J. Kelly were recognized.

Elected to the advisory board were: (elders) R. J. Cerrato and Bill Draper; (laymen) Dr. Willis Snowbarger and Delbert Remole.

Mrs. Forrest W. Nash was reelected NWMS president; and Rev. William Scott



Pictured are the ordinands and wives at the Kentucky District Assembly: (front, l. to r.) Rev. and Mrs. Bobby Grant; Rev. and Mrs. Daniel Newton; Rev. and Mrs. John R. Wallace; (middle, l. to r.) Rev. and Mrs. Lonzy Ellis; Rev. and Mrs. Jerry Cline; and with them are Rev. and Mrs. Warren Gibbs, whose elder's orders from the Wesleyan Church were recognized; (back, l. to r.) District Superintendent Aleck G. Ulmet; Dr. Charles H. Strickland, general superintendent; and Rev. Riley Laymon, district secretary.



Ordinands of the Canada West District are pictured with Dr. Edward Lawlor (l. to r.), Rev. and Mrs. David Wilson, Rev. and Mrs. Renny Ron Tombran, Rev. and Mrs. Ron Kaechele, Rev. Dale Fallon, and District Superintendent Alexander Ardrey.

was elected NYPs president. Rev. Wayne Hilburn was reelected church schools board chairman. □

DAKOTA

The seventh annual assembly of the Dakota District convened at Ellendale, N.D. District Superintendent Phillip M. Riley, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Norman A. Clayton and R. John Wolfe, Jr.

Elected to the advisory board were: (elders) David A. Belzer and George B. Johnson; (laymen) Ken Montgomery and Steve Reisdorph.

Reelected to their offices were Mrs. Phillip M. Riley, NWMS president; Rev. Lawrence A. Powell, NYPs president; and Rev. Charles E. Belzer, church schools board chairman. □

KENTUCKY

The sixty-seventh annual assembly of the Kentucky District was held at Owensboro, Ky. District Superintendent Aleck G. Ulmet, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Lonzy Ellis, Dan Newton, Bobby Grant, Jerry Cline, and John Wallace. The credentials of Warren Gibbs were recognized.

The following were elected to the advisory board: (elders) Coolidge Grant, Oren Thrasher, A. A. Farris; (laymen) E. J. Milby, Richard Thompson, and Dr. Robert Allen.

Mrs. Aleck G. Ulmet was reelected NWMS president, and Rev. Dewey Williams was reelected NYPs president. Lew Hall was reelected church schools board chairman. □

NEBRASKA

The sixty-third annual assembly of the Nebraska District was held at Kearney, Neb. District Superintendent Hoyle C. Thomas, completing the third year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Galen Skinner, Marvin Winstryg, and Melvin Essex.

Elected to the advisory board were: (elders) Harlan Heap and Larry Wade; (laymen) O. E. "Pete" Beeson and Blaine Proffitt.

Mrs. Hoyle C. Thomas was reelected NWMS president. Rev. Daryl Burt was elected NYPs president; and Rev. Larry Wade was elected church schools board chairman. □

NORTHEAST OKLAHOMA

The twenty-fourth annual assembly of the Northeast Oklahoma District convened at the Tulsa Central Church. District Superintendent W. T. Dougharty, completing the second year of an extended term, reported.

General Superintendent Charles H. Strickland presided over the business sessions and recognized the credentials of Chester Wilkins.

Elected to the advisory board were: (elders) E. Keith Bottles and Eugene Sanders; (laymen) Bob Donaldson and Bob Kennady.

Mrs. W. T. Dougharty was reelected NWMS president; Ivan Rexroth was elected NYPs president; and Rev. David Felter was elected church schools board chairman. □

UPSTATE NEW YORK

The thirty-eighth annual assembly of the Upstate New York District convened at the Brooktondale Campground. District Super-

intendent J. Wilmer Lambert, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained David Sparks.

(Elders) Roland Dunlop and Clarence Hildreth, and (laymen) John Bodine and Bud Woodcock were elected to the advisory board.

Reelected to their posts were Mrs. Vera McKim, NWMS president; Rev. Paul Wehr, NYPs president; and Rev. Elmer Wilson, chairman of the church schools board. □

NAZARENE CAMP MEETINGS

August 11-17—WEST TEXAS. Camp Arrowhead, Glen Rose, Tex. Charles Millhuff and Leon Chambers, evangelists. Jim and Rose Green, singers. Lyle Eckley, district superintendent.

August 19-24—MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. William Ellwanger, evangelist. Norman W. Bloom, district superintendent.

August 22-31—NEW YORK. Camp Taconic, Rte. 199 and Taconic Pkwy., Red Hook, N.Y. 12571. W. T. Turkiser and Talmadge Johnson, evangelists. David Blue Etc., singers. M. V. Scutt, district superintendent.

August 27-31—OREGON PACIFIC. Roseburg Camp Meeting, Roseburg, Ore. Stephen W. Nease, evangelist. Paul Culbertson, Bible teacher. Gordon A. Olsen, song evangelist. Carl B. Clendenen, district superintendent.

MOVING MINISTERS

CYCIL ADRIAN to Dallas Valwood Parkway. GEORGE R. ANDERSON from New Castle (Ind.) Broad Street, to Fort Wayne (Ind.) Trinity.

MICHAEL A. BROWN from associate, Fort Madison, Ia., to associate, Joliet (Ill.) First. JESSE L. BUCHANAN from Cocoa (Rockledge, Fla.) to Seminole (Fla.) First.

ROBERT EUGENE CALVERT from Kansas City Grace, to Corpus Christi (Tex.) First. CHARLES B. COURTNEY from Orangeburg (S.C.) Highland Park, to Ashland City, Tenn.

R. EUGENE EMERSON to Palestine, Tex. RALPH W. FISHER from Ludington, Mich., to Bismark (N.D.) First.

NORMAN R. FRANKLIN to Phoenix First. ROGER W. FROMM from Corvuso, Minn., to Chadron, Neb.

JIM D. GRAHAM from Booneville, Ark., to evangelism.

JOHN W. HADLOCK from Waynesburg, Pa., to Memphis (Tenn.) Park Avenue.

RALPH L. HYSONG from evangelism to Uxbridge, Mass.

EDWARD O. JACKSON from Pampa, Tex., to Cisco, Tex.

ALFRED MASON from Chesterton, Ind., to South Bend (Ind.) Trinity.

ALAN CRAIG METTLER from Charlevoix, Mich., to Gaylord, Mich.

HAROLD MOODY to Huntington (Ind.) Northside.

LARRY PARSONS to Steven Fisher Memorial (Baxter, Ky.).

JOHN I. RICH from East Chicago, Ind., to Chesterton, Ind.

R. DON SANDERS from Bloomfield, Ia., to Clinton (Ia.) First.

JACK F. SWARTZ from Pioneer, Ohio, to Muncie (Ind.) Mayfield.

MERRILL S. WILLIAMS from Nazarene Theological Seminary, Kansas City, Mo., to New Iberia (La.) First.

DARRELL WISEMAN to Valley City (N.D.) First.

RECOMMENDATIONS

Rev. TONY BUTCHER, 4057 S. Delaware, Springfield, Mo. 65807, is entering the evangelistic field and is available for revivals, weekend meetings, etc. He has pastored for a number of years and we commend him to our churches.—James C. Hester, district superintendent, Joplin District

I would like to recommend Rev. BILL SMITH, now entering into full-time evangelistic work. He can be contacted through the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—Jerald R. Locke, district superintendent, Northwest Oklahoma District

I recommend Rev. HERBERT STEELE, now entering into full-time evangelistic work. He offers a ministry in word and song. He can be contacted through the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—Jerald R. Locke, district superintendent, Northwest Oklahoma District

VITAL STATISTICS

DR. WEAVER W. HESS DIES

Dr. Weaver W. Hess was born in Newton, Kans., on September 15, 1890 and went to be with the Lord, June 25, at his home in Portland, Ore.

Dr. Hess was an elder in the Church of the Nazarene and received his first district license in 1914, was ordained June 9, 1918 in Portland, Ore., and an honorary Doctor of Divinity degree was conferred on him by Pasadena College, June 1, 1936.

He was elected a member of the first NYPs General Council and served for two quadrenniums, and was sent by them to Australia as the first evangelist after the opening of the work there. He was also elected as a member of the first Board of Regents of the Nazarene Theological Seminary and served on the boards of two of our colleges.

His first contact with the Church of the Nazarene was while he was pastoring a Holiness People's Mission in Phoenix, which later became First Church in that city.

While attending Pasadena College he pastored the Grand Avenue Church in Los Angeles and was privileged to have our founder, Dr. Phineas F. Bresee, preach in his pulpit on several occasions. Later he was dean of men at Northwest Nazarene College.

Dr. Hess served four churches on the Northwest District: Moscow, Ida., First Church; Spokane, Wash., First Church; Yakima, Wash., First Church; Walla Walla, Wash., First Church. He also served at Sellwood Church in Portland, Ore.; Pasadena, Calif., First Church; and Cleveland First Church.

Moving to Oregon in 1941, he pastored Salem First Church, and in 1946 was elected superintendent of the Oregon Pacific District. Later he was associate pastor at Los Angeles First Church and Seattle First Church. He retired at the age of 79.

He is survived by his wife, Rose; a son and daughter-in-law, James and Shirley; two grandsons, James Daniel and Douglas Scott; two brothers and three sisters.

The funeral service was held June 29 at

Portland First Church with Pastor Alan L. Rodda officiating. Entombment was in the Riverview Abbey Mausoleum in Portland, Ore. □

PASTOR ROBERT G. DEASLEY DIES

Pastor Robert G. Deasley, 74, of the Lethbridge, Alberta, Canada, church died May 18. Rev. Deasley was received into the membership of the Church of the Nazarene in Perth, Scotland, by General Superintendent J. W. Goodwin in 1936 while pastor of Cherryfield Mission, Dundee, Scotland.

The following year members of the mission formed the Church of the Nazarene in Dundee with Rev. Deasley as pastor, a ministry which he continued until moving to the Small Heath Church in Birmingham, England, in 1946. In 1953 he transferred to the Canada West District on which he served for the rest of his ministry, pastoring successively in Medicine Hat, Alberta, Melfort, and Regina, Saskatchewan; and Rimby and Lethbridge, Alberta.

He is survived by his second wife, Mrs. Lilian Deasley, a member of the General Council of the NWMS; two daughters: Mrs. R. J. (Mary) Wiens of Boise, Ida., and Mrs. R. L. (Margaret) Auringer of Fort Smith, Northwest Territories, Canada; two sons: Dr. Alex Deasley of Winnipeg, Manitoba, and Mr. Stephen Deasley of Lethbridge; and seven grandchildren. Funeral services were in Lethbridge May 21, with District Superintendent Alexander Ardrey officiating and elders of the district participating. □

REV. MELVIN CARPENTER DIES

Rev. Melvin Carpenter, 54, pastor of Pueblo, Colo., First Church, passed away suddenly June 10.

He was ordained in 1950 and spent his entire ministry on the Colorado District. He has been a member of the District Advisory Board and other boards for a number of years.

Funeral services were conducted by District Superintendent M. Harold Daniels in the Pueblo First Church.

Survivors include his wife, Claudine; two daughters, Mrs. Tharon (Barbara) Daniels and Mrs. Gary (Linda) Cobb; one son, Steve; four grandchildren; and one brother, Rev. Bob Carpenter, pastor at Scottsbluff, Neb. □

DEATHS

LULA L. CASSIDY, 92, died March 16 in Lexington, Ky. Funeral services were conducted by Rev. Riley Laymon. She is survived by 2 sons, Kenneth M. and Frank D.; 2 daughters, Mrs. Lois Kendall and Mrs. Lorraine Hilien; 10 grandchildren; and 6 great-grandchildren.

MRS. H. N. DICKERSON, 83, died June 6 in Fort Lauderdale, Fla. She is survived by her husband, Rev. H. N. Dickerson; four sons, Meredith M., Rev. Kline F., Donald W., and Rev. Harry W.; eight grandchildren; and four great-grandchildren. Funeral services were conducted by Rev. Keith Wright.

ROBERT PHILLIP GRAVES, 57, died June 5 in Medford, Ore. Funeral services were conducted by Rev. Daniel Penn. Survivors include his wife, Hester; four sons, Randy, Fred, Richard, and Greg; three daughters, Mrs. Loretta Mapes, Sandie, and Roberta; three grandchildren; his mother, Lola Davis Graves; and two sisters.

MRS. DAISY BELL SMITH, 90, died June 28 in Colorado Springs. She is survived by three sons, H. Mendell, Merle, and William; one daughter, Mrs. Norvie O. (Marie) Clift; two grandchildren; and five great-grandchildren.

LAWRENCE A. WHITAKER, 70, died July 2 in St. Petersburg, Fla. Funeral services



"Showers of Blessing"

PROGRAM SCHEDULE

Dr. William Fisher

August 17—"Look on the Fields":
The Individual

August 24—Phony Peace

NEWS OF RELIGION

were conducted by Rev. Tom Ream. He is survived by his wife, Beatrice, and daughter, Annetta Whitaker.

BIRTHS

to JAMES, JR., AND MARTHA (STYERS) BALDWIN, Tulsa, Okla., *twin boys*, Lee Herbert and James Lowell III, June 3
to DR. KENNETH W. AND CAROLE (GRIF-FITH) BERESFORD, Omaha, Neb., *a girl*, Lisa Suzanne, June 27
to DAVE AND MARIE (MCGRAW) BERG, Gallup, N.M., *a girl*, Dawn Marie, July 2
to REV. DENNIS AND ALICE (LATSHAW) BOEL, Arlington, Tex., *a boy*, Stephen Mark, July 3
to JAMES E. AND DEBRA J. (MCKINNEY) BRAUNMEIER, Colorado Springs, *a girl*, Amy Michelle, June 2
to REV. KEN AND DEBORAH (MOWERS) CHILDRESS, Aroma Park, Ill., *a boy*, Steven Wayne, June 23
to REV. ALAN R. AND SHERRY (BYRD) DICER, Taylor, Mich., *a boy*, Aaron Richey, May 26
to REV. LARRY AND KATHY (MCCOY) FAIRBANKS, Pottstown, Pa., *a boy*, Larry Russell, Jr., May 31
to DAVID AND LOIS (RODEHEAVER) FORD, Port-au-Prince, Haiti, *a girl*, Melodie Beth, June 26
to D. WAYNE AND ANNE HOOD, Southaven, Mich., *a boy*, Phillip Eric, July 3
to DON AND JAN (LARSON) JOSEPHSON, Kansas City, *a girl*, Kimberly Renee, June 9
to ROGER AND BEVERLY (FERGUSON) NUTTER, Huntington, W.Va., *a girl*, Brenna Krista, May 1
to REV. DON AND PAT REEVES, Holton, Kans., *a girl*, Nancy Elizabeth, June 20
to JOSEPH AND TERESA YORK, Florissant, Mo., *a girl*, Terra LeAnn, May 16

MARRIAGES

DELORES CONNER and PETE SHANTA at Laguna Niguel, Calif., March 30
MARCINE CONNER and DAVID HUTCHINS at Quincy, Wash., April 5
PAMELA RENEE BOOTHE and JAMES BERT STYERS at Tulsa, Okla., May 31
NANCY SMITH and RAYMOND BALDWIN at Manchester, England, June 14
JANE NAYLOR and GEOFFREY AUSTIN at Leeds, England, June 21
JOY THOMAS and TREVOR OVERTON at Umberleigh, Devon, England, July 5

ANNIVERSARIES

During May the Coquille, Ore., church had three couples celebrating over 50 years of marriage. They are: Mr. and Mrs. E. S. Leep, 51 years; Mr. and Mrs. W. P. Edgmon, 56 years; and Mr. and Mrs. E. M. Wilson, 58 years. □

MR. AND MRS. ADOLPH LANFFER of Los Angeles (formerly of Toledo, Ohio) celebrated their fiftieth wedding anniversary, June 13 at Los Angeles First Church.

A reception was given in their honor by their three children: Mrs. Kenneth Pratt, Mrs. Betty Jean Pierson, and William V. Lanffer. They have five grandchildren and two great-grandchildren. □

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Eugene L. Stowe, Chairman; Orville W. Jenkins, Vice-chairman; Charles H. Strickland, Secretary; George Coulter, Edward Lawlor, V. H. Lewis.
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WHO'S TRUSTED IN MONEY MATTERS MORE THAN A CLERGYMAN? Whom do people trust on money matters?

"Twice as many American families feel confident about church leaders as sources of information for financial planning as feel confident in business sources for the same help," says Dr. Robert J. Hempfling, stewardship promotion secretary for the Christian Church (Disciples of Christ).

His statement is based on a survey of the American family and money which the firm of Yankelovich, Skelly, and White conducted for General Mills.

Their study found, Dr. Hempfling said, that 67 percent of American families express confidence in financial information coming from churches.

The ratings for other groups were: banks, 62 percent; consumer groups, 62 percent; home economists, 61 percent; physicians, 61 percent; tax experts, 57 percent; social service agencies, 53 percent; federal government, 52 percent; local government, 43 percent; media, 37 percent; business, 31 percent, and stock brokers, 21 percent. □

"DISESTABLISHED CHURCH" ASKED IN NORWAY. Norway's government has been asked to "disestablish" the state Evangelical Lutheran Church and provide for establishment of an autonomous national church.

The proposal, which is said to have the backing of parliamentary leaders, was drafted by a special public committee set up to consider the question of Church-state relations in Norway.

The state church includes in its membership 96 percent of Norway's 4 million population.

Eight of the 12 members of the committee recommended disestablishment. All members, however, were in agreement that a self-governing national church should retain government financial support, which, at present, amounts to 260 million crowns (about \$50 million) a year.

Norwegian Radio said that because a decision to separate the church from the state would require a change in the country's Constitution, "such an event is unlikely to take place for several years." □

REPORT URGES BAR ASSOCIATION PLEA TO END LAWS AGAINST PROSTITUTION. A report to the American Bar Association (ABA) House of Delegates calls for the repeal of state laws making prostitution a crime.

Current laws in 49 states have a "negative effect" on police, prostitutes, and the community and also violate women's rights and the rights of both sexes to privacy, according to the 13-page report, which will be presented at the ABA convention this month.

The ABA document, which was reported by The Washington Post, urges "all legislatures to repeal all laws which prohibit commercial sexual conduct between consenting adults in private."

Prostitution is now legal only in Nevada, which allows it in individual counties if approved by referendum. □

RHODESIAN BLACK CLERGYMAN SEES INDEPENDENCE "NOT FAR AWAY." A black minister who has spent 10 years in jail for seeking to liberate Rhodesia from its white minority government appealed to Americans to support the black majority cause.

Rev. Ndabaningi Sithole said an intensified armed struggle, such as Americans engaged in to obtain their independence 200 years ago, appears to be the only way to achieve freedom for the people of Zimbabwe, the African name for Rhodesia. □



the answer corner

Conducted by John A. Knight, Editor

■ Does suicide automatically make it impossible for a person to have eternal life after death?

The question is more and more pressing since suicide seems to be increasing at an alarming pace.

Scripture places a high priority on the meaning and significance of human life, since man is made in the Divine image. It is considered a gift of God. The Decalogue is explicit: "Thou shalt not kill." This seems to include one's own life as well.

Generally suicide arises out of a longing for death, which deepens

into madness, on the part of those who are weary of life and anxious to escape from its miseries. This longing is sinful because it is selfish, and seems to argue a weak trust in the Divine hand which supports our life.

Suicide, however, may be occasioned by a complete mental or nervous collapse, in which case it would be amoral. God alone is the Judge, and man is wise not to preempt His authority. He only

knows "what is in man." Therefore we leave such judgments to Him, knowing that He is a God of justice and love.

We would do well to remember that eternal life involves a new quality of life experienced now by faith in Jesus Christ. This is life eternal in the Father, and Jesus Christ whom He has sent (John 17: 3). If I am accepted by God now, He will accept me in death—and after! □

■ Please explain Paul's statement that to be "absent from the body" is to be "present with the Lord." Does this refer to man's spirit only, apart from the body which must await the resurrection?

The body to which the Apostle refers obviously is the physical body. He is conveying the great biblical truth that for the Christian the cessation of natural life ushers one into the immediate presence of Christ (Philippians 1:23-24).

However, the Bible is clear in affirming that man is a unity of body, soul, and spirit. He is not merely spirit or soul alone, encased in a body as in a shell. For this reason, Christian faith does not

accept immortality in the classical Greek sense, or immortality of the spirit only. Rather, it declares that man's existence after this life will be personal and individual—a continuation of the *total self*. The New Testament, therefore, teaches that man will have a resurrected or glorified body, fashioned after the body of Christ.

It is not necessary to arrange a sequence or chronology in answer to the question, When will man re-

ceive this body—at death, the rapture of the Church, the Second Coming of Christ, the final resurrection, or the Judgment? While isolated scriptures may be interpreted to support one or another of these views, one need not claim absolute certainty.

This much is sure . . . man is fearfully and wonderfully made, and as a whole being the Christian at the last day will stand clothed in Christ's likeness! □

■ Are we to infer from John 13:14-15 that the Christian is commanded to practice foot washing?

We may safely affirm that the Christian is commanded to do anything that is legitimate if in love it will serve his brother. Even the giving of a cup of water in Jesus' name will not go without its reward.

Whether the practice of foot washing is to be considered a sacrament of the Church and placed on a par with baptism and the Lord's Supper is another question. The Christian Church generally has not done so. It has taken this

position because in Jesus' day the washing of a guest's feet was an accepted means of welcoming him into the home after long, hot travel on foot. It was an ancient Oriental custom expressing friendship and hospitality.

Jesus washed the disciple's feet to illustrate the servant-character of His entire ministry. He taught them: "The servant is not greater than his lord. If I have washed your feet, then ye ought to wash one

another's feet." By this means Jesus gave an "example" of the type of service they were to render to one another. He was not establishing a custom or exact ordinance.

Yet charity toward any who practice this ancient rite should characterize Christ's followers. And certainly Jesus' evaluating principle should be heeded: "If any would be great among you, let him become the servant of all." □

■ In Matthew 10:5 Jesus commanded the Apostles to avoid cities of Samaria in their evangelistic efforts. Yet He also said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost parts of the earth" (Acts 1:8). Can you explain this inconsistency?

Any "inconsistency" which you seem to see may be removed by assuming that Jesus' command to the disciples was limited to one mission only. In asking them to go rather "to the lost sheep of the house of Israel" (v. 6), He was acknowledging the prior claim of the Jews in order of time. Paul employed the same thought when

he acknowledged that he was debtor, "to the Jew *first*, and also to the Greek [Gentile]" (Romans 1:16).

No doubt Jesus, like a wise teacher, slowly but surely brought the disciples to the idea that His salvation was for all men, including the Samaritans. They could not be entrusted with such an all-inclusive commission until after Pentecost,

when they would begin to see more clearly that the gospel is universal in its scope.

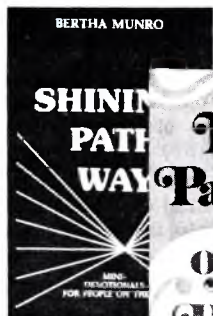
We may note that the conversation with the woman of Samaria (John 4) was a lesson by example, a sowing of seed which would later bear fruit under the preaching of Philip, Peter, and John (Acts 8). □

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AUGUST BOOKS OF THE MONTH

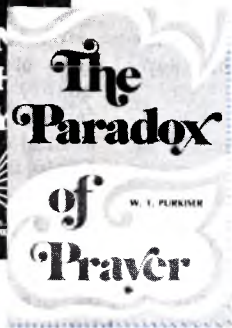
by Bertha
Munro

SHINING PATHWAY



THE PARADOX OF PRAYER

by W. T.
Purkiser



SHINING PATHWAY

I did not choose the title of this book, it chose me. Of recent years I have found myself depending personally without question on God's statement of fact in Proverbs 4:18: "The path of the just [obedient] is as the shining light that shineth more and more unto the perfect day."

This special confidence dates from a hospital experience of 1945. After many weeks of struggle with complications following a serious knee injury, so weak I could not hold my Bible to read, one sleepless night I suddenly saw, with that "inner eye," a straight path of intense light reaching to the very edge of heaven. And Someone said, "You can walk this path of light as long as you live with Me." I have never forgotten the shining pathway—I trust I never shall! □

—From *Shining Pathway*

THE PARADOX OF PRAYER

The basic Christian faith is that God does indeed answer believing prayer. Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22) . . . "You can get anything—*anything* you ask for in prayer—if you believe" (TLB).

Yet three days later, Jesus knelt in the darkness of Gethsemane and prayed, "O my Father, if it be pos-

sible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). As Mark described the scene, the paradox becomes even more clear: "He . . . prayed that if it were possible the awful hour awaiting him might never come. 'Father, Father,' he said, 'everything is possible for you. Take away this cup from me. Yet I want your will, not mine'" (14:35-36, TLB).

These contrasting passages present to us what might be called "The Paradox of Prayer." A paradox is an apparent contradiction. It is where two lines of truth come together and do not fit. It is where two streams of life meet and make no sense. In a paradox, we meet life's double-talk.

Here we find such apparent contradiction. What Jesus said about prayer is undeniably true. Yet when He prayed, "Let this cup pass," the petition was not granted. He drank it to the last bitter drop.

This is no theoretical puzzle. It is one of the most practical matters in the Christian life. . . . One can no more be a Christian without praying than he can be alive without breathing. Yet many have given up prayer except as a matter of empty form simply because they have never come to terms with its paradox. □

—From *The Paradox of Prayer*

CANADA CENTRAL'S LADIES' RETREAT

Over 200 ladies, from teens to great-grandmothers, gathered for a weekend in June at the beautiful campgrounds of Fairhavens near Gamebridge, Ontario, for the Canada Central District's fourth annual Ladies' Retreat.

The guest speaker for this occasion was Mrs. Gunnell Jordan, a professor of English at Olivet Nazarene College. The theme was from Philippians 4:8, "Whatsoever things are lovely"; and, using this, the speaker challenged the ladies to experience: The Loveliness of the Now, The Loveliness of the New, The Loveliness of All Things to Enjoy, and The Loveliness of the Lord.

The program was planned by Chairlady Mrs. Irvie Reeder and her committee. Sports activities, discussions, singing, demonstrations, and delicious meals rounded out a weekend of spiritual and physical revival. □



Rev. and Mrs. Joseph E. Kiemel celebrated their sixtieth wedding anniversary June 30. They were married at Pasadena Nazarene University. Rev. Seth C. Rees performed the ceremony and Dr. J. W. Goodwin offered the prayer. Besides pastoring churches in California, Kansas, Oregon, Iowa, Wisconsin, Wyoming, Utah, and Washington, Rev. Kiemel was an evangelist for two years. Since his formal retirement he has supplied pulpits over 300 times. The Kiemels observed their sixtieth anniversary in their mobile home at 940 S.E. River Road, Gladstone, Ore. 97027, quietly because of Rev. Kiemel's ill health.

AULT GRADUATES FROM U.S. NAVAL ACADEMY

Douglas K. Ault, son of Rev. and Mrs. Donald K. Ault, former missionaries to Guyana, South America, graduated June 4 from the United States Naval Academy, and was commissioned an Ensign in the United States Navy. He and Miss



THE PARADOX OF PRAYER—Purkiser

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CLIP AND MAIL

Patricia Jo Abram, of Columbus, Ohio, were married June 5, in the Academy chapel. Pastor Donald K. Ault, of Linden Church, Columbus, Ohio, assisted in the ceremony, which was a military wedding.

Douglas, born in Guyana, received the award for the Outstanding Achievement in Foreign Language of his class. He was also named Honor Sub-Commander of his battalion for June Week Commencement Activities.

Ensign Ault has been assigned to the Fortieth Battalion (Fighting Forty) of the Civil Engineer Corps at Port Hueneme, Calif. He reported there for duty July 2. He and his bride will be residing at the Port Hueneme Base. □

NNC PROFESSOR EARNS DOCTORATE

Irving W. Laird, vice-president for student affairs and professor of religious education at Northwest Nazarene College, has completed work for a Doctor of Ministry degree at American Baptist Seminary of the West, member school of the Graduate Theological Union of the University of California at Berkeley.



A native New Yorker, Dr. Laird was graduated from Eastern Nazarene College with a degree in literature. He earned a Bachelor of Divinity degree from Nazarene Theological Seminary and obtained a master's degree in Christian education from Butler University. He has done graduate work in student personnel services at Oregon State University.

Before joining the NNC faculty in 1967, Dr. Laird spent 12 years in the active ministry. He served pastorates in Muncie and Indianapolis, Ind., before joining the pastoral staff at Nampa, Ida., First Church.

Dr. Laird is actively involved in local and district church organizations. He is a member of the Nampa Lions Club. He serves as a member of the national advisory curriculum study committee for the Department of Church Schools. He has served on the Idaho-Oregon District Church Schools Board for several years and is presently a member of the district's board of church extension and board of ministerial studies.

Dr. and Mrs. Laird teach a Sunday school class of newlyweds at Nampa First Church. Mrs. Laird is a junior high school English teacher and the couple have two children—Steve, 16; and Becky, 14. □

PROFESSOR DIX RECEIVES "T" AWARD

John W. Dix was the recipient of the 1975 "T" Award, highest honor conferred by the Trevecca Nazarene College Alumni Association.



The award recognizes graduates of Trevecca who have distinguished themselves by success in their chosen fields; a record of alumni citizenship that has brought credit to the college; and loyalty and service which reflects the ideals of the institution.

Mr. Dix is chairman of the Department of Biological-Physical Sciences at Trevecca, having been

a member of the department since 1960. He received the M.A. degree from George Peabody College and has completed language and residence requirements for the Ph.D. in Anatomy and Physiology at the University of Tennessee.

He holds membership in Phi Delta Lambda Honor Society, Beta Beta Beta Honorary Biological Fraternity, Sigma Zeta Honor Society for Mathematics and Science, Sigma Xi Associate member-graduate Honor Society for Science, and the National Science Teachers Association. He has been selected by the editors of American Biographical Institute to appear in the Bicentennial Memorial Edition of *Personalities of the South*. □




Dr. John Stockton, director of financial development at Mid-America Nazarene College, is pictured giving the semiannual interest check to Mr. and Mrs. Arthur Uphaus, while Tom Bailey, business manager, looks on. Mr. and Mrs. Uphaus recently deeded their 120-acre farm to Mid-America in a trust agreement that insures them an interest check twice yearly for the rest of their lives. The Uphaus farm is located just 10 miles south of MANC, which is in Olathe, Kans.

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

"YOUR GRANDCHILD DIED LAST NIGHT"

SOBERING WORDS these, especially when you receive them thousands of miles away in a foreign country. Yet joy, not sadness, entered my heart as I read the letter which carried them. Joy? Yes, a sense of gratitude and rejoicing overcame me as I remembered the events leading up to the birth of this spiritual "grandchild."

The "family" began while I was pastoring in southern California, during a call into the home of a man critically ill. It was a beautiful birth—accepting Jesus Christ as Saviour after some 40 years of deep sin. His name was Phil. His life had been typical of the Hollywood actor: three broken marriages, drugs, the occult, science of the mind. Yet in a moment Jesus forgave him and gave him a new start.

His growth, like most children, was not smooth. I remember many times talking with him when he would stumble and hurt himself. But with each bruise he would grow a little more and learn a new and worthwhile lesson. Finally, though still physically ill, my spiritual "child" began to reproduce some "children" of his own.

These spiritual grandchildren were much like Phil: night people, actors, far from the "typical" type of person who came into our church or any church. But Phil loved them and I loved them too.

Some were black, most all were divorced, but all wanted to find real purpose for their lives.

It was at his own birthday party that Phil led Jerry Farcone to Jesus. Sound strange? Not if you knew Phil. For you see, serving Jesus was a full-time involvement for him. And what better time or place to bring another child into the Kingdom than at his own birthday party?

Jerry Farcone was a Jew. He was a respectable man, a good husband and father, and he loved his family dearly. Yet it wasn't until Phil introduced him to Jesus that Jerry Farcone's life really began.

Jerry only lived a few months after finding Christ. His death was sudden and unexpected. Some would say, "What a terrible thing, leaving a wife behind and two teen-age children, and just in the prime of his life!" Yet for Phil DiGioia, his spiritual father, and for me, the grandfather, there was much comfort and joy, because Jerry Farcone is with his Master. Nothing is more important.

"Your grandchild died last night." Yes, but he is in the arms of Jesus! Home! Thank You, Lord, for the family of God. □

—STEVE WEBER
Albertville, France

RETIRED ONC PROFESSOR HONORED

Dr. Earl E. Barrett, retired professor of religion and philosophy at Olivet Nazarene College, and his wife, were recently honored by the Kankakee, Ill., Wildwood Church with a special day.

On Barrett Sunday, appreciation was extended by way of special music, with District Superintendent Forrest Nash of the Chicago Central District as guest speaker, and a potluck fellowship dinner.

The Barretts were active in the organization of the church five years ago as a part of their ministry in carrying the gospel to minority races. Pictured (l. to r.) are Dr. and Mrs. Barrett and Pastor and Mrs. Leonard Williams of the Wildwood Church on Barrett Sunday. □



MVNC WIPES OUT CUMULATIVE OPERATING DEFICIT

Dr. Stanton P. Parry, executive vice-president and director of finance has just announced to the Board of Trustees of Mount Vernon Nazarene College that for the second consecutive year the college has operated in the black financially.

Closing its fiscal books June 30, the college received over \$626,000 from the churches on the educational zone, besides other matching and special gifts—an all-time high. This enabled the college to eliminate its total operating debt which had accumulated over the years in establishing the new school—a debt which at one point reached \$111,000.

Commenting on this achievement, Dr. John A. Knight, president through June 30, stated: "Since full four-year accreditation was received by North Central Association of Colleges and Secondary Schools last year, and teacher

certification approval earlier this year, removing the operating debt was the last major goal I hoped to reach before leaving the office of the presidency.

"The people of the MVNC educational zone and the faculty and staff who supported and worked to make this possible are to be congratulated. To God be all the glory!"

The college will add its first senior class in September. An enrollment of nearly 800 students is expected. A new housing facility is nearing completion to accommodate this record student body.

Dr. L. Guy Nees assumed the presidency July 1, succeeding Dr. Knight who accepted the editorship of the *Herald of Holiness*. □

NORTHWESTERN ILLINOIS CHURCH SUFFERS TORNADO DAMAGE

Canton, Ill., First Church was in the path of the tornado which swept through the city business section at six o'clock on Wednesday evening, July 23.

After surveying the damage, Northwestern Illinois District Superintendent Floyd Pounds said,

"The church and annex were completely destroyed. There may be some chairs in the basement which can be saved, but that is all." No members of the church suffered injury in the twister. Rev. Norman Chandler is the pastor. Eastside Church was not in the path of the storm. □

BRAZIL ELECTS NATIONAL SUPERINTENDENT

General Superintendent George Coulter announced that word had been received by cable from Brazil of the election of Rev. Joaquim Lima as the first national district superintendent. His election was by a near-unanimous vote.

Brazil is now a Mission District. Dr. Jerald Johnson, executive secretary of the Department of World Missions, conducted the district assembly.

Rev. Lima was born in Cape Verde. He is a graduate of our Bible School in Argentina. He was the pastor of the Campinas, Brazil, church. □



As part of their evangelistic tour for the Department of World Missions, Rev. Warren Rogers and his wife, Lillian, recently held a united crusade with the four churches on St. Croix, Virgin Islands. The crusade was held in Central Church with capacity crowds (300) in attendance several nights. There were 78 people who received spiritual help. Pictured (l. to r.) are Rev. Rogers accompanying his wife singing, as the four cooperating pastors look on: Rev. German Roman, Rev. Mahabis, Rev. Seattland, and Pastor Basil Moses of Central Church.



Pastor Moses of Central Church and Rev. Rogers (upper right) work with seekers at the altar in the St. Croix crusade.

NEW BOOKS FOR ALL REASONS



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