

# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 15 '71



WHY were the saints saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all.

It was quite simple and always will be.

SEP 15 '71

LIBRARY  
Olivet Nazarene College  
KANKAKEE, ILL.



# THE BELIEVER'S BIRTHRIGHT

**T**o be filled with the Holy Spirit is the spiritual birthright of every believer. The very heart of the Pentecostal experience was that "they were all filled with the Holy Ghost" (Acts 2:4). Being filled with the Spirit is the true norm of New Testament Christianity.

Pentecost was an event in history which cannot be repeated. But all that Pentecost meant inwardly in the hearts of those early disciples can be repeated in our lives.

Being filled with the Spirit meets man's basic need. We are so constituted that we must be possessed by something or someone beyond ourselves. We were created by God to find our full completeness in Him. Without the fullness of the Spirit we are less than God intended us to be.

The listlessness and lack of spiritual vitality in the lives of many Christians is due to the fact that the fullness of the Spirit is lacking. Without the fullness of the Spirit, spiritual stability, spiritual progress, and spiritual power are less than they should be.

Recently on a visit to Bristol, England, it was my privilege to visit the first chapel built by John Wesley. From a letter to one of his preachers in Wesley's handwriting I copied these words, "Press all believers to go on to Perfection. Insist everywhere on a Second

Blessing, as receivable in a moment, and receivable now by simple faith."

One of the welcome developments in recent days throughout the Church is the emphasis on Christian service. But we must not forget that the equipment for effective service is the fullness of the Spirit. True religion was never intended to soothe and gratify the senses, or to impose disagreeable duties, or to make God an errand boy to cater to all our whims. The whole purpose of redemption is to redeem us and purify us so that we might serve the Living God.

The Church has never been so well-equipped in talent and technology to win the world to Christ. But unless the fullness of the Spirit is upon us, our service will be listless, our labors powerless, our love intermittent.

Being "filled with the Spirit" (Ephesians 5:18) is not a transitory experience but an abiding fullness giving joy and power. It is the privilege of every child of God to be so possessed by the Spirit that he is endued with His power and fullness.

*Hover o'er me, Holy Spirit;  
Bathe my trembling heart and brow;  
Fill me with Thy hallowed presence.  
Come, oh, come and fill me now!* □



By Randal Denny  
Modesto, Calif.

Someone has written, "Self-seeking has no centennial . . . It ends in a graveyard with the dismal epitaph, 'He took care of himself.'"

Halford Luccock once noted, "The best-preserved thing in all human history is an Egyptian mummy. The surest way to make a spiritual and intellectual mummy out of yourself is to give all your attention to preserving self."

The hoarders of life are the losers of life. Those who spend themselves by being expendable for Christ are those who discover real living.

Indeed, Jesus said it would be that way: "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

There are many things in life which are lost by being kept and saved by being used. History is full of men who gave themselves away, but in so doing gained undying recognition.

In the fourth century an Eastern monk decided to leave the world of men and live alone in the deserts and mountains. By isolation, prayer, meditation, and fasting he would strive to save his own soul.

But after a time he felt something was missing. One day on his knees an insight came to him: the life of solitude was selfish instead of selfless! The monk decided that, if he were going to serve God, he must serve men.

Leaving his desert haunts, he journeyed to Rome, the capital of the world. To his amazement, Christianity had become the official religion. No longer did Christians hide in tombs to worship.

But one vestige of pagan Rome remained—the arena! Christians were not thrown to lions for entertainment, but captives from war were forced to fight and kill each other in the arena.

The monk followed the swarming crowds to the spectacle. The atmosphere was thick with the lust for blood as the gladiators fought. Suddenly the monk jumped over the wall into the arena and rushed between the gladiators. Surprised, they stopped fighting.

The crowd roared, "Let the games go on."

The old hermit was pushed aside, but again he ran between the gladiators in protest. Rocks came thundering from the angered spectators, but still he tried to stop the senseless slaughter. The commander's voice barked an order, a gladiator's sword rose, flashed in the sunlight, and stabbed the old man to death.

Suddenly the crowd quieted. They were shocked that a holy man would be killed. The games ended in silence, and the audience melted away in muffled sadness. Never again did gladiators fight in the arena. The old monk, by dying, ended the brutal games. His death was more valuable to mankind than his life.

God has given us lives to spend—not to keep. Forget hoarding for self, and spend yourself for Jesus' sake and the gospel's. It is better to burn out than to rust out. The Master still asks, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36)

Serving Christ is not a forfeited life, but the discovery of a transformed, eternal life! □

# HERALD of HOLINESS



W. T. PURKISER, Editor in Chief  
JACK M. SCHARN, Office Editor

Contributing Editors:

SAMUEL YOUNG      EDWARD LAWLOR  
V. H. LEWIS        EUGENE L. STOWE  
GEORGE COULTER    ORVILLE W. JENKINS

General Superintendents, Church of the Nazarene

# A

## IN THIS ISSUE

### ARTICLES

<b>THE BELIEVER'S BIRTHRIGHT</b> .....	<b>2</b>
<i>General Superintendent Coulter</i>	
<b>SPEND YOURSELF</b> .....	<b>3</b>
<i>Expenditures offering greatest returns      Randal Denny</i>	
<b>A MAGIC SHIELD</b> .....	<b>4</b>
<i>Provision for a protective covering      Louis A. Bouck</i>	
<b>LOOK UP—JESUS IS COMING!</b> .....	<b>6</b>
<i>Radio sermon of the month      C. William Fisher</i>	
<b>LIFE CAN HAVE MEANING</b> .....	<b>7</b>
<i>Pen points      Harold Runyan</i>	
<b>LOVE</b> .....	<b>8</b>
<i>Faith at home      Rosemary Lee</i>	
<b>TO DREAM THE POSSIBLE DREAM</b> .....	<b>8</b>
<i>Challenge to Christian involvement      G. Thomas Wilson</i>	
<b>FAITH'S PLANS AND EXPECTATIONS</b> .....	<b>10</b>
<i>How miracles happen      Raymond C. Kratzer</i>	
<b>LOVE AT WORK</b> .....	<b>11</b>
<i>Long-range effects of love      L. J. Du Bois</i>	
<b>MOTIVATION</b> .....	<b>12</b>
<i>Dimension      Darrell E. Luther</i>	
<b>EVANGELISTS' REPORTS</b> .....	<b>12</b>
<i>50 years ago</i>	
<b>WHAT'S IN A NAME?</b> .....	<b>13</b>
<i>Significance of identification      Garth Hyde</i>	
<b>CONFUSION ABOUT COMMITMENT</b> .....	<b>14</b>
<i>Helps to holy living      Harold B. Hoyt</i>	

<b>EDITORIALS</b> .....	<b>15</b>
<i>W. T. Purkiser</i>	

### STANDING FEATURES

<b>NEWS OF RELIGION</b> .....	<b>28</b>
<b>ANSWER CORNER</b> .....	<b>29</b>
<b>BY ALL MEANS</b> .....	<b>32</b>
<i>A Unique Mission Field      Thelma Gray</i>	

**G**o, kill Medusa!"

The challenge to the young hero, Perseus, brought problems with it. This Medusa was a mystical Gorgon. Snakes for hair. And if you looked at her she turned you to stone.

But Perseus was supplied with a polished magic shield. "Don't look at the monster," he was told. "Look only at her reflection in the shield."

That is the best way to put a Gorgon out of business!

All right, so it's just a story from mythology. Amazing what the Greeks could dream up, isn't it?

But you and I have a magic shield. And we can look at the horrible monsters that come our way through its reflection. That way we won't get turned to stone.

Really, our magic reflector is much better than the one in the old tale. For even if life's Medusas have already turned us hard and bitter, by looking at our shield we can be restored to hope and happiness.

Shield? Faith. "Above all, taking the shield of faith" (Ephesians 6:16).

The first revival message I ever heard was on the text, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

The preacher was so urgent that I responded to the invitation. It wasn't far to the altar from the front bench where we children were sitting. I prayed, "Lord, give me a heart of flesh." Quite a prayer for a second-grader. No, I didn't know what it meant.

But who is to say that God did not remember that childhood prayer when, years later, I struggled before Him for pardon of my sins? By then I knew very well what it meant to have a heart of stone. For an adult sinner it takes a desperate effort to receive the kingdom of God as a little child.

Guilt loomed before me like a menacing monster. Could I ever escape condemnation and perdition?

Little things were as much in the way as big things. There was, for instance, the bad feeling between me and my work partner, Joe.

We disagreed one night, and I got mad.

(It isn't pleasant to hark back to the bad old days of shameful failure and loss, but I might as



well tell it like it is. Or was. Thank God for the *past* tense of sin!)

I didn't cuss or even indulge in wood-swearing—slamming doors or kicking chairs. Christians don't. I was claiming to be a Christian. But Christians have no business losing their tempers, either. Joe knew that. And he told me what he thought of my religion. He had a point.

The Lord reminded me that religion must be horizontal as well as vertical. I needed Joe's forgiveness as well as God's. And when I made that apology, along with some other items of confession and restitution, something hard and tight in me began to soften and loosen. The stony heart was melting.

Instead of looking at my falling out with Joe as a regrettable but hopelessly final and unchangeable thing, I saw it reflected in the shield of faith. And on a facet of that shield was inscribed, "If we confess . . . he is faithful and just to forgive . . . and to cleanse."

It was a different sort of Gorgon that the young preacher faced. He was up-tight about criticism and fear of losing the big churches he'd been serving.

You see, he had sought to be sanctified wholly at the holiness camp meeting. It hit him hard to find that his superiors in the denomination objected. And G. D. Watson got the message. Didn't pay to offend the stationing committee. He quit going to holiness meetings or saying anything about the second blessing.

"Then," he confesses, "I descended from a restful religion to a toilsome religion."

He would oppose holiness in public and seek it in private. He was terribly confused. But one thing he knew—he did not have what he needed.

"There were many verses and some whole chapters of the Bible that I could not live up to," he said.

Came the blessed day when he was teachable. Stony heart melted a little. A holiness meeting was going on. He attended and liked what he heard. And one night he made a complete consecration and God sanctified him.

Life was simple again. He joined the holiness crowd and became a leader among them.

What the superintendent's reaction was Mr. Watson does not say. It really didn't matter much anymore. The newly sanctified preacher was walking in the light and enjoying fellowship with God and with His people. And cleansing from all sin through the blood of Christ. All this was inscribed on the shield of faith, when he took a good look. And reflected through that inscription the snake-haired monster of demotion didn't look nearly so grim as before.

Ed was facing a Medusa of debt. A note was coming due next day. He couldn't pay it.

Ed didn't sleep much that night. Can you blame him? But being a Christian, he looked to God for help. Where could help come from he did not know. Times were hard.

But on the very day that the money was due came some buyers for property Ed had to sell. And the note was paid.

He didn't shout when he told us about this experience. In fact, he didn't tell it all. "None of your business," he said with a grin. I learned some of it from others. But he was obviously mightily relieved and released. A heart tied in knots from pressure and helpless in distress was melting in wonder and delight at God's provision.

Tension. Fear. Despair. These are facts? No. They are our reactions to life's hard realities. No wishful thinking can drive them away, of course.

But against any Gorgon your magic shield will help. The shield of faith. Some facet of that wonderful mirror will have inscribed upon it the very encouragement needed to deal with the Medusa who's freezing your blood.

Yes, we may have to meet the monsters. But we don't have to let them turn us to stone! Don't look at them. Determine to see only their reflection through your magic shield. □

*“. . . then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh”*

*(Luke 21:27-28)*

# LOOK UP—

## JESUS IS COMING!

**B**rian Vachon closed his recent article in *Look* magazine with the words, “Look out, you other 49 states. Jesus is coming.”

The article was about the new “Jesus Movement” originating on the west coast and spreading eastward—a movement of fundamental, Bible-based, revivalistic fervor in which thousands of young people, many of them ex-dope addicts, are finding spiritual reality and religious ecstasy in personal faith in Jesus Christ.

Mr. Vachon emphasized not only the fervor and ecstasy and unbelievable fellowship of these thousands of young people who had “turned on” to Jesus, but also the fresh certainty and expectancy about the second coming of Christ that seems to characterize this new movement.

But no one should be surprised at this. For every fresh, dynamic surge of the Spirit since the Day of Pentecost has not only been centered in Christ as a living, personal Saviour, but has had a prophetic component as an important and obvious element of its contagion and thrust.

The “Jesus people” in every generation have found that belief in the second coming of Christ generates not only excitement in their living but urgency in their witnessing.

And so it was with the first “Jesus people”—Christ’s first disciples. They really believed their Lord when He said, “I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:3). And a vital and central dynamic of their preaching as well as the continuing urgency of their witnessing was their

unshakable faith that Jesus was coming back to earth again.

The Apostle James, for instance, called this belief in Christ’s second coming the “ultimate certainty,” adding that “the Lord’s coming is very near” (James 5:7-8, Phillips<sup>o</sup>).

The Apostle Paul refers to Christ’s second coming over 50 times and always with a sense of urgent certainty.

But the surest basis of our belief in the return of our Lord is that Jesus spoke so often of it. It is because of His repeated promises that Christians through the centuries have been able to say, “We do not know what is coming, but we do know who is coming. It is He who meets us every day and will meet us at the end, Jesus Christ, our Lord. Therefore we say to you, ‘Rejoice in hope!’”

There have been those, of course, from the first century on, who have doubted, or have even ridiculed, the idea that Jesus was coming back to earth.

The Apostle Peter warned that there would be people like that.

“You must realize,” Peter said, “that in the last days mockers will undoubtedly come . . . and they will say: ‘What has happened to his promised coming? Since the first Christians fell asleep, everything remains exactly as it was since the beginning of creation!’”

“But you should never lose sight of this fact,” Peter continues, “that time is not the same with the Lord as it is with us . . . Yet it remains true that the day of the Lord will come as suddenly

and unexpectedly as a thief" (II Peter 3:3-4, 8, 10, Phillips).

Even Jesus said that "in such an hour as ye think not the Son of man cometh" (Matthew 24: 44).

In fact, as Dr. Purkiser points out, Jesus' own teaching about His return boils down to three things: (1) That He will certainly return; (2) That we cannot possibly find out when; and (3) That, therefore, we must always be ready for Him.

When General MacArthur was forced to leave the Philippines because of the onrushing Japanese, as he left Corregidor for Australia he made the famous promise, "I shall return."

One of the more memorable pictures coming out of that conflict was the one showing MacArthur, two and a half years later, wading ashore on that Philippine beach of Leyte Island, saying, "People of the Philippines: I have returned."

That was, indeed, an audacious promise, and a dramatic and thrilling fulfillment.

But that is as nothing compared to the spectacular return of Christ to this earth. "For," as He himself said, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24:27, 30).

Talk about a thrilling, hope-filled promise, and a dramatic fulfillment! History has never seen anything like the return of Christ, the King of Glory. Jesus won't even have to say, "I have returned"—the whole world will know it! And those who have died in the hope of His return will join those who witness His return and together they will sing the "Hallelujah Chorus" like it's never been sung before. For the kingdoms of this world will, in reality, have become the kingdom of its rightful Lord and Master, Jesus Christ.

Based upon his research in southern California, Mr. Vachon may write in *Look* magazine, "Look out, you 49 other states. Jesus is coming."

But based upon the Word of God and the sure fulfillments of prophecy, I can say, "Look up, all the nations of the world—lift up your heads, for your redemption draweth nigh: Jesus is coming!"

And "Jesus people" and true Christians around the world are joyously answering, "Even so, come Lord Jesus." □

\*The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.

## PEN POINTS

### LIFE CAN HAVE MEANING

It was a rainy Monday morning and I had gone to my office for the purpose of summing up activities of the previous day.

Glancing out the window, I saw a young man with a briefcase coming up the walk.

My first thought was, I don't want to buy anything today; but then I had a second thought. Any young man with enough initiative to knock on doors in the rain deserves a little of my time, so I unlocked the door and invited him in.

He made his sales pitch (by the way, he sold me a printing machine) and was getting ready to leave with briefcase in hand. The Holy Spirit led me to witness for Christ. I gave him the tract *Life Can Have Meaning*, going through it with him page by page.

I recognized that God was dealing with him and now was the time to ask him if he would like for God to put meaning into his life. The response was without hesitation. Together we knelt and Mike Glancy accepted Jesus Christ as his Saviour.

Words cannot express the joy I felt the following Sunday morning as Mike introduced his wife, Susie, and their five-year-old boy to me. At the conclusion of the morning service Susie yielded her life to the Lord.

Now weeks have passed and we have a new family in our church, Mike, Susie, and Mike, Jr. Mike now helps to operate the machine he sold me that rainy Monday morning.

HAROLD RUNYAN  
South Charleston, W. Va.

## RADIO SERMON OF THE MONTH

By C. William Fisher



## faith at home

### LOVE

#### LOVE IS:

Laughing when you feel like crying . . . keeping on waving "Hello" at the neighbor who snubbed you last week . . . Saying something nice about that woman who criticized your children.

Making cookies when you'd rather take a nap . . . Writing a letter of encouragement when you'd rather take a walk . . . Telling the minister you'll do that job he asked you to take though you'd rather not . . . Praying when you feel like fighting.

Not answering what you're really thinking, when your husband asks, "What did you do all day? Watch television?" . . . Baking a pie for the minister's wife when she's hostessing evangelists . . . Counting your blessings and giving Jesus the praise.

#### LOVE IS:

Reading your Bible because you want to, not because you're supposed to . . . Getting up at 5 a.m. so you *can* read it!

Kissing all the hurt places your child shows you—even the ones that aren't really there . . . Fixing your husband's favorite meal, when you're on a diet and can't eat it . . . Washing and ironing and mending and scrubbing and sweeping; and then doing it all over again—and again—and again.

Telling the minister what a terrific sermon he gave the day he hit some of your worst errors and it hurt . . . Singing hymns while you rock the baby . . . Spending your birthday gift money on shoes for the children . . . Giving your problems to the Lord and *leaving* them there in complete trust . . . Tithing though the car needs new tires and the doctor's bill is due.

#### AND LOVE IS ALSO:

Taking flowers from the garden to a shut-in . . . Telling your son he can keep that stray dog he brought home . . . Smiling when you feel a frown coming on.

Counting to 100 when your tot spills orange juice over that new Sunday outfit—and you're already five minutes late for church . . . Kissing your husband good-bye in the morning when you've just quarreled . . . Telling him he's great, especially when he's feeling he's not.

Praising your children for their good qualities . . . Never nagging—well, hardly ever . . . Spanking them when they need it!

Looking for some good in everybody and finding it . . . Sharing Jesus with everyone you know, by look, by word, or by deed, because . . .

LOVE IS GOD IN ACTION THROUGH YOU.

By Rosemary Lee  
Worthington, Ohio

# TO DREAM THE DREAM

By G. Thomas Wilson, Kansas City



**A**s a child growing up I had the impression that reading the evening paper was an enjoyable experience. My parents, after the evening meal, would sit on the porch or in the living room reading the paper.

It is not so pleasant today. Scanning the front page can be a traumatic experience. The news itself can be one's undoing: murder, war, rape, violence, racial conflict, strikes, inflation.

A growing feeling inside says, I should do something about this. I should get involved. It must not be the stance of the Christian to watch the country and the world fall apart and sit idly by.

But from another corner of our minds comes the haunting question, What can I do? What can any one person do? What's the use?

A good word needs to be said for the many who recognize they can't change the world, but who are doing something to better their neighborhood and community. A good word for the many who acknowledge that they will never lead a nation, but who are guiding their family in the proper direction. A good word for the many daily giving a cup of water in Jesus' name to those who stand in need.

Edward Hale penned the point well:

*I am only one,  
But still I am one.  
I cannot do everything,  
But still I can do something;  
And because I cannot do everything  
I will not refuse to do the something  
that I can do.*

The writer in the Psalms was surely directing his words to many when he said, "Lord, I have given up my pride, and turned from my arrogance. I am not concerned with great matters, or with subjects too difficult for me. But I am content and at peace. As a child lies quietly in its mother's arms, so my heart is quiet within me" (Psalms 131:1-2, *Today's English Version*).

Isn't the point that we need to be actively engaged in doing good rather than joining the scores of people who daily bemoan the problems of the world? We need to be aggressively confronting the possible, rather than lamenting the impossible.

This was the approach of a group of young people in Ojai, Calif. Instead of sitting idly by, they dreamed a possible dream—involvement in world missions. They set out to do something big for God.

After eight weeks of personal savings, slave days, car washes, and a garage sale, these teens presented over \$500 at the altar of the church for world outreach. Their lives will never be the

same. Countless stories could be told about this group visiting hospitals, ministering in rest homes, and improving their community through various work projects.

This is the approach of the Student Mission Corps. Nazarene college youth each year, instead of protesting, are dreaming a possible dream. Nine weeks during the summer they preach, sing, visit, witness, assist the missionaries, work alongside people in another country, and pray people through to victory.

The stories coming back from overseas districts of work accomplished and lives changed is most exciting. The Student Mission Corps is lighting candles, rather than cursing the darkness.

This is the approach of a group of people at

**. . . look at something besides the news headlines. If you think the world is going to the dogs, at least take hold of some small part of that world and see that it doesn't happen there.**

the Church of the Nazarene in Shawnee Mission, Kans. Rather than sitting idly by and listening to sermons each week, they are actively engaged in winning people to Jesus Christ.

Each Tuesday and Thursday evening, classes are taught and young adults move out to share their faith. The church is functioning as a "launching pad," a place from which people engaged in secular life are propelled. Thus, the church building is not a shrine or an assembly hall, but the headquarters of a company of committed people. The stories of changed lives coming out of that church is a possible dream come true.

If you agree with the words of the Psalmist, look at something besides the news headlines. If you think the world is going to the dogs, at least take hold of some small part of that world and see that it doesn't happen there.

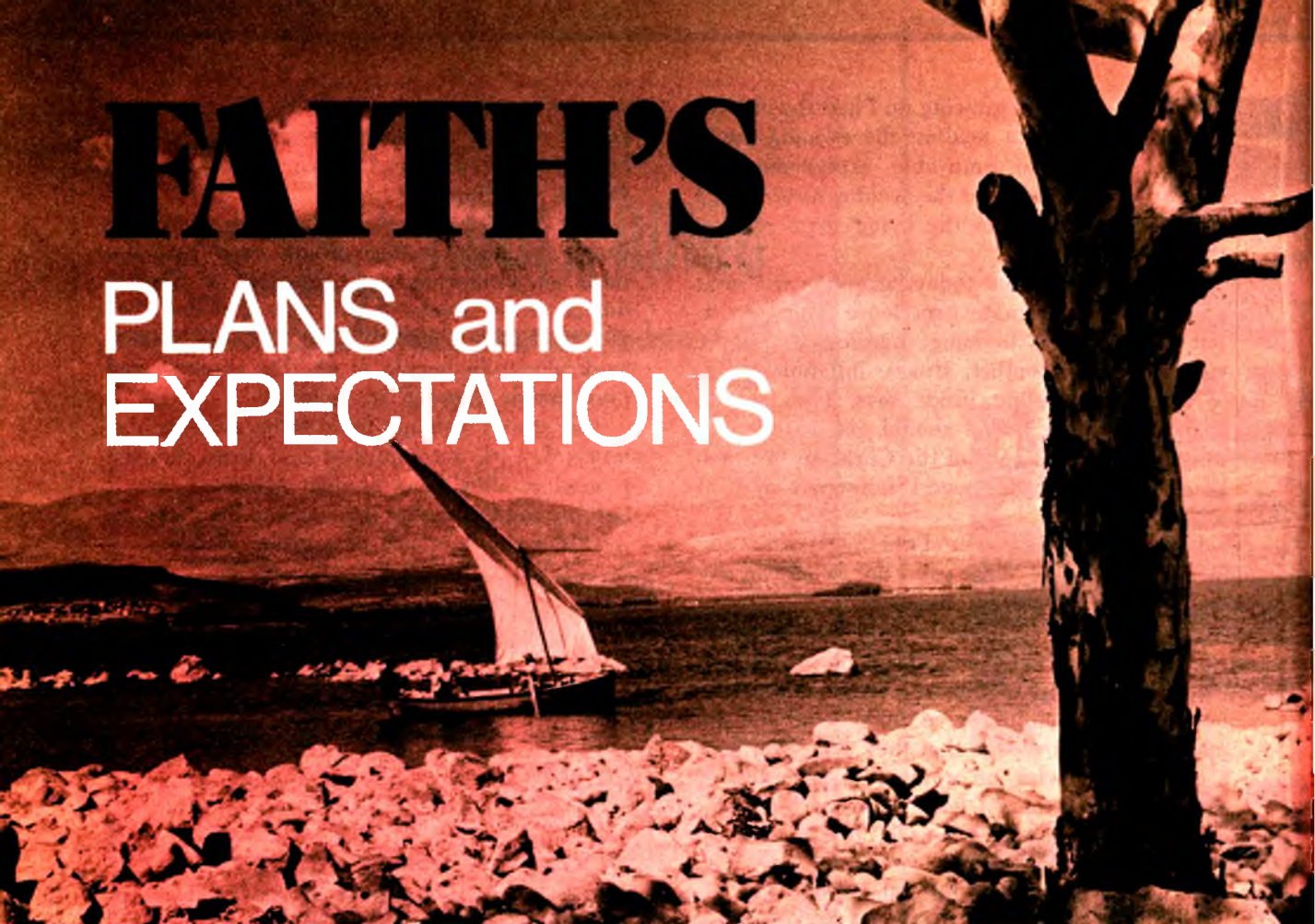
Can't do anything to end the war? Then make peace in your own relationships in the family or church.

Concerned about the breakdown in the moral standards of today's youth? Then make sure that there's one parent who knows where his children are and what they are doing.

Think the church is standing still? Then go to your pastor and volunteer to teach a class, start a Bible study in the community, or go visiting for the church.

Dream a possible dream and make it come true. □

# FAITH'S PLANS and EXPECTATIONS



By Raymond C. Kratzer, *Yakima, Wash.*

Photo—Courtesy™

**T**he writer to the Hebrews states that “faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). The implication is that there must be confidence prior to the performance of any act that expects results.

Without such confidence, there is little hope and little accomplishment. But with it, one is on the doorstep of the miraculous and God is near to assist in bringing to fruition our plans and expectations.

One of our churches was in a revival meeting recently. On one certain night a young neighboring pastor brought a group of his teen-agers to the revival. He and his wife seated them near the front of the sanctuary near to the altar.

I was chatting with the evangelist just before we went on the platform when this young pastor slipped up to him and said, “I have brought 22 teen-agers here tonight and a number of them need to go to the altar to be saved. I just wanted you to know.”

My heart leaped with joy as I saw the “plans and expectations” that were apparent in this young man’s approach that night.

At the close of an inspired message, about 15 of these youth stepped right out and bowed at an altar of prayer. What a thrill it was to see them

weeping their way to victory at the foot of the Cross! And what an inspiration it was to watch the glow of heavenly joy upon the faces of the young couple who had worked so hard, planned so carefully, and expected so fully to see these youth saved! They were not disappointed. Faith became reality because they cooperated in the divine equation as workers together with God.

The old adage which says, “Heaven helps those who help themselves,” correlates with the pattern of God’s Word. If we expect to get help from God in any endeavor, we must earnestly beseech the throne of grace for assistance and direction. Then it is our obligation to follow the leadings of the Holy Spirit and put some feet to our prayers and do all we can to get results.

Faith believes that God is putting into motion providential circumstances that will trigger our inadequate efforts and cause them to burst into the miracle of accomplishment. It is folly only to pray and expect God to do it all. He uses human instrumentality through which to work His will.

A lady stood during an altar call praying silently: “Dear Lord, put Your finger on that person and help him to go forward to find Thee.” God replied: “You are My finger.” And some people will never be saved unless some friend becomes

the finger of God to touch their elbow and say, "Let me help you find God."

Real faith involves plans, radiates expectancy, and rejoices in accomplishment! It never ceases to thrill with the wonder of it all.

God is real to the truly believing soul, and he feels that nothing is too small for Him to be willing to share. He is confident that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

In our sophisticated, jaded, pseudo-scientific age, people are afraid to exercise simple, child-like faith. They fear they will be dubbed naive or impractical. God is shunted off to an unrelated position, as though He is unwilling to become involved in the everyday lives of people.

Because of this, faith becomes affected with

atrophy due to a lack of use—until when great issues are involved in such a person's life, contact cannot be made with God because faith will not operate. And faith is the only adequate medium through which we may reach God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

If we love the Lord and know Him in saving and sanctifying power, let us take faith from the shelf and begin to use it. Let us act as though it all depends upon God, and then work as though it all depended upon us. Somewhere in the midst of this exercise a miracle will happen.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the POWER that worketh in us" (Ephesians 3:20). □

# LOVE AT WORK

By L. J. Du Bois,\* *Nampa, Idaho*

**T**he setting was Estes Park, Colo. The event was a regional retreat for military chaplains. I had been asked to serve as one of three civilian retreat leaders.

As the group was gathering the first afternoon, I was approached by a tall, good-looking chaplain in an army uniform. He opened the conversation by asking about the church I then pastored in Denver. He was interested to know if the congregation I pastored was indeed the one which had for years been located at "Tenth of Kalamath."

When I assured him that this was true, he said, "I want to tell you a story involving a lady of that congregation."

Here is the story he gave me.

"When I was a boy I lived in the area of the First Church of the Nazarene. You know" (which I didn't) "I am Spanish-American.

"When I was 12 to 13 years old I had a severe, unknown illness which kept me out of school and confined me to my bed for most of two years. One of the ladies of your church came over every few days and read to me. Frequently she read from the Bible. On one of these occasions, shortly before our family moved from the area, while she was reading from the Bible there was born in my heart a deep desire to know Jesus Christ and to

become a Christian.

"I suppose we would say, in our circles, that she was not a good personal worker because she did not see the signs to lead me to Christ right then, for I was ready to accept Christ. But she didn't, and we moved away.

"I never saw her again; I didn't even know her name. But from that time I did not get away from the presence of God's Spirit and before many months passed, through the influence of others, I gave my heart to Christ."

What the chaplain said that day was a compliment for, and not a criticism of, that faithful servant of God. He was saying that, though she may not have been trained as a soul winner, the love and concern for him displayed in her life were used of God as the means of his salvation.

Plans and programs, laws and methods are all well and good—and we all need to equip ourselves with the very best know-how we can. However, we must see also that at the heart of our Christian witnessing is that love for people and our desire to help them where they are with the needs which are most pressingly theirs. This is the great vehicle over which Christ can come to the hearts of needy people. □

\*Chaplain, Northwest Nazarene College.



# DIMENSION

*Adventures in Self-discovery*

BY DARRELL E. LUTHER

Lansing, Mich

## MOTIVATION

The most interesting people I know seem to be achieving their goals. These happy, positive people are moving forward. As they progress, their personalities take on a vibrant spark.

Studies of successful people have found them to be usually aggressive, hardworking, and able to make decisions and stick by them.

What is a primary reason for success in achieving goals? Motivation. People are motivated by a variety of personal needs.

How do I go about motivating myself? The answer to this question is obviously of great importance to the dedicated Christian.

In his book, *Motivation and Personality*, Abraham Maslow suggests that all of us are subject to a "hierarchy" of needs starting with the basic *physiological needs* for food, liquids, work, rest, sex, shelter, and recreation.

The next higher needs are for security—financial, emotional, social, physical.

When these needs are satisfied, we ascend the ladder to the *affectional needs*—that is the need for love, friendship, acceptance, respect, and identification with a group.

Next in order come the *ego needs*—approval, self-esteem, self-confidence, recognition, status, and appreciation.

At the top of Dr. Maslow's scale is what he calls the highest need of all, the *self-actualization* or *self-fulfillment need*—the need for "becoming," the need to achieve one's full potential, the need for self-development.

The need for God, His redemption and love, underlies every basic need of man. To be whole persons, we must receive God into our being. The surrendered life becomes a quest for the best in each facet of personality.

Motivation implies movement, and movement implies change. Change for many people implies either disapproval of past performance or a threatening venture into the unknown. There must be some powerful motive to induce people to change. This powerful motive stems from the need to fulfill certain physical, psychological, and spiritual needs.

Spiritual motivation is accelerated as we concentrate on seeing in ourselves the person Jesus sees in us. This is not the person others think they see in us. Nor is it the person we have seen in ourselves. This is the person we are capable of becoming through God's power.

When Jesus called the disciples, He saw them, not as they were, but as they would become. Jesus called them the "salt of the earth" and the "light of the world" before they became such persons (Matthew 5:13-14).

If you are faithful to the vision of what Jesus sees in you, you will be motivated with Paul to proclaim, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

50 YEARS AGO  
THIS WEEK

## EVANGELISTS' REPORTS

### Ozark, Arkansas

The Ozark camp was wonderfully blessed of God this year. There was a sweet spiritual atmosphere throughout the 10 days. The crowds were large and the interest was good. There were more than 100 knelt at the altar for prayer, 76 of which prayed through. Six united with the church and a good number of subscriptions were secured for the HERALD OF HOLINESS.

We next go to Shelbyville, Mo., for a tent meeting. Pray for us.—Jarrette and Dell Aycock  
**Grandfield, Oklahoma**

Since resigning the pastorate of our Topeka, Kans., church in February, 1920, I have been in the evangelistic work and have been kept busy.

Since our last Assembly I have held seven meetings in Oklahoma, three in Arkansas, one in Illinois, one in Louisiana and one in Colorado. I have also given one month to home mission work on the Little Rock District, of these meetings only two have been 10 days' meetings, two have been for one month and the others for three weeks each. There have been 500 seekers and 350 professions, 121 taken into the churches from these meetings.

At present we are engaged at Grandfield, Okla. God is giving gracious victory; 20 have prayed through to date and much conviction is upon the people. We go from here to Lawton, Okla., for three weeks, closing there September 25. I have an open date that I can give some church October 6 to 23.—T. W. Sharp, Evangelist

### Wetumka, Oklahoma

Just closed a revival here and had 107 saved; eight were sanctified. Had a great time here. They want a Church of the Nazarene.

I go to Oil City, Okla., from here.—C. M. Carel

### Davenport, Oklahoma

I have just closed a good meeting at Davenport with Rev. Tommie Hayes and church. God gave us a good time together, and a number of souls prayed through.

We are now in a meeting at Bates, Ark., with Rev. Mrs. Barham. We are looking for God to give us victory here.—Lum Jones

September 21, 1921

# what's in a NAME?

**W**as Shakespeare right when he penned the words, "What's in a name? That which we call a rose, by any other name would smell as sweet"? Perhaps within in his own context he was. However, Vinet has said, "It is the soul that gives the name."

Some institutions have earned their names from outsiders, by contempt or otherwise, while others have received theirs from the soul of their movement.

But what about the name under which we march, almost 500,000 strong today: "THE CHURCH OF THE NAZARENE"?

When Matthew records that Jesus returned to Nazareth to live, he indicated that it was a fulfillment of what had been spoken by the prophets, "He shall be called a Nazarene" (Matthew 2:23).

Contrary to what some have said, this does not refer to the Nazarite vows assumed by Samson and his parents (Judges 13:5). The more sensible solution is that Jesus is the "Branch" spoken of in Isaiah 11:1. There the Hebrew word for Branch is *netzer* from which "Nazareth" comes.

This Branch, lowly and insignificant, was to spring from the dried and unpromising stump of Jesse, thus signifying Jesus' humble beginnings. And this precisely is the character of Jesus' boyhood town, Nazareth. Not once is it mentioned in all the annals of the Old Testament.

Even Nathanael, raised at Cana, only a few miles from Nazareth, would exclaim, "Can any good thing come out of Nazareth?" (John 1:46) Like a "weak twig in contrast to a stately tree, a special contempt seemed to rest upon it [Nazareth]."

Hence, "Jesus of Nazareth" and, subsequently, the "sect of the Nazarenes," of which the Apostle Paul was ringleader, was everywhere spoken against and was even written off as heretical (Acts 24:5, 14; 28:22).

Contrary to the reproach that led to the branding of the earliest New Testament Christians as "Nazarenes," our denominational name was conceived in a night vigil of prayer by one of our early leaders, Dr. J. P. Widney.

In his book *Called unto Holiness*, Dr. Timothy Smith records Dr. Widney's explanation for the choice of the name we bear today:

"The word 'Nazarene' had come to him one morning at daybreak, after a whole night of prayer. It immediately seemed to him to symbolize 'the toiling, lowly mission of Christ.' It was the name which Jesus used of himself, Widney declared, 'the name which was used in derision of Him by His enemies,' the name which above all others linked Him to 'the great, toiling, struggling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to whom the world in its misery and despair turns, that it may have hope.'"

The soul of our movement gave birth to its name.

But how is it with us today? Are we living up to our name? Or have we such a different image of our church that we have lost sight of its true mission? Are we guilty of trying to escape every vestige of reproach which characterized the earliest Nazarenes, in both the first century and ours, in order to earn an air of respectability commensurate with our fashionable society?

In our flight to the more affluent and sophisticated housing developments of suburbia, are we not in danger of leaving behind the greater masses of "toiling, struggling, sorrowing hearts" over on the wrong side of the tracks or down in the poor part of town?

Let us never forget that it was the common people who heard Jesus of Nazareth gladly. This was the common denominator of His ministry and for this He was anointed—"to preach the gospel to the poor" (Luke 4:18). And aside from all the miraculous in His ministry, this was the criterion by which the disillusioned Baptist was to judge for himself the veracity of Jesus' claim to be the Messiah: "Go and shew John . . .," Jesus said, "[that] the poor have the gospel preached to them" (Matthew 11:4-5).

Today, amid the changes life brings, let us seek to recapture the true significance of that name which stands beside or over our places of worship . . . THE CHURCH OF THE NAZARENE. □

# CONFUSION ABOUT COMMITMENT

**O**f increasing concern to many holiness people is the indiscriminate use of the word *commitment*. While it is a perfectly good word, invested with a depth of meaning, it has fallen upon unfortunate times. During the past few years it has been used in a number of different ways until it has become quite ambiguous.

Quite often, in religious context, commitment is used as a synonym for consecration. Our Calvinistic brethren have used it in this sense for many years. Consequently, as used in evangelical circles today, this seems to be its usual meaning—consecration and nothing more.

Only in recent times has this term gained popular usage among holiness people. Often overworked, many times misused, it calls for careful definition when considered with its broad and unclear implications.

The word *commitment* is found in a number of significant passages of scripture. So used, it simply means to give or entrust for safe-keeping.

Long ago the eternal security folk chose this word to signify the act of consecrating one's life to God. He is found as Saviour in conversion; He is crowned as Lord in the human act of consecration or commitment. It must be made crystal-clear that no second work of grace by God is involved in this act of commitment. It is simply a yielding of oneself to God. Following such a commitment, one endeavors to live the yielded life—the separated and crucified life.

It is readily apparent that borrowing this term, with all it suggests, from those who do not believe in a second definite work of grace can be quite hazardous. Its careless use results in confusion and misunderstanding.

One can easily fall victim to the subtle idea that there is really no difference between consecration

and sanctification—between commitment and heart cleansing. The possibility of holiness churches being filled with committed people who have never been genuinely sanctified should be a constant concern.

Even when properly used, the word *commitment* should carry precise qualification. There can be partial commitment or complete commitment—past, present, and future commitment.

The basic concern at this point is for a clear understanding of the term, its exact meaning and its legitimate limitations. What does one actually mean when he uses it? What do the listeners comprehend as it is spoken? Is the speaker equating commitment with sanctification? If so, he thereby eliminates the supernatural *act of God* whereby the heart is cleansed from sin.

In following this dangerous pattern of thought a person can ultimately compromise the clear-cut position of the need for the Pentecostal *experience* of entire sanctification.

Well-advised indeed were the repeated admonitions of early holiness leaders who constantly distinguished between consecration and sanctification. The former refers to man's part in giving himself completely to God; the latter signifies the instantaneous act of God whereby the gift is accepted and thus cleansed.

The carnal nature of man is purged, not simply by human commitment, but by the purifying, incoming presence of God in sanctifying power. Sanctification is singularly the work of God, not of man.

While a life of continual consecration follows this wondrous second blessing, it is far more than man attempting to live the committed or crucified life. Though a crucifixion of the carnal self has indeed taken place, yet a glorious resurrection has also dawned:

*I rise to walk in heaven's own  
light  
Above the world and sin,  
With heart made pure, and garments white,  
And Christ enthroned within.*

Hallelujah! We now walk in newness of life—a life of victory! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57).

This is not merely a striving on man's part, but a gracious empowerment and divine enablement effected through the abiding presence of the Holy Spirit of God. "Faithful is he that calleth you, who also will do it" (I Thessalonians 5:24). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20).

This is what the Wesleyan movement—the holiness movement—was all about. Man can know God! Man can experience God! His life can be enveloped, within and without, by His perfect love. He comes, bearing witness of himself by His inner presence. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

Infinitely more than human commitment, sanctification is a divine possession of the human heart of God himself. He comes in to abide, to fill and to thrill!

Though man's part of complete commitment or consecration is requisite to entire sanctification, the accent should properly fall on God's purifying act of sanctification. This constitutes the *experience* with God known as the second blessing, properly so called. □

**helps to holy living**

By Harold B. Hoyt  
San Antonio

# editorially SPEAKING

By W. T. PURKISER

## *The Jesus Revolution*

Strange and wonderful things are happening among the "street people" of our day. Few would deny that we may be seeing the beginning of something truly great.

Known as the "Jesus people," or less graciously as the "Jesus freaks," hundreds of young people in their late teens and early twenties have switched from the freewheeling sex and drug culture of the typical hippie to what Lloyd Douglas could have called a "magnificent obsession" with Jesus.

It has come with the suddenness and unpredictability of a genuine revival. *Time* magazine's editors noted that "in 1966 Beatle John Lennon casually remarked that the Beatles were more popular than Jesus Christ; now the Beatles are shattered, and George Harrison is singing 'My Sweet Lord.' The new young followers of Jesus listen to Harrison, but they turn on only to the words of their Master: 'For where two or three are gathered together in my name, there am I in the midst of them.'"

Three outstanding signs of a genuine work of grace are evident in the "Jesus movement."

The first is the underlying moral revolution that marks the lives of most of the Jesus people.

Teen-agers who have tried everything—sex, drugs, booze, the whole package—are turning to a true Bible standard of sex morality. The fornication and homosexual practices so common among street people are forsaken in favor of a genuine purity of conduct.

Second, the miracle of deliverance from addiction to "hard" drugs is witnessed to by hundreds. What medical remedies cannot do, repentance and faith in Jesus is bringing to pass.

The deliverance is instantaneous and in most cases without the agonizing physical symptoms of withdrawal. Whereas medical and psychiatric remedies score approximately 15 percent permanence, the spiritual remedy appears to be scoring more like 85 percent.

Third, those whose lives are touched and transformed become ardent personal evangelists. The new love for Jesus becomes a way of life. Others must be told, and told quickly.

In this dimension, the Jesus revolution is a return to New Testament Christianity. While the

apostles remained in Jerusalem, the great company of disciples (lay people, in our definition) went everywhere preaching the gospel (Acts 8:1-4).

An item more marginal but still significant is the deep interest of the Jesus people in Bible apocalyptic and the personal return of Christ to earth. The second coming of Christ has previously been more the preoccupation of the older people. Young people have traditionally been less interested. This is no longer true among the Jesus people.

One of the most striking testimonies coming out of the Jesus revolution is that of Christopher Pike, the 21-year-old son of the late Bishop James A. Pike. His father drifted progressively from a reasonably orthodox Christian theology to liberal Christianity and on into a spiritualism that had little or nothing Christian about it. Christopher has reversed the journey.

As *Time* tells the story, "In 1967 he began combining marijuana highs with nonstop television watching: 'TV and grass, that was my god,' he says.

"Then came acid, Eastern religion and Bible reading—while stoned. Recalls Chris: 'One day I saw Ted Wise speaking in Sproul Plaza at Berkeley. He was the first intelligent Christian I ever saw.'

"Soon thereafter, he made a commitment: 'I just said, "Jesus Christ, I'm going to give myself to You and nobody else.'" Nothing happened, but I knew. I knew He had reached down, and I was saved.'"

Chris is now a staff worker with a San Francisco organization known as "Evangelical Concerns" that specializes in street ministry. "The old Chris Pike died back there," says the bishop's son. "I'm a new creature." There is every evidence that he is.

**W**hat shall we say to these things? I, for one, am glad to recognize the hand of God in every genuine case of deliverance from evil and every sincere confession of Jesus Christ as Saviour and Lord.

Admittedly, any spiritual movement is subject to dangers. The human may outstrip the divine. There are apt to be serious doctrinal errors. Without the solid foundation of orthodox Christian doc-

*Admittedly, any spiritual movement is subject to dangers. The human may outstrip the divine. There are apt to be serious doctrinal errors. Without the solid foundation of orthodox Christian doctrine, the Jesus revolution could dissolve into a kaleidoscope of subjective vagaries.*

trine, the Jesus revolution could dissolve into a kaleidoscope of subjective vagaries.

Yet the Jesus people are studying the Bible with a zeal that shames most of their "straight" counterparts and older Christians. The Word of God still has power and profit "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:17).

Duane Peterson, the perceptive editor of the *Hollywood Free Paper*, has already sensed the need for theological orientation, and has called upon the churches to provide it.

The Apostle Paul recognized that, even in his day, Christ was being preached in ways at variance with his teaching. But he wrote, "What does it matter? However they may look at it, the fact remains that Christ is being preached, whether sincerely or not, and that fact makes me very happy" (Philippians 2:18, Phillips).<sup>o</sup>

And even before Paul, one of the disciples said to Jesus, "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us."

The Lord's reply was, "Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

We need to pray that the Spirit of God will continue to work, and that the glory for what is done may go to Him, to whom it belongs. Certainly those whose Christian lives have gone stale and lifeless could use some of the spontaneity and freshness of the Jesus revolution.

The Jesus people, on the other hand, may need to learn the meaning of Christ's injunction, "Occupy till I come." Even those whose lives are grounded on the true foundation may build with wood, hay, and stubble instead of the more enduring gold, silver, and precious stones (I Corinthians 3:11-13). □

## ***Serving God in His Way***

We hear much these days from people who claim that they are serving God in their own way. "Doing one's own thing" has become a modern fetish and multitudes are worshipping at its shrine.

Actually, if the God of the Bible is really God, we cannot serve Him each one in his own way. We can serve Him only in His way. We serve God, not by doing our own thing, but by doing His will.

This does not mean that each of us may not bring something distinctively ours to the service of the Lord. Each one does have a contribution to make that no one else can.

What it means is that the way we serve God is not of our making. It is of His choosing, made known to us in His Word and by the leadership of His Spirit.

Our first emphasis must always be on the written word of God in the Bible. As someone has noted, to substitute some sort of "inner light" for the clear teachings of the Scriptures is the quickest possible way to outer darkness.

One of the perils in much modern Christianity lies in its romanticism—its tendency to center all thought and action on the feelings and experiences of the individual. Feelings and inner experiences are real and important, but to make them the end-all and be-all of truth is to cut adrift from the anchor God has given us in His eternal and unchanging Word.

Along with the Bible as a Guide, God gives us the leadership of His Spirit. The written Word without the living Spirit can become what Paul described as the "letter" that kills in contrast with "the spirit" that "giveth life."

Being led by the Spirit is one of the hallmarks of personal relationship with God. "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

In his valuable little volume, *Does God Still Guide?* J. Sidlow Baxter has pointed out that true guidance is never erratic. The urge to act hurriedly, without prayer and consideration, is never of God. Baxter notes, "We may be truly guided to act promptly, but never hastily, much less rashly. Quietness, calmness, a deep, unhurried assurance; these are the hallmarks of genuine guidance."

Baxter also makes an important point about the relationship between God's leading and our own desire: "If we are truly walking in fellowship with our dear Master, let us give over suspecting the

(Continued on page 17)



**RADIO LOG**

**“SHOWERS  
OF  
BLESSING”**

Evangelizing the English-speaking  
Christianizing Christianity



DR. WILLIAM FISHER, Speaker

Get “Showers of Blessing” on in your area

**WE CAN REACH THE WORLD WITH RADIO**







sincerity of our own *desires!* How many true saints there are who are sure that divine guidance must necessarily run opposite to their own desires, no matter how sincere those desires may be! Read Psalms 37:4, again. To the sanctified, guidance often comes through their own desires; for those

very desires are begotten within them by the Holy Spirit as one of His lovelier ways of impressing and directing."

With proper attention to the "if" attached, these are words of wisdom.

To serve God truly and honor Him fully is the master motive of every real Christian. What we need to be sure is that we serve Him, not each in our own way, but—as directed by His Word and His Spirit—each in His way. □

*"The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.*

## OF PEOPLE AND PLACES

THE VACATION BIBLE SCHOOL emphasis at the West Covina, Calif., church this summer was "Joy Week." The theme "JOY" was defined as meaning—Jesus, Others, and You. During the week, 128 children and young people attended.

A project goal was realized when Pastor Donald O. Harrison and Mrs. Dennis Carter, supervisor, presented



Revs. Don Harrison and Roger Bowman

a 38-pound jar of money, totaling \$80.00, to Rev. Roger Bowman, pastor of Los Angeles Grace Church. The children raised all the money and shared the excitement of the presentation. It will be used for work in the black community. □

A SPECIAL HONOR came to Mr. John Luik in the form of a Rhodes Scholarship, the first to be given to a student from a Nazarene educational institution. He was chosen as one of the four students from the seven northwestern states to receive a Rhodes Scholarship for a minimum of two



John Luik

years of study at the University of Oxford.

These scholarships, initiated by Cecil Rhodes in 1903, are supported by funds derived from the fortune he made in South African diamonds at the turn of the century. They are generally considered to be the most prestigious scholarships available to American students.

The qualities on which the candidates for these scholarships are judged are literary and scholastic ability and attainments; qualities of manhood, truthfulness, courage, devotion to duty; exhibition of moral force of character; and physical vigor. The scholarship provides approximately \$3,200 a year to cover tuition, fees, and living costs.

At Northwest Nazarene College, Nampa, Idaho, Mr. Luik is completing a double major in history and philosophy, with honors. He has been active in student government and publications.

At Oxford, he will be studying modern history in preparation for a career in college teaching. □

ROBERT L. KERN, Brookville, Pa., has received a D.Ed. degree from Pennsylvania State University this year in the education of exceptional children. Mr. Kern is an A.B. graduate of Eastern Nazarene College, Quincy, Mass. He received his B.D. degree from Nazarene Theological Seminary, Kansas City, and his M.Ed. degree in secondary education from Pennsylvania State University.

He is an elder in the denomination and has held pastorates in Burnham and Petersburg, Pa. At the present time, he is associate professor of special education at Clarion State College. Prior to this assignment, he was engaged in other special education programs. □

THE THIRTIETH FAITHFUL ATTENDANCE PIN to be awarded consecutively to Mr. Luther Furr of The Pineville (N.C.) First Church was presented by his son Robert, who is Sunday school superintendent. Mr. Luther Furr finds that,



Mr. Robert Furr (right) presents award to his father, Mr. Luther Furr.

when he wears the long string of pins, they often serve as a door-opener for a witness of what Christ has done in his life. Rev. Walter R. Mingleddorf is pastor. □

A MEMBER OF THE CHICO, CALIF., CHURCH, Marilyn Henson has distinguished herself in her vocational field. She was chosen as winner of the Southwest District of National Secretaries Association (international) as "Miss Future Secretary," after having first received the honor as winner of the California title.

On the local level (Chico), she is the title holder of Butte College Chapter, Future Secretaries of America, and is president-elect of the group. The Southwest District Territory of the organization includes Louisiana, Arkansas, Missouri, Kansas, Oklahoma, Texas, New Mexico, Arizona, Nevada, California, and Hawaii.

There are four other districts in the United States. Miss Henson was

one of the five finalists competing for the international title. Additional honors were presented to Miss Henson following the announcement of her selection to represent her district.

In her local church, Marilyn is president of the college-age group. She also serves as a Sunday school teacher. □

A CONTEST EMPHASIS in the form of an automobile race at the Marietta (Ga.) First Church pushed attendance to the top of a monthly attendance average on the Georgia District.

The membership of the Sunday school was divided into four teams with each having a driver, assistant driver, and pit crew. Points were gained through attendance and for bringing visitors.

A number of "lost members" were found and began attending. A number of new members were also reached for the Sunday school to push the average to 206 for a six-weeks period. □

AN EXPRESSION OF APPRECIATION received from Paul and Helen Mayfield states—"We wish to express our thanks for the many prayers and the wonderful love offerings received from many wonderful pastors and churches where we helped in revivals during the past six years." Mr. Mayfield has been told by his doctor that the cancer is dead and inactive. The Mayfields praise God for His healing touch. □

A NEWS ITEM FROM BRAZIL states that Rev. Joaquim Lima, pastor of the Central Church of the Nazarene in Campinas, S.P., Brazil, was elected president of the Campinas Ministerial Association. Campinas is a thriving city of 370,000 population. There are about 33 evangelical churches in the city, including four Nazarene churches. □



Rev. J. Lima

THE UNIVERSITY OF CALIFORNIA at Berkeley announced that Michael Martin, son of Rev. and Mrs. Paul Martin, has been awarded the "George Ladd Prix de Paris" for study in the field of composition in music. The award is given every two years on a competitive basis. His studies began in Paris, September 1.

Mr. Martin completed his work in June on his doctorate except for the doctoral composition. One of his compositions was presented in a noon concert at the university this year. Another of his works, "Composition for Violin and Piano," was performed in recital by the Berkeley Contemporary Chamber Players in November, 1970. For this performance, Michael Martin played the piano. □

THROUGH THE CST program of the Marshalltown (Ia.) First Church, Mrs. Frances Yantis earned the Certified Teacher status. She has been a public teacher 15 years and has taught in 6 Sunday schools and Bible schools for 20 years, in almost every department. She has had other positions of leadership in the church through the years. □



Mrs. Yantis

A NEW CHAPTER UNFOLDED in the lives of Rev. and Mrs. Orville H. Swanson and their two young children, Timothy (four) and Tracey (one), as they bid farewell to their Dickinson, N.D., congregation to assume new responsibilities in American Samoa. The Swansons were appointed to the Samoan field during the General Board sessions last January.

They left for their new assignment the latter part of June. Swanson is a graduate of Northwest Nazarene College, Nampa, Idaho, and Nazarene Theological Seminary, Kansas City. □



Rev. and Mrs. Orville H. Swanson

TWO HUNDRED FIFTEEN CST credits have been earned by the Liberal (Kans.) First Church during its assembly year. Seventy of these credits were acquired through home

study courses. Fifty-five were earned through the *Search the Scriptures* series.

In the teacher training program, six Registered seals, five Qualified seals, and one Certified seal were earned. Mrs. A. A. Curtis earned the Sunday school administration award with the Registered seal. She is also a Certified Teacher. Eleven churchmanship diplomas were awarded.

Rev. L. Gene Cook is pastor. Mrs. C.E. Clardy is Sunday school superintendent. Mrs. Lawrence Soliday is local CST director. □

IN RECOGNITION FOR 38 YEARS teaching in the Lee class at the Collingdale, Pa., church, Mrs. Sarah German was honored with the



Mrs. German (center) is presented plaque by Pastor Aruthur M. Fallon as the Sunday school superintendent, Miss Margaret Pepper, observes.

presentation of a plaque. She received letters of congratulations from former pastors and from Dr. Kenneth Rice, executive secretary of Church Schools in Kansas City. □

THE NORTH CAROLINA DISTRICT held its fourth annual laymen's retreat at Camp Mundo Vista, just outside Asheboro, N.C. One hundred and twenty-eight attended.

Dr. Paul Gray, layman from Ashland, Ky., was the guest speaker. Rev. George Privett served as coordinator. Prayer sessions, special study, inspirational messages, a banquet, and a closing Communion service made the retreat one which strengthened the faith and vision of those attending.

District Superintendent T. C. Sanders officiated at the Communion service which officially closed the retreat on Sunday morning. □

ENDING A 46-YEAR CAREER IN THE PASTORAL MINISTRY, Rev. P. J. Bartram, Vancouver (Wash.) Hillcrest Church, preached his fare-

well messages on Sunday, June 27. He concluded 13 years as pastor of the Vancouver Hillcrest Church.

Communion was served in the Sunday evening service. There were 361 in attendance.

Vancouver Columbian photo



A farewell banquet was held on Monday night, June 28. Three hundred attended the banquet.

During his tenure **Rev. P. Bartram** in Vancouver, Mr. Bartram saw the membership of the church and its Sunday school practically double. An educational and fellowship building was added to the facilities.

Rev. P. Bartram pastored eight Nazarene churches during his years of pastoral responsibilities in Canada, California, Kansas, North Dakota, Oregon, and Washington. He served on three denominational college boards. For three terms, he was a member of the General Board. For

the past seven years he has been a member of the advisory board on the Washington Pacific District.

Immediate plans for Rev. and Mrs. P. Bartram include residency in Portland, Ore. Mr. Bartram plans to branch into other ministerial activities. The Bartrams have two daughters.

The vacancy caused by Rev. P. Bartram's retirement from the Hillcrest Church has been filled by Rev. Harry L. Evans, who moved from

a pastorate in Renton, Wash., to assume the Vancouver pastorate early in August. □

A MISSIONARY TRIP TO TIJUANA, MEXICO, was planned by 50 teens and sponsors from the Kern Zone on the Central California District earlier this year. The trip, part of the zone IMPACT program, deepened the missionary zeal of participants as they offered themselves in service. One of the teens received a call into Christian service. □

Part of the teen group pictured just prior to boarding the bus



## WHITTIER CHURCH IN COMMUNITY OUTREACH

"To capture the attention and imagination of our community."

This was the goal in Whittier (Calif.) First Church as it prepared to present a patriotic musical, *In God We Trust*, by Otis Skillings.

The title of the musical became the church theme for the month of June. Appropriate banners were dis-

played inside and outside the church. Bumper stickers, decals, lapel flags, posters, and flyers all declared the same truth, "In God We Trust." They were seen all over the Whittier area.

A large shopping center near the church offered its mall facilities for five concerts. The church united to support the effort. In five nights the message of patriotism and dependence upon God was sung to over 4,000 people by a 70-voice choir under the direction of Ed Anderson.

On July 7 the choir was invited to present a portion of the program at Dodger Stadium between the games of a double-header. More than 32,000 people heard the news of our trust in God and saw the name "Nazarene" on the huge message board.

The musical declares, "There's only one solution to the problem of the world . . . the answer is God."

The church plans to make this an annual presentation to the community. Charles W. Ogden is pastor. □

Whittier First Church choir in concert



## REPORTS FROM DISTRICT ASSEMBLIES

### PANAMA

The Panama District's fifth annual council meeting marked the tenth anniversary of missionary work in the Republic. Work in the Canal Zone began 18 years ago.

In his annual report, District Superintendent E. O. Nelson gave thanks to God for the progress evidenced during the past year. The Sunday school showed a 16 percent attendance gain and a 25 percent enrollment increase.

Total giving increased 43 percent over the previous year and the district showed a 20 percent increase in church membership. It was the first year to pay district budgets. The national church gave \$2,260 for world evangelism to represent 12 percent of its total giving. The district is looking forward to becoming self-supporting.

A new chapel was dedicated in Changuinola and property bought in Silencio from the district budget.

The first pastors' retreat was held with Rev. H. O. Espinosa as speaker. He also was the main speaker at youth camp. Vacation Bible schools, Caravan activities, and children's camps have all helped boost the Sunday school attendance average.

The Ancon church in the Canal Zone is planning to construct a beautiful new sanctuary. La Chorrera, a city of 60,000, now has resident missionaries. There are projected plans to build a church in this city.

Answers to prayer have been reported. Eight of the district young people are in the seminary in Costa Rica preparing to enter full-time service.—G. E. HEAP, *reporter*. □

### BRITISH ISLES NORTH

The eighteenth annual assembly of British Isles North District was held in the Sharpe Memorial Church, Parkhead. General Superintendent George Coulter ordained the following: Daniel N. Berg, Colin K. Robertson, William Rowland, and Henry A. Stephenson.

District Superintendent George Frame, entering his thirty-second and final year of the superin-

tendency, reported significant percentage increases. The membership of the NYPS showed an increase from 605 to 828 for a 37 percent gain. Sunday school enrollment increased to 3,659 for a 7 percent gain. The NWMS added 25 for a total of 1,013. A gain of 54 new members set a new record of 15,000 members. Total giving reached a record peak.

Miss J. S. Rennie, retired missionary to Africa, was elected president of the NWMS. Rev. J. C. Martin was elected president of the NYPS.

Elected to the advisory board were (elders) J. T. Henson and S. Martin; (laymen) Mr. L. McMillan and T. P. Pollock. Mr. N. McRitchie was elected district treasurer; and Rev. E. Eades, Mrs. E. Eades, and Mr. S. I. Boal were elected delegates to the General Assembly. □

### NEW MEXICO

The fifty-eight annual assembly of the New Mexico District was held at the New Mexico campgrounds with General Superintendent Samuel Young presiding.

District Superintendent Harold Morris, completing the second year of a four-year term, reported a gain of 310 new members. The district now has 3,450 church members. The Sunday school showed a membership increase of 485. Giving for all

**MUSIC TO MAKE THE HEART SING!**

# CHORAL COLLECTIONS

**NEW!**



## TWO-PART STYLINGS

Nine interesting and unusual arrangements by Ron Boud. Excellent for a two-part (tenors and basses) men's choral group. Includes "It's Real," "O Happy Day," "Sweeter as the Years Go By," "Sun of My Soul," "No Other Plea." Excellent piano accompaniments. **\$1.25**

## THE QUICK CHOIR

A collection of easy-to-learn (generally 2-part) arrangements for evangelistic services selected from Myra Schubert's THE TEEN SOUND BOOK 1 and BOOK 2. Ideal for volunteer mixed choirs faced with limited rehearsal time. Twelve numbers include "A Shelter in the Time of Storm," "Jesus Is the Sweetest Name I Know," "Before I Met Jesus," "Yes, I Know!" **\$1.50**

## INTERPRETATIONS FOR CHORUS CHOIR

Unusual arrangements by Paul Skiles for 3 and, occasionally, 4 parts. Includes "Battle Hymn of the Republic," "Blessed Assurance," "There Is a Fountain," "Leaning on the Everlasting Arms." **\$1.50**

## MICKELSON'S CHORAL ALBUM

22 outstanding hymns arranged by Paul Mickelson in a contemporary style for the more experienced mixed choir. Includes "A Shelter in the Time of Storm," "Beneath the Cross of Jesus," "God So Loved the World," "O God, Our Help." **\$1.25**

## THE CRUSADE CHOIR

38 choral selections for the crusade or conference choir compiled by Cliff Barrows of the Billy Graham team. Especially suited for volunteer groups where rehearsal time is extremely limited. Includes "The Christ of Every Crisis," "Be Thou My Vision," "On the Cross of Calvary," "A Heart like Thine." **\$1.50**

Prices slightly higher outside the continental United States

For a full range of Sacred Music rely on 

Kansas City, Missouri 64141



purposes reached a new peak.

The following were elected to the advisory board: (elders) George M. Lake and Dudley B. Anderson; (laymen) Virgil Haley and Forrest Freeman. Rev. Robert Snodgrass was elected chairman of the church schools board.

Convention elections were as follows: Mrs. Harold Morris, MWMS president; and Rev. Jerry White, NYPS president. □

### NORTHEAST OKLAHOMA

The twentieth annual assembly of the Northeast Oklahoma District met at Tulsa Central Church. General Superintendent Orville W. Jenkins presided over the business and ordained Rev. Ben Riggins.

District Superintendent E. H. Sanders, completing the first year of an extended term, reported that 10 churches made significant gains in receiving members by profession of faith. Eighteen churches gave 10 percent or above to world missions. A net gain of 164 members was realized, with 223 members received during the year on profession of faith.

Elected to the advisory board were (elders) Keith Bottles and J. C. Andrews; (laymen) Bob Donaldson and Robert Kannady. John L. Harrison was elected chairman of the church schools board.

Elected to head the NWMS as president was Mrs. E. H. Sanders. Rev. Richard R. Harper was elected NYPS president. □

### CANADA ATLANTIC

The twenty-eighth annual assembly of the Canada Atlantic District was held at Moncton, New Brunswick, with Dr. Edward Lawlor, presiding general superintendent.

District Superintendent Robert F. Woods, completing the second year of an extended term, reported percentage increases as follows: 23 percent increase in number received by profession of faith; church membership up 3.3 percent; total paid general interests up 13 percent; total raised for all purposes up 4.6 percent; pastor's salary and benefits up 9.4 percent.

Elected to the advisory board were (elders) David R. Morrison and Albert H. Lewis; (laymen) Fred Myers and Milton G. Mellish. Rev. Layton G. Tattie was elected chairman of the church schools board.

Mrs. David R. Morrison was elected president of the NWMS, and Rev. W. Robert Brooks was elected to head the NYPS. □

## PASTOR LOSES LIFE EN ROUTE HOME FROM CAMP MEETING

Funeral services and burial were conducted July 26-27 for Rev. Bobby L. Worley, 46, pastor of the St. Louis

Golden Gate Church. He was killed when his car crashed into an abutment at Routes 244 and 55 in St. Louis early on July 23.

Mr. Worley was on the way home from the Missouri District camp meeting near Fredericktown, Mo. He apparently dozed off at the wheel.

Worley had been pastor about 20 years and had served the St. Louis church five years.

He is survived by his wife, two sons, Kenneth and Gary, and daughter, Cynthia. Gary sings in a quartet at Mid-America Nazarene College, Olathe, Kans., where he is a student. Burial was at Poplar Bluffs, Mo.—N.I.S. □

## PERFECT ATTENDANCE RECORD

Robert Edward Farlow, member of the Robertsdale, Ala., church, received his eighteenth-year bar for perfect attendance in Sunday school on July 18. He celebrated his eighteenth birthday just four days earlier. Robert has not missed a Sunday in his life.



Robert Farlow

The award was presented by Mrs. Ruby Glass, Sunday school superintendent. Robert's father, Rev. T. J. Farlow, is pastor at Robertsdale. □



Mrs. Grace Prescott turns a shovel of dirt at ground-breaking ceremonies for the Lyle Prescott Memorial prayer chapel. Pasadena College, Pasadena, Calif.

With Mrs. Prescott stand three students who had major roles in fund raising for the completely student-organized project. From left to right are Dan Royer, 1971-72 student body president; Steve Reese, senior; and Ron Benefiel, 1970-71 student body president. The wood, steel, and stained-glass structure is in construction this summer.

The Prescott family has accumulated a total of 71 years as students at Pasadena College. Both Lyle and Grace are alumni, along with most of their family. The tragic death of Lyle Prescott in February of 1970 led to the dedication of the prayer chapel in memory of "a great man of prayer."

September, 1971  
The big changeover for the

# SUNDAY SCHOOL LESSON COMMENTARIES, 1971-72\*

No more confusion with the commentary lessons beginning at a different time than the curriculum quarter. THEY ARE—

# STARTING TOGETHER

\*Those using the 1971 editions will note that the material covers lessons up through summer quarter, concluding with Sunday, August 29, 1971.



NOTE: In advertising some of these commentaries we do not unqualifiedly endorse everything in them. We believe, however, that they represent the best material available outside of our own lesson helps, and recommend them for use as collateral or additional material.

## SEPTEMBER, 1971—FALL QUARTER

Twelve months (September, 1971, to August, 1972) of outstanding supplemental study material based on the International Sunday School Lessons.



### ARNOLD'S COMMENTARY

Opens the door to an exciting and rewarding exposition of lesson truths from the Wesleyan viewpoint. **\$2.95**

### HIGLEY COMMENTARY

RALPH EARLE, editor, offers some features that have increased its popularity over its years of service.  
Cloth board **\$4.95**  
Paperback **3.95**

### PELOUBET'S SELECT NOTES

By WILBUR M. SMITH. Fingertip information on lesson-related plans, outlines, audiovisuals, bibliography.  
Cloth board **\$3.95**  
Klvar binding **2.95**

### TARBELL'S TEACHER'S GUIDE

Edited by FRANK S. MEAD. A valuable source for illustrations, historical and geographical background. **Hard board \$3.95**

### STANDARD LESSON COMMENTARY

Eight pages of helps for each lesson. Saves hours of study without sacrificing quality. **Library binding \$4.25**

### POINTS FOR EMPHASIS

By CLIFTON J. ALLEN. Compact in size but comprehensive in content, giving text, exposition, and references. 3 1/8 x 5". **Stiff cover \$1.25**

Prices slightly higher outside the continental United States

**AIRMAIL Your Order TODAY!**

**NAZARENE PUBLISHING HOUSE**  
POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Bresee, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

## RADIO SCORES AGAIN— WESTERN SAMOA

For more than 25 years the Church of the Nazarene has been doing missionary work by means of radio. True, it may appear to be a small effort (only 15 minutes a week) when the need and the challenge is so great, but the results have been countless and the blessings generated have truly been "Showers of Blessing" to untold thousands.

Literally thousands of letters have come to our office telling of newfound peace with God, calls to Christian service, and encouragement to stand true in the face of bitter opposition.

Backsliders write of being brought back to a place of blessing as God's Spirit reached them through a broadcast. New churches have been started; new mission fields have been opened; and God's promise, "My word shall not return unto me void" (Isaiah 55:11), has been proven again and again.

In June, Rev. Jerry L. Appleby, who has been ministering in American Samoa, wrote he was moving to Western Samoa to establish a church there. Through the support of a faithful layman (\$10.50 per

week) he had been enabled to have "Showers of Blessing" aired in this island for the past two years. The layman had now moved and he was asking if there was some way he could keep the broadcast going. Read what he wrote:

"I feel sure that you have heard some of the reports of the outstanding reception of 'Showers of Blessing' on 2AP radio in Apia, Western Samoa. I have personally had the privilege of sharing as the influence of the church multiplies time and time again.

"I have seen lives changed and countless numbers of friends made for the church. I will move to Western Samoa in about two weeks.

"We will be the first church to be admitted without the minimum requirement of 250 adult members.

*All of this possible because of the reception of our radio ministry.*

"It seems impossible—putting an English program on a station aimed to a people speaking in Samoan. However, it was the English that helped. Many people stated that they practiced their English by listening to the broadcast. Of course, Dr. Fisher slipped in the gospel on them also.

"As we go to Apia to live, we will be able to start our church with about 12 charter members and a Sunday school close to 50. We feel it is

highly influenced by the fact that the radio has taken us to them first.

"We again express our deep appreciation for the help you continue to send by way of the printed message, etc. . . ."

We at the radio office are praying a way can be found to keep "Showers of Blessing" on this Western Samoa station.

This report proves again "we can reach the world with radio."

"Showers of Blessing" is presently going out each week over nearly 700 stations. It is one witness of the church that can touch rich and poor, white-skinned and dark-skinned, literate and illiterate, Christian and non-Christian.

Our mail reveals to us that a large percentage of our listeners are members of other groups who appreciate the straightforward, hard-hitting gospel presented by Dr. William Fisher.

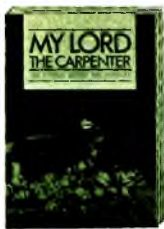
Nazarenes can make it possible for the "voice of the church" to be heard in every area where it is not now heard.\* By this means you can give a witness each week to the thousands in your area and pray God will reach them by His Spirit.—H. DALE MITCHELL, *executive director, Communications Commission*. □

\*For further information write: "Showers of Blessing," 6401 The Paseo, Kansas City, Mo. 64131.

## BOOK CORNER

### MY LORD THE CARPENTER

By Etta Nommensen. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 136 pages, paper, \$1.75.



What was Jesus' childhood like? This question has haunted scholars and laymen alike for nearly as many years as Christian history. It did not seem important to first-generation Christians to record it.

Etta Nommensen explores the possibility that in the parables of Jesus can be found some insight to these "hidden years." Perhaps He was using experiences of these years to illustrate the truth He came to declare.

It is an interesting conjecture and one you won't want to reject until you have read her book *My Lord the Carpenter*. Even if the parables are not the kind of memories that she suggests, certainly in them are clear references to the "days of his flesh."

Her stories bring the reader near to Him and make warm and meaningful His humanness. John, the beloved, writes, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." This Spirit motivates and pervades the whole book.

T. Ralph Morton, in a recent book entitled *Jesus: Man for Today*, uses the poetry of Edwin Muir to contend that "Jesus—the Man" is the title by which He is to be presented today. He argues that Jesus showed us what it is to be truly "human." This is not to take away from His Divinity but to understand how He is the Way, the Truth, and the Life.

In a recent article in *United Evan-*

*gelical Action*, Fred P. Thompson asks the question "Where is theology going?" A part of his answer is, "The contemporary situation calls for greater attention to the humanity of Jesus than evangelicals have customarily given in recent years."

*My Lord the Carpenter* does just this. The reverence and beauty with which the words of Jesus are combed for a meaningful understanding of Him spare the reader the discomfort of controversy.

I finished the manuscript and caught my mind recalling the childhood song, "I think when I read the sweet story of old, how Jesus was here among men . . . I should like to have been with Him then." Perhaps I just was, in the pages I read.

As the author pictures the young man Jesus leaving home for the ministry He came to undertake, you may find yourself, like me, wanting to go with Him. And you can!—TED MARTIN. □

---

## NEWS FROM COLLEGE CAMPUSES

---

### Olivet

Dr. and Mrs. Harold W. Reed visited universities and several Nazarene churches when they took a two-month tour earlier this year. Their journey, which began in Mexico, included stops in Hawaii, the Fiji Islands, New Zealand, and Australia. The trip covered 27,000 miles of travel by air. Dr. Reed is president of Olivet Nazarene College. □

Dr. Mary Shaffer, professor of art at Olivet Nazarene College, left for her third trip to the European continent this summer. Dr. Shaffer plans her own itinerary. She stays in the homes of people of the country in which she is visiting.

With the use of a notebook, sketchbook, and camera, she captures the beauty of the countries visited and their people. Dr. Shaffer has shared materials gathered from previous trips on various occasions when she has been asked to speak at luncheons, clubs, and other meetings. □

Ten students from ONC participated this summer in the Student Home Mission Corps. Chosen by a committee of both administrators and students from a total of 36 applicants, the students spent from June 2 to August 2 assisting in and starting home missions churches. They worked in the Canadian maritime provinces of Nova Scotia, New Brunswick, Newfoundland, and Prince Edward Island.

Working with the spiritual outreach committee to organize the project were Dr. Raymond Hurn, executive secretary of the Department of Home Missions in Kansas City; and Superintendent Robert F. Woods, Canada Atlantic District.

The following students were engaged in the summer efforts:

Freshmen: Tim Densmore; sophomores: Pat Jackson, Dave Hudson, and Lynn McCorkle; juniors: Candy Wade, Dan Tennyson; seniors: Janet Foust, Peggy Stark, Dan Geeding, Chuck Watson. □

### Trevecca

A campaign for purchasing of a highway-type bus has been launched at Trevecca Nazarene College, Nashville. Members and friends in 750 churches of the Southeast are giving trading stamp books to the college.

Additional cash gifts have been re-

ceived. It was hoped that the goal would be reached by the time the fall term begins in mid-September. Mrs. Mark R. Moore, wife of the president, is heading the drive. □

The 1971 "T" award, annual distinguished alumnus recognition by the TNC alumni association, was presented to Howard T. Wall, Jr. Wall is director of student aid and coordinator of federal programs at Trevecca.

He has been a very active participant and leader in alumni affairs. For the past two years he has served as executive secretary of the alumni association.

He served six years as a member of the board of trustees of TNC. Mr. Wall pastored the Durham, N.C., church for 16 years. □

### Pasadena

Sheldon O. Sickler, a PC alumnus and assistant professor of mathematics at Pasadena College, Pasadena, Calif., has been awarded a highly coveted National Science Foundation Fellowship. There were 982 applicants for the 214 fellowships. Selections were made on the basis of academic capability and teaching performance.

The professor will use the 15-month fellowship to complete his doctorate at UCLA. □

This fall a new undergraduate major offered by Pasadena College will be in the form a new program to prepare students for a career in nursing. It is expected that the first bachelor of science in nursing degrees will be granted in 1974.

Full accreditation has already been received from the California State Board of Nursing Education and Nurse Registration. Dr. L. Paul Gresham, dean of the college, reported that Mrs. Laura Mae Douglass, formerly professor of leadership skills and medical-surgical nursing at San Jose College and coauthor of the 1971 *Book of the Year* for nurses, has been employed to head the nursing division. □

Dr. Keith A. Pagan, professor of music at PC, has been selected by the California Higher Education Association as one of eight outstanding educators in the state. The association includes all faculty members from the California University, State College, and Junior College systems. Dr. Pagan is vice-president of the association. He formerly

served as president of the California College and University Faculty Association.

Dr. Pagan directed a summer music conference at Salzburg, Austria, from July 29 to August 27. The program, which offered six units of graduate school credit, offered an opportunity for the study of concert music as it is found in Europe today. Live performances in the area were integrated into the course work. □

### Nazarene Bible College

Mr. Harold Isham has been elected financial director at Nazarene Bible College, Colorado Springs. He comes to the college after having served the metropolitan community of Colorado Springs for seven years as director of county planning.

Prior to his appointment as county planning director, he served as city planner for six and one-half years for the city of Colorado Springs. He has been involved in serving on many different committees in the community.

Mr. Isham is the son of Rev. and Mrs. Harold H. Isham, retired minister, who had served the church as pastor and evangelist for over 50 years. □

---

## ANNIVERSARY CELEBRATIONS

---

REV. AND MRS. IRA L. HAMMER celebrated their sixty-eighth wedding anniversary June 10 in the home of their daughter and son-in-law, Mr. and Mrs. George Hood,



Rev. and Mrs. Ira L. Hammer

with whom they are presently living. The couple are parents to nine children, eight of whom are living.

Mrs. Hammer is now 88 years of age. Mr. Hammer is 96. He is a retired Nazarene elder and a pioneer of the beginning days of the denomination. He worked in the North Dakota Laymen's Association with Dr. J. G. Morrison. This group later

united with the Church of the Nazarene. He served as pastor, district superintendent, and was field representative for Northwest Nazarene College, Nampa, Idaho.

Mr. Hammer is mentioned in the church *Manual* (section of "History of the Church") and also in *Called unto Holiness*, by Timothy L. Smith. □

REV. AND MRS. GLEN RODEFER, Malden, Ill., celebrated their fiftieth wedding anniversary July 24. They are the parents of eight children. They have 20 grandchildren and one great-granddaughter.

Rev. G. Rodefer is a retired elder on the Northwestern Illinois District. He was ordained in 1937 by Dr. R. T. Williams.



Rev. and Mrs. Glen Rodefer

An open house was held on Saturday, July 24, at the Malden church and was hosted by children of the couple. □

MR. AND MRS. HARRY O. PASCHAL celebrated their sixty-second wedding anniversary on April 14. They have two daughters, Mrs.



Rev. and Mrs. Harry O. Paschal

Andrew (Orpha) Schoger, of Santa Monica, Calif.; and Mrs. William (Juanita) Wainscott, of Clearwater, Fla.; eight grandchildren and eight great-grandchildren.

The couple are charter members of the Anderson (Ind.) First Church. Presently, they are living at Clearwater, Fla. □

MR. AND MRS. IRWIN F. KOENIG, Bakersfield, Calif., celebrated their fiftieth wedding anniversary in July. Nearly 200 relatives and friends attended a reception in their honor hosted by their three daughters—Mrs. W. B. Lumpking, Phoenix; Mrs. R. T. Deem, Northridge, Calif.; and Mrs. Ivan Wieman, Bakersfield.

Mr. Koenig is noted for his many years in the construction of Nazarene churches throughout the old Northern California District and in Oregon.



Mr. and Mrs. Irwin Koenig

The Koenigs are very active Nazarenes in the Bakersfield (Calif.) First Church. □

## For THIS YEAR'S Missionary Study

AN-OTHER NEW



# missionary poster set

with 12 selected pictures giving a more personal emphasis to this year's missionary study

Lithographed in two colors on 19 x 25" white sheets. Titles identify pictures; numbers correspond with the 12 chapters in the study book. Leaflet of suggested uses included. Other study-related items given in the 1970-71 MISSIONARY STUDY MANUAL.

A valuable addition to your missionary picture file

P-971 Set of 12

ONLY \$2.95

Special 1/2 PRICE OFFER!

HIS TRUTH IS MARCHING ON  
Missionary Prayer Calendar  
FOR HOME AND CHURCH

A 12-month, daily reminder of our mission fields. Includes map, pictures, missionaries' birthdays. Plastic-ring binding. Paper. 104 pages.

Regular, \$1.50 NOW (while supply lasts) ONLY 75c

Prices slightly higher outside the continental United States

ORDER TODAY



NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Bresee, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

# TOUCHDOWN '71

September 26—October 31

## A 6-SUNDAY ATTENDANCE PROGRAM

Based on Apostle Paul's testimony in Philippians 3:14

"I PUSH ON TO THE GOAL" (Berkeley Version)

SEPTEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

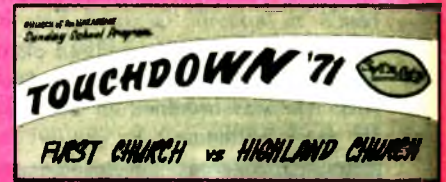
OCTOBER						
S	M	T	W	T	F	S
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

### RALLY BANNER

Creates the feeling that something *big and exciting* is taking place! Contest theme and date are silk-screened in multicolor design on heavy canvas. Custom-printed with names of competing churches. (Be sure to PRINT exact information when ordering.) 3 x 10 feet. Suggested display date: September 5.

U-710B **\$12.50**

UX-400 WOODEN FRAME for displaying above banner. Hardware included. **\$5.25**



### FOOTBALL PENNANT

Challenge the whole Sunday school to be a *winner* by posting these football-style pennants in every classroom, department, and lobby. Contest slogan printed in reverse gets attention at a glance. 6 x 12". Suggested display date, September 5. Package of 6.

U-711S



### SPORTSCAST SHEET

Ideal as a church-wide mailing piece or handbill to stimulate interest in the contest. Useful also for sending out weekly scores between classes and/or departments and rival church. Theme design at top. Mimeograph stock. 8 1/2 x 14. Suggested distribution, September 15 and throughout contest. Package of 50.

U-713L **\$1.25; 2 pkgs., \$2.50; 5 pkgs., \$6.25; 10 pkgs., \$12.50**



### SCOREBOARD POSTER

The whole Sunday school knows the score when recorded on the eye-catching chart. Provides space for printing (with felt marker) name, weekly goals, and attendance of contesting teams. Two-color theme design. 22 x 28". Suggested distribution, Warm-up Sunday, September 19, in each class and/or department. Package of 3.

U-712P

95c



### STICK-ON INSIGNIA

Add "yardage" and a feeling of excitement to the occasion. Give one of these miniature pressure-sensitive footballs to everyone present. Same design as pennant. Die-cut. Easy-peel-off back. 1 1/2 x 3". Suggested distribution, Warm-up Sunday, September 19, and throughout contest. Package of 50.

U-71B **95c; 2 pkgs., \$1.90; 5 pkgs., \$4.75; 10 pkgs., \$9.50**



### INVITATION-TICKET POSTCARD

"Hold that line" by reminding members and friends they are a *vital part* of the team. Carries theme design and special invitation with "ADMIT ONE—Salvation Is Free" across one end. Reverse side is plain for handing out personally or suitable for brief weekly messages and/or address. 3 1/4 x 5 1/2". Suggested distribution, throughout entire contest. Package of 50.

U-714SC

**65c; 2 pkgs., \$1.30; 5 pkgs., \$3.25; 10 pkgs., \$6.50**



### L.P. Record GAME OF LIFE

A unique way to set the atmosphere and build enthusiasm. It's a thrilling, play-by-play description of an imaginary football game between Christian and the forces of evil, complete with "live" background sounds. Why not play it when introducing "Touchdown '71" to your workers, individual classes, and departments!

L-3298

**\$4.98**



Prices slightly higher outside the continental United States

Exciting Ideas Helping You Win  
Numerical Goals and Reach Eternal SOULS

Nazarene Publishing House

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Breese, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

**IMPORTANT:** To assure delivery on promotional items such as U-713L, U-71B, and U-714SC used throughout the contest, we urgently suggest you anticipate your needs NOW and order AT ONCE.

Warm Up!

Game Time!





The "New Dimension" teen choir, from the Cincinnati Springdale Church, toured the state of Illinois during July. The group is under the direction of Gale Wisheart.

graduate from Olivet Nazarene College, Kankakee, Ill. Pastor U. B. Godman reported that God is blessing the teens and using their testimonies.

## AWARDS TO CARAVANERS

BILL JONES, son of Dr. and Mrs. Floyd Jones, has earned the Phineas F. Bresee Medal, highest honor in the Trailblazer division of the Caravan program.



Bill Jones

He is the first Caravaner in the Ferndale, Mich., church to earn this award. His guides were Rev. Paul Schooley and Mr. Cal Camfield. Mr. Jim Staten is Caravan director and Rev. J. D. Biscoe, Jr., is pastor. □

SCOTT THORNTON of the Galion, Ohio, church received the Phineas F. Bresee award. The medal was presented by his pastor, Rev. Howard Doerle.



Scott Thornton receives award from Pastor Howard Doerle.

His Caravan activity didn't stop with this award. He is now serving as a guide for Braves in his local church.

The Galion Caravan has averaged 50 in weekly attendance during the past year. Mrs. Emory Thornton is the Caravan director. □



From left to right—Senior Guide Donna Moore is pictured with Sadora Evans, Patty Williams. Both Moore, Karen Stickler, and Pastor Eugene Vickery. Standing in back is Caravan Director Duane Stickler.

FOUR PATHFINDERS FROM THE MARION (IND.) Lincoln Blvd. Church received Esther Carson Winans awards. It was the first time for the church to have Caravaners reaching this highest award goal. □

DENISE FUNK is the first Pathfinder from the Scottsdale, Ariz., church to receive the Esther Carson



Denise Funk is pictured with her mother and pastor as she receives her Caravan award.

Winans award. Her mother, Mrs. Alice Funk, has been the local church director for the past three years. Her pastor is Rev. Myron Morford. □

## VITAL STATISTICS

### DEATHS

BLANCHE MYRTLE MANSELLE, 85, died May 16 in Wadena, Minn. Funeral services were conducted by Rev. Edgar S. Cambell. She is survived by her husband, Abe; five sons, Merle, Fay, Roy, Lloyd, and Harold; three daughters, Mrs. Paul Peterson, Mrs. Ruth Stenson, and Mrs. Leo Anderson; 44 grandchildren; and 66 great-grandchildren.

MRS. ILA LEACH MAHAN, 60, died May 8 in Bethany, Okla. Funeral services were conducted by Dr. Glen Jones and Rev. Harrell D. Rodebush. She is survived by one daughter, Joan McKeel; five brothers; and one sister.

REV. HAROLD DOUGLAS WOODALL, 61, died July 19 of a heart attack in Honolulu, Hawaii. He is survived by his wife, Lois Helen (Coate); one daughter, Mrs. Gordon Westover; one son, William; four granddaughters; two sisters; and one brother.

GORDON W. LAY, 55, died July 5 in a tractor accident near Pendleton, Ind. Funeral services were conducted by Rev. L. Thurl Mann and Rev. Eugene Simpson. He is survived by his wife, Marjorie; two sons, Stephen and Stanley; and one daughter, Lisa.

MRS. ESTHER BENDON died May 5 in Oberlin, Kans. Funeral services were conducted by Revs. Gilbert and Sylvia Anderson. She is survived by one son and five daughters.

MRS. W. F. MILLER, 82, died July 6 in Williams-town, W. Va. Funeral services were conducted by Rev. W. F. Ward and Rev. Floyd Flemming. Surviving are her husband, W. F.; two sons, Howard and Paul; two daughters, Mrs. Dick (Wilma) Packard, and Mrs. David (Eltheda) Thorniley; 15 grandchildren; five great-grandchildren; three brothers; and one sister.

MRS. ETHEL L. LADNER, 82, Gulfport, Miss. Funeral services were conducted by Rev. W. J. Harbison and C. H. Stone, Jr. She is survived by six sons, four daughters, 41 grandchildren, 74 great-grandchildren, and 2 great-great-grandchildren.

MRS. JENNIE B. FARLEY, 85, died Feb. 21

in Indianapolis. Funeral services were conducted by Rev. Duane Sandreth and Rev. R. E. Cole. Surviving are two sons, Floyd and John; and one daughter, Mrs. Homer Maddox.

C. L. LINDSEY died July 12 in Atoka, Okla. Funeral services were conducted by Rev. John Lambert, and Dr. Glen Jones. He is survived by his wife, Eula; four sons; one daughter; and one brother.

REV. EMERY L. McREYNOLDS, 50, died June 26 in Bethany, Okla. Funeral services were conducted by Rev. Ponder Gilliland and Dr. Fred Floyd. Surviving are his wife, Margaret Glyn; two daughters, Mrs. Larry (Patricia) Sprowls and Marcia; one son, David; his mother; two sisters; and one brother.

MRS. MAUDE E. SELZ, 70, died June 18 in Walla Walla, Wash. Funeral services were conducted by Dr. Raymond C. Kratzer and Rev. George O. Cargill. Survivors include her husband, Rev. Joseph; one son, Elwin; and five grandchildren.

PAUL CLIFFORD MITCHELL, 82, died July 3 in Lancaster, Calif. Funeral services were conducted by Rev. Roy Morgan and Rev. Harold Beeson. Interment was in Burbank, Calif. He leaves his wife, Esther; three children; five grandchildren; and 15 great-grandchildren.

FLORA FAULK, 88, died June 20 in Beaver Falls, Pa. Funeral services were conducted by Rev. W. Ray Duncan. She is survived by three daughters, Mary Glover, Tina Duff, and Martha Butler; five sons, Charles, Herbert, Paul, Clem, and Walter; nine grandchildren; and 12 great-grandchildren.

YVONNE DAVIS WARFLE, 24, died June 14 as the result of a horseback-riding accident in Colorado. Funeral services were conducted by Rev. Lloyd G. Gordon and Rev. E. Kauffman in Reading, Pa. She is survived by her husband, Ronald; and her parents, Mr. and Mrs. Basil Davis.

REV. LIDDIE LENORA CARLISLE, 70, died July 26 in Nipoma, Calif. Funeral services were conducted by Revs. F. A. Brunson, Richard Scharn, and Wayman Davis. Surviving are her husband, Daniel C.; one son, William Earnest; five grandchildren; one great-grandson; two brothers; and one sister.

#### BIRTHS

—to Ken and Roslyn (Marlin) Sandel, Orlando, Fla., a boy, Loren Todd, July 9  
—to Wayne and Jeannetta Dahl, Abilene, Kans., a boy, Mark Steven, July 15  
—to Rev. Buddy and Joyce (Wright) Scott, Denver, a boy, Shane Allon, June 7  
—to David and June (Enyart) Howe, Rochester, Ind., a boy, Douglas David, July 8  
—to Rev. Hughlon and Evelyn (Young) Friberg, Sumner, Wash., a girl, July 5  
—to Eldon James and Dee Ann Crager, Oklahoma City, a girl, Requita Caye, June 27  
—to Carroll R. and Sharon (Bishop) Dailey, Lake Charles, Fla., a girl, Kelly Lyn, July 9  
—to H. James and Mary John (Williams) Hansen, Fairfax, Ala., a girl, Mary Alisa, Feb. 27  
—to Rev. Carl M. and Carol (Carr) Sherman, Bridgewater, Va., a boy, Eric Keven, July 6  
—to Dwight and Janell Uphaus, Kansas City, a boy, Joel David, July 31  
—to William and Margaret (Borman) Woodall, Waimea, Kauai, Hawaii, a girl, Christine Kuulei May 15

#### MARRIAGES

Ermelou Crager and James Thompson, Oklahoma City, July 2  
Lenita Ann Barker, Sapulpa, Okla., and L. Dean Thompson, St. Louis, in Sapulpa, Okla. June 25  
Connie Kay Friedley, Kansas City, and Timothy R. Oglesby, Ashland, Neb., in Kansas City, July 31

#### DIRECTORIES

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

# NEWS OF RELIGION

**"JESUS REVOLUTION" IN RUSSIA TOO!** A Russian-born evangelist who recently returned from an extensive preaching mission throughout the Soviet Union says the signs are unmistakable: young Russians are turning to Christ in increasing numbers.

"A spiritual vacuum exists after 54 years of red rule," says Rev. Andrew Semenchuk, west coast representative of the Chicago-based Slavic Gospel Association and director of its Russian Bible Institute in Buenos Aires, Argentina. "Youth in Russia can't demonstrate in their police state, but they are not hiding their search for spiritual fulfillment."

He said they're curious about life after death, unwilling to be only cogs in the socialist machinery. Semenchuk explained: "Everywhere we traveled we saw the government's counter propaganda in the form of a Leninist personality cult. There are signs reading, 'Lenin is the light of our new world,' or, 'Lenin lives!' or, 'Communism supplies our daily bread.'"

He said young Russians who declare themselves believers cannot expect to receive university diplomas, are prohibited from the professions, and can expect to endure the constant surveillance that is so much a part of the spy system of the Soviets. □

#### WORLD VISION BABY HOME WARS AGAINST MYSTERIOUS KILLER.

The battle being waged at World Vision's New Life Babies Home in Saigon against a mysterious killer of infants—anticlitic depression—was described in a recent issue of *Pacific Stars and Stripes*.

"These malnourished and premature babies in Saigon are dying like flies. Adequate care is not available," explains Dr. Wayne McKinny, who spearheaded the New Life Babies Home, which opened late in 1970. The infant death rate in Vietnam from this killer runs as high as 40 to 60 percent, the paper reported.

When a baby is not fondled and loved, infant psychologists have found he begins to withdraw and loses his appetite. Often the baby will die of malnutrition. If he lives, but proper care is not given by the time he is three years old, the child will be abnormal for the rest of his life.

Dr. McKinny, an American volunteer physician, during his two years in Vietnam, served as medical advisor to the 20,000 children in the World Vision of Vietnam's child-care program. Through this relationship, World Vision came to share Dr. McKinny's concern for Vietnam's dying infants and assumed responsibility for administering and funding what is now known as the New Life Babies Home.

The home is an example of many hands joining together to save lives. The Vietnamese Ministry of Social Welfare supplied the building, electricity, and telephone. The American-owned Architects and Engineers Incorporated company provided funds for transforming the former warehouse into a lifesaving center. The Third Field Hospital (U.S.) provided beds, mattresses, and other equipment. And World Vision of Australia accepted the responsibility of providing operating funds for the 75-bed home. □

**LAST GONG BY FIRST MATE BOB COMING.** After 37 years of broadcasting, "First Mate Bob," Paul Myers, now 75, founder of the radio program "Haven of Rest," is retiring from regular programming.

He will remain as honorary chairman of the board of directors and will be on deck for special broadcasts now and then. □

**CALIFORNIA GEARS TO TEACH RELIGION IN SCHOOLS.** The California State Board of Education has taken the first steps to begin teaching about religion throughout public schools in this state. It also approved the recognition of religion as a legitimate academic major in college toward a standard secondary school teaching credential. □





# the answer corner

Conducted by W. T. Purkiser, *Editor*

■ I recently found a statement on reincarnation which claims that this belief was "part of the Christian Bible until the second Council of Constantine, Circa 543 A.D., at which time open references to reincarnation were deleted." Is this correct?

It is a total fabrication.

There was no "second Council of Constantine." What your confused author apparently means is the Second Council of Constantinople, which met in A.D. 553.

However, the content of the New Testament was authoritatively fixed, as far as the action of church councils is concerned, at the Councils of Hippo and Carthage in A.D. 393 and A.D. 397, which ratified a consensus that had developed in the Church long before.

There are manuscript copies of the New Testament in existence which date back as early as the second century, and since the discovery of the Dead Sea Scroll manuscripts of the major part of the Old Testament dating from pre-Christian times. None of them show any trace of belief in reincarnation.

What the Second Council of Constantinople did relative to reincarnation was to condemn the views of Origen and others whose affinity with Greek Platonism inclined them

to believe in reincarnation.

The Bible specifically rules out any possibility of reincarnation in what it says throughout about death and the life after death. Natural death comes to men only once (Hebrews 9:27), and after death their destinies are settled.

As we approach the end of the age with its biblical illiteracy, we shall doubtless find more instances of the revival of such ancient heresies as belief in reincarnation. It could well be part of the confusion that will prepare men's minds for the Antichrist.

■ A very dear friend of mine says there is no such thing as a Christian policeman, that the Bible says, "Thou shalt not kill." I think she is wrong. Would you give your view, please?

It would be difficult to find an opinion more wrong.

Law enforcement is an honorable and essential profession, ordered of God (cf. Romans 13:1-7—note the reference to the sword in verse

4), and one in which more Christians should seek to serve.

Jesus clearly defined the meaning of the sixth commandment in Matthew 19:18, "Thou shalt do no murder." It has no reference whatsoever

to legal and necessary police action.

It's hard to know where people get ideas like this. What they do not see is that such an attitude is itself sin in terms of Matthew 7:1; Romans 13:7 and 14:10.

■ Please explain why Genesis 10 mentions twice (vv. 5, 31) that each had his own tongue; and chapter 11 begins, "And the whole earth was of one language, and of one speech." Does this not prove that the Bible was not necessarily written in sequence? Otherwise it would be a contradiction.

There is no contradiction. Chapter 10, called "The Table of the Nations," is a parenthesis. The thread of narrative runs from 9:29 to 11:1.

There are many such passages in the Bible that interrupt the story in order either to give an explanation

or to insert pertinent information that either involves a flashback into the past or, as in this case, an anticipation of the future.

No one who has ever read the Bible extensively could suppose that it was "written in sequence" as you

say. Many portions give parallel accounts of the same events—as, for example, II Samuel and I and II Kings are paralleled by I and II Chronicles; or, most notably, the four Gospels in the New Testament.

■ The Bible says that Lot was a righteous man, and it also says that God is able to deliver the righteous out of trouble. Our Sunday school lesson writers, on the other hand, implied that Lot's troubles were a result of his worldly choice. Isn't it wrong to teach something in our Sunday school books contrary to the Bible?

You seem to be a bit confused on the chronology of the events represented by the statement that Lot was righteous (II Peter 2:6-10) and the events about which the writer of the Sunday school lesson talked.

Genesis 13 leaves little doubt about the reason behind Lot's choice of Sodom as his dwelling place. The

record loses all meaning if interpreted in any other way than that in which the Sunday school commentary interpreted it.

The point is, the destruction of Sodom and the cities of the plain took place long afterward. There have been others besides Lot whose attitudes changed drastically as

they grew older and had opportunity to see for themselves the results of sin.

We may thank God that Lot's deliverance from Sodom could serve as an illustration of the Lord's deliverance of the righteous out of trouble. But Peter never suggested that Lot had *always* been "just" and "righteous."



**"Showers of Blessing"**  
**PROGRAM SCHEDULE**

**Dr. William Fisher**

September 19—"What Have You Got to Lose?"  
September 26—"Look Up—Jesus Is Coming!"

**WESLEYAN  
THEOLOGICAL  
SOCIETY TO MEET  
IN NASHVILLE**

The seventh annual meeting of the Wesleyan Theological Society will be held on the campus of Trevecca Nazarene College, Nashville, November 5-6, 1971. The society is a fellowship of Wesleyan Arminian scholars.

Papers will be presented to analyze and interpret the Wesleyan message. Several Nazarene scholars will be included on the program. Participants include Dr. Robert L. Staples, professor of theology, Bethany Nazarene College, Bethany, Okla.; and Dr. William M. Greathouse, president, Nazarene Theological Seminary, Kansas City. Both men will be reading major papers.

Dr. H. Ray Dunning, professor of religion and philosophy, Trevecca Nazarene College, will be a moderator for one of the discussion panels.

A special anniversary lecture will



*Pictured left to right are six charter members who attended the fiftieth anniversary celebration of the Higgins, Tex., church—Mrs. Mazy Boone Ray, Anadarko, Okla.; Mrs. A. Price Sneed, Hutchinson, Kans.; Mrs. Effie Stout, Higgins; Mrs. Nannie Price, Borger, Tex.; Mrs. Anna Nuttal Bruce, Meeker, Okla.; and Mrs. Viola Eggleston Price, Elizabeth, Colo. Mr. A. M. Gayman, Sr., oldest living charter member, was able to attend. He presently lives in Mustang, Okla., and will be 90 years old this month.*

*District Superintendent Lyle Eckley, West Texas District, was special speaker for the day. Rev. Paul I. Canen, present pastor, reported that this church has been a 10 percent for missions church for 10 consecutive years. Two former pastors and their wives were present for the anniversary celebration.*

be delivered by Dr. Timothy L. Smith, professor of history, Johns Hopkins University.

Reservations should be sent to Trevecca Nazarene College, Nashville, Tenn. 37210. □

**MOVING MISSIONARIES**

Rev. and Mrs. John Anderson (retired), Nazarene District Center, R.D. 1, Louisville, Ohio 44641

Rev. and Mrs. Frank Elliott, Clasificador 132, Correo Central, Santiago, Chile

Rev. and Mrs. Frank Howie, Manjacaze, via Lourenco Marques, Mozambique, Africa

Rev. and Mrs. Cleve James, 1222 Igarravides, Club Manor, Rio Piedras, Puerto Rico 00924

Dr. and Mrs. Robert Merki, 60 Bromfield St., Wollaston, Mass. 02170

Miss Ruth Rawlings, 6477 Burkhart Rd., Howell, Mich. 448843

Rev. and Mrs. Stanley Storey, Av. Fray Felipe Moraga 16, Santa Ana, El Salvador, Central America

Miss Leona Youngblood, 700 W. 39th St., Vancouver, Wash. 98660

Rev. and Mrs. Harry Zurcher, Rte. 872, Box 287, Orocovis, Puerto Rico 00720

**ANNOUNCEMENTS**

● "My heart reaches out in love and gratitude to the many friends, both ministers and laymen, all over the church, who have shown their love and sympathy in so many ways to me and our daughters in the sudden loss of husband and father. The knowledge of your prayers has been a constant source of comfort and strength."—Mrs. Wilson R. Lanpher.

● Missionary Berge Najarian announced that English services are held on Sundays at 11 a.m. and 8 p.m. at the International Church of the Nazarene Center, 33 Nablus Road, next to the East Jerusalem YMCA, Jerusalem, Israel. Visitors are always welcome.

**Recommendations**

● I am recommending Ralph Tucker, who is entering the evangelistic field. He may be contacted at Box 527, Kansas City, Mo. 64141.—W. T. Johnson, Southwest Oklahoma district superintendent.

● Wesley Meek, Box 527, Kansas City, Mo. 64141, is entering the field of evangelism. I am recommending him for this field of service. He has been serving the pastorate.—W. T. Johnson, Southwest Oklahoma District superintendent.

● Rev. C. M. Manning, elder on the Southwestern Ohio District and a commissioned evangelist, is entering the field of evangelism full time. He may be contacted at Box N, Maysville, Ky. 41056.—Dallas Baggett, Southwestern Ohio district superintendent.

*Everyone buys Christmas cards!*

**WHY NOT FROM YOU?**

**CHRISTMAS REPRESENTATIVE'S KIT**

Contains \$7.95 worth of cards, napkins, calendars, gift wrap your friends will be eager to buy. And YOU make a **PROFIT of \$3.45!** Price list, reorder form, and instructions included.



**CLIP AND MAIL NOW!**

Please add my name to your Agent's Selling Program and start me off with one CHRISTMAS REPRESENTATIVE'S KIT, U-691WF—at ONLY \$4.50

CHECK or MONEY ORDER Enclosed \$ \_\_\_\_\_ Sorry, no charges!

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

*Agent's Selling Program*

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

## ASSEMBLY DATES INTACT

Major credit is given Dr. V. H. Lewis and Dr. B. Edgar Johnson in solving a problem that affected the denomination's dates for the Eighteenth General Assembly at Miami Beach, Fla. (June 15-23, 1972).

The Democratic National Convention, opening July 6, 1972, sought the Miami Beach site providing it could have four weeks in which to build television broadcast facilities and other construction. This would have meant moving up the Nazarene church event.

Dr. V. H. Lewis, general superintendent sponsor for the arrange-

ments committee, proposed the Democratic Convention "work around" the Nazarene assembly, starting construction early in June. This compromise was accepted and the Democrats will precede and follow the Nazarenes in Miami Beach in 1972.—N.I.S. □

## SPECIAL PRAYER REQUEST

Special prayer has been requested for Evangelist Ivan Sisk, who was taken into emergency care at Scripps Memorial Hospital in La Jolla, Calif., on August 19. Mr. Sisk was suffering from internal bleeding. Surgery is anticipated. □

*"Thanks to you for the pension check. We love our church and wish we could do more for His cause. We are grateful to God for His 'eyes' that was watching over us."—Louisiana.*

*"We wish to thank you so much for our check which we received in yesterday's mail. We love our church and thank God for a place to serve these many years."—North Dakota.*

*"You will never know how very deeply we appreciate the consideration extended to us by the general church which resulted in our being placed on the list of pensioners. The money will help us considerably, but the morale and spiritual encouragement are even more important to us. It deepens our love for the church and gives us the feeling of still being a part of it."—Nevada.*

It is important for the churches to stand behind the new, increased NMBF budget to help take care of the needs of these servants of God. They have meant much to the progress of the Church of the Nazarene in other years.—DEAN WESSELS, executive secretary, Department of Ministerial Benevolence. □

## PENSION PLAN AIDS RETIRED ELDERS AND WIDOWS

As of August 16, 1971, a total of 397 retired elders and widows of elders have been placed on the "Basic" Pension Program which began April 1, 1971.

New applications are being processed each day. Excerpts from the following letters are typical expressions of appreciation received from those on the roll:

*"I wish I could put into words my gratitude for the spiritual and financial help I have received over the past years, and now to be included in the 'Basic' Pension plan!"—Massachusetts.*

*"The check came today. Our heart is full of gratitude for the way God has supplied our needs."—Indiana.*

*Workers in the basement of the General Board Building in Kansas City are shown assembling materials for the Thanksgiving Offering packets. In preparation for the August 23 mailing, 5,500 stewardship kits were made ready to be sent to pastors and churches. Boxes contain Thanksgiving Offering posters, a 76-frame filmstrip, a glossy, a sheet of tips and suggestions for local church planning, and other related resources. Planning for the kits was a joint project of the General Stewardship Committee and the Christian Service Training department.*



## MILTON PARRISH TO HEAD KANSAS CITY DISTRICT

Rev. Milton B. Parrish was elected superintendent of the Kansas City District on the twelfth ballot of the assembly meeting at Kansas City First Church, August 23-25. He has



Rev. Milton B. Parrish

been serving as superintendent of the South African European District since his appointment in 1966. Rev. Bill Draper, assistant to the president at Mid-America Nazarene College, Olathe, Kans., had been elected but declined the post.

Mr. Parrish is a 1948 graduate of Bethany Nazarene College, Bethany, Okla., and a 1951 graduate of Nazarene Theological Seminary, Kansas City. Prior to his present assignment, he served pastorates at Chanute, Kans.; Greenville, Tex.; Kansas City Rainbow Boulevard; and Baltimore (Md.) First Church.

In a telephone conversation between Kansas City and South Africa, General Superintendent Samuel Young, presiding over the Kansas City assembly, received an acceptance from Rev. Milton Parrish. The decision was announced to the assembly on Wednesday morning, August 25. Parrish will assume the new position upon completion of his overseas assignment about the first of November. □

## CORRECTION

In the August 18 issue of the *Herald*, page 25, an article entitled "Pasadena College Honors Alumni" listed Leonard W. Dodson as the first Nazarene chaplain in the U.S. Navy. Part of a sentence was unintentionally omitted. The corrected sentence reads as follows: "L. Dodson and W. W. Huffman are the first Nazarene chaplains to receive the rank of captain in the U.S. Navy." □



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

## *A Unique Mission Field*

Janice and Leon Cover have been owners and operators of a thriving beauty school and salon in our small university city for some time. Until recently, after the demands of the day at their place of business, they sought security and companionship at drinking parties or local bars.

After some Christian contacts, this young couple started their little girl to our Sunday school.

At first, due to the usual number of interfering factors, their attendance was spasmodic. Later in the fall they attended our Thanksgiving banquet, an annual dinner featuring a generous pounding for a home mission pastor and his family.

That evening Janice—petite, and with wonder in her eyes—remarked, "I always thought there must be something better—and now, this!" Our people had made them feel welcome and loved in a way they'd never experienced before.

A few weeks later Leon was invited to a men's prayer breakfast to which our congregation had invited Stanley Tam to be the speaker. That morning this young businessman knelt beside his chair and found Christ—and His peace.

God delivered Leon that very hour from the bondage he's suffered since he was a boy. From that time he's never

tasted liquor nor smoked a cigarette—and Leon was a chain smoker. The following Sunday he went to our altar to make a public confession—witnessing to the power of Christ, even in times like these!

While her young husband was at the altar that morning, Janice slipped into the nursery for their baby, and waited outside for Leon to join her. When they arrived home, she remembered she had no bread. She left her family and drove to the supermarket—or planned to.

Relating the incident later, she said, weeping, "It didn't seem as if it was me driving back to the church. It was as if Someone took me there!"

Janice met a concerned young woman in the foyer, who accompanied her into the sanctuary and on down to the altar, where Janice found victory.

From that day, Janice and Leon have worked in their own mission field—the school and salon—where they've found a captive audience. They've set up a table near the dryers. Gospel tracts are kept neatly arranged and readily available to the clientele. What a refreshing change from the old *True Romances* and their dingy companions!

—THELMA GRAY  
Moscow, Idaho