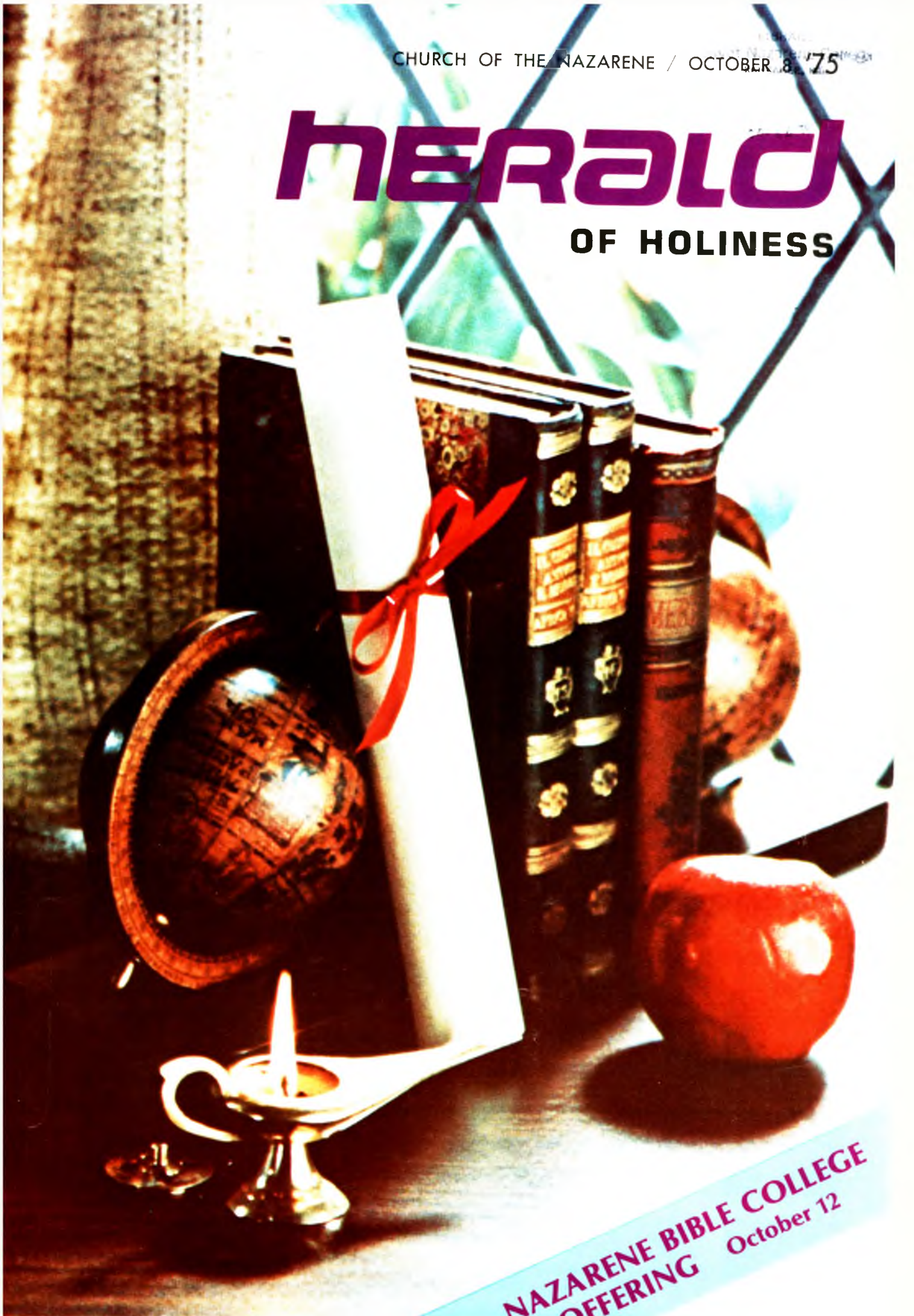


CHURCH OF THE NAZARENE / OCTOBER 8, '75

HERALD

OF HOLINESS



NAZARENE BIBLE COLLEGE
OFFERING October 12

—General Superintendent George Coulter



Thanksgiving in a Hungry World

THE TRADITIONAL CONCEPTS of Thanksgiving no longer seem appropriate in 1975. If our concepts are limited to abundant harvests and bounteous dinners, our celebration will be rather shallow and selfish in light of the hunger, suffering, and insecurity of many of the peoples of the world.

As Christians, we face a serious test of our faith and devotion this Thanksgiving. Recession, unemployment, famine, shortages, and instability of governments are the subjects of our daily headlines. Is thanksgiving limited to times of prosperity and happiness?

We must remember that real, heartfelt gratitude is never out of style. It becomes even more appropriate in 1975.

Thanksgiving, this year, should be more than a time of *feasting*. It

should be a time of *sharing* our plenty with those who hunger. It should be a time of recognition of the goodness of God. But it should inspire a practical response in deeds of love and mercy to relieve the sufferings of others.

The Church of the Nazarene has chosen this season to make an all-out effort to relieve the spiritual hunger of the world.

The Thanksgiving Offering is one way in which Nazarenes can share the glorious message of salvation with those who have never heard of Jesus.

The goal this year is \$4,350,000. Every dollar is needed. Every penny will be spent in a genuine effort to reach the spiritually hungry of the world.

Less feasting and more sharing with the hungry through sacrificial giving could make Thanksgiving 1975 a season of untold blessing!

EIGHTY-SIX PEOPLE had no way of knowing that this was going to be a fateful day for them as the sun rose from behind the Mount of Olives.

Every Friday morning the sentence sermon on the outside bulletin board at the International Church of the Nazarene Center in Jerusalem is changed. On this day it was made to read: "Life is short, death is sure; sin the curse, and Christ the Cure!" Its meaning would be underscored forcefully in three hours' time!

Near 9:30 a.m. a refrigerator was placed on one of the sidewalks at Jerusalem's Zion Square, not far from the Nazarene Center. Minutes later an army sapper and another officer opened the door of the refrigerator. Seeing it empty, they closed it again.

At 10 a.m. a powerful explosive device concealed in the motor compartment of the refrigerator exploded, turning one of the busiest squares in Jerusalem into a scene of death, twisted bodies, and blood-stained pavements.

Shoes, handbags, and other items were blown from the display windows. A number of people were felled in the streets with their clothes on fire. The blast shook nearby buildings, broke windowpanes, and sent up a pillar of black smoke. The area of the blast looked and smelled like a battlefield!

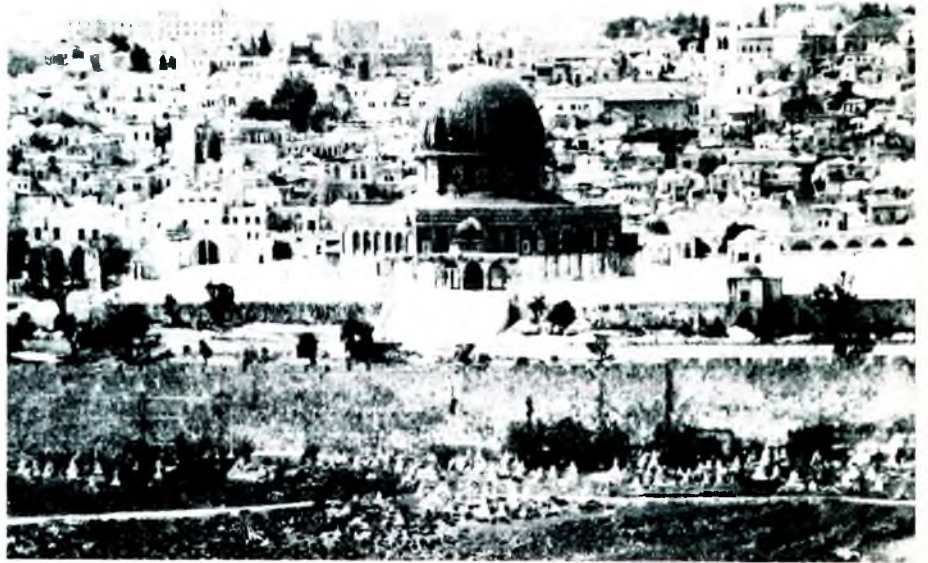
Among those hurled into eternity without warning was a couple and their nine-year-old daughter who had just come from Eilat to vacation in Jerusalem. A prospective bride purchasing her wedding dress with her sister and aunt had their lives cut short simultaneously. Two young postal workers were torn to pieces while repairing a telephone line nearby. A middle-aged man was on a morning stroll on his doctor's orders when his life's journey was violently terminated by the explosion.

The president of the United States and his secretary of state were among those expressing condolences to the families affected by this terrible tragedy, the worst incident in Jerusalem since the June, 1967, war, which left 13 dead and 73 injured.

Life IS short, death IS sure, and sin IS the curse. Unfortunately many do not know, or will not accept, the real answer to the curse that sin has brought to all the human race. The antidote to sin's curse is not found in the political or social realm, but in the spiritual. Christ IS the Cure—the only Cure—for sin's curse!

In a world of growing uncertainties fraught with dangers of all kinds, the one who has found the Cure for forgiveness and cleansing knows that "perfect love casteth out fear" (1 John 4:18).

God cares for His own who trust and obey Him, for He has promised: "Fear not: for I have re-



Dateline:

JERUSALEM

Friday, July 4, 1975

deemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour . . . Fear not; for I am with thee" (Isaiah 43:1-3, 5).

However, as in the case of the New Testament believers, the primary concern of the sanctified should not be that of *protection*, but of *projection*. "Lord . . . grant unto thy servants, that with all boldness they may speak thy word" (Acts 5:29).

These days, the days in which we now live, challenge us to be faithful witnesses of Christ—the only Cure—before sin has completed its devastating work in the souls of men and life is shortened by death.

We must work "while it is day: the night cometh, when no man can work" (John 9:4). □

By **BERGE NAJARIAN**

Jerusalem

HERALD of HOLINESS



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IT HAS BEEN SAID, "Our method is changing but our message is unchanged." Is that possible? If the change is a substitution, it will eventually change the message. If the change is an added supplement to make the message more effective and fruitful, it could improve the message.

Obviously the application is to our evangelistic thrust. No method will be employed continually that does not produce results. The method employed by the early leaders of the Church of the Nazarene was the revival with variable techniques. Very large place was given to preaching, praying, singing, the mourners' bench, with the urgent invitation for sinners to repent and be converted, backsliders to be reclaimed, and believers to be sanctified wholly.

Whatever the current evaluation of that method may be, it brought to birth the Church of the Nazarene and has made significant contribution to its progress until now. The church has grown from 10,000 members to more than half a million in 67 years. This method, with its accompanying message, has powerfully influenced the character of the church and the climate in its public services.

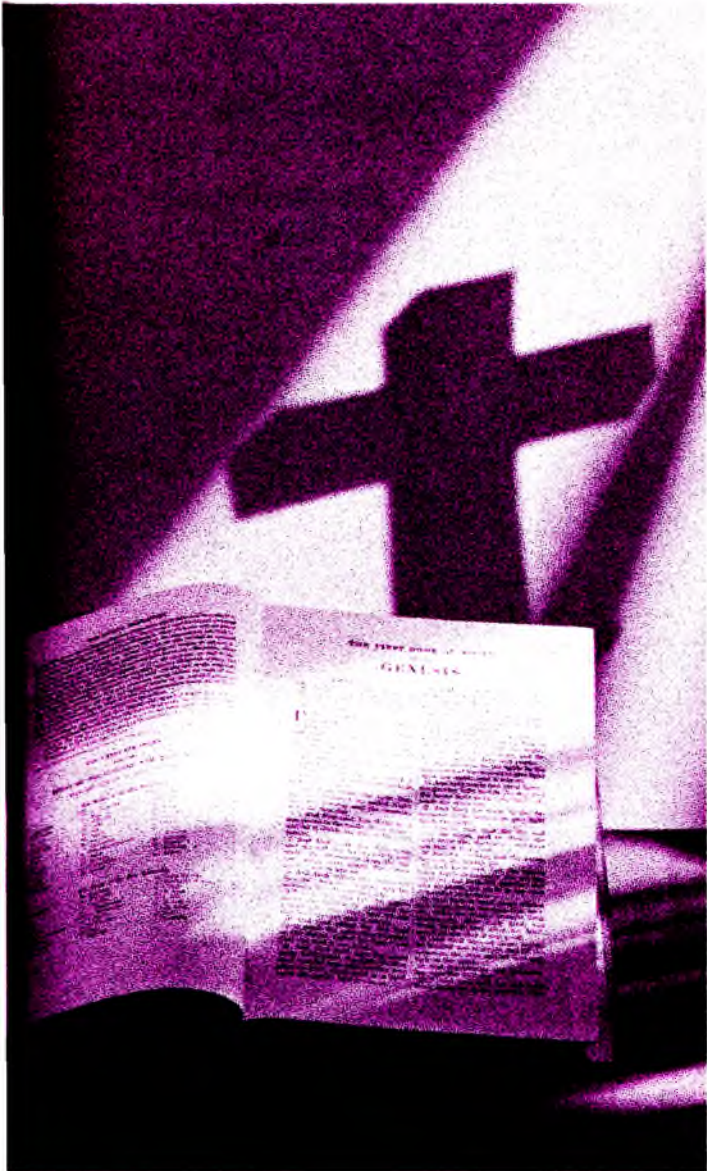
If this method has become unfruitful, it is not because it is wrong but because it has not been supplemented by soul winning, house-to-house visitation, and clear, convincing testimony on the part of mature Christians and new converts.

This omission has forced the evangelist to preach to empty pews instead of a congregation of new and needy people. It has shortened the revival to a weekend affair. It has caused preachers to use crash methods to gain immediate results. It has almost eliminated the powerful and attractive singing of the congregation and given rise to the entertainers who are used as a crowd-getting gimmick. It has depended for results on a pleasing emotional appeal instead of deep conviction of need brought on by intercessory prayer, personal concern, and powerful preaching of God's Word with the Holy Spirit sent down from heaven.

Revival evangelism coupled with planned, organized, and well-promoted visitation programs will preserve our message, fill our churches, and bring spiritual strength to the lay people. The result will be vital Christians with a burden for souls, with testimonies that ring with notes of

By G. B. WILLIAMSON
Colorado Springs, Colo.

MESSAGE



A Devaney, Inc., N.Y.

certainty and dedication to service for Christ and the church.

On the other hand, if the new methods become a substitute for the revival and the mourners' bench, the message inescapably will be modified. Preachers will become more professional and their sermons more classical, designed to please rather than convict. Our services, especially the ones held on Sunday evenings, will be more entertaining, less convicting. Prayer meetings will be replaced by social events.

We will see a distinct change in our religious vocabulary. *Conviction for sin, repentance, confession, restitution, conversion, the new birth, carnality, death to sin and self, entire sanctification, holiness of heart and life* will phase out. We will hear more about *accepting Jesus as Saviour*, not much about *praying through, the witness of the Spirit*, and *being saved and sanctified*. Separation from the world with its spirit and practice will be taken for granted rather than called for, and the testimony that "old things are passed away; behold, all things are become new" will seldom be heard.

We will be receiving church members for what we hope they will be rather than for what they are. When the vocabulary changes to make it less shocking, the preachers will be more timid, the lay officials more apologetic for the questionable practice of worldliness evident in the church.

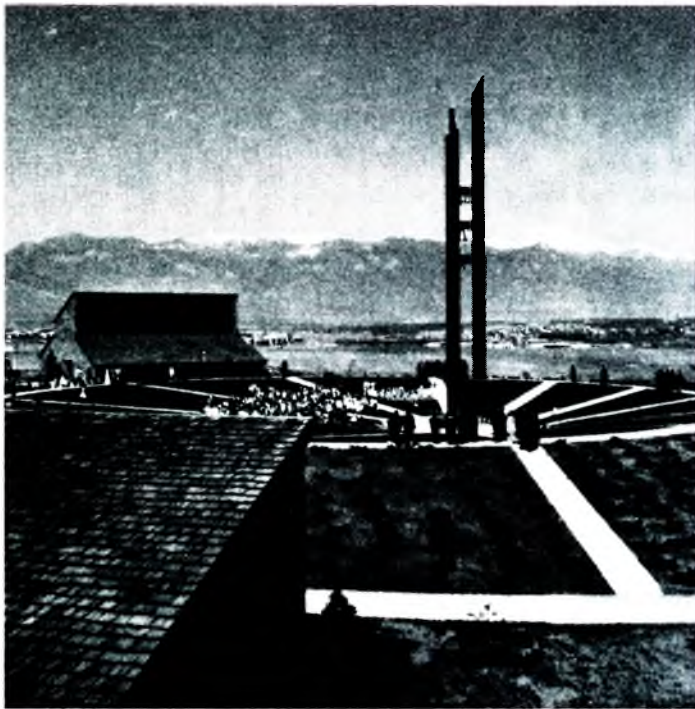
Yes, there is a relation of the method to the message. Modification of the message will change the character and the experience of the church. It will be more "accepted" in the worldly community and not so much known for the distinctive life-style among its people. There will be less of the "glory" in its local and general gatherings. There will be less awesome wonder and more casual familiarity.

We should not forget that the church members need to hear the trumpet notes of evangelistic preaching, the kind that made Felix tremble. The accent of warning, the call to flee from the wrath to come, the urgent appeal to seek the Lord while He may be found, the prophetic declaration that time is short and the moment to decide is now, should be kept in the awareness of the saint as well as the sinner.

There is a type of rugged preaching; spontaneous singing; passionate, pleading prayer; and clear, definite testimony with soul-winning purpose that goes with mourners'-bench salvation. They come in the same package. They belong together. The sacrifice of one will result in the loss of all. □

AND THE METHOD

Nazarene Bible College Distinctives



By **ARNOLD AIRHART**
Dean, NBC

IN 1974, there were 2,432 licensed ministers in the Church of the Nazarene under the direction of the various district boards of Ministerial Studies. The majority of these were pursuing their studies through the home-study method.

It was in the light of this large group of people preparing for ministry without the benefit of college that the felt need for Nazarene Bible College in large measure arose.

NBC was established to fulfill a special function:

... "serve especially those students who have been called to some form of ministry in the church after the normal college age, or under circumstances, such as heavy family responsibilities, which would discourage or prevent them from pursuing their preparation within the pattern of the liberal arts college and the seminary . . .

... "provide the advantages of the classroom and the campus associations to those who might otherwise be limited to home study . . .

... "[offer] programs [which are] more practical than theoretical, all within a proper and sound biblical-theological context" (1975-77 *College Catalog*).

The Bible College has been approved by the Colorado Department of Education to grant degrees, and awards the associate degree upon completion of three years of study. In 1975 the Bible College was granted the status of Candidate for Accreditation by the Accrediting Commission of the American Association of Bible Colleges (a member of the National Council on Post-Secondary Accreditation). The Bible College expects to receive full accreditation through AABC before the end of 1976. It is approved for the training of veterans and foreign students.

The programs of study at NBC are designed to fulfill the study requirements for the various ministries within the Church of the Nazarene as outlined in the *Manual* under the home-study programs. However, the College requirements for graduation surpass the requirements in each case, and especially in the areas of music and Christian education.

The main programs of study lead respectively to the associate degree in biblical studies, in Christian education, and in church music. Each of these three-year programs requires the successful completion of 144 quarter hours of credit (9 quarters of work).

Supervised field experience is required of each student. In addition to the main programs of study, the Division of Music provides diploma programs in piano pedagogy and in hymn playing. These are designed to enhance Christian service through music.

There are special classes for women designed to assist the wives of ministerial students to understand their role and to develop proficiency as homemakers, counselors, and leaders in women's activities.

The adopted general objectives of NBC are meant to be in keeping with the inherent limitations of its program. Nevertheless they represent the goals toward which the administrators and teachers prayerfully and conscientiously are striving.

Upon successful completion of their program, graduates of NBC *should have come to understand*

... "the basic content and teachings of the Bible, along with proper methods of Bible study . . .

... "the essential truths of Christian doctrine and ethics, especially within the framework of Wesleyan-Arminian thought . . .

... "the workable and contemporary methods of evangelism, Christian education, church growth, church music, church leadership, or of a particular special ministry . . .

... "the essential concepts of the Christian world-view and its relevance to society . . .

... "the need for lifelong discipline of serious study."

Students of NBC are encouraged to *develop within themselves*

... "a dynamic personal faith in God workable in everyday life-situations . . .

... "the practice of New Testament ethical standards . . .

... "the habits of Christian devotion, study, and self-discipline . . .

... "a high ideal of service to God and man."

Hopefully graduates of NBC *will be able to* . . . "share the gospel of Christ with clarity and reasonable effectiveness either from the pulpit or in personal conversation . . .

... "demonstrate the use of intelligent methods of evangelism which will result in the conversion of sinners, the [entire] sanctification of believers, and the building up of the church . . .

... "give appropriate leadership within the church to its organization, planning, growth, extension, training, and conservation . . .

... "identify the significant contemporary social and moral issues, and respond with a positive impact . . .

... "give practical assistance and Christian counsel to people involved with life's common ventures, ills, or problems . . .

... "communicate ideas effectively to various kinds of people" (1975-77 *College Catalog*).

To these distinctives the Board of Trustees, administrators, faculty, and student body—under God—are wholeheartedly committed. □

“We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments . . . To the Lord our God belong mercies and forgivenesses, though we have rebelled against him” (Daniel 9:5, 9).

Standing in the Need of Prayer

AFTER REPORTING the day’s account of world and national troubles, with its full quota of political intrigues and personal tragedies, the announcer concluded his newscast with this question: “Are we at the crossroads?”

There is increasing evidence that the only honest answer to this question is to say, “No, we are not at the crossroads; we have already gone through the intersection.”

And important and urgent voices are continuously reminding us of that tragic fact.

After the debacle of deceit and defeat in Vietnam, for instance, with its incredible consequences in the rest of Indochina and the world, Dr. Kissinger suggested that we ask ourselves the question, “What kind of people are we, anyway?”

Mr. George Champion, chairman of Chase Manhattan Bank, recently urged businessmen to erase what he called this nation’s “moral deficit.”

“We don’t have to look beyond the front page to find examples of this deepening moral deficit,” he said. “We see it reflected in stories of city streets that are unsafe to walk at night; parks that cannot be enjoyed because of the constant threat of muggers; a soaring crime rate that costs us \$20 billion a year and translates into one major crime committed every eight seconds.”

But not only are those in high places pointing to the erosion of national honor and to deteriorating morals and to soaring crime rates; many thousands of concerned men and women across America and around this troubled world are crying, “How long, O Lord. How long?”

How long, O Lord, can even a wealthy nation continue to squander its human and material resources? How long, O Lord, must the cauldron of racial hatred and strife continue to boil over and sear our cities and our schools and our souls? How long, O Lord, can we continue to wallow in seas of sin and sex and sham before we are swamped by them?

How long, O Lord, before Thine arm is un-

leashed and Thy sword is unsheathed and Thy judgment begins to descend upon a wicked and perverse and rebellious people?

What a time for the church to confront these rebellious and chaotic times with the message of repentance! Talk about relevance! What could be more relevant than for the church to say, “Repent and believe the gospel! Repent—or you will likewise perish!!”

But how can the church proclaim the answer when she is herself, by her alienation and aloofness and apostasy, part of the problem?

But, oh, how desperately a society which has already gone through the intersection and is headed down the wrong road *needs* to repent, to turn around, to move back to morality, back to righteousness, back to God! For it is still true that righteousness—not bombs, not missiles, not space probes, not gross national product, not shinier cars or faster planes—but that it is “*righteousness*” that “*exalteth a nation,*” and that “*sin is a reproach to any people*”—no matter how affluent or sophisticated or powerful that people might be.

What can the righteous do in such a time?

They can do what the righteous have always done—they can pray, and then hurl their lives in commitment and faith after their prayers.

Daniel lived in a time of violence and apostasy, when the nation and religion seemed to have gone through the intersection and passed the point of no return. But Daniel was more *impressed* by the mercy and power and faithfulness of his God than he was *depressed* by the condition of his country and his people, so he didn’t stand

RADIO SERMON OF THE MONTH

By C. William Fisher

wringing his hands in despair and hopelessness; he prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God . . ." (Daniel 9:19).

In other words, Daniel didn't merely admit that his nation was standing in the need of prayer; he *prayed*.

And what a prayer!

Contrition? Yes, there was that.

Earnestness? Yes, sobbing sincerity.

Faith? Indeed yes. Above all else, faith.

And isn't that a model for our prayer today?

No use to blink at the fact of our sins. We might

as well admit them—the whole world is aware of them, certainly God must be.

It isn't just Russia—or China, or Africa, or Cuba, or India, or France—it is America that also is standing in the need of prayer—prayer of repentance that will bring restoration and reconciliation between men and their God and men and their brothers.

And even though we may have passed through the intersection, if we will pray that prayer of repentance and faith, God says that He will hear from heaven and will forgive our sin and will heal our land. □



THE GIFT THAT FITS

By PAUL MARTIN

Kansas City

"If you then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to those who ask him?" (Luke 11:13, NASB).

THE GIFT THAT FITS . . . sort of hard for a mumbler like me to say . . . but God's gifts are abundant, satisfying, precious. For God is good. He is love. His gifts are not deserved, earned, or merited. "He giveth, and giveth, and giveth again."

A generous God? Oh, much more than that! His very nature is love. He is the Source of love. He is the Author of all that is good, peaceful, and righteous.

The Holy Spirit is God's Gift. Convicting, convincing, warning, leading, bringing the Truth, in the name of Jesus. This Gift, the Spirit of Love, the Spirit of Jesus is with us, among us, brooding over us, in us. "He does not speak of himself." He works, loves, and cares in Jesus' name. This Gift of God is for believers. He is a good Gift . . . Praise the Lord!

Look there at that verse in Luke. See how anxious God is to give the Holy Spirit . . . more anxious than we are to give good gifts to our children, and more anxious even than we are to receive Him. He knows our body, our mind, our subconscious, our situation. He knows all. He knows what this Gift can do for us.

To whom does God give His Gift? To all who

ask for Him . . . who seek . . . who knock. He who asks receives, he who seeks finds, and to him who knocks, the Gift will be given. To really want Him is to prepare for Him . . . to empty of self, to obey fully. Jesus showed the way. He gave himself wholly . . . even His life. . . . As He died . . . we may die to self . . . fully surrender, and receive Him . . . the Gift.

When He comes, He does not grant perfect judgment, nor create a "high" . . . He brings cleansing for the heart, a new relationship of love.

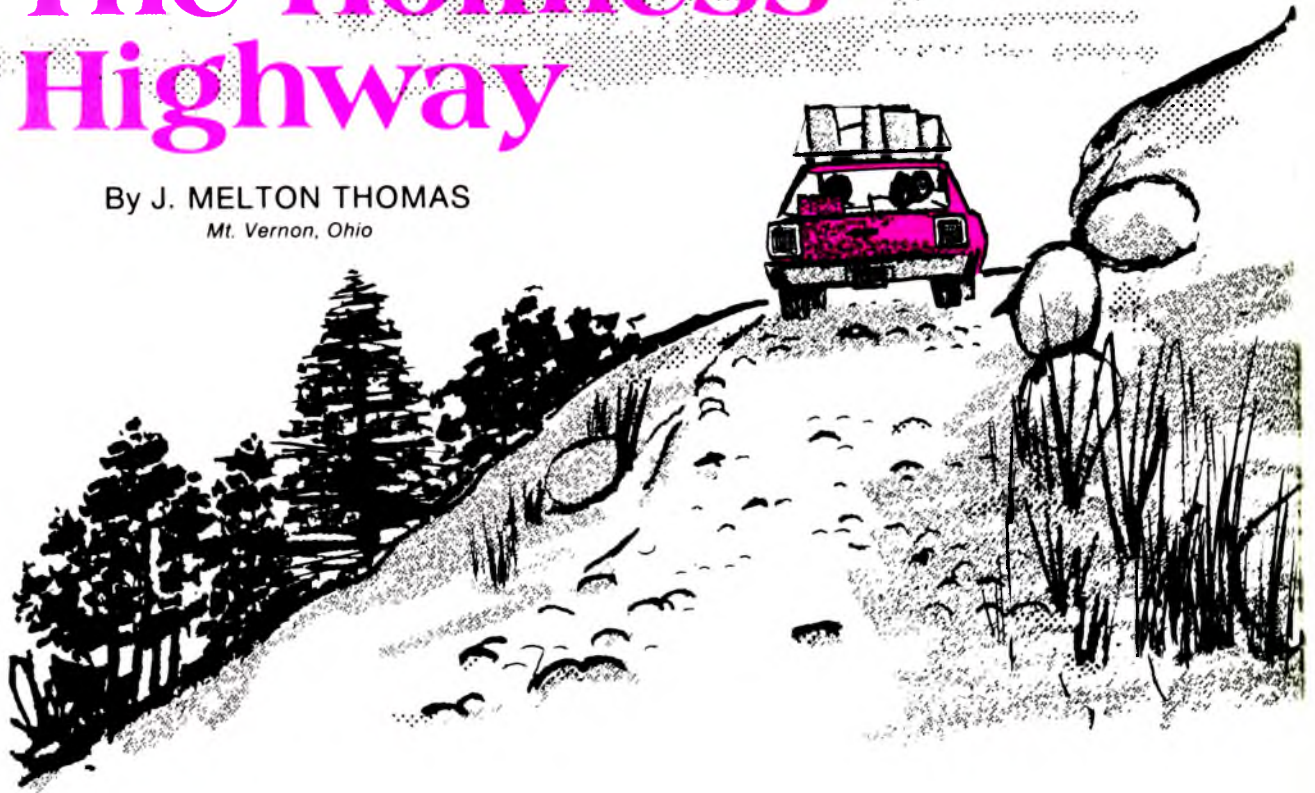
And God's Gift fits. I love that. It is just right. So useful. Making us at home in the presence of Jesus. The Gift gives power to live at peace with ourselves and others . . . to meet this kind of world and this perplexing time . . . I say to any who have been sidetracked into emphasis upon "prayer language," demonstration, or other unscriptural responses . . . Don't be content with these detours and often childish reactions.

God has better things, good things. God's Gift is not divisive . . . it is not for spiritual ego-building . . . It is for you . . . There is not anyone else in the world just like you . . . but God's Gift fits you. He brings long-suffering, a clean heart, openness, pure motives, peace, temperance, kindness, and a lot more things.

Have you God's Gift . . . the Holy Spirit . . . God's promise to believers . . . who makes Jesus real . . . and makes us feel at home in His presence? □

The Holiness Highway

By J. MELTON THOMAS
Mt. Vernon, Ohio



A RESIDENT in the mountains of West Virginia advised a novice traveler in them, "Allow yourself a maximum of 45 miles an hour."

The reason was soon obvious. Narrow, winding roads, much local traffic, poor visibility—all combined in many areas to make faster speed dangerous, if not impossible.

However, the "almost heaven" state is doing something about this situation. The interstate system crosses east and west, north and south. Secondary roads are being widened and improved. Accessibility to the state's beauty and natural resources is being increased by the expansion of the mountain highways.

The ancient prophet envisioned a time when a road would be flung across God's high country, making it accessible to the spiritual wayfaring man. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah 35:8).

Knowledge of mountain highways may be instructive to all who would travel the high roads of God.

Often at the entry to the superhighway, mountain or other, are signs indicating that pedestrians and certain types of vehicles are prohibited.

The "holiness highway" also has conditional access. "The unclean shall not pass over it." It is for those who have prayed, "Purge me

with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7); for those who have been visited by the Holy Spirit, who thoroughly purges the heart and burns up "the chaff with unquenchable fire" (Matthew 3:12).

Holiness highway is traveled by those who are cleansed in attitude and relationship and life by the Spirit's refining presence.

Frequently when one is impeded by highway construction, he will see signs indicating that tax dollars are at work. Mountain road building is the most expensive of all. Just a few miles cost millions of dollars, requires expensive equipment, and involves much time and many men to complete.

*The holiness highway has a price tag, too—*costly both to its Builder and to all who enter it. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). Paul commented on the divine cost, "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:25-26).

helps to holy living

There are entry requirements as well for those who would travel the prepared Way: surrendered heart, death to self and sin, dedicated life! These phrases express part of the "toll payment" for entry into the holiness highway. Removing self from the throne and placing the Lord on it, is another way of saying it. To use highway terminology, it is allowing Christ to control the vehicle of one's life.

"Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). Paul amplified the cost to all who would enter the holy way: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

One who travels mountain highways soon learns that they must be maintained. The road-bed under the paved strip will shift, or give way, and repairs must be made. Sometimes the shoulder of the road caves in, and detours are required of travelers while rebuilding takes place. Rains will wash dirt across the way. Falling rocks are frequent enough to make warning signs permanent.

Similarly, *the highway of holiness requires beyond-the-portal care*. It is easy to assume too much in the early stages of the holy journey. Holiness is more than a beginning—an initial *experience*. It is also a going on—involving daily travel adjustments.

Christ is Saviour as relates to our sinful past, to be sure; but He also is Sovereign as relates to our living present.

Maintaining the holy way will insure its road-worthiness. Prayer is required for undergirding foundation. Faith is needed to move impeding obstacles from the road.

Attention to the Word of life is essential to remain safely in the Way and to avoid misleading bypaths. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God . . . and this will we do, if God permit" (Hebrews 6:1, 3).

High roads, natural and spiritual, have a termination. Winnemucca to the Sea is the name of a highway in the West. Often a road will be designated by the names of two cities which it connects.

Holiness highway is not just a way that goes ever on and on, coming to no destination. It is not an end in itself. It points onward, upward to the holy place where journeying ends, and where all is clean and pure.

With deep satisfaction and ultimate fulfillment, the holiness traveller, by grace, will arrive at the city of God. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). □

PEN POINTS

EDUCATION EVANGELISM

A challenge more exciting than training youth for Christian service is hard to imagine.

At Japan Christian Junior College, as we worship on Sunday in the College Church, we stand for all the songs and sing all the verses. Of course, there is always the message from God's Word. And the Lord always meets with us.

This Sunday, however, was even more thrilling than usual. Here's why:

Miss Shimada joined the church.

Misses Morinaga and Kobayashi were baptized.

Miss Morinaga is a freshman who entered our Nazarene College this past April. Here she learned about Christ for the first time and was beautifully converted. Her roommate was a Christian who explained the chapel messages to her.

At her baptism, her sister and four high school classmates were present. She expressed her newfound joy this way: "This is the highest point of my life. I feel the responsibility that is mine as a Christian. I know I must obey Jesus. Thank you all who have prayed for me."

Miss Kobayashi is a second-year student. She has wanted to "believe" since first coming to school. Her mother died recently, and she wishes she could have shared the good news of becoming a Christian with her.

Her testimony, given as she was baptized, is so biblical: "I am different. I have been transferred from one world into another world. I have begun a new way of life. Thank all of you."

Another student, converted for less than a year, exclaimed: "I know the joy these friends are experiencing."

What a full Lord's Day morning! We praise Him for the way He is working in the lives of these and other young people in our college.

We must hurry home as we have three Chinese students coming for dinner. They want to know about Christ too. And we are anxious to tell them. □

—Mrs. Kenneth Keoppel
Chiba, Japan



Luoma Photos

ONE of God's SECRETARIES

By MERRIBETH
OLSON
Melfort, Sask.

ANOTHER DAY . . . another day to write for the Lord! Pen in hand and a prayer on her heart, she was ready to write whatever and to whomever God directed.

The ministry of writing letters has always been needed and effective. Paul wrote to Timothy, to the churches, and to the Christians everywhere. Of course, the canon of the Scriptures is complete. We cannot add to it. But the same God who directed Paul . . . can He direct in writing to individuals today?

Grandma B. believed He could. She kept her ear tuned for His direction.

It was birthday time for a little daughter of missionaries in Africa. The mail arrived on the very day. The familiar handwriting on an envelope caused the little one to clap her hands and exclaim, "Oh, I knew Grandma B. wouldn't forget!"

A missionary in South America received a letter with a poem included. It was used to lift a lonely ambassador for Christ from discouragement. How did the writer know what to write weeks before? Similar happenings were often reported.

Grandma B.'s writing wasn't done in an office on a typewriter. Fingers that showed signs of arthritis held a pen. Often her lap served as a table. The tools weren't important to her. She just used what she had.

Most jobs have a retirement age. Sixty-five or soon after seems to be the time to "take it

easier." Not so with this secretary! In fact, that was about the age she began her "job."

The post office was always glad for her patronage. Whenever the price of postage increased, others might grumble and write less. Not Grandma B. To her it was a good investment, whatever the cost.

In return some wonderful letters of response and appreciation came back to this secretary for the Lord. Far from making her proud, it humbled her and encouraged her to write more. Often this amazing woman would write 50 to 60 letters a month. Some were short notes; others lengthy admonitions and words of strength and hope. Frequently a little "token" of the Lord's love and care in the form of a few dollars would be tucked in the envelope. Her small pension always "stretched" to help and encourage others.

When the doctors told her she would be blind in a few years, she replied, "I'm not worried about my sight. I will see as long as God has work for me to do." Not until her eyesight failed completely did she give up writing. Even then, at age 92 (just a few months before her death) she sent out some cards which others addressed.

Life was never lonely or boring. God's secretary didn't have time to be anything but busy! Reading the Word, praying, and writing . . . her "delightful work" filled her days.

Grandma B.'s pen is silent now (she wore out many of them). But God is looking for more "secretaries" who will pick up a pen and give themselves to the ministry of letter-writing. □

By WILLIAM GOODMAN
Kansas City, Mo.

A PATROLMAN SPEAKS



De Wys, Inc.

MORE 16-YEAR-OLDS are arrested than any other age-group in America. Yet, more bizarre are the crime statistics of 10-year-olds and under. The F.B.I. revealed these 1971 statistics for little tots: 5 murder arrests, 26 forcible rape, 371 auto theft, 702 robbery, 1,356 arson, 31,700 burglary and theft.

Leading criminologists cannot agree as to what causes crime. Many reasons are given: poverty, race tension, drugs, alcohol, glamour of crime, unequal justice, corrupt law enforcement, permissiveness, lack of parental guidance, diet, genetics, boredom, greed, and even "the devil made me do it."

Galatians 6:7 states: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." An old cliché says: "What you see is what you get." But the Bible teaches: "What you sow is what you get." If an individual, a family, or an entire society sows permissiveness and lack of discipline, then it will reap crime and evil.

Juvenile delinquency finds root in wrong parental values, parental apathy, and failure of

parents to set a proper example. As a police officer, I find that the majority of youths arrested come from broken homes, or from homes where family disturbance prevails.

Whether a youth comes from an affluent home, middle class, or modest income, if his father or mother is disinterested in him, involved in an illicit love affair, or preoccupied with a job or hobby—that youth usually becomes a delinquent. Children need genuine love, firm discipline, and a good example.

Fathers and mothers who incorporate God and His love daily into their lives, who continuously renew their love for each other, and who love their children as their most prized possession will take a long step toward avoiding juvenile delinquency in their families.

A Law higher than the laws of society is that of loving God with all the heart, soul, and mind, and loving our neighbor as ourselves. With the love of God a person will live to give, to serve, to help. Without the love of God, he will grab, take, and hurt.

Each man, woman, boy, and girl has the opportunity to do the will of God or the will of self. What a man sows, that will he reap! □

Is Not Feeling But Willing

ONE of the puzzling questions likely to turn up sooner or later to vex the seeking Christian is how he can fulfill the scriptural command to love God with all his heart and his neighbor as himself.

The earnest Christian, as he meditates on his sacred obligation to love God and mankind, may experience a sense of frustration gendered by the knowledge that he just cannot seem to work up any emotional thrill over his Lord or his brothers. He wants to, but he cannot. The delightful wells of feeling simply will not flow.

Many honest persons have become discouraged by the absence of religious emotion and concluded they are not really Christian after all. They conclude they must have missed the way somewhere back there and their religion is little more than an empty profession.

So for a while they belabor themselves for their coldness and finally settle into a state of dull discouragement, hardly knowing what to think. They do believe in God; they do indeed trust Christ as their Saviour; but the love they hoped to feel consistently eludes them. What is the trouble?

The problem is not a light one. A real difficulty is involved, one which may be stated in the form of a question: How can I love by commandment? Of all the emotions of which the soul is capable, love is by far the freest, the most unreasoning, the one least likely to spring up at the call of duty or obligation, and surely the one that will not come at the command of another.

No law has ever been passed that can compel one moral being to love another, for by its very nature love must be voluntary. No one can be coerced or frightened into loving anyone. Love just does not come that way. So what are we to do with our Lord's command to love God and our neighbor?

To find our way out of the shadows and into the cheerful sunlight we need only to know there are two kinds of love: the love of feeling and the love of willing. The one lies in the emotions, the other in the will.

Over the one we may have little control. It comes and goes, rises and falls, flares up and disappears as it chooses, and changes from hot to warm to cool and back to warm again very much as does the weather.

Such love was not in the mind of Christ when He told His people to love God and each other. As well command a butterfly to light on our shoulder as to attempt to command this whimsical kind of affection to visit our hearts.

The love the Bible enjoins is not the love of feeling; it is the love of willing, the willed tendency of the heart.

God never intended that such a being as man should be the plaything of his feelings. The emotional life is a proper and noble part of the total personality, but it is, by its very nature, of secondary importance. Religion lies in the will, and so does righteousness. The only good that God recognizes is a willed good; the only valid holiness is a willed holiness.

It should be a cheering thought that before God every man is what he wills to be.

The first requirement in conversion is a rectified will. "If any man will," says our Lord, and leaves it there. To meet the requirements of love toward God the soul need but will to love, and the miracle begins to blossom like the budding of Aaron's rod.

The will is the automatic pilot that keeps the soul on course. "Flying is easy," said a friend who flies his own plane. "Just take her up, point her in the direction you want to go, and set the pilot. After that she'll fly herself."

While we must not press the figure too far, it is yet blessedly true that the will, not the feelings, determines moral direction.

The root of all evil in human nature is the corruption of the will. The thoughts and intents of the heart are wrong, and as a consequence the whole life is wrong. Repentance is primarily a

By A. W. TOZER

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change of moral purpose, a sudden and often violent reversal of the soul's direction.

The prodigal son took his first step upward from the pigsty when he said, "I will arise and go to my father." As he had once willed to leave his father's house, now he willed to return. His subsequent action proved his expressed purpose to be sincere. He did return.

Someone may infer from this that we are ruling out the joy of the Lord as a valid part of the Christian life. For the benefit of any who would draw such an erroneous conclusion, a further word of explanation is indicated.

To love God with all our heart we must first of all will to do so. We should repent of our lack of love and determine from this moment on to make God the object of our devotion. We should set our affections on things above and aim our hearts toward Christ and heavenly things. We should read the Scriptures devotionally every day and prayerfully obey them, always firmly willing to love God with all our heart and our neighbor as ourself.

If we do these things, we may be sure we shall experience a wonderful change in our whole inward life. We shall soon find to our great delight that our feelings are becoming less erratic and are beginning to move in the direction of the "willed tendency of the heart."

Our emotions will become disciplined and directed. We shall begin to taste the "piercing sweetness" of the love of Christ. Our religious affection will begin to mount evenly on steady wings instead of flitting about idly without purpose or intelligent direction.

The whole life, like a delicate instrument, will be tuned to sing the praises of Him who loved us and washed us from our sins in His own blood.

But first of all we must will, for the will is master of the heart. □

LET NOT MY HEART BE SMALL

*Dear Lord, let not my heart be small—
Grant me new purpose, clear and true;
And may I always heed Thy call
When new horizons come in view.*

*Teach me the ways of brotherhood,
As love and service interlace;
May I accomplish some small good
And ever bide in Thy rich grace.*

*I look toward eternity,
With Thee my Guide, my All in All—
As I fulfill my destiny,*

Dear Lord, let not my heart be small.

—RUBY PHILLIPY
Spokane, Wash.



IN THE BEGINNING GOD . . .

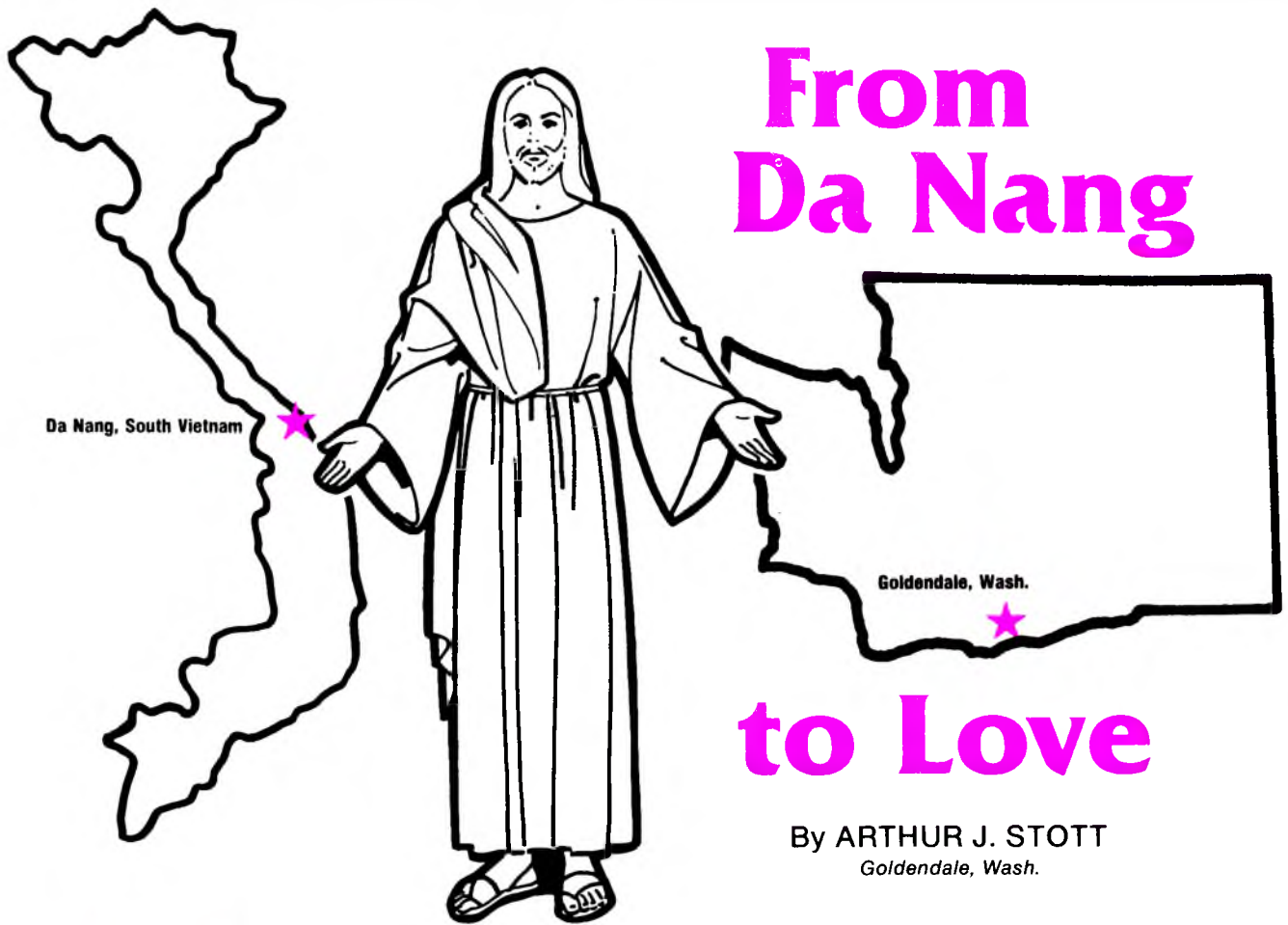
*In the beginning God created
a world of beauty rare . . .
Everything He called into being
Revealed His tender care!*

*The lakes . . . rivers . . . oceans . . .
Majestic mountains . . . trees . . .
Sun . . . moon . . . stars . . .
The gentle evening breeze . . .*

*All nature came alive . . .
He splashed colors here and there . . .
Sunrises . . . rainbows . . . sunsets . . .
His glory shone everywhere!*

*Our souls o'erflow with gratitude
To our Lord so great . . . so kind . . .
To Him be all the glory . . .
From the hearts of all mankind.*

—TRESSA TERRY
Nampa, Ida.



From Da Nang

to Love

By ARTHUR J. STOTT
Goldendale, Wash.

MANY MILES lie between Da Nang, South Vietnam, and the state of Washington. Several thousand in fact. However, love bridged the gap and touched the lives of two little Vietnamese girls.

Nancy, eight years of age, and her younger sister, Becky, age six, lived in Da Nang. Little is known of their early life. Acquiring the English language may in time enable them to provide more information. This much is sure—they were accustomed to war. It was all around them, a part of their life.

Then came the day when the fall of the city to the Communists was imminent. Taking her sister by the hand, Nancy started for Saigon. On the way they were helped by some of the older people. They ate whatever could be found: snakes, other things. Some of the men tied Nancy's hand to one of Becky's to insure that they would not become separated.

Arriving in Saigon, they found refuge in part of a police station. It was there the police found them and got them into an orphanage.

Soon they were again in a city whose fall to the Communists was impending.

April 27, 1975, came and the last plane left the city. Among its passengers were Nancy and Becky. Where they would go, or what was to happen to them, was unknown. In time they found their way to the Holt Agency in Oregon.

Mr. and Mrs. Leon Helvie, of Goldendale, Wash., had applied for a girl through the Agency.

When shown the picture of *both* girls, they could not bring themselves to separate them. So, on June 2, the girls were brought to their home.

What prompted this reaching across many miles to touch the lives of two small girls? Primarily it was a strong Christian love for the unfortunate.

There have been problems but these are being worked out. There had been only boys, ages 15 and 12—no girls—in the home prior to this. So clothes had to be bought. When the girls first arrived in the United States, Nancy was wearing a long negligee, pinned together in the front. Becky was attired in a lady's coat, also pinned together to keep it on. On her head she wore a large hat.

Language was another barrier. Nancy spoke little English, though she is learning fast. She stated that she knew about "Jesu."

A reception was held at the Goldendale Church of the Nazarene soon after the arrival of the girls. Clothing and toys were given which brought big smiles of pleasure.

In this atmosphere of love Nancy and Becky will grow and mature. It is the love that Jesus had and admonished us to possess. The hardships of the past hopefully will fade, though gradually, from memory. Nancy summed it up well at the church reception. With broad smile and in broken English, she said, "I like it here!"

Didn't Jesus say something about being a "stranger, and ye took me in"? (Matthew 25:35). □



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

MORE ABOUT SINGLES

Alpin and Betty Bowes have been involved with others in the organizing of a Christian singles group in the Kansas City area. Here's a report from Betty.

"A desire for fellowship with other Christian singles has resulted in a new organization on two zones of the Kansas City District. From just a handful who met one evening after church, this group has grown until the newsletter mailing now goes to more than 200 men and women. The enthusiasm of the group is catching and each meeting sees new singles in attendance.

"At the very first brainstorming session, a monthly meeting was decided upon. A Thanksgiving get-acquainted party was the first event. At that meeting officers were chosen. Other social events have included a between-the-holidays evening of games and white elephant gift exchange, attendance at the Stephen Nielson concert, a birthday dinner, trip to a hockey game, and attendance at Easter sunrise service, followed by breakfast together.

"The group calls themselves 'JUST FOCS' (Fellowship Of Christian Singles). In addition to an elected council, a representative from each church on the two zones involved form a steering committee, which meets regularly to plan activities.

"JUST FOCS is providing fellowship and activities for this unique and wonderful group of Christian men and women."

SINGLE (Fleming H. Revell Co., 1974) is a book written by Marilyn McGinnis for women who are both single and Christian.

Mrs. McGinnis, a single when she wrote the

book, begins with a startling premise: Almost without exception, women who have never married are single by choice. The reasons for that choice may be conscious or unconscious, but, for all practical purposes, singleness has not been forced upon them (as they sometimes think). "Any girl who is willing to lower her standards can get married if she wants to," asserts the author.

Mrs. McGinnis covers very frankly and from a biblical perspective such topics as personal development, how to handle finances, getting along with roommates, how to succeed in business and still remain feminine, parental priorities, and sexual drives.

I was particularly interested in the chapter on loneliness versus aloneness. The author suggests that aloneness is a physical thing while loneliness is psychological. "The lonely person may be surrounded with people, but he feels like he is the only person in the world." Aloneness is a positive thing, loneliness is negative.

Since occasional lonely moments are normal and inevitable (if we didn't care about people we wouldn't be lonely), the author gives some good advice on how to overcome the "poor me" attitude.

First, get a proper perspective. Nobody has a corner on loneliness. Single people are sometimes lonely and so are married people. Is there a more penetrating loneliness than the loneliness felt by two married people who live in the same house but think they don't love each other anymore?

At the root of chronic loneliness is the feeling that nobody cares. But all you have to do is pick up your Bible to realize that Somebody DOES care. Jesus said, ". . . Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

Some situations which produce loneliness can be predicted. Therefore the author suggests you be prepared for them. Holidays, Friday nights, and Sunday after church are some of the times when loneliness is experienced. Plan ahead; don't just sit around resigning yourself to loneliness.

But not all loneliness is predictable. So if it suddenly appears, Marilyn McGinnis prescribes five minutes of working at something—sewing, cleaning house, trying a new recipe—to get you over the hump.

Finally, make your loneliness work for you. "Whatever makes you lonely undoubtedly makes someone else lonely, too," Mrs. McGinnis believes. "Your girl friend may be as lonely as you on a dateless evening and unendingly grateful for a telephone call or an invitation to come over and watch TV or sew. Use the lonely times to heighten your sensitivity to the loneliness of others." □

editorially SPEAKING

By JOHN A. KNIGHT

Nazarene Bible College Offering

Next Sunday, October 12, is Nazarene Bible College Sunday. Every year at this time an offering is received throughout the denomination for this thriving institution in Colorado Springs.

The College is in its ninth year of operation, having received the first class in 1967. Initial enrollment, in makeshift accommodations, was 119.

Each successive school year has brought steady growth. In 1974-75 the peak head count of students was 816 and the full-time equivalent was 524.

There were 142 graduates last spring. Three years earlier the entering freshman class had numbered 178, indicating an attrition or drop-out rate of only one in five. With few exceptions, the graduates of NBC have found a place of full-time service in the church.

The 1964 General Assembly authorized the College to meet a specific need for ministerial training, designed particularly for those who because of time or family responsibilities cannot complete seven full years (college and seminary) in special preparation. The average student age at the College is about 29.

President L. S. Oliver, Dean Arnold Airhart, and a well-prepared faculty work with an excellent curriculum which includes both study in the classroom and supervised internship in the churches.

The college program enables students to complete requirements for ordination in a manner preferable to the home Bible course. Both day and evening classes are offered to accommodate the student's individual work schedule. A beautiful campus and lovely buildings provide an attractive environment for study and spiritual growth.

As in the case of Nazarene Theological Seminary in Kansas City, the prudent operational expenditures of the college are met by the General Budget of the church and by student tuition and fees. Because these fees are relatively small, they are inadequate to provide for indebtedness retirement and the construction of

new plant facilities. These capital needs are dependent upon the annual Bible College offering.

Last year our offering was \$75,311.65. This amounts to approximately 13 cents per member. If every local church will give every Nazarene an opportunity to give, our offering will be much larger and every need will be met.

The offering is an investment in the future of the church. It is a means of training young men and women for service in Christ's kingdom. The administration, faculty, and students of Nazarene Bible College deserve our fullest cooperation and support.

The Layman and the Church's Ministry

During the last two decades there has been a renewed emphasis upon the significance of the layman in the ministry of the Church. Some have called for, and begun to develop, a "theology of the laity."

All of this is to the good, since at some point in church history an unbiblical distinction between clergy and laity arose which hinders the growth of the church.

"Laity" comes from the Greek term *laos*, meaning "people" in relation to their head or leader. In religion it refers to the "people of God."

Clement of Rome (95 A.D.), Early Church father, used *laos* to signify a group different from priests. Thus early the word was applied to those who were not set apart or consecrated for special service. The distinction between priest and laity began to emerge.

By the twelfth century this cleavage was so great that in the minds of most there were "two kinds of Christians"—the secular and the priestly. This distinction so worked itself out in practice that the laity were not offered the cup in Communion and were not permitted to interpret scripture.

Martin Luther tried to recover the New Testament understanding of *laos*. In 1523 he wrote that all Christians are priests, and all priests are Christians—born of the Spirit.

The Reformers (sixteenth century) were not

It is the responsibility of the clergy to equip the layman for ministry. Elton Trueblood has put it pointedly: "In the sixteenth century the Church gave the Bible to the layman. Now we ought to give the ministry to him."

eliminating the difference between clergy and laity. They acknowledged that certain ones must be separated as ministers. But they insisted that one is a priest because of his relation to Christ—not because of his ecclesiastical office.

If we are to follow the New Testament, we can never ignore the layman or view him as an "object" to be manipulated, or even as one merely to be "enlisted" to "help" the church. He *is* the Church—the people of God.

He should not be expected to become an "imitation" preacher. He is not simply an "appendage." Any church which relegates its laity to "second-class" citizenship is a crippled church—less than God intended.

The layman represents the Church *in the world*. He must learn from the Word of God how to live his life as a Christian, how to incorporate his faith and witness into his daily activities.

It is the responsibility of the clergy to equip the layman for ministry. Elton Trueblood has put it pointedly: "In the sixteenth century the Church gave the *Bible* to the layman. Now we ought to give the *ministry* to him."

Happily we are beginning to see that the Church does not merely *have* a ministry performed by the clergy, but that the Church *is* ministry. It is mission. This mission is to be fulfilled in all who are members of the body of Christ—whether clergy or laity.

This is not to deny that the New Testament reveals a specially called group of persons who are to be relieved of certain mundane duties so they can give full time to the work of the Kingdom. But nowhere in the Scriptures is it implied that such persons are to do the work of the Church while another class pays the bills.

The letter to the Ephesians makes clear the responsibility of full-time "overseers." They are "for the perfecting of the saints [comma should be omitted] for the work of the ministry, for the edifying of the body of Christ" (4:11-12).

Recent translations clarify the meaning of the original language. The Berkeley Version is most lucid: "To make the saints fit for the task of ministering toward the building up of the body of Christ."

Pastors and teachers are to *train* the believers to do the work of ministry, as well as to be involved in the work themselves.

Periods of spiritual advance in the history of the Church have been marked by intense lay activity. Spiritual decadence characterizes those eras where the clergy have been left to "perform" the work of the ministry.

The first prominent theological thinkers in the church were laymen initially—Tertullian, Cyprian, Augustine.

During the medieval period laymen demonstrated spiritual power in the monastic movement and the Mendicant Orders.

The Reformation in Europe and England was led by laymen. John Calvin's classic *Institutes of the Christian Religion* was the work of a layman.

In the post-Reformation era, among the free churches, the Quaker movement and the Salvation Army stand out as brilliant examples of lay activity.

Pietism, Moravianism, and the Wesleyan Revival were all promoted by laymen, as was the Great Awakening in America in the eighteenth century.

The missionary upsurge in the nineteenth century in America and England came as a result of lay initiative. D. L. Moody and his companions were Spirit-directed laymen.

Kenneth Chafin has claimed that the discovery of the laity as the Church's richest resource for ministry is the greatest discovery of our time. Certainly we must realize and dramatize the fact that every Christian is a witness and a missionary.

Laymen are not called merely to approve or disapprove some resolution of the church board. They are called to *spiritual service*.

Francis Ayres has written: "If you are a Christian, you are already a minister . . . You may be surprised, alarmed, pleased, antagonized, suspicious, acquiescent, scornful, or enraged. Nevertheless, you are a minister of Christ."

Kierkegaard, the nineteenth-century Danish philosopher, once remarked that most persons think the church is a drama—the preacher is the star actor, God is the prompter, the people are the critics. The truth is, he said, the preacher is the prompter, people are the actors, and God is the critic.

This coming Sunday is Laymen's Sunday, a good time to be reminded that the church's ministry is fulfilled—if at all—by the *laos*, all the "people of God." □



Thom Dang Van family with interpreter (lady in center)

CHURCH SPONSORS REFUGEE FAMILY

Several months ago the opportunity for refugee sponsorship was presented to the Fergus Falls, Minn. church board. After some discussion it was agreed to investigate how they could help.

On July 27 during the morning worship service a simple questionnaire was handed out to the 120 present. It was received with a good response. The congregation wanted to help in some way.

From this indication the church board pledged its full support. By August 19 Thom Dang Van and his family of four children were in the church basement, sharing an evening meal with many of the church families.

The Lord provided the needs through willing workers. A house near the church and school was made available at a low rental price. Food and household items were brought in until the house was furnished.

Pastor Kelly R. Davis reports the people have found a new sense of love and sharing. "They have been drawn together in the spirit of concern. Our prayer now is for the salvation of this beautiful family. Their background is Buddhist." But in Thom's words "now we Nazarene."



NEW ENGLAND DISTRICT 100 PERCENT IN BUDGET FOR ENC

For the fifth consecutive year the New England District has paid its budget in full for Eastern Nazarene College. Pictured is former District Superintendent Donald Irwin as he presented the check for \$40,160 to Dr. Leslie Parrott. A few days following the Assembly, Rev. Irwin became the recipient of the check he had presented as he took office as the president of Eastern Nazarene College.

Within the last five years, total giving through the eight districts on the Eastern Educational Zone has increased from less than \$200,000 per year to more than \$500,000 per year. At present ENC is on schedule toward burning the campus mortgage in October, 1976. □

WORTH REPEATING IN 1975

The 2,000 year old story of
LOVE...JOY...PEACE



The Cobbler's Guest

A NEW CHRISTMAS DRAMA with music by LORRAINE and FRED POOLEY. Its setting is a cobbler's shop in France 100 years ago. The cast of four men, one woman, one child, narrator, and choir or

mixed quartet portrays a touching biblical truth about giving. Performance time: approximately 30 minutes. Minimum of six copies required.

MC-246

75c

There Came Wise Men

A NEW CHRISTMAS PAGEANT by ROWENA BABCOCK and OLIVE HOCKEY. The extensive search of the wise men finds Christ not as a baby but as a lad of two years. Includes parts for 3 women, 14 men.

several angels and shepherds, mixed quartet and choir, male chorus, soloist and guitarist, and a two-year-old boy. Performance time: 60 minutes.

MC-247

75c

Four Services for Christmas

A NEW CHRISTMAS SERVICE BOOK compiled by GRACE RAMQUIST. Need an effective Christmas service preplanned and ready? Here's your answer! You'll find drama, scripture, narrative, pantomime, and music to challenge and involve a cross section

of ages and talents. Titles of these four services are "Path of Faith," "The Gift of Christmas," "Christmas in Living Pictures," and "I Wish I'd Been There."

MC-248

\$1.00

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A NEW COLLECTION OF CHRISTMAS PROGRAM IDEAS. Here GRACE RAMQUIST has gathered a selection of heretofore unpublished plays, readings, recitations, exercises, and songs for various age

levels—kindergarten through adult. Use them as suggested or as supplemental aids to your own program. Either way, this material for worship will save hours of searching and planning. MC-128

75c

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A MEMORABLE CHRISTMAS CANTATA by TOM FETKE. Above the average choral presentation, yet performable by the average SATB church choir. Focuses on Jesus Christ as the Embodiment of Love, the Giver of true Joy, and the Prince of Peace. Performance time, approximately 40 minutes.

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L-215	Stereo Album	\$5.98
L-215C	Book, Album Combination	\$6.45
MU-215	Accompaniment Tape (piano/organ)	\$15.00
MC-26SF	Service Folder Package 100 for	\$3.50

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DECIDE NOW What Your Christmas Music and Program Need Will Be and Have Ample Time for Rehearsals

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**REV. A. W. WILLIAMS
RECEIVES Ph.D. DEGREE**

On August 15, Rev. A. W. (Toby) Williams received the Doctor of Philosophy degree from Middle Tennessee State University.



The degree was earned with a major in history and minors in political science and higher education. His thesis, "Democracy in Colonial America, With Particular Reference to Its Treatment in Historiographic Source Materials and to Its Educational Implications," will be published as a college textbook.

Most recently Dr. Williams has served the church in the role of associate professor of history at Trevecca Nazarene College, where he has taught for the past five years. His educational preparation includes a A.B. in religion and history from TNC, and an M.A. in teaching received in 1970 from the University of Louisville, Ky.

Between his graduation from TNC in 1959 and his return in 1970 as a professor, Rev. Williams pursued a clerical career, graduating from the Nazarene Theological Seminary with the B.D. degree in 1962.

His first church was the South Miami Heights Church, Miami, Fla., where he ministered from 1962 to 1967, also teaching sixth grade at the Princeton Christian School from 1963-67. He also served as chaplain of the Cutler Ridge Civitan during those years.

During his next ministry, at Louisville, Ky., St. Matthews Church, Rev. Williams began work towards a Doctor of Theology degree from Southern Baptist Theological Seminary, and his M.A. degree from the University of Louisville.

Dr. Williams and his wife, Patricia Louise (nee Stevens), have two sons, George Allen and Arthur Jeffrey. □



Dr. Johnson presented the new *Manual* in Portuguese to the Brazil District Assembly. Dr. Johnson presided over the district assembly and Rev. Robert Collins, mission director, served as interpreter.



Moving clockwise, Dean Wessels (*back to camera*), executive secretary of the Department of Pensions and committee resource person; M. A. (Bud) Lunn, Publishing House manager; Dr. Norman Miller, general treasurer; Rev. James Morsch, Central Florida district superintendent; Dr. Gordon Olsen, Oregon businessman and chairman of the committee; Chesley Lewis, Texas businessman; Dr. L. S. Oliver, Bible College president and vice-chairman of the committee; and Rev. James Shaw, Jr., pastor, Concord, Calif.

**PENSION REVIEW
COMMITTEE
LOOKING OUT FOR
MINISTER'S FUTURE**

One day this summer eight men took time from business, education, district superintendency, Christian publishing, church executive responsibilities, and pastoral ministry. They met to fulfill their trust as members of the Pension Review Committee.

It is the business of this committee to forecast guidelines for the relatively new "Basic" Pension program. The committee performs the task of reviewing irregular requests for "Basic" Pension benefits as well.

Guidelines developed by the committee are channeled to the

Board of General Superintendents, the Finance Committee of the General Board, the Department of Pensions, and the General Board.

Because of "Basic" Pension, virtually every Nazarene retiring elder who has served the church as little as 15 years in full-time active service may receive at retirement a monthly income. (Only ministers with service on districts that have chosen to participate in the Pension Budget are eligible.)

Currently the committee is reviewing the future of the "Basic" Pension for a changing world. Without their work, gains in pension benefits might never have occurred. Total increases are now 75 percent over the first pension benefit. □



At the recent Brazil assembly, Rev. Joaquin Lima was elected the national superintendent and Brazil became a Mission District. This means that the Brazilian church is giving over 50 percent of its support and will be represented at the General Assembly next year by a full delegation. Pictured (*l. to r.*) are: Dr. Jerald D. Johnson, executive secretary of the Department of World Missions; Mrs. Lima and Rev. Joaquin Lima; and Rev. Robert T. Collins, Jr., mission director who served as district superintendent up to this time.



Dr. M. E. Clay, left, presents C. G. Schlosser with plaque in recognition of service to Mount Vernon Nazarene College.

MVNC ADMINISTRATOR RETIRES

C. G. (Claude) Schlosser retired from Mount Vernon Nazarene College after eight years as an administrator. He had previously served six at Eastern Nazarene College in Wollaston, Mass.

During May convocation exercises at MVNC, Schlosser was presented an inscribed plaque by Dr. M. E. Clay, Charleston, W.Va., chairman of the board of trustees. The citation reads: "To C. G. Schlosser for distinguished service to Mount Vernon Nazarene College, 1967-75."

Dr. Clay expressed the gratitude of the trustees for his accomplishments in the development of the campus in supervising the construction of buildings, directing finances, including commercial mortgages, federal Housing and Urban Development (HUD) bonds and federal Health, Education, and Welfare (HEW) grants.

Dr. John A. Knight, former college president, presented Schlosser with an inscribed watch at a luncheon.

Schlosser said, "I will be devoting my time to community involvement as chairman of the local chapter of American Red Cross, as a trustee for the YMCA, and campaigning for the office of mayor of Mount Vernon."

Schlosser was appointed to an administrative position by Dr. Stephen Nease, first college head, as his chief assistant in the establishment of the college and development of the 200-acre campus. At that time temporary college offices were housed in a suite in the Medical Arts Building, Mount Vernon, before possession of the Lakeholm property in 1967.

Schlosser has overseen the construction of the 11 major buildings on campus with the twelfth now in progress. The total value of buildings is \$5 million, with the financing having been done through local

financial institutions with the exception of federal funding.

Schlosser holds a B.S. degree from ENC and has done graduate work in administration, counseling, and guidance at Akron and Boston universities.

Prior to coming to Mount Vernon, he pastored in Elkhart, Ind., where he directed the relocation of the church and built an entirely new church complex. He also pastored at East Liverpool First Church in addition to other churches.

He and his wife, Eunice, have three daughters: Jane Young, Denver; Lois Marquart, Fort Wayne, Ind.; and Esther Schlosser, an instructor at MVNC. The Schlossers reside in Mount Vernon. □



May 25 at the Colorado Springs Eastborough Church, (l. to r.) Marjean Stone, Cynthia Decker, and Michele Lancaster received the Caravan Esther Carson Winans Award. Letters of congratulations were received from General Superintendent Edward Lawlor, President Gerald Ford, and Governor Lamm. Pastor Henry Cheatwood, Linda Geist, director, and Ingrid Lancaster, guide, participated in the presentation.



Typewriters were sent to Hawaii as a gift to the Hawaii District from ABC Business Machines in Phoenix. The machines have been received by Rev. Virgil K. Grover, superintendent of Hawaii District. Pictured (l. to r.) are Pastor Bob Fetters, of the Chandler, Ariz., church; Mrs. F. Elaine Goble, manager of ABC Business Machines; and Rev. Gunter, an elder on the Arizona District and an employee of ABC Business Machines.

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Dr. Edward Lawlor with District Superintendent D. M. Kharat and family.



Ordinands of the India District Assembly held March 3-5 are pictured (l. to r.): Rev. and Mrs. Gopal Sable, Rev. and Mrs. Padmaker Meshramkar, General Superintendent Edward Lawlor, Rev. and Mrs. Suresh Borde, and Rev. and Mrs. Samuel Gawali.

BNC GRADUATE PROGRAM GRANTED NCA ACCREDITATION

Dr. Stephen Nease, president of Bethany Nazarene College, has received official confirmation following the summer meeting of the North Central Association of Colleges and Secondary Schools, that they reaffirmed the accreditation of the undergraduate program and granted full accreditation to the graduate program in elementary and secondary education and religion.

Bethany's master's program of secondary language arts include concentrations in English, modern languages, and speech communication; with the social studies program concentrating in history, sociology, political science, and psychology.

Reading and early childhood education as well as the traditional language arts and social study programs are available in the elementary education program; while the master's program in religion offers concentrations in Old Testament, New Testament, theology, religious education, and missions.

Dr. Nease added, "From the reports of the NCA evaluation team report, they were sincerely impressed with the campus, students, and faculty." The 16-page report stated in part: "The faculty, students, and administration are genuinely devoted to the college, to the church, and to one another, and it was particularly refreshing and unusual to find students so perceptive and so appreciative of the faculty and administration . . . Religious dedication is paramount, but the faculty and students have been able to combine this with academic interests and professional competence." □

ENC ACCREDITED IN SOCIAL WORK

Eastern Nazarene College has become one of only two colleges in the state of Massachusetts to receive accreditation for the social work major through 1978 from the National Council on Social Work Education.

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work, which is one step higher than the Bachelor of Arts degree. Any student receiving the B.S.W. degree also receives advanced standing in graduate schools of social work.

Eastern Nazarene is one of only nine colleges and universities in New England to have an approved program by the Council. The full accreditation comes as the next step as a result of continuing efforts by Ruth C. Bullock, associate professor of social work, and Donald L. Young, academic dean.

ENC is the first Nazarene college nationally to be reviewed and approved. The accreditation will give ENC graduates in social work advanced standing in terms of state licensing and available positions. □



The Estill Springs, Tenn., church recently retired their building indebtedness, climaxed by a special twentieth anniversary celebration note-burning service. The service marked the final service of Pastor Richard Reed after 11 years of serving the Estill Springs church. The indebtedness was paid off 6 years early due to the sacrificial giving of the people. The photo includes: (l. to r.) Trustees Glenn Hill and Hobart Hill; Sunday School Superintendent Buddy Miller; Pastor Richard Reed; District Superintendent Glen Jones; and Trustees Joseph Campbell and Floyd Walls.



YOUTH INVASION



Bentonville, Ark., NYPS visited the Publishing House and Headquarters to gain a better understanding of the operation of our church. Jim Lynch, assistant pastor, and Mr. and Mrs. Harry Palmer, teen sponsors, accompanied the group.



The Union, Mo., Caravan group toured the Kansas City operation to see the scope of the church and to complete some of the badges for Caravan. Dale and Georgia Paulus were sponsors.

church schools

By Melton Wienecke

HAPPENINGS

NEW EDITOR FOR NURSERY

Evelyn Beals, new editor for nursery curriculum, assumed her responsibilities August 11 in the Department of Church Schools.



Mrs. Beals comes to the department with broad experience as a children's worker. She graduated from Olivet Nazarene College with a major in English and a minor in elementary education.

She taught public school for 16 years, 7 of which were on the kindergarten level. She has also done further graduate work.

The wife of Ivan Beals, office editor of the *Herald of Holiness*, Mrs. Beals has served as a pastor's wife for 19 years. During that time she was active in nursery work in the local church. She is a member of Kansas City First Church. □

NEW VBS DIRECTOR

Jeannette Wienecke, formerly editor of the nursery curriculum, has been named general director of vacation Bible schools. She has served as assistant to the previous director, Melton Wienecke.



An eight-year veteran of Church Schools, she edited *Bible Stories for Twos*, *Bible Stories for Threes*, *Nursery Activities*, *Nursery Teacher*, and *Nursery Teaching Resources*.

Mrs. Wienecke attended Olivet Nazarene College and graduated from Avila College with a major in education. She has experience as a pastor's wife, kindergarten teacher, choir director, and Christian day school teacher.

Author of *Better Bulletin Boards*, she has held many weekday teaching, nursery teaching, and VBS workshops in district church schools conventions across the country.

Mrs. Wienecke is currently working on a new VBS book with her husband, Melton, that will be released by General Assembly time, 1976.

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District Superintendent Nicholas A. Hull, of the Southern California District, dedicated the Spring Valley, Calif., church July 20. The Spring Valley church was conceived and organized by Dr. Hull when he was pastor of the University Avenue Church in San Diego 22 years ago. The new edifice, which adjoins existing property and building, consists of 7,000 square feet housing a new sanctuary which seats 450, choir room, baptistry, sound room, and church offices. Mr. Rick Conklin, A.I.A., a Nazarene architect, designed the fan-shaped sanctuary for evangelistic purposes. Rev. Ivan Kountner has served as pastor for 7 years.



On June 15, the closing day of the assembly and camp meeting, this entire new set of buildings on a new location in Helena, Mont., were dedicated. Dr. Edward Lawlor brought the dedicatory address. The architect and builder was Pastor Kenneth Burton. The entire complex, valued over \$200,000, was dedicated with less than \$38,000 indebtedness. Donated labor by local workmen and volunteers from Libby and Lewistown helped make this possible. A LANDS grant from the general Department of Home Missions also aided. The buildings are located across the street from a new high school building in this new section of the city.



SIMMONS RETIRES FROM MVNC

Dr. Miles A. Simmons retired from Mount Vernon Nazarene College, completing four years' service.

Dr. Simmons worked in the area of wills, annuities, and life loans, and the school will at later dates receive \$3,903,527 in bequests from the 2,043 wills he secured. Dr. Simmons traveled 150,000 miles to obtain wills whose total value amounted to \$52,359,698. The school has already realized in the neighborhood of \$25,000 in bequests.

Dr. M. E. Clay, chairman of the MVNC board of trustees, honored Dr. Simmons by presenting him an inscribed plaque at the May convocation exercises of the school. Former President John A. Knight, at a later date, presented Simmons with a gift.

Prior to Dr. Simmons' affiliation with MVNC, he pastored the Columbus, Ohio, First Church for 22 years. While at the Columbus church, Dr. Simmons saw the facilities of the church completely replaced, and almost 1,000 members were received into the church during his ministry there.

Dr. Simmons was active as a trustee in the establishment and location of MVNC. For many years he was a trustee of Olivet Nazarene College, Kankakee, Ill., where the honorary Doctor of Divinity degree was conferred upon him. He has served on numerous boards and commissions in the denomination. □

STRYKER APPOINTED ENC CHAPLAIN

Rev. David A. Stryker has been appointed as the first full-time chaplain of Eastern Nazarene College by President Donald Irwin.



Coming to ENC from the pastorate of Fort Garry Church in Winnipeg, Manitoba, Chaplain Stryker brings a great deal of college-related experience from his ministry to the faculty, staff, and students of Canadian Nazarene College. Previously Rev. Stryker pastored in Vancouver, British Columbia.

Rev. Stryker has earned degrees from Canadian Nazarene College and Nazarene Theological Seminary as well as the Master of Sacred Theology degree from the University of Winnipeg.

The new role of chaplain at ENC will include responsibility for all chapel services, special services, Bible study groups in dorms, advising religious and service organizations on campus, and a great deal of creative leadership in counseling and spiritual guidance.

Rev. and Mrs. Stryker, the former Sheila Theron, will be arriving at ENC by September 1. □

ENC RECEIVES GRANT

A matching grant of \$7,900 has been awarded to Eastern Nazarene College by the National Science Foundation under its Instructional Scientific Equipment Program.



Glenn D. Keys

The funds will be administered by Associate Professor Glenn D. Keys, chairman of the department of biology at ENC, to augment instructional equipment in the Physiology laboratory and in the Pauline Vinnell Microbiology Laboratory. The largest single improvement is the addition of 15 binocular microscopes.

The \$50,000 Pauline Vinnell Laboratory was established in 1974 by a grant from philanthropist Mrs. Pauline Vinnell of San Marino, Calif., to strengthen the biology major and the preparation of students in premedical studies and allied health professions. The new equipment provided for by the NSF grant will be utilized in the courses in advanced experimental physiology and microbiology, taught by Professor Keys. □



Charter members of the Hahn American Church

MOVING UP— TO THE GLORY OF GOD

At the bottom—in an apartment basement—that's where 15 interested Americans met for a Nazarene service September 22, 1974, near Hahn Air Force Base, Germany.

Later, we moved up to the pastor's living room. After that, the local Baptist congregation graciously allowed us to use their building for afternoon services.

In looking for a larger building, they somehow missed renting the large former service station-garage which the Lord was saving for us. Here was space for a second-floor apartment for pastor or caretaker. All this plus room for expansion.

Servicemen came out to paint, clean, and do electrical work. Drapes, cribs, apartment chairs,

and appliances were donated. Several members went together to purchase a carpet.

The Hanau congregation of Germans bought 50 new chairs for the sanctuary. Stateside churches are sending love offerings and missionary offerings.

Where do Americans in Germany find a minister? Well, S/Sgt. Ray Brunet is also a licensed minister studying and working toward ordination. He and his wife, Judy, had been praying for almost a year that the Lord would use them here in this way.

It was a joyful Easter Sunday, 1975, when we first met in the new building and dedicated it to the Lord's use.

June 1, District Superintendent Zanner and 3 members of the advisory board were present to offi-



Hahn, Germany, American Church

cially organize 10 members into the Hahn American Church. Sunday school attendance that day was 50. Since organizing, 3 more people have joined the church.

With grateful hearts we say, "The Lord hath done great things for us; whereof we are glad" (Psalm 126:3). □

—Joanne Bates, secretary



On July 23 at about 6 p.m., a tornado roared through Canton, Ill., and completely destroyed the First Church building and its annex (formerly the parsonage).



Pastor Norman Chandler surveys the destruction. A new building site had previously been purchased and construction of a new building is planned in a few weeks. Fortunately, no Nazarenes were injured. A workman left the church only minutes before the tornado hit. The church was adequately insured.

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ROTHWELL RECEIVES AWARD

For the second time in four years, Dr. Mel-Thomas Rothwell, professor of philosophy, Bethany Nazarene College, has been awarded the honor of being considered one of the Outstanding Educators of America. Professor Rothwell, who has taught 30 years in two Nazarene colleges, Eastern and Bethany, received the award first in 1971, then again in 1975.



The award carried with it the following statement: "I am sure that members of your family, community and your state are proud to have among them an educator of your exceptional ability, dedication and service."

Professor Rothwell is on emeritus status at BNC but continues to teach a reduced class schedule.

Mrs. Helen F. Rothwell, his wife, who retired in 1973 after 47 years of teaching in public schools and Christian colleges, was awarded the Outstanding Educators selection in 1971. □

KNOW ANYONE IN ITALY?

Rev. and Mrs. Howard Culbertson, Nazarene missionaries, are living in Florence, Italy. They ask people who have relatives or friends in that area to write and send the names and addresses of prospects for the church.

The Culbertsons' address is: Rev. Howard Culbertson, Chiesa del Nazareno, Via Toscanini 62, Firenze, Italy 50127. □



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

October 12—"Let the Church Get Out of Its Ghettos"

October 19—"Everybody's Clothesline Breaks—Sometime"



Pictured are the ordinand and his wife ordained at the Wisconsin District assembly. Left to right are: Rev. R. J. Clack, district superintendent; Rev. and Mrs. Tom Maitland; and Dr. Orville W. Jenkins.

DISTRICT ASSEMBLY REPORTS

NORTH CAROLINA

The thirty-fifth annual assembly of the North Carolina District was held at Hendersonville (N.C.) First Church. District Superintendent Bill M. Sullivan was unanimously elected.

General Superintendent Charles H. Strickland ordained Stanley E. Wade and Duane Tulowitzky.

Elected to the advisory board were (elders) Dr. Ira E. Fowler and Dr. George Privett; (laymen) Odie Page and Bill Tate.

Mrs. Bill M. Sullivan was unanimously elected NWMS president. Rev. Winston Hatcliff was reelected NYPS president, and Rev. Aubrey D. Smith was reelected church schools board chairman. □

JOPLIN

The eighteenth annual assembly of the Joplin District was held at Carthage, Mo. Completing five years, District Superintendent James C. Hester was reelected for another year.

General Superintendent George Coulter ordained Daniel League, Jimmy Carriker, and Roger Southerland.

(Elders) Clifton Norell and John Moles, and (laymen) A. R. Motley and Don Van Dyne were elected to the advisory board.

Reelected to their posts were Mrs. Clifton Norell, NWMS president; Rev. Tom Daniels, NYPS president; and Wayne Ogle, chairman of the church schools board. □

NORTHWEST INDIANA

The thirty-third annual assembly of the Northwest Indiana District convened at Lafayette, Ind. District Superintendent George Scutt, completing the second year of a four-year term, reported. A new church was organized at Michigan City.

General Superintendent Orville W. Jenkins presided over the business sessions.

The following were elected to the advisory board: (elders) Everett Robertson and Melvin Thompson; (laymen) Tharen Evans and Bud Goble.

Mrs. Kenneth V. Bateman, Sr., was reelected NWMS president. Allen Thompson was elected NYPS president; and Rev. Earl Roustio was reelected church schools board chairman. □

WISCONSIN

The fortieth annual assembly of the Wisconsin District was held at Madison, Wis. District Superintendent R. J. Clack, completing the first of a four-year term, reported.

General Superintendent Orville W. Jenkins ordained Tom Maitland.

(Elders) E. E. Pannier and C. Neil Strait, and (laymen) Joe Brand and Mel Hansche were elected to the advisory board.

Mrs. R. J. Clack was reelected NWMS president; Rev. Gerald Street was elected NYPS president; and Rev. David Sorrel was reelected chairman of the church schools board. □

KANSAS CITY

The fifty-first annual assembly of the Kansas City District convened at Kansas City

First Church. District Superintendent Milton B. Parrish, completing the second of a four-year term, reported. Kansas City First Church was cited for sponsoring Chapel Hill Church, which was organized June 1.

General Superintendent V. H. Lewis ordained James L. Lester, Larry S. Pruitt, Owen C. Weston, David Utt, and Larry W. White.

Elected to the advisory board were (elders) Howard Borgeson, Paul Cunningham, and James Ingalls; (laymen) Dr. Howard Hamlin, C. W. (Bud) King, and Dr. Otto Theel.

Reelected to their district posts were NWMS President Mrs. Milton Parrish; NYPS President Rev. Richard Young; and Church Schools Board Chairman Rev. Harry A. Rich. □

SOUTH CAROLINA

The thirty-third annual assembly of the South Carolina District was held at the Charleston (S.C.) Dorchester Road Church. District Superintendent Otto Stucki, completing the second year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Joe N. Anderson, Dennis Johnson, and Harry Widener.

Elected to the advisory board were (elders) D. Moody Gunter and Mickey Smith; (laymen) J. B. Hucks and Clarence Coleman.

Reelected to their offices were Mrs. Nina Gunter, NWMS president; Rev. D. Moody Gunter, NYPS president; and Rev. N. J. Lewis, church schools board chairman. □

DISTRICT SUPERINTENDENTS

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

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

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BRITISH ISLES SOUTH—T. W. Schofield, 384 Walkden Rd., Worsley, Manchester, England

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UPSTATE NEW YORK—J. Wilmer Lambert, 400 Long Meadow Dr., Syracuse, N.Y. 13205
VIRGINIA—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22030
WASHINGTON—Roy E. Carnahan, 2509 Jonathan Rd., Ellicott City, Md. 21043
WASHINGTON PACIFIC—Bert Daniels, 12515 Marine View Dr. S.W., Seattle, Wash. 98146
WEST TEXAS—Lyle Eckley, P.O. Box 6650, Lubbock, Tex. 79413
WEST VIRGINIA—M. E. Clay, 5008 Virginia Ave., Charleston, W.Va. 25304
WESTERN LATIN AMERICA—Juan Madrid, 1570 N. Holliston, Pasadena, Calif. 91104
WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

MOVING MINISTERS

LAWRENCE ADAMS from Burlington (N.C.) West to Erlanger, Ky.
 CARL R. ALLEN from Midland (Mich.) Community to Portage (Ind.) First
 HOWARD BAKER from College Corner, Ohio, to Triton Central (Fairland, Ind.)
 WILLIAM F. BARKER from Dalton (Ga.) Grace to Louisville, Ga.
 PHILIP BATTEN from associate, Wooster, Ohio, to Dresden, Ohio
 BEN P. BENSON from Batesville, Ark., to Mount Carmel (Cincinnati, Ohio)
 GORDON E. BLACKBURN from Nazarene Bible College, Colorado Springs, to Heppner, Ore.
 BYRAN BLOOM to Boone, Ia.
 J. C. BRILLHART from Battle Creek (Mich.) First to Grand Rapids (Mich.) Fuller Ave.
 EARL BROWNING to Newport, Wash.
 LARRY G. BURNS from Hanging Rock, Ohio, to Fremont, Ohio
 T. WESLEY BURNS from Richland Center, Wis., to Minneapolis Russell Ave.
 THOMAS CAHILL to Canonsburg, Pa.
 LESTER CLARK to Killbuck, Ohio
 JOHN A. COFFMAN from Utica, Ohio, to Racine, Ohio
 SHERRY L. CONWAY to Chesaning, Mich.
 ROBERT M. Cunningham to Bingen, Wash.
 EUGENE E. CURTISS from Detroit Grace to East Tawas, Mich.
 JERRY D. DEATHERAGE from Willits, Calif., to Falmouth, Mich.
 TED A. DeBOLT from Chicago Hickory Hills to Blue Island, Ill.
 RONALD G. DIEHL from evangelism to New Lothrop, Mich.
 NILS E. DUVALL from Woodsville, N.H., to evangelism
 CARROL I. EDGE from Havelock, N.C., to Thomasville, N.C.
 HARLON ELLIS from Eufaula, Okla., to evangelism
 C. L. ELSTON from associate, Howell (Mich.) Tyndall Memorial, to associate, Apache Junction, Ariz.

WILLIAM C. EMBERTON from evangelism to associate, Dallas First
 TOM FIELDS to Chesapeake, Ohio
 RONALD K. GRABKE from associate, Quincy Wollaston, Mass., to Springfield, Mass.
 GEORGE A. HAZLETT from Marietta, Ohio, to Fostoria, Ohio
 JACK E. HOLCOMB from Grand Rapids (Mich.) Fuller Ave. to Reed City, Mich.
 JAMES LEE JOHNSON from Olivet Nazarene College, Kankakee, Ill., to associate, Port Huron (Mich.) North Hills
 L. WESLEY JOHNSON from Ironton, Mo., to Festus, Mo.
 ROBERT E. JOHNSON from Anchorage (Alaska) Jewel Lake to Griggsville, Ill.
 WAYNE JOHNSON to Pittsburg, Tex.
 STEVEN J. LARREW from Harlan, Ia., to Albia, Ia.
 A. LEE MATTIX from Nazarene Theological Seminary, Kansas City, to Creston, Ia.
 NEALE O. McLAIN from Dover, N.J., to Manchester, Conn.
 LEONARD MILLER to Bloomfield, Ia.
 DARMON MONK to Edgewood, Tex.
 VERNON C. MORSE from Springfield, Mass., to Framingham, Mass.
 KENNETH L. OWENS from Woodward, Okla., to Kokomo (Ind.) Bon Air
 WILLIAM PARSON to Utica, Ohio
 PAUL E. PEARSON from Wilmington (N.C.) First to Burlington (N.C.) First
 STEVE POWERS from associate, Wichita (Kans.) Eastridge, to associate, Princeton (Ind.) First
 ROBERT PULKKINEN to Dixfield, Me.
 JAMES H. RANUM to associate, Columbus (Ohio) First
 GARY REDD from Columbia, Miss., to El Dorado (Ark.) First
 GENE D. REYNOLDS from Manteca (Calif.) First to Cincinnati Carthage
 WAYNE A. ROSE from Nazarene Bible College, Colorado Springs, to associate, Freeport (Ill.) First
 PAUL W. SEYMOUR from Metropolis, Ill., to evangelism

WILLARD SHOMIN to Mount Pleasant (Mich.) Indian
 KEITH A. SIMON from Temple (Harrison, Mich.) to Charlevoix, Mich.
 EDDIE STARK from evangelism to Oklahoma City Shields Blvd.
 D. L. STEWART from Pittsburg, Tex., to evangelism
 GLEN E. STOVER from Aiken, S.C., to Winnsboro (La.) First
 DAVID A. STRYKER from Winnipeg (Canada) Fort Garry to chaplain, Eastern Nazarene College, Wollaston, Mass.
 NORMAN E. WESTOVER to Lake Odessa, Mich.
 PAUL E. WHITE from Washington (Pa.) Hart Ave. to Morris, Ill.
 WILLIAM A. WHITE from Oxford, Ind., to Dale, Ind.
 CHARLES A. WILKES from Lewiston (Ida.) First to Yakima (Wash.) First
 D. EDWARD WILLIAMS from Nazarene Bible College, Colorado Springs, to Mineral Wells, Tex.
 JAMES D. WILSON to Rehoboth, Ga.
 RONALD E. WILSON from Iowa City, Ia., to Cedar Falls, Ia.
 MYRON G. WISE from associate, Chattanooga Valley (Flintstone, Ga.), to Dalton (Ga.) Calvary
 DAVID WORCESTER from Farmington, Mo., to associate, St. Louis Bridgeton
 BERNARD P. HERTEL from Newhall, Calif., to Lodi, Calif.
 JIM HICKS to Germantown, Ohio
 PAUL W. HICKS from Mt. Carmel (Cincinnati) to Norfolk (Va.) Calvary
 RITA HISE from Nazarene Bible College, Colorado Springs, to Craig, Colo.
 WARREN J. HOLLOWAY from Eastern Nazarene College, Wollaston, Mass., to associate, BelAir, Md.
 WAYNE HOLMES to Mt. Vernon, Mo.
 LARRY HOPKINS from Royalton (Ill.) First to Metcalf, Ill.
 ROBERT M. HUBBARD to Portland, Me.
 KERMIT HUDSON to Goshen, Ohio

VERNON E. HURLES from Cincinnati Carthage to Lake Wales, Fla.
 BARBARA HUSE to Bethel, Me.
 ORLANDO R. JANTZ from Greeley (Colo.) First to Pueblo (Colo.) First
 CLARENCE JOHNSON to Oklahoma City Good Samaritan
 GWELDON JOHNSON to Norway, Me.
 WALTER T. JOHNSON from Nebo, Ill., to Petersburg, Ind.
 CHARLES JOLLEY to Ozark, Ala.
 DEE R. JONES from Toledo (Ohio) Manhattan Blvd. to Globe, Ariz.
 WILLIAM A. JUDKINS from Orange, Va., to Wells-Moody (Wells, Me.)
 BRIAN D. KERRY from Nazarene Bible College, Colorado Springs, to Shelbyville, Ky.
 WARREN D. KOKER from Griggsville, Ill., to Mitchell, S.D.
 WILLIAM B. KUYKENDALL from Edmond (Okla.) First to Helena, Mont.
 ELBERT LABENSKE from El Monte, Calif., to Panorama City, Calif.
 LAWRENCE E. LEEPER from Lake Wales, Fla., to Orlando (Fla.) First
 JERRY L. LEMONT to Lake Powell (Page, Ariz.)
 CHARLES E. LEWIS to Millport, Ala.
 E. WAYNE LEWIS from Bad Axe, Mich., to Lake Louise (Ortonville, Mich.)
 PAUL T. LORENZEN from St. Joseph (Mo.) Hyde Park to associate, Pasadena (Calif.) Bresee
 DAVID L. MacDONALD from associate, Savannah (Ga.) Central, to Columbus, Wis.
 ROBERT E. MANER, JR., from Gainsville (Ga.) First to Valdosta (Ga.) First
 WALTER C. MANN from Swainsboro, Ga., to Key Largo, Fla.
 JACK C. MAPP from Nazarene Bible College, Colorado Springs, to Fritch, Tex.
 LAUREL L. MATSON from associate, Danville (Ill.) First, to Richland Center, Wis.
 ALVIN MAULE from Nasa (Webster, Tex.) to Kingfisher, Okla.
 DALLAS E. McFARLAND from Boyne City, Mich., to Coldwater, Mich.
 M. WAYNE McGUIRE from Yucaipa Valley, Calif., to Ferndale, Mich.
 WILLIAM S. MERCER from Sinton, Tex., to Odessa (Tex.) Golder
 RALPH STANLEY MILLER from Flagstaff, Ariz., to Inglewood, Calif.
 RICHARD MINTON from associate, Amelia, Ohio, to Cincinnati Price Hill
 THOMAS W. MOORE from Nazarene Bible College, Colorado Springs, to Sallisaw, Okla.
 JAMES A. MORRIS from Nazarene Bible College, Colorado Springs, to Lafayette (La.) First
 CHARLES J. MUXWORTHY from Pasadena (Calif.) Central to Toronto (Ontario) Emmanuel
 WILLIAM E. NAILL, SR., from Eau Claire, Wis., to Eaton Rapids, Mich.
 RONALD NELSEN from Ainsworth, Neb., to North Platte, Neb.
 CALVIN L. NICHOLSON from Manhattan, Kans., to Woodward, Okla.
 DENNIS OGLE from Nazarene Bible College, Colorado Springs, to Sarcoux, Mo.
 GLEN E. PACK from Denver Green Mountain to Grand Island, Neb.
 DONALD V. PEAL from Shreveport (La.) Southern Hills to New Castle (Ind.) Broad Street
 HENRY PERRIN to Childress, Tex.
 NORMAN K. PHILLIPS from Ellwood City, Pa., to Covington (Ky.) Eastside
 EMMA PIERCE to Garber, Okla.
 RUSSELL POWELL to Hamilton (Ohio) Eaton Road
 BERNARD PROSSER from Marshall, Mich., to Filion, Mich.
 OSCAR LEO PULLUM from Owensville, Ind., to evangelism
 KENNETH DONALD RATLIFF from New Albany (Ind.) East Side to Battle Creek (Mich.) First

BILL L. REED from Newbern (Columbus, Ind.) to Bicknell, Ind.
 WALLACE R. RENEGAR from Bellflower, Calif., to Oklahoma City Lakeview Park
 LARRY SAMS from Nazarene Theological Seminary, Kansas City, to Woodville, Calif.
 RICK L. SAVAGE from Lone Pine, Calif., to Valley Center (Covina, Calif.)
 WILLIS R. SCOTT from evangelism to Brandon, Fla.
 STEPHEN W. SEELIG from associate, Yucaipa, Calif., to Newhall, Calif.
 STEVEN L. SISSON to Superior, Neb.
 GALEN SKINNER from Nazarene Bible College, Colorado Springs, to York, Neb.

ANNOUNCEMENT

Lowell, Mass., First Church will be celebrating its seventieth anniversary October 26. We would like to extend an invitation to all of the former members and friends to be with us on that day. The present pastor is Rev. R. L. Sumner, 80 Trotting Park Rd., Lowell, Mass. 01854.

RECOMMENDATIONS

REV. ANDREW CONE is entering the field of full-time evangelism. He has pastored in Ohio, New York, New England, and in the eastern sections of Canada. Rev. Cone is talented musically, both vocal and instrumental, and will carry a full service. I can wholeheartedly recommend him without reservation to any of our pastors. He can be contacted at 1032 Danby Rd., Ithaca, N.Y. 14850.—*J. Wilmer Lambert, district superintendent, Upstate New York District.*

REV. PAUL GILMORE is entering the field of evangelism after serving our church in Niagara Falls for 26 years as pastor. I am able to recommend him without any reservation and know that he will do well. Mrs. Gilmore will travel with him and will make a fine contribution in the area of vocal music. He can be contacted at 738 Buffalo St., Jamestown, N.Y. 14701.—*J. Wilmer Lambert, district superintendent, Upstate New York District.*

I am happy to recommend Song Evangelist DAVID GAGNON to our churches. David has a very outstanding baritone voice and is very capable in the field of vocal music. He may be reached at 209 Greystone Ln., Rochester, N.Y. 14618.—*J. Wilmer Lambert, district superintendent, Upstate New York District.*



This past summer Pastor Joe L. Bean received his grandson, William Bean, Jr., into the church. This is the fifth generation of family membership in the Church of the Nazarene. (August 17, Rev. Bean succumbed to a fatal illness; see "Vital Statistics.")

bert, district superintendent, Upstate New York District.

REV. JOHN DAVID HICKS, with nine years of pastoral experience, is entering the field of evangelism. His ministry includes instruction for both pastor and laymen in soul winning. He can be contacted at 4129 Ramsey Dr., North Highlands, Calif. 95660.—*Kenneth Vogt, district superintendent, Sacramento District.*

REV. CHESTER WILKINS is a commissioned evangelist on the Northeast Oklahoma District. He has taught at holiness colleges, traveled in many countries, and written a number of books. I commend him to our churches everywhere as an able avangelist. His address is 5118 S.E. Ranch Rd., Bartlesville, Okla.—*W. T. Dougharty, district superintendent, Northeast Oklahoma District.*

VITAL STATISTICS

REV. JOE L. BEAN

Rev. Joe L. Bean, 53, died Aug. 17 at Emporia, Kans. Funeral services were conducted by Dr. Ray Hance and Dr. W. T. Johnson at the Emporia church. Graveside services were held at Washington Park East in Indianapolis, Ind., with Rev. Kenneth Riden and Rev. Wesley Delk in charge. He is survived by his wife, Dorothy; two sons, William J. and Richard L.; five grandchildren; his parents, Mr. and Mrs. Joseph Bean; a brother; and two sisters.

His pastorates included: Dalhart, Tex.; Frederick, Okla.; Blytheville, Ark.; Oklahoma City Trinity; Indianapolis Ray Street; Richmond, Ind.; First; and Emporia, Kans. In these churches he was involved in building a total of five educational units, three sanctuaries, and two parsonages.

DEATHS

MARY ELIZABETH (BETTY) COLSON, 89, died July 27 at Nampa, Ida. Funeral services were conducted by Rev. Vernon L. Wilcox. She is survived by 3 sons, Carroll, James, and Hurschel; 2 daughters, Faye Felder and Mae Felder; 15 grandchildren; 32 great-grandchildren; and 4 great-great-grandchildren; and four sisters.

WILLIAM HAMILTON (BILL) COOK died June 18 at George, Wash. Funeral services were conducted by Rev. Arthur Cook and Rev. Allen Bennett. Survivors include his wife, Beatrice; a son, William Jr.; a daughter, Mrs. Patricia Kennedy; and three brothers. Interment was in Portland, Ore.

EDNA SMITH MARTIN, 82, died Aug. 11 in Atlanta, Ga. Funeral services were conducted by Rev. John Bryan in Collinsville, Ill. She is survived by two sons, William L. Smith and Rev. Donald J. Smith; one daughter, Mrs. Josephine Anderson; six grandchildren; one great-grandchild; and one sister.

REV. PARKER L. ROBERTS, 78, retired Nazarene pastor, died Aug. 17 at Cincinnati, Ohio. He is survived by two sons, Herbert and Vincent; seven grandchildren; seven great-grandchildren; and one sister. Funeral services were held by Rev. Roy Watson and Rev. Levi Whisner. Interment was at Bellefontaine, Ohio.

REV. W. A. SHARPTON died Aug. 19 at Birmingham, Ala. Funeral services were conducted by Rev. Stacey Lowery and Dr. Reeford Chaney. He is survived by his wife, Aileen; two sons, Dr. Wendell and Dr. Francis; four brothers; and five sisters. Rev. Sharpton organized several churches during his ministry and served as a pastor for 31 years. At the time of his death he was pastor of the Excel Church of the Nazarene in Excel, Ala.

OSCAR O. SNYDER, 80, died Aug. 8 at San Bernardino, Calif. Funeral services were conducted by Rev. Paul Urschel and Rev. Virgil Rayborn.

WILLIAM P. SNYDER, 72, died Aug. 13 at

NEWS

OF RELIGION

Bethlehem, Pa. Funeral services were conducted by Rev. Ralph Parry. He is survived by his wife, Irene; two sons, William and John; two daughters, Betty and Doris; eight grandchildren; and three great-grandchildren.

EVA THOMPSON, 78, died July 30 at Girard, Kans. Funeral services were conducted by Dr. Orville W. Jenkins, assisted by Rev. Leonard Morrison and Rev. Clifford McCall. She is survived by her husband, Rev. Ivan; one son, Dean; and a sister.

BIRTHS

to DAVID AND DEBBIE (WILSON) BOHLER, Butler, Ga., a girl, DeAnn Michael, June 16

to DAVID AND SHEILA (SHARP) BYLER, Amarillo, Tex., a girl, Adrianna Renae, July 14

to RUSSELL AND ALTHEA (CALHOUN) CROUSE, Memphis, Tenn., a girl, Robin Renee, Aug. 14

to RICHARD AND BRENDA EGNOR, Decatur, Ga., a girl, Dianne Elizabeth, Aug. 4

to J. RONALD AND LINDA KAY (MORTON) GILLILAND, Orlando, Fla., a girl, Christa Lin, June 26

to RUSSELL E. AND TYONIA J. (PHILLIPS) HODGES, Hammond, Ind., a girl, Nicole Jean, July 31

to BILL AND CAROLYN (WHITE) JORDAN, Nashville, Tenn., a girl, Jill Rebecca, July 11

to REV. JAMES AND ALICE (MARLIN) PALMER, Indianapolis, Ind., a girl, Aimee Jo, Aug. 7

to REV. ROY AND BETTY (LATHAM) ROGERS, Sarasota, Fla., a girl, Monica Lynne, Apr. 29

to GEORGE AND DOROTHY (SMITH) SAVAGE, Nashville, Tenn., a girl, Misty Michelle, Aug. 26

to TOM AND RIITTA TOEPSER, Helsinki, Finland, a girl, Mirjam, Aug. 3

to RON AND LINDA (STROMAN) VANLOENEN, a boy, Michael Lynn, July 16

to JIM AND RHODA (LOVELL) VAUGHN, Canton, Miss., a boy, James Oren II, July 22

to ONA AND MILDRED (TECHAU) WILLIAMS, Macon, Mo., twin girls, Lynette Lynn and Laretta Lee, Aug. 28

to STEPHEN AND JOELLYN (KELSEY) WILLS, Sandborn, Ind., a boy, Ryan Michael, Aug. 14

MARRIAGES

KATHRYN LEE MEIER and GARY L. HUGHES at Yakima, Wash., Aug. 16

DAVIDA CARLENE GIBSON and JIMMY DON SAWYER at Abilene, Tex., July 30

PAMELA SUE BILYEU and STEVEN CARL POWERS at Princeton, Ind., May 16

JOY (ROUSHEY) OLSON and GLEN ALLEN YOUNGMAN at Walla Walla, Wash., Aug. 16

RHODA MARIE JONES and KENNETH WAYNE WAINWRIGHT at Starke, Fla., June 28

NORMA J. TOWNSEND and L. DEAN THOMPSON at Girard, Kans., July 30

DEBORAH LEAH PEDEMONTE and JOHN DALE WILCOX at San Jose, Calif., June 21

MARY PATTERSON and JAMES LEE JOHNSON at Gary, Ind., June 28

DIRECTORIES

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

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DISCIPLES APPROVE RECOGNITION OF BAPTISM IN OTHER CHURCHES. The Christian Church (Disciples of Christ) has become the fourth of nine denominations considering eventual merger to declare that it is willing to recognize the baptism of and to welcome into membership persons belonging to the other groups.

The step, which had been requested by the Consultation on Church Union (COCU) last year, was taken after a half hour of debate at the Disciples General Assembly in San Antonio. There were few dissenting votes among the 3,000 delegates.

Dr. Paul Crow, Jr., president of the Council on Christian Unity of the Disciples, said that by approving mutual recognition of baptism, "these churches are saying that one is a member of all . . . without having to be made 'legitimate,' that is, resubmit themselves for baptism when aligning with another denomination." □

PUBLIC SCHOOLS PLACING NEW EMPHASIS ON RELIGION. An estimated 1,000 public high schools are now offering objective religious study courses, says the August 18 issue of *U.S. News and World Report*.

The courses are proving to be among the most popular electives available, the magazine said.

The drive is being spearheaded by church leaders, educators, and parents who hope, the magazine stated, to instill traditional values and morality while increasing interest in religion.

An increasing number of college students majoring in religion and the practice in some states of certifying public school teachers as religion specialists also were cited.

New Hampshire and Connecticut have recently passed laws allowing voluntary, nondenominational prayer in public schools. Other state legislatures are considering similar proposals, and Massachusetts already has a similar law.

The American Civil Liberties Union is expected to challenge the new state laws. □

FIFTEENTH-CENTURY GUTENBERG BIBLE FOUND IN ATTIC. The Johann Gutenberg Museum said here that a German high school teacher, rummaging through old books in a pastor's attic, has located a rare intact copy of the fifteenth-century Gutenberg Bible, the first book printed in movable type.

Calling the find sensational, a spokesman for the museum in Mainz said only 47 of the original 180 copies had previously been located and many of them were in poor condition.

A well-preserved two-volume set of the Gutenberg edition currently is on sale in New York City for \$3.2 million, the spokesman said. □

OCCULT GROUPS BELIEVED RESPONSIBLE FOR THEFT OF SACRED CHURCH OBJECTS. A recent theft of some sacred furnishings from Christchurch Anglican Cathedral in Newcastle, New South Wales, Australia, has raised the possibility that occult groups of Satan worshippers may be active in the area, according to a church spokesman.

Six brass candle holders, two brass crosses, and a brass vase had been stolen from the cathedral on August 13. □

the answer corner

Conducted by John A. Knight, Editor

■ **Should the tithe be paid on one's gross income or on net income? Also, should retired persons pay the tithe on their Social Security checks? Some think that since the money was tithed as it was earned, it isn't necessary to tithe it again. Please comment.**

Your questions are raised frequently, evidence of the fact that they are concerns of many thoughtful Christians. Therefore I will respond in some detail. The first question is not as complex as the second.

First, one should pay tithe on his *gross* income. Deuteronomy 14:22-23 commands us to tithe "all [one's] increase," and to do this *first* before other obligations are met.

This teaches that we are to tithe *all* income—that is, all that "comes in." We may infer that in our situation this means *before deductions*, since that which is taken out of our pay is a part of our increase.

If a person is self-employed, then he would pay tithe on his *increase*, which in his case would be profit after business expenditures. (By "business expenditures" we do not mean retirement funds, health insurance, etc., which are normally deducted from the paycheck of the wage earner who is not working for himself.) Such a person(s) must be conscientious in arriving at the figure on which he should pay tithe.

Now concerning the second ques-

tion. I suppose a retired person could consider himself a tither and not tithe his retirement income—provided he had tithed total income earlier. Probably he would be a more joyful Christian, however, if he did so. In most cases, one will receive more from Social Security during retirement than he has paid in.

However, one should not allow spiritual defeat should circumstances prohibit a strict tithe in the retirement years, where total income had already been tithed. On the other hand, neither should one seek to excuse himself from tithing simply because he has tithed throughout his income-producing years.

Certainly tithing should not be considered in legalistic terms. While Jesus said we ought to tithe (Matthew 23:23), the practice should be motivated by love and not spurred merely by a sense of obligation.

Both tithes and offerings are an acknowledgment of God's ownership of all things. We are merely stewards of that which He permits us to use or possess. In this sense

tithing is a confession of faith, an act of worship; and not simply the payment of a debt.

To ask how much one *must* give seems to register a note of obligation and suggests that one may be living under the law. But we are called to live under grace, enabling us to say with gratitude, "Here, Lord, is my all."

The growing Christian goes beyond legalism—not by denying either the principle or the payment of the tithe, but by making his entire life an expression of love because of the rich grace he has received from Christ.

Paul's description of the generous Macedonians will characterize every follower of Christ: "They . . . first gave their own selves to the Lord" (2 Corinthians 8:5). Once this commitment is made, tithes and offerings become a delight.

Dr. Samuel Young has written recently with insight on the question of stewardship in his book *Giving and Living* (\$1.25) and his booklet *The Tithe Is the Lord's* (1 pkg. of 4/\$1.00; 3 pkgs./\$2.75; 25 pkgs./\$20.00). Both are printed by Nazarene Publishing House. □

■ **Please comment on Matthew 17:21 and Mark 9:29 which speaks of the power of "prayer and fasting." Is it true that these verses are not in some older manuscripts? If so, has someone tampered with God's Word and does this mean that fasting has no place in the Christian life?**

It is true that Matthew 17:21 is omitted in what is called the *Sinaiticus* and *Vaticanus* manuscripts, and some other older ones as well. That is, it was evidently not part of the text originally. The Vatican manuscript is one of the most ancient and authentic which we have.

According to Vaticanus, the original reading of Mark 9:29 was, "And he said to them, 'This kind cannot be driven out by anything but prayer.'" Later manuscripts of Mark add "and fasting."

This variation does not necessarily mean that someone deliberately "added" to the Scriptures. There are thousands of manuscripts in existence. These were produced by hand prior to modern printing. Scribes sometimes made a "marginal note" for clarity. A subsequent scribe, in reproducing the

manuscript, might inadvertently place the note in the text.

The marvel is that so little variation actually exists in the numerous extant manuscripts. Meticulous rules were followed by the scribes. It is the work of biblical scholars to determine for us the *best* manuscripts.

Though the reference to fasting here is not in the earliest texts, other portions of scripture speak of it. Peter's vision (Acts 10:9-10) and the appointment of Paul and Barnabas by the direct guidance of the Spirit (Acts 13:2) are both connected with fasting.

Paul spoke of "hunger and thirst" which came upon him in the carrying out of his missionary labors and said he was "in fastings often" (2 Corinthians 11:27).

Fasting symbolizes conquest over the physical appetites—self-discipline and self-control. Furthermore, it can denote seriousness of purpose.

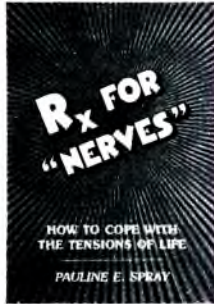
Adam Clarke suggested the value of fasting in his comment on Matthew 17:21: "There are certain evil propensities, in some persons, which pampering the flesh tends to nourish and strengthen; and . . . self-denial and fasting, accompanied by prayer to God, are the most likely means, not only to mortify such propensities, but also to destroy them."

When God places a burden of prayer and fasting upon a person. He may be preparing to perform some mighty act for His glory—either *within* that person or outside him. □

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OCTOBER BOOK OF THE MONTH

Rx FOR NERVES



BY
PAULINE
SPRAY

This book is not intended for the professional who knows all the answers. It is written for the average Christian layman who is baffled by his doctor's frustrating diagnosis, "It's your nerves."

The author states, "I firmly believe the remedy for mental and emotional illness can be found within the pages of God's Word. Some time ago I discovered His prescription for 'nerves.' And I wish to share it with you."

Thus with refreshing candor Mrs. Spray bares her soul, describing her long and often discouraging struggle as she found her way through to peace of mind and heart. But this is more than a testimony; it is an authoritative analysis of the causes, the complications, the cure, and the challenge of emotional stress.

From: *Rx for "Nerves"*



General Superintendent Orville Jenkins gave the dedicatory message of the Clarksville, Tenn., First Church August 10. District Superintendent H. Harvey Hendershot and former pastors, Rev. Claude Galloway, Rev. George Pitzer, and Rev. U. B. Godman, also took part in the day of dedication. The congregation moved into the new structure built of native Tennessee stone and brick, June 15. It is designed to seat between 650 and 700. J. Ray Shadowens is the pastor.



May 18, the new sanctuary of Brighton, Mich., church was dedicated with District Superintendent E. W. Martin giving the dedicatory address. It has a seating capacity of 280. Since the church organization, March 24, 1968, the church has seen steady growth. In 1970, a 40' by 70' educational unit was constructed. In 1972, a 24' by 40' classroom addition was completed; in July, 1973, a new 1,900-square-foot parsonage with two-car garage was completed. The yearly church income has grown from \$4,000 to \$39,000. The Sunday school weekly average has grown from 21 to 168. Pastor Richard L. Warner reports this is largely due to the bus ministry which was started in 1973.



July 20, the Yorktown, Ind., church was dedicated with General Superintendent Charles H. Strickland delivering the message. District Superintendent Bruce Taylor received the keys and assisted in the service. Pastor A. F. Hayes and the members of the congregation erected the building almost debt-free. Mr. Bud Mellott, one of the constituents, was superintendent of construction. The sanctuary seats almost 500 with adjoining Sunday school facilities.

Rx FOR NERVES—Spray
Paper 152 pages \$1.95

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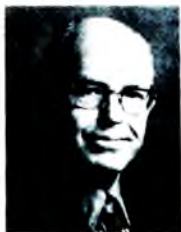
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PLC ENLARGES DEVELOPMENT DEPARTMENT



Carleton
Ponsford



Galen
Olsen

The recent addition of a new staff member to the Point Loma College Department of Development has culminated a five-year dream for Carleton G. Ponsford, director of development.

Galen E. Olsen, formerly director of personnel services, has assumed administrative duties for the Department of Development as its director. This frees Mr. Ponsford to concentrate on deferred giving as the director of estate planning.

In announcing the new appointment, PLC President W. Shelburne Brown stated, "Mr. Ponsford and I have been looking for some time for the right individual to step into his office, releasing him to spend full time in the area of deferred giving, which is the field of his expertise and which has the most interest for him.

"He was hired originally for that assignment and then the other tasks related to the Department of Development became his responsibility so that only a fraction of his time has been available for his work in deferred giving. So the appointment of Mr. Olsen is a real fulfillment for Mr. Ponsford.

"Mr. Olsen has proven his . . . effectiveness in the task since he

joined the staff 20 months ago. I feel that he is uniquely qualified to pick up this assignment and will be able to carry on the high level of operation established over the past and help us to continue to grow as an institution in all the areas related to that office regarding fund raising and public affairs." □



GANTZ RECEIVES NATIONAL USDA HONOR AWARD

E. Eugene Gantz of Woodbridge, Va., was recently presented a Superior Service Award by the Secretary of Agriculture, Earl L. Butz. Mr. Gantz was one of less than 100 Award recipients throughout the nation.

The award was in recognition of Mr. Gantz's work in developing national uniform crop appraisal methods for corn, cotton, grain sorghum, barley, and wheat. Also it acknowledged his leadership of a team that trained 1,800 ASCS crop appraisers for the 48 states in an eight-week period. This resulted in more than 200,000 appraisals throughout the nation which effected the payment to farmers of over \$550 million for crop losses in 1974.

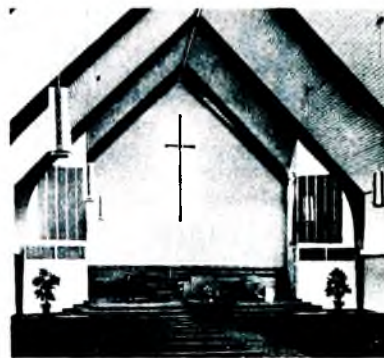
Mr. Gantz was chosen for this special assignment because of his knowledge in assessing crop damage, supervisory and training skills,

and his proven leadership ability.

Born and raised on a farm near Millersburg, Pa., he joined Federal Crop Insurance Corporation—USDA as a part-time field man in 1963. He attended Franklin University of Columbus, Ohio, while serving as administrative assistant to the Ohio FCIC state director.

Presently a claims specialist, he is serving as national coordinator between FCIC and ASCS in Washington, D.C. He is active in the Woodbridge Church of the Nazarene where he is Sunday school superintendent.

Eugene is the son of Mr. and Mrs. Earl S. Gantz of Millersburg, Pa. He and his wife, Carol (nee Moyer), have two sons: Gene, Jr., and Barry; and two daughters: Sherry and Bonnie. □



General Superintendent George Coulter joined with District Superintendent M. L. Mann and Pastor Clyde A. Rhome in dedicating the new structure of the Glendale, Ariz., church following the Arizona District Assembly. In addition to the 400-seat sanctuary, the new facility includes Sunday school classroom space for a 200-member adult department, church offices, board room, choir room, and lounge. It is valued at \$375,000, but total indebtedness of the four-acre site is \$200,000.



Pastor Clyde Ammons has served the Dallas Central Church for 28 years. Dr. Ammons is shown with Mrs. Stevie Mooneyham, the one-thousandth member received in church membership since he assumed responsibility at the Central Church. Mrs. Mooneyham was received into membership along with a number of others. Mrs. Mooneyham was won through the bus ministry program of the church and joined the church by profession of faith.

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

Retirement Spiritually?

RETIREMENT spiritually? Never! God works through every vessel provided.

Earl Baldwin is 82 years of age and very active in our church. His vitality is in Christ. At the beginning of 1975, he told me this was going to be the best year of his life.

He asked God for both a promise and a song. His promise: Hebrews 13:8—"Jesus Christ the same yesterday, and to day, and for ever." His song: "Singing I go along life's road, Praising the Lord, praising the Lord."

January 25, 1975, Mr. Baldwin underwent major surgery. On January 26, he met his hospital roommate. He discovered that Mr. Jones did not know Christ as his personal Saviour. Mr. Baldwin began to share with his new acquaintance from the Bible, other Christian literature, and also with his personal testimony. That very day, Sunday, Earl Baldwin led Winston Jones to Christ.

Several days later, Mrs. Jones also accepted Christ as Saviour.

On Friday evening Mr. Jones's three sisters from Alabama, Texas, and Mississippi, and a brother from Texas came to visit. Before they left the hospital room, Mr. Jones, the new Christian, asked them to stand around his bed while Mr. Baldwin prayed for them.

The following Lord's Day, February 2, Mrs. Jones, the brother, and three sisters were in attendance at the San Diego University Avenue Church of the Nazarene. During our "open altar time," all five came forward for prayer.

All this came about because one of God's children, 82 years young, believes there is no retirement age in Christian service. Already this has proven to be the best year of Earl Baldwin's life.

Retirement spiritually? Never! "This is the day which the Lord hath made." Live in the NOW! God works through every channel open to Him. □

—LEON F. WYSS
San Diego, Calif.



Dr. Albert F. Harper, conference director, introducing Professor Paul Fromer to speak on "Realism in Writing."

1975 WRITERS' CONFERENCE

Some 153 skilled and novice writers met on the campus of Mid-America Nazarene College at Olathe, Kans., August 11-13. They came from 18 states, some as far away as Arizona, California, Florida, and Idaho. Officially, it was the Fourth Biennial Writers' Conference, sponsored by the Nazarene Publishing House.

Professor Paul Fromer, Department of English, Wheaton College, Wheaton, Ill., former editor of *His* magazine; and Mrs. Lois Horton Young, curriculum writer, educator, and author of 32 books, Baltimore, were the resource persons.

Professor Fromer brought addresses on "Realism in Writing" and "The Writer's Homework." Mrs. Young spoke on "Through the Eyes of Children" and "Writing out of the Overflow."

The closing address was by Dr. W. T. Purkiser, recently retired editor of the *Herald of Holiness*. Dr. Purkiser spoke on "The Power of the Printed Page." He had been



Dr. W. T. Purkiser and Dr. A. F. Harper confer over lunch. Dr. Purkiser conducted a seminar on "The Writer's Use of the Bible" and brought the banquet address on "The Power of the Printed Page."

director of the three previous conferences.

Interspersed throughout the two days and an evening of intensive study were concurrent seminars, led by Professor Fromer, Mrs. Young, Dr. Purkiser, and Dr. Fred Parker. Also there were 5½ hours in a choice of 14 small-group writing workshops, directed by the editorial staff of the Church of the Nazarene.

The workshops included writing for different age-groups, biography, fiction, devotional writing, poetry, and photojournalism. Mrs. C. Ellen Watts, Nazarene author from Nampa, Ida., served as a resource person in some of the workshops. Dr. Sergio Franco, formerly editor in Latin Publications for the church, was a workshop leader.

The Wesleyan church also cooperated in the conference. Dr. Armor D. Peisker, executive editor of curriculum for the Wesleyan church, was one of the workshop leaders.

Dr. John A. Knight, the new editor of the *Herald of Holiness*, brought a devotional message at the beginning of each day.



Mrs. Lois Horton Young speaks on "Through the Eyes of Children."

Dr. Albert F. Harper, professor of Religious Education at Nazarene Theological Seminary, and former editor-in-chief of church schools publications, was the conference director. Alpin P. Bowes of the Nazarene Publishing House was the conference coordinator.

On the opening evening, Dr. Parker presented the editors and their writing needs in a slide and tape form. The next evening the Department of Nazarene Communications showed the new film of the International Youth Institute in Switzerland and a video-cassette demonstration. One afternoon, opportunity was given for a visit to the Nazarene Publishing House by chartered bus.

In evaluating the conference, a beginning writer wrote, "The conference gave me the courage to submit some manuscripts." Another wrote, "My writing sometimes begins to sag. This conference seems to give me the boost I need both in spirit and work. Thank you for letting me be a part of it." □

NO MAIL TO MOZAMBIQUE

Please do not send any mail to missionaries at Mozambique addresses.

Send mail for Rev. and Mrs. Oscar Stockwell to P.O. Box 331, Florida, Transvaal 1710, Republic of South Africa.

All other missionaries to Mozambique may be addressed at Brook House, 109 Brook St., Brooklyn, Pretoria 0002, Republic of South Africa, until further notice.

Mail sent to Mozambique does not reach the addresses. □

—Department of World Missions

DR. BOLERJACK NEW PRESIDENT OF AUSTRALIAN BIBLE COLLEGE

Dr. V. H. Lewis, general superintendent, announced the election of Dr. R. T. Bolerjack, pastor of Fort Worth River Oaks Church, as president of Nazarene Bible College in Australia. The college serves both Australia and New Zealand.

Dr. Bolerjack earned the D.Min. degree in 1973 from Texas Christian University. He will leave for Australia the last of December. He will tour Australia and New Zealand prior to the opening of school the last of February at the new college property at Brisbane. It was formerly located at Sydney.

Rev. H. S. Palmquist has been serving as interim president. □



PRAYER CALL

The Manhattan Church in New York City has issued a request for prayer in support of their Channel 11 Telethon from 8 p.m. to 1 a.m. beginning Sunday, October 26.

The telethon provides an opportunity for the two-year-old home mission church to continuously proclaim the gospel to a potential television audience of 26 million.

Proceeds from the telethon will go toward the purchase and renovation of the historic Lambs Building on Times Square.

The telethon comes at the end of a week which will also see the dedication of the Lambs Building on October 19. Also, an evangelistic street fair October 24-26 will celebrate the opening of the Nazarene witness in New York's famed Broadway area.

Faced with an opportunity like this, the Manhattan Nazarenes urgently need the spiritual dynamic that comes from united prayer support. □

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