The image shows the cover of a magazine. The background is a clear blue sky. In the upper left corner, there are branches with autumn leaves in shades of yellow, orange, and brown. On the right side, a white church steeple with a dark, pointed roof rises against the sky. The steeple has a balcony with a white railing and a circular window near its base. In the bottom left corner, there are some bare tree branches.

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HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 1, 1978



by General Superintendent Charles H. Strickland

A Highway in the Desert

MEN HAVE ENVISAGED life in a variety of ways: as a battle, a sea voyage, a quest, a race. One figure, however, has always had universal application—that of a journey and a road. From earlier times when humanity followed its dim, rough trails through a dangerous world, to the present age of the super highways, the road has been increasingly important to mankind. History has been recorded alongside the epic of the road. Over them has flowed the traffic of the world; by them the great armies moved; and they became the arteries of civilization and communication. The symbol is significant because man is forever moving to new objectives of knowledge and faith. From the dawn of time man has lived and died a pilgrim.

Isaiah 35 creates for the people of God a scene of tranquil joy and confidence in the final intervention of God in the deliverance of His people. To the travel-weary Israelites in that ancient day, the thought of a safe abiding place and the rest of an eternal home was their dearest hope. This prophecy became the perfect expression of that hope.

We need not hesitate to lift this beautiful

expression from its ancient setting and hold it out to the travel-weary pilgrims of our modern day. Our dreams culminate in the vision it describes. In contrast to this brutal, cruel world, the earth will be at peace, its defaced beauty restored, its wounds all healed, its sorrows lifted, and God's people at last on the open road to home and to God.

Verse 8 climaxes the chapter: "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." A highway in the desert! The desert transformed! This highway is a clean road—"the redeemed shall walk there." It is a safe way—"no lion shall be there." It is a simple and understandable way—"wayfaring men, though fools, shall not err therein." It leads us safely home—"the ransomed of the Lord shall return, and come to Zion with songs."

Hebrews reminds us that Christ has made our entrance onto this highway possible "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:20). □

THE BIBLE warns against backsliding, for finally the backslidden state can mean the loss of the Word. (Read Luke 8:11-15; 12:42-46; John 8:51; 15:1-6; 17:1-4; Romans 1:18-23, 28, 32; 2:6-7; 6:12-15; 7:23-24; 11:20-22; Hebrews 2:1-3; 4:11, 14-16; 5:8-9; 6:11-15; 8:9; James 1:12, 15:19-20; 2 Peter 1:10; 2:15, 17, 20-21; 3:17-18; 1 John 2:3-4, 24-25; 3:6-9; 5:11-12; 2 John 9.)

by J. GRANT SWANK, JR.
Fishkill, N.Y.

Signs of

BACKSLIDING

What are some of the signs—some obvious, some subtle—to signal the disease of backsliding? They are numerous and tailor-made to the individual according to the person's weaknesses of soul; however, note the following more common signs:

1. RATIONALIZING IN THE RELATIONSHIP TO JESUS

Material things supersede spiritual things.
His will replaces His will.
Changing doctrinal terms replaces the reality in the soul.

2. LOSS OF SPIRITUAL ENTHUSIASM

Unstable in spirit.
Unstable in soul.
Inconsistent in living the life for Christ.

3. LOSS OF WARMNESS IN THE RELATIONSHIP TO SPIRITUAL COMMITMENT

Missing daily prayer.
Missing Bible reading.
Making excuses for not attending worship faithfully.

4. CRITICIZING FOR AREAS OF WEAKNESS

Identifying weaknesses in others.
Misinterpreting others.
Moving away from fellowship with the spiritual brothers and sisters.

The devil is clever, and he will use subtle methods to move the disciple away from the Lord. When he realizes it, he can be lukewarm in spirit. Rationalizing in the relationship with Jesus. The believer becomes less. The Bible reading becomes a "be-dread-hat." Worship becomes a bore. Those in the family of God become less attentive as the devil tries to fabricate weaknesses, or backsliding one magnifies those areas of human weakness common to us all. *The more the backslider faults in others, the more he will rationalize his faults in his own life.* But our vision is not to be

on others—even believers—but on Jesus. And our own standard of Christian holiness is not finally found in any other human, but in the Word.

Obvious signs of backsliding include missing Sunday evening worship and Wednesday evening service. ***Rationalization is the common trick of Satan to lure the believer away from total commitment.*** Any and every reason, so-called, can finally be spun for becoming lax in worship attendance. Then the tithe drops off, the work in the areas of Kingdom building drops off, the personal witness drops off, and sooner or later the one who was "all out for God" has taken a backseat. And then sooner or later, even that seat falls out and the backslider has left altogether.

The only way to go ahead is to come back—back from backsliding, back into God's great enthusiasm; back into His wonderful Way. It takes putting aside the crusty pride, the stubbornness. But for eternity's sake as well as the earthly work's sake, there is no other way. □



Daniel Gomes



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Harold M. Lambert



by **STAN PULLIAM**
Athens, Ga.

YOUR ATTITUDE should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!" (Philippians 2:5-8, NIV)

This is probably one of the most read, most quoted passages from the Word, and rightly so, for it reminds us of how far Christ was willing to go for us. But it has been saying something new to me recently that has helped me work a little farther through a struggle I have had from time to time.

In our striving to be like Christ, it is sometimes hard for us to sort out the ways in which, through the Holy Spirit, we can become more like Christ and the ways in which, because of His divinity, we will never be like Him. He always seemed to say the right things to just the right people in just the right way at just the right time. Yet, no matter how hard I try or how many times I resolve, I find myself stumbling over my own feet and tongue and am sorely reminded that I have this treasure in a chipped clay pot. What's more, we think being like Him means having His personality, though we don't really know very much about His personality, and what little we do know is so distorted by us as to be probably totally unrecognizable by Him. I wonder how many of us got our image of Christ from some artist's rendition or from Cecil B. DeMille? Nevertheless, we sweat out our

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CHRIST'S CONFIDENT HUMILITY

ves trying to repress our real personality for some imagined image of Christ.

But how freeing to hear Paul state in a few simple words the whole basis for true Christlikeness: "Your attitude should be the same as that of Christ Jesus. . . ." To be like Christ is to have His mind-set, His attitude—to value what He values, see as He sees, love what He loves.

But what was Christ's attitude?

"Your attitude should be the same as that of Christ Jesus: who, being in very nature God . . ." At least part of Christ's attitude was that He knew who He was. He was God. He was the Son of the Father. He was the Alpha and Omega, the Life, the Light, the Bread, the Way, and the Truth. He had the power of God, the wisdom of God, the knowledge of God, the authority of God, the rights of God as Creator and Lord, and all the forces of the universe and the hosts of heaven at His disposal. He was in very nature God, and all that He did and said emanated from His awareness of who He was.

For me to be like Christ involves knowing who I am. I must know that I am a part of God's creation, and when God looked out on His creation, He saw that it was good. I must know that I am created in God's own image, and in that image I have dignity and worth as a person. I must know that I am created unique: God has given me my own special talents and abilities; He has given me my own set of spiritual gifts; He has given me a calling and a task to fulfill with my life. I must know that I am a sinner, that I have rebelled against God, that I have fallen short of His glory. But I must also know that through Jesus Christ I am reconciled to God, I am a recipient of His grace, I am an object of His love, I am granted His favor. I must know that I am the temple of His Spirit—that He is alive in me, leading me, involved in every aspect of my life.

Christ knew who He was, and for me part of having His attitude is knowing who I am. *The one who would be like Christ must follow His example of confidence.* This is not a selfish, self-centered confidence, but a confidence that comes from a knowledge of the Creator and who He has created us to be.

"Your attitude should be the same as that of Christ Jesus: who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a ser-

vant. . . ." He knew who He was, and because He knew who He was, He did not need to grasp after or cling to His rights or identity as God. Rather, He laid himself on the line and consciously, willingly took the form of a servant—took on the flesh of a man. And even as a man, "he humbled himself and became obedient to death—even death on a cross!" *The one who would be like Christ must follow His example of humility.*

Becoming a servant did not mean Christ gave up who He was, for He remained firm in His awareness of himself as God. But because He was God and He knew it, He was able to lay himself out as a sacrifice.

For me, becoming a servant does not mean giving up who I am, but as I come to know who I really am as His creation, His person, I am freed to lay my life on the line, to give myself in servanthood. When I have to cling and grasp tightly to my position or status or identity, it is because I really don't know who I am. If I don't think I'm worth much, I can't make much of a sacrifice. If I don't know who I am, I have nothing to lay down.

Confidence without *humility* becomes nothing more than self-righteousness. But *humility* without *confidence* becomes nothing more than negative self-image. Confident humility is at least part of the attitude Christ displayed to us. And *the one who would be like Christ must follow His example of confident humility.* □

"THERE IS A FRIEND . . ."

*A greater friend—could there be?
One sweeter and kinder than you
are to me?*

*Ah—there is but One,
And He is God's Son.*

—NANCY WERNICKE
Port Orchard, Wash.



Camérique

by SHIRLEY OSBORNE FOX

Lenox, Mass.

Jay Was an Indian Summer

JAY'S BURIAL took place in the fall on a bleak rain-shrouded hillside, where the air hushed around a tiny, satin-covered casket. My grandson, just six weeks old, was encased in that box. Trying to be brave, my eyes glistened with hot tears as my hand brushed my daughter's arm and she held it. The scene was mysteriously eternal, exaggerated by the yelping of a hound hunting in the distance, a pinch of acrid smoke tickling my nose, and the sweetness of flowers overpowering the air. There was sadness all over the slopes where grandson's name and short life would soon be recorded, too. At home, the crib was empty.

My mind was full of memories of Jay, of the nine months of anticipation, as I waited for my first grandchild to be born; of my tireless preparation; of the excitement and wonder of my daughter, a baby herself not so long ago, having a baby of her own. I enjoyed these months in a way I didn't dream possible,

and then my grandson was born. I was a first-time Grammy!

Jay was so special! His grandmother became his slave. I felt very queenly, too, possessing such a lovely baby. More importantly, I watched this tiny person create a new beauty in my daughter's face, beauty tender and mature. In his daddy I witnessed a fresh sense of responsibility. Jay delighted all of us. This little boy made our family complete.

Suddenly the bitter reality happened. I answered the phone. "Our baby died this morning," my son-in-law said despairingly.

I was horrified, stunned. One part of me refused to believe it. I shuddered as I asked, "How?"

I heard, "Crib death. When I went to get Jay this morning, he was dead." Panic seemed to hum over the wires.

"No, no, no," I cried. "How can he be dead? He was healthy, sleeping good, eating; he wasn't sick. (Oh Lord," I sobbed, "I just held him and changed him and loved him. My poor girl, how will she bear this?"

We were a desolate family, abandoned to grief. No human reasoning could justify what had happened. Our peace of mind had to be restored by a Higher Power. We prayed; there was no other way. Knowing God intimately, we had to trust Him to return our happiness. We waited for it to happen.

I asked myself as the mother of a girl who was bereaved of a baby, who faced an empty crib, "What can I say to console her, to really help? How can she pick up her life, forget the sadness, be excited again? How will she ever forget the emptiness of her arms? But I couldn't feel as she did. How could I understand? My babies all lived. So I cried with her and hugged her as God wanted me to do.

We sat close, we used up Kleenex, we talked about what a sweet baby Jay had been, about feeling cheated, about the wasted months. And we talked about Jesus who said He left His peace with us, a peace unlike the world's peace. He said that He went away to get things ready for us, and so we were comforted to trust that Jay was even then safely tucked in one of the rooms in God's mansion. "He must love Jay a lot because He claimed him so soon," my daughter said through her tears.

It was during another fall, the beautiful ending to a group of happy months, that God used the season to give me hope and understanding. The revelation came in the order of His seasons. I saw the fall fade into an oxide shroud, a funeral, after the brilliant color. I actually *felt* the faithful transformation of an Indian summer mood, as trees draped en masse with hilarious robes, and people's lawns covered with crayola-carpets, changed into the barrenness of winter white. But then I remembered that nature's holiday display, though on its way to nudity once every year, is the heavenly promise of a colorful rebirth. The season of disappointment always ends with another joy. Summer, winter, life, death are all

of God's sovereign planning, as was also our Jay. d healed my daughter's emptiness by filling her again. New lives happened, lives wanted and , lives just as special as Jay's. They breathe and n and cry; they are needed. They make us re- ber the little baby who didn't live and we love unselfishly. tumns are beautiful! Jay is a symbolic memory, cious child of God who teaches us how to love rust sincerely in the Father's Lordship. Jay was

a warm, sunny Indian summer, and we basked in the sweetness of his little person. But the season ended, and winter came. The beauty of it is that God blessed us during that time too, when He sent us peace, not human worldly peace, but a willingness to accept Jay's death and believe that in our Father's house there is a place for him. There someday we will go, too, and hold our baby, and it will be another warm Indian summer. But next time, no bleak winter will follow. □

AS A VISITOR in the Mexi- an city of Neuvo Laredo—just s the border from Laredo, It was a beautiful day. The was a brilliant blue. The June burned bright and hot in the ens. A soft breeze served to e the day along. The sounds of nish, English, automobile, and al created and animated a e that I shall never forget.

out noon, my companions I decided to board a carriage take a swing through town. caught sight of the nearest ng vehicle, swung aboard, and were being motored—one e motor, that is—down the streets of Neuvo Laredo. It my first experience ever on a e-drawn cart. We went every- e. We saw everything. There not separate paths for motor- wn and horse-drawn cars. We ly shared—or at least tried to. ad the distinct privilege that noon of sharing the driver's

While my companions were ed in the back, facing one an- r. I was able to watch the ican driver control his horse.

first this prospect disturbed The man had a whip. Ob- sly he would have to use it to e his animal through traffic. lized the necessity of this. We e competing with swiftly mov- ars and busses. One moment osobedience could have meant end for both horse and driver— to mention the passengers. urtherless, I hoped he would it easy.

ut as the afternoon wore on, an resting thing occurred. Not e did the driver resort to strik- the horse with the whip to get attention. Instead, he used an- r device. When the time came he man to communicate with



Learning to Listen

by STEVE MOUNTS

Marshall, Mo.

the animal, the driver would pick up his whip and strike the butt end of it on the carriage floor while at the same time tugging at the horse's reins, indicating whether he wanted the horse to go right, left, forward, or to stop. Invariably, during that particular afternoon's ride, the horse responded to the knocking and the tugging of its master. Had the horse not responded to the knocking and tugging, he would have felt the pain of the whip. But at least during that ride, its sensitivity to its master had saved it the grief of chastisement and the possible grief of injury or death.

How much grief we Christians could save ourselves if we would only learn to be more sensitive to the voice and leading of our Heavenly Father! In the Scriptures, we read that we all must, of necessity, suffer the character-building, relationship-building "punishing rod" of our loving God. But can't it also be true that the faster we learn, the less grief we will be forced to bear? Let's learn to listen for the knocking of the Spirit, and learn to anticipate His pull. I do not believe that He enjoys straightening us out. Certainly it is not a pleasant experience for us. □



by G. WEATHERLY
Norwich, England

People with Strong Convictions

WANTED:

DOES IT MATTER what we believe if we are sincere? If it does, are we sure what we believe?

People who have made the greatest impact on the world and done most for its good have all had one characteristic: strong convictions. They were always sure of what they believed on major doctrines.

Jesus Christ's work for men is unique. Through His substitutionary death He has brought to us salvation and all the other blessings that go with it. He was sure of who God was, what He did, and His relationship to Him. He was certain what sort of Person He was—love.

Moses led the Jews out of Egypt though they were in the iron grip of Pharaoh. He received for them the Ten Commandments that declared God's will for men. He prayed to God for Israel and kept them from being disinherited. He led them for nearly 40 years in the wilderness. His settled convictions sustained him in his difficult task. He knew God was wise and able to guide the Jews and find food for them in a barren wilderness. He knew God was faithful and was sure to keep His promises.

William Tyndale left England and fled to the Continent that English-speaking people should be able to read the Bible in their own language. He died as martyr. Tyndale had a strong conviction that the Bible was the Word of God; that God spoke to people through its pages and that it was completely reliable as a record and as a guide for our conduct.

Dr. M. R. DeHaan was one of the early speakers on Christian radio. His son Richard said of his father "His strong convictions, based on his knowledge of the Word, were unshakable." He added: "I'll never forget when he said to me one day, 'Richard, I don't care if the whole world differs with me. I must stand by the convictions of my own heart!'"

Why are convictions so important to us? They enable us to make a strong impact on the world. It has lost its way in mists of uncertainty and broken hopes. People are looking for a person who clearly

THE EYES OF THE HEART

*The heart has eyes with which to see
Far deeper than materially.
It sees the things you cannot buy,
Like love, and hope that will not die;
Like peace, and joy, and deep content;
The gifts of God from heaven sent.
O you who seek earth's valued store,
Who pile vast riches, more and more,
Beware, lest you, with heart so blind,
Forget the riches of the mind.*

*Oh, what a sad world this would be,
If hope were lost eternally!
But we are rich beyond compare;
The past bequeaths its hope to share,
The heart looks up the pathway steep
And hope and love in power meet,
And strength is in this spirit found
To see the top, and onward bound,
Oh, give me, in this world below,
A heart that sees, and eyes that glow.*

—JOHN A. WRIGHT
Weidman, Mich.

helps to holy living

knows where he is going because he is sure of something. If 10 percent of the American population, wrote Francis A. Schaeffer, "were clear about their doctrines, beliefs, and values, . . . taking a consistent position, then we could begin, not to have the overwhelming consensus, but at least to have a voice gain in the midst of our community."

Strong convictions fix a certain standard of belief. When we have a certain standard of belief we shall have a settled standard of conduct. When we are sure that stealing is wrong, we shall not take anything from the office even when we know we shall not be discovered. We shall refuse to adopt the ideas and motivations of the world and instead stand for truth, love, honour, and goodness.

When people do not have convictions that include a settled code of conduct, they will have considerable difficulty in deciding what they ought to do in a particular situation. Joseph Fletcher wrote in his *Situation Ethics*: "Whatever is the most loving thing in the situation is the right thing." At least one person who has followed this view has asserted that adultery is not always wrong, though God says it is.

A settled standard of belief will promote our rapid spiritual progress. Our devotions to the Lord will become stronger because we shall rightly evaluate His goodness and His love for us. We shall be sure He will be faithful to us and keep all the promises He has made to us. Knowing the Bible as His Word to us, we shall be sure that what we read of Him is true.

Our beliefs are always being assailed. We are wide open to attacks by various cults that abound today. They preach doctrine that is 90 percent true, though the false 10 percent ruins their systems. They usually begin their attacks with what we believe in common and only after much dialogue do they introduce their errors. Having firm convictions is the surest way to overcome the danger of being misled by the cults.

Having settled convictions will prevent our being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14).

How can we gain solid convictions? We can use every available opportunity for hearing the Word of God faithfully expounded, especially at church on Sundays and midweek. We can devote a few moments each day to the careful reading of and meditating on a few verses of Scripture.

A reliable Bible dictionary that is full enough to have articles on the chief Bible doctrines is a great asset. The Christian who seeks to master these articles will have a splendid basis for his conviction. If he encounters difficulties, a pastor or knowledgeable layman, such as Bible-class teacher, could help to remove them.

The best way to preserve our convictions is to practise them. All beliefs tend to fade. When we make a point of acting on our beliefs, we shall find that they become a permanent part of ourselves. Truth is always fixed when it is embodied in human lives.

Is it right to be dogmatic always? Yes, if we are sure God has revealed it in His Word. "God's purpose

for us," wrote J. S. Stewart, "is to enjoy what is ours because He has revealed it. We are to be dogmatic about what has been plainly revealed and agnostic about what has not."

Settled convictions lead to a mature spiritual life and an effective Christian witness to the world. □

Reviewed by

M. A. (BUD) LUNN
Overland Park, Kans.

BOOK BRIEFS

FOR YOU



THE SPIRIT OF HOLINESS

Here is a down-to-earth statement of the meaning of sanctification and the holy life.

Dr. Cattell, president emeritus of Malone College in Canton, Ohio, is of Quaker background, and has served as a missionary in India. In the preface he explains that in missionary circles he ministered to groups from various denominations. This led him to try to understand the differing views of the life of holiness, to clarify the issues, and to preach a clear, objective view of the doctrine.

The book, which is the result of this lifetime effort, gets down to the nitty-gritty of life, proving that daily victory is possible in the most difficult of circumstances. As an example, Dr. Cattell spoke to me when he wrote: "I was brought up on 'holiness.' As a young Christian trying to live the sanctified life, I found problems in correlating the teaching I heard with my own experience. This drove me to a deeper study of the actual teaching . . . For example, the valid truth about crisis experience had been so emphasized as to leave the development of the holy life neglected . . . Nor was temptation in the life of holiness given adequate treatment."

This book is an eye-opener. You'll treasure it as I do and you will prayerfully ask the Holy Spirit to illumine your heart and mind as you move through its 101 pages. □

by **Everette Lewis Cattell**

**Beacon Hill Press
of Kansas City**

to order,
see page 27





by WIL M. SPAITE
Porterville, Calif.

influence

HEALING A PRIMITIVE PEOPLE

At the first International Institute for Nazarene youth in Estes Park, Colo., teenager Jack Patton became well acquainted with Lynette Carr. The year was 1958. The inspired testimonies of the missionary speakers at the Institute confirmed their call to become medical missionaries. They were impressed with the tremendous mission of the church to "go and make disciples of all nations."

Lynette recalls as a small child, "I had wanted to be a nurse since a little girl. I was the type who practiced by bandaging all my dollies."

In his early teen years, Jack was an irregular

attender of the Nazarene Sunday school in Torrance, Calif. His Sunday school teacher visited him one day to offer him the main part of the missionary drama which the teens were planning to perform in their church. As a result of this involvement he became active in the church and was saved a few weeks later.

Following their becoming friends at International Institute, Jack and Lynette corresponded. They enrolled in Pasadena College and were married the next summer. They transferred to a state college where Lynette received her degree in nursing and became an RN.

Jack graduated from the University of Southern California School of Medicine. He served his internship at Tripler Army Medical Center in Honolulu, Hawaii. His residency in family practice was received at Fort Dix, N.J. In 1973 Jack resigned his army commission and made himself available to the missionary board.

While he was with the army in the South Pacific, he had visited the Nazarene hospital in New Guinea. He felt a real burden for New Guinea, hoping the general church would send them there. Their appointment, however, was to South Africa.

A few weeks before leaving for South Africa, they received a phone call from the executive secretary of the Department of World Missions, Dr. Everett Phillips. Even though Dr. Phillips was suffering from cancer that would soon claim his life, he felt definitely led in prayer to change their assignment to New Guinea.

In November, 1973, the Pattons arrived in Papua New Guinea with their three children. These were difficult times of adjustment. The children had to be taught in a boarding school for nine months of the year.

They immediately found their work fulfilling. Dr. Patton describes his challenge and opportunity, "Our field is the 50,000 people, predominately of the Kuma clan, who are in need of medical help. They suffer from pneumonia, whooping cough, tetanus, polio, and a whole gamut of tropical infections.

"The people we are working with are basically a

HE CAN BE THE LORD'S DISCIPLE

*He can be the Lord's disciple
Who will truly turn from sin
And open up his inmost heart
And let the Savior in.*

*He can be the Lord's disciple
Who will worship God above
With the people of God's choosing
Who have faith and hope and love.*

*He can be the Lord's disciple
Who will witness to the lost
Of how the Christ can save them
Even if they're tempest-tossed.*

*He can be the Lord's disciple
Who takes his cross each day
And goes forth on his journey,
Letting Jesus lead the way.*

—J. KENNETH GRIDER
Kansas City, Mo.

tone Age society . . . they think spirits cause diseases," states Dr. Patton. "It was difficult to get them to come to the hospital before they were in serious condition. But after we had been there for four years, it was very rewarding to observe the number of patients had gone up threefold. They began to trust the doctors and nurses of the hospital and accept the benefits of medicine."

The Pattons joined the "healing team" with two other Nazarene doctors—Dr. Glenn Irwin and Dr. Vernon Vore—along with Administrator Ben Moore and a dedicated staff of nurses.

Lynette was given the assignment of helping to instruct the 50 New Guinea nursing students.

Among the first graduating class in 1975 was a girl born with a crooked foot. Her name was Tiyeme (tee-eh-mah). The New Guinea village chiefs decided that Tiyeme should be killed. Girls in their culture were regarded as mere property—especially one born with a crooked foot.

To save Tiyeme's life her mother took her away during the night. She reared her in a distant village.

Tiyeme came to enroll in the Nazarene School of Nursing. She applied herself diligently in her studies and graduated with honors. Tiyeme felt led of the Lord to visit the village where she was born. She boldly shared the message of Christ with the very people who considered her "worthless property."

One day there was admitted to the hospital a severely injured man named Awi (ah-wee). He had been working as a laborer with a construction firm stationed about five miles from Nazarene Hospital. The accident occurred while Awi was sleeping . . . a truck crashed out of control into his hut. He suffered a fracture of the lower spine which resulted in paralysis from his waist down.

Through the ministry of the native hospital chaplain (who is now district superintendent), Awi accepted Christ as his personal Savior.

What could a paralyzed person do from a wheelchair? He is now in charge of central supply of the hospital. Awi testifies, "Before I met the Lord I was only half a man. Now since becoming a Christian, while my body is just the same, I feel that *I have been made whole.*"

While on furlough in the United States, Dr. and Mrs. Patton are pursuing their studies. Jack will be earning a master's degree in biblical studies and lan-



The Dr. Jack Patton Family (l. to r. front) Robert, John (back row) Christopher, Lynette, Mark, Dr. Jack

guage. Lynette will receive her master's degree in nursing education.

Wherever they go, Dr. Jack has testified, "Our most fulfilling role in the mission field is to be able to meet the needs of people *both medically and spiritually*. What a joy to tell them that there is a God who can heal their souls as well as their bodies."

The Pattons are looking forward to returning to Papua New Guinea in October, 1979. The whole family has enjoyed the more simple way of life there.

Lynette shares her thoughts, "I know I am just a mother and nurse, but I've found that *holiness is real*. We have experienced it in our own lives, in our family, and have seen it transform the beautiful brown-skinned people of New Guinea."

In expressing their feelings about Nazarenes having a concern about world missions, the Pattons declare, "If we could somehow convey how much we missionaries *rely on the prayers of the people* back home. We meet problems every day which can become victories . . . *as you lift us in believing prayer.*"

It has been 20 years since Jack and Lynette had their mission call confirmed at Estes Park, Colo. This past summer another Patton (their oldest son, Robert) traveled to Estes Park to attend the World Youth Conference. Robert felt Christ's presence there, challenging youth to reach the world for Christ. He now plans to become a medical missionary . . . following in the footsteps of his parents. □



(1) Nazarene Hospital with the Sidney Knox Memorial Church in the background. This 100-bed general hospital with 53 clinics ministers to 50,000 people in the Jimi and Wahgi Valleys. (2) Pictured is Awi Wendi at his work in central



supply of Nazarene Hospital. Awi has a ready testimony. (3) Dr. Jack Patton examining a patient. The nurse standing next to him is Tiyeme, the girl with the crooked foot whose story is included in this article.



YOU HAVE SEEN an historic Christian first tonight," is the evaluation of a Wesleyan scholar from another denomination who addressed the Faith and Learning Conference in August. He continued, "Maybe this has happened before but I don't know any time it has happened in Christian history. You Nazarenes with you educational institutions possess a great sleeping giant."

by **NEIL B. WISEMAN**
Kansas City, Mo.

The conference was held on the Mid-America Nazarene College campus—the miracle school which has in 10 years grown from a Kansas farm to the largest four-year private college in Kansas consisting of 105 acres and 15 buildings. The conference, called by the Department of Education and the Ministry, brought together 500 Nazarene college teachers to discuss the relationship of faith and learning.

Four plenary sessions on the theme "Faith and Learning" were addressed by Dr. Dennis Kinlaw, president of Asbury College; Dr. William M. Greathouse, general superintendent; Dr. David A. Hubbard, president of Fuller Theological Seminary; and Dr. Timothy L. Smith, professor from Johns Hopkins University. Plenary sessions were chaired by college presidents. Interdisciplinary dialogue between various branches of learning were held each day. Shop talk between teachers provided another plus factor to the conference.

Friendship sounds of discussion and even friendly debate could be heard at every meal, on the sidewalks around the book displays, over coffee cups, and in the question periods.

The mood of the conference is beautifully captured in the following conference reflections from Dr. Randall Michael:

FAITH & LEARNING CONFERENCE

**—AN
HISTORIC
CHRISTIAN
FIRST**



Pictured are the Council of Education; Nazarene college presidents; and Dr. Edward Mann, executive secretary of the Department of Education and the Ministry.

Five hundred educators com-
mitted to knowing Christ and
making Him known, as well as
knowing their disciplines and
making them known . . . 500 com-
mitted to communicating each of
these as effectively as they can.
I am at a task force for Jesus Christ
to plan the development of effective
Christian adults!

Five hundred Christian educa-
tors. I saw both younger and
older persons, people in their 20s,
people in their 60s, and people of
all ages in between. What is the
average length of teaching expe-
rience? Ten years, maybe? (An
arbitrary figure but easy for men-
tal computation.) Let's see: 500
Christian educators \times 10 years'
experience = 5,000 years of teach-

Think of it! 5,000 years of
teaching students who have been
the pivotal point of their lives,
from crucial late teen and early
adult years! Students who have
struggled, thought, searched, and
learned circulated from the class-
rooms to touch their worlds with
their lives and what they learned
from those 500 teachers.

How many students have there
been? Well, since I do not have
exact figures, I will 'guess-
estimate.' An average of 10 years'
experience times the average num-
ber of students in all the institu-
tions . . . 500, maybe? That would
be 5,000 students in 10 years: 5,000
students mentored by 500 teach-
ers who really care. What an
invaluable process! 5,000 who
have gone out to pursue countless
missions. Each student, over a
period of a lifetime would affect
many people? Perhaps 100—
through their careers, their
teaching, their neighborhoods, their
education, etc.; $5,000 \times 100 =$
500,000.

Five hundred thousand per-
sons! Over half a million people
affected by 500 who were men-
tored by 500. The integration of
teaching and learning in one teacher
multiplies the potential of affecting
thousands and hundreds, even thou-
sands!

It circulated among the crowd. I
saw professors from my *alma*
mater, ones who taught me and
from whom I had no classes
from whom I still learned.



(l.) Dr. William M. Greathouse, general superintendent, and Dr. Willard H. Taylor, dean of Nazarene Theological Seminary. (r.) Dr. David Hubbard, president of Fuller Theological Seminary.

There was the professor from
whom I took second- and third-
year Greek—at 7:30 a.m.! His love
for the Word and his guidance
have been crucial factors in my
personal and ministerial develop-
ment.

"I talked with the music pro-
fessor from whom I took no classes
but who has always been so kind
and warm to me.

"There was the literature teach-
er who looked like a student
himself, who sat with me in the
park and dialogued with me as a
peer. I did not know until later he
was a professor.

"I saw a man who is now acade-
mic dean of my *alma mater*. I
thought of the story that I heard
about him while I was in college,
that he had turned down an offer
to be chairman of one of the
science departments at one of
America's oldest and most pres-
tigious universities. His story has
helped me keep my focus on Christ
and His kingdom.

"These were four of many who
have influenced me. In their giving
of themselves to me both as per-
sons and as professors, they have
given through me to scores, even
hundreds, across the country.

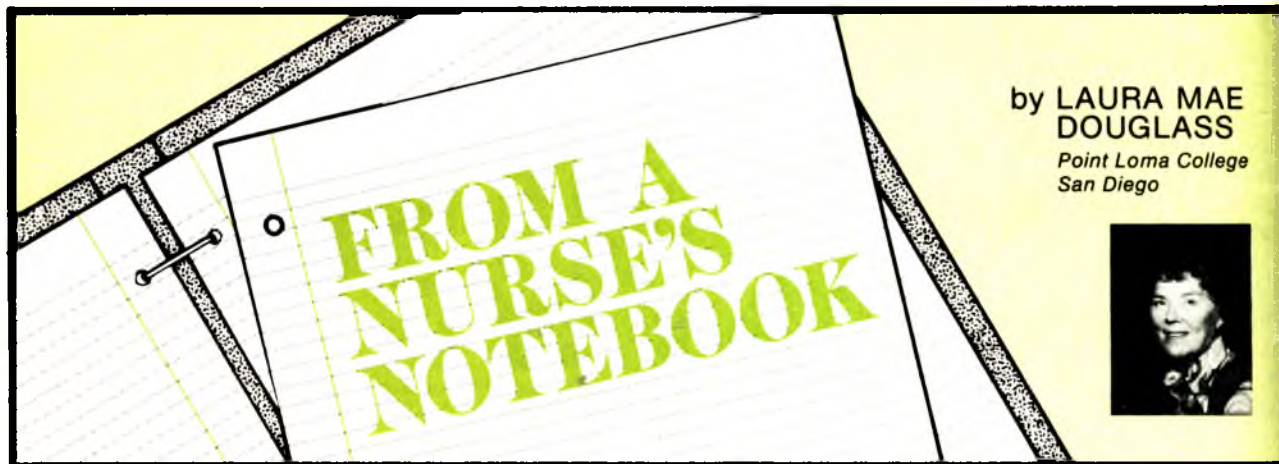
"Then I began to think of the
thousands of concerned Nazarenes
around the world who have such a
vital share in this whole process:
they give generously of their hard-
earned money to invest in faculty
and students and facilities. Only
eternity will tell the dividends
yielded by the giving of these
people, just as only eternity will
tell the dividend yielded by the
dedicated faculty members.

"As I circulated tonight, these

caring people asked me about my
family—do we have children? Yes,
we do—two beautiful and intelli-
gent girls (I am only relating
facts!). Precious ones, three and
six years old. Already they have
begun to ask ultimate questions,
ones that involve both faith and
learning. They are questers by
nature. I want to continue to inte-
grate faith and learning so that I
might continue to facilitate their
quests, so that they might become
both committed Christians and
effective persons in an educated
and challenging world. But I will
need help.

"I need the help of those 500
gathered in the auditorium ton-
ight. My daughters are precious
and priceless. Eternity is wrapped
up in them and they are wrapped
up in my heart. I want the help
of disciplined men and women,
committed to Christ and *all* truth,
men and women who can share in
my girls' quests for the wholeness
of truth in Christ. I saw that help
available in those gathered in the
auditorium. I saw the help of 500
who have dared or will dare to
think through their disciplines in
light of God, the Scriptures, and
eternity, and who dare to teach the
whole truth as they are teaching a
facet of the truth.

"I want to say a thank-you that
is really too big for words. You who
gathered in the auditorium,
THANK YOU! THANK YOU for
your investment in me and hun-
dreds others, and *THANK YOU*
for being there for my girls and the
children of others . . . and for being
there, in reality, for the world and
eternity!" □



“HERE AM I, LORD . . . SEND ME”

Yesterday was one of those sleepy Sundays when I would have preferred to stay at home and relax rather than attend the evening service. Duty prevailed, however, and I made the transfer from home to church as smoothly as possible, trying to maintain a lackadaisical mood.

My eyes roved across the platform. There were four people in colorful attire poised for action. One had an accordion hanging from his shoulders and another a guitar, with microphones strategically placed to pick up the sound. “Oh, no!” I moaned silently. “I’m not ready for this.”

To my delight, the sweetest melodies of praise and thanksgiving poured from the lips of those beautiful people. They sang of the love of Christ—how He is the answer to life, that there is no other name among men but the name of Jesus whereby we are saved. I, along with the crowd, was electrified by their joyous message.

I learned that the group were missionaries from the Philippines who were in the States for deputation work. They spoke of the amazing grace of our Lord and of their burning desire to give their lives for their people through radio and pastoral ministries. They expressed gratefulness for the sacrifices made by God’s people to maintain them in their work.

But Dave Marcelo was the member whose testimony jolted me into responsiveness. He was introduced as a young man “who by any normal standards should not be here.” I share with you a compilation of his story as told to the congregation and to me after the service:

It was 10 p.m. on an April evening in 1977. Dave was traveling in a car in the Newport News-Hampton area, Va., when his car was struck in the rear by a drunken driver going 75 miles an hour in a 45-mile zone. Dave’s car was catapulted 50 yards forward, leaving it in a state of total destruction.

Dave recalls that he knew he was hurt badly, but knew also that he must get out of the car before it exploded into flames. Laboriously, he rolled down a window and crawled out. Trying to stand, he discovered he could not raise his head. Involuntarily,

he used his hands to hold his head upright and stumbled to the nearest source of help.

For three days Dave lay immobilized in a Stryker frame with steel tongs drilled into his skull which were attached to 50 pounds of weight for traction to his body. The diagnosis was a broken neck, with the probability that he would not survive. If he lived, he would never walk again, as the first and third cervical vertebrae were severed.

Dave’s body was racked with pain. He could not move. A myriad of thoughts raced through his mind. He was terrified that he might be paralyzed and unable to continue his work. Then Satan moved in. “Why did this happen to you? Aren’t you a messenger of God, a pastor to His people? See how He takes care of His own?”

Dave’s mind carried the questioning farther. “Oh God, why didn’t You choose one of Your other children to suffer who are not as busy as I? Why me Lord? Haven’t I given everything I am and have to You?”

This train of thought continued for two days. The reason prevailed. Dave thought of the sufferings of Jesus and remembered that Christ bore them all without murmur or complaint. Dave said he was not able in himself, but surely he could ask for courage to follow Christ’s example. This young man told me that from this point on, he gave himself up completely to God to do with as He willed. Death, paralysis, or recovery—any outcome was all right with him.

Three days later it was decided that Dave would live and surgery was necessary. After five hours on the operating table, Dave’s neck was repaired, but his body was still unresponsive to command.

Christian people rallied everywhere with prayer bands night and day. Pastors, family, and laymen anointed Dave with oil and asked God for healing.

During the 13 days after the accident (which included a serious bout with pneumonia when his body was packed in ice) Dave gradually acquired the energy needed for recovery, and he was able to walk from the hospital! He was informed that his neck

would be fixed in a frontal position and he would be a semi-invalid. Last night, little more than a year after the injury, Dave demonstrated that he could flex his neck forward, backward, and from side to side without difficulty.

He reports that he is left with 80 percent of physical strength normal for a man, but is committed to giving God 100 percent of the 80 percent remaining. His philosophy of life is reflected in the words, "Only one life, 'twill soon be past; only what's done for Christ will last."

I asked Dave what his reaction is now to the accident. His answer was sure. "I wouldn't have it any other way. I learned so much. I discovered that Satan can get me down and Christ can raise me up. I found out that I was not as mature as I would like to be. The pain and suffering was awful, but it made me think about who I was and why I was in the ministry. I discovered that there was a lot of 'I' and 'me' that needed to go in favor of Christ and His glory.

"I did not learn how to pray for the sick until I was prayed for. Before my accident, I was weak in this area of service. After my healing, I have been miraculously used of God to touch others. Being helpless in myself and ministered to by God's people

helped me to be more responsive to the needs of those who suffer.

"May I ask you to include one other thought in your article, Mrs. Douglass? Please share with the people the verse that has held me steady. It is Romans 8:28: 'And we know that all things work together for good to them that love God, to them who are the called according to his purpose.' This I believe with all my heart. I return now to the Philippines to preach and to pastor as God gives me opportunity and strength."

At the close of the service, the missionaries asked us to sing a song which repeated the words again and again, "Here am I, send me."

I sang along with the group of believers. But did I mean the words? I could hardly drag myself off the couch to get to the service! That was hardly dedication.

Heavenly Father, thank You for sending this little band of missionaries my way, and for Dave Marcelo's testimony of Your healing power. Please, God, help me to be quickened by Your Spirit to be ready and willing to follow Your lead. Here am I, Lord . . . send me. □

PEN POINTS

IT'S THE SPIRIT OF REVIVAL WE NEED

I like what I am hearing in the Church of the Nazarene—a strong, renewed emphasis on evangelism (mass and personal) and discipleship.

The challenge which has captivated my thoughts since the Mid-quadrennial Conference on Evangelism in Oklahoma City has been one word in the theme of the conference—SPIRIT—"Renewing the *Spirit* of Revival." Just what is the *spirit* of revival?

It is not my purpose to define the word or to give an exegesis of it, but to simply share how I have seen the *spirit* of revival work in my life and ministry.

I was saved in a revival meeting in a small town in central Texas; in fact, it was a summer camp meeting in a little tabernacle next door to the church. It was more than 30 years ago, but the spirit, the atmosphere, and the influence of that revival is just as vivid in my mind today as though it happened last summer.

The evangelist would not have been awarded any "Brownie points" for his sermon content, for it seemed irrelevant to the essential message of the gospel. But the spirit with which he preached, the singing, testimonies, and praying by the saints of God, created a heavenly atmosphere and melted a teenage boy's heart until he made his way to an altar of prayer where he received forgiveness of sins through the redeeming grace of Christ. I have remained in close fellowship with God since that time.

It's the *spirit* of revival we need. When the spirit of

revival is on, not only does the church know it, but hungry sinners are very conscious of it.

We talk about the "Christmas spirit." To get into the Christmas spirit we decorate, send cards, shop, exchange gifts, attend parties, sing carols, attend church, and perhaps even remember it is Jesus' birthday we are celebrating. Come New Year's Day and the *spirit* of Christmas is gone—no more carols, gifts, cantatas. Decorations come down, and we are back to the same routine.

What is the *spirit* of revival? It is a spirit of expectancy—a spirit of intercessory prayer—a spirit of conviction—a spirit of obedience—a spirit of evangelism—a spirit of victory—a spirit of joy, and a spirit of excitement.

The spirit of revival is born and nurtured by the Holy Spirit, and for this reason the spirit of revival can be the *norm* for any church. Unlike the Christmas spirit which comes and goes, the spirit of revival can be on before the evangelist arrives and can linger long after he is gone.

Far too many of our new Nazarenes have never witnessed the genuine spirit of revival. Let those of us who were "born" in the spirit of revival allow God to precipitate that same spirit in our day, and for generations to come. When this happens, not only will "On to a Million" become a reality, but "On to the World" will be our challenge.

It's the *spirit* of revival we need! □

—WAYMAN F. DAVIS
La Mirada, Calif.

The Editor's

STANDPOINT

THE SUPREME QUESTION

Men divide the human race horizontally—upper class, middle class, lower class.

God divides the human race vertically—the saved, the unsaved.

I read that many years ago and I believe it to this day.

The question, “What must I do to be saved?” is, therefore, of paramount importance. And since God makes the ultimate division of humanity, it is His answer, not ours, that matters.

His answer is clearly given in Scripture: “Believe in the Lord Jesus Christ and you will be saved” (Acts 16:31, RSV).

By “saved” we mean, of course, saved from sin—from its power over us, from its pollution within us, and from its penalty against us. We need to be saved not because we are ignorant but because we have sinned. We have broken God’s laws. We have rebelled against Him. We have chosen to play God over our own lives. We have lived in a tragedy-bearing reversal of the prayer of Jesus, “Not my will but thine be done” (Luke 22:42).

To the philosophers, sin was ignorance. But according to the Bible, sin is rebellion, disobedience, mistrust. Salvation comes, therefore, not by enlightenment but by repentance, not by works but by faith.

Salvation is by faith because we cannot save ourselves, and we cannot save others. Jesus only can save, for God gave Him to die for our sins and raised

Him for our salvation. He is God’s way of salvation, which is to say, He is the only way of salvation. “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all” (1 Timothy 2:5-6, RSV).

The man who thinks he will be saved because his good deeds outnumber or outweigh his bad deeds is deceiving himself. If a man does good, hoping to be saved thereby, he enters upon a self-destructive course. For the very attempt to offer one’s own righteousness instead of the righteousness of Christ perpetuates the sinful attempt to be god over one’s own situation.

Undeniably, good works *follow* true faith, and are the fruit of it. But good works are not a substitute for faith in Jesus Christ. To regard them as meritorious and saving is a denial of Christ, a denial of the meaning of His death and resurrection. It contradicts the teaching of the Word of God: “No human being will be justified in his sight by works of the law . . . since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus . . .” (Romans 3:20-24, RSV).

There are two divisions of mankind that ultimately matter. And there is one way of salvation. Are you trusting in Christ, and in Him alone, as your ground of acceptance with God? “All other ground is sinking sand.”

BORN AGAIN?

I have been reflecting upon the phrase “born again.” My thinking was triggered by a recent letter from a friend who asked (I think in jest), “Is John Paul I born again?” I replied (I think in jest), “Only God knows. But if Jimmy Carter is, he very well may be.”

Today’s morning newspaper carried headlines announcing the sudden death of the newly elected pope. It brought home to my mind the true urgency of being born again, for Jesus said, “Unless a man is born again, he cannot see the kingdom of God” (John 3:3, NIV).

“Born again” has become a popular phrase since

the last presidential campaign.

The secular press employs it frequently without regard to religious experience. For example, when Muhammed Ali regained the heavyweight boxing title from Leon Spinks, a national magazine referred to Ali as “born again.”

Religiously, the term is being used by many to describe experiences in cults which are utterly incompatible with Christianity.

Like other words and phrases, “born again” is in danger of becoming so elastic that it will be emptied of real significance.

When Jesus spoke to Nicodemus about the neces-

The coinage of language is easily debased. A term used to describe everything soon designates nothing. The word "love" has been thus debased, and the phrase "born again" may soon be found on the scrap heap of terms which have been emptied of their true content.

city of being born again, the frustrated Pharisee twice asked, "How?" The first "how" was answered in terms of the Spirit's power—as mysterious as the wind, as obvious in its effects. The second "how" was answered in terms of Jesus' death—the lifting up of the Son of Man upon the cross (John 3:1-15).

The new birth is provided through the atoning death of Jesus Christ, and is wrought by the vivifying power of the Holy Spirit. According to Jesus, this new life is experienced through faith in Him. When men talk about being born again, unless they mean what Jesus meant they are not really born again. They have merely rearranged their old sinful lives, the very thing to which Jesus denied any saving power.

The word "Christian" long ago became elastic and

betrayed its origins. A friend of mine, when people would claim to be Christians, would persist, "Are you a *born again* Christian?" Now when people are speaking so glibly about being born again, we may have to inquire, "Do you mean that you have found the eternal life promised by Jesus to those who believe on Him as Savior and follow Him as Lord?"

The coinage of language is easily debased. A term used to describe everything soon designates nothing. The word "love" has been thus debased, and the phrase "born again" may soon be found on the scrap heap of terms which have been emptied of their true content. The church may find it necessary to emulate Scripture's own reticence about this phrase "born again." □

MORE IMPORTANT THAN EDUCATION

Education *is* important.

Ignorance is *not* a fruit of the Spirit.

Knowledge *is* power.

We *are* commanded to love God with all our minds.

I would not have invested nine years in college teaching if I did not believe that people, and especially ministers, should be soundly educated.

But education is not *all*-important. An educated man has obvious advantages, but he has no guarantee of success in the work of the ministry.

In a preacher, nothing is more important than the quality of his life and the integrity of his message.

The brilliant presentation of a message which is not the gospel has no saving power. Absence of a truly biblical message cannot be atoned for by clever ideas, fluent words, and earnest moralisms. It is the gospel alone which is "the power of God unto salvation."

Where the gospel is in fact preached, the power is short-circuited if the preacher's life creates credibility gaps by its unlikeness to the character and conduct of Jesus Christ.

A big gospel cannot be convincingly proclaimed by a small-spirited man.

A good man may succeed though his education is limited and his abilities are unspectacular. But a false man cannot succeed, however extensive his learning, however prolific his gifts.

A highly-educated, highly-skilled ministry does not, of itself, assure a growing church. The sad truth is, the denomination which leads all others in its program of continuing education is also a leader in declining membership.

Is this a plea for de-emphasizing education? By no means! Anti-intellectualism is unworthy of and untrue to genuine Christianity.

The preacher who fails to get all the education possible to him, by all the means available to him, in the will of God, lives in violation of "the first and greatest commandment." He is a false man, therefore.

No, there is no excuse for de-emphasizing education. Rather, there is a need to reemphasize spirituality.

The measure of our effectiveness, given the fact of the best training possible, will be the degree of our likeness to Jesus Christ. It is written, "He who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6, RSV).

In any town where we have a church, the Nazarene pastor may not be the best educated or most eloquent minister in that town, but none should excel him in the moral quality of his life or the biblical integrity of his message. □

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 5:1-5 (NASB)

As Peter draws his letter to a close, he earnestly exhorts the leaders of local churches to the faithful discharge of their responsibilities. Since human opposition and divine judgment are inevitable (4:16-19), those who are first to feel the weight of both need to be encouraged and warned.

He sets forth these responsibilities under the concept of shepherding.

I. The "Chief Shepherd" —Jesus

Peter's designation of Jesus as Shepherd is probably borrowed from the Lord's own words, "I am the good shepherd" (John 10:11). Most moderns have scant appreciation for the figure, for shepherds and flocks of sheep are not part of our experience. They were a common sight in Peter's time and place. Nevertheless, from biblical passages we can grasp the love, the watchful care, and the personal sacrifice involved in a true shepherd's role.

The New Testament presents Jesus as (1) "the good shepherd" who dies for His people (John 10:10-18); (2) "the great shepherd" who is raised from the dead with power to save completely (Hebrews 13:20-21); and (3) "the chief Shepherd" who is coming in glory to reward His faithful servants (1 Peter 5:4). The figure embraces His work as Atoning Sacrifice, Conquering Redeemer, and Rewarding Master.

II. The under-shepherds —elders

The whole church is "the flock

of God" and its shepherds are "the elders among you."

1. The shepherds' identity. The "elders" were not a special class of ordained clergymen. The need for a "full-time" shepherd arose with the growth of local churches. At first these churches were supervised by Christians who were qualified by age, wisdom, and experience to oversee the life, growth, and service of their fellow believers.

In the New Testament period the elders were appointed by the apostles and the apostles' helpers (Acts 14:23; Titus 1:5). They are frequently associated with the apostles in the government of the churches (Acts 15:2-29).

2. The shepherds' task. Here Peter uses the verb "shepherd" to summarize the elders' task. Their function is elsewhere described as (1) ruling and (2) preaching and teaching (1 Timothy 5:17). They ruled by preaching and teaching, i.e., by expounding and applying the Word of God to the life of the church. In this way, too, the elders defended the flock against heresy and heretics (cf. Acts 20:28-31).

3. The shepherds' motives. Elders are to assume their work "voluntarily," freely choosing what they perceive to be "the will of God" (v. 2). Their choice is not to be governed by greed—"sordid gain"—but by unselfish concern for the church. Peter's words echo the distinction made by Jesus between the shepherd and the hireling (John 10:11-13). The shepherd sacrifices himself for the flock, the hireling sacrifices the flock for himself.

4. The shepherds' danger. Elders are warned against "lording it over" the church (v. 3). Authority is always susceptible of abuse. Elders are called to extend the ministry of Jesus himself to the church. Therefore they must work and rule as "examples" of His patient, submissive, and forgiving love. Jesus never bullied His followers.

Because the elders' authority is from Christ, the "younger" are to be subject to their ruling and teaching (v. 5). The anarchy inherent in our popular expression, "do your own thing," is foreign to the biblical concept of Christianity.

Elders and younger alike are enjoined to "clothe yourselves with humility toward one another" (v. 5). Peter's words recall the example of Jesus in the Upper Room (see John 13:1-5). He cites Proverbs 3:34 as a warning reminder of God's displeasure with the arrogant. Repression is the constant temptation of the elder, rebellion the constant temptation of the younger, and humility the antidote to both.

Peter is a choice example of such humility. He claims only to be a "fellow-elder," and "exhorts" where he could have commanded (v. 1).

5. The elders' reward. Christ will be revealed in all His glory (vv. 1, 4). Then as the Chief Shepherd He will bestow on faithful under-shepherds "the unfading crown of glory"—an everlasting share in that glory which is His!

The passage prompts some questions for shepherds (pastors):

- (1) Are you ruling and teaching in the stead of Christ?
- (2) Are you doing this voluntarily and unselfishly?
- (3) Are you modeling as well as teaching?

And some questions for flocks (churches):

- (1) Are you submissive to your shepherd?
- (2) Are you following his good example?
- (3) Are you learning in order to teach, willing to assume responsibility for others? □



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Gifts and Plaques
Featured on Opposite Page

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PRAYING HANDS LETTER OPENER This letter opener combines a fine durable stainless steel blade with a rich walnut textured handle. Imprinted on the handle are gold-stamped praying hands which add to the quality appearance of the letter opener. Size: 7".

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 - No. M-8362—Miss Mandi at well
 - No. M-8363—Miss Mandi at desk
 - No. M-8364—Miss Mandi cooking

DECORATOR PLAQUES Only top grained hardwood is used to craft these unique hand-captured decorator plaques. The rich walnut finish brings out the fine natural grain of the wood and a hard protective finish covers the entire plaque for durability and high fashion. The decorator ring at the top is for looks with a hole in the back for hanging. Size is 6½"x7½".

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Gifts Featured on This Page

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No. GI-7394—Christ is Born
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MUSICAL JEWEL BOX This brightly polished chrome box, with inset floral design on lid and front, plays "What a Friend We Have in Jesus." The lid features a 2"x3½" mirror, and the jewelry compartment is finished in red velour. Overall dimensions are 3¼"W.x4¾"L.x2⅞"H.

- No. GI-7546 \$21.95

BLESS THIS HOUSE MUSIC BOX Doubles as a lovely jewelry box. Inner tray is covered in red velour to protect valuable jewelry. Plays rendition of "Bless This House."

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**WYSS APPOINTED
DIRECTOR OF
DEVELOPMENT AT PLC**

Rev. Leon Wyss, senior minister of the San Diego University Avenue Church for seven years, has accepted a new post as the director of development at Point Loma College.



The appointment, effective July 31, filled the vacancy created by the move of Galen E. Olsen to Northwest Nazarene College.

Rev. Wyss will be acting as a liaison person between pastors, churches, and the college. In this capacity he will be traveling on the Point Loma Educational Zone, speaking in its churches.

Currently serving on the Southern California District Advisory Board and Finance Board, he is vice-chairman of the District Orders and Relations Committee, and has served as a member of the PLC Board of Trustees.

Graduating from Bethany Nazarene College in 1956, Wyss has been a Nazarene pastor for 17 years. During this time, he has pastored churches in



Pictured are the 1978-79 student body officers of Nazarene Theological Seminary: (l. to r., front row) are Janie Hamilton, secretary; Rick Morrison, vice-president of academic life; Les Moore, student body president; Dave Graves, treasurer; Bob Fraser, vice-president of student life; Judy Martin, vice-president of spiritual life; (back row), R. V. Reese, middler class president; Mike Lodahl, student paper editor; Ron Wilde, middler class vice-president; Steve McCormick, senior class vice-president; and Bill Lindville, senior class president.

Richmond, Mo.; St. Joseph, Mo., Northside; Forth Worth Glen Park; Norwalk, Calif., First; and San Diego University Avenue. From 1963-68, as an evangelist, he conducted revivals throughout the denomination.

He and his wife, Elizabeth, have one son, Brent, a junior in high school. □

**NASHVILLE CHURCH BUS
IN CRASH**

A bus load of people from the Nashville, Tenn., Radnor Church were returning from visiting a small rural church they have been sponsoring, Thursday night, September 14, when

a pickup truck crossed the center line and struck the bus head on.

The pickup burst into flames. The driver of the church bus pulled the driver of the pickup out of the flames, but he died of other injuries.

Nineteen of the Radnor Nazarenes on the bus were injured in the accident. Nine of them are hospitalized, one in critical condition.

The pastor, Rev. John Lawwill, was shocked, since this accident followed so closely on the sudden and tragic death of the minister of music of his church. □

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THE DECLINING DOLLAR AND WORLD MISSIONS

Nazarene Communications
News Interviews
Dr. Jerald Johnson

MARTIN: Dr. Johnson, the papers are full of articles about the sagging American dollar, particularly against the Japanese yen and the German mark. Does this have any impact on our missionary activities in these countries?

JOHNSON: It definitely does, and it's not just the mark and the yen alone. They have a chain reaction on other currencies around the world. We did a rundown recently, and we figured that these particular currencies were having a direct effect on 16 other currencies in countries where we are working. The strengthening of their currencies, of course, means that we have less buying power with the American dollar.

MARTIN: In what countries would you say that it is most acute?

JOHNSON: We are feeling it very acutely in Japan as well as in all European countries. And we are beginning to feel it in some South American countries.

MARTIN: What does it mean to the missionaries themselves?

JOHNSON: To the missionary who is paid in American dollars it means that his prices have gone up considerably in the country where he lives. He has less buying power from the money he receives. We try to offset this with cost-of-living bonuses. These bonuses are being increased regularly to meet the needs. We are not sure how much further we can go in increasing bonuses and still balance our own budget. For example, the increases in the bonuses alone, to meet the demands on the dollar just from May until June, would have paid the basic salaries for eight new couples going out.

MARTIN: Is there any way you can predict ahead of time to know how to budget for this? Are there any contingencies on which you can draw? What does it mean to your budget?

JOHNSON: Well, last year it happened so fast that we were caught off guard and did not have enough contingencies to cope with the downward spiral of the dollar. The experience of last year has assisted us in our planning for this year. We have committed ourselves to a balanced budget, almost at any cost this year. This has meant that we have had to rally the forces of our missionaries around the

world to support us on a tightly controlled expenditure of our budget this year. And I must say, we are getting marvelous cooperation.

MARTIN: We are told that government officials see no way to reverse this dollar decline quickly. It may go on for some time. Will our General Board need to revamp the General Budget allotments in the light of continued decline?

JOHNSON: There are a lot of economists who say that this thing could be reversed around the world if, as a nation, we would determine to commit ourselves to a balanced budget; if we would do a little more controlling of our imports in order to compensate.

But whether this is going to require a revamping of our budget here is a little difficult to say. The church has only X number of dollars with which to work. We are still giving our money here in the United States on an American economy, and whether we have kept up with inflation in our giving may be questionable. We still have our other programs to be financed. It is going to be difficult for us to fulfill the responsibilities of internationalization on the present budget structure.

MARTIN: So, from a layman's point of view, it means that either we are going to have to raise more money or eliminate new projects, and pare down others as much as we can.

JOHNSON: Right. And this is a difficult decision to have to make. One hopes that it will be a temporary decision. At the present time, we are carrying on only those projects to which we have previously committed ourselves.



Several years ago, we established several target areas where we said we would open work for the Church of the Nazarene. We are now about to complete these. Along the way, there have been interjections of new projects, but the last two of that original target list are France and Spain. We now have put Spain on the back burner indefinitely. We felt that we had gone so far in our planning with France that we had no alternative but to proceed with it in order to maintain credibility with the many people who have contributed in prayer and finance toward the opening of France.

MARTIN: Is there any chance that you may have to postpone that a few months?

JOHNSON: We have postponed it several times already. We are not sure that we can postpone it much longer, nor that we should. We have personnel assigned and we have responsibilities to them. They have family arrangements to care for. Postponing it is not

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going to make it any cheaper. We're not sure that by postponing it we would necessarily have a lot of extra money later on. We have felt that we must proceed with France. We do not anticipate France giving the big return in statistical contribution to the denomination that, perhaps, a third-world country might contribute; but we do believe that, in the long run, it is going to be the broadening base for the entire denomination. And X years from now, we think we will be grateful that we have done it.

We believe that France will make its contribution to further expansion in other parts of the world. This is part of the rationale that is now beginning to be justified in some of the industrialized nations. For example, this

past year the German church at Easter time brought in over \$25,000 U.S. dollars in the Easter offering.

MARTIN: Good! Turning just a little in another direction, is it true that missionaries now going into new fields are required to raise their support before they go?

JOHNSON: It certainly is not a new program with the Church of the Nazarene to have them raise some of their equipment expenses before they go. We have not requested any missionary to raise any of his own support. In days gone by, in opening new fields, we often slated a big church-wide offering. Many of us will remember what happened when we went into West Guinea, for example.

When I went to Germany, the

NYPS made it a denomination-wide project and a great offering was received that gave us an initial thrust. This pattern was followed for a period of time until we felt that we could not follow that pattern in opening every country. You see, in the past few years, we have opened up Colombia, the Dominican Republic, the Leeward Islands, the Windward Islands, the French Antilles, Hong Kong, Indonesia, and had we made every one of these a big denomination-wide thrust, we might not be in that many countries.

For that reason, we have asked these missionaries to tell the story before they go to see what support they can get to help with some of the initial cost. And the matter of having new missionaries raise money for their automobiles and some of the basic furniture equipment is not a new program at all. We did make a mistake some time ago when we gave to these missionaries a target figure of approximately how much they would need in order to do this. Instead of talking about the need for a car, or for furniture, or other large equipment, they went out and talked about this target figure.

Now, the target figure is obviously more today than it was 10 years ago. There is hardly a country in the world where you can purchase a small four-cylinder automobile under \$10,000 U.S. dollars. All you have to do is figure that automobile cost plus some of the other basics and you end up with a pretty high figure.

Now, with France and the Walter Crows, because of their unique ability and because of the high cost of rent, and the lack of a denomination-wide offering, we did request that these missionaries try to raise as much money as they could to help us with the initial thrust of buying some property for getting an initial start in the country. The amount with them was a little high; we were admittedly taking advantage of great missionaries who have unique abilities, but it has been a necessity in order to meet our commitment there. They have now reached their target. We had not intended to send the Crows until the end of December. It now looks like they will be able to go in October.

MARTIN: Dr. Johnson, I would like to discuss now what we may call positive effects of the economic situation, particularly the dollar decline, which means that what we give to missions is not what our missionaries get in buying power. Do you have any general figures in your mind of what we would have to have in increased giving to hold our own, and to do as much as we have been doing in these fields?

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JOHNSON: Last year the increase in General Budget receipts, as I recall, was around 6 percent. According to recent figures, this does not make it possible for us to keep up our present programming.

For example, our bank told us last year that just to maintain our present schedule of operation we would have to have had a minimum increase of 10 percent. This meant that we had to go back to a zero-based budget in concept. That is, we had to reevaluate all of our program, which is not all that bad, but at the same time you can go only so far with that. It looks to me as though just to keep up with what's happening, General Budget giving will have to increase approximately 10 percent across the board.

This would probably be done if every district met its General Budget obligation 100 percent. General Budget, of course, is still the major lifeline of the entire missions and headquarters operation.

Now, we also feel that no only must the burden be borne here, but by the Church of the Nazarene around the world. If we can get universal support of the General Budget, this will be a major increase. You see, the decline of the dollar means that the giving in relation to the dollar in other countries is increasing. We do not know what our figures are this year, but I am anticipating a very sizable increase in the amount that will be given

in world mission areas. Therefore we have set up a program to get every field in the world to contribute to the General Budget program of the church.

This will be minimal in some countries, but in some of these countries where our church is, this could be very sizable. I feel very keenly that we must continue to strengthen the base of the industrialized nations in anticipation that they will then, in turn, be able to help us.

I believe that in northern Europe, European South Africa, Japan, Australia, and others, our work as it increases there will mean that much more to us generally.

May I just say that Australia, for example, is one of the top 10 giving districts in the entire denomination. We have now sent our last subsidy to Japan. We will have to subsidize theological education and some missionary presence there, as they are moving into pioneer areas, but the district itself has now requested regular status. We believe that these countries now must help to assume General Budget responsibilities.

MARTIN: That leads to another question which you partially answered, and that is, does the strengthening economic situation in these countries mean the speeding of our fields toward self-support?

JOHNSON: Oh, definitely. You see, we set up the program in 1972. By

1976 we had two districts that were regular; by 1980 we will have at least four more districts that will be regular. Now that may not appear to be a great many, but that is just six more than we have had.

A great number of districts are now targeting for our Diamond Jubilee in the year 1983, and it looks like in 1983 we could have anywhere from 6 to 10 more districts that will become regular. It's really an exciting development, and responsibility is being accepted by a great number of our national churches.

MARTIN: Thank you, it has been very helpful. I'm sure we will respond to the challenge as well, by giving a record Thanksgiving offering. □

CAPE VERDE DISTRICT ASSEMBLY REPORT

The 25th annual assembly of the Cape Verde District met in St. Vicente, Cape Verde Islands. District Superintendent Francisco Xavier Ferreira was reelected for another year.

Elected to the Advisory Board were (elders) Gilberto Évora and Daniel Barros; laymen elected were Lourenco Lima and Sabino Évora.

Pastor David Tavares was elected NWMS president; Rev. Mario Lima was reelected NYI president.

Rev. Roy M. Henck, mission director, presided over the assembly. □

—Linda Grader, reporter



“EVERY MAN
ACCORDING AS
HE PURPOSETH
IN HIS HEART,
SO LET HIM
GIVE.”

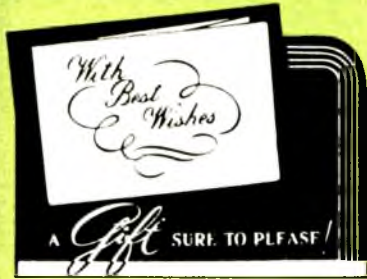
2 Corinthians 9:7

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TELEVISION MINISTRY PLANNED

The Steering Committee of Nazarene "20/20 VISION," a laymen's strategy group for promoting the use of television in ministry, met in Kansas City at International Headquarters with the Board of General Superintendents and members of the Department of Communications, September 26-27. Plans for developing format and finances were discussed.

The schedule for the immediate future centers on Dr. James Dobson's "Family Life" Special which will begin airing early in 1979.

More specials are being developed for the future, which together with television spots, will underscore the



20/20 Vision Committee, pictured (l. to r.) are: Dick Willis, secretary; Paul Skiles, executive director, Department of Communications; Thane Minor, chairman; E. H. Land, vice-chairman.

television outreach of local congregations.

Officers of the Steering Committee elected were: Thane Minor, chairman; E. H. Land, vice-chairman; and Dick Willis, secretary. □

—NCN

MALAWI FIELD COUNCIL MEETS

The second annual Council of the Malawi Field was held August 14-16 in Malawi. Present were Rev. and Mrs. L. J. Hagens and Loy, Rev. and Mrs. D. L. Messer and Scott, and Rev. and Mrs. T. W. Waltermire and sons.

Mission Director Pete Hagens reported gains and victories throughout Malawi. Rev. and Mrs. Ron Willard, missionaries to Zambia, worked with the children. In the evenings Rev. Willard challenged us with basic truths and we returned to our respective assignments "looking up," happy and excited with the open doors in Malawi. □

—Beth Waltermire, reporter

LOOSE CHANGE PROMISES CHANGE

A quarter of a century ago, Mrs. Earl Venum felt God directing her to use the Alabaster story in the New Testament to spark a new surge in giving for buildings on the mission fields of the Church of the Nazarene. The message was to lay aside love gifts, as the woman who anointed Jesus' feet did.

Given to missions, the gifts would do what the General Budget could not do for new buildings. The church responded to her exhortation through the missionary society until now Alabaster offerings exceed a million dollars a year.

However, two developments in re-

cent days have made inroads in the benefits of this program. Inflation, coupled with the decline of the dollar, has caused both the purchase of property and construction costs to skyrocket. In addition, the rapid increase in the popularity of the Work and Witness programs has made the purchase of many more building sites greatly needed.

The staff of the Department of World Mission recently looked at piled-up requests and saw an immediate need for \$4 million. Something had to be changed and/or a miracle occur. Dr. Jerald Johnson, in frequent experiments, found that the average Nazarene man carries about 82 cents in loose change in his pocket on any given day. Here, he felt, might be an answer.

The idea emerged. If 15,000 Nazarene men would empty their pockets of loose change every night for a year and send it to the Alabaster Fund, a \$4 million miracle could be a reality. "Why not challenge men to do it?" he asked.

The idea began to take shape. Something that would relate to Work and Witness and also give the challenge male flavor, was sought. Then the idea's focus narrowed. A miniature tool box, which could be sold for a dollar (actual cost) to every man who would empty his pockets daily for Alabaster building and property came into view. And that's how it happened.

So, if you see a tool box marked, "Alabaster Tool Box," that's what its purpose is. The boxes are numbered 1 to 15,000. The general superintendents have boxes Nos. 1 to 6. When 14,994 more have found their way into that many homes, loose change will begin to change things. □

—NCN



BOOK BRIEFS ORDER COUPON

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EVANGELISTS' SLOTS

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RENEWING the SPIRIT of REVIVAL

- ANDREWS, GEORGE:** Bangor, ME (First), Nov. 14-19; Seekonk, MA (Free Meth.), Nov. 26—Dec. 3
- BAKER, RICHARD C.:** Frackville, PA (German Eldership Church of God), Nov. 3-12
- BALLARD, DON:** Science Hill, KY, Nov. 7-12; Louisville, KY (Southside), Nov. 14-19; Cardington, OH, Nov. 28—Dec. 3
- BEARDEN, LES:** Roanoke, VA (Garden City), Nov. 7-12; Charleston, WV (Southeast), Nov. 14-19; Buckhannon, WV, Nov. 28—Dec. 3
- BECKETT, FRANK:** Heavener, OK, Nov. 28—Dec. 3
- BELL, JAMES & JEAN:** Reserved, Nov. 1-5; Dallas, TX (North), Nov. 8-12; Liberal, KS (First), Nov. 15-19; Reserved, Nov. 20-27; Fort Worth, TX (Wedgewood), Nov. 28—Dec. 3
- BENDER EVANGELISTIC PARTY:** Memphis, TN (White Haven), Nov. 3-12
- BISHOP-EVENSEN GOSPEL TEAM:** Akron Dist. Laymen's Retreat, Nov. 17-19; Concerts in Arkansas, Nov. 22—Dec. 3
- BOHI, JAMES:** Vandalia, OH, Nov. 3-5; Austin, TX (Grace), Nov. 8-12; Arlington, TX (First), Nov. 15-19; Killeen, TX (First), Nov. 29—Dec. 3
- BOHI, ROY:** Bloomfield, IA (First), Nov. 28—Dec. 3
- BOND, GARY & BETH:** Hoopeson, IL (First), Nov. 7-12; Broken Arrow, OK, Nov. 14-19; Cleveland, OK, Nov. 28—Dec. 3
- BONE, LAWRENCE:** Kinnear, WY (Sunnyside), Nov. 7-12
- BRISCOE, JOHN:** Clinton, OK, Nov. 7-12
- BROOKS, GERALD & JUNE:** Raton, NM (First), Nov. 7-12; Reserved, Nov. 21-26; Kenmare, ND (First), Nov. 28—Dec. 3
- BROWN, ARTHUR, JR.:** Erie, PA (First), Oct. 31—Nov. 5; Boswell, PA, Nov. 7-12; Plattsburg, NY (First), Nov. 28—Dec. 3
- BUCKLES-BURKE EVANGELISTIC TEAM:** Nappanee, IN, Nov. 7-12; St. David, IL, Nov. 14-19; Reserved, Nov. 21-26; Yorktown, IN, Nov. 28—Dec. 3
- BURKHAMMER FAMILY, GOSPEL SINGING:** Reserved, Nov. 6-12; Butte, MT (First), Nov. 14-19; Sheridan, WY, Nov. 22; Rawlins, WY, Nov. 26; Longmont, CO, Nov. 29
- CAMPBELL, BILL:** Council Bluffs, IA (Emanuel), Nov. 7-12; Reserved, Nov. 21-26; Grand Island, NE (First), Nov. 28—Dec. 3
- CANEN, DAVID:** Cochran, GA, Nov. 6-12; Brunswick, GA (Bethel), Nov. 17-26; Wrightsville, GA (Soperton), Nov. 28—Dec. 3
- CAUDILL, STEVE & SUE:** Dayton, OH (First), Nov. 7-12; Gallipolis, OH (First), Nov. 14-19; Havana, IL, Nov. 21-26; Auburn, IN (First), Nov. 28—Dec. 3
- CAYTON, JOHN:** Marshfield, WI, Nov. 7-12; Riceville, PA, Nov. 14-19; Confluence, PA, Nov. 21-26; Cumberland, MD (Bethel), Nov. 28—Dec. 3
- CELEBRATION TRIO:** Middletown, OH (First), Nov. 5 (a.m.); Hamilton, OH (Tuley Road), Nov. 5 (p.m.); Concerts in North Carolina, Nov. 11-16; Concerts in South Carolina, Nov. 17-19; Warren, OH (Champion), Nov. 26
- CHAPMAN, W. EMERSON:** Syracuse, KS (Wesleyan), Nov. 12-19
- CLARK, GENE:** Aroma Park, IL, Oct. 31—Nov. 5; Morenci, MI, Nov. 7-12; Portsmouth, OH (Rosemount), Nov. 14-19; Linton, IN (Otterbein United Meth.), Nov. 20-26; Pimento, IN (Blackhawk Comm.), Nov. 27—Dec. 3
- CLINE, JERRY:** Dunkirk, IN (First), Oct. 31—Nov. 5; Fort Wayne, IN (Nease Memorial), Nov. 7-12; Ridge Farm, IL, Nov. 14-19; Reserved, Nov. 21-26; Hopkinsville, KY, Nov. 28—Dec. 3
- COBB, BILL & TERRI:** Fort Wayne, IN (Southside), Oct. 31—Nov. 5; Lima, OH (First), Nov. 7-12; Hannibal, MO (First), Nov. 14-19
- COX, CURTIS B.:** Sulpher, LA, Nov. 7-12; Oil City, LA, Nov. 14-19; Oakdale, LA, Nov. 28—Dec. 3
- CRABTREE, JAMES:** Marysville, OH, Nov. 7-12; London, OH (C.C.C.U.), Nov. 14-19; Reserved, Nov. 20-25; Columbus, OH (North C.C.C.U.), Nov. 26—Dec. 3
- CRANE, BILLY:** Saugus, MA, Nov. 7-12; Washington, PA (First), Nov. 14-19; Craigsville, WV, Nov. 21-26; Quincy, KY (Kentucky Heights), Nov. 28—Dec. 3
- CROFFORD, DON:** North Syracuse, NY (Community), Nov. 5 (a.m.); Rochester, NY (Baptist Church of the Master), Nov. 5 (p.m.); Fulton, NY, Nov. 12 (a.m.); Cambridge, Ont., Canada (Preston), Nov. 26
- CULBERTSON, BERNIE:** Canby, OR, Nov. 14-19; Jerome, ID, Nov. 26—Dec. 3
- DARNELL, H. E.:** Ponchatoula, LA, Nov. 2-12; Meadville, PA, Nov. 16-26; Summitville, IN, Nov. 30—Dec. 10
- DELL, JIMMY:** Manhattan, KS (Wes.), Nov. 8-12; Pierre, SD (Wes.), Nov. 15-19; Reserved, Nov. 22-26; Hood River, OR, Nov. 29—Dec. 3
- DENNIS, DARRELL:** Wabash, IN, Nov. 7-12; Chattanooga, TN (Grace), Nov. 14-19
- DIXON, GEORGE & CHARLOTTE:** Coal Valley, IL, Nov. 1-5; Rolla, MO, Nov. 7-12; Girard, KS, Nov. 15-19; Coalgate, OK, Nov. 21-26; Albuquerque, NM (Indian), Nov. 29—Dec. 3
- DUNMIRE, RALPH & JOANN:** Morenci, MI, Nov. 7-12; Portsmouth, OH (First), Nov. 14-19; Benton, IL, Nov. 28—Dec. 3
- DUNN, DON:** Reserved, Nov. 20-27; Cambridge, OH, Nov. 28—Dec. 3
- EBY FAMILY SINGERS:** Covington, KY (First), Nov. 3-5
- EDWARDS, TERRY:** Wichita, KS (Grace), Nov. 7-12; Cimarron, KS, Nov. 14-19; Reserved, Nov. 22-26
- ELLINGSON, LEE:** Yukon, OK (First), Oct. 31—Nov. 5; Lawton, OK (First), Nov. 7-12; Taloga, OK (Camp Creek), Nov. 14-19; Anderson, IN (Northside Wes.), Nov. 24-26
- FELTER, JASON:** Keymar, MD (Evangel Christian), Nov. 7-12; East Liverpool, OH (LaCroft), Nov. 14-19; O'Leary, P.E.I., Canada, Nov. 24—Dec. 3
- FISHER, C. WILLIAM:** Lake Worth, FL, Nov. 7-12; Clearwater, FL (First), Nov. 14-19; Houston, TX (First), Nov. 21-26
- FLORENCE, ERNEST:** Ellisville, IL, Nov. 6-12; Rising Sun, IN, Nov. 14-19
- FORMAN, JAMES:** Shattuck, OK, Nov. 7-12
- FORTNER, ROBERT:** St. Bernice, IN (First), Nov. 7-12; Beecher City, IL (First Un. Meth.), Nov. 13-19; Reserved, Nov. 21-26; Lancaster, KY (First), Nov. 29—Dec. 3
- FRODGE, HAROLD:** Albany, IN, Nov. 7-12; Kutztown, PA, Nov. 13-19
- GADBOW, C. D.:** Washington, IA, Nov. 7-12; Deep River, IA, Nov. 28—Dec. 3
- GAGNON, DAVE & KAREN:** Rochester, NY (Calvary), Nov. 14-19; Muncie, IN (North Walnut), Nov. 21-26
- GATES, KENNETH W.:** Chillicothe, OH (Pleasant Valley United Meth.), Nov. 12-19
- GAWTHORP, WAYLAND:** Estill Springs, TN, Nov. 7-12; Newport, TN, Nov. 14-19; McMinnville, TN, Nov. 21-26; Andalusia, AL (First), Nov. 28—Dec. 3
- GILLESPIE, SHERMAN & ELSIE:** Pennville, IN (Sugar Grove), Nov. 6-12
- GLAZE, HAROLD:** Florian, LA (Cenchrea), Oct. 30—Nov. 5
- GLENDENNING, PAUL & BOBBIE:** Kittanning, PA (Free Meth.), Oct. 30—Nov. 5; Columbia City, IN (First), Nov. 7-12; Greensboro, PA, Nov. 17-19; Cambridge, OH, Nov. 28—Dec. 3
- GOSPEL SINGING POLICEMEN:** See Bishop-Evensen
- GREEN, JAMES & ROSEMARY:** Roanoke, VA (First), Nov. 7-12; Modesto, CA (First), Nov. 14-19; Vicksburg, MI (Chapman Memorial), Nov. 22-26; Rochester, NY (Trinity), Nov. 28—Dec. 3
- GRIMES, BILLY:** Prescott, AR, Nov. 7-12; Mineola, TX, Nov. 29—Dec. 10
- GRINDLEY, GERALD & JANICE:** Columbiana, OH, Nov. 8-12
- HAINES, GARY:** Greeley, CO (First), Nov. 1-5; Phoenix, AZ (Biltmore), Nov. 7-12; Grand Saline, TX (First), Nov. 14-19; Dumas, TX, Nov. 24-26; Hobbs, NM, Nov. 28—Dec. 3
- HANCOCK, BOYD:** Gerysburg, PA (First), Nov. 1-5; Salisbury, MD (First), Nov. 7-12; Charleston, MO, Nov. 28—Dec. 3
- HARRISON, BOB:** Waco, TX (Trinity Heights), Nov. 7-12; Balinger, TX, Nov. 28—Dec. 3
- HENDERSON, LATTIE:** Asheville, NC (Salvation Army), Oct. 30—Nov. 5; Cambridge, OH (United Meth.), Nov. 6-27
- HILDIE, D. W.:** Edmonton, Alta., Canada (South), Nov. 10-15; Reserved, Nov. 20-26; Livingston, MT, Nov. 26—Dec. 3
- HOLLEY, C. D.:** Cadillac, MI (Cherry Grove), Nov. 7-12; Arenzville, IL (Bethel), Nov. 14-19; Glasgow, KY (Trinity), Nov. 21-26; Monroe, WI, Nov. 28—Dec. 3
- HOLLOWELL, JERRY:** Corsicana, TX, Nov. 7-12; McKinney, TX, Nov. 15-19
- HUBARTT, LEONARD:** Van Buren, IN (S. Liberty Christian), Nov. 15-26
- HUNDLEY, EDWARD:** Cedarville, OH (First), Nov. 7-12
- INGLAND, WILMA JEAN:** Lisbon, OH, Nov. 29—Dec. 3
- IRWIN, ED:** Hamilton, OH (First), Nov. 1-5; Ironton, OH, Nov. 7-12
- JACKSON, CHUCK & MARY:** Columbus, GA (Indoor Camp), Nov. 1-5; Virginia Beach, VA (Tidewater Central), Nov. 7-12; Portage, IN (Grace), Nov. 14-19; Hobart, IN (First), Nov. 24-26; Concerts in Indiana & Illinois, Nov. 27—Dec. 2
- JACKSON, PAUL & TRISH:** Concerts on the East Coast, Nov. 1-10; Ruston, LA (First), Nov. 12-16; Concerts in Louisiana, Arkansas & Mississippi, Nov. 17-22 & 26; Reserved, Nov. 23-25; Manchester, GA (First), Nov. 28—Dec. 3
- JAGGER, MARVIN:** Pageland, SC, Nov. 12-19
- JANTZ, CALVIN & MARJORIE:** Port Huron, MI (First), Nov. 7-12; Huntington, WV (Walnut Hills), Nov. 14-19; Reserved, Nov. 21-26; Denton, TX (Taylor Park), Nov. 28—Dec. 3
- JAYMES, RICHARD:** Osterburg, PA, Nov. 1-12; Pomeroy, OH, Nov. 14-19; Greensburg, PA, Nov. 28—Dec. 3
- JOHNSON, RON:** Surrey, B.C., Canada (Guildford), Nov. 5 (a.m.); New Westminster, B.C., Canada (Free Meth.), Nov. 5 (p.m.); Concerts in Vancouver, B.C., Canada and Nov. 7-10; Kelowna, B.C., Canada (Free Meth.), Nov. 12 (a.m.); Penticton, B.C., Canada, Nov. 12 (p.m.); Bonners Ferry, ID (Free Meth.), Nov. 13; Moses Lake, WA (Free Meth.), Nov. 19 (a.m.); Wenatchee, WA, Nov. 19 (p.m.); Lincoln City, OR, Nov. 21; Carson, WA, Nov. 22; Winston, OR, Nov. 26 (a.m.); Roseburg, OR, Nov. 26 (p.m.)
- LAMBERT, MARSHALL:** Welch, WV, Oct. 31—Nov. 5
- LANIER, JOHN:** New Lexington, OH (Meth.), Nov. 6-12; Wrenfall, IN (Wes. Meth.), Nov. 15-26; Montpelier, IN, Nov. 27—Dec. 3
- LASSELL, RAY & JAN:** Henderson, MD, Nov. 7-12; Cumberland, MD (First), Nov. 14-19; North Canton, OH, Nov. 21-26; Huntington, WV, Nov. 28—Dec. 3
- LAXSON, WALLY & GINGER:** Baton Rouge, LA, Nov. 7-12; South Charleston, WV (Southeast), Nov. 14-19; Reserved, Nov. 21-26; Circleville, OH, Nov. 28—Dec. 3
- LECKRONE, LARRY:** Baltimore, MD (First), Nov. 7-12; Oxford, PA (First), Nov. 14-19; Sylvania, OH, Nov. 21-26
- LEMASTER, BEN:** Santa Maria, CA (First), Nov. 7-12; Tracy, CA (First), Nov. 14-19; El Verano, CA (Sonoma Valley), Nov. 28—Dec. 3
- LESTER, FRED R.:** Kansas City, MO (First Free Meth.), Nov. 14-19
- LIDDELL, P. L.:** Cape May, NJ (Tabernacle Un. Meth.), Nov. 7-12; Millinocket, ME, Nov. 14-19; Ironton, OH (EIm), Nov. 21-26; Wintersville, OH, Nov. 28—Dec. 3
- LOMAN, LANE & JANET:** Nashville, TN (Trinity), Nov. 7-12; Danville, IN (Southside), Nov. 14-19; Reserved, Nov. 21-26; Bone Gap, IL (Un. Meth.), Nov. 28—Dec. 3
- LUSH, RON & MYRTLEBEL:** Jamestown, New York, Nov. 1-5; Augusta, GA (First), Nov. 8-12; Savannah, GA, Centennial, Nov. 15-19; Fitzgerald, GA, Nov. 29—Dec. 3
- MANLEY, STEPHEN:** Mount Vernon, OH (College), Nov. 6-10; Modesto, CA (First), Nov. 14-19; Redwood City, CA, Nov. 21-26; Scottsdale, AZ, Nov. 28—Dec. 3

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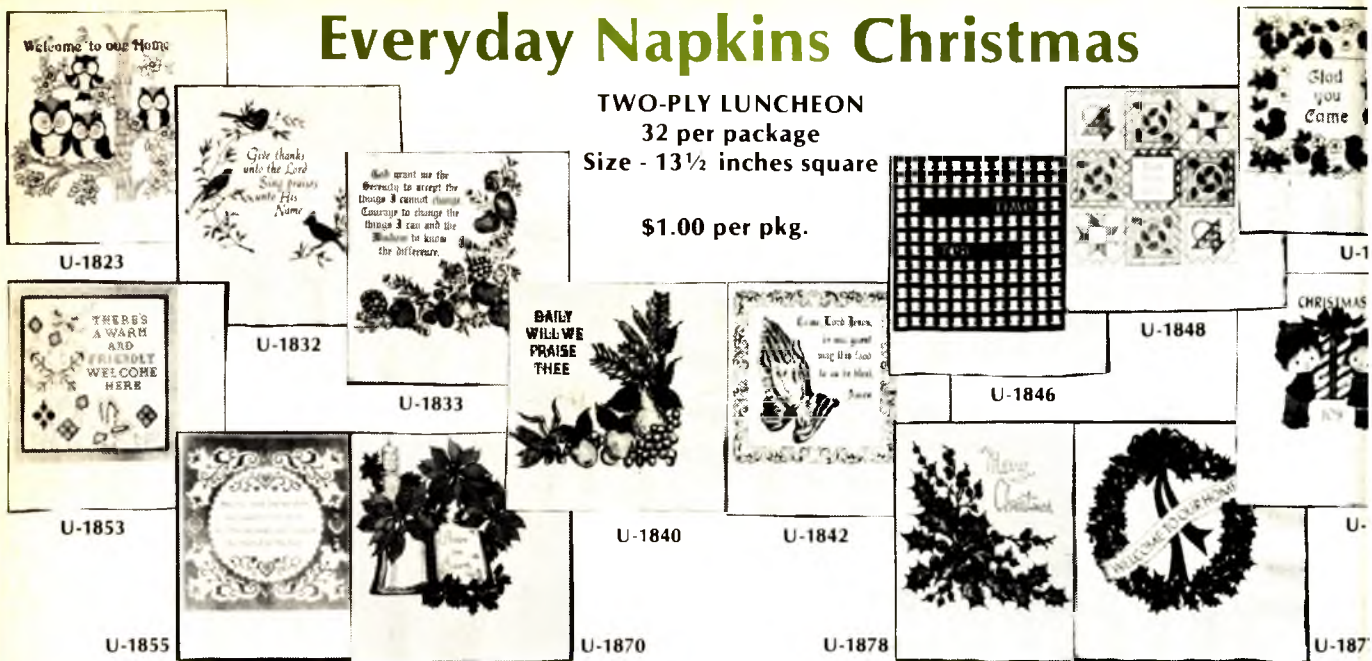
- ANN, L. THURL & MARY KATHRYN:** Dolton, IL. Nov. 1-5: Three Rivers, MI (First), Nov. 7-12; Warsaw, IN. Nov. 14-19; Warr Acres, OK (First), Nov. 28-Dec. 3
- BO, CLIFFORD:** Gallup, NM. Nov. 7-12; Anniston, AL (Edgewood Con. Meth.). Nov. 28-Dec. 3
- CANTS, H. T.:** Shreveport, LA (First), Oct. 31-Nov. 5
- DONALD, CHARLIE:** Kellogg, ID. Nov. 6-12; Savannah, TN (First), Nov. 21-26
- WHIRTER, STUART:** Lanette, AL (First), Nov. 7-12; Hannibal, MO (First), Nov. 14-19; Tour of the Holy Lands, Nov. 20-Dec. 5
- EDITH, DWIGHT & NORMA JEAN:** Jacksonville, FL (Central), Nov. 7-12; Meansville, GA (Pine Mountain), Nov. 13-19; Wichita, KS (Olivet), Nov. 22-26; Dodge City, KS (College Heights), Nov. 27-Dec. 3
- ER, BOB:** Columbia, SC (First), Nov. 5-9; Marietta, GA. Nov. 12-16; Charleston, SC (Calvary), Nov. 26-30
- KEY, BOB:** Mohall, ND. Nov. 7-12; Kimberly, ID. Nov. 14-19; Ray, ND. Nov. 21-26; Kellifer, MN. Nov. 30-Dec. 3
- LER, HENRY & RUTH:** Hedgersville, WV (Snyders), Nov. 5-12
- LHUFF, CHARLES:** Kansas City, MO (Dundee Hills), Nov. 1-5; Dallas, TX (First), Nov. 8-12; Little Rock, AR (First), Nov. 15-19; Johnstown, PA (Riverside Grace Brethren), Nov. 25-26; Santa Ana, CA (Edenger St.), Nov. 29-Dec. 3
- MTGOMERY, CLYDE:** Columbus, IN (Calvary), Nov. 7-12; Washington, IN. Nov. 28-Dec. 3
- RRIS, CLYDE:** Grafton, WV (Parkview), Nov. 7-12; Atlasburg, PA. Nov. 14-19
- YER, BRANCE:** Aberdeen, SD (First), Nov. 7-12; Reserved, Nov. 20-26; San Antonio, TX (Eastside), Nov. 28-Dec. 3
- LEEN, DEVERNE:** Oxford, N.S., Canada, Nov. 14-19; Fredericton, N.B., Canada (Wes.), Nov. 22-Dec. 3
- RS, HAROLD:** Greenville, MI. Oct. 31-Nov. 5; Clare, MI. Nov. 7-12; Reserved, Nov. 14-26; Gladwin, MI. Nov. 28-Dec. 3
- F, LARRY & PAT:** Roanoke, VA (Garden City), Nov. 7-12; Sturgis, MI (First), Nov. 14-19
- SCHWANGER, ALBERT:** San Antonio, TX. Nov. 7-12
- RTON, WILLIAM D.:** Rochester, NY (Grace), Nov. 7-12; Clinton Springs, NY. Nov. 14-19; Pitman, NJ. Nov. 28-Dec. 3
- ER, CALVIN:** Baytown, TX (First), Nov. 7-12; Big Springs, TX. Nov. 14-19; Mesquite, TX. Nov. 21-26; Iowa City, IA. Nov. 28-Dec. 3
- SMORE EVANGELISTIC PARTY:** Lakeview, OH. Nov. 7-12; Easton, MD. Nov. 14-19
- JUE, NELSON S.:** Barrett, WV. Nov. 7-12; Gallipolis, OH. Nov. 14-19; Reserved, Nov. 20-26; Leipsic, OH. Nov. 28-Dec. 3
- FER, DON:** Albuquerque, NM (Los Altos), Nov. 7-12; El Paso, TX (Immanuel), Nov. 14-19; London, OH (C.C.C.U.), Nov. 28-Dec. 3
- S, PAUL:** Jacksonville, FL (University Blvd.), Nov. 8-12; Clearwater, FL (First), Nov. 14-19
- ER, JOHN & PATSY:** Fairfax, AL (First), Nov. 7-12; Reserved, Nov. 14-19; Mobile, AL (Parkview), Nov. 21-26; Berry, AL (Boley), Nov. 28-Dec. 3
- SON, DWIGHT:** Buena Park, CA. Nov. 7-12; Long Beach, CA (North), Nov. 14-19; Denver, CO (Faith), Nov. 26-Dec. 3
- TT, CALVIN:** Fort Valley, GA. Nov. 7-12; Gulfport, MS (First), Nov. 21-26
- OLDS, PHIL:** New Lexington, OH. Nov. 7-12
- RTS, WADE W.:** Inkster, MI (Merritt Road), Nov. 7-12; Olive Hill, KY. Nov. 28-Dec. 3
- YSON, TED:** Killbuck, OH. Nov. 12; Mansfield, OH (First), Nov. 14-19; Dresden, OH (Cooperdale), Nov. 24-26; South Point, OH. Nov. 28-Dec. 3
- ONOVER, MODIE:** Sciotoville, OH. Nov. 6-12
- RIDGE, CARL:** Clarence, MO. Nov. 13-19
- R, CHARLES R. & FAMILY:** Palco, KS. Nov. 1-5; Harmon, OK. Nov. 6-12; Mineral Wells, TX (First), Nov. 1-26; Stephenville, TX (First), Nov. 28-Dec. 3
- O, PHIL & MIRIAM:** Muncie, IN (Wheeling Ave.), Nov. 1-12; Ridgeville, IN. Nov. 14-19
- EVANGELISTIC TEAM:** Pleasant Hill, KS. Nov. 7-12; Hydro, OK. Nov. 29-Dec. 3
- DOUGLAS:** Lexington, KY (Wes. Meth.), Nov. 7-12; Washington, IN. Nov. 28-Dec. 3
- R, GLEN & VERA:** Mount Vernon, MO. Nov. 27-Dec. 3
- CHARLES HASTINGS:** Covington, KY (First), Nov. 1-5; Apulpa, OK (First), Nov. 8-12; Arlington, TX (First), Nov. 15-19; Heber Springs, AR. Nov. 22-26
- DUANE:** Live Oak, FL. Oct. 31-Nov. 5; Wichita, KS (Grace), Nov. 14-19; Malvern, KS (Mount Pleasant), Nov. 26
- SMITH, HAROLD:** Caro, MI (Ellington), Nov. 7-12
- SMITH, OTTIS & MARGUERITE:** Derby, KS. Nov. 7-12; Salina, KS (Belmont Blvd.), Nov. 14-19; Calhoun City, MS. Nov. 21-26; Fort Myers, FL (First), Nov. 28-Dec. 3
- SNIDER, C. W. & VICTORIA:** Lawrenceville, IL. Nov. 5-12; Marion, IN (Faith), Nov. 26-Dec. 3
- SPRAGUE EVANGELISTIC FAMILY:** Frankfort, KY (First), Nov. 7-12; Peru, IN (First), Nov. 14-19; Hoopston, IL (Westside), Nov. 28-Dec. 3
- STAFFORD, DANIEL:** Robertsville, OH (Allegheny Wes. Meth.), Nov. 2-12; Point Pleasant, WV. Nov. 16-26
- STARK, EDDIE & MARGARET:** Springfield, MO (East Grand), Nov. 5-9; Sheffield, AL. Nov. 14-19
- STEGALL, DAVID:** Moss, MS. Nov. 7-12; Bloomfield, IA. Nov. 28-Dec. 3
- STEVENSON, GEORGE:** Virginia Beach, VA (Tidewater Central), Nov. 7-12; Danville, IL (First), Nov. 14-19; Manassas, VA. Nov. 21-26; Cambridge, MA (First), Nov. 28-Dec. 3
- STONE FAMILY EVANGELISTIC TEAM:** White River, SD. Nov. 7-12; Columbus, NE. Nov. 14-19; Yuma, CO (Unorganized), Nov. 21-26
- STREET, DAVID:** Columbus, IN (First), Nov. 6-12
- SWANSON, ROBERT L.:** Crowley, LA (First), Oct. 31-Nov. 5; Hutchinson, KS (Westside), Nov. 7-12; Kenosha, WI. Nov. 14-19
- SWEENEY, ROGER & EULETA:** Elkton, KY. Oct. 30-Nov. 5; Maryville, TN (First), Nov. 21-26; Mackey, IN. Nov. 28-Dec. 3
- TAYLOR, EMMETT:** McCloud, OK (Twin Lakes), Nov. 1-5; Muldrow, OK. Nov. 7-12; Crowley, LA (Ebenezer), Nov. 14-19; Haysville, KS. Nov. 28-Dec. 3
- THORNTON, RON & BONNIE:** Bloomington, IL (Fairway Knolls), Nov. 7-12; Viroqua, WI. Nov. 14-19; Reserved, Nov. 21-26; Festus, MO. Nov. 29-Dec. 10
- THORNTON, WALLACE:** Shelbyville, KY (First), Oct. 31-Nov. 5; Albany, KY (Northside), Nov. 6-12; Inez, KY (First), Nov. 14-19; Reserved, Nov. 20-26; Louisville, KY (Penile), Nov. 27-Dec. 3
- TRIPP, HOWARD:** Andersonville, IN. Nov. 7-12; Portsmouth, OH (First), Nov. 14-19; Ft. Walton Beach, FL. Nov. 28-Dec. 3
- TUCKER, BILL & JEANETTE:** Rockton, IL (First), Nov. 7-12; Dayton, OH (Glen Road), Nov. 14-19; Smithfield, PA (Whitehouse Free Meth.), Nov. 20-26; Chesterfield, IN. Nov. 28-Dec. 3
- TURNOCK, JIM & D. J.:** Willmar, MN. Nov. 6-12; Delta, CO. Nov. 15-19; Reserved, Nov. 20-28; Frostburg, MD (Moscow), Nov. 29-Dec. 3
- VARCE, PAUL:** Atlantic, IA. Oct. 31-Nov. 5
- VARIAN, BILL:** Lima, OH (First), Nov. 7-12; Rochester, NY (Calvary), Nov. 14-19; Battle Creek, MI (West), Nov. 21-26; Fortville, IN (First), Nov. 28-Dec. 3
- VAUGHN, VOLA:** Holy Land Tour, Nov. 1-12
- WADE, KENNETH:** Fort Wayne, IN (Nease Memorial), Nov. 7-12
- WELCH, DARLENE:** Danville, KY. Nov. 5; Cincinnati, OH (Area Christian Women's Clubs), Nov. 13-15
- WELCH, W. B.:** Indianapolis, IN (Ritter Ave.), Nov. 1-12; Vivian, LA. Nov. 14-19
- WHEELER, CHUCK:** Knox, PA (First), Nov. 8-19; Griffen, GA (Sal. Army), Nov. 24-26
- WILKINS, CHESTER:** Darby, MT (Conner Wes.), Nov. 7-12
- WILLIAMS, LARRY:** Breckenridge, TX. Nov. 14-19; Marshall, TX (Fairview), Nov. 29-Dec. 3
- WILLIAMS, LAWRENCE:** Dodge City, KS (First), Nov. 13-19; Greenbriar, AR. Nov. 27-Dec. 3
- WINEGARDEN, ROBERT:** Oakwood, IL. Nov. 5-12
- WINGARD, TOM:** Atlanta, GA (Riverside), Nov. 7-12; Knoxville, TN (First), Nov. 14-19; Maryville, TN (First), Nov. 21-26
- WINSTRYG, MARVIN:** Buffalo Lake, MN. Nov. 28-Dec. 3
- WISEHART, LENNY & JOY:** Warren, PA. Oct. 31-Nov. 5; Cortland, OH. Nov. 7-12; Reserved, Nov. 13-27; Meade, KS. Nov. 28-Dec. 3
- WOODWARD, S. OREN:** Fort Wayne, IN (First), Nov. 7-12; York, PA. Nov. 14-19; Reserved, Nov. 20-27; Kansas City, KS (Highland Crest), Nov. 28-Dec. 3
- WYLIE, CHARLES:** Clarksville, AR (First), Nov. 7-12; Haywood, OK (Arpelar), Nov. 14-19; Republic, MO (First), Nov. 28-Dec. 3
- WYRICK, DENNIS:** Oklahoma City, OK (First), Nov. 7-12; Norfolk, VA (Calvary), Nov. 14-19; Andalusia, AL. Nov. 21-26; Springfield, OH (High St.), Nov. 28-Dec. 3
- ZELL, R. E.:** Malvern, AR. Nov. 7-12; North Little Rock, AR (Liberty), Nov. 14-19

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published bimonthly in the *Preacher's Magazine*.

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U-1823 WELCOME TO OUR HOME. Bright orange, green and browns.

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U-1833 GOD GRANT ME THE SERENITY . . . prayer. Browns, yellow and shades of green.

U-1840 DAILY WILL WE PRAISE THEE. Earth colors of mustard, olive and browns.

U-1842 COME LORD JESUS, BE OUR GUEST MAY THIS FOOD TO US BE BLEST, AMEN. Hands are flesh color, border, etc. are shades of blue.

U-1846 COFFEE TIME-TEA TIME. Brown background with orange and yellow lettering.

U-1848 BLESS THESE GIFTS. Patterns of orange, yellow and green.

U-1851 GLAD YOU CAME-ROBINS. Bright colors of red, yellow and green.

U-1853 THERE'S A WARM AND FRIENDLY WELCOME HERE. Olive green border with orange, brown and green butterflies.

U-1855 MAY THE MEALS THAT WE SHARE BE SEASONED FROM ABOVE, WITH THY BLESSINGS AND THY GRACE, BUT MOST OF ALL THY LOVE. Red Background with design in yellow, blue and green.

U-1870 PEACE ON EARTH poinsettias with green leaf lettering.

U-1871 CHRISTMAS JOY red and green.

U-1877 WELCOME TO HOME. Wreath of green and red berries.

U-1878 MERRY CHRISTMAS. Bright red berries and green on mint green background.

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GI-108 Butterflies



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M-994



M-995



M-991

M-991 CARDINAL PSALM 37: Commit thy way to . . .

M-993 BLUE BIRD PSALM 27: Teach me Thy way . . .

M-994 ROBIN JUDGES 5:3 Sing praise unto . . .

M-996 GOLDFINCH MATT. 28: Lo, I am with you . . .

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DISTRICT ASSEMBLY REPORTS

NORTHWEST INDIANA

The 36th annual assembly of the Northwest Indiana District was held at Hammond, Ind., First Church. District Superintendent George Scutt, completing the first of a four-year term, reported.

General Superintendent George Coulter ordained Bill Burke and James Morris.

Elected to the Advisory Board were elders Everett Robertson and Melvin Thompson; laymen Tharen Evans and Bud Goble.

Elected president of the NWMS was Mrs. Kay Scutt; Rev. Stephen Gladding was elected NYI president; and Rev. Oscar Sheets was reelected chairman of the Board of Christian Life.



Pictured (l. to r.) are Dr. George Scutt, superintendent of the Northwest Indiana District; ordinands and their wives, Rev. and Mrs. Bill Burke and Rev. and Mrs. James Morris; and Dr. George Coulter, general superintendent.

Elected to the Advisory Board were elders Orville Swanson, James Trimble, and Harold D. Wright; and laymen Al Bain, George Pierson, and Dick Verbal.

Mrs. Arthur E. Mottram was reelected NWMS president; Robert Wade was elected NYI president; and Eldon Russell was elected chairman of the Board of Christian Life.

Roy Nickels and Ken Wood; laymen Elmer Nelson and Phil Nelson.

Mrs. Mildred Rooney was elected NWMS president; Rev. Thomas Hunter was elected NYI president; and Rev. Dave Erhlin was elected chairman of the Board of Christian Life.

LOUISIANA

The 68th annual assembly of the Louisiana District met at Baton Rouge, La., First Church. District Superintendent Ralph E. West, completing the third year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Cecil Greeff, A. Lee Tyra, and Edward Atwood.

Elders elected to the Advisory Board were Everette Johnson and Ford Boone; and laymen were J. T. Henderson and D. A. Peterson.

Mrs. Ford Boone was reelected NWMS president; Rev. Kenneth Murray was elected NYI president; and Rev. A. Wayne Mills was elected chairman of the Board of Christian Life.

SOUTH ARKANSAS

The 26th annual assembly of the South Arkansas District convened in Little Rock, Ark., First Church. District Superintendent Thomas M. Hermon was reelected for a four-year term.

Dr. V. H. Lewis, presiding general superintendent, ordained Sarah E. Gatliff and Donald C. Taylor.

Elders elected to the Advisory Board were Doyle Frazier and Dallas Hudspeth; laymen I. L. Stivers and C. R. Sawrie.

Kay Hermon was reelected NWMS president; David Smith was reelected NYI president; and Charles Kirby was elected chairman of the Board of Christian Life.

WISCONSIN

The 43rd annual assembly of the Wisconsin District convened at Madison, Wis. District Superintendent Robert J. Clack, Sr. was reelected for a one-year term.

Dr. George Coulter, presiding general superintendent, ordained David Austin and Robert Short.

Elders elected to the Advisory Board were David Sorrel and Laurel Matson; and laymen were Harold Flom and Alton Goerlitz.

Elected president of the NWMS was Rosette Brunner; Laurel Matson was elected NYI president; and James Bledsaw was reelected chairman of the Board of Christian Life.



Pictured (l. to r.) are: D. Moody Gunter, superintendent of the South Carolina District; Mrs. Robert Morris; Robert Morris, ordinand; and General Superintendent William M. Greathouse.

SOUTH CAROLINA

The 36th annual assembly of the South Carolina District met at Columbia, S.C. District Superintendent D. Moody Gunter, completing the second year of a four-year term, reported.

General Superintendent William M. Greathouse ordained Robert Russell Morris.

Elected to the Advisory Board were elders Harold Liner and Ronald Wesley; and laymen C. I. Coleman and J. B. Hucks.

Rev. Nina G. Gunter was reelected NWMS president; Rev. Max Downs was elected NYI president; and Rev. N. J. Lewis was elected chairman of the Board of Christian Life.

NORTH CAROLINA

The 50th annual assembly of the North Carolina District met in Greensboro, N.C., Christ Wesleyan Church. District Superintendent Bill M. Sullivan, completing the second year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Dan Boone, Jim Hicks, Michael Johnson, Charles Langley, and David Holtz.

Elders Wyatt Gentry and Bill Sever, and laymen Odie Page and Bill Tate were elected to the Advisory Board.

Mrs. Bill (Kiddy) Sullivan was reelected NWMS president; Rev. Howard Plummer was elected NYI president; and Rev. Max Murphy was elected chairman of the Board of Christian Life.

MISSOURI

The 68th annual assembly of the Missouri District convened in St. Louis. District Superintendent Arthur E. Mottram, completing the first year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained Richard L. Dement, Jerry W. Frye, Gene Grate, Curtis A. Griffin, Wesley D. Meisner, Dale C. Ross, and Rickey D. Short. Hugh C. Delcamp was commissioned minister of Christian education.

VIRGINIA

The 37th annual assembly of the Virginia District met at Buckingham, Va. District Superintendent Reeford Chaney was reelected for a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Richard Cole, Dennis Frey, Randy Kelley, and Michael McGarry.

Elected to the Advisory Board were elders C. L. Thompson, Ted Holstein, and James Bearden. Laymen elected were J. E. Fox, Raymond Carr, and J. D. Barefoot.

Mrs. Reeford Chaney was reelected NWMS president; Rev. James Heckathorn was reelected NYI president; and Rev. C. V. Spaulding was reelected chairman of the Board of Christian Life.

SOUTHWEST OKLAHOMA

The 30th annual assembly of the Southwest Oklahoma District convened at Oklahoma City Western Oaks Church. District Superintendent Bert Daniels, completing the first year of a four-year term, reported.

General Superintendent Charles H. Strickland ordained David Bostic, David Jones, and Kyn Ok Ahn. Mrs. Lorraine Estroga was consecrated as a deaconess.

Elected to the Advisory Board were elders Carl B. Summer and Bob Williams, and laymen James E. Emmert and Ken Hughen.

Reelected president of the NWMS was Mrs. Bert Daniels; Rev. Terry Rowland was reelected NYI president; and Rev. Bill Oxner was elected chairman of the Board of Christian Life.

MINNESOTA

The 39th annual assembly of the Minnesota District met at Lake Koronis Assembly Grounds, in Paynesville, Minn.

District Superintendent Norman W. Bloom, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Robert Herstine, Earl Templeman, and Dee Templeman.

Elected to the Advisory Board were elders



Pictured (l. to r.) are Dr. George Coulter, presiding general superintendent at the Wisconsin District Assembly; two newly ordained pastors and their wives, Rev. and Mrs. Robert Short, Rev. and Mrs. David Austin; and District Superintendent R. J. Clack, Sr.

DALLAS

The 70th annual assembly of the Dallas District met at Richardson, Tex. District Superintendent W. M. Lynch, completing the third year of an extended term, reported

Presiding General Superintendent V. H. Lewis ordained Mike Martin, Allan T. Rosegrant, and Robert A. Schultz

Elders J. Lewis Ingle, W. M. Dorough, and Leon Martin were elected to the Advisory Board. Laymen elected were J. David McClung, Arless Wilson, and Malcom White

Mrs. W. M. Lynch was reelected NWMS president; Rev. Geoffrey Gunter was elected NYI president; and Rev. Tharon Daniels was elected chairman of the Board of Christian Life.



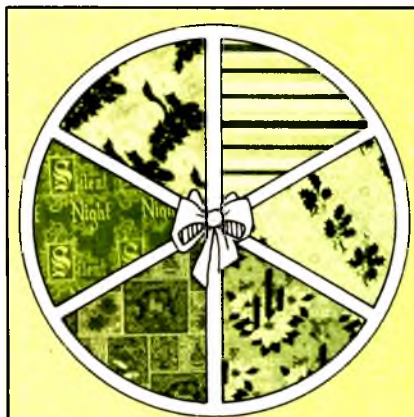
In a service led by General Superintendent V. H. Lewis at the Dallas district assembly, three men were ordained to the ministry. They are pictured (l. to r.) with Dr. and Mrs. V. H. Lewis; Rev. and Mrs. Alan Rosegrant; Rev. and Mrs. Robert Schultz; Rev. and Mrs. Mike Martin; and Dr. and Mrs. W. M. Lynch, superintendent of the Dallas District.

MOVING MINISTERS

- CYCIL ADRIAN from Dallas (Tex.) Valwood Parkway to Tyler (Tex.) South
- WILLARD AIRHART from Olympia, Wash., to associate, Centralia, Wash.
- GERALD ANDERSON from Connell, Wash., to Phoenix (Ariz.) Westdale
- MACK ARMSTRONG from missionary, El Salvador, to Baraboo, Wis.
- PAUL BAIRD from Lee's Summit, Mo., to District Employee—Church Growth, Grandview, Mo.
- DARRELL BISEL from McCune, Kans., to Carl Junction, Mo.
- HOWARD BLACK from Mount Carmel, Ill., to New Berlin, Wis.
- KEITH W. BRANHAM from Lawrenceburg (Tenn.) Vaughn Memorial to Scottsboro, Ala.
- DUANE BRUSH from student, Nazarene Theological Seminary, Kansas City, Mo., to Longmont, Colo.
- D. CARSON CAMPBELL from Butler, Ind., to Christian Chapel, La.
- GEORGE O. CARGILL from associate, Kansas City (Mo.) First to associate Pasadena (Calif.) Bresee
- T. W. COTTAM from Shamrock, Tex., to Colfax, La.
- G. K. CRAIG from Bad Axe, Mich., to Tinley Park, Ill.
- H. M. CURTIS from Oklahoma City (Okla.) Meridian Park to Ponca City (Okla.) First
- RANDY DAVIS from associate, Columbia, Tenn., to Bonifay, Fla.
- DON DUNNINGTON from Chicago (Ill.) Calvary to Greenwood, Ind.
- FRANK ELLIOTT from Plainville, Kans., to Hoisington, Kans.
- WILLIAM E. ELLIOT from Kermit, Tex., to Ozark, Ark.
- GLEN Wm. EVANS from student, Nazarene Theological Seminary, Kansas City, Mo., to Modoc, Ind.
- E. GEORGE GOLAY from Milwaukee, Wis., to evangelism, Flora, Ill.
- DAVID HALL from evangelism to Springfield (Mo.) Scenic Drive
- JOHN HANSEN from Lake Charles (La.) Moss Bluff to Jacksonville, Tex.
- HAROLD C. HARCOURT from Midwest City (Okla.) Chapman Memorial to Kilgore (Tex.) First
- MRS. OLIVE HARRISON from Toledo (Ohio) Bethel to evangelism, Rocky Face, Ga.
- TOM HAVERLY from student, Nazarene Theological Seminary, Kansas City, Mo., to student, Edinburgh, England EH11
- ROBERT HAYES from McCrory, Ark., to Shreveport (La.) Werner Park
- JOE HOLLADAY from New Orleans (La.) Downtown to Friendship, La.
- JAMES INGALLS from Kansas City (Mo.) First to Pasadena (Calif.) Bresee
- DAVID JOHNSON from student, Olivet Nazarene College, Kankakee, Ill., to Metcalf, Ill.
- J. P. JERNIGAN from Kilgore, Tex., to Mesquite, Tex.
- ROY A. JONES from San Antonio (Tex.) Dellview to Kalispell, Mont
- JAMES KOONS from Kona, Hawaii, to Pearl

- City, Hawaii
- ULF KRISTOFFERSON from Kansas City (Mo.) Southwood to associate, Denver (Colo.) First
- RICHARD KYLLO from Tonkawa, Okla., to Texhoma, Okla.
- BYRON E. LEJEUNE from DeRidder, La., to Baker, La.
- MICHAEL LITSEY from Pearl City, Hawaii, to Hanapepe, Hawaii
- JERALD R. LOCKE from Bethany, Okla., to evangelism, Oklahoma City, Okla.
- KEITH MAULE from associate, Kingfisher, Okla., to associate, Lubbock (Tex.) First
- WALTER MEADOWS from Selmer, Tenn., to student, Nazarene Bible College, Colorado Springs, Colo.
- TONY MOORE from Coleman Chapel, Okla., to student, Nazarene Theological Seminary, Kansas City, Mo.
- RICHARD MORRIS from associate, Wallingford, Conn., to Lincoln, Ill.
- GREG NEER from student, Nazarene Bible College, Colorado Springs, Colo., to Ankeny, Ia

- JAMES NORCROSS from evangelism, Kansas, to Pearl River, La.
- DENNIS OGLE from Sarcoxie, Mo., to Willow Springs, Mo.
- HARLIE PATTERSON from student, Nazarene Bible College, Colorado Springs, Colo., to Rocky Ford, Colo.
- B. A. PATTON from Mesquite, Tex., to Mount Pleasant, Tex.
- EUGENE A. RATZ from Woodstock, Ontario, Canada, to Rimbey, Alberta, Canada
- ELEANORE REASONER AND NAOMI MEADOWS, associates, Spencer, Ind., to associates, Jasper, Ala.
- JAMES RUNYAN from Aurora, Mo., to Minden, La.
- JOHN SCOTT, SR., from Bath, Md., to Waltham, Mass.
- LOREN G. SIMMONDS from Tahoe (Nev.) North to Lynden, Wash.
- STEPHEN G. SLATER from associate, Cincinnati (Ohio) Mount Carmel to Globe, Ariz.
- CHARLES O. SLUSHER from Dewey, Okla., to Atlanta, Tex.
- K. DWIGHT SOUTHWORTH from Amarillo (Tex.) San Jacinto to Phoenix (Ariz.) Biltmore
- LLOYD STINE from associate, Independence (Mo.) First to Carrollton, Mo.
- BERNICE O. THAXTON from Lakeside, La., to retirement, Pineville, La.
- RAMON G. VANDERPOOL from student, Nazarene Theological Seminary, Kansas City, Mo., to Shelton, Wash.
- LARRY WADE from Columbia, Tenn., to Omaha (Neb.) Fay Boulevard
- W. S. WAGGONER from Christian Chapel, La., to retirement, Trout, La.
- A. GORDON WETMORE from Columbus (Ohio) First to Kansas City (Mo.) First
- RAYMOND WILLARD from student, Bethany Nazarene College, Bethany, Okla., to Erie, Kans.
- DOYLE WILLIAMS from Junction City, Kans., to Oklahoma City (Okla.) Capitol Hill
- R. L. WOMACK from Oklahoma City (Okla.) Portland Avenue to Oklahoma City (Okla.) Village



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Louisiana, Alabama, Tennessee, and Florida. Funeral services were conducted by Revs. C. R. Thrasher, Ed Nash, and Melvin Thompson. Surviving are two daughters, Maylene Toney and Naomi Morgan; five grandchildren; seven great-grandchildren; and one great, great-grandchild.

MRS. FLORIA NICHOLS, 70, died Aug. 3 in Selma, Ala. Funeral services were conducted by Rev. Denver Wood. Survivors are her husband, Herman; two daughters, Mrs. Esther Salter and Mrs. Lena Jones; two sons, Cecil and Leo; eight grandchildren; and six great-grandchildren.

CHARLES P. RAMICK, 86, died Sept. 5 in Pine Bluff, Ark. Services were conducted by Rev. Dan Snowbarger. Survivors include his wife, Faustina; two daughters, Mrs. Nelda Sanders and Mrs. Elaine Taylor; two sons; nine grandchildren; and three great-grandchildren.

REV. DAVID LEONARD SEVERIN, 77, died June 2 in Grand Junction, Colo. He had ministered throughout Colorado, Kansas, and Oklahoma. He is survived by his wife, Helen; three sons, Andrew, Marlow, and Sam; eight grandchildren; and two sisters.

REV. GEORGE C. SHERRY died July 20 in Hawthorne, Pa. He had pastored in West Virginia, Ohio, Florida, and Pennsylvania. Funeral services were conducted by Rev. G. Ervin Shreckengast. Survivors include his wife, Anna; one daughter, Mary; two sons, Paul and Robert; and five grandchildren.

WILDA P. SMITH, 87, died June 26 in Green Valley, Ariz. Funeral services were conducted by Rev. Paul Miller in Tucson. Interment will be in Kew Gardens, L.I., N.Y. She is survived by one daughter, Florence L. Cornell; one son, Percy B.; five grandchildren; and six great-grandchildren.

GLEN SNYDER died Sept. 11 in Wichita Falls, Tex. Services were held in Clovis, N.M. He is survived by his wife, Lavonne; one daughter, Mrs. Glenda (Katie) Kimbro; and two sons, Garry E. and Danny Darel.

REV. MRS. L. O. (JENNIE) WEBBER, 85, died Sept. 7 in Salem, Ore. Funeral services were conducted by Dr. Carl B. Clendenen and Rev. Clark H. Lewis. She is survived by her husband, Rev. L. O. Webber, with whom she pastored churches in Colorado, New Mexico, Arizona, and Oregon.

IDA LORENE WRIGHT, 59, died Sept. 3 in Maljamar, N.M. Funeral services were held in Lovington, N.M., with Rev. Jerrold Lake officiating. Interment was in Illinois Bend, Tex., with Rev. Idell officiating. She is survived by her husband, Cullon; two sons, Robert and Jerry; her mother; one grandchild; four sisters; and seven brothers.

BIRTHS

to JOHN AND BARBARA (CRABILL) CRABTREE, Bourbonnais, Ill., a *girl*, Belinda Kay, June 13

to TRENT AND SHARON (SMITH) DENSMORE, Oklahoma City, Okla., a *girl*, Sarah Ann, Sept. 12

to REV. CHUCK AND LOU ANN (HARRIS) ELLIS, Charleston, W.Va., a *girl*, Erin Nichole, Aug. 17

to RENE AND DEBBIE (HARRIS) ESCALANTE, Kansas City, Mo., a *boy*, Roberto René, Sept. 22

to REV. FREEMAN AND MARY (GORDON) HODGINS, Stettler, Alberta, Canada, a *girl*, Rebecca Mae, Aug. 21

to REV. DAVID AND ALICE (PAISLEY) INMAN, Gladwin, Mich., a *girl*, Jennifer Renae, July 8

to STEVE AND PENNY (BENNETT) LaFON, Raleigh, N.C., a *boy*, Matthew Jason, Aug. 30

to LARRY AND KATHY (MOSTELLER) LOEBER, Kennewick, Wash., a *girl*, Krystal Joy, Aug. 9

to REV. AND MRS. ROBERT MARTINDALE, Port Clinton, Ohio, a *girl*, Sharon Marie, Sept. 9

to RANDY AND BEVERLY McBURNETT, Hanover, Ind., a *boy*, Bradley Kent, Sept. 13

to GLENN AND EDRA MESSER, Papua New

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TOM POUND, Belize, field address: P.O. Box 537, Belize City, Belize, Central America

DOUG TERRY, Denmark, field address: Vejlegårdsparken 30, ITV., 2600 Brøndby Strand, Denmark

JERRY WILSON, Panama, furlough address: 420 Juniper St., Nampa, ID 83651

RECOMMENDATIONS

It is a pleasure to commend ROGER and BECKY HORNE (formerly part of the Roger Horne Trio) to pastors and churches as song evangelists. They possess talent and will serve well. They are members of the Tennessee District and are in demand throughout this area. I believe their ministry would be appreciated throughout the church. They can be contacted at 2937 Moss Spring Dr., Antioch, Tenn. 37013. —H. Harvey Hendershot, Tennessee district superintendent.

VITAL STATISTICS

DEATHS

MRS. W. E. (LENA) ALBEA, 92, died Sept. 14 in Indianapolis, Ind. Her late husband had been a district superintendent in the church. She is survived by three daughters: Anna Saye Silvers, Mary Ruth Fowler, and Bernice Taylor.

REV. WILLIAM HERMAN BURTON, 72, died Sept. 12 in Upland, Calif. He had pastored churches in Southern California. He is survived by his wife, Stella; one son, Charles; and two daughters, Mrs. Larry (Ruth) Whitcomb and Mrs. Jim (Pat) Sammon.

THOMAS R. EVANS, 71, died Sept. 10 in Spokane, Wash. Funeral services were conducted by Rev. Ellis Cox in Spokane. Interment was at Spirit Lake, Ida. He is survived by his

wife, Helen; 5 daughters, Mrs. Ken (Charlotte) Abbott, Mrs. Richard (Judy) Whiteoak, Mrs. Don (Donna) Loomis, Miss Janice Evans, Mrs. Jim (Theresa) Jensen; 4 sons, Rev. Thomas E. Rex, Vaughn, and David; 16 grandchildren; 5 sisters; and 1 brother.

GLADYS I. FAIN, 61, died Aug. 12 in San Antonio, Colo. Services were conducted by Rev. Scott Cundiff and Rev. J. Marvin Harrison. She is survived by two daughters, Sharon Koehler and Jerry Bachman; one son, Douglas; two grandchildren; and two brothers.

MRS. VEVA O. FORBES, 86, died Sept. 1 in Greeley, Colo. Services were conducted by Rev. Roy Pedersen and her son-in-law, Rev. Clarence Jennings. Survivors are three daughters: Mrs. O. W. Long, Mrs. C. L. Jennings, Mrs. James Blanding; and one son, Carrol.

JAMES GELLER, 85, died Aug. 7 in Nampa, Ida. Funeral services were conducted by Dr. John E. Riley and Rev. Robert W. Manley. He is survived by his wife, Essie.

REV. HARRY LESLIE JETER, 58, died Aug. 23 in Greenville, Tenn. He had pastored in Tennessee, Missouri, Illinois, and Florida districts. Rev. Moss conducted the funeral services. Rev. Jeter is survived by his wife, Doyle Rae; a daughter, Mrs. Linda Kellert; one brother; and one sister.

THEODORE J. KOEHLER, 73, died July 22 in Eureka, Ill. Funeral services were conducted by Rev. Paul Snellenberger. He is survived by his wife, Mabel; 2 daughters, Betty Oltman and Wanda Giebelhausen; 3 sons, Donald, Ted, and Morris; 15 grandchildren and 1 great-grandchild.

DONALD H. MCKENZIE, 42, died Aug. 20 in Columbia, S.C. Services were conducted by Rev. James Spruill. Survivors include his wife, Melba; two sons, Donnie, Jr., and John; and one daughter, Janet.

REV. V. L. NABORS, 88, died Aug. 28 in Nashville. He had pastored more than 45 years in the Church of the Nazarene in Mississippi,

NEWS OF RELIGION

Guinea, a boy, Jonathan Shane, Sept. 1
to BEN AND JANELL MOORE, Papua New
Guinea, a boy, Kenneth Benjamin, Sept. 13
to REV. RICHARD AND JEANETTE (CON-
WAY) OLSEN, Chickasha, Okla., a boy, Jason
Kendall, Aug. 30
to JESS AND REBECCA (MILLS) SANDBERG,
Nashville, Tenn., a boy, Jess Hansen IV, Aug.
18
to RALPH AND RAMONA (SCHOTT) SHEP-
HERD, Mankato, Minn., a boy, Robert Eugene,
Sept. 17
to DR. AND MRS. JOHN R. STEINBARGER,
Gaithersburg, Md., a boy, Robert Thurso, Aug. 9
to KEN AND SHARON K. (HOUGH) THACK-
ERY, Mokenca, Ill., a girl, Lauren Mae, July 3
to DAVID AND SHARON (ARNETT) UTT,
Canton, Ill., a boy, David Ryan, Aug. 5
to DOUG AND JEAN (REMMENGA) VANDER-
POOL, Vancouver, Wash., a boy, Nathaniel
Isom, Aug. 14
to REV. JERRY AND NANCY (SALISBURY)
WARREN, Milton-Freewater, Ore., a boy, Barry
James, July 24

ADOPTION

by DOUGLAS AND DAWN (HILDERLEY)
WOODS, Moncton, New Brunswick, Canada, a
boy, Scott Douglas, born Jan. 24, 1973; adopted
July 7

MARRIAGES

CHERYL NADINE BRUMMET and PAUL D.
WEBB at San Mateo, Calif., July 2
KATHERINE SUE ONEY and DALE MELVIN
TAYLOR at Columbus, Ohio, Aug. 5
ANNAMARIE CAPPOZZA and DWAYNE DOT-
SON at Orlando, Fla., Aug. 25
REBECCA SUZANNE ELLIOTT and STEVEN
KENT NELSON at Bethany, Okla., Sept. 8

ANNIVERSARIES

MR. AND MRS. E. W. BEARDEN celebrated
their 50th wedding anniversary at Waco, Tex.,
Trinity Heights Church, September 9. About
125 friends and relatives attended. Rev. Dan
Wright has been their pastor for seven years.

MR. AND MRS. MAXWELL E. COOMBS of
Springfield, Ore., celebrated their 50th wedding
anniversary August 12. A family picnic was
given in their honor by their two daughters and
their families: Mr. and Mrs. Jim (Joanne) Baker
of Milwaukee and Rev. and Mrs. Fred M.
(Sandra) Stiles of Dallas. Members of the
Springfield Church of the Nazarene also hon-
ored them at a reception August 19 in the
home of Rev. and Mrs. Arnold F. Carlson, where
Mr. and Mrs. Coombs were charter members
and have been active for 30 years.

The children of REV. AND MRS. PERCY
HOFFPAUIR sponsored a 50th anniversary cele-
bration for them July 17, at Atlanta, Tex. The
Hoffpauirs were married May 9, 1928. They have
six children: Susie Hoffpauir Watkins, Kilgore.

"Showers of Blessing" PROGRAM SCHEDULE



November 5
"The Still of Storms"

by W. E. McCumber

November 12
"Go and Tell"

by W. E. McCumber

WORLD VISION FOUNDER DIES OF LEUKEMIA. Robert W. "Dr. Bob" Pierce, 63, founder of World Vision International, died of leukemia in City of Hope Hospital, in Duarte, Calif., on September 6.

As president (the past nine years) of The Samaritan's Purse, a missionary organization, he traveled over 100,000 miles in the last three months, visiting "the little servants of God," as he called them, in remote outposts around the world.

Dr. Pierce became a noted singer and evangelist after his schooling. In 1947 he visited China and was deeply moved by the plight of the people, especially the orphans. He founded World Vision after that trip, and in the next two decades helped raise millions of dollars to build orphanages, hospitals, schools, churches, widows' homes, leprosariums and other needed facilities.

He established the first major post-World War II program to bring orphans to parents in this country. Over the years his service was recognized by many nations and he was decorated by the heads of state of India, Nationalist China, Korea, Indonesia, and other countries.

In this nation he was a founding officer of Youth for Christ International and founded Great Commission Films, which later evolved into World Wide Pictures under the umbrella of the Billy Graham Evangelistic Association. □

RELIGIOUS PROGRAMMING ON CBC HIT BY CHURCH COMMUNICATORS. Church representatives have criticized the Canada Broadcasting Corporation's English-language religious programming, saying the network has trouble integrating "matters of faith, ethics, and morality into the mainstream of issue-oriented programming."

The criticism was made in a brief to be presented to the Canadian Radio Television and Telecommunications Commission in October by Interchurch Communications—a coalition of representatives from Anglican, Baptist, Lutheran, Presbyterian, and United Churches. □

EAST GERMAN LUTHERAN MUSICIANS STUDY ANGLICAN CHURCH ACTIVITIES. In what is believed to be the first visit of its kind, two Lutheran Church musicians from East Germany have arrived in Canterbury, England, to study English church music and choral training for cathedral worship.

They are Herr Gunther Hoff, 50, the precentor of Magdeburg Cathedral and director of its choir, and Herr Klaus-Dieter Mucksch, 43, who teaches music in a theological college and is also regional director of church music.

The Lutheran musicians will spend a week in Canterbury as guests of the Cathedral's organist, Dr. Allan Wicks, followed by a similar study week in the Southwell Anglican Diocese in central England. □

REPORT USSR DRIVE AGAINST PARENTS WHO TEACH RELIGION TO CHILDREN. Soviet parents who teach religion to their children are still frequently threatened with deprivation of their parental rights, and in some cases the children are actually taken away, according to an article quoting "recent evidence" in the latest issue of *Religion & Freedom*, a new ecumenical British monthly.

The article says the practice was fairly widespread during the years 1964-74. There seemed to be a lessening of pressure on religious parents after the signing of the Helsinki Declaration in 1975, but since then, new evidence has reached the West of a revival of discrimination and harassment.

The greatest pressure is placed on the more evangelical Baptists, the Pentecostals and the Seventh-day Adventists whose number the anonymous writer estimates at something over a million members. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

have "Eerdman's Handbook to the Bible," and on page 533 it states, "There are no parables in John." But John 10:6 reads, "This parable spake . . ." I would like your explanation in regards to Eerdman's book.

I have away my copy of the *Handbook* and have not yet replaced it, so I have a handicap, but I will do my best to clear up the confusion you have. The word translated "parable" in John 10:6 is not the Greek term *parabola* found in the other Gospels, but *mia*, which is translated "proverb" in John 16:25, 29. Since the Greek word for parable does not occur in John, many scholars go along with the statement you have quoted from

the *Handbook*.

Other scholars insist that the Greek term, like the Hebrew word *meshal*, "is a very wide label for many kinds of figurative speech . . . the word can cover everything from a simple metaphor to an elaborate story-parable" (S. M. Hunter). By this broader definition, there are parables in John.

So it boils down to how one defines the term "parable." Or to put it differently, it depends on how finely we split the frog hairs. □

During our Sunday school we were discussing Acts 19:2-6. Several seemed to think that these Ephesians were not even saved until this time, though they had been baptized by John.

It was his baptism that was so important. His baptism would have no meaning and his need for repentance and the fruits of repentance before he would baptize them. It would have been a farce.

In my opinion, what took place in verses 5 and 6 were one and the same thing, the baptism in the name of Christ and the laying on of hands by which they brought the baptism of the Holy Ghost. I would appreciate your interpretation.

I believe that these men were indeed saved. If Abraham was "justified by faith" hundreds of years before Jesus (Romans 4), those who repented and believed on the coming Messiah as John exhorted, would be

disciples, and he only used the term to designate them.

This is the only account of rebaptism in the New Testament, and I expect to read a fully satisfying explanation of it. But for whatever

reason, they regarded the baptism of John as anticipatory and therefore inadequate. As F. F. Bruce suggests, they now received the baptism of "fulfillment." The water baptism was followed by Spirit baptism, and they were then Christians in the full post-Pentecostal sense.

Incidentally, the record does not say that John baptized these men. They may have received "John's baptism" from one of his other followers, such as Apollos (Acts 18:24-28). □

What is the following statement in the Bible, and if so, where is it found? "God will do in a mysterious way His wonders to perform." Some in our Sunday school class say it is biblical but we want to know for sure.

The lines are not from the Bible but the idea they express can be illustrated from many accounts, for example, the story of Joseph in Egypt.

The lines are from a beautiful hymn by William Cowper, in 1779, titled "Light Shining Out of Darkness." It is, I think, one of the most

assuring hymns ever penned, and deserving to be in every hymnal.

Paul's words in Romans 8:28 and 11:33 state the same truth, so those who thought it was in the Bible were probably influenced by the frequency with which the lines are quoted and the agreement of their sentiment with biblical truth. □

Tex.; James Hoffpauir, Hurst, Tex.; Ruth Hoffpauir Copeland, East Moline, Ill.; Mary Ann Hoffpauir Stacy, Yuma, Ariz.; Jack Hoffpauir, Oklahoma City; and Malinda Hoffpauir Zehm, San Carlos, Calif. The Hoffpauirs have 18 grandchildren and 2 great-grandchildren. Rev. Hoffpauir pastored Nazarene churches in Arkansas, Mississippi, Louisiana, and Texas from 1945 to 1973 when he retired.

REV. AND MRS. JOHN E. MELLISH celebrated their 60th wedding anniversary Aug. 12 at Lapeer, Mich. Joining them were 12 of their 21 grandchildren and 4 of their 14 great-grandchildren. Also present were their children: Rev. and Mrs. Russell (Pauline) Spray, Lowell, Mich.; Mr. and Mrs. George Mellish, Lapeer; Mr. and Mrs. Roy (Opal) Roberts, Lapeer; Rev. and Mrs. John W. Mellish, Caro, Mich.; Mr. and Mrs. Paul Mellish, Lapeer; Mr. and Mrs. Fed Mellish, Sparta, Mich.; and Rev. and Mrs. James Mellish, Warren, Mich.

Rev. Mellish has preached for 64 years, joining the Church of the Nazarene in 1925. He pastored the following churches in Michigan: Falmouth; Colling; Ellington; Deford; Lapeer; Beulah, near Lapeer; Bad Axe; Swartz Creek; Brooklyn, near Pontiac; and Lake Louise.

Two sons, a son-in-law, and a grandson pastored Nazarene churches.

MR. AND MRS. JOSEPH R. PARKER, SR., members of the Placerville, Calif., church, celebrated their 50th wedding anniversary on August 19.

Pastor Ron Fox officiated in the ceremony of the renewal of vows. Rev. Wil Spaitte led in a time of sharing with family and friends, followed by a reception given by their children. The couple have four sons: Joe, Jr., of Diamond Springs, Calif.; Rev. David of Pendleton, Ore.; Paul of Sacramento, Calif.; and Jim of Placerville; and five daughters: Mrs. Wil Spaitte (Pauline), pastor's wife at Porterville, Calif.; Mrs. Henry Thraikill (Lynn), Placerville; Miss Louise Parker, of Placerville; Mrs. Darrell Lloyd (Lura), pastor's wife at Helena, Okla.; and Mrs. Jim Hagen (Mary), Placerville. Also, there are 22 grandchildren.

A 50th wedding anniversary open house for REV. AND MRS. GEORGE H. D. READER was given by their sons: Mr. and Mrs. John Reader of Bourbonnais, Ill.; Mr. and Mrs. Paul Reader of Okemos, Mich.; Dr. and Mrs. James Reader of Chrisman, Ill.; and Mr. and Mrs. Daniel Reader of Livonia, Mich. The occasion was held September 2, at the home of Dr. James Reader, with approximately 100 persons attending.

Rev. and Mrs. Reader were united in marriage November 29, 1928, in the chapel at Olivet Nazarene College, Olivet, Ill. Rev. Reader pastored for 50 years in Indiana and Illinois and, since retirement in 1976, has maintained an active evangelistic slate. They reside in Chrisman, Ill., and in addition to their four sons they have six grandchildren.

MR. AND MRS. WILLIAM J. SCOTT of Miami, Fla., celebrated their 50th wedding anniversary October 1. A reception was given in their honor by their three daughters and their families: Dr. and Mrs. Jerry (Sue) Ketner, Olathe, Kans.; Dr. and Mrs. Robert (Beatrice) Sherrill, Atlanta; Mr. and Mrs. Milton (Kathy) Miller, Birmingham, Mich.

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Pictured (l. to r.) are 15 Nazarenes who visited the Dominican Republic and were involved in a Medical Team, August 22-31. In the back row are: Dr. George Harper; Margaret Jilbert, RN; Linda Tillotson, RN; Dr. Clyde Gregory; Carolyn Lehrke, RN; Charlotte Herrick; Chuck Harper; L. D. Hull; (2 center ladies); Eileen Bannon, RN; and June Owens, RN; (front row): Jeff Whitsett, Dr. Al Crumley, Dr. Larry Hull, Dr. Don Whitsett, and Dr. James Herrick. Some of the doctors and nurses participated in a surgical clinic in one of the hospitals in Barahona, Dominican Republic. Others participated in clinics held in the Barahona area churches where more than 300 patients were seen per day.

EUROPEAN NAZARENE BIBLE COLLEGE BEGINS 14TH YEAR

Students gathered from eight countries as the new semester began at the Bible college. The total enrollment is 31. The breakdown of students by countries is: Germany, 8; Switzerland, 5; Italy, 2; Portugal, 8; The Netherlands, 3; Trinidad, 1; Denmark, 2; and USA, 2.

The opening school convention speaker was Rev. Cor Holleman, district superintendent of The Netherlands. The presence of God was very real as His Spirit helped people to cross the cultural lines and realize the oneness in Christ.

One of the big needs is scholarship money for the students from Portugal, Italy and Holland. □

INDONESIAN LANGUAGE BROADCAST BEGUN

Indonesia has become the latest in the list of 19 different languages broadcast, made possible by the July World Mission Radio offering, which is sponsored by NWMS.

Missionary George Rench, in a letter to Nazarene Communications dated August 29, tells that "Showers of Blessing" has been launched in Indonesia.

Pastor Ishak Sugianto is the preacher. He says the material format and sound production of the broadcast are high quality.

Correspondence courses will be sent to listeners who respond. The program is now being aired in Solo, where Mike McCarty is stationed, and Jogja, where Bob McCroskey, Jr., is starting a church.

Rev. Rench says that since 80 percent of the population is under 24 years of age, and they are the largest group who listen to radio, the Indonesian "Showers of Blessing" is aimed toward the non-Christian youth.

Nazarene Communications has increased the multi language broadcast from 3: English, Spanish, and Portuguese; to 19, including: French, Chinese, Creole, Italian, Japanese, Korean, Marathi, Kekchi, Pocomchi, Afrikaans, Shangaan, Tswana, Zulu, Indonesian, Sotho, and Pedi, in the last four years. □

—NCN

COUNCIL OF SOUTH AFRICA SOUTH FIELD MEETS

The eighth annual Council of the Republic of South Africa South Field, held July 17, was preceded by a spiritual retreat, 15-16. We experienced a rich spiritual blessing during this time of Council and retreat.

Under the capable leadership of Rev. J. Smith, mission director, the field has shown the following gains: 11 full members, \$1,416.59 increase in total giving, and 232 increase in Sunday school average.

The council members present were Rev. and Mrs. P. Bedwell, Rev. and Mrs. G. A. Hurst, Rev. and Mrs. O. G. Karker, and Rev. and Mrs. J. W. Smith, Rev. and Mrs. J. L. Riley were in the States to meet their 9-month-old twin grandchildren for the first time.

Those elected to the executive committee were Rev. O. G. Karker, Rev. J. L. Riley, and Rev. J. Penn. □

—Karen Bedwell, Reporter



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Rev. William Goodman (r.), pastor of the Streator, Ill., church, author of *Only Dopes Use Drugs*, presents a copy to Judge George E. Denny of the Kansas City, Mo., Municipal Court. Judge Denny wrote the foreword in the drug education book which has recently been released by the Nazarene Publishing House. Rev. Goodman wrote the book after five years' experience with the Honolulu Police Dept. in drug surveillance and drug education, and four years with the Kansas City Police Dept. as a street cop in the inner city and ghetto areas.

of Discipleship. Most D-Days included teens from all around the district. The D-Day agenda included seminars and small-group interaction about discipleship, choir rehearsals, lots of food and fun, and, finally, a presentation of *Follow Me*—a musical call to discipleship.

Discovery's schedule was exhausting, but it was rewarding to see teens getting excited about living more faithfully as Christ's disciples. One letter received from a junior high girl in Emmett, Ida., tells how a Bible study began among her friends as a result of the D-Day in Nampa. Some districts, after participating in the D-Day events, are planning to do a similar program across their own district, using *Follow Me* with their district IMPACT team.

The members of Discovery returned to their respective campuses, having shared in a very rich experience of giving ministry. They themselves learned in a new way what it means to be a disciple of Jesus . . . and that is a worthwhile discovery. □



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DISCOVERY

Discovery, the music and drama group sponsored by the Department of Youth Ministries, completed a summer-long, nationwide tour which was highlighted by the World Youth Conference in Estes Park, Colo. Discovery's ministry to youth throughout the summer was designed to take the excitement and dynamic of World Youth Conference to teens around the country who did not have the opportunity to attend the event at Estes Park.

Hundreds of young people shared with Discovery in "D-Days"—two-day programs centered around the theme



Outreach

I AM A NURSES' AID in a local 100-bed nursing home.

After becoming Christians, my husband Jim and I were led to minister to the elderly in nursing homes. We began visiting a smaller nursing home of about 35 people. The job was very rewarding, and I loved it.

About a year ago, the Lord talked to me about broadening my ministry. He told me that a new nursing home just opened in our city would be an ideal place for me to work for Him. Three weeks later I went to work there.

The physical labor is almost unbearable at times and the pay is small; but the spiritual rewards mean more to me than any paycheck I've ever received!

I witness and share God's Word every day that I work—both verbally and through my life. It's not always easy. In fact, it is a battle every day; but I am determined to do what God has asked me to do.

I'd like to tell you of two persons to whom I have witnessed for my Savior in the last few months.

Joyce was a young woman terminally ill with cancer. God gave me the opportunity to present Christ to her. She had been a Christian in name but not in fact. The Lord helped me to witness to her often during the six months she was with us, and I feel with all my heart that Joyce is with our Savior now.

About three weeks before her passing, a great calmness and meekness came over her. Though she had been receiving morphine injections around the clock, her pain subsided, and she didn't require any more injections until the day before she died. During this period I was able to talk with her frequently. She assured me that she was really a Christian now, and I believed her. Praise the Lord!

William Munford was a very lonely little man who, after coming to our home, had contemplated suicide. He was a victim of a stroke and was confined to a wheelchair. He told one of the staff that he had gone through four million dollars in his lifetime, yet had never had a real home or found true happiness.

One Tuesday William had another stroke. From then on, he was unable to talk or to feed himself. I started getting his tray so I could feed him. I would talk with him, and he would communicate by nodding yes or no. I tried to cheer him up, but could not get him to smile.

One day while feeding William, the Lord prompted me to deal with him. I asked him if he were a Christian, and he looked at me with one of the saddest expressions I've ever seen, and shook his head no. Then I had a good talk with William, telling him how much Jesus loved him and how much He wanted to have him for His very own.

Before I left the room, I told him how to talk with God, how to ask Him to forgive all his sins. This William promised to do by an affirmative nod. Immediately I began praying for William as I had told him I would. Of course the enemy tried to intervene all morning as I talked with God, but this did not stop me.

I made it a point to get William's lunch tray. After feeding him his lunch, I asked, "Did you do what I asked you to do?" There was a twinkle in his eyes as he nodded affirmatively.

"Well," I continued, "did God forgive your sins?" His face lit up, and he shook his head yes. Then I told him, "You're a Christian, William. Aren't you?" Again he shook his head in the affirmative, with a beautiful smile that I'll never forget.

I was at home the next day when the phone rang. On the other end of the line was someone from the nursing home. I was told that, since I had worked so closely with William, they thought I should know that he had just died. I thanked them and hung up the receiver. No, I did not cry. I was happy for William. For the first time he had a happy home!

I am so glad that I was obedient to God when He asked me to speak to William about his soul. I truly thank God for molding my life and using me to help win souls for His kingdom. I am glad, too, that Jim and I are doing the Lord's will, and that the Holy Spirit has led us into the Outreach Program; for it is a most fulfilling and rewarding job! □

**"By All Means . . .
Save Some"**

MISSIONS DIRECTOR ATTENDS SALT TALKS BRIEFING

Dr. Jerald Johnson, executive director of the Department of World Mission, attended a one-day briefing on the upcoming SALT talks (Strategic Arms Limitation Treaty), October 18, in Washington, D.C.



He was invited by the State Department as one of a group of leaders from various areas of the private sector to hear an explanation of the positions taken by U.S. negotiators in the talks. □

—NCN

GENERAL SECRETARY ADDRESSES FREE METHODISTS

Dr. B. Edgar Johnson, general secretary, was speaker at the Superintendents' Convocation of the Free Methodist Church, Winona Lake, Ind., September 20. He gave three addresses, each of which was followed by a discussion period.



At the 9 a.m. service, Dr. Johnson spoke on the subject "Leadership and Communicative Relationships." In the afternoon, he spoke on "The Superintendent, a Leader of Leaders"; and in the evening session, on "Our Ministers and Our Mission."

Other features were: the Keynote address, Tuesday, September 19: "A Biblical Exposition on Leadership," by Bishop Dr. Clyde E. Van Valin; Thursday, September 21, "Personnel Management," by Bishop Dr. Paul N. Ellis; and "Responsibility for Continuing Education," by Bishop Dr. Elmer E. Parsons, in the forenoon.

In the afternoon on Thursday, Bishop Dr. W. Dale Cryderman, spoke on "The Superintendent's Accountability—To Whom?" and Bishop Van Valin led an open forum for discussion of denominational concerns.

The convocation concluded with Bishop Dr. Donald Bastian of Canada, speaking on "Resources for Leadership in Your Churches." □

—NCN

BI-VOCATIONAL PASTORS' SEMINAR HELD

Thirty pastors attended a special seminar for bi-vocational pastors at the Plaza Inn in Kansas City, September 26-29. Bi-vocational pastors are men whose churches are unable to pay their full salary and, therefore, the pastors must find secular jobs to sup-



plement their income to support their families. In addition to lectures and church-growth films, the seminar included tours of Nazarene Theological Seminary, Nazarene Headquarters, and Nazarene Publishing House. This was the first such conference ever conducted in the Church of the Nazarene and was hosted by the Department of Home Missions. Dr. Raymond Hurn, executive director, in welcoming the pastors and their wives said, "The fact that the denomination has been built primarily on the backs of the bi-vocational pastors is a factor that has been largely overlooked." □

—NCN

DR. SHELburne BROWN DIES

Dr. W. Shelburne Brown, 60, died at his home in San Diego, October 3, following a 10-month illness caused by a malignant tumor on the optic nerve.



Shelburne Brown was ordained in 1944 and pastored for 10 years, serving churches at Carson City, Nev.; and at Banning and Alhambra, Calif., prior to his election in 1952 to the district superintendency of the Los Angeles district. In 1964, he was elected president of Pasadena College, Pasadena, Calif. Through his vision and leadership, the college was moved to its present site on Point Loma in San Diego.

He was a graduate of Pasadena College, receiving his Bachelor of Arts and Master of Arts degrees there, and later was awarded the honorary Doctor of Divinity degree by the college. He obtained the Doctor of Education degree from the University of Southern California.

Shelburne Brown is survived by his wife, Lois; two sons, Fred of Encinitas, Calif., and Dr. Warren of Los Angeles;

a daughter, Linda (Mrs. Warren Gresham), of Bethany, Okla.; five grandchildren; two brothers, Willis G. Brown of Denver, and Dr. Harold W. Brown of Nampa, Ida.; two sisters, Mrs. Ruth Suiter of Ketchikan, Alaska, and Lois Lindbloom of San Diego.

Memorial services were held at the college at 2 p.m. Friday, October 6. □

—NCN

JOHN DENNEY JOINS YOUTH STAFF

Rev. John Denney has accepted the post as director of Senior High Ministries in the Department of Youth Ministries. He had served in the Department of Youth from 1970 to 1972.



John graduated from Northwest Nazarene College and Nazarene Theological Seminary. He is married. His wife's name is Sherry.

He has been a member of the General Council of Nazarene Youth International, representing the Northwest Zone.

He has resigned the pastorate of the Middleton, Ida., church on the Inter-mountain District to come to Kansas City. □

—NCN

BOARD OF GENERAL SUPERINTENDENTS ELECTS OFFICERS

The Board of General Superintendents closed their fall meeting, September 19-28, with the election of officers for the biennium 1979-80.

Dr. Charles H. Strickland was elected chairman; Dr. George Coulter, vice-chairman; and Dr. William M. Greathouse, secretary. The new officers assume these duties in January, 1979. □

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