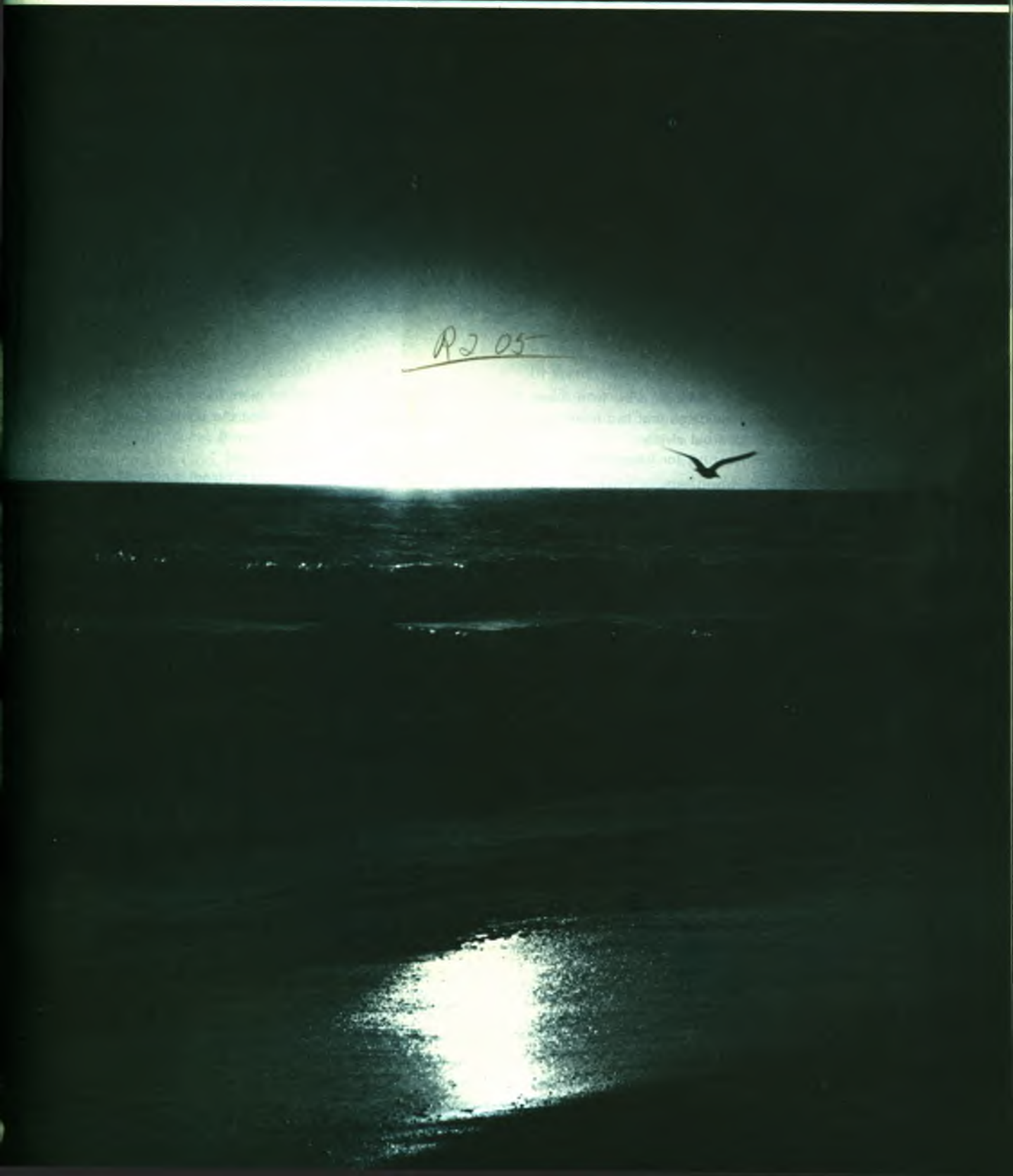


LIBRARY
Olive Branch College
KANKAKEE, IL
AUG '71

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 4 '71



PJ 05

General Superintendent Stowe



VACATIONS AND VOCATIONS

As his year of furlough drew to a close, the missionary indicated that two impressions of his homeland stood out vividly:

1. The feverish rush for happiness through recreation;
2. The lack of intensity among Christians.

We sat in the parsonage on Saturday evening with the pastor and his family and a young couple from the church. They were discussing the day's activities, which had largely consisted of boating on a nearby lake. The pastor's daughter commented that, if and when she married, one of the first acquisitions would be a boat. Her father replied that caution must be exercised at this point, for too many people were letting this form of recreation compromise their observance of the Lord's Day. The teen-ager's answer was, "But, Daddy, it's not the boat that's to blame—it's just that some people don't really love the Lord like they should!"

Then there was that boating incident that took place long ago and far away. These boats were for business, not pleasure. And business had been poor. The fisherman's report was, "We were hard at work all night and caught nothing at all" (Luke 5:5, NEB). But when they heeded the Master's advice and let down the nets on the other side of the boat they had to call for help to get their tremendous catch to shore. The story concludes with Jesus'

promise that He would make them fishers of men, and their response, "They pulled the boats on the beach, left everything and followed Jesus" (Luke 5:11, *Good News for Modern Man*).*

The truth is apparent. The real problem is not with boats, nor vacations—it lies with a proper sense of vocation. The answer is not a more stringent set of regulations on Sabbath keeping—it is a revival of first-love for God which refines and replaces all lesser loves. The Christian's real vocation is not being a physician, banker, or homemaker. It is single-minded obedience to the "high calling of God in Christ Jesus" (Philippians 3:14). This intense devotion supersedes the claims of both pleasure and business. It establishes correct priorities.

Nothing short of this kind of genuine discipleship can keep the church from becoming paralyzed by the increasingly competitive life-styles of the seventies. The growing number of long holiday weekends and the marked trend toward making Sunday just another "business as usual" day are bound to have their effect. But the Christian whose fervent love for God stems from a pure heart will know when to beach his boat and where to park his car in response to his supreme vocation, the highest calling of all.

**Good News for Modern Man, Today's English Version*; copyright, American Bible Society, 1966. Used by permission.



a vital message to christian families

By James Dobson,* *Los Angeles*

Photo by Alan Cliburn

It takes no great social analyst to recognize the vast threats and dangers being hurled against the American family. The traditional marital and parental plan, created and ordained by God, is being viciously attacked from divergent sources.

Advocates of the new morality and the "Playboy philosophy" join hands to recommend infidelity and sexual irresponsibility.

Representatives of the homosexual movement suggest a disastrous alternative to the "boy meets girl" theme.

The drug culture produces countless numbers of broken young people each year who are physically and psychologically unprepared for the responsibilities of marriage.

Women's liberation movement is fomenting agitation between the sexes, creating competition and conflict within the home.

The unbridled consumption of alcohol is resulting in millions of shattered families, leaving them in personal and social ruin.

Behavioral scientists who should know better are recommending trial marriage, common-law marriage, communal marriage, and other "forward-thinking" possibilities.

In view of these forces of erosion, it should not be surprising that the divorce rate in America is now higher than in any other civilized nation in the world.

The tragic consequences of such widespread family disintegration are almost immeasurable in our society. Our cities and suburbs are now filled with emotional casualties—the lonely,

broken, disillusioned people who surround us.

Their ranks include the wife whose husband has found a younger plaything; and the illegitimate child born to a bewildered 15-year-old girl; and the mother who is inevitably drunk when her children come home from school; and the tormented infant who became a heroin addict while still in his mother's womb. Each of these tragedies is multiplied repeatedly in the lives of other family members who must share in their disaster.

Contrary to the popular belief, Christian families are not immune to the threats I have described. When the value system of a culture begins to decay and splinter, as has ours, even the devout may be caught in its shattering disintegration.

Proverbs 8:11 verifies this danger, stating: "If the foundations be destroyed, what can the righteous do?" The influence of distorted values can be seen within Christian circles: the children of devoted parents *do* occasionally become drug addicts; divorces *do* occur among professing Christians; and certainly, some young people who have been raised in the Church do sometimes suffer the consequences of sexual experimentation.

How can these difficulties occur in homes where Christian principles were ostensibly taught and respected? The answer to this question is critical to the family that wants to shield itself from the destructive influence of a godless society.

I received an important letter from my father a few years ago, offering some timely advice that is relevant to this discussion. I had been very busy

HERALD of HOLINESS



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

Contributing Editors:

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

General Superintendents, Church of the Nazarene

IN THIS ISSUE

ARTICLES

VACATIONS AND VOCATIONS	2
<i>General Superintendent Stowe</i>	
A VITAL MESSAGE TO CHRISTIAN FAMILIES	3
<i>Priorities that shield homes from moral erosion James Dobson</i>	
WILL GOD GET HIS SHARE?	5
<i>Proper disposition of estates A. E. Collins</i>	
HOLINESS AND HAPPINESS	6
<i>Poem Pearl Burnside McKinney</i>	
EVERYTHING HAPPENS TO ME!	7
<i>Pen Points Dallas D. Mucci</i>	
SUMMER	7
<i>Faith at Home Rosemary Lee</i>	
PASTOR IN THE PEW	8
<i>Insights to public worship Wendell Wellman</i>	
YOUR GIFT ON THE ALTAR	9
<i>Helps to Holy Living Roy E. Carnahan</i>	
DID FRANKIE REALLY DIE THIS MORNING?	10
<i>Story of a dying boy with living faith Paul Merki</i>	
THE ART OF LIVING TOGETHER	13
<i>Dimension Darrell E. Luther</i>	
THE TYRANNY OF THINGS	14
<i>Release from the stronghold of materialism Garth Hyde</i>	
THE "NOT ROOM ENOUGH TO RECEIVE" BLESSING	15
<i>The process that prepares the heart for blessing Nelson G. Mink</i>	

EDITORIALS 16

W. T. Purkiser

STANDING FEATURES

NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>A Wrong Turn That Was Right Russel Shalley</i>	

in the weeks that preceded his letter, trying to accomplish everything that was demanded of me. I was working long hours and playing very little. My father was on a plane trip from Los Angeles to Hawaii, and he used that quiet opportunity to write a letter that was to have a sweeping influence on my life. It included the following meaningful paragraph:

"Danae [my daughter] is growing up in the wickedest section of a world much farther gone into moral decline than the world into which you were born. I have observed that the greatest delusion is to suppose that our children will be devout Christians simply because their parents have been, or that any of them will enter into the Christian faith in any other way than through their parents' deep travail of prayer and faith. This prayer demands time, time that cannot be given if it is all signed and conscripted and laid on the altar of career ambition. Failure for you at this point would make mere success in your occupation a very pale and washed-out affair, indeed."

There are four vital messages in this statement that should be heeded in every Christian home.

First, it is more difficult to teach proper values today than in years past because of the widespread rejection of Christian principles. In effect, there are many dissonant voices which feverishly contradict the teaching of Christian parents.

Second, it is possible for parents to love and serve God while systematically losing their children. You can go to church three times a week, serve on its administrative council, attend the annual picnic each summer, and pay your tithes, yet fail to communicate the real meaning of Christianity to the next generation.

Third, there is no substitute for prayer throughout the formative years of a child's life. Not only must the youngster be introduced to his Heavenly Father, but the parents should privately appeal to Him for assistance in discharging their awesome responsibility. To approach the parental task in our own strength is incredibly naive.

Fourth, there is *nothing* in life that is more important than this responsibility of introducing our children to Christ. All other professional and social objectives become "pale and washed-out" when compared to this God-given assignment.

The father who is never home and the mother who is socially "clubbing" herself to death cannot possibly be meeting their commitments to the tender, impressionable little children who are vulnerable to their teaching for such a few short years.

In the many Christian homes where Mom and Dad never establish these priorities, they will deserve a silent answer to tomorrow's whimper, "Where did we go wrong?" □

*Dr. Dobson is the author of *Dare to Discipline*, copyright 1970. Tyndale House Publishers, 228 pages, cloth, \$3.95. The book may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Dr. Dobson will answer selected questions about children in the home for parents who wish to write to him in care of the *Herald of Holiness*, 6401 The Paseo, Kansas City, Mo. 64131.

WILL GOD GET HIS SHARE?

It is a universally accepted truism in the Christian Church that everything we have is directly or indirectly the gift of God. Even if it is the fruit of our own labors, it is nevertheless He who has provided the strength and the ingenuity to acquire it. Hence, we are indebted to Him.

There was a moment in our experience, if we are truly dedicated Christians, when we made complete commitment of all we have and are to Him.

*Take my life and let it be
Consecrated, Lord, to Thee . . .
Take my silver and my gold;
Not a mite would I withhold. . . .*

Thus all we possess is rightfully His. We are His stewards. As stewards, we merely hold it in trust for Him, and subject to His control.

It is only natural that, in arranging for the disposition of our estates after our decease, a portion should be bequeathed to worthy members of our immediate families. To that there can be no valid objection. But then, *Where do God and His cause come in?*

It is surely our duty to see to it that our possessions will not be aimlessly scattered like chaff before the wind—not to say recklessly squandered for no good purpose.

It is indeed regrettable that all too often men and women who have been entrusted by God with money or property, or both, are either forgetful or negligent in this matter.

Many are the instances where professed Christians have failed to make definite and legal provision for the proper disposing of their estates after death. In consequence, considerable amounts of money have fallen into unworthy hands, only

to be either carelessly dissipated or claimed by the government. In either case, God's cause is deprived of funds it so urgently needs and deserves.

Think for a moment of the cry for support for our dedicated missionaries, our colleges and Bible schools, our church periodicals, and often our own local churches! Should we not give prayerful and conscientious consideration to these important interests of God's kingdom?

For many good people, it may be later than they think. What they do, they should do quickly. Time is of the essence. "The night cometh, when no man can work" (John 9:4).

If definite and legal arrangements have not already been made regarding your estate, let me respectfully suggest that you make haste to attend to this important matter *now*, while you have time and strength to do so.

God's Word declares: "It is required in stewards, that a man be found faithful" (I Corinthians 4:2). Someday, when the toils of life are over, "we shall all stand before the judgment seat of Christ. . . . every one of us shall give account of himself to God" (Romans 14:10, 12).

May God grant that in that solemn hour we shall hear those blessed words of commendation: "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord" (Matthew 25:21).

WILL GOD GET HIS SHARE OF YOUR ESTATE? □

HOLINESS & HAPPINESS

*Happiness cannot be known
Except in holy hearts,
Where hate and malice are unknown
When envy's greed departs.
Happiness needs holiness
To make it more than pleasure.
The holy heart finds love divine
Abundant beyond measure.*

*Holiness can lift above
The petty things of life,
And fill the heart with sacred love
That knows no carnal strife.
Holiness makes happiness
A gift of love transcending
The passing joys of earthly gain.
A glimpse of joy unending!*

—Pearl Burnside McKinney
Phoenix

EVERYTHING HAPPENS TO ME!

*No matter what it would be,
If a hurricane blew,
It would not hit you.
Everything happens to me.*

While playing around with this little ditty (so brilliantly written by me), I was beginning to feel that way. Then I remembered that God's Word explained it better, "He . . . sendeth rain on the just and on the unjust" (Matthew 5:45).

Hurrying along toward a hospital, I encountered road construction. "This always happens to me, especially when I'm late!" In my preoccupation with other things, I had missed the sign warning of the construction.

How many of us classify events as for us or against us? You bought that cheap hot-water tank, with a one-year guarantee. Nine years later, on a miserably cold winter day, it blows up. You feel, It always happens to me, and at the worst time! It does not occur to you that the heater has passed its life expectancy, and the greatest pressure on it to blow up is in zero weather.

Instead we were seeing both of these events as an act of God or the devil—against us.

Or like this incident: Saturday morning, the day of the Sunday school picnic, a Sunday school teacher remembered he had forgotten to give a special invitation to an elderly neighbor. He sent his son scurrying to invite her. Her reply to the boy, "I won't be going. You are too late. I should have been invited sooner. I've just finished praying for rain!"

Opposite this attitude is the triumphant man who exclaims to his friends, as the rain stops and the sun shows on their arrival at the golf course, "You know, I must be living right." This happy coincidence is set just for him by God.

Any of these feelings or attitudes are gross doses of self-enthronement in our lives. Christ is shunted off to the side. Instead of seeking God's will, we ask Him to make the world according to our creation to the last detail.

To be sanctified is to rest in His will, not to have all heaven chasing around to satisfy our whims.

We are warned, "Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities" (Romans 12:3, Phillips).

Christian, it is not for us to be concerned with which way the wind blows or see heaven falling when material items wear out. It is our high privilege to be "submissive to His will."—DALLAS D. MUCCI, Bethel Park, Pa.



SUMMER

Is it my age? Is that why summers fly by?

Sandwiched between the other seasons, they seem much thinner slices of life now than during my childhood.

When I was a girl, vacations stretched out forever. The end of summertime was always beyond the horizon, until suddenly right before my very eyes reality loomed—the first day of school.

I remember picnics and racing in the sun over grass and gravel. All day trees whispered to each other in the breeze. Crickets outside my window sang nightly lullabies.

There was time to stare at clouds and see animals and ships in their outlines. Time to scrunch my toes in the hot, fine sand of a dirt road curving around Grandmother's house. Time to eat a warm tomato just picked from the garden. Time to fracture my reflection in a mud puddle with my bare feet. Time to sail paper boats down a gutter after the rain.

Showers were to run around in—a welcome relief from dusty dry spells. Like a giant car wash, they sprayed my world until it came out shiny and fresh again.

My young world was one without war. Without the hydrogen bomb. Without active racial tensions erupting into violence. Without money, but also without social pressures to have the things it could buy. Nobody we knew had much.

My young world was one with God at its head. If you didn't go to church, decent people looked down on you. In those days being respectable and respectful were tops on the list of worthwhile things to aim for.

Being moral went hand in hand with those requirements. There was no doubt as to what morality meant. The "shalt not's" were firm as rock. Unshakable. Unbendable. Unchangeable. (They still are, but not everybody believes it today.)

If you did wrong, you knew it was a sin. The majority believed God existed and feared and revered Him.

I wish we could give our youngsters long, lazy summers. Time to watch anthills in a world without war. Without panic buttons. Without racial hatred. Without status symbols. Yet, a greater need cries out.

There is only one eternally lasting good our generation can pass on to the next. Give them a saving knowledge of Jesus. That we are able to do; must do.

Then we must have faith that it is enough to take them where summer lasts for ever and ever.

By Rosemary Lee
Worthington, Ohio

PASTOR IN THE PEW

One of the popular songs currently making the rounds has this intriguing line, "I've looked at life from both sides now . . ."

I can identify with this song. After 27½ years of unbroken pastoral ministry, I have spent the past year worshipping in the pew with the exception of the Sundays when I served as guest minister.

It has been an interesting experience. I could paraphrase the popular song and say, "I've looked at worship from both sides now . . ." The view has been most revealing. The urge is strong to share some conclusions:

1. At its best, a service of worship is one of the greatest experiences in life.

There is nothing basically wrong with the church program to which we have become accustomed. While I would be the last to decry new methods, I am more than ever convinced that worship and evangelistic services are, and must remain, the heart of our program.

2. We desperately need a sharp upgrading of our church services. I spent much of the past year traveling across America, and worshipping in many churches. Sunday after Sunday, I found myself asking questions like these:

If I were a total stranger, looking for a place to worship, would I want to come back to this church?

What happened today that will make a contribution to the worshippers in the coming week?

How excited is this church about the challenge of evangelizing the community surrounding it?

In all kindness I must confess that much of the time the answers to these questions were not encouraging. There were marvelous exceptions, but too often the answers were depressing. Often

I found myself repeating the words of another popular song, "Is That All There Is?" I had the feeling that I was not alone in this. The countenances of people are most revealing.

But why write about it? To complain? I would hope not. There are more than enough chronic complainers. Why, then? To share my concern and to suggest areas of possible improvement.

Since I am a minister, I will begin with us. No one knows better than I the pressures upon a pastor. There are not enough hours in the day. Sunday always has a way of coming around too soon. How to apportion one's time calls for the wisdom of Solomon.

But this year of sitting where the people sit has convinced me that the pastor's greatest responsibility lies in the services of public worship.

Another realization was sharpened: Every service is a crucial one for *someone* in the congregation! If he is not helped then, he may never be helped. Any service, then, which does not afford the opportunity for a meaningful encounter with God is of doubtful significance. I must confess that this comes to me as something of a new insight. Certainly I *feel* it more than before.

Though my sympathies lie quite naturally with the minister, I now find myself seeing things more from the point of view of the man in the pew. I know better what men want when they enter the sanctuary. I understand better their disappointment when they fail to find it. I understand better their joy when they do find it.

But the responsibility does not lie on the ministry alone. This realization has also been sharpened. If we ministers need to see things from the layman's point of view, the opposite is equally true.

Your minister is not a superman. He is a man

like you. Called to a special work, but a man nonetheless. He needs your strength, your understanding, your support, just as you need his. Lacking these, he is subject to failure just as you are.

If he fails when you need him, you are puzzled and hurt. When you fail, he has similar reactions.

When your place in the sanctuary is repeatedly empty, he hurts inside.

When you treat lightly the responsibility you accepted, he suffers.

When your most frequent responses to his

ministry are caustic and critical, discouragement stalks his steps.

He may be *godly* but he is not a *god*. You are human. He is equally so. Your faithfulness, your zeal, your encouragement—or the lack of these—can make or break him.

Our church is blessed with outstanding ministers and outstanding laymen. If we have a serious need, it is for mutual understanding. I feel that I have gained a little understanding this past year. I pray that I shall be a better man and a better minister as a result. □



YOUR GIFT

ON THE ALTAR

One of the great holiness texts in the New Testament is Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." With this verse, we may join Jesus' words in Matthew 23:19, "... the altar sanctifieth the gift."

The sanctified life is illustrated by the Old Testament practice of sacrifices. Consider such key words as "present," "living sacrifice," and "altar."

The way to the sanctified life is through a presentation on our part. We are instructed to present our "bodies a living sacrifice." Although provision for our sanctification has been made in Christ, the realization of the blessing depends upon our presentation.

Many in our day are anxious to have the benefits of freedom and prosperity. Fewer are willing to make the necessary effort in hard work and discipline. The thief wants the benefits, but not disciplined employment. Even now you may want some new things; but are you willing to pay the price? In God's order of things, "presentation" precedes "blessing."

The Old Testament worshipper realized the

importance of bringing a sacrifice. In coming to God today, we must approach Him with a loving presentation—the presentation of our lives and of all that we possess.

This involves the commitment of our bodies, our possessions, our families, and our manner of living. It is the consecration of all to God and the acceptance of His will regarding them. It is a sacrificial presentation. There is no other way to know His blessing.

Consider also the altar. Jesus said, "... the altar sanctifieth the gift." When the Old Testament worshipper brought a complete offering to the altar, when it was freely given, and finally abandoned, fire consumed the sacrifice and signified that God had received the offering and was pleased.

The symbolism here is rich in meaning. Today, the worshipper brings an offering, not of produce

helps to holy living

By Roy E. Carnahan, *Ellicott City, Md.*

and animals, but of himself. It is the presentation of his life, placed not on an altar of stone, but given to God in self-sacrificing prayer.

This altar may be anyplace where man meets God. And when the offering is "all on the altar," the fire of God, heavenly and spiritual, will fall. This is the Holy Spirit, whose presence is like a spiritual fire. It is a fulfillment of Matthew 3:11, ". . . he shall baptize you with the Holy Ghost, and with fire."

The consuming fire is both destructive and refining. The old nature, carnal in its desires as described in Galatians 5:19-21, is purged away. What glorious riddance! The heart is refined, and re-created in holiness.

Malachi described it with these words: ". . . for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (3:2-3).

Charles Wesley described this experience in the words of his beautiful hymn:

*Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!*

*Oh, that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call;
Spirit of Burning, come!*

*Refining Fire, go thro' my heart;
Illuminate my soul;
Scatter Thy life thro' every part,
And sanctify the whole.*

*My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.*

This is Christian living at its best. This is personal peace, love, and joy. It is preparation for heaven, and the true reflection of Christ to today's world.

However, one must realize that the above presentation, and the consequent "burning" of the Holy Spirit, must be continuous.

The temptation to the sanctified today is to remove from the altar that which has been presented to God. Our wills are still operative, and Satan does his best to spoil and steal the gift we once presented to God.

The pressures and temptations of the world around us are often directed towards exerting our wills over God's. Slackened devotion and over-involvement in lesser things may leave us too weak to resist temptation. Carelessly, then, some of our presentation may be removed from the "altar," and the "burning" of the Holy Spirit is quenched.

The departure of the Spirit's "fire" leaves the soul in anxiety, darkness, and turmoil. Not until the offering is restored may we again rejoice and experience His victory.

Thus what is now presented to God must remain on the altar. And as it remains, the Holy Spirit's fire continues to burn so that our hearts are continually cleansed and filled with holy joy. We then are motivated to holy and effective service. God's will may then be demonstrated in us. □

By Paul Merki, *Garfield Heights, Ohio*

DID FRANKIE REALLY DIE THIS MORNING?

Spring had been slow to show its welcome face, but at last resurrection green was replacing the bleak, rigid mask of winter. Nature was recklessly spilling its paint in a late rush to lend a riot of color to flowering shrubs and blossoming fruit trees.

The plow was producing its yield of the sweet but penetrating odor of freshly turned soil. The robin, put to flight for a few months by cold and snow, shared again its lilting melody.

All of creation seemed to be vibrant, awaking from the sleep of death to pulsating activity. It was good to be alive and to stand once again in amazement at the transformation of the natural world.

But then the phone rang, and the message that awaited us was a grim one: "Frankie died this morning."

Several months had passed since we had left the Midwest for a new place of service in the

East, but friends realized that we would want to know that "Frankie died this morning."

You say you did not know Frankie? Not many people did. But he was a rather unusual boy. A typical nine-year-old, he took delight in the rare privilege of seeing his picture, and reading of his plight, on the front page of the big-city newspaper. His would-be classmates helped to celebrate his birthday by giving a party in his honor, and the news media found in it a worthwhile human-interest story. There would be only one more birthday. Frankie was a victim of cystic fibrosis.

From the drawing of life's first breath, death lurked at Frankie's door. It paraded in his room. Constantly it threatened to douse the frail flicker of life. As a baby he was unusually susceptible to what was first thought to be pneumonia. Then came the discovery that it was cystic fibrosis that was the ominous enemy in his fight for survival.

The battle for life proved to be a valiant one. Death was always near, true; and yet, if any boy loved life, and lived it courageously and abundantly, it was Frankie.

At night he slept in a thick mist within the confines of an oxygen tent, and the saline solution that invaded his lungs also covered the walls of his bedroom.

By day he gave himself to four one-hour treatments as he inhaled the medicines from his nebulizer and yielded to the technique of postural drainage. Persistently, if at times impatiently, he lay on the tilted board in the 12 prescribed positions as his dedicated parents worked to loosen the thick mucous which lined his lungs.

The slap, slap, slap on chest and sides and back became a familiar sound in the home—almost as incessant as the slap of the ocean's waves on the rock-strewn shore. Four hours a day, seven days a week, the battle continued to drive loose the phlegm that threatened to fill the boy's lungs.

After the slap, slap, slap of the hand and the whirl of the vibrator at each of the 12 body positions came the difficult and wearying task of expectorating the loosened mucous. Monotonous procedure, it was also a death-defying one.

Draining the physical and nervous energies of father and mother and leaving their son physically distressed and often emotionally shaken, the treatments were also undoubtedly prolonging Frankie's life.

In spite of the heavy toll taken upon parents and child in expended physical and emotional energies, the hours between treatments were busy hours. They were fun-filled hours. They were moments that were spent in the improvement of mind and body for a future that was never to be.

It was Frankie who chattered to his parakeets, romped with his beagles, and galloped his pony

about his rural home. It was Frankie who was often a challenge to his tutor as he gave grudgingly his precious moments to the evening classroom-at-home.

It was Frankie who, frail of body but quick of mind, could outwit his chagrined father at the chessboard.

And, paradoxically, it was Frankie, required to struggle for sufficient breath and strength to lend his voice to a quiet conversation, who was the leading gymnast in the neighborhood. His older, robust brother was embarrassed that Frank could "out-chin" him in chin-ups and "out-push" him in push-ups.

It was difficult to watch a boy with such a zest for life losing the battle. By our prayers and with our words of encouragement, we responded to an inner compulsion to become involved in the noble fight. As Frankie's condition slowly deteriorated, the desperation of the situation challenged our finest spiritual and mental resources.

More rapid and painstaking breathing gave evidence that Frankie's lungs were losing their elasticity. The hospital became a more frequent, though unwelcome, haunt for the boy. There the most recently developed instruments, fruits of the finest research, were employed in the attempt to rid the lungs of their heavy burden of phlegm.

Many afternoons found me riding the elevator and treading the familiar corridors of Children's Hospital to Frankie's room. Sometimes I would find him lost in the heavy mist of the tent.

There were also visits when I would peer through the window to discover him sitting at the foot of the bed with knee raised, elbow perched on knee, and head propped with hand. The towhead would be staring into space, and his clear gray eyes would tell me that he was deep in thought. As I approached, his cautious smile served as his informant that he was enjoying his reverie.

On such occasions conversation was never very brisk. I tried to make it a practice never to invade the privacy of his quiet moods. But there were days when his temperament would reflect a readiness to share his moments with me. If time allowed, I would pause for a brief game. And then, at the close of all visits, we would talk to our Lord.

Nearly always, upon his return home from a hospital stay, Frankie would jot a brief note to me. One read as follows:

"Thanks for the dollar you gave me and for coming to see me in the hospital. I enjoy your playing 'Nerts' with me. Keep praying for me and I will be able to come to church. Your church friend, Frank."

My "church friend" was able to come to the house of God. His parents put forth that extra effort that enabled him to attend the services

fairly frequently. In his ninth year he began to give public expression of his faith.

On several occasions he left me with a sense of awe at the realization that he had a vital personal faith which suggested a maturity far beyond that which might be expected of a nine-year-old. He had a grip on some sure, unseen reality that gave stability to his fragile life.

In one informal church gathering he surprised his parents by standing, gaining recognition, and requesting, while struggling for breath at every other word, that his friends pray for him as he faced an uncertain future. The pathos of that moment was overwhelming. It bound together the entire church in a spirit of Christian love and unity.

Upon returning home from one of his last hospital experiences, Frankie forwarded to me the expected communication. Instead of a note, it was in the form of a sketch. Again, it was actually an expression of his faith. The focal point of interest was the miracle-working Jesus of the Gospels.

Photo by Verna M. Fausey



The little boy portrayed the Master speaking from a pulpit that looked strangely similar to the one in his own church.

The small congregation consisted of the needy. There was a bearded, robed, hunchbacked old man, leaning upon a cane—a vintage character out of the first century A.D.

By the old man's side was a little boy seated in all of the modern convenience of the finest wheelchair, and I rather believe that the boy was intended to be one whom I would recognize—that Frankie was sketching Frankie into his picture.

Above the ministering Jesus was an angelic choir, and in the extreme upper right-hand corner was a Heavenly Father smiling over all that was taking place below.

But the one feature that arrested my attention was the cartoon-type balloon that held the words of Jesus. Frankie did not portray the Master in the exercise of His power as a worker of miracles. Rather did "the artist" have Him say: "Some-day I will come again and bring you to heaven."

Admittedly, the artistry gave him away as being the little boy that he was. But it also shared the sense of foreboding that one felt whose life was shadowy and frail. Above all, the sketch proclaimed that, while it was the work of a mere boy, he was a little boy with a big faith that reached out to a richer, fuller life in vast eternity.

Now, several months later, the phone rang on a May day to carry the message that "Frankie died this morning." Ten struggling years, but 10 life-loving years, were ended because "Frankie died this morning."

But the boy's parents and church had fanned to flame within him the fire of a vital faith that could not be denied expression. It had become a faith so personal and so strong that it insisted upon a continuing existence. It came as no surprise, then, to receive a call from Frankie's father and mother on the following day to tell—with tears but also with triumph—of their son's departure from them.

For some days Frankie's condition had deteriorated rapidly. Shortly before death tapped him on the shoulder, he went into heart failure. Eyes were swollen shut. Much of the time he lay in a semicoma. The physicians warned the parents to expect the worst. Death, they advised, would in all probability come shortly, and gruesomely, by way of strangulation.

It was Frankie's strong desire to spend his last fleeting days at home. He begged not to be admitted to the hospital. Consequently, after having been advised that further hospitalization would no longer bring its temporary relief, and having given careful consideration to the many problems that might arise, his parents determined to abide by the boy's wishes.

In the familiar environment of the home, he could have the constant comfort of his mother's presence and the tenderness of her care. This added measure of devotion she was prepared to give. Her last station of duty proved to be a three-week, round-the-clock watch at the foot of her son's bed.

Finally, on the morning of May 18, she awakened to discover that Frankie's face was bathed in the sunshine of a smile. For the first time in many days those clear, gray eyes were open.

"What are you smiling about?" she asked.

"I see Jesus," the lad replied, "and He is waiting for me."

The anxious mother felt certain that death was near. But Frankie lingered through the day. Another night's bedside vigil was kept.

At 8 the following morning, Frankie refused all medication, as he had done on the previous day. Instead, he startled his loved ones with the calm announcement, "Well, my house is finished now. I can see it, but you can't."

"Oh?" questioned his mother. "How many bedrooms does it have?"

"Just one."

"Are you going to live alone?"

"No, you can live there, too, if you want to."

There was no choking, gasping fight for breath. In the cradle of his mother's arms Frankie drifted into a serene sleep—one from which he never awakened.

One might have felt that winter had been a long, struggling 10 years in coming. But now its bleak, rigid mask covered that which had been warm and tender and throbbing with the love of life. Gray eyes sparkled no more. The melody of courageous laughter could no longer be heard. The sweet incense that flowed from the fascinating life of a boy who could not live and would not die had shared its last fragrance.

Dare we say now that it is good to be alive?

Yes, we make bold to declare it. Good to be alive! Good to be alive! It is good to be alive, and to share Frankie's experience, and to stand once again in amazement at a transformation into a better life, and eternal world. Body racked with disease, yes; but his indomitable spirit charged with a living faith, the boy went triumphantly to take possession of his "house."

DID FRANKIE REALLY DIE THIS MORNING? □



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

The Art of Living Together

Are you fun to live with? In order to be the kind of parent or mate you want to be, you must first be the kind of person you ought to be.

One of the basic conditions for mutual understanding is the desire for it.

Begin with yourself. Analyze your words. Are they kind? Judgmental? Authoritative? Understanding?

The story of Joseph provides a good example in acceptable conversation. He was despised by his brothers and sold into captivity. Yet when the same brothers were destitute and sought for assistance, Joseph reacted to them in a kindly manner (Genesis 50:19-21).

When you realize the emphasis God places on your words (Proverbs 15:4; II Corinthians 1:12; I Thessalonians 2:3-5; Titus 2:7-8), you will want to offer the prayer of David (Psalms 19:14).

Consider also the quality of your interpersonal actions. The Bible gives direction for proper actions (Colossians 3:17, 23-24). If your actions fall short of your own standards, it will cause inner anxiety and tension.

You will never be the kind of person you ought to be unless you declare and demonstrate your total love for God (Matthew 22:37). With His love you're not reacting to others out of a sense of duty, but out of a new and deeper experience. If your relationship is a stalemate, go all the way with understanding. Going halfway is not God's solution. The estranged person may not take the initiative.

Second, after you begin with yourself, you must learn to love God's way (Matthew 22:39). When God's love controls, you have inner resources to live the "Pattern of Love" (I Corinthians 13). You no longer have to manipulate others. You can listen to a person, not just his words. A person must feel completely loved in order to share an intimate secret. No one can experience emotional development without being loved by at least one person.

Third, express yourself in honesty. Don't pretend. It is easy to find ways of avoiding real encounter. A deep encounter must be prepared for by hours of careful drawing together.

Fear can keep you from honesty. Psychologists state that men are more proud than women and have greater difficulty in admitting their fears. Being judged and criticized are the chief fears in any human relationship. Freedom of expression is cultivated in the atmosphere of compassionate listening.

Fourth, accept natural differences and let others minister to you. Dr. Paul Tournier states that most conversations are "dialogues of the deaf."

Learn to accept the psychological differences between human types. The extrovert loves action, and the introvert seeks tranquility. Men have more of a theoretical mind, grapple with general ideas, and speak to express an idea. Women are most person-conscious, interested in details, and speak to express feelings rather than ideas.

As a clergyman, Christ is trying to teach me that He is in our home independently of me, and some of His truths come from my wife, teen-age sons, and infant daughter!

Compatibility brings newness of Life!



THE TYRANNY OF THINGS

Two friends sat in the pew while the body of a third lay in a casket in the front of the church. While the minister droned on piously about not understanding why Providence saw fit to take this man so prematurely from their midst, the one nudged the other and whispered: "Providence had nothing to do with it; he was kicked to death by the golden calf."

When Jesus was asked by His disciples to interpret the parable of the sower (or more properly, the parable of the soils), He explained that the thorny soil failed to produce a harvest because "the cares of the world, and the delight in riches, and the desire for other things, enter in and choke the word, and it proves unfruitful" (Mark 4:19, RSV).

It was Emerson who said, "Things are in the saddle and ride mankind." So, whether ridden, choked, or kicked, it is obvious that the "tyranny of things" has a stranglehold on multitudes today that is well-nigh fatal.

Elsewhere Jesus reminded His followers that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Thomas a Kempis, in his *Imitation of Christ*, gives one of the "Four Things That Bring Inward Peace" as being to "choose always to have less rather than more." Another has said, "There are two ways to be rich—one is in the abundance of your possessions and the other is in the fewness of your wants."

A man was once visiting in the mountains. At bedtime his host gave him a kerosene lamp, and showed him his bed in a lean-to

portion of the house. The host then said, "Now if there is anything you want, let us know, and we'll come show you how you can do without it." How different this mountaineer's philosophy from that of today's advertisements which try to persuade us how we *cannot* do without!

One reason many are succumbing to the tyranny of things is the age-old futility of trying to "keep up with the Joneses." But as someone has said, "As sure as you catch up with them, they will refinance and get out ahead again." My philosophy is just to sit down on the curb and wait till the Joneses come back by, and catch up to them then!

But the tragedy of this tyranny of things is that it does just what Jesus said it would do: "choke the word, and it becometh unfruitful." This inordinate and insatiable desire for things has choked the spiritual life out of many.

The casualties strewn along the way are tragic. Like the hundreds of Lilliputians who strapped down Jonathan Swift's Gulliver, a multitude of things have strapped many hopelessly and helplessly in debt.

Financial troubles have driven more marriages into the divorce courts and individuals to suicide than any other single thing. Financial indebtedness has driven husbands to hold down two jobs to pay for *things* which they really did not need. It has driven many a mother from the home to hold down a job. As a result, broken homes many times lie in the wake of the stampeding golden calf.

Before the day of the alternator in the electrical system of the automobile, there was the generator, which, along with the voltage regu-

lator and the battery, furnished and sustained the automobile's starting power. A faulty voltage regulator could allow too much juice to flow from the generator to the battery, causing it to be overcharged or "burned up."

Jesus has implied that we as His followers should be equipped with the "voltage regulator" of discipline and self-denial, "lest at any time your hearts be *overcharged* with surfeiting, and drunkenness, and *the cares of this life*" (Luke 21:34).

Many of the "cares of this life" are brought on ourselves unnecessarily because of the lack of discipline in the area of "things" that causes us much undue worry and anxiety. It is worthy of note that the word anxiety comes from the Latin word *angere*, which means "to choke," while the word worry comes from the Anglo-Saxon root *wyrgan*, which means "to strangle."

A number of years ago a man was taken dead off a plane from Turkey to Beirut. There was no apparent reason for his death. But when they began to unclot the corpse, they found the reason. A girdle had been tightly fastened around his torso and inside the girdle were tiny pockets, each one containing a contraband Swiss wristwatch. He chose rather to be squeezed to death than to unveil his crime. He was literally choked to death by the tyranny of things.

Isaiah asked centuries ago, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isaiah 55:2) He was saying, "Why are you knocking yourselves out for *things* which do not really satisfy?"

Jesus gave the prescription for a life free of such strangling desires. It is in the Sermon on the Mount. "Take no thought for your life, what ye shall eat, or what ye shall drink . . . Behold the fowls of the air . . . Consider the lilies of the field . . . Take no thought for the morrow . . . Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:25-34).

It was Thomas a Kempis again who said, "If thy love be pure, simple, and well ordered, thou shalt be free from the bondage of things." □

By Garth Hyde,¹ Lander, Wyo.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness"

(Malachi 3:1-3)

THE "NOT ROOM ENOUGH TO RECEIVE" BLESSING

By Nelson G. Mink, Arcata, Calif.

In Malachi 3 we have these most wonderful words: ". . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (verse 10).

But we must put first things first. If we want the blessing of Malachi 3:10, we must go through the process outlined in Malachi 3:1-3. There is more to receiving this blessing than the bringing in of the tithes.

Tithes are included, but something else more vital to bringing down God's favor is brought out here.

There are at least four words that speak of the cleansing process, brought out in the first part of this chapter.

We read first of the "refiner's fire."

The action of fire here seems not only to purge out the dross, but also to "make us pliable, ready and willing to be moulded." Since the great Refiner has some lovely and beautiful plans for our lives, He wants to take us through the whole process necessary for this completeness.

A fuller understanding of the process of refining has to do with the shaping of our lives, and the removal of all things that offend or hinder our Christian wholeness.

It may take the form of making everything right, with other people, and with ourselves. Is there anyone to whom we ought to apologize?

Is there any attitude we have shown toward others that the Spirit seems to be trying to talk to us about?

Is there anything in our lives that may not "abide the fire" in the day of judgment?

The Lord wants us to be so refined that, when we are brought before Him, we may have boldness, and the joy of knowing that every condition has been fully met.

Next we have the idea of "fullers' soap." We see clearly here the thought of the washing away of filth. Jesus said, "Now ye are clean"—and James associates "clean hands" with a "pure heart." While the Bible does not say that "clean-

liness is next to godliness," it certainly does imply it.

*Oh the Blood, the Blood, is all my plea.
Hallelujah! for it cleanseth me!*

The third word here is the "purifier" of silver.

The idea is to cleanse by the process of sifting and straining. It is like panning for gold, where the gold dust is mixed with the soil, and is separated by water.

Jesus spoke of the Church with her white garments. Paul wrote of Christ's love for His Church, "that he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26).

'Tis a glorious Church, without spot or wrinkle.

Washed in the blood of the Lamb.

This is the process of separation—everything removed from us that is not in harmony with His will.

Finally, we have the word "purge."

It is associated with the idea of enabling us to take the shape that the Moulder had in mind. "The Lord wants to make His image permanent in us."

"Then shall the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years" (Malachi 3:4).

The promise in these four words rests upon the fact that He will come. We want Him to come to us in the fullness of the blessing. We want that overflowing blessing until there will not be room enough to receive it.

But we see that the promise is based not only on bringing in our tithes. This we ought to do, but we can't leave undone these weightier matters if we are to have heaven's windows opened upon us.

*There shall be showers of blessing.
Oh, that today they might fall,
Now as to God we're confessing,
Now as on Jesus we call!* □

editorially SPEAKING

By W. T. PURKISER

The Great Invitation

It's interesting to hear how different people view the gospel of Christ. Some think of it as a threat or warning; others as a summons, a demand, a call or claim.

The Gospel does have all these elements. Yet beyond all these, it comes to us as an invitation. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

Most of us like to get invitations. An invitation means that someone cares enough to take the initiative, to include us in his plans. Yet we are not compelled. An invitation respects our freedom. It awaits our consent.

This is exactly how God deals with us. His love, His concern, lead Him to take the initiative. He makes plans that include us. Yet He respects His image in us. He does not compel; He invites.

The source of an invitation like this can never be preacher or priest. "Come unto *me* . . . I will give you rest." Only the Saviour, the Son of God, could speak words like this.

Nor is this an offhand invitation, made with little cost or preparation. It comes to us at tremendous cost. The Son of God came to earth, not to be honored and obeyed by all, but to be despised and rejected of men, to bear a cross to Calvary.

We can come to Him because He first came to us. He became the Son of Man that we might become the children of God. He became poor that we through His poverty might be rich. He died that we might live. He came to earth that we might go to heaven.

This is an invitation as broad as our existence, and as deep as our human need. It includes all without restriction.

Had we been framing the invitation, we would no doubt have put some limitations in it. We would have invited all of our race, or our educational level, of our social status. We would have given preference to the good, or the educated, or the rich, or the cultured—the white or the black. We would have reserved the right to refuse some.

But there are no limitations to Christ's invitation. The only requirement is that one sense the weariness and labor of a life without God.

The promise is a promise of rest. This is more than the kind of rest we enjoy after

a day's toil, rest from physical fatigue. It means rest from restlessness—the seeking, striving, tense, and driven existence so many live today.

T. S. Eliot wrote:

*O weariness of man who turn from God
To the grandeur of your mind and the glory
of your action . . .*

*Plotting of happiness and flinging empty
bottles . . .*

*Though you forget the way to the Temple,
There is one who remembers the way to your
door:*

*Life you may evade, but Death you shall not.
You shall not deny the Stranger.*

Someone imagined that as God fashioned Adam at creation, one of heaven's host said in alarm: "But you are giving this creature freedom! He will never be wise or strong enough to handle it. He will think himself a god. He will boast in his own self-sufficiency. How can You gamble that he will ever return to You?"

The Lord's reply was, "I have left him unfinished within. I have left in him deep needs that only I can satisfy, that out of his desire, his homesickness of soul, he will remember to return to Me."

The rest that is promised is rest from the gnawing of conscience, the sense of guilt, the yoke of sin, the load of a misspent past. We cannot carry the weight of yesterday and the fear of tomorrow on top of the burdens of today. With such a load as this, the wonder is not that so many break down but that more do not.

There is more than a hint here of a "second rest." For Jesus added, "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls."

We read again about learning of Christ later in the New Testament: "But ye have not so learned Christ; if so be that you have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:20-24).

No more striking picture of this second rest has ever been given than in Hebrews 4: "There remaineth therefore a rest to the people of God." "We which have believed do enter into that rest." "For he that is entered into his rest, he also hath

Here is rest from carnal conflicts, divided loyalties, and double-mindedness. Here is rest from the struggle to achieve righteousness by our own works. Here is rest from the unhappy holiness that is tense, brittle, and legalistic. Here is holiness that is free, radiant, relaxed, and restful.

ceased from his own works, as God did from his" (verses 9, 3, 10).

Here is rest from carnal conflicts, divided loyalties, and double-mindedness. Here is rest from the struggle to achieve righteousness by our own works. Here is rest from the unhappy holiness that is tense, brittle, and legalistic. Here is holiness that is free, radiant, relaxed, and restful.

Nothing can surpass the simplicity of Christ's invitation. It is just, "Come." There's nothing difficult about that. Anyone can come. Educated and uneducated both can come. Wise and foolish both can come. Rich and poor both can come. Strong and weak both can come. Good and bad can come. All we do to get all God has to give is to come.

When Philip the Apostle was converted the first thing he did was to find his friend Nathanael.

"We have found Him," he said, "the Messiah—Jesus of Nazareth."

Nathanael was ready to argue.

"Can any good thing come out of Nazareth?" he demanded with a touch of scorn. The thing is, Nathanael was just about right. Nothing much of good had come out of Nazareth up to that time.

But Philip was very wise. He didn't argue. He gave the only answer that really fits. He just said, "Come and see." If you come, you'll see. If you don't come, you'll never see. It's just that simple. Nathanael came. He saw; he was saved.

There is an urgency about this invitation we must not miss. It isn't just an invitation from the disagreeable to the delightful, from poverty to plenty. It's an invitation from night to day, from death to life, from doom to salvation, from judgment and hell to the assurance of heaven.

More than 600 times the Bible speaks this word, "Come."

"Come with us, and we will do thee good."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"Come; for all things are now ready."

"Him that cometh to me I will in no wise cast out."

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." □

Living by What Unites Us

The unity of any church depends on the willingness of its members to live *by* what unites them, and to live *with* what would divide them.

The Bible nowhere suggests that all God's people will see eye to eye on every issue. In fact, Scripture records some striking instances where God's people did not agree.

Paul and Barnabas disagreed over whether to take John Mark with them on a second missionary trip. The historian Luke frankly says, "The contention was so sharp between them, that they departed asunder one from the other" (Acts 15:39).

While it is useless to second-guess about who was right and who was wrong in this case, Paul seems later to suggest that Barnabas was correct in his appraisal of Mark's potential. For Paul wrote Timothy to bring Mark with him to Rome, adding, "He is profitable to me for the ministry" (II Timothy 4:11).

The Council in Jerusalem itself (Acts 15) reflects differing judgments among Christians as to the elements of the ceremonial law in the Old Testament that were to be carried over into the new age.

Paul speaks of arguments between the "weak" and the "strong" about such incidental matters as diet and the observance of special religious days (Romans 14), and records that he found it necessary to withstand Peter to his face over the issue of table fellowship between Jews and Gentiles (Galatians 2:11-14).

This could go on, but enough has been said to make the point. We can live with what would divide us when we learn to live by the great concerns that unite us.

There is an art of disagreeing agreeably that some people never learn. It is possible to question a man's judgment without impugning his motives.

What we need, of course, is that "sense of what is vital," as Moffatt translates Paul's words in Philippians 1:10. Only so can we properly distinguish between the essential and the incidental, God's eternal truth and our changing notions, what we may live by and what we must live with. □

ENC ESTABLISHES NEW DEPARTMENT

Eastern Nazarene College, Quincy, Mass., has established a new department of economics and business administration. The new baccalaureate program will be headed by Mr. Andrew F. Rankin, a graduate of ENC, who has taken advanced study in economics from Boston University.

Mr. Rankin has a wide background of experience which includes responsibilities as a cryptographer and teacher in the U.S. Air Force, as a government economist with the Office of Price Stabilization, and as the head analyst of a cost department of an electronics firm.

Course offerings scheduled for the academic year 1971-72 include accounting, general economics, busi-



Mr. Andrew F. Rankin

ness organization, economic history of Britain, labor problems in the U.S., economic history of the U.S., and consumer economics. Other courses will be offered in subsequent years. □

CALIFORNIA CHURCH GIVES SPECIAL HONORS

On March 28 the Manteca, Calif., church sponsored a "Nettie Neff Appreciation Day" to honor its former pastor, who is now retired and living in the city. Miss Neff was graduated from Pasadena College, Pasadena, Calif., in 1926 and was ordained the same year by Dr. R. T. Williams.

Her ministry covered 45 years and included 32 pastorates. She was also engaged in evangelistic work and she has preached in hundreds of churches in the West.

Features of the "Nettie Neff Day" were wires and letters from more than 50 persons, including Dr. George Coulter; Dr. Eugene L. Stowe; Rev. Kenneth Vogt, Sacra-



Rev. Miss Nettie Neff is shown receiving a plaque from Pastor Gene Reynolds.

mento district superintendent; and Dr. Shelburne Brown, president of Pasadena College. Miss Neff received a love offering exceeding \$800 at a dinner in her honor. □



Pictured are a group of eight ministers from the Michigan District who, along with District Superintendent Fred J. Hawk, visited British Honduras. The trip climaxed a successful church schools attendance drive. The group had a meeting with the premier of British Honduras, who is included in the photo.

From left to right in front row are Rev. Carl Allen, Premier George Price, Dr. Fred J. Hawk, Missionary Robert Ashley, and Rev. Kenneth Anderson. In the back row from left to right are Revs. Louis Cobb, Earl Burdick, Darrell Luther, Alvin Young, Paul Smith, and Sam Gowan.

TEEN-AGERS SELL HERALD

Albertville (Ala.) First Church set and broke a new record in selling subscriptions to the *Herald of Holiness* during the district campaign in March. Pastor Willard Kilpatrick served as 1971 campaign manager for the Alabama District. The district reported an increase of 624 over last year for a total of 3,176.

Teens from the Albertville First Church were organized by the local campaign manager, Mrs. Unzell Hamrick, for a king and queen contest emphasis. A goal was set for

150 subscriptions.

The teens were trained in methods of selling the *Herald*, and then they worked independently to gain individual sales and contest points.

Some members were apprehensive about the goal, since the church has only 111 members. The teens were determined to succeed. The result—176 subscriptions sold!

Teen-ager Wendell Marlowe was crowned king and Becky Kilpatrick, daughter of the pastor, was crowned queen. Becky sold 74 subscriptions during the contest. Each received a beautiful trophy.

Cash awards were given to Sheila Dunn and Kaye Hamrick, who were runners-up in the contest. □



Queen Becky and King Wendell

"WE JUST MINDED GOD"

Early this year, the Bluffton, Ohio, church was organized with Dr. C. E. Shumake presiding. Fourteen charter members were received. Six of the members came by profession of faith and eight by transfer.

The church opened with a two-

Because of the interest and spirit in the services, they were able to raise \$999.99 during the eight days of the opening revival and organizational services.

A cash gift of \$2,500 made it possible to make a down payment on a church and property. The new church began immediately to pay its own bills.

Quoting from Rev. Glendon



Charter members at the organizational service

Sunday revival. Attendance was up into the seventies in the week-night services.

At the organizational meeting, 108 people were in attendance. Most were from other community churches and other Nazarene churches in the area.

Stroud, he says, "We just minded God. God did the building of His church." He reported that new people are receiving Christ every week and the attendance has risen into the thirties.—*Reported by* MICKEY COX, *Department of Home Missions.*

□

RETURN TO UNITED STATES PASTORATE

Rev. and Mrs. C. Dean Galloway and their daughter, Gwenette, recently moved to Hot Springs, Ark., to pastor. Their son, Ron, is a student at Northwest Nazarene College,



The Galloway family

Nampa, Idaho. The Galloways served in Nicaragua as missionaries for almost 18 years.

Much of this time, Mr. Galloway served as district superintendent.

The Galloways are loved by both the Nicaraguans and the missionaries. They felt that the Lord led them to once again take a pastorate in the United States.—*FIELD SUPERINTENDENT* LOUIS RAGAINS. □

NAZARENE BECOMES STAFF MEMBER AT LEYDEN UNIVERSITY

In January, 1971, Dr. William de Vries became a staff member of the Department of Psychiatry at the University of Leyden. After graduating from the Free University of Amsterdam in 1961, he did his residency in medicine at Rotterdam.



From 1963 to 1966 *Dr. de Vries* he served as a doctor in the military and as a general practitioner. Since 1966 he has been specializing in psychiatry at the University of Leyden.

Upon completion of his academic work, he was invited by his professor,

Dr. J. Bastiaans, to join the psychiatry staff at the university.

Dr. de Vries and his wife are charter members of the Church of the Nazarene in Haarlem, Holland, where he is a local preacher. He is a member of the advisory board and his wife is missionary president of the Northwest European District, of which Ray Lunn Hance is superintendent.

The fact that Dr. de Vries is associated with the University of Leyden is of special interest to the Church of the Nazarene, which is Wesleyan-Arminian in theology. James Arminius was professor of theology at this university from 1602 until his death in 1609.

In time it is hoped that the Church of the Nazarene can be established in the area of Leyden, which is approximately 20 miles south of our Haarlem church. □



The Wadsworth (Ohio) First Church has concluded the final building phase of a plan which now places a value of \$500,000 on its property. On May 9, General Superintendent George Coulter dedicated the newest addition, which includes the sanctuary pictured. The Sunday school averaged an attendance of over 500 for the year. The church membership reached 179. District Superintendent Floyd O. Flemming, Akron District, assisted in the dedication service. L. L. Kollar is pastor.

ANOTHER FIRST

Another *first* for the Latin-American area has just come to pass in the naming of a Commission on Christian Education for Latin America. This new commission met for the first time on May 28 in Guatemala City.

Dr. H. T. Reza, director of Spanish Publications and chairman, met with

the following members: Mrs. Emma Garcés, Mexico; Mr. Maurilio Yaxcal, Guatemala; Rev. Eunice Bryant, El Salvador; Mrs. Alberta Danner, Kansas City; and Rev. Sergio Franco, Kansas City.

District Superintendent Moisés Garcés, Southeast Mexico; Dr. Alfredo San Jose and Rev. and Mrs. James Hudson from Guatemala were invited to attend the sessions and participate in the discussions.

The commission met for two days discussing the content of papers presented by each member. There was also discussion on ways to prepare Christian education materials to meet the needs of the Latin-American people. Many new ideas and views were expressed, with the possibility of some changes in the future.

The next meeting was set for June of 1972.—LUCILLE HUDSON, *reporter*. □

CHURCH OFFICIALS RECIEVE HIGHEST WELCOME

Field Supervisor Jerry Appleby, of American and Western Samoa, has written that "Dr. George Coulter and Dr. R. W. Hurn were given some of the highest welcome customs offered by the Samoan people. It was the largest welcome any Nazarene visitor had ever received in Samoa."

During the six-day tour of the islands, services were held and new areas explored. The "Kava Ceremony," a welcoming ceremony given by the village chiefs, was presented in six different areas for the distinguished visitors.

Mr. Appleby reports that "contacts were made that should prove extremely helpful in the next few years for the establishment of new churches throughout these islands." □

LATE REPORTS ON RECOVERIES

Missionary Charles Childress (Guatemala), who was injured in a plane crash, May 11, while on a flight from Guatemala City to Peten, is now walking on crutches. He is an outpatient at the hospital in Guatemala City. Account of the accident appeared in the June 9 *Herald*, page 23.

Pastor James R. Snow, Sacramento (Calif.) First Church, is back in the pulpit after a lengthy illness. He underwent a successful surgical transplant of a kidney on February 23. Since returning to his ministerial responsibilities, he reports, "I never felt better!" A progress report on Mr. Snow's recovery was made in the March 31 *Herald*, page 27. □



SUBJECT:

GUIDANCE IN CHRISTIAN HOMEMAKING

PLANNED TO INTEREST

★ Couples anticipating marriage

★ Newly married couples

★ Young parents

★ Those married for many years

APPROPRIATE TO OFFER* during the Sunday school hour THIS FALL

HAPPINESS AND HARMONY IN MARRIAGE

By WILLIAM S. DEAL



A licensed marriage counsellor presents a nontechnical, down-to-earth review of the basic difficulties which most commonly arise in married life. 150 pages. Paper.

CST discount of 10% on 5 or more / \$1.95

THIS HOLY ESTATE

By JOHN E. RILEY



Recommended as an alternate text or as supplemental reading. Discusses many realistic problems including finances, discipline, recreation. 191 pages. Paper.

CST discount of 10% on 5 or more / \$1.75

Leader's Guide FREE with each order of 5 or more texts
Additional copies 50¢ each

To register your class for the **CST** course...

Here's what to do...

1. Register your class right away with the Christian Service Training office for Unit 420b, "Guidance in Christian Homemaking."
2. Determine your needs and order the text, **HAPPINESS AND HARMONY IN MARRIAGE** (or the alternate) for each pupil.

3. Be sure to report the study to the Christian Service Training office when the work is completed.

Here's what's required...

1. Attend at least 10 of the 13 class sessions.
2. Read the text, **HAPPINESS AND HARMONY IN MARRIAGE**.

IT'S IMPORTANT To plan for this elective study well in advance. To order your text two months before date needed.

NAZARENE PUBLISHING HOUSE □ POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Brea, Pasadena, California 91104 □ IN CANADA: 1592 Bloor Street, West, Toronto 9, Ontario

*Before making this departure from the regular Sunday school lessons, teacher and class should receive approval of the pastor and church school board or education committee.

DISTRICT ASSEMBLY ACTION

WASHINGTON

The fourteenth annual assembly of the Washington District was held at Baltimore First Church with Dr. George Coulter presiding. He ordained Rodwell Buckley and Richard Moore.

District Superintendent Roy E. Carnahan, completing the first year of a four-year term, reported progress in a number of areas. The total amount raised for all purposes reached \$1,480,000 for an increase of 10 percent in giving. A total of 777 members was received into church membership including 392 who joined by profession of faith.

Among the 68 churches, 33 received 10 Percent Certificates and 21 qualified for the Evangelistic Honor Roll. In response to the request of Dr. Leslie Parrott and the board of trustees of Eastern Nazarene College, the assembly voted to accept as its allocation for debt reduction an amount equal to its regular 5 percent college budget. The district is also beginning its participation in the 4 percent NMBF program.

Rev. Branson Roberts was elected NYPS president and Mrs. Roy Bowers was reelected to head the NWMS. Rev. Warren Holloway was elected church schools board chairman.

Elected to serve on the advisory board were Rev. John Parry and Keith Peck.

Ministerial delegates elected to the Eighteenth General Assembly were Revs. Roy Carnahan, E. E. Grosse, John Parry, and George Teague. The following lay delegates were elected: Kenneth Creswell, David Krutenat, Keith Peck, and Dr. Neel Price. □

LOS ANGELES

Pasadena (Calif.) Bresee Church hosted the twenty-first annual assembly of the Los Angeles District. Presiding General Superintendent Edward Lawlor ordained Kenneth L. Akins, Jr., Donald O. Harrison, and Richard E. Shrader.

District Superintendent L. Guy Nees, completing the second year of an extended term, reported 635 members received by profession of faith, representing a 206 net gain. The Sunday school showed a gain of 1,290 in enrollment and 368 increase in average attendance. The district gave \$322,964 for general interests, which was a gain of \$46,615.

The following were elected to the advisory board: (elders) Earl G. Lee, Harold Bonner, and T. E. Martin; (laymen) J. Wesley Mieras, Dick Willis, and Harold Bell.

Mrs. Evelyn Sanner was reelected president of the NWMS, and Rev. Melvin Rich was

elected president of the NYPS. Charles Muxworthy was reelected chairman of the church schools board. □

SOUTHERN CALIFORNIA

The sixty-fifth annual assembly of the Southern California District was held in Riverside, Calif., with General Superintendent V. H. Lewis presiding. He ordained Thomas B. Pound and Loren Marnier.

Financial and numerical gains in every area were reported by District Superintendent Nicholas A. Hull, who was completing the second year of an extended term. He said that 1,007 members had been received on profession of faith.

Elected to the advisory board were (elders) Robert H. Scott, Paul Benefiel, and Milton A. Poole; (laymen) T. R. Partee, Lowell White, and Paul Crosby.

Rev. Irving Sullivan was reelected chairman of the church schools board. Mrs. Nicholas A. Hull was reelected NWMS president, and Rev. Thomas L. Goble was elected president of the NYPS.

Elected as delegates to General Assembly in 1972 were the following: (elders) Dr. Nicholas A. Hull, Paul Benefiel, Bill Burch, Thomas Goble, Holland Lewis, Milton Poole, Robert Scott, and Frank Watkins; (laymen) Eddie Anderson, Paul Crosby, Linda Crumley, Robert Foster, T. R. Partee, Justin Rice, Lawrence Whitcomb, and Lowell White. □

SAN ANTONIO

The fifty-eighth annual assembly of the San Antonio District convened at the Austin (Tex.) Grace Church, May 19 and 20. General Superintendent Orville W. Jenkins presided. He ordained Max Jetton and Ivan Emel.

Rev. C. Marselle Knight was elected district superintendent by a unanimous vote. He reported 210 members received by profession of faith, a 476 increase in Sunday school enrollment, and \$89,284 increase in total giving for the district.

The following were elected to the advisory board: (elders) B. J. Garber and T. A. Burton; (laymen) Erwin Davis and Jack Polk. Rev. B. J. Garber was reelected chairman of the church schools board.

Mrs. Avis Lynch was reelected president of the NWMS, and Rev. Richard Young was reelected president of the NYPS.

Elected as delegates to the General Assembly were the following: (elders) C. Marselle Knight, B. J. Garber, and T. A. Burton; (laymen) Avis Lynch, Erwin Davis, and J. W. Setliff. □

IDAHO-OREGON

The fifty-ninth annual assembly of the Idaho-Oregon District was held at the Twin Falls, Idaho, church. Presiding General Superintendent Eugene L. Stowe ordained William Moore, Victor Dunton, and Gernot W. Iwerson.

District Superintendent Grady W. Cantrell, completing the second year of a four-year call, reported a net

gain of 155 in church membership. District churches received 350 members on profession of faith.

There was a gain of 273 in Sunday school average attendance. Total giving showed a gain of \$110,250.

Elected to the advisory board were (elders) Jerald Johnson and Robert Hempel; (laymen) Dr. Quentin Howard and Professor Virgil Vail. Rev. Robert Miller was reelected chairman of the church schools board.

The conventions reelected Rev. Richard M. Powers to head the NYPS, and Mrs. Lela O. Jackson president of the NWMS. □

BRITISH ISLES SOUTH

The British Isles South District held its eighteenth annual assembly at Bolton, Lancashire, Britain, First Church. General Superintendent George Coulter presided.

District Superintendent T. W. Schofield reported a new church organized in the city of Bradford, Yorkshire, and new sanctuaries dedicated in Fenton, Bolton, and Ardsley. He said another is nearing completion in Southmead, Bristol.

The following were elected to the advisory board: (elders) L. Evans and W. S. Tranter; (laymen) H. E. Wood and L. C. Shepherd. Rev. Andrew Spence was elected chairman of the church schools board.

Mrs. E. A. Grace was elected NWMS president and Mr. Warren Tranter was elected president of the NYPS. □

ALASKA

The twenty-first annual assembly of the Alaska District was held at the Anchorage (Alaska) Hillcrest Church with General Superintendent Eugene L. Stowe presiding. He ordained Kenneth Coreson of Soldotna, Alaska.

District Superintendent Roy J. Yeider, completing the third year of an extended term, reported the organization of the Eagle River church with 21 charter members. District giving showed a \$61,000 increase. The per capita giving was \$456.

The district showed an increase in membership of 79 by profession of faith. The giving to general interests reached 10.9 percent. Two churches—Hillcrest and Jewell Lake (both of Anchorage)—were dedicated during the assembly week.

(Elders) John Eppler and Roger Wegner and (laymen) Dr. Edward Spencer and Mr. Harry Reimer were elected to the advisory board. Rev. Albert A. Miller was elected chairman of the church schools board.

Elected as NWMS president was Ardith Wolstenholm. Rev. Alfred Woods was elected NYPS president. □

MOVING MINISTERS

Joe Wilson from Greensburg, Ind., to Jacksonville, Ark.

J. L. Woolman from Elk City, Okla., to Oklahoma City Shields.

GOLDEN WEDDING ANNIVERSARIES

Rev. and Mrs. Fred M. Henck were married in Washington, D.C., on May 19, 1921. The couple served pastorates in Maryland and Pennsylvania. Mr. Henck was ordained in 1934 by Dr. J. B. Chapman.

Since retiring, Mr. and Mrs. Henck have made their home in Oxford, Pa., and attend the Oxford church. □



Rev. and Mrs. Fred M. Henck are pictured with their pastor, Rev. John B. Bryan, Jr., at a reception given in their honor by the Oxford church.



Mr. and Mrs. James Lebow

Mr. and Mrs. James Lebow, members of the Rochester (Mich.) Auburn Road Church, celebrated their golden wedding anniversary on May 8. The couple have six children, 25 grandchildren, and six great-grandchildren.

Their pastor, Rev. Alvin D. Richards, reports that the Lebows have been loyal Nazarenes for 43 years. They are still active and hold responsible positions in the church. □

A reception and open house marked the golden anniversary of Mr. and Mrs. Forrest W. Black of Tulsa on May 23. The celebration was hosted by their children. The Blacks are members of the Tulsa Central Church.

They have been associated with the denomination since their early teens. Both attended Bethany Nazarene College, Bethany, Okla. They have served the church in many capacities. □



Mr. and Mrs. Forrest W. Black

NAZARENE CAMPS

August 9-15, ORANGE COUNTY, Anaheim (Calif.) First Church (Monday-Thursday), 1340 N. Candlewood. Garden Grove High School (Friday—Sunday), Euclid and Stanford Sts. E. W. Martin, evangelist. Mabel Lee Burlison, Children's worker. Hermon Voss, organist. Bud Scutt, singer. Nicholas A. Hull, district superintendent.

August 16-22, WISCONSIN. Spencer Lake Bible Camp (6 miles south), Waupaca, Wis. R. V. DeLong, Evangelist. James and Rosemary Green, singers. R. J. Clack, Sr., district superintendent.

August 17-20, NEVADA-UTAH. La Moills Camp, near Elko, Nev. Murray J. Pallett, district superintendent.

August 24-29, MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, Minn. 56363. Harold Daniels, evangelist. Lennie and Joy Wisehart, teen workers. James and Rosemary Green, singers. Norman R. Bloom, district superintendent.

August 27—September 5, NEW YORK. District Center, Rte. 2, Red Hoos, N.Y. Leslie Parrott and G. B. Williamson, evangelists. John Anderson, Jr., missionary. Warnie Tippitt, singer. J. H. White, district superintendent.

September 1-5, LOS ANGELES. Family Camp. Bresee Church of the Nazarene, 1480 E. Washington Blvd., Pasadena, Calif. Evening and Sunday services at Pasadena College Memorial Auditorium, 1539 E. Howard, Pasadena, Calif. 91104. Eugene L. Stowe and Reuben Welch, evangelists. Philip Steigleder, missionary. Lewis R. Thompson, singer. Guy L. Nees, district superintendent.

September 4-5, NORTHWEST. Family Camp. Pinelov campgrounds, Loon Lake, Wash. D. I. Vanderpool, evangelist. Raymond C. Kratzer, district superintendent.



Pastor Pal L. Wright is shown breaking ground for the new church plant of the Tampa (Fla.) First Church. The proposed block and stucco structure is designed for a Sunday school capacity of 400 and with sanctuary seating for 500. It will cover over 16,000 square feet of floor space with modern education equipment.

Pictured with the pastor from left to right are M. D. Archer, church treasurer; Rev. R. E. Elzey, former pastor; Rev. R. C. Stephens, former church secretary; Rev. John Drake, former pastor; and the building committee—Alland Fry, Sr., Paul Hayes, and Charles Hales.

SECOND BIENNIAL

NAZARENE WRITERS' CONFERENCE

AUGUST 16-18

Mid-America Nazarene College
Olathe, Kansas

RESOURCE PERSONS:



Norman B. Rohrer,
Director, Christian
Writers Guild



Elden Rawlings,
Member of faculty,
Syracuse University
School of Journalism



Lois Horton Young
author and writer of
children's curriculum

Registration, 4:00-6:00 p.m.
Monday, August 16

Program includes lectures, seminars, and small-group writing workshops for various types of Christian publications. Closing banquet with address by General Superintendent V. H. Lewis.

REGISTRATION BY APPLICATION

\$10 fee includes conference events, meals, and room.

Send personal information and reservation immediately to:

WRITER'S CONFERENCE

6401 The Paseo, Kansas City, Missouri 64131

ACT NOW!

THE SATELLITE HOME BIBLE STUDY

Rev. John Diaz, a veteran missionary to the Cape Verde Islands, made this comment to me on one occasion, "If you're going fishing, you have to go where the fish are—to bring home a catch."

I know this statement is not very profound, but it is so true and painfully practical.

With his unique sense of humor, Brother Diaz said, "No one can cast a line from his bedroom window and hope to get a bite."

Keeping these basics in mind, I have been led by God into a special program in which we have established a number of satellite home Bible study groups in the area we serve.

The mechanics of this operation are very simple. Using a simple Bible study guide, we launched into a program that literally reaches every part of our city.

Our city of New Bedford is neatly divided into three sections: north, south, and west, with the east end given to business interests. We strategically located four homes in the north end, seven homes in the west end, and two in the south end.

The hunger we have encountered among the groups we serve is refreshing. Hardly a week goes by that someone is not led to Christ or elevated to a new level of service for Christ.

The studies are simple (not designed for experts) but they have proven to be an evangelical thrust as well as a special booster or special follow-up for the new Christian. The results of these studies have produced the greatest advance God has made with His Church in this city (a city that has been torn by strife and violence to the extent that even one of our own young people was killed in last summer's rioting).

We believe that God laid this program on our hearts for such a time as this. It has contributed to a special tide of blessing across our community in the battle for the souls of men.

Key laymen have been revived as they have gotten into the program, thus blessing the church in every stratum of its development.

Our prayer meetings have taken on new life in both quantity and quality.

Our Sunday school has moved up to 200 in average weekly attendance.

Our revival meetings are attended by many new people, and blessed help has been found for them at

our altars. New people do more to bring in new people than any other group because of the many outside contacts.

Our first membership class since the satellite classes started yielded 19 new members, and presently we are preparing another class in which God only knows what that number will be.



Rev. Chavier

Another blessed feature of these satellite home Bible studies is that it has made a really cosmopolitan church of our congregation. One visit to our church and you'll see what the Holy Spirit has done through these satellite home Bible study groups. "To God be the glory—great things He has done."—MANUEL CHAVIER, pastor, Portuguese Church of the Nazarene, New Bedford, Mass. □

MOVING MISSIONARIES

Rev. and Mrs. David Browning, c/o Robert McCroskey, General Delivery, Angeles City, Pampanga, Republic of the Philippines

Rev. and Mrs. Robett Brunson, Apartado 4950, Miraflores, Lima, Peru, South America

Rev. and Mrs. Marvin Buell, c/o Mrs. Clifford Buckman, Bethel, Me. 04217

Rev. and Mrs. Roy Copelin, General Delivery, Angeles City, Pampanga, Republic of the Philippines

Mr. and Mrs. David Ford, Rte. 4, Box 830, Deer Park, Md. 21550

Rev. and Mrs. Clayton Garner, 445 Flood Ave., San Francisco, Calif. 94112

Rev. and Mrs. Kyle Green, c/o Leonard McRoberts, Rte. 1, Box 260, Evansville, Ind. 47712

Rev. and Mrs. Marshall Griffith, Apartado 387, Rivas, Nicaragua, Central America

Rev. and Mrs. Leland Hagens, P.O. Box 1766, Lusaka, Zambia, Africa

Rev. and Mrs. Merlin Hunter, P.O. Box 444, Port-of-Spain, Trinidad, West Indies

Miss Sylvia Oiness, P.O. Box 14, Manzini, Swaziland, South Africa

Rev. and Mrs. Stephen Reider, Rte. 1, Youngsville, Pa. 16371

Rev. and Mrs. Harmon Schmelzenbach, c/o Dr. J. Bailey, 344 W. 6th, Garnett, Kans. 66032

Rev. and Mrs. Philip Steigleder, 13913 S. Highland, Selma, Calif. 93662

Miss Jane Tustin, c/o P. A. Cole, 6303 N. Wabash Dr., Kansas City, Mo. 64118

Rev. and Mrs. Willis Zumwalt, P.O. Box 936, Taipei, Taiwan, Republic of China

ANNOUNCEMENT

Recommendations

Dr. Jack Arnold will be entering the field of evangelism full time as of September 1. He has resigned his teaching position at the University of Illinois so that he may give himself fully to the ministry. Write him, 911 South Mattis Ave., Champaign, Ill. 61820.—L. S. Oliver, Illinois district superintendent.

Harold G. Carlisle, pastor at Palacios, Tex., will be reentering the full-time evangelistic field, September 1. He is making up his slate and will schedule any church large or small. I recommend him for revivals in any of our churches. Contact him at 1800 First St., Palacios, Tex. 77465.—W. Raymond McClung, Houston district superintendent.

10 YEARS AS CST DIRECTOR

Mrs. Eunice Wilks, member of Carthage (Mo.) First Church, was recognized during a Sunday service on May 16 for 10 years service as director of Christian Service Training in her local church. The award was presented by Rev. Bennett Dudney, executive director of Christian Service Training.

During the 10 years of Mrs. Wilks's directorship, her church has earned 2,125 CST credits. Under the pastoral leadership of Wendell O. Paris, the church has also shown outstanding growth during the same period.

The membership has increased from 276 to 398, and the Sunday school enrollment from 418 to 679. A total of 271 new Nazarenes has been received.

In the first five months of this year, 34 new members have been received with 26 by profession of faith.



Rev. Bennett Dudney presents award to Mrs. Wilks

Mr. Dudney asked the congregation if there was anyone who had not been asked to train through the

church CST program. He said Mrs. Wilks had not failed to involve anyone. □



Seventeen children were presented to Pastors Randal Denny and Dick Washington for dedication during a morning worship service at the Modesto (Calif.) First Church in June. Each mother received a rose as a reminder of the beautiful gift of life which God gives. Each father was given a white candle to symbolize his example before the child.



The Fairbanks (Alaska) Totem Park Church received a record Easter offering totaling \$1,061 this year. Pictured is the completed church building, which was dedicated by General Superintendent Young. Harley Cash is pastor.

FOURTH-GENERATION NAZARENE



Three-year-old Thomas Christian Williams is a fourth-generation Nazarene. His parents, Richard and Berniece Williams; grandparents, James and Mildred Dorenbusch; and great-grandmother, Mrs. Almedia Beans, are all members of the Cincinnati Clifton Avenue Church. Rev. Robert B. Fowler is pastor.

The Big Occasion!

AUGUST						
1	2	3	4	5	6	7/
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

August 29



PROMOTION DAY

ORDER BY NUMBER

ONLY 6^c EACH

Honor each boy and girl with a PROMOTION CERTIFICATE



- 1 CT-1252 NURSERY TO KINDERGARTEN
Jesus and Family at Work in Garden
- 2 CT-1255 KINDERGARTEN TO PRIMARY
Jesus and Mary on Mountain
- 3 CT-1257 PRIMARY TO JUNIOR
Shepherd and Lost Sheep
- 4 CT-1259 JUNIOR TO JUNIOR HIGH
Jesus on Sea of Galilee with Peter
- 5 CT-1260 JUNIOR HIGH TO SENIOR
Jesus and Zacchaeus
- 6 CT-1263 DEPARTMENT TO DEPARTMENT
Jesus and Children in City Street
- 7 CT-1264 GRADE TO GRADE
Jesus and Children in Field

- Paintings appropriate to age-groups
- Picture-related scriptures
- Brief explanations of pictures
- Printed on high-quality white stock
- Size: folded, 5¼" x 7¼"
- Complete with matching envelope

For many other Promotion Day supplies, consult the church office copy of our "Master Buying Guide."

ENROLLMENT AND RECOGNITION CERTIFICATES:

- CT-1250 NURSERY ENROLLMENT
Jesus Playing Outside His Home
- CT-1251 CRADLE ROLL ENROLLMENT
Jesus Calling the Infants
- CT-1265 CERTIFICATE OF RECOGNITION
Sermon on the Mount

Prices slightly higher outside the continental United States

A meaningful time to present a **SHIELD BIBLE** to each new junior pupil. Numerous features are particularly helpful for junior-age use. 4 5/6 x 7 1/2". Cloth board.

B-800N \$2.45
12, \$2.25 each
25, \$2.15 each

TOUCHDOWN '71

A 6-SUNDAY ATTENDANCE PROGRAM

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

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

RALLY BANNER

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

U-710B

\$12.50

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



FOOTBALL PENNANT

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

U-711S

50c



SPORTSCAST SHEET

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

U-713L

\$1.25; 2 pkgs., \$2.50; 5 pkgs., \$6.25; 10 pkgs., \$12.50



Warm Up!

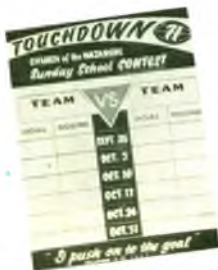
Game Time!

SCOREBOARD POSTER

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

U-712P

95c



STICK-ON INSIGNIA

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

U-71B

95c; 2 pkgs., \$1.90; 5 pkgs., \$4.75; 10 pkgs., \$9.50



INVITATION-TICKET POSTCARD

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

U-714SC

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



L.P. Record GAME OF LIFE

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

L-3298

\$4.98



Prices slightly higher outside the continental United States

Exciting Ideas Helping You Win
Numerical Goals and Reach Eternal SOULS

Nazarene Publishing House

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

IMPORTANT—Order in time to have material to display and explain at your workers' meeting between August 29 and September 5.

OF PEOPLE AND PLACES

SERVICEMAN KENNETH R. ELLIOTT, lieutenant in the United States Navy, received the Air Medal (Second and Third Strike/Flight Award) "for meritorious achievement in aerial flight as a pilot of jet aircraft while attached to Fighter Squadron 111 embarked in USS *Ticonderoga* (CVA-14), engaged in combat operations against the enemy in Southeast Asia from May 11 to July 20, 1969.

"In the successful completion of six strikes, 26 flights, and five direct combat support missions against the enemy in an active combat area, Lieutenant Elliott contributed materially to the success of the United States' effort in Southeast Asia. His devotion to duty in the face of enemy fire, under hazardous flying conditions, was in keeping with the highest traditions of the United States naval service."

Lieutenant Elliott is the son of Mr. and Mrs. Russell Elliott of Garden City, Kans. □

MIKE LAU OF KANEOHE, HAWAII, has joined the staff of the Stockton (Calif.) First Church. He will serve as an associate pastor in the areas of youth and music. Stockton First is the oldest Nazarene church north of Pasadena, Calif. □

PASTOR FREEMAN J. HAMRICK, pastor of the Staunton (Va.) First Church, was speaker at Memorial Day ceremonies held at the Thomas D. Howie National Guard Armory in Staunton. He appealed to those in his audience to rededicate themselves as true Americans and to "stand up and be counted for God." □

GENERAL SUPERINTENDENT V. H. LEWIS HAS ANNOUNCED the appointment of Rev. David Iglesias as the new superintendent of the Spanish East District in the United States. Mr. Iglesias was pastor of the Rochester (N.Y.) Spanish church. He will be replacing Dr. Harold Hampton, who moved to San Antonio to lead the Central Latin-American District. □

NAZARENE THEOLOGICAL SEMINARY has announced that Franklin Cook, administrative assistant in the Department of World Missions, will be teaching two classes

each semester during the 1971-72 academic year. He will be teaching some of the basic courses in the missionary training program which have been previously taught by Dr. Paul Orjala. Dr. Orjala will be on sabbatical at the European Nazarene Bible College. □

REV. JOHN W. MAY, pastor of Ashland (Ky.) Grace Church, brought the 1971 commencement address at Emmanuel Bible College in Nashville. Dr. Edward Schade, founder and president, conferred on him the honorary Doctor of Divinity degree.

Emmanuel Bible College, founded in 1961, is interdenominational in religious affiliation and Wesleyan Arminian in doctrinal teaching.

Dr. May had pastored the Nashville Grace Church before moving to Ashland. □

PUBLIC SCHOOL ADMINISTRATOR TO JOIN CHURCH SCHOOLS STAFF

Roy Hendley, public school principal from Portage, Ind., will join the church schools staff in Kansas City, August 1, as general director of Sunday school administration. He has also served as superintendent of the Portage Nazarene Sunday school.



Roy Hendley

It is one of the fastest growing schools in the denomination. There are 24 public school teachers on its Sunday school staff.

Mr. Hendley's responsibilities will include the involvement of public school teachers in Sunday school work and the training of Sunday school superintendents. He will head up the clinic work and serve as a consultant on children's curriculum materials.

A graduate of Olivet Nazarene College, Kankakee, Ill., Roy received his master's degree in public school administration from Indiana University in 1960. He did additional graduate work at Pasadena College and Purdue University. He taught three years and has been an elementary school principal the past 11 years.

Mrs. Hendley, the former Lois Miller, has been a public school

teacher for the past 17 years. She and the children—James, 14; Susan, 12; and Patti, 10—will accompany Mr. Hendley to Kansas City. The oldest daughter, Cheryl, 17, will be a freshman at Olivet Nazarene College this year.

Mr. Hendley will be taking over much of the work of Rev. Neil Wiseman, who is going to Trevecca Nazarene College, Nashville, as chaplain and teacher in pastoral theology. □

DISTRICT ASSEMBLY INFORMATION

NORTHWEST INDIANA, August 12-13. Gary Glenn Park Church, 134 E. 43 Ave., Gary, Ind. 46409. Host Pastor: Harold Graves. General Superintendent: Dr. V. H. Lewis.

NORTHWESTERN ILLINOIS, August 12-13. Manville Campgrounds, Rte. 1, Manville, Ill. 61339. Host Pastor: Ray Gibson. General Superintendent: Dr. Orville W. Jenkins.

VIRGINIA, August 12-13. District Center, Star Rte. 159, Box 135, Buckingham, Va. 23921. Host Pastor: Lewis Guiles. General Superintendent: Dr. Eugene L. Stowe.

SOUTH ARKANSAS, August 18-19. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, Ark. 72205. Host Pastor: Gerald Green. General Superintendent: Dr. Orville W. Jenkins.

SOUTH CAROLINA, August 18-19. Columbia, S.C. 29210. Host Pastor: W. E. Latham. General Superintendent: Dr. Eugene L. Stowe.

TENNESSEE, August 19-20. First Church of the Nazarene, 510 Woodlawn St., Nashville 37206. Host Pastor: J. V. Morsch. General Superintendent: Dr. George Coulter.

WISCONSIN, August 19-20. Spencer Lake Bible Camp. General Superintendent: Dr. Samuel Young.

DALLAS, August 20-21. Central Church of the Nazarene, 4105 Victor at Haskell Ave., Dallas, Tex. 75246. Host Pastor: Clyde E. Ammons. General Superintendent: Dr. V. H. Lewis.

KANSAS CITY, August 24-25. First Church of the Nazarene, Rockhill and Meyer Blvd., Kansas City, Mo. 64131. Host Pastor: C. William Ellwanger. General Superintendent: Dr. Samuel Young.

NORTH ARKANSAS, August 25-26. First Presbyterian Church, Hwy. 39 S., Jonesboro, Ark. 72421. Host Pastor: Lawrence Gholson. General Superintendent: Dr. Eugene L. Stowe.

MINNESOTA, August 26-27. Lake Koronis Assembly, Paynesville, Minn. 56362. Host Pastor: Norman Bloom. General Superintendent: Dr. George Coulter.

VITAL STATISTICS

DEATHS

REV. JOHN H. CHAMBERS, 46, pastor of Ft. Pierce, Fla., died May 15 while attending Florida District Assembly in Miami. Funeral services were conducted by Dr. A. Milton Smith. Interment was in Homestead, Fla. He is survived by his wife, Ruth; two daughters, Donna and Debbie; one son, John, Jr.; his parents; two sisters; and two brothers.

REV. WILLIAM J. KERNEY, 56, died May 30 in Princeton, Ind. Services were conducted by Revs. Franklin Moore, Frank Canada, and Harrell Lemeran. He is survived by his wife, Ethel M.; three sons, Major James L., Charles E., and Paul W.; one daughter, Mrs. Naomi Shafer; six grandchildren; and one brother.

REV. JAMES W. PARKINS, 84, died Mar. 3 in Allentown, Pa. He had served the Church of the Nazarene as an elder 31 years. He is survived by his wife, Inez; two sons, Robert G. and Stanley M.; one daughter, Mrs. Dorothy Haas; seven

grandchildren; six great-grandchildren; three brothers; and seven sisters.

WILLIAM P. HINES, 54, died Apr. 27 in Terre Haute, Ind. Funeral services were conducted by Rev. Carlton D. Hansen. Survivors include his wife, Pauline; two sons, Ronald P. Hines and Douglas G. Sears; two daughters, Mrs. Vivian Sanford and Miss Claudia Hines; three grandchildren; four brothers; and one sister.

MRS. WALTER J. (ALICE) JESSUP, 75, died June 11 in Warren, Ohio. Funeral services were conducted by Rev. L. E. Tucker. Survivors include her husband, Walter; two daughters; a son; 12 grandchildren; and 18 great-grandchildren.

MRS. OMA DEE TOWNSEND, 60, died Apr. 29 in Goodland, Kans. Funeral services were conducted by Revs. H. M. Curtis, Lyle W. Curtis, Mrs. Sylvia Anderson, and David Meade. Interment was in Gothenburg, Neb. Surviving are her husband, Rev. C. E.; one daughter, Mrs. Jack L. Sollers; her mother; two brothers; and three sisters.

CLIFFORD JAMES, 61, died May 18 in Warren, Ohio. Funeral services were conducted by Rev. L. E. Tucker. Survivors include his wife, Bessie; two daughters, Mrs. Keith (Sandra) Crutcher and Mrs. Lee (Sue) Beard; one son, Ronald; 11 grandchildren; four sisters; and three brothers.

MRS. HULDA GREBE FRANKLIN, 84, died June 21 at Vancouver, Wash. She had served 15 years as our missionary in India. Funeral services were conducted by Rev. P. J. Bartram. Surviving are her husband, Dr. George; two sons, Weldon and Warren; and one daughter, Mrs. Alvin (Lois) Pettit.

REV. ROY McCOY, 73, died May 31 in Lamesa, Tex. Funeral services were conducted by Revs. George Davis, Royce Thomason, and Lyle Eckley. He was an elder 25 years. He is survived by his wife, Lollie; three daughters, Mrs. Lois Hardy, Mrs. Helen Costin, and Mrs. Mary Kilnk; seven grandchildren; and two great-grandchildren.

BIRTHS

—to Sgt. and Mrs. John Perry, Myrtle Beach, S.C., a boy, June 14.

—to Rev. and Mrs. David Slamp, San Diego, a girl, Dana Lynn, June 21.

—to Denzil and Kay (Griffith) Dodds, Kansas City, a boy, Chad Earl, June 9.

MARRIAGES

Frances Bell, Shawnee, Kans., and James Lee Wright, Kansas City, at Overland Park, Kans., June 5.

Dorothy Ann Hoehn and Kenneth Rook Hall in Tokyo, Oct. 2, 1970.

Peggy Lynn Harper, Bethany, Okla., and Dennis O. Taylor, Oklahoma City, at Bethany, Okla., Apr. 3.

Miss Marie Perry and Stewart Shifflett in Nashville, June 4.

DIRECTORIES

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

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66208; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 10536 Davison Ave., Cupertino, Calif. 95014; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

August 8—"There Are No 'Undecideds'"
August 15—"What the World Needs Now"
August 22—"A Shout, a Cry, or a Song"

NEWS OF RELIGION

CLAY TABLETS OPEN DOOR TO MYSTERIES. Six clay tablets recently brought to the United States from Switzerland have solved an ancient international relations problem and opened the secret of a mysterious ritual described in the Bible, scholars say.

The archaeological treasures are Ugaritic tablets recently acquired by the Institute for Antiquity and Christianity of the Claremont, Calif., graduate school.

Out of the six, two were described by scholars as being "utterly fantastic!" The first was from a king of Karchemish named Ini-techub. Karchemish, where in 605 B.C. Nebuchadnezzar defeated the Pharaoh Necho in a major battle, was in southern Turkey, just north of the Syrian line. Ini-techub was writing to Ammishtamru II, king of Ugarit, and Sausgamuwa, king of Amurru, whose people were the Amorites of ancient Palestine and Jordan, about pressures on Ugarit and trouble there.

"What happened," Dr. Loren R. Fisher told Dan Thrapp of the *Los Angeles Times*, "was that the Hittites in the north and the Egyptians from the south, expanding toward each other, both wanted Ugarit for a buffer state."

This was a problem that long has intrigued scholars because of its influence on Ugaritic history, and hence the history of the entire Near East, but they had resigned themselves to never fully learning the details.

The other important tablet describes a ritual called Marzeah.

"For years we had come across references to this ritual, but no one knew what it was," said Dr. Fisher. "It is mentioned in Amos 6: 7. When we translated it, this tablet proved to describe it exactly."

Dr. Fisher declined to describe the ritual, pending further investigation of the tablet.—E.P.A. News Service. □

FBI'S J. EDGAR HOOVER CITES HIS FAITH IN AN INTERVIEW BY "DECISION" MAGAZINE. "For me Jesus is a living reality. He is truly man's hope for joy and salvation. No matter what problems confront me, I know that I can count on our Redeemer for strength and courage."

In these words, J. Edgar Hoover, director of the Federal Bureau of Investigation (FBI), testified as to his faith in an article in *Decision* magazine, published in Minneapolis by the Billy Graham Evangelistic Association.

Mr. Hoover answered 10 questions about his faith and philosophy in an interview carried in *Decision's* July issue.

He said he grew up in a Christian home where "my parents read the Word of God aloud and explained its meaning to us children.

"They made it relevant to us so that we could look to the Bible as a guide for our daily lives. For me the Bible is a constant source of inspiration and encouragement."

As a young boy, Mr. Hoover said he attended the Lutheran Church of the Reformation, Washington, D.C., where he went to its Sunday school, sang in the choir, and served as assistant Sunday school superintendent.

He is now a member of a Presbyterian church. □

COLONEL FRANK BORMAN SPEAKS AT PRAYER BREAKFAST. Col. Frank Borman, first astronaut to circle the moon, delivered the lay sermon at the annual prayer breakfast on Sunday, July 4, during the American Bar Association's annual meeting in New York. □



the answer corner

Conducted by W. T. Purkiser, Editor

I have been talking with a young minister of another denomination and he claims that there are only two translations besides the KJV that mention the Virgin Birth. Would this, if true, be sufficient grounds to question the translations? Or is the Virgin Birth a hallucination in the minds of some who have gone before us?

The Virgin Birth is no hallucination in anybody's mind. It is the sober teaching of two of our four Gospels, and is implied in a half dozen other Bible references.

Nor does the truth of the Virgin Birth depend on any single translation of the Bible. All that I know anything about clearly affirm this truth. If they did not, it would be sufficient grounds to disqualify the translations.

Since you do not indicate which two translations were mentioned, let me give you a quick rundown on several in my bookcase:

ASV (1901), "A virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Luke 1:27).

Goodspeed (1923), "Now these were the circumstances of the birth of Jesus Christ. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the holy Spirit" (Matthew 1:18).

Moffatt (1935), "The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit" (Matthew 1:18).

Weymouth (1936), "... she was

found to be with child through the Holy Spirit."

Phillips (1958), "... she was discovered to be pregnant—by the Holy Spirit." "Behold, the virgin shall be with child, and shall bring forth a son" (Matthew 1:18, 23).

Berkeley (1945), "... to the virgin Mary who was engaged to Joseph, a descendant of David" (Luke 1:27).

Norlie (1961), "... to a virgin who was to be married to Joseph, a descendant of David. Her name was Mary" (Luke 1:27).

RSV (1952), "... she was found to be with child of the Holy Spirit." "Behold, a virgin shall conceive and bear a son." "... to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Matthew 1:18, 23; Luke 1:27).

Good News for Modern Man (1967), "... before they were married she found out that she was going to have a baby by the Holy Spirit." "The virgin will become pregnant and give birth to a son." "Mary said to the angel, 'I am a virgin. How, then, can this be?'" (Matthew 1:18, 23; Luke 1:34)

Barclay (1968), "... it is a result of the action of the Holy Spirit that she is going to have a child." "The virgin shall conceive and have a child" (Matthew 1:18, 23).

NEB, (1970), "... before their marriage she found that she was with child by the Holy Spirit." "The virgin will conceive and bear a son." "How can this be?" said Mary; 'I am still a virgin'" (Matthew 1:18, 23; Luke 1:34).

The Greek *parthenos* is the term translated "virgin." Some translations use "maid," "girl," or "young woman," which the lexicons give as a possibility. I would contend that "virgin" is the primary and preferable meaning. But when you read the whole context, they all affirm that Mary was a pure and unmarried girl, and that the birth of her Son was by the direct action of the Holy Spirit.

I do not mean to imply that all translations are equally good. Some no doubt reflect the theological presuppositions of their translators—and this is apt to be more true of the individual translations (where the man's name is given) than of the "committee" translations (usually indicated by abbreviations such as ASV, RSV, or NEB).

The point is, no important biblical truth depends upon one translation. If it did, we'd be in a bad way for sure, because all translations are the work of human beings and our faith must rest on the Word of God, not the individual or even collective opinions of men.

In our "Manual," adultery is given as grounds for divorce. Why, when both Matthew 5:32 and 19:9 give fornication as the only grounds?

In 1611, when the King James Version was translated, fornication included what we would now call adultery and was not limited to sex relations between unmarried persons.

You can see this for yourself in I Corinthians 5:1, where the KJV reads, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Here, where a married woman was

involved, he would call the sin adultery. But the KJV uses the term fornication in what is now an archaic meaning.

Most English dictionaries still give as the "archaic" meaning of *fornication*, "Human sexual intercourse other than between a man and his wife."

The Greek word in Matthew 5:32; 19:9; and I Corinthians 5:1 is *porneia*—which incidentally is the root from which our word "pornography"

comes. It is the term that included all kinds of sex immorality.

Some people do insist that Jesus used "fornication" in the twentieth-century sense of the word. This not only involves a hopeless anachronism, but the strange conclusion that God regards immorality before marriage more seriously than He does immorality after marriage. For such a conclusion there is not a shred of evidence anywhere in the Bible.

BOOK CORNER

BUILDING TODAY'S CHURCH: HOW PASTORS AND LAYMEN WORK TOGETHER

By Leslie Parrott.
Kansas City, Mo.:
Beacon Hill Press of
Kansas City, 1971.
228 pages, Kivar over
board, \$3.95.

The title of a book can be either misleading or revealing as to its contents. This one will not disappoint the reader who seeks new insights into today's Church and how it can become the living, growing, thriving, pulsating, and exciting instrument of power in this world the Holy Spirit wants it to be.

The author avoids the pitfalls in writing such a book by presenting

the evidence, stating the facts, and explaining the causes with no hint of arrogance. This in itself should say something about the book.

While the ideas here are as new as today, there is no case presented for abandoning the tried and true methods which have brought the Church of the Nazarene to its present existence.

It is good to be reassured—by the word of one who has been there—that it is neither necessary to thresh again the same old well-sifted chaff nor conjure up visionary dreams of radical new experiments to see a church grow.

There are some basic formulas that do promote the kind of climate in which growth can and will occur, and these are set forth with clarity and simplicity in Dr. Parrott's book.

The chapter on the Sunday evening service is worth the price of the book. Who hasn't wondered how he might make this weekly event bring about the results it should be accomplishing?

The Sunday morning service, too, is treated with optimism and hope for its meaning and effectiveness.

The discussion "How to Double Your Attendance" will surprise and delight every reader who is concerned with a deep need for results but at the same time a little weary of the shallow gimmicks available on every hand.

Board members and pastors alike will understand each other better after reading the chapter on "The Behavior of Church Board Members," and with better understanding there is sure to be better cooperation and greater efficiency in doing the Lord's work.

Every activity of the church can be an event to be anticipated with joy. When pastors and laymen begin to catch this spirit of expectancy and contagious enthusiasm, and learn to work together under the enabling power of the Holy Spirit, there is no way to stop a church from growing stronger.—JAMES MCGRAW.

NEWS OF REVIVAL

SEVENTY-EIGHT SEEKERS, an average attendance of 121, and 10 new members received on profession of faith marked the revival effort at High Point (N.C.) Calvary Church. Revs. Dick and Lucille Law were the evangelists. Ralph H. Mattingly is pastor. □

EIGHTY SOULS FOUND VICTORY in a revival campaign in the Portland (Ind.) church with C. T. Corbett as evangelist. R. Gouthey Jones is pastor. □

ONE HUNDRED TWENTY-FIVE FIRST-TIME ATTENDERS were present for meetings in the Louisville (Ky.) First Church. Over 200 other visitors attended during the one-week campaign with Evangelist Fred Thomas. There were many spiritual victories at the altar.

The Gospel Aires quartet, a First Church group led by Bill Ed Hall (son of the pastor), sang nightly during the meeting. Hadley Hall is pastor. □

THE MILLERIDGE, ME., CHURCH enjoyed the ministry of Rev. and Mrs. Barry Dutton, song evangelists from Brunswick, Me., in

its first revival campaign since organizing in 1969. Many young people accepted Christ and others found renewal in faith. Thomas E. Evans is pastor. □

A NUMBER OF CHURCHES assisted in providing special music for a revival at the Woodsfield, Ohio, church. Significant spiritual victories were realized in response to the ministry of Evangelist and Mrs. Ray E. Warne of Dillonvale, Ohio. William Graham is pastor. □

EVANGELIST AND MRS. W. W. HOOT were special workers in a revival at the Hawthorne, Pa., church. Several young adults found spiritual victory at the altar on the closing Sunday morning. The attendance average for the crusade was 80. Clem H. Dozer is pastor. □

THE SANCTUARY WAS FILLED during every service of a revival campaign at the Highland Heights (Ky.) Trinity Church. Rev. and Mrs. Hugh S. Clark were the evangelistic workers. A Thursday night breakthrough resulted in three junior-age children giving their hearts to Christ and nine young people being sanctified.

On the weekend, Mr. Lou Edwards and the Spokesmen Trio from

Newport furnished special music.

Sunday afternoon, two young ladies and one adult were baptized. A healing service was also conducted. Pastor Bill W. Johnson reported an outstanding healing and stated, "I am happy that God still heals and answers prayer." □

A CONCENTRATED EVANGELISM EFFORT BETWEEN the Newburgh and Chandler, Ind., churches and the Boonville (Ind.) Wesleyan Church and Boonville First Nazarene results in reaching good crowds from Warrick County. Every session, there was an altar service.

Radio station WBNL carried 20 spot announcements and the *Boonville Standard* carried a quarter-page ad on the meeting. Because of the outstanding results, another similar crusade is being planned for next year. □

NEW CHURCHES ORGANIZED

COLORADO. Boulder (Colo.) Palo Park Community. Harold Hughes, pastor. M. Harold Daniels, district superintendent.

JOPLIN. Ozark, Mo. William Barnett, pastor. James C. Hester, district superintendent.

NORTHWEST. Republic, Wash. Begun by "lay missionaries" Mr. and Mrs. Jim Mullin. Raymond Kratzer, district superintendent.

FOUR NAZARENES HELD AS HOSTAGES

On Friday night, July 9, Dr. E. S. Phillips, executive secretary of the Department of World Missions, received a ham radio message from Rev. Larry Webb, Nazarene missionary in La Paz, Bolivia, via phone patch with a ham operator in Brooklyn, N.Y. Missionary Webb stated that Daniel Brewer, Nazarene missionary at Alcoche, Bolivia; David Rudeen, Student Mission Corps member from Northwest Nazarene College, Nampa, Idaho; Tim E. Gee, Student Mission Corps member from Olivet Nazarene College, Kankakee, Illinois; and a Bolivian Nazarene pastor; along with the superintendent of a South American gold-mining company had been taken as hostages in the lowland of Bolivia where the missionary group had been holding services.

Their captors were trying to bring pressure on the Bolivian government for some special advantages they

wanted granted to the newly developing lowland areas of the country.

A ham operator in the lowlands contacted the mission in La Paz and Rev. Larry Webb made the contact with the United States. Later, ham radio contact with Ecuadorian missionaries confirmed the fact that the men were being held.

On Monday afternoon, July 12, Rev. Larry Webb again made contact with Dr. E. S. Phillips by ham radio through a phone patch with a ham operator in Joliet, Ill., and reported that the men had been released unharmed and were back in La Paz.

Later that day Dr. Phillips talked by phone with the men who had been held hostage. They reported that they had suffered no harm. They had spent the night in two different Bolivian homes and had been released on Sunday night in the lowland area. From there they had come to La Paz and telephoned Dr. E. S. Phillips from the home of Rev. Larry Webb. □

VETERAN MISSIONARY DIES IN CALIFORNIA

Rev. Ira L. True, 72, died in California July 9. He was a veteran missionary with 25 years of missionary service completed in 1963.

Following his retirement, he extended his ministry through connective relationships. He was a longtime member of the Los Angeles District.



Rev. Ira L. True

Rev. Ira True was ordained in 1921. He began his missionary service the same year in Guatemala. In 1924, he transferred to Peru and returned for his first furlough in 1925.

Beginning in 1942, he worked among the Mexican people in Texas. In 1945, he served on the Southwest Mexican District. He became district superintendent of the Southwest Mexican District (now Western Latin-American District) in 1957.

Memorial services were held at Live Oak Memorial Park in Monrovia, Calif., on Monday, July 12. Dr. Henry B. Wallen, Dr. L. Guy Nees, and Dr. Everette Howard officiated.

Rev. Ira True is survived by his wife; a son, Ira, Jr., pastor at Glendale (Calif.) First Church; and a married daughter in the Los Angeles area. □

FOCUS ON TARGET

Thirty-six new church starts have been reported by district superintendents during June 1 to July 7, 1971. The goal of "a church a day" during the 153 days of June 1 to October 31, can be a reality if Nazarenes keep up the momentum established early in the summer.

Ministers and laymen are urged to pray for the target areas and cooperate with district leaders in establishing new churches "by faith." (See Home Mission insert, April 28 *Herald*.) RAYMOND W. HURN, executive secretary, Department of Home Missions. □

EDITOR JOINS HOME MISSIONS STAFF

John C. Oster, 34, from Columbia, Mo., has joined the staff of the Department of Home Missions as editor.

according to Dr. R. W. Hurn, executive secretary. He has had 10 years experience in the field of journalism, having served as man-



John Oster

aging editor on two newspapers, the *Kingdom Daily News* in Fulton, Mo., and the Scottsbluff, Neb., *Daily Star-Herald*.

A 1968 graduate of Chadron State College at Chadron, Neb., he has done graduate study in journalism at the University of Missouri-Columbia School of Journalism, where he served as graduate assistant in urban journalism and news writing.

He and his wife, Dee, have two sons, John Wendell, four, and Jeffrey Duane, one and one-half. □

REV. MELVIN SHROUT TO K.C. POST

Rev. Melvin ShROUT has joined the staff of the Department of Church Schools as office manager. In this position he will give supervision to



Rev. Melvin ShROUT

the office activities of more than 30 employees. In addition, he will assist with some of the promotional projects of the department.

Mr. ShROUT comes to this work from a rich background in the pastoral ministry. He was ordained in 1946 and his work has included such significant pastorates as Columbus (Ga.) First, Kansas City Grace, Huntsville (Ala.) First, and Cape Girardeau, Mo.

Accompanying Rev. ShROUT to Kansas City are his wife, Marcella, and their 15-year-old son, Stanley. □



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

A WRONG TURN THAT WAS RIGHT

It was one of those rainy, sloppy fall evenings in Indiana. I had made an appointment with him to call at his home on that Wednesday evening. He had come to church for two Sundays straight and his wife had been converted earlier in the year.

The temptation was to give him a ring and postpone the call to another time, but the couple had just built a new home and there was no telephone. The only thing to do was to go ahead as we had planned.

It was a country address and on a dark, rainy night it was difficult to find the road. We made a wrong turn and delayed our arrival by several minutes.

When we did arrive, no one was home. As we were in the process of turning around in the driveway, in drove their car. We would have missed them had we not been delayed by a wrong turn. God works in marvelous ways!

The preliminaries over, we began earnest conversation with Jim about religious matters.

He was interested, but a bit evasive. He talked about the Catholics, about the tongues theory, what the Bible teaches about other things; but always we tried to

keep his mind to essential matters. He could make that decision right now, here in his home.

Jim had never been converted. We had earlier gained the impression that he was one of those who would not be disturbed from his routine—but how wrong we were! Here was a hungry man, seeking fellowship and a walk with God.

After several long minutes of urging, Jim fell on his knees, and with him went the two ladies and the pastor. It didn't take long for him to receive Christ and become a new person in Christ Jesus.

The next Sunday evening we had him and his family walk down the aisle and then had all the men give him a welcome into the "family." It was a precious service and God did indeed bend low to bless and challenge our faith for more of this type of thing.

Jim has been regular in nearly every service he could attend since then, and the church was given a real boost.

Thank God for the way the Holy Spirit works in saving men!

—*Russell Shalley
Marion, Ind.*