



HERALD
OF HOLINESS



QUOTES FROM A GOOD BOOK*

The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship. . . ."

I like that statement. It sets the pattern for what has become a great church.

"It is required of all who desire to unite with the Church of the Nazarene, and thus to walk in fellowship with us, that they shall show evidence of salvation from their sins by a godly walk and vital piety. . . ."

Here the same book proclaims a need of fellowship and a life of witness to all. This, too, is good.

"We believe . . . That the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin."

This is a clear, concise statement of solid basic belief in an adequate Saviour

and a worthy redemption. What a wonderful beginning for a lifelong fellowship within the Church of Jesus Christ!

"We believe . . . That believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ."

Here is a brief but vital urging for the justified Christian to press on into the full spiritual experience as required and provided for him. This is a realization and acceptance of God's full plan and will.

"We believe that the Lord Jesus Christ will come again; that we who are alive at His coming . . . if we are abiding in Him . . . shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord."

What a glorious future! What a wonderful event! We believe this. All the above statements find their meaning and fulfillment in this great and living faith. Praise God for the church and the fellowship of the Christians.

*The Manual.



I'VE BEEN

COUPONS!

CLIPPING

NOT ANY COUPONS on mythical financial investments, gas being the price it is! But I really have been clipping some significant coupons in the last few weeks on my investment in lives.

A week ago our church board voted to issue a local preacher's license to a young man who is graduating from college and will be heading for seminary in the fall. Having dedicated him and his brother when they were infants, and having followed them with great interest through the years, now seeing them both prepare for Christian service, one already in the ministry, it was a great privilege to issue this license.

A few weeks ago a young lady whom we had seen come into the church three years ago spoke to me about officiating at her wedding to her fiancé, who is also planning for the Nazarene ministry. Through the witnessing of other high school young people this girl was won to the Lord and now is looking forward to a life of active service for Him.

At the board meeting mentioned above, our youth minister submitted his resignation to enter the active pastorate. I couldn't forget his testimony recently that it was at the altar of this local church he had come in from the world and had given his life to Christ—just seven years ago on Easter Sunday. And his wife is also a

product of the local church, a few years before.

Last week a beautiful letter came from a girl in a secular university who had joined our church just a year ago, in which she expressed her faith in the Lord and her testimony to His faithfulness to her, and in which she enclosed her Easter missionary offering.

And there are others who, in more or less dramatic fashion, have shown how much they love the Lord and the church.

There is, too, that great group of young people still at home and growing up into useful Christian manhood and womanhood who are an inspiration to me every Sunday and during the week as they work and witness for Christ in their schools, homes, and among their associates.

When anyone says our young people are not what they used to be, I feel like saying that they are not keeping the same company I am. These are the best days we have ever had for working with youth and offering them real meaning for their lives in the midst of the confusion and futility all about them.

Praise God for the privilege of being alive and being a Nazarene pastor in the final third of the twentieth century! □

— BY VERNON L. WILCOX —

San Jose, Calif.

HERALD of HOLINESS



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TO THE FAITHFUL

Who has walked in a garden at the quiet of the day
And felt the life of growing things and studied
sweet Nature's way?
Oh, who has stood in a garden and seen the
rosebuds nod
And ever lived a day henceforth with a doubt
of love, or God?
Oh, who has stood in the morning and beheld
the gorgeous sun
Like a ball of fire come over the hill, like a new
world just begun?
Or who has beheld the dawning of day when
the world was clear
And lived to doubt for a single hour that God
was hovering near?
Or who has stood by a cradle where a wisp of
life lay still
And stroked a baby's tiny head 'til the heart
with love did fill?
Oh, who has seen the beginning or end of life,
either one,
And failed in his faith from that time on, having
seen what God has done?
The heart may be filled with doubting at times
when the way is drear;
The soul may wither and tremble and the mind
be filled with fear.
But calm will come with the evening and peace,
in time, will appear,
For there's never a trial or a sorrow but what
God is somewhere near.
So you who walked in a garden, or beheld the
golden dawn,
Or saw the beginning or end of life and faith-
fully carried on,
Keep clear the vision God gave you and live for
the things that are true;
Keep faith in your heart each passing day, and
God shall be ever with you. □

L. J. DAUDERMAN, Venice, Fla.

GARDENS

I was tired, Lord, for the day was long,
And I looked t'ward the setting sun
With eager eyes. But You said, "Stay on,
For your work is not yet done.
"Tend your seeds and water them still with tears,
Till your garden has lovelier grown.
Perhaps some soul who is close to you
Will more carefully tend his own." □

—KATHRYN BLACKBURN PECK

Lee's Summit, Mo.

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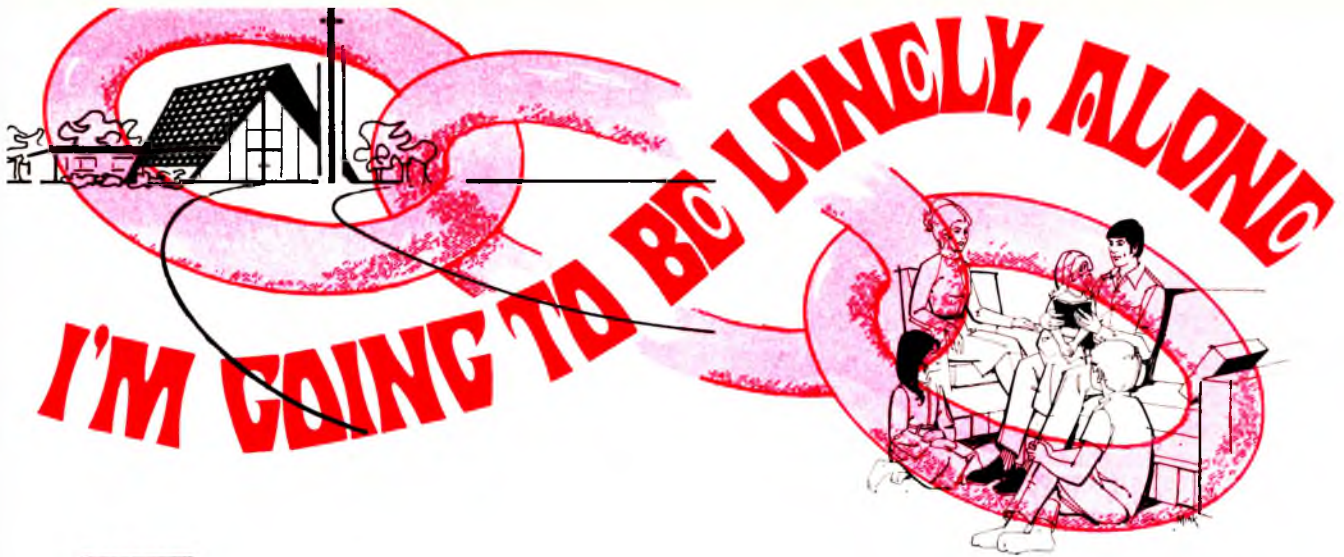
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TWO LAY PEOPLE and I were visiting a home in one of our large metropolitan areas. As we conversed with the couple living there, we found they both had evangelical church background, were glad to have their two children in a Nazarene Sunday school, and had enjoyed visiting the church on several occasions.

To our dismay, we also learned that no one from the church except the pastor and his wife had been in their home. In mentioning this fact, the lady of the house told how she had looked forward to making friends in the church, since they were new in the neighborhood and her husband's job kept him out of town two or three days a week.

When, after their third visit to the church, no laymen had called in their home (*they did mention receiving a couple of phone calls*), they decided just to send the children on the church bus.

It was at this point in the conversation that the husband made a quite revealing statement.

"I guess," he said, "what my wife means is we decided if we were going to be lonely we would be lonely, alone."

I wish I could say we were able that day to break through their reserve, point them to God and His faithfulness, and help them reestablish their faith (*which they both admitted was lacking*). We did try! We did talk to them of God, His love, and His faithfulness! Also the two lay people apologized for themselves and their church for failing to follow up the initial contact.

The truth is, however, we were not able to get past their hurt. It was too big to them, and to us.

Since then I have asked myself how many people there are on the contact lists of our several thousand churches who are waiting for a response of love and interest from someone other than the pastor. How many are there who, if asked, might say with this couple, "If we are going to be lonely, we're going to be lonely, alone"?

What interests me most about this incident is that it did not stop with our visit. On the way back to the church both of the lay people involved decided they would take their spouses and visit that home. In fact, before we arrived at the church the date of the first visit was agreed on, which couple would make it, and the decision made for the other couple to invite the new family to Sunday dinner.

As we sat in the car, waiting for others to return for the report session for that day's calling, one of these lay people said (*half to himself and half to us*), "You know, I'm beginning to see where I have failed in this matter of outreach ministry. I have set a time in my life for Sunday morning and evening services, for prayer meeting, for Sunday school, for revival services, for NYPS and NWMS meetings, and for my devotions. But as yet *I have not set a regular time in my weekly schedule when I will learn how to be a better witness for my Christ.*"

A letter from the pastor completes this story.

"Not only is this new couple now regularly attending our services," he writes, "but God is using this incident to awaken interest in several within our fellowship to the importance of regular training in outreach evangelism. These, in turn, have helped enlist others. Now as new people attend our church I have available those who are in on-the-job training in lay evangelism teams, in training for follow-up evangelism and Bible study evangelism, besides several families ready at a moment's notice to invite people to their home. What a change this is making in our church!"

Thank God for the many who have already made themselves available to God and their church for this kind of involvement. Thank God, also, that as the number who do this increases, many more who are now "lonely, alone" will find in God, and in the church, the Friend, and the friendship, for which they are searching. □

BY DAVID K. KLINE

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A CHRISTIAN VIEW OF VOCATION

CAN A LAYMAN be in full-time Christian work?

To many people the answer to the question is "No." To them, being in full-time Christian work means an occupation where one may spend most of one's time in prayer, meditation, study of the Word of God, church activities, and verbal witnessing.

For these people, then, the only persons in full-time Christian work are pastors, evangelists, church leaders, missionaries, Christian education directors, and perhaps some teachers in church-related colleges. All others must be considered as working in secular occupations and as doing secular work. Thus, there are two classes of occupations—the spiritual occupations and the secular occupations.

Unfortunately, this classification can cause problems to sincere, committed Christians who have a strong desire to be a part of God's great enterprise and contribute something worthwhile to His cause, and yet have not been called

to full-time Christian work as defined above. They are left feeling somewhat empty, and sometimes just a little bit anxious about their own occupations.

Because of this, there needs to be a reexamination of the concepts of Christian vocation, of what is secular, of what is sacred, and of what it means to be called of God.

The classification of occupations into sacred occupations and secular occupations may come from the teaching some of us have received. Many of us were taught as young people that the highest level of service to the Lord's work would be found in the ministry, either as the pastor of a church or as a missionary.

Our ministers and missionaries placed great emphasis on the value of full-time Christian work. During special services young people were asked to come forward and dedicate themselves to full-time Christian work should the Lord call them.

In church services special tribute was paid to

ministers and missionaries who have achieved success in building up the Visible Church of God in terms of converts, church attendance, and buildings.

In other words, the emphasis was placed on being available to God's call to the "sacred" occupations, rather than being available to God's call, whatever that might be.

In one sense, this emphasis is good. Certainly we need to make our young people aware of the possibilities of service to God as pastors, missionaries, evangelists, or church workers. Certainly pastors and missionaries deserve all the honor and praise we can give them, and the work they perform needs to be recognized for its crucial importance.

On the other hand, overemphasis on the "sacred" occupations to the detriment of other occupations to which God calls men will lead people to think of some occupations as spiritual, i.e., first-class; and other occupations as secular, i.e., second-class.

It should be made clear that God has established and ordained that men live in society and in community with each other. He has explicitly blessed those tasks that promote society and bring service, hope, freedom, beauty, redemption, and reconciliation to man. Occupations that provide opportunities for these include such occupations as politics, law, health care, business, teaching, learning, defense, home-making, building and metalworking crafts, sales, farming, and art.

God does not have first- and second-class occupations. Any person who is working in an occupation in the will of God is working in the occupation that will maximize the benefits to himself, his family, and society. God uses the Christian to His glory and will make him effective as a servant to men in direct proportion to his commitment.

A very important point to make is that all Christians should be in full-time Christian work. If they are working in an occupation according to God's will, if they are dedicated to God's glory, then the occupation must be viewed as being done for God's glory and as contributing to His plans for society and mankind.

Such a point of view makes the occupation much more meaningful and leads to a pulling together of all of life under a Christian banner.

Some of us have heard people say that they work in their job eight hours a day in order to do God's work at night. Such a view of the occupation must surely lead to a dichotomy of life, which in turn will lead to dissatisfaction, boredom, and frustration with the occupation.

Such a view must also lead to thinking of the occupation as a job rather than as a vocation. How much better to take the view that all we do—our work, our play, our eating, our worship—everything can and should be done for the

glory of God! Let's be full-time Christians—24 hours of every day.

God calls some people to occupations other than the ministry just as He calls some to the ministry, and the methods God uses to reveal His will are the same. God reveals His will in many ways, and to recognize God's will is to recognize the call from God.

The recognition of an area of service, the open door, special talents or gifts, circumstances—all these may be used by the Holy Spirit in making God's will known to us.

As we recognize God's will concerning an occupation, we are called to that occupation. To treat the occupation as a secondary activity of life is to do disservice to God's will.

A final point to make is that God needs people in occupations other than the ministry in order to support those in the ministry. For every minister, missionary, youth worker, and evangelist there need to be many dedicated laymen integrated into all the legitimate occupations of our society. As these people fan out into the various areas of society and make their Christian witness felt, men will be attracted and won to Christ and these newborn Christians will be served by the pastors who have special gifts, training, and skill in areas of preaching, counseling, and theology.

Thus, the layman will serve as a light showing Christ to the world. Working together with the pastors and evangelists as a team, God will use the special talents, expertise, and gifts of each to win and conserve men to the Christian way.

The layman will also support the work of Christ by supporting the Visible Church with his finances. Much money is needed—money to pay the pastors, evangelists, and missionaries good salaries; money to pay for buildings and equipment; and money to provide for an effective church program. As God provides a salary to the layman for the work he performs, the tithes and offerings of many laymen will be collected together for the support of the Kingdom.

In conclusion, God needs many people in many occupations to carry out His redemptive purposes. The important question for each of us to ask is whether I am in the will of God or not. If I am, then I am an important member of God's kingdom, working together as a team member with people who have been called to other vocations—all of us working together for the advancement of God and His kingdom. □

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CHRISTIAN CLIMB HIGHER!



TEMPTATIONS CONFRONTING Christians to conform to the spirit and image of the world are greater today than at any other time in our generation.

Today's philosophy of permissiveness is not only leading society in general into the greatest moral and spiritual decline in our nation's history but is boldly invading the church, challenging her members to abandon Christian convictions and standards which in times past

BY LESLIE WOOTEN

Decatur, Ill.

served as safeguards against pressures to squeeze them into the world's mold.

One might well wonder how such a turn-around can take place, enabling believers so easily to embrace that against which they have had strong convictions.

Perhaps we underestimate Satan's cunning and power. Satan is sly! He is a sharp student of human nature. Also, he has an ally on the inside, the carnal nature, to appeal to in wielding his influence upon both the unconverted and the unsanctified believer.

Satan is smart! Man without the power and protection of the Holy Spirit is no match for him. He knows that man is a hero worshipper and he is determined to be the hero in each man's life by enticing and enslaving him through the lust of the eye, the lust of the flesh, and the pride of life (1 John 2:16).

Satan is deceptive! He doesn't appear as Satan, and those whom he influences are usually unaware that he is the master in their lives.

Dr. P. F. Bresee said in his sermon "The Great Temptation": "His stroke is to capture the Christian religion and make it his own, and while it seems to carry on the Christly ends, in reality, to make it a failure in saving men. . . . This would be a religion on a high level, where Christ has a high place, is praised and honored, but where He is not supreme. Where He is not all in all. And yet this must not be apparent, for that would spoil the plan. Something must be clandestinely substituted for Christ."

Satan is aware that human nature puts high priorities on group approval and acceptance. He takes advantage of this trait and gets men to substitute the approval of man for the approval of Christ as the greater satisfaction of their souls.

Satan knows that most members of any given group are prone to measure themselves by themselves and compare themselves among themselves, even though the Apostle Paul warns that those who do so are not wise (2 Corinthians 10:12).

Because many of us pray so little and fail to read and heed God's Word as diligently as we should, Satan stupefies our hearts and minds, causing the light which we possess to grow dim in our souls.

Then something else is substituted for the once bright flame now barely flickering. Eventually it goes out altogether (leaving us in great darkness of which we may be unaware—Matthew 6:23) unless a refueling is started through faith, prayer, and the Word with the help of the Holy Spirit.

That which all Christians must have to be able to withstand the wiles of the devil (Ephes-

sians 6:11), and survive as a strong spiritual force in the world, is the constant presence of Pentecostal power and purity in their souls.

To be eligible for this grace, some must come confessing their sins, lukewarmness, and backslidings before Christ can bestow the purging, filling, and empowering baptism with the Holy Spirit. This experience can be obtained by born-again believers only through faith and obedience in complete consecration to the whole will of God in one's life.

With those already in the grace of heart purity, spiritual blessings and empowerments are essential periodically to enable them to live victorious and fruitful Christian lives without wavering.

The baptism with the Holy Spirit plus frequent blessings and empowerments provides the power and courage to stand alone, if one

must, rather than conform to the spirit and image of the world which squeezes less fortified souls into its mold while they may be quite unaware of what is happening to them.

With the constantly alert, Spirit-filled Christian, neither Satan's subtle suggestions nor the temptations of the times, regardless of the pressures brought to bear, can bring conformity to the world and bring about his spiritual defeat.

Having done all, he stands firm (Ephesians 6:10-18), a living example that God through Jesus Christ supplies sufficient grace to overcome the designs of the devil and the spirit of the world (Romans 8:35-39).

Beckoning from his "Beulah Land" vantage point, he calls out to every believer still struggling with the carnal nature and the temptations and pressures of the times, "Christian, climb higher!" □

BECOMING MATURE:

By **Lyle P. Flinner**
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RESOURCES OF GRACE

Central Idea: *The Christian has resources for reaching his potential beyond the resources of the ordinary person.*

There are many who are trying their best to reach their potential, but the persons who are in the most favorable position are truly born-again Christians walking in the light of God.

We are prone to take for granted so many of the valuable treasures and resources that are ours through Christ.

For example, there are many areas in our everyday routines as Christians which are rich in possibilities for our "becoming" the person we ought to be.

1. *Christ dwelling within.* The empowering presence of Christ in our hearts is our prime resource for adequate living, and needs no elaboration.

2. *Support and inspiration of Scriptures.* No more authoritative basis with limitless divine promises exists anywhere. Here we sense God himself supporting and encouraging efforts toward self-actualization.

3. *Help, strength, and guidance of the Holy Spirit.* The unregenerate man is on his own, but ours is the strength that comes from divine help and guidance

in the indwelling presence of the Holy Spirit.

4. *Christian fellowship and support.* No richer human fellowship and support can be found than the caring and sharing love of fellow Christians. The community of Christian fellowship lends endless support and encouragement.

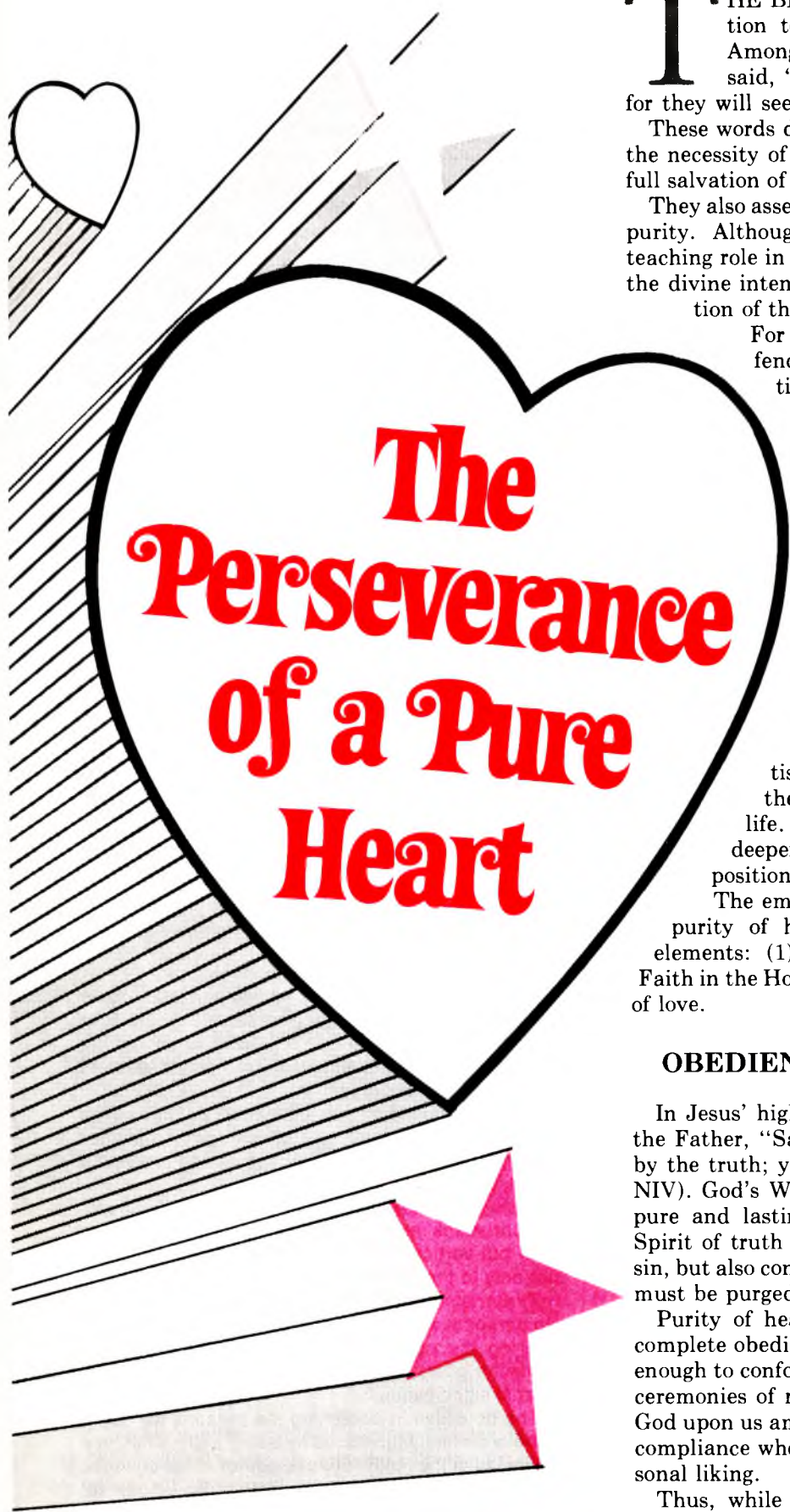
5. *Inspiration and instruction of worship.* Who has not been stirred and challenged to higher heights of Christian living under inspired preaching of the Word?

6. *High spiritual goals and purposes.* Our goals as Christians are not only horizontally related to man but vertically related to God. They are related not only to time but to eternity.

7. *Christian service opportunities and challenges.* No personal satisfactions equal those resulting from fulfilling the plan and will of God. The pursuit of Christian goals, opportunities, and challenges has eternal significance.

The objective in becoming the persons we ought to be is certainly facilitated by being a Christian. In a sense, all of the resources and power of the universe are at our disposal! □

Point to Ponder: *In the light of our superior resources, should not Christians, of all people, be more concerned with reaching their potential?*



THE BEATITUDES are the introduction to the Sermon on the Mount. Among other points made there, Jesus said, "Blessed are the pure in heart, for they will see God" (Matthew 5:8, NIV).

These words declare both the possibility and the necessity of a pure heart to experience the full salvation of God.

They also assert the inadequacy of ceremonial purity. Although ritual plays an important teaching role in the revelation of God, it misses the divine intent unless we are led to purification of the inner man.

For instance, the Apostle Peter defended the acceptance of the Gentiles without the ceremony of circumcision, declaring that, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith" (Acts 15:8-9, NIV).

Another mode of purification followed the established ritual of ceremonial cleansing.

It involves the washing or baptism with water, which applies to the external witness of a man's life. This also tends to overlook the deeper purification of the inner disposition.

The emphasis of the Scriptures is that purity of heart involves three necessary elements: (1) Obedience to the truth; (2) Faith in the Holy Spirit; and (3) The divine gift of love.

OBEDIENCE TO THE TRUTH

In Jesus' high-priestly prayer, He prayed to the Father, "Sanctify them [make them holy] by the truth; your word is truth" (John 17:17, NIV). God's Word is faithful to direct us to a pure and lasting relationship with Him. His Spirit of truth not only convicts of committed sin, but also convinces of sinful dispositions that must be purged if we are to endure.

Purity of heart demands nothing less than complete obedience to the will of God. It is not enough to conform outwardly to the established ceremonies of religion or church. The claim of God upon us amounts to far more than external compliance when it is convenient or to our personal liking.

Thus, while facing the threat of imprisonment or possible stoning, Peter and the other apostles dared to declare, "We must obey God rather than men!" (Acts 5:29, NIV). There is no

BY IVAN A. BEALS
Clinton, Ill.

way whereby our hearts can be made holy other than by obeying the commandments of God. His Word can do nothing for us until we obey it. But the purifying process begins the moment we begin to do the truth.

FAITH IN THE HOLY SPIRIT

Our best efforts alone are doomed to failure. The work of purification cannot be accomplished by our own attempts at self-cleansing. Rather, the purifying power of God's Holy Spirit is released throughout our beings as we place our faith in His ability to make us and keep us fit to stand before God.

It is only as we obey God that we have the faith to ask His Spirit to complete the work that was begun when we were born again. Unless we submit our whole lives to the Holy Spirit, He will not perfect His work in us. It is the divine purpose that we allow His cleansing to deliver us from the control of sin, to purge away the disposition that would rebel against God.

A pure heart becomes a reality through obedience to God and our faith in His willingness and ability to fulfill His promise. It becomes actualized in us as God's refining power is applied to every aspect of our need. It fully prepares us to meet the tests of life victoriously.

THE DIVINE GIFT OF LOVE

There is a positive side to having a pure heart. The refining of the Holy Spirit removes the impurities of self-centered love, initiating a love that is of God. God does not want our lives to be clean—and empty; He wants them clean—and filled with His love.

Heart purity does not profess any greater perfection than a sincere love for God and others. A person may be misunderstood and misjudged by people. But both God and the individual know whether it is selfish love or divine love that is in control of his life.

Make no mistake—an inner transformation is vital. To have a pure heart, to be ready to see God, one must confess his sin and turn from it. By faith, a miracle takes place. The Holy Spirit gives new life. But if that new life is to be sustained, the Holy Spirit must be given full control, so that we may be filled with His abiding love.

One thing is sure. Only that which is pure can endure. By both word and example, Jesus leads us to purity. We learn that only what is surrendered to God remains. All else of life either withers away or is destroyed. Thus, whenever God speaks of the perseverance of the saints, He fastens it to the perseverance of purity. □

PEN POINTS

"WE WANTED TO . . . WE LOVE YOU!"

My hands were very busy preparing the evening meal when out of the corner of my eye I saw Mark sneaking into the kitchen. I vaguely remember him sneaking out again—not noticing what he had in his hands. He went into his room, then called for Jeff and Juli.

Daddy was reading the evening paper—I had just finished setting the table when six little eyes appeared around the doorway! They began singing "Happy Anniversary" in an off-key harmony! But to us, it sounded sweeter than the Mormon Tabernacle Choir!

They had 12 birthday candles Scotch-taped onto an anniversary card. Their little eyes were glistening in the flickering candlelight; our eyes quickly filled with tears of joy and surprise.

I told them they "shouldn't have" . . . but Mark's voice proudly resounded: "We wanted to . . . we love you!" Needless to say, this incident will always be remembered.

As we tucked the children in bed that evening, I thought, Why did they do such a sweet thing as that? Then Mark's words echoed through my mind: "We wanted to . . . we love you!"

Then the Holy Spirit began speaking the simple verse of John 3:16, "For God so *loved* the world that he *gave* his only Son, that whoever believes in him should not perish but have eternal life" (RSV). So simple we sometimes miss the gift of God—eternal life!

As I thought of the children and the sweet thing they had done, I thought of my own life and asked, "Why me, Lord? I don't deserve it!" And just as Mark said to his mommy and daddy, we hear Him simply say: "We wanted to . . . We love you!" □

BY LOIS BRINKLEY

Tulsa, Okla.



ONE BAPTISM— MANY INFILLINGS

I WAS SANCTIFIED in the Bresee Church in Pasadena, Calif., after Dr. D. I. Vanderpool had preached a sermon on holiness. At that time I made a full and complete consecration of myself to do the will of God. There was no struggle over a call to preach, as that had been settled at my conversion in my early teens.

My seeking the baptism of the Holy Spirit came from a sense of a lack of power and victory in my life. After a few moments of dedicating myself to God, I sensed the cleansing power of the Holy Spirit. Later I was to realize the effects in my preaching.

There was an emotional reaction which came after faith had opened the way for His work. I did not shout, or run, or jump—I cried.

Not once have I doubted the work of the Holy Spirit, but I soon learned that my emotions came after faith that the work was done. It is fortunate that such had been a part of my instruction by many godly pastors and evangelists, for my emotions soon subsided and I entered upon a life of faith and trust.

Furthermore, I soon learned that being sanctified wholly did not mean a constant mountaintop experience. Actually there were many valleys of testing, trials, and discouragements—but never of doubt. I walked by faith. Then every once in a while I would sense rising ground, and my head would soon be out of the fog and my feet on the way to another mountaintop experience.

My Bible study had led me to Acts 4:31, “. . . and they were all filled with the Holy Ghost.” However, it was difficult for me to understand what happened there. I had accepted the view that “baptism” and “infilling” were one and the same. And to claim additional “infillings” was to cast reflection on the initial work.

I struggled with this view for years and re-

frained from preaching from Acts 4:31. However, further reading led me to a position held by the early holiness people—there is “one baptism but many fillings.” This made sense to me.

Later I read a statement by Dr. Chapman as follows: “There is a distinction between being baptized with the Holy Spirit as the initial filling of the Spirit is properly called and being ‘filled with the Spirit’ in the frequent outpourings which are mentioned in Acts.” I figured a preacher was safe if he had the Bible and Dr. Chapman on his side. I no longer hesitated to preach additional infillings but kept my own heart open.

Sometimes these infillings came unexpectedly—while reading scripture, singing a congregational song, listening to a sermon, and even during the delivery of a message.

One unexpected infilling came during a watch-night service in 1957. Preparations had been under way to observe the golden anniversary of the church. I had been involved in those plans and was afraid that any special meaning to me would be preempted. However, during the Communion service that climaxed the evening I sensed a special infilling of the Holy Spirit.

My emotional expression followed my pattern. I didn’t shout, or jump, or run the aisle—I cried.

Years of keeping my heart open to the infillings of the Spirit have taught me that there are “moods of the Spirit.” There have been times when I have sensed His infilling in a very quiet atmosphere. Then again He has come in the midst of considerable emotion such as we experience in our General Assemblies or camp meetings. Once during camp singing I deviated from my normal emotional expression—I shouted, “Praise God!”

There have been a few times when I have deliberately sought an “infilling” after a long dry spell. Usually they have come after seeking in prayer.

I am firmly convinced that a Christian can have “one baptism” but also “many infillings.” I shall continue to keep my heart open in anticipation of momentary further infillings. My emotional expressions can vary greatly; they are not important. The essential element is a renewed sense of His presence.

This possibility is open to every sanctified Christian. The “many fillings” concept helps to overcome hang-ups, frustrations, and resentments. It opens the way for a victorious living of “life in the Spirit.” □

BY E. G. BENSON

Kansas City

helps **to** holy living



WITNESSING

in a university classroom

THIS PAST YEAR has been glorious. I have been taking evening post-graduate courses at a nearby university while teaching full time. The opportunities to witness have been numerous.

At first I felt guilty and estranged from God because I had to miss our Wednesday evening prayer meeting. As I now look back, I see the hand of God leading me in my classes, and my feeling of guilt has changed to thankfulness.

In the book *Mission Possible*, Dr. Raymond Hurn says that urban areas and the university population should have a high priority in our witnessing endeavors. I have had some wonderful experiences sharing the Good News with these university students.

In a course in "Philosophy of Education" one requirement was a 20-30 minute speech on some philosopher or philosophy.

The professor gave us a list of books by prominent men in the field of philosophy. The list, studded with stars, included B. F. Skinner, St. Augustine, Plato, Socrates, etc.

Skimming the page, I saw the name of Francis Schaeffer, a highly committed Christian. For the readers who don't know, Dr. Schaeffer, of L'Abri Fellowship in Switzerland, is a dynamic and highly respected scholar who dearly loves our Lord. He is besieged by both denominational and nondenominational groups to lecture at assemblies and conferences.

The book by Dr. Schaeffer my professor listed was *Back to Freedom and Dignity*. This book deals with ungodly men and their questionable views about the future of man and the universe. One such author is Jacques Monod, a French molecular biologist who is a Nobel prize winner. Monod says, "The universe was not pregnant with life nor the biosphere with man. Our number came up in the Monte Carlo game."

Another author was B. F. Skinner, noted for his recent book, *Beyond Freedom and Dignity*, which undoubtedly will be one of the most controversial books discussed in intellectual circles in the next several years. He says, "To man *qua* man we readily say, good riddance."

Both of these eminent scientists support the philosophy, "Born by chance; dead by design. Is this the beginning or the end of man?"

In his book, Schaeffer challenges the subtle and damaging philosophy of these two men and others. I read his book and had the opportunity to present a Christian point of view to my professor and fellow students.

The night I talked I felt the heavenly presence of the Holy Spirit. He came in with such power. It was a fantastic feeling to experience. My tongue was loosened and I was able to verbalize my ideas clearly and effectively. People sat stunned; it was unusually quiet—eyes were staring at me and mouths were open.

The speech was followed by a question-and-answer period. The Lord enabled me to answer with readiness and freedom the penetrating questions hurled at me.

God was in that classroom with His power. I praise Him for this opportunity to magnify His name.

In a drug-abuse course, the instructor asked us to bring in special speakers. I prayed and sought God as to whom I should bring.

In God's providence He put me in a car pool with Claire Bohlen, another Christian teacher, who mentioned that a young ex-drug addict was to speak to his Sunday school class. He said, "Drop in Sunday and I'll introduce you to Tom. He might be just the person you could use."

I did. It was amazing! This fellow gave an extraordinary testimony about how Christ had changed his life. He consented to come to my class and bring two other ex-drug addicts who had been saved. The Lord poured His Spirit upon us as we ministered to those needy graduate students and the professor.

I could go on to tell how Christ has helped me in a sex-education course, a behavior-modification course, and others. During my undergraduate days I was awkward and timid in speaking about God. Now, I am awakened and have an unquenchable desire to proclaim Jesus Christ to others.

In the crucial days ahead may God help His people to be filled with His Spirit and openly confess Him before others. We must not only live Christ by our attitudes, conduct, and relationships, but we also must openly declare Him before others.

Our God is ready to do great things for His people. Are we ready to shoulder our share of the responsibility and give Him our all—ready to erase the facade that we so often put on before others? Are we ready and willing to let God work within our lives?

BY HENRY M. LUNDE

Burlington, Ia.

ABOUT THE AUTHOR

Henry M. Lunde is a layman from Burlington, Ia., who attends the First Church of the Nazarene. He teaches in the public schools of this city.

BY JOHN W. MAY
Newport, Ky.

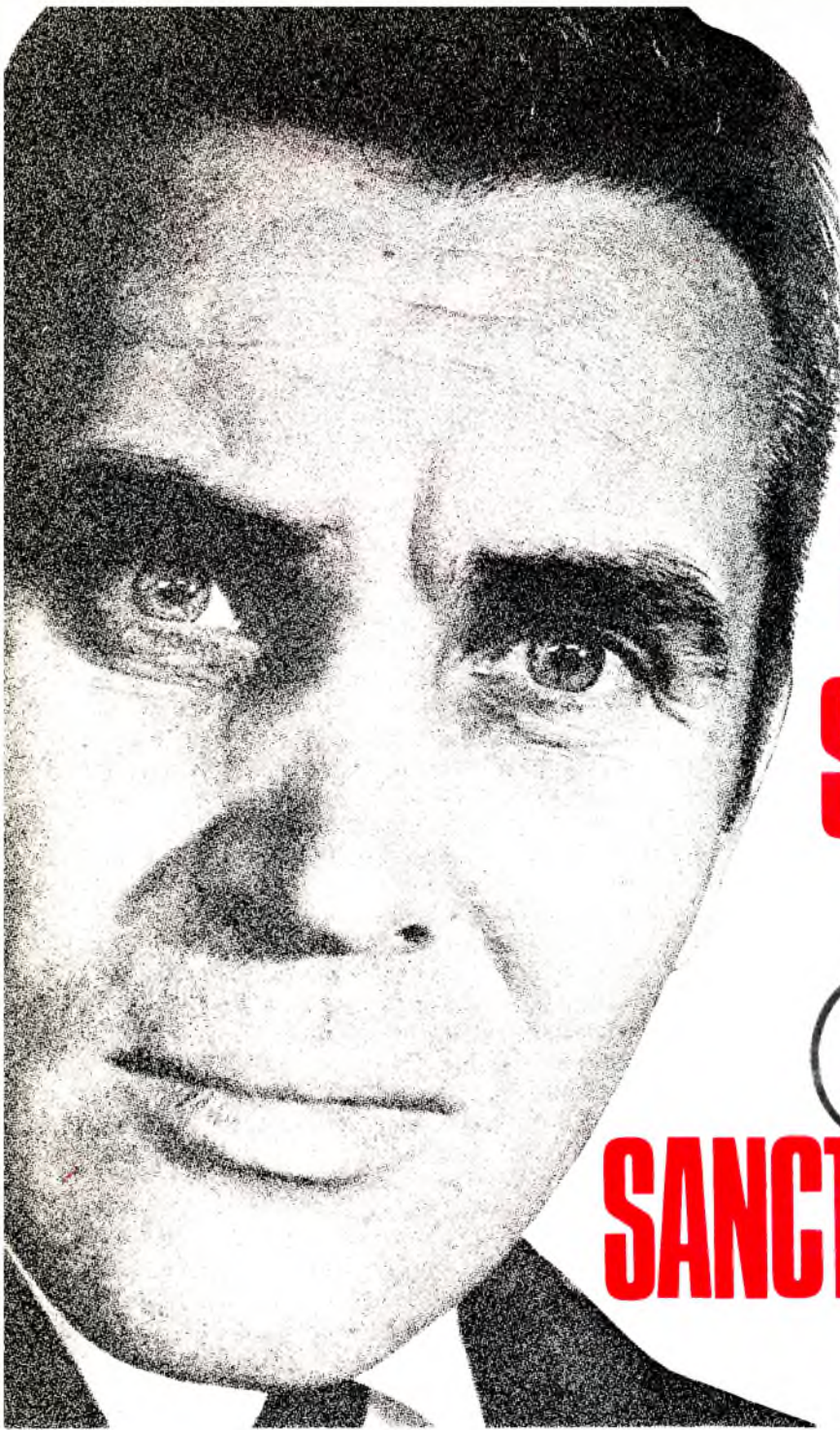


Photo by Art Jacobs

STRUGGLE SUFFERING & SANCTIFICATION

THE PROBLEM OF adversity in the Christian life has baffled many people, even illustrious Bible characters. Job was puzzled by it. So was David. Paul struggled with his thorn in the flesh.

In every scriptural case, children of God found His grace to be sufficient. This is no less true in our day.

Theologically, grace is said to be the unmerited favor of God enjoyed by man. While it is unmerited, it is not automatic, however. It demands trust and confidence in God and comes as a result of consecration and faith.

A fact too often relegated to the abstract and apart from reality is that life is often an obstacle course. Man's goodness does not immunize him from trouble and temptation, no matter how he may wish it did. In reality, there can be no victory without a corresponding and preceding battle.

At this point in Christian experience, we desperately need a special grace. According to the Apostle Peter the "God of all grace" supplies our need for establishment, strength, and continuity in Christian living.

This He does by what our fathers called "the

enabling grace" of sanctification, in both the crisis of purity and the process of maturity. God not only calls us to pardon, purity, and power; He provides them. His call is to inward and outward holiness, to pure hearts and clean hands.

Peter uses words of action in his Epistles. Once he exhorted the people, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

The life of holiness is not only an encounter with God and His people but also with the devil and his people. Believers must do their part to maintain the experience of Christian holiness. Cromwell reportedly advised his soldiers, "Trust in God, and keep your powder dry." This principle is vital in the lives of the sanctified as well.

The enabling grace of sanctification is revealed in the *lives* of conquering Christians, not only in their testimonies. Through it they are able to put it all together in a holy symmetry of life.

There is no greater thrill than for a man to get his feet down spiritually in an uneasy and insecure world. According to Peter, the God of all grace establishes His people.

He will also strengthen us through His holy grace. In our human weaknesses, we may be strong through the power of the Holy Spirit.

Recently a friend of mine suffered heart

failure. At least two times within several days his heart stopped. Then the doctor performed surgery and equipped him with a pacemaker. Amazingly, in just a short time he was back in church and enjoying strength he had not experienced for a long time. A heart that had not been capable of adequately carrying on was receiving help to function properly.

How many times difficulties in life come in like a flood or on like a fire and we are unable to cope with them in our own strength! The power of the Holy Spirit is available at such times and we may learn by experience the scriptural truth that we shall receive power after that the Holy Spirit is come upon us. He is the Divine Pacemaker in the sanctified soul.

If sanctification does anything for the believer, it must stablish, strengthen, and settle him. According to Peter, the God of all grace proposes to do this for His children, and He keeps His promises always.

God does not leave His children after conversion floundering uncertainly in a succession of trials and errors, resulting in defeat rather than victory. He does not throw them to the wolves of the world as defenseless lambs. Nor is He the author of confusion, but will settle those who trust wholly in Him.

Sanctification does not remove the problem of adversity in Christian experience, but it brings the grace to cope and conquer. □

PEN POINTS

NO IVORY TOWERS IN HEAVEN

In 2 Corinthians 12:15, the Apostle Paul makes a statement that gives us insight into the deep motivation of a Christian fully yielded to God. He says, "I will very gladly spend and be spent for you."

The same attitude is expressed in 1 John 3:16—"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

When the love of God really operates in our lives, we deliberately and purposefully identify with Jesus' interests in other people, and He is interested in everyone. He is not guided by likes or dislikes; He loves without preference. That's a rather painful thought.

It's a shocker, too, when the concept of many people is that they are to develop some kind of holy life alone with God. When a man says he must develop a holy life alone with God, he is of no more use to his fellowmen. He has put himself on a pedestal and now lives in an ivory tower where he is neither salt

to the earth nor a light on a hill.

Jesus came to seek, save, give, demonstrate, pay the price, love, heal, forgive—all of which are love goals of laying down His life for men.

That being the motivation of Jesus and the love of God, measure the worth of your life and the true devotion of your motive. Whom are you laying down your life for? For whom are you spending and being spent? And if you somehow never have time to do that, isn't that some kind of comment on your basic motive as well?

Laying down your life for someone or for many is not dependent on position or office, only upon motive and desire. And until the Church is laying down its life to meet the real needs of people, it isn't really showing Jesus to the world!

I doubt if there are any ivory towers in heaven! □

BY LARRY H. LEWIS

Kent, Wash.

turning **BANE** to **BLESSING**

THE OLD TESTAMENT describes a war between Asa, king of Judah, and Baasha, king of Israel. One strategy of Baasha was to build Ramah as a defense city to prevent his subjects from defecting to Asa and Judah.

Asa took the countermeasure of enlisting the aid of Ben-hadad, king of Syria. This added strength on Judah's side discouraged Baasha's building project in Ramah. The scripture account is a terse, "He left off building" (1 Kings 15:21). The stones and timbers of the aborted buildings still lay, however, at the border of Asa's land.

This could have been a real problem to Asa. The stacks of materials at the border could have weakened Judah by reminding its people that only the aid of an alien king had kept a fortress city off their border. There was also the possibility that Baasha would be tempted to return and complete what he had started, once Ben-hadad was out of the picture.

Asa decided to turn the problem into a potential. He took the timber and stone that were to have been used in building a city of opposition and built with them two cities that would add to his strength: "Asa built with them Geba of Benjamin, and Mizpah" (1 Kings 15:22).

Thus Asa solved his problem by turning what could have been a bane into a blessing. Many there are who have done the same.

John Bunyan is an example. Confined to prison, again and again, for refusal to desist from preaching, Bunyan cast about for ways to occupy himself. He had time for his mind and heart to envisage the old message in a new and intriguing manner. The result was *Pilgrim's Progress*, a book which has spoken to people ever since that time, and which still speaks.

The poet caught this concept. Thinking of a

past which cannot be recalled, he suggested a salvage of usable materials and their use in present building.

*Nor deem the irrevokable past
As wholly wasted, wholly vain;
If, rising on its wrecks, at last
To nobler heights thou canst attain.*

(Author unknown)

Rather than vainly pondering a past beyond recall, use its wreckage to climb on, that new visions and vistas may be revealed.

This is what Jeremiah learned in the house of the potter. He saw a vessel made; he saw a vessel marred.

It seems that at first even the potter despaired of any value from this particular piece. On second thought, however, he conceived some value, after all, in what at first seemed waste. One reading of the verse is, *So he returned and made it again another vessel* (Jeremiah 18:4, margin). Not so good, perhaps, as the first vessel might have been, nor even as beautiful. Better as a vessel even of secondary value than waste in the corner of the potter's field.

God would salvage all the good there is within us. He says to a Peter who would have disassociated himself from identity with his Master, "When thou art converted [turned again], strengthen thy brethren" (Luke 22:32).

He leads a Paul to say of a once-forsaking young disciple, "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Timothy 4:11).

He calls to you and to me, although we may have drifted far away, "Return unto me, and I will return unto you" (Malachi 3:7).

BY J. MELTON THOMAS

Mt. Vernon, Ohio



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

LIVING AND DYING

The Apostle Paul said, "For to me, living means opportunities for Christ, and dying—well, that's better yet!" (Philippians 1:21, TLB).

I cannot honestly say that I have come to the place in my spiritual life where I can say unflinchingly that dying is better than living.

I feel like Robert Frost, "The woods are lovely, dark and deep, but I have promises to keep and miles to go before I sleep."

I have children to raise, words to write, friends to love, neighbors to win to the Lord, and more, and more, and more.

But I must admit that as I grow in my Christian faith, and as I learn more about God and His dealings with man and me, I do not cringe at the thought of death.

The Lord is teaching me about living and dying.

A few years ago a beautiful, elderly Christian woman died. Mrs. Wick had been an inspiration to me ever since I can remember. She was my Sunday school teacher when I was in the Primary Department. She was my Girls' Camp counselor one year. She was one of my greatest boosters as well as one of my most trusted confidantes. There was no question in my mind that she knew God and God knew her, and when she died she went to live with Him in one of His many mansions.

On the day of her funeral I arrived at the church with bells on. I remember how exhilarated I felt . . . how much I looked forward to the service.

The usher seated me next to a friend. I sat

down, greeted her, and said enthusiastically, "I wouldn't have missed this for the world."

My friend gave me a strange look, giggled uncomfortably, and said, "Aarlie, you shouldn't say that."

Suddenly realizing what she meant, I was totally surprised at myself. I was amazed that genuine joy was what I felt instead of sadness and loss. I was so happy for Mrs. Wick because I knew she had lived a long and happy life and was now enjoying the presence of the Lord I knew she loved so much.

In the last few weeks, God allowed me to watch a 36-year-old man die. He was a Christian through and through. His wife and two children stood helplessly by as disease rendered his body weaker and weaker until it was unable to function anymore.

From a human standpoint, it wasn't pleasant to watch a young man with so much potential and dedication to God taken away from the life he enjoyed and served so well.

I admit I struggled with my feelings. It seemed unfair that he should be sick and have to die when there were others who didn't even love God who were healthy and thriving and strong.

My husband and I visited him as often as we could. One night, just a few days before he died, we were with him. He was obviously weaker and thinner than he'd ever been before. As we talked about the things friends talk about, the thought struck me so strongly that I was with a man who was going to actually be in the presence of Jesus very soon.

I almost said, "John, when you see the Lord and when you're talking to Him face-to-face, give Him a personal greeting from me. Mention my name and tell Him how much I love Him."

I didn't say it because I felt uncomfortable and stupid. After all, I know that Jesus knows how much I love Him and He sees me all the time. But at that moment from a purely human vantage point, the face-to-face encounter John was about to have with Christ seemed so real and tangible . . . and so wonderful.

In a day when death is being talked about and hashed over in books, magazine articles, and college courses, we Christians must come to grips with its significance in our faith.

In a society of face-lifting and creams to cover wrinkles, with people aging not so gracefully, we Christians must be raising the banner of salvation and eternal life.

And so when I die, I have asked for all the verses of "Amazing Grace" sung with gusto. And if there are tears, I hope they flow on the final verse, "When we've been there ten thousand years, . . ."

The Lausanne Covenant

Much is being said in the religious press these days about the Lausanne Covenant. This is a declaration coming out of the International Congress on World Evangelization in Lausanne, Switzerland, July 16-25, in which a number of our people were privileged to participate.

The effort of the covenant is to present an evangelical consensus on the nature and mission of the Christian faith in today's world. It is, hopefully, a rallying point for an all-out effort to make Christ known to the nations.

The covenant itself begins with a preamble or introduction, followed by 15 key position points, each of which is supported by a number of scripture references. What follows are brief but summary excerpts from the total statement.

Introduction

"We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other.

"We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation.

"We desire, therefore, to affirm our faith and our resolve, and to make public our covenant."

1. The Purpose of God

"We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who . . . has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. . . ."

2. The Authority and Power of the Bible

"We affirm the divine inspiration, truthfulness and authority of both Old and New Testament

Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice.

"We also affirm the power of God's word to accomplish his purpose of salvation. . . . Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-coloured wisdom of God."

3. The Uniqueness and Universality of Christ

"We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. . . . Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. . . ."

"To proclaim Jesus as 'the Saviour of the world' is . . . to proclaim God's love for a world of sinners and to invite all men to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. . . ."

4. The Nature of Evangelism

"To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. . . ."

"Evangelism . . . is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God.

"In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. . . ."

5. Christian Social Responsibility

"We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. . . ."

"We express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. . . . We

affirm that evangelism and sociopolitical involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. . . .”

6. The Church and Evangelism

“We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out from our ecclesiastical ghettos and permeate non-Christian society. . . .”

“World evangelization requires the whole church to take the whole gospel to the whole world. . . .”

7. Cooperation in Evangelism

“We recognize . . . that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. . . .”

“We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge . . . cooperation for the furtherance of the church’s mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.”

8. Churches in Evangelistic Partnership

“We rejoice that a new missionary era has dawned. . . . God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ.

“All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. . . .”

9. The Urgency of the Evangelistic Task

“More than . . . two-thirds of mankind have yet to be evangelized. . . . We are convinced that this is the time . . . to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. . . .”

10. Evangelism and Culture

“Culture must always be tested and judged by Scripture. Because man is God’s creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic.

“The gospel . . . evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. . . .”

11. Education and Leadership

“We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. . . .”

“We . . . long that every church will have national leaders who manifest a Christian style of

leadership in terms not of domination but of service.”

12. Spiritual Conflict

“We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God’s armour and to fight this battle with the spiritual weapons of truth and prayer. . . .”

13. Freedom and Persecution

“It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the church may obey God, serve the Lord Christ, and preach the gospel without interference. . . .”

“We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. . . .”

14. The Power of the Holy Spirit

“We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work.

“Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love and power. . . .”

15. The Return of Christ

“We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism. . . .”

“We look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.”

Conclusion

“Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen. Alleluia!”

To which *all* the people of God may well say, “Amen.”

None of this is new to us. But the consensus it represents serves to heighten our sense of the importance of our Thanksgiving Offering this year of grace 1974. It is encouraging to sense that others share our concern for “untold millions dying untold.” Four million two hundred thousand dollars for world evangelism in the Church of the Nazarene is not a cent too much. □

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DISTRICT ASSEMBLY REPORTS

NORTHWEST

The seventieth annual assembly of the Northwest District was held at Spokane (Wash.) First Church. District Superintendent Raymond C. Kratzer, completing the third year of an extended term, reported.

General Superintendent Charles H. Strick-

land ordained Forest Godin, Milo Wittkoph, Jerry Warren, Craig Short, Charles Marshal, and James West.

Reelected to the advisory board were (elders) James Tapley, Charles Wilkes, and Perry Winkle; (laymen) Leon Doan, Earl Housinger, and Eddie Gray.

Mrs. Charles Wilkes was reelected president of the NWMS and Ronald W. Kearns was elected NYPS president. □



The ordination class of the Northwest District flanked by leaders: (l. to r.) District Superintendent Raymond C. Kratzer, Forest Godin, Milo Wittkoph, Jerry Warren, Craig Short, Charles Marshal, James West, and General Superintendent Charles H. Strickland.



Lt. Gov. Hon. Julian Carroll is pictured speaking at the Thursday morning meeting of the Kentucky District Assembly. He stated, "The moral problems of our nation today can be attributed to the fact that old restraints have been lifted and have not been replaced with new restraints."

In addition to the Kentucky district assembly report which appeared page 23, September 25 *Herald*, news from the NYPS convention (held one month later) indicates the reelection of Rev. Dewey Williams as president. Rev. Aleck G. Ulmet is district superintendent. Rev. William S. Stone is assembly reporter.

NORTHEASTERN INDIANA

The thirty-second annual assembly of the Northeastern Indiana District convened at Marion, Ind., July 26-27. District Superintendent Fletcher Spruce, completing the first year of an extended term, reported 718 new Nazarenes for a membership total of 10,842. A total of \$3,122,000 was raised for all purposes, and \$252,882 was paid to general interests.

General Superintendent Eugene L. Stowe ordained Joseph F. Chapman, DeWayne Andersen, and John Lutton. Credentials were recognized for Herbert Buwalda and William Tucker.

The assembly voted to give \$40,000 over a period of two years to start a new Nazarene church on another district, and adopted a 10-year master plan for \$500,000 improvement of campground facilities. Dr. Stowe said, "This is the first time in the history of the de-

nomination that a district has voted to help start a church on another district."

Elected to the advisory board were (elders) C. D. Westhafer, Lorne MacMillan, and S. J. Roberts; (laymen) Elmer Pasko, Darrell Zimmerman, and Homer Paschall.

Reelected to their posts were Mrs. Fletcher Spruce, NWMS president; Jim Boardman, NYPS president; and Rev. C. D. Westhafer, chairman of the church schools board. □

KANSAS

The sixty-fifth annual assembly of the Kansas District convened at Wichita, Kans., July 31—August 1. District Superintendent Ray Hance, completing the first year of an extended term, reported 486 new Nazarenes, \$2,621,384 raised for all purposes, including 11.7 percent of the budget going for world evangelism. For 17 consecutive years, the Kansas District has been a 10 percent district.

General Superintendent Eugene L. Stowe ordained Alvin Hays, David Heikes, Benny J. Smith, Paul Overholt, and Wayne Wayde.

(Elders) Leon Jennings, Harold Jones, and Eugene Williams were elected to the advisory board along with (laymen) Don Bird, Dwight Sauer, and George Snowbarger.

Reelected to their posts were Mrs. Ray Hance, NWMS president; and Rev. Lyle W. Curtis, president of the NYPS. Rev. Bill Campbell was elected chairman of the church schools board. □

CAPE VERDE ISLANDS

The twenty-first annual assembly of the Cape Verde District was held at Mindelo church. Field Chairman James Elton Wood presided.

Elected to the advisory board were (elders) Alvaro Barbosa Andrade and Francisco Xavier Ferreira; (laymen) Joao Diniz Brito and Lourenco dos Reis Lima.

Miss Libania Silva was reelected NWMS president. Rev. Mario Daniel Silva Lima was elected president of the NYPS. Rev. Jose Sergio Monteiro Fortes was elected chairman of the church schools board. □

AKRON

The thirty-second annual assembly of the Akron District was held August 1-2 at the Akron District Center, Louisville, Ohio. District Superintendent Floyd O. Flemming was reelected to a four-year term. He reported \$3,369,383 raised for all purposes, an increase of \$338,253. The district gave

\$385,262 for general interests. A total of 1,075 members were received (796 new Nazarenes) for a net gain of 321 and a total membership of 12,798.

General Superintendent V. H. Lewis ordained Paul Carpenter, Ronald G. Miller, Paul J. Wandling, and Keith E. Martin.

Elected to the advisory board were (elders) George Gibben, Jr., L. L. Kollar, and Russell Long, Sr.; (laymen) James R. Couchenour, L. W. Durkee, and L. Thomas Skidmore.

Reelected to their district posts were Mrs. Floyd O. Flemming, NWMS president; Rev. Keith E. Martin, NYPS president; and Rev. Ernest R. Rhodes, chairman of the church schools board. □

Ordinands are shown with District Superintendent Flemming (left) and General Superintendent Lewis (center).



NORTHWEST INDIANA

The thirty-second annual assembly of the Northwest Indiana District convened August 5-9 at Gary Glen Park Church, Gary, Ind. District Superintendent George Scutt, completing the first year of a four-year term, reported significant gains in every department. The district gave 10.4 percent of its income for world missions. The total giving reached \$1,719,907. There were 300 members received on profession of faith.

General Superintendent Charles H. Strickland ordained Cloyd Kyger and John Rich.

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

Reelected to their district posts were Mrs. Kenneth V. Bateman, Sr., NWMS president; Rev. Kenneth V. Bateman, Jr., NYPS president; and Rev. Earl Roustio, chairman of the church schools board. □

SOUTH ARKANSAS

The twenty-second annual assembly of the South Arkansas District convened at North Little Rock (Ark.) First Church, August 28-29. General Superintendent Orville W. Jenkins ordained Robert H. Christian, John L. Young, K. Laverne Stinson, and Fay Hines.

District Superintendent Thomas M. Hermon, completing the first of a four-year term, reported 287 members received by profession of faith and a total of 4,561; total Sunday school enrollment of 8,195 and 4,363 average attendance; and an increase of over \$40,000 in total income. During the assembly, \$8,600 was raised in cash and pledges for Rev. and Mrs. Dean Galloway, missionaries under appointment to Colombia, South America.

Elected to the advisory board were (el-

ders) Wayne T. Gash and Dallas Hudspeth; (laymen) C. R. Sawre and T. L. Stivers.

Reelected to their district posts were Mrs. Kay Hermon with a unanimous vote, NWMS president; Rev. Bob Hoffaker, NYPS president; and Rev. A. L. Payne, chairman of the church schools board. □

MINNESOTA

The thirty-fifth annual assembly of the Minnesota District was held August 22-25 at Lake Koronis Assembly Grounds, Paynesville, Minn. General Superintendent Eugene L. Stowe ordained Fletcher L. Tink, Stephen Bringardner, Kenneth Van Ostrand, and Dallas Slater.

District superintendent Norman W. Bloom reported outstanding financial support in paying all assessed budgets for a record-setting tenth consecutive year.

The following were elected to the advisory board: (elders) Herb Ketterling and Bill Kitchen; (laymen) Melvin C. Thomsen and Ray Shuey

Mrs. Norman W. Bloom was unanimously reelected president of the NWMS. Rev. Aaron Knapp was reelected president of the NYPS. □

DALLAS

The sixty-sixth annual assembly of the Dallas District met at Richardson (Tex.) First Church, August 22-23. General Superintendent Orville W. Jenkins presided over the assembly business.

District Superintendent E. L. Cornelison, completing the third year of a four-year term, reported 474 new Nazarenes.

Elected to the advisory board were (elders) J. Lewis Ingle and Leon Martin; (laymen) Don Henderson and Arlis Wilson.

Reelected to their district posts were Mrs. Jane Patton, NWMS president; and Rev. Charles Peters, chairman of the church



THE STEWARDSHIP GAP

Some of the most generous people to be found anywhere are the people called Nazarenes. Between 1970 and 1973 they gave nearly \$25 million in their Thanksgiving and Easter offerings. In the same period of time Nazarenes increased their giving per member almost 25 percent! This is nothing less than a tremendous record of God's people responding in love to their matchless Creator.

As exciting as these statistics may seem, the pressures of the day threaten to cut into what is being gained in increased stewardship. Inflation has increased wildly throughout the world. For example, it takes 21,323 U.S. dollars today to purchase what only \$20,000 would

have bought in the Republic of South Africa in 1970. In Taiwan, 21,050 U.S. dollars are necessary to purchase what, in 1970, \$20,000 would have secured.

It was Jesus who admonished, "Lay up for yourselves treasures in heaven." Reaching the denominational goal for this year's Thanksgiving Offering is an excellent opportunity to make an investment in the "Bank of Heaven." The most exciting return on this investment will be NEW LIFE for many who have never known the Master. As God gives ability, Nazarenes throughout the world will repel the forces of inflation. Will you thank God in advance for the ability to do just that?

Dean Wessels
Chairman
General Stewardship Commission

schools board. Rev. Charles Hamilton was elected president of the NYPS. □

NORTH CAROLINA

The thirty-fourth annual assembly of the North Carolina District was held at Burlington (N.C.) First Church, August 28-29. General Superintendent V. H. Lewis ordained F. Don Dunlap, David G. Hage, Marshall K. Singletary, and Richard L. Jordan.

District Superintendent Terrell C. (Jack) Sanders, Jr., completing the second year of a four-year term, reported 445 members received by profession of faith; a 1,048 increase in Sunday school enrollment; an increase of 459 in average Sunday school attendance; and an increase of \$239,000 in money raised for all purposes.

Elected to the advisory board were (elders) Ira Fowler and Loren Schaffer; (laymen) Odie Page and Bill Tate.

Reelected to their leadership positions were Mrs. Terrell C. Sanders, Jr., NWMS president; and Rev. Winston J. Hatcliff, NYPS president. Rev. Aubrey D. Smith was elected chairman of the church schools board. □

NORTHWESTERN ILLINOIS

The twenty-sixth annual assembly of the Northwestern Illinois District convened August 8-9 at the district center in Manville. General Superintendent Orville W. Jenkins ordained Donald R. Chandler, Frank E. Dewey, Ronald L. Thornton, Richard A. Suman, and Richard H. Wadsworth.

District Superintendent Floyd H. Pounds, completing the first year of a four-year term, reported increases in Sunday school enrollment and attendance. He reported 303 new Nazarenes received into membership. The district gave 11 percent for world missions.

The following were elected to the advisory board: (elders) James E. Hazelwood, Willard E. Hollis, and Donald Tyler; (laymen) John Alderson, William Greer, and Wendy Parsons.

Mrs. Floyd H. Pounds was unanimously reelected NWMS president. Rev. John Hollis was elected president of the NYPS. Rev. Donald Tyler was reelected chairman of the church schools board. □

Elected to the advisory board were (elders) William Ballew and C. L. Thompson; (laymen) R. A. Carr and J. E. Fox.

Reelected to their district offices were Mrs. Gene Fuller, NWMS president; Rev. George E. Stevenson, NYPS president; and Rev. W. M. Fox, chairman of the church schools board. □

LOUISIANA

The sixty-fourth annual assembly of the Louisiana District convened August 28-29 at Pineville, La. General Superintendent Edward Lawlor ordained Clarence W. Cawvey and E. Allen Alford.

District Superintendent Ralph E. West, after serving by appointment through the statistical year, was elected to a one-year term. He reported 138 membership gain, a Sunday school enrollment gain of 64, and an increase of \$132,334 in total giving.

Louisiana Governor Edwin Edwards was present on Wednesday night at the home missions service. He brought greetings to some old friends, addressed the congregation, and was the first contributor in an appeal made for home missions pledges made by Dr. Lawlor. The governor is a brother to Mrs. Audrey Isbell of Crowley, La. Mrs. Isbell's husband is a pastor on the district.

Elected to the advisory board were (elders) Everett Johnson and D. M. Duke; (laymen) J. T. Henderson and D. A. Peterson.

Mrs. Bythella Peal was elected president of the NWMS. Rev. Wayne LaForce was reelected chairman of the church schools board. □



(L. to r.) District Superintendent Ralph E. West, Governor Edwin Edwards, and Dr. Edward Lawlor.



NPH representative Elvin Hicks presents book to Governor Edwin Edwards as Dr. Lawlor looks on.

SOUTH CAROLINA

The thirty-second annual assembly of the South Carolina District was held at Columbia, S.C. General Superintendent V. H. Lewis presided over the business sessions.

District Superintendent Otto Stucki reported 470 new Nazarenes received into membership. District giving showed an increase of \$197,377 for a total of \$1,226,347.

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

Mrs. Nina G. Gunter was reelected presi-

dent of the NWMS. Rev. D. Moody Gunter was elected president of the NYPS. Rev. N. J. Lewis was reelected chairman of the church schools board.

CHRISTIAN ACTION

The Christian Action Committee report of the South Carolina District typically reveals the conscience of Nazarenes and the desire of districts to advance God's kingdom and to make an impact upon today's social structure. The report follows:

We, the Committee on Christian Action, submit the following report:

1. We recommend that our people carefully review and practice the ethical guidelines for Christian living as set forth in the General and Special Rules of the *Manual*.

2. That the Sunday school superintendent and teachers urge the pupils to attend all regular services, including revivals and prayer services, and that they themselves be an example by attending.

3. We recommend that our people continue to observe the Lord's Day in a conscientious manner as a time set aside for worship and rest, with particular attention given to prayer, devotional reading, witnessing, and winning others to Jesus Christ.

4. We recommend that our people seek to strengthen the Christian foundations of the home:

- a. By consistently exemplifying the doctrine of holiness of heart and life.
- b. By maintaining a family altar with particular emphasis on Bible reading.
- c. By providing adequate Christian reading material, including *Come Ye Apart*, *Herald of Holiness*, *Conquest*, and *World Mission*.
- d. By making special effort to take advantage of Christian-oriented music and programs on radio and television, so that children will have the subconscious Christian influence.
- e. By practicing modesty and Christian simplicity in the matter of dress for both sexes, which becometh holiness.
- f. By emphasizing the sacredness of marriage, urging our young people to seek Christian counsel before marriage, pointing out the permanence of Christian marriage and the frown of God on divorce.

5. We recommend that our churches go on record as being opposed to all forms of gambling.

6. We recommend that each church plan effective programs of constructive information on such problems as the use of intoxicating beverages, tobacco, drugs, obscene literature, and the dangers from Communistic and other un-American propaganda.

7. We recommend that our people cooperate with all civic programs and organizations to combat alcoholism and drug abuse.

8. We recommend that our churches continue to promote racial understanding and harmony among people.

9. Recognizing the shocking trends in our society toward immorality, we recommend:

- a. That our people oppose the publication and sale of pornographic material.
- b. That we make available names and addresses of national, state, and local legislators as well as heads of news media who can be contacted to recommend Christian change.
- c. That Nazarenes by congregations and as individuals be encouraged to express their concern in writing to members of Congress about the crisis of morality in our government which is evidenced by widespread and willful fabrications of the truth on the part of public officials to hide lives of compromise and dishonesty.
- d. That we urge our legislators to de-



Pictured with their wives are men ordained on August 8, Northwestern Illinois District: (l. to r.) Ron Thornton, Frank Dewey, Richard Suman, Richard Wadsworth, and Donald Chandler.

VIRGINIA

The thirty-third annual assembly of the Virginia District was held August 8-10 at Buckingham, Va. General Superintendent George Coulter ordained Rick Withrow and Calvin S. Fender. He consecrated Mrs. Joan Sluss as deaconess.

District Superintendent Gene Fuller, completing the first year of an extended term, reported 506 new members received by profession of faith and a gain of \$280,841 in total giving. He presented the Outstanding Small Church Award to Rev. Wm. H. Horton, pastor of the Catlett, Va., church.

feat any legislation that would take away tax deductions to religious and charitable organizations.

10. We recommend that our ministers and laymen respond to opportunities of service in and through worthwhile community projects and public affairs.

11. We further recommend that our ministers and laymen get involved in and lend wholehearted support to our public schools, through all channels, especially the PTA.

12. In conclusion, we urge Nazarenes, as good citizens, to give attention to the matter of voting in all national, state, and local elections and inform ourselves as much as possible in regard to candidates and issues involved. □

Respectfully submitted,
Jack M. Myers, Sr., *Chairman*
T. W. Mitchell, *Secretary*

NORTHERN CALIFORNIA

The sixty-ninth annual assembly of the Northern California District was held July 18-19 at Beulah Park, Santa Cruz, Calif. General Superintendent Edward Lawlor ordained Darrell Tidwell.

District Superintendent E. E. Zachary, completing the second year of a four-year term, reported gains in membership to a total of 6,062 and outstanding financial increases. The district pledged \$4,000 for a car and \$5,000 to missionaries Rev. and Mrs. Louie Bustle, who will open work in the Dominican Republic.

Elected to the advisory board were (elders) James S. Shaw and Donald R. Peterman; (laymen) Paul Price and Calvin Penrod.

Reelected to their leadership positions were Mrs. James S. Shaw, NWMS president; Rev. Donald Moore, NYPS president; and Rev. Leslie G. Little, church schools board chairman. □

NORTHWEST OKLAHOMA

The twenty-sixth annual assembly of the Northwest Oklahoma District was held in Herrick Hall, Bethany Nazarene College Campus, Bethany, Okla., July 23-25. District Superintendent Jerald R. Locke was reelected and will begin his eleventh year of service as leader of the district. The district showed significant gains in membership and giving.

Elected to the advisory board were (elders) Jim Bond, Loy Watson, and H. M. Curtis; (laymen) Harry Craddock, Don Schuneman, and Harold Mullins.

Reelected in their leadership roles were Mrs. Jerald R. Locke, NWMS president; and Rev. John Calhoun, president of the NYPS. □

General Superintendent Edward Lawlor conducted the ordination service on the closing night of the Northwest Oklahoma District Assembly. Pictured with Dr. Locke and Dr. Lawlor (l. to r.) are ordinands and their wives—Rev. and Mrs. Bill Smith, Rev. and Mrs. Robert Shaver, Rev. and Mrs. Duane Haskins, and Rev. and Mrs. Gary W. Davis.



Pictured (l. to r.) are Dr. Baggett; Roy and Mrs. Lynn (Roy received the director of Christian education commission), and ordinands and wives—Paul and Mrs. Hicks, Terry and Mrs. Kidd, Eugene and Mrs. Harmon, Tom and Mrs. Morgan; district secretary, Wesley Poole; and Dr. Stowe.

SOUTHWESTERN OHIO

The fifteenth annual assembly of the Southwestern Ohio District was held July 3-6, at Cincinnati. District Superintendent Dallas Baggett reported significant statistical gains.

General Superintendent Eugene L. Stowe ordained Eugene Harmon, Paul Hicks, Terry Kidd, and Tom Morgan.

Elected to the advisory board were (elders) Wesley Poole, Newman Sheldon, and Robert Gray; (laymen) Ralph Hodges, Lewis Curtiss, and Marvin Beam.

Mrs. Dallas Baggett was elected president of the NWMS, and Rev. Claude Nicholas was elected president of the NYPS. Simon Gorman, Jr., was elected chairman of the church schools board. □

GEORGIA

The sixtieth annual assembly of the Georgia District was held August 8-9 at Warner Robins, Ga. District Superintendent Jack H. Lee reported a net increase in church membership of 179 and an average Sunday school attendance of 6,971. The total raised for all purposes reached \$1,869,975, with \$189,262 going for general interests. Rev. Lee was reelected for a four-year term.

General Superintendent V. H. Lewis ordained Thomas L. Cook, James L. Darsey, David L. MacDonald, and Robert L. McKenzie.

The following were elected to the district advisory board: (elders) J. Emory Lindsey and Lewis B. Whetstone; (laymen) John Faircloth and Robert Milburn.

Reelected to their leadership positions were Mrs. Grafton Smith, NWMS president; Rev. Doug M. Mills, NYPS president; and Rev. Terry Soles, chairman of the church schools board. □

IOWA

The sixty-second annual assembly of the Iowa District was held August 9-10 in West Des Moines, Ia. General Superintendent Eugene L. Stowe ordained Steven J. Larrew, Glenn Dale Brennan, Thomas Ashley Crider, Gerald Russel Miller, and Ralph Sprunk. He recognized credentials of Janet Aspinwall Morrow.

District Superintendent Forrest E. Whitlatch, completing the third year of a four-year call, reported that the district has gone over the 6,000 mark in membership, raised over \$2 million for the first time, and gave 11.3 percent for world evangelism. The highest percentage of budgets were paid in the history of the district.

The following were elected to the advisory board: (elders) Gene Phillips and Al Foster; (laymen) Don Diehl and Merle Freed.

Reelected were Mrs. Margaret Whitlatch, NWMS president, Rev. Jerry L. Garmon, NYPS president; and Rev. Crawford M. Howe, chairman of the church schools board. □

WISCONSIN

The thirty-ninth annual assembly of the Wisconsin District convened at Brownsville, Wis., August 22-23. General Superintendent Charles H. Strickland ordained Jess Stampfer and recognized the elder's orders of Robert Peebles and George Golay from a sister denomination.

District Superintendent R. J. Clack, reelected to a three-year term, reported financial increase of \$52,460; the organization of one new church at Burlington; 16

ten-percent churches; and 12 churches on the Evangelistic Honor Roll.

Elected to the advisory board were (elders) Miles Finley and Elmer Pannier; (laymen) Joe Brand and Mel Hansche.

Reelected to their district posts were Mrs. R. J. Clack, NWMS president; Rev. Winn O. Allison, NYPS president; and Rev. David Sorrel, chairman of the church schools board. □

NORTH ARKANSAS

The twenty-second annual assembly of the North Arkansas District convened at Conway (Ark.) First Church, July 17-18. Rev. Boyd C. Hancock was reelected to a one-year term as district superintendent.

General Superintendent Charles H. Strickland ordained Charles Crouthers, Dale Frazier Fish, Doyle Henderson, Willis Duane Kennedy, Donald Ray Reed, and Earl Monroe Teague.

Elected to the advisory board were (elders) Ben Benson and Jewell McKinney; (laymen) J. N. Quick and Donald Cain.

Reelected to their posts were Mrs. Boyd C. Hancock, NWMS president; and Rev. Terry Rohlmeier, NYPS president. Rev. Charles Lambert was elected chairman of the church schools board. □

THE DEPARTMENT OF PENSIONS AND BENEVOLENCE

EMERGENCY MEDICAL ASSISTANCE

With costs of medical care climbing rapidly, it doesn't take much to completely devour the minister's financial resources, even though he has hospitalization insurance. Therefore, the Department has established the EMBA program to aid ministers, whether active or retired, in paying medical expenses their insurance and/or Medicare did not pay. This program is understandably based on the financial need of the minister involved, with the possible provision of up to \$1,000 in a 12-month period, when the need is severe enough.



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- ◆**MARTIN-FISHER EVANGELISM.** (C) c/o NPH*
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- ROBINSON, LINDA.** (C) See Higher Ground.
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NOVEMBER SLATE

(As reported to Visual Art Department)

- ANDREWS:** Blackwell, Okla. (Southside), Nov. 4-10; Midland, Tex. (Monahan), Nov. 12-17; Indianola, Ia., November 19-24
- BABCOCK:** Waldron, Ark., Nov. 5-10; Gilmer, Tex., Nov. 26—Dec. 1
- BAILEY, C. D.:** Hawthorn, Pa., Nov. 4-10; Baton Rouge, La. (Trinity), Nov. 11-17; Robeline, La. (Friendship), Nov. 18-24
- BATTIN:** Hamlin, Tex., Nov. 3-10; Benton, Ky., Nov. 17-24
- BECKETT:** Prague, Okla., Nov. 5-10

- BELL: Britton, Mich. (Ridgeway), Nov. 5-10; Henryetta, Okla. (1st), Nov. 12-17; Dallas, Tex. (N. Dallas), Nov. 19-24; San Antonio, Tex. (Hatfield Mem.), Nov. 26—Dec. 1
- BENDER: Lebanon, Ohio (1st), Nov. 1-10; Tichnor, Ark. (Nady), Nov. 29—Dec. 8
- BERTOLET: Gainesville, Ga. (1st), Nov. 5-10
- BOGGS: Somerton, Ariz., Nov. 5-10; Winter Haven, Calif. (Bard), Nov. 12-17
- BOHI, JAMES: Kansas City, Mo. (Summit View), Nov. 5-10; Santa Ana, Calif. (Edinger), Nov. 19-24; Merced, Calif., Nov. 27—Dec. 1
- BOHI, ROY: Oklahoma City, Okla. (Capitol Hill), Nov. 5-10
- BOND: Port Clinton, Ohio, Nov. 5-10; Corunna, Mich., Nov. 12-17; Ashland, Ohio, Nov. 19-24
- BONE: Lynden, Wash., Nov. 3-10; Stevenson, Wash., Nov. 11-17; Windsor, Ont., Nov. 18-24; Suffern, N.Y. (Community), Nov. 25—Dec. 1
- BOWMAN: Athens, Ohio, Nov. 11-17
- CASTEEL: Kimball, Neb., Nov. 4-10; Golden, Colo. (Edgemont), Nov. 11-17; St. Louis, Mo. (Southwest), Nov. 19-24; Karval, Colo., Nov. 26—Dec. 1
- CAUDILL, STEVE: Painesville, Ohio (1st), Nov. 5-10; Toledo, Ohio (Manhattan), Nov. 12-17; Overland, Mo., Nov. 19-24; Sumter, S.C. (1st), Nov. 25—Dec. 1
- CAUDILL, VIRGIL: Overland, Mo., Nov. 19-24; Sumter, S.C. (1st), Nov. 25—Dec. 1
- CAYTON: Phillippi, W.Va., Nov. 5-10; Lyndonville, Vt., Nov. 12-17; Maynard, Mass., Nov. 19-24
- CHAPMAN: Miltonvale, Kans. (Wes.), Nov. 10-17
- CLARK: Vanderbilt, Pa., Nov. 4-10; Nashville, Ind., Nov. 12-17; Sardinia, Ohio, Nov. 19-24; Chester, S.C., Nov. 26—Dec. 1
- CLIFF: Livingston, Mont. (1st), Nov. 4-10; Cody, Wyo. (1st), Nov. 11-17
- CLINE: Morrow, Ohio (1st), Nov. 8-17; Columbia, Ky. (Br. in Christ), Nov. 19-24
- COOK: Plainfield, Ind., Nov. 5-10
- COX: England and Scotland, month of November
- CRABTREE: Pascagoula, Miss. (1st), Nov. 5-10; Joliet, Ill. (1st), Nov. 12-17; Groveport, Ohio (Chr. U.), Nov. 18-24; Findlay, Ohio (1st), Nov. 25—Dec. 1
- CRANE: Atlasburg, Pa., Nov. 5-10; Charleston, W.Va. (Calvary), Nov. 11-17; Athens, W.Va., Nov. 19-24; Wheeling, W.Va. (1st), Nov. 26—Dec. 1
- CREWS: Meridian, Miss. (Oakland Hgts.), Nov. 5-10; Gulfport, Miss., Nov. 12-17; Grenada, Miss., Nov. 19-24
- CULBERTSON: Parma, Ida., Nov. 6-17; Yakima, Wash. (1st), Nov. 20-24
- DARNELL: New Goshen, Ind., Oct. 31—Nov. 10; Masontown, W.Va., Nov. 14-24; Indianapolis, Ind., Nov. 28—Dec. 8
- DAVIS, HAROLD: McConnellsborg, Pa. (Pleasant Ridge), Nov. 5-10; Kings Mountain, Ky., Nov. 18-24
- DISHON: Lawrenceburg, Tenn. (Grace), Nov. 6-17; Campbellsville, Ky. (Br. in Christ), Nov. 25—Dec. 1
- DIXON: Waldron, Ark., Nov. 5-10; Booneville, Ark., Nov. 12-17; Anderson, Mo., Nov. 19-24; Gilmer, Tex., Nov. 26—Dec. 1
- DUNCAN: Waverly, Ohio (CCCU), Nov. 4-10
- DUNMIRE: Franklin, Tenn., Nov. 5-10; Clarksburg, W.Va., Nov. 12-17; Sanford, Fla. (Geneva), Nov. 26—Dec. 1
- DUNN: Fresno, Ohio (Warsaw), Nov. 5-10
- DUTTON: Bath, Me. (Tri-County), Nov. 6-10; Rock Hill, S.C., Nov. 14-17; Bangor, Me., Nov. 20-24; Hamilton, Bermuda (convention), Nov. 29—Dec. 1
- ELLINGSON: Odessa, Tex. (Central), Nov. 15-17
- ELLWANGER: Burlington, N.C. (1st), Nov. 5-10; Columbus, Ohio (West Broad), Nov. 12-17; Marshall, Mo., Nov. 19-24; Countryside, Mo., Nov. 26—Dec. 1
- EMSLEY: Oklahoma City, Okla. (Woodson Park), Nov. 6-17; Charleston, Ill., Nov. 19-24
- ERICKSON: Bellefontaine, Ohio, Nov. 9-13
- FELTER: Corydon, Ind., Nov. 5-10; Augusta, Ky., Nov. 12-17; Vermilion, Ohio, Nov. 19-24; Bellevue, Ohio, Nov. 26—Dec. 1
- FILES & ADAMS: Hoopeston, Ill. (Child's Cru.), Nov. 5-10; Madison, Wis. (Dist. Tour), Nov. 12-16; O'Fallon, Mo. (Child. Cru.), Nov. 19-24
- FINE: Iola, Kans., Nov. 6-10
- FINKBEINER: Crescent City, Calif., Nov. 18—Dec. 1
- FISHER: Jasper, Ala. (1st), Nov. 5-10; Orlando, Fla. (Central), Nov. 12-17; Ft. Lauderdale, Fla. (1st), Nov. 19-24; Nassau, Nov. 26—Dec. 1
- FLORENCE: Chandler, Ind., Nov. 4-10; Stinesville, Ind., Nov. 13-24
- FORD, JAMES: Alberta, Minn., Oct. 28—Nov. 10
- FORD, NORMAN: Brookville, Pa., Nov. 1-10; Johnstown, Pa., Nov. 15-24
- FORTNER: Greensburg, Ky. (Summersville), Nov. 4-10; Danville, Ill. (Metcalf), Nov. 11-17; Hoopeston, Ill. (West Side), Nov. 18-24
- FOX: Avondale, Ariz., Nov. 3-10
- FREEMAN: Seymour, Ill. (Meth.), Nov. 12-17
- FRODGE: La Harpe, Ill., Nov. 5-10; Ft. Recovery, Ohio, Nov. 11-17; Peebles, Ohio (Chr. U.), Nov. 18-24
- GARDNER: Golden, Colo. (Edgemont), Nov. 5-10; Cayce, S.C. (1st), Nov. 12-17
- GAWTHORP: Fayetteville, Tenn., Nov. 5-10; Mont-eagle, Tenn. (Chapman Chapel), Nov. 12-17; Washington, Pa. (Hart), Nov. 19-24
- GORMAN: Brandenburgh, Ky. (Cedar Grove), Nov. 18-24; Lawrenceville, Ill., Nov. 27—Dec. 1
- GRAVVAT: Pearl River, La., Nov. 4-10; Bath, Ill., Nov. 17-24
- GREEN: Shawnee, Kans., Nov. 5-10; Bloomington, Ind. (East Side), Nov. 12-17; Toronto, Ont. (Main St.), Nov. 19-24; Peoria, Ill. (1st), Nov. 26—Dec. 1
- GRIMSHAW: Hastings, Neb., Nov. 5-10; Olympia, Wash. (1st), Nov. 12-17; Hood River, Ore., Nov. 26—Dec. 1
- GRINDLEY, GERALD: Kittanning, Pa. (1st), Nov. 5-10; Dayton, Ohio (Northridge Wes.), Nov. 12-17; North Baltimore, Ohio (U.B.), Nov. 21-24; Evansville, Ind. (Forest Hills Wes.), Nov. 26—Dec. 1
- GUY: Mulvane, Kans., Nov. 4-10
- HAINES: Flint, Mich., Nov. 2-3; Mason City, Ia., Nov. 15
- HAMILTON: Terre Haute, Ind. (Northside), Nov. 5-10; Georgetown, Ind., Nov. 11-17; Petersburg, Ind., Nov. 18-24
- HARROLD: Schenectady, N.Y. (1st), Nov. 5-10; Ogden, Ill. (1st), Nov. 12-17; Canton, Ill. (Maple Mills), Nov. 19-24; Dwight, Ill., Nov. 26—Dec. 1
- HEASLEY: Walters, Okla., Nov. 5-10; Drumright, Okla., Nov. 17-24; Chandler, Okla., Nov. 26—Dec. 1
- HEGSTROM: Pasco, Wash., Oct. 31—Nov. 10; Caldwell, Ida. (1st), Nov. 11-17; Golden, Colo., Nov. 19-24; Marengo, Ia., Nov. 26—Dec. 1
- HESS: Tulsa, Okla. (Parkview), Nov. 4-10; Panama, Okla. (1st), Nov. 12-17; Fargo, Okla. (1st), Nov. 18-24
- HOLCOMB: Rutland, Ohio, Nov. 4-10; Columbia, Tenn. (1st), Nov. 17-24; Nashville, Tenn. (Benson Mem.), Nov. 25—Dec. 1
- HOLLEY: Ridge Farm, Ill., Nov. 4-10; Yorktown, Ind., Nov. 12-17; Trilla, Ill. (Meth.), Nov. 20—Dec. 1
- HOLLOWAY: Painesville, Ohio, Nov. 5-10; West Chester, Pa., Nov. 12-17; Fawn Grove, Pa., Nov. 19-24; Warren, Ohio (Champion), Nov. 26—Dec. 1
- HUBARTT: Hot Springs, Ark. (Richard St.), Nov. 5-10; Nebo, Ill., Nov. 12-17; Ridgeville, Ind., Nov. 22—Dec. 1
- HUNDLEY: Lorain, Ohio (1st), Nov. 3-10; Greenville, Ohio (1st), Nov. 15-24; Willard, Ohio (1st), Nov. 26—Dec. 1
- HYSONG: Buckhannon, W.Va., Nov. 5-10; Newark, Ohio (1st), Nov. 12-17
- IDE: Lansing, Mich. (Southside), Nov. 1-10; Central Ohio Dist. Tour, Nov. 12-17
- INGLAND: Birdsboro, Pa., Nov. 1-10; Warren, Ohio, Nov. 15-24; East Liverpool, Ohio, Nov. 29—Dec. 8
- IRWIN: Indianapolis, Ind., Nov. 6-10; Belvidere, Ill., Nov. 12-17; Bishopville, S.C. (1st), Nov. 19-24
- JANTZ: Nacogdoches, Tex. (1st), Nov. 5-10; Texas City, Tex. (1st), Nov. 12-17; Hillsboro, Tex. (1st), Nov. 19-24; Cisco, Tex., Nov. 26—Dec. 1
- JAYMES: La Moure, N.D., Nov. 6-17; Valley City, N.D., Nov. 18-24; Follansbee, W.Va. (Hoover-son Hgts.), Nov. 27—Dec. 8
- JETER: Burlington, N.C. (1st), Nov. 1-3; Pittsburg, Calif., Nov. 17-22
- JONES, CLAUDE: Aliquippa, Pa., Nov. 5-10; Cambridge, Md., Nov. 12-17; Harrington, Del., Nov. 19-24
- KLEVEN: Fremont, Ia., Nov. 4-10
- KOHR: Kittanning, Pa., Nov. 5-10; Du Bois, Pa., Nov. 12-17
- LAMBERT: Lagrange, Ind. (Wes.), Nov. 6-17; Goshen, Ohio (Indian Valley), Nov. 18-24; Stow, Ohio, Nov. 25—Dec. 1
- LAW: North Memphis, Tenn., Nov. 6-17
- LAXSON: Des Moines, Ia. (Eastside), Nov. 5-10; Shreveport, La. (Naz. Cru.), Nov. 12-17; Brazil, Ind., Nov. 19-24; Holy lands, Nov. 26—Dec. 1
- LECKRONE: Ottawa, Ill. (Hol. Conv.), Nov. 6-10; Columbus, Ohio (West Broad), Nov. 12-17; Greenwood, Ind., Nov. 18-24
- LEONARD: Middleport, Ohio, Nov. 3-10
- LESTER: Napa, Calif., Nov. 5-10; Sacramento, Calif., Nov. 12-17; Oakland, Calif. (interdenominational), Nov. 19-24; Northridge, Calif., Nov. 26—Dec. 1
- LIDDELL: Bucyrus, Ohio, Nov. 5-10; Wooster, Ohio, Nov. 12-17
- LOWN: Bloomsburg, Pa., Nov. 12-17; West Chester, Pa., Nov. 18-24; Dublin, Ireland, Nov. 27—Dec. 1
- LUSH: South Gate, Calif. (Hollydale), Nov. 6-10; Rialto, Calif., Nov. 13-17; El Monte, Calif., Nov. 20-24
- MANLEY: Minot, N.D. (1st), Nov. 5-10; Dickinson, N.D., Nov. 12-17; Benedict, N.D., Nov. 19-24; Convo, Ohio (Countryside Un. Meth.), Nov. 26—Dec. 1
- MANNING: Brookville, Ohio, Nov. 5-10; Lize-mores, W.Va., Nov. 12-17
- MARTIN-FISHER: Eugene, Ore. (Fairfield), Nov. 5-10; Yakima, Wash. (West Valley), Nov. 12-17; McMinnville, Ore., Nov. 19-24; Kimberly, Ida., Nov. 26—Dec. 1
- MARTIN, PAUL: Bethany, Okla. (1st), Nov. 3-10; El Paso, Tex. (1st), Nov. 11-17; Detroit, Mich. (1st), Nov. 19-24; Salina, Kans. (1st), Nov. 25—Dec. 1
- MAYO: Dallas, Tex. (Woodland Park), Nov. 5-10
- McCLURE: Defiance, Ohio (Evan. Meth.), Nov. 14-24
- McCULLOUGH: Des Moines, Ia. (Eastside), Nov. 5-10; Jacksonville, Fla. (Central), Nov. 12-17; Brazil, Ind. (1st), Nov. 19-24; Holy Land, Nov. 26—Dec. 5
- McKINNEY: Pompano Beach, Fla., Nov. 10-17; Conroe, Tex., Nov. 19-24; Carbon, Ind., Nov. 25—Dec. 1
- McWHIRTER: Beckley, W.Va., Nov. 5-10; Oskaloosa, Ia., Nov. 12-17; Lanett, Ala., Nov. 19-24; Holy Land Tour, Nov. 25—Dec. 5
- MEREDITH: Indianapolis, Ind. (Beech Grove), Nov. 11-17; Mendon, Ohio (Calvary Evan. Meth.), Nov. 18-24
- MICKEY: Ridgefield, Wash., Nov. 5-10; Colville, Wash., Nov. 12-17; Miller, S.D., Nov. 19-24; Weslaco, Tex., Nov. 26—Dec. 1
- MILLHUFF: Jacksonville, Fla. (Indoor Camp), Nov. 5-10; Richmond, Va. (1st), Nov. 12-17; Topeka, Kans. (Oakland), Nov. 18-24
- MONTGOMERY: Cloverdale, Ind., Nov. 5-10; Georgetown, Ohio, Nov. 12-17; Bloomington, Ind. (Zion), Nov. 18-24
- MORRIS: Bloomingdale, Ohio (Ch. of God), Nov. 6-10; North Ridgeville, Ohio (Calvary Ridge), Nov. 11-17
- MULLEN: New Brighton, Pa., Nov. 4-10; Calgary, Alberta, Nov. 19-24; Rimbey, Alberta, Nov. 26—Dec. 1
- MYERS: Ypsilanti, Mich., Nov. 19-24
- NEFF: Owego, N.Y. (1st), Nov. 5-10; Richmond, Va. (1st), Nov. 12-17; Moultrie, Ga. (1st), Nov. 19-24; Holy Land, Nov. 25—Dec. 5
- NEUSCHWANGER: Visalia, Calif. (1st), Nov. 10-17
- NICHOLAS: St. Albans, W.Va., Oct. 29—Nov. 3; Sistersville, W.Va., Nov. 4-10; Belpre, Ohio, Nov. 19-24
- OVERTON: Winfield, Pa., Nov. 7-17; Seaford, Del., Nov. 24—Dec. 1
- OYLER: Augusta, Kans., Oct. 30—Nov. 10; Pratt, Kans., Nov. 11-17; Palco, Kans., Nov. 18-24
- PALMER: Bernie, Mo., Nov. 5-10; Milford, Ohio, Nov. 12-17
- PARR: Decatur, Ill. (Oak Grove), Nov. 11-17
- PASSMORE: College Park, Md., Nov. 4-10; Coraopolis, Pa., Nov. 12-17; Logantown, Pa. (Wes.), Nov. 19-24
- PHILLIPS: College Corner, Ohio, Nov. 5-10; Decatur, Ill. (Oak Grove), Nov. 12-17; De Kalb, Ill., Nov. 19-24; RESERVED, Nov. 25—Dec. 1
- PIERCE: Mitchell, Ind. (1st), Nov. 8-17; Winamac, Ind., Nov. 19-24; Aroma Park, Ill., Nov. 26—Dec. 1
- PRESSLER: Roseville, Ohio (1st), Nov. 5-10; Mendota, Ill. (1st), Nov. 12-17; Ft. Branch, Ind. (1st), Nov. 19-24; Owensboro, Ky. (2nd), Nov. 26—Dec. 1
- PRICE, JACK: Heber Springs, Ark., Nov. 11-17; Nowata, Okla., Nov. 18-24
- PRICE, JOHN: Payson, Ariz., Nov. 4-10; Denison, Tex., Nov. 11-17; Conway, Ark. (College), Nov. 18-24
- QUALLS: Conroe, Tex. (1st), Nov. 19-24; Carbon, Ind., Nov. 26—Dec. 1
- RAKER: Champaign, Ill. (West Side), Nov. 4-10; West Lebanon, Ind., Nov. 11-17; Monticello, Ill., Nov. 18-24
- RAYCROFT: Chestertown, Md., Nov. 5-10; East Charleston, Vt., Nov. 12-17; Kingston, Ont. (Free Meth.), Nov. 20—Dec. 1
- RICHARDS: Columbus, Ind. (1st), Nov. 12-17
- ROTHWELL: Houston, Tex. (Oakwood), Nov. 10-17
- SANDERS: Sheboygan, Wis. (1st), Nov. 4-10; Kankakee, Ill. (Wildwood), Nov. 11-17

SAY: Elwood, Ind. (1st), Nov. 5-10; Akron, Ohio (Eliet), Nov. 12-17; Smyrna, Del. (1st), Nov. 19-24

SCHULTZ: Vilonia, Ark., Nov. 4-10; Indianapolis, Ind., Nov. 18-24

SERROTT: Sioux City, Ia., Nov. 4-10; Mt. Carroll, Ill. (Ch. of God), Nov. 11-17; Myrtle Beach, S.C., Nov. 18-24

SEXTON: Barboursville, W.Va. (Wes. 1st), Nov. 3-10

SHARP: Rochester, Mich. (1st), Nov. 5-10; Niles, Mich. (Bertrand), Nov. 12-17; Regent, N.D., Nov. 19-24; Broken Bow, Neb., Nov. 26—Dec. 1

SHARPLES: Rupert, Ida., Nov. 6-17; Penticton, B.C. (1st), Nov. 20—Dec. 1

SLACK: Lexington, Ky. (Wes.), Nov. 12-17; Ellisville, Ill. (Waterford Comm.), Nov. 29—Dec. 8

SMITH, C. H.: Kansas City, Mo. (Dundee Hills), Nov. 12-17; Danville, Ill., Nov. 19-24

SMITH, DUANE: Lancaster, Calif. (1st), Nov. 3; Caruthers, Calif., Nov. 4-10; Coalinga, Calif., Nov. 17-24; Oregon (concert tour), Nov. 25—Dec. 1

SMITH, H. M.: Brevard, N.C. (1st), Nov. 3-10; Stratton, Ohio, Nov. 12-17

SMITHS, SINGING: Beckley, W.Va., Nov. 5-10

SNOW: Dayton, Ohio (Daytonview), Nov. 5-10; Dayton, Ohio (Huber Hgts.), Nov. 12-17; Richmond, Ky. (1st), Nov. 19-24; Washington C.H., Ohio, Nov. 26—Dec. 1

SPARKS: Kingfisher, Okla., Nov. 5-10; Centerville, Tenn., Nov. 12-17

STAFFORD: Cambridge City, Ind., Nov. 7-17; Indianapolis, Ind. (Southport), Nov. 21—Dec. 1

STEWART: Macon, Ga., Nov. 5-10; Mt. Olive, Ga. (1st), Nov. 14-24; Pittsburg, Kans. (1st), Nov. 26—Dec. 1

STOCKER: St. Paul, Minn. (1st), Nov. 6-17; Wild Rose, Wis. (Hol. Meth.), Nov. 19-24

STRICKLAND: East Peoria, Ill., Nov. 5-10; Miami-Ohio, Ohio (1st), Nov. 12-17; Galion, Ohio (1st), Nov. 19-24; Cardington, Ohio (1st), Nov. 26—Dec. 1

SWANSON: Oklahoma City, Okla. (Capitol Hill), Nov. 5-10; Davenport, Ia., Nov. 12-17

SWEARENGEN: Arenzville, Ill. (Bethel), Nov. 13-17; Waukegan, Ill. (1st), Nov. 26—Dec. 1

TEASDALE: McKeansburg, Pa., Nov. 3-10; New Ringgold, Pa. (Meth.), Nov. 11-17

THOMAS, J. MELTON: Pasadena, Tex., Nov. 5-10; Dallas, Tex. (Bruton Terr.), Nov. 12-17; San Benito, Tex. (1st), Nov. 19-24; El Paso, Tex. (Valley), Nov. 26—Dec. 1

THOMPSON, L. DEAN: Yates Center, Kans. (1st Un. Meth.), Nov. 3-7; Columbus, Kans. (1st Un. Meth.), Nov. 10-17

TOEPFER: Dover, Okla., Nov. 4-10; San Angelo, Tex. (Trinity), Nov. 11-17; Lamesa, Tex., Nov. 29—Dec. 1

TOMPKINS: Jonesboro, Ark. (Forest Home), Nov. 5-10; Wichita, Kans. (Eastridge), Nov. 12-17; Broken Arrow, Okla., Nov. 19-24

TUCKER, RALPH: Kayenta, Ariz., Nov. 6-10; Page, Ariz., Nov. 11-17; Holy lands, Nov. 19—Dec. 5

VANDEBUSH: Westfield, Ind. (Wes.), Nov. 5-10; Upland, Ind., Nov. 13-17; Fountain City, Ind. (Wes.), Nov. 19-24; Cicero, Ind. (Wes.), Nov. 26—Dec. 1

VANDERPOOL: Kingsburg, Calif., Nov. 4-10; Fresno, Calif. (Trinity), Nov. 11-17

VARIAN: Troy, Ohio, Nov. 5-10; Bel Air, Md. (1st), Nov. 12-17; Westland, Mich. (1st), Nov. 19-24; Toronto, Ont. (Emmanuel), Nov. 26—Dec. 1

WALKER: Niles, Ohio (1st), Nov. 12-17

WALLACE: Hazelton, N.C. (1st), Nov. 12-17

WARD: West Memphis, Ark., Nov. 10-17

WELCH, W. B.: Jackson, Miss. (Emmanuel), Nov. 5-10; Jackson, Miss. (Northside), Nov. 11-17; Greenville, S.C. (Westside), Nov. 19-24; Moncks Corner, S.C., Nov. 26—Dec. 1

WESTS: Crockett, Tex., Nov. 5-10; Tulsa, Okla. (St. Paul), Nov. 12-17

WILLIAMS: Ft. Worth, Tex. (Wedgewood), Nov. 11-17

WYLIE: Bettendorf, Ia. (1st), Nov. 5-10; Eureka, Kans. (1st), Nov. 12-17; Lake Charles, La. (College Park), Nov. 19-24; Hutchinson, Kans. (Westside), Nov. 26—Dec. 1

WYRICK: Barnesville, Ga., Nov. 5-10; Charleston, W.Va. (Calvary), Nov. 12-17; Bedford, Ohio (1st), Nov. 19-24; Ashtabula, Ohio (Edge-wood), Nov. 26—Dec. 1

ZIMMERLEE: Gaylord, Kans., Oct. 31—Nov. 10; La Junta, Colo. (1st), Nov. 11-17; Wichita, Kans. (Park City), Nov. 26—Dec. 1

WEDDING ANNIVERSARIES

Mr. and Mrs. Joe Copeland, members of the Gladewater, Tex., church, celebrated their sixty-second wedding anniversary on August 12. They have been members of the church more than 50 years. Mr. Copeland is still able to drive his car 10 miles to church at the age of 81.

The couple have two sons—E. H. Copeland and E. E. Copeland; and three daughters—Mrs. W. A. Ellis, Mrs. W. M. Cooper, and Mrs. J. C. Stanley. All the children are active Nazarene members. □



Mr. and Mrs. Copeland.

Mr. and Mrs. Otis Rask, of Minneapolis, celebrated their sixtieth wedding anniversary on April 9. A commemoration of the event was held in the fellowship hall of Minneapolis First Church.

There were over 300 people in attendance, including Mayor and Mrs. Stenvig of Minneapolis. The Rasks have been members of First Church since 1921. Pastor Frank W. Watkins presided over the occasion. □

Rev. and Mrs. J. A. McNatt, of Shelbyville, Tenn., were honored on the occasion of their fifty-ninth wedding anniversary with a surprise fellowship at the district preachers' convention, East Tennessee District. The couple are known from their work in the field of evangelism with thousands of souls saved under their ministry. Rev. McNatt served for a time as superintendent of the Idaho-Oregon District. □



Rev. and Mrs. McNatt.

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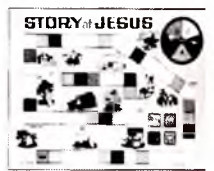
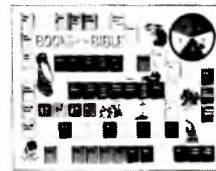
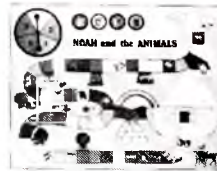


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ANNOUNCEMENT

Our friends continue to write us and so many express their interest in the ministry of Rest Cottage, Pilot Point, Tex. At this time of the year they inquire about our needs and tell of their plans to send Christmas boxes. Since we have terminated our services to unmarried expectant mothers and the placement of children, we no longer have need for the clothing, gifts, and useful items usually sent in time for Christmas giving. Many times these boxes have brought cheer and helped make Christmas happier for those who were away from home and in our care. We express our very deep gratitude to all who have so generously shared with us in this ministry.—*Geran C. Roberts*.

The Monroeville (Ind.) church will celebrate its fiftieth anniversary on Sunday, October 27. All former pastors and former members now living elsewhere are invited. Those interested may contact Dale B. Worcester, 312 Elm St., Monroeville, Ind. 46773, or call 623-6463.

RECOMMENDATION

I heartily recommend Rev. Charles E. Baldwin, 223 Margo Ln., Nashville, Tenn. 37211, as an evangelist from our district.—Wendell Paris, Southeast Oklahoma district superintendent.

MOVING MISSIONARIES

- REV. J. WILLIS ANDERSON, retired missionary to India: Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780
- MRS. MARGARET BIRCHARD, retired missionary to Nicaragua: 2195 Dudley St., Pasadena, Calif. 91104
- MR. LARRY GARMAN, Peru, on furlough to: 14857 Cedarsprings Dr., Whittier, Calif. 90603
- REV. BRONELL GREER, India, on furlough to: Magnolia Manor, Apt. 8, 2406 Country Club Rd., Duncan, Okla. 73533
- REV. IVAN LATHROP, Lebanon, on furlough to: 3504 Russell Rd., Centralia, Wash. 98531
- REV. JAMES KRATZ, Brazil, on furlough to: 3112 S.E. 63rd Ave., Portland, Ore. 97206
- MISS SUSAN MISHLER, field address: P.O. Box 14, Manzini, Swaziland, Africa
- REV. JOSEPH PENN, (the following is a correction of the street address) 2 Reynolds Street, Dundee, Natal, Republic of South Africa
- MRS. LILLIAN SHORT, retired missionary, Good Samaritan Home, 3503 W. State St., Boise, Ida. 83703
- MISS CLAUDIA STEVENSON, field address: Nurses' Home, Mowbray, Cape Province 7800, Republic of South Africa
- MISS W. FRANCES VINE, Philippines, on furlough: c/o Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780
- REV. STEVE WEBER, language studies: A.F.E.B., Centre Missionaire, 50 Rue des Galibouds, F73200, Albertville, France
- REV. WALLACE WHITE, (address correction) c/o Steve White, 561 Geneva, Apt. 301, Aurora, Colo. 80010

MOVING MINISTERS

- WAYNE L. ALBRIGHT from Hoisington, Kans., to Glenwood (Ark.) First
- ROBERT D. CANNON from Richmond (Ky.) First to Jacksonville (Fla.) Central
- ERNEST H. CARTER from Wrightsville, Ga., to Salisbury, N.C.
- T. DANIEL CASEY from Macon (Ga.) Trinity to East Point, Ga.
- W. E. CHANDLER from Kansas City Grace to Dallas Woodland Park
- KENNETH CHRISTOFFERSEN from Fairview (Muncy, Pa.), to Norristown, Pa.
- VICTOR CLARK from Mexico, Mo., to Montrose, Ia.

- RICHARD A. CORNELIUS from Alanson (Mich.) Lakeview to Midland (Mich.) Nease Memorial
- EVERT O. DAVIS from Marsing, Ida., to evangelism
- CARL V. DENNIS to Bushnell, Ill.
- CLARENCE DISHON from evangelism to Edgewater Terrace (Chillicothe, Ill.)
- RONALD GLASPY from Kittanning, Pa., to Key Largo, Fla.
- DAVID P. GRIFFIN from associate, Baltimore First, to Northfield, N.J.
- CARL R. HAMILTON to Huntington Park, Calif.
- RONALD HARRISON from Morristown, Tenn., to Dyersburg, Tenn.
- DOYLE HENDERSON from Fort Smith (Ark.) Trinity to Centerville, Ia.
- WILLIAM F. HURT from North Star, Mich., to Weidman, Mich.
- WINSTON R. KETCHUM from Olympia, Wash., to Vancouver (Wash.) Central
- ERVIN R. KLASSEN from Victorville, Calif., to Las Flores Drive (Carlsbad, Calif.)
- ERNEST C. LEWIS from associate, Lubbock (Tex.) First to associate, Newark, Del.
- DARREL D. MILEY from Port Arthur (Tex.) Grace to San Antonio First
- J. E. MITCHELL from Okmulgee, Okla., to Cleveland, Miss.
- B. EDWIN PERKINS from Ropesville, Tex., to evangelism
- DAVID M. PHILLIPS from Hawthorne, Nev., to associate, Brea, Calif.
- CLAUDE E. PITTINGER from Kilgore, Tex., to Jonesboro (Ark.) Edgewood
- ROBERT E. PUTNAM to Athens (Ga.) First
- MICHAEL B. ROSS from associate, Albuquerque (N.M.) First to Miami (Fla.) First
- LONNIE R. SHAVER from Isabella, Okla., to Denver Thornton
- KEITH SPARKS from Hollis, Okla., to Duncan (Okla.) First
- JAMES M. STEWART from Idabel, Okla., to Poteau, Okla.
- ROBERT STOVALL from Russellville, Ark., to Woodland Hills (Paragould, Ark.)
- RICHARD H. THOMPSON from Conroe, Tex., to McAllen, Tex.
- JOHN E. UTTERBACK from Indian Lake (Lakeview, Ohio) to Gallipolis, Ohio
- GEORGE E. WALL to Harmattan, Alberta, Canada
- CLAUDE WHITE from Oklahoma City Capitol Hill to Wichita (Kans.) Olivet
- ROYCE DALE WILKERSON from Evansville (Ind.) Ricky Foster Memorial to Nashville Glenciff

DR. L. T. WELLS DIES AT 86

Dr. Lewis Thomas Wells, 86, died July 19 in Tampa, Fla. Funeral services were conducted in Tampa by Rev. Ron Cleveland and Rev. C. B. Nixon; in Lexington (Ky.) First Church by Rev. Riley Laymon, Rev. Alex Ulmet, Dr. D. S. Somerville, and Rev. T. T. May; and in the Burkesville, Ky., church by Rev. Glenn Thrasher, Rev. Oren Thrasher, Rev. Alex Ulmet, Rev. T. T. May, and Rev. Riley Laymon. Interment was in the Burkesville cemetery.

Wells is survived by two sons, Stanley H. and Lewis E.; one daughter, Nina May Wells; and two sisters, Mrs. Cora Ferguson and Mrs. Kate Winfrey. Rev. Wells was ordained by Dr. Phineas F. Breesee in 1912 and was a Nazarene minister for 64 years. He organized 132 Nazarene churches and helped over 100 young men get started in the Nazarene ministry. He served as superintendent of the Kentucky District for 28 years. □

IOWA D.S.'S DAUGHTER DIES IN GERMANY

Mrs. Delbert Sturgill, nee Shirley Whitlatch, 27-year-old daughter of District Superintendent and Mrs. Forrest E. Whitlatch, Iowa District, died September 18 at a military

hospital in Germany in childbirth. The baby also died.

She is survived by her husband, Delbert Sturgill, whose home was Pound, Va.; and a son, Darin, 15 months of age. She is also survived by her parents and a brother, Craig. The funeral was held Wednesday, September 25, at the Westover Funeral Home, Des Moines, Ia. Rev. Gary Henecke and Evangelist H. E. Hegstrom officiated. □

—NIS

VITAL STATISTICS DEATHS

RAY CAIN, 66, died Aug. 13 in Walnut Ridge, Ark. Funeral services were conducted by Rev. Earl Teague and Rev. David Benson. He is survived by his wife, Ollie; 3 sons; 3 daughters; 2 brothers; 2 sisters; 16 grandchildren; and 9 great-grandchildren.

ANNE MARIE CHANDLER, 51, died Sept. 8 at San Diego. Funeral services were conducted by Rev. Milton E. Poole, Rev. Jerry White, and Chaplain Leonard Dodson. Survivors are one daughter, Mrs. Jean (Cynthia) Radding; one son, Stephen; parents; and three sisters.

REV. ERNEST JAMES CRANE, 75, died June 21 in Shreveport, La. Funeral services were conducted by Rev. Donald Peal in Longview, Tex. He is survived by two sons, Billy D. and Glyn S.; and five grandsons. He was a Nazarene minister for 27 years.

REV. EDDIE C. GRIFFES, 67, died July 31 in Newport, Vt. Funeral services were conducted from Jackson (Mich.) First Church. He is survived by his wife, Elizabeth; and two sons, Donald and Daniel.

LOLA LESTER, wife of Evangelist Fred Lester, was killed in an automobile accident Aug. 18 near Gladewater, Tex. Two services were conducted: one by Rev. Billy Ford, in Gladewater; and one in Riverside, Calif., by Rev. George A. Gaines, assisted by Dr. Nicholas A. Hull, and the Revs. Marion McCandless, Bill Burch, and W. H. Burton. Interment was at Corona, Calif. Survivors are her husband, Fred; a daughter, Mrs. Sylvia Jared; three stepchildren, Mrs. Lynne Sandbloom, Rev. Luke Lester, and Lvon Lester; and two grandchildren.

MARY A. MONROE, 90, died Aug. 30, at Canby, Ore. Funeral services were conducted by Rev. R. Lloyd Birks. Surviving her are 3 daughters, Mrs. Wallace (Viola) Derrick, Mrs. Harold (Daisy) Johnson, Mrs. R. Lloyd (Alberta) Birks; 2 sons, C. S. Monroe and Rev. John A. Monroe; 22 grandchildren; 50 great-grandchildren; and 12 great-great-grandchildren.

EVERETT QUINN, 77, died Aug. 26 in Chambersburg, Pa. Funeral services were conducted by Rev. Dan DeWeese. He is survived by his wife, Mabel (Mackey); four daughters; one son; three stepdaughters; one stepson, and one stepgrandson.

RILLA B. ROGERS, 88, died Aug. 18 in Camas, Wash. Funeral services were conducted by Rev. Gene Delbridge. She is survived by son, Glen Rogers; foster son, Walter C. Buryse; 2 daughters, Fern Kreighbaum and Thelma Shoemaker; 11 grandchildren; and 29 great-grandchildren.

JACK K. SHROPE, 29, died Aug. 13 in Kansas City, after a motorcycle-car accident. Funeral services were conducted in the Arkansas City (Kans.) Church by Rev. Ralph E. Shafer, assisted by Rev. Robert Schroeder. He is survived by his wife, Judy; son, Danny; daughter, Annette; his parents; and three brothers.

LYLE VAVERN WELTY, JR., 34, died Aug. 20 in Sioux City, Ia. Funeral services were conducted by Revs. Thomas A. Crider, Paul Couch, and Wesley Bentley. Survivors include his wife, Sarah Ann (Bentley); one daughter, Marilyn; four sons, Todd, Kevin, Scott, and Leslie; his parents; one sister; and one grandfather.

BESSIE L. WIKSTROM, 85, died July 11 in Sioux City, Ia. Funeral services were conducted by Rev. Thomas A. Crider in Climbing Hill, Ia. She is survived by her husband, Axel; 3 daughters, Mrs. Ben (Charlotte) Johnson, Mrs. Lyle (Velma) Welty, and Mrs. Ed. (Fern) Dunn; 5 sons, Joe, Leonard, Paul, Alfred, and Glen; 24 grandchildren; and 26 great-grandchildren.

BIRTHS

to REV. DENNIS AND BUELAH (McANELLY) APPLE, Indianapolis, a boy, Andrew Lee, June 21.

to DONNIE JOE AND LOUEDNA (PLANT) BASS, Atmore, Ala., a boy, Joseph Daniel, Aug. 1.

to BOB AND ELIZABETH (EADS) CARROLL, Oklahoma City, a girl, Melissa Joy, Sept. 12.

to RANDY AND BONNIE (FERGUSON) DAVEY, Kansas City, a boy, Jeremy Aaron, Aug. 4.

to ROBERT T. AND TERESA (DENNIS) EARL, Atmore, Ala., a boy, Robert Shane, Aug. 28.

to GARY L. AND DONNA (LAMB) MAGLINGER, Independence, Mo., a boy, Robert Brandon, Sept. 19.

to ROCKEY AND JEANETTE (GARVIC) MEO, Kansas City, a boy, Erick Douglas, Aug. 22.

to REV. MARK AND SHARON (COLLINS) MOORE, at Beaverton, Mich., twin boys, Mark Daniel and Matthew David, Sept. 5.

to MARSHALL AND NANCY (COOK) MOSLEY, at Filer, Ida., a girl, Margaret Michelle, Aug. 3.

to LARRY AND CHYRL (FOSTER) RIPPLE, at Mountain Home, Ark., a boy, Larry Dean, Jr., July 3.

to CARL AND CONNIE (MARTIN) SHRABLE, at Mountain Home, Ark., a girl, Tara Lynn, June 24.

to REV. VERNON AND NORMA STIMPERT, at Columbus, Ohio, a girl, Tonya Renea, Aug. 5.

to BRAD AND LORIE (VANDERVONT) WILLIAMS, a boy, Bradlee Bryan, July 30.

to REV. R. T. AND SHIRLEY (BUDD) WILLIAMS, a girl, Annamieke Dawn, July 22.

ADOPTED

by Ron and Marg (Deasley) Auringer, Fort Smith, N.W.T., Canada, on June 29, a girl, Kilmey Jessica Raune, born June 5, 1973; adoption finalized June 29, 1974.

MARRIAGES

BARBARA J. TICE and LANE D. FRANK at Ephrata, Pa., July 27.

MARYLOU PAULUS and TERRY WAGNER at Mishawaka, Ind., July 20.

CAROLYN KAUFFMAN and STEVEN MILLER at Mishawaka, Ind., July 27.

CONNIE NORRIS and LARRY SHEETS at Fort Wayne, Ind., Aug. 10.

JUDY KOLKIEWICZ and TERRY CHIZUM at Mishawaka, Ind., Aug. 17.

GAIL MCGUFFEY and ROBERT CAMP at Noblesville, Ind., Aug. 24.

JULIE KAYE MEADOWS and DAVID K. REXROTH at Kalamazoo, Mich., June 22.

CATHY FISHER and PFC. MYRON THOMAS (TOMMY) SLOAN at Wichita Falls, Tex., Aug. 7.

JANET ELAINE KINTNER and REV. DWIGHT WISER at Cleveland, Aug. 31.

SANDRA R. CHEW and DANIEL EVANS SHOOK at Erma, N.J., June 22.

DIRECTORIES

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

NEWS

OF RELIGION

AMERICANS SPENT \$3.1 MILLION HOURLY TO BUY ALCOHOLIC BEVERAGES LAST YEAR. American consumers spent an average of more than \$3.1 million an hour on alcoholic beverages last year, the promotion secretary of the National Women's Christian Temperance Union reported here.

Addressing the 125-member executive committee of the organization prior to its centennial convention, Mrs. Herman Stanley cited statistics from the U.S. Department of Commerce, Bureau of Economic Analysis.

They indicate, she said, that the American public spent an all-time record \$27.2 billion for alcoholic beverages in 1973. On the basis of 24 hours a day, 7 days a week, Mrs. Stanley added, the expenditure amounted to "the mind-boggling sum" of \$3,107,305 every hour of the day. □

RUSSIA "OPPRESSIVE," BUT GOSPEL WITNESS OPEN, DR. NARRAMORE FINDS. "It's unbelievably oppressive to be in a country where God and Jesus Christ are outlawed," commented the head of the Narramore Christian Foundation in Rosemead, Calif., after returning from a tour of parts of the Soviet Union.

Dr. Clyde M. Narramore, however, underscored the openness of Christian believers.

Following a spontaneous singing of "Amazing Grace" with Russian believers, he said the number on their bus was recorded by secret police and they had to move on.

"Another outstanding impression we gained was that almost everything of a cultural nature the Communists bragged about in their country was there before they took over," Dr. Narramore said. □

NO RESTRICTIONS ON 1974 CHRISTMAS TREE LIGHTING. The word from the Federal Energy Administration, Washington, D.C., is that Christmas tree lights and other electrically illuminated holiday decorations can be turned on next December.

However, the slogan is "Be tasteful, not wasteful," according to Carol Curtis, a spokesperson for the administration, who added that "we aren't going to repeat last year's request for people to severely cut down on their holiday lighting." □

1973 "GENESIS LAW" STRUCK DOWN BY TENNESSEE COURT. Tennessee's 1973 law which specified that all biology textbooks in the state's public schools give equal consideration to all theories of creation of man has been struck down as unconstitutional.

Nashville Chancellor Ben Cantrell ruled that the so-called "Genesis Law" was an act "respecting the establishment of religion" and thus ran counter to "the constitutional doctrine of separation of state and church."

The Chancellery Court rules on all civil challenges to state laws. □



■ I have a friend who belongs to Armstrong's Worldwide Church of God. He says the Holy Spirit is not a person but an influence or power. Is this true?

No way. In fact, it is probably the most deadly heresy in Armstrong's teaching—as well as of Jehovah's Witnesses, New Thought, and Christian Science.

The matter is important enough that I feel justified in giving an entire Answer Corner to it.

Jesus said, "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you" (John 14:26, NIV).

To write off the Holy Spirit as an influence or power is to deny the only authoritative Source of understanding Christians have in interpreting the written Word. The result is that Mr. Armstrong's teachings become "private interpretations," cut adrift from the illumination of the Holy Spirit (2 Peter 1:20-21).

More than that, Jesus identified our attitude toward the Holy Spirit as crucial: "Whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come" (Matthew 12:32, NASB). In light of this, one would better be very careful about echoing Armstrong's views.

Jesus himself is the major Source of biblical truth about the Holy Spirit. John 14:15-17; 14:26; 15:26; 16:7-11; and 16:13-14 are the key passages.

Here Jesus says that the Holy Spirit is a Comforter or Counselor just like He himself had been.

The Greek term translated Comforter or Counselor is *Paracletos*. It means a witness, a helper, an adviser, a lawyer, a strengthener, a person to be by one's side. There is absolutely no way it can properly be used to describe an influence or

a power.

The occasional use of a neuter pronoun in the Greek New Testament to agree with the neuter noun *pneuma* (spirit) does not void this truth.

In John 14:26; 15:26; 16:7-8 and 13, the masculine pronoun is explicitly used: "*He* shall teach you all things. . . . *He* shall testify of me. . . . I will send *Him*. . . . *He* will reprove the world. . . . When *He*, the Spirit of truth, is come, *He* will guide you. . . . *He* will not speak from himself, but what things *He* hears *He* will speak" (Greek). No honest translator could render these pronouns "it." They can refer only to a divine Person who teaches, testifies, guides, reproves, hears, and speaks.

In the Great Commission, Jesus spoke of baptizing converts "in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19, NIV), with absolutely no distinction between them in either deity or personality.

What Jesus taught, the balance of the New Testament reinforces. In Acts 10:19-20, "The Spirit *said*" to Peter, "Go with them . . . for *I* have sent them." The Holy Spirit "*said*, Separate *me* Barnabas and Saul for the work whereunto I have called them" (Acts 13:2; see also Hebrews 3:7-11). No force, power, or influence could speak or use the personal pronouns "*I*" and "*Me*."

The actions attributed to the Holy Spirit throughout the New Testament are personal actions. They could not be performed by an influence, a force or power. Following is a quick summary, not necessarily complete:

The Spirit gives utterance—Acts 2:4.

He may be lied to and tested—Acts 5:3, 9.

He bears witness—Acts 5:32; 20:

23; Romans 8:16; Hebrews 10:15; 1 John 5:6.

He speaks—Acts 8:29; 10:19; 11:12; 13:2; 21:11; 1 Timothy 4:1; Hebrews 3:7; 9:8; Revelation 2:7, 11, 29; 3:6, 13, 22; 14:13; 22:17.

He sends out and guides His servants—Acts 13:4; 16:6-7.

A course of action "seemed good to" the Holy Spirit—Acts 15:28.

He makes overseers—Acts 20:28. He leads—Romans 8:14; Galatians 5:18.

He helps and intercedes for us—Romans 8:26.

He knows—Romans 8:27; 1 Corinthians 2:11.

He searches—1 Corinthians 2:10.

He teaches—1 Corinthians 2:13.

He dwells in temples—1 Corinthians 6:19.

He gives gifts—1 Corinthians 12:7.

He transforms character—2 Corinthians 3:18.

He restrains evil—Galatians 5:17.

He seals—Ephesians 1:13.

He strengthens—Ephesians 3:16.

He is grieved—Ephesians 4:30.

He may be spitefully treated—Hebrews 10:29.

He inspired the Scriptures—2 Peter 1:21.

Not by the wildest stretch of the imagination can these acts be made the functions of an abstraction—a power, a force, or an influence. They are personal acts through and through.

With all due sympathy for those Mr. Armstrong has confused about the Sabbath, the feasts and fasts of the Old Testament, the difference between law and grace, the "British-Israel" idea, the claim to future divinity for saved men, and other vagaries, I have to say that anyone who rejects so important a biblical teaching as the personality and deity of the Holy Spirit is not a safe guide for anyone. □

SPECIAL ASSEMBLY NEWS

Central Ohio District Assembly displayed its "Wall of Fame." Nineteen churches met their district goals for the Evangelistic Honor Roll with 10 percent giving for world evangelism, budgets paid in full, department and literature goals met, and with increases in pastors' salaries or cash benefits. Eleven hundred Nazarenes were added to the district rolls by profession of faith, making the second year in a row for Central Ohio to go over the 1,000 mark.

General Superintendent V. H. Lewis, pictured at the left, presided at the assembly. District Superintendent Don Gibson is behind him.

For the first time at the assembly and camp meeting, Central Ohio introduced the *New Waves of Glory* songbook at their fiftieth anniversary celebration. This is a compilation of turn-of-the-century favorites for twentieth-century evangelism by Bob Stringfield, manager of the music division of the Nazarene Publishing House.

Dan Steele directed the singing, and the district superintendent reported the book was extremely popular. Over 5,000 people enjoyed singing "He Saves Me," "I'm Going Through, Jesus," "If Jesus Goes with Me," and many others.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

October 27—"The Way out of Boredom"

November 3—"The Way out of Bewilderment"

OF PEOPLE AND PLACES

Paulding, Ohio, church enrolled more than 300 for its August vacation Bible school. Average attendance reached 300, almost double the yearly Sunday school average. A record crowd of 409 assembled for the final program on Sunday, August 25. Carl B. Hadix is pastor. Mrs. Betty Rager was VBS director. □

Youth from the Vista, Calif., church participated in an 80-hour Bible reading marathon late this summer. They read the entire Bible through. The young people took turns in 15-minute shifts to complete their goal.

NYPS president James Thompson took care of detailed arrangements for the marathon. There were 28 who participated. Food was provided for three meals on each of the four days involved. Mrs. Pat Horn was responsible for scheduling meals and assigning people to bring the food. Harold W. Honea is pastor.

The youth raised \$400 during the marathon. They sold chapters to sponsoring church members. One sponsor paid \$25.00 for the reading of 100 chapters. □

Mrs. Bill (Louise) Beer, a member of the Palo Alto, Calif., church, was notified that her name will be included in the thirty-eighth edition of *Who's Who in America*. She will be listed as an electronics executive.

As secretary of the Watkins-Johnson Corporation and listed on the New York Stock Exchange, Mrs. Beer has invaded a field predominantly male (ratio more than 100 to 1). She is responsible for attending all board of directors and stockholders meetings; directing the preparation of corporate minutes, corporate correspondence, and general corporate records of the company, including subsidiary corporations. She is responsible for stock transfer agents/registrars and the filing of all levels of government reports. She is custodian of the company seal.

Mrs. Beer is a member of the American Society of Corporate Secretaries and the National Secretaries Association and is listed in *Who's Who of American Women* and *Who's Who in Finance and Industry*.

Mrs. Beer first joined the Church of the Nazarene in 1935 in Oakland, Calif. She has served her churches as pianist, organist, Sunday school teacher, board secretary, and in many other capacities. She taught organ and piano in her home for many years and entered the business field after her family was grown. □

Mr. Herbert McMillian was honored by the Covington (Ky.) Eastside Church on the occasion marking 30 years of continuous service as Sunday school superintendent. From a small beginning, the church now has a membership of 142 and a brick building completed seven years ago. McMillian received a plaque from Pastor Melvin Abney in appreciation of the years of service. His son, Herbert, Jr., is director of youth and education at Bradenton, Fla., First Church. □

John E. Wagner, Jr., member of the Newburgh, N.Y., church, became city manager during 1973. As he took the oath of office, he addressed the mayor, members of the city council, and friends with a statement of intention as follows: "I want to display my deep religious convictions by placing a Bible on my desk, signifying my belief in God's Word, and a portrait of Jesus Christ on the wall, signifying my belief in a living Christ." Mr. Wagner's pastor, Roy Farley, led in prayer for the ceremony. □

Mrs. Balta Philpott was honored during homecoming services at the Konawa, Okla., church for over 40 years service as church pianist. She has also served the church as teacher, vacation Bible school director, and treasurer.

Presently she is church pianist and teaches the senior high Sunday school class. A corsage and gift certificate were given Mrs. Philpott from the church. Ben Riggins is pastor. □

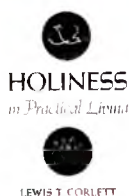
Steve Dawn, 17, received his God and Country Award at the Kansas City Hillcrest Church. An Eagle Scout with two palms, Steve is a member of Troop 470. Pastor Merlyn Klink assisted him in the program of scripture memorization and service to the church. □

Sullivan (Mo.) First Church reported earlier this year the dedication of a new bus. Pastor Hackathorn said that its bright red, white, and blue colors were symbolic of the unity existing between the church and America as a nation. Charles Clonts, mayor of Sullivan, and Al Nilges, state representative, attended the dedication service and addressed the congregation. □

The Georgetown, S.C., church honored Mrs. Ethel Wendell for eight years of service as Sunday school superintendent. A special Sunday school program was presented and Mrs. Wendell received several gifts. Rev. Charles Nicholson presented her a Bible and a certificate of appreciation. □

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church schools

HAPPENING

FAVORABLE RESPONSE TO "STANDARD" ARTICLE

Editor Robert D. Troutman reports that the *Standard* has received many favorable letters and calls concerning its September 1 article entitled "Sex and the Single Christian," by Wesley Tracy. Sample letter—

I would like to compliment you on the tremendous article in the "Standard." It is undoubtedly one of the most factual and needed types of writing in our times.

We often shudder to discuss openly the current moral temptations of this day in which we try to raise our families. Mr. Tracy has done many young people a favor in discussing this subject so clearly. □

CONVENTIONS COMING YOUR WAY

Church schools conventions are scheduled for eastern sections of the United States during November. Seven staff members from the Department of Church Schools will conduct age-group workshops in creative-teaching techniques.

The following convention schedule has been announced: *Washington District*, Melwood, Md.—November 8-9; *Upstate New York District*, Buffalo, N.Y.—November 12; *Syracuse, N.Y.*—November 13; *Albany, N.Y.*—November 14; and *Maine District*, Fairfield, Me.—November 15-16.

NEW CURRICULUM PIECE

Probe is a new series of Bible studies for young adults 18-35. First copies were distributed September 1. Editor Wesley Tracy reports that over 40,000 copies have already been sold this quarter. *Probe* offers a new perspective in young adult Sunday school literature.

Norman Brown reporter

CHURCH COMPLETES SUMMER MISSION

At 12:30 a.m., July eighth, 33 teens and 9 sponsors left from Kansas City Victory Hills Church for Leupp, Ariz. Their mission—a special project for a church on the North American Indian District. They arrived 10 hours later by chartered bus and were greeted by 4 additional adult sponsors who had left two days earlier to set up sleeping and eating facilities, and by Rev. and Mrs. Alex Riggs of the Leupp church.

Early the next morning, work began. Under the direction of Douglas Clem, pastor from the Victory Hills Church; and Mr. Bill Bohanon, carpenter for the North American Indian District, the men and boys started construction on a 30' by 34' building. By Wednesday, July 17, the concrete block walls, frames for the inside partitions, and the roof (including rafters, sheathing, and shingles) were completed.

A second building—21' by 14' (fellowship hall)—addition to the church kitchen was started. The frames for the walls, rafters, and plywood sheeting on the roof were completed. A pipeline was also brought into the kitchen to make running water available.

Ladies and girls, under the direction of Mrs. Fern Clem, conducted a vacation Bible school, July 10-17. Approximately 65 Navajo children were enrolled. A "standing room only" congregation was present at the demonstration program, July 17. At the end of the program, the Navajos presented their guests "gifts of love."

Workers slept in tents, ate under a brush arbor, built a makeshift shower, and even weathered a dust storm which hit Leupp on July 13. They provided their own food.

The Victory Hills Church gave an approved special of \$4,000 to purchase materials for the new educational unit at the Leupp church. Teens raised almost \$6,000 to cover their expenses. Gary Moore, present youth minister, was coordinator for the entire project.

Initial plans were started under the leadership of Rev. Russell Human and Bob Rist in May, 1973. Both have since moved to California. The new administration caught the challenge and carried through with the project. The summer mission was evaluated as highly successful by the present staff.

"One spiritual highlight," reported Rev. Moore, "was the acceptance of a definite call to the mission field by three teens from the Victory Hills Church." □



Teens with class of juniors—work and fun were combined at VBS.

The new educational building was attached to the sanctuary, providing needed teaching space.



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MU-528	Program (printed lyrics)	100, \$5.00
MU-529	Service folders	100, \$3.50

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

SAVED BY A WHISTLE

It was the first day of spring, and in Cayce, S.C., the weather was beautiful. Even at seven o'clock in the evening the temperature was still nearly 80 degrees, and Mr. and Mrs. Inman had lingered on their daily walk just a little longer than usual.

As they neared home, they saw a car just leaving from in front of their house. Mr. Inman whistled loudly.

The people in the car heard the whistle, backed up, and got out. They were Mrs. Lib Spires, who lived in that area; Eugene Smith, a song evangelist; and Ed Cox, a pastor from Nashville, Tenn. They were participating in an evangelism clinic directed by Dr. Don Gibson, and sponsored by the South Carolina District.

During a friendly visit, Mr. and Mrs. Inman spoke of their affection for the young Nazarene pastor and wife who had recently come to the church. The Inmans, now retired, had not been going to church anywhere for quite a while.

Mr. Inman also spoke of recent major surgery. When asked if he had reached the place in his spiritual life where he knew for certain that if he died he would have eternal life in heaven, he stated that he had not. Though he had once

known the Lord, he had been away from Him for many years.

Mr. Smith presented the plan of salvation and gently led Mr. Inman back to God. Now there was a smile on his face as he said, "I sure feel better!"

While the group rejoiced together, this man related an amazing experience. Just a week before, he had a vivid dream. It was so real that it had awakened him at two in the morning.

Unable to go back to sleep, he got up to read for a while. When his wife also awoke, he told her that he had dreamed that a woman and two preachers had come to visit them to speak to them about their souls. He had quite clearly seen them entering the front door. He went on to say that for some time before that he had been thinking of his spiritual condition.

There in that living room all of us were made more aware than ever of the working of God's Holy Spirit. The dream, the whistle just in time, and the evangelism clinic were all parts of God's plan. His Spirit had led and permitted us to share in this redemptive moment. □

BY EDWARD F. COX

Nashville

HONDURAS HURRICANE HITS CHURCH PROPERTY

The Nazarene mission station in San Pedro Sula was completely destroyed as Hurricane "Fifi" cut its path of death and tragedy across Honduras in September. Missionaries Stanley and Norma Storey lost all personal belongings except the clothes on their backs. The Storeys and their children are safe.

It has been requested that no parcels be sent without first contacting the Department of World Missions. □

KATHERINE NEASE, 85 HONORED

The eighty-fifth birthday of Mrs. Katherine M. Nease, widow of the late General Superintendent O. J. Nease, was observed Sunday, September 29. She was honored by an open house hosted at her residence in Arcadia, Calif. □

RECORD ENROLLMENT FOR NTS'S 30TH YEAR

A record 350 men and women have enrolled this fall at Nazarene Theological Seminary, Kansas City, for its thirtieth anniversary year. After one week of classes, the enrollment showed a gain of 62 above last year's figure for the same period.

Three new full-time faculty members have been added. The addition brings the total faculty to 17. The seminary is now fully accredited.

The following new faculty members have joined the NTS staff:

Dr. Albert Harper, who served for 29 years as executive editor of the Department of Church Schools, as professor of religious education; Professor Donald Owens of Bethany Nazarene College and formerly a missionary to Korea, as associate professor of missions; and Professor Dee Freeborn, a pastor and long-time youth director, as assistant professor of religious education.

NTS has graduated 1,284 persons, most of whom serve Christ through the Church of the Nazarene as pastors, evangelists, missionaries, teachers, chaplains, religious education associates, and in other related ministries.

Many special events have been planned to celebrate the anniversary. At a convocation, August 30, Drs. Mendell Taylor and Ralph Earle, two of the five members of NTS's first faculty, addressed the seminarians.

Several of the scheduled events will bring to the campus persons connected with the seminary's history:

General Superintendent Emeritus Hugh C. Benner, NTS founder and president for eight years; Dr. L. T. Corlett, NTS's president

emeritus, who retired after 14 years; and General Superintendent Eugene L. Stowe, former president.

Dr. Russell V. DeLong, who made a study which led to the seminary's founding and who was its dean and professor of philosophy of religion and evangelism for the first eight years, opened the lecture series this Tuesday, starting "Special Celebration Week," October 22-25.

Dr. William Greathouse, who has served as NTS president for the past six years, will speak on the last day of the "Special Celebration Week." Dr. Greathouse is a distinguished preacher, writer, and teacher.

Other speakers during the year will include General Superintendent Emeritus Samuel Young; General Superintendent George Coulter, adviser to the seminary; and Dr. Ottis Saves of Olivet Nazarene College, a member of the first graduating class from NTS.

Asbury College's president, Dr. Dennis Kinlaw, will come to NTS, March 4-7, for a Holiness Emphasis Week. Much emphasis will be given the doctrine and experience of entire sanctification during the year, according to the planning committee.

Still other special lecturers will include Dr. Cecil Paul of Eastern Nazarene College; Pastor Robert Nielson, preacher of the year from Dallas First Church; Rev. Herbert McGonigle of Great Britain; and Drs. R. Longanecker, Howard Hendricks, and James Main. □

NAZARENE SERVICEMEN'S RETREAT

November 11-15
Berchtesgaden, Germany
General Walker Hotel

A serviceman from your congregation could use your financial help.

Retreat coordinator is Chaplain (Major) K. B. Clements. Mel McCullough, Youth Department executive, is guest speaker.

Retreat theme: "Sing the Lord's Song in a Strange Land" (Psalm 137:4).

ATTENDANCE DOUBLED AT NIROGA II

Over 1,000 Nirogans from 30 states concluded their five-day retreat with breakfast, Saturday, September 28. Meeting at the Glorieta Baptist Conference Grounds in Glorieta, N.M., they enthusiastically participated in spiritual meetings, workshops, arts and crafts, tours, and a spectacular Hawaiian banquet—the largest known Nazarene banquet ever.

Attendance at NIROGA II was more than double that of last year. NIROGA stands for **Nazarene International Retreat of Golden Agers**.

Excitement reigned as plans (to be recommended to the General Board by the division of Senior Adult Ministries, Department of Church Schools) to have a NIROGA "West," September 22-27, 1975, at Glorieta; and a NIROGA

"East," October 13-17, 1975, at Montreat, N.C., (tentative) were announced by the NIROGA board.

Many Nirogans left the retreat determined to engage in Senior Adult Ministries work in their local churches.

A complete story with pictures will appear in a later issue. □

—Reported by Melvin Shroul
Director Senior Adult Ministries

NEW COMPUTER SYSTEM USES YELLOW INSTEAD OF BLUE

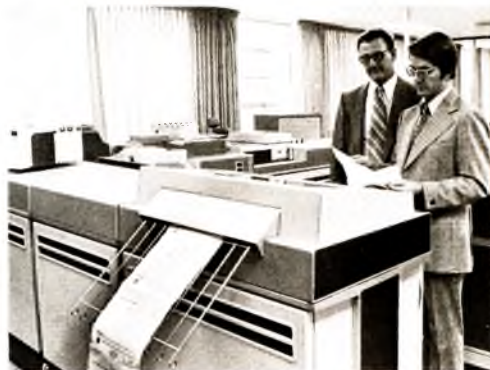
For many years local church treasurers have become accustomed to sending remittances to Kansas City in blue envelopes. The office of the General Treasurer has just completed the installation of a new computer which puts into use a whole new system of reporting on each receipt.

According to Dr. Norman Miller, general treasurer, every receipt will now contain an up-to-date report of the local church's giving in four major categories: General Budget, 10 Percent Approved Specials, Total 10 Percent Giving, and Pensions and Benevolence.

The system includes a package which, while weighing only an ounce, will contain two receipts—one for the local treasurer and one for the pastor or other authorized person; two remittance sheets for further use—one to be sent with the money and one to be kept by the local treasurer; a yellow self-addressed envelope for the remittance; and an instruction sheet telling where to send other monies given to denominational interests.

A letter carrying instructions and information has been sent to every local church treasurer. The system is simple and is designed to keep every church aware of its progress in giving throughout the church year. □

—NIS



James Davis (r.) examines package from the new computer as Dr. Norman Miller, general treasurer, looks on.

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1975
Spring, 1975
Summer, 1975
Winter, 1975
1976
Spring, 1976
Summer, 1976
Winter, 1976
1977
Spring, 1977
Summer, 1977
Winter, 1977

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4
12

1974
Hebrews, James, 1 & 2 Peter
1975
Luke
Romans
Acts
Matthew
1 & 2 Corinthians
Galatians, Ephesians
1976
Mark
1 & 2 Thessalonians, 1 & 2 Timothy, Titus
1977
Philippians, Colossians, Philemon
John
1, 2, & 3 John, Jude, Revelation

1974
W. T. Purkiser
Reuben Welch
1975
Wm. M. Greathouse
Arnold E. Airhart
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