



**HERALD
OF HOLINESS**

CHURCH OF THE NAZARENE

SEPTEMBER 24 '75

—General Superintendent Eugene L. Stowe



Our Watchword and Song

WE FREQUENTLY refer to Mrs. C. H. Morris' gospel hymn "Holiness unto the Lord" as the theme song of the Church of the Nazarene. May it ever be so.

Today as always, "'Holiness unto the Lord' is our watchword and song." This blessed Bible doctrine has been our distinctive emphasis from the beginning. And it is just as relevant in the seventies as it was in 1908. Modern culture has accounted for superficial, cosmetic changes in people, but their basic spiritual needs are just the same.

It is still tragically true that "all have sinned, and come short of the glory of God" (Romans 3:23). Just as certain is the fact that the Christian's carnal or "sinful" mind, as the *New International Version* translates it, is still "enmity against God" (Romans 8:7). The passing of time does not alter this fundamental truth.

Schizophrenia is the psychologist's name for the mental illness which accounts for the illogical behavior patterns of certain individuals. Much of the time these persons demonstrate one type of personality trait, but without warning they can change into a completely different type of person and exhibit characteristics which are exactly opposite.

The carnal Christian suffers from a similar spiritual malady. Under certain

conditions his "split personality" becomes painfully apparent. Although he may not make a public display of his sinful nature, the inner conflict between what Paul describes as "the flesh . . . and the Spirit" (Galatians 5:17) is very real.

It is our privilege to declare that there is a scriptural freedom from all sin. Actual sins may be forgiven and sinful propensities may be purged. Blessedly, "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Every Nazarene preacher should declare this glorious truth clearly and continually. No theological tenet is more wanted or needed in the church. And it must be proclaimed as a cleansing crisis experience. *Christians do not grow into heart purity.* But after they receive the sanctifying fullness of the Spirit, they will grow in grace at an accelerated pace, "perfecting holiness in the fear of God" (2 Corinthians 7:1).

I recently preached on entire sanctification in one of our great, growing churches. The altar would not contain all who sought this glorious experience. The next week's mail brought a letter from a new Nazarene who was in that service. She wrote, "Being Nazarenes for only 16 months, my husband and I still thrill to the message of heart holiness."

May this ever be our watchword and song. □

By DAVID K. KLINE

Mississauga, Ontario

If you are an articulate person," the radio speaker said, "you utter some 30,000 words each day."

My mind shut off the rest of his talk and raced to certain inevitable conclusions. If these words were put into print, they would amount to a fair-sized book a day. These books would, in a lifetime, fill a good-sized library. All these books are by the same author. All reflect his life and thoughts, in his own words. And not a book can be taken down from the shelves or withdrawn from circulation.

This thought is frightening! It emphasizes the responsibility that goes with the gift of speech, and the privilege that is inherent in speech seasoned with grace (see Colossians 4:6). Man probably has no greater power for good or evil than the power of speech. Job had the testimony of his friend that his "words" had kept men on their feet—had kept men from falling (Job 4:4). What a rebuke to those whose words have thrown men *off their feet*—causing ill will, suspicion, alienation, broken hearts!

Most of us *talk too much*. And we seldom realize this until it is too late and some irrevocable harm is done. The Psalmist wisely exclaimed, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

An elderly woman, much loved in her community, was asked for her formula for making and keeping friends. "Well," she replied, "I stop and taste my words before I let them pass my teeth."

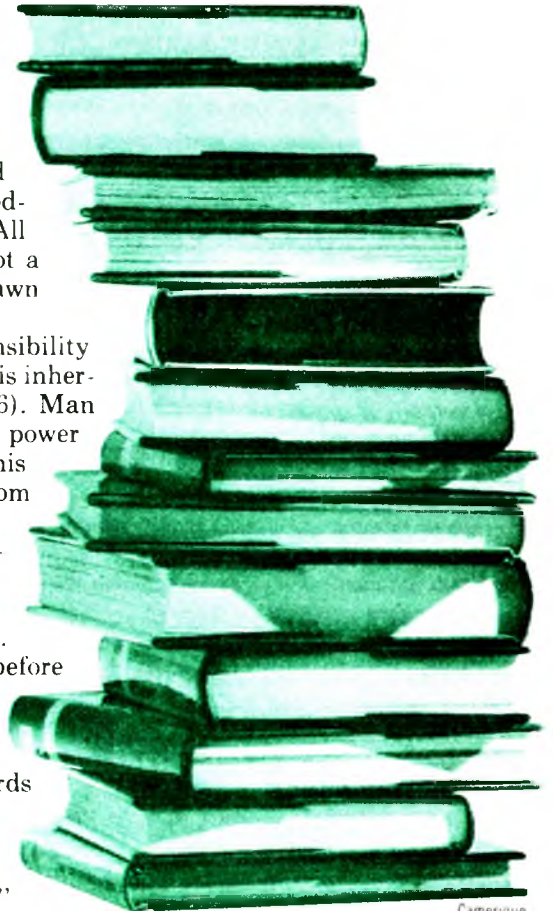
"Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). Therefore, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). And "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

Men in court have turned pale upon the introduction of recordings of their own speech. And souls will tremble in the judgment upon finding that every utterance, from the first speech of childhood until the tongue was silenced by death, has been noted by the recording angel.

Sweeter to our Lord than the melody of music, and more important than the oratory of statesmen or the proclamations of governments, are the conversations of His children talking together about the things of the Heavenly Father. All is written in His "book of remembrance" (Malachi 3:16).

"They spake . . . and the Lord hearkened." Others also "spake," and the Lord hearkened. And into the record went every whispered conspiracy, every word of slander, every falsehood, every cutting remark, every obscene utterance, every foul blasphemy.

*A word is dead
when it is said,
some say.*



Camerique

THIRTY THOUSAND WORDS A DAY

*I say,
it just begins to live
that day.**

What a noble attribute is the gift of speech! And what finer tribute to the Giver than to present to the library of heaven, each day, one clean volume—30,000 words—dedicated to His honor!

*Emily Dickinson

□

HERALD of HOLINESS



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FACING OUR FEARS

EVERY PERSON must deal with the problem of *fear*! It's a part of being human.

When young David was running for his life, he cried to the Lord, "My heart is in anguish within me, the terrors of death have fallen upon me. Fear and trembling come upon me, and horror overwhelms me" (Psalm 55:4-5, RSV).

Fear is the physiological reaction to danger or uncertainty; it is the emotional response to great pressure, decision, or events.

CHRIST AND HIS MOMENT OF FEAR

Jesus was divine, but He was also human. He experienced the same emotions and feelings we do, including fear.

In the Garden of Gethsemane, Jesus spent His last few hours. There with a few friends, He prayed, thought, and waited. He knew suffering would come and many would forsake Him. He heard the soldiers approaching, saw their torches, and the Judas who led them. He anticipated the beating, the mock trial, the psychological torment, the pain of the Cross, and death.

How did Jesus react to this moment of fear? First, He wanted His friends with Him to watch, share, and pray. Unfortunately the friends of Jesus fell asleep when He needed them most.

Secondly, Jesus sought an alternative. "Let this cup pass from me." Is there another way? Must this take place? The desire to find a way out is universal.

And thirdly, Jesus reacted physically. The struggle was so great that the blood vessels in

His brow broke, causing Him to sweat great drops of blood.

Christ chose to walk into the garden of fear. In His divine act of compassion He chose to meet the moment: the Cross, the grave. But beyond them was the Resurrection into new life.

OUR MOMENTS OF FEAR

Every person must face Gethsemanes. The occasions may vary, but each will provide some form of fear.

MOMENTS OF NEWNESS. We face these when we experience something new: the first day of school, meeting new people, dating, marriage, adding a new member to the family, losing a family member, moving, retirement, death.

MOMENTS OF SUCCESS OR FAILURE. All face these possibilities: an exam, applying for a new job, trying a different idea, or challenging the company policy.



By RICHARD PARROTT
Iatan, Mo.

MOMENTS OF TENSION. Fear may result from tension within a relationship—between husband and wife, parent and child, teacher and student, church member and church, friends or neighbors.

HOW TO DEAL WITH OUR MOMENTS OF FEAR

First, the PHYSICAL DIMENSION. Fear always has a physical side: the heart beats faster, the breath quickens, the palms grow wet, the mouth dries, the body grows tense.

Dr. Joseph Wolpe has developed many ways to “stop being tense.” His *relaxation therapy* consists of such things as breath control, tensing and relaxing muscles, or imagining a pleasant scene.

Second, the EMOTIONAL DIMENSION. When we are caught in a web of fear, our feelings always cry for a way out. Feelings are not good or bad in themselves—they just *are*. We cannot choose our own feelings, but we can choose how we are going to deal with them.

There are three steps for dealing with this feeling of wanting to find a way out:

1. Admit that the feelings exist and that you don't need to be ashamed because of it.
2. Realize God's power and will. Jesus began His prayer, “Let this cup pass,” but concluded, “Not my will, but thine, be done.” Search for the meaning behind the experience; what is God trying to teach you?
3. Believe that the Holy Spirit will strengthen when you seek God's will.

Third, the THERAPY OF A RELATIONSHIP. When Jesus entered the Garden of Gethsemane, He said to His disciples, “Tarry here and watch with me.” Everyone needs someone in his hour of fear to provide support, confidence, and guidance.

OUR CHOICE

When faced with fear, we must make a choice. The most natural tendency is to alienate oneself, to block the world out, to shut the door. However, with divine help, one can stand tall, meet the world, and open himself to the experience. Seeing the newness or the failure through can add a new dimension to life.

But what is beyond? What is on the other side of the garden? Other fears can come. There will be other gardens to walk through. But there will be something else; a deeper understanding of life's meaning, a fuller involvement with man, and a stronger relationship with Christ.

God's faithfulness will enable us to say with young David, the Psalmist, “He hath delivered my soul in peace from the battle that was against me” (Psalm 55:18). □

Look to God Alone

IT IS NOT ENOUGH to turn from other gods. We must also refrain from the veneration of images or objects supposedly portraying the true and living God. It has been a universal problem for people simply to worship God, whom they cannot see.

As a corrective to this weakness, God's second command to mankind through Moses is: "You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous god" (Exodus 20:4-5, NEB).

This commandment is directed against both the making and the worship of images or objects that become man's concept of deity.

However, this is not to be considered as against all forms of artistic expression. The issue is that the holy, invisible God will not approve the giving of His glory to another—not even the misdirected glory to a representation of himself.

Protestants often pride themselves in thinking that this is particularly a Roman Catholic or an Eastern Orthodox church problem, rather than one that concerns them. But it is not necessarily so. Even pictorial religious art as well as statuary is open to misuse. It is not only a case of bowing down and offering prayers to some object—it is also giving something more regard than we ought.

The abiding issue for every professed child of God is that he take care lest he pay greater respect to the so-called sacred object, which is supposed to remind him of God, than to the actual Word of God. Moreover, there may come more concern about the presence of the object than the reality of the presence of God himself.

Our regard for sacred objects must never take precedence over God's Word or His actual presence in our lives. In this sense, we should allow the Word of God to teach us in accordance with its intended meaning every new day that He gives us.

This goes against current trends. Our world today is a pictorial one. Modern man has been so inundated with pictures in films, magazines, and newspapers that instead of being readers, we have become chiefly lookers. The development of television has amplified this aspect perhaps a thousand times.

Our present attitude towards God and His Word may not go unaffected. For instance, the Bible itself has been processed into a series of

cartoon incidents—supposedly for greater understanding and appeal in reaching children and young people.

However, we may well question whether or not this process disintegrates the Word rather than amplifying it or explaining it. As someone has said, "The Word as such becomes incidental—a phrase in a balloon."

More and more, the picture has seemingly become indispensable to proclaiming a message. Without it, words are considered impotent. This holds true in the presentation of news, stories, and advertisements in magazines, newspapers, books, and motion pictures. Above all, it is true for the television screen.

Indeed, we should be aware that there exists today such an addiction to pictures that it has contributed to psychic disorders in persons who are adversely affected when they are temporarily denied access to their TV set. Such dependence is certainly contrary to the will of God.

One of the grave issues which affects our faith in God today is the fading power of the Word. We must realize anew that the Christian faith is not merely a matter of mood and feeling through seeing, but that it is a message to be preached and heard, taught and perceived, studied and proclaimed.

Idols or representations of God, which the Christian must continue to reject as intolerable and unscriptural, are not the only critical point of contact the church world faces. The gravity of the second commandment today also involves the problem of pictures, the overwhelming amount of pictures.

The present deluge of visual material is threatening to inundate the spoken word, the written word, the pondered word, and even God's Word. Yet, we would not reject or deny the value and usage of visual aids in teaching. There is no divine ultimatum to discard proper tools of propagating the gospel.

On the other hand, when the reading of the Word is ignored in favor of viewing pictures or venerating objects, we cannot expect that the hearing and reading of the Word of God will go unaffected. God is not pleased.

Thus God speaks clearly against all that would interfere with our careful consideration of His Word, and all that would detract from the reality of His presence in our lives right now. □

By **IVAN A. BEALS**
Kansas City



Dominique

IT SEEMS and sounds so right to hear that Christians should have the best here on earth while they look to the eternal bliss which God has prepared for those who love Him.

It is soothing to itching ears to hear the “angel of light” heresy which teaches that the person who really has faith will go first class—first class being defined as that blessed state of having even our wants (modern connotation) and desires granted to make us happy.

I suspect that an ancient heresy—always there to provide Baal worship to God’s people—is making a stunning revival and threatening the church.

In the Old Testament Book of Exodus, God has recorded for all time a classic example of

The Golden Calf Revival

By GORDON WETMORE

Columbus, Ohio

this heresy. In chapter 32 we read that Moses was on Mount Sinai receiving the law, and the people became impatient. They approached Aaron and influenced his relevant and pragmatic mind to suggest a more practical way to serve God. He raised a record offering and built a visible symbol of success—a golden calf.

To make it sacred, he organized a great rally and the people came worshipping what they could see. How much better and more satisfying it is to be able to worship what one can see and touch. Sort of a little bit of Egypt to go to Canaan in.

Read the rest of the story. God sent Moses down from the mountain and in anger he destroyed the idol and the people were purged of idol worship.

The revival of the worship of the golden calf may be more subtle and difficult to discern, but it is no less damning and debilitating to the church. It is present in the secular standards of success which are celebrated, rather than the godliness and humble Christlikeness which the church should honor. It may be seen in the seductive temptation to build efficient systems at the cost of minimizing the biblical ingredients of church growth. It encourages isolation and the acceptance of ease and self-service even while people are starving both spiritually and physically.

Perhaps most destructive of all is the sterilizing effect this heresy can have on young and aspiring youth who pattern their lives after their models of “success” in the church—our church!

The answer to this heresy today is the same as that which Moses applied:

1. Courageous destruction of all idols.
2. A fresh call to commitment to Christ.
3. Leading on to do God’s will.

Our church, the Church of the Nazarene, may be entering one of its finest hours. May God save us from being victims of the golden calf revival! □

Everything Except Equity

By CLINT STETSON

Student
Nazarene Theological Seminary



LISA, HOW OFTEN do you suppose we let God do what, perhaps, He was hoping we would have done?" George asked his wife as he peered off into space between sips of his usual morning glass of orange juice.

"You can't get that off your mind, can you, George?"

"Oh?—Oh, you mean Pastor Belton's sudden death last fall, dear? No, I suppose the plight of his widow gets into almost every other thought in some way or another."

"George Hamilton, what more could anyone have done for that marvelous couple? After all, a heart attack is a thing that strikes out of the blue.

"I remember that the board voted Pastor Belton an extended call, gave him a raise, and repainted the parsonage a month before his death. All that the church did and had done could not have saved Mrs. Belton from storing her furniture and taking that tiny apartment."

"Lisa, we thought we were doing everything possible. But couldn't the church have allowed the Beltons to build up some kind of equity?"

"You mean so that Mrs. Belton might have had funds to buy a home of her own instead of renting that tiny apartment."

"Exactly! Honey, this isn't an unusual or unique problem. Our new pastor may never face a heart attack, but some day he will retire. Parsonages are important, but after retirement how can former parsonages mean much to a couple who are no longer pastoring?"

"Most ministers are certainly not overpaid. Even Rev. Templeton at Middletown First Church probably doesn't have many dollars left over each month to make a house payment on a retirement home now!"

"No wonder you've been so concerned! You're saying that ministers who don't have some kind of equity-building investment are almost certain to have a serious housing problem in retirement."

"Lisa, it's only been God's gracious care of His servants, sometimes in spite of us, that ministers have made it during retirement."

"You're on the finance committee. Haven't they been wrestling with the problem?"

"Yes. Last meeting we came to the conclusion that the parsonage is a fantastic ministry to the pastoral family; yet almost half of the benefit of the parsonage our minister never receives!"

"Didn't the church fully intend for all of our pastors to receive every possible benefit that a homeowner receives?"

"I think so, Lisa. However, the parsonage has

become a benefit with a string attached. Unwittingly we have supplied a parsonage with *everything except equity.*"

"Surely we can't buy a home for every minister we have?"

"No, we can't. However, the committee may be on to a possible solution. The federal government has some special regulations governing employees of nonprofit organizations like the church. If the local church board enrolls a minister in something called a 'tax-sheltered annuity,' they can save the minister some income tax every year and at the same time create an investment that will pay a lump sum at retirement; or better yet, a guaranteed lifetime retirement income that will not affect Social Security or pension benefits.

"We have just about decided to invest a proportion of the equity our minister is not receiving each month from the parsonage in such an annuity. The interesting thing is that our minister cannot get into the program, according to regulations, unless the church enrolls him."

"George, I'm not sure I follow all that investment jargon . . ."

"Let me go on and you'll understand it better. The most beautiful part about this solution is that our general church through its Department of Pensions has already negotiated a superb tax-sheltered annuity agreement with one of the big-name insurance companies. They call it the *Nazarene Supplemental Retirement Program.*

"This program returns 7¼ percent interest for ministers on the investment. Since our pastor is 36 years old, we have discovered that if we enroll him now at even as little as \$20.00 per month, when he is 65 he can receive either a lump sum of almost \$22,000 or an income of \$179 per month for as long as he lives, based on the current rate.

"Honey, you would have been thrilled if you could have read that pamphlet about all of the benefits that the group purchasing power of Nazarene ministers as a whole has provided for them individually. The program is so competitive that no one anywhere has a better annuity to offer pastors and evangelists. I understand the Department of Pensions has a standing offer for any company to try and beat the program!"

"George, you're always getting so deep into facts and figures! Why don't you sell the committee on this? You don't need to convince me!"

"Sorry, honey. You know something—I just convinced myself. My vote will be for the Nazarene Supplemental Retirement Program.

"Guess I better gulp breakfast and make tracks for the office before I'm late. Have I ever told you that you're a marvelous listener?" □

ALTHOUGH FICTIONALIZED, THESE FACTS REPRESENT REAL INCIDENTS FROM THE FILES OF YOUR DEPARTMENT OF PENSIONS AND BENEVOLENCE.

PEN POINTS

"PLEASE, HELP ME!"

I noticed him immediately as he entered the room. He flagrantly strutted his muscled 16-year-old form across the floor, his marked expression giving vent to utter defiance.

Across the back of his faded denim jacket was embroidered "HELL" in flaming orange and red hues. Beneath were carefully embroidered fiery flames with an embroidered scarlet-emblazoned pitchfork protruding upward.

On the left forearm of his jacket was stitched a bright yellow flower surrounded by smaller orange and blue blossoms. The right forearm bore a claret-colored heart, girdled by sprays of orange and citron flowerets. His muscled chest made the bright, cheerful flowers on the front of the jacket projected and voluminous. Four large letters, two on each side of the front, echoed a message as they boldly denominated "LOVE."

This medley of moods—this collage of spirits—startled me. Fear and hatred represented so vividly on the back of his jacket contrasted with the unspoken theme he depicted on the remainder—love, hope, happiness. It was as though they all melted

together at one point, painting doubt and all the while silently saying, "Please, help me."

In our search for life's answers, we inevitably must find ourselves. The questions we ask may be ours alone, but the answer is the same for all. Too often as we interrogate, confusion erupts. The anger in a flame or the hope in the new bud. The fear in the tool or the joy in the face of the flower. The utter obscurity of hell or the radiance of love.

He isn't alone. Others, in their quietness and in their candor, are asking that someone throw them the lifeline that would draw them out of their sea of confusion.

You and I have the answer, so the problem is ours.

They're asking, "Where is the answer?" We must say, "Here."

"How?" they ask. We are compelled to say, "Because Someone cared enough to die."

"Why?" they cry. We reverberate, "Because of love."

They ask, "But who?" In joyous exuberance we must loudly proclaim, "Jesus!" □

By **Aleta Harris**
Hugo, Okla.

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



Vision

VISION ON"—a moment of tension for a TV producer and testing for the actors. Rehearsals passed, and the presentation to millions of unseen viewers must succeed or fail by its own appeal.

Vision on—an experience sadly lacking among some Christians; perhaps because they are not sensitive to the reactions of those who view the Church and its activities.

Vision on was supremely important to the author of Proverbs, for without it "the people perish"; literally, are naked, exposed. Matthew Henry comments upon Proverbs 29:18—and I paraphrase—"Without prophetic expounding of the law, priest or Levite to teach good knowledge, or the means of grace—the life of God's people is inferior and insecure, weakens, dies."

In a greater sense than the preaching and teaching of Mosaic law we plead for vision on. Abraham, Moses, Isaiah, Ezekiel, Daniel, Zechariah, and Habbakuk, joined by Peter, Ananias, and John in the New Testament, represent multitudes who became what they were by "the visions of God" granted to them. With Paul they obtained help from God because they were "not disobedient unto the heavenly vision."

If vision is vital to Christians and churches, what is it? Surely

MORE THAN A KNOWLEDGE OF NEED

"You need not wait for a call for special service; the need is a call." This is not always true since natural inadequacy, even under grace, may disqualify the willing heart. Yet the call of

God does not come without an awareness of need. Vision arises out of need, but it is God's right to lay a particular need upon hearts, denying rest until a dedication is made to meet that need.

Moses had attempted abortively to meet the need of a slave-bound people. A burning bush experience was needed to give him the vision of a new nation in a new land; the spiritual equipment to match his vision and the readiness to lead in fulfillment of the impossible dream.

Many were aware of the need of blitzed, burned Jerusalem. Nehemiah, the king's cup-bearer, was given the vision of a rebuilt city and the courage to risk health, life, and future career in pursuit of the vision.

Knowledge of need is a prelude to vision. Vision is God's voice to the soul, His call to a life, a surrender to a task, and the hitching of life's chariot to the star of hope and hard work. The eyes are lifted to Samaria's improbable harvest field with a reaper's vision in place of irresponsibility and procrastination.

Vision minus action makes a visionary; action without vision breeds drudgery; but vision with action creates a missionary! It is

NOT THE EXCLUSIVE PRIVILEGE OF LEADERS

Vision is kindled in the hearts of chosen, consecrated leaders, above others. The men who were with Paul saw not the vision. It may be born in one heart as China's millions for Christ in Hudson Taylor's; Africa's gold miners redeemed not with silver and gold in D. B.

Jones's; "Holiness unto the Lord" churches in Bresee's illuminated soul.

It must be shared at the right time. "Tell the vision to no man, until the Son of man be risen again from the dead," counselled Jesus. Premature disclosure may defeat its own end. Without a partnership of help a leader may die of disappointment and overwork.

Moses had Aaron and Hur and 70 elders. Nehemiah had a band "with a mind to work." Jesus had a called Twelve whom He dared to trust. Where there is no shared vision, a cause perishes too. Vision is

NOT CONCEALMENT OF DIFFICULTIES

A thousand "Hows" are attached to every vision, voiced by Moses, Gideon, Jeremiah, and by Mary in the most impossible vision of all, "the Word made flesh." Difficulties that qualify as impossibilities are never glossed over or underestimated, even though not fully known until action follows. Nehemiah surveyed mountains of rubbish for three days before assaying his task, only to find one mountain range of problems leading to another.

Men and women of vision see the completed project and necessary stages, sensing the pitfalls and accepting unknown factors too. Others will communicate discouragement, as Israel to Moses—few, comparatively, share the Caleb and Joshua faith that sustains the vision amid pessimism's inflation. The littleness of people can be a greater challenge than the magnitude of the task. The private diaries of Moses and Nehemiah would endorse this.

Vision on! When God's Word has rightful place; for in Samuel's day, when a nation was bereft of God's Word, "there was no open vision." When those in golden years and undiminished powers are filled with the Spirit, and encouraged by those who remember "good old days": ". . . your young men shall see visions, and your old men dream dreams."

"I have a dream," cried Martin Luther King, soon to pay the supreme price for declaring and sharing his dream-vision. Martyrdom may glamourize a vision; living and labour alone will fulfill it. William Blake, an "eccentric" English visionary amid sweated labour in nineteenth-century "dark satanic mills," speaks for all who pursue a cherished vision:

*Bring me my bow of burning gold,
Bring me my arrows of desire,
Bring me my spear, O clouds unfold;
Bring me my chariots of fire;
I will not cease from mental strife,
Nor shall my sword rest in my hand
Till we have built Jerusalem
In England's green and pleasant land. □*



THE LIGHT OF HIS PRESENCE

*The light of His presence
Is lighting my way,
Moment by moment,
Day after day.*

*The light of His presence
Reveals, when I seek,
Answers to problems
Week after week.*

*The light of His presence
Banishes fear,
Month after month,
And year after year.*

*The light of His presence,
More constant than sun,
Will brighten my path
Till the journey is done.*

*When at last
His beautiful face I can see,
The light of His presence
Will be—heaven for me!*

—Alice Hansche Mortenson
Racine, Wis.

LOVE IS A VERB, not a noun. A noun is a word which designates a person, place, or thing. But a verb is an *action* word, and that's what love is all about—action. Deliberate, willful, dynamic action. In today's youthful vernacular, love is “getting with it,” and *action* is “where it's at!”

Of course, we are not merely talking grammar here. In grammar, love *is* sometimes a noun. (Even in the statement “Love is a verb,” love is a noun!) But we're talking theology and life, and holiness, and Christianity. Grammatically, love may be a noun, but in personal religion it is a verb or it is nothing.

Ours has been called the age of the four-letter word. Our moral bankruptcy and intellectual poverty are exhibited in literature, the arts, and the entertainment media by a liberal sprinkling of vulgar and profane four-letter words. Ironically and tragically, such a prostitution of the language is regarded as a sign of “liberation” and “creativity.”

But there is *one* four-letter word that really *does* mean liberation and creativity; a four-letter word that lies at the very heart of Christianity. It is the word *love*. “God so loved . . . Thou shalt love . . . Love thy neighbour . . . He first loved us . . . We ought to love . . . A new commandment I give unto you, That ye love . . .”

No nouns there—only verbs! Verbs and more verbs! Action words! “Get with it” words! “Where it's at” words!

Some of us were nurtured on the old gospel song which says:

*The old-time religion . . .
Makes me love everybody
And it's good enough for me.*

But “loving everybody” *isn't* good enough. Not for God. He wants us to love *somebody*! And that's something else! That puts a different complexion on love. That's *real* love.

For, you see, I can love “everybody” in general and really love nobody in particular—at least not in a way that helps anybody in particular. Oh, I may *believe* that I love all men. I may *feel* loving toward everyone in general. But the question is: Have I loved specifically? Have I loved *somebody*? Today and yesterday and the day before? And whom will I love tomorrow? And the day after that?

John Wesley's favorite definition of holiness or Christian perfection—the definition on which he always fell back when challenged—was simply “loving God with all the heart, soul, mind, and strength; and loving one's neighbor as oneself.” But that was no new discovery. Wesley was merely repeating the words of Jesus himself who summed up all God's requirement for man in the Great Commandment (Matthew 22:37-39).

Thus holiness, as Wesley saw it, was not something peripheral. Rather it was that which lies at the very center of Christ's teaching. It was Christ's own interpretation and summary of the law of God. All that God requires of us has been

LOVE IS A VERB!

By ROB L. STAPLES
Bethany Nazarene College

met if we love God with our whole selves and if we love our neighbor as one like ourselves.

Love, even “perfect love,” is not merely something one *has*; it is also something one *does*. Love is a verb. When we obey Christ's Great Commandment, we do not merely *have* love in our hearts. We love! Love is not a possession, not a thing. It is not even something I necessarily *feel*. It is active goodwill. It is a relationship into which I enter with another, or with an Other—a relationship with God and with my neighbor. And this relationship, this love, is what one contemporary writer calls “the mark of the Christian.” Jesus said: “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

Can one really love that convincingly? In our own strength we cannot. Jesus taught us that without Him we can do nothing (John 15:5). But still, one of His greatest followers said: “I can do all things through Christ which strengtheneth me” (Philippians 4:13).

Once a little group of people *did* love convincingly. They were persecuted. They were stoned to death. They were beheaded. They were thrown to the lions. They were destitute, afflicted, tormented. And the world coined a nickname for these incredible people who lived such amazing lives of love in action. They called them “Christians.” □

helps to holy living

BY LAURA MAE
DOUGLASS, R.N.
Point Loma College
San Diego, Calif.



FROM A NURSE'S NOTEBOOK

“WHY ME, LORD?”

Hank was one of those ambitious, driving persons whose sole aim in life is to get ahead. He was rarely satisfied, always wanting a larger house, bigger car, and more luxuries. He was never content to rest.

Hank began his profitable career as a truck driver. He herded those massive beasts down the highway, only to get to the end of his route, pick up a second load, and return the same day. His goal of moving from one truck to management of his own fleet was accomplished in a few short years. For him, 16 hours was a normal working day.

The only time Hank saw his family together was on those rare occasions when he took a Sunday off. Then he moved about like a caged animal. He considered himself to be a Christian, but was far too busy to become involved. He missed many church services because he was away tending to business.

Material possessions and his bank account steadily increased, but with their growth came a dwindling in family and spiritual life.

When his wife consulted with him about family and spiritual matters, or when he was approached regarding church involvement, his usual retort was “You handle it,” or “Don’t count on me—I’ll be on the road.”

One morning when Hank hurried into the kitchen at 5:30, his wife had the coffee hot and an egg frying. With a toss of his hand, he said, “I’ll take a quick cup of coffee and be on my way.”

Without his father’s notice, four-year-old Timmy had crept down the stairs in his pajamas. He longed for a hug from his daddy. He stood quietly by his father’s chair, reached over and touched his jacket, all the while hoping to be noticed.

In deep concentration, Hank jumped up from the table and in long strides stepped out of the side door into his loaded truck which was ready to roll.

Little Timmy raced after him as fast as his short legs would allow, but his short strides were no match for his daddy’s long ones.

As the truck backed out of the driveway, Timmy stood in the doorway, clutched his

mother, and sobbed, “Daddy doesn’t love Timmy.”

Hank wanted to be on the highway before the other trucks began their daily run to San Francisco. He drove as fast as the speed limit would allow. Sometimes when the road swung downward, he would permit the speedometer to reach 60 or 65, with occasional freewheeling into the 70s.

Then it happened.

He put his foot on the air brake, but as the police related later, there was a leak in the line. When the road made a sharp bend, the truck vaulted straight ahead down a sharp decline, landing in a gulley below.

In the twisted wreckage of the cab, Hank could be seen, but was bleeding and unconscious. The rescuers tried unsuccessfully to pry the door open. Fifty minutes later, with the aid of a torch, the door was cut away, Hank was pried out and transported to the nearest hospital.

His wife was told, “Your husband will live, but it will take a long time for his legs to mend.”

After hospitalization, the doctor released Hank to his home for several months of confinement. This businessman, husband, and father had much time to ponder the accident and its meaning for him. He was at the peak of his career with bright promises for the future when he was forced to step aside. “Why?” he asked.

Thoughtfully he began to reappraise his life. He saw, clearly now, that life consists of more than increased truck lines, larger crews, and a gathering of possessions.

He observed his wife’s tender care of the household and the busy lives of his children at home, school, church, and play. He began to hear the sounds of laughter in his family. Chatting with his wife brought back a relationship which had long ago slipped away. Most blessed of all, Hank returned to the Scriptures and renewed his faith and commitment to His Lord and Saviour.

One day as Timmy was trying to put the wheel back on his broken toy truck, he looked at his daddy imploringly, remembering the prior rejection. But this time Hank reached out and said, “Timmy, let me help you.” From that time on, Hank and Timmy’s relationship grew to be one of love and care and camaraderie.

Later, when Hank lay with his legs still in traction, he meditated. “God has used this accident to speak to me. He wanted me to draw closer to Him and to become reacquainted with my family. I have lost a source of income, but I have gained far more. I shudder to think what might have happened, both to me and to those dear to me, had I continued in my way.”

Hank’s “Why me?” was turned into a grateful acceptance of God’s forgiveness and goodness.

Timmy expressed his feelings simply, “I got me a daddy now.” □

Hugh C. Benner

SERVANT OF GOD

The following is a digest of the message given at funeral services for General Superintendent Emeritus Hugh C. Benner, Kansas City, Mo., August 6, 1975.—Editor.

By SAMUEL YOUNG
General Superintendent Emeritus

THERE IS A RIGHT SENSE in which today is a day of mourning, but that doesn't fully describe it. It is a day of victory! Dr. Benner is not here. He's gone on.

I read it in the Book of God, and I believe it: "To be absent from the body is to be present with the Lord." I couldn't tell you anything clearer or better than that.

Man is incurably religious. And one of the things that keeps us to the reality of life is death. And even today it brings us back to the essentials of our faith.

Faith is a leap, but not a leap in the dark. For faith is grounded in the atoning death of our Lord Jesus Christ. And every problem of mind and heart I've ever thought about that was worth talking about is answered in Calvary. And I relate Calvary always, inseparably, to the open tomb.

The Word of God speaks of Moses as "the servant of the Lord." Speaking to Joshua, God said, "Moses, my servant, is dead" (Joshua 1:2).

I would identify the life, ministry, and service of Dr. Benner today with the idea that he was, all the way through, a servant of God . . . He predicated all his life on the life, death, and resurrection of Jesus Christ, and on His clear teaching—Jesus' clear teaching—concerning the reality and the reliability of God . . . This

is where he lived. And this is what afforded him motivation for self-denial . . .

He was a *servant of God*. And a servant of God because of the kind of God He was, and is. God cares. Any essential description of God that ignores or submerges that is not sound or clearly scriptural.

God communicates. And the clearest message is in His own Son. God is to be trusted. Dr. Benner believed it, and so do I. God is to be trusted absolutely. He is to be trusted in all things. He's to be trusted, now, today. And He's to be trusted tomorrow, and forever.

The silence of God is still on the side of faith, and blessing, and victory, and deliverance; and not on the side of doubt, and fear, and dismay.

A hymn I learned in the old country, I relate to Dr. Benner. His life, his spiritual deliverance, his own experience in a right sense was the confirmation of his faith and his preaching. The songwriter says:

*I heard the voice of Jesus say,
"Come unto Me and rest.
Lay down, thou weary one, lay down
Thy head upon My breast!"*
*I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.*
*I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!"*
*I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.*



Hugh C. Benner
1899-1975

HUGH C. BENNER

DR. HUGH C. BENNER, general superintendent of the Church of the Nazarene from 1952 to 1968, went to be with the Lord at 2 p.m., Saturday, August 2, 1975, after a brief illness.

The funeral service on August 6 was held in Kansas City, Mo., with General Superintendent Emeritus Samuel Young bringing the sermon based on Joshua 1:2 (see his tribute, "Hugh C. Benner—Servant of God,"). Interment was in Kansas City.

Dr. Benner was born on a farm near Marion, Ohio. He was con-

verted and called to preach, and pursued his theological education at Olivet Nazarene College, where he received two degrees. He did graduate work at Vanderbilt and Boston universities, and received the master's degree from the University of Southern California.

Dr. and Mrs. Benner (nee Audrey Carroll) were married just prior to his ordination day by General Superintendent R. T. Williams in 1923.

Dr. Benner had a lifelong interest in church music, and contributed to the establishment of a denom-

*I heard the voice of Jesus say,
 "I am this dark world's Light.
 Look unto Me; thy morn shall rise,
 And all thy day be bright!"
 I looked to Jesus, and I found
 In Him my Star, my Sun;
 And in that light of life I'll walk,
 Till traveling days are done.*

All of it was via Jesus Christ. It was Dr. Benner's experience, and actually it is the key to his service. He would agree 100 percent with Paul when he wrote to the Corinthians: "For we preach not ourselves, but, Christ Jesus the Lord." And then Paul could add without mock humility, "and ourselves your servants for Jesus' sake" (2 Corinthians 4:5).

It is by the power of God's redemption through Christ that He makes us servants of God. Dr. Benner was a real servant of God.

He was a *servant of the Church* . . . He had a perspective in historical-mindedness. If he were here today, he would second the motion quickly when I say that when the Church of the Nazarene had only 10,000 members, they called us a sect. But we were never a sect. We were always a church and had the basic elements of the church when we were not big enough to be called one. The fundamentals were built into the church back there.

Dr. Benner had a concept of building his life in and through the Church. He was no independent. He accepted his drive clear from Jesus, and He gave it originally to His apostles. There is an apostolic succession that you can't trace on a calendar or through a church organization—and it began with these words of our Lord: "As my Father hath sent me, even so send I you."

Dr. Benner's service is complete.

He believed in holiness with all his heart . . . If I had a message from him today, it would be this: Don't give holiness a pocket veto. Our gravest danger is to leave the doctrine written in there, but don't pay much attention to it, or get the experience yourself.

Dr. Benner was a *servant to his own day*. He preached to his own generation. Charles Wesley's

hymn he took as his own:

*A charge to keep I have, A God to glorify;
 A never-dying soul to save, And fit it for the sky.
 To serve the present age, My calling to fulfill;
 Oh, may it all my powers engage, To do my Master's will.*

I don't know how old you get when you lose that. It's older than he was. But he's home today. And I read in God's Book that there His servants shall serve Him. And I'm also sure that our hope is in Jesus, who was the firstfruits of them that slept.

As far as Dr. "Hugh C." was concerned, right this very hour he would testify that the reward of God is God himself. And if you're looking for something besides that, you've missed it down the road somewhere. But I do know that God's got the best intentions for us, and Jesus said in that simple, but penetrating, language, "In my Father's house are many mansions: if it were not so, I would have told you."

He was saying, "I wasn't silent because I couldn't do it or hadn't planned on it. I was silent because I had planned on it, and you should have assumed it."

I read it again early this morning, 2 Corinthians 5:1: "We know, for instance, that if our earthly dwelling were taken down like a tent, we have a permanent house in Heaven, made, not by man, but by God" (Phillips). Our King James Version says, "eternal in the heavens."

Even now as we face our sorrow and our loss, . . . I come back to one of Dr. Benner's best songs:

*Not my will, but Thine; Not my will, but Thine;
 Not my will, but Thy will Be done, Lord, in me.*

Where did he get that? From Jesus!

*May Thy Spirit divine Fill this being of mine.
 Not my will, but Thy will, Be done, Lord, in me.*

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." □

inational music committee. He was at one time chairman of the history department at Eastern Nazarene College. He taught also at Trevecca Nazarene College. At another time he headed the fine arts department at Pasadena College. He served pastorates in Santa Monica, Calif., a home mission church; Spokane, Wash., First Church; and Kansas City, Mo., First Church.

Dr. Benner became the first and founding president of Nazarene Theological Seminary in 1945, where he served for seven years. He was elected to the general superintendency in 1952 by the Thirteenth General Assembly.

He is survived by his widow, Mrs. Audrey Benner of Kansas City; a daughter, Mrs. Janet Nic-

cum, Overland Park, Kans.; a son, Dr. Richard Benner, San Francisco, Calif.; and two grandsons.

In the memorial service General Superintendent Eugene L. Stowe read scripture from Romans 8:26-39 and Revelation 21:1-7; 22:1-5. Dr. G. B. Williamson, general superintendent emeritus, presented a special tribute carried in part on these pages.

Also bringing tributes were Rev. Milton Parrish, superintendent of the Kansas City District, representing alumni of the seminary; and Dr. Leslie Parrott, president of Olivet Nazarene College, representing Nazarene higher education and Nazarene church music.

Special music was provided by Professor Gary Moore, and Mrs.

Eleanor Whitsett, organist; and prayer by Rev. James Ingalls, pastor, Kansas City First Church.

As Dr. Benner would have wanted it, the impressive service ended on a note of triumph, with the entire congregation singing "Victory in Jesus."

In the words of Pastor Ingalls, Dr. Benner was characterized by a "clear eye, prophetic voice, and unsullied life." His earthly mission is completed. But the church he loved and in which he fulfilled his ministry for over half a century will long bear the marks of his leadership. The strong devotion with which he served his Christ will continue to inspire all who came under the influence of his life. □

—Editor

A Man of Strength

Tribute by **DR. G. B. WILLIAMSON**

General Superintendent Emeritus

I THINK I never looked down upon such a munificent spray of roses on any man's casket as I do now. And I think it's all significant, from bursting buds to blossoms in full bloom . . . standing for richness of life, complete fulfillment, and a lasting fragrance. No one would deserve such a spray of roses more than Dr. Benner.

Dr. Benner was born of thoroughgoing Puritan stock. His father and mother were plain, rugged, farmer folk; and they were devout, and strict, old-time Methodists. They led their family very early in the history of the Church of the Nazarene into membership; and with the family came Dr. "Hugh C." Benner, a boy of about 12 years of age.

Of the recent general superintendents, he was the one who identified with the Church of the Nazarene first . . . only three years after Pilot Point.

With high purpose he pursued life in the Church of the Nazarene, and sought both in preaching and in manner of life to be an example to anybody who observed him.

Both family influence and the influence of the church in those early days brought Dr. Benner under very strong discipline. Instead of resisting it, he yielded to it and therefore reaped the benefits of self-discipline.

TRIBUTES OF COLLEAGUES AND FRIENDS

Dr. Hugh C. Benner was a shining example as a Spirit-filled Christian, preacher, educator, and executive. He was my loyal friend.

—D. I. VANDERPOOL
General Superintendent Emeritus

I consider it a privilege to have been associated with Dr. Hugh C. Benner on the Board of General Superintendents. I learned to listen carefully to his analysis of a situation, for he summed up all the facts carefully and clearly. He loved the church deeply and expressed that love in giving himself fully to his task. His concern for the welfare of the church was always paramount in his labors. His preaching of the gospel and its cardinal doctrines was forceful and effective. My appreciation for him was strong. I valued his leadership, knowing that the Church of the Nazarene had in him a worthy leader and churchman of real stature.

—V. H. LEWIS
General Superintendent, colleague

Long before I had the privilege of sharing responsibilities with Dr. Hugh C. Benner on the Board of General Superintendents, I had

looked upon him with respect and appreciation.

But in the intimate relationships our service to the church required, those feelings ripened to a deep and profound admiration.

His zeal for God and the Church of the Nazarene was like an inner consuming fire. He was tireless in his labors and thorough in his work.

In his official responsibilities, he tackled every assignment with the skill and precision of a trained technician.

As a pulpiteer he was eloquent and powerful in his presentation of truth. His sermons were characterized by clarity, freshness, and doctrinal integrity.

But added to his many significant achievements as a churchman there was a quality of graciousness about him which gave tone and color to his life. His love for God, church, family, and friends was given without reservation.

The church he loved and all who have known him are richer because Dr. Hugh C. Benner lived and served so effectively.

—GEORGE COULTER
General Superintendent, colleague

As its founding president, Dr. Hugh C. Benner set Nazarene Theological Seminary on a clear course of holy service to Christ and the church. At the thirtieth anniversary commencement last May, he gave the seminary community a ringing challenge to be true to its original objectives. By the grace of God it shall be so!

—WILLIAM M. GREATHOUSE
*President
Nazarene Theological Seminary*

A great and good man has fallen and we are sad. But we are all richer because of his beautiful life and fellowship with him across the years. He was a dynamic and wise leader. . . . We at Olivet were proud of him as a distinguished alumnus. . . . And we are pleased the new Library and Learning Resources Center will be named in his honor.

—HAROLD W. REED
*President Emeritus
Olivet Nazarene College*

Our friend made music. We have all been gladdened by his melody.

—PASTOR and
MRS. MILLARD REED
Nashville, Tenn., First Church

He was disciplined in his *habits*. I've said to members of my family since his passing, "I have never known Dr. Benner to waste money, time, or words." He was always saying what he meant, meaning what he said, and saying it with accuracy and with conviction.

He was disciplined in his *intellectual habits* also. Anybody who knew him and became intimately associated with him, knew with what correctness he used the English language. In all my relationships with him, I never heard him use a word out of place, inappropriately—indicating that his early education was a foundation for that great store of knowledge which he accumulated through the many years that he lived, and studied, and grew into such outstanding strengths of manhood.

Dr. Benner had one of the sharpest minds that I have ever had occasion to observe. I mean clear, incisive. He thought clearly and he also expressed himself precisely. He did it well, whether speaking or writing. It was always with that keen mind that he expressed his thoughts.

He was at the same time a man of great courage. He never put up a weather vane to see which way the wind was blowing before he made up his mind which way he was going. He *set* the course instead of following it,

and this gave him strong qualities for leadership—as pastor, as seminary president, and as general superintendent. And he has followed the same pattern of life in the seven years since he "graduated" from the general superintendency.

A sharp, keen mind, and a man of outstanding courage. One might suppose that a man of that character would not be a man of compassion. There was steel in his bones, and in his blood, and in his eye. But at the same time there was that gentle side. Dr. Benner was a gentleman always . . . always gracious . . . not always agreeing, but always gracious . . . and always having a spirit that had in it something of Christlikeness.

He stood tall, he walked straight; he had military action, something like General MacArthur. There was that about him that made everybody stand at attention, pay attention to what he said.

I would say that his outstanding characteristic was simply strength. He was a *strong* man. He had had a period of service in the church related to the big brown tent campaigns, under the direction of L. Milton Williams and Bud Robinson back in the teens, and played the piano for Virginia Schaeffer, the famous converted opera singer. He had distinguished himself then. And I knew him by name.

But the first time I ever saw him to remember him was in 1934. I happened to be standing on the campground in Pasadena, Calif., and I saw a young man walking up the street. I said, "That young man is going somewhere and he knows where." Dr. A. E. Sanner stood beside me. He said, "That is Hugh Benner, now pastor of our church at Santa Monica; doing a great work, and I'm all for him!" That was my first sight of Dr. Benner.

The first time I ever heard him preach was in the General Convention of the Young People's Society in Oklahoma City, in 1940. I remember what he preached: "Justifying Our Existence." I said to myself, "That man knows what he believes, and knows how to say it."

Then, of course, he came into my life more intimately, when I had the honor of succeeding him as pastor of this church . . . being his pastor, and pastor of Mrs. Benner and the family for a few months, and then to be related with him in the seminary in the early days. And it was my great joy to lend to him all my strength and support in the testing days of the seminary.

He had been going like an arrow in its flight toward its mark for all this time, and finally was elected general superintendent without ever expecting to be. Don't ever think Hugh Benner had himself slated for a place of honor and position of great leadership in the church. He arrived at that place because his dedication was to serve "the present age," his "calling to fulfill." And he has fulfilled that calling *in strength*.

Just last Sunday I was in a church where he had recently been to celebrate with the people their fiftieth anniversary. In that service it was announced that Dr. Benner had entered his glorious rest. A man said to the pastor afterward, "I have always identified with Dr. Benner." Another polished gentleman in the evening service said to me, "Dr. Benner was my kind of man. I admired him. He was strong."

And so I conclude my remarks by saying that I think Dr. Benner had in his soul something of what Paul spoke about when he said: "Watch ye, stand fast in the faith, quit you like men, be strong." And I am reminded also of Jacob's word concerning his son, Joseph. He said, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: . . . But his bow abode *in strength*, and the arms of his hands were *made strong* by the hands of the mighty God of Jacob."

May all of us take some pages out of Dr. Benner's book, and be strong in the Lord and in the power of His might. □

FOR THE BOARD OF GENERAL SUPERINTENDENTS

Dr. Hugh C. Benner's sudden homegoing has shocked and saddened the church which he loved so dearly and served so faithfully. We have lost one of our greatest leaders.

For four quadrennia he graced the office of general superintendent with becoming dignity, exemplary courage, and rare perception. His contribution as founding president of Nazarene Theological Seminary was monumental in molding the patterns of ministry for this vital institution. He will always stand tall in the memory of thousands of Nazarene preachers and laymen for his unflinching devotion to the doctrine of holiness and his unceasing concern for the distinctive mission of the Church of the Nazarene.

Though the prophet's voice has been stilled, his influence will continue to speak strongly and clearly for Christ and His kingdom.

—EUGENE L. STOWE, chairman
Board of General Superintendents

THE HUGH C. BENNER MEMORIAL FUND

A memorial fund has been established for the Nazarene Theological Seminary in honor of Dr. Hugh C. Benner, its first president. Many will wish to make a contribution as a means of supporting the work of training men and women for the Christian ministry—a work to which he was committed throughout his life.

Checks should be made out to:

Dr. Norman O. Miller
Treasurer
6401 The Paseo
Kansas City, Mo. 64131

Mark gifts "Memorial Fund for Dr. Benner." The names of all donors will be conveyed to the Benner family. □

By JOHN A. KNIGHT

Worship—A Lost Art

THE DECLINE OF PUBLIC WORSHIP is apparent to any casual observer. Possible reasons come quickly to mind: religious illiteracy and a general lack of spiritual sensitivity; an individualistic religious consciousness which measures most everything in utilitarian and materialistic terms; a sensate culture which places high priority on recreation; and even the failure of some churches to preach a saving message of hope and transformation.

Recent emphasis on *private* personal experience probably has contributed to the anemia of public worship—and in part may be a result of it.

The Church itself frequently and unwittingly contributes to this declension by stressing superficial reasons for man's worship. How often is it heard that worship is important because of its "usefulness" to the individual. Psychological, social, physical, and even financial benefits are promised. Some have implied that the "best" church is the one which contributes most to one's health, happiness, and prosperity.

As a consequence, much of worship has become little more than a means of social utility. Dean Sperry has observed that to many, worship is a means to an end rather than an end in itself. It is to be practiced because "it makes for good government, for honesty in business, for integrity of character, for obedience to law, for world peace . . ."

Such secondary reasons for public worship—important as they are—are less compelling all the time since increasingly other agencies and activities can promote good citizenship and maintain some temporary, though surface, semblance of "the good life." More leisure time, new forms of play, and various types of entertainment provide relaxation and an emotional uplift.

Worship has declined in part because its Godward side has been largely ignored. It has become man-centered in many quarters. Thus secular man has concluded that he can produce the same benefits to himself and society apart from the church's religious exercise. For him, a weekend on the lake is more profitable than the rewards of corporate worship.

Obviously, worship is not restricted to a particular place. Jesus made clear that those who worship are to do so "in spirit and in truth" (John 4:24). True worship does not require a beautiful sanctuary, though such may contribute to a desirable atmosphere for worship.

However, a writer of scripture had in mind the power of social worship in admonishing the early Christians not to forsake "the assembling" of themselves together (Hebrews 10:25).

EVERY SOCIETY WORSHIPS SOMETHING. Its fabric is fashioned after the image of the gods it adores—material possessions, sexual gratifications, status symbols of all kinds.

Because modern man's value system has been overturned and his ideals dimmed, he has lost the sense of the worshipfulness of God. Public worship expresses religious belief. Its decline evidences faith's demise.

Though man may neglect worship, his built-in impulse to worship remains, for every man seeks meaning in life. The vacuum that he creates will not go unfulfilled. Therefore he develops a false cult around a caricature of God. He enthrones new gods, which are "no gods." Idolatry in subtle forms grows and flourishes.

PROPER WORSHIP saves from sentimentalism, egotism, and subjectivism. It makes one more God-conscious and less self-conscious. Without it, religion becomes preoccupied with self and leads to a distortion of the religious spirit.

Here one confuses religion with a state of consciousness, and evaluates acts of worship by their success or failure to keep religious "feelings" alive. Such persons become "sermon tasters" or "church tramps."

WORSHIP" COMES FROM THE OLD ENGLISH TERM "WORTH-SHIP." It involves the worth or worthiness of that which man acknowledges in his worship.

The true worshipper exalts God, becomes quiet before His majesty and power, senses his

own unworthiness in the presence of God's holiness. To worship is to acknowledge one's dependence upon God and to revel in the things of the Spirit. It is to expose one's entire self—intellect, will, and emotions—to the righteousness of God.

Bishop Temple wrote, "Worship is to quicken the conscience by the holiness of God, to feed the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purposes of God."

Worship is not the mere performance of an act at a time set apart from the rest of the week. Rather it is, in the words of Russell Metcalfe, "being aware of God, and responding to that awareness in love and obedience with the totality of living, reflecting God's glory from every facet of the personality."

WORSHIP LOOKS FIRST TO GOD and to the honor due Him. Therefore, it has an educative role. There must be sound religious knowledge of the glory of God and man's creatureliness. Worship should include the rich tradition of divine revelation and the finest treasures of religious thinking and feeling.

Worship is edification, the building up of the body of Christ. It is not entertainment. Prayer and the singing of hymns serve to center the attention of the spiritual faculties upon God, man's Source of life, and to express his dependence upon the divine Power.

Without the reading or exposition of the Scriptures, worship is incomplete. The old Law was always read in Hebrew religion because it inculcated the great moral principles that make worship significant.

The offering to God of some tangible tokens—tithes, vows, offerings—are a necessary part of worship because they acknowledge man's debt for material things which come to him through societal living.

Our offering should be something in which we have put our own life and work. Only then is the self truly given, and everything that the self best loves.

WORSHIP IS EMPTY which acquits itself of religious duty and isolates itself from the affairs of everyday living. Only in worship do persons learn the social implications of religious submission and dedicate themselves to a style of life in accordance with the precepts of God.

The service to followmen and to societal obligations is more than a matter of individual whim, or even practical social expediency. It has the sanction of divine punishment and reward.

A common place of worship, a common time, ordination of persons to direct worship, all are permanent tokens of man's acknowledgment of God's supreme dominion over all things.

For this reason the Lord's Day as a time of worship should be preserved carefully. It serves to pull man away from the inordinate attraction for the goods and pleasures of this world. A day of worship is an instrument of liberation, reminding man that he is more than an economic, political, or social being.

THE VALUES OF SOCIAL WORSHIP are numerous. It provides moral support and guidance for the worshipper; encourages and reminds of God's demands for men who are easily distracted; enables the worshipper to escape the indifference and secularism of the age.

Further, one who does not worship publicly is not likely to see the value of family worship in the home.

In worship man is raised to a new level of holiness. It is a means for carrying out the sanctifying work of God in man. The "offering of a pure heart" is an essential part of the worship of God, and Christian perfection the ordained end of that which is begun in conversion.

Worship becomes magic when performed by men who are not devout or who are uninvolved. In worship God is always the chief Participant, but no true worshipper is a mere spectator.

SOcial WORSHIP promotes personal piety. On the human side this involves an utter self-abandonment to God. On the divine side, it encompasses the breaking in of God's transforming grace, possessing and filling the soul.

Self-abandonment is love-impelled. In no way does it destroy personality. On the contrary, it is in the highest degree creative, resulting in true self-acceptance and releasing man's full potentialities.

Worship stresses the responsibility and capacity of each worshipper, the universal call to sanctity, a deep conviction of sin apart from grace, and a serious pursuit of personal holiness, a passion for sincerity, a high standard of self-discipline, and a tender devotion to one's Lord.

Worship serves to fashion the worshipper after the model of Christ, and to enable him to live in the "power of his resurrection" (Philippians 3:10). Worship makes clear the mission of Christ, and calls men to yield themselves to the spiritual and temporal well-being of men. Worship and work go together, for worship is known by its fruits.

The true worshipper prays:

*That I Thy mercy may proclaim,
That all mankind Thy truth may see,
Hallow Thy great and glorious name
And perfect holiness in me!*

—John Wesley

God always sees us. In worship we see Him. In that moment of spiritual sight our fears are changed into faith, and Christ becomes Lord of all! □



Pictured (l. to r.) are Louisiana District Superintendent Ralph E. West; Joe Grimand (portraying Rev. Glen Jones, district superintendent of East Tennessee); Dot and Neal McGaugh, district "Key Kuple"; and Don Peal, district church school chairman.

church schools

By Melton Wienecke

HAPPENINGS

OFF TO A GOOD START

Thrilling reports have been pouring in from districts across the denomination as they prepare for the "Reach Out and Touch" attendance drive September 28—November 2.

The drive is being led by a layman "Key Kuple" on each district and in each local church. Fresh ideas are being employed for this march to reach 100,000 for Christ.

One example of an enthusiastic launch was at the Louisiana District camp meeting. Under the direction of the Louisiana "Key Kuple," Neal and Dot McGaugh, the July 4 afternoon service was devoted to church schools.

Centered around a red, white, and blue Bicentennial theme, the men on the "Key Kuple" team wore skimmer hats and red and white striped vests. The district leaders wore larger "Uncle Sam" hats.

This colorful parade marched in to the tabernacle to the tune of "The Battle Hymn of the Republic" and the congregation spontaneously stood to join them in song.

The highlight of the service was a message of challenge to Louisiana's opponent—the East Tennessee District. A simulated cannon blast signaled the beginning of the competition.

A make-believe opponent representing East Tennessee appeared shaken and soot-covered with a white flag of surrender. Enthusiasm ran high and everyone left with the challenge to do their best to reach others this fall.

This is just one of many reports received concerning this campaign. Get on board NOW and do your best to help us reach out and touch new souls for Christ! □

THE HANCES RETIRE

After over a quarter-century of involvement on the district as superintendent and NWMS presi-



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

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Four Services for Christmas

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

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

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dent, Dr. and Mrs. Ray Hance brought their final reports to the sixty-sixth annual Kansas District Assembly and Conventions.

Mrs. Madlyn Hance's twenty-sixth report as president of the missionary convention highlighted growth in all areas of missionary outreach. A number of missionaries who are members of the Kansas District were present.



A basket of roses with five \$100 bills fastened to the leaves was presented to her following the report. At the close of the convention a check for \$1,000 from the pastors' wives was given to her in appreciation for her service.

General Superintendent Edward Lawlor, with the district advisory board, proclaimed Tuesday evening, July 29, as "Hance Appreciation Service." The three children, Karen Hance Thomason, Ray Lunn Hance, and Donna Hance Hayes, were in attendance with their families for this occasion honoring their parents.

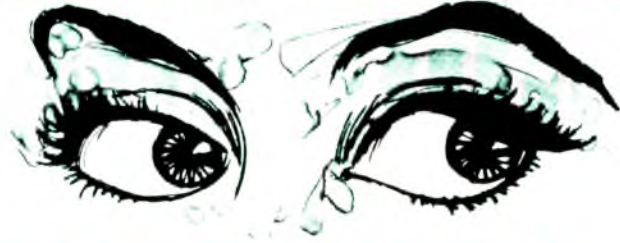
Dr. Hance presented his twenty-eighth annual report as district superintendent, citing progress in many areas and new records achieved in church schools attendance and financial giving.

During the 28 years Dr. and Mrs. Hance served the district, 160 ministers have taken their first pastorates; 31 young people have gone from the district as missionaries; 65 church buildings have been built or purchased, and 40 educational units have been erected. They have traveled over 1,225,000 miles on Kansas highways and Dr. Hance has preached 2,600 times in the churches on the district.

After his report, a love gift from the district, equivalent to a \$200 monthly annuity, was presented to the Hances in appreciation for the years of service.

Dr. and Mrs. Hance will be making their home in Bethany, Okla. □

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- McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
- MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
- MERRELL, RICHARD L. (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
- MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, Kans. 66208
- MICKEY, BOB. (C) Box 1435, Lamar, Colo. 81052
- MILLER, MEL. (C) Bible Expositor, 226 W. Northrup St., Lansing, Mich. 48910
- MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHUCK. (C) c/o NPH*
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MORRIS, CLYDE H. (C) 5281 Ridge Cross Dr., Charleston, W.Va. 25312
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
- MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NICHOLAS, CLAUDE. (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- OYLER, CALVIN B. (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES. (C) 639 S. Home Ave., Martinsville, Ind. 46151
- PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON. (R) 3732 E. Rte. 245, Cable, Ohio 43009 (full-time)
- PFEIFER, DON. (C) Waverly, Ohio 45690
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- PORTER, JOHN AND PATSY. (R) c/o NPH*
- POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- POWELL, EARL. (R) 1613 Hickory St., Flatwood, Ky. 41139 (full-time)
- POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PREDAINA, JOSEPH L. (R) (Personal Evangelism Clinics) c/o NPH* (full-time)
- PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Breesee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA. (C) See Higher Ground
- ROBINSON, ROBERT & WIFE. (C) Heaters, W Va 26627
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS. (C) c/o NPH*
- SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON. (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
- SEYMORE, PAUL W. (R) Box 94, Pittsburg, Ill. 62974 (full-time)
- SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM. (R) Box 16166, Louisville, Ky. 40216 (full-time)
- SHEA, ALBERT J. (C) 288 Shaborn Ln., St. Marys, Ohio 45885
- SHOLAR, LINDA ROBINSON. (C) Box 5642, Fayetteville, N.C. 28303
- SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (C) 4926 Hillside Rd., Independence, Ohio 44131
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
- SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008
- SMITH, DUANE. (C) P.O. Box 228, Lennox Ave., Union City, Ind. 47390
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351
- SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 29180
- SNELL, DALE E. (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPROWLS, EARL L. (R) c/o NPH* (full-time)
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- STARK, EDDIE G. & MARGARET. (C) 6906 N.W. 36th, Bethany, Okla. 73008
- STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J. (C) Box 90, Jasper, Ala. 35501
- STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STONE GOSPEL SINGING FAMILY. (R) 5150 Airport Rd., Colorado Springs, Colo. 80916
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
- SWEENEY, ROGER & EULETA. (C) Sharon Grove, Ky. 42280
- TAYLOR, CLIFF. (R) 2469 Sacramento Dr., Redding, Calif. 96001
- TAYLOR, JOHN D. (C) 205 N. Limit, Colorado Springs, Colo. 80905
- TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, J. MELTON. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
- TOEPFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TRIPP, HOWARD. (R) 4618 Garvot Ct., Apt. 62, Indianapolis, Ind. 46227
- TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH. (C) 1905 N. Council Rd., Oklahoma City, Okla. 73127
- VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD. (C) 11424 N. 37th St., Phoenix, Ariz. 85028
- VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. AND LAVONA. (C) c/o NPH*
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- WELCH, JONATHAN & ILONA. (C) 106 Tyler, Danville, Ill. 61832
- WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
- WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
- WEST, C. EDWIN. (C) 217 E. McKinley Ave., Pomona, Calif. 91767
- WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, G. W. (R) 2200 Elva Dr., Kokomo, Ind. 46901 (full-time)
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, DAVE. (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
- WISE, F. FRANKLYN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- WISEHART, LENNY & JOY. (C) c/o NPH*
- WRIGHT, E. G. (C) c/o NPH*
- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- YATES, BEN J. (R) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102 (full-time)
- YOUNG, JOHN L. (C) P.O. Box 56, Payton, Colo. 80831

OCTOBER SLATE

(As reported to Visual Art Department)

ALLEN, ARTHUR: Fawn Grove, Pa., Oct. 21-26
ARMSTRONG: Dayton, Ohio (Huber Heights), Oct. 7-12
BAILEY, CLAYTON: Columbus, Ohio (Whitehall), Oct. 7-12; Fort Wayne, Ind. (South Side), Oct. 13-19; Portsmouth, Ohio (1st), Oct. 20-26
BAKER: Dayton, Ohio (Pleasant Valley), Oct. 13-26; Charleston Heights, S.C. (1st), Oct. 27—Nov. 2
BATTIN: Sikeston, Mo., Sept. 30—Oct. 5; Hominy, Okla., Oct. 12-19; San Pedro, Calif., Oct. 26—Nov. 2
BECKETT: Muldrow, Okla. (1st), Oct. 6-12; White River, S.D. (Indian), Oct. 14-19; Avon, S.D. (Wes.), Oct. 21-26
BELL: Jefferson, Ohio (1st), Oct. 7-12; Canton, Ohio (1st), Oct. 13-19; Springdale, Ark. (1st), Oct. 21-26; Baxter Springs, Kans., Oct. 28—Nov. 2
BENDER: Lebanon, Ohio, Oct. 3-12; Bridgeport, Ind., Oct. 17-26
BERTOLET: West Grove, Pa., Sept. 30—Oct. 5; Royersford, Pa., Oct. 7-12
BETTCHEER: Indianapolis, Ind. (Eagle Lake), Oct. 7-12; Beech Grove, Ind., Oct. 19; Waltersburg, Pa., Oct. 21-26; Waverly, Ind. (Waverly Chapel), Oct. 28—Nov. 2
BOND: Bradley, Ill., Oct. 7-12; Highland, Ind. (1st), Oct. 14-19; Houghton Lake Heights, Mich., Oct. 21-26; Sturgis, Mich. (1st), Oct. 28—Nov. 2
BONE: Seima, Calif., Sept. 30—Oct. 5; Nevada, Mo., Oct. 7-12; Warrensburg, Mo., Oct. 13-19; Lawson, Mo. (Canaan Hill), Oct. 20-26; Moorhead, Minn., Oct. 28—Nov. 2
BOWMAN: Follansbee, W.Va. (Meth.), Oct. 5-12; Wheeling, W.Va. (1st), Oct. 20-26
BROWN, ROGER: Barborton, Ohio (1st), Sept. 30—Oct. 5; Anna, Ill. (1st), Oct. 7-12; Baltimore, Md. (1st), Oct. 14-19; Springfield, Ohio (High St.), Oct. 21-26; St. Louis, Mo. (Bridgeton), Oct. 28—Nov. 2
BUDD: Franklin Furnace, Ohio, Sept. 30—Oct. 5
CANEN: Brunswick, Ga., Oct. 6-12; Dalton, Ga. (Grace), Oct. 14-19; Wrightsville, Ga., Oct. 29—Nov. 9
CANIFF: Francisco, Ind. (Oatsville), Oct. 3-12
CAYTON: Reading, Mass. (1st), Oct. 7-12; Newport, Vt., Oct. 14-19; Potsdam, N.Y., Oct. 21-26; Clearfield, Pa., Oct. 28—Nov. 2
CHAPMAN: Maple Hill, Kans. (Wes.), Oct. 19-26
CLIFT: Novato, Calif., Oct. 6-12; Stockton, Calif. (North), Oct. 13-19; Fortuna, Calif., Oct. 21-26
CLINE: Natchitoches, La., Oct. 7-12; Wimauma, Fla. (Community), Oct. 14-19; Decatur, Ala. (Larkwood), Oct. 21-26; Nashville, Tenn. (Cherokee Hills), Oct. 28—Nov. 2
COOK, LEON: Buckhannon, W.Va., Oct. 7-12
COX: Hope, Ark. (1st), Oct. 6-12; El Reno, Okla. (1st), Oct. 13-19; Waco, Tex., Oct. 21-26; Odessa, Tex., Oct. 28—Nov. 2
CRANDALL: Portland, Ind., Oct. 10-19; State Line, Ind., Oct. 27—Nov. 2
CRANE: Crowley, La., Oct. 7-12; Huntington, W.Va. (Walnut Hills), Oct. 14-19; Easton, Pa., Oct. 21-26; Kingwood, W.Va., Oct. 28—Nov. 2
CREWS: Gloster, Miss., Oct. 6-12; Cordova, Ala., Oct. 14-19; Fort Recovery, Ohio, Oct. 21-26; Nowata, Okla., Oct. 28—Nov. 2
CULBERTSON: Ukiah, Calif., Oct. 5-12; Maple Valley, Wash., Oct. 14-19; Langley, B.C., Can., Oct. 21-26
DARNELL: Cortland, N.Y., Sept. 30—Oct. 5; Syracuse, Ohio (Union Ridge), Oct. 7-12; Barborton, Ohio, Oct. 16-26; Strattanville, Pa. (Pilg. Hoi.), Oct. 30—Nov. 9
DEFRANK: Newton Falls, Ohio, Oct. 28—Nov. 2
DEAL: Tampa, Fla., Oct. 6-12
DISHON: Mayfield, Ky., Oct. 7-12; Speedway Ind., Oct. 20-26
DIXON: Wiley Ford, W.Va., Oct. 1-5; McConnellsburg, Pa., Oct. 7-12; Freeport, N.Y., Oct. 14-19; Holy Land Tour, Oct. 20-30
DUNCAN: Lancaster, Ohio, Oct. 3-5; Columbus, Ohio (Whitehall), Oct. 7-12; Columbus, Ohio (Redeemer Un. Br.), Oct. 13-19; Columbus, Ohio (Beechwood), Oct. 21-26; Pataskala, Ohio, Oct. 28—Nov. 2
DUNN: Barnsville, Ohio, Oct. 7-12; Dover, Ohio, Oct. 14-19; Calcutta, Ohio, Oct. 28—Nov. 2
ELLINGSON: Litzitz, Pa. (Hoi. Chr.), Oct. 3-5; Kingston, N.C., Oct. 7-12; Westfield, Ind. (Wes. Bible), Oct. 17-26; Anderson, Ind. (Immanuel Miss.), Oct. 27—Nov. 2
ELLWANGER: Lindsey, Calif., Sept. 30—Oct. 5; El Cajon, Calif. (1st), Oct. 7-12; Baltimore, Md. (1st), Oct. 14-19; Havanna, Ill. (1st), Oct. 21-26; St. Louis, Mo. (Bridgeton), Oct. 28—Nov. 2
EMSLEY: Cato, N.Y. (Union), Oct. 9-12; Ando-

ver, N.Y. (C.&M.A.), Oct. 15-26
ERICKSON: Virginia Beach, Va. (Tidewater Central), Oct. 7-12; Hampton, Va., Oct. 14-19; Harrisonburg, Va., Oct. 21-26; Charlottesville, Va., Oct. 28—Nov. 2
FELTER: Sapulpa, Okla. (1st), Oct. 7-12; Lisbon, Ohio (1st), Oct. 14-19; Monroe, Mich. (1st), Oct. 21-26; Chillicothe, Ohio (CCCU), Oct. 28—Nov. 2
FILES & ADAMS: Appleton, Wis. (Children's Cru.), Sept. 30—Oct. 5; Oakland City, Ind. (Children's Cru.), Oct. 7-12; Pittsfield, Ill. (Children's Cru.), Oct. 14-19; Manteno, Ill. (Children's Cru.), Oct. 21-26
FINE: Liberty, Mo., Oct. 1-5; Independence, Kans. (1st), Oct. 29—Nov. 3
FISHER: Kansas City, Kans. (Central), Oct. 7-12; Dallas, Tex. (1st), Oct. 14-19; Ashland, Ky. (Grace), Oct. 21-26; Clearwater, Fla. (1st), Oct. 28—Nov. 2
FLORENCE: Vallonia, Ind. (Halesburg), Oct. 1-8; Linton, Ind., Oct. 15-26
FORD, NORMAN: London, Ohio, Oct. 10-19; Washington, Pa. (Hart Ave.), Oct. 24—Nov. 2
FORTNER: Brookport, Ill. (Un. Meth.), Oct. 7-12; Tuscola, Ill. (1st), Oct. 14-19; Buffalo, Mo. (Eureka Meth.), Oct. 24—Nov. 2
FRODGE: Hoopston, Ill. (West Side), Oct. 6-12; Mansfield, Ohio (McPherson St.), Oct. 13-19; Lexington, Ohio, Oct. 20-26; S. Zanesville, Ohio, Oct. 27—Nov. 2
GARDNER: Cayce, S.C., Oct. 7-12; Benton, Ky., Oct. 14-19; Wichita, Kans. (West Side), Oct. 28—Nov. 2
GAWTHORP: North Ridgeville, Ohio, Sept. 30—Oct. 5; Carmi, Ill., Oct. 7-12; New Martinsville, W.Va., Oct. 14-19; Grafton, W.Va. (Blueville), Oct. 21-26; Sullivan, Ind., Oct. 28—Nov. 2
GOODEN: Holyoke, Colo., Oct. 6-12
GRAVVAT: North Star, Mich., Oct. 5-12; Ogden, Ill., Oct. 13-19; Danville, Ill. (Home Gardens), Oct. 19-26
GREEN: Midwest City, Okla. (1st), Oct. 7-12; South Charleston, W.Va. (city-wide), Oct. 14-19; Pekin, Ill. (1st), Oct. 21-26; N.W. Illinois Dist. Tour, Oct. 27-31
GRINDLEYS, SINGING: Columbus, Ind. (Flintwood Wes.), Oct. 7-12; Anderson, Ind. (Central Wes.), Oct. 13-19; Cherryville, Pa. (Bethany Wes.), Oct. 28—Nov. 2
GUY: LaMesa, Tex., Oct. 7-12
HAINES: Laramie, Wyo., Oct. 10-12; Columbus, Ohio (1st), Oct. 21-26
HAMILTON, MARK: Owensville, Ind., Sept. 30—Oct. 5; Mackey, Ind., Oct. 7-12; Newburgh, Ind., Oct. 14-19; Evansville, Ind. (Grace), Oct. 21-26; Lafayette, Ga., Oct. 28—Nov. 2
HANCOCK: Topeka, Kans. (Fairlawn), Sept. 30—Oct. 5; Conway, Ark. (College Ave.), Oct. 7-12; Searcy, Ark. (Pickens Chapel), Oct. 14-19; Grenada, Miss., Oct. 20-26; Lake Jackson, Tex., Oct. 28—Nov. 2
HARROLD: Staples, Minn. (1st), Oct. 7-12; Geneva, Ind. (1st), Oct. 14-19; Jerseyville, Ill. (1st), Oct. 21-26; Malta, Ohio (1st), Oct. 28—Nov. 2
HEASLEY: Lawton, Okla. (Lawton Hgts.), Oct. 7-12; Gainesville, Tex. (1st), Oct. 13-19; Vici, Okla., Oct. 21-26; Weatherford, Okla., Oct. 28—Nov. 2
HOECKLE: Channelview, Tex., Oct. 12-19; Harmon, Okla., Oct. 23—Nov. 2
HOLLEY: Rantoul, Ill. (1st), Oct. 7-12; Lincoln, Ill. (1st), Oct. 14-19; Grand Rapids, Mich. (West), Oct. 21-26; Rochester, Mich., Oct. 28—Nov. 2
HOLLOWAY: Millford, De., Sept. 30—Oct. 5; Dixfield, Me., Oct. 7-12; Wadsworth, Ohio, Oct. 14-19; Ulrichsville, Ohio (1st), Oct. 21-26; Cincinnati, Ohio (Fairfax), Oct. 28—Nov. 2
HUBARTT: Ottumwa, Ia. (1st), Oct. 1-12; Sioux City, Ia. (1st), Oct. 14-19; Champaign, Ill. (West Side), Oct. 21-26; Decatur, Ill. (Trinity), Oct. 28—Nov. 2
HUNDLEY: Chillicothe, Ohio (1st), Oct. 3-12; Huntington, W.Va. (1st), Oct. 19-26
IDE: Indianapolis, Ind. (1st), Oct. 5-12; Springfield, Ohio (1st), Oct. 17-26; Delaware, Ohio, Oct. 28—Nov. 2
INGLAND: Selingsgrove, Pa., Oct. 6-12; Pawtucket, R.I., Oct. 20-26
IRWIN: Weirton, W.Va. (1st), Oct. 8-12; Lockland, Ohio, Oct. 14-19; Winslow, Ind., Oct. 21-26; Hammond, Ind. (Woodlawn), Oct. 28—Nov. 2
ISENBERG: Danville, Ill. (Westside), Oct. 7-12
JACKSON SINGERS: Concerts in Pennsylvania, Oct. 1-4; Pensacola, Fla. (Ensley), Oct. 8-12; Concerts in Alabama, Oct. 17-19; Monroe, Mich. (1st), Oct. 21-26
JAMES: St. Louis, Mo. (South Side), Sept. 30—

Oct. 5, a.m.; St. Louis, Mo. (Bridgeton), Oct. 5, p.m.; St. Louis, Mo. (Central), Oct. 7-12; Jonesboro, Ark. (Wood Springs), Oct. 13-19; Belgrade, Mo. (Potosi), Oct. 20-26; Ballwin, Mo., Oct. 30—Nov. 2
JANTZ: Greenfield, Ind., Oct. 7-12; Des Moines, Ia. (Debra Heights Wes.), Oct. 14-19; Springfield, Ill. (South Side), Oct. 21-26; Warren, Ohio (1st), Oct. 28—Nov. 2
JAYMES: Chester, Ohio, Oct. 1-12; Rudolph, Ohio, Oct. 15—Nov. 2
JETER: Reno, Nev. (1st), Oct. 3-10; Elko, Nev., Oct. 12-17
JEWETT: Oklahoma City, Okla. (Southside), Oct. 7-12; Kenner, La. (1st), Oct. 14-19; Ruston, La., Oct. 21-26; Oakdale, La., Oct. 28—Nov. 2
JONES, CLAUDE: Endicott, N.Y. (1st), Oct. 7-12; Kittanning, Pa., Oct. 14-19; Winchester, Ind. (1st), Oct. 27—Nov. 2
KLEVEN: Farmer City, Ill., Oct. 3-12; Rushville, Ill., Oct. 14-19; Duluth, Minn., Oct. 20-26; Dawson, Minn., Oct. 27—Nov. 2
KOHR: Hanover, Pa., Sept. 30—Oct. 5; Sligo, Pa., Oct. 14-19; Corry, Pa., Oct. 21-26; Cincinnati, Ohio (Chase Ave.), Oct. 28—Nov. 2
LAMAR: Evansville, Ind. (Victory Chapel), Oct. 6-12; Dana, Ind., Oct. 13-19; Indianapolis, Ind. (Eastside), Oct. 21-26
LANIER: Dunkirk, Ind., Oct. 1-12; Ridgeville, Ind., Oct. 15-26; Upland, Ind., Oct. 29—Nov. 9
LASSELL: Cleveland, Ohio, Oct. 7-12; Elwood, Ind., Oct. 14-19; Rushville, Ind., Oct. 21-26; English, Ind., Oct. 28—Nov. 2
LAW: Indianapolis, Ind. (Ritter Ave.), Oct. 7-12; Perry, Okla., Oct. 14-19; Oklahoma City, Okla. (Penn Ave.), Oct. 20-26; Big Spring, Tex., Oct. 27—Nov. 2
LAXSON: Cedar Rapids, Ia. (1st), Sept. 30—Oct. 5; Oklahoma City, Okla. (Western Oaks), Oct. 14-19; Decatur, Ala. (1st), Oct. 21-26; Wichita, Kans. (Westside), Oct. 28—Nov. 2
LESTER: Payette, Ida., Sept. 30—Oct. 5; Snohomish, Wash., Oct. 7-12; Port Angeles, Wash., Oct. 14-19; Woodburn, Ore., Oct. 28—Nov. 2
LINDER: Warsaw, Ohio, Oct. 5-12; Edwardsville, Ill., Oct. 19-26
LOMAN: Mt. Morris, Mich. (Free Meth.), Oct. 7-12; Breckenridge, Mich. (Free Meth.), Oct. 14-19; Durham, N.C. (1st), Oct. 21-26; Glen Alpine, N.C. (E.M.C.), Oct. 31—Nov. 2
LUSH: Great Falls, Mont., Oct. 8-12; Bozeman, Mont., Oct. 15-19; Lander, Wyo., Oct. 22-26; Lancaster, Calif., Oct. 29—Nov. 2
MANLEY: Ashland, Ohio, Oct. 7-12; Columbus, Ohio (Linden), Oct. 14-19; Lansing, Mich. (1st), Oct. 21-26; Elkhart, Ind. (1st), Oct. 28—Nov. 2
MANNING: Pittsburgh, Pa. (Sheraden), Oct. 7-12; East Bank, W.Va. (Lizemores), Oct. 17-26
MARTIN, DICK: Berkeley, Calif. (1st), Oct. 4-9; Walnut Creek, Calif., Oct. 11-16; Grand Ronde, Ore., Oct. 25-30
MARTIN, PAUL: Weirton, W.Va., Oct. 7-12; South Charleston, W.Va. (Union), Oct. 14-19; Amarillo, Tex. (1st), Oct. 21-26, a.m.; Olathe, Kans. (College and College Church), Oct. 26, p.m.—Nov. 2
MAYO: Salina, Kans. (1st), Oct. 7-12; Pawhuska, Okla., Oct. 14-19; Hobbs, N.M. (1st), Oct. 28—Nov. 2
McABEE: Brownstown, Ind., Oct. 6-12; Scottsbluff, Neb., Oct. 14-19; Mitchell, Ind. Oct. 27—Nov. 2
McCLURE: Pequa, Ohio, Oct. 12-19; Pioneer, Ohio, Oct. 27—Nov. 2
McDONALD, CHARLIE: Parkersburg, W.Va. (Evan. Meth.), Oct. 13-19; Poplar Bluff, Mo. (1st), Oct. 26—Nov. 2
McKINNEY: Jerry City, Ohio (U.B.C.), Oct. 1-5; Parkersburg, W.Va. (1st), Oct. 7-12; Hillsboro, Ohio, Oct. 14-19; Fostoria, Ohio (Trinity U.B.C.), Oct. 21-26
MEREDITH: Chattanooga, Tenn. (Lookout Valley), Oct. 20-26; Shepherdsburg, Ky., Oct. 27—Nov. 2
MERRILL: Carrington, N.D., Oct. 6-12; Madison, S.D., Oct. 15-19
MERRITT: Dubuque, Ia., Sept. 30—Oct. 5; Neodesha, Kans., Oct. 7-12; Coffeyville, Kans. (Central), Oct. 14-19; Hutchinson, Kans. (Peniel), Oct. 21-26; Lansing, Mich. (North Street), Oct. 28—Nov. 2
MICKEY: Aberdeen, S.D., Oct. 7-12; Ellendale, N.D., Oct. 13-19; La Moure, N.D., Oct. 20-26; Valley City, N.D., Oct. 27—Nov. 2
MILLER, MEL: Ionia, Mich., Oct. 7-12; Edmonston, Alta., Can. (Southside), Oct. 15-26; Rochester, N.Y. (Calvary), Oct. 28—Nov. 2
MILLER, RUTH: Collingdale, Pa., Oct. 22-26
MILLHUFF: Kankakee, Ill. (College), Sept. 28, p.m.—Oct. 5; Seattle, Wash. (Aurora), Oct. 8-12; Salem, Ore. (1st), Oct. 14-19; Bakersfield, Calif. (1st), Oct. 22-26
MONTGOMERY: Chicago, Ill. (North Side), Oct.

7-12; Mt. Carmel, Ill., Oct. 14-19
MORRIS: Rowsburg, Ohio, Oct. 3-12; Denton, Md., Oct. 20-26; Newell, W.Va. (1st), Oct. 28—Nov. 2
MULLEN: Ravenna, Ohio, Oct. 6-12; Sarnia, Ont., Can., Oct. 21-26; Winchester, Ind., Oct. 27—Nov. 2
MYERS: Muskegon, Mich. (Eastwood), Oct. 7-12; Lincoln Park, Mich., Oct. 14-19; East Detroit, Mich. (Huron Park), Oct. 21-26
NEFF: Charleston, W.Va. (Valley Grove), Oct. 7-12; Richmond, Va. (Southside), Oct. 14-19; Thomasville, N.C. (Mt. Zion), Oct. 21-26; Charlottesville, Va., Oct. 28—Nov. 2
NEUSCHWANGER: Mexico, Mo. (1st), Oct. 6-12; Marseilles, Ill., Oct. 13-19; Pekin, Ill. (1st), Oct. 20-26; Peoria, Ill. (1st), Oct. 27—Nov. 2
OVERTON: Muncy, Pa. (Twin Hills), Oct. 7-12; Chestertown, Md., Oct. 14-19; Sterling Park, Va., Oct. 21-26; Baltimore, Md. (Dundalk), Oct. 28—Nov. 2
OYLER: Coweta, Okla., Oct. 8-12; Blackwell, Okla. (South Side), Oct. 20-26; Hutchinson, Kans. (Westside), Oct. 27—Nov. 2
PALMER: Indianapolis, Ind. (Central), Sept. 30—Oct. 5; Clayton, Ind., Oct. 7-12; Moberly, Mo., Oct. 14-19; Memphis, Tenn. (North Side), Oct. 21-26; Indianapolis, Ind. (Ray Street), Oct. 28—Nov. 2
PASSMORE: Uhrichsville, Ohio, Oct. 7-12; Angola, Ind., Oct. 14-19; Hilliard, Ohio, Oct. 21-26; Elmira, N.Y. (1st), Oct. 28—Nov. 2
PERDUE: Archbold, Ohio, Oct. 6-12; Springfield, Ohio (Central), Oct. 13-19; Van Wert, Ohio, Oct. 21-26; Troy, Ohio, Oct. 27—Nov. 2
PFEIFER: Duncan, Okla. (Oak Ave.), Sept. 30—Oct. 5; Yukon, Okla., Oct. 7-12; Albuquerque, N.M. (Los Altos), Oct. 14-19; Thomasville, N.C. (Mt. Zion Wes.), Oct. 21-26; Hurrincane, W.Va., Oct. 28—Nov. 2
PHILLIPS: Vivian, La., Oct. 7-12; Westport, Ind. (Wes.), Oct. 14-19; Fayetteville, Tenn., Oct. 21-26; Newton, Ia., Oct. 28—Nov. 2
PIERCE: Walkerville, Mich. (Wes.), Oct. 7-12; Vicksburg, Mich. (Chapman Mem.), Oct. 14-19; Monticello, Ia., Oct. 21-26; Kankakee, Ill. (E. Ridge), Oct. 28—Nov. 2
PORTER: Knoxville, Tenn. (Grace), Oct. 7-12; Johnson City, Tenn. (1st), Oct. 14-19; New Ellington, S.C., Oct. 28—Nov. 2
POWELL, FRANK: Fort Dodge, Ia., Oct. 10-19; Lyons, Kans., Oct. 26—Nov. 2
QUALLS: Hillsboro, Ohio (1st), Oct. 14-19; Wrightsville, Ga. (Mt. Olive), Oct. 29—Nov. 9
RAKER: Calamine, Ark., Oct. 5-9; Houston, Tex. (Northshore), Oct. 12-17
RICHARDS: Louisville, Ky. (1st), Oct. 5; Westport, Ind. (Wes.), Oct. 14-19; Speedway, Ind., Oct. 20-26; Indianapolis, Ind. (Lawrence), Oct. 27—Nov. 2
RODGERS: Watertown, N.Y., Sept. 29—Oct. 5; Schenectady, N.Y., Oct. 6-12; Bellevue, Ohio, Oct. 19-26; Franklin, Pa., Oct. 27—Nov. 2
ROTHWELL: Pascagoula, Miss., Oct. 19-26
RUTHERFORD: Tullahoma, Tenn. (Mission), Oct. 19-26
SCARLETT: Oklahoma City, Okla. (Capitol Hill), Oct. 7-12; Norwood, Ohio (1st), Oct. 14-19

SCHOONOVER: Logan, Ohio, Oct. 1-12; Lakeview, Ohio (Indian Lake), Oct. 12-19; Meade, Kans., Oct. 20-26; Topeka, Kans. (Highland Park), Oct. 28—Nov. 2
SCHULTZ: Royalton, Ill., Oct. 6-12; Ottawa, Ill. (South), Oct. 13-19; Auburn, Ill., Oct. 20-26
SEXTON: Haines City, Fla., Oct. 5-12
SHARP: Jackson, Mich. (Grace), Oct. 7-12; St. Joseph, Mich. (1st), Oct. 14-19; Beardstown, Ill. (1st), Oct. 22—Nov. 2
SHARPLES: Summerside, P.E.I., Can. (1st), Oct. 5-12; Truro, N.S., Can. (1st), Oct. 15-19; Elmsdale, P.E.I., Can., Oct. 26—Nov. 2
SHEA: Uniontown, Ohio (Akron Trinity), Oct. 7-12; Cincinnati, Ohio (Clifton Ave.), Oct. 14-19; Cambridge, Ohio, Oct. 21-26; Newton Falls, Ohio, Oct. 28—Nov. 2
SHOMO: Dover, Tenn., Oct. 4-5; Wabash, Ind., Oct. 7-12; Marion, Ind. (1st), Oct. 13-19; Newburg, Ind., Oct. 24-26; Hartford City, Ind., Oct. 28—Nov. 2
SHUMAKE: Seymour, Ind. (Peter's Switch), Oct. 6-12; Miami, Fla. (S. Miami Hgts.), Oct. 27—Nov. 2
SLACK: Indianapolis, Ind. (Eagledale), Oct. 7-12; Winslow, Ind., Oct. 21-26; English, Ind. (Wes.), Oct. 27—Nov. 2
SMITH, OTTIS: Charlotte, Mich., Oct. 7-12; Harvey, Ill., Oct. 14-19; Kirksville, Mo., Oct. 21-26; Derby, Kans., Oct. 28—Nov. 2
SMITHS, SINGING: Emlenton, Pa. (West Home Free Meth.), Oct. 7-12; Oil City, Pa. (U.B.), Oct. 14-19; Elwood City, Pa. (U.B.), Oct. 21-26; Newell, W.Va. (1st), Oct. 28—Nov. 2
SNELL: Petersburg, Tex. (1st), Oct. 7-12; Fort Sumner, N.M. (1st), Oct. 27—Nov. 2
SNOW: Davenport, Ia. (1st), Oct. 7-12; Marshalltown, Ia. (1st), Oct. 14-19; Fairfield, Ia. (1st) Oct. 21-26; Leslie, Mich. (Bunker Hill), Oct. 28—Nov. 2
SPARKS: Science Hill, Ky., Oct. 1-12; Fredricktown, Ohio (1st), Oct. 14-19; Wausau, Wis. (1st), Oct. 21-26; Wrens, Ga., Oct. 28—Nov. 2
STAFFORD: Corydon, Ind. (C.B.C.), Oct. 2-12; Gratz, Pa. (N.Y. Pilgrim), Oct. 16-26; Roberts-ville, Ohio (Allegheny), Oct. 29—Nov. 9
STARNES: Wabash, Ind., Oct. 6-12
STEPHENS: Everett, Wash., Oct. 13-19
STEWART: Ravenna, Ky. (1st), Sept. 30—Oct. 5; Topeka, Kans. (1st), Oct. 7-12; Hueytown, Ala. (1st), Oct. 14-19; Paden City, W.Va. (1st), Oct. 21-26; California, Pa. (1st), Oct. 28—Nov. 2
STRICKLAND: Russell, Ky. (1st), Oct. 7-12; Mt. Gilead, Ohio, Oct. 14-19; Tucson, Ariz. (1st), Oct. 21-26; Tucson, Ariz. (Central), Oct. 28—Nov. 2
SWANSON: Fairview Heights, Ill. (Crestview), Oct. 7-12; Duncan, Okla. (1st), Oct. 14-19; Wichita, Kans. (Indian Hills), Oct. 21-26; Lapeer, Mich., Oct. 28—Nov. 2
SWEENEY: Benton, Ky. (New Liberty), Sept. 29—Oct. 5; Newburgh, Ind., Oct. 13-19
TAYLOR, CLIFF: Chico, Calif. (Paradise), Oct. 13-19; Enterprise, Ore., Oct. 21-26; La Grande, Ore., Oct. 27—Nov. 2
TAYLOR, JOHN: Spooner, Wis., Oct. 19-26
THOMAS: Marietta, Ohio (1st), Oct. 7-12; San

Antonio, Tex. (Terrill Hills), Oct. 14-19; Grand Prairie, Tex., Oct. 21-26; Phoenix, Ariz. (Marys-dale), Oct. 28—Nov. 2
TOEPFFER: McKinney, Tex., Sept. 30—Oct. 5; Ponca City, Okla. (St. Luke's), Oct. 7-12; Hillsboro, Tex., Oct. 13-19; Okemos, Mich. (Meridian), Oct. 21-26; Virden, Ill., Oct. 28—Nov. 2
TRIPP: Newport, Tenn., Oct. 6-12; Pearl River, La., Oct. 14-19; Macon, Ga. (Shurlington), Oct. 21-26; Fortville, Ind., Oct. 28—Nov. 2
TUCKER, BILL: Aurora, Ill. (1st Free Meth.), Oct. 6-12; Fort Wayne, Ind. (South Side), Oct. 14-19; Elk City, Kans., Oct. 21-26; Shipshewana, Ind. (1st), Oct. 28—Nov. 2
VANDERBUSH: Shelby, Mich. (Wes.), Oct. 7-12; Bangor, Mich. (Free Meth.), Oct. 14-19; Sheridan, Ind. (Wes.), Oct. 21-26; Fishersburg, Ind. (Wes.), Oct. 28—Nov. 2
VARIAN: Akron, Ohio (Kenmore), Oct. 7-12; Mattoon, Ill. (1st), Oct. 14-19; Springfield, Ill. (High Street), Oct. 21-26; Taylorville, Ill. (1st), Oct. 28—Nov. 2
WALKER: Canton, Ohio (Fairmont), Sept. 30—Oct. 5; Warren, Ohio (Morganate), Oct. 7-12; Rand, W.Va. (1st), Oct. 14-19; New Philadelphia, Ohio (1st), Oct. 21-26; Lansing, Mich. (Zion), Oct. 28—Nov. 2
WARD: Oil City, Pa. (1st), Oct. 12-19; Evansville, Ind., Oct. 21-26; Vincennes, Ind. (1st), Oct. 28—Nov. 2
WARNE: Summerville, W.Va., Oct. 27—Nov. 2
WELCH, RICHARD: Walbridge, Ohio (1st), Oct. 14-19
WELCH, W.B.: Moncks Corner, S.C., Oct. 7-12; Oswego, S.C. (Ashwood), Oct. 14-19; Hawthorn, Pa., Oct. 21-26; Rock Hill, S.C. (Lancaster), Oct. 28—Nov. 2
WEST, C. EDWIN: Davis, Calif. (1st), Oct. 7-12; Milwaukie, Ore. (1st), Oct. 14-19; Maywood, Calif., Oct. 28—Nov. 2
WESTS, SINGING: Millsboro, Del. (Wes.), Oct. 14-19; Ronceverte, W.Va., Oct. 21-26
WHITED: Caney, Kans., Oct. 27—Nov. 2
WILLIAMS, G. W.: Marion, Ohio, Oct. 14-19; Tiffin, Ohio, Oct. 21-26
WILLIAMS, LAWRENCE: Boulder, Colo. (S. Broadway), Oct. 19-26; Willmar, Minn., Oct. 27—Nov. 2
WISEHART: Waterford, Ohio, Oct. 7-12; Columbus, Ohio (Wilson Ave.), Oct. 14-19; Elyria, Ohio, Oct. 21-26; Mishawaka, Ind. (1st), Oct. 27—Nov. 2
WRIGHT: New Galilee, Pa., Oct. 7-12; Freedom, Pa., Oct. 14-19; Titusville, Pa., Oct. 21-26
WYLIE: Plainville, Kans. (1st), Sept. 30—Oct. 5; Haysville, Kans. (1st), Oct. 7-12; Kingman, Kans. (1st), Oct. 14-19; Greenville, Tex. (Peniel), Oct. 20-26; Tahoka, Tex. (Grassland), Oct. 28—Nov. 2
WYRICK: Louisville, Ky. (Maryville), Sept. 30—Oct. 5; Lexington, Ky., Oct. 7-12; Tallmadge, Ohio (Goodyear Heights), Oct. 14-19; Warner Robins, Ga. (1st), Oct. 21-26; Winter Haven, Fla. (1st), Oct. 28—Nov. 2
YATES: Bradford, Pa., Oct. 14-19; Collingdale, Pa., Oct. 22-26
YOUNG: Booneville, Ark., Oct. 8-19

NEWS OF CHURCHES

The St. Louis Ferguson Church held its senior adult ministries summer dinner with over 60 people in attendance Sunday, July 27, in the church fellowship hall. Pastor Udell G. Moss encouraged the group in their growing list of activities. Rev. David E. Figg is staff sponsor. □



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DISTRICT ASSEMBLY REPORTS

AKRON

The thirty-third annual assembly of the Akron District convened at the Akron District Center, Louisville, Ohio. District Superintendent Floyd O. Fleming, completing the second year of an extended term, reported a net gain of 366 new Nazarenes.

General Superintendent Charles H. Strickland ordained W. Gary O'Bryant, James Ray Lanham, Vernon F. Sprague, Jr., John Douglas Lepter, and William Medley. The credentials of Marco Gaivez were recognized.

Elected to the advisory board were (elders) George A. Gribben, Russell J. Long, Sr., and John Howald, Jr.; and (laymen) James R. Couchenour, L. W. Durkee, and Dale Powell.

Mrs. Floyd O. Fleming was reelected NWMS president; Rev. Dennis K. Yingling was elected NYPS president; and Rev. John Howald, Jr., was elected church schools board chairman. □

ILLINOIS

The thirty-second annual assembly of the Illinois District was held at Decatur, Ill., First Church. District Superintendent James Hunton, completing the second year of a four-year term, reported.

General Superintendent Orville W. Jenkins ordained James Duane Ambrose, Blair Franklin Rorabaugh, Jr., and James LaVerne Sage.

Elected to the advisory board were (elders) Gilbert Hughes, George H. D. Reader, and Dwight Millikan; (laymen) Kenneth Whittington, Kent Nesbit, and Cecil Carroll, Jr.

Reelected to their posts were Mrs. Kenneth Whittington, NWMS president; Rev. James Spruce, NYPS president; and Rev. John Ruzich, chairman of the church schools board. □

NORTHERN CALIFORNIA

The seventieth annual assembly of the Northern California District convened at Beulah Park Nazarene Camp, Santa Cruz, Calif. District Superintendent E. E. Zachary, completing the third year of an extended

term, reported a new church organized at San Ramon.

General Superintendent George Coulter ordained Lowell P. Moore.

Elected to the advisory board were (elders) James S. Shaw and Paul E. Simpson; (laymen) Paul Price and Gordon Young.

Reelected to their posts were Mrs. James S. Shaw, NWMS president; and Rev. Donald Moore, NYPS president. Rev. Donald R. Peterman was elected chairman of the church schools board. □

PITTSBURGH

The sixty-eighth annual assembly of the Pittsburgh District convened at the Mt. Chestnut District Center, Butler, Pa. District Superintendent Robert I. Goslaw, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Thomas W. Cahill, Paul A. Cameron, Gary J. Smith, John L. "Rip" Wright, Chesley E. Perkins, Jr., and Terry S. Sowden.

Elected to the advisory board were (elders) Jack Christner and Wayne Acton; and (laymen) Lauren Cousins and Willis Whitting.

Reelected to their posts were Mrs. Robert I. Goslaw, NWMS president; Rev. Barry Mohny, NYPS president; and Rev. Mayne Minich, chairman of the church schools board. □

SOUTHWESTERN OHIO

The sixteenth annual assembly of the Southwestern Ohio District was held at the Convention Center in Cincinnati. District Superintendent Dallas Baggett, completing an extended term, reported the organization of three new churches: Cincinnati Victory, New Lebanon, and Oxford, Ohio. He was reelected to another four-year term.

General Superintendent Edward Lawlor ordained Danny K. Brummett, Gerald E. Jenkins, Daniel L. Justice, Harold E. Keeton, William R. Kirby, and Michael P. McCarty. The credentials of Warren G. Toops were recognized.

Elected to the advisory board were (elders) Virgil Applegate, Robert Gray, and Wesley K. Poole; (laymen) Marvin Beam, John Bunn, and Ralph Hodges.

Mrs. Dallas Baggett was reelected NWMS president. Larry Dennis was elected NYPS president; and Rev. Morris Chalfant was elected church schools board chairman. □

WEST VIRGINIA

The thirty-sixth annual assembly of the West Virginia District convened at the District Campgrounds at Summersville, W. Va. District Superintendent M. E. Clay was reelected to a four-year term.

General Superintendent V. H. Lewis ordained Gilbert Brewer, Thomas Cresap, Sr., Herman George, Gay McCabe, and Gary L. Voss.

Elected to the advisory board were (elders) T. James Boshell, John Hay, and Merlin Provance; (laymen) Donald Estep, Dallas Moore, and Elmer Snodgrass.

Mrs. M. E. Clay was reelected NWMS president; Rev. Jerry Bush was elected NYPS president; and Rev. John Hay was reelected church schools board chairman. □

TENNESSEE

The sixty-third annual assembly of the Tennessee District convened at Nashville First Church. District Superintendent H. Harvey Hendershot, completing his call, was reelected to a four-year term.

General Superintendent Orville W. Jenkins ordained John J. Watson, Lewis J. Meadaris, Joseph W. Smith, Jr., Leonard H. Bradshaw, and Sylvester Ballard.

Elected to the advisory board were (elders) Gerald Green, George Pitzer, and

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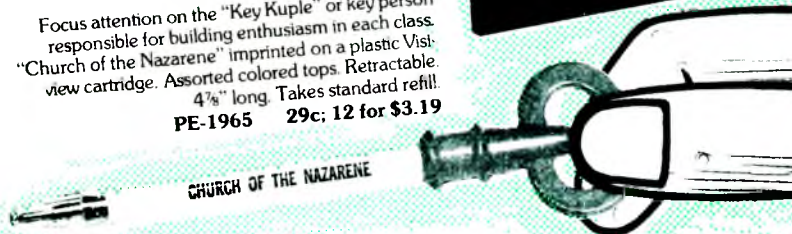
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William Strickland; (laymen) Leon Guill, Wendell Poole, and Bob Wilson.

Reelected to their offices were Mrs. Dorothy Cox, NWMS president; Rev. Mike Estep, NYPS president; and Rev. Gerald Green, chairman of the church schools board. □

IOWA

The sixty-third annual assembly of the Iowa District was held in West Des Moines, Iowa. District Superintendent Forrest E. Whitlatch, completing a four-year term, was unanimously reelected to another four-year call.

General Superintendent Edward Lawlor ordained Lawrence R. Hance and Marion Dodson.

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

Mrs. Forrest Whitlatch was reelected NWMS president; Rev. Gary Henecke was elected NYPS president; and Rev. Crawford M. Howe was reelected church schools board chairman. □

NORTHWESTERN ILLINOIS

The twenty-seventh annual assembly of the Northwestern Illinois District convened at the Manville District Center. District Superintendent Floyd H. Pounds, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Earl David Glick, Gene Allen Haynes, Kenneth Carl Humphreys, and Ronald Lee Whitlock.

Elected to the advisory board were (elders) James E. Hazelwood, Donald Tyler, and Donald Turner; (laymen) John Alderson, William Greer, and Ken Downey.

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

NORTHEASTERN INDIANA

The thirty-third annual assembly of the Northeastern Indiana District convened at the District Center in Marion, Ind. District Superintendent Bruce Taylor, who was appointed in February, was elected to a four-year term.

General Superintendent Edward Lawlor ordained Dan M. Geeding, John C. Frye, and Carl E. Romey. He recognized the credentials of Rex Lee Tullis.

The district gave a special home mission offering of \$20,000 to the Canada Atlantic District to start a new church in Fredericton, New Brunswick, Canada.

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

Mrs. Bruce Taylor was elected NWMS president; James H. Boardman was reelected NYPS president; and Rev. C. Dexter Westhafer was reelected church schools board chairman. □

EASTERN KENTUCKY

The twenty-fourth annual assembly of the Eastern Kentucky District convened at Winchester, Ky. Rev. John W. May, pastor at Newport, Ky., was elected district superintendent for a one-year term.

General Superintendent V. H. Lewis ordained Quinten Crum, David Robirds, Michael Adams, and Paul Hedge.

Elected to the advisory board were: (elders) Earl W. Pierce and Clifton DeBoard; and (laymen) Lewis K. Edwards and Audra Abney.

Mrs. John W. May was elected NWMS president; Rev. Alan Howard was reelected NYPS president; and Lewis K. Edwards was reelected chairman of the church schools board. □

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Pictured (l. to r.) are the Southwestern Ohio District ordinands and their wives: Rev. and Mrs. Danny Brummett, Rev. and Mrs. Gerald Jenkins, Rev. and Mrs. Daniel Justice, Rev. and Mrs. Harold Keeton, Rev. and Mrs. William Kirby, Rev. and Mrs. Michael McCarty, and Rev. and Mrs. Warren Toops. Dr. Baggett and Dr. Lawlor look on.



Ordinands of the Tennessee District standing with District Superintendent H. Harvey Hendershot (center) are (l. to r.) John J. Watson, Lewis J. Meadaris, Joseph W. Smith, Jr., and Leonard H. Bradshaw. Sylvester Ballard was unable to be present for the picture.



The Northwestern Illinois District ordinands and their wives are pictured with Dr. Eugene L. Stowe: (l. to r.) Rev. and Mrs. Gene Haynes, Rev. and Mrs. David Glick, Rev. and Mrs. Ronald Whitlock, Rev. and Mrs. Kenneth Humphreys, and District Superintendent Floyd H. Pounds.

EAST TENNESSEE

The twenty-eighth annual assembly of the East Tennessee District was held at the Broadway Baptist Church in Maryville, Tenn. District Superintendent Glen Jones, completing the second year of a four-year term, reported.

General Superintendent V. H. Lewis ordained Patrick Smith and Sammy Wood and recognized the credentials of Jerry Hansen.

(Elders) John Andrus, Charles Patton, and M. K. Weaver; and (laymen) Charles Cagle, Don Moore, and Oscar Wheaton were elected to the advisory board.

Mrs. Glen Jones was reelected NWMS president. Rev. Leroy Davis was elected NYPS president. Rev. Merle M. Mead was reelected chairman of the church schools board. □

GEORGIA

The sixty-first annual assembly of the Georgia District convened at Atlanta First Church. District Superintendent Jack H. Lee, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained William C. Wright, Dick A. Walden, and Donald R. Swanson.

Elected to the advisory board were (elders) Lewis B. Whetstone and J. Emory Lindsey; (laymen) John Faircloth and Robert Milburn.

Mrs. Judy Hadwin was elected NWMS president. Rev. Doug M. Mills was reelected NYPS president, and Rev. Terry W. Soles was reelected church schools board chairman. □

MOVING MINISTERS

JOHN K. ABNEY from Oakcliff (Oklahoma City) to Oakland, N.J.

WINN O. ALLISON from associate, Racine (Wis.) Taylor Ave., to Liberty, Mo.

EARL ATTEBERRY to Lincoln (Neb.) Trinity HARVEY R. BAILEY from Fritch, Tex., to Lewisville, Tex.

CARL N. BAKER from Nazarene Bible College, Colorado Springs, to associate, Borger (Tex.) Trinity

RICHARD C. BAKER from Quick, W.Va., to evangelism

DAVID D. BARKLEY from Mt. Carmel, Ill., to Royalton (Ill.) First

WILLIAM BARTHOLOMEW to Cooperdale (Dresden, Ohio)

JAMES E. BOONE from Monticello, Ind., to Nebo, Ill.

ALFRED V. BOWDEN to Cocoa, Fla.

GARY BRACKEN from Nazarene Bible College, Colorado Springs, to associate, Glasgow (Ky.) First

MARCUS R. BRIGGS from Nazarene Theological Seminary, Kansas City, to Gettysburg, Pa.

ODIS R. BROWN from Marion, Ill., to Granite City (Ill.) St. Paul

GARY BUGAISKI to Gagetown, Mich.

DON BURCHFIELD to associate, Coolidge, Ariz.

SYLVANUS CARTER from Monmouth, Ill., to Evansville (Ind.) Trinity

ROBERT H. CHRISTIAN from Ashdown, Ark., to Benton (Ark.) First

WILLIAM COLLINS from Jet, Okla., to Ballinger, Tex.

LARRY CORNETT from Saline, Mich., to associate, Richfield, Mich.

VERNON CORZINE from Morris, Ill., to Fortville, Ind.

HAROLD E. DAVIDSON from Louisville, Ga., to Nashville, Ga.

J. MARK DONNELLY from Nazarene Theological Seminary, Kansas City, to Margate, Fla.

HARVILLE H. DUNCAN from Campbellsville, Ky., to Dayton (Ohio) Maryland Ave.

PHILLIP EIGSTI from evangelism to Fairbury, Neb.

GLEN ELLIS to Pawnee, Okla.

P. LINDSAY FARIS from DeSoto, Mo., to Elkton, Ky.

CHARLES R. FERGUSON from Shamrock, Tex., to Hickory Plains (Ward, Ark.)

JERRY L. FERGUSON from associate, Glendale (Calif.) First, to Westchester, Calif.

VEARL A. FISHER from evangelism to Fairfield, Calif.

JOHN G. FORSTER to Chowchilla, Calif.

DONALD FOX from Festus, Mo., to associate, O'Fallon, Mo.

DARRELL S. GEIST from San Jose (Calif.) Valley to associate, Cupertino, Calif.

JAMES M. GONYEA from Manistee, Mich., to Saline, Mich.

BILLY C. GOODPASTURE from Triton Central (Fairland, Ind.) to Lawrenceburg (Ten.) Grace.

JIM GREEN to Sheffield (Ala.) Southwest DAVIS HAMILTON from Nazarene Bible College, Colorado Springs, to Arpelar (Haywood, Okla.)

MITCHELL D. HARRIS to Sparksville, Ky.

PATRICK E. HARTLEY from associate, Albuquerque (N.M.) Sandia, to associate, Bellflower (Calif.) First

DOUGLAS E. HAYNES from Vincennes (Ind.) Northside to Mt. Carmel, Ill.

PAUL LARSON SLATER to Watsonville, Calif.

BENNY J. SMITH from Wichita (Kans.) Trinity to Springfield (Mo.) East Grand

WILLIAM J. SMITH from Charleston (W.Va.) West Side to evangelism

MYRLAND RAY SNOW from Malden, Mo., to Pontiac (Mich.) Hillcrest

JONATHAN D. SPARKS from Lincoln (Ill.) First to Campbellsville, Ky.

OSCAR F. STALLINGS from evangelism to Rogers Chapel (Jonesboro, Ark.)

WAYNE STRING from Nazarene Bible College, Colorado Springs, to Eufaula, Okla.

GLENDON D. STROUD from Algona, Ia., to Cortez, Colo.

TOM THORNTON to Richland (Yukon, Okla.)

LAWRENCE E. TUCKER from Warren (Ohio) First to Paterson, N.J.

KIM VANDER LINDEN from Nazarene Theological Seminary, Kansas City, to Ojai, Calif.

DWAYNE VAUGHN from Ojai, Calif., to associate, Denver Golden

LAWRENCE H. WADE from Grand Island, Neb., to Omaha Fay Blvd.

STANLEY A. WARD from Tippecanoe, Ohio, to Chesapeake (Va.) First

TONY WASKEY to Cheyenne, Okla.

ROBERT WEATHERS from Murphysboro, Ill., to Shelbyville, Ill.

VAUGHN E. WELCHES from Lake Louise (Ortonville, Mich.) to Allen Park, Mich.

C. C. WHITTINGTON from evangelism to Denver Lowell

RONALD GENE WHYDE from Dover, Ohio, to Windham, Ohio

DOUGLAS L. WILLIAMS from Hopewell, Va., to Colonial Heights, Va.

ROBERT L. WILLIAMS from Altus, Okla., to Pampa, Tex.

JOHN WILLIAMSON to Toledo (Ohio) Manhattan Blvd.

GEORGE M. WILSON from Rawlins, Wyo., to Basin, Wyo.

EARL G. WRIGHT, JR., from Coraopolis, Pa., to evangelism

ANNOUNCEMENT

The Ottawa, Ill., First Church will celebrate their fiftieth anniversary October 3-5. Dr. Eugene L. Stowe will be the speaker October 5 at 10:45 a.m. and 2:30 p.m. Address correspondence to: First Church of the Nazarene, Rte. 23 and Dayton Rd., Ottawa, Ill. 61350. □

RECOMMENDATIONS

Rev. BEN C. JOHNSON is entering the evangelistic field after pastoring in California, Iowa, and Wyoming. He is a commissioned evangelist of the Iowa District. I recommend him. His address is: Box 527, Kansas City, Mo. 64141.—Forrest E. Whitlatch, district superintendent, Iowa District.

I recommend Rev. BEN D. LEMASTER, who is entering the field of evangelism full time. He has pastored the Fresno Grace Church for 17 years. His address: Hume Lake, Calif. 93628. Phone: 209-335-2881.—W. H. Deitz, district superintendent, Central California District.

EVANGELIST'S OPEN DATES

JOHN LANIER, commissioned evangelist out of the Central Ohio District, has open dates in the spring and fall of 1977, '78, and '79. Address is: Junction City, Ohio 43748. Phone: 614-987-2441.

VITAL STATISTICS

DEATHS

FRED BERG, 72, died May 25 in Minot, N.D. Funeral services were conducted by

... the article that first appeared in "Standard," September 1, 1974, and for which a flood of requests was received ...

SEX AND THE SINGLE CHRISTIAN

By WESLEY TRACY

Editor of young adult curriculum, Department of Church Schools, Church of the Nazarene

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Rev. Harry F. Taplin and Rev. Tim Harting. He was a member of the Benedict, N.D., church.

MRS. IVA HOLACE BODEN, 80, died July 15. Funeral services were conducted by Rev. A. L. Taylor. She is survived by 2 sons, Gerald and Lester, Jr.; 2 daughters, Miss Josephine Boden and Mrs. Anna Elliott; 9 grandchildren; 4 step-grandchildren; 12 great-grandchildren; 5 step-great-grandchildren.

MRS. FLORENCE (RECKNER) CARRICO, 71, died on May 3. She was the oldest charter member of the Jerome, Pa., Nazarene church. She leaves in the active ministry one son, Rev. Leon Carrico, and two sons-in-law, Rev. William Summers and Rev. Wilbur Vandervort. She is survived by 8 children, 21 grandchildren, and 2 great-grandchildren. Funeral services were conducted by Rev. Elwood Vandiver.

REV. EDWARD CLARK, 60, former evangelist and 10 years pastor of the Church of the Nazarene, Boscobel, Wis., died July 24. Funeral services were conducted by Rev. R. J. Clack, district superintendent. He is survived by his wife, Luella Dawn; two daughters, Carol Clark and Linda Weeden; two sons, Rev. Edward II and Daniel; two grandsons; a sister; and two brothers.

IRA COLLINS, 82, died June 17 in Farmer City, Ill. Funeral services were conducted by Rev. Sidney Patrick and assisted by Rev. Mark H. Moore. He is survived by a daughter, Mrs. Lester Harland, and a son, Gerald Collins; 6 grandchildren; 18 great-grandchildren; and 1 great-great-grandchild.

W. M. COZBY, 91, died July 25 in Arlington, Tex. Funeral services were conducted by Dr. Robert Nielson, Rev. Hugh Smith, and Dr. J. Lewis Ingle. Survivors are his wife, Lillie Mae; one son, David B.; two daughters, Mrs. L. P. (Jack) Durham and Mrs. Roy G. Ingle; seven grandchildren; one great-grandchild; two brothers; and one sister.

REV. DELLA YOUNG DALKE, 80, died July 25 in Ontario, Calif. Services were held at the Upland Church of the Nazarene. She is survived by three children, Harry S. Young, Mrs. Alton Overholt, and Mrs. Woodrow Wells; two grandchildren; seven great-grandchildren; one brother; and one sister.

MRS. F. N. DeBOARD, 83, died June 23 in St. Joseph, Mo. Funeral services were conducted by her nephew, Rev. Milton B. Parrish. She is survived by her husband, Rev. F. N. DeBoard; five children, Lois Ferguson, Eunice Buck, Edward, Geraldine Simpson, and Merle Frye; also several grandchildren and great-grandchildren.

MRS. MARY DUDLEY, 39, and DOUGLAS ROUSE, 15, were killed in an auto accident during a vacation venture July 25. A double funeral was conducted by Rev. Edgar F. Bibb. Mrs. Dudley's mother, MRS. LENA LAFORD, 57, died August 4 of a heart attack. All three were members of the Seattle, Wash., Olympic Hills church.

DEVON TROY ELLIS, 9 months, died Aug. 2 in Los Angeles, Calif. Memorial services were held by Rev. Ralph Neil in Portland, Ore. He is survived by his mother and father, Milt and Vici Ellis.

MRS. GLADYS GOOD, 64, died June 6 in Chowchilla, Calif. Funeral services were conducted by Rev. Phillip Riley. Surviving are her husband, J. Neal; one daughter, Mrs. Ralph (Gerry) Hauser; two sons, Rev. David and Rev. Emery; eight grandchildren; and three sisters.

CHARLES VOLNEY GOURLEY, 86, died July 15 in Florence, Ore. He is survived by his wife, Clara Worthington; two sons, James and Robert; two daughters, Mrs. Les Erb and Mrs. Donald Pesheck; six grandchildren; three great-grandchildren; and three sisters.

HOLLIS GRUBB, 76, died July 25 in Marysville, Wash. Funeral services were conducted by Rev. Phillip Ewy. He is sur-

vived by one brother, Wendell, and many nieces and nephews.

MILDRED ELAINE HEATWOLE, 59, died July 10 in Salina, Kans. Funeral services were conducted by Rev. Jack Abbott and assisted by Rev. Bill Abbott. Survivors include her husband, Ralph; one son, Jim Jennings; and four grandchildren.

A. EDWARD HERRON, 79, died May 5 in Slidell, La. Funeral services were conducted by Rev. Billy Jordan. He is survived by his wife, Mabel; 2 sons, Hubert and Don; 4 daughters, Ruth Cook, Edith Arnold, Lois Moland, and Evelyn Walmsley; 19 grandchildren; and a great-granddaughter.

DOUGLAS D. LEE, 55, died July 12 in Jackson, Calif. Funeral services were conducted by Rev. Harold Osborne. He is survived by his wife, Pauline; a son, Dennis; a daughter, Mrs. Judith Smith; five grandchildren; one sister; and two brothers.

NETTIE BELLE PERKINS, 81, died May 8. She is survived by two brothers, Carroll C. and John S.; and many nieces and nephews. Interment was in the Methodist Cemetery at Whitley City, Ky.

MABEL DARTON SILVERBRAND, 94, died May 10 in Lompoc, Calif. Funeral services were conducted by Rev. Jordan Blacklock. She is survived by a son, Edmund; two daughters, Mrs. Florence Hedman and Mrs. Helen Shannon; six grandchildren; and five great-grandchildren.

ARTHUR J. SNEESBY, 86, died July 14 in Mitchell, S.D. Survivors include: four daughters, Josie (Mrs. A. Ward Hands), Lillian (Mrs. Harold Bates), Gladys Sneesby, Ida (Mrs. Harold Crandall); and four grandchildren.

TERRY STILFIELD, 17, drowned in Olathe Lake, Olathe, Kans., May 19. He is survived by his parents, Mr. and Mrs. Lloyd Stilfield, Jr.; a brother, Michael; and two sisters, Jennifer and Lisa. Funeral services were conducted by Revs. Darrell Kroeze, Phil Riley, Milton Parrish, and Jim Diehl.

MRS. ELDORA WALKER, 82, died July 27 in Croves, Tex. Funeral services were conducted by Rev. W. Raymond McClung and Rev. Paul Grundy. She is survived by two sons, Bill and Denver C.; four grandchildren; six great-grandchildren; and two brothers.

MARY E. WIRICK, 75, native of Braddock, Pa., died Aug. 5 at Anaheim, Calif. Funeral services were conducted by Revs. Dwight E. Presson, Paul Benefiel, and Harold Beeson. She is survived by her husband, Roy; 4 grandchildren; and 13 great-grandchildren.

ALBERT WITBECK, 83, died July 25 in Wayne, Mich. Funeral services were conducted by Rev. Joseph Biscoe, Jr. Survivors include his wife, Margaret; a daughter, Mrs. Ray (Virginia) Adamek; two sons, Robert and Charles; five children; and two great-grandchildren.

BIRTHS

to BILL AND LOLA (AUGUST) BOWDEN, JR., Oaklyn, N.J., a boy, Brian Scott, July 30
to JOSEPH C. AND CARROLL (JACKSON) BOWMAN, North Canton, Ohio, a boy, Aaron Christopher, Jan. 27

to DAVID AND DOROTHY (LONG) CHAPMAN, Mifflinburg, Pa., a boy, Kenneth Eugene, July 26

to MARVIN AND PATRICIA (PRIDY) CUNDIFF, Hoopeston, Ill., a boy, Brian Scott, July 25

to JIM AND JUDY (STOLINGWAY) DANKER, Huntington Beach, Calif., a girl, Ann Christine, July 23

to TERRY AND CAROL (BUCHOLS) DANKER, Portland, Ore., a boy, Christopher Shawn, May 28

to JOHN AND HOPE (PEARSON) FINNEY, Santee, Calif., a boy, Daniel John, June 30
to REV. AND MRS. DENNIS FOOR, New Lexington, Ohio, a girl, Marcia Lynn, July 28

to ED AND PEGGY (BREEDEN) FRIESEN, Dunnell, Minn., a boy, Jacob Edwin, May 14
to REV. LAWRENCE W. AND FRANCES

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(RUCKMAN) GOLDEN, Science Hill, Ky., a boy, David Wayne, July 22

to REV. DUANE AND MARY JO (FARQUHAR) HASKINS, Cherokee, Okla., a girl, Rebecca Lynn, June 19

to DAVID AND LYNEDELL (HETRICK) HOLTZ, Lee's Summit, Mo., a girl, Vondera Diane, July 28

to REV. AND MRS. DWAYNE A. HOOD, Memphis, Tenn., a boy, Philip Eric, July 3
to RONALD E. AND JUDY (BROWARD) JACKSON, Rochester, N.Y., a girl, Joy Laine, July 14

to DAVID AND JEANNE (WADLEY) KALL, Roland Heights, Calif., a boy, Travis Michael, June 10

to JAMES AND CATHY (RAYBORN) LYNCH, Pomeroy, Wash., a girl, Kristina Renae, July 25

to WAYNE AND CAROL (MEARES) McDONALD, Post, Tex., a boy, Brad Robert, March 13

to STEVE AND CAMEY (McCLURE) MENDENHALL, Bethany, Okla., a boy, John Michael, Aug. 9

to STEPHEN AND LINZETT (MYERS) NEWMAN, Wurzberg, Germany, a girl, Erica Renee, May 25

to LARRY E. AND DONNA J. (VERNON) REEDER, Columbus, Ohio, a boy, Brent Vernon, July 28

NEWS OF RELIGION

to GLENN AND MARY LOU (ALEXANDER) RUTGERS, Dayton, Ohio, a girl, Rachel Elizabeth, July 17

to REV. JONATHAN AND MAGGIE SALGADO, Kansas City, Mo., a girl, Marvel Judith, Aug. 16

to DAVID E. AND SUE ANNE (SPRAY) SMITH, Deckerville, Mich., a girl, Beth Anne, July 8

to JOHN AND JUDY (CARMONY) SPOTORA, Chicago Heights, Ill., a girl, Megan Ann, July 10

to JOHN DAVID AND GLENDA (KNIPERS) THAXTON, Many, La., a boy, Deron Lee, July 15

to DR. HAROLD AND CLELA (FRIESEN) WADLEY, West Point, N.Y., a boy, Jay Andrew, July 29

to JERRY AND EVALYN (RODGERS) WARD, Lexington, S.C., a girl, Cheryl Lynne, May 15

to RON AND MARTA (CARMONY) WILLIAMS, Pompano Beach, Fla., a girl, Heather Aimee, July 6

to REV. MARVIN E. AND HELEN (VERSAW) WINSTRYG, Gothenburg, Neb., a boy, Trevor Kristen, July 10

to DAVID AND DEBBIE WOOD, Konawa, Okla., a girl, Tiffany Dianise, May 24

ADOPTED

by DON AND LORETTA (SMITH) COPELAND, Billings, Okla., a boy, Aaron Ray, born June 3, 1975, adopted June 27

MARRIAGES

JACQUE MARIE HERBOLD and JAMES DANIEL MAIN at Olathe, Kans., May 23

CONNIE SUE RING and DAVID WENDELL NASH at Kansas City, Kans., June 7

KATHY RAINWATER and GERALD WORCESTER at Norwalk, Calif., June 20

GLORIA ESARY and WAYNE YERXA at Shawnee, Kans., June 21

GLENDA SMITH and RICHARD DUGDALE at Carthage, S.D., June 28

DEBBIE CRICK and ROBERT MORRIS at Norwalk, Calif., July 12

PAULA BREEDEN and BENNY DIXON at Oklahoma City, Okla., July 19

KATHY JOHNSTON and LAWRENCE WHITTALL at Norwalk, Calif., July 26

MYRA DUNN and DONALD ABRAMS, JR. at Keene, N.H., Aug. 2

KRISTINA MOWERS and RODGER COOPER at North St. Paul, Minn., Aug. 2

LYNDA CHEERS and MICHAEL GUNDERSON at Norwalk, Calif., Aug. 8

JANICE ANN WACHTEL and RANDAL JAY MILLS at Edmond, Okla., Aug. 9

TONYA HILDEBRANDT and AARON SHIRE at Mitchell, S.D., Aug. 9

MARTHA LYNN CARPENTER and KENNETH LEE KIPER at Rindge, N.H., Aug. 16

DIANE BILLINGSLEY and LEE MOSELEY at Kansas City, Mo., Aug. 30

ANNIVERSARIES

MR. AND MRS. C. P. LOSS of Lisbon, N.D., celebrated their fiftieth wedding anniversary with an open house on Sunday afternoon, June 22 □

MR. AND MRS. ADOLPH LAUFFER of Los Angeles (formerly of Toledo, Ohio) celebrated their fiftieth wedding anniversary June 13, at Los Angeles First Church.

A reception was given in their honor by their three children: Mrs. Kenneth Pratt, Mrs. Betty Jean Pierson, and William V. Lauffer. They have five grandchildren and two great-grandchildren. □

DIRECTORIES

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

NAZARENE PEACE BROADCAST AIRED REPEATEDLY IN ANGOLA STRIFE. "A Hora Nazarena," Portuguese-language radio program of the Church of the Nazarene, was aired repeatedly in the strife-torn nation of Angola recently. Rev. Jorge de Barros, the preacher on the broadcast, received letters from the capital, Luanda, telling of the spiritual help his message brought.

Rev. Barros was informed by a priest that during the tension and rioting, radio stations were allowed to play only classical music or religious programs. Radio Ecclesia played "A Hora Nazarena" continuously, one of the programs centering appropriately on "The Prince of Peace." □

PETITION TO PUT FREEZE ON FCC APPLICATIONS REJECTED. The Federal Communications Commission has rejected a petition that it put a freeze on applications by religiously affiliated groups to secure FM and television educational channels.

In its unanimous decision, the FCC declared that any "religiously affiliated educational organization . . . may become an educational broadcast licensee."

Jeremy D. Lansman and Lorenzo W. Milam, private broadcast consultants from Los Gatos, Calif., filed the petition last December. They said they were not making a "blanket condemnation" of religious broadcasters, but only those who shut out other views with "24 hours of proselytization."

At the January convention of the National Religious Broadcasters, a campaign against the petition was launched. The FCC subsequently received 700,000 letters on the issue, almost all opposing the petition. Previously the most letters received on a single issue was 100,000, in relation to hearings on whether to limit advertising on children's programming.

From the Morristown, N.J., headquarters of the National Religious Broadcasters, Dr. Ben Armstrong, executive secretary, termed the decision a "clear victory for religious broadcasting, especially as represented on the educational band on both FM and TV." □

EVANGELIST CHARGES ANTI-CHRISTIAN FORCES PLAN "SECULAR AUSTRALIA." Anti-Christian forces, aided by some government ministers, are seeking to change Australia into a totally secular state, the Rev. Alan Walker charged in an address in Sydney, Australia.

Mr. Walker, who is superintendent of the Central Methodist Mission in Sydney and internationally known as an evangelist, said the country's greatest need was for a popular Christian movement that could "speak to and win" the mass of the people.

"The Christian faith is under attack in Australia today as never before in its history," he said. □

"UNDERGROUND" DOCUMENT DESCRIBES NEW KIND OF CHURCH EMERGING IN SOVIET UNION. An "underground" document from the Soviet Union, published in Berlin, describes a new kind of "church" coming alive alongside the venerable Russian Orthodox church.

Members of the movement are nourished by orthodoxy, feel at one with the historic teachings and liturgy of their tradition, but seek a wider vision, a more this-worldly interpretation of the gospel than they feel Russia's church offers today.

"We must begin with the prophetic proclamation that the inner church can be renewed by a genuine foundation of hope in Christianity, and not with restoration or modernization of that which at present is scarcely more than a cultural-historical shell," the document states. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **The Gospel of John, chapter 3, verses 22 and 26 say that Jesus baptized. However, chapter 4, verse 2 clearly states that He did not. Please comment on this apparent contradiction.**

Dr. Adam Clarke, early Wesleyan Bible expositor, suggested that Christ may have baptized at first, before He chose the 12 disciples—after which He left baptism to them.

It is not necessary, however, to come to this conclusion. The verses in question may be reconciled by interpreting chapter 4, verse 2 as meaning that Jesus' baptism was

administered by His disciples, though made effective by His authority. It would obviously be more appropriate to employ the disciples, since the ordinance of baptism itself implied the acceptance of Jesus as Saviour and Lord.

With this key in mind the verses are not difficult to understand. Chapter 3, verse 22 means that Jesus baptized *through* His disciples;

or better, their baptizing was done by His authority. The reference to Jesus' baptism in verse 26 is made by John's disciples who fear that his followers will turn to Jesus. They were not so much concerned with details of reporting as they were with an imagined rivalry between John and Jesus which they feared. □

■ **Romans 6:6 speaks of the "body of sin" which is to be destroyed. Then Paul in 8:8 says, "They that are in the flesh cannot please God." Are the sinful (or carnal) nature and the flesh (body) the same? Can you suggest some literature on the question?**

The "body of sin" and the physical body cannot be the same, else there is no "good news" in the gospel. To equate these would be to affirm that men cannot be free from sin so long as the temporal body endures. This is clearly not the teaching of the New Testament.

The confusion arises because of the specialized use (particularly in Paul's writings) of the words "body" and "flesh," which in popular thought simply connote man's physical life.

When Paul spoke of the body, he referred to the whole "outer man," including both his physical and psychological makeup (Romans 6:12-13, 19; 8:13; 2 Corinthians 5:10;

Philippians 1:20; Colossians 3:5).

The meaning of the term "flesh" is determined by its use or context. It refers on occasion to humanity, or being human (John 1:14; 3:6; Romans 8:3). At times "flesh" is almost equivalent to man's body or "outer man" (Romans 2:28-29; 2 Corinthians 12:7; Galatians 2:20; Colossians 2:5).

More importantly, Paul spoke of the "flesh" as a selfish motivation, a basis for living. To live "according to the flesh" is to live for oneself, rather than for God and others. This, of course, is sin (2 Corinthians 10:2-4).

Paul made clear that there is deliverance from the tyranny of the "flesh," the control of sin, while

we yet live in the physical body. This is proclaimed eloquently in Romans 8: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . so then they that are in the flesh [that is, are living according to the flesh] cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (verses 1, 8-9).

Many writers have discussed the distinction between "flesh" and "body" in the New Testament. A new and helpful work is Richard E. Howard's *Newness of Life* (printed by Nazarene Publishing House; price, \$5.95). □

■ **Please explain Exodus 4:21. Why would God harden Pharaoh's heart, as the verse says, and then later punish him?**

The expression used here, "I will harden his heart," and which is repeated frequently in chapters 7 through 14 has given offence to many. In some places the "hardening" is attributed to Pharaoh himself. (See, for example, 7:14, when Pharaoh's heart is in the nominative case, indicating that he is the actor.)

Some ask, How can a loving God hold a man accountable if He puts it in his heart to act contrary to His will? Others, however, use this verse as a means of promoting an unbiblical doctrine of individual election.

Certainly the God who has made himself known in Jesus Christ is more fair and just than the most upright man. Therefore, He will not interfere with man's free choice and

then punish him for his actions. In fact, man's power of moral choice is a gift of God.

However, there is a sobering truth here. God has so designed His moral universe that sin, when indulged, *does* have a hardening effect on man's nature. This is taught explicitly in various passages of the Scriptures.

If men do "not like to retain God in their knowledge," He gives "them over to a reprobate mind" (Romans 1:28). If they resist His Spirit, He takes His Holy Spirit from them (see Psalm 51:11). If they sin against light, to them it becomes darkness (Matthew 6:23).

It is a fact of observation and experience that whenever men stifle the natural affections of kindness,

compassion, and love, these affections wither and die. Pharaoh's acts of sin, willfully and wrongfully committed—given God's moral governance—resulted in the "hardening" of his heart.

Here is a lesson to be underscored. God's Word, when its message is resisted, hardens the heart that turns it aside. This could not be a moral universe if it were otherwise.

It is fair to say that God *designs* that those who resist His truth shall be hardened by it; just as He *designs* that those who believe and obey it shall be saved. This simply means that in all our moral (or immoral) actions we are not dealing merely with impersonal "laws," but with the Living God! □

**MISSIONARY WORKSHOP
HELD AT
BUENA VISTA, COLO.**

The annual Missionary Workshop was held June 23-28, at Buena Vista, Colo., at the Trail West Lodge, 9,000 feet high in the Rockies.

One hundred and fifty-one missionaries and their families attended the workshop; 62 of this number were children, from infants to older teens. There was a full program for all ages.

Preschool children were cared for by nursery workers. Primary and junior-age children had their own program, as did junior and senior high youth. Mornings were spent in devotional time, Bible study, and crafts. Afternoons were filled with activities; hiking, archery, fishing, horseback riding, and tennis.

The adults listened to lectures on current trends and needs in missions, shared discussion periods with staff members, and described methods that had been successful on their fields.

Highlights of each day were the chapel services with inspirational messages by Mrs. E. G. Hartley, of Nampa, Ida., and the challenging evening messages by General Superintendent George Coulter.

In their appraisals of the sessions the missionaries expressed appreciation for the inspirational times and the privilege of getting ac-

quainted with each other and with staff and their families. They especially mentioned their gratitude for the excellent program provided for their children. □

**INFORMATION FOR
SPONSORSHIP OF
VIETNAMESE REFUGEES:**

There are several thousand Vietnamese refugees who need to be sponsored by American families. Many of these refugees are Christians, some of whom have found Christ since coming to the States.

Rev. Richard L. Drummond of the Christian and Missionary Alliance is project coordinator for his church in helping sponsorship of these people.

Rev. Drummond writes:

"There is no legal obligation in-

volved in sponsorship. It is a moral obligation, a ministry of love and concern. Sponsorship in simplest terms is much like the 'faith pledge.'

"The sponsor should be prepared

"1. Receive the refugee when he arrives in his community. In most instances the government is paying the cost of transportation from the center to the sponsor's city.

"2. Provide foods and shelter until the refugee becomes self-sufficient. Because of the cultural differences, it is not the best practice to keep the refugee in your home for any length of time. They will be much more comfortable in their own lodging. Thus, as early as possible permanent housing should be provided.

"3. Provide clothing and pocket money. They will need some immediate cash.

"4. Provide assistance in finding employment. One of the first matters a sponsor should look into is the availability of employment. If there are openings for auto mechanics, clerical help, etc., this should be pointed out when applying for a refugee. The quicker the refugee secures employment and is able to provide for his own, the better the situation will be.

"It may not seem important, but the sponsor should also plan to help the refugee get settled. For example, assist them in getting the gas, water, electricity, etc., turned on. Help them find the nearest supermarket and go on the first shopping trip with them. Supply the names of doctors, etc.

"We need to have:

1. Letter of sponsorship stating size of family and job opportunity.
2. Letter from a minister.
3. Letter from a banker."

Potential sponsors may call Rev. Drummond at toll-free number 1-800-643-9750, Ext. 66, at Fort Chaffee, Ark., or the Christian and Missionary Alliance office at Nyack, N.Y. (914) 353-0750. □

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CHURCH OF THE
NAZARENE
6401 The Paseo
Kansas City, Mo.
64131

Mr. _____
Mrs. _____
Miss _____
Address _____
City _____
State _____ Zip _____
Birth Date _____ Tel. _____

It's September!

Do you know where your students are?

For the university student, September is: registration lines, decisions about exact courses, where to live, what to do with time, where to go, where not to go. Campus life is a veritable cafeteria of directions and options.

But there they are . . . couldn't make it to one of our Christian colleges; just too many factors that pointed another direction. What happens now? Are they forgotten? Will they quickly fade into the complexity of the university scene? Will they find a church which will assist them on their journey through the new maze of academic bombardments? **They need all the help you can give them.**

Not being among those who could attend a Christian college, they may find themselves in a very difficult atmosphere. Their campus may be basically contrary to the teaching of biblical principles. **They need all the help you can give them.**

In a survey conducted by the Navigators, at the University of Wisconsin's Madison campus, nearly half of the 2,250 students interviewed said "chaos" best described their world. In a recent article from the Associated Press was this statement, "If campus reading is any indication of what college students are thinking, they are less idealistic



Ernie Nielsen/Photomedia

by ERNIE McNAUGHT
Director of Campus Ministries

and more cynical now than they were a decade ago."

An editorial in the June, 1975, issue of *HIS* magazine carries this statement: "On campus, the trickle of Christian morality has now dried up and most of us are unshocked and unshockable about what we see there." **They need all the help you can give them.**

As students enter the university scene, they enter the diversified atmosphere of Hare Krishna, Sun Myung Moon, Divine Light Missions, transcendental meditation, transmigration, and the occult. They are exposed to an atmosphere which caters to the sensual along with the intellectual.

When they leave home to be on their own, they embark upon a path suddenly free of external limitations. Suddenly, no mom to pick up the socks and keep things clean. No younger brother to observe how they act and where they go. No one who has heard them testify about Christ. The temptation to let the head go in a different direction than the heart becomes almost overwhelming. **They need all the help you can give them.**

As they struggle with many new experiences of university life, just one understanding person with a smile and strong handshake might spare them from the agony of being pulled apart. But how are they going to find each other? Who will be at the other end of the hand? Who will be behind the smiling face?

Help us help them. We are interested in contacting as many students as possible. We need their names and addresses. We are also interested in contacting those who would commit themselves to a local campus ministry in some capacity. Send us your name. Together—not somehow, but triumphantly—we will affect this needy segment of society.

Fill in the University/College Student Locator Form below and send it to the Director of Campus Ministries.

-----Cut along dotted line.-----

UNIVERSITY/COLLEGE STUDENT LOCATOR

Name of Student _____

School Address _____

City _____ State _____ Zip _____

School Attending _____ Year _____

Phone _____

CONCERNED PERSON RESPONDING:

Name _____

Address _____

City _____ State _____ Zip _____

Relationship to Student: _____

TYPE OF HOUSING WHILE AT SCHOOL:

- | | |
|--|--|
| <input type="checkbox"/> Dormitory | <input type="checkbox"/> Apartment |
| <input type="checkbox"/> Private Housing | <input type="checkbox"/> Rooming House |
| <input type="checkbox"/> Living at Home | |
| <input type="checkbox"/> Other _____ | |

**WOULD YOU DARE
TO MAKE THIS A COVENANT TO
PRAY FOR THE STUDENT LISTED
ABOVE AND FOR THE NEW CAM-
PUS MINISTRY WORK OF THE
DEPARTMENT OF YOUTH?**

SIGNED _____

Return to: **ERNEST McNAUGHT, Director of Campus Ministries**
Church of the Nazarene, 6401 the Paseo, Kansas City, Mo. 64131



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

One More Call

SATURDAY AFTERNOON—the end of a busy day. My duties were nearing completion. Tired and hungry, I turned toward home. A feeling of relaxation swept over me as I pulled into the drive.

But the good feeling was short-lived. An uneasiness crept over me. Cliff—what about Cliff? He was a new friend whom I had just met a few days earlier, and he was hospitalized. I hadn't taken time to check on him.

A strange, compelling urge possessed me. Regardless of the time, my hunger, my weariness, I had to visit Cliff.

"Honey, I just have to make one more hospital call. I'll be back as soon as possible."

With that I was gone. Back in the car and on to the busy streets of Toledo. Soon I was in the parking lot of the large hospital complex.

Up the elevator and into the room I hurried. There he lay, my friend Cliff. My greeting was acknowledged warmly by a man who obviously was quite weak. Our short time of sharing was interrupted by occasional stabbing pains, which seemed to grow more intense by the minute.

Cliff requested another sedative. Soon the nurse arrived with the injection. I realized the potency of the injection and felt the urgency of prayer.

We prayed together—Cliff and I, with

some of his family members standing close by. My prayer, as a friend and as a pastor, was a prayer of confession. I committed his family and friends, and particularly his past sins into the hands of an ever-loving God. I concluded my prayer and glanced over at Cliff. His eyes were still closed in an attitude of prayer.

Feebly and faintly he began to pray—"O God, You know that I have been away from You for a long time. I've wasted my life in sin and in running from You. I'm sorry. I want to live with You in heaven when I die. And I want You to come into my heart. I am sorry, Lord, for my past life. Come into my heart, dear Jesus."

Cliff opened his eyes, looked up, and smiled. Almost immediately the drugs began to take effect. It was a new drug and Cliff's body reacted violently and began to convulse. I waited until his convulsions calmed. Soon he slept.

In the early morning hours of that Sunday morning Cliff left his earthly home to claim his inheritance—a mansion in glory.

Joy filled my heart. Cliff's sufferings were over. God had called him home.

I'm glad I responded to the Spirit's call to make "one more call." □

—DEE R. JONES
Globe, Ariz.



THE BOPHUTHATSWANA PIONEER DISTRICT IS BORN

On July 1 the ministers working in the Bophuthatswana Homeland area met at the newly built church at Ga-Rankuwa. They organized the new Bophuthatswana Pioneer District.

There are 8 organized churches in an area 500 miles long stretching across the northwestern part of the Republic of South Africa. It is the homeland of the Tswana people and is scheduled to become an independent territory.

The photo shows (l. to r.) Rev. and Mrs. Elimon Sekgobela, Rev. Paul Dayhoff, Rev. J. C. B. Coetzler, Pastor Isaac Makhura, Superintendent T. Harold Jones, and Pastor Johannes Kgwadi.

This makes the fourth district to be organized on the R.S.A. North mission field. □

—Reported by Paul Dayhoff, missionary to Rep. of S. Africa, North

MRS. EVERETTE HOWARD IMPROVING

On July 25, Mrs. Everette Howard underwent surgery at St. Luke's Hospital in Pasadena, Calif. The doctors reported that there was no malignancy, and Mrs. Howard is recovering well from the operation.

—Reported by the Department of World Missions

DR. NICHOLAS HULL RESIGNS

On the advice of his physician, Dr. Nicholas "Nick" Hull is resigning as district superintendent of the Southern California District, effective September 30. Dr. Hull has been in poor health for some months. He has been superintendent of the Southern California District for 20 years.

He began his ministry in the Santa Maria, Calif., church, and then pastored the University Avenue Church, San Diego, Calif., from 1943 to 1955.

He has served as a member of the General Board, a member of the Board of Trustees of Nazarene Bible College, and numerous other general church committees. □



SCOTT APPOINTED SUPERINTENDENT IN SOUTHERN CALIFORNIA

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Rev. Robert H. Scott (now pastor of First Church of the Nazarene in Santa Ana, Calif.) superintendent of the Southern California District. This is effective October 1, 1975.

—GEORGE COULTER
General Superintendent

Rev. Robert A. Scott has accepted the appointment to become superintendent of the Southern California District.



He has been a pastor in California for 25 years, serving Sacramento West, Wasco, and Fresno First on the former Northern California District until 1962, and Santa Ana First on the Southern California District for the last 13 years.

Rev. Scott has served on numerous district committees and the district advisory board. He will succeed Dr. Nicholas Hull, who has resigned due to ill health after 20 years as superintendent. □

GENERAL SECRETARY PROTESTS

Dr. B. Edgar Johnson, general secretary, wrote to Mrs. Gerald Ford to protest statements by her on a TV program which appeared to take a permissive attitude toward sex outside of marriage. Here is a portion of his letter: "... The Word of the Lord is simple and clear in many places in the Bible that sexual immorality and sensual living or promiscuity are not acceptable to God. The message is: 'We instructed you *how to live in order to please God* . . . You should avoid sexual immorality, you should learn to control your own body in a way that is honorable, not in passionate lust like the heathen, who do not know God' (1 Thessalonians 4:1-5, NIV). We deplore the deterioration of morality around the world and in the American culture as seen in today's popular ethics. Lead us in a new call to chastity before marriage, and fidelity after marriage . . ." □

NEW NORTH CENTRAL OHIO DISTRICT FORMED

The Akron District on July 31 agreed with the Central Ohio District which voted July 16 to give the green light to the formation of a new district composed of the counties of Northeast Ohio.

The approval was of a recommendation by the General Boundaries Committee and a special committee from the above-named districts describing the area and the churches which would form the new district. The practical result will be three districts of approximately equal size in the area formerly comprising the Akron and Central Ohio districts.

On August 2, delegates to the two district assemblies who represented churches within the boundaries of the new district met in Wooster, Ohio, First Church to provide for the organization of the new district and to elect a district superintendent.

Rev. D. E. Clay, pastor, Fostoria, Ohio, was elected on the fourth ballot. Dr. Charles H. Strickland, general superintendent who had presided at the assemblies of the Akron and Central Ohio districts, conducted the "mini" assembly. It will be named the North Central Ohio District. □

GRAVES NEW SUPERINTENDENT SAN ANTONIO DISTRICT

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Rev. Harold B. Graves (now pastor of the Springdale Church of the Nazarene in Cincinnati) superintendent of the San Antonio District. This is effective September 1, 1975.

—GEORGE COULTER
General Superintendent

Rev. Harold B. Graves became district superintendent of the San Antonio District September 1.

Rev. Graves had been pastoring the Cincinnati Springdale Church.

He began his pastoral ministry on the Tennessee District, serving churches in Waverly, Gallatin, Old Hickory, and Clarksville First Church. He pastored the Glen Park Church in Gary, Ind., prior to his present charge.

Rev. Graves succeeds Rev. C. Marselle Knight, who resigned to assume the superintendency of the Kansas District. □



'75
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