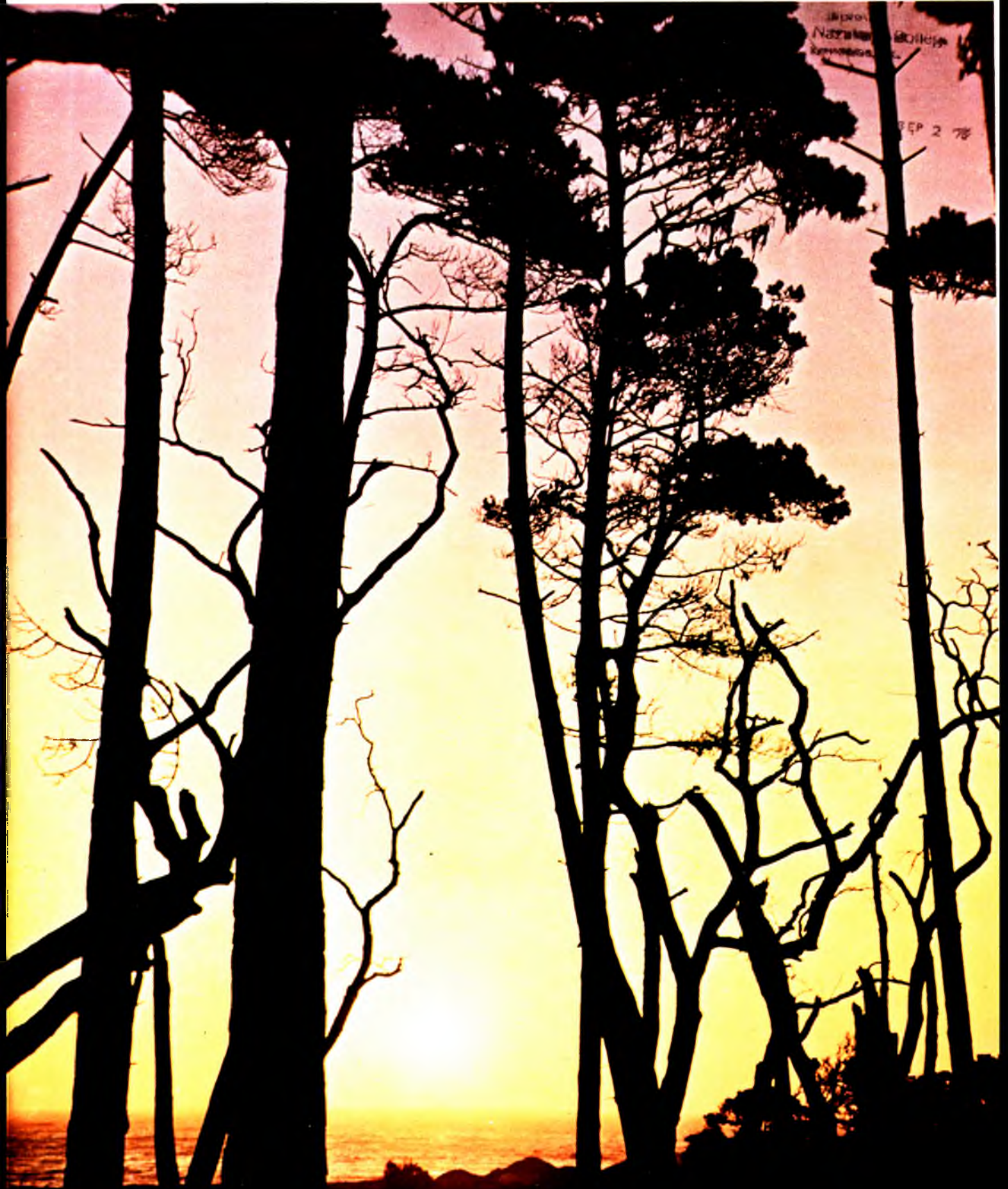


HERALD OF HOLINESS



CHURCH OF THE NAZARENE / AUGUST 27 '75

—General Superintendent Edward Lawlor



Worldliness and the Christian

LOVE NOT THE WORLD, neither the things that are in the world. . . . the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15, 17). The inspired rule of conduct given to us here by the Apostle John is among the most sublime truths of the Word of God, worthy of more than casual reading.

There seems to be some anxiety as to the position of the church concerning present-day worldliness. It is so prevalent and pervasive that it seems to have infiltrated every area of life today.

Worldliness is an observance or a display of the lack of spirituality as men and women seek to satisfy their desire for change, romance, color, and adventure. It is a moral issue reaching everywhere and continually seeking for first place in every life.

Questions are being raised as to whether the church's attitude on worldliness has changed. The standards and principles of the Church of the Nazarene have not changed. There is no excuse for any of our people pleading ignorance as to what those standards are. They are clearly defined in the Word of God and the *Manual* of the church. It is well that there should be some absolute standards in the holiness church. A code of ethics that allows compromise is of no value in our day.

The true Christian recognizes and admits that the spirit of the world is enmity against God. In every decade of every century this has proven to be true. Therefore, Nazarenes in this decade of the seventies conform to the spirit of the world at their spiritual peril and to the detriment of Christ and His Church. If surrender to worldliness occurs, then we are creatures, not creators, of circumstances.

Nothing is more needed in Christian life today than genuine convictions and the moral courage to carry out, in spirit and in letter, a separation from the world. If our devotion to Christ leaves room for worldly desires and the will to indulge them, what kind of devotion do we have? When we walk in the Spirit and enjoy the fruits of the Spirit, there is little need to worry about worldliness.

Worldliness must never be ignored nor taken for granted. We deplore the craze for undue concentration upon much that is of the world. Pernicious reading, risque television programs, professional movies, Sunday sports, addiction to fashion, and various kinds of worldly amusement that are not helpful to the spiritual life—many are definitely and seriously harmful, and as the beloved John writes, "the world passeth away . . . but he that doeth the will of God abideth for ever."

The indulgence of worldliness is entirely opposite to doing God's will. We neglect insistence upon separation from the world at our peril.

Holiness people should present an example of *otherworldliness* in all things. Those who come into contact with us should know by our spirit, our appearance, and our attitude toward life that our affections are set upon things above and not upon things of the earth.

Let us then, because of what we are and what we profess, be free from purposes and pursuits that can be even remotely construed as worldliness.

Defensive measures alone, however, will never gain the full victory. Let us go on the offensive against worldliness in His almighty strength, knowing that in Him we are able to "**LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD.**" □

The Vanity of Other Gods

OUTSIDE OUR WORLD, beyond this life, we can see one fixed point—death. Since all men are mortal, all men eventually reach that landing.

But God is the One, the only One, who stands beyond the flow of all existence, all earthly life, and the passing of all time. He is the One who never becomes past, who remains ever present.

God is the only One who ever is. In giving the Ten Commandments, He began by declaring, "I am the Lord thy God . . . Thou shalt have no other gods before me" (Exodus 20:2-3).

He is the only One who can properly say, "I am." These words formed His self-revelation to Moses, as He exclaimed, "I AM THAT I AM" (Exodus 3:14).

"*I am*"—identifies the voice that gave the ageless commandments to Moses on Sinai.

"*I am*"—is God's message in all times, even when His chosen people decided that He was dead or had forsaken them, when they made a golden calf, or when they turned to worship some other god.

"*I am*"—words God spoke to prove himself during all of men's pretentious Towers of Babel, all the days of golden calves in all ages, and all the vain imaginations, even down to our day.

"*I am*"—declares the comfort God always speaks to His people when they can see no way out of their afflictions.

"*I am*"—the verbal seal of His faithfulness to His children in the coming of the promised Son, as He brings salvation to a lost world via a crib in Bethlehem and being nailed to a cross at Golgotha.

"*I am*"—the very name of God stands alone. It means that He ever has been and will be God. He was before the beginning of the world, before you and me and our most ancient ancestors. God is still present today, as long as the earth stands, and after its passing. He is "the same yesterday and today and forever" (Hebrews 13:8, NIV).

It is as the writer of Hebrews reminds us:

*"In the beginning, O Lord, you laid
the foundations of the earth,
and the heavens are the work of
your hands.*

*They will perish, but you remain;
they will all wear out like a garment.*

*You will roll them up like a robe;
like a garment they will be changed.*

*But you remain the same,
and your years will never end."*

(Hebrews 1:10-12, NIV)

This is why we should have no other gods before Him. It is vain. Everything but God dies and passes away. This includes our civilizations, our philosophies, our words, and our lives. Though all else passes, God says, I and My words shall not pass away (cf. Matthew 24:35).

All too often it seems easy for us to conclude that we cannot accept God, that we have a different view of Him, or that we have no need of Him at all. Successive generations have tried to bypass God in various ways, but they have all died, going the way of all flesh. God, like the Cross, still stands "tow'ring o'er the wrecks of time."

All of man's attempts to do without the great "I AM" are futile. Even the newest and supposedly most up-to-date gods shall be ultimately buried by the words "There once was . . ." Every new generation must learn that this is why God said they should have no other gods before Him.

In giving the Ten Commandments, the tone of God is not senselessly demanding, but it calls man to face the real relationships necessary to harmonious life. Certainly the commandments aren't the troublesome laws "made to be broken" that people often pretend them to be.

Kurt Hennig, in his book *God's Basic Law*, indicates that the language of the Old Testament has an inimitable word for the gods men have invented. He says that the word for "gods" should be literally rendered "nothings." In reality, there are no such things as "other gods." They are only imaginary spirits conceived by wild ideas, or worthless objects made by human hands.

There is only one God—the true and the living God—whose name is I AM. Whoever will live his life in obedience to Him will be led by the One who has the last word, who ever declares, "Surely I will be with you always, to the very end of the age" (Matthew 28:20, NIV).

Archimedes, a great mathematician of the ancient world, is quoted as saying, "Give me a place to stand on, and I will move the earth." God declares in His first commandment that there is no place to stand unless we join Him in obedience to His law. This places the possibility of other gods in proper perspective.

All other gods are as substantial as "thin" air. They are vain—without worth. □

By IVAN A. BEALS

Kansas City

HERALD of HOLINESS



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PEN POINTS

PROBLEMS

It's a problem-filled world. Don Fraser writes, "With man's great ability to think and reason and compute, we can now pinpoint most of our current problems. The trouble is we can't solve them."

John Foster Dulles contended, "The measure of success is not whether you had a tough problem to deal with, but whether it's the same problem you had last year."

Frank A. Clark says, "I think the next best thing to solving a problem is finding some humor in it."

Paul Mann says, "We all know problems. How we meet them makes the difference. One man gives up. Another perseveres and, armed with new knowledge born of trying, finds the way to succeed. What do you see down a rocky path? Stumbling blocks or stepping-stones? It's the point of view that counts."

This squares with the words of A. Elwood Sanner: "Problems cannot defeat us, but our attitudes toward them may."

Perhaps the basic objective of the Queen of Sheba's visit to Solomon lies hidden in these words: "And she told him all her problems" (1 Kings 10:2, TLB). When Israel disobeyed God and rebelled against Him, we're told that "problems troubled the nation on every hand" (2 Chronicles 15:5, TLB). Jesus had compassion on a problem-conscious multitude: "And what pity he felt for the crowds that came, because their problems were so great and they didn't know what to do or where to go for help" (Matthew 9:36, TLB).

A dejected fellow said to a psychiatrist, "I've lost all desire to go on. Life has become too hectic, too confused."

"Yes," said the doctor, clucking sympathetically, "I understand. We all have our problems. You'll need a year or two of treatments at \$50.00 a week."

"Well," replied the man, "that solves your problem, Doc. Now what about mine?"

Christians are not left to their problems. Paul enjoins the Galatian community, "Share each other's troubles and problems" (Galatians 6:2, TLB). The writer of the Roman Epistle reminds us, "The Holy Spirit helps us with our daily problems" (Romans 8:26, TLB).

The guy whose problems are all behind him is probably a school bus driver.

"No one has completed his education who has not learned to live with an insoluble problem" (Edmund J. Kiefer). □

By Carl N. Hall
Huntsville, Ala.

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Of MONKEYS and MEN

By C. NEIL STRAIT
Racine, Wis.

I HAVE a sculptured piece which has a monkey sitting on a stack of books, among them a copy of Darwin, contemplating the skull of a man. He has a somewhat puzzled look on his face.

Now, you and I know that monkeys may or may not take men very seriously. But the monkey does put us to thinking.

Man must take a periodic look at himself—his design, his destiny, his despair. Nothing may come out of the monkey's contemplation of the skull, but out of man's consideration of himself will arise three things:

1. Sorrow at the way his design has degenerated.
2. Sadness at the way his destiny has been detoured.
3. Shame at the way his despair keeps deepening.

But contemplation, if it is serious and deep, takes a man not only to the problem, but beyond—to a solution.

Serious men are not content to know the problem and identify the predicament. They seek solutions.

Someone has said that "life has no problem that faith cannot answer." The late Abraham J. Heschel, in his book, *Man Is Not Alone*, said, "Faith does not spring out of nothing. It comes with the discovery of the holy dimension of our existence."*

The man who is in quest for answers and solutions soon learns that faith is one passageway there. And he who never takes the way of faith

may sit, like the monkey, contemplating the reason of it all.

And, sad as it may sound, such a man will sit out a lifetime—coming to no destination, finding no solutions—content only to ponder the questions. Such a man is advanced little beyond the monkey.

The Christ-follower has an advantage over such a man. True, questions probe deep inside, but he has moved beyond the questions-only stage. He has begun a pilgrimage—a pilgrimage of faith, a search, a journey, a relationship. And where man journeys forward—in faith—with Christ as his Guide, there life unfolds with meaning. Life, eventually, comes to its destination and not disaster.

William Newton Clark reminds us that "faith is the daring of the soul to go farther than it can see." Monkeys never travel there. But men of faith must travel there. For those who travel beyond what they can see come to magnificent changes of the soul. They experience the holy dimensions of the life God designs for the men of faith.

So count me in for the journey of faith. Let me feel and experience its way. Let me catch the thrill of its reality. Let my heart feel the impact of God—His will and His way. □

*Abraham J. Heschel, *Man Is Not Alone*, quoted in *The Speaker's Book of Inspiration*, edited by C. Neil Strait (Droke House/Hallux, 1972), p. 63.





By R. E.
HOWARD

Bethany Nazarene College

Switching Chickens

tence; and because of her demanding responsibilities at home, May had very little opportunity to get an education. Several times a week she walked the six or seven miles to town and back, exchanging her bucket of eggs for a few groceries. Once the store manager had expressed to me: "Preacher, this would be a much better town if more people like May lived here."

But one day, light and hope had come into her dark life. Some faithful folk had shared Christ with her. With total abandonment she had given herself to God and under the tutelage of the Holy Spirit she had blossomed into a radiant follower of her Lord.

Her opportunities for improvement were few, but increasingly her life bore the fruit of the Spirit. Most apparent of all was the quality of faithfulness. In *every* service—Sunday school, worship, evangelism, prayer meeting, revival, missionary, etc.—May was in her favorite pew. Only the most extreme providential hindrance could keep her away. Through the long, cold winter she would trudge through snow, often more than knee deep, so that her offering, quite literally like the widow's mite, would *always* be in the plate.

As we examine our New Testament, we discover that faithfulness is a most important virtue. Our confidence in God is based on His faithfulness. He is faithful—to us in temptation and trial (1 Corinthians 10:13), to His call (1 Corinthians 1:9; 1 Thessalonians 5:24), to strengthen and protect us (2 Thessalonians 3:3). We can depend upon Him! we have our example in Jesus, who was faithful to His staggering task (cf. Hebrews 2:17; 3:2, 5; Revelations 1:5; 19:11).

Just as God is faithful to us, so we, His human stewards, are to be faithful (1 Corinthians 4:2). We are to be faithful to one another. As faithfulness is the highest level of fellowship and responsibility between husband and wife (cf. 1 Timothy 3:11-12), so it should characterize the relationship between Christian brethren. Nothing else so creates and maintains the vital bond of

THE MIDWEEK prayer meeting crowd smiled when May asked the strange question: "Have any of you ever heard of switching chickens?"

She then went on to explain how she had in distress come to me, her pastor, just the week before. Daylight saving time was about to begin and she didn't know how she could get her chickens into their coop while it was still light. If she waited until sundown, there would not be time enough to get to prayer meeting. If the chickens were not sheltered, the foxes would have a feast. In dismay she had asked: "What can I do? How can I get to prayer meeting? My chickens don't know it is daylight saving time!"

I assured her that God was interested in her problem and that I would join her in praying for a solution.

Now she was rejoicing because God had answered prayer. That very evening as prayer meeting time approached, she went out to shoo the chickens into their coop. But her efforts were futile as the chickens only scattered more widely. Suddenly—as if a voice spoke out of heaven—she was impressed to break off a switch. She had never heard of switching chickens! Hesitatingly she started after the nearest rooster with a switch. To her amazement he rushed into the coop and all the other chickens followed him! God had solved her problem.

It was no wonder God was faithful to May and taught her to switch chickens, because faithfulness was the theme of her life. She hadn't had much to offer God. May lived with her elderly parents in a rough cabin outside of town on the edge of a big woods. There they eked out an exist-

helps to holy living

confidence and mutual trust. Even further, when we would reach out in love to a needy world, the spirit of faithfulness supremely manifests our concern. William Barclay has wisely observed that “no church and no marriage can stand unless they are based on loyalty.”

But our faithfulness must also extend Godward. As we consider how faithful God has been to us, can we do less than be faithful to Him? Of course this entails responsibilities and duties in and through His Church, but it extends far beyond that. We are to be faithful to God—in our hearts. How much do we love His Word? When we “miss” the time of prayer, is it really missed? Do we ever revel in the sheer delight of His presence and companionship?

It is our *heart* that God sees. To be sure, because of the weak vessel, our faithfulness is imperfectly manifested outwardly. But God

knows what we tried to say or do. He knows where our heart is, what has first place in our affections, and if we are faithful.

Faithfulness! Here is a quality of life available to all, and it seems like such a little thing. Yet how seldom it is found. You see, few, if any, of us are faithful by nature. Instead, we are selfish and self-centered—*naturally*. But “faithfulness” is a fruit of the Spirit! (See Galatians 5:22-23, NASB. It is unfortunate that the KJV translates the word “faith.”) And man can’t *make* a fruit! It is not a virtue *we produce*, but as we walk by the Spirit He teaches us faithfulness—to God and men.

When the day came for me to leave May’s church, she shyly came to me and asked me to autograph her Bible. I wrote: “When I think of faithfulness, I shall always think of you.” And for more than 25 years I have! □

How Great Is God!

I am the Lord that healeth thee

(Exodus 15:26)

WHERE’S KIRK?” I asked his parents when he was not in service one Sunday night.

“Oh, he’s home sick. It’s the flu, I think. He hasn’t been feeling good all day.”

It was not like Kirk Wade to miss any of the regular services of the church, so I decided to stop by and see him after church. When I arrived, he was so weak he could hardly lift a glass off the table beside him. I helped him to his room and we had prayer together.

A few days later I was sitting at my desk when the telephone rang.

“Pastor, this is Harold Wade. We’re taking Kirk to the hospital. The doctor says he doesn’t know what the problem is and he wants to run some tests. Please remember him in prayer.”

The next few days were filled with frustration as test after test was run with no apparent result. Finally the diagnosis was made. I was there when the doctor spoke to the parents.

“Kirk has acute staphylococcal endocarditis and pericarditis. We’re doing all we can for him,” the doctor said, “but if you know how to pray, I would advise you to do that.” Then the doctor did something I have seen few physicians do in the course of their duties. He broke down as he said, “In many cases this disease is terminal. We could lose him.”

I went back to my office and picked up the telephone. A chain of calls were made and that

evening over 60 people gathered for a special prayer time for Kirk. We prayed for nearly three hours, and then Harold and I left for the hospital. Kirk was feeling some better, but still too weak to even talk. I spent the next few nights at Kirk’s bedside, praying, encouraging, and talking about the Lord with him. This was a crucial time for a 17-year-old boy, but he kept his faith in the Lord. Reports came in that people were praying all over. Letters and cards expressed concern from great distances.

Then it happened. Not amid a great healing service. Nor as the result of a new kind of medicine—the treatment administered had not changed. Kirk simply started to get well! The doctor told me it had to be an outside Source or Power. Kirk began to eat and regain his strength. Slowly, but clearly, he made a complete recovery.

A few weeks later I stood in the elevator of Kings Daughter’s Hospital.

“How is Kirk?” a nurse asked me.

“He’s doing great,” I replied. “He’s back in school, active in sports, and in church regularly.”

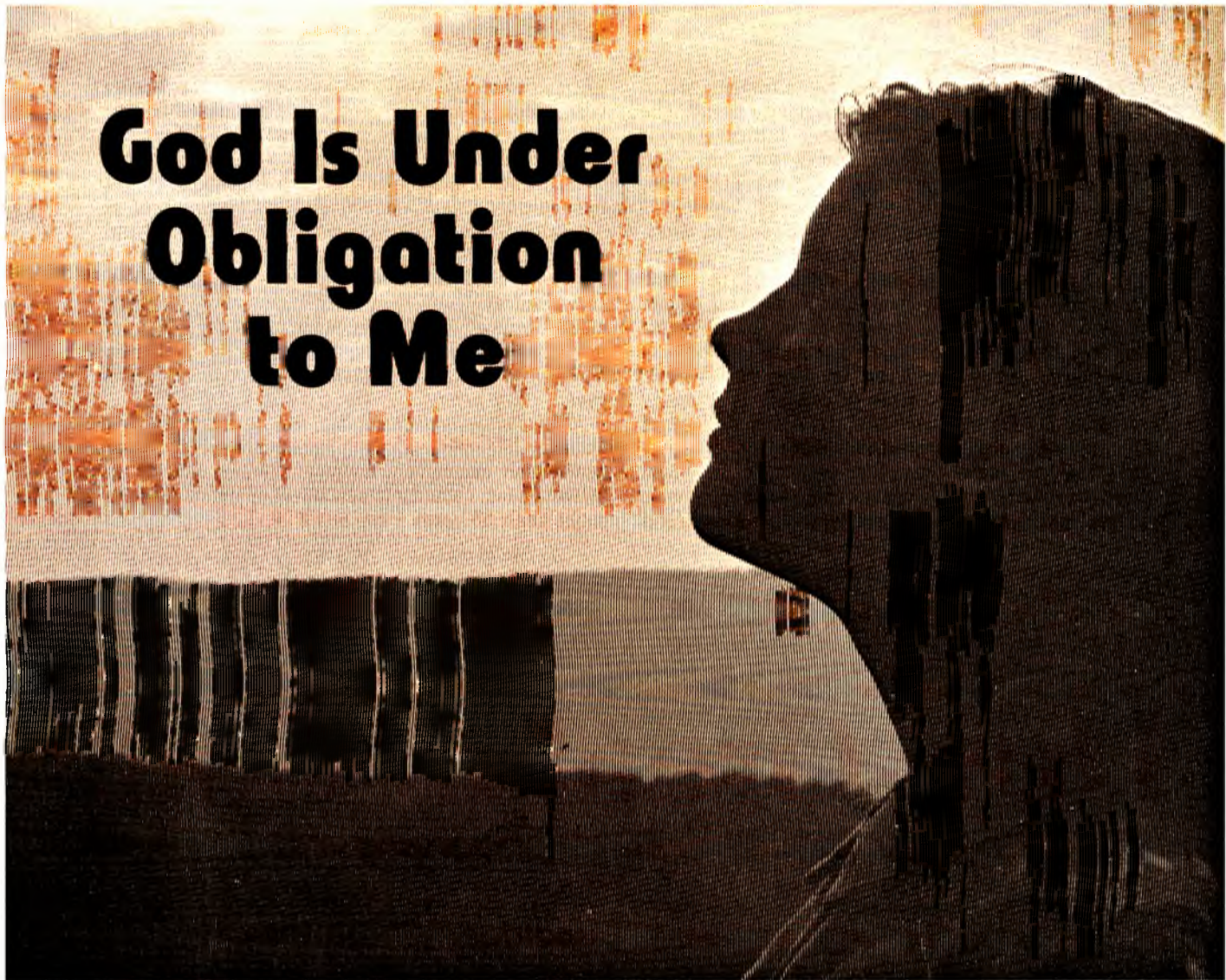
“I don’t believe some people knew how sick he was,” she said.

“No,” I replied, “and too few realize how great a God we have.” □

By JERRY BAKER

Charlotte, N.C.

God Is Under Obligation to Me



Walt Balle

THE VERY THOUGHT that the infinite God could be indebted to mortal man is, at first thought, staggering. Even upon a sober second thought, it is a truth hard to recognize. Nevertheless, it is fact: God is obligated to me—even me.

Should one assume, as some do, that there was a time when God had no obligation to man, that assumption is invalid now, for His obligation is clearly established. He has admitted it, and His Word and His honor require that He discharge it.

As difficult as it may be for one to grasp the justice of such obligation, it is equally difficult to get God to discharge His obligation. You may speak for yourself, but speaking for myself, it has not been easy for me to get Him to pay off.

Through the years I have struggled and prayed, and still at times He doesn't pay off. He seemed to be slow, indifferent, and at times untrue. Thus speaking—and I am speaking sincerely—I am bringing no unjust judgment against my Maker. I am simply stating the fact: It has been difficult for me to get Him to pay off.

Our thought may become clearer when we recognize that although God has an obligation to us—frankly admitted and clearly defined—that obligation is a contingent one. Its binding power

arises from man's meeting the prerequisite conditions on which God established His obligation. He created His own obligation and also announced the conditions on which it would be binding.

The Word is replete with such contingent divine obligations. Let us look at one: He has obligated himself to "keep . . . [us] in perfect peace" (Isaiah 26:3). I cast my vote with Abraham that "what he . . . [has] promised, he . . . [is] able also to perform" (Romans 4:21); but again I say, it has been difficult for me to get Him to do this. On many occasions, my peace has been far from perfect. I have cried in vain for it to be restored, but my prayer was to the wrong person; in fact, I am the wrong petitioner. The true petitioner is God saying to me: Meet the conditions on which I established this obligation, and you will not have to pray for its fulfillment—that will be attainable. I will pay in full.

What then are the conditions on which this obligation to give perfect peace are made? They are clearly stated: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because

By T. W. Willingham

Kansas City

he trusteth in thee" (Isaiah 26:3). Here we face the root of the whole matter. The heart has lost its peace because the mind has lost its focus—the waves and not their Master have taken our attention.

Jesus was dealing with this matter when He was chiding Martha: "Martha, Martha, thou art careful and troubled about many things" (Luke 10:42), and none of the things were evil. She was just majoring in minors. Jesus spoke also of "the care of this world, and the deceitfulness of riches . . . [that] choke the word" (Matthew 13:22). It is only as the eye keeps single that the promise that "thy whole body shall be full of light" can be realized.

Another wonderful promise that it has been difficult for me to get God to keep is that of guidance. His promise of divine guidance is clear and unmistakable, but at times I find it difficult to get Him to keep that promise. Thousands of hours have been spent in my Christian life seeking His guidance, when all the while His promise to give it stands out in bold relief. Why His reluctance? Can I charge Him with neglect or deceit?

This question needs no answer from us; the answer can speak for itself. By this time I have come to realize that the problem is not with a reluctant God but with a reluctant petitioner—reluctant to meet the condition on which the promise was made. True, God has promised guidance; but He has put it thus: "The meek will he guide in judgment: and the meek will he teach his ways" (Psalm 25:9). It is the meekness on our part that is lacking and its lack nullifies the promise.

It is axiomatic that God's promises to us are made on clearly stated conditions and can be realized only when the stated conditions are met. Then cease looking Godward in agonizing tears to obtain the promised benefits, but look within for the hindering cause. It is always inside of us. We may not see it without divine help, and we may need to pray like a saint of old: "Search me, O Lord." Following this path, one can locate the hindrance, and if we remove it (for it is ours to remove), then the promise will be fulfilled.

All of the promises made to God's children may be realized, and we need not be ignorant of the conditions that must be met for their realization. God does not offer us that which He does not make possible for us to receive.

The purpose of my sharing these thoughts with you is to make clear that God's promises are true, but their fulfillment is conditional; however, He has made clear the conditions on which fulfillment depends, and such conditions are within our power to meet. One cannot back off and say, "I can't meet them," and say it truthfully.

Whatever man's given answer may be, should he fail to meet the divine conditions, the true answer is, "I won't"; for God will not offer a prize and urge us to seek it, and place it beyond our reach. The prize has its price, and few there be who are willing to pay the price. It lies at the

end of the "narrow way" of which the Master has said, "Few there be that find it."

To more fully understand the enormity of God's obligation to us, take a glance—only a glance at this one. It is beyond our comprehension, and as for me, it is beyond my realization. Nonetheless, this is an obligation that He has assumed. He has made the promise—His Word has been given—the obligation is established. He is ready to discharge His debt. He awaits a just claimant. Without doubt His heart yearns for one, but alas He waits almost in vain. Who among us can say, I have collected the reward so willingly promised? "Ask what ye will, and it shall be done unto you" (John 15:7) is His self-established obligation. Who cares to collect? The terms are set forth. □

THE DIVINE LOAN

*He gave to each and all of us
Gifts, however small;
And when we use these in His name,
His blessings will befall.
But may we always keep in mind
The purpose of His loan,
That we might touch a lost soul here,
IN HIS NAME, NOT OUR OWN.*

—BARBARA PARHAM
Tuscaloosa, Ala.

LEAVE IT TO GOD

*There's nothing so bad that it could not be
worse;
There's little that time will not mend;
And troubles, no matter how quickly they
come,
Most surely will come to an end.
You've stumbled, but failure is common to
men.
Why dwell overmuch on regret?
You're sorry, God knows—so leave it at
that—
Let past things be past and forget.
Don't despond; don't give up; but just be
yourself.
The self that is highest and best.
Live every day in a Christ-centered way,
And then leave to God all the rest.*

—ALMA FLOYD
Miami, Okla.

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



A SAVING LOOK

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else (Isaiah 45:22).

WHAT AUDACITY! From a small, insignificant country Isaiah bids the ends of the earth look to Israel's God for salvation. As if Luxemburg or Monaco called the U.S., Russia, or China to place national trust in an unknown god of an unrecognized state.

Insight matches audacity. Every need is compassed in an everyday word, *save, saved*. "Save . . . O Lord [from misfortune] . . . send now prosperity," the Psalmist pleaded. "The harvest is past, the summer is ended, and we are not *saved* [from folly and unbelief]," lamented Jeremiah. "Lord, *save* me," cried Peter as his power to defy gravity departed and death by drowning was imminent.

Out of his own experience of full salvation Isaiah faces humanity's greatest need: salvation from sin, idolatry, and woe. A divine balm is offered for every man's sin, universally.

Audacity and insight are equalled by simplicity. Salvation is made conditional upon a look! Isaiah's favorite word—"Look unto Abraham," "Look down from heaven," "Look unto the rock," "To this man will I look."

Non-Christian religions and modern cults urge a "pray and pay" pilgrimage. A restless world runs after false messiahs. Simply, sublimely, Isaiah offers salvation for a look, a turning of the heart and eyes to God as those who watch for the morning by the bed of a loved one critically ill.

Apart from those denied the precious gift of sight, looking is a universal activity of men. From a morning look at watch or clock to a last glimpse of TV or photograph, "Look here," "Look out," "Look at this," "What are you looking at?" is a regular process of life. A look photographs, inter-

prets, stores for reference, and precedes action. Deprived of looking, a main area of communication is closed. Isaiah directs this everyday habit heavenward, a saving link between God and man.

A LOOK EXPRESSES AND CHANGES

Often a look is a mirror for the whole feeling of the soul and for changing the direction of life. "Looking upon him," a rich young ruler, "Jesus loved him," listening, testing, and bringing to the parting of the ways. "The Lord *looked* upon Peter," and words were unnecessary to express pity and evoke penitence. "Saul *eyed* David from that day forward," a look that almost murdered as a javelin sped from a jealous king's hand. A Pharisee and Levite *looked*, and did nothing on the Jericho Road, a sterile, self-preserving look.

A saving look implies faith in the character of God: the creating God of purpose (v. 18); the revealing God who moves into the life problems of men like Jacob (v. 19); the available God who hears and saves (v. 20). Faith's saving look makes God its sole dependence for effective, abiding salvation, disclaiming all alternatives.

CONFIDENCE IN THE COVENANT OF GOD

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return" (v. 23). Fallible men swear by an oath to "end all argument" (Hebrews 6:17). An infallible God swears by himself, and in condescension confirms with an oath (Hebrews 6:18). He cannot lie. The twofold covenant is captured in these stanzas:

*The soul that on Jesus hath leaned for repose,
I will not, I will not forsake to its foes.*

*Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands
Till the decisive hour.*

*The tide of time shall never
His covenant remove;
His name still stands for ever,
His new, best name of love.*

Standing on the promises, faith looks to the God who gave them.

INVITING THE SALVATION OF GOD

Trusting God's character, resting in His covenant, a saving look accepts salvation. Looking is believing and believing is looking in scriptural terminology: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Every Israelite who was bitten and looked to the central pole, to the elevated, shining brass serpent—with need beyond earthly physician's skill—and accepted God's substitutionary plan—was made whole! So every sinner may look to Jesus, and live!

Beauty is in the eye of the beholder, and faith, testifies Bonar:

*I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty ones,
Stoop down, and drink, and live!"
I came to Jesus . . .*

*I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy days 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 travelling days are done.*

Rarely do we consider the marvel of looking as poets and astronomers do. A natural, regular function; the soul's mirror, the mind's camera, and life's memory bank. A saving look to Jesus is simple, yet linked with penitence in the heart and Christ's passion on the tree, it is a marvelous, miraculous act and attitude:

*When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

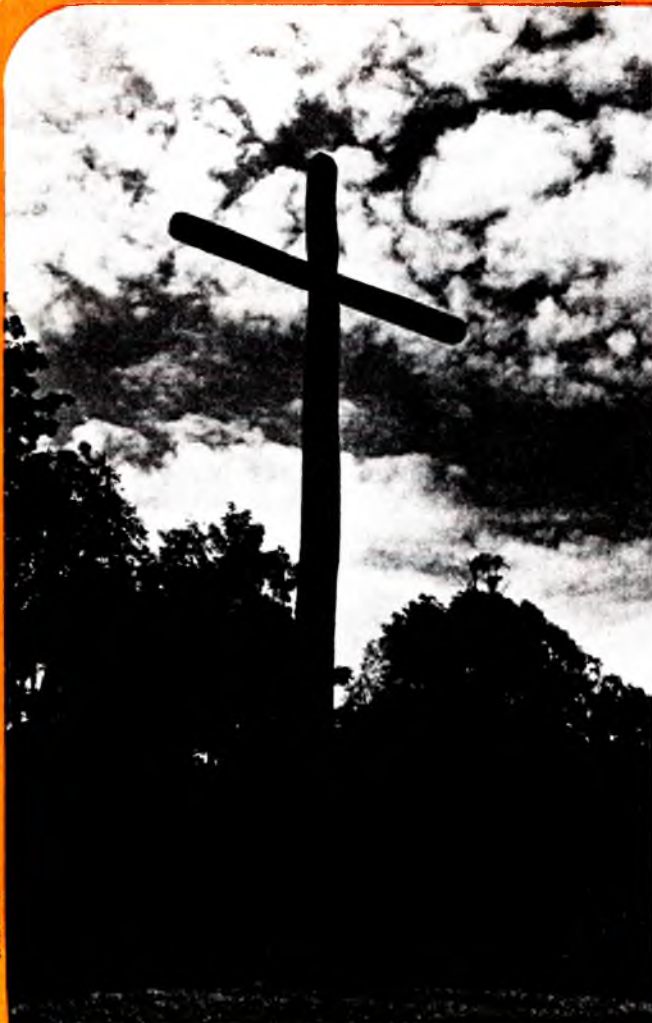
For me! If I look.

□

THE CROSS IN MY HEART

*I carry a cross in my heart—
A simple reminder to me
Of the fact that I am a Christian
No matter where I may be.
It's not for identification
For all the world to see;
It's simply an understanding
Between my Saviour and me.
It reminds me, too, to be thankful
For my blessings day by day
And to strive to serve Him better
In all that I do and say.
It's also a daily reminder
Of the peace and comfort I share
With all who know my Master
And give themselves to His care.
So I carry a cross in my heart,
Reminding no one but me
That Jesus Christ is Lord of my life
So long as I let Him be.*

—GEORGE E. RIDDLE
Yakima, Wash.





JESUS SAID, "GO, make disciples of all nations!" The romantic imagination of many persons has been fired by the thought of "claiming a nation" for Christ. But let's face it. There are few virgin mission fields left—and none that can be freely entered.

So, where to now? Back home to the head office? Back to Jerusalem to report "mission accomplished" and to commendations for a job well done? Maybe the time has come to dismantle the Church's massive missionary machinery and turn our attention to other things? After all, "the nations" are all gone.

Many are advocating precisely this, saying that missionary forces should be cut back. Missions are an anachronism from the past, they say. One major Protestant denomination had 1,700 missionaries a few years ago, now has 700, and is planning for 500 as soon as possible. The rationale is that the time has come to call for a "moratorium on missions." "Don't 'the nations' all have the gospel?"

Had Jesus spoken His Great Commission in the seventies, I doubt that He would have used the word "nations." He knows that when we hear "nation," we think of a geographical region. Like Brazil, Somaliland, Peru, or Morocco. And that's not what He meant.

What Jesus was saying to His disciples—and

what He is trying to say to His Church—is that people live with all kinds of barriers around them (geography is just one of them), and we are to cross those barriers and bring Christ to them. He wants His Church to identify with the multitudinous social groupings of men. He wants His Church to penetrate these—to get inside them—with the Good News.

Jesus was not thinking merely of geographical regions. That's only a part of the story. Rather, He was thinking of all the little divisions, units, subgroups, into which our whole world is divided. He wants the Good News to go to all of these.

When Jesus first spoke of going "to all the nations," the disciples' world was so small that speaking of going to Jerusalem, Judea, and Samaria, stretched their minds to the limit.

Had Jesus told them that there were many other nations too, and that within the boundary of each of these nations there were all sorts of smaller, nationlike structures—students, refugees, backward tribes, urbanites, ghetto-dwellers, farmers, etc.—each with a distinct and rather exclusive membership, it would have been so staggering that they would never have had the courage to begin to fulfill the commission.

By PAUL HETRICK, JR.

Swaziland

So Jesus spoke of going to "all the nations," and when He did become more specific, He mentioned the places with which they were familiar.

We know our world today is much more complex than that of the first disciples. Toffler, in his book *Future Shock* (which has many implications for the whole business of missions), says that our society is becoming increasingly subdivided and that within a few years each little group will be operating largely within its own mini-orbit, pretty well independent from other subgroups. Each group will be unique and will have its peculiar identity.

Today we can't think of Africa, for instance, as one big continent consisting of one group of people, all of whom are much alike. In fact, we shouldn't even think of just Somaliland, Morocco, Swaziland, Ethiopia, etc. It's much more complicated than even that, for each of these geographical areas is divided and subdivided again and again into all sorts of little groups—each with its own identity and each distinct from all the others. "Nations within the nation." The same thing is true of America, Europe, and the Far East.

The Church must identify the boundaries that

mark one group from another and then zero in, get inside of that group, and present the gospel in understandable terms. Often many groups live in one geographical area. Presenting the Good News across these barriers is precisely what missions is all about.

Today's Christian interested in missions need not buy large supplies of telescopes to find "new nations." He will be disappointed because there aren't many left.

But if the concerned Christian will trade the telescopes for microscopes, he will see there are more nations today than ever before. They are scattered all over the world, from the Acirema Islands to Timbuktu. His task is to help get the Good News to them.

And if "the nations" means something more than geography, "going" means something else too. "Going" is more than just arriving physically. It means that we haven't "gone" to a nation until we get down inside of the nation and present the gospel to the people who are a part of it in ways which communicate to them.

Where have all the nations gone? Nowhere. They're right where they've always been. It's just that there are more of them today! □

PUT THE "AMEN" SOME- PLACE ELSE

By STEPHEN J. RIEDER
Taiwan

WE CHRISTIANS have some beautiful rituals. Each day we separate a portion of our time and take into our hands a beautifully bound Book, the Book of God. At least we should! We open it and the very truth from heaven beams into our souls. Then we bow in humility and reverence and begin communication with God. Almighty God! Creator of all existence, Maker of this whole world. And you and I speak to Him, soul to soul. What a privilege!

Then with our hearts refreshed and our spirits lifted, we fervently say, "Amen," and rise to face our tasks. It is a great and life-blessing ritual.

There is one part of the ritual we might like to place earlier in the prayer. It is the "amen." An "amen"—though it means "so be it"—sometimes connotes an ending, a termination. Often it becomes a kind of switch, and as it is spoken at the close of prayer, the contact with God seems to "click" off. What a tragedy!

Try it tomorrow. Place the "amen" sooner—maybe first. Then rise from your prayer time and go, continuing in His presence, praising the Lord. There need be no "click," no termination. "For I am convinced that neither death nor life, neither angels nor demons . . . neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38-39, NIV). □

By EMILY B. MOORE

Mount Pleasant, Mich.



Reed Hall of Science and Reed Planetarium
Olivet Nazarene College

“No Man of Himself”

Into the buildings you see on this campus have gone blood, tears, sweat, and sacrifice,” stated Dr. Harold Reed, retiring president of Olivet Nazarene College.

The occasion was a farewell banquet in his honor given by the college board of trustees following commencement exercises, May 26, 1975.

Words of sincere praise and appreciation were voiced in an attempt to acknowledge the tremendous contribution Dr. Reed had made as administrator during the 26 years he served the college.

Dr. Reed arose to recognize the tributes but graciously declined credit for the achievements. “Everyone knows,” he declared, “that no man of himself could accomplish all that has been achieved here at Olivet Nazarene College these last 26 years.”

Gratefully he expressed thanks to the cooperation of his wife, the board of trustees, the faculty, the administrative officers, the churches on the educational zone, the students, and many friends of the college. “But above all that,” he added, “has been the hand of divine direction.”

He asked for the privilege of reminiscing and told how God had helped him with one of the greatest challenges he undertook during his administration. That was the building and equipping of the \$1 million science building during the early 1960s.

The necessity for such a building had been obvious, but the problem of raising the money was staggering. The \$1,000 he himself had pledged was certainly generous from the viewpoint of his personal resources, but the enthusiasm and response from others had not matched his concern.

Early one morning, nearing the end of a two-week vacation in Florida, he tossed restlessly, trying to come to grips with the problem. Government grants and loans were limited. There had to be sizeable cash gifts if the building were ever to be erected. How could he challenge people and corporations to give? How could he get the ball rolling for donations?

As he lay there troubled in heart, an inner Voice seemed to say, “You can’t get by on this building project with only your usual \$1,000 pledge.”

“Alright, Lord,” he responded generously, “I’ll even more than double it. I’ll give \$2,500.”

The inner Voice checked him again. “That’s not enough.”

“Five thousand dollars, Lord?”

Still his heart felt no peace.

“Seven thousand dollars?”

The inner voice kept urging him higher. "Ten thousand dollars. You must make it \$10,000."

"Ten thousand dollars? Incredible! Lord, that's all the college gives me in a year! Have you forgotten we're in our fifties and ought to be laying away a nest egg for our retirement?"

"Ten thousand dollars, Son. Can't you trust Me with your future?"

"In that early morning hour," Dr. Reed told the board of trustees, "I settled the matter to give as God directed."

"But," he confessed with a grin, "the next problem I faced was breaking the news to my wife."

He said he had waited until they were well on their way home from Florida and then asked what she thought about them making such a donation.

"She just remained quiet," he said, "so after several miles of silence I questioned her again. She responded by asking me, 'Have I ever with-

stood your giving what you felt you should give to the Lord's work?'"

Their donation was given. It proved to be the motivating impetus needed. The project was promoted with amazing drive. There was no hesitation now on Dr. Reed's part to ask others to sacrifice and give. He had followed the scriptural admonition, "Be thou an example."

All over the church educational zone, donations came from businessmen, corporations, alumni, retired people, churches, and students. Even children made donations as a sort of investment in their own futures.

Today, during a regular school year, over 1,000 students daily enter the Reed Hall of Science and make use of its modern equipment and adequate facilities.

Thanks be to God for leaders such as Dr. Harold W. Reed, who recognize the hand of divine direction and invest their lives in the education of Nazarene youth. □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W. HALL, Ph.D.
Point Loma College
San Diego

FAITHFULNESS: NURTURED BY TRUTH-PROCLAIMING

Faithfulness is one of the notable qualities of the fruit of the Spirit (Galatians 5:22).

In the concordance of the *New American Standard Bible*, there is an interesting sequence of related words. In my Bible, it looks like this:

"Faith"—*believe, trust*

"Faithful"—*trustworthy*

"Faithfulness"—*truth*

... Strong words for living!

Careful thought will reveal a distinct connection. *Faith*, on trust in Christ, comes by hearing the *truth* declared *faithfully* by another.

Jesus demonstrated God's faithfulness in living His truth perfectly. In all things, He sought the truth of His Father and then shared it with His followers. He said: "No longer do I call you slaves; for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you" (John 15:15, NASB).

Herein was Jesus' secret of faithfulness, proclaiming daily the truth of His Father. He

never planned that it be any different for His disciples. The Spirit's fruit of faithfulness, as Paul knew, takes the cultivation of truth-proclaiming to mature and develop.

Jesus' words about the necessity of truth-abiding in order to be fruitful are recorded in this same chapter of John. "If you abide in Me, and My words abide in you, ask whatever you wish and it shall be done for you" (John 15:7, NASB).

What trust He placed in the faithfulness of believers who were to be the possessors of the Living Word, *the* residence of His truth in the world. He knew such a Spirit-filled abider would pray, not selfishly, but "in truth": "Thy kingdom come, Thy will be done . . ." Only in such complete abandon to God's truth in Christ Jesus do we begin to know the Spirit's enabling which produces the fruit of faithfulness.

Thank You, Jesus, for Your faithfulness in proclaiming the truth of the Father that we might believe in You and know Him. Enable us also to be truth-proclaimers "that the world may know" Your love. □

“THERE WILL BE TURBULENCE ON THIS FLIGHT”



The Reminder of Cross-bearing

FOLLOW, FOLLOW, *I will follow Jesus; anywhere, everywhere, I will follow on.* How glibly we sing these words to a lilting tune! And rightly. They convey the commitment of a true disciple. But do we really understand the implications?

What did it mean for our Lord to go to the Cross—and what will it mean for us to follow Him in true cross-bearing? A word of warning: Don't imagine the “following” will be dark and doleful. There is contentment in cross-bearing. Jesus, “*for the joy that was set before him endured the cross*” (Hebrews 12:2). At almost the last minute He counseled His followers: “Be of good cheer; I have overcome the world” (John 16:33).

“Every fact in the life of Christ must become a factor in the life of the Christian.” So often we want the forgiveness and release of the Christian life but fail to recognize how these are received and appreciated. The Cross not only overshadowed Jesus' life, it also irradiated His life! The Cross is old and rugged, but it is bright with the glory of God!

In taking up the cross, we enter on *a life of fulfillment*.

There is a life which carries death. Jesus said that when we save life for self we lose it to self. We smile at the man who wore his glasses on his forehead in order to save them from being worn out. But saving our lives for ourselves is no less foolish. Living for self is an unsatisfying, unfulfilling way to live.

An eloquent expression of the nadir of despair to which this self-centeredness plunges one is found in the words of Jean-Paul Sartre, the French atheistic existentialist: “Man can count on no one but himself; he is alone, abandoned on earth in the midst of his infinite responsibilities without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth.” How desperate is a life lived for self!

But when we lose ourselves for Christ, we find true meaning. We discover the essential ingredient of life—living *for* Him and being changed *by* Him. When we take up the cross, we truly enter on a life of fulfillment.

In cross-bearing we also experience *a life of power*. As we serve Christ faithfully—not necessarily brilliantly—we find His gentle, life-changing power flowing through us. Jesus, who said not a word before some of His tormentors, and very little before Pilate, was in command while standing trial in the governor's judgment hall. There was resident in Him a power that could have called 12 legions of angels to help but was great enough to enable Him not to make the call. “He bore our sins and our sorrows, and made them His very own,” and in so doing He showed His power far more than He could have done by an outward display.

This quiet insurgence of power comes from beyond us, yet from within us as our Lord releases himself through us. Lindbergh tells of nearing the Irish coast on his 33-hour solo flight to Paris in 1927. It seemed he would go to sleep in spite of everything. Suddenly there came a surge of strength as if a new fuel tank had been turned on, enabling him to complete his historic trip.

Have you not felt a refueling of your spirit as you have obeyed and waited upon the Lord?

In cross-bearing we enjoy *a life of freedom*—freedom to work for Christ. Work is not the worst thing that can happen to us—worry is. When we commit ourselves to Him, then we are freed from corroding anxiety and *freed to work*, for now it's no longer our responsibility, but His. We are engaged in *His* work, and we are His workers. How weary we become when frustrated, but how liberated and exhilarated when we are hard at work for Him.

A friend of mine worked constantly with bees. Once, when I saw him surrounded by them, I asked if he were not afraid of being stung. His answer was classic: “Bees never sting when they are producing honey.” If we spend our time and energy producing for Him, we won't become bound up in frustration and criticism. We have been freed to bear the fruit of the Spirit.

There is another facet to this freedom—freedom to let the Holy Spirit do His work in us and in others. We cannot perform the work of God in

By VERNON L. WILCOX

Nampa, Ida.,

ourselves. How fruitless and ineffective is our performance when we try to do it.

We just cannot save ourselves, nor anyone else. Our witnessing, our prayers, our fasting, our deeds of love are instruments of God's love. The Holy Spirit does the work: awakening, convicting, forgiving, regenerating, cleansing, guiding. All is of Him, none of us.



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

JESUS' EXAMPLE AND ATTITUDE TOWARD CHILDREN

"People were bringing little children to Jesus to have him touch them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, 'Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these'" (Mark 10:13-14, NIV).

Jewish mothers often brought their children to distinguished rabbis to be blessed, especially on their first birthdays. Following this practice, they had brought their children to Jesus on this occasion.

The incident occurred shortly before the Cross. Jesus was on His way to Calvary and He knew it! Even so, He had time for children. The disciples apparently sensed that something important was pending and tried to protect Jesus from the bothersome distractions of the little ones.

Jesus loved children and children loved Him. More than that, His life and actions proved it—He gave them some of His important time. His attitude toward children is seen in His words: "And if, as my representatives, you give even a cup of cold water to a little child, you will surely be rewarded" (Matthew 10:42, TLB). "Anyone who welcomes one child . . . for my sake is welcoming me" (Matthew 18:5, Phillips).

If cross-bearing brings fulfillment, power, freedom, then "Where is the suffering?" It will come, in one way or another. Jesus refused to make the Christian life easy or to gloss over its difficulties. Through His Cross, He seems to be saying: "There will be turbulence on this flight, but fasten your seat belts and trust Me. I'll bring you to your destination in good time." □

Obvious in these scriptures is the principle of serving and expressing love to children through practical care and tending.

Parents have a perfect opportunity to share Christ's love and concern with their children. They can bring up a child "in the way he should go" and do it, not only for the sake of the child, but for the sake of Christ himself. And in the process they are promised a reward, a special blessing from Him. To help a child live well and know God is to help Jesus Christ.

William Barclay sees another beautiful meaning in Matthew 18:5. "It can mean to see Christ in the child. To teach unruly, disobedient, restless little children can be a wearing job. To satisfy the physical needs of a child, to wash his clothes and bind his cuts and soothe his bruises and cook his meals may often seem a very unromantic task; the cooker and the sink and the work-basket have not much glamour; but there is no one in all this world who helps Jesus Christ more than the teacher of the little child and the harassed, hard-pressed mother in the home. All such will find a glory in the grey, if in the child they sometimes glimpse none other than Jesus Himself."

If welcoming a little child because we are Christ's is thereby welcoming and caring for Christ, the opposite also is true: the one who rejects a child rejects Christ.

Jesus' teachings about children suggest that parents should care for them, love them deeply, and teach them about himself. His example was to give them love and time—even during crucial periods in His busy life.

Dr. Armand Nicholi, in the *Christian Medical Society Journal* (fall, 1972), wrote: "For the Christian . . . we have marching orders that help us determine our priorities—to love our God and to love our neighbor as ourself."

But carrying out these commands in our everyday lives is no easy matter. For it seems to me that our neighbor includes first and foremost our families—those for whom we have greatest responsibility.

Once we commit our lives to Christ, we recast our priorities so that there never exists a doubt of who is to be given FIRST place in our lives. But SECOND place poses a more difficult question. Is it possible that the position ought in most instances to be reserved for the family? □

By JOHN A. KNIGHT

The Sanctity of Work

Labor Day (September 1 in the United States and Canada) originally was set aside to celebrate the causes espoused by the laboring man and to assess the progress made in improving his working conditions.

In recent years the heavy emphasis on leisure time and what to do with it has seemed to foster the idea that work is a thing to be shunned. One of the more obvious status symbols of many has been the fact that for them work is not required. Arnold Glasow may have a point in his facetious remark that the current recession and world economic problems could be softened with “a few *labor-making* inventions.”

Scripture has a good bit to say about man’s work. And what it says is significant wherever we live—Asia, Australia, Canada, Europe, Latin America, or the United States.

A common error in thinking is the idea that work of *itself* is a divine curse due to the fall of man. How often has the scriptural statement —“In the sweat of thy face shalt thou eat bread” (Genesis 3:19)—been interpreted as to forward this position!

The mistaken notion overlooks the fact that even prior to the Fall God commanded Adam to “subdue” the earth, to “dress” the garden and care for it (Genesis 1:28; 2:15). Work is a gift of God designed to fulfil man’s need for accomplishment and a sense of self-worth.

Man’s sin did not effect a change in his life from idleness to labor. Rather, the change had to do with his perspective, his attitude toward work, as well as with his relationship to nature in general.

So long as man’s relationship to God was right, his work was fulfilling and satisfying. When the relationship was disrupted, his work became a drudgery—boring and empty.

This is the meaning of the curse pronounced upon Adam: “In sorrow [lit., *painful labor*] shalt thou eat of it [the ground] all the days of thy life” (Genesis 3:17). Labor is not the curse. The curse, at least in part, is the “pain,” the

meaninglessness of it all when alienated from God.

Legitimate work, consecrated to God, finds meaning. To the Christian his work is an instrument for bringing glory to God and extending His kingdom of love and service.

Much of modern life with its assembly lines and computerized operations tends to depersonalize our society and is a threat to the “human” quality of work. But most any role, if offered as a sacrifice to God, can be viewed as contributing to the good of man personally and to the whole community.

Jesus’ “work” was to do the will of His Heavenly Father (John 4:34; 17:4). The secret of our life, if it is to be meaningful and worthy, must be the same. Our work must incorporate our mission! If we can perform our daily work as a means of doing God’s will, then we need never view our trade or profession, with all its daily trivialities and monotonies, as being insignificant or ignoble.

The New Testament speaks explicitly about the workman. Paul gave helpful instructions to Philemon regarding the welfare of his employee, Onesimus. He was to receive him as a *person*, not as an object to be manipulated (Philemon 12-13). He was to accept him as a brother in the Lord (16). He was to make fair and proper provision for his needs (18-19). And of Onesimus Paul expected faithful stewardship of his time and talent (11).

Christian employers should show mildness and consideration, patience, and understanding toward their employees (Ephesians 6:9-10; James 5:3-4). Their authority, influence, and example must demonstrate a spirit of Christ-likeness.

The Bible teaches that the workman is worthy of his hire (Luke 10:7; 1 Timothy 5:18) and should be compensated fairly for the labor rendered. And the worker is to be conscientious in his service.

Work is a means of Christian witness. If our attitude toward our work is positive, performed

in the name of Christ, surely the world will observe and will glorify our Father in heaven. □

Dr. Reed and Christian Higher Education

On August 1 Dr. Harold W. Reed retired from the presidency of Olivet Nazarene College after serving in that capacity for 26 years. (See article on page 14.) In many ways his contributions to the church, his community, and Christian higher education are unparalleled. The extended tenure of effective service stands in contrast to the current average length of time in college and university presidencies, which is from three to five years.

Dr. Reed has not only served longer than any other president in the state of Illinois, but, including his four years as president of Bresee College in Hutchinson, Kans., ranks first among Nazarene college administrators, with a total of 31 years' service in the presidency. He also served for 2 years as vice-president of Bethany Nazarene College.

Under his leadership at ONC, full accreditation at the bachelor's and master's level has been achieved; 13 major buildings erected; an endowment established; enrollment doubled; operating budget increased eightfold; church support multiplied eight times; total campus evaluation increased fourteenfold to \$21 million. More important, however, is the powerful spiritual impact made in the lives of the young people.

To Dr. and Mrs. Reed we extend our congratulations and appreciation for such a notable ministry to the youth of our church.

THIS ENVIABLE RECORD could not have been possible without the vision and faithfulness of Nazarenes and friends in supporting the cause of Christian higher education.

It serves to remind us that in a few days students around the world will be returning to our college campuses, seminary, Bible and training schools, to equip themselves to "do ministry" in various capacities.

They are worthy of our encouragement, counsel, and financial assistance. The administrators, faculties, and staffs of these training centers need our prayers as they ready themselves for the coming of thousands of young people who will sit in their classes and share their Christlike spirit. □

"Reach Out and Touch!"

This is the theme of what may become the greatest Sunday school attendance endeavor in the history of our church. It has a biblical base taken from the life of our Lord himself: "Jesus reached out and touched him" (Matthew 8:3, NEB).

The effort begins September 28 and for six weeks will dramatize our responsibility and opportunity to reach out and touch people with the gospel.

We will seek to touch . . . FAMILIES . . . FRIENDS . . . NEIGHBORS . . . SCHOOL AND WORK . . . Our COMMUNITIES . . . for the purpose of winning ALL FOR CHRIST!

Church school attendance and enrollment are not unimportant. Our history documents that accessions into the church by profession of faith are in direct proportion to the increase we realize in Sunday school attendance and enrollment.

Why do we make renewed effort every fall to "touch" people with the study of the Word? There is and should be one supreme reason—to bring them to a saving knowledge of Christ and to build them up in the faith.

Some may wonder at the value of such emphases. I am not one of the group. As a small lad, I was converted in a Sunday school rally.

Christ still *reaches out* in love for men today—but He may use our Sunday schools to *touch* those near us with deep spiritual needs. □

M SUMMER MINISTRIES

TWELVE CHRISTIAN ACTION TEAMS MINISTER IN NORTH AMERICA

Forty-eight choice Nazarene collegians under the direction of the Department of Home Missions devoted eight weeks of their summer to serve Christ and their fellowman.

Teams were assigned to nine inner-city churches, eight new churches for vacation Bible school sessions, and three churches where a "muscle" team worked physically as well as spiritually in the cause of Christ.

Christian Action Teams are sponsored by the Department of Home Missions as part of the summer ministry program including the Departments of Home and World Missions, Youth, and Church Schools. □



Manhattan, N.Y. Inner City Team—(Front row) John and Yvonne Hilbert (ENC). (Back row) Jonathan Ramey (ONC) and Rev. Carl Valente.



Hickory, N.C.; Tampa, Fla., Westside; Tampa Drew Park; Calvary Ridge, North Ridgeville, Ohio. VBS East Team—(Front row, l. to r.) Ruth Ann Strunk (MANC), Carolyn DeLong (MVNC), Lynda Skinner (NNC). (Back row) Crystal Todd (TNC), Jim Todd (TNC), Cathy Bergstrazer (NNC), Jerry Bovee (MVNC), Joleen Fix (PLC), Stephen Smith (PLC).



Oklahoma City Community; Cheyenne, Okla.; Mankato, Minn.; Egypt, Pefferlaw, Ontario, Canada. VBS West Team—(Front row, l. to r.) Cindy Crowfoot (NNC), Beverly Garrett (MVNC), Deborah Stewart (ONC), Jan LaLone (ENC). (Back row) Ken Hawkins (ONC), Kathleen Mullikin (ONC), Brenda Blair (CNC), John LaLone (ENC).



El Paso, Tex., Montwood; Kitchener, Ontario, Canada; Fenton, Mo. Music Team—(l. to r.) Kent Stroman (MANC), Dennis Conrad (TNC), Roger Farmer (TNC).



Los Angeles Grace. Inner City Team—(l. to r.) Pamela Murphy (TNC), Robert Miller (NNC), Raven Reed (NNC), Carol Roth (NNC).



St. Louis Golden Gate. Inner City Team—Amy Macumber (CNC) and Dave Mata (PLC).



Huntington Park, Calif. Inner City Team—(Front row, l. to r.) Debi Bowes (NNC), Cindy Brooks (MANC), Phyllis Camfield (ONC). (Back row) Ray Baker (ONC), Dan Franco (MANC), Ammorelle Bailey (TNC).



St. Louis Wellston. Inner City Team—Vickie Brenneman (PLC), Steve Parnell (PLC), Linda Mueller (ONC).



Oklahoma City Good Samaritan. Inner City Team—Linda (NNC) and Steve Fargo (NTS).



Calgary, Alberta, Canada. Inner City Team—Wendy Gould (NNC), Paul Platter (MANC), Melodie Doerle (MVNC).



Columbus, Ohio, Grace. Inner City Team—Bethany Kierstead (ENC), Roger Outler (ONC), Donna Danner (NNC).



Davis, Calif., First. Inner City Team—Kent McMahon (MVNC) and John Hicks (MVNC).

SMC SUMMER MINISTRIES

Fifty college students from across North America gathered in San Antonio at the beginning of July for a week of orientation to the eight-week assignment given them in Student Mission Corps. They represented 11 Nazarene campuses and 3 state schools and were preparing for service on mission fields in 16 countries.



ARGENTINA—(l. to r.): Denise and Donald Smith.



BOLIVIA—(l. to r.): Larry Landis, Susan Miller, Barbara Hansen, and Denton Holland.



BRAZIL—(l. to r.): Harley Dixon and David Yorkston.



CHILE—(l. to r.): Mike Brooks, Carolyn Tucker, Becky Uerkvitz, and Larry Hickman.



COSTA RICA—(l. to r.): Randy Beckum, April Bailey, Lea Muller, and Wayne Hennen.



GUATEMALA S.W.—(l. to r.): Cathy King, Michael Mata, and Frieda Pittam.

They had been selected from among the 500 who had applied to SMC during Festivals of Youth in Mission held on college campuses during last fall. Now for a week they devoted themselves to sessions dealing with a variety of subjects: missions principles, communications forms, vacation Bible school, music practice, culture studies.

Following Communion service on Sunday evening, 29 of the students prepared to go directly to their assigned fields, including Portugal, Italy, Swaziland, Philippines, Japan, Guyana, Brasil, Haiti, Virgin Islands. The other 21 flew to San Jose, Costa Rica, to spend a week in language study on the campus of Central American Nazarene Seminary.

The final Sunday again featured the SMCers in Nazarene church services, but this time in their newly acquired language. Then it was off to serve in the countries of Costa Rica, Nicaragua, Guatemala, Honduras, Argentina, Bolivia, and Chile.

Students in SMC served in a variety of ministries. They engaged in music evangelism, vacation Bible schools and children's crusades,



GUYANA—(l. to r.): Doug Worcester and Ron Dalton.



HAITI—(l. to r.): LeAnn Harting and Carla Hobbie.



HONDURAS—(l. to r.): Jeffrey Moseley and Bryan Allison.



ITALY—(l. to r.): Gil Jacobs and Mike Blankenship.

preaching services, medical assistance, English tutoring, and construction. They worked and lived with missionaries and/or national pastors and church leaders. They ministered in modern, crowded cities as well as isolated villages. They discovered firsthand the variety there is to the parts of the body of Christ around the world. □



JAPAN—(l. to r.): Arlette Graeflin, Joyce Harpell, Sue Moore, and Frank Moore.



NICARAGUA—(l. to r.): Grace Walker and Mindy Brown.



PHILIPPINES—(l. to r.): Dennis Rowilson, Pepper Melvin, Faith Woodend, and Don Bard.



PORTUGAL—(l. to r.): Ramon Vanderpool, Lorie Orjala, Babette Edmonds, and Mark Wessels.



SWAZILAND—(l. to r.): Rex Wardlaw, Judy Martin, Janet Steinbrink, Michelle Steele, and Jeff Klepfer.



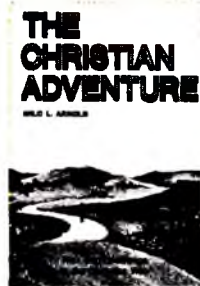
VIRGIN ISLANDS—(l. to r.): Don Bell, Renee Schroeder, Carolyn Tallman, and Terry Rose.

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SEPTEMBER BOOK OF THE MONTH



THE CHRISTIAN ADVENTURE



By Milo
Arnold

You have an influence for good or ill. Because of you someone will be either discouraged or encouraged. Because he has met you and heard you speak, some person will either have faith in the Church or will doubt it. Because of your influence your child will believe in God and the Church or he will reject it. You exert the influence. Because of your influence some person will have courage to try again when he stumbles or he will give up in despair. You cannot have an influence over other people without becoming thereby a custodian of their lives.

For you to be careless with your influence is worse than for a child to be careless with matches in a powder magazine. With a careless use of your influence you can part friends, split churches, kill innocent people, and blight society with jealousy and distrust and insecurity. On the other hand, you can leave a path of light across your world that will lead many out of the darkness.

If you yourself were the only one involved, you might be able to hide and pass unnoticed and irresponsibly through the world. But you are you with a torch in your hand. You are custodian of the lighthouse. You are the keeper of the matches. And if you are a Christian, you are a steward of

the light which alone can guide men and women from hell to heaven and from darkness to day.

Let us then be good stewards of our influence. Let us not only use it but increase it. Let us not just bring back to God the one talent well kept, but 10 talents as a result of our stewardship. Our highest undertaking in life is to increase our influence for God and for good. We must culture ourselves and educate ourselves. We must enrich our own lives and enlarge our capacity for service. God needs us, and we must not fail Him.

In this dark world it is not enough that our light be lighted; it must be clean and bright. May our influence not be dulled by selfish living, nor dimmed by greed. Let it not be smoked up by the press of care nor flicker by the pull of worldly attractions and pleasures. Oh, that our lives, our appearance, our total selves might be so utterly dedicated to God that because we live there shall be a sure light in places where otherwise there might be only darkness!

No person can be a person without having an influence. No person can be a Christian without being a steward of Christian influence. This is our greatest trust. Will we hide it, misuse it, or enhance it? □

—From *The Christian Adventure*

HAROLD DAVIS TO JOIN CHURCH SCHOOLS

Rev. Harold Davis will join the Department of Church Schools' staff as general director of Sunday school growth and evangelism.



His responsibilities will include the bus ministry and the Sunday school clinic program. A new program will be developed in cooperation with other headquarters departments to involve college students in summer church school ministries.

Rev. Davis comes to the department with a broad background of pastoral and church schools experience. He has pastored churches on the Houston, West Texas, and Dallas districts.

During the past four years he has led the Midwest City, Okla., First Church to substantial gains in both Sunday school enrollment and average attendance. A bus ministry was developed with an emphasis on personal soul winning.

The Midwest City First Church sponsored two bus conferences and Rev. Davis has been a featured speaker at bus conferences across the denomination. He is presently serving as the church school board chairman of the Southeast Oklahoma District.

Rev. Davis will replace Rev. Ron Pelton who, after the June 4 *Herald* announcement, decided not to accept this position and is now on the staff as an associate at the Kankakee, Ill., College Church.

Rev. Davis and his wife, Murline, have three married daughters. They will move to Kansas City where he will assume his new responsibilities September 1.

THE CHRISTIAN ADVENTURE—Arnold

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CLIP AND MAIL

PLANS FOR NEW ADULT CURRICULUM

The first meeting of the Adult Curriculum Committee was held in Vail, Colo., the week of July 14 to

discuss future revisions in adult Sunday school materials.

Lesson outlines for 1977-78 were officially approved and the first draft of lesson outlines for 1978-79 was completed. Also, the quarterly area studies for 1977-82 were approved.

The tentative new title for this adult curriculum will be Nazarene Enduring Word Series or "NEWS," an acronym which will become more and more familiar in the future.

Twenty members—15 Nazarenes, including pastors and professors from various parts of the country, and 5 Aldersgate Committee members—met for the five-day meeting.

The Department of Church Schools was represented by Dr. Donald Metz, executive editor; John B. Nielson, adult curriculum editor; and Wesley Tracy, young adult curriculum editor.

General Superintendent Eugene L. Stowe addressed the initial assembly of the committee, stressing the significance of the assignment. □

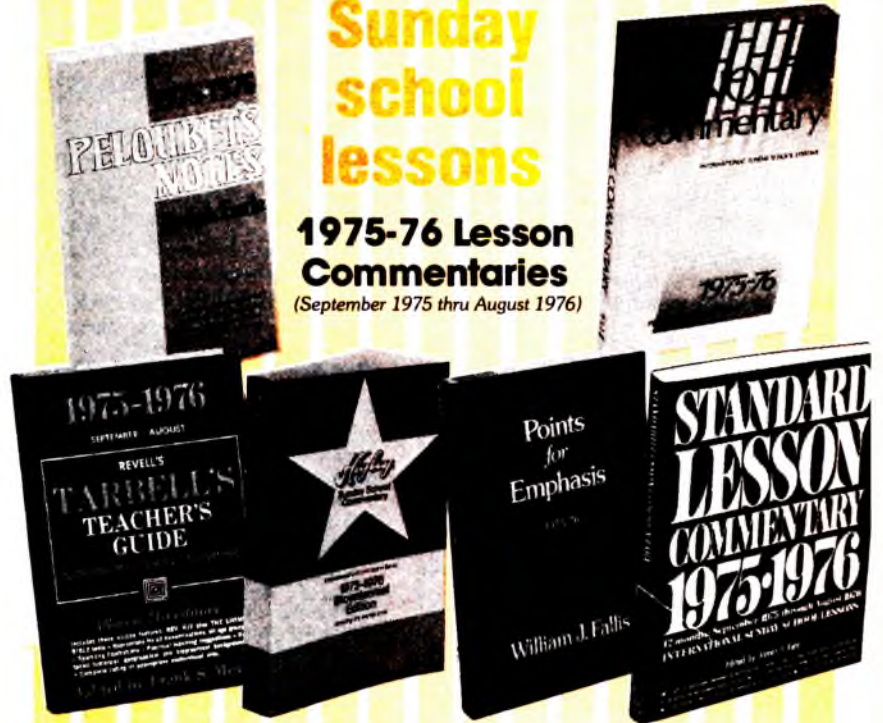


Rev. and Mrs. A. E. Pusey were honored on their fiftieth anniversary at an open house celebration May 31 at their home in Jefferson Addition, Circleville, Ohio. The Puseys have four children: Mrs. Martha Keiser, whose husband is a minister in Cardington, Ohio; Mrs. Ruth Clendenen, whose husband is a dentist in Columbus, Ohio; Chaplain (Maj.) Paul M. Pusey, Ft. Knox, Ky.; and Mrs. Miriam Hobbie, whose husband is a supervisor at DuPont in Circleville. There are 10 grandchildren and 1 great-grandchild. Rev. Pusey has been a minister in the Church of the Nazarene since 1925, serving churches in Ohio, including Circleville, Lithopolis, New Lexington, Jackson, and Tiffin. Since retiring in 1964, the Puseys have resided in Jefferson Addition, and they attend the Circleville Church where they had originally ministered.

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- ◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- ◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE. (C) 150 Valley View Dr., Johnstown, Ohio 43031
- LESTER, FRED R. (C) Box 398, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4336 Raven Pl., Springfield, Mo. 65804
- ◆LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- ◆LOMAN, LANE AND JANET. (R) Box 1, Salisbury, N.C. 28144 (full-time)
- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901 (full-time)
- LOWN, A. J. (C) c/o NPH*
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK. (See Martin-Fisher Evan.)
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, VERN W. (C) Route 1, Caldwell, Ida. 83605
- MAYO, CLIFFORD. (C) Box 103, Alton, Tex. 79220
- ◆McABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274
- McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McDONALD, CHARLIE. (R) R. 1, Box 308, Dale, Tex. 78616 (full-time)
- 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)
- ◆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 E. (C) 802 Stewart Dr., New Castle, Ind. 47362
- ◆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 Bresee 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.
- ◆ROBISON, 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)
- 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., Tidoulet, 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
- STARNES, 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
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- ◆SWEENEY, ROGER & EULETA. (C) Sharon Grove, Ky. 42280
- 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
- TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- ◆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 Blanche Ave., Bourbonnais, Ill. 60914
- ◆WISEHART, LENNY & JOY. (C) c/o NPH*
- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOUNG, JOHN L. (C) P.O. Box 56, Peyton, Colo. 80831

SEPTEMBER SLATE

(As reported to Visual Art Department)

ANDREWS: Enid, Okla. (Peniel), Sept. 2-7; Wichita, Kans. (Park City), Sept. 9-14; Searcy, Ark., Sept. 16-21; Burnham, Pa., Sept. 23-28; Haverhill, Mass., Sept. 30—Oct. 5

ARMSTRONG: Florence, Ala. (1st), Sept. 23-28; Gastonia, N.C. (1st), Sept. 30—Oct. 5

BAILEY, CLAYTON: Clay City, Ind. (Union Chapel), Sept. 2-7; Kenosha, Wis., Sept. 8-14; Morris, Ill., Sept. 15-21

BATTIN: Colorado Springs, Colo. (Black Forest), Sept. 7-14; La Porte, Ind., Sept. 21-28

BECKETT: Avon, S.D. (Wes.), Sept.

BELL: Bethany, Okla. (Meridian Park), Sept. 3-7; Memphis, Tenn. (1st), Sept. 9-14; Drayton Plains, Mich. (Wrms. Lake), Sept. 17-21; Malden, Mass. (1st), Sept. 23-28; Bel Air, Md. (1st), Sept. 30—Oct. 5

BENDER: Louisville, Ky. (Greenwood), Sept. 12-14; Red Oak, Ia., Sept. 19-28

BERTOLET: Greenville, Ohio, Sept. 23-28

BETTCHEER: Opelika, Ala., Sept. 16-21; Gadsden, Ala., Sept. 23-28; Booneville, Ind., Sept. 30—Oct. 5

BEYER: Vidor, Tex. (1st), Sept. 2-7; Man, W.Va. (1st), Sept. 15-21; Venice, Fla., Sept. 30—Oct. 5

BOHI, JAMES: S.E. Okla. Dist., Sept. 1-7; Bartlesville, Okla., Sept. 22-28

BOND: Breckenridge, Tex. (1st), Sept. 2-7; Dewey, Okla., Sept. 9-14; Manhattan, Kans. (1st), Sept. 16-21; Kalamazoo, Mich. (Southside), Sept. 23-28; East Peoria, Ill., Sept. 30—Oct. 5

BONE: Deming, Wash. (Van Zandt), Sept. 2-7; Carson, Wash., Sept. 8-14; Deer Park, Wash., Sept. 16-21; Crescent City, Calif., Sept. 22-28

BOWMAN: South Point, Ohio (Sunrise Chapel), Sept. 15-21; Glouster, Ohio (Hol. Mission), Sept. 22-28

BROWN, ROGER: Point Pleasant, W.Va. (1st), Sept. 9-14; Rensselaer, Ind., Sept. 16-21; Lexington, Ky. (city-wide), Sept. 23-28

BURTON: Mt. Pleasant, Tex., Sept. 22-28

CANEN: Lafayette, Ga., Sept. 9-14; Macon, Ga. (Trinity), Sept. 16-21

CASTELE: West Plains, Mo., Sept. 2-7; Broseley, Mo., Sept. 8-14; Kimball, Neb., Sept. 16-28; Dexter, Mo. (Southwest), Sept. 30—Oct. 5

CAUDILL: Springfield, Mo. (1st), Sept. 16-21; East Liverpool, Ohio (1st), Sept. 23-28

CAYTON: Framingham, Mass., Sept. 2-7; Wareham, Mass., Sept. 9-14; Lynn, Mass., Sept. 16-21; Monroe, N.C. (1st), Sept. 23-28; Clinton, N.J., Sept. 30—Oct. 5

CLARK: St. Bernice, Ind., Sept. 9-14; Ft. Wayne, Ind. (Nease Mem.), Sept. 16-21; Granite City, Ill. (1st), Sept. 23-28

CLIFT: Norco, Calif., Sept. 1-5; Cottage Grove, Ore., Sept. 7-14; Rock Springs, Wyo. (1st), Sept. 15-21; Green River, Wyo., Sept. 22-28

CLINE: Elizabethton, Tenn. (1st), Sept. 2-7; Tullahoma, Tenn. (Hill Top), Sept. 9-14; Montpelier, Ind. (Union Chapel), Sept. 16-21; Radcliff, Ky., Sept. 23-28; Bowling Green, Ky. (Immanuel), Sept. 30—Oct. 5

COBB: Houston, Tex. (Spring Branch), Sept. 9-14

COOK, LEON: Palisade, Colo., Sept. 9-14; Wister, Okla., Sept. 23-28; New Matamoras, Ohio, Sept. 30—Oct. 5

COX: Loveland, Ohio, Sept. 4-14; Jonesboro, Ark., Sept. 16-21; Jonesboro, Ark. (1st), Sept. 22-28; Covington, Ky., Sept. 30—Oct. 5

CRABTREE: Sealord, Del., Sept. 2-7; Rome, N.Y. (1st), Sept. 9-14; Cumberland, Md. (1st), Sept. 16-21; Burlington, Ia. (1st), Sept. 23-28

CRANDALL: Tipton, Ind., Sept. 15-21; Tecumseh, Mich., Sept. 26—Oct. 5

CRANE: Frank, W.Va., Sept. 2-7; Chester, W.Va., Sept. 9-14; Dunbar, W.Va., Sept. 16-21; Charleston, W.Va. (Elk River), Sept. 23-28; West Monroe, La. (1st), Sept. 30—Oct. 5

CREWS: Wagoner, Okla., Sept. 2-7; Alvin, Tex., Sept. 9-14; Blossom, Tex., Sept. 15-21; Marshall, Tex. (1st), Sept. 23-28; Many, La., Sept. 29—Oct. 5

CULBERTSON: Ft. Bragg, Calif., Sept. 17-28

DARNELL: Sullivan, Ind. (camp), Sept. 3-14; Haverhill, Ohio, Sept. 18-28

DISHON: Lenoir City, Tenn., Sept. 8-14; London, Ky., Sept. 16-21; Maysville, Ky., Sept. 23-28; Paducah, Ky., Sept. 30—Oct. 5

DIXON: Chesterhill, Ohio (1st), Sept. 2-7; Charleston, W.Va. (Alum), Sept. 9-14; Hurricane, W.Va., Sept. 16-21; Beipre, Ohio, Sept. 23-28

DUNCAN: Waverly, Ohio (CCCU), Sept. 22-28

DUNMIRE: Celina, Ohio, Sept. 9-14; New Albany, Ind. (1st), Sept. 16-21; Annapolis, Md., Sept. 23-28

DUNN: Ridgeway, Pa., Sept. 23-28; Atlasburg, Pa., Sept. 30—Oct. 5

ELLINGSON: Indianapolis, Ind., Sept. 7-12; Rising Sun, Ind. (1st Wes.), Sept. 22-28

ELLWANGER: Keiso, Wash., Sept. 9-14; Ontario, Ore. (1st), Sept. 16-21; Riverside, Calif. (1st), Sept. 23-28

EMSLEY: Wellsville, N.Y., Sept. 7-19; Belle Ver-

non, Pa., Sept. 21-28; Freeport, Pa., Sept. 30—Oct. 5

ERICKSON: Marion, Va., Sept. 2-7; Waynesboro, Va., Sept. 9-14; Achilles, Va. (Gloucester Friends), Sept. 16-21; Mobile, Ala. (1st), Sept. 23-28; Norfolk, Va. (Calvary), Sept. 30—Oct. 5

FELTER: New Boston, Ohio, Sept. 9-14; Ironton, Ohio (Hanging Rock), Sept. 16-21; Ames, Ia. (1st), Sept. 23-28; Sand Springs, Okla. (1st), Sept. 30—Oct. 5

FILES & ADAMS: York, Pa. (Children's Cru.), Sept. 2-7; Warren, Ohio (Children's Cru.), Sept. 16-21; Alanson, Mich. (Children's Cru.), Sept. 23-28

FINE: Ava, Mo., Sept. 25-29

FISHER: Carthage, Mo., Sept. 23-28; Council Bluffs, Ia. (1st), Sept. 30—Oct. 5

FLORENCE: Evansville, Ind. (Rickey Foster), Sept. 3-14; Morrow, Ohio, Sept. 17-28

FORD, NORMAN: Williamsburg, Ohio, Sept. 5-14; Bellaire, Ohio, Sept. 15-21; California, Ky., Sept. 26—Oct. 5

FORTNER: Princeton, Ind. (1st), Sept. 8-14; Clarence, Mo. (1st), Sept. 15-21; Mt. Carmel, Ill., Sept. 24—Oct. 5

FRODGE: Humboldt, Kans., Sept. 1-7; Falls City, Neb., Sept. 8-14; Fairbury, Ill., Sept. 16-21; North Pekin, Ill., Sept. 22-28; LaHarpe, Ill., Sept. 29—Oct. 5

GARDNER: Pleasanton, Kans., Sept. 2-7; Chariton, Ia., Sept. 9-14; Abernathy, Tex., Sept. 16-21; Tuscaloosa, Ala. (1st), Sept. 23-28; Sumter, S.C. (1st), Sept. 29—Oct. 5

GATES: Portage, Ind. (Grace), Sept. 2-7

GAUT: Ottawa, Kans., Sept. 16-21

GAWTHORP: Merigold, Miss. (Sunflower), Sept. 2-7; Marshall, Ill., Sept. 8-14; Louisville, Ky. (Valley), Sept. 16-21; Meadville, Pa., Sept. 22-28

GOLAY: Green Rock, Ill., Sept. 26-28

GORMAN: Louisville, Ky. (Maryville), Sept. 29—Oct. 5

GRAVVAT: Bath, Ill., Aug. 31—Sept. 7; Cherryvale, Kans., Sept. 8-14; Delta, Colo., Sept. 21-28

GREEN: Olivet, Ill. (camp), Sept. 1-7; Valparaiso, Ind. (1st), Sept. 9-14; Warren, Mich., Sept. 17-21; Kankakee, Ill. (1st), Sept. 23-28; Shelbyville, Ind., Sept. 30—Oct. 5

GRINDLEY, GERALD: Owosso, Mich., Sept. 9-14; Florence, Ala. (1st), Sept. 16-21; Zephyrhills, Fla., Sept. 23-28

HAINES: Security, Colo., Sept. 2-7; Danville, Ill. (1st), Sept. 9-14; Larimore, N.D., Sept. 16-21; Mandan, N.D., Sept. 23-28; Dickinson, N.D. (1st), Sept. 30—Oct. 5

HALL: Georgetown, Ky., Sept. 27-28

HAMILTON, MARK: Owensboro, Ky., Sept. 2-7; Gosport, Ind., Sept. 9-14; Bloomington, Ind., Sept. 15-21; West Baden, Ind., Sept. 23-28

HANCOCK: Georgetown, S.C., Sept. 9-14; Metropolis, Ill., Sept. 16-21

HARROLD: Washington, Ind. (1st), Sept. 1-7; Plymouth, Ind. (1st), Sept. 9-14

HEASLEY: Jackson, Miss. (Grace), Sept. 14; Cabot, Ark. (Russell's Chapel), Sept. 16-21; Caruthersville, Mo. (1st), Sept. 23-28

HEGSTROM: Enid, Okla. (Maine), Sept. 1-7; Bluffton, Ind. (1st), Sept. 9-14; Ferguson, Mo., Sept. 16-21; Chrisman, Ill., Sept. 22-28; Spring Arbor, Mich., Sept. 29—Oct. 5

HENDERSON, DON: Winter Park, Fla., Sept. 8-14; Blountstown, Fla., Sept. 15-21

HOECKLE: Brownwood, Tex., Sept. 4-14

HOLLEY: Richton Park, Ill. (Community), Sept. 2-7; Lansing, Mich. (Pleasant Grove), Sept. 16-21; Arcola, Ill. (1st), Sept. 23-28; Muskegon, Mich. (1st), Sept. 30—Oct. 5

HOLLOWAY: Shadyside, Ohio, Sept. 2-7; Victoria, Va., Sept. 9-14; Vienna, Va., Sept. 16-21; Annapolis, Md., Sept. 23-28

HUNDLEY: Wurtland, Ky. (1st), Sept. 7-14; Wapakoneta, Ohio (1st), Sept. 21-28

IDE: South Bend, Ind. (Trinity), Sept. 2-7; Hastings, Mich., Sept. 9-14; Warren, Mich. (Woods), Sept. 16-21; Grand Haven, Mich., Sept. 23-28

INGLAND: Sebring, Ohio (Maryland Ave.), Sept. 8-14; Monongahela, Pa., Sept. 22-28

IRWIN: Gallion, Ohio, Sept. 2-7; Portsmouth, Ohio (Highland Bend), Sept. 9-14; Greenfield, Ind., Sept. 16-21; Indianapolis, Ind., Sept. 23-28; Maryville, Tenn., Sept. 30—Oct. 5

JACKSON SINGERS: Concerts in Virginia, Sept. 3-7; Concerts in Connecticut, Sept. 8-11; Concerts in Pennsylvania, Sept. 12-14 & 27-29

JANTZ: Roanoke, Va. (Garden City), Sept. 2-7; Anderson, Ind. (Fairfax), Sept. 9-14; Iberia, Mo., Sept. 16-21; Quincy, Ill., Sept. 23-28; St. Louis, Mo. (Southwest), Sept. 30—Oct. 5

JAYMES: Menomonee, Wis., Sept. 9-14; Rising sun, Ohio, Sept. 17-28

JETER: Raleigh, N.C., Sept. 16-21; North Hunt-ington, Pa., Sept. 22-28

JEWETT: Louisiana Dist., Sept. 2-5; St. Louis, Mo. (Southside), Sept. 16-21; Glasgow, Ky. (1st), Sept. 23-28; Mustang, Okla., Sept. 30—Oct. 5

JONES, CLAUDE: Augusta, Me., Sept. 2-7; Mil-linocket, Me. (Hillcrest), Sept. 9-14; Skow-hegan, Me., (1st), Sept. 16-21; Reading, Pa. (Calvary), Sept. 23-28; State College, Pa., Sept. 30—Oct. 5

KENBERG: Smithton, Pa., Sept. 2-7; Findlay, Ohio (1st), Sept. 9-14; Cedar Rapids, Ia. (Trinity), Sept. 16-21; Muncie, Ind. (N. Wal.), Sept. 30—Oct. 5

KLEVEN: Sacramento, Calif. (camp), Sept. 19-28

KOHR: Hollywood, Md., Sept. 22-28

LANIER: McArthur, Ohio, Sept. 3-14; Lagrange, Ind., Sept. 17-28

LASSELL: Kansas City, Kans., Sept. 2-7; Lapel, Ind., Sept. 9-14; Indianapolis, Ind. (Independence Hill), Sept. 15-21; Racine, Wis. (Taylor), Sept. 23-28

LEONARD: Spencerville, Ohio, Sept. 23-28

LESTER: St. Joseph, Mo., Sept. 2-7; Cameron, Mo., Sept. 9-14; Des Moines, Ia. (Southside), Sept. 16-21

LIDDELL: Alma, Mich., Sept. 2-7; Hudson, Ind., Sept. 9-14; Saginaw, Mich. (Sheridan), Sept. 23-28; Morenci, Mich., Sept. 30—Oct. 5

LINDER: Muncie, Ind. (Mayfield), Sept. 7-14; Peru, Ind. (1st), Sept. 21-28

LOMAN: New Castle, Pa. (1st U.B.), Sept. 2-7; Pineville, La. (Free Meth.), Sept. 9-14; Durand, Mich. (Free Meth.), Sept. 16-21; Auburn Hgts., Mich. (Free Meth.), Sept. 23-28; North Balti-more, Ohio (Un. Br.), Sept. 30—Oct. 5

LOWN: Terre Haute, Ind., Sept. 2-7; Marion, Ind., Sept. 9-14; Detroit, Mich. (First), Sept. 16-21; Wichita, Kans. (First), Sept. 23-28

LUSH: Spokane, Wash. (1st), Aug. 25—Sept. 21; Glorieta, N.M. (NIROGA), Sept. 22-28

MACALLEN: Delroy, Ohio, Sept. 21-28; Warren, Ohio (Morgandale), Sept. 30—Oct. 5

MANLEY: Gainesville, Ga. (1st), Sept. 2-7; Lombard, Ill., Sept. 9-14; Ft. Wayne, Ind. (Elm-hurst), Sept. 23-28; Newark, Ohio (1st), Sept. 30—Oct. 5

MANNING: Grayson, Ky. (1st), Sept. 9-14; Marksville, La., Sept. 23-28; Cedarville, Ind., Sept. 30—Oct. 5

MARTIN, PAUL: Olivet, Ill. (camp), Sept. 1-7; Xenia, Ohio (1st), Sept. 8-14; Independence, Kans. (1st), Sept. 15-21; Bartlesville, Okla. (1st), Sept. 22-28; Wellsburg, W.Va. (1st), Sept. 30—Oct. 5

MAYO: Covington, Tenn., Sept. 9-14; Columbia, Miss., Sept. 16-21; Bedford, Ind. (Valley Mis-sion), Sept. 30—Oct. 5

MCABEE: Clay City, Ind. (Union Chapel), Sept. 4-7; Ladoga, Ind., Sept. 9-14; N. Vernon, Ind., Sept. 16-21; French Lick, Ind. (Spring Valley), Sept. 23-28; Crothersville, Ind., Sept. 29—Oct. 5

MCCLURE: Fayette, Ohio, Sept. 15-21

McKINNEY: Masontown, W.Va., Sept. 16-21; Bowling Green, Ohio (U.B.), Sept. 23-28; Jerry City, Ohio (U.B.), Sept. 30—Oct. 5

McWHIRTER: Arlington, Va. (calvary), Sept. 16-21; Woodbridge, Va., Sept. 23-28; Mustang, Okla., Sept. 30—Oct. 5

MEREDITH: Benkelman, Neb. (Friends), Aug. 29—Sept. 7; Cameron, Mo., Sept. 9-14; Kan-sas City, Mo. (Ch. of God), Sept. 18-28

MERRELL: Minneapolis, Minn. (St. Patrick Epis-copal), Sept. 1-7; Eddyville, Ia. (Church of Christ), Sept. 8-14; Columbus, Ind. (1st), Sept. 15-21

MICKEY: Anderson, Calif. Sept. 2-7; Susanville, Calif., Sept. 9-14; Post, Tex., Sept. 16-21; Snyder, Tex., Sept. 23-28; Texas City, Tex., Sept. 30—Oct. 5

MILLER, MEL: Morrison, Ill. (Br. in Christ), Sept. 3-7; Saginaw, Mich. (1st), Sept. 16-21; Durand, Mich., Sept. 23-28; Bethel Park, Pa., Sept. 30—Oct. 5

MILLHUFF: St. Louis, Mo. (Webster Groves), Sept. 2-7; Houston, Tex. (Spring Branch), Sept. 9-14

MONTGOMERY: Francisco, Ind., Sept. 9-14; Scottsburg, Ind., Sept. 16-21; Boonville, Ind., Sept. 28—Oct. 5

MORRIS: Buffalo, W.Va., Sept. 8-14; Dille, W.Va., Sept. 22-28

MULLEN: E. Wareham, Mass., Sept. 9-14; Lynn, Mass., Sept. 16-21; State College, Pa., Sept.

30—Oct. 5
NEFF: Laurel, Del., Sept. 10-14; Arlington, Va. (Calvary), Sept. 16-21; Ft. Wayne, Ind. (Trinity), Sept. 23-28
NEUSCHWANGER: Esther, Mo., Sept. 1-7; Rogers, Ark. (1st), Sept. 8-14; Ottaway, Ill., Sept. 15-21; Olney, Ill., Sept. 22-28; Sandwich, Ill., Sept. 29—Oct. 5
NICHOLAS: Dayton, Ohio (West Acres), Sept. 9-14; Richmond, Ky. (Rosemont), Sept. 16-21; Cridersville, Ohio, Sept. 24-28; Louisville, Ky. (Trinity), Sept. 30—Oct. 5
OVERTON: Lake Placid, N.Y., Sept. 9-14; St. Albans, Vt., Sept. 16-21; Woodsville, N.H., Sept. 23-28; Williamsport, Pa., Sept. 30—Oct. 5
OYLER: Arkansas City, Kans., Sept. 8-14; Clarksdale, Miss., Sept. 17-28; West Memphis, Ark., Sept. 29—Oct. 5
PALMER: Annapolis, Mo., Sept. 2-7; Jonesboro, Ga. (1st), Sept. 9-14; Tallahassee, Fla. (1st), Sept. 16-21; House Springs, Mo., Sept. 23-28
PASSMORE: N. Manchester, Ind., Sept. 2-7; Niagara Falls, N.Y., Sept. 9-14; Marengo, Ia., Sept. 16-21; Chanute, Kans., Sept. 23-28; N. Towanda, N.Y., Sept. 30—Oct. 5
PERDUE: St. Paris, Ohio, Sept. 2-7; Toledo, Ohio (Jackman Rd.), Sept. 8-14; Napoleon, Ohio, Sept. 15-21; Union City, Ind., Sept. 23-28; Bradford, Ohio, Sept. 29—Oct. 5
PHILLIPS: N. Vernon, Ind., Sept. 2-7; Midway City, Ohio, Sept. 9-14; Coal Grove, Ohio, Sept. 16-21; Cuba, Ill., Sept. 23-28; Newton, Kans., Sept. 30—Oct. 5
PIERCE: Hillsboro, Ind., Sept. 9-14; Rockford, Ill. (Samuelson Rd.), Sept. 16-21; E. St. Louis, Ill. (Maplewood), Sept. 23-28; Reed City, Mich., Sept. 30—Oct. 5
PORTER: Gordonsville, Tenn. (1st), Sept. 2-7; New Castle, Ind. (Southside), Sept. 16-21; Kingsport, Tenn. (Church Hill), Sept. 23-28; Monticello, Ky. (1st), Sept. 30—Oct. 5
POWELL, FRANK: Lake City, Ia., Sept. 16-21; Canton, Ill., Sept. 30—Oct. 5
QUALLS: Gainesville, Ga. (1st), Sept. 2-7; Irving, Tex. (1st), Sept. 9-14; West Chester, Ohio (Pisgah), Sept. 23-28
RAKER: Winnipeg, Man. (Beulah), Sept. 4; Grafton, N.D., Sept. 5-14; Fargo, N.D., Sept. 16-21; Sandstone, Minn., Sept. 23-28
RAYCROFT: Caro, Mich., Sept. 23-28
RICHARDS: Bloomington, Ind. (Zion), Sept. 15-21; Centerville, Ind., Sept. 26-28
RODGERS: Decherd, Tenn. (Shady Grove), Aug. 28—Sept. 7; Tullahoma, Tenn. (Brownington), Sept. 8-14; Gouverneur, N.Y., Sept. 21-28
SAY: Durant, Miss., Sept. 2-7; Crossville, Tenn., Sept. 9-14; New Harmony, Ind., Sept. 16-21
SCARLETT: Akron, Ohio (E. Liberty), Sept. 16-21; Defiance, Ohio, Sept. 23-28
SCHOONOVER: Wren, Ohio, Sept. 8-14; Merrillville, Ind. (Independence Hill), Sept. 15-21; Mt. Sterling, Ohio, Sept. 22-28
SCHULTZ: Lake Charles, La. (College Park), Sept. 5-14; Vivian, La., Sept. 15-21; Mountain Home, Ark. (Twin Lakes), Sept. 22-28; Anderson, Ind. (5th), Sept. 30—Oct. 5
SCOTT: Naperville, Ill. (Trinity), Sept. 22-28
SHARP: Stratton, Ohio, Sept. 16-21; Midland, Mich. (Bethel), Sept. 23-28; Clarksville, Mich. (Elmdale), Sept. 30—Oct. 5
SHUMAKE: Florence, S.C., Sept. 1-7; Crothersville, Ind., Sept. 29—Oct. 5
SLACK: Martinsville, Ind., Sept. 2-7; St. Bernice, Ind., Sept. 9-14; Louisville, Ky. (1st Wes.), Sept. 22-28
SMITH, DUANE: McCook, Neb., Sept. 2-7; Graham, Tex., Sept. 9-14; Redwood Falls, Minn., Sept. 23—Oct. 5
SMITH, OTTIS: Ironton, Ohio (Elm St.), Sept. 2-7; Staunton, Va. (1st), Sept. 9-14; Greensboro, Pa. (Faith), Sept. 16-21; Ashtabula, Ohio (1st), Sept. 23-28; Attica, Mich. (Beulah), Sept. 30—Oct. 5
SMITHS, SINGING: Charleston, W.Va. (Campbell's Creek), Sept. 16-21; Marmet, W.Va., Sept. 23-28; St. Petersburg, Pa., Sept. 30—Oct. 5
SNOW: New Cumberland, W.Va. (1st), Sept. 2-7; Chelyan, W.Va. (1st), Sept. 9-14; Charleston, W.Va. (S.E.), Sept. 16-21; West Chester, Ohio (Pisgah), Sept. 23-28; Kettering, Ohio, Sept. 30—Oct. 5
SPARKS: Sardinia, Ohio (1st), Sept. 1-7; Newell, W.Va. (Glendale), Sept. 16-21; Athens, Ohio (1st), Sept. 23-28
STAFFORD: Elida, Ohio, Sept. 4-14; Bedford, Ind. (Faith Mission), Sept. 18-28
STEWART: Aiken, S.C. (1st), Sept. 2-7; Irving, Tex. (Faith), Sept. 9-14; Griffin, Ga. (1st), Sept. 16-21; Sarasota, Fla. (1st), Sept. 23-28
STRICKLAND: Clarksville, Tenn., Sept. 2-7; Dayton, Ohio (Knollwood), Sept. 9-14; Hamilton, Ohio (Tulley Rd.), Sept. 16-21; Lenoir City, Tenn., Sept. 23-28; Columbus, Ohio (Beechwald), Sept. 30—Oct. 5
SWANSON: Shenasoah, Ia., Sept. 9-14; Indianapolis, Ind. (S. Irvington), Sept. 16-21; Farmington, Ia., Sept. 23-28; Burlington, Ia. (Flint Hills), Sept. 29—Oct. 5
SWEARENGEN: Portage, Ind. (Grace), Sept. 2-7; Chicago, Ill. (Mt. Greenwood), Sept. 9-14; Ottumwa, Ia. (Trinity), Sept. 16-21; Brookfield,

Ill., Sept. 23-28; Kankakee, Ill. (Limestone), Sept. 30—Oct. 5
SWEENEY: Versailles, Ky., Sept. 5-7; Logan, W.Va., Sept. 9-14
TAYLOR, CLIFF: Lewiston, Ida., Sept. 3-7; Coos Bay, Ore., Sept. 12-14; Coquille, Ore., Sept. 15-21; Grangeville, Ida., Sept. 23-28
TAYLOR, ROBERT: Colorado Springs, Colo. (Security), Sept. 2-7
THOMAS: Troup, Tex. (Martin's Chapel), Sept. 2-7; Mason, Ohio, Sept. 9-14; Bluefield, W.Va., Sept. 16-21; Charleston, W.Va. (Elk River), Sept. 23-28; Paulding, Ohio, Sept. 30—Oct. 5
TOEPFFER: Amarillo, Tex. (N. Beacon), Sept. 22-28
TRIPP: Kansas City, Mo. (Grace), Sept. 8-14; St. Louis, Mo. (Golden Gate), Sept. 16-21; Ironton, Ohio (1st), Sept. 23-28; Gary, Ind. (Glen Park), Sept. 30—Oct. 5
TUCKER, BILL: Zanesville, Ohio (Northside), Sept. 2-7; Kingman, Ind. (Un. Meth.), Sept. 8-14; Madison, Ind. (1st), Sept. 16-21; Oak Lawn, Ill. (Wes. Comm.), Sept. 30—Oct. 5
TUCKER, RALPH: Council Bluffs, Ia. (Community), Sept. 1-7; Greensburg, Ind., Sept. 16-21; Indianapolis, Ind., Sept. 23-28
VANDERBUSH: Greentown, Ohio, Sept. 2-7; East Liverpool, Ohio (Baptist), Sept. 9-14; East Liverpool, Ohio, Sept. 21-28; Circleville, Ohio, Sept. 30—Oct. 5
VARIAN: Rockford, Ill. (Parkside), Sept. 2-7; Owosso, Mich. (1st), Sept. 9-14; Akron Dist., Sept. 16-21; Youngstown, Ohio (1st), Sept. 23-28; Barberton, Ohio (1st), Sept. 30—Oct. 5
WALKER: Eldon, Mo. (1st), Sept. 2-7; Pineville, W.Va., Sept. 10-14; Wintersville, Ohio, Sept. 16-21; Bethesda, Ohio, Sept. 23-28
WARD: Prescott, Ark., Aug. 31—Sept. 7; Norman, Okla., Sept. 11-21; Adrian, Mich. (1st), Sept. 25—Oct. 5
WELCH, RICHARD: Elizabethton, Tenn. (1st), Sept. 2-7
WELCH, W. B.: Atlanta, Ga. (Riverside), Sept. 2-7; Jackson, Miss. (Emmanuel), Sept. 9-14; Tullahoma, Tenn. (Westside), Sept. 21-28; Jasper, Ala. (Grace), Sept. 30—Oct. 5
WESTS, SINGING: Terre Haute, Ind. (Eastside), Sept. 5-14; Spencer, S.D., Sept. 16-21; Laona, Wis., Sept. 29—Oct. 5
WHITED: Farnam, Neb., Sept. 8-14
WILLIAMS, G. W.: Shelby, Ohio (1st), Sept. 2-7; Pontiac, Ill. (1st), Sept. 9-14
WILLIAMS, LAWRENCE: Caddo, Okla., Sept. 8-14; Pueblo, Colo. (Balmont), Sept. 22-28
WISEHART: Des Moines, Ia., Sept. 1-7; Kankakee, Ill. (Westbrook), Sept. 9-14; Urbana, Ill. (Faith), Sept. 16-21; Dayton, Ohio (Northridge), Sept. 23-28; Waverly, Ohio, Sept. 30—Oct. 5
WYLIE: Hugoton, Kans. (1st), Sept. 2-7; Tulsa, Okla. (S.W.), Sept. 9-14; Severy, Kans. (1st), Sept. 16-21; Union City, Tenn. (1st), Sept. 23-28
WYRICK: Celina, Ohio, Sept. 9-14; Sylacauga, Ala. (1st), Sept. 16-21; Howell, Mich., Sept. 23-28
YOUNG: Lawrenceburg, Tenn. (Vaughn Mem.), Sept. 4-14; Jamestown, Tenn., Sept. 18-28

DISTRICT ASSEMBLY INFORMATION

LOUISIANA—September 3-4. Baton Rouge First Church, 9955 Old Hammond Hwy., Baton Rouge, La. 70806. Host Pastor: Ford Boone. General Superintendent: Dr. George Coulter.

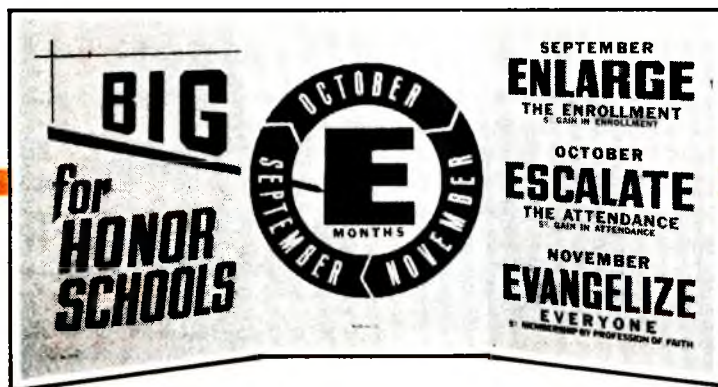
DISTRICT ASSEMBLY REPORTS

NEW ENGLAND

The sixty-eighth annual assembly of the New England District convened at Eastern Nazarene College, Wollaston, Mass. Rev. William A. Taylor was newly elected district superintendent.

General Superintendent V. H. Lewis ordained G. Dana Douglas, Donald Overby, and Ronald Wencel.

Elected to the advisory board were (elders) Manuel Chavier and Deane R. Hardy; (laymen) E. Boyd Gardner and Dr. Donald L. Young.



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Mrs. William P. Restrict was reelected NWMS president. Rev. Richard Pritchard was elected president of the NYPS. William A. Dymont was reelected chairman of the church schools board. □

NORTH ARKANSAS

The twenty-third annual assembly of the North Arkansas District convened at the Conway, Ark., First Church. Rev. Thomas Cox, previously appointed district superintendent, was unanimously elected to a one-year term.

General Superintendent Orville W. Jenkins ordained Troy Mackey and Bob Stovall.

Elected to the advisory board were (elders) Ben Benson and Bill Lambert; (laymen) Jim Quick and Dale Webster.

Mrs. Wyoma Cox was elected NWMS president; Rev. Terry Rohlmeier was reelected NYPS president; and Rev. Harold Webster was elected church schools board chairman. □

CENTRAL OHIO

The thirty-second annual assembly of the Central Ohio District was held at the Columbus Campgrounds. Dr. Terrell C. Sanders, Jr., having been appointed district superintendent in April, was elected to a full term.

General Superintendent Charles H. Strickland ordained Robert W. Armstrong, Ronald E. Ellington, Charles R. Moore, Ronald L. Phelps, Kenneth P. Pierce, Glenn V. Propst, and Ted L. Robinson. Also, the credentials of John A. Tipton were recognized.

The following were elected to the advisory board: (elders) D. E. Clay, E. K. Richey, and Gordon Wetmore; (laymen) Paul Forgrave, Dale Foster, and Paul K. Hayman, Jr.

Mrs. Terrell C. Sanders was elected NWMS president; and Rev. Richard Gatlin was reelected NYPS president. □

BELIZE

The twenty-ninth assembly of the Belize District convened in Belize City First Church. District Superintendent Alvin Young was reelected for a one-year term.

General Superintendent Charles H. Strickland presided over the business sessions.

Elected to the advisory board were (elders) Oliver Otley and S. Onisemo Pot; and (laymen) Henry Ford and Elridge Brooks.

Reelected to their leadership posts were Mrs. Magdalena Young, NWMS president; Mr. Nelson Carter, NYPS president; and Miss Sonia Humes, chairlady of the church schools board. □

NORTHWESTERN OHIO

The sixteenth annual assembly of the Northwestern Ohio District convened at the District Center, St. Marys, Ohio. District Superintendent James R. Blankenship, completing the first year of an extended term, reported.

General Superintendent Edward Lawlor presided over the business sessions and ordained Nelson Perdue.

(Elders) Verdean Owens and Noah Wyatt, and (laymen) George Jetter and David Granger were elected to the advisory board.

Mrs. Chris Blankenship was reelected NWMS president; Rev. Dick Stallings was elected NYPS president; and Rev. Fred Cunningham was reelected chairman of the church schools board. □

HOUSTON

The twenty-eighth annual assembly of the Houston District was held at Houston First Church. District Superintendent Raymond McClung was reelected for one year, entering his twentieth year of leadership.

General Superintendent Orville W. Jenkins ordained David Eckenboy and A. D. Bracken.

Elected to the advisory board were (elders) D. W. Thaxton and John Harrison;

(laymen) John Bundy and R. E. "Buddy" Emmert.

Mrs. Earl Cotton was unanimously reelected NWMS president; Mr. Stan Taylor was elected NYPS president; and Rev. Charles E. Jones was reelected church schools board chairman. □

COLORADO

The sixty-seventh annual assembly of the Colorado District was held at Denver First Church. District Superintendent M. Harold Daniels, completing his fifth year, was reelected to a four-year term.

General Superintendent George Coulter ordained William Bland, Zell Woodward, Donald Dixon; and the credentials of Bruce Kennard were recognized.

Elected to the advisory board were (elders) W. Donald Wellman, Allen Dace, and Mendall Collins; (laymen) Keith Anderson, Willis Brown, and Homer Noffsinger.

Reelected to their posts were Eunice Phillips, NWMS president; Rev. John Hayes, NYPS president; and Rev. Robert Snodgrass, chairman of the church schools board. □

EASTERN MICHIGAN

The twenty-sixth annual assembly of the Eastern Michigan District was held at the South Flint Church, Burton, Mich. District Superintendent E. W. Martin, completing the second year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Dwight W. Babcock, Raymond L. Couey, Eugene E. Curtiss, M. Robert Fraser, Wayne G. Greve, and Richard L. Warner.

(Elders) J. Donald Freese, John Z. Andree, and James Mellish; and (laymen) Vernon Lunn, John Q. Dickey, and Milton Mountain were elected to the advisory board.

Reelected to their positions were Mrs. Vernon Lunn, NWMS president; Rev. Richard A. Lashley, NYPS president; and B. Edwin McDonald was elected church schools board chairman. □

WESTERN LATIN AMERICAN

The forty-fifth annual assembly of the Western Latin American District was held at the Boyle Heights Church in Los Angeles. District Superintendent Juan E. Madrid was reelected to a three-year-term.



District Superintendent Juan Madrid of the Western Latin American District gives his twelfth annual report.

General Superintendent Charles H. Strickland presided over the business sessions.

Elected to the advisory board were (elders) Ezequiel Cepeda and Hector Santin, Sr.; and (laymen) Antonio Huerta, Sr., and Fidel Velarde.

Mrs. Bertha Lopez was elected NWMS president; Rev. Alfredo Cortez was elected NYPS president; and Rev. Hector Santin was elected church schools board chairman. □

MICHIGAN

The sixty-second annual assembly of the Michigan District was held at Indian Lake Nazarene Camp. District Superintendent

Harry T. Stanley, completing the first year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Merle E. Hamblin, Dale A. Hill, and Paul L. Jetter. The credentials of David L. Roose were recognized.

Elected to the advisory board were (elders) Carl R. Allen, Paul K. Moore, and C. Kenneth Sparks; (laymen) William C. Damon, Gerald Decker, and James Schweigert.

Reelected to their posts were Mrs. Ezra W. Hendley, NWMS president; Rev. Bruce L. Petersen, NYPS president; and Rev. Carl R. Allen, church schools board chairman. □

SOUTHWEST INDIANA

The twenty-seventh annual assembly of the Southwest Indiana District was held at Vanderburg Auditorium, Evansville, Ind. District Superintendent W. Charles Oliver, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Joseph Harshman.

The following were elected to the advisory board: (elders) B. G. Wiggs, B. W. Downing, and Paul Byrns; (laymen) Edwin Hill, Edward Mason, and Jesse Pitts.

Reelected to their district posts were Mrs. W. Charles Oliver, NWMS president; Mr. Byron Buker, NYPS president; and Rev. Mark Barnes, chairman of the church schools board. □

NAZARENE CAMP MEETINGS

August 27-31—OREGON PACIFIC Camp Meeting, Roseburg, Ore. 97470. Dr. Stephen W. Nease, evangelist; Dr. Paul Culbertson, Bible teacher; and Gordon A. Olsen, song evangelist. Carl B. Clendenen, district superintendent.

August 29—September 1—MAINE. Labor Day Camp Meeting, Church of the Nazarene, North & Leavitt, Skowhegan, Me. 04976. Special workers: Claude Jones and Curtis Brown. J. E. Shankel, district superintendent.

August 29—September 1—NORTHWEST. Labor Day Family Camp, Pinelaw Park (above Spokane). Richard Taylor, evangelist. Raymond C. Kratzer, district superintendent.

MOVING MINISTERS

ROY ADKINS to Weatherford, Tex.
RONALD D. ANZALONE from Maple Shade (Alma, Ark.) to Orange, Tex.

DAVID E. BENSON from Mountain Home (Ark.) Twin Lakes to Oxford, Ohio

BOB L. BILLINGS from Plainville, Kans., to Arkansas City, Kans.

NORLYN E. BROUGH from Phoenix First to Honolulu First

JOE BEN CAGLE from Mary's Chapel (Lexington, Ala.) to Birmingham (Ala.) West Haven

WESLEY G. CAMPBELL from Toronto (Ontario) Grace to Vancouver (British Columbia) First

RILEY COULTER from Nazarene Theological Seminary, Kansas City, to Chilliwack, British Columbia

EDGAR CRAIG from High Prairie, Alberta, to Lacombe, Alberta

RANDAL E. DENNY from Modesto (Calif.) First to Los Angeles First

CHARLES W. ELLIS from Fremont, Ohio, to Charleston (W.Va.) Calvary

ROLAND H. FELTMATE from Nazarene Theological Seminary, Kansas City, to Victoria (British Columbia) First

NOAH J. FUNK from East Tawas, Mich., to Kansas City Hillcrest

FOREST E. GODIN from Heppner, Ore., to Roseville, Mich.

RONALD G. GREENO from Albuquerque (N.M.) Sandia to Bellflower, Calif.

NORFLEE HARRISON to Cincinnati (Ohio) Victory
 JAMES E. HAZELWOOD from Peoria (Ill.) First to Galesburg (Ill.) First
 JAMES HECKATHORN from Norfolk (Va.) Calvary to Roanoke (Va.) Hollins
 HURSELL HENDRIX from Goodland, Kans., to La Junta, Colo.
 DAVID INMAN to Houghton Lake, Mich.
 OTIS JAMES from St. Louis South Side to evangelism
 ADRIAN JONES from associate, Nashville First, to Birmingham (Ala.) Ridgemont
 HAROLD E. JONES from Pratt, Kans., to associate, Wichita (Kans.) Linwood
 JAMES JONES from associate, Kansas City First, to Chico, Calif.
 ROLAND R. JONES to Paris, Tenn.
 WILLIAM B. KELLY from Port Glasgow, Scotland, to Lancaster, England
 JOHN LAWWILL, JR., to Nashville Radnor
 STUART MALLOY from associate, Fort Worth River Oaks, to associate, Tulsa Central
 EARL R. MARVIN from associate, Fort Worth Northside, to Lubbock (Tex.) Monterey
 DAVID C. MOLZ from associate, Kelso, Wash., to Ulysses, Kans.
 MARK E. MOORE from Piqua, Ohio, to Sylvania, Ohio
 WILLIAM H. MOORE from Chilliwack, British Columbia, to Wainwright, Alberta
 FRED OVERMAN from Odessa (Tex.) Golder to Waldron, Ark.
 RONALD PANOS from Cincinnati Price Hill to Cortland, Ohio
 JACKSON D. PHILLIPS, JR., from Paterson, N.J., to Lakeland (Fla.) South Florida Heights
 ALBERT J. SHEA from Niles, Ohio to evangelism
 TERRY S. SOWDEN from Kane, Pa., to Edinboro, Pa.
 JACK LEE SUITS to Bedford (Ind.) First

ERNEST V. SWARTHOUT from Brownvale, Alberta, to Picture Butte, Alberta
 LARRY R. THOMAS from Mid-America Nazarene College, Olathe, Kans., to Pratt, Kans.
 HARRY E. TRASK, JR., from Dixfield, Me., to Yarmouth, Me.
 LARRY VANDERHOOF from Freedom, Pa., to Titusville, Pa.
 JOHN J. WATSON from Lawrenceburg (Tenn.) Grace to Jason Chapel (Tennessee City, Tenn.)
 E. L. WISEHART, JR., from Nazarene Theological Seminary, Kansas City, to evangelism
 GEORGE L. WOLF from Erlanger, Ky., to Erie, Pa.
 RUSSELL WOLFE from associate, Bakersfield (Calif.) First, to Bakersfield (Calif.) East

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 REV. & MRS. MACK ARMSTRONG, El Salvador, field address: Calle Aurora No. 221, Urb. Buenos Aires No. 4, San Salvador, El Salvador, Central America
 MR. & MRS. ROBERT ASHLEY, Lesser Antilles, field address: Box 791, Castries, St. Lucia, West Indies
 REV. & MRS. ROBERT BRUNSON, Peru, new furlough address: 1224 Saratoga, Grover City, Calif. 93433
 REV. & MRS. BRENT COBB, Korea, field address: P.O. Box 63, Young Deung Po, Seoul 150, Korea
 REV. & MRS. ROY COPELIN, Philippines, furlough address: c/o Bob Miller, 115 Stinson Street, Nampa, Ida. 83651
 REV. & MRS. ARTHUR EVANS, Swaziland, field address: P.O. Box 14, Manzini, Swaziland, Africa

ANNOUNCEMENT

Charlotte, N.C., First Church will celebrate its fiftieth anniversary on September 25. There will be special services during the entire month of September. Revival services September 25 will be held with Dr. William Greathouse, president of Nazarene Theological Seminary. Former pastors and friends of First Church are invited to attend these special activities.

RECOMMENDATIONS

Rev. TERRY EDWARDS, graduate of Nazarene Bible College, has entered the field of full-time evangelism. I am happy to recommend him. He can be contacted at Box 9352, Colorado Springs, Colo. 80932. —M. Harold Daniels, Colorado District Superintendent.

VITAL STATISTICS

DEATHS

BEULAH B. BARTSCH, 79, died in Poughkeepsie, N.Y., Feb. 22. Funeral services were conducted by Rev. David Trauffer. She is survived by her husband, Henry W., and a twin sister, Mrs. Birdella Mellert.
 MRS. ADELAIDE BECKER, 91, died May 7 in Katonah, N.Y. Funeral services were conducted by Rev. Gerald Eddy. Survivors include: 3 sons, Everett, Roger, and Lloyd; 8 grandchildren; and 12 great-grandchildren.
 THOMAS W. FRY, 66, died July 11 in Puyallup, Wash. He is survived by his wife, Mary; 2 sons, Raymond and Ivan J.; a daughter, Mrs. Lee (Donna) Nichols; his mother, Mrs. Nona Pearl Fry; 11 grandchildren; and 2 sisters.

* * *

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NEWS

OF RELIGION

ROBERT D. GLAZE, 58, died June 29 in Sierra Vista, Ariz. Funeral services were conducted by Rev. William Robertson. He is survived by his wife, Nelda; 2 sons, Bill and Melvin; 3 daughters, Allene Mangus, Deloris Gustafson, and Gail Goldsmith; 14 grandchildren; 1 great-grandchild; 2 brothers; and 2 sisters.

REV. B. H. MEAD, 83, died April 17 in Oil City, Pa. Funeral services were conducted by Rev. Eugene W. Morford, assisted by Rev. David G. Dooley. Survivors include: his wife, Albertina; three daughters, Mrs. Fern Heckathorn, Mary Mead, and Mrs. June Hoot. Rev. Mead served on the Pittsburgh District for many years.

BRIAN MAURICE NEELEY, 20, was killed June 25 by accidental electrocution in Madison, Tenn. Funeral services were conducted by Rev. J. C. Wallace and Rev. A. George Pitzer. He is survived by his parents, Mr. and Mrs. William E. Neeley; brothers, Gary Wayne and Norman D.; and grandparents, Mr. and Mrs. Clyde Neeley.

STELLA OSTERHOUT, 81, died May 11 in Clarksville, Md. Funeral services were conducted by Rev. Kenneth Hinman, assisted by Rev. Clarence Snedekar. She is survived by her husband, Calvin; son, William; daughter, Mrs. Mary Jo Springer; and nine grandchildren.

BONNIE PUTNAM, 87, died April 23 in Caro, Mich. Surviving are: two foster sons, John Homakie and Fred Henry; five grandchildren; and four great-grandchildren. Funeral services were conducted by Rev. John Mellish, Sr., assisted by Rev. David E. Wer-muth.

BIRTHS

to BOB AND PAT (ELLER) CRANE, Augusta, Ga., a boy, Robert Cameron, July 2
to RICHARD AND JUDY (YOUNG) LORD, Memphis, Tenn., a boy, James Richard III, July 4

to GAYLORD AND FLORENCE (WOGAN) PETERS, McArthur, Ohio, a boy, Brian Gayle, May 20

to REV. JERRY D. AND MARILYN (GRIGGS) RIDDLE, Willows, Calif., a boy, Eugene Jerry, July 3

to DAWAYNE AND JENNIE (HAYES) STORM, Hutchinson, Kans., a girl, Jenia Dawn, April 11

to MICHAEL AND DIANE (BELZER) SWINDELL, Mesquite, Tex., a girl, Kimberly Ann, July 8

to JOHNNY AND RACHEL (WHITLOCK) WATSON, Bethany, Okla., a boy, Tobin Mark, June 17

to REV. DARRELL AND JOANNE (SULLIVAN) WISEMAN, Kansas City, Mo., a boy, Matthew Todd, June 1

ADOPTED

by ROBERT T. AND MARI (DYCUS) ZAK, Camas, Wash., infant boy, Michael Clifford, May 23

MARRIAGES

FANNIE JERRINE STEAGAL and WAYNE ALAN BRANNON at Lemay, Mo., June 14

BARBARA DIANE MYLER and ALAN WAYNE WYETT at Bethany, Okla., June 14

DIANE LOUISE LAMAR and ROBERT FRANCIS VENA at Portage, Pa., June 14

SUZANNE LURETTA BOWMAN and MICHAEL DARRELL LONG at San Diego, Calif., July 19

ARDITH ELAINE PLEYER and TIMOTHY R. EYRING at Kansas City, Mo., Aug. 23

DIRECTORIES

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

DECLINE OF MORALITY IN U.S. "IS GREATEST THREAT," P.O.W. SAYS. Decline of morality in the United States is "the greatest threat to national and international security," declares a high-ranking former prisoner of war in an article appearing in *Columbia* magazine.

Rear Adm. Jeremiah A. Denton, Jr., senior officer aboard the plane carrying the first group of POWs from North Vietnam to the Philippines, singles out "discouraging signs of dwindling national respect for God and His laws in our public education system, commercial TV, movies, literature, plays, song lyrics, crowded jails, abortion mills, and abandoned, mistreated, and confused children."

He also cites "an ever growing erosion of the institution of family life and a deterioration of law and order, both natural and inevitable consequences of abandoning God and His laws." □

SAUDI KING ASKS MUSLIM UNITY AND DENOUNCES ZIONISM. King Khalid of Saudi Arabia opened the sixth Islamic Foreign Ministers' Conference July 12 with a plea for Muslim solidarity and a denunciation of Zionism.

The conference in the Al-Hamra Palace here was attended by foreign ministers of 40 Islamic nations.

In a gesture to Palestinians, King Khalid introduced to the ministers Yassir Arafat, head of the Palestinian Liberation Organization, who was in Saudi Arabia for a brief visit.

In his address, the king described Zionism as "the most atrocious form of imperialism and colonialism," and called on all Islamic countries "to press ahead with the work of Islamic solidarity" begun by his predecessor, the late King Faisal. □

FORM FIRST VIET CHURCH IN U.S. The first officially organized Vietnamese church in the United States was chartered in Lincoln, Neb., June 29.

The congregation of some 45 Vietnamese refugees was chartered under the name Vietnamese Alliance Church of the Christian and Missionary Alliance of Lincoln, Neb. Rev. Truong Van Tot, newly appointed C & MA Director of Vietnamese Ministries in North America, presided at the afternoon service.

The majority of the Vietnamese refugees present for the service have been sponsored by members of Rosemont Alliance Church, pastored by Rev. H. Bruce Leastman. □

USDA WILL END U.S. FOREIGN AID FOR CIGARET ADVERTISING. Officials of the U.S. Department of Agriculture have agreed to end the program under which American taxpayers help finance the advertising of cigarets abroad.

Heavy criticism scotched the department's grants to help advertise cigarets overseas while the government tries to discourage smoking at home. □

INDIA'S PREMIER PLACES A BAN ON DISSIDENT RELIGIOUS GROUPS. Dissident religious groups were among the 26 parties recently banned by decree of Prime Minister Indira Gandhi.

The move was seen as a preemptive measure to silence possible further opposition to the authoritarian rule Mrs. Gandhi invoked on June 26.

Pleading "a deep and widespread conspiracy" against "the very functioning of democracy" in India, Mrs. Gandhi decreed a state of emergency, imposed strict press censorship, and jailed thousands of persons, including her most prominent political opponents. □



the answer corner

Conducted by John A. Knight, Editor

■ **In John 20:17 Jesus tells Mary not to touch Him, for He has not yet ascended to the Father. Yet in verse 27 He asks Thomas to put his finger into His hand or side. Why would He instruct Mary not to touch Him, yet ask Thomas to do so?**

The King James Version rendering, "Touch me not," is misleading. The word translated "touch" means "clinging" to the knees or feet—as an act of devotion or supplication.

The *New American Standard Bible* conveys the proper meaning: "Stop clinging to Me; for I have not yet ascended to the Father."

Jesus earlier had allowed women to touch His feet (Luke 7:38). Now

He was saying that the previous personal fellowship by sight, sound, and touch no longer existed—although the final state of glory, as symbolized by His resurrected body, was not yet consummated. He wanted Mary to see that this was not His permanent return to visible fellowship with His disciples.

She evidently thought He had

returned to be with them in this particular relation forever. She and the disciples needed to be disabused of that misapprehension. He must go to the Father—to send the Holy Spirit.

The "touch" which Jesus offered to Thomas was for purposes of overcoming doubt. We are not told whether Thomas in fact accepted Jesus' offer. □

■ **Why did Jesus tell the disciples in Luke 22:36 to sell their cloaks in order to buy swords, since immediately afterward He forbade their use of them?**

Admittedly scholars have found difficulties related to this passage. It is not unreasonable to assume that the disciples took Jesus' words too literally, for in verse 38, after they offered Him two swords, He immediately rebuffed them by saying, "It is enough." That is, "That's enough of that kind of talk."

Earlier the disciples needed no money or provisions because their journeys were neither long nor expensive. Therefore Jesus had "instructed them that they should take nothing for their journey, except a mere staff; no bread, no bag, no money in their belt" (Mark 6:8, NASB).

However, they were now preparing to go "into all the world," so that these things would be necessary.

The added reference to the "sword" would call attention to the seriousness of their task and also dramatize the altered temper of the populace. Certainly the attitude of the Jewish people toward Jesus had changed.

However, Jesus may have spoken of the sword in an allegorical sense as did Paul in Ephesians 6:17: "Take the helmet of salvation, and the *sword of the Spirit*, which is the word of God" (NASB).

Some have suggested that Jesus may have been encouraging the disciples to forget their own petty jealousies, conflicts, and debates as who would be greatest among them (Mark 9:34); and to unite themselves against the common spiritual enemy.

This much is clear—Jesus was not advocating the use of swords as "offensive weapons" or as instruments for propagating the faith. Both the spirit of Christ and Christian teachings are opposed to this. This is why Jesus said to Peter: "Put your sword back into its place; for all those who take up the sword shall perish by the sword" (Matthew 26:52, NASB).

Paul underscores the same point: "For our struggle is not against flesh and blood [in which case swords might be appropriate], but against the rulers, against the powers, against the world-forces of this darkness, against the *spiritual* forces of wickedness in the heavenly places" (Ephesians 6:12, NASB). □

■ **Our church is having a contest for Sunday school teachers. The winner will be given a significant gift. Should not love for Christ be sufficient motivation to seek the unsaved? Is there any scriptural basis for such practices?**

Your concern for winning the lost is commendable. This must always be our ultimate goal. None would disagree that love for others for Christ's sake must be our primary and fundamental motivation.

We have to acknowledge, however, that there is a difference between a *goal* and a *method* for achieving that goal. This distinction must have been in Paul's mind in saying, "To the weak I became weak, that I might win the weak; I have become all things to all men, that I may by *all means* save some" (1 Corinthians 9:22, NASB).

A secondary incentive to invite others to hear the gospel seems at least helpful to some as a "starter."

Paul himself evidently employed various methods to inspire the New Testament churches. In 2 Corinthians 8 he refers to an offering for the saints at Jerusalem, who were suffering from famine. He had written the Corinthians earlier (1 Corinthians 16), but they had not responded as generously as he felt they should. Consequently he sent Titus to collect their offering.

His second letter challenges them

by referring to the generosity of the Macedonian churches, such as Philippi, Thessalonica, etc. He occasionally compared one group with another, appealing to a legitimate "competitive" spirit (see also chapter 9).

Though perhaps legitimate, this kind of secondary motivation is short-lived and inadequate in itself. Blessed are those who work for the Lord both before the "contest" begins and after it is over. The love of Christ must constrain us (see 2 Corinthians 5:14). □



Dr. T. M. Hermon, superintendent of the South Arkansas District, officiated at the dedication of the new Hope, Ark., church. Also present were Rev. W. L. French, former district superintendent of the South Arkansas District and a member of the Hope church; and Rev. T. C. Potts, first pastor. The building covers over 7,000 sq. ft., and was constructed at a cost of \$68,000. It is currently appraised at \$115,000. Most of the work was donated by the pastor, members, and friends of the church. The pictured sanctuary will seat 400 with the use of the overflow rooms. Pastor John G. Hoffman reports a steady growth being recorded, with nine new members by profession of faith in three months since the completion of the new facility.

OF PEOPLE AND PLACES

Pastor and Mrs. Norman Stueckle of Wenatchee, Wash., First Church recently completed an intensive three-week seminar in counseling at the headquarters of the Narramore Christian Foundation in Rosemead, Calif.

The purpose of this seminar was threefold: (1) To help each minister counsel more effectively; (2) To give each minister information regarding professional referrals; and (3) To enable each participant to gain a better understanding of himself. □

Rev. and Mrs. Roy M. Vaughn were honored recently by the Seminole, Fla., First Church, which they started as a home missionary church in 1969 and have remained as pastors since. The occasion was the fortieth year of full-time ministry by the Vaughns. District Superintendent J. V. Morsch, of the Central Florida District, was the featured speaker. He also presented the Vaughns a beautiful 40-year plaque and a generous love offering from the congregation.

At the recent district assembly, held at Orlando, Fla., the Vaughns retired from the active ministry to do "outreach" work in needed areas of the state of Florida. □

More ways to make Reach Out & Touch A Success in YOUR Church



KICK-OFF PROGRAMS

Two timely programs to get you off to an enthusiastic start:

Children's Program for September 21
Youth Program for September 28

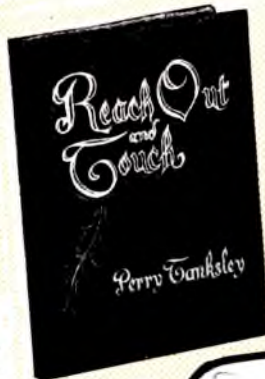
Written specifically to involve many people, acquaint your church with the campaign, create interest and excitement. Easily adapted to any size group.
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Focus attention on the "Key Kuple" or key person responsible for building enthusiasm in each class. "Church of the Nazarene" imprinted on a plastic View cartridge. A unique table favor for a kick-off banquet. Assorted colored tops. Retractable. 4 7/8" long. Takes standard refill. **PE-1965 29c; 12 for \$3.19**



Mrs. Minnie Norton of the Thornton, Colo., church holds the distinction of having 34 years of perfect Sunday school attendance as of March 30. Her husband, Rev. P. C. Norton, associate pastor of the Thornton church, also has a similar Sunday school attendance record. Mr. Dale States is the Sunday school superintendent.

NEWS OF CHURCHES

Dr. James Dobson and Joyce Landorf conducted a Family Forum June 26-28 at the Lansdale, Pa., Immanuel Church. The Forum was the first of a series of annual Christian Family Life Conferences projected by the church. Its aim was to help families discover biblical solutions to marital and family problems.

Rev. William Porter is pastor of Immanuel Church. LeBron Fairbanks is associate minister and coordinator of the Family Forum. □

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ENC RECEIVES EXXON GRANT

A grant in the amount of \$5,498 has been awarded to Eastern Nazarene College by the Exxon Education Foundation as part of its IMPACT program. This grant is for the purpose of setting up a student-to-student counseling program under the direction of Joseph Rapalje, associate dean of students.



Joseph Rapalje

The purpose of the grant is to implement a program of peer counseling in which 15 upper-class students work with approximately 120 freshmen, counseling them in areas of personal, social and academic adjustments to college. It is anticipated that this program will have a significant impact on retention in the freshman class.

In addition to directing the program, Mr. Rapalje will teach a course entitled "Peer Counseling for Students" concurrently with the program. Professor Rapalje, a graduate of Eastern Nazarene College, holds the M.R.E. and the M.Ed. degrees from Boston University, and teaches courses in Christian education at ENC.

The Peer Counseling Program is an adaptation to the ENC setting of Peer Counseling programs initiated at Southwest Texas State College by Professor William Brown of that institution. Professor Rapalje attended a training workshop at Southwest Texas State College under the auspices of Dr. Brown and will engage his services as a consultant in setting up the program at ENC. □

NEWS OF REVIVAL

Pastor Wayne Bell reports that revival came to the Craig, Mo., church under the preaching and singing of Lay Evangelist Jimmy Dell. A total of 76 seekers came forward during the four-day meeting. The whole community was awakened by its effects. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

- August 31**—"The Church's Unemployment Problem"
- September 7**—"Getting It All Together"
- September 14**—"This Door Is Still Open!"
- September 21**—"Standing in the Need of Prayer"

CAN NAZARENE DOCTORS HELP END THE MEDICAL CRISIS IN WORLD MISSIONS TODAY?

Announcing the International Nazarene Medical Action Fellowship Conference November 14-15, 1975, Kansas City, Mo.

For two important days in November, the U.S. and Canadian doctors of the Nazarene Church will gather in Kansas City, Missouri to tackle jointly the problems of disease, malnutrition, and the world outreach of Christian missions. ■ Doctors will study the needs and problems of medical missionaries, including staff needs, equipment, hospitals and medicine. ■ Pooling their knowledge and experience, the doctors will attempt to solve medical problems that have for years impeded the spread of the gospel of Jesus Christ overseas. ■ Attending doctors themselves will be urged to contribute toward the solution of the conference's challenges. In addition, Dr. C. Everett Koop, famed surgeon of the Rodriguez Siamese Twins, and other authorities, will address the group. ■ For more information, mail the coupon below.

Dr. C. Everett Koop is Professor of Pediatrics Surgery, University of Pennsylvania, and Surgeon In Chief, Children's Hospital of Philadelphia. ■ Dr. Kenneth Gridler, Professor of Theology at Nazarene Theological Seminary who will discuss, in a joint session with Dr. Koop, the medical and theological issues of abortion. ■ Dr. Evelyn Ramsey, Staff Physician, Nazarene Mission Hospital, Kudjip, Papua, New Guinea. Dr. Ramsey will discuss acute medical needs of the primitive societies to whom she ministers. ■ Dr. Samuel Hynd, Medical Superintendent, Raleigh Fitkin Memorial Hospital, Manzini, Swaziland, Africa. Dr. Hynd will discuss shortages of people, drugs, equipment and hospitals.

ATTENTION, DOCTORS! Register now for this important medical conference. Share with your fellow Nazarene Doctors the concerns and challenges of medical missions. Mail the coupon. You will receive a complete program at once. **ATTENTION, LAYMEN!** Encourage any Nazarene doctor to attend this essential medical missions meeting. Write his name and address in the coupon. We'll mail him a special invitation, along with a complete program. Help us make sure that every Nazarene doctor in the U.S. and Canada knows of this important event.

FOR MORE INFORMATION MAIL THIS COUPON TODAY

- I am a Nazarene doctor. Please mail complete information about the International Nazarene Medical Action Fellowship Conference to me at this address:
- Please mail an invitation to the Nazarene doctor whose name and address I have listed below:

NAME _____ PHONE _____

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CITY _____ STATE _____ ZIP _____

International Nazarene Medical Action Fellowship Conference
6401 The Paseo ■ Kansas City, MO 64131



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

The Wrong House?

I WAS ENDEAVORING to train the pastor and associate pastor on the job in personal evangelism. As we approached the door, the pastor said that these people had a child attending their day-care center. The man came to the door and the pastor said, "I'm Pastor Shoff. These are friends of our church, Scottie and Jim."

The man was very hesitant. Again the pastor said we were from the Church of the Nazarene. Could we come in and visit a few moments? Reluctantly the man allowed us to enter. About the time we were seated, I remembered what the pastor said about a day-care child and this man very evidently was in his sixties. We were in the wrong home!

But the beautiful thing about personal evangelism is that each call is goal-oriented. The gentleman was very talkative. He had retired four or five years earlier. He suffered from emphysema. His wife and he had worked for General Motors for about 30 years. We talked about their personal interests and their church background. A change in pastors had embittered them against the church. It was difficult to turn the conversation, but soon we spoke of the

mission of the church and of the possibility of one's knowing that he had eternal life.

Then I said, "Ted, have you come to the place in your spiritual life where you know for certain if you died tonight you would go to heaven?"

Ted said, "No, I'm not sure about that." The Holy Spirit began to do His work and the gentleman listened attentively as we shared the gospel.

When we said, "Ted, does this make sense to you?" he said, "Oh, yes." We asked if he would like to accept Christ and receive the gift of eternal life. He said that he would. I turned and asked his wife the same question. She answered affirmatively. In the prayer of confession, Ted's voice broke as he said he wanted Jesus to become Lord and Master of his life.

The next Sunday morning Pastor Shoff invited those who had accepted Christ as Lord and Master of their lives to come forward during the pastoral prayer to be introduced to the congregation. God seemed to say to me, "There are no wrong houses!" □

—WILLIS R. SCOTT
Louisville, Ohio

DR. HUGH C. BENNER DIES

Dr. Hugh C. Benner, 76, general superintendent emeritus of the Church of the Nazarene, was stricken with a heart attack in his home in Leawood, Kans., August 2, and died at St. Luke's Hospital, Kansas City.

He was born on a farm near Marion, Ohio. The family moved to Olivet, Ill., and he attended Olivet Nazarene College, graduating in 1918. He later did graduate work at Vanderbilt University, Boston University, and the University of Southern California, where he received the master's degree in 1930. Northwest Nazarene College conferred an honorary Doctor of Divinity degree on him in 1940.

Dr. Benner taught at Trevecca Nazarene College, Nashville; Eastern Nazarene College, Quin-



cy, Mass.; and Pasadena College, Pasadena, Calif. He also served as pastor of churches in Santa Monica, Calif.; Spokane, Wash.; and of Kansas City First Church.

In 1944, Dr. Benner became the

founding president of Nazarene Theological Seminary, Kansas City, serving in that capacity until his election as general superintendent in 1952.

Dr. Benner served as general superintendent for 16 years, retiring in 1968.

Surviving are his wife, Audrey; a daughter, Mrs. Janet Niccum, Overland Park, Kans.; a son, Dr. Richard V. Benner, San Francisco; and two grandsons.

Funeral services were held at Kansas City First Church, August 6, with Dr. Samuel Young, general superintendent emeritus, officiating. The family requested contributions to the Benner Memorial Fund at the Nazarene Theological Seminary in lieu of flowers.

The September 24 issue of the *Herald* will carry tributes to Dr. Benner. □

NO PARCELS TO MOZAMBIQUE

The Mozambique missionaries have issued this request: "**SEND NO MORE PARCELS OF ANY KIND TO MOZAMBIQUE UNTIL FURTHER NOTICE.**"

It is urgent that we heed this request. If you have items you want to send to Mozambique missionaries, write to them first and ask where they would like to have you send them. □

—Department of World Missions

BILL FISHER RESIGNS AS "SHOWERS OF BLESSING" PREACHER

Paul Skiles, executive director of Nazarene Communications, has announced the resignation of Dr. C. William Fisher, preacher on "Showers of Blessing," radio program of the Church of the Nazarene, as of December 1, 1975.



Mr. Skiles reported that Dr. Fisher is recovering well from the heart attack he suffered in New Zealand, July 14. He added that the physicians believe the evangelist can resume his schedule after rest and with a reduction in some of his extra assignments, such as radio.

Dr. Fisher's final broadcast will be Sunday, November 30, and will conclude eight full years of preach-

ing on the denomination's international English language radio program.

Mr. Skiles expressed appreciation for the high caliber and effectiveness of Dr. Fisher's preaching. "We are very sorry to see this very fine relationship come to a close," he said, "but we are thankful that Dr. Fisher will be able to continue his ministry in evangelism. We shall pray for his full recovery and many more years of usefulness."

Mr. Skiles said that Dr. Ted Martin, member of Nazarene Communications staff, has been asked to step in as speaker for the program on an interim basis. □

C. MARSELLE KNIGHT ELECTED SUPERINTENDENT, KANSAS DISTRICT

The sixty-sixth annual assembly of the Kansas District in Wichita, Kans., elected Rev. C. Marselle Knight district superintendent July 30, to succeed Dr. Ray Hance, who retires after 28 years as superintendent.



Rev. Knight is now superintendent of the San Antonio District. He was ordained in 1952. He has pastored churches in Florida, High Springs and Winter Haven; in Texas, Tyler Grace; in South Carolina, Fort Mill; in Missouri, Countryside; and in Kansas, Wichita Linwood. For three years he was

district secretary of the Kansas District.

He served on the staff of Bethany Nazarene College before accepting the post of district superintendent of the San Antonio District, which he has held for five years.

His wife, Betty, is a member of the General NWMS Council. The Knights have three children: a daughter, Mrs. Robert (Margaret) Young in Texas; two sons, John and Joe, who are seniors at Nazarene Theological Seminary. □

STEPHEN COBB DIES OF BURNS

Stephen Cobb, six, son of Rev. and Mrs. Brent Cobb, missionaries to Korea, was burned July 30 when he climbed a light pole and accidentally touched an electric transformer near his home in Seoul, Korea.

As soon as possible, he was taken down and to a local hospital. He was burned over 70 percent of his body.

Arrangements were made and Stephen was transferred to the U.S. military hospital in Seoul where he succumbed, August 1. Because he died in an American hospital the way was cleared for his body to be flown to Kentucky.

Funeral services were held August 4 in Lexington, Ky., First Church. Pastor Riley Laymon officiated. □

REACH OUT and TOUCH

A SIX-WEEK SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

September 28 through November 2

Reach Out POSTER

A unique, 8-panel fold-out which when complete takes the shape of a 24 x 40" cross. Each Sunday a section is unfolded, reminding members to Reach Out to family, friends, neighbors, school and work, community, and Christ. Four-color, 8 x 8" panel designs appropriate to weekly emphasis.

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Full-color covers correspond with the six individual pictures on the poster. Motivational messages inside tie in with weekly outreach. To be distributed in the classes and/or mailed out the week before each emphasis. Four pages, 3 x 6".

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Package of 50 each of 6 different designs for \$8.25

Reach Out STICKER

Encourage total involvement, generate excitement at the September 12 kickoff banquet and on the very first Sunday. Give everyone a theme-design sticker. Approximately 1 3/4" wide. Pressure-sensitive.

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Package of 50 for \$1.75

Reach Out PASS-ALONG FLYER

Presents the Church of the Nazarene as a church that cares. Includes interesting facts concerning its history, doctrine, and ministers. A distinctive, full-color, 4 x 8", 4-page leaflet deserving wide distribution.

T-514

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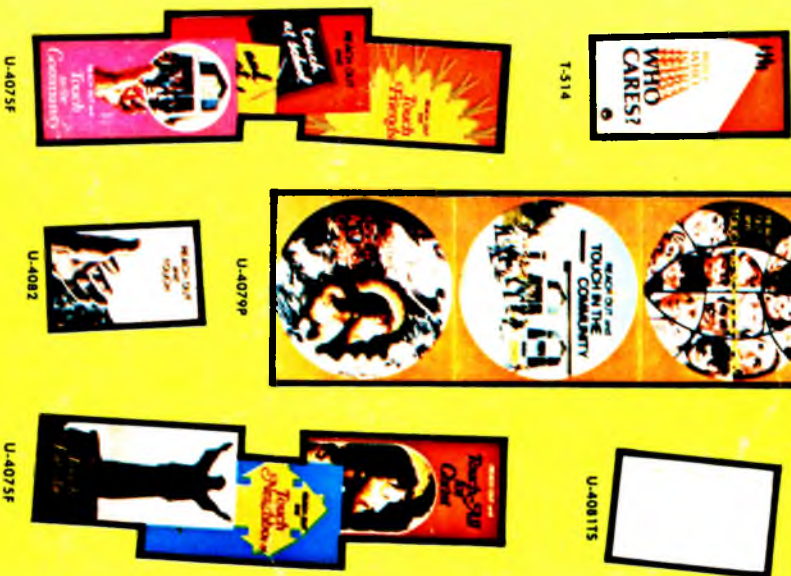
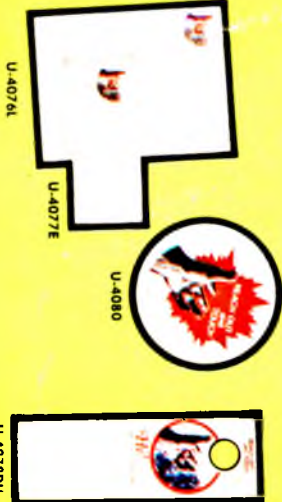
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All colorfully lithographed
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NOW! Plan and Pray NOW for an enthusiastic
September 28 launch! NOW!

Reach Out POSTCARD

Handy, compelling reminder for church-wide mailing, absentee and new contact follow-ups. Four-color theme design on front; space for message and/or address on back. 3 1/2 x 5 1/2".

U-4074PC

Package of 50 for \$1.45; 2 packages for \$2.75

Reach Out and Touch THEME SONG

Rally around this popular chorus by Chris Skillings. Everybody will enjoy singing it! Printed on 5 1/4 x 8 1/4" leaflet.

U-4081TS

Package of 25 for \$1.00

Reach Out LETTERHEAD

Useful in a variety of ways—personal letters, general mailing, flyer—for informing and challenging each member. 8 1/2 x 11"

U-4076L

Package of 50 for \$1.50

U-4077E MATCHING MAILING ENVELOPE, # 10 size

Package of 50 for \$1.50

Reach Out BULLETIN

Creates an atmosphere, serves as a reminder of this important Sunday school enlargement program. Quality stock comes flat (8 1/2 x 11"), ready for mimeographing.

U-4081

Package of 100 for \$3.00

Reach Out BULLETIN INSERT

Doubles as an insert in the regular church bulletin or promotional handbill. Back side blank, allowing church to relate theme to its particular needs. 5 1/2 x 8 1/2".

U-4083Z

Package of 100 for \$3.00

Something extra . . .

Reach Out PROGRAM BUILDERS

September 21 for Children—September 28 for Youth

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