

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15 '76





by General Superintendent Orville W. Jenkins

Christian Holiness and Daily Living

ENTIRE SANCTIFICATION is that act of God, following conversion, by which Christian believers are freed from original or inherited sin and brought into complete devotement to God.

This wonderful experience is wrought by the baptism with the Holy Spirit. In one act the heart is cleansed from all sin and the abiding indwelling presence of the Holy Spirit empowers the Christian for daily living and service. The Holy Spirit bears His own witness to the heart of this cleansing from sin and of His abiding presence.

The crisis experience whereby we enter into the sanctified life is not the end but rather the beginning point in the Spirit-filled life. The grace of entire sanctification brings the desire to grow in God's grace. In order to attain this growth, we must give careful attention to the requirements and processes of spiritual development in Christlikeness of character and personality.

Every Spirit-filled Christian lives in a world which is not conducive to spiritual life and

growth and development. We must abide in and conserve spiritual life against the tide of evil and sin which flows all about us. Sinful temptations and appeals must be continually repelled in order to live a holy life in an unholy world. Physical infirmities can also serve as a "drag" on the spiritual life.

The Apostle Paul wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).

When considering spiritual growth and development in the face of temptation and evil, there is encouragement found in the words of the Apostle John when he wrote, "Greater is he that is in you, than he that is in the world" (1 John 4:4). The indwelling Holy Spirit is greater than all the power of sin and evil. He enables us to overcome and ward off every attack by Satan, and to live a pure and holy life.

This is the kind of holy living which needs to be displayed by every Christian. And through the Lord Jesus, it is possible! □

THE OLD MAN looked at me from the chair to which he had just been assisted. A quizzical expression crept into faded blue eyes as he groped for the thought currently disturbing his wandering mind. Finding it, he stated with quavering voice, "The trouble with me is that I grew old too soon."

"Change and decay" is indeed woven into the fabric of ourselves and world. Nothing can be done to stop the dissolution and little to slow it. It is impossible to secure a permanent lease on life here. Our occupancy is temporary.

What then? The hedonist says, "Since you die tomorrow, enjoy today." The sentimentalist sighs, "No, living is losing, mourn it." But the Christian realist affirms, "Life is a trust, improve it."

In the parable of the pounds, Christ—who represents the nobleman—is leaving on a long journey. Calling His 10 servants, He entrusts His estate to their care with the words "Occupy till I come." He goes, and each servant is left with a part of the Master's goods.

What will they do? Spend it on themselves? Wrap it and bury it against the return of the Owner? Or, using it as capital, invest it, so that on the day of reckoning it may be returned with profit?



Wallowitch

TEMPORARY OCCUPANCY

by CLARE ST. JOHN

Portsmouth, Ohio

The parable was given to illustrate both the opportunity and responsibility—always two sides of the same coin—of all Christ's disciples. He is going away but will return.

What are we to do? We are to occupy in His stead. Each is to take what is entrusted to him and increase it. The time is not unlimited, for the occupancy is temporary . . . "till I come."

Let us not sell our opportunity short, however, simply because the time is short. Lasting results can be secured in a very little time. The engines of an Apollo rocket burn but a few minutes, but in that brief burning they generate a thrust which can carry the craft from gravity's grasp into infinity.

So time is ever working out its subtle and not so subtle changes. It is either our devil or angel, depending on what we make it. The sighing sentimentalist is not Christ's faithful servant, nor is the swinging hedonist. Life is not to be merely used nor passively loved, but wisely invested with an eye to increase. The corn of wheat falls to earth to die, only to rise with abundant harvest.

These lives are not lent to us by some impersonal fate which will shortly recall them to remove their tenure forever. But the Lord is the Landlord, who upon returning will receive the lesser from faithful occupants, that He might usher them into the greater—the eternal occupancy.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matthew 25:21). □

ONLY GOD KNOWS

by CYNTHIA FURBEE
West Baden, Ind.

Only God really knows

*Why a rose must have a thorn,
Why a soldier dies in battle,
An imperfect child is born.*

Only He can understand

*How the heart must sometimes break;
How one must suffer grief and pain
And scorn for Jesus' sake.*

Often only He seems to care

*When things are going wrong,
When tears are spilled in sorrow,
And the hour of need is long.*

For we are but human,

*And it's not for us to know
The whys, the hows and whens of life,
Nor where our path will go.*

So when life brings its worst

*And we're tempted to complain,
It's best always to trust Him
Lest we live our lives in vain.*



HERALD OF HOLINESS

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TAKE LIFE BACK and run with it!" That's the battle cry of the energetic campaigner for senior power, Maggie Kuhn.

"I refuse to be buried and forgotten while I'm still able to kick up a little dust," declares Harold E. Dye in *No Rocking Chair for Me*.

Another retiree admonishes his colleagues who have been "put on the shelf" to "kick it to splinters."

Such statements challenge older people to take hold of life and solve most of their problems themselves. "There has always been *help for the aged* in one form or another," a National Council on Aging report says; "but self-help for old people is a new and growing trend." It echoes the desire of senior adults everywhere to live useful lives.

What Do Senior Adults Really Want?

The three most frequent messages voiced by senior adults, according to Arthur Fleming, commissioner on aging, are:

1. We want to be in a position where we can make decisions relative to our lives; we don't want other persons to be making decisions for us.
2. We want to continue to be involved in life; we don't want to be put on the shelf.
3. We want to be treated with dignity.

It is by this standard that older people try to come to terms with senior adult life as it is today.

As in the case of any minority seeking acceptance and help, these pleas will be heard early or late. Understanding how senior adults think and feel is a big step in the right direction. The church that becomes aware early will be ahead in ministering to senior adults. Successful programs for senior adults are dependent on such an understanding.

Two things are required to move ahead with senior adult ministries:

1. to understand and fully accept older people
2. to work "with" them.

Most of us are probably in need of a fuller understanding of older people. "Old age has its problems, but the wildly distorted image of old age may be its biggest problem of all." So states the National Council on Aging in its booklet entitled *Facts and Myths About Aging*.*

A Louis Harris poll conducted for NCOA makes some startling discoveries. For instance, 74 percent of older people prefer to spend their time with people of all ages. A lay senior adult ministries leader stated it this way, "We don't want to orbit." Seniors are not interested in a satellite proposition. They respond well to peer-group activities, but they want to stay in the main arena.

The poll also reveals that 90 percent are looking for work; 22 percent give themselves in volunteer work—no pay—and 10 percent want to do volunteer work but are not accepted. More than 6½ million older persons are volunteers or want to be.

Only 29 percent of the public, 18 to 64 years of age, viewed older persons as "very bright and alert"; only 19 percent viewed older persons as "very open-minded and adaptable"; and only 35 percent saw older persons as "very good at getting things done."

In sharp contrast to these opinions, reports demon-

by MELVIN SHROUT

Director
Senior Adult Ministries



THE NEW THING FOR OLDER PEOPLE

strate that "learning ability does not decline significantly with age. Depression is an unfortunate fact of American life, not a peculiarity of the aged. Old neurotics are not more 'infantile' than young neurotics. The majority of older people are not 'set in their ways.' On the contrary they can be remarkably adaptable. They've had to be."*

These statements illustrate the need to take a new look at our senior adults, to know them better, to find out what kind of people they really are. "Everyone improves with acquaintance."

The Calendar and Human Capacity

Once we have learned that calendar age is not the dividing line between capacity and incapacity, we can set about to utilize this enormous human resource in our programs. A careful examination of the situation will result in many possible roles for these mature people.

What can they do? Anything anyone else can do, allowing for the same set of exceptions allowed in any other given situation. They do not ask to retain positions they have always held. They are willing to train, to do tasks others consider insignificant, and to work at times others cannot serve. They do not demand prominence, heavy responsibilities, or someone else's position.

It is one of the primary purposes of senior adult ministries to see senior adults accepted, active, and involved in all levels of church life. Imaginative pastors and church leaders have the glorious opportunity of matching these wonderful people with meaningful ways to serve.

The sensitivity of one young pastor is needed at this point. He writes, "The mentality of our nonproductive, retirement-oriented society has affected the senior adults of the church. There is a strong feeling among many that their years and opportunity for usefulness are behind them."

While he admits to knowing little of the physical limitations of age, he continues, "I do not think I will ever be convinced that because of [physical] limitations the contributions of the aged must of necessity

be marginal. . . . I am sensing an urgent need to convince our aged that they are indispensable to the life, ministry, and mission of the church."

When seen in this perspective, senior adult ministries can be utilized to revive needed programs which have been dropped for lack of personnel. And programs which have been postponed for lack of leadership can be launched.

Because older people have been thought of as "out of it" and "over the hill," the talent a church needs may be on its own shelves waiting to be trained and used. Pastors should appeal for continued involvement which is not self-serving but self-giving.

Joint Planning

The approach which appeals most to older persons is for leaders to sit down with them and make plans together. In the past, programs have often been decided by younger decision groups which in effect say, "Here's what we've decided to do for you."

The result is often self-defeating, as it is with any age-group. Patronizing programs tend to contribute to further dependency and inadequacy feelings. In this manner seniors were, in a way, left out of their own programs.

Once set in motion, supported and encouraged by leaders and decision-making groups, the seniors will, for the most part, involve themselves in the life of the church and with other persons. The S.A.M. group in one church led in purchasing new pews and equipping the nursery and their own meeting room for their new church. The leader, a lay retiree, indicates that their new approach through senior adult ministries gave the seniors an entirely new stance. It put them in the forefront of participation and opened the door to revived spiritual service, including soul winning and prayer.

One day soon senior adults will be the largest segment of society. The new thing is to get going with older people. □

**Facts and Myths About Aging*, The National Council on Aging, 1828 L. St., Washington, D.C. 20036. (Available by writing to address given.)

DIVINE LOVE:

Holiness in Action

by CHARLES E. BALDWIN
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IT'S NOT WHAT HAPPENS to a person, but his attitude towards it that counts!"

This age-old saying has been helpful in holy living. It goes to the heart of Christian living and brings into play one's inmost self. Paul, in 1 Corinthians 13:4, shows love at the point of action in one's attitude: "Love is patient—love is kind."

Our world displays little patience. There is much sarcasm, bitterness, envy, pretense, and falsity. It is in the midst of these life experiences that one must see holiness—divine love—filling the cleansed heart and determining the life-style.

We watch one's spirit to see what love's response will be. What will it say in the midst of hurts, denunciations, criticisms, vindictive outbursts, and the snarl of vengeance?

What *will* love say? What will be its reaction when it is wronged—when all the sharp points of the world's cruelty meet deep in its heart? We listen. . . . Love has NO comment to make, no wrong spirit or attitude. All is deep silence.

How is this possible in real living? Paul states first, "Love is patient." The word "patient" in the Greek New Testament is *makrothumia*. This is translated "patience"—patient enduring of evil, slowness of avenging injuries, steadfastness, and endurance.

The New Testament usage of this rich term always describes patience with people but not circumstances. Chrysostom said the word is used of a man who is wronged and who has the power to avenge or "get even," and yet refuses to do it!

The word also is used of God in His relationship with man in His self-restraining love. This divine spirit shared with man is the outflow of the sanctified heart. In our daily relationships with people—however unkind and hurtful they may be—divine love in us has the dynamic to exercise patience with them like the patience of God with us.

Why is love patient? Why does it suffer long? Divine love in the sanctified heart has the capacity to endure and suffer deeply. Most wrongs and hurts are surface, and often the trivial becomes the unpardonable. Many refuse to endure patiently and to forgive even the small things.

The self-centered person complains of personal hurts as a child with a mere scratch on the finger. God's holy man of love reacts with patience more like the soldier in combat. The soldier, though suffering a deadly wound, bears his hurt uncomplainingly in order to keep on fighting and not discourage his buddy in battle or hamper the cause of victory.

How does one come to this kind of holiness living? Not by some quickie, automatic self-improvement program. Not merely by the passing of years! One is brought here through grace by following God's rule and by divine love filling the heart. Love brings us here.

Abraham Lincoln was one of the greatest presidents the United States has known. Among the members of his cabinet was a statesman by the name of Edwin Stanton. This man was outspoken and made many enemies. He despised Lincoln, treating him with contempt, scorn, and ridicule. Yet Lincoln remained quiet, and even made Stanton minister of war because he was the most qualified man for the post.

As the years passed, Lincoln treated Stanton with kindness and courtesy. On the night of Lincoln's assassination, Stanton stood by the bed and began to weep. He said, "There lies the greatest ruler of men the world has ever seen." Love, in its silence and patience, conquered in the end.

Divine love is not, however, merely a question of passive capability. Love is not love simply because it is patient and suffers long. It is love because in its patient endurance it is *kind*. So Paul added, "Love is kind."

The word "kind" has many shades of meaning and often is used without full understanding. In 1 Corinthians 13 it has a wealth of meaning. The Greek New Testament employs the term *chrēsteuetai*. This is derived from the root of the two related words—the adjective *chrēstos*, meaning "useful, good, agreeable, gentle, kind, gracious"; and the verb *chraomai*, meaning "to use, to make use of, to treat, to behave towards." Therefore, a *chrēstos* is "one who renders gracious, well-disposed service to others."

It is translated "kind" or "kindness" (Colossians 3:12), perhaps coming into English from the German word *kind*—meaning "child." It is a kin-ness or the feeling of love and regard we have for those who are close to us. The feeling that a father has for his child. What is that? The basic idea is to have a strong passion for usefulness—to place oneself at the service of others.

The long-suffering patience of love is the negative side of service to others. Kindness is the positive side. Origen, the Early Church father, held this word to mean that love is "sweet to all."

helps to holy living

Much of Christianity is good but unkind. A person can be religious, devoted, faithful, theologically correct, and yet be unkind. There is, unfortunately, in many people an attitude of harshness and unkindness because divine love is absent.

But love is *kind*. The world about us endures, suffers, and often is bitter and full of self-pity. Love endures in kindness because it knows how worthwhile it is to endure kindly. In the patient kindness of love there is not room for bitter, critical words or attitudes. Love allows no place for such.

Divine love, in its removal of carnal self-centeredness, has placed in the heart a large and true sense of the need, the pleading, and the hunger of human life. This deep need can only be met by those who,

in the freedom and strength of love, exhibit a kind, patient, and unselfish service to man.

Just to endure or be patient is not the fullness of holy love. Sheer determination and willpower may do that—at least visibly. We are to endure patiently—not with criticism and smug silence—but with a kind, tender spirit and speech.

There is a need to face today's world triumphantly—not isolated with a load of resentment wanting to lash out; but rather mingling with life in the church, the home, and out in the daily world, all in LOVE for the world's salvation, comfort, and help.

Divine love—in the entirely sanctified heart—goes out into the action of life and *works* and *wins* because it is patient and kind. □



DOES THE CHURCH REALLY CARE ABOUT PEOPLE?

SHE HAD BEEN SICK. So had other members of the family—hadn't been in church for a while—wanted to go, but so many things kept happening. The New Year started. January went by. Then came February. And one day the phone rang.

The voice established identification, then said, "I have your offering envelopes here in the office. Will you be coming to church soon, or shall I mail them to you?"

"Oh, I hope to be there Sunday—or the next, and I can pick them up. I've been wanting to go but we've had sickness.

"Then I'll just hold them 'til you come. Somebody took them to give to you, but they've landed back on my desk," the office voice continued.

"Well, I'll pick them up. Thank you for calling."

That was all. There was no "Sorry you've been sick. Hope things are better. Have been praying for you."

The report of this incident set me to thinking. Are we becoming so proficient in administering the Lord's business that we don't manifest His caring for people? Sometimes it takes only a few more words—than actions—to express human concern.

Our world is now so machine-oriented, so computer-programmed that humans sometimes seem to pattern their actions after the machines. It can happen in the church. We can become so engrossed in program that we forget it is all for *people*—to meet *their* needs.

Our Lord cared about people. And He never failed to show it. "O to Be like Thee" sounds beautiful in a hymn, but to make it become a reality we, the church, may need to do more than sing about it.

We just may have to pray more and do some deep soul-searching to prove that the church really does care about people.

*Oh, to be like Thee! full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wand'ring sinner to find!* □

■■■■■ by MARY E. LATHAM ■■■■■
Kansas City, Mo.



The Listening Habit

by BERTHA MUNRO

Wollaston, Mass.

I CANNOT PRESCRIBE; I can only “tell it as it is” with me. As I face the soon-to-come nineties, I can testify to a joy in God’s will deeper than I have ever known and a more complete dependence on His love—discovering a reality in my Christian faith, fresh and vital in test after test of experience.

Through insights coming always in the nick of time, I have realized that God is paying close attention to my needs of the very moment—that constant, unending marvel—the ever-present, personal, loving activity of an infinite God—ours.

For me the overall “help to holy living” is a responding in the only way I know to His moment-by-moment offered fellowship. I call this *the listening habit*.

Listening—you know how it is. A Bible verse or a gospel song one day comes alive to you and is yours forever. For the first time words, old or new, will catch your mind and your imagination, and grip your heart.

I recall when I heard—how often sung before, unnoticed—“He hideth my soul *in the depths of His*

love!” “His love?” Those depths—how deep? How realized?

And “Oh, I have found it, the crystal fountain, Where *all my life’s deep needs* have been supplied.” This sort of personal emotional stirring has the depth of eternal truth.

One day I listened to the “Doxology”—I had sung it for 75 years. But this Sunday I heard, “Praise God from whom all blessings flow; Praise Him, all creatures here below. Praise Him above, ye heavenly hosts; Praise Father, Son, and Holy Ghost.”

And *Praise* repeated. Each italicized word emphasized itself until all joined in a mighty “Hallelujah Chorus.” I felt my soul stretched. And since, as I have thought my way into its meaning, I see how far that listening took me into “the wisdom and knowledge of God.” That is another story.

But all that was in church. The “law of listening” applies everywhere. I have called myself, whimsically, “a picker-up of unconsidered trifles”—Shakespeare’s phrase for his petty-thieving rascal seemed to say it!

“Not Somehow, but Triumphantly,” the slogan by which I seem to be known best, I “chanced” 30 years ago to see on a tiny plaque in a secretary’s office. It spoke to me then and, remembered at crucial moments since, has helped me live my way into Paul’s “In all these things . . . more than conquerors through” Christ.

In a prayer meeting I heard: “Stephen had *no precedent* to tell him how a Christian martyr should die.” The truth struck me: No one has a precedent for living his own life. Only what God expects of me with my background, my abilities, my problems, and what His grace can make me. Not like someone else—like Christ.

Listening to a lecture (not a sermon): “The greatest fact of all human history was the crucifixion of Jesus Christ.” I thought, “Why, that is true. And if so—?”

I date my real *thinking* from that moment. That significant fact, with implications for the nature of man, became the touchstone for all my value judgments, practical, philosophical, literary. That too is a long story.

So on and on the listening has gone, involving such “coincidences” with life that I cannot see it as happenstance or casual observation. I can think of it, with Milton, as gathering up scattered fragments of the martyred body of Christ’s perfect truth.

But listening one day, I heard from a tape recorder the question “Does God really speak to human beings?” And the answer, a list of occurrences in scripture narrative, beginning with Paul’s testimony, “I . . . heard a voice saying, . . . I am Jesus.”

That Voice spoke always to individuals and always was to be taken seriously, to encourage and to direct relationships between God and His people.

Which reminds me of a bit of good listening I once did. I heard a young man, now a strong Nazarene leader, say, “As a Christian I walk evenly on two feet: Trust, Obey; Trust, Obey.” A good pattern.

It is ultimately God’s voice we recognize as our thoughts are challenged. Jesus said, “He that has ears to hear, let him hear.”

“God will not waste a consecrated life.”

Back in the 1920s, President Floyd Nease of East-

ern Nazarene College said it, and I listened. Again and again I have passed these words on to young men and women uncertain of their life investment. Through it God spoke to them.

Still in the 1970s it speaks to me with new meaning. And as I have shared the secret, I hear these same "young people" sharing it with the next generation.

"Help him not to waste his sorrow."

In the 1960s I heard a pastor pray this for a bereaved father, and I knew this sorrow would be transmuted into rich blessing for the father and through him to others in radiating circles. For God does not waste; He invests in human lives.

"God does not waste."

He does not waste our time. Long ago I began to hear this for my Sunday school class; I hear it still every week. In the half hour turned over to me He has something specific for each one to hear. I dare not go to class without listening for my own "something" fresh, living. It awes me into glad, wondering praise each week as I find He supplies.

These listenings are seminal—the listening law of *increase*. "Let me not sink to be a clod."

This line came to my mind that December day, 1969, as I lay horizontal from a stubborn back injury, body weak and mind dull (yet scheduled to leave soon for a term as visiting professor at Mount Vernon Nazarene College). It spoke *for* me—"a clod," but *to* me also—it was a prayer.

And what was the line to rhyme with "clod"? I recalled; it was missionary Amy Carmichael's "Make me Thy fuel, Flame of God."

I knew then that I could make it to Mount Vernon. I did, by His help. But more, ever since I have heard God speaking through those words, "Thy fuel, Flame of God." It is not what we do for God that counts, but what we let Him do through us.

The listening habit works like a magnet. It tends to pick up what are called "coincidences" but are actually evidences of God's constant, living activity. From various sources I have been hearing, "God always takes the initiative." "God wants to forgive more than we want to be forgiven." "God loves to give; He is hurt when we refuse to accept."

And I heard an attempt by a speaker to describe the huge business enterprise God has to run successfully with all of space and outer space—planets, stars, galaxies unnumbered. I remembered Jesus said His Father is eternally active.

Amazed that He notices our minutes, even seconds, I take courage for putting in practice another directive I "heard": "Don't keep an anxiety more than 24 hours before giving it over to God to handle." I can be certain that the instant I commit my care to Him, He begins to work.

Listening (hearing with thought), I seem to feel all space electric with God's messages of truth waiting for us to make the connection. They are coming fast: yesterday, "Everything given you was given to be shared"; today, "Wholly identified with Christ."

Then there is this sub-habit—God's own gift, for I had not dreamed of such a thing. His surprise of waking me every morning with a song. No room to tell it all—or to begin. Beyond belief, what this has done for me in spiritual good health, counsel, supply of specific needs—and deep, deep joy. One example,

"Standing on the Promises"—all five stanzas singing through my memory. Try it, and see what it does for holy living.

The double secret of the listening habit came to me by way of a song. For days, weeks, months I had been undergoing an utterly wearing pressure until at one point it seemed my brain could collapse. In that split second my memory heard God's promise of a "sound mind," and my will found strength to say, "Lord, I *will* believe."

That moment I heard singing in my spirit, "'Tis the song of the soul set free, and its melody is ringing; . . . 'Tis the song of the soul set free, and my heart is ever singing, Hallelujah! The song of the soul set free!"

The song repeated itself for days. And ever since I have known two things: (1) "The will is the chief thing in man" and can bring the emotions to heel; (2) It is the Holy Spirit who makes this listening the voice of God to me, as and if I will think and obey.

But the best words I ever heard came straight from Him in His Word: "I have loved you with an everlasting love." □

THE BEST IS YET TO COME!

*Even in advancing years,
I still find life exciting.
I've rolled on Him all anxious fears—
The future is inviting.
Each day I live God seems to grant
Some special, sweet surprise
As miracles of grace unfold
Before my very eyes!
It's become a habit now
To eagerly await
The moving of His loving hand
To open up some gate
Of service never dreamed before;
And so there's no regret
O'er disappointments of the past—
The best is coming yet!
However, should His plan for me
Include inactive days
Before He takes me to himself,
May it be for His praise!
So I'll not fear, but joyfully
Look t'ward the setting sun,
Assured that in my Father's house,
The best is yet to come!*

—ALICE HANSCHKE MORTENSON
Racine, Wis.



THE PATH OF THE JUST

by ETHEL
DICKERMAN
Bethany, Okla.

I HAVE NO REGRETS," 99-year-old Edgar G. Theus testified in strong, clear voice in the mid-week prayer service in Bethany First Church. "God saved me 79 years ago in a revival meeting in a little Methodist church in Cotton Valley, La.

"Soon after my conversion I got the light on holiness as a second work of grace. Feeling the need of heart purity, I sought the experience for over two years. One night in the old McCoy Hotel on Milam Street in Shreveport, La., the fire fell and I was gloriously sanctified."

Everyone present was listening eagerly, hoping this saint would tell more, for Brother Theus is a favorite with all age-groups. The college students were fascinated by his optimistic faith and positive witness.

Jim Gilbert, businessman in Bethany, said of Brother Theus, "He has to be the most beautiful person alive." Jim was converted as a youth in El Reno, Okla., under the preaching of Evangelist E. G. Theus. Pastor Ponder Gilliland occasionally interrupts his sermons to evoke a bit of testimony from Brother Theus who sits in his favorite front seat, drinking in every word.

When asked if he would schedule an interview for this article, he volunteered, "I have a brief story of my life. Just come by my house, and I'll give you a copy."

That interview with him and his wife was rewarding. He and Ethel Green Theus will celebrate their

sixty-fifth wedding anniversary on December 24, 1976. "A most wonderful helpmate she has been through the years, besides being the mother of our three fine sons." Edgar and Ethel met at Texas Holiness University at Peniel, Tex.

Brother Theus walks to church across busy Highway 66 with its four lanes of traffic. "I don't need anyone to help me cross the highway. I just wait until there are no cars as far as I can see," he reasoned.

Mrs. Theus, confined to the home, added, "No matter how exhausted I am, I always watch from the window until he is safely across. He doesn't like to cross at Asbury and 39th where the traffic lights are; he prefers to cross at Beaver and 39th where there are no traffic lights. Several times I have seen someone walk across with him."

Mrs. Theus has in her own right made a major contribution to her community. For 12 years she taught English in Bethany High School. Previously she taught Latin, English, Greek, and Speech in a seminary in Texas.

Born in Red River Parish, La., of Methodist ancestors, Edgar was one of six children growing up on a farm. "My grandparents on both sides were well-to-do slave owners. My father quit college to join the Civil War; my mother was graduated from Mansfield Female College in Louisiana.

"While living in Sweetwater, Tex., I kept feeling my call to the ministry and started by filling vacancies and holding revivals in country schoolhouses and brush arbors. One year after Pilot Point I faced a major decision. My presiding elder in the Methodist church offered me a pastorate. Instead I joined a schoolhouse Nazarene church eight miles in the coun-

EDITOR'S NOTE: Since the article was written, Mrs. Ethel Theus died at home with a heart attack, a few days after Ethel Dickerman's interview with her husband.

try, where Rev. W. F. Rutherford preached one Sunday in the month. I have been a staunch Nazarene from that day to this day.

"In the fall of 1909 at the district assembly in Meridian, Tex., Abilene District, I was given license to preach and appointed to pastor four churches: Abilene, Buffalo Gap, Eula, and Mingus. At the end of the assembly year, I declined a recall to enroll in school at Peniel. That's where I found my wife," he smiled.

Pastorates include Homer, Jonesboro, and Shreveport in Louisiana; Cedar Hill in Texas; Blackwell, Oklahoma City Capitol Hill, Guthrie, and Lawton, in Oklahoma. In the middle of these pastorates Brother Theus was superintendent of the Dallas District for two years.

Eight years, 1932 to 1940, were given to evangelistic work. Mrs. Lester Dunn, of the BNC faculty, remembers the revival in the fall of 1934 as the greatest she ever witnessed. Rev. H. B. Macrory was pastor and Rev. E. G. Theus the evangelist.

Brother Theus recalls, "The fire fell on a Monday night, and praying could be heard all over the campus and in dorms through the night. A regular Pentecost continued through the next day. There were no classes after the breaking up of Brother McConnell's class during the first period. No preaching that morn-

ing nor that night. Crying, praying, shouting, and altars full until way in the night Tuesday. God seemed to have taken the revival out of human hands and poured out a blessing seldom ever seen.

"I have lived too long. All my friends my age—Williams, Chapman, Goodwin—are already in heaven. I'm ready to go. I hope He takes me soon."

"If you had it to do over again, would you make the same choices?" I asked.

"Oh, yes! We guess we have had a few trials and difficulties along life's journey, but we have just about forgotten them. We remember the kind providence, love, and fellowship of our Lord, with such labors of love and fellowship of many of God's children; our testimony is: 'The path of the just is as the shining light, that shineth more and more unto [as we go toward] the perfect day'" (Proverbs 4:18).

On my leaving, Brother Theus stood and asked me to pray. After a prayer of thanksgiving I said, "Brother Theus, if you get to heaven before I do, tell them I'm coming, too."

He smiled. "I'll do that. I hope it is soon," with the same readiness of a child preparing to go next door. I had a feeling that it would be easier for this white-haired saint to walk into eternity than to walk across the busy expressway to church next Sunday morning. □

IN THE BOOKSTALL

By C. NEIL STRAIT • Racine, Wis.



Getting Through to the Wonderful You

Charlie W. Shedd

Fleming H. Revell Co., 1976, \$4.95

Here is a good book for summer reading—light, yet logical and luminating. It is an answer to Transcendental Meditation, and a good one.

Those of us who have followed Shedd's writing are impressed with how practical he can be and yet how purposeful and meaningful.

Shedd puts his finger on what many of us believe to be one of the big problems for Christians—that of meditation. Shedd returns to a Quaker phrase, "centering down," to explain the main thesis of his book, word focusing. And it is nothing more—nor less—than setting a goal to the spiritual pursuits of the mind for a day or for a period of time.

While a great deal of the book is an explanation of word focusing, it is also an experience in discovery for the reader who has taken meditation casually. In this book Shedd calls us to put objectivity into meditation and thus enhance the boundaries of our discoveries.

Writer Shedd says that Christian meditation is "not an effort to empty the mind. It rather clears the mind to control it. And even that is not the full purpose of Christian meditation. The full purpose is to activate the Inner Presence" (p. 56).

Here is a book I would put on the "summer reading list." □

We Really Do Need Each Other

Reuben Welch

Impact Books, 1975, \$3.50

Few books have made an impact upon me the way this book has. I believe it is a masterpiece in writing.

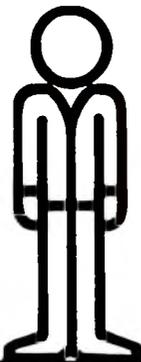
The scriptural basis for the book is the First Epistle of John.

Welch has written in a warm, personal way, as he describes the richness of fellowship of those who walk in the light of Christ.

Three things I especially like about this book: one, it is practical, understandable, and woven together with applicable illustrative material; two, it is biblical; three, it evades the "holier-than-thou" writing style that sometimes characterizes the writing on such subjects.

Welch is extremely effective in weaving together a wholesome biblical interpretation of what it means to "walk in the light." The book is both a help and a hope—a help to the man who is trying to "walk in the light," and a hope for the man who wants to.

We Really Do Need Each Other is a wholesome view of self-worth, when that man is in Christ, and it pictures the supportive role we play in the body of Christ. □



RIGHTLY



Dividing THE WORD

THE MESSAGE OF ROMANS 7

THE SEVENTH CHAPTER of Romans has long been a hotbed of contention among theologians. Far more important than the issue as to whether it is a transcript of Paul's spiritual experience is the question as to whether it is typical of anyone else's spiritual experience, and if so, of what stage.

Interpreters of the Calvinist inclination have insisted that the titanic, inward struggle between the soul's inner delight in the law of God and the "other law" which wars against it, reducing the individual to a state of spiritual wretchedness, is characteristic of the life of the normal Christian.

Any claim to "defuse" this chapter would be idle. However, it may be useful to survey the arguments on both sides and attempt to clarify the contents of the chapter in an attempt to uncover the message of the chapter for Christian living.

We may look, to begin with, at the case that has been made out for reading the chapter as descriptive of the life of the regenerate Christian. First, it is pointed out that the section of the Epistle in which it stands—chapters 5 to 8—deals with the life of the Christian, hence it is natural to assume that chapter 7 does the same.

Second, it is noted that the tenses in the key part of the chapter (vv. 14-25) are present ("I am carnal"—v. 14; "O wretched man that I am"—v. 24) and most naturally describe present experience. This is particularly striking since in verses 1-13 the tenses are past (see, for instance, vv. 9-13).

Third, it is claimed that phrases used to describe the subject of these verses are totally inapplicable to the unregenerate. The unbeliever does not naturally say: "I hate evil" (v. 15); "I wish to do good" (v. 21); "I delight in the law of God" (v. 22). Paul's description of the unregenerate life is rather found in chapters 1 to 3 where there is a rejection of God and a positive delight in evil (see chap. 1, vv. 28-32, and chap. 3, vv. 10-18).

Finally, it is contended that the life of the converted Christian is not one of effortless victory but does in fact read rather like the account of inward conflict, defeat, and disappointment found in this passage.

Against all of this, however, a strong case can be made. Thus, in reply to the argument that chapter 7 must refer to the Christian life because this is the theme of chapters 5-8, it is pointed out that this does not follow. Chapter 7 is explicitly addressed to "them that know the law" (v. 1), and refers equally explicitly to events in Paul's life as a Jew (vv. 7-9). There is no hint of the crisis by which he became a Christian and a total absence of Christian terminology.

Nor is the argument from the tenses compelling. There is no stress on the change of tense at verse 14 as though some biographical dateline is being crossed, and the present tenses may simply be historic ("Here comes Caesar") for the sake of vividness.

As to the third point, that certain phrases are inapplicable to the unregenerate, the reverse is also true. There are some phrases that are equally inapplicable to the regenerate. Such terms as "slave to sin" (v. 14, NIV), "wretched man" (v. 24, NIV), and the whole sorry picture of spiritual impotence (v. 17) and constant defeat (vv. 19, 22-23) are quite at variance with the New Testament picture of the redeemed life.

"... if the Son sets you free, you will be free indeed" (John 8:34, 36, NIV).

By A. R. G. DEASLEY
Canadian Nazarene College



“If any man be in Christ he is a new creature; old things have passed away; all things are become new” (2 Corinthians 5:17).

“He that committeth sin is of the devil . . . The Son of God was manifested that he might destroy the works of the devil” (1 John 3:8).

Finally, while it is true that the life of the Christian is not one of effortless victory, neither is it one of unbroken failure and wretchedness. As the passages just quoted show, far more may be and ought to be expected.

In many ways, the real issue in this passage is not whether the experience described is *ever* true of the regenerate but whether it is *always* true. And in any case, whatever be the answer to that, the fact is that Paul found deliverance: “Who shall deliver me? . . . I thank God through Jesus Christ our Lord” (vv. 24-25).

It seems much nearer the mark, therefore, to see in these verses a picture of sinful but awakened man confronted by the law. Just as in chapters 1 to 4, Paul has shown that justification is by faith, not by law; so in chapter 7 he is showing that sanctification is likewise by faith, not by law. As an awakened Phari-

see, seeking sanctification by conformity to the law, he discovered that the law was no more able to sanctify than to justify.

But has this explained the chapter merely at the expense of arguing it into irrelevance—for where today are the awakened Pharisees seeking sanctification by law?

This is exactly the point. For such people are found wherever there are those who attempt to handle inward sin in their own strength, to “cabin, crib, confine it.” It is at such moments that the regenerate man does know an experience such as is described in Romans 7:14-23: when he seeks sanctification on the basis of law rather than grace. Such an effort is frustrative because futile. It is aptly expressed in verse 25*b* (which in thought summarizes vv. 14-23): “I myself [that is, apart from God] serve the law of God; but with the flesh the law of sin.”

But what the believer cannot do “by himself,” Christ can do for him. “There is therefore now no condemnation to them which are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . I thank God through Jesus Christ our Lord” (8:1-2; 7:25*a*). □

OLD FAITHFUL

(A PRAYER)



Lord, help me to be like Old Faithful, that geyser of Yellowstone National Park.

This geyser seems to be moved by a mighty inner compulsion. Each hour it gushes forth with power as if moved by infinite energy. The steam and the water shoot skyward with grace and ease to discharge its inner directive. May inner strength be given me to meet life's issues with ease.

From early morning until late at night tourists gather around it to behold its majesty and glory. The young and the old are alike attracted by its lavish giving in varied beauty and its tremendous energy. Make my life, O God, attractive day by day to all those who come my way.

Every hour, on the hour, Old Faithful performs its task. Through the summer months and through the winter, in all kinds of weather, day and night, year after year, it never falters. O God, help me to be faithful to duty. Whether seen or unseen, Thou hast given a task for me to do. May I faithful be.

Over one-half million times Old Faithful has erupted. Yet never once has it been exactly the same. Cloud coloring, sunrise, sunlight, sunset, and stars of the night bring to it infinite variety. Monotony gives way to new glories of the new hour. So may my service be to Thee, my God. Amen. □

by HAROLD W. REED

Kankakee, Ill.

THE MINISTRY of the church has broadened through the years to include Sunday school classes for all age-groups, various ministries to children and youth, home and world missions, personal and mass evangelism.

"Why then," we may ask, "is a senior adult ministry necessary? Isn't this just a part of the Sunday school program? How can it contribute to the growth of the church?"

A senior adult ministry is vital for at least four reasons:

First, the number of people 65 and over is becoming an increasingly large segment of our population;

Second, Bible teaching demands respect and loving concern for the aging;

Third, senior adults have distinctive needs which the church can help meet;

Fourth, these older members of the body of Christ have much to contribute to the ministry of the church.

FIRST

Although in America we are a youth-oriented society, we are no longer a young society. The lengthening life-span and declining birthrate have combined to bring this about. The number of those 65 and over has grown from 3 million or 3 percent of the population in 1900 to 22 million or 10.5 percent today.

By 1980 the number of people 55 and over will almost equal the number of children between the ages of 4 and 18 and exceed the size of the group between 13 and 25. If the population breakdown of the general church corresponds to these figures, numerically the need for a senior adult ministry will parallel that directed toward children or youth.

Those 65 and over may expect to live another 15 to 20 years. Are these "bonus" years to be spent on the shelf, or will each church, recognizing its population makeup and the talents and limitations of its senior adults, make use of this rich resource?

Federal, state, and local governments are at last listening to senior citizens and have passed legislation and devised programs to benefit them. Multi-purpose senior centers have been established to help meet many of their needs, and educational institutions are opening their doors to older students. Preparation for retirement is becoming a concern of industry and labor organizations.

SECOND

The Bible has something to say about aging and our attitude toward the elderly. The patriarchs of Genesis lived to a fruitful old age; and a special blessing is promised in Exodus 20 to those who honor their parents. The Psalmist sings of God's care for the old, pleads for wisdom in living out his given span of life, and promises long life, fruitfulness, and peace to the righteous in old age (Psalms 37:25; 71:9; 90:9-10, 12; 92:12-15).

The theme stressing honor to the "hoary head" and respect for the wisdom of the old is extended in Leviticus (19:3, 32), Job (32:4), and Proverbs (16:31; 23:22; 30:11, 17). The prophets continued to proclaim their messages even in old age, and the contribution of "old men who dream dreams" is recognized in Joel 2:28. The Jewish respect for age has

Why a Senior Adult Ministry? (SAM)

carried down to the present in Jewish services and homes for the aged, which are among the best to be found.

The Christian view of old age was expanded by Jesus to include salvation and care for those in need and abundant life for all (Matthew 25:31-40; Luke 4:18; 9:10; Acts 10:38, and John 10:10). Christ's concern for His mother even during His suffering on the Cross is demonstrated by His words to John, "Behold thy mother!"

The Early Christian Church remembered His example and instructed bishops and deacons to care for the widow, orphans, and those in need (Acts 6:1; 4:34-35; 5:16; and James 1:27). Paul gave specific instructions regarding the respect due, and conduct of, older men and women in 1 Timothy 5 and Titus 2.

In this tradition, the church is challenged to enlarge its ministry among the aging to include, in addition to concern for their salvation and physical well-being, the opportunity for them to maintain their self-respect and continue to contribute to the work of the church.

THIRD

Senior adults, like all human beings, have physical, mental, social, and spiritual needs, ranging all the way from those relating to basic existence to those requiring self-fulfillment and meaning in life.

Recent studies indicate that among people 65 and over, *fear of crime* has supplanted *poor health* as ranking first in importance.

Next to health needs are *economic concerns*, since about one-third of this age-group are living on incomes considered below the poverty level. Economic needs include not having enough to live on, proper medical care or job opportunities, poor housing, inadequate clothing, and transportation problems.

Next, according to the aging themselves, are those needs related to *the meaning of life*: loneliness, not feeling needed, not having friends or enough to do to keep busy, and a limited education.

To assist in alleviating many of these needs, senior fellowship organizations have been formed in a number of churches, usually planned and implemented

by RUTH M. UPHAUS

Grandview, Mo.

by senior volunteers, but supported by the church. These provide social activities; opportunities for service—visitation, transportation assistance, handyman help, comfort to those who have suffered as the result of crime, sickness, or sorrow; enrichment programs—lectures, study and crafts classes, tours, travelogues, information services, Bible study, and prayer groups.

In some cases these activities are being conducted through an interdenominational effort. Other churches may concentrate on one specific need, such as providing transportation to and from church services for its older members.

Extremely successful to date have been the Nazarene senior adult retreats, NIROGAs (Nazarene International Retreat Of Golden Agers), held the past three years at Glorieta, N.M.; and last year also at Montreat, N.C. These were attended by more than 1,000 senior adults each year. In addition to these, there were 17 district retreats this past year. National retreats will be held this fall at Glorieta (September 13-18); Montreat (October 11-15); and Green Lake, Wis. (August 30—September 3).

FOURTH

In order that senior adults may “still bring forth fruit in old age,” it is necessary that they be encouraged to participate in the ministry of the local church. Through mandatory retirement many are forced to quit work while still physically able and knowledgeable in various fields of endeavor.

These often have enjoyed rich experiences and developed hobbies which they are eager to share with others. They have lived through historic events and have participated in the growth of the church. With more time available to them they can be useful in many ways. Their spiritual wisdom and insight are

needed by the church, and they in turn need to be loved and appreciated.

Senior adults can serve as Sunday school teachers, church board members, leaders of prayer groups, visitors, greeters, transporters of the less mobile, church librarians, consultants, gardeners, nursery workers, vacation Bible school leaders. Through their efforts other senior adults may be brought into the fellowship of the church.

In a cross-generational context the older adults can develop grandparent relationships with children and youth as each group does something for the other.

In the past the Home Department ministered through visitation and keeping in touch with the homebound. But this is only one aspect of a total senior adult ministry.

Even older persons who are homebound can themselves become contributors through their prayers, assistance with correspondence, telephone ministry, and other creative endeavors. Thus, senior adult ministry becomes ministry *with* and *by* senior adults, not just ministry *to* and *for* them.

Dr. Paul Tournier, renowned Swiss psychiatrist, suggests that every retired person needs a “second career” involving goals to be accomplished. This can be volunteer service but must be something in which one is deeply interested, and in addition to a hobby.

The myth that “you cannot teach an old dog new tricks” has long since been exploded. Senility affects only 5 percent of the elderly. Learning and growth can continue on to the moment of death. In fact death itself can be thought of as life’s final learning adventure. The ideal situation is for all of us to approach it with tasks unfinished.

For many senior adults a “second career” can well be church-related and can help to make the final span of life the most meaningful of all.

Why a senior adult ministry? Because it is a vital part of the total ministry of the church. □

BACKSLIDER'S MONTH

SUN MON TUE WED THU FRI SAT

AS I WALKED with Jeremiah, it was pretty plain that he is a courageous man . . . full of steel . . . He is not afraid of angry faces . . . He will take the cruel actions from those who resent his reproof. But he walks in love . . . especially for backsliders.

I have been a backslider . . . Have you? We are hungry to hear him give us God’s Word . . . “Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you . . . and I will bring you to Zion: . . . and I will give you pastors according to mine heart, which shall feed you . . .” (Jeremiah 3:14-15).

Do you know what I thought on this short journey? I remembered reading a message that General Booth of the Salvation Army sent to his corps leaders years ago . . . urging them to set a “Backsliders Month”

. . . to plan to reach those who once tasted of the Lord and found Him good . . . a gentle month . . . discussing it with local leaders only . . . making a prayer list . . . arranging a prayerful visitation plan. Not a bad idea! Let’s try it.

While we walked along . . . my hungry heart wanted to reach out to every backslider and say:

“Come back. . . Peter did. . . John Mark became profitable to the ministry. . . I came back . . . you can. The hands of the Lord are waiting to untangle the tangled . . . to lift the down . . . to give assurance to the feeble . . . Come back . . . it will be as good as you dreamed it would be . . . God forgives and forgets . . . The church is full of love and understanding . . . Come back.” □

by PAUL MARTIN
Kansas City, Mo.



GOD'S CALL DOES NOT STOP IN RETIREMENT

by DEAN WESSELS
Executive Secretary
Pensions and Benevolence

NATIONALLY, there are over 22 million people age 65 and over. Nazarene retired ministers and widows of ministers number over 1,500. In the Church of the Nazarene, one minister in seven is in his golden years.

The word "time" (which in Greek is *kairos*) in the New Testament suggests opportunity. Time and leisure offer countless opportunities and possibilities for today's older adult. There is a difference between doing and accomplishing; and most retired persons find rich rewards in "being and doing."

Many Nazarene retired ministers are responding to assorted challenges, needs, and services. Some are employed as part-time associates, visitation ministers, supply pastors, or Sunday school teachers. Others conduct revival meetings, holiness conventions, and Bible studies. Most are involved in prayer ministries.

Several elders are amateur radio operators—even members of the Nazarene Amateur Radio Fellowship (NARF). They not only enjoy talking with amateurs throughout the world, including missionaries, but they also serve their local communities via radio.

One retired minister used his radio for incoming calls after a community disaster. A railway tank car of volatile chemicals had exploded, killing 2 persons and injuring 60. Another retired minister, after reading the reports in the community newspaper, wrote to people who were in sorrow or misfortune. This was his way of bringing comforting words to lonely hearts.

Today, the older adult deserves and enjoys more

PEN POINTS

SHARING

When the call came, I knew immediately something was wrong. Why do emergencies so often come at night? Such was the case. My sister-in-law was calling to report that Tom's father had been taken to the hospital with all signs pointing to a heart attack.

Putting down the phone, I prayed, "O God, please don't let him die." Only last year Tom had lost his older brother Jack, due to a heart attack. He was 36.

When Jack died, he had only four weeks before graduating from law school. There were bright tomorrows waiting for him and his family. Many good offers to join law firms, some highly prestigious, had come. Jack was an outstanding student and his vocational success seemed assured.

In the weeks to come, his family had many things to do to get ready for the move. How exciting to look forward to fulfilled goals and a future with promise. All the struggling and sacrificing were finally going to pay off. But it was not to be.

The news came late one evening. Jack had died! We couldn't believe it.

"Why, God, why?"

The thought came to us over and over again. Jack had so much to give. Why had he been taken at such a young age? How could a merciful God leave a wife and three children without a husband and a father? These questions

haunted us as we tried to come to terms with such an untimely death.

The weeks passed into months, and we still hadn't answered the question "why" to our satisfaction. Then one evening as Tom and I were reading the Bible together, there was a helpful verse. We had read it many times before; but now it was standing out on the page as though this was the first time we had seen it.

"For if we are faithful to the end, trusting God just as we did when we first became Christians, we will share in all that belongs to Christ" (Hebrews 4:14, TLB).

"Share." That was the key word to us. God had been sharing Jack with us, and now He was sharing heaven with him. What a peace these words brought to us.

We were reminded of God's sharing His Son, Jesus, with us and giving His life as an example for our own. Instead of being sorrowful, we rejoiced in the fact that God had let Jack share his life even though it were only for a short while.

It hasn't been easy since Jack's passing. There are still tears and a sense of loneliness. But Christ lives. And because He lives, we share now—and will share eternally—in His resurrection. □

—BONNIE ROSEBROUGH
Columbus, Ohio

leisure time. No longer constantly occupied with life's demands, he or she has more time for hobbies, crafts, travel, gardening, and friends.

One retired minister took as a challenge to copy by hand the King James Version of the Bible. The 2,120-page loose-leaf Bible was completed in 1,427 days. One retired grandfather makes grandfather clocks. He has more orders than he can fill.

Two main concerns of the older adult are financial and medical. In the case of a retired Nazarene minister a third concern is added—that of adequate housing. This is true because most Nazarene pastors and their families have lived in parsonages during their active years.

Recently, the General Board allowed the Department of Pensions to receive homes through wills to help provide for this need. Thus, the Department will

make such homes available for retired ministers and their wives.

Since 1971, nearly every minister who has served on a district participating in the Pensions budget, has been eligible to receive the "Basic" Pension upon retirement. Other districts around the world (Home and World Missions) make provision for retirement through their sponsoring department.

Medical benefits are provided through district hospitalization programs and through the emergency medical provisions of the Department of Pensions.

As the Church of the Nazarene matures in age, and as many nations show increased concern and interest for their senior citizens, we in the Church of the Nazarene want to provide for our veterans of the Cross in an adequate way. Many of us were introduced to salvation and holiness through these sacrificial warriors. □

By AARLIE J. HULL
Centralia, Wash.



A Christian Woman's World

GETTING INVOLVED POLITICALLY

There has never been a time in the 200-year history of America when the influence of Christians was needed more. Many agree with Bill Bright of Campus Crusade, who says: "I believe that unless there is a miracle of God and this nation is turned around spiritually by the end of 1976, we will have reached the point of no return, and in a few years we will lose our freedom."

Billy Graham has been vocal lately in his appeal for Christians to get involved politically. In one of his recent "Hour of Decision" sermons on the topic of America's Bicentennial, he listed what he believed Christians should do: recognize that God loves you; be honest before God; receive Jesus Christ; be a living example of good works; and get involved in the political process.

"Getting involved in the political process" strikes a wrong note with some Christians. The thoughts of smoke-filled caucus rooms, expedient compromises, and well-thought-out power plays (not to mention Watergate) tend to shove most of us back into our warm little fellowship of believers. We're snug and comfortable with others who enjoy good Christian music and think lofty thoughts about God and serving each other in familiar neighborhoods.

I believe it is time for the rank and file American Christian to venture out of his cozy church into the cold na-

tion that needs so desperately the warmth of his spirit.

There are some specific ways in which Christians can be involved in our political process.

First and foremost, we can vote. In the last presidential election only a little more than 56 percent of the eligible citizens voted. That means that over 60 million votes went uncast. What effect on the overall outcome of local or national elections would Christians have if every one of them that were eligible voted? The thought is staggering.

I know of a church which provides transportation for any voter who is unable to get to the polls or to a voter registration site. Another church offers free nursery services to its members and friends on election day so mothers can vote a little more conveniently. The possibilities for Christian involvement in voting are innumerable. Christians can have a voice in the political process if they will consistently exercise their right to vote.

But we must be informed. We must know where the candidates stand on issues, and we must know the issues and their ramifications. Voting records of candidates who have held public office should be carefully scrutinized. For instance, a state legislator from our district wrote and supported a bill in the last session to legalize prostitution. How many candidates supported or fought his bill? Christian voters should know.

We can pray. Praying for God's intervention in our political process and in the lives of our leaders who are making important decisions will have great effect. Intercessory prayer has always been a powerful force in God's dealing with man. Martin Luther used to say when he was feeling particularly strong and happy, "I feel as if I were being prayed for."

Once during a difficult time in England's history, Cromwell wrote his admirals at sea, "You have a plentiful stock of prayers going up for you daily, which is to us and I trust will be to you, a matter of great encouragement."

We can also pray that God will give us wisdom to vote according to His best interest.

Finally, we need dedicated Christians who are willing to run for public office. Billy Graham says, "I do not believe that we as Christians should withdraw. We need men and women of integrity and Christian commitment who will run for political office—no matter to which political party you belong."

This Bicentennial year has focused attention on the historic fact that faith in God and trust in His leadership were the foundation on which America was built. Now, 200 years later, let us who still believe and trust raise our voices in support of godly principles in government. We will be heard if we all vote . . . if we are informed . . . if we pray . . . and if some of us run for public office. □

editorially SPEAKING

By JOHN A. KNIGHT

Some Thoughts About Growing Older

Marc Chagall, 87-year-old French painter, said not long ago, "If all life must end, we must color it during our lives with colors of love and hope. For me the perfection in art and in life comes from [the] biblical source."

That life is fullest and most beautiful which finds its source in Christ. Only in this sense do the words of Victor Hugo really have meaning: "The frost of 70 winters is on my head," he wrote, "but the springtime of eternal youth is in my heart."

This issue of the "Herald" focuses on senior adults—their ministry in the church and the church's ministry to them. It seems appropriate to permit one of this group to speak. Therefore I am yielding the editor's page to Mr. George W. Johns, a layman in San Diego, Calif., whose remarks printed here were given recently to a large gathering of retirees.

His words are significant not only for his immediate peers, but for all of us who are trying to live long enough to become senior adults. Particularly they call attention to the fact that the Christians of this growing segment of our society—which will reach about 20 percent by the year 2000—do not merely want to be served. Like their Master, they want to minister.

HAVING JUST PASSED my seventy-sixth birthday, I must think more honestly about the living of my retirement years. The process of growing old is so gradual. When did it happen? Someone has said that when your friends begin telling you how young you look, you may be sure that you are getting old.

The first thing we older people must do is to accept our age and remember that this is a young person's world. They are in charge, holding the top positions, making the decisions. If, however, we live courageously, keep our faith, keep abreast of the current affairs, these younger leaders often will seek us out for advice and counsel.

Consider some rules of the road that may help us who have retired or are getting older:

FIRST: *Let us travel light.* Get rid of all excess baggage, such as brooding over failure, disappointments, worries, and especially personal resentments and hatreds. We all know people who are

destroying their lives and the lives of their loved ones by nursing and carrying the old resentments, bitterness of the past.

We of the Christian faith know that our mistakes and failures are forgiven and that we must forgive all others who we think have wronged us. We must accept our lives as they are, failures and successes alike; consecrate them to God; and face the future with light hearts and enthusiasm.

SECOND: *Live one day at a time.* We cannot know what the future will bring. We will avoid utter breakdown by learning to live one day at a time. We must now allow the fears of tomorrow to crush our ability to be effective today. The important thing is that we do what we can today to help other people with their problems. There are so many people who are in need, who are hurting; let us concentrate on what we can do today where we are, and put tomorrow in the hands of God.

THIRD: *Let us not be afraid to show our Christianity.* With the world in its present condition, the greatest need is for all of us to practice Christian love daily.

Let us read First Corinthians 13 and Romans 12 regularly. "Love knows no limits in its endurance, no end to its trust, no fading in its hope; it can outlast anything. It is the one thing that still stands when all else has fallen" (1 Corinthians 13:7-8, Phillips).

FOURTH: *Let us remain mature people.* Some of us begin to play hurt; we sulk; we want attention. That kind of behavior is not becoming to older people. We must be mature enough to take the broad, unselfish view as problems arise.

These are great times. They call for great living, and great living is possible only when we all face our problems with courage, with faith. As children of God we must develop our inner resources. Our families, friends, and our ministers are busy people. They cannot see us as often as they would like. Let us face the fact that many of us will have to spend a lot of time alone. Solitude can be rich if we develop interesting activities. It need not be confused with loneliness.

As far as our health will permit, the most rewarding

That life is fullest and most beautiful which finds its source in Christ. Only in this sense do the words of Victor Hugo really have meaning: "The frost of 70 winters is on my head, but the springtime of eternal youth is in my heart."

activity is finding ways of helping other people. The world is full of people who can be helped by writing letters, phone calls, remembering birthdays and anniversaries. If you can drive a car, a much appreciated service is simply to call on people who are ill, handicapped, or are unable to get around.

I know a man who is 85 years old and in rather poor health. He does not have a single member of his family in the entire country. For years he has spent much of his time riding the bus or streetcar, calling on blind people. He reads to them, writes letters for them, takes care of any personal matter that he can handle. He said to us on one occasion, "I don't have to do very much talking. I just listen."

We can all spread a lot of happiness by simply, in a genuine way, being interested in people. Look for something to say that will make the other person feel better.

Arthur Gordon, in his book *A Touch of Wonder*, tells of a memorial service for a well-known business leader. After several people had paid tribute to this man, a young black man arose with tears streaming down his face. He said, "This man noticed me when I was an office boy; he helped me, he encouraged me, and paid for my education. I was no good to him; I failed him time after time, but he never gave up on me and never let me give up on myself."

After the meeting a psychiatrist friend said, "That was true compassion. It's the most healing of all human emotions. If we would just let it, it could transform the world."

Wouldn't it be wonderful if we older people made a practice of expressing faith in people, helping them when possible, and continuing to believe in them when they falter? We can all do that. It is possibly the greatest thing we can do.

FIFTH: *Let us not allow our virtue to become our vice.* Jesus was critical of those whose goodness had become stale, brittle, stiff, and severe. In fact, Jesus' life was a campaign against conventionality in religion.

We need to take care that our hatred of sin does not become hatred of the sinner. Jesus' religion was something virile, robust, workable, and sensitive. There is no place in today's world for people who claim to be followers of Jesus, but in whom the springs of sympathy and understanding have dried up. We cannot let our righteousness become self-righteousness.

Isn't it true that sometimes we older people tend to become self-centered as the years go by? We become more interested in the traditional or familiar ways of doing things than in people themselves.

Let us intensify our love for all people, regardless of age, race, nationality, cultural or economic background. Don't be afraid to dream dreams with young people; cooperate with them; let them experiment and be creative.

SIXTH: *Let us be victors and not victims of the advancing years.* It is when we recoil from the future that we lose the possibilities of a new life with new values and powers. As the years continue to fly by, we can, by the grace of God, find perspective and begin to see the eternal.

The late Dr. Leslie Weatherhead, former pastor of the City Temple in London, who lived to age 82 and in 1969 wrote *Life Begins at Death*, said, "As we grow older we must learn patience with this world's problems, and also develop a faith that begins to see beyond this life. We are preparing to be with God in eternity."

Let us put the future in God's hands, facing the years ahead unafraid, confident, knowing that God supplies us with the strength to carry heavy loads, endure inevitable illnesses, and finally experience death. At the end of our lives let us be thankful that we have been privileged to live long lives in the most thrilling century in the history of the world.

We Christians constantly must be in prayer; glorifying God, praising Him, thanking Him for his mercy and forgiveness. But we must also pray with our whole being for the millions who are starving, the millions of children who will never grow to be adults because of hunger or disease; for the millions who, because of where they were born, or their race, or tyranny, or war, will never grow to be fulfilled persons. Earnestly pray for an early coming of God's kingdom of love on earth.

I said to the man who stood at the gate of the year, "Give me light that I may safely tread into the unknown." And he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than any known way." □

—GEORGE W. JOHNS
San Diego, Calif.

Edited from text of author's address, and used by permission.



Retired Ministers' Recognition Banquet

RETIRED MINISTERS' RECOGNITION BANQUET

The 1976 Quadrennial Recognition Banquet for retired ministers, wives, and widows of ministers was held June 18 at the Statler Hilton Hotel in Dallas. Over 400 persons attended the banquet which was sponsored by the Department of Pensions and Benevolence.

A reception hour preceding the dinner provided an opportunity for renewing friendships and making new acquaintances. The dinner was described as "wonderful" and "the best food I've ever eaten at a banquet!"

Mrs. Eleanor Whitsett, pianist, pro-

vided a pleasing musical background during the dinner. Cross Section, a vocal ensemble from Oklahoma City, provided special music following the dinner. A medley of hymns which focused on God's "Amazing Grace" led to a camp-meeting atmosphere.

Mrs. Ina Lambert, widow of Rev. William Lambert, at 92, received special recognition as the oldest person attending the banquet. Rev. R. B. Gilmore received recognition for having celebrated his ninetieth birthday on June 17. Rev. and Mrs. H. F. Crews, who were to celebrate their golden wedding anniversary on June 19, were also recognized.

Special guests attending the banquet included Dr. G. B. Williamson, Dr. and Mrs. Samuel Young, Dr. D. I. Vanderpool, Mrs. Hugh C. Benner, and Dr. Louise Chapman.

The first quadrennial banquet was held in 1972 at Miami Beach. Other banquets for retired ministers have been sponsored by both the South Arkansas and Southwestern Ohio districts. □



Dr. Wessels addressing the banquet

PIONEER EDUCATOR HONORED AT DALLAS MEETING

"Thank you, but I am not going to die yet."

With gentle wit and humble spirit, Dr. R. W. Cunningham received the warm praise of his fellowmen at a testimonial dinner in Dallas during the Nineteenth General Assembly.

Dr. Cunningham, who served as president of Nazarene Training College at Institute, W.Va., was honored by the Nazarene Council on Black Churchmen.

Among those who paid tribute to his dedicated service were these:

- **Rev. Roland Chopfield**, pastor of Richmond, Va., Church of the Nazarene and first graduate of the Nazarene Training College—a member of the Council on Black Churchmen

"Dr. Cunningham is a dedicated, inspired, devoted leader who has served as a president, a pastor, a teacher, and as a common laborer, a cool operator at all times. I owe to him and the Lord what I am right now."



Rev. Roger E. Bowman presenting citation to Dr. R. W. Cunningham.



Rev. Roger E. Bowman, director of outreach, Department of Home Missions, presided at the luncheon sponsored by the Black Council. Also pictured are Dr. R. W. Cunningham, Dr. D. I. Vanderpool, Mrs. Roger Bowman, and Dr. George Coulter.

- **Rev. Clarence Bowman**, professor at Nazarene Bible College and long-time colleague of Dr. Cunningham

"Everything he did was with enthusiasm. No one knows the many hours that he put in the work of the Lord."

- **Dr. D. I. Vanderpool**, general superintendent emeritus, one of the leaders in establishing a black work

"I never once knew Dr. Cunningham to say or do anything that was not becoming to a Spirit-filled individual. He is my friend and brother and companion to a better world."

- **Dr. George Coulter**, general superintendent

"Dr. Cunningham has always been victorious in spirit, and that takes some good religion as well as a marvelous attitude."

- **Rev. Warren Rogers**, director of interracial evangelism for the Sacramento District and district superin-

tendent of the Gulf Central District before its dissolution in 1968

"Dr. Cunningham has been a part of the framework of the Church of the Nazarene—a pioneer who helped to frame the church, one whose life will forever find expression in the lives of those who passed under his influence."



Dr. R. W. Cunningham, retired president, Nazarene Training College, and Dr. D. I. Vanderpool, general superintendent emeritus, who was the general superintendent in jurisdiction during the beginning years of the black work.

"He is a Christian gentleman, a beloved brother, and a real 'wheel horse.'
 ("A wheelhorse, for those of you not raised on a farm, is the horse hitched next to the load on either side who may not be able to pull the entire load himself, but who leans into the harness as if to say, 'I would if I could.'")

"This gathering marks another milestone in the Church of the Nazarene with eight elected delegates to the Nineteenth General Assembly—all reflecting the influence of this man—Dr. Cunningham."

● **Dr. Raymond W. Hurn**, executive secretary of the Department of Home Missions

"After the 1968 General Assembly, I was given the responsibility of administratively closing the operations of the Gulf Central District and the Nazarene Training College at Institute. I had the opportunity to see Dr. Cunningham under circumstances that were very trying, to say the least. Not one time did I ever see Rev. Cunningham impatient, unkind, or discourteous."

● **Rev. Roger E. Bowman**, director of outreach

"Dr. Cunningham gave me my first preacher's license, and he is still



Youth choir from Meridian, Miss., Fitkin Memorial Church provided special music; Rev. Charles Johnson, pastor.

preaching—up to 40 Sundays a year. Even though he is retired, he has no intention of 'rusting out.'"

The citation was accompanied by a cash gift with the suggestion that perhaps Dr. Cunningham might wish to buy himself a new suit.

It was then that he responded with

"Thank you, but I am not going to die yet."

He added, "God called me, and everything I have done was done for Him. I love you and I love the church."

The citation presented to Dr. R. W. Cunningham in Dallas by the Council on Black Churchmen reads as follows:

DISTINGUISHED SERVICE AWARD

Raymond W. Cunningham, D.D.

In deep appreciation for years of faithful and loyal service in higher Christian education as president of Nazarene Training College, Institute; W. Va. His life, energy, and dedication have been instrumental in opening doors of opportunity for black sons and daughters of God to study to show themselves approved unto God as unashamed workers for Christ, the Lord of life.

Fellowship of Black Nazarene Churchmen

*Department of Home Missions
 19th General Assembly, 1976, Dallas, Texas*

THE BEST IS YET TO BE . . .

LEADER'S HANDBOOK

Step-by-step ideas for organizing, motivating, and conducting an effective ministry for senior adults in the church and community. Also includes materials for five seminars, study/action program, Home Department, youth involvement, and service activities.

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Helpful for presenting this senior adult program to the church board, education council, or special committee. A synopsis of the handbook: *Side 1* gives an overview of the program and what needs to be done; *Side 2* is a lively narration of the three filmstrip scripts.

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CHRISTIAN ACTION— “AN INVASION OF LOVE”

Sixty-six “invaders” left Kansas City in July under the Christian Action Team banner.

In the words of General Superintendent George Coulter, they were spearheading “not an invasion of boldness alone, but an invasion of love.”

Dr. Coulter addressed the 66 participants and 17 host pastors on the opening night of training at Trans World Airlines Breech Training Academy in Overland Park, Kans.

The training facilities were secured by the Department of Home Missions for the 10 days of intensive training that preceded their six-week assignments throughout the U.S. and Canada.

Rev. Roger E. Bowman, director of Christian Action Teams, led a distinguished faculty in a thorough training preparation in mission.

He charged the volunteers with a summer assignment of “loving people, lifting people, and liberating people,” and emphasized that “we are committed to serve Jesus Christ, not because the church says so, but because Jesus has called us to.”



Orange Park, Fla. (l. to r.): Sherri Roark (NNC); Randy Dorr (BNC); Debbie Bailey (BNC); Rev. Steve Feazel, pastor; Myrlette Kaechele (CNC); Ruth Daugherty (TNC); Leon Kalbfleisch (NNC).



New Orleans Downtown. (l. to r.): Charlotte Day (NNC); Rev. Joe Holladay, pastor; Jim Young (PLC); Melody Nielsen (NNC); Evelyn Merkel (NNC).



Copley, Ohio, Emmanuel. (l. to r.): Deborah Dooley (ONC); Arlene Miller (ENC); Rev. J. L. McClung, pastor; Laura Silvey (BNC); Lois Reimer (NNC).

Orlando, Fla., Evangel Temple; Orlando Gorman Memorial. (l. to r.): Gloria Davis (CNC); Rev. Edward Thomas, assistant pastor, Gorman Mem.; April Perry (ONC); Marlin Ludwig (ONC); Shelia Rittgers (ONC); Robin Adler (TNC); Connie Helt (NNC); Rev. Robert Hires, pastor, Evangel Temple.



Kansas City Hillcrest. (l. to r.): Debbie Flemming (MVNC); Rev. Noah Funk, pastor; Joseph Garren (NBC); Beverly Raley (MVNC); David Klaffke (PLC).



Kenner, La., First. (l. to r.): Sharon Oberlander (MVNC); Rev. Kenneth Dewey, pastor; Charlotte Heath (MVNC); David Davenport (MVNC); Rhona Hands (MANC).



Chicago Ingleside. (l. to r.): Pam Chambers (ONC); Rev. Gilbert Leigh, pastor; Cheryl Macey (MANC); Ren Heath (NNC).

Rev. Bowman challenged each one to “a boldness in practicing as well as preaching the gospel.” This means caring about every area of living, not just that which relates to one’s soul. “Instead of further fragmentation,” he said, “let us be instruments of mercy and reconciliation, making people whole.”

Dr. Coulter’s likening of the Christian Action Team participants to invaders was apt.

“You will be going to places where you haven’t been invited,” he warned.

“‘Leave us alone’ is what a lot of people are saying in this day.”

“We must do whatever it takes,” Dr. Coulter said, “to invade someone’s life with love and bring that one to a knowledge of Jesus Christ.”

We must do this, he said, “because we can’t survive very long with the love of Jesus Christ without finding some way to get that love into someone else’s life.”

Although it was an invasion of love, it was no less an invasion of boldness.

Anyone invading the enemy on his own territory needs top-level training both in skills and in spirit.

Trainees received both.

The quality of training is amply illustrated by the faculty who made time in a busy General Assembly summer to devote nearly two weeks to this important assignment.

Dr. Oscar Reed, professor at Nazarene Theological Seminary, led a seminar relating Christian ethics to cross-cultural and intercultural life.

Dr. Kenneth Grider, also a professor at Nazarene Theological Seminary, served as Christian Action chaplain, helping participants develop a strong theological base that would motivate the implementation of their faith in the



Booneville, Ark.; North Little Rock, Ark., Friendly Chapel. (l. to r.): Rev. Miss Sara Boggs, pastor (Booneville); Joan Stroman (MANC); David Roscoe (TNC); Susan Sacks (NNC); Robin Stevens (NNC); Rev. Miss A. Elizabeth Daniel, pastor (N. Little Rock).



Calgary, Alberta, Canada, First. (l. to r.): Jo Anne Taylor (TNC); Sheila Vandervoort (MANC); Linda Lucas (MANC); Les Wiczorek (MANC); David Evans (ONC); Kathy Herndon (TNC); Rev. Dale Fallon, min. of education and outreach.



Washington, D.C., Community of Hope. (l. to r.): Dr. Tom Nees, pastor; Steve Bortner (TNC); Barbara Roth (PLC); Mike Page (BNC); Debbie George (PLC); Pomar Tootoo (TNC).



Xenia, Ohio, First. (l. to r.): Florence Barksdale (ENC); Miss Susan Johnson, director of children's ministry; Jane Grosvenor (MANC); Randy Herbold (MANC); Sharon Cooney (NNC); Susan McMichael (NNC); Janie Newbert (ENC).



Syracuse, N.Y., First. (l. to r.): Linda Scott; Rev. Dennis Scott, associate pastor; Rev. Newell Smith, pastor; Greg Rosser (TNC); Janet Walden (NNC).



Jacksonville, Fla., Central. (l. to r.): Joan Mizen (CNC); Priscilla Quinby (NNC); Alfred Atkisson (MVNC); Rev. Robert Cannon, pastor; Donna Young (MVNC).



Huntington Park, Calif. (l. to r.): Raymon Baker, youth sponsor; Kay McGrady (NNC); Rev. Larry Walker, pastor; Brenda Huber (BNC); Dennis Grover (NNC); Paul Huber (BNC).



Peoria, Ill., North Side. (l. to r.): Wes Parker (BNC); Diane Bleh (ENC); Rev. Richard Hawley, pastor; Sandy Dillabaugh (NNC); Mike Smith (MVNC).

world in concrete and costly ways. Doctrine for Christians involved in altar work and counseling was also included.

Dr. Sergio Franco, director of bilingual and bicultural education for the Kansas City School District, dealt with the "Nature and Effects of Prejudice," "Understanding the Poor and Minorities," and "How to Reach Redemptively Across Racial Lines."

Dan Ketchum, editor of *Bread*, Department of Youth, dealt with "Making Disciples" and "Priorities for Disciples." Dr. Gerard Reed, professor of history at Mid-America Nazarene College, led two seminars, one entitled "Amos Applied to the Conquest of North America," and the other, "Contemporary Commentators," all of which must preface any efforts to establish justice and righteousness today.

Dr. Tom Nees, pastor of the Community of Hope Church of the Nazarene in Washington, D.C., dealt with the "Development of Mission Groups" and "The Holiness Social Ethic."

Dr. Joe Nielson, professor of sociology at Olivet Nazarene College, dealt with "Interpersonal Dynamics" and "The

Nature of Human Nature."

Skill instruction was just as comprehensive, just as vital.

Participants received instruction in personal evangelism from Dr. Don Gibson, executive secretary of the Department of Evangelism; in conducting vacation Bible schools from Rev. Melton Wienecke of the Department of Church Schools; in senior adult ministries from Rev. Melvin ShROUT, general director, senior adult ministries, Church Schools; in music and drama from Mr. Lane Zachary, director of special ministries, Department of Youth; in evangelistic home Bible study from Rev. Charles Westhafer, Jr., associate pastor, College Church, Olathe, Kans.; in backyard and Bible clubs from Rev. Harold Olson, minister of Christian education, College Church, Olathe, Kans.; and in children's puppetry and skits from Mr. Bill Gunno, Nashville.

Field work included a community survey, learning about "others" in worship, rapping with ethnic minority community leaders, and listening here and there. This augmented the intensive classroom training for a total learning experience. □

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- WEST, C. EDWIN. (C) c/o NPH*
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- WILKINS, CHESTER. (C) 5118 Ranch Rd., Bartlesville, Okla. 74003
- ◆WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201 (full-time)
- WILLIAMS, G. W. (C) 2200 Elva Dr., Kokomo, Ind. 46901
- ◆WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, DAVE. (R) 6501 Woodland, Kansas City, Mo. 64131 (full-time)
- ◆WISEHART, LENNY & JOY. (C) c/o NPH*
- WOLPE, JOSEPH P. (C) 3976 4th St., Riverside, Calif. 92501
- WRIGHT, E. G. (C) Rte. 2, Box 363, Old Lincoln Way, Orrville, Ohio 44667
- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆YATES, BEN J. (R) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102 (full-time)

EVANGELISTS' SLATES

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

It is not better methods, but better men that we need. Men who know their Redeemer from something more than hearsay, men who share His vision and feel His passion, men who want only for Christ to produce His life in and through them according to His own good pleasure.
—E. M. BOUNDS

- ALLEN, "JIMMY": Kansas City, Kans. (Stony Point), Sept. 20-26
- ANDREWS, GEORGE D.: San Angelo, Tex. (Trinity), Sept. 7-12; Temple, Tex. (Trinity), Sept. 14-19; Durant, Okla. (1st), Sept. 21-26; Arkansas City, Kans., Sept. 28—Oct. 3
- ARMSTRONG, CHARLES R.: Worthington, Ky., Sept. 21-26; Brevard, N.C. (1st), Sept. 27—Oct. 3
- BAILEY, C. D.: Auburn, Ind., Sept. 6-12; Chattanooga, Tenn. (East Ridge), Sept. 13-19; Nashville, Tenn. (Bell Rd.), Sept. 20-26
- BAKER, RICHARD: Dille, W.Va., Sept. 20-26; Lafayette, Ga. (1st), Sept. 27—Oct. 3
- BATTIN, BUFORD: Paris, Tex., Sept. 12-19; Dallas, Tex., Sept. 26—Oct. 3
- BECKETT, C. FRANK: Pampa, Tex. (1st), Sept. 13-19
- BELL, JAMES & JEAN: Marshall, Tex. (Fairview), Sept. 7-12; Olney, Ill. (1st), Sept. 14-19; Baltimore, Md. (1st), Sept. 21-26; St. Marys, Ohio (1st), Sept. 28—Oct. 3
- BENDER, JAMES: Tullahoma, Tenn. (Hill Top), Sept. 3-12; Red Oak, Ia., Sept. 17-26
- BERTOLET, FRED & GRACE: Carthage, N.Y., Sept. 7-12; Pittsburgh, Pa. (1st), Sept. 17-19; Eureka, Ill., Sept. 21-26; Vivian, La., Sept. 28—Oct. 3
- BISELL, DALE & BEVERLY: Cable, Ohio (Kennard), Sept. 21-26; Princeton, W.Va., Sept. 28—Oct. 3
- BLUE, DAVID: Pelham, Tenn. (Chapman's Chapel), Sept. 10-12; Mt. Sterling, Ohio, Sept. 13-19; Lanett, Ala. (1st), Sept. 24-26
- BOHI, JAMES: Newark, Del., Sept. 8-12; South Portland, Me., Sept. 15-19; East Liverpool, Ohio, Sept. 21-26; Springfield, Mo. (1st), Sept. 28—Oct. 3
- BOND, GARY C.: La Porte, Ind., Sept. 7-12; Rensselaer, Ind., Sept. 14-19; Upland, Ind., Sept. 21-26; Modoc, Ind., Sept. 28—Oct. 3
- BONE, LAWRENCE H.: Tacoma, Wash. (Westgate), Sept. 7-12; Lynwood, Wash., Sept. 14-19; Richmond, Mo., Sept. 21-26; Shawnee, Okla., (1st), Sept. 27—Oct. 3
- BOWMAN, RUSSELL: Ripley, W.Va., Sept. 12-19; South Point, Ohio, Sept. 26—Oct. 3
- BRAND, W. H.: The Plains, Ohio (1st), Sept. 15-19; Stryker, Ohio (Bona Vesta Un. Br.), Sept. 23—Oct. 3
- BROOKS, RICHARD A.: Britt, Ia. (Zion), Sept. 7-12; Mason City, Ia. (1st), Sept. 14-19
- BROWN, ROGER: Albion, Pa., Sept. 9-12; Parkersburg, W.Va. (1st), Sept. 14-19; Kankakee, Ill. (1st), Sept. 21-26; Rochester, Mich. (1st), Sept. 28—Oct. 3
- BUCKLES—BURKE EVANGELISTIC TEAM: Rockton, Ill., Aug. 31—Sept. 5; Richland Center, Wis., Sept. 7-12; LaGrange, Ind., Sept. 14-19; Ft. Wayne, Ind. (Trinity), Sept. 21-26; Mishawaka, Ind. (South Side), Sept. 28—Oct. 3
- BURKHAMMER FAMILY, SINGING: Canton, Ohio, Sept. 20-26; Martins Ferry, Ohio, Sept. 28—Oct. 3
- CAMEN, DAVID L.: Macon, Ga. (Shurlington), Aug. 30—Sept. 5; East Point, Ga., Sept. 13-19; Swainsboro, Ga., Sept. 21-26; Macon, Ga. (Trinity), Sept. 27—Oct. 3
- CAUDILL, STEVE & SUE: Charleston, W.Va. (Valley Grove), Sept. 7-12; Port Huron, Mich. (1st), Sept. 14-19; Greencastle, Ind. (1st), Sept. 21-26; Marion, Ind. (1st), Sept. 28—Oct. 3
- CAYTON, JOHN: Norwich, Conn., Sept. 7-12; Butler, Pa., Sept. 14-19; Homer City, Pa., Sept. 21-26; Claremont, N.H., Sept. 28—Oct. 3
- CLARK, GENE: Clarence, Mo., Sept. 7-12; Rochester, N.Y. (Immanuel), Sept. 14-19; Rome, N.Y., Sept. 21-26; Kurtz, Ind., Sept. 28—Oct. 3
- CLIFT, NORVIE: College, Alaska (Totem Park), Sept. 6-12; Juneau, Alaska (1st), Sept. 13-19; Yakima, Wash. (Bethel), Sept. 20-26; Sunnyside, Wash., Sept. 28—Oct. 3
- CLINE, JERRY: Lexington, Ky. (Nicholasville), Sept. 7-12; Winslow, Ind., Sept. 14-19; Elkhart, Ind., Sept. 21-26; Warren, Ohio (Champion), Sept. 28—Oct. 3
- COBB, BILL: Pauls Valley, Okla., Sept. 6-12; Richardson, Tex. (1st), Sept. 29—Oct. 3
- CONE, ANDREW F.: Masontown, W.Va., Sept. 5-12; Oswego, N.Y., Sept. 21-26
- COOK, LEON & MARIE: Louisville, Ga. (1st), Aug. 31—Sept. 5; Sylacauga, Ala. (1st), Sept. 14-19; Paragould, Ark. (1st), Sept. 28—Oct. 3
- COX, CURTIS B.: Ballagee, W.Va. (Freewill Bapt.), Sept. 7-12; Dunbar, W.Va., Sept. 13-19; Hinton, W.Va. (Un. Meth.), Sept. 20-26; Hines, W.Va. (Calvary Tab.), Sept. 27—Oct. 3
- CRANE, BILLY D.: Youngstown, Ohio (Wickliffe), Sept. 7-12; Waltersburg, Pa., Sept. 14-19; Warminster, Pa., Sept. 21-26; Willow Grove, Pa. (Free Meth.), Sept. 28—Oct. 3
- CREWS, H. F.: Mt. Pleasant, Tex., Sept. 14-19; Searcy, Ark., Sept. 27—Oct. 3
- CULBERTSON, BERNIE: Brush, Colo. (1st), Sept. 7-12; Kennewick, Wash. (1st), Sept. 21-26
- DARNELL, H. E.: Russell, N.Y., Sept. 9-19; Haverhill, Ohio, Sept. 23—Oct. 3
- DEAL, JAMES D.: Oak Ridge, Tenn., Sept. 22-26
- DELL, JIMMY: Indio, Calif., Sept. 2-5; Phoenix, Ariz. (Orange-wood), Sept. 8-12; Grand Junction, Colo., Sept. 16-19; Yuma, Ariz. (Grace), Sept. 23-26; Sierra Vista, Ariz., Sept. 28—Oct. 3
- DELONG, RUSSELL V.: Lakeland, Fla. (South Fla. Hgts.), Sept. 26—Oct. 3
- DISHON, MELVIN: New Albany, Ind. (Evangelistic Mission), Sept. 7-12; Clarksville, Tenn., Sept. 21-26
- DIXON, GEORGE & CHARLOTTE: Arkansas districts (gospel concerts), Sept. 1-6; Bushnell, Ill., Sept. 7-12; Hammond, Ind., Sept. 14-19; Mundelein, Ill. Sept. 21-26
- DUNMIRE, RALPH & JOANN: Chattanooga, Tenn. (East Ridge), Sept. 13-19; Franklin, Tenn., Sept. 21-26; Georgetown, Ill. (1st), Sept. 28—Oct. 3
- DUNN, DON: Obetz, Ohio, Sept. 14-19; Bellaire, Ohio, Sept. 21-26; Waterford, Ohio, Sept. 28—Oct. 3
- DUTTON, BARRY & TAVIA: Middletown, Ohio (Sal. Army), Sept. 7-12; Dumas, Tex., Sept. 15-19; Reserved, Sept. 20-27; Lebanon, Ohio, Sept. 28—Oct. 3
- ELLINGSON, R. LEE: Athens, Ga. (1st), Sept. 6-12; Mt. Juliet, Tenn., Sept. 13-19; Dayton, Ohio (Avondale Wes.), Sept. 21-26; Grahn, Ky., Sept. 30—Oct. 10
- ELLWANGER, C. WILLIAM: Alberta, Minn., Sept. 7-12; Norman, Okla. (1st), Sept. 14-19; Mineral City, Ohio, Sept. 21-26
- EMSLEY, ROBERT: Eldon, Mo., Sept. 14-19; North Miami Beach, Fla., Sept. 21-26; St. Augustine, Fla. (1st), Sept. 28—Oct. 3
- ERICKSON, A. WILLIAM: Seaford, Del., Aug. 31—Sept. 5; Salisbury, N.C., Sept. 7-12; Manassas, Va., Sept. 14-19; Hopewell, Va., Sept. 21-26; Conway, Ark., Sept. 28—Oct. 3
- FELTER, JASON & LOIS: Columbia City, Ind., Sept. 7-12; Chariton, Ia., Sept. 14-19; Fairfield, Ia., Sept. 21-26; Glenwood, Ia., Sept. 28—Oct. 3
- FILES, GLORIA, & ADAMS, DOROTHY: Pottstown, Pa. (children's crus.), Sept. 7-12; Trenton, N.J. (children's crus.), Sept. 14-19
- FISHER, WILLIAM: Big Spring, Tex. (1st), Sept. 7-12; Ponca City, Okla. (1st), Sept. 14-19; Owensboro, Ky. (1st), Sept. 21-26; Newport, Ky. (1st), Sept. 28—Oct. 3
- FLORENCE, ERNEST E.: Indianapolis, Ind. (Bridgeport), Sept. 1-12; Decherd, Tenn., Sept. 15-26
- FORD, NORMAN K.: Marlinton, W.Va., Sept. 3-12; Clinton, N.J. (Annandale), Sept. 17-26
- FORTNER, ROBERT E.: Oblong, Ill. (Evang. Meth.), Aug. 31—Sept. 5; Greensburg, Ky. (Summersville), Sept. 7-12; St. Bernice, Ind. (1st), Sept. 14-19; Springfield, Ill. (South-side), Sept. 21-26; Grafton, Ohio (1st), Sept. 28—Oct. 3
- FRASER, DAVID: Torrington, Wyo. (1st), Sept. 8-12; Mandan, N.D., Sept. 13-19; Dickinson, N.D., Sept. 21-26; Elkhart, Kans., Sept. 29—Oct. 3
- FRODGE, HAROLD: Danville, Ill. (West Side), Sept. 2-12; Potosi, Mo., Sept. 13-19; DeSoto, Mo., Sept. 20-26; South Zanesville, Ohio, Sept. 28—Oct. 3
- GARDNER, GEORGE: Greenville, Tex. (Peniel), Sept. 14-19; Conroe, Tex., Sept. 21-26; Sioux City, Ia. (1st), Sept. 27—Oct. 3
- GANTHROP, WAYLAND & JOAN: Johnstown, Pa. (1st), Sept. 7-12; Woodstock, Va., Sept. 14-19; Centerville, Ind. (1st), Sept. 21-26; Decatur, Ill. (Oak Grove), Sept. 28—Oct. 3
- GLAZE, HAROLD J.: Lakeland, Fla. (Lakeside), Sept. 5-12; Orlando, Fla. (Lockhart), Sept. 13-19
- GRAY, JOSEPH & RUTH: Canyon, Tex., Sept. 12-19
- GREEN, JAMES & ROSEMARY: Maine Dist. Day Camp, Sept. 3-6; Auburn, Ind. (1st), Sept. 7-12; Bloomington, Ind. (1st), Sept. 14-19; Cedar Rapids, Ia. (1st), Sept. 21-26; Bozeman, Mont., Sept. 28—Oct. 3
- GRIMES, BILLY: Blossom, Tex., Sept. 14-19; Pittsburg, Tex., Sept. 21-26; Irving, Tex. (1st), Sept. 28—Oct. 3
- GRINDLEY, GERALD & JANICE: Green Lake, Wis., Aug. 30—Sept. 3
- GUY, MARION O.: Miami, Okla., Sept. 12-19
- HAINES, GARY: Urbana, Ill. (Faith), Aug. 31—Sept. 5; Sterling, Colo., Sept. 8-12; Stonington, Ill., Sept. 15-19; Grove City, Ohio, Sept. 21-26; Hobbs, N.M., Sept. 28—Oct. 3
- HAMILTON, MARK: Linton, Ind., Sept. 7-12; Greencastle, Ind., Sept. 14-19; Chandler, Ind., Sept. 28—Oct. 3
- HANCE, RAY: Hoisington, Kans., Sept. 7-12; Vincennes, Ind. (1st), Sept. 21-26
- HANCOCK, BOYD C.: North Little Rock, Ark. (Sylvan Hills), Sept. 7-12; Ft. Worth, Tex. (Haltom City), Sept. 14-19; Jonesboro, Ark. (1st), Sept. 21-26; Columbia, Mo. (1st), Sept. 28—Oct. 3
- HARRISON, ROBERT V.: Corpus Christi, Tex. (1st), Sept. 5-12; Waco, Tex. (1st), Sept. 19-26
- HARROLD, JOHN W.: Leona, Wis., Sept. 7-12; Burlington, Wis. (1st), Sept. 14-19; Kenosha, Wis. (1st), Sept. 21-26; Newberry, Ind. (1st), Sept. 28—Oct. 3
- HATHAWAY, KENNETH: Greenville, Tex. (1st), Sept. 7-12; Reserved, Sept. 14-19; Ankeny, Ia., Sept. 21-26; Marion, Ill., Sept. 28—Oct. 3
- HEASLEY, JIMMY & FERN: Cabot, Ark. (Russells Chapel), Sept. 5-12; Wheatridge, Colo., Sept. 21-26
- HECKER FAMILY: North Carolina, month of Sept.
- HENDERSON, DONALD L.: Gainesville, Fla. (Trinity), Sept. 21-26
- HOLLEY, C. D.: Chrisman, Ill., Sept. 8-19; Lapeer, Mich., Sept. 21-26; Okemos, Mich., Sept. 28—Oct. 3
- HOLLOWAY, WARREN O.: Akron, Ohio (Arlington), Sept. 7-12; Independence, Mo., (1st), Sept. 14-19; Akron, Ohio (Goodyear Hgts.), Sept. 21-26; New Cumberland, Pa., Sept. 28—Oct. 3
- HUBBART, LEONARD: Centralia, Ill., Sept. 7-12; Cedar Rapids, Ia. (Trinity), Sept. 14-19; Barberton, Ohio, Sept. 21-26; Walbridge, Ohio (1st), Sept. 28—Oct. 3
- HUNDLEY, EDWARD J.: Hicksville, Ohio, Sept. 7-12; Catlettsburg, Ky. (South Side), Sept. 20-26
- IDE, CHARLES D.: Port Huron, Mich. (1st), Sept. 14-19; Lynn, Ind., Sept. 21-26
- INGLAND, WILMA JEAN: Rockland, Me., Sept. 7-12; Derry, N.H., Sept. 13-19; Haverhill, Mass., Sept. 20-26
- IRWIN, ED: Rushville, Ind., Sept. 7-12; Plant City, Fla., Sept. 14-19; Lebanon, Ind., Sept. 21-26; W. LaFayette, Ohio, Sept. 27—Oct. 3
- JACKSON, CHUCK, SINGERS: Concerts in Pa., Sept. 4-12; Concerts in Ind., Ill., Ohio, Sept. 14-21; Concerts in Pa., Sept. 23-26
- JACKSON, PAUL & TRISH: Billings, Mont., Sept. 1; Mountain Home, Ida., Sept. 14; St. Mary's, Ida., Sept. 16-17; Sunnyside, Wash., Sept. 19 (a.m.); Kalispell, Mont., Sept. 19 (p.m.)
- JAMES, ODIS: Pine Bluff, Ark. (Forrest Park), Sept. 19-26; Piedmont, Mo. (1st), Sept. 28—Oct. 3
- JANTZ, CALVIN & MARIORIE: Pana, Ill. (1st), Sept. 7-12; Lima, Ohio (1st), Sept. 14-19; Logan, W.Va., Sept. 21-26; Riviera Beach, Fla. (Faith), Sept. 28—Oct. 3
- JAYMES, RICHARD: Elwood City, Pa. (Un. Br. in Christ), Sept. 1-12; Muncie, Ind., Sept. 15-26
- JEWETT, LARRY & PAT: Greensburg, Ind., Sept. 3-12; New Castle, Ind. (Broad St.), Sept. 14-19; Monroe, Ind. (Friends), Sept. 24—Oct. 3
- LANIER, JOHN: McArthur, Ohio, Sept. 1-12; Dunkirk, Ind. (Olive Branch), Sept. 15-26; Rudolph, Ohio, Sept. 29—Oct. 10
- LASSELL, RAY: Beckley, W.Va. (1st), Sept. 7-12; Stonewood, W.Va., Sept. 14-19; Belpre, Ohio (Marrown), Sept. 21-26; Uhrichsville, Ohio (Rush Community), Sept. 28—Oct. 3
- LAXSON, WALLY & GINGER: Gahanna, Ohio (Shepherd), Sept. 7-12; Kentucky Dist. Tour, Sept. 13-17; Charleston, W.Va., Sept. 21-26
- LECKRONE, LARRY: Chillicothe, Ohio (1st), Sept. 21-26
- LEMASTER, BEN: Bakersfield, Calif. (Community), Sept. 14-19; Lamont, Calif., Sept. 19-22; Atwater, Calif., Sept. 23-26; Pasadena, Calif. (Central), Sept. 28—Oct. 3

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

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LESTER, FRED R.: Claremore, Okla., Sept. 7-12; Topeka, Kans. (Fairlawn), Sept. 14-19; Lockland, Ohio, Sept. 21-26; Pontiac, Mich. (Hillcrest), Sept. 28-Oct. 3

LIDDELL, P. L.: Cape May, N.J., Aug. 25-Sept. 5; Winterville, Ohio, Sept. 7-12; Geneva, Ind., Sept. 14-19; Waukegan, Ill., Sept. 21-26; Steubenville, Ohio (Finley Un. Meth.), Sept. 28-Oct. 3

LINDER, LLOYD P.: Erie, Ill., Sept. 5-12; Eaton, Ohio (1st), Sept. 19-26

LOMAN, LANE & JANET: Rockville, Ind., Sept. 7-12; Cowden, Ill. (Free Meth.), Sept. 13-19; Reidsville, N.C. (Wes.), Sept. 21-26; Salisbury, N.C. (Wes.), Sept. 27-Oct. 3

LUSH, RON & MYRTLEBEL: San Pablo, Calif., Sept. 8-12; Kelso, Wash., Sept. 15-18; Enumclaw, Wash., Sept. 22-26

LYONS, JAMES H.: Cedarburg, Wis., Sept. 15-19

MANLEY, STEPHEN: Cheyenne, Wyo. (Grace), Sept. 7-12; Casper, Wyo. (1st), Sept. 14-19; Riverton, Wyo., Sept. 21-26; Phoenix, Ariz. (Billmore), Sept. 28-Oct. 3

MARTIN, PAUL: Concord, Calif., Sept. 7-12; Ontario, Ore. (1st), Sept. 14-19; Lancaster, Calif. (Antelope Valley Indoor Camp Mtg.), Sept. 21-26; Nashville, Tenn. (Grace), Sept. 28-Oct. 3

MAYO, CLIFFORD: Nashville, Tenn. (Whispering Hills), Sept. 7-12; Madison, Tenn., Sept. 14-19; Meridian, Miss. (Oakland Hts.), Sept. 21-26

McABEE, JAMES: Columbus, Ind. (Newbern), Sept. 8-12; Vincennes, Ind. (1st), Sept. 21-26; Spencer, Ind. (1st), Sept. 28-Oct. 3

McKINNEY, ROY T.: Nashville, Tenn. (Benson Mem.), Sept. 7-12; McEwen, Tenn. (Pine Hill), Sept. 14-19; Nashville, Tenn. (Bethel), Sept. 21-26; Flora, Ill. (1st), Sept. 28-Oct. 3

MEEK, WESLEY: Wewoka, Okla., Sept. 7-12; Hugoton, Kans., Sept. 14-19; Mangum, Okla., Sept. 21-26

MELVIN, DOLORES: Wellington, Tex., Sept. 5-12; Indianapolis, Ind. (Ritter Ave.), Sept. 20-26

MEREDITH, DWIGHT & NORMA JEAN: Hoisington, Kans., Sept. 7-12; Harmon, Okla., Sept. 13-19; Pierre, S.D., Sept. 21-26; Monticello, Ky., Sept. 28-Oct. 3

MERRELL, RICHARD L.: Eddyville, Ia. (Ch. of Chr.), Sept. 6-12

MERRITT, HERBERT & ANN: Stafford, Kans., Sept. 7-12; Lyons, Kans., Sept. 14-19; Indianola, Ia. (1st), Sept. 21-26; Terre Haute, Ind. (1st), Sept. 28-Oct. 3

MICKEY, BOB: Florence, Colo. (1st), Sept. 7-12; Loveland, Colo. (1st), Sept. 14-19; Muleshoe, Tex., Sept. 21-26

MILLHUFF, CHARLES: S.E. Okla. Dist. Camp Mtg., Sept. 1-5; Tulare, Calif., Sept. 7-12; Merced, Calif., Sept. 14-19; Banning, Calif., Sept. 21-26; Reserved, Sept. 27-Oct. 4

MONTGOMERY, CLYDE: Washington, Ind., Aug. 31-Sept. 5; Montezuma, Ind., Sept. 7-12; Osgood, Ind., Sept. 28-Oct. 3

MORRIS, CLYDE H.: Madison, W.Va., Sept. 3-12; Weirton, W.Va. (1st), Sept. 20-26; Moundsville, W.Va., Sept. 27-Oct. 3

MOULTON, M. KIMBER: Bucyrus, Ohio, Sept. 14-19; Lakeville, Mass., Sept. 20-26; Providence, R.I., Sept. 27-Oct. 3

MULLEN, DEVERNE H.: Ada, Okla., Sept. 7-12; Frederickton, N.B. (Wes.), Sept. 19-26

NEFF, LARRY & PAT: Roanoke, Va. (Hol.), Sept. 8-12; Charlotte, N.C. (Calvary), Sept. 14-19; Concord, N.C. (1st), Sept. 21-26; Flora, Ill., Sept. 28-Oct. 3

NEUSCHWANGER, ALBERT: La Grande, Ore., Sept. 6-12; Kirkland, Wash., Sept. 14-19; Ft. Scott, Kans., Sept. 20-26; Grand Prairie, Tex., Sept. 27-Oct. 3

NORTON, JOE: Harmon, Okla., Sept. 13-19

OVERTON, WILLIAM D.: Livermore Falls, Me., Sept. 8-12; Lisbon Falls, Me., Sept. 14-19; Pittsfield, Me., Sept. 21-26; Fairfield, Me., Sept. 28-Oct. 3

PALMER, JAMES E.: Roachdale, Ind., Sept. 7-12; Andersonville, Ind., Sept. 14-19; Williamsburg, Ind., Sept. 21-26; Memphis, Tenn. (North), Sept. 28-Oct. 3

PASSMORE EVANGELISTIC PARTY: East Liverpool, Ohio (La-Croft), Sept. 7-12; Marion, Ill., Sept. 14-19; Bristol, Pa., Sept. 21-26

PECK, JOHN: Wichita, Kans. (Grace), Sept. 7-12; Mahomet, Ill., Sept. 21-26; Sulphur, Okla., Sept. 28-Oct. 3

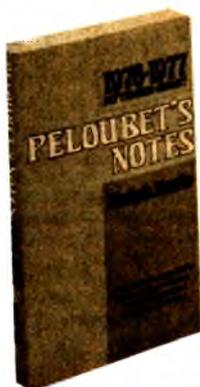
PEMBLE, AL, FAMILY TEAM: St. Croix Falls, Wis. (Calvary), Sept. 3-5; Minneapolis, Minn. (Russell Ave.), Sept. 7-12; Appleton, Wis. (College Ave.), Sept. 21-26; Oshkosh, Wis., Sept. 28-Oct. 3

PERDUE, NELSON: Celina, Ohio, Sept. 7-12; Mt. Sterling, Ohio, Sept. 13-19; Kenton, Ohio, Sept. 20-26; Wauseon, Ohio, Sept. 28-Oct. 3

PHILLIPS, GENE E.: Defiance, Ohio, Sept. 12-19; Clarinda, Ia., Sept. 21-26; Georgetown, Ill., Sept. 28-Oct. 3

THE PICKERINGS: Winter Haven, Fla., Sept. 12 (a.m.); Charlotte, N.C., Sept. 17-19; Miami, Fla. (Coral Village), Sept. 26 (a.m.)

PERCE, BOYCE & CATHERINE: Mt. Sterling, Ill., Sept. 7-12; Ames, Ia., Sept. 14-19; Des Moines, Ia., Sept. 21-26; Louisville, Ky. (Farmdale), Sept. 28-Oct. 3



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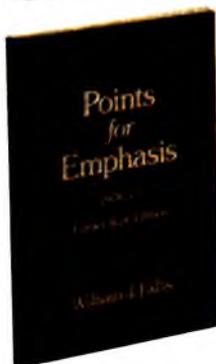
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PITTS, PAUL J.: W.Va. Tour (gospel concerts), Sept. 7-12; Derry, N.H. (1st), Sept. 13-19; Ohio Tour (gospel concerts), Sept. 20-30

PORTER, JOHN & PATSY: Decatur, Ala. (Larkwood), Sept. 7-12; Bowling Green, Ky. (Immanuel), Sept. 15-26; Reserved, Sept. 28—Oct 2

POWELL, FRANK: Kansas City, Kans. (Highland Crest), Sept. 5-12; Evansville, Ind. (Grace), Sept. 19-26

QUALLS, PAUL M.: Atlanta, Ga. (Brookhaven), Sept. 14-19

RAKER, W. C. & MARY: Bethany, Okla. (Williams Mem.), Sept. 1; Oswego, Kans. (1st), Sept. 6-12; Atlanta, Tex., Sept. 14-19

RAYCROFT, R. N.: Detroit, Mich. (Glorious Freedom Mission), Sept. 7-12; Owosso, Mich. (1st), Sept. 21-26

RHAME, JOHN D.: Clifton Spring, N.Y. (1st), Sept. 7-12; Rochester, N.Y. (Grace), Sept. 14-19; Jamestown, N.Y. (1st), Sept. 21-26

RICHARDS, LARRY & PHYLLIS: Anderson, Ind. (Central Wes.), Sept. 28—Oct 3

RODGERS, CLYDE B.: Wallace, N.Y. (Wes.), Sept. 6-12; Tonawanda, N.Y. (Sal. Army), Sept. 13-19; Saratoga Springs, N.Y., Sept. 20-26; Upstate N.Y. Pastors' Retreat, Sept. 28-30

SCHOONOVER, MODIE M.: Rising Sun, Ohio, Sept. 6-12; Muncy, Pa. (Fairview), Sept. 13-19; Norristown, Pa., Sept. 20-26; Perrysburg, Ohio, Sept. 28—Oct 3

SEXTON, GARNETT L.: Middleport, Ohio (1st), Sept. 24-26

SEYMORE, PAUL W.: St. Louis, Mo. (Golden Gate), Sept. 13-19

SHARP, CHARLES R.: Linden, Mich. (Argentine), Sept. 7-12; Walkerville, Mich. (Wes.), Sept. 14-19; Tamaroa, Ill. (Du Quoin), Sept. 21-26; Lebanon, Ind. (indoor camp mtg.), Sept. 28—Oct 3

SHARPLES, J. J.: Feversham, Ontario (1st), Sept. 22-26; Markdale, Ontario (1st), Sept. 26—Oct 3

SHEA, A. J.: Spencerville, Ohio, Sept. 12-19

SHUMAKE, C. E.: San Antonio, Tex., Sept. 7-15; St. Paul, Minn. (1st), Sept. 20-26

SLACK, DOUGLAS F.: Chrisman, Ill., Sept. 8-19

SMITH, CHARLES HASTINGS: Tifton, Ga., Sept. 7-12; Brunswick, Ga. (1st), Sept. 14-19; Moultrie, Ga. (1st), Sept. 21-26

SMITH, DUANE: Reserved, Sept. 1-30

SMITH, FLOYD P.: Baldwin Park, Calif. (1st), Sept. 14-19; Los Angeles, Calif. (Highland Park), Sept. 21-26

SMITH, HAROLD L.: Durand, Mich., Sept. 10-12; Lansing, Mich. (North St.), Sept. 17-19; Albion, Mich., Sept. 21-26

SMITH, OTTIS E.: Maine Dist. Camp, Sept. 3-6; Gaithersburg, Md., Sept. 7-12; Baltimore, Md. (Hallmark),

Sept. 14-19; Hollywood, Md., Sept. 21-26; Curtisville, Pa., Sept. 28—Oct 3

SMITHS, SINGING: Charlestown, W.Va. (Campbells Creek), Sept. 16-21; Marmet, W.Va., Sept. 23-28; St. Petersburg, Pa., Sept. 30—Oct 5

SNELL, DALE E.: Webster, Tex. (1st), Sept. 7-12; Hillsboro, Tex., Sept. 14-19

SNOW, DONALD: Fairfield, Ohio, Sept. 21-26; Indianapolis, Ind., Sept. 28—Oct 3

SPARKS, ASA: Fulton, Ky. (1st), Sept. 7-12; Glasgow, Ky. (1st), Sept. 21-26

SPROWLS, EARL L.: Tallahassee, Fla. (1st), Sept. 14-19; Temple, Mich. (1st), Sept. 28—Oct 3

STAFFORD, DANIEL: Grove City, Ohio (Br. in Chr.), Sept. 6-12; Logansport, Ind. (Br. in Chr.), Sept. 16-26; Overland Park, Kans. (Bible College), Sept. 30—Oct. 10

STEELE, J. J. & LUCILE: Wellington, Kans., Sept. 12-19

STEWART, PAUL: Carbon Hill, Ala. (1st Pres.), Aug. 31—Sept. 5; Dayton, Ky. (1st), Sept. 7-12; Newell, W.Va. (1st), Sept. 14-19; Clarion, Ia. (1st), Sept. 21-26; New Matamoras, Ohio (1st), Sept. 28—Oct 3

STRICKLAND, RICHARD L.: Lowell, Ind., Sept. 7-12; Bluffton, Ind. (1st), Sept. 14-19; Columbus, Ohio (West Broad), Sept. 21-26; Amelia, Ohio, Sept. 28—Oct 3

SWANSON, ROBERT: West Memphis, Ark. (1st), Sept. 14-19; Lake Charles, La. (College Park), Sept. 24—Oct 3

SWEENEY, ROGER & EULETA: Nashville, Tenn. (Bell Rd.), Sept. 20-26; Louisville, Ky. (1st), Sept. 29—Oct 3

TAYLOR, CLIFF: Rolla, Mo., Sept. 14-19; Hacienda Hgts., Calif., Sept. 21-26

TEASDALE, ELLIS & RUTH: Angola, Ind. (1st), Sept. 6-19; Orland, Ind., Sept. 21-26; Redkey, Ind., Sept. 28—Oct 3

THOMAS, J. MELTON: Newcomerstown, Ohio, Aug. 31—Sept. 5; Washington C.H., Ohio, Sept. 7-12; St. Paris, Ohio, Sept. 14-19; Lodi, Mo., Sept. 21-26; Ada, Okla. (Arlington), Sept. 28—Oct 3

THORNTON, RON & BONNIE: Hammond, Ind. (Woodlawn), Sept. 1-12; Rock Falls, Ill., Sept. 14-19; Lincoln, Ark., Sept. 21-26; Bradleyville, Mo., Sept. 28—Oct 3

TOSTI, TONY: Randie, Wash., Sept. 7-12; Snohomish, Was., Sept. 14-19

TRIPP, HOWARD: Sinton, Tex., Sept. 21-26

TUCKER, BILL & JEANETTE: Oregon, Ohio (1st), Sept. 5; Anderson, Ind. (Indian Meadows), Sept. 7-12; Warren, Ind. (Hillcrest), Sept. 14-19; Ligonier, Ind. (1st), Sept. 21-26; Bristol, Ind. (1st), Sept. 28—Oct 3

TUCKER, RALPH: Sac City, Ia. (Free Meth.), Sept. 8-19; Estil Springs, Tenn., Sept. 22—Oct 3

TURNOCK, JIM & D. J.: Canton, Ill., Sept. 6-12; Rockford, Ill. (1st), Sept. 14-19; East St. Louis, Ill. (Maplewood), Sept. 21—Oct 3

VARIAN, BILL: Greentown, Ohio, Sept. 1-5; Danville, Ill. (Olivet Camp), Sept. 6-12; Parkersburg, W.Va. (1st), Sept. 14-19; Kankakee, Ill. (1st), Sept. 21-26; Rochester, Mich. (1st), Sept. 28—Oct 3

WALKER, LAWRENCE C.: Webb City, Mo., Sept. 14-19; Malden, Mo. (1st), Sept. 21-26; Cleveland, Ohio (Richmond Hgts.), Sept. 28—Oct 3

WARD, LLOYD & GERTRUDE: Tulsa, Okla. (Regency Park), Aug. 31—Sept. 5; Oklahoma City, Okla. (Capitol Hill), Sept. 12-19; Collinsville, Okla. (1st), Sept. 21-26; Joplin, Mo., Sept. 28—Oct 3

WELCH, JONATHAN & ILYONA: Jonesboro, Ark. (Woodsprings), Sept. 12 (a.m.); Blytheville, Ark., Sept. 12 (p.m.); Camden, Tenn., Sept. 14-19; Princeton, Ind., Sept. 21-26; Conway, Ark. (1st), Sept. 28—Oct 3

WELCH, W. B.: Boswell, Okla., Sept. 7-12; Hugo, Okla., Sept. 14-19; Atoka, Okla., Sept. 21-26; Haywood, Okla. (Arpelar), Sept. 28—Oct 3

WEST, C. EDWIN: Corning, Calif. (1st), Aug. 31—Sept. 5; Marysville, Calif. (1st), Sept. 7-12; Redwood City, Calif., Sept. 14-19; San Jose, Calif. (Cambrian Park), Sept. 21-26; Vacaville, Calif. (1st), Sept. 28—Oct 3

WEST, EDNA M.: Amarillo, Tex. (Georgia St.), Sept. 14-19; Andrews, Tex., Sept. 21-26

WILKINS, CHESTER: Sloan, Ia. (Wes.), Sept. 13-19; Watford City, S.D. (Johnson Cor. Wes.), Sept. 23—Oct 3

WILLIAMS, LAWRENCE: Plano, Tex. (1st), Sept. 14-19; Drumright, Okla., Sept. 27—Oct 3

WISE, DAVE: Janesville, Wis. (Randolph Park), Sept. 22-26; Ft. Recovery, Ohio, Sept. 28—Oct 3

WISEHART, LENNY & JOY: Greeley, Colo. (Sunnyview), Sept. 7-12; Fergus Falls, Minn., Sept. 14-19; Rockford, Ill. (Samuelson Rd.), Sept. 21-26; Eldorado, Kans. (hol. conv.), Sept. 28—Oct 3

WRIGHT, EARL GUY: Dunbar, W.Va. (Gallagher), Aug. 31—Sept. 5; Port Allegany, Pa., Sept. 7-12; Scottsdale, Pa., Sept. 14-19; Floyd, Va., Sept. 21-26; Allison, Pa., Sept. 28—Oct 3

WYLIE, CHARLES: Winfield, Kans. (1st), Sept. 1-12; Buffalo, Kans. (1st), Sept. 14-19; Dewey, Okla. (1st), Sept. 21-26; Fairfax, Okla. (1st), Sept. 28—Oct 3

WYRICK, DENNIS E.: Harrisonburg, Va., Sept. 7-12; Chester, W.Va., Sept. 14-19; Charleston, W.Va. (Elk River), Sept. 21-26; Coshocton, Ohio, Sept. 28—Oct 3

YATES, BEN J.: Butler, Pa., Sept. 14-19

DISTRICT ASSEMBLY SCHEDULE

V. H. LEWIS	August 19-20
Joplin	August 26-27
Missouri	September 1-2
Louisiana	
GEORGE COULTER	
Minnesota	August 27-28
Southwest Oklahoma	September 9-10
EUGENE L. STOWE	
Wisconsin	August 19-20
North Central Ohio	September 1-2
ORVILLE W. JENKINS	
Georgia	August 19-20
South Carolina	August 26-27
North Carolina	September 2-3
CHARLES H. STRICKLAND	
Kansas City	August 25-26
Southeast Oklahoma	September 2-3
WILLIAM M. GREATHOUSE	
Dallas	August 19-20
South Arkansas	August 25-26

DISTRICT ASSEMBLY INFORMATION

DALLAS—August 19-20. Dallas Central Church of the Nazarene, 4105 Victor, Dallas, Tex. 75246. Host Pastor: John Calhoun. General Superintendent: Dr. William M. Greathouse.

GEORGIA—August 19-20. Atlanta First Church of the Nazarene, 1-285 & Covington Hwy. Exit, P.O. Box 1326, Decatur, Ga. 30031. General Superintendent: Dr. Orville W. Jenkins.

JOPLIN—August 19-20. Carthage, Mo., First Church, 2000 Grand, Carthage, Mo. 64836. Host Pastor: Bud Garber. General Superintendent: Dr. V. H. Lewis.

WISCONSIN—August 19-20. Church of the Nazarene, 5011 Commercial Ave., Madison, Wis. 53711. Host Pastor: Marion Holloway. General Superintendent: Eugene L. Stowe.

KANSAS CITY—August 25-26. Olathe College Church, 2020 E. Sheridan, Olathe, Kans. 66061. Host Pastor: Paul Cunningham. General Superintendent: Dr. Charles Strickland.

MISSOURI—August 26-27. First Church of the Nazarene, 2601 W. Independence, Cape Girardeau, Mo. 63701. Host Pastor: Paul Aldrich. General Superintendent: Dr. V. H. Lewis.

SOUTH ARKANSAS—August 25-26. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, Ark. 72207. Host Pastor: Gary Powell. General Superintendent: Dr. William M. Greathouse.

SOUTH CAROLINA—August 26-27. First Church of the Nazarene, 109 Harris St., Fort Mill, S.C. 29715. Host Pastor: Mickey G. Smith. General Superintendent: Dr. Orville W. Jenkins.

MINNESOTA—August 27-28. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. General Superintendent: Dr. George Coulter.

DISTRICT ASSEMBLY REPORTS

NEBRASKA

The sixty-fourth assembly of the Nebraska District was held at Kearney, Neb. District Superintendent Hoyle C. Thomas received a unanimous vote for another four-year term.

General Superintendent Eugene L. Stowe ordained Kenneth S. Jarandson and Jack D. Hopkins.

(Elders) Harlan Heap and Ron Nelsen and (laymen) O. E. (Pete) Beeson and Blaine Proffitt were elected to the advisory board.

Mrs. Hoyle C. Thomas was reelected NWMS president by a unanimous vote; Rev. Aaron Knapp elected NYI president; and Rev. Larry Wade was elected church schools board chairman. □

CANADA WEST

The twenty-eighth annual assembly of the Canada West District convened at the University of Regina, Regina, Saskatchewan. District Superintendent Alexander Ardrey, completing the first year of a four-year term, reported.

General Superintendent George Coulter presided over the business sessions.

Elected to the advisory board were: (elders) Ron Fry and Mark Caldwell; and (laymen) Bob Remington and Dale Beckman.

Mrs. Margaret Ardrey was elected NWMS president; Rev. Dale Fallon was reelected NYI president; and Rev. Danny Gales was reelected church schools board chairman. □

ALABAMA

The sixty-eighth annual assembly of the Alabama District was held at Tuscaloosa, Ala. District Superintendent Reeford L. Chaney, completing the third year of an extended call, reported. A new church at Piedmont, Ala., was organized.

General Superintendent Charles H. Strickland ordained James E. Craft, Thomas V. Allen, Robert Jones, William R. Nichols, Kenneth Southerland, Charles Lee Woods, and Gregory M. Wiser.

Elected to the advisory board were (elders) T. A. Shirley, Harmon King, and Calvin Privett; and (laymen) Ralph W. Marlowe, Howard Stocks, and Bill Davis.

Reelected to their posts were Mrs. Reeford L. Chaney, NWMS president; and Hayes Oliver, chairman of the church schools board. □

KENTUCKY

The sixty-eighth annual assembly of the Kentucky District convened at the Louisville Farmdale Church. District Superintendent Aleck G. Ulmet, completing the second year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained David McCracken and Ronald Ray, and recognized the credentials of Randy Burnett.

Elected to the advisory board were (elders) Coolidge Grant, Oliver Huff, and Riley Laymon; and (laymen) Robert Allen, E. J. Milby, and Richard Thompson.

Reelected to their posts were Mrs. Ethelyn Ulmet, NWMS president; and Lew Hall, church schools board chairman. □

CHICAGO CENTRAL

The seventy-second annual assembly of the Chicago Central District convened at the Kankakee, Ill., College Church. District Superintendent Forrest W. Nash, completing the third year of an extended term, submitted his eighth report.

General Superintendent Charles H. Strickland ordained David R. Hudson, Francis A. Deisher, Charles S. Neville, Donald K. Silvernail, and David A. Daniels.

Elected to the advisory board were: (elders) Bill Draper and John Hancock; and (laymen) Willis E. Snowbarger and Delbert Remole.

Mrs. Forrest W. Nash was reelected NWMS president; Rev. William L. Scott was reelected NYI president; and Rev. Lyle Borger was elected church schools board chairman. □

NORTHWESTERN OHIO

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

General Superintendent George Coulter ordained Grant Rainey and Richard Stallings. The credentials of John Adams were recognized.

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

Reelected to their posts were Mrs. James Blankenship, NWMS president; and Dick Stallings, NYI president. □

DAKOTA

The eighth annual assembly of the Dakota District was held at the Trinity Bible Institute, Ellendale, N.D. District Superintendent Phil Riley, completing the second year of an extended term, reported.

General Superintendent Orville W. Jenkins ordained David Lee Donovan, Nick Kiriluk, and Daniel Ray White.

(Elders) Phillip Riley, David A. Belzer, and George B. Johnson; and (laymen) Kenneth Montgomery and Steve Reisdorph were elected to the advisory board.

Reelected to their posts were Mrs. Shirley Riley, NWMS president; Rev. Larry Abbott, NYI president; and Rev. Charles Belzer, church schools board chairman. □

WESTERN LATIN AMERICAN

The forty-sixth annual assembly of the Western Latin American District convened in Los Angeles. District Superintendent Juan E. Madrid, completing the first year on an extended term, reported.

General Superintendent Orville W. Jenkins presided over the business sessions.

Elected to the advisory board were Rev. Ezequiel Cepeda and Rev. Jose Gonzales.

Mrs. Alicia Santin was elected NWMS president; Rev. Alfred S. Cortez was elected NYI president; and Rev. Hector Santin was elected chairman of the church schools board. □

UPSTATE NEW YORK

The thirty-ninth annual assembly of the Upstate New York District convened at Brooktondale, N.Y. District Superintendent J. Wilmer Lambert, completing the first year on an extended term, reported.

General Superintendent William M. Great-house presided over the business sessions. This was his first assembly since his election.

Elected to the advisory board were (elders) Clarence Hildreth and Roland Dunlop; and (laymen) Donald Bausman and John Bodine.

Mrs. Vera McKim was reelected NWMS president; Paul Wehr was reelected NYI president; and Rev. John Alder was elected church schools board chairman. □

MOVING MINISTERS

J. C. AGNER from associate to pastor at Madison (Fla.) Barbara Memorial

RAYMOND C. BARR from Braidwood, Ill., to Oakwood (Ill.) Gray's Siding

RUTH E. CARPENTER to Blountstown, Fla.

CARL DAWSON to Dunkirk, Ind.

RUSSELL DeCAMP from Muncie (Ind.) Burlington to Union Chapel (Montpelier, Ind.)

JACK R. DILLS to Willow Creek, Calif.

HOWARD FRANKLIN from Fairview (Okla.) Cedar Springs to evangelism

ROBERT HERSTINE from Nazarene Bible College, Colorado Springs, to Fort Wayne (Ind.) Nease Memorial

HERB KUHN to Lagrange, Ind.

ROBERT LARSON to Mountain View, Calif.

GORDON LEACH to Taloga (Okla.) Camp Creek

JOHN LEAF to Cleo Springs, Okla.

ELLSWORTH McCracken to Oakland, Md.

HAYES OLIVER from Cullman, Ala., to Gardendale, Ala.

JIM OLSON to Spencer, S.D.

JOHN REMMenga from Ironton (Ohio) Coal Grove to Grove City (Ohio) Darbydale

H. D. RODEBUSH from Holdenville, Okla., to Wichita Falls (Tex.) First

HOMER ROGERS from Cleo Springs, Okla., to Garber, Okla.

ROBERT L. STEWART from Johnstown, Ohio, to Belpre, Ohio

LLOYD STUBBS from Loveland, Ohio, to evangelism

ANNOUNCEMENTS

St. Croix Falls, Wis., Calvary Church plans to celebrate its fortieth anniversary of the organizing, September 3-5. Calvary Church was organized August 9, 1936, with eight charter members by District Superintendent C. T. Corbett, and Rev. H. E. Hegstrom was then appointed as pastor. Its present membership is 94. Members and friends are cordially invited to attend. Contact Pastor D. M. Blodgett, P.O. Box 159, St. Croix Falls, Wis. 54024, phone 715-483-3696, or Miss Ruth Hegstrom, R.Rte. #1, Shafer, Minn. 55074, phone 612-257-8050. □

The Jerome, Ida., church will celebrate its fiftieth anniversary August 22. Former pastors, members, and friends are welcome. District Superintendent Grady W. Cantrell will be the guest speaker. A fellowship dinner will be served following the morning worship service. For further information contact Pastor Floyd H. Young, Box 76, Jerome, Ida. 83338. □

RECOMMENDATIONS

REV. E. H. SANDERS, after 23 years as a pastor and 8 years as a district superintendent, is entering the field of full-time evangelism. He will hold an excellent revival anywhere. I wholeheartedly recommend him. He may be contacted after September 15 at 401 S. Oak, Sapulpa, Okla. 74066.—C. Marselle Knight, district superintendent.

I am happy to recommend REV. LLOYD STUBBS as a strong and sound evangelistic preacher. He has experience and ability. He has served as an evangelist, a home mission coordinator, and pastor. He may be contacted at Rte. 2, Box 387, Waverly, Ohio 45690.—Dallas Baggett, district superintendent.



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VITAL STATISTICS

DEATHS

REV. ROBERT M. BANNING, 78, died June 18 at Cincinnati. Funeral services were conducted by Rev. Walter Miracle. Survivors include his wife, Goldie; one daughter, Betty Louis Golden; and two sisters, Josephine Burkett and Mary Pulley.

MRS. OPHELIA COLLINS, 67, died June 20 at Ft. Worth, Tex. She is survived by 3 sons, Donald, Vernon, and Royce; 3 daughters, Mrs. Juanita Kersey, Mrs. Tommy Ruth Hoffman, and Mrs. Joyce Ellison; her mother, Mrs. Lillie Johnson; 3 brothers; 4 sisters; 14 grandchildren; and 6 great-grandchildren.

MR. EDWARD M. GRIFFIN, 76, died June 8 at Detroit, Mich. Funeral services were conducted by Rev. Roger Parrott. He is survived by his wife, Linnie Ruth; two sons, William Edward and Dr. Robert L.; a daughter, Emily; six grandchildren; and four great-grandchildren.

LEE M. HARRISON, 76, died Feb. 24 at Tacoma, Wash. Funeral services were conducted by Rev. Lowell D. Welker. Surviving is his wife, Bethel.

REV. C. DON REYNOLDS, 64, died June 11 at Enumclaw, Wash. Funeral services were conducted by Rev. J. E. McConnell and Rev. Stanley Ledbetter. Survivors include Mrs. Catherine Reynolds; 4 daughters, Mrs. Verlyn (Catherine) Bullock, Mrs. Arnold (Laura) Johnson, Mrs. James (Donna) Kluck, and Mrs. James (Betty) Warren; and 10 grandchildren.

STANLEY W. TRANSUE, 82, died June 1 at Liberty, Mo. Funeral services were conducted by Rev. Marvin C. Kelman and Rev. Phil Williams. He is survived by his wife, Lillian; one sister, Mrs. Gladys Snider; and one brother, Rev. Floyd Transue.

BIRTHS

to WAYNE AND LINDA (McCORMICK) ANDREWS, Kansas City, Kans., a girl, Olivia Dawn, May 2

to TONY AND VICKI (GRAY) CHANEY, Madill, Okla., a girl, Ashley Rachele, May 2

to JERRY AND CAROL (IFLAND) COLE, Gaylord, Kans., a girl, Joanna Kay, June 6

to REV. AND MRS. BRENT COBB, Seoul, Korea, a girl, Sara Jennifer, July 2

to LEX AND BARBARA (DOOLEY) DAVIS, Jackson, Miss., a girl, Lisa Marie, Mar. 21

to MARTIN AND RUTH (PROUGH) DRURY, Lakeland, Fla., a girl, Shannon Kaye, June 27

to MARK A. AND LOIS (HALL) HEAP, a girl, Sandy Janell, Mar. 19

to HERBERT AND VERNA JEAN (BEALS) HEAVNER, Kansas City, a boy, Bruce Anson, June 28

to WILLIAM NOLAN AND MARIE (PARTIN) LIVINGSTON, Miami, Okla., a boy, William Burton III, June 15

to DON AND BARBARA (ANDREWS) MESSEY, Blantyre, Malawi, Africa, a boy, Scott Andrew, Mar. 13

to ED AND BERNITA (ASH) RUNYON, Olathe, Kans., a girl, Carrie Dawn, May 6

to DOUGLAS A. AND SHIRLEY I. (MIDDLETON) SCHMIDT, San Diego, Calif., a girl, Shirlean Jalee, June 16

to RICHARD AND JULIA (NOFTSKER) WILLARD, Kenosha, Wis., a girl, Charity Ann, June 16

to REV. DAVID D. AND LINDA (SNEED) WORCESTER, Bridgeton, Mo., a boy, Marcus Jeremy, July 4

MARRIAGES

JUDITH ANN LOTT and LEONARD RAY PHILIPS, at Williamstown, W. Va., June 27

DANA JANE HAUSERMAN and JAMES EDWARD KERR, at Olathe, Kans., July 24

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NEWS OF RELIGION

"TEMPLE SCROLL" MAY REVEAL NEW DATA ON CHRIST'S ERA.

The so-called Temple Scroll, one of the most important among the Dead Sea Scrolls, is eagerly awaited in published form by scholars who expect to learn more about the era in which Jesus Christ lived on earth.

Dr. Yigael Yadin bought the Temple Scroll from an Arab merchant in Bethlehem in 1967. The merchant had purchased it earlier from a Bedouin tribesman who found it in a cave.

The scroll carries exact specifications for the building of the Jewish Temple in Jerusalem and illuminates in detail the Ten Commandments and 603 biblical orders on Jewish custom that are attached to them. □

PASTOR FIGHTS TO RECALL "BLASPHEMOUS" HYMN IN ARMED FORCES WORSHIP BOOK.

A "hymn" written in 1915, charging God in the death of Jesus Christ, has been included in a book of worship for the U.S. Armed Forces personnel, and a congressman is fighting to have it removed.

Most objectionable, Congressman William Hughes (D-N.J.) noted, is the phrase "To hell with Jehovah."

Organizing a campaign to have the objectionable song, "It Was on a Friday Morning," removed is Rev. George W. Fincke, pastor of Covenant Bible Church in North Cape May, N.J.

"We have received numerous letters and calls after mentioning the 'hymn' on Radio Station WRIO-FM," he said. "Indeed, we Christians must stand up when the name of God is attacked."

Pastor Fincke said he hopes Congressman Hughes's office is flooded with letters demanding recall of the song.

The refrain of the Sydney Carter song states: "It's God they ought to crucify instead of you and me, I said to the carpenter a hanging on the tree."

The chief of chaplains in Washington told Pastor Fincke the hymn "deals with real issues . . . it should not be seen as blasphemy or destroying faith." □

ISRAEL DENIES FAMILY IMMIGRANT STATUS BECAUSE OF FAITH IN JESUS.

Can a family which converts to Orthodox Judaism but retains belief in Jesus as the promised Messiah gain immigration status in Israel?

"No," Dr. James M. Hutchens and his family were told when they sought citizenship in Israel under the Law of Return.

The landmark decision from Israel's Supreme Court has barred the Hutchenses from entry into the country to which they felt called as evangelical Christians.

"Two of the Supreme Court justices were originally favorable towards us," the former chaplain of Wheaton College, Wheaton, Ill., told EP News Service. "But the final pronouncement was negative."

Dr. Hutchens was the first chaplain to be wounded in the Vietnam War and wrote the book *Beyond Combat*, published in 1968 by Moody Press.

The lack of professional analysis and objectivity which characterized the court's treatment of the Hutchens case has not only attracted the attention of Israel's most astute lawyers but also significant persons attached to Israel's parliament.

An appeal will be forthcoming from Dr. Hutchens, who heads the Watchmen Association, headquartered in Highland, Ill. □



the answer corner

Conducted by John A. Knight, Editor

■ Is it irreverent or in bad taste to raise one's hands in praise to the Lord?

Your question evidently is provoked by a practice on the part of some with whom you disagree theologically. To express in a given way praise to the Lord for His love and joy does not necessarily suggest concurrence with a particular theological position.

Scriptures teach that the fruit of the Spirit is joy; and someone has suggested that if the graces of the Spirit are within us, they will sometimes look

out at the windows. Expressions of spiritual joy depend in part on one's personality, temperament, background, physical condition, emotional moods, and perhaps even on the occasion—although the joy itself need not depend on these things.

Therefore the visible manner of expressing praises necessarily will be varied. In the Early Church when the

Christians prayed, they stood on "tip-toe"—in the direction of heaven—their arms outstretched in the form of the Cross.

The important point is that one know this joy of the Lord, and that one's expression of that joy be unstudied, spontaneous, genuine, and supported by a life of Christlikeness. □

■ Why do Nazarenes say it is a sin to drink a glass of wine with dinner? Is this the position of the Church of the Nazarene?

What Nazarenes say and what the Church of the Nazarene says officially are not necessarily the same. This is true of other denominations as well. For this reason it is wise to go to official statements and not to individual interpretations.

Whether an act is sin, in the sense of culpability for transgressing God's law, depends in part on one's degree of light. One should avoid becoming judgmental of others.

The Church of the Nazarene acknowledges that the Bible seems to support temperance and not total ab-

stinence. Even so, it gives pointed counsel concerning strong drink. (For example, Proverbs 20:1; 23:20-21; 1 Corinthians 6:10). Had modern drinks with their heavy alcoholic content been known in biblical times, the statements may have been even clearer.

Along with strong scriptural cautions, the church is aware that one of the greatest curses of our times is that of alcohol and intoxicants. Many of the sins of modern society are directly related to this scourge.

At the church's recent General

Assembly in Dallas, it adopted this statement for insertion in the 1976 *Manual*: "The Holy Scriptures and human experience together justify the condemnation of the use of intoxicating drinks." The Assembly felt that taken *together*, these "form a completely adequate basis for commanding total abstinence" of its members.

This position is supported specifically by the scriptural teaching that the body is the temple of the Holy Spirit. Anything that damages or destroys the body violates this divine habitation. □

■ Please explain the meaning of the word "sealed" in Ephesians 1:13.

The writer is talking about the final inheritance of those who are in Christ. This inheritance is guaranteed by the gift of the Holy Spirit who is the "earnest"—the Pledge, the Guarantee, the Foretaste—of that which is to come.

The believer is "sealed" with the Holy Spirit of promise and thereby declared to be genuine. This "sealing" is different from faith, as the sealing of a letter is different from the writing of it. Faith precedes the sealing. This fact is made clear by the participle, "having believed."

To be sealed by the Holy Spirit is to be owned and controlled by the Spirit. When one yields himself completely

to Christ, he is sealed—equivalent to what we term "entire sanctification."

This sealing brings full assurance of belonging totally to Christ. Faith and the sealing of the Spirit are related much like hand and ring. "Faith is the hand that takes hold of Christ; assurance is the ring which God puts on faith's finger."

God the Father is the Sealer, the Holy Spirit is the Seal. The sealing has direct relation to our "at-onement" or union with Christ, as 2 Corinthians 1:21-22 makes clear.

An unyielded heart cannot receive the seal. The heart must be melted by

the love of God, just as wax is melted to receive the impress.

This seal is not baptism, or the sacrament of the Lord's Supper, or extraordinary gifts. It is the Holy Spirit himself. God stamps His own image upon the Christian by His Spirit.

All that is involved in the Spirit's operation, including the fruit of the Spirit, is worked into man's spirit—for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18), that is, as reflecting His image. □

■ If a believer backslides, does he have to be "born again" to have his fellowship with Christ restored?

The expression "born again" was used by Jesus to describe the reality of becoming a new creature in Christ (John 3; see also 1 Peter 1:23). He stated that one must be born of the Spirit or "from above."

This metaphor points to a relationship with God which goes beyond, and cannot be explained by, mere natural

phenomena. To make the phrase signify more than is intended would be to have a person "born" for a third time or more.

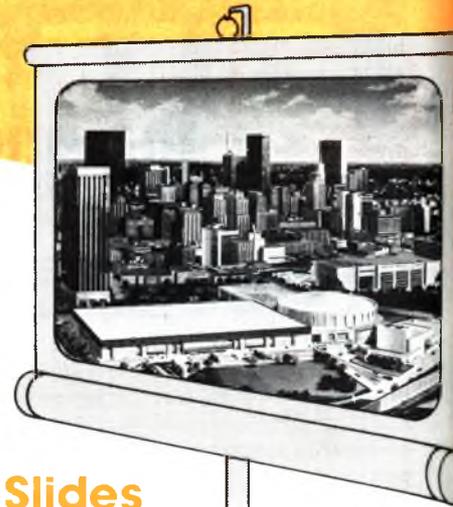
However, it is possible to backslide, or lose one's relationship to Christ. (See Matthew 18:34-35; Luke 8:13; Romans 11:20-22; 1 Corinthians 8:10-11; Galatians 5:1, 4; 1 Timothy 4:1; He-

brews 10:26-29.)

Restoration also is possible. One must repent of his sins and seek God's forgiveness (1 John 1:9). When followed by that faith which includes trust and obedience, this brings one again into a right relationship with God. □

Dallas, Texas
June, 1976

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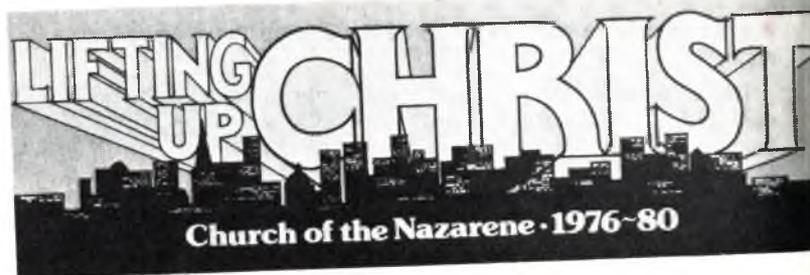
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RETIREEES RESPOND TO PRAYER APPEAL

Nearly 100 retired ministers and wives or widows wrote Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, that they were observing the week of May 30 to June 6 as the period of fasting and prayer for the General Assembly at Dallas, June 17-25.

The May issue of the periodical *Keeping in Touch* had promised that any letters received would be presented to the office of the general superintendents. Wednesday, June 9, Dr. Wessels presented the large portfolio of letters to the secretary of the Board of General Superintendents, Dr. Charles Strickland. (See photo.)

Dr. Strickland, on behalf of all of the general superintendents, thanked all the retirees for the interest and concern. He said the general superintendents were deeply moved by the assurance of these prayers. □

church schools

By Melton Wienecke

HAPPENINGS

NEW MATERIALS WELL RECEIVED

The Department of Church Schools introduced several new pieces at the General Convention in Dallas.

A new set of commentary cassettes by Dr. Ralph Earle has been designed for home Bible study. One series is geared toward outreach and studies the Book of 1 John (TA-800); the other studies 1 Thessalonians (TA-801) and will be helpful to new Christians. Each "book" contains five 60-minute cassettes with a verse-by-verse in-depth study of the Word. They can be ordered for \$19.95 each.

New for senior adults is the exciting program "The Best Is Yet to Be." Designed to involve senior adults in the life of the church, it will develop an awareness of the benefits and opportunities available from federal,

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin

"Come and Have Breakfast"
August 22

"Come unto Me"
—A Call to Self-helpers
August 29

state, and private sources. Complete details are provided for building an active senior adult group and conducting seminars on retirement living.

An entire packet can be purchased, or items can be ordered separately. Included are a program of visitation and assistance entitled "Lending a Helping Hand," a leader's guidebook, colorful posters, three filmstrips, a cassette, bulletin inserts, stencil illustrations, and brochures.

A flyer and order blank are available from Melvin ShROUT, Director of Senior Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131.

How Young Is Our Welcome? (VA-1500) is the name of a new, 95-frame, color filmstrip for nursery workers. It shows practically how the church can minister to children under four years of age. It defines Nazarene goals and philosophy while providing suggestions on creating a learning environment.

A companion to the training text, *Living and Learning with Nursery Children*, a 17-minute cassette accompanies the filmstrip. A General Assembly special price of \$12.50 continues through December 31, 1976; then \$15.00.

In the Friday night family life service at the convention, the new book *Family Love in All Dimensions* was introduced. The 12 contributing authors formed a panel, moderated by Dr. James Dobson, in which they briefly discussed their contributions to the book.

This new symposium book gives guidance for strengthening homelife, answers present-day challenges to biblical teachings on the family, and charts a course for the future of the Christian family.

Following the evening message by Dr. Eugene Stowe, the panel was available for autographs. This valuable new resource is available for \$2.95.

All of the above materials can be ordered from the Nazarene Publishing House. □

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◀ See opposite page for information

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A Family Miracle

by MRS. MARVIN SMITH
Medford, Ore.

HAVE YOU ever watched a bud unfold into a flower? It is beautiful—a miracle. . . . Or watched a plan of God unfold in a person's life? It is a greater miracle.

At the beginning of our "Reach Out" emphasis, God began to work one of His intricate plans in the lives of several people. The Sunday school had planned a rally involving the children. On the Sunday morning the children were to receive their parts, one little girl was absent.

My first reaction was to give her part to someone else, which I promptly did. A few minutes later the girl, who had just been given the part, returned and said that she had forgotten that she would not be in Sunday school next Sunday and so was returning the part.

I felt checked about giving it to anyone else and decided that when I returned home, I would phone the girl who was absent and see why she hadn't come, and if she still wanted to be in the program. If so, I would mail the part to her during the week. After dinner I phoned the girl. She had overslept and wanted so very much to be in the program. Then I felt I should take the part to her instead of mailing it.

During afternoon visiting, my husband and I stopped by the home of the little girl. She was overjoyed to see us and to receive the part. The children who were playing with her said they wished they could do something like that. They did not attend a Sunday school, they said, and wanted us to go to their home and ask their parents if they could come. They lived next door, so we agreed.

The children ran on ahead. Arriving at the front porch, we could hear the parents scolding their children loudly. In a few minutes they reappeared and said we could go on in. Reluctantly we went onto the

porch, opened the door, and stepped inside, where we were greeted by the young father and mother.

We apologized for barging in on them on a Sunday afternoon and explained why we were there. They were cordial and said the children were being scolded for another reason. We shared with them the program of our Sunday school and church, and we invited them to attend with their children.

They began to share with us how glad they were that we had come. They had not been attending church for 12 years and had been feeling the need of finding a church home. But they were uncertain where to go. That very morning the father had attended a little church up the street but hadn't found it to be satisfactory. They assured us that not only their children but they too would be at church next Sunday.

What an exciting week it was as we prayed and hoped that they would be in church the next Lord's day.

They came and the very first Sunday indicated that they would like to know how to become Christians. Our newly formed evangelism team called in their home the next week, and the father and mother accepted Christ. The father shared that it was the first time in many years he had real peace in his heart.

They are now regular attenders. The children are active in the Sunday school, and the parents have joined the church. But God's plan didn't stop there. A few weeks ago we began a new evangelism training class, and the mother was there enthusiastically learning how she too can lead others to Christ. And so, little by little, God's plan continues to unfold in the lives of this family.

From a "Reach Out" rally to an evangelism class. What a thrill to witness this beautiful miracle of God. □

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

ARGENTINA DISTRICT SUPERINTENDENT UNDERGOES MAJOR SURGERY

Rev. Alejandro Medina, district superintendent in Argentina, suffered amputation of a leg because of a malignancy, July 26, at the Baylor Medical Center in Dallas.



He came through the surgery well. The doctors feel certain that they have removed all of the malignancy. He will be hospitalized for an additional week and then remain with friends in Dallas for a month, during which time he will be equipped with a walking device.

Rev. Medina came to the General Assembly in Dallas, but was rushed to the hospital June 18 and had surgery June 19 and again July 10. An injury received 14 years previously is thought to be the source of the tumor which was first detected in January, 1976.

All of this has meant mounting medical and hospital costs. The staff of the Department of World Missions responded to the news by a time of prayer and cash offering to help.

Dr. Jerald Johnson, executive secretary of the Department of World Missions, said, "While the hospitalization plan covers missionaries, the department will stand by Brother Medina. However, these gifts will help to avoid the depletion of available funds for emergencies."

Dr. Johnson visited Rev. and Mrs. Medina on Sunday, July 25, and found them in good spirits, feeling that it was "providential" that they were in Dallas since he was receiving such fine care. □



KNIGHT NEW PRESIDENT OF BNC

Dr. John Allan Knight was elected president of Bethany Nazarene College by the board of trustees at a special meeting Tuesday, July 20. He announced his acceptance Friday, July 23. Dr. Knight has been editor of the *Herald of Holiness* since January, 1975, when he was elected by the General Board to succeed Dr. W. T. Purkiser who retired. Dr. Knight was reelected to this position by the Nineteenth General Assembly in Dallas, June 24.

He did his undergraduate work at Bethany Nazarene College and received a master's degree from the University of Oklahoma. He received the Bachelor of Divinity and the Doctor of Philosophy degrees from Vanderbilt University in Nashville. He has pastored churches on the Tennessee



Members of the staff of the Department of World Missions gave nearly \$200 towards the hospital expenses of Rev. Alejandro Medina, district superintendent of Argentina. Pictured (l. to r.) are: Jim Hudson, William Vaughners, June O'Neil, Lorraine Schnarre, Dennis Berard, Glenda Armstrong, Paul Fitzgerald, Kathy Bynum, Vanessa Harmon, Robbie Craker, Esther McNutt, Helen Temple, and Jerald Johnson.

NOTICE

Mailing of the Church Activity Calendar for the year beginning September 1 has been delayed by shortage of materials due to a strike. The Pastor's Program Planner insert printing was held up to provide a corrected directory following the General Assembly. Both of these items will be mailed during August.

NAZARENE PUBLISHING HOUSE

District and taught at Trevecca, Mount Vernon, and Bethany Nazarene colleges.

Dr. Knight was elected president of Mount Vernon Nazarene College in 1972. Under his leadership the college was accredited as a four-year liberal arts college by the North Central Association of Colleges and Secondary Schools. During the time he was editor of the *Herald of Holiness*, he has been a frequent speaker at revivals, conventions, and camp meetings.

Dr. Knight is married to the former Justine Rushing and they have three children: John Allan, Jr., 14; Jimmy, 10; and Judy, 5. □

HEADQUARTERS PERSONNEL TO MANC

Mid-America Nazarene College announced the return of Dr. Donald Metz to assume the position of executive vice-president and academic dean, August 1. Dr. Metz has been executive editor of publications, the Department of Church Schools, since July 15, 1974.

Changes in the organization of the Department of Church Schools and the Department of Youth into the Division of Christian Life will call for three departments of adult, youth, and children, with an executive director and editorial director for each department.

Rev. Wesley Tracy, who has been an editor in the Department of Church Schools for 6 years, will move to Mid-America Nazarene College as assistant professor of religious education and



journalism. Rev. Tracy has had 12 years pastoral experience and has taught 3 years in addition to his years at headquarters.

A third "transfer" from headquarters to MANC is Gary Moore. Gary will be teaching full time in the music department of the college. He concludes his work in the Communications Commission September 1.



Gary has been with Communications for 10 years as director of music and engineering for "Showers of Blessing," radio broadcast of the Church of the Nazarene.

He will continue his direction of music at Kansas City First Church and will be heard frequently as soloist on "Showers of Blessing."

Gary Moore is often called to sing at evangelistic campaigns or concert performances. Recently he accompanied Dr. Stanley Mooneyham in an evangelistic campaign in Indonesia under the sponsorship of World Vision. The campaign climaxed with a large rally in Kupang on the island of Timor when 40,000 attended.

Announcements of the replacements of these men at headquarters will be made later. □

FORMER MISSIONARIES' DAUGHTER KILLED IN AUTO ACCIDENT IN SYRIA

Marilyn DePasquale Oska, daughter of Don and Frances DePasquale, former missionaries to the Middle East, was killed in an auto accident recently in Syria. Her husband, John, and her mother were injured but have now been released from the hospital.

The DePasquales were visiting in Syria, but Don had returned to Lebanon. Information about his daughter's death was delayed in reaching him because of communication difficulties between Syria and Lebanon. The DePasquales have been living in Beirut, Lebanon, where Don teaches school.

Marilyn married John Oska, a Syrian citizen, in 1964, while her parents were missionaries there. She had lived in Damascus since that time. She leaves her husband and three small children. □

NEW BOOKS FOR LEARNING AND RELAXING

CONSERVE THE CONVERTS, by Charles (Chic) Shaver. This is a manual to help pastors and laymen conserve the results of personal and mass evangelism. It grows out of and is based on the author's packet, *Basic Bible Studies for New/Growing Christians*. With many illustrations from actual experience, the author shows how to help new Christians become established in the faith and become a part of the ongoing program of the church. **\$1.50**

HOW TO TEACH ADULTS WITHOUT REALLY SUFFERING. By Wesley Tracy. This book is a compilation of essays on teaching by leading church schools people and authorities in the areas of theology, psychology, and practice. The compiler points out that this is not a book on methods as such but, as he states in the preface, "while not neglecting creative methods, this book seeks to help teachers with such foundational things as Christian beliefs, philosophy of education, Christian psychology, organization, training, goals, and better understanding of the people they teach." This book does an admirable job of tackling these purposes. Paper. **\$2.95**

HELPING SENIOR HIGHS LEARN, by Roy Lynn. The author outlines his book as follows: "Chapter One, about understanding your pupils, is basic to the rest of the book. As you understand your pupils, you will understand better how they learn: the subject of Chapter Two. This knowledge will make it easier for you to understand and use the methods which are described in Chapter Three. Chapter Four describes the curriculum. . . . Chapters Five and Six will give you an insight into yourself as a teacher. You will see yourself first as an overseer and then as a facilitator of learning." Paper. **\$2.95**

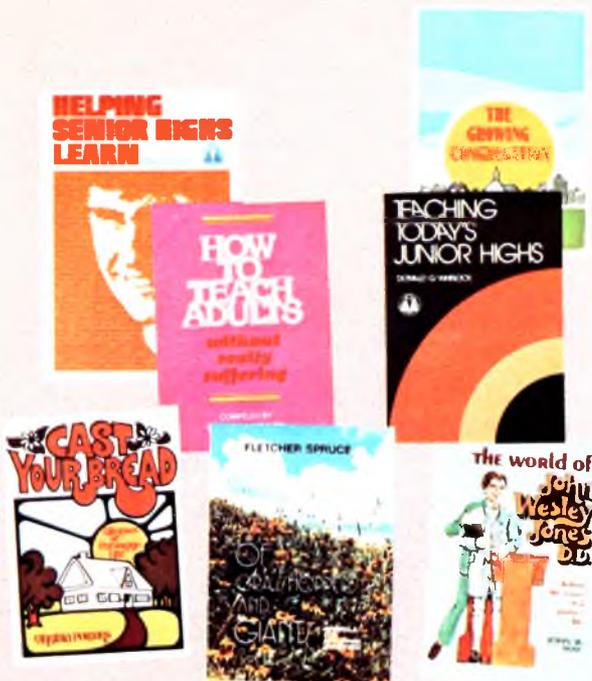
TEACHING TODAY'S JUNIOR HIGHS, by Don Whitlock. The author begins with a study of the characteristics and special needs of the junior highers. He then proceeds to the qualifications for teachers and other leaders. The next chapter is a study of the curriculum as related to the needs of these young people. The last half of the book is principally on organization, teaching procedures, and methods, with much practical guidance on how to make the class session interesting and effective. Paper. **\$1.95**

CAST YOUR BREAD, by Virginia Powers. A delightful, warm, and whimsical look behind the scenes in the life of a minister's wife who finds fulfillment and joy in her role. Other "queens of the parsonage" will identify readily with the all-too-typical experiences described, but the lay reader, too, will enjoy this view from the "other side of the fence." Paper. **75c**

TO THE CITY WITH LOVE, by Neil Wiseman. This book is a project of the Department of Home Missions and is in essence a progress report on Nazarene work in the inner cities of the United States. It presents the stories of the key churches so involved, such as Brooklyn, Manhattan, Cambridge, Baltimore, Nashville, Portland, San Francisco, Los Angeles, and Washington, D.C. It is a thrilling and challenging story of dedicated churchmen investing their lives in this monumental task which lies right at our doorstep. The book is illustrated throughout. Paper. **\$4.95**

OF GRASSHOPPERS AND GIANTS, by Fletcher Spruce. The book does not offer formulas, gimmicks, programs, and promotional ideas. Rather it majors on the preacher as a person and lays great stress on motivation both for himself and for his congregation. Dr. Spruce "tells it like it is," and every pastor would profit by the reading of his words. The book is subtitled "A Formula for Achieving Ministers." Kivar. **\$3.95**

THE WORLD OF JOHN WESLEY JONES, D.D., by John May. This little book has the light touch; it's tongue in cheek, but it talks of real-life situations. "JW" is a composite, Mr. Average Preacher, who faces the problems common to the ministry. He goofs sometimes and gets discouraged, even embarrassed. But he has heartwarming experiences too. He comes to realize that being a glamorous man-about-town isn't the preacher's role. His business is helping people and winning the unsaved to Christ. Paper. **\$1.50**



THE GROWING CONGREGATION, by Dr. Paul Benjamin. This is a book in the area of church growth calculated both to inspire and to instruct. It is built around the basic principles upon which church growth is based. Some of the chapter titles are: "Church Growth and the New Testament Congregations"; "The Principle of the Taught Teaching"; "The Principle of the Kingdom of God Above the Institution"; and "Applying Principles of Church Growth in the Congregation." Paper. **\$2.25**

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