





by General Superintendent George Coulter

Thanksgiving — Sentiment or Action?

THE VERY WORD “Thanksgiving” conjures up pleasant feelings, emotions, and memories in our minds.

The delightful aroma of turkey and dressing, the family reunion, the pleasant fellowship with friends and loved ones are all related to this national holiday.

Christians must beware lest we allow this significant day to deteriorate in its meaning until it becomes just a sentimental occasion complete with turkey “and all the trimmings.”

The Psalmist had the right perspective. He said, “Offer unto God thanksgiving; and pay thy vows unto the most high” (Psalm 50:14).

True thanksgiving leads to action. Without action, thanksgiving can become an exercise in warm feelings and tender sentiments.

Through the years, the Church of the Nazarene has followed the practice of combining sentiment with action. The Thanksgiving offering is the means by which this is accomplished.

“Offer unto God thanksgiving”—with songs of praise, expressions of devotion, and gladness of spirit! “Pay thy vows unto the

most High”—with an offering that expresses love and sacrifice.

The 1978 Thanksgiving Goal is \$5,700,000! This is the largest goal ever set by the Board of General Superintendents. The reason is simply this: the need is greater and the opportunities are greater than ever before!

Throughout the world we are reaching more people, ministering to more people, and seeing more people find Christ. They must be housed in churches, taught in classrooms, trained for ministry, and equipped for service.

The Thanksgiving offering this year will determine the limits to which our ministry will be extended to the needy and the lost.

What will Thanksgiving be for you this year? A day of gladness, full barns, feasting and rejoicing? Of course! But, let it also be a day of action! “Pay thy vows unto the most High!”

Make your Thanksgiving offering a genuine expression of your love for Christ and your concern for the needs of others. □

by BUFORD BATTIN
Lubbock, Tex.

JESUS had been in Judea and He desired to go into Galilee. On the journey with the disciples He felt that "he must needs go through Samaria" (John 4:4). The Samaritans were a despised people in the eyes of the Jews. They were a people of mixed blood, and their religion was a combination of pagan influence and the teachings of the Scriptures.

On their journey through Samaria they approached the village called Sychar. Jesus, being weary with the journey, stopped at Jacob's well and sat on the curb of the well to rest. He remained there alone while the disciples went on into Sychar to buy food for their noon meal.

While Jesus was at the well a woman of Samaria came to draw water. This woman was living in sin. She had had five husbands and was living with a man who was not lawfully her husband. Jesus was thirsty, not only for water but for the soul of this sinful woman.

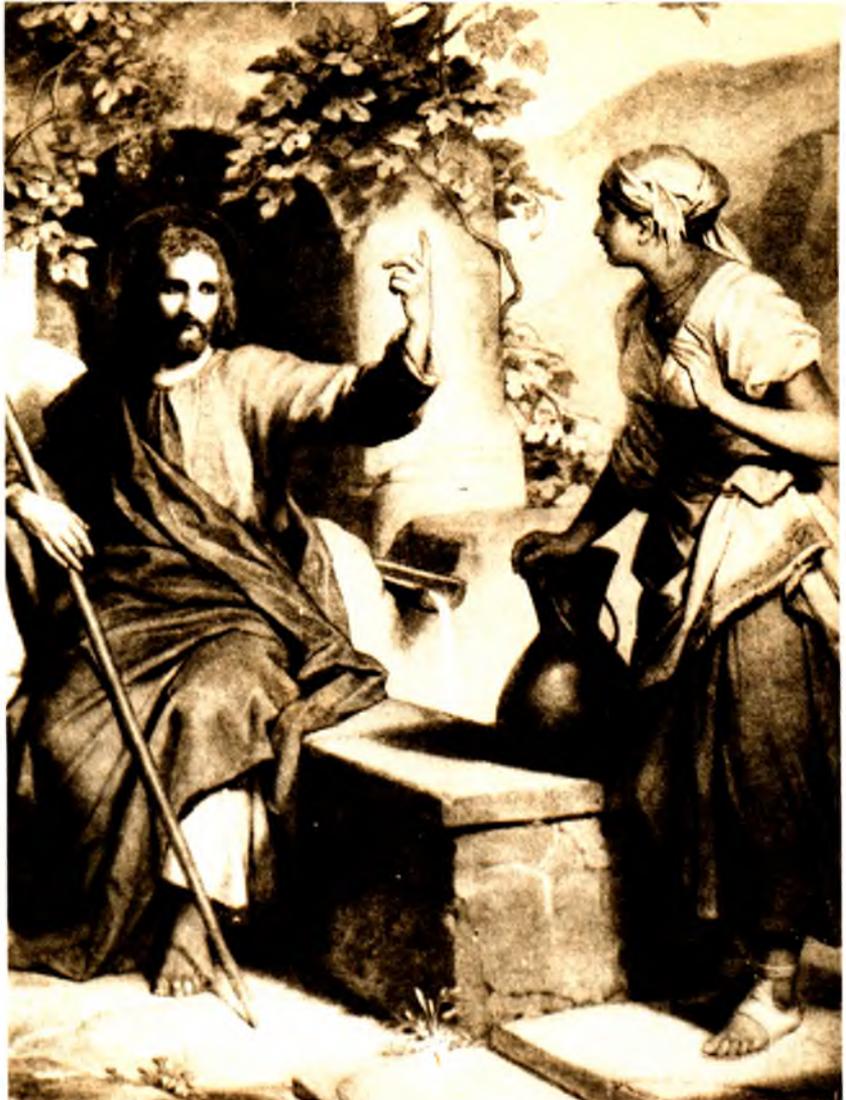
In conversation Jesus revealed to her that He knew her life. The woman suggested that Jesus must be a prophet, and that she believed there was a Messiah coming. Jesus informed her that He was that Messiah. The woman believed in Jesus and was converted. She rushed away to the city, publishing the good news of finding Christ. We can now understand why Jesus felt that He must needs go through Samaria.

This experience reminds us that only Christ can satisfy the soul. Jesus said to this woman, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst" (John 4:13-14). The water from the well brings only temporary satisfaction, but spiritual water that one may take, that is Christ, will bring lasting satisfaction. The peace that God gives is of such a nature that the world has nothing like it to offer.

The woman said to Jesus, "Sir, give me this water, that I thirst not" (John 4:15). This woman found a peace she had never realized was possible.

We are taught from this story that there is a tenderness in every heart. This Samaritan woman was among the most sinful of a despised group of people. The disciples were surprised that Jesus would have anything to do with her. Yet Jesus had compassion on her and touched a tender chord in her heart.

Fanny J. Crosby wrote:



Three Lions

It Happened at a Well

*Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.
Touched by a loving heart, wakened by kindness,
Chords that are broken will vibrate once more.*

Then there is the lesson here of the value of a passing opportunity. Jesus was tired, thirsty, and hungry. The sun was hot and the road dusty. Yet He used an opportunity to speak a word to a soul by the wayside. The woman became interested, and Jesus never gave a greater message than He spoke to that lone woman.

We don't know what became of that woman, but we are convinced her life was changed and her influence was used to spread the news of Christ to her people.

Many times we have a passing opportunity or a wayside chance to lend a helping hand or speak a word to one in need. Just a passing opportunity may give us a chance to rescue the perishing. □



HERALD OF HOLINESS

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Organized Holiness

as
Dr. Bresee
Sees It



A HOLINESS CHURCH is not a misnomer. What end but holiness can a church have? All the offices of the church are that men may be brought into the unity of the faith, and of the knowledge of the Son of God, into perfect men, into the measure of the stature of the fullness of Christ. The great end of man's creation is that he may glorify God and enjoy Him forever. A church which has any other aim but holy manhood, has substituted something for the divine pattern. . . . No other purpose can scarce suggest an excuse for the church's existence. Without holiness no man shall see the Lord; and a church without the great purpose of fitting man for highest destiny, would be a farce."

Reprinted from *Herald of Holiness*, April 17, 1912, Vol. 1, No. 1, p. 5.

ABOUT THE COVER . . .

Seventy years ago, the Second General Assembly of the Pentecostal Church of the Nazarene and the Fourth General Council of the Holiness Church of Christ convened in joint session at Pilot Point, Tex. Amid great rejoicing, the motion for union was passed unanimously, by a rising vote, at 10:40 a.m., October 13, 1908. This union was consummated largely because Dr. Phineas F. Bresee, founder and senior general superintendent of Pentecostal Church of the Nazarene, had caught the vision of a national holiness denomination.

Cover photo of Dr. and Mrs. Phineas F. Bresee is made from an oil painting done by Margaret Parish, Kansas City artist. In 1976 while in Dallas for General Assembly the general secretary, Dr. B. Edgar Johnson, received copies of two old prints of Dr. and Mrs. Bresee presumed to have been taken in 1913 or 1914. Mrs. Parish has beautifully captured the expressions of the Bresees and combined the styles represented in the little snapshots to make a treasured portrait of the founder of the Church of the Nazarene and his wife at this very late time in their lives. □



CHILDLIKE —But Not Childish

by JOHN C. BOWLING
Kankakee, Ill.

THE DISCIPLES had been disputing among themselves as to who was the greatest in the group. Finally the dispute spilled out in the form of a question put to the Master. “Who is the greatest in the kingdom of heaven?” (Matthew 18:1).

A very revealing question was followed by a very revealing reply! The question is revealing in that it exposes the values and thinking patterns of the disciples. They were caught up in the “success syndrome.”

All of us, as humans, want to know who is the best who holds the record; who’s the greatest. This desire is not all bad. We need that inner drive that comes from wanting to succeed, wanting to achieve and to be recognized.

However, when we begin to think about the Kingdom of heaven, we need to change our thinking patterns. The values of this world are not the values of God’s kingdom.

Christ wanted to emphasize this point when He brought a child into the midst of the disciples and said, “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven” (Matthew 18:3, NIV).

“Unless you change . . .” The King James Version uses the phrase, “Except ye be converted . . .” There is certainly the truth here that unless we have a conversion experience, a complete turnaround, we cannot enter the kingdom of God.

However, because of the context of the passage and those to whom Christ was speaking (His disciples),

there is also the idea that as followers they would have to change their attitudes and outlook. Their basic patterns of thought needed to be changed.

The apostle Paul echoed this point as he wrote in the 12th chapter of Romans, “Be ye transformed by the renewing of your mind . . .” We are not to be conformed to this world, its patterns of thinking, relating, behaving—but changed by the renewing of our mind.

To illustrate the desired result of that change, Christ said we are to be childlike!

Children have a trusting attitude. There is a time, before they become polluted by skepticism, that children live in a world of simple trust.

When I was a boy, my older brother told me to put my hand on an iron to see if it was hot. I did—it was. I quickly learned two lessons—not to touch a hot iron and not to trust my brother.

God, however, will not trick us. He is worthy of our trust. We need to recapture the spirit of childlike trust.

Children also have a strong sense of dependency. They depend upon their parents to do many things for them. We need to constantly remind ourselves of our dependence on God and His strength and sufficiency for our lives.

There are many other characteristics of children that could be mentioned, but Christ seemed to highlight the need for His disciples to “humble themselves.” □

My Thorn & God's Grace

by JERRY W. McCANT

San Diego, Calif.

CENTURIES of scholarship have sought an adequate identification of Paul's "thorn in the flesh" (2 Corinthians 12:7-12). Exactly what this thorn was cannot be decided with finality perhaps. The problem is that we are still bothered by the "thorns." When the thorn, like a stake being twisted and turned in the flesh, causes savage pain, we cry for deliverance.

Calvin identified Paul's thorn as temptations in the fleshly nature of a regenerate man. Paul was tempted to shirk his apostolic responsibility.

Medieval commentators had said the thorn was *stimulus carnis*—that is, sexual temptations.

Johannes Munck believes the "thorn in the flesh" refers to bothersome and irritating people (cf. Numbers 33:55, LXX).

Others have consistently thought of the "thorn in the flesh" as the "bodily infirmity" (*asthenia tē sarkos*) of Galatians 4:13-14. Thus the thorn might have been epilepsy (Galatians 4:14). Or he might have a condition of his eyes (Acts 9:9; Galatians 4:15; 6:11). Still others have believed the thorn was severe headaches or malarial fever. None of these suggestions is without merit, but all of them have weaknesses.

Based on 2 Corinthians 10:10, some have even thought Paul's "thorn" might have been his ugly appearance. There is no description of Paul in the New Testament. In the apocryphal *Acts of Paul and Thecla*, he is described in this way: "And he saw Paul coming, a man little of stature, thin haired upon the head, crooked in the legs, of good state of body with eyebrows joining, and nose somewhat hooked full of grace: for sometimes he appeared like a man and sometimes like an angel." Ugliness can be painful, I suppose, but it is doubtful that ugliness caused Paul's severe pain that issued in such deep, heart-rending cries for deliverance.

Pain takes many forms. There is pain that is worse than physical pain. Judging from Paul's own writings, he knew a pain more severe than headache, malaria, aching eyes, or homely appearance. There is pain which remains untouched by penicillin or any other of our modern medicines.

When Paul discusses himself, what he says most often extends to the term *apostle*. Essentially he is an apostle, and what an apostle does is preach the gospel (1 Corinthians 15:9-11). With the exception of Philip, 2 Thessalonians, and Philemon, the superscription of all his letters reveals that he wrote in the official capacity of apostle. Paul understood himself to be an apostle. His awareness of his place in God

helps to holy living

PRAYER FOR HOLINESS

—LORRAINE O. SCHULTZ
Temple City, Calif.

How oft I cried, "Lord, heal my broken spirit,
I know I'm Yours, yet battles rage within;
Temptations, pride, and anger conquer daily,
Lord, free me now from all indwelling sin."

Praise God! Today I found Him in His fullness,
My pride, ambition, self, is gone at last;
My heart has yielded to Him, and that moment,
He cleansed my longing soul from all the past.

It's real! I'm now committed to Him fully,
My life, my plans, my all are in His care;
He sweetly sanctifies my very spirit,
And perfect love is mine; He's answered prayer!

purpose found its most pointed expression of himself as an apostle.

His apostleship was forever under attack. Some 40 percent of his letter to the Galatians was a defense of his apostleship. To the Corinthians he is known as 'apostle' (1 Corinthians 4:9). Others may not acknowledge his apostleship, but the Corinthians know he is, for they are "the seal of my apostleship" (1 Corinthians 9:2, NIV). He is an apostle, for he has seen Jesus, the Lord (1 Corinthians 9:1; 15:8). He declares that he is "least of the apostles" and "not fit to be called an apostle," but he adds, "By the grace of God I am what I am" (1 Corinthians 15:9-10). And that he is by the grace of God is an apostle!

Almost the whole of 2 Corinthians is a defense of Paul's apostleship (cf. especially 11:15, 13; 12:11-12). And there is the "Painful Letter of Paul," sometimes identified with 2 Corinthians 10-13, where he must again defend his apostleship. When he writes to the Thessalonians (cf. 1 Thessalonians 2), he must state his defense.

Viewed in its context, Paul's thorn is better understood as rejection of his apostleship. Rejection is always painful. To be rejected by those very people at the point where one most wants acceptance is indescribably painful. Paul experienced just such rejection, and his pain was the kind that makes big men hurt out loud! Once they had accepted him as an apostle, but now they have been beguiled and rejected him (2 Corinthians 11:1-5). And it was not simply the Corinthians who rejected him; it was a problem everywhere he went.

Paul, having been rejected at the very center of his existence, cried out for deliverance. He fully expected God to answer. And God really did answer. It was not what Paul expected—it was infinitely better. It was not a simple answer; it was indeed a powerful answer—"My grace is sufficient for you!" (2 Corinthians 12:9, NIV). That was God's answer to the cry of a man who was rejected at the heart of his being.

Sometimes we have thought the Christian life to be one of smiles, beauty, and ease. That was never God's promise. There is pain—there is rejection. Life goes on and life is sometimes cruel. God is not absent when we are in pain—He is right there in the middle of it! What is more, rejection did not destroy Paul, for God's grace was sufficient. Nothing—not even rejection—can destroy us without our permission! God's grace really is enough!

There is a paradox in grace. God promised Paul grace because His "power is made perfect in weakness" (2 Corinthians 12:9, NIV). Paul comes to the place where he can glory in his thorn—the same thorn (rejection) that caused such excruciating pain earlier. Out of his encounter with God's sufficient grace, he can defiantly testify, "When I am weak, then am I strong" (2 Corinthians 12:10).

At the point of his pain, Paul experienced the release of God's grace. Paul experienced God's grace in a rich and abundant way, but it must be remembered that a thorn was the instrument used to release God's grace in his life. Most likely it will be the same for us.

Great men have become so because they accepted fully accepted—the rejection hurled at them. They embraced it and took it into themselves. At the point of their deep pain, they allowed God's great grace to be released into their lives. Jesus experienced re-

jection, even the rejection of a cross. His cross—a symbol of shame—was transformed into a thing of beauty. Shame was transformed into glory. As an high priest who knew how to sympathize (Hebrews 4:15), the Lord whispered to the plea of Paul, "My grace is sufficient for you."

What a paradox of grace! Out of weakness comes strength. Out of pain emerges glory. Saints are made in the furnace.

God would release grace into our lives through the instrument of our thorns. It is indeed through "the path of pain" that we come to God. Yes, and our rainbows are made with our tears. "When I am weak, then am I strong." His grace is sufficient! □

Reviewed by

PAUL MILLER
Kansas City, Mo.



BOOK BRIEFS FOR YOU

ON WHOM THE FIRE FELL

How well do you know the history of the church? For example, what church leader began his ministry by saying, "C-c-come to the s-s-schoolhouse and hear me p-p-preach"?

It was Uncle Bud Robinson. His story, along with six others, is recounted by Dr. LeRoy Brown, who was brought together in this book the stories of seven outstanding exponents of entire sanctification. In each biographical sketch testimony is given to their personally entering into the "fullness of the blessing."

There was Henry Clay Morrison, a little orphan boy; Amanda Smith, a black widow; Jarrette Aycok, who started life as a bum; C. W. Ruth, who came from a Christian home; John T. Hatfield, somewhat of a clown; and Phineas F. Bresee, who survived disaster more than once.

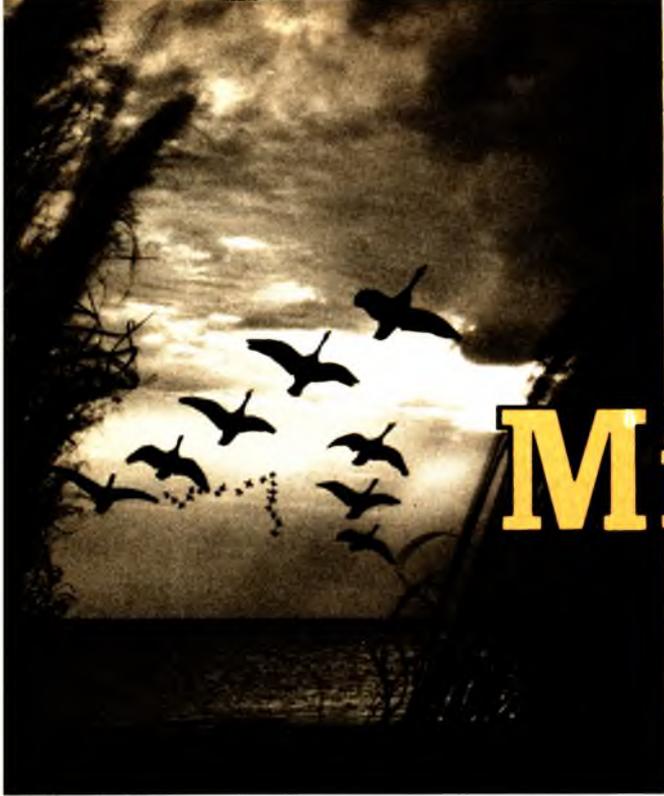
You will treasure this unique and informative collection of testimonies from great men and women of the past. Here is reading material for the Christian home, at its best! □

by LeRoy Brown

Beacon Hill Press
of Kansas City

to order,
see page 27





I SAW 10,000 Missionaries IN ONE DAY

by WALTER C. WILCOX
Prince Edward Island, Canada

THAT'S RIGHT. I saw 10,000 missionaries in one day, and at one time. Nazarenes? Not really. Baptists? Catholics? Methodists? No.

You see, the missionaries I saw from the Jack Miner Bird Sanctuary of Kingsville, Ontario, Canada. They were Canadian geese and wild ducks. Called "the Hunters Pride," these geese are born in Northern Canada and serve as missionaries to the Arctic Islands and other areas of the northland in the summer and go as far south as the Gulf of Mexico to Central and South America, in the winter.

These missionaries all travel by air and all carry a message of God's Word to the Eskimo and Indians of the Arctic Islands and Northern Canada. And when the cold winds of the Arctic come to their mission field, they wing their way with God's message of grace and blessing to those of the warmer climates of the southland.

They have served as far east as Labrador on the Atlantic, and as far west as the shores of the Pacific. Their message of faith and love has found its way from the Arctic Circle to the warm Gulf waters, from the heart of the Esquimaux of Baffin Island to the needy hearts of the northern countries of South America.

What a thrill to see and hear so

many of God's messengers all at one time. On October 26, 1977, Rev. Bob Coghill, pastor of the Church of the Nazarene in London, Ontario, and I visited the Jack Miner Sanctuary, located in Canada about 30 miles from Detroit. Fifteen thousand geese were there that day. Jasper Miner, youngest son of Jack Miner, and by his own testimony, a "born-again Christian," estimated that perhaps 10,000 were missionaries.

Between 1915 and 1977 Jack Miner and his sons have put a Bible verse on the leg bands of 76,000 wild geese and 50,000 ducks. These messages of faith and inspiration have brought hope and comfort to hundreds of homes and broken lives. Hundreds of letters have poured into his home and office over these years, testifying to the changed homes, hearts, and lives brought about by a verse of "scripture from the skies."

In his autobiography, *Wild Goose Jack*, Mr. Miner says of himself, "I was born barefoot in a poor home in Dover, Ohio, and have lived to be loved and respected by millions worldwide." Called the world's greatest naturalist, he was honoured by King George of England with The Order of the British Empire. He was the only Canadian ever to receive the Outdoor Life Gold Medal. The

noted poet Edgar Guest referred to him as "the best-loved Christian in America." Over 100 Canadian newspapers considered him among the 15 greatest personages of the world.

A booklet entitled *Jack Miner's Bird Missionaries*, written by his son Manly F. Miner in 1948, says: "In the year 1914 there was incorporated into his birdbanding scheme, a feature which made it unique and successful beyond his dreams. Let me tell you the beginning in Jack Miner's own words. "Early one morning, like a star shooting across the heavens, God's radio—or God's guidance—if you wish to call it that, said to me, Stamp verses of scripture on the blank side of your duck and goose bands. From the very first time I stamped such a verse on a band I felt the help of God, and I



w I now had my tagging system complete!"

The Bible verses imprinted on bands were usually favorites of Jack Miner's. Promises such as, "No good thing will he withhold from them that walk uprightly" (Psalm 84:11), and "Keep yourselves in the love of God" (1 John 4:19). A very favorite verse was "Have faith in God" (Mark 11:22).

Anglican missionary Rev. W. G. Walton, serving in the Arctic region of Canada, wrote Jack Miner, telling how the Indian and kimo hunters would bring the bands with their strange messages from the heavens many miles to him to be read and interpreted. So many of the geese bearing these bands had been shot by the Cree Indians and Eskimos of the Hudson Bay District in the last 30 years that the mission houses have been filled with men and women eager to learn "What God has said in His time." He said a real revival of spiritual interest had broken out among the natives of the north.

From the Arkansas State Penitentiary came a letter which said in part, "... I am here for an over-raft on a bank; my roommate who is at my elbow is here for murder. We have a paper here giving an account of a duck shot in Louisiana with your band marked, 'Have faith in God!' We have looked this up and found the reference given is correct."

"Little did I think," said Jack Miner, in his book *Jack Miner and the Birds*, "when I stamped that band and fastened it to the leg of that wild duck that it would find its way into a prison cell and lodge in the heart of a murderer."

Yes, I saw and heard 10,000 missionaries bearing God's message of hope to a lost and frustrated world.

I would to God that we Christians, like that wild duck, would give our lives to spread the Bible message of "Faith in God" to those lost in the prison house of sin. Surely, if God can use fowls of the air as His missionaries and messengers, we who have been redeemed by His grace could do a little more to help spread the Word.

Driving home from the Sactuary,

I determined in my heart to give my life and my all to help spread the message of what faith in God can do. "Let the redeemed of the

Lord say so, whom he has redeemed from the hand of his enemy" (Psalm 107:2). □



The Grasshoppers Ten, and Two Men

*The grasshoppers ten, and two men ventured forth
On a journey to spy out the land
That was chosen by God as the best on the earth
For the people whose future He planned.*

*So the grasshoppers hopped, and the other ones walked,
Until Canaan Land came into view.
There they saw the great sights; of its wonders they talked
While beholding so much that was new.*

*There were mountains, rich valleys, some cities with walls,
A few giants they saw here and there.
There was fruit in the valley where rain often falls,
And abundance of good everywhere.*

*At the end of their trip they returned to the camp,
Bringing samples of fruit they had found,
And reported results of their forty-day tramp,
Saying honey and milk both abound.*

*And they told of the country, the cities, the walls,
Of the people who lived in the land—
Such as Jebusites, Amorites, Hittites, and all
They had spotted on every hand.*

*Then the men of the team who were trusting in God
With assurance spoke out loud and clear,
"Let us go up at once to the land we have trod,
For with God there is nothing to fear."*

*But the grasshoppers ten, with an evil report,
Said, "It's fatal if anyone tries;
For the men are so tall, and to them we're so short,
That we're nothing but grasshopper-size!"*

*So the plan of the Lord was delayed many years,
Till the grasshoppers all died away.
For the Lord uses none who are hampered by fears,
Only people who trust and obey.*

—ARTHUR M. LONG
Ferndale, Mich.



“WHEN YOU PRAY...”



A Challenge to Intercession

by MORRIS CHAPMAN
Norwood, Ohio

PRAYER—A Listening Heart

The teacher approached the desk of a boy who was looking dreamily out the window. “Johnny,” she asked, “do you have trouble hearing?”

“No ma’am,” he replied, “I have trouble listening.”

He speaks for most of us. We are not born with a natural inclination to listen. It takes disciplined effort to listen while others speak. After all, what we have to say is very important!

Is that not also a problem regarding prayer?

Too long we have failed to realize that *listening* to God is as much a part of prayer as *talking* to God.

An ancient tribe of American Indians had a thought-provoking proverb: “Listen, or thy tongue will keep thee deaf.”

Many spend too much time talking in prayer and not enough time listening. Pamela Gray said, “For 1 soul that exclaims, ‘Speak, Lord, for thy servant heareth’ there are 10 that say, ‘Hear, Lord, for Thy servant speaketh!’”

Taking time to listen is an important part of prayer. We often are so practical in temporal things, and so impractical in religious matters! Often we tell God hurriedly of a hundred different things, and rush off before He has time to respond in any way. We do not wrestle, we do not pray through into the Master’s presence, where He can speak peace to our troubled hearts. Our prayers must often seem like mockery to Him.

Phillips Brooks tells of a little boy whom he saw struggling to ring a doorbell that was too high for him to reach. Out of sympathy, he stepped up to help the lad. As soon as the bell rang, the mischievous little fellow turned his eyes up to Mr. Brooks, and said, “Now let’s scoot.” There was nothing for Mr. Brooks to do but to apologize for the little mischief maker. I wonder sometimes how often our Mediator has to apologize for our rushing away without taking time to listen.

How should we approach God in prayer? Certainly we must come in a spirit of reverence, recognizing our unworthiness and God’s holiness. Like Moses, we should be conscious that we are standing on “holy ground” when we come into God’s presence. We must learn to shut our minds to the many distractions of the world, concentrating on God—His love, His

grace, and His power. This is the closet of which Christ spoke as He taught on prayer.

Effective praying requires learning to wait patiently and quietly before God. So often when we come to God we do all the talking, but there are times when we should do nothing but listen. If we want God to speak to you, be silent. Wait for the “still small voice.” The Psalmist said, “My soul waiteth only upon God; for my expectation is in Him” (Psalm 62:5). In Isaiah 30:15, God tells that “in quietness and in confidence shall be your strength.”

We must learn this lesson well, because a quiet spirit is very basic. Do you remember how James underscored this? He was talking about the person who doesn’t know what to do and needs wisdom from God. “Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed” (James 1:6). And then he added: “For let not that man think that he shall receive any thing of the Lord.”

“Wait” means that besides becoming quiet in our spirits, we must also learn to listen to what God is saying to us.

It’s hard to hold a conversation with some people. They want to do all the talking. God has the same problem with some of us. We seem to think prayer is a one-way conversation and He “can’t get a word edgewise.”

Frank C. Laubach said, “Prayer at its highest is a two-way conversation—and for me the most important part is listening to God’s reply.”

Andrew Murray wrote much the same thing. “Prayer is not monologue, but dialogue; God’s voice in response to mine is the most essential part. Listening to God’s voice is the secret of the assurance that He will listen to mine.”

Because we give ourselves to listening in prayer, it need not mean we have ceased to communicate with God. The account of how Wordsworth and Coleridge spent a delightful evening sitting by a fire illustrates this thought. Hours passed without a single word being shared by the two friends. Finally the evening was over, and one of the men softly declared, “It has been a great evening!”

Wordsworth and Coleridge had learned the power

of silence in communication. An absence of words need not mean absence of communicating in silence with the Spirit of God. Listening allows the prayer warrior's heart to reach out to God. Silence is the power that makes this reach possible.

Because we do not listen enough when praying, we miss what God has to say to us. Prayer is not only asking something of God, but quietly waiting upon Him. We come into harmony with Him and see things more as He does. Thus our desires, purposes, and thoughts are aligned with His will.

Each year hundreds of tourists visit a house in London where John Wesley lived. In general, the house is still kept as the great man of God left it, including furniture and some instruments he used. Of one small room the guide says, "Wesley used to spend long hours here in prayer. This was Wesley's powerhouse!"

Wesley sought and received constant endowment of power from on high. Indeed, his achievements in the mighty revival of the 18th century cannot be explained otherwise. Prayer was the channel through which the power of God came to him.

"Learn of me," said Jesus. To learn, we need to listen. Prayer is more than speaking. Prayer can be a learning experience if, instead of praying that God will do this or that, you will ask, "Lord, please make Your will known to me, and help me do it."

The heart must grow quiet before the Lord's voice

can be heard. "Be still," He says, "and know that I am God." When we quiet ourselves and shut out every other voice, we discover God is there. Meditation may remind us of His love, His power, and His will for our lives.

Elijah didn't hear God in the great wind or the great earthquake. But after all this, he did hear God in a "still small voice" (1 Kings 19:12).

In the midst of our praying, let us listen—for God has something to say. And let us listen carefully, for God doesn't shout!

When we have learned to listen to God, we will go through our days with less tension, facing what comes with confidence. Everything in life has meaning when we are in fellowship with Christ and can sense His guidance. But such assurance comes only through meditation on the Word of God and a continuous awareness of His presence with us.

We need to ask our Heavenly Father to help us learn to listen to Him, just as a little child eagerly hangs on the words of his daddy. Let us make the poem by Grace S. Dawson our prayer:

*That I may do my part,
That I may never miss
Thy voice that comes to chide,
To comfort or to guide,
Lord, give me only this—
A LISTENING HEART.*

□

PEN POINTS

A TEENAGER LEARNS A LESSON

It was really such a small car accident—yet an important lesson was learned.

I was busy in the kitchen when the ringing of the telephone took me away from my daydreaming. It was our 16-year-old son informing me very loudly and excitedly that he had suffered an accident with our car.

"Where is Dad?" he asked. My husband arrived at the scene a few minutes later—just in time to see the policeman give our son a ticket and also in time to hear the driver of the other car—an older man—inform the policeman that he was not to blame.

Our son vehemently declared that he was not at fault! "The older man crossed my line of traffic to make a left-hand turn in front of me," he said. But who was going to believe him, a teenager? No amount of talking or explaining would convince the policeman that he was not to blame. Considering the way the cars were damaged, my husband said the charges did appear to be unfounded. But who argues with a policeman!

Our son came home and walked into the kitchen crestfallen. I tried to cheer him and tell him that right would come out in the end, somehow. In my heart of hearts, I wondered if he might not be at fault—because I also know my son. Instantly, the thought came into my mind to pray. So pray we did, standing right there in the kitchen! He asked the Lord to work out something so that truth would come out, and, of course, "Please, God, don't make me pay that ticket!"

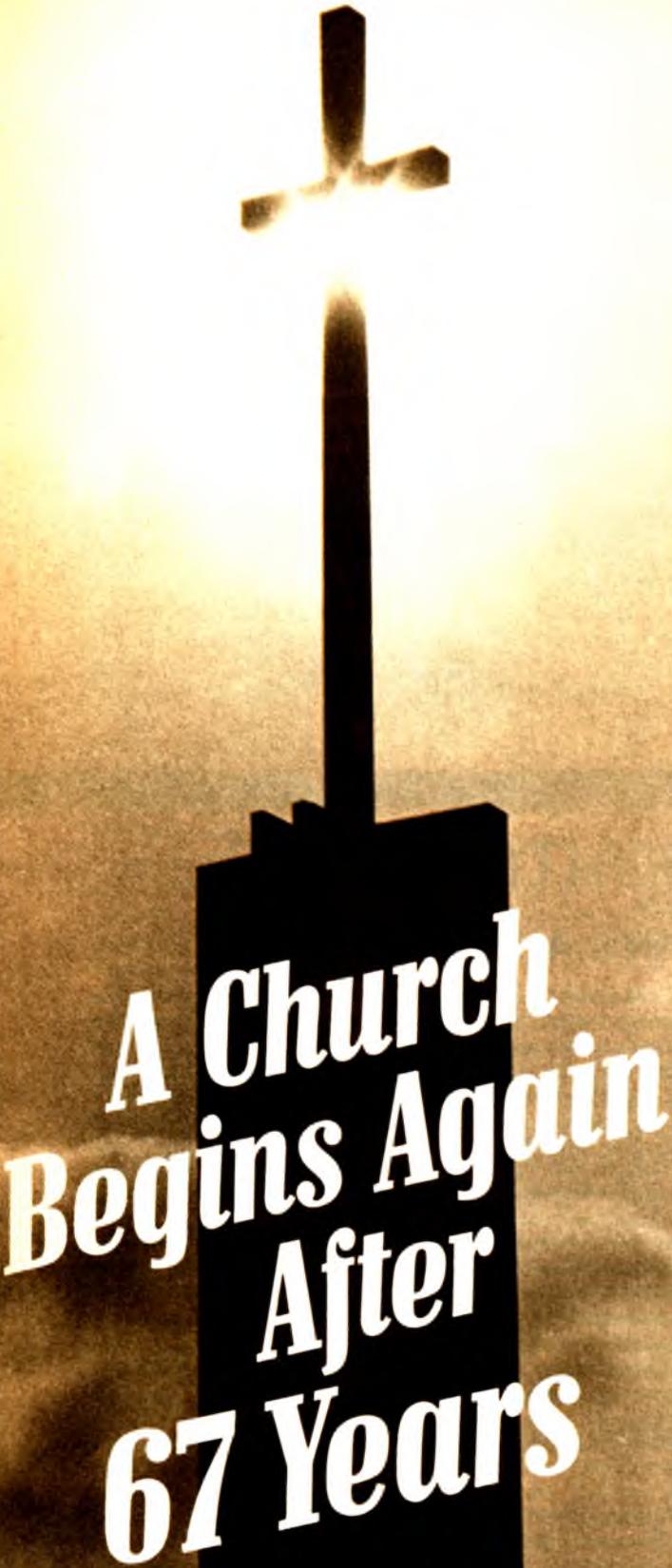
The following day, my husband drove down the same street on which the accident had occurred. He jumped out of the car to check the marks on the street and to look the situation over. Something unbelievable happened! A man who had been working on a building close by walked over to our car and asked my husband if he was the father of the boy who had been involved in the accident the previous day. When identity had been established, this stranger informed my husband that he had seen the entire accident and would be glad to testify in court that our son was not to blame. It was miraculous, that on a busy street with hundreds of cars coming and going, he would even see the accident. But to spot my husband the next day and make himself known was incredible! That is, unless we consider the teenager's God!

The date for the case was set by the judge. Because of his strong feeling that he was not at fault, our son pleaded "not guilty." He presented his own case and questioned the witness. The damage on the cars and the testimony of the witness both served to prove that he was not to blame. As a result, the judge canceled the ticket and we were reimbursed for the damage on our car.

The moral of the story is not that the older man was in the wrong, but to show that God will answer the prayer of a frustrated teenager and that, sooner or later, the truth comes out.

□

—KAY HERMON
Little Rock, Ark.



A Church Begins Again After 67 Years

by NEWELL D. SMITH
Syracuse, N.Y.

SYRACUSE FIRST CHURCH of the Nazarene is alive and well! In fact, after almost 70 years of ministry on the south side of the city, she is experiencing some of her most exciting days.

Such was not the case a little over three years ago however. At that time she was facing a changing neighborhood, dwindling attendance and finances, and her 4th pastoral change in about 10 years. To say that the faithful few who were holding on were discouraged is a gross understatement.

Perhaps the church's days were coming to a close. After all, 67 years in one section of the city is a long time. And she had a good ministry, even mothering a couple of other Nazarene churches in the suburbs. In fact, maybe relocation would be the answer now.

Undoubtedly these thoughts did exist, but such was not to be the final outcome. The church called for its next pastor a young man with a burning commitment to city ministry. In fact, this young pastor was born and raised in Syracuse and used to attend First Church as a youngster. He knew many of the people and felt strongly that they not only could, but must, remain in the city to minister to its needs.

"Love" and "believe" were the key words over the course of the next year and a half as the congregation struggled with this new idea of ministering in the city. But gradually a new sense of optimism began to develop; a belief that God wasn't through with Syracuse First Church yet, but, in fact, was leading her into a new sense of mission, and that with God's help she could reach out and minister effectively to the needs of this great city.

The Church Board met and decided to take a "step of faith." Because the needs of the city were so demanding, and because the natural growing edge of the church was to lower-income-class families, it was decided that additional help was needed to build the church on a stronger foundation from which to effectively minister to the needs of the city. The board decided to ask the congregation to endeavor to raise \$6,000 with the hope that the Department of Home Missions of the general Church of the Nazarene would match the amount, in order to secure additional church staff. The congregation and the general church came through.

Enter Dennis and Linda Scott and their two children. Space does not permit telling all of the miracles that God brought about in bringing the Scotts into the picture. That is a story all its own.

Pastor and Mrs. Scott began working with the Christian education program and various other kinds of outreach ministries. Work teams from our Nazarene colleges came to add their talents to the growing congregation for two successive summers.

Needless to say, things really began to happen. Community surveys were studied. Door-to-door canvassing and evangelism in the community brought some great results, not to mention the exposure. Ou

each Bible studies were started in the neighborhood. Vacation Bible schools for the community were held. Outreach Bible schools were held on the nearby Onondaga Indian Reservation, and an inner-city park. The Bible school on the Indian Reservation (very unsettled because of tension with non-Indians) was so favorably received by the Indian children that TV Channel 3, the local NBC affiliate, did a five-minute news story on the success of the ministry of the Syracuse First Church of the Nazarene in their outreach Bible school on the reservation. People were beginning to learn about the Church of the Nazarene on the south side of the city. Personal evangelism was also extended to the nearby campus of Syracuse University with positive results.

So many exciting things have happened and are happening. The challenges and opportunities for ministry to the city are tremendous. Problems abound in the community. Many of the families that the church is ministering to face some extremely difficult circumstances. The young adults of the church have made a commitment to the teens of the church (most of whose parents are not attending) to work with them one-to-one in a Christian Big Brother/Big Sister program to endeavor to help them to develop a relationship with Jesus Christ.

But God is good and He is able. He is honoring the church's commitment to remain and minister to the city, and providing the congregation with a growing and fruitful ministry. Plans are under way for a new educational unit/fellowship hall which is badly needed to meet the demands of a rapidly growing congregation. A new foyer is also being constructed which changes the point of entrance into the sanctuary and necessitates the turning of the sanctuary around. But that's not the only way God has turned His church around!

A little over three years ago the church was averaging 50 to 60 in attendance. There was hardly a young person to be found. Financially, they were just making ends meet and fortunately had no indebtedness. People were discouraged by those conditions and the number of pastors who had come and gone. But, praise be to God, they didn't give up. They rallied behind their new young pastor and shared his commitment to remain in the city. They began to believe God for the seemingly impossible. They sacrificed, prayed, worked, and gave. They stepped out on faith and raised the money to bring Pastor and Mrs. Scott in to help. And the Lord began to give the increase.

Today, three short years later, the church is averaging over 100 in Sunday school, and 125 in the worship service. The church is running almost 40 percent ahead of last year's growth rate. The arm of the church extends to well over 200 people in its outreach ministries. Pessimism has been replaced by optimism. The financial situation, although based on a largely lower income class level of people, has still doubled in the three years. There is a strong group of new young adults adding their talents and energy to the committed older members of the congregation. The teen ministry numbers 25 to 30 and is growing weekly. There is an outstanding spirit in the church

services. Each Sunday is a real time of celebration in the Lord! Tremendous spiritual growth is occurring in addition to numerical growth. New leadership is developing to carry on new and innovative ministries to the city.

We realize that we have only scratched the surface in meeting the tremendous needs of the city. But it is a start. Our goal is to win the city of Syracuse for Jesus Christ. A new day has dawned for the First Church of the Nazarene in Syracuse. The church is alive and well! After 70 years of ministry, we have turned the corner and are ready to minister on the south side of the city for another 70 years, if the Lord tarries. Our hope and prayer is that this story might encourage others who find themselves in city situations to renew their commitment to the city. Christ loves the masses in the city and wants His church to remain there and minister to the poor and needy. He will honor that kind of commitment. What is happening here can and will happen in other cities if churches will be willing to begin again by renewing their commitment to minister in the city. Praise God! All things are possible to those who believe. □

REMEMBER

*Remember the big, unknown bundle
You left at an altar of prayer?
Remember the things that allured you
As you struggled for victory there?
Perhaps 'twas a proud, sinful nature
Demanding that self have its way;
And the world that you thought so attractive
Seemed pleasant and bright and gay.
Remember the fear of the future?
If only ahead you could see!
Remember when God said, "Surrender—
And leave all the future with Me"?
Remember the last "yes" to Jesus
And the bundle you dropped at His feet?
Remember the floodtide of blessing
When surrender to Him was complete?
"Golden Agers" remember these victories
Not "somehow, but triumphantly."
Our tomorrows may still be uncertain
But we know who is holding the key.
Keep trusting His promises to you
A decade or two, perhaps more.
Remember He said He would guide you
To your home on that beautiful shore.*

—SARAH ANN GERMAN
Norwood, Pa.



by JERRY D. HULL
*Northwest Nazarene College
Nampa, Ida.*



“In the WORLD...”

Being Christian on Main Street

SINGLE BY CHOICE

Dennis is a special family friend. He comes through town about once a year. We share old times and update each other about current circumstances. Somehow, often not too subtly, the question is posed, “Well, Dennis are you married yet?” Since he always answers in the negative we usually counter, “Are there any prospects?”

Why such pressure on the unmarried? Why such a strong emphasis on marriage for everyone? Recently I've come to the conclusion that God **EQUIPS SOME FOR SINGLENESS**. We would do well to present singleness as a valued option.

Wedding bells, however, are rung noisily by almost everyone. If one is 23 or older and still single, we conclude that there's something wrong. We imply that the unmarried, at the best, are terribly picky or social bores; at the worst they are pathological or maybe even homosexual.

In so many ways we keep reinforcing the idea that singles have not arrived yet. They are bombarded with reminders that they must get on with the business at hand—“getting hitched up.” A vivid illustration of this pressure appeared several months ago in a special news supplement prepared for singles. Added to several advertisements about diamond engagement rings was one by a vulture-like photographer prepared to devour those who fell from the singles' rank. He announced, “If you change your mind, see us for your wedding pictures.”

SINGLE BY CHOICE

Why change their minds? Is the role of singleness not okay? Karen, our daughter, reaches the magic age this year. She may begin to accept dates. We're excited about sharing this new stage of maturity with her. She enters this phase of her biography aware of an option. In father-daughter prayer times I may pray as follows: “. . . May Karen grow up to be a Christian. May she marry a Christian man and establish a Christian home. However, Father, if she chooses not to marry, I pray that she'll be a commit-

ted Christian single who always will live for Your glory”

We limit our children if we fail to discuss singleness as a life-style. We need to make both marriage and singleness attractive and possible. Do our maturing children know that we regard marriage as good and worthy of pursuit? Singleness as good and worthy of their commitment?

MARRIAGE: THE MOST PROBABLE CHOICE

Marriage is the norm. God instituted the practice with our first parents and announced marriage as pleasing to Him. “Then the Lord God said, ‘It is not good that the man should be alone; I will make him a helper fit for him.’ . . . Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh” (Genesis 2:18, 24, RSV). Jesus added His endorsement by quoting from this Genesis passage and adding, “What therefore God has joined together, let no man put asunder” (Matthew 19:4-6, RSV).

American society practices the biblical standard. Over 90 percent of us are married at least once before we reach the age of 45. Unfortunately, the marriage success rate is not equally high.

Many, however, choose to remain single. About 25 million U.S.A. citizens 18 years of age and older have never been married. One out of every eight adults has not joined America's doubled-up society.

THE GIFT OF SINGLENESS

Conniving cupid-style efforts hardly fit. The match-making attempts we marrieds have inflicted upon the singles have probably nauseated many a patient victim. Is it possible that in our flurry to marry off all the eligibles, we've failed to recognize a beautiful spiritual gift with which many of our brothers and sisters perhaps have been endowed?

Singleness—a gift? Consider the possibility. Spiritual gifts are big these days. Skills and graces we

sive for the edification of the Body of Christ merit emphasis. We review Romans 12, 1 Corinthians 12, 1 Peter 4 to better understand spiritual gifts. The important gift, the gift of singleness, is tucked away in 1 Corinthians 7. Add it to the others (prophesying, teaching, faith, healings, etc.). It's timely. Singleness for Paul was a matter of practicality, not morality. Paul noted the importance of undivided service to God. He rightly suggested that we have the ability (gift) to give ourselves to undivided service to God. Paul regarded it as a matter of arithmetic. Two of obligations require division of our time. Paul, in 1 Corinthians 7, raises the issue that singleness should be a deliberate sacramental offering to God. Jesus also exalted the holy estate of singleness as a vocation. Note His thoughts: "But he said to them, 'Not all men can receive this precept, but only those whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.'" (Matthew 19:11-12, RSV). Jesus warned that not everyone can accept singleness. Some can. Some should.

**SUPPORT—NOT MATCHMAKING:
(Advice to Marrieds)**

All members of the Body of Christ are obligated to recognize and accept the graces and gifts of others. Cherish the freedom! Consider the new levels of self-acceptance singles will acquire when we begin affirm-

ing them and allowing them to minister to us.

Meaningful relationships sustain all of us—both marrieds and singles. The church and her families must become "the family" of the many singles within her ranks. Choose a young professional as an adopted son. Select a single girl as a sister or in-town daughter. Invite a middle-aged single to be an aunt or uncle to your children. Encourage the older single to be a Granny or Gramps to your household. Singles have lots of love, counsel, inspiration, insight, and strength to offer. Happy indeed is the congregation which is well-populated with them.

Laura was a member of the eastern Oregon church where I was reared. Laura beautifully modeled the life-style of a single Christian professional. She was regarded as one of the best elementary teachers in town. She served our church as volunteer minister of music, provided special music, gave leadership in the congregation's radio program, taught Sunday school classes, and helped organize seasonal specials for the church.

Occasionally members of the congregation expressed concern that Laura might "find a nice man and get married." The implication was that her FULL MINISTERING life was somehow deficient. How mistaken we were! Often we should have thanked God for Laura's effective years of service among us. She provided a ministry that was unencumbered by other loyalties. Her life of singleness was a sacrament to the Lord.

Thanks, Laura. Sorry to be 25 years late, but I'm pleased that God sent you to our congregation. Thanks for being Christ's. Thanks for being you. □

PEN POINTS

BE YOURSELF

Some persons in public life work hard at the job of creating "images" for themselves. What they do and say, how they dress, and where they go are all carefully planned and publicized. They operate on the idea that one must put his best foot forward to be accepted. Discerning observers sometimes wonder what the person behind the "image" is really like.

Jesus never wore a mask. He is the perfect Example of honesty and godly sincerity. Even though He was the Son of God, He never tried to "put on airs" to impress people.

If Jesus had been a status seeker, He would have tried to hide the fact that Nazareth was His hometown. Nazareth was spoken of with scorn and contempt. "Can any good thing come out of Nazareth?" (John 1:46). He might have instructed His disciples to play up the fact that He was born at Bethlehem, royal city of David; Jesus of Bethlehem. Why not Jesus of Capernaum? He had His headquarters at this seaside city. Better still, Jerusalem! Surely the Son of God would have a way to identify himself with the Holy City.

Jesus accepted His true heritage. It was with lowly

Nazareth that He was identified. And He never tried to cover up the fact. When Jesus was a lad, Joseph and Mary had "settled in a town called Nazareth. This was to fulfill the words spoken through the prophets: 'He shall be called a Nazarene'" (Matthew 2:23, NEB). He was known as Jesus of Nazareth because that's who He was and God had willed it so. He was not ashamed or embarrassed by the fact.

There's only one thing we ever need to really be ashamed of—unconfessed sin. Because the great God of creation loves us and accepts us as we are, we can accept ourselves and our personal "Nazareths."

If we live lives of pretense before a watching world, we will accomplish little of eternal value. Let's honestly and openly accept what we are in the sight of the Lord—men and women in the making. At all times let us be transparently sincere before God and our fellowmen.

Are you tired of trying to impress people to win their approval? Right now, ask the Lord to help you to be yourself—the unique individual that He created. □

—WANDA MILNER
Indianapolis, Ind.

The Editor's

STANDPOINT

THANKSGIVING OFFERING —URGENT!

A special urgency attaches to our Thanksgiving offering this year.

The offering for world missions is always urgent. The fact that people are living and dying in their sins, and need to know that Jesus can save them, invests the whole task of missions with urgency.

But our efforts this year must address a special problem—inflation. Inflation strikes hard in the United States, but it hits much harder in some of the world areas where our gallant missionaries are serving. The situation is further worsened by the declining value of the U.S. dollar on the world's money market. For example, cost of living for missionaries in Japan is double what it would be in the United States.

This means that much more money must reach our fields than we originally budgeted. Otherwise, vital programs will have to be drastically reduced, and some will have to be eliminated. And our plans to open up new fields will have to be seriously postponed, if not actually abandoned.

We can give more to missions by the simple expedient of spending less on ourselves. The blunt truth is that American Nazarenes spend thousands of dollars on needless self-indulgences that could be, and should be, invested in gospel work. We are able to meet our Thanksgiving offering goal of \$5,700,000. Are we willing?

I have been reading Elspeth Huxley's biography of David Livingstone. Livingstone's commitment to calling is beautifully expressed in this excerpt from a letter to his father: "I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am or wish to be. In this service I hope to live, in any other I wish to die."

In the service of missions he did live and die. And if we could be gripped by that same spirit of dedication to Christ and others, we will gladly share in our Thanksgiving offering of special urgency, an offering that will inspire new hope in the hearts of our missionaries.

NO IMMUNITY FOR CHRISTIANS

In this world anything can happen to anybody. Being a Christian does not bring immunity from accident, disease, or other tragedies.

In the Lincoln County War the infamous Billy the Kid and some of his gunslinger buddies took refuge from a posse in the home of a man named McSween. The house was surrounded by some 80 men, and McSween, a pious man, begged Billy to trust the Lord and keep the peace. Billy answered, "Go ahead and trust the Lord. The rest of us will trust our six-shooters." On the third day of the siege the house was set afire. Three of the outlaws made a dash for safety and were cut down by the withering gunfire of the posse. Then McSween stepped out, his Bible in his hand, and shouted, "Gentlemen, I am McSween." The hidden posse responded by shooting him dead. Billy the Kid, guns blazing, sprinted, dodged, and escaped. A good man slain, a pathological murderer escaped—it's that kind of world.

Some have used this fact to indict God or to justify the denial of His very existence. Others simply continue to trust where they cannot understand, re-

membering that the incarnation and crucifixion of Christ is the measure of God's caring, as the Resurrection is the measure of His power.

Jesus told about a beggar covered with sores who bore the name Lazarus, which means "God is my friend." God let the beggar die within sight of the very resources that could have relieved his misery. What kind of friend is that?

But the story doesn't end there. The beggar went to heaven and was "comforted." The rich man died and went to hell, where he was "tormented." The beggar forgot all that he had suffered; the rich man remembered all that he had forfeited.

In this world anything can happen. We are bound up, as Christians, with all mankind and all history. But in the next world the scales will be balanced and our troubles will be ended. Some sneer and call it "pie in the sky." Well, we are going to be there much longer than here, and God's arrangements are just. Since I cannot escape the tragedies of earth, I am glad for the promise of heaven.

We can give more to missions by the simple expedient of spending less on ourselves. The blunt truth is that American Nazarenes spend thousands on needless self-indulgences that could be, and should be, invested in gospel work.

MORE CHARLES WESLEYS!

The name of John Wesley is often mentioned among Nazarenes. Theologically, we are his children, though not always enough so.

Charles Wesley's name is less frequently mentioned. When we do think of him it is usually in connection with his great hymns. But in terms of his preaching, we need more Charles Wesleys.

In a letter to him, John wrote, "O insist everywhere on *full* redemption, receivable by *faith alone*; consequently, to be looked for *now*. You are made, as it were, for this very thing. Just here you are in your element. In connexion I beat you, but in strong, pointed sentences you beat me. Go on, in your *own way*, in what God has peculiarly called you to. Press the *instantaneous* blessing. Then I shall have more time for my peculiar calling, enforcing the *gradual* work."

We Nazarenes have trouble maintaining balance. For years we emphasized "the instantaneous blessing" of entire sanctification to the neglect of "the gradual work." Now we are in danger of an over-reaction. Many are becoming skilled advocates and teachers of spiritual growth, but fewer and fewer are

proclaiming the promises of "full redemption . . . to be looked for now."

John Wesley was wise in observing that some were peculiarly gifted for preaching certain doctrines. All preachers are responsible for proclaiming the whole range of divine truth, but some will give emphasis to election, some to repentance, some to conversion, some to holiness, and some to prophecy. Charles seems to have had exceptional ability for "strong, pointed sentences" which urged believers on to a present experience of inward cleansing from sin. He taught them to sing,

*Oh, that I now, from sin released,
Thy word may to the utmost prove,
Enter into the promised rest,
The Canaan of Thy perfect love!*

and to expect God's answer *now*.

Oh, for a host of preachers who are in their element when they "press the instantaneous blessing"! We have many now to guide the saints in *exploring* Canaan, but we need many to help them *enter* the promised land of full redemption. □

SARAH BEEM'S QUESTION

I remember from childhood the lines of a popular song, "Have you ever been lonely? Have you ever been blue?" There are many people who can answer, "Yes, and right in the church!" These are our "singles"—the unmarried, the widowed, the divorced who often feel left out in a couples-oriented church life.

Increasing numbers of our churches are becoming aware of, and responsive to, this problem. My recent mail brought a testimony from a divorced woman who, in her loneliness, found a Nazarene church with a caring group who ministered to people in her situation. Because of their love and help, she found Christ.

Even where we are addressing the problem, however, there is one group of singles frequently overlooked. I refer to the middle-years group. Let me share a few lines with you that recently came to my desk from Sarah Beem in Idaho:

*I am small, well dressed, friendly and lonely.
Sometimes even in crowds! I represent people of
various sizes, personalities, and potential who, after*

busy and happy lives, are now alone. Many of us are grandmothers, and how fortunate we are if we are close enough to see these miracles in action.

Is our value as a guest diminished because we do not come in pairs? Churches now provide groups for young singles, and senior citizens are no longer neglected, but what about the in-betweens?

What is the answer? What do we do—wait patiently until we feel comfortable with the senior citizens? What is the church going to do about ME?

How is that question being answered in your church? Can everyone's need to belong be met there? Have you overcome the "two on the aisle" syndrome? Is any age-group of singles being neglected?

Let's say to all the Sarah Beems, "We are going to welcome you, accept you, involve you, love you, give to you, and receive from you, until all of us are richer and better persons for the fellowship we have together." □

DELIVERANCE

FIFTEENTH ANNIVERSARY OF A MIRACLE

Fifteen years ago, on March 8, 1963, I had open heart surgery in Hahnemann Hospital in Philadelphia. Let me share some things in my life that led to that Miracle Day.

I grew up in a Nazarene home, and was saved and joined the church at age 10. Though strong and healthy as a child, I suffered several attacks of rheumatic fever during my 12th and 13th years. When I was 15 the doctor discovered my heart was damaged. Three months of bed rest was required, followed by some moderation of my activities.

During my teens I had an up-and-down experience with God, but as a senior at Trevecca High School, I returned to the Lord in a chapel revival service. The very next day I made a total commitment to Him and He sanctified me—now He was Lord of all. Since that February in 1941, everything has been in God's hands, and, oh, how wonderful are His ways!

The following years brought marriage to a young pastor, and the birth of our son. In 1958, having pastored for 16 years, my husband was elected superintendent of the West Virginia District.

Several times during those years I was seriously ill with heart failure, but the Lord would bring me through in answer to prayer. For 25 years my doctors insisted that I could never have surgery; my heart was too severely damaged. Many times I was anointed and prayed for in healing services.

Then one special day in July, 1960, the Lord gave me the promise, "I am thy Healer—I will heal thee." I thought healing would be immediate, but instead of getting stronger I became weaker. The Lord taught me many lessons in faith and prayer as I waited during the following months, as I lived near death's door.

My husband took me to Philadelphia for an evaluation at the insistence of a friend. After a month of bed rest, tests, and heart catheterization, the doctors said, "There is no hope the way you are, we will operate. You probably have a 50/50 chance for successful surgery."

Before we started the trip, the Lord gave me this verse of scripture: "When you go, the Word of your parents' God

it shall lead you; when you sleep, it shall keep you, and when you waken, it shall talk with you." (Proverbs 6:22, Amp.). It seemed the Lord was already telling me that they would operate and I would awaken.

There were nine doctors on the operating team, but the Great Physician was really in control. One of the doctors, a declared atheist, had said, "This woman will never live to get to surgery, but if she does walk out of this hospital, I will have to change my thinking about God and religion." An artificial mitral valve was placed in my heart that day.

It was a miracle in answer to prayer. A part of the miracle was that the Lord let me live until medical science had developed this type of surgery. The first "Starr-Edwards" valve was implanted in a human heart in September, 1960. In July of that year when the Lord gave me the promise of healing, this little valve was being perfected for people like me!

Less than three weeks after surgery, I walked out of the hospital and made the trip by airplane back home. My family, our district churches, and friends everywhere rejoiced with me in this miracle.

As the years slipped by, I was always aware that the Lord was my great Physician, and that I was still alive to fulfill His purpose and plan for my life. In 1970 my husband was elected superintendent of the Tennessee District, so we moved to Nashville. After "clicking" along with the help of that one little valve for 12 years, my doctors recommended another heart operation. On April 8, 1975 an artificial tricuspid valve was implanted in my heart. To the surprise and delight of the doctors, the mitral valve looked almost like new and did not need to be replaced. This time I was blessed with a team of two Christian surgeons, one a Nazarene. They are highly pleased with my recovery and continued progress. I'm conscious as I live each day that it is through God's healing touch and the skills and care of good doctors and nurses.

If you could stand near me right now, you could also hear, as I do, the rhythmic "clicking" of these valves, making me ever aware that "surely goodness and mercy" has followed me all the days of life. □

by MAXINE HENDERSHOT
Nashville, Tenn.

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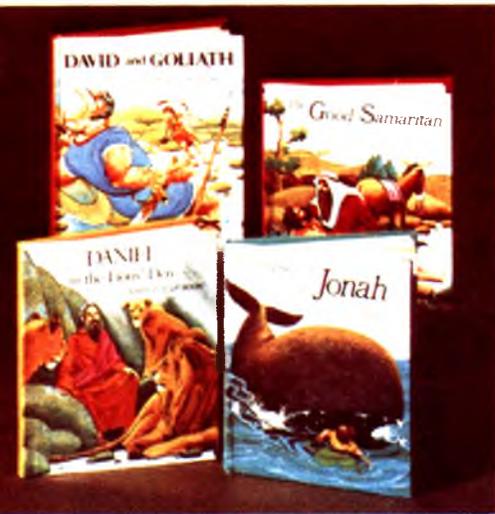
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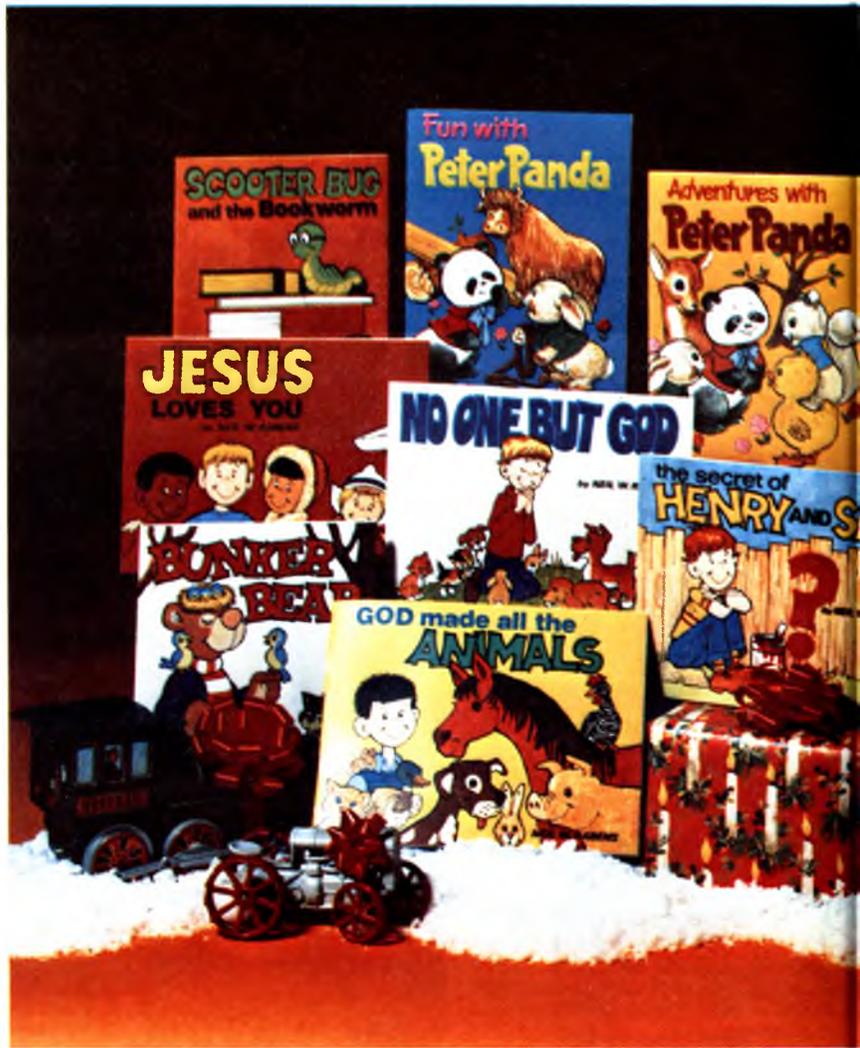
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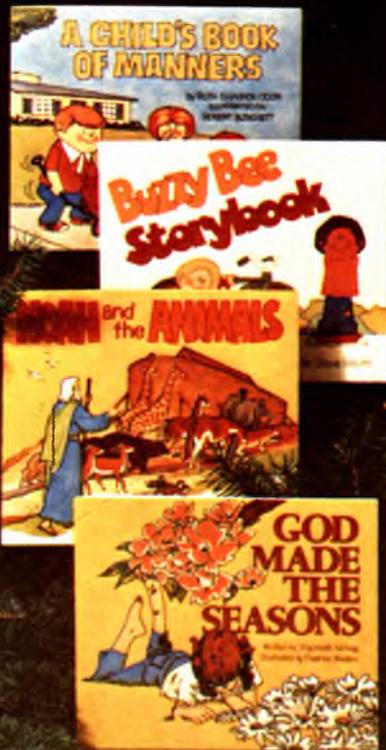
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MERVEL S. LUNN

On Friday, August 18, the family of Mervel S. Lunn, accompanied by a widely representative company from the total Church of the Nazarene, laid away the body of this man of God—the house he had lived in for nearly 52 years. But he had died in resurrection faith, assured that, “If our earthly dwelling were taken down, like tent, we have a permanent house in heaven, made, not by man, but by God” (2 Corinthians 5:1, Phillips).

Brother Lunn first came to Kansas City in 1912 as a traveling representative of J. I. Case Threshing Machine Company of Racine, Wis. On his first visit he “found” the First Church of the Nazarene early one Sunday morning, at 2109 Troost Avenue. Soon he began attending Sunday school regularly, for this man of Danish blood never did things halfheartedly. Subsequently he joined this church in due order.

Some months later (in 1913), Mervel saw an ad in a magazine seeking a bookkeeper. This fitted his night school training and accounting skill, so he applied. Rev. C. J. Kinne, then manager of the Nazarene Publishing House, hired him on a temporary basis. But his assignment lasted more than 47 years!

In 1922 this young man became the manager of this publishing house and soon came to be known as Mr. Nazarene—a layman who was typical of the best in this church—careful, devoted, and reliable. His range of service is staggering even now as we look back on it, but we dare not enumerate all the committees and commissions and related responsibilities that fell upon him during those 47 years. He was generally at his desk by 7 a.m. each working day.

While managing the Publishing House, he also served for 19 years as general treasurer of the denomination. He also took on the responsibilities of executive secretary of the fledgling Nazarene Minister's Benevolent Fund on an overtime basis—but without special (any) remuneration.

M. Lunn (as he was affectionately called in the inner circles) was an exemplary steward of the grace of God among us. He was a faithful Christian all his adult years and his service grew out of his devoted life. He taught a Sunday school class nearly all the time, and every Sunday brought some gems of truth that he had been feeding on himself. He found personal peace in a crisis moment, but he had also gone on to that second crisis that confronts the Christian when he dares to follow Jesus' command to take up the



M. Lunn is shown recently receiving a call from Pastor W. C. Dishon, of Kansas City Central Church, honoring him with the Distinguished Service Award.

cross and follow Him. For Brother Lunn, the rugged way actually became the easy way so that he could personally witness, “His yoke is easy and His burden is light.” The way of holiness became personally imperative, so he didn't need a dozen arguments, just “Be ye holy; for I am holy” (1 Peter 1:16). He utterly refused to consider a dual standard in personal commitment involving laymen versus ministers. He loved to quote a favorite woman educator, “It is only the selfless me that God can use.”

Good stewardship in every area of life was his philosophy of life. But he was no legalist. That was not the “Kingdom way,” according to Jesus, as he understood Him. He tried rather “to please God” and he didn't need to memorize too many rules. Anything like boasting or personal ostentation was out; these he readily discerned as unchristlike.

To some in our church today, M. Lunn may seem like an unknown and unremembered man; but his work will endure. We can readily predict even now that the future and endurance of the Church of the Nazarene will rise or fall on the kind of mission and service that M. Lunn exemplified. This demand includes ministers and laymen alike, and it must include every area of our lives.

Brother Lunn is now reassured that “The reward of God is God, himself.” There is nothing higher available. This man was sure of God, even in life's darkest days and nights. His confidence lay in the clear revelation of God in His written Word and in the personal word and example of our Lord Jesus Christ.

His wife and helpmate Alma crossed over less than six months before him. To some extent she was the “dynamo” of the home, involving four sons and three daughters. She served to help her husband, but she did all for God, too. But she served always with a song. We are sure this devoted couple will be at home in the final home of God and are even now in His presence. □

—Samuel Young
General Superintendent Emeritus

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MACLAGAN CHAPEL DEDICATED

One of Britain's outstanding holiness leaders was commemorated Saturday, September 9, at the dedication of the J. B. Maclagan Chapel at British Isles Nazarene College in Didsbury, Manchester.

Mrs. Jean B. Maclagan officially opened the new sanctuary in the presence of the Lord Mayor of Manchester, Councillor Trevor Thomas. Dr. Edward S. Mann, executive director of the Department of Education and the Ministry, gave the dedicatory address. In a humorous word of greeting, the Lord Mayor commented that he was not going to follow the fashion set by Dr. Mann and the Prime Minister,



Pictured is the Lord Mayor of Manchester, Councillor Trevor Thomas, speaking at the dedication of the J. B. Maclagan Chapel at the Nazarene College in Didsbury. Looking on are Dr. Hugh Rae, college principal (third from left), and other members of the college faculty.

James Callaghan, by including a song in his speech. (The Prime Minister had sung some lines from a song in a major speech the previous week).

The final address, a tribute to J. B. Maclagan, was given by his son, Dr. David W. Maclagan of St. John's Church of Scotland, Largs.

Rev. J. B. Maclagan was ordained in the Church of the Nazarene in 1927. In 1945 he became superintendent minister of the International Holiness Mission which operated in Britain, South Africa, and Mozambique. He was influential in bringing about the union of the International Holiness Mission with the Church of the Nazarene in 1952. From then until his death in 1967 he was district superintendent of the British Isles South District.

Dr. Raymond Hurn, executive director of the Department of Home Missions, led in prayer at the opening ceremony. The act of dedication was led by the college principal, Dr. Hugh Rae.

The J. B. Maclagan Chapel has been specially designed by Nazarene architect Michael Hulme to blend with the old Tudor-style house, known locally as "The White House," which is the college's main administration building. Built in traditional English red brick, the chapel is an attractive and modern building which centers around an oak pulpit brought from J. B. Maclagan's native Scotland.

Various memorial items of furniture



Mrs. Jean B. Maclagan opens the new J. B. Maclagan Chapel at the Nazarene College in Didsbury. Standing by (l. to r.) are Rev. T. W. Schofield, chairman of the Board of Governors; Dr. Edward S. Mann, who gave the dedicatory address; and her son, Dr. David Maclagan, of St. John's Church of Scotland, Largs. The chapel is a memorial to her late husband, Rev. J. B. Maclagan.

have been given to the new chapel, including the Communion rail in memory of Rev. David Potts, and a Communion set given by Rev. Maurice Carlisle and family in memory of the late Mrs. Alice Carlisle. Some of the churches Mr. Maclagan served as pastor made contributions to the pipe organ. The specially-made pulpit Bible was given by Mrs. J. B. Maclagan and the Communion furniture was given by the Maclagan family and Mrs. Maclagan's sisters, Miss Bessie and Miss Agnes Willox. Miss Agnes Willox, retired Nazarene missionary who served in India and British Honduras, also gifted two Indian vases. □

Thank You, Lord

The Lord is good
(Nahum 1:7).

**“LORD,
WHAT WILT
THOU HAVE
ME TO DO?”**

Acts 9:6

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INTER-RACIAL ADVISORY COMMITTEE REPORT

"Despite our differences, it is love that binds us together."

This was the heartbeat message of the first meeting of the new Inter-racial Advisory Committee which met June 8-10 in Kansas City.

The former Black Advisory Council recommended expansion to include other minorities. This new committee was nominated by the Department of Home Missions and elected by the General Board.

The work of the committee focused in several areas, according to Rev. Bill Young, coordinator of Racial Minority Missions for the Department of Home Missions.

The committee is to serve as advisory members to the Department of Home Missions, reporting needs and helping to set priorities, and serving as liaison with their respective ethnic group.

One of the highlights of the meeting was the personal sharing by each committee member, recounting their



conversion experience, and the time they felt their call into ministry.

The committee did commend the improvement in materials graphically for minorities, but stated that there was still much room for improvement.

The committee is made up of four Blacks, Rev. Leonard Adams, Rev. Norflee Harrison, Rev. D. S. Marshall, and Mrs. Maizie Williams; three Latin American District representatives, Rev. Ezequiel Cepeda, Rev. Jose Martinez, Rev. Esteban Velasquez; one Cuban, Rev. Juan Izquierdo; one

Korean, Rev. Yoon K. Chun; one Chinese, Rev. Samuel Chiang; and three North American Indians, Rev. Johnny Nells, Mr. Wil Ortega, and Rev. Ben Simms. The following countries were represented: United States, Honduras, Puerto Rico, Taiwan, Korea, Mexico, and Cuba.

Each member is committed to being a personal representative of the Church of the Nazarene and to work diligently to bring about the necessary changes for more effective ministry. □

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- ANDREWS, GEORGE D.:** Elkton, MD (Boulder Chapel), Oct. 3-8; North Tonawanda, NY, Oct. 10-15; Otisville, MI (Richfield), Oct. 17-22; Rockford, IL (Auburn Rd.), Oct. 24-29; Pittsburg, KS (First), Oct. 31—Nov. 5
- BAKER, RICHARD C.:** Parkersburg, WV (Marrtown), Oct. 9-15; Easton, PA (German Eldership Church of God), Oct. 23-31
- BALLARD, DON:** Tullahoma, TN, Sept. 26—Oct. 1; Southaven, MS, Oct. 3-8; Biloxi, MS (First), Oct. 10-15; Grenada, MS (First), Oct. 24-29
- BEARDEN, LES:** Charleston, WV (Teays Valley), Sept. 26—Oct. 1; Dunbar, WV, Oct. 3-8; Mansfield, OH (Grace), Oct. 10-15; Albany, KY (First), Oct. 17-22; Marietta, OH, Oct. 24-29
- BELL, JAMES & JEAN:** Enid, OK (First), Sept. 26—Oct. 1; Carthage, MO (First), Oct. 3-8; St. Louis, MO (Webster Groves), Oct. 10-15; Ponca City, OK (St. Luke's), Oct. 18-22; Dallas, TX (Woodland Park), Oct. 24-29
- BENDER EVANGELISTIC PARTY:** Gibsonburg, OH, Oct. 6-15; Normandy, TN (West Side), Oct. 20-29
- BERTOLETS, MUSICAL:** Lavelle, PA, Oct. 3-8; Wallingford, CT, Oct. 10-15; Lynchburg, VA, Oct. 17-22; El Paso, IL, Oct. 24-29; Georgetown, IL, Oct. 31—Nov. 5
- BISHOP-EVENSEN GOSPEL TEAM:** Great Falls, MT, Oct. 1; Joliet, IL (First), Oct. 6; Roxanna, IL, Oct. 7-8; Concerts, Oklahoma and Texas, Oct. 9-31
- BOHANNAN, GRADY B.:** Palisade, CO, Oct. 1-8; Quana, TX (First), Oct. 15-22
- BOHI, JAMES:** Spokane, WA (First), Sept. 27—Oct. 1; Yakima, WA (West Valley), Oct. 4-8; Concerts in Washington & Oregon, Oct. 9-15; Muncie, IN (Southside), Oct. 17-22
- BOHI, ROY:** Chillicothe, OH (First), Oct. 10-15; Bloomington, IN (First), Oct. 17-22; Sayre, OK (First), Oct. 24-29; Yukon, OK (First), Oct. 31—Nov. 5
- BOND, GARY & BETH:** Canton, OH (Southside), Oct. 3-8; Green Rock, IL, Oct. 10-15; Salem, IL (First), Oct. 17-22; Saginaw, MI (Saginaw Valley), Oct. 24-29; Cadillac, MI, Oct. 31—Nov. 5
- BONE, LAWRENCE:** Carrington, ND (First), Oct. 10-15; Jamestown, ND (First), Oct. 17-22; Mitchell, SD (First), Oct. 24-29; Viborg, SD, Oct. 31—Nov. 5
- BRISCOE, JOHN:** Clinton, OK, Oct. 3-8; Lindsay, OK, Oct. 10-15; Hoisington, KS, Oct. 17-22
- BROOKS, GERALD & JUNE:** Port Clinton, OH, Sept. 26—Oct. 1; Willard, OH, Oct. 3-8; Southgate, MI (Allen Park), Oct. 10-15; Pine Bluff, AR (Oak Park), Oct. 17-22; Aztec, NM (First), Oct. 24-29; Albuquerque, NM (Southside), Oct. 31—Nov. 5
- BUCKLES-BURKE EVANGELISTIC TEAM:** Parker City, IN, Sept. 26—Oct. 1; Bettsville, OH, Oct. 3-8; Modoc, IN, Oct. 10-15; Montpelier, IN (First), Oct. 17-22; Waterloo, IN, Oct. 24-29; Shippshewana, IN, Oct. 31—Nov. 5
- BRUKHAMMER FAMILY, GOSPEL SINGING:** Andrews, TX, Oct. 17-22; Glendale, AZ, Oct. 25; San Francisco, CA (First), Oct. 27-29; Hughson, CA, Oct. 31—Nov. 5
- CAMPBELL, BILL:** Sidney, NE (First), Oct. 10-13; Oklahoma City, OK (Portland Ave.), Oct. 15-22; Kearney, NE (First), Oct. 24-29; Beatrice, NE (First), Oct. 31—Nov. 5
- CANEN, DAVID:** Athens, GA, Sept. 26—Oct. 1; Centerville, IN, Oct. 3-8; Fayetteville, TN, Oct. 16-22; Rock Mills, AL, Oct. 24-29; Nashville, GA, Oct. 31—Nov. 5
- CAUDILL, STEVE & SUE:** Nashville, TN (Donelson), Oct. 3-8; Lansdale, PA (Immanuel), Oct. 10-15; Detroit, MI (Bethel), Oct. 18-22; Roanoke, VA (Eastgate), Oct. 24-29; Charlottesville, VA (First), Oct. 31—Nov. 5
- CAYTON, JOHN:** Ogdensburg, NY (First), Oct. 3-8; Wolfboro, NH, Oct. 10-15; Hawthorn, PA, Oct. 17-22; Philipsburg, PA (First), Oct. 24-29; Vanderbilt, PA, Oct. 31—Nov. 5
- CLARK, GENE:** Barborton, OH (Mount Summit), Oct. 17-22
- CONE, ANDREW:** Utica, NY, Oct. 4-8; Seneca Falls, NY, Oct. 10-15
- COX, CURTIS B.:** Roanoke, VA (Faith Tabernacle), Oct. 10-15; Mustang, OK, Oct. 17-22; Natchitoches, LA, Oct. 24-29; Vidor, TX, Oct. 31—Nov. 5
- CRABTREE, JIM:** Brunswick, GA (First), Sept. 26—Oct. 1; Bay City, MI (First), Oct. 3-8; Hollywood, FL, Oct. 11-15; Jasper, AL (Area-Wide), Oct. 17-22; Nashville, IN, Oct. 24-29; Peoria, IL, Oct. 31—Nov. 5
- CRANDALL, V. E. & BARBARA:** Tipton, IN, Oct. 1-8
- CRANE, BILL D.:** Ashland, OH (Rowsborg), Oct. 3-8; Hurricane, WV, Oct. 10-15; Pittsburg, PA (Lincoln Place), Oct. 17-22; Maynard, MA, Oct. 31—Nov. 5
- CULBERTSON, BERNIE:** Rock Springs, WY, Oct. 3-8; Marsing, ID, Oct. 10-15; Spokane, WA (Crestline), Oct. 24-29; Spokane, WA (South Hill), Oct. 31—Nov. 5
- DARNELL, H. E.:** Florala, AL (Camp), Oct. 5-15; Grahn, KY, Oct. 23-29
- DELL, JIMMY:** San Anselmo, CA, Oct. 5-8; Oakdale, CA, Oct. 11-15; Deer Valley, AZ, Oct. 17-22; Visalia, CA (First), Oct. 29—Nov. 5
- DENNIS, DARRELL:** Crothersville, IN, Oct. 3-8; Blytheville, AR, Oct. 10-15; Van Wert, OH, Oct. 17-22; Rochester, IN, Oct. 27—Nov. 5
- DIXON, GEORGE & CHARLOTTE:** Denton, MD, Oct. 10-15; Leavittsburg, OH (Gospel Concerts), Oct. 17-22
- DUNMIRE, RALPH & JOANN:** Dunbar, WV (First), Oct. 3-8; Antioch, TN (Calvary), Oct. 10-15; Columbus, OH (West Broad), Oct. 17-22; Fairmont, WV (First), Oct. 24-29
- ECKLEY, LYLE:** Lake City, FL (First), Oct. 3-8; Chattanooga, TN (First), Oct. 17-22; Montgomery, AL (Capitol City), Oct. 10-15; Whitney, TX (First), Oct. 31—Nov. 5
- EDWARDS, TERRY:** Taylorville, IL (First), Oct. 3-8; Bowling Green, OH (United Breth.), Oct. 10-15; Piedmont, MO, Oct. 17-22; Springfield, IL (Southside), Oct. 24-29
- EVERMAN, WAYNE:** New Boston, OH, Oct. 10-15; Ewing, KY (Flemingsburg), Oct. 24-29
- FELTER, JASON:** Weirton, WV (First), Oct. 3-8; Ferndale, MI, Oct. 10-15; Muncie, IN (Southside), Oct. 17-22; London, OH (First), Oct. 24-29; Warren, OH (First), Oct. 31—Nov. 5
- FILES, GLORIA; & ADAMS, DOROTHY:** Virden, IL, Oct. 3-8; Topeka, KS (First, Child. Cru.), Oct. 10-15; Eureka, IL (Child. Cru.), Oct. 24-29; Battle Creek, MI (Pennfield, Child. Cru.), Oct. 31—Nov. 5
- FISHER, C. WILLIAM:** Colorado Springs, CO (Bible College), Oct. 2-6; La Junta, CO, Oct. 10-15; Gary, IN (First), Oct. 17-22; Norwood, OH (First), Oct. 24-29; New Castle, IN (First), Oct. 31—Nov. 5
- FLORENCE, ERNEST E.:** Evansville, IN (Beacon), Oct. 3-15; Waycross, GA (Meth.), Oct. 23-29; Jonesboro, GA, Oct. 31—Nov. 5
- FORTNER, ROBERT E.:** Stinesville, IN (First), Oct. 2-8; Effingham, IL (First), Oct. 10-15; Old Hickory, TN (First), Oct. 17-22; Auburn, IL (First), Oct. 24-29; Momence, IL, Oct. 31—Nov. 5
- FRASER, DAVID:** Wickes, AR (First), Oct. 17-22; Phoenix, AZ (Westdale), Oct. 24-29
- FRODGE, HAROLD C.:** Marengo, IA, Oct. 2-8; Cedar Rapids, IA (Trinity), Oct. 9-15; Mount Vernon, IN (Point Township), Oct. 17-22; Crossville, TN, Oct. 24-29; Greenfork, IN, Oct. 30—Nov. 5
- GADBOW, C. D.:** Cedar Falls, IA, Oct. 3-8; Oelwein, IA, Oct. 10-15; Cedar Rapids, IA (First), Oct. 22; Minnesota Dist., Oct. 24—Nov. 5
- GAGNON, DAVE & KAREN:** Chesapeake, OH, Oct. 1 (a.m.); South Charleston, WV (First), Oct. 1 (p.m.); Charleston, WV (Elk River), Oct. 3-8; Huntington, WV (First), Oct. 10-15; Fairmount, WV (Central), Oct. 24-29; Frederick, MD (First), Oct. 31—Nov. 5
- GATES, KENNETH:** Defiance, OH (Evangelical Meth.), Oct. 1-8; Evansville, IN (Forest Hills Wesleyan), Oct. 23-29; Cayuga, IN, Oct. 31—Nov. 5
- GANTHROP, WAYLAND:** Decherd, TN, Oct. 3-8; Chattanooga, TN (East Ridge), Oct. 10-15; Fredericktown, MD (First), Oct. 17-22; Hattiesburg, MS (First), Oct. 24-29; LaFayette, LA, Oct. 31—Nov. 5
- GLENDENNING, PAUL & BOBBIE:** Fairfield, IA, Oct. 3-8; Louisville, KY (Atwood Wes.), Oct. 9-15; Madison, IN (Rose-lawn Wes.), Oct. 17-22; London, OH, Oct. 24-29
- GOSPEL SINGING POLICEMEN:** See Bishop-Evensen
- GREEN, JAMES & ROSEMARY:** Anderson, IN (Goodwin-Mem.), Oct. 3-8; Muskegon, MI (First), Oct. 10-15; Hutchinson, KS (First), Oct. 17-22; Columbia, SC (First), Oct. 24-29; Georgetown, IL (First), Oct. 31—Nov. 5
- GRIMES, BILLY:** Moore, OK, Oct. 3-8; Garland, TX (First), Oct. 17-22; Neodesha, KS, Oct. 24-29
- GRINDLEY, GERALD & JANICE:** Kingston, MI, Oct. 10-15; Merrill, MI, Oct. 17-22; Hampton, VA, Oct. 24-29; Greenville, GA (First), Oct. 31—Nov. 5
- HAINES, GARY:** Lima, OH (Grand Ave.), Oct. 3-8; Reynoldsburg, OH, Oct. 10-15; Little Rock, AR (Central), Oct. 22-29
- HANCOCK, BOYD C.:** Siloam Springs, AR (First), Oct. 3-8; Annapolis, MD (First), Oct. 10-15; Farmington, WV (First), Oct. 17-22
- HARRISON, BOB:** Temple, TX (Trinity), Oct. 1-8; Kenner, LA (First), Oct. 15-20
- HEASLEY, JIMMY & FERN:** Drumright, OK (First), Oct. 10-15; Davenport, OK, Oct. 10-15
- HILDIE, D. W.:** Lethbridge, Alberta, Canada, Oct. 10-15; Lacombe, Alberta, Canada, Oct. 17-22; Grandview, OK, Oct. 31—Nov. 5
- HOECKLE, WESLEY:** Harrah, OK, Oct. 8-15; Seiling, OK, Oct. 17-22; Friendswood, TX, Oct. 24-29
- HOLLEY, C. D.:** Jerseyville, IL, Oct. 3-8; Princeton, WV, Oct. 10-15; Belle, WV, Oct. 17-22; Fairmont, WV, Oct. 24-29; Charleston, WV (Campbells Creek), Oct. 31—Nov. 5
- HUBARTT, LEONARD:** Shadyside, OH, Oct. 10-15; Kokomo, IN (Mount Zion Christian), Oct. 17-22
- HUNDLEY, EDWARD J.:** West Lafayette, OH, Oct. 3-8; Bucyrus, OH (First), Oct. 17-22; The Plains, OH, Oct. 24-29
- INGLAND, WILMA JEAN:** Somerville, MA, Oct. 3-8; Pefferlaw, Ontario, Canada, Oct. 11-15; Hamilton, Ontario, Canada (Mount View), Oct. 17-22; Hollywood, FL (Wes.), Oct. 31—Nov. 5
- IRWIN, ED:** Erlanger, KY, Oct. 3-8; Dana, IN, Oct. 10-15; New Harmony, IN, Oct. 17-22; Lebanon, IN, Oct. 24-29; Colliers, WV (Hoover Heights), Oct. 31—Nov. 5
- JACKSON, CHUCK & MARY:** Gainesville, FL (First), Oct. 3-8; Decatur, IL (Westside), Oct. 10-15; Fort Scott, KS (First), Oct. 17-22; Pensacola, FL (Ensley), Oct. 24-29
- JACKSON, PAUL & TRISH:** Zanesville, OH (Northside), Oct. 3-8; Concerts in New England, Oct. 10-15; Millville, NJ (First), Oct. 17-22; Concerts on the East Coast, Oct. 24—Nov. 5
- JAGGER, MARVIN:** Brush, CO (Gary), Oct. 23-29; Wray, CO, Oct. 31—Nov. 5
- JANTZ, CALVIN & MARJORIE:** Ravenna, OH (First), Oct. 3-8; St. Joseph, MO (First), Oct. 10-15; Morgantown, WV (First), Oct. 17-22; Owego, NY (First), Oct. 24-29; Newark, DE (First), Oct. 31—Nov. 5
- JAYMES, RICHARD:** Charleston, WV (Northside), Oct. 2-8; Middleport, OH, Oct. 16-22; Wellston, OH, Oct. 23-29
- JOHNSON, RON:** Garden Grove, CA, Oct. 1 (a.m.); Riverside, CA (Arlington), Oct. 1 (p.m.); Concerts in Southern California, Oct. 2-4; Corvallis, OR, Oct. 8 (p.m.); Olympia, WA, Oct. 15 (a.m.); Sumner, WA, Oct. 15 (p.m.); Concerts in the Washington-Pacific Dist., Oct. 16-18; Renton, WA, Oct. 22 (a.m.); Kent, WA, Oct. 22 (p.m.); Spokane, WA (Shadle Park), Oct. 29 (a.m.); Spokane, WA (First Free Meth.), Oct. 29 (p.m.)
- LAING, GERALD:** Charlevoix, MI, Oct. 25-29
- LANIER, JOHN:** Warfordsburg, PA, Oct. 9-15; Needmore, PA, Oct. 18-29
- LASSELL, RAY & JAN:** Oak Hill, WV, Oct. 3-8; Derwent, OH, Oct. 10-15; Cambridge City, IN, Oct. 17-22; East Palestine, OH (First), Oct. 24-29; State College, PA (Bethel), Oct. 31—Nov. 5
- LAXSON, WALLY & GINGER:** Granite City, IL, Oct. 3-8; Cedar Rapids, IA, Oct. 10-15; Jasper, AL (Indoor Camp), Oct. 17-22; Oklahoma City, OK (Western Oaks), Oct. 31—Nov. 5
- LECKRONE, LARRY:** Chrisman, IL, Oct. 2-8; Birmingham, AL (First), Oct. 10-15; Bucyrus, OH (First), Oct. 17-22; Marietta, OH (First), Oct. 24-29
- LEMASTER, BEN:** Powell, WY, Oct. 4-8; Billings, MT (First), Oct. 10-15; Libby, MT (First), Oct. 17-22; Nampa, ID (First), Oct. 29—Nov. 1
- LESTER, FRED R.:** Moses Lake, WA, Oct. 1-8; Cheney, WA, Oct. 10-15; Longview, WA (First), Oct. 17-22; Anaheim, CA, Oct. 31—Nov. 5
- LIDDELL, P. L.:** North Manchester, IN, Oct. 3-8; Columbus, OH (Beechwood), Oct. 10-15; Jacksonville, FL, Oct. 17-22; Hastings, MI, Oct. 24-29; Fayetteville, NC, Oct. 31—Nov. 5
- LINDER, LLOYD:** Adrian, MI (Madison), Oct. 1-8; Wauseon, OH

Oct. 17-22
HEMAN, HAZEL F.: Bradford, PA (Bolivar), Oct. 3-8; Clymer, PA (Penns Manor), Oct. 18-29
HAN, LANE & JANET: El Sobrante, CA (Living Way), Oct. 3-8; Reserved, Oct. 10-14; Goshen, IN (Missionary), Oct. 15-22; Atlanta, GA (Brookhaven), Oct. 24-29; Rockville, IN, Oct. 31—Nov. 5
HICK, WILLIAM: Pottersville, MI, Sept. 29—Oct. 8; Okemos, MI, Oct. 10-15; Williamston, MI, Oct. 17-22
HINLEY, STEPHEN: Minneapolis, MN (Spring Lake Park), Oct. 3-8; Regent, ND, Oct. 10-15; Cody, WY, Oct. 17-22; Casper, WY (First), Oct. 24-29; Pueblo, CO (First), Oct. 31—Nov. 5
HINN, L. THURL & MARY KATHRYN: Nashville, TN (Donelson), Oct. 3-8; Jonesboro, AR (Wood Springs), Oct. 10-15; Kansas City, MO (St. Paul's), Oct. 17-22; Springfield, OH (First), Oct. 24-29
HOYO, CLIFFORD: Mitchell, IN, Oct. 3-8; Sullivan, IN, Oct. 10-15; New Albany, IN (Hour of Power Evangelistic Mission), Oct. 17-22; Plymouth, IN (First), Oct. 24-29
HOKINNEY, ROY T.: Jackson, TN (First), Oct. 3-8
HORTER, STUART: Edmond, OK (First), Oct. 3-8; Independence, MO (First), Oct. 10-15; Cape Girardeau, MO (First), Oct. 17-22; LaGrange, AL, Oct. 31—Nov. 5
HVIN, DOLORES: Broken Bow, OK (First), Oct. 1-8
HREDITH, DWIGHT & NORMA JEAN: Spiceland, IN, Oct. 3-8; Belle, WV (First), Oct. 17-22; Springfield, IL (Southside), Oct. 24-29; Shreveport, LA (First), Oct. 31—Nov. 5
HYER, BOB: Overland, MO, Oct. 1-5; Merrillville, IN (First), Oct. 8-12; Frankfort, IN (Family Retreat), Oct. 13-14; Frankfort, IN, Oct. 15-19; San Antonio, TX (First), Oct. 22-26; Southeast Okla. Dist. Laymen's Retreat, Oct. 27-29 (a.m.)
KEY, BOB: Colfax, WA (First), Oct. 3-8; Julietta, ID, Oct. 10-15; Fargo, OK, Oct. 17-22; Lincoln, NE (Northside), Oct. 24-29; Kelliher, MN, Oct. 31—Nov. 5
KLER, RUTH: West Somerville, MA, Oct. 3-9
KLHUFF, CHARLES R.: Beaverton, OR, Oct. 5-8; Tulare, CA (Wayside), Oct. 11-15; Banning, CA, Oct. 18-22; Reserved, Oct. 23-31
KMONTGOMERY, CLYDE: Hannibal, MO (Riverside), Oct. 3-8; Huntingburg, IN, Oct. 10-15; Clayton, IN, Oct. 17-22; Petersburg, IN, Oct. 24-29; Tell City, IN, Oct. 31—Nov. 5
KORRIS, CLYDE H.: McEwen, TN (Pine Hill), Oct. 4-15; Ripley, OH, Oct. 17-22; Kankakee, IL (Limestone), Oct. 24-29; Pittsburgh, PA, Oct. 31—Nov. 5
KOYER, BRANCE: Ellendale, ND (First), Oct. 24-29; Carthage, SD (First), Oct. 31—Nov. 5
KULLEN, DEVERNE: Belleville, Ontario, Canada (Wes.), Oct. 6-9; Wolfboro, NH, Oct. 10-15; Berne, IN, Oct. 24-29; Decatur, IN, Oct. 31—Nov. 5
KUSCHWANGER, ALBERT: Longmont, CO (First), Oct. 3-8; Clarion, IA, Oct. 10-15; Mablevale, AR (Cedar Lane), Oct. 24-29
KERTON, WILLIAM: Spencer, WV, Oct. 3-8; Pawtucket, RI, Oct. 10-15; East Wareham, MA (Meth.), Oct. 17-22; Woodstown, NJ, Oct. 24-29; New Windsor, NY, Oct. 31—Nov. 5
KYLER, CALVIN: Stafford, KS, Oct. 3-8; Bettendorf, IA, Oct. 10-15; Oakland City, IN, Oct. 17-22; Monticello, IA, Oct. 24-29; Robeline, LA (Friendship), Oct. 31—Nov. 5
LASSMORE EVANGELISTIC PARTY: Centerville, IA, Oct. 3-8; Red Oak, IA, Oct. 10-15; Grand Rapids, OH (First Wes.), Oct. 17-22; Ridgway, PA, Oct. 24-29; Shelby, OH, Oct. 31—Nov. 5
LARDUE, NELSON: Kennard, OH, Oct. 3-8; Sardinia, OH, Oct. 10-15; Sistersville, WV, Oct. 17-22; New Martinsville, WV, Oct. 23-29; Bellefontaine, OH, Oct. 30—Nov. 5
LEIFER, DON: Ashland, KY (Grace), Oct. 3-8; Chillicothe, OH (First), Oct. 10-15; Indianapolis, IN (First), Oct. 17-22; Marion, OH (First), Oct. 24-29; Oklahoma City, OK (Western Oaks), Oct. 31—Nov. 5
LERCE, BOYCE & CATHERINE: Hart, MI, Oct. 3-8; Fithian, IL, Oct. 10-15; Panama City, FL (First), Oct. 31—Nov. 5
LITS, PAUL: Golden, CO, Oct. 4-8; Olathe, KS (College), Oct. 29—Nov. 5
LORTER, JOHN & PATSY: Louisville, KY (Greenwood), Oct. 3-8; North Pekin, IL (First), Oct. 10-15; DeKalb, IL (First), Oct. 17-22; Newton Falls, OH (First), Oct. 24-29; Sparta, TN (First), Oct. 31—Nov. 5
LESSON, DWIGHT: St. Louis, MO (Lemay), Oct. 2-8; Prescott, AZ, Oct. 10-15; Sierra Vista, AZ, Oct. 17-22; El Cajon, CA, Oct. 31—Nov. 5
LIVETT, CALVIN: Mooresville, NC (First), Oct. 10-15; High Point, NC (Calvary), Oct. 17-22; Pensacola, FL (Indoor Camp), Oct. 24-29; Chattanooga, TN (Lookout Valley), Oct. 31—Nov. 5
LUALLS, PAUL: Parkersburg, WV (First), Oct. 2-8; Moultrie, GA (First), Oct. 10-15; Ashland, OH (First), Oct. 24-29; Dayton, OH (Central), Oct. 31—Nov. 5
LVED, DOROTHY: Urbana, IL (Faith), Oct. 4-15
LWOLDS, PHIL: Lansing, MI (Zion), Oct. 3-8; Grove City, PA, Oct. 10-15; Cincinnati, OH (Mount Washington), Oct. 17-



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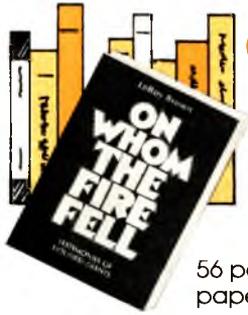
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22; Metropolis, IL, Oct. 24-29; Mountain Home, NC (Brevard), Oct. 31—Nov. 5

ROBERTS, WADE: Pratt, KS, Oct. 2-8; Montrose, MI, Oct. 11-15; Tecumseh, MI, Oct. 17-22; Alma, MI, Oct. 24-29; Britton, MI (Ridgway), Oct. 31—Nov. 5

ROBINSON, TED: Kendallville, IN, Oct. 3-8; Lansdale, PA (Immanuel), Oct. 10-15; Columbus, OH (West Broad), Oct. 17-22; Stow, OH, Oct. 24-29; Loudonville, OH, Oct. 31—Nov. 5

RODGERS, CLYDE: Rock Hill, NY, Sept. 27—Oct. 8; Waverly, NY, Oct. 10-15; Canastota, NY, Oct. 17-22

ROTHWELL, MEL-THOMAS: Albuquerque, NM (Montgomery Heights), Oct. 1-8

SCHOONOVER, MODIE: Raytown, MO (Southwood), Oct. 3-8; Walbridge, OH, Oct. 17-22; Berne, IN (Crusade), Oct. 24-29; Rushville, IN, Oct. 30—Nov. 5

SCHULTZ, ERNEST & ELVA: Grasston, MN (Free Meth.), Oct. 22-29

SELFRIEDGE, CARL: Webb City, MO, Oct. 2-8; Granby, MO, Oct. 9-15; McCune, KS, Oct. 16-22; Burlington, KS, Oct. 23-29; Butler, MO, Oct. 30—Nov. 5

SHARP, CHARLES R. & FAMILY: Otter Lake, MI, Oct. 3-8; Manistee, MI, Oct. 10-15; Monticello, IL, Oct. 17-22; Herrin, IL, Oct. 24-29

SHEA, ALBERT: Dayton, OH (West Acres), Oct. 3-8; New Smyrna Beach, FL (First), Oct. 29—Nov. 5

SHOMO, PHIL: Muncie, IN (Immanuel), Oct. 3-8; Muncie, IN (Riverview), Oct. 10-15; Wabash, IN, Oct. 17-22; Kalamazoo, MI, Oct. 27-29; Berne, IN (Mount Hope), Oct. 31—Nov. 5

SIPES EVANGELISTIC TEAM: Towanda, KS, Oct. 3-8; Hiland, IN, Oct. 24-29; Coal Grove, OH, Oct. 31—Nov. 5

SLACK, DOUGLAS: Centerville, IN, Oct. 3-8; Washington, IN (Wes.), Oct. 9-15; West Port, IN (Wes.), Oct. 17-22; Indianapolis, IN (Clermont), Oct. 24-29; New Albany, IN (East Side), Oct. 31—Nov. 5

SMITH, CHARLES HASTINGS: Warren, OH (Champion), Oct. 3-8; Midland, MI (Community), Oct. 11-15; Oklahoma City, OK (Trinity), Oct. 17-22; Covington, KY (First), Oct. 25-29; Sapulpa, OK (First), Oct. 31—Nov. 5

SMITH, HAROLD L.: Lowell, MI, Oct. 24-29; Muskegon, MI (Eastwood), Oct. 31—Nov. 5

SMITH, OTTIS & MARGUERITE: Charlotte, MI, Oct. 3-8; Eaton Rapids, MI, Oct. 10-15; Bryan, OH, Oct. 17-22; Goshen,

IN (First), Oct. 24-29; Kirkwood, MO, Oct. 31—Nov. 5

SNIDER, C. W. & VICTORIA: Robinson, IL, Oct. 6-15; Vevay, IN, Oct. 18-29

SPRAGUE EVANGELISTIC FAMILY: Rantoul, IL (First), Oct. 3-8; Harrison, OH, Oct. 10-15; Arcola, IL, Oct. 17-22; Milford, IL, Oct. 24-29; Tuscola, IL, Oct. 31—Nov. 5

STAFFORD, DANIEL: Crossville, TN (Bible Meth.), Oct. 16-22; Indianapolis, IN (Gideon Band), Oct. 23-29

STARK, EDDIE & MARGARET: Norman, OK (Grace), Oct. 3-8; Vernon, TX, Oct. 17-22; Flat River, MO (Franklay), Oct. 29—Nov. 2

STEGALL, DAVID: Pelham, TN, Oct. 3-8; Erick, OK, Oct. 10-15; Mangum, OK, Oct. 17-22; Indianola, IA, Oct. 24-29; Harrisonville, MO, Oct. 31—Nov. 5

STEVENSON, GEORGE E.: Point Pleasant, WV (First), Oct. 3-8; Huntington, WV (First), Oct. 10-15; Bridgewater, VA (Spring Creek), Oct. 17-22; Hampton, VA, Oct. 24-29; Vinton, VA (Wes.), Oct. 31—Nov. 5

STONE FAMILY EVANGELISTIC PARTY: Cedarburg, WI, Oct. 17-29; Fulton, SD (Beulah), Oct. 31—Nov. 5

STREET, DAVID: Princeton, IL, Oct. 2-8; Marshall, IL, Oct. 11-22; Central City, KY, Oct. 24-29; Oliver, IL (Un. Meth.), Oct. 30—Nov. 5

TAYLOR, CLIFF: Corning, CA, Oct. 24-29

TAYLOR, EMMETT: Panama, OK, Oct. 3-8; Springdale, AR (First), Oct. 10-15; Fort Worth, TX (Haltom City), Oct. 17-22; Holdenville, OK (First), Oct. 24-29

THORNTON, RON & BONNIE: Grinnell, IA (Bressee), Oct. 3-8; Kokomo, IN (Northside), Oct. 10-15; Pana, IL (First), Oct. 17-22; Memphis, TN (Frayser), Oct. 24-29; Searcy, AR (Pickens Chapel), Oct. 31—Nov. 5

THORNTON, WALLACE: Indianapolis, IN (Bridgeport), Oct. 10-15; Nancy, KY, Oct. 17-22; London, KY (Community), Oct. 24-29

TRIPP, HOWARD: Spiceland, IN, Oct. 3-8; Antioch, TN (Calvary), Oct. 10-15; Athens, TN, Oct. 17-22; Clermont, IN, Oct. 24-29; Cleveland, TN, Oct. 31—Nov. 5

TUCKER, BILL & JEANETTE: New Middletown, IN (Pleasant Ridge), Oct. 3-8; New Middletown, IN, Oct. 10-15; Garrett, IN, Oct. 17-22; Gillingham, WI (Beulah Wes.), Oct. 24-29; Washington, IL (Sunnlyland), Oct. 31—Nov. 5

TUCKER, RALPH: Winchester, TN, Oct. 4-15

TURNOCK, JIM & D.J.: Clinton, IL (First), Oct. 3-8; Casey, IL (First), Oct. 11-15; Youngstown, OH (Boardman), Oct. 17-22; Canton, IL (First), Oct. 24-29; Alberta, MN, Oct. 31—Nov. 5

VARIAN, BILL: Des Moines, IA (First), Oct. 3-8; Coshocton, OH (First), Oct. 10-15; Akron, OH (Goodyear Heights), Oct. 17-22; Lexington, KY (Calvary), Oct. 24-29; Lansing, IL (First), Oct. 31—Nov. 5

VAUGHN, VOLA: Vero Beach, FL, Oct. 10-15; Lake Wales, FL, Oct. 16-22; Corbin, KY, Oct. 24-29

WADE, KENNETH: New Haven, IN (First), Oct. 3-8

WELCH, W. B.: Laurens, SC (First), Oct. 3-8; Greenville, SC (Westside), Oct. 10-15; Albemarle, NC (First), Oct. 17-22; Wrightsville, GA (Mount Olive), Oct. 24-29

WELLS, LINARD: Meridian, MS (Oakland Heights), Oct. 10-15; Thaxton, MS (Union), Oct. 16-22; Marshfield, MO, Oct. 24-29

WEST, EDNA: Sunbury, PA (Wes.), Oct. 13-22; West Sunbury, PA (Claytonia), Oct. 27—Nov. 5

WHEELER, CHUCK: Smithton, PA (First), Oct. 11-15; Johnstown, PA (First), Oct. 17-22; Allison, PA (First), Oct. 24-29; Pennsville, NJ (First), Oct. 30—Nov. 5

WILKINS, CHESTER: Watford City, ND (Johnson Corners Wes.), Oct. 5-15; Baker, MT, Oct. 22-29; Sheridan, WY (Wes.), Oct. 30—Nov. 5

WILKINSON TRIO: Shelbyville, IN (Vine St. Meth.), Oct. 16-22

WILLIAMS, LARRY: Marlow, OK, Oct. 3-8; Jefferson, TX, Oct. 10-15; Spencerville, OH, Oct. 24-29; Gageton, MI, Oct. 32—Nov. 5

WILLIAMS, LAWRENCE: Perry, OK, Oct. 2-8; Amarillo, TX, Oct. 16-22; Arkansas City, KS, Oct. 31—Nov. 5

WINEGARDEN, ROBERT: Pontiac, MI (Hillcrest), Oct. 13-22

WINGARD, TOM: Raleigh, NC (First), Oct. 3-8; Georgetown, SC, Oct. 10-15; Rome, GA (First), Oct. 17-22; Cullman, AL (First), Oct. 24-29; Nashville, TN (Inglewood), Oct. 31—Nov. 5

WOODWARD, S. OREN: Floyd, VA, Oct. 3-8; Memphis, TN (First), Oct. 10-15; Tupelo, MS, Oct. 17-22; Alton, IL (Hilcrest), Oct. 24-29; Delta, OH, Oct. 31—Nov. 5

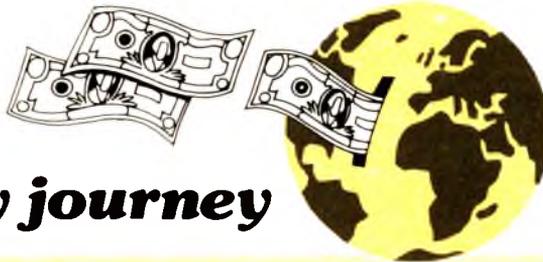
WYLIE, CHARLES: Wichita, KS (Trinity), Oct. 3-8; Springfield, MO (Crestview), Oct. 10-15; Van Buren, AR (First), Oct. 17-22; Tishomingo, OK (First), Oct. 24-29; Caney, KS (First), Oct. 31—Nov. 5

WYRICK, DENNIS E.: Newport, KY (First), Oct. 3-8; Columbus, OH (Linden), Oct. 10-15; Hollywood, MD, Oct. 17-22; Wheelersburg, OH (First), Oct. 24-29; Dayton, OH (Central), Oct. 31—Nov. 5

YATES, BEN: West Mifflin, PA (Terrace), Oct. 3-8; Collingdale, PA (First), Oct. 10-15; Waterford, PA, Oct. 24-29; Knox, PA (Area Wide), Oct. 29—Nov. 5

ZELL, R. E.: Higgins, TX, Oct. 3-8; Stinnett, TX, Oct. 10-15; Bowie, TX, Oct. 17-22; Denton, TX (First), Oct. 23-29; Waurika, OK, Oct. 31—Nov. 5

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 Attn: Robert W. Crew

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 P.O. Box 1946
 St. Norbert, Postal Station
 Winnipeg, Manitoba, Canada R3V 1L4

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BRITISH ISLES SOUTH—T. W. Schofield, 195 St. Helen Rd., Bolton, BL3 3JD England
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MIDDLE EUROPEAN—Richard Zanner, 6 Frankfurt 50, An der Nachtweide 4, West Germany
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MOZAMBIQUE MAPUTO—Simiao Mandlate, Caixa Postal 4, Matola, Maputo, Mozambique, Africa
MOZAMBIQUE MAVENGANE—Joao Muchavi,

Veiape, Manjacaze, Mozambique, Africa
MOZAMBIQUE TAVANE—Benjamin Langa, Fumane Manjacaze, Mozambique, Africa
REPUBLIC OF SOUTH AFRICA EUROPEAN—David Whitelaw, P.O. Box 48, Florida, Transvaal, 1710 Republic of South Africa
REPUBLIC OF SOUTH AFRICA EASTERN—Frank Mncina, P.O. Box Iswepe 2382, Transvaal, Republic of South Africa
REPUBLIC OF SOUTH AFRICA SOUTH WESTERN—Alfred Selepe, P.O. Box 980, Welkom, Orange Free State 9460, Republic of South Africa
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SWAZILAND NORTHERN—Leonard Sibandze, P.O. Box 14, Manzini, Swaziland, Africa
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ZAMBIA—Nicholas Chirwa, Box 1766, Lusaka, Zambia, Africa

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AUSTRALIA SOUTH—Jay E. Hunton, P.O. Box 211, Glenn Waverly 3150, Melbourne, Victoria, Australia
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KOREA SOUTH—Oh Chung Hwan, Mok Dong 35-91, Taejon City, Choong-Chung Nam Do, Korea 300
NEW ZEALAND—William Porter, 30 Riverhills Ave., Pakuranga, Auckland, New Zealand
PHILIPPINES LUZON—Andres Valenzuela, P.O. Box 14, Baguio City 0201, Republic of the Philippines
REPUBLIC OF CHINA-TAIWAN—Pan Ming Ting, No. 100 Sheng Ching Road, Kuan Tu Li, Peitou, Taipei, Taiwan 112, Republic of China

INTERCONTINENTAL ZONE III

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BELIZE—Onesimo Pot, P.O. Box 28, San Ignacio, Belize, Central America
BOLIVIA LA PAZ—Rodolfo Vilela, Casilla 1056, La Paz, Bolivia, South America
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GUYANA—Joseph Murugan, P.O. Box 170, Georgetown, Guyana, South America
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MEXICO NORTHEAST—Moises Esperilla, Apartado Postal 1699, Monterrey, Neuvo Leon, Mexico
MEXICO NORTHWEST—Roberto Moreno, Apartado Postal 3894, Tijuana, Baja California, Mexico
MEXICO SOUTHEAST—Luis Aguilar, Apartado 82, Tuxtla Gutierrez, Chiapas, Mexico
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PERU NORTH—Alberto Zamao L., Apartado 209, Chiclayo, Peru, South America

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EASTERN LATIN AMERICA—Jose Cardona, 16-09 George St., Fair Lawn, NJ 07410, U.S.A.
WESTERN LATIN AMERICA—Juan Madrid, 1570 N. Holliston Ave., Pasadena, CA 91104, U.S.A.
NORTH AMERICAN INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015, U.S.A.

WESLEYAN THEOLOGICAL SOCIETY TO MEET

The 14th annual meeting of the Wesleyan Theological Society will convene November 3-4 at Mount Vernon Nazarene College. The program, coordinated by WTS President-elect John Knight, president of Bethany Nazarene College, will focus on themes raised from last year's more historically-oriented program.

Dr. Robert Lyon of Asbury Theological Seminary and Dr. Alex Deasley of the Nazarene Theological Seminary will probe the New Testament teaching on the "baptism of the Holy Spirit," especially as it is related to the Wesleyan doctrine of "entire sanctification." Dr. George Turner of Asbury Theological Seminary and Dr. Mildred Bangs Wynkoop, theologian in residence at NTS, will pursue similar questions from a theological perspective.

These presentations will be supplemented by a study of Wesleyan "eschatology" by Clarence Bence of Emory University, and a presidential address by Dr. Melvin Deiter of Asbury Theological Seminary, as well as other worship and business sessions.

The 1,000-member Wesleyan Theological Society was formed in 1965 and is affiliated with the Christian Holiness Association, an interdenominational coordinating agency composed of churches and institutions in the conservative Wesleyan tradition.

Further information about the society or the annual meeting may be obtained from Secretary-Treasurer Wayne Caldwell, 215 E. 43rd Street, Marion, IN 46952; or Promotional Secretary Donald W. Dayton, North Park Theological Seminary, 5125 N. Spaulding Avenue, Chicago, IL 60625. □

DISTRICT ASSEMBLY REPORTS

GEORGIA

The 64th annual assembly of the Georgia District convened at Atlanta First Church, Ga. District Superintendent Jack H. Lee was reelected for a four-year term.

Presiding General Superintendent William M.

NOTICE

With this issue the *Herald* must discontinue publication of photos and stories relating to Distinguished Service Awards.

The DSA is a World Mission program, and was originally publicized in the *Herald* to help "get it off the ground." We are now *swamped* with DSA stories and have no choice but to discontinue them.

We certainly admire the recipients, applaud their achievements, and praise God for them all. But we respectfully suggest that more appropriate outlets for these news items are (1) local newspapers, (2) district newsletters, or (3) the *World Mission* publication.

We will return the pictures in our large "stockpile" of unpublished DSA stories upon the request of the senders.

Thank you for understanding and patience!

—The Editor

Greathouse recognized the credentials of James O'Leary Fuller.

Elders J. Emory Lindsey, Robert E. Maner, and Terry Soles were elected to the Advisory Board. Laymen elected were John Faircloth, Marcus Clements, and Howard Marks.

Elected NWMS president was Mrs. Eugene Wiseman. Rev. Lowell Clyburn was elected NYI president. James B. Hubbard was elected chairman of the Board of Christian Life.

JOPLIN

The 21st annual assembly of the Joplin District met at Carthage, Mo. District Superintendent James C. Hester, completing the second year of an extended term, reported a new church organized in Gainesville, Mo.

Presiding General Superintendent Orville W. Jenkins ordained Darrell Bisel, Alton Dunn, and Harold Park, and commissioned Becky Schultz Christian education director.

Elected to the Advisory Board were elders Floyd Hess and John Moles, and laymen Marvin Cherry and A. R. Motley.

Mrs. James C. Hester was reelected NWMS president; Tom Daniels was reelected NYI president; and B. J. Garber was elected chairman of the Board of Christian Life.

NORTHWESTERN ILLINOIS

The 30th annual assembly of the Northwestern Illinois District met at Manville Camp, Ill. District Superintendent Floyd H. Pounds, completing the first year of an extended term, reported.

Presiding General Superintendent V. H. Lewis

ordained Leon Leland Adams, Jr., Richard Allan Blodgett, John Ellsworth Carr, Robert Eugene Coy, Richard Allan Farnsworth, Glenn Albert Jordan, Kenneth James Stirratt, and Jerry Eugene Thweatt.

Elders J. E. Hazelwood, Donald G. Turner, and Donald E. Tyler, and laymen John Alderson, William Greer, and Dan Roat were elected to the Advisory Board.

Mrs. Floyd Pounds was reelected NWMS president; Rev. Jerry Thweatt was elected NYI president; and John W. Davis was elected chairman of the Board of Christian Life.

NORTHWEST OKLAHOMA

The 30th annual assembly of the Northwest Oklahoma District met at Bethany Nazarene College, Bethany, Okla. Dr. Jerald R. Locke, completing 14½ years as district superintendent, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Russell L. Bouseman, Edward D. Dexter, Clarence G. Leach, Tony G. Moore, Allen L. Phillips, Oran Randall Spindle, Larry Richwine, Jimmy Neal Carter, and recognized the elder's orders of Malcolm L. Blakley.

Elected to the Advisory Board were elders Loy Watson, H. M. Curtis, Hardy J. Powers; and laymen Harry Craddock, Don Schuneman, and Dudley Powers.

Rev. Bill Burch, pastor, Long Beach, Calif. was elected district superintendent.

Mrs. Jerald Locke was reelected NWMS president; Rev. Loran Forbes was reelected NYI president; and A. B. (Bud) LeCrone was elected chairman of the Board of Christian Life.



Pictured (l. to r.) are ordinands of the Northwest Oklahoma District: Rev. and Mrs. Tony Moore, Rev. and Mrs. Allen Phillips, Rev. and Mrs. Randall Spindle, Rev. and Mrs. Larry Richwine, Rev. and Mrs. Malcolm Blakley, Rev. and Mrs. Edward Dexter, Rev. and Mrs. Jimmy Carter, Rev. and Mrs. Russell Bouseman, Rev. and Mrs. Gordon Leach. Also, standing in back are Dr. Jerald R. Locke and Dr. Orville W. Jenkins.



The ordination class of the 53rd Annual Indianapolis District Assembly is pictured: back row, (l. to r.) Rev. John F. Hay, district superintendent, Mr. and Mrs. Richard Keeley, Mr. and Mrs. John Day, and Dr. Orville W. Jenkins, general superintendent; second row, (l. to r.) Mr. and Mrs. Jack McCormick; Mr. and Mrs. Bob Edwards, commissioned minister of Christian education; front row, (l. to r.) Miss Dana Harding and Mr. and Mrs. Robert Muncie.

KANSAS CITY

The 54th annual assembly of the Kansas City District met at College Church, Olathe, Kans. District Superintendent Milton B. Parrish, completing the second year of an extended term, reported the organization of a new inner-city church with 28 charter members.

Presiding General Superintendent Eugene L. Stowe ordained Winn O. Allison, Lowell Houston, Daniel Ketchum, Leon Skinner, and Kerry Mills.

Elected to the Advisory Board were elders Howard Borgeson, Paul Cunningham, and Richard Neiderhiser. Laymen elected were Howard Hamlin, Leland King, and C. W. "Bud" King.

Mrs. Milton "Tommie" Parrish was reelected NWMS president; Rev. Leon Skinner was reelected NYI president; and Rev. Joseph Biscoe was elected chairman of the Board of Christian Life.

NAZARENE CAMP MEETINGS

November 26—December 3—SOUTHWESTERN OHIO. The eight meetings will be held on a different zone each night, with the first one in Cincinnati on Nov. 26. Special workers: Dr. Charles H. Strickland, and Wally and Ginger Laxson, singers. For further information contact the district office. Dallas Baggett, district superintendent.



A Distinguished Service Award was presented to Dr. and Mrs. Jerald R. Locke (l.). Dr. Locke has served 14½ years as district superintendent of the Northwest Oklahoma District. Prior to this, he held pastorates in Perry and Edmond, Okla.; Kansas City, Kans.; and Kankakee, Ill. The award was presented during the recent NWMS convention held in Bethany, Okla. Rev. Noble Hathaway (r.) presented the award. Rev. Hathaway was converted under Dr. Locke's ministry as a youth. Mrs. Locke was presented the award at the same time. For the past 14½ years, she has served as president of the Northwest Oklahoma District NWMS. Mrs. Noble Hathaway presented the award.

MOVING MINISTERS

BILL ABELL from Mount Carmel, Ohio, to associate, Tucson (Ariz.) First

LAWRENCE ADAMS from Centerville, Ohio, to Bowling Green (Ky.) Immanuel

ARTHUR L. ALLEN from evangelism to Tallahassee (Fla.) South Heights

JOE N. ANDERSON from York, S.C., to Orleans, Ind.

GALEN BENNETT from Clarinda, Ia., to associate, Shawnee (Okla.) First

RAY BRACKWAY from Stanton, Calif., to Anza, Calif.

DAN BRADY from Dayton (Ohio) Pleasant Valley to Morrow, Ohio

MICHAEL A. BROWN from associate, Lansing (Ill.) First to associate, Tipp City, Ohio

JESSIE L. BUCHANAN from Seminole (Fla.) First to Tampa (Fla.) Sulphur Springs

PHILLIP BUMPERS from Jackson, Ala., to Sunflower, Miss.

BILL BURCH from Long Beach (Calif.) First to District Superintendent, Northwest Oklahoma

EDGAR BURNEM from associate, Covington (Ky.) Central, to Durbin, Ky.

COYT CARROLL from Circleville, Ohio, to associate, San Bernardino, Calif.

KIRBY CHOATE from Baytown, Tex., to Pawhuska, Okla.

DON M. COLE from Flint (Mich.) East to Eaton, Ohio

DANNY COOK from Hollis, Okla., to Weatherford, Okla.

DOROTHY MAY CONWAY from West Virginia to Kings Mountain, Ky.

JAMES H. COTTLE from Georgetown, Ill., to Benton (Ill.) First

JOHN E. DAMON from Fargo (N.D.) Goldenridge to Shenandoah, Ia.

JERRY W. DOUDS from Baltimore (Md.) Dundalk to retirement, Akron, Ohio

JONAH T. DRYE from Concord (N.C.) Oakdale Park to Jackson (Miss.) Northside

EDWARD E. ENDSLEY from student, Nazarene Theological Seminary, Kansas City, Mo., to Martinburg, W.Va.

MELVIN C. ESSEX from Kearney, Neb., to Mulvane, Kans.

MARK FARRIS from evangelism, Nashville, Tenn., to Nicholasville, Ky.

BILL L. FELAND from Houston, Miss., to Greenville, Miss.

JAMES A. FORMAN from Gadsden, Ala., to Bethany, Okla.

MARK A. GARCIA from Colfax, La., to Cleveland (Ohio) Westside

WAYNE GASH from North Little Rock (Ark.) First to Sacramento (Calif.) West

THOMAS L. GOBLE from Ontario, Calif., to San Diego (Calif.) University Avenue

PLEAIS HAMPTON from Mobile (Ala.) First to Trevecca Nazarene College, Nashville, Tenn.

BOYD C. HANCOCK, evangelist, from Conway, Ark., to Fort Smith, Ark.

JAMES R. HICKMAN from student, Mid-Ameri-

ca Nazarene College, Olathe, Kans., to Storm Lake, Ia.

CHARLES B. HORNE from Florence, S.C., to Shelbyville, Tenn.

ARLAN HOSKINS from associate, Fairfield, Ohio, to Cedarville, Ohio

ROBERT L. HOYT from Los Angeles, Calif., to associate, Fresno (Calif.) Grace

CHARLES S. JAMES from Norco, Calif., to Lake Elsinore, Calif.

ROBERT L. JONES from Decatur (Ala.) Larkwood to Tullahoma (Tenn.) Westside

LEONARD A. KETCHERSIDE from Manassas, Va., to Woodstock, Va.

DONALD R. KING from student, Nazarene Theological Seminary, Kansas City, Mo., to North East, Md.

CHARLES L. KIRBY from Pasadena (Calif.) Bresee to Little Rock (Ark.) Cedar Lane

GERALD LARSON from associate, Newport (Ky.) First, to Florence (Ky.) Independence

RICHARD A. LASHLEY from Phoenix (Ariz.) Westdale to Lansing (Mich.) South

ROBERT D. LEWIS from Venice, Fla., to Indianola, Ia.

LORNE V. MACMILLAN from Anderson (Ind.) First to district superintendent, Canada Central

WESLEY W. MANKER from Grand Rapids (Mich.) Clyde Park to evangelism

JAMES A. MAPES from evangelism, Kendenville, Ind., to Suwannee River, Fla.

WAYNE MATLOCK from Nazarene Bible College, Colorado Springs, Colo., to Chico (Calif.) Valley

WALTER MEADOWS from Selmer, Tenn., to student, Nazarene Bible College, Colorado Springs, Colo.

HAROLD S. MILLS from Shelbyville (Tenn.) First to Decatur (Ala.) Larkwood

RICHARD MINTON from Williamsburg, Ohio, to Mount Carmel, Ohio

GARNETT MITCHELL from Benton, Ill., to Georgetown, Ill.

LOUIS JULIUS MUSATICS from Vicksburg, Mich., to Eaton Rapids, Mich.

WILLIAM E. NAILL, SR., from Eaton Rapids, Mich., to Ionia, Mich.

DALE ORIHOOOD from evangelism to Washington Court House, Ohio

THOMAS P. PAINE from St. Helens, Ore., to Marysville, Calif.

DAVID M. PARKER from Pittsfield, Me., to Trenton, Nova Scotia, Canada

SIDNEY PATRICK from Lincoln, Ill., to West Union, Ill.

LLOYD PENNINGTON from Milford, Ohio, to Williamsburg, Ohio

JOHN R. PORTER from Pelham, Tenn., to Huntsville, Ala.

WILLIAM D. PORTER from Lansdale, Pa., to St. Louis (Mo.) Bridgeton

ERSEL POTTS from St. Charles, Ill., to Crown Point, Ind.

DENVER PRATER from Worthington, Ky., to Clintonville, Ky.

LOUIE P. OWENS from Michigan City, Ind., to Rockford (Ill.) Auburn Road

DUANE V. RENSBERRY from Farmington, Ill., to Gaylord, Mich.

DENNIS ROWLISON from associate, Lombard, Ill., to student, Nazarene Theological Seminary, Kansas City, Mo.

CARROLL F. SANDERS from Albuquerque, N.M., to Capitan, N.M.

M. DOUGLAS SARTIN from Spencer, Ind., to Holt, Ala.

WILLIS R. SCOTT from Queensland, Australia, to Largo, Fla.

JERRY SHELLY from Frankclay, Mo., to Louisville (Ky.) Valley

EUGENE G. SMITH from Indianola, Ia., to Fort Madison, Ia.

RICHARD H. STALLINGS from Bowling Green, Ohio, to Foothill Communities, Alta Loma, Calif.

LOUIS W. STAUBS from Monongahela, Pa., to New Castle (Pa.) First

ORVILLE STEWART from Dale, Ind., to Shirley, Ind.
 RICHARD TITTERINGTON from Airdrie, Alberta, Canada, to Collingwood, Ontario, Canada
 GEORGE TUCKER from Nazarene Bible College, Colorado Springs, Colo., to Middleboro, Ky.
 THOMAS E. VOYLES from Portland, Mich., to Grand Rapids (Mich.) Clyde Park
 JOSEPH E. WATKINS III from El Cajon, Calif., to associate, Coeur d'Alene, Idaho
 CLAUDE D. WILSON from Paoli, Ind., to Zion (Ind.) Bloomington
 O W WILSON from Vincennes (Ind.) First to Florence (Ala.) First
 RICHARD A. WILSON from student, Nazarene Theological Seminary, Kansas City, Mo., to Wilmington, Del.
 PAUL E. WHITE from Morris, Ill., to Danville, (Ill.) Westside

MARK G. WIRTH from student, Nazarene Theological Seminary, Kansas City, Mo., to Houghton Lake Heights, Mich.
 GREG WISER from East Brewton, Ala., to Laurel, Miss.

MOVING MISSIONARIES

LARRY BUSS, Middle East, furlough address: 460 Rural Hill Rd., Nashville, TN 37217
 HOWARD CULBERTSON, Italy, furlough address: c/o Paul Reed, 2209 Sussex, Colorado Springs, CO 80909
 LAWRENCE FAUL, Leeward Islands, furlough address: 6220 Parallel Parkway, Kansas City, KS 66102
 HAROLD HARRIS, Trinidad, field address: P.O. Box 1245, Port of Spain, Trinidad, West Indies
 KENNETH JONES, Peru, furlough address: 4920 N. Cromwell, Oklahoma, City, OK 73127

RUSSELL LOVETT, Italy, field address: Via Cintia, Parco San Paolo, Iso. 19, Int. 4, 9012 Napoli, Italia
 RALPH McCLINTOCK, Namibia, field address: P.O. Box 11530, Klein, Windhoek, South West Africa 9105
 WILLIAM MOON, Swaziland, furlough address: Apt. C-28, 3770 Uintah Street, Colorado Springs, CO 80909
 BERGE NAJARIAN, Leeward Islands, field address: P.O. Box 728, St. John's, Antigua, West Indies
 MAURICE RHODEN, Japan, field address: 1-17 Taihaku, Sendai Shi 982-02, Japan
 KENNETH ROGERS, R.S.A. North, furlough address: 3913 N. Rockwell, Apt. 247, Bethany, OK 73008
 RICK RYDING, Zambia, field address: c/o Roger Gastineau, P.O. Box 1766, Lusaka, Zambia Africa

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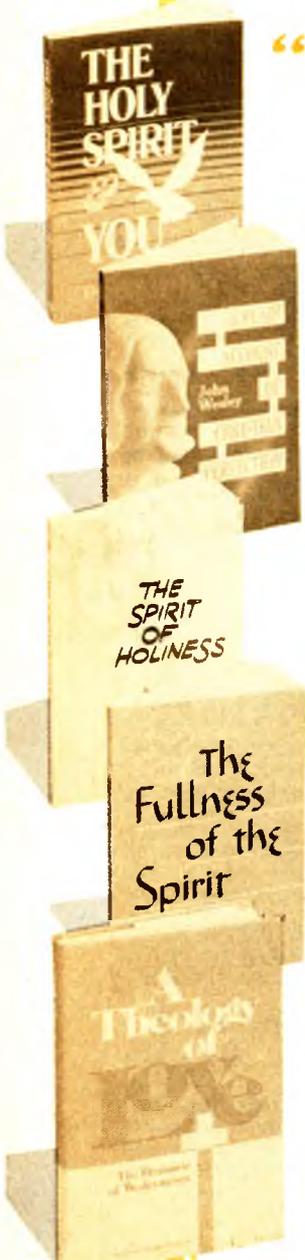
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ANNOUNCEMENTS

Fort Wayne, Ind., South Side Church will celebrate its 50th anniversary November 19. There will be special services featuring speakers, former pastors, and music. An invitation is extended to all friends, former pastors, and members. A homecoming 50th anniversary dinner will be served in the new fellowship hall, or further information contact the church office, Rev. W. R. Watson, 5100 Gaywood Dr., Fort Wayne, IN 46806 (219-744-6289).

Arlington, Va., Calvary Church will celebrate its 50th anniversary November 3-5. All former pastors and members are invited to attend. For further information, contact Pastor Jim Beardner, 5900 Wilson Blvd., Arlington, VA 22205 (phone 703-532-2565).

RECOMMENDATIONS

I recommend REV. IVAN WILLIAMS to the field of evangelism. He is a dynamic speaker and talented musician. He has enjoyed a successful ministry across the years as pastor and evangelist. His present address is: Box 1163, Longmont, CO 80501.—*M. Harold Daniels, Colorado district superintendent.*

REV. ARTHUR BROWN, a successful pastor for many years, is entering full-time evangelism. He is a strong preacher of God's Word. I recommend him to our pastors and churches. He can be contacted at: Rte. 1, Box 88, Stone Creek, OH 43840.—*Floyd O. Flemming, Akron district superintendent.*

REV. RAYMOND BARR, after 29 years of pastoral ministry, is entering the field of evangelism. He is a strong Bible preacher, does instrumental and vocal solos, and desires to be of assistance to some of our smaller churches. Write him at: Rte. 1, Box 228-B, Grovertown, IN 46531 (phone 19-867-8646)—*Forrest W. Nash, Chicago central district superintendent.*

REV. PAUL H. VARCE is entering the field of evangelism. For 27 years he pastored churches in the Iowa, South Dakota, and Kansas districts. He combines personal visitation evangelism with the pulpit ministry during his meetings. I commend him as a Christian gentleman and Bible preacher. Contact him at 621 Second Ave. N.W., Waverly, IA 50677.—*Forrest W. Whittlatch, Iowa district superintendent.*

I am happy to recommend REV. CURTIS COOK, elder in the church with a long tenure of pastoral experience, who is now entering the field of evangelism. His latest pastorate was at Memphis, Tenn., North Church. He is an able preacher, projects a warm, friendly, positive influence, and will do a good work wherever he is called. I hope our churches will use him in revivals, holiness conventions, etc.—*H. Harvey Sandershot, Tennessee district superintendent.*

VITAL STATISTICS

DEATHS

ANA DULCE BODDEN died Aug. 16 in New Orleans, La. Funeral services were conducted by Rev. C. E. Bordelon. She is survived by her husband, Percy, and two sons, Keith S. and Leslie.

ELIZABETH ANN FRAMPTON, 21, and ESTHER LOUISE FRAMPTON, 20, died as a result of an automobile accident May 26. Elizabeth died immediately and Esther on June 20. Both were students at Point Loma College. Both funeral services were held at San Diego First Church, officiated by Revs. Dudley B. Anderson, Robert Miller, and Jerry White. They are survived by their parents, Mr. and Mrs. Bruce Frampton; two brothers, Robert and Richard; and a grandmother.

ARCHIE CLAYTON HICKS died July 29 in Calgary, Alberta, Canada. Funeral services were conducted by Rev. Bob Lindley and Rev. Oscar Snyder. Surviving are his wife, Mary; a son, Robert Murray; a daughter, Mrs. H. D. (Mary Jean) de Bruyn; and three grandsons.

VERNA M. KARNIS, 76, died Aug. 24 in

Bethany, Okla. Funeral services were conducted by Rev. Sam Stearman and Dr. Clyde Dawson at Bethany First Church. Survivors are two daughters, Mrs. Don (Colleen) Cornwell and Mrs. Forrest (Jean) Ladd; and one granddaughter.

GROVER C. LATIMER died Mar. 28 in Paramount, Calif. Services were conducted by Rev. Clayton Bonar. Interment was in Whittier, Calif. He is survived by his wife, Katherine; one son, Grover J. (Lucky); two daughters, Lucille Rhine and Louise Osborne; five grandchildren; eight great-grandchildren; two sisters; and one brother.

ADELINE MAXWELL, 62, died July 27 in Champaign, Ill. She is survived by a sister, Adelaide.

WAYNE A. MYERS died Aug. 19 in Fostoria, Ohio. Funeral services were conducted by Revs. Vernon Hurler and Glenn Flannery, and District Superintendent D. E. Clay. He is survived by his wife, Donelda; three sons, Daniel A., David A., and Bruce A.; his parents; and four grandchildren.

REV. ORVILLE W. REES, 84, died March 13 in Akron, Ohio. Memorial services were held in Akron, Ohio, and Indianapolis, Ind. Rev. Robert O. Clark and Rev. Carl Greek officiated at the services. Interment was in Shelbyville, Ind. His ministry covered 60 years, most of it in Indiana. He was a missionary in Trinidad for 12 years. Surviving are his wife, Vivian; 3 daughters, Estel Mae Searcy, Mary Ferguson, and Marion Wells; one son, Orville, Jr.; one stepdaughter, Jean Davis; 11 grandchildren; 7 great-grandchildren; 2 brothers; and 4 sisters.

SARA SEARCY, 48, died Apr. 17 in Hendersonville, N.C. Services were conducted by Rev. W. H. Gentry and Rev. George Neighbors. She is survived by her husband, Herman; one son, Ronald; one grandson; her mother; one brother; and one sister.

DOTT THEUS, 82, died July 15 in New Castle, Ind. Funeral services were conducted in New Castle by Dr. Donald Peal and in Shreveport, La., by Rev. Howard Tripp and Rev. Billy Franks. Interment was in Shreveport. She is survived by one daughter, Bythella Peal; two grandchildren; and one brother.

ADA C. TOWNS died July 31 in Clearwater, Fla. Funeral services were conducted by Rev. Earl L. Vander Meade and Rev. Carl N. Hall. Surviving are a son, Ray; five grandchildren; four great-grandchildren; and one brother.

THURSY AUDA WOOTEN, 86, died June 28 in Yuba City, Calif. Rev. Russel R. McCollom conducted the funeral services. She is survived by 7 daughters, Mrs. Lorea Cassell, Mrs. Mildred Bisby, Mrs. Pauline Wilkey, Mrs. Maxine Cribbs, Mrs. Dorothy Ingram, Mrs. Doris Nichols, and Mrs. Nadine Crenshaw; 1 sister; 29 grandchildren; 53 great-grandchildren; and 4 great-great-grandchildren.

BIRTHS

to GERRY AND DEBBIE (BEAUDETTE) ALBRIGHT, McPherson, Kans., a boy, Jeremy Eugene, June 29

to MILES AND CAROL (PANNECOUK) ARBUCKLE, Bethany, Okla., a girl, Janeen Lynnae, Aug. 10

to GORDON AND MARY (DANIEL) BEELL, Kansas City, Mo., a boy, Gordon Allen, Sept. 2

to ADAM AND ROSALEE (REINHART) CARRILLO, Phoenix, Ariz., a girl, Sybil Felice, Aug. 10

to RUSSELL AND ALTHEA (CALHOUN) CROUSE, Memphis, Tenn., a girl, Christina Janelle, Aug. 17

to REV. HAL AND PAM (SNODGRASS) DeBOARD, Grandview, Mo., a girl, Krista Diane, Aug. 11

to ROBERT AND SHARON (MORSE) DEPEW, Portland, Ore., twin boys, Aron John and Eric James, June 13

to JOHN T. AND JUDITH (NELSON) FEEZELL, San Antonio, Tex., a boy, Ryan Matthew, July 22
to WAYNE AND JIMMIE (GRAHAM) GIPSON,

Olton, Tex., twin boys, Michael Naaman and Joshua Wayne, July 20

to REV. DALE AND MARLENE (GORTSEMA) HANSEN, Sundre, Alberta, Canada, a boy, Matthew Robert, July 3

to BILL AND JANICE (MATTINGLY) INGLE, Salt Lake City, Utah, a girl, Keri DeAnne, July 17

to DAN AND CAROLYN (REPP) JAGGERS, Houston, Tex., a boy, Chad Daniel, Aug. 21

to DALE AND HENRIETTA (DUKE) JOHNSON, New London, Minn., a girl, Heather Kay, June 6

to RICK AND TERESA (DOERFLINGER) LONG, Independence, Mo., a girl, Kristen Gayle, Aug. 29

to REV. DONN AND JANET (HENSLEY) McBRIDE, Deer Park, Wash., a boy, Charles Wesley, July 15

to DON AND LOU ANN (TONNE) NOREN, Irvine, Calif., a boy, Michael Don, July 21

to REV. RICK AND VONNIE (TRUE) SAVAGE, Napa, Calif., a girl, Alison Beth, July 22

to JOHN AND PAM (O'NEAL) SMITHER, Norco, Calif., a girl, Tressa Lorise, July 10



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NEWS

OF RELIGION

to JOHNNY AND SHARON (BELL) STUBBS, Sacramento, Calif., a boy, Joshua Ray, March 28

to REV. JIM AND LEAH (HEINCKER) SUKRAW, North Platte, Neb., a boy, James Brian, Aug. 17

to WALLY AND LaNELLE (MURRAY) TALLENT, Woodhaven, Mich., a boy, Corey Neil, July 11

to CHARLES AND MILLIE (KESTER) WATKINS, Kansas City, Mo., a girl, Sheyna Danielle, Aug. 21

to TOM AND SANDY WRIGHT, Brooklyn Center, Minn., a girl, Sarah Denise, June 8

ADOPTIONS

by JIM AND ROSE (GARCIA) KRUSE, Pasadena, Tex., a boy, Carl Daniel, born May 9, adopted July 29

by MORRIS AND DIANNE (THOMAS) STEVENS, Nashville, Tenn., a boy, Jeb Lee, June 28

MARRIAGES

JANIE REPP and CURT BATES at Dallas, Tex., June 4

JO DELL SANFORD and RICHARD JOHN SIMONS, JR., at East Liverpool, Ohio, June 10

DARLENE DOUGHTY and MICHAEL L. PELLEY at Bethany, Okla., June 17

RUTH WARDROBE and BRIAN LOONEY at Atwater, Calif., July 1

SHARON PETRY and REV. WAYLAND GAWTHORP at Ebenezer, La., July 7

LULYN TAYLOR and RICH GODFREY at San Bernardino, Calif., Aug. 5

KAREN SANFORD and MAURICE MOON at Bozeman, Mont., Aug. 8

DONNA CORMIER and DAVID PEARSON at Keene, N.H., Aug. 10

DEBRA PRINCE and KEVIN OGDEN at Whittier, Calif., Aug. 12

DEBORAH JEAN COTTON and CHARLES RICHARD STUART at Lake Jackson, Tex., Aug. 12

MINDY BROWN and KEITH EYRE at Waco, Tex., Aug. 12

DEBORAH PHILLIPS and JAMES R. LAYMON at Titusville, Fla., Aug. 12

JAN WHITEHEAD and KEVIN THOMAS at Garland, Tex., Aug. 18

SUSAN LARSEN and JEFF KNICKERBOCKER at Cheyenne, Wyo., Aug. 18

DALENE JOY LEE and MURRAY BRENT BARTLOW at Palo Alto, Calif., Aug. 19

CHRISTINE BEER and GREGORY FREED at Warren, Ohio, Sept. 2

DEBRA KAY ZURCHER and JOHN CARL REINICHE at Muncie, Ind., Sept. 9

PRESIDENT, QUEEN INVITED TO HONOR SUNDAY SCHOOL CONCEPT. President Jimmy Carter and Queen Elizabeth have been tentatively scheduled to address the main celebration for the 200th Anniversary of Sunday School, October 2-4, 1980, at Cobo Hall. The multinational observance called "The Year of the Sunday School" will begin September, 1979, and continue until October, 1980. Since Rally Day is historically placed on the first Sunday of October, the actual "Birthday Sunday" is October 5, 1980.

President Carter has been a regular teacher of a Sunday school class through the years. The Sunday school began in 1780 in Gloucester, England, when Robert Raikes, a newspaper publisher, gathered children from the slums of the city and paid a Mrs. Merideth to teach them reading, writing, arithmetic, and religion.

Planners expect a quarter of a million participants for the 1980 observance in Detroit. □

ERA EXTENSION "A PANDORA'S BOX," SAYS EVANGELICAL WOMEN'S LEADER. The time extension for the Equal Rights Amendment makes women look like poor losers, according to the president of the Women's Fellowship of the National Association of Evangelicals. Voicing her personal opposition to the proposed seven-year extension, Majlis Parke said that if the amendment is not ratified in the allotted seven-year time frame, then the mandate of the majority should be recognized and the final results accepted.

"Changing the rules as we go along makes a mockery of our laws," she said, "and makes us women look like poor losers or like children wanting our own way."

Mrs. Parke went on to explain the biblical differences she sees between men and women; and the responsibility evangelical women have to make this biblical viewpoint known.

"It is time for evangelical women's voices to be heard concerning the biblical meaning of women's role in life," she said. "We have listened too much to the secular world telling us what women are and what we should be; how we should act and should not act. It is time to put femininity and God-fearing womanhood back into the female image." □

LEADER OF WCTU FOR CHRISTIAN CONCERN. A leader of the National Women's Christian Temperance Union appealed in Atlanta for "Christian concern" in a campaign against alcoholism and alcoholic beverages.

Mrs. Margaret Gee, treasurer of the WCTU, told delegates to the agency's 104th annual convention that "Christian citizens are too complacent.

"Statistics show there are 11.2 million alcoholics in the U.S., up 20 percent since 1974. One million of these are women of childbearing age," she said. "Unfortunately, the most innocent victims of the problem of alcoholism among pregnant women are the unborn children."

Mrs. Gee told the delegates: "Statistics show that more than 10,000 annually are killed by liquor, while only one is killed by a mad dog. We shoot the dog but license liquor." □

BIBLE TRANSLATION FOR CANADA'S ESKIMOS. The Canadian Bible Society and the Anglican diocese of the Arctic are teaming up to provide a contemporary Bible translation for Canada's 17,500 Eskimos. Ninety-five percent of the northern people can both read and write in their own language, but the century-old translation now in use is "much further removed from the speech of the people than Shakespeare's language is from present-day English," according to Dr. Eugene Nida, United Bible Societies' consultant on the project.

Spearheading the translation are four Anglican Eskimo clergymen. The New Testament should be completed within two years. At least 85 percent of Canada's Eskimos are Anglicans, about 11 percent are Catholics, and the remainder are Pentecostals or independents. □

"Showers of Blessing"

PROGRAM SCHEDULE

October 15
"The Power of Jesus"
by William McCumber

October 22
"The Life-changing Word"
by William McCumber

October 29
"Doing the Impossible"
by William McCumber

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

in writing you in regard to an answer in the June 1 issue.

You saying that you do not believe in hell fire? I never heard it "fire language" before until that letter, but what really shocks me is statement that fire is "figurative."

I am not critical but I had to write you and would like an answer.

Thank you for not being critical and for writing me. I am happy to answer you and the few others who wrote this same matter.

Some of the difficulties we face in our effort to interpret Scripture is determined when words are used literally or figuratively. No one believes that the language employed by the Bible is to be understood literally. Figures of speech do abound.

Let us look at a passage for illustration. "And now also the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:10). Here four metaphors are used, "axe," "trees," "fruit," and "fire." Nobody takes the trees or the fruit of them literally. Trees are used for people, fruit for deeds of righteousness, and axe for the divine instrument which cuts off these people from their careers of wickedness. By what interpretation can we say that the word "fruit" has to be understood literally? Consistent exegesis can only say that "fire" stands for the punishment of sinners.

Let us take Jesus' words in Luke 16:19-26. "The rich man" (Lazarus) must be understood as a man of literal flame, then must also be understood literally as Abraham's bosom? Is it consistent to

accept "Abraham's bosom" as "a phrase used among the Jews to signify the paradise of God" (Adam Clarke), and to then reject "this flame" as a phrase used by Jesus to signify the punishment of hell?

Of the "fire" of hell, John Wesley said, "either material fire or worse." That is just what I believe. I am convinced by Scripture that hell is a very real place of everlasting punishment. I further believe that the word "fire" cannot adequately describe the horror of that place and punishment. I believe that hell is an anguish *worse* than being burned by material flame, *worse* than being eaten by actual worms, *worse* than being lost in physical darkness. So if the awfulness of hell is a criterion for determining whether one is evangelical, conservative, and orthodox, I am much more evangelical, conservative, and orthodox than any of those who have written in objection to my position.

To say that fire may not be literal is not to say that hell is not real. Hell is real, too terribly real for any right-thinking person to mock at or flirt with. Sin, unless forsaken and forgiven, leads one straight to hell, the misery of which far exceeds any physical anguish any of us have ever experienced in this world. □

The "Pen Points" feature of the June 15 issue the writer is describing conversion, and says, "Knocked from his horse, he was blinded." I would like to know where this gentleman from Georgia found this statement about Saul. I am 75 years old, have studied the Bible all my life, and have never found it.

The horse was stabled in the writer's home; it is not mentioned in the Bible. Saul may have been riding or walking. If riding, the horse may have been walking, or a donkey. The Bible only says "he fell to the earth" (Acts 9:4). The horse, then, was assumed by the writer, and he may or may not be right. I know this "gentleman from

Georgia" personally; in fact, it was my privilege to be his pastor once. He undoubtedly picked up that horse before moving to Georgia, while still living in Tennessee, where they are big on horses.

You, sir, are to be commended for your alert reading, both of the Bible and our magazine! Keep it up. □

ANNIVERSARIES

REV. AND MRS. H. HAROLD CALHOUN of Memphis, Tenn., celebrated their 50th wedding anniversary July 29. A reception was given in their honor by their children: Rev. and Mrs. Russell Crouse of Memphis; Rev. and Mrs. H. Doyle Calhoun of Stillwater, Okla.; Mr. and Mrs. Edgar Howard of Beltsville, Md. Rev. and Mrs. Ronald C. Calhoun and children of Port Elizabeth, South Africa, were not present. The Calhouns have 11 grandchildren and 1 great-grandchild.

MR. AND MRS. ORVILLE D. DUREE of Grandbury, Tex., observed their 50th wedding anniversary June 25 by renewing their vows at the Arlington, Tex., First Church. Rev. Hugh Smith officiated. Mrs. Duree was attended by their two daughters: Mrs. Mary Shane, of Arlington, Tex., and Mrs. Dorvalene Hess of Edmond, Okla. Mr. Duree was attended by the couple's two sons: M. Arden Duree of Grandbury, Tex., and Mike E. Duree of Arlington, Tex. The children hosted a reception for their parents following the ceremony. In addition to the 4 children, the Durees have 13 grandchildren and 10 great-grandchildren.

REV. AND MRS. A. J. FINKBEINER celebrated their 50th wedding anniversary June 14. June 11, the San Jose, Calif., Cambrian Park Church honored them with a reception with 97 friends present. August 13, they celebrated at Nampa, Ida., College Church, with over 300 relatives and friends in attendance. Their six children and families hosted this reception: Arnold, Jr., Ontario, Ore.; Myron, Nampa, Ida.; Gary, Garrison, N.Y.; Dr. Paul, Sacramento, Calif.; Sharon Larsen, Marsing, Ida.; and Junella Hagood, Moscow, Ida. They have 16 grandchildren. They were in evangelistic work for many years, and Mr. Finkbeiner taught at NNC for 12 years. For over 8 years they were missionaries in Europe, Israel, and Panama Canal Zone. At present he is director of ethnic churches on the Northern California District.

MR. AND MRS. HIRAM HOLSTEAD, parents of Nazarene missionary Rev. John Holstead, members of Toronto Kennedy Road Church, were honored by the church with a reception on the occasion of their 50th wedding anniversary July 2. Many family members and friends gathered for the joyous celebration which featured: a family photo "gallery," congratulatory scrolls from Prime Minister Trudeau of Canada and Premier Davis of Ontario; and a report from Rev. J. Holstead of his recent visit to the People's Republic of China. Mr. and Mrs. Hiram Holstead have only recently been converted and united with the church, where Rev. J. Donald Nicholas is pastor.

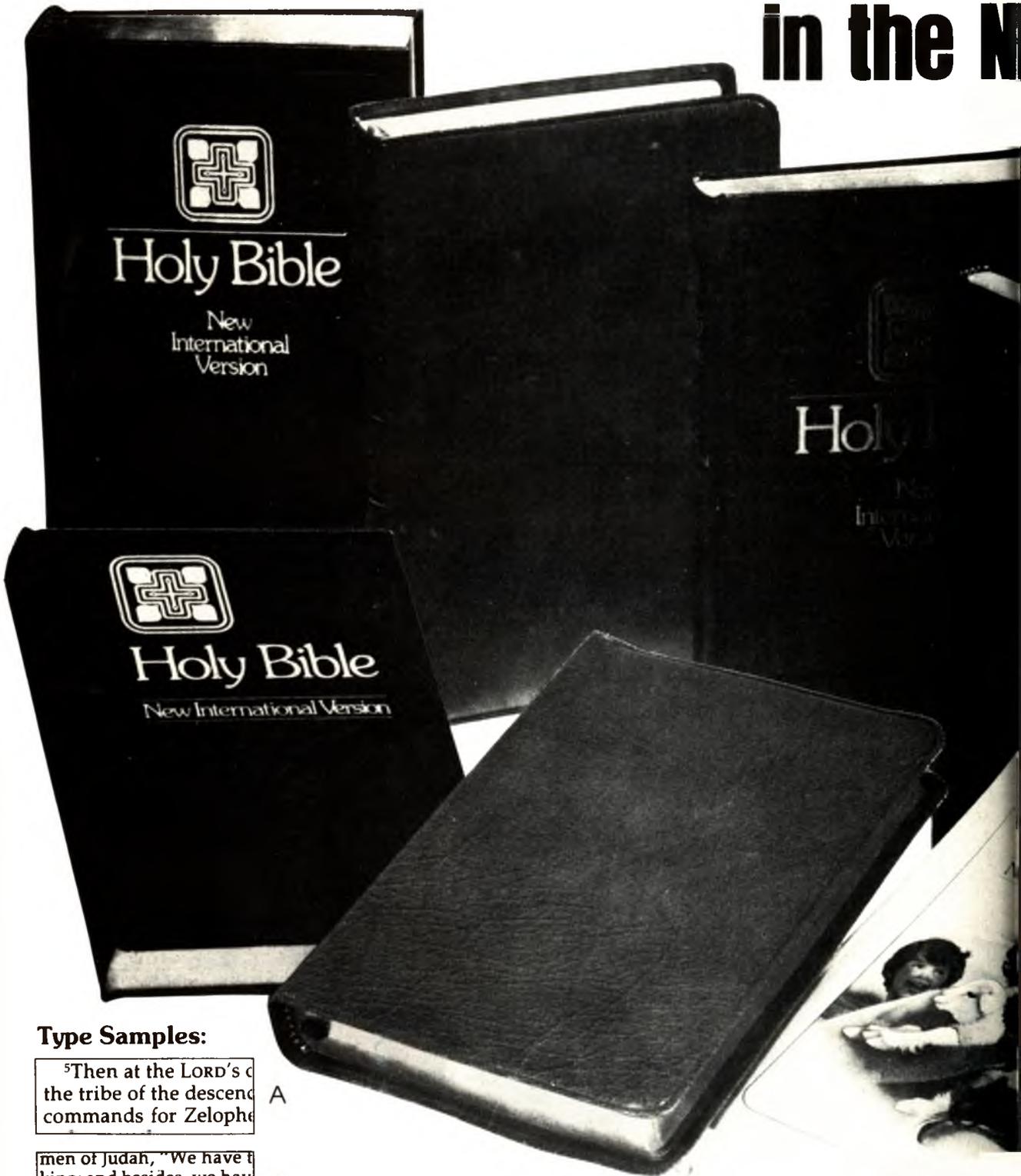
MR. AND MRS. NICHOLS celebrated their 50th anniversary March 10, with a reception in Selma, Ala., First Church. They placed a mural of the Lord's Supper in the fellowship hall in honor of the occasion.

MR. AND MRS. JESSE F. THORNHILL of the Stockton, Calif., Delta Church celebrated their 50th wedding anniversary July 28. An outdoor evening reception was given in their honor on the church grounds. Pastor Wayne W. Folmer opened the reception by officiating at a short ceremony in which the celebrants reaffirmed their marriage vows and sought God's continued blessing upon their marriage. Special guests in attendance were their three children: Mr. and Mrs. Jesse Thornhill, Jr., with grandchild, Jesse III, of Houston; Mr. Pat Thornhill and Miss Patricia Thornhill of Stockton, Calif.; and grandchild Miss Jessica Thornhill of Seattle.

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by RHODA RINEBARGER

Bourbonnais, Ill.

HERE I WAS AGAIN—getting ready to face surgery number six!

Because of rheumatoid arthritis over the years, damage had been done to many of my joints. My first operation was in December, 1974, a joint replacement in my right hand. Other surgeries followed: joint replacement, left hand; partial elbow replacement; total knee replacements, both knees. Now I was back for foot surgery, to be followed in a few months by an operation on the other foot.

I had worn knee braces and walked with a cane for almost four years, and now I no longer needed them. I am a walking miracle, and I serve Kankakee First Church as organist. I praise the Lord for the medical help I have received during my lifetime!

The Lord has always been with me and given many opportunities to tell what He has done for me, but this time was different. I knew everything would be all right and the Lord would help me again, but I felt at times, WOW! Five down and two to go!

Since my fifth surgery the hospital had built a new Orthopedic Department, and I was looking forward to being in it. However, when I was admitted it was full, so I was placed down the hall.

After getting settled in my room I wandered down to the new department and discussed the possibility of being transferred if someone was released.

My roommate was a middle-aged lady with a back problem. She was under heavy sedation for pain, but we were able to talk some, and I mentioned how the Lord had helped me through these past few years.

After retiring for the night I was tempted to have a “pity-party,” but the Lord impressed me that I should pray with my roommate. I would have to get up and go to her bed, but she was asleep. While I was wrestling with this, she awakened so I walked over to the window. We talked about the blizzard warnings and then how she was waiting for possible back surgery. I held her hand and told her I would have prayer with her before I returned to my bed. After praying for her physical condition, I prayed for her spiritual need; that if she didn’t know Jesus as her personal Savior, she could. He loved her and died for her.

After prayer she asked me what church I

went to and I said, “Nazarene.” She then told me that she used to be a Christian and attended church in another denomination years ago. But she began doing things she shouldn’t, forsaking the Lord, and was now unhappy. Because of her pain medication, our conversation was short. She went back to sleep after thanking me for the prayer.

I returned to my bed thanking the Lord that I was obedient to Him.

The next morning I wondered if they would transfer me, but I was strongly impressed that the Lord wanted me in this room. I said, “OK, Lord, this seems to be where you want me so don’t let them change me.”

I went through the surgery fine and for 24 hours or so I was not up to much. A lady from our church who is an R.N. always takes care of me the first night after my surgeries. However, this time the blizzard hit and she was stranded in the hospital with me for several days.

We were sitting there the next evening when Shirley, my roommate, said, “You are both Christians, aren’t you?”

We said, “Yes.”

“I could tell,” she said, then added, “I used to be and was really happy, but I am not any more. I am depressed and unhappy.” By this time she was crying.

Quick as a flash the Lord said, “This is it.”

I told my friend to turn off the TV and come and hold our hands. I told Shirley that since she now realized her need for Christ, we were going to pray for her. I prayed, my friend prayed, and Shirley prayed. The Lord came. Shirley came back to the Lord.

We talked of her problems and frustrations, and had prayer for her husband. Her face was aglow, her depressed look had disappeared. Praise the Lord! He can use us wherever we are, whatever our circumstances, if we accept them even though we do not understand. Six surgeries and still one more!

Room 377—I will never forget it! There I learned anew that “. . . the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow . . . The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers” (1 Corinthians 3:5-9, NIV). □

**“By All Means . . .
Save Some”**



WILCON "TALKING BOOK"

From My Heart is the title for a talking book of cassettes, with messages for ministers' wives, by Mrs. G. B. Williamson. It is in production and will be marketed through the Nazarene Publishing House.

Mrs. G. B. Williamson has spoken and written for ministers' wives for over 50 years. Presently she is teaching courses for "parsonage queens" at the Nazarene Bible College.

Mrs. Williamson is accompanied on the cassettes by Mrs. Eleanor Whittett on the organ and piano. The tapes are in a binder that looks like a book, with a portrait of Mrs. Williamson on the cover. The talking book will be a souvenir edition of the WILCON conferences.

Neil Wiseman, director, and Marion Rich, chairperson of WILCON, are completing the final stages of planning the first conference hosted by Trevecca Nazarene College, December 8-10, 1978 for the Southeast Zone. Eight other conferences, all scheduled next spring, will be held on Nazarene college campuses. □

—NCN

PASADENA CAMPUS SALE ADVANCES

The sale of the former site of the Pasadena College campus moved toward closing with the completion of the down payment by the United States Center for World Mission in September.

The Mission Center has been given full occupancy of the campus in anticipation of the final closing of escrow, which will take place on or before January 15, 1979.

This means that for all practical purposes the campus has changed hands and now is the property of the purchaser, depending on the prompt annual payments on the mortgage.

Pasadena College is now Point Loma College, located in San Diego. □

—NCN

SPIRITUAL DEDICATION WEEK AT NTS

Rev. Tom Nees, pastor of Community of Hope Church of the Nazarene, Washington, D.C., spoke at Nazarene Theological Seminary for the student-sponsored Spiritual Dedication Week, September 12-15. Community of Hope is an approved mission project of the Church of the Nazarene.

For seminarians, Spiritual Dedication Week is a time to reflect on spiritual commitments and Christian service. Rev. Nees discussed connections between the inner spiritual life and the various tasks that have been taken on in the inner city of Washington. He emphasized a wholistic ministry—involvement in housing, health, education, and in personal relationships, responding to the needs of people. At the center of it all is the recognition that to be whole involves individual spiritual commitments.

"Inner-city ministry is tough work which requires a commitment from within," says Pastor Nees. "At the heart of inner-city missions is the New Testament word of salvation for both individuals and our society." □

—NCN

KANSAS PASTOR HEALED

Rev. Everette Howard spoke at a Faith Promise Convention in the Chanute, Kans., church. Pastor Jerry O. Richards had been crippled with a broken back from an accident about a year ago. He has been on crutches and wore a heavy steel belted girdle.

Friday night, September 8, the Holy Spirit was markedly present in the service. After the close of the service, Rev. Howard felt that he should call the people to the altar, that God wanted to heal the pastor. He had a small container of oil in his brief case from the olive trees of the Garden of Gethsemane. After explaining that this was not a magic ointment or a miracle-working oil, but only a symbol of the Holy Spirit, he anointed the pastor with the oil and the Holy Spirit healed him instantly.

Rev. Richards threw away his crutches and took off the steel belted girdle, and walked. He insisted on walking to his home eight blocks away. Early Saturday morning he walked to Rev. Howard's motel and they walked down the main street of Chanute, visiting every shop. People greeted him with, "Hi, pastor! We heard about your healing!" □

Nazarene Communications News called Pastor Richards September 15 and he said that although he had been taking heavy medication for pain previous to his healing, he stopped that night and has had no need for it since. He played baseball with the young people Thursday night; the only inconvenience he experienced was some sore muscles that had not been used for a year. He is feeling fine, fully active, and rejoicing in the miracle of God's healing. □

—NCN

FIRST INDIAN DISTRICT SUPERINTENDENT DIES

Rev. Samuel Bhujbal, 73, pioneer national leader of the Church of the Nazarene in India, died of a heart condition in Bombay, India, September 19. He was the first district superintendent of India, serving from 1938 to 1947, and again from 1949 to 1959. He had pastored in Bombay since 1960.

His wife and one son preceded him in death. He is survived by two sons, and a daughter who is a physician in Pune. □

—NCN

NICARAGUAN CHURCH SUFFERS IN FIGHTING

Communications have been cut with several cities where intense fighting has been going on between government forces and guerrillas in Nicaragua. In the cities of Masaya, Leon, Chinandega, Esteli, Rivas, and Jinotepe, there are churches of the Nazarene. What loss of life and property damage have been sustained is uncertain. It was in Rivas that Dr. and Mrs. George Coulter and Rev. James Hudson barely missed guerrilla action in February.

Missionary Kyle Green is in Managua, the capitol, and is prepared to leave should conditions require it.

Rev. James Hudson of the Department of World Mission, and coordinator for the Central American area, is in almost daily contact with the situation. He talked with Rev. Ernesto Bello, district superintendent of Nicaragua, September 19. He says there have been no serious injuries among the local church leaders. He is evacuating pastors and families from the above cities to safer areas until the trouble subsides.

Money from the Hunger Fund has been sent to Rev. Bello to help in the situation. □

—NCN

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