

*July*

CHURCH OF THE NAZARENE / SEPTEMBER 29 '71

# HERALD OF HOLINESS

## Christian Education Issue



# Let Us Pay

*By General Superintendent Lewis*

It is the time of the harvest.  
The summer is past.  
We have gathered the results of the sowing,  
And the cultivating,  
And the sunshine,  
And the summer's rain.  
There has been a lot of paying  
Along with this fact of reaping,  
And that is fair.

Let us pay!  
For men can't always get  
Without paying.  
God arranged it this way,  
And no man can change it.  
He can only lose  
Unless he follows God's plan,  
Which is ever right  
And filled with promises  
For us all.

So let us pay.  
For in paying we thank God  
For the getting  
Which He has let us do  
In the toil of the days.  
We have had purpose.  
We have well used time.  
Dignity and worth have come.  
Labor's achievements have been good.  
Let us in honor pay.

Let us pay.  
For paying is a part of reaping.  
It is the wise investment.  
To pay to God  
Brings lasting dividends,  
For us—  
For others.  
And God's work goes on  
And we are part of it all,  
And that brings peace.

Let us pay.  
And He who pays us well  
Will continue,  
And the church will grow,  
And missions reap  
The priceless harvest,  
Which when ended  
Brings the end  
Of work,  
And our eternal home.     □





# A MOTHER'S PLEA

A few years ago we buried my godly brother-in-law. I watched my sister lift her quivering chin, take God by the hand, and walk on to rear five children alone. People watched, amazed, and marveled at God's sustaining grace.

Three months later we walked again before the casket. This time it held the remains of our godly preacher-dad. The whole denomination held us up in their prayers as grief shredded our hearts. God carried us on.

A little over one year later, Mother folded her hands, worn with service for others, went to sleep, and departed to be with Jesus. God in His great mercy again was sufficient; in our numb bereavement we did not question His plan.

A little over one year later cancer laid its cruel hand on my sister's 18-year-old son. In six month's time we watched him waste away. They amputated one leg, but even that didn't stop cancer's deadly march. He became a beautiful witness of how a young man can face death with God by his side. Again we stood hand in hand asking God for grace.

Tragedy struck again and death took my 18-year-old daughter in a boating accident. As our hearts were torn asunder, God performed a miracle and His grace was sufficient even in this darkest hour. Somehow He gave the assurance she made it to that eternal city.

Yet there is a greater heartbreak than the death of those we love. It is the sight of those being destroyed by a far greater monster than

physical death. Death can destroy only the body. Sin destroys both body and soul.

Have you had the agony of seeing a son become a hippie—with all that term implies? Do you know the heartache of watching a once handsome and beautiful child being destroyed by sin, mentally and physically? Could you tell others about it and feel their prayers and arms of faith as you could if you were to say, "My child has cancer. It may be fatal. Will you pray?" No! What would your reaction be?

Would the other person say, "You missed it as a parent"? Would the word be spread that the grandchild of a loved and godly preacher has gone "far out"?

But how did Christ look at Peter as he denied Him? He did not see a coward denying he ever knew his Lord. Jesus saw a Christian martyr who would someday also be crucified for preaching faith in a risen Lord.

It is not God's will that any should perish, so we may come boldly to the throne of grace and ask for the salvation of a soul. I can remember as a child many a prayer meeting that lasted hours for one lost soul. Is a soul worth less today?

I do not write this for my three lost sons, or for my sister's only son (the grandson of two great ministers). I write this for all of us.

Go to your Bible and look up the kind of people Jesus loved and called. They were rough fishermen. And how about the woman at the well? That kind of woman helped start a revival.

We are silent with our pain, but don't you ever

# HERALD of HOLINESS



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wonder or care what became of your fellow church member's son and daughter? Do you even ask about them?

If my long-haired son walked into your church, would you make him feel rejected? Don't we at least have to answer to God a little for how much we pray before we cull these out?

One of mine recently walked in where I'm employed.

"I just wanted to see you look at me like that," he said with a smile on his face. He saw eyes brimful of love for him, not eyes of revulsion. I saw him, still alive and on this side of eternity! "Thank You, Jesus, for giving us a little more time to get him in!" He has a heart ailment that is fatal to body and soul—it's full of sin.

We may not have the cure for cancer yet but we do have a sure cure for sin. We just lack the faith to administer it. I long for a kind of "operation" that will eradicate sin from the heart and fill it with love and goodness! Even the desire to sin can be completely taken out!

How many parents in your church live with this kind of heartache? How many young people in your church have this same fatal heart condition? Do you care? Have you prayed for those lost sheep of your fold?

May God use my words as a loving urge to help us bear one another's burdens and realize how urgent is the need. Sin is completely fatal. It destroys body and soul! □

### MATTHEW 25:34-40

Unto the hospital let us go . . .

Jesus is there today;

"For I was sick and ye visited Me,"

I still can hear Him say.

It may be a child tossing in pain

That needs a soothing touch—

Or a gray-haired mother suffering there—

For Jesus said, "Inasmuch";

And in "the least of these," we still may see

Our suffering Saviour of Calvary.

Then to the needy let us go—

The naked, the hungry, the thirsty one—

With clothing and meat and water to drink;

And give it as unto God's own Son.

"I was in prison and ye visited Me."

Let us go where'er there's a need,

With cheering words and a prayer in our hearts.

Let us be a friend indeed.

Edna Thrush  
Medford, Ore.

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“Why is the Sunday school so important you can’t miss one Sunday?”

## CONFESSION of a PUBLIC SCHOOL PRINCIPAL

By Roy J. Hendley,\* *Kansas City*

**I**t all started with a brief encounter at the close of a meeting called by the superintendent of schools. Leaving the conference room on my way back to my school for dismissal, I was accosted by a fellow principal. He invited me to join the administrative and supervisory personnel of my school district on a boat trip to Chicago. It sounded great, only one small problem—the time—Sunday morning.

When I turned down the invitation with, “I’d love to—but I can’t miss Sunday school and church,” it all broke loose. Hardly before I realized what was taking place, I was justifying my involvement in the Sunday school to my friend.

The comments that passed between us are still ringing in my ears, “Why is the Sunday school so important you can’t miss one Sunday? Don’t you ever have any Sunday recreation? My pastor was told not to expect me until boating season is over.”

For a moment I was stunned and a bit shocked, but I finally managed to mumble, “Maybe we can go some other time.”

Halfway apologetic and probably a little em-

barrassed, he said, “I forgot you don’t like to miss church and Sunday school. We’ll get you the next time around.”

Back in the office, after the dismissal dust of 600 stampeding students had settled, and with that brief encounter still fresh in my mind, I dropped into my chair and did some hard thinking. Thinking which made a profound and I hope lasting impression on my life.

While sitting there staring out the window across the school playground, I began to realize why I loved the work of the Sunday school so much. Thank God for that brief encounter!

As a public school administrator for the past 11 years, I have chosen to devote much of my time and energy to the work of the Sunday school. I did this because I could not put my complete philosophy of education into practice in the public school.

In my philosophy of education I am concerned with the development of the whole child. This includes not only his physical, psychological, social, and mental development, but his spiritual development as well.

The public school has left out the most im-

portant element of man's life—the spiritual. It has left out the most important Textbook—the only infallible body of truth known to man—truth that is essential to the transforming of lives and the changing of human nature—the Bible.

The public school has left out the most important Person in history—Christ. It has left out the most important dynamic of education whether secular or sacred—the Holy Spirit. It has left out the most important purpose or goal of education—to be like Christ.

Finally, public education has ignored the greatest Teacher the world has ever known—Jesus Christ, the Son of God.

I believe the kind of education that is best for our nation today is education that is Christ-centered, Bible-based, with a pupil-related process of communicating God's written Word through the power of the Holy Spirit. Its purpose is leading pupils to Christ, and then building them up in Christ, in order that they may be sent out for Christ. And I have 24 public school teachers on my Sunday school staff who feel the same.

The transformation of lives, the growth of Christian personalities, the nurturing of pupils toward Christlikeness, and conformity to the will of God should be our primary task in education.

The Bible is the means of imparting divine life (I Peter 1:23). It is the source of Christian nurture and growth (I Peter 2:2). We cannot obtain or maintain a valid Christian experience without God's written Revelation, the Bible. It is our Measuring Stick, the Standard that shows us what we are and what we ought to be and what God wants us to be.

America has forgotten that most of her leading colleges and universities today were founded upon and dedicated to the principles of Christian education. Public education's greatest need today is not the banning of prayer and reading of the Scriptures, but a radical turning back to the very principals that made our people great in the first place.

Sunday school teachers hold the destiny of the church in their hands. The future of the church will depend upon an army of volunteer, dedicated teachers whose very lives are founded upon the Word of God. Teachers who rarely miss a Sunday morning session. Those who never go to Sunday school without having shared Christ and His saving power with others. Teachers who identify with and become involved in the lives of their pupils, who never stand before their classes without having drunk deeply from the well of the Word. Their hearts are strangely warmed by Almighty God in the secret closet of prayer until they teach with confidence in the power of the Holy Spirit, their Teacher.

Thank God for those who teach with assurance that they are in partnership with the blessed Holy Spirit in a divine-human process—who teach with the awareness that they are engaged in the greatest task in the world: introducing immortal souls to the eternal, living Word of God.

Such teachers realize that it is really God who does the teaching. That they are only instruments of His grace, doing the planting and watering. The increase is from God (I Corinthians 3:6).

To be involved in the work of the Sunday school is not a duty and responsibility, but a blessed and sacred privilege. It is a labor of love.

For our service in the kingdom of God to be transformed from dutiful drudgery into sheer delight and joy, three things must happen.

First, we must completely surrender our lives to Him. Effectiveness in Christian service is dependent upon our full surrender to the will of God until we, like Paul, can say, "Lord, what wilt thou have me to do?" (Acts 9:6) Peter expressed the disciples' commitment in Matthew 19:27, "Behold, we have forsaken all, and followed thee." We too must go all the way with Christ.

Second, there must be a deep thrust for the person of Christ and His precious Word. David expressed his desire in Psalms 42:1-2, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." His deep love for the Word is found in Psalms 1:2, "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Finally, there must be the acceptance of a task, Christian service. When love is accompanied by loyalty, we will follow Christ in humble ways of Christian service.

When Christ is made sovereign, He controls. We don't have to take the initiative—He does. He gives the orders. He provides the divine stimulus, the godly motivation, and through His divine guidance our love for Him increases.

We must brood over the Gospels until the spirit and message of Christ penetrate the most secret chambers of our hearts.

Christ gave himself for us; we ought to give ourselves just as freely and fully for Him. If we love Christ, we will love the Sunday school and will uphold it, defend it, work for it, and give ourselves in its service. □

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\*Roy Hendley, public school principal from Portage, Ind., joined the Church Schools staff August 1 as general director of Sunday school administration. He has served as superintendent of the Sunday school at Portage, one of the fastest growing in the denomination. A graduate of Olivet Nazarene College, Mr. Hendley received his master's degree in public school administration from Indiana University in 1960. He did additional graduate work at Pasadena College and Purdue University. He taught three years and has been an elementary school principal the past 11 years.



# Bill

By Dolores Acuff, *Shawnee, Kans.*

**T**hree days. Three days ago, he was alive. Sunday, Mother's Day, 1971, was his time of exit. On Wednesday his body was committed back of earth.

Bill was the middle child of seven. Family gatherings were always highlighted with tales of his mischievous adventures. "Anything for a laugh!"—that was Bill!

When the news of my conversion broke upon my family some 18 years ago, Bill's letter, pronouncing me a "disgrace to all you hold dear," brought surprise and intense grief. He had bracketed me with the "snake handlers" and emotionally unstable, blaming Christ.

"If," he agnosticized, "there ever was such a man!"

Fifteen years passed. My love for Christ increased. Bill's laughter decreased. His smile yielded to a mask of misery. His children were bearing the fruits of their father's unbelief. Alcohol became Bill's escape, until Bill could no longer escape the alcohol.

My husband and I were prepared for Bill's

telephone call, which came across 2,000 miles just four years ago. Hadn't we fervently prayed?

Bill did not rebel, nor did he defend himself, when shown his selfish destruction of his family. The fight-back was gone.

Bill made his last trip to his beloved boyhood home a year ago. On Mother's Day, 1970. During his few hours in our home, discussion turned to national episodes of violence.

Bill quietly submitted, "There is but one thing that will save America now, and that is a return to Christ!"

Midwestern humidity increased his inability to breathe normally, and he was forced to reserve an earlier flight to his coastal home. And Bill, reeling from a lack of oxygen as he made his way across the field to the huge aircraft and up its gangplank, turned to wave good-bye.

One year—a year that brought suffering, but stillness to Bill's soul. The stillness brought the Saviour, and the Saviour brought back to Bill the smile that Satan stole! □

## PEN POINTS / A PRECIOUS EXPERIENCE

I recall a few precious moments of my life with an elderly lady who had an incurable cancer. I was an orderly in a hospital and she was one of my patients.

This lady was not a Christian but seemed to respect me for my testimony. I remember asking her if she knew the Lord and she answered in the negative. On one occasion I told her she did not know what she was missing in life. This statement seemed to surprise her more than offend her and was really the beginning of our friendship.

Just a few days before her death she rang for me and asked if it was too late to accept Christ as her Saviour. I assured her that it wasn't too late.

With tears in her eyes she told me she wanted Christ and requested that I pray with her. It didn't take her long to find peace, for as we prayed she repented and accepted Christ into her life.

Throughout her remaining days I encouraged her to pray and assured her she was in God's hands. I read Romans 10:13 to her, "For

whosoever shall call upon the name of the Lord shall be saved."

A day or two passed by and then the Lord took her away while she was sleeping. It was a privilege to share the love story of salvation, and it was a most precious experience to have a part in another's salvation even in the closing hours of life.

—JIM EVANOFF  
*Ephrata, Wash.*

# faith at home



## THE SCHOOLROOM OF THE SOUL

"Don't forget your lunch," I called, as I rushed to the door with that vital item.

I stood there watching Sharon and Tom, their legs flying, as they ran off to school.

Four-year-old Becky, beside me, looked up with questioning eyes. "I want to go, too," she said.

I smiled, knowing that when the time came she would soon be begging, "Can't I stay home this morning?"

Becky doesn't realize it, but she's in a classroom each wide-awake moment of every day. That's what our home is. Yours, too.

It's common knowledge that the tiniest infant gets impressions, soaks up feelings and ideas, through all of its senses. It begins learning with its first breath of air.

As the child develops, it takes in more and more of the world around it—and the world it's mostly around is the home.

Children learn—not from what we, their family, try to be, or wish we could be, or might pretend to be. They learn from what we actually are.

They are infallible lie detectors. That's why it's essential for each family member to truly belong to Christ.

If we are His, they will see Him through us. They will learn how He would have them live in every situation.

In this practice laboratory, this basic training area called "home," they will find out firsthand how to tackle the world.

They will learn love (or hate) for others. They will (or will not) learn good Christian habits.

Mothers are noted for being health-conscious. Teeth brushing, well-balanced meals, vitamins, are all primary concerns.

Are we as conscientious about daily prayers, Bible reading, and regular church attendance? (Ours as well as theirs? They're watching!)

Do we feed their souls?

Do we clean up wrong ideas and attitudes as quickly and carefully as we scrub their dirty faces and hands?

Too many mothers, too often, depend on the public school to teach their youngsters everything they need to know. Too many have the idea that Sunday school for the preschooler is fun, but not necessary. Too many wait too long to begin religious training in the home.

Yes, this is when and where they take their first step—to Jesus or away from Him.

If you haven't before, Mother, hold your child's hand and lead those faltering, unsteady feet to Christ. It's never too soon. Pray it's not too late.

—By Rosemary Lee  
Worthington, Ohio

## POWER FOR SERVICE

Thy will, not mine—

My life be touched of Thee.

Led by Thy hand,

Choose Thou the path for me.

Willing to give

My time, myself, my all;

Fill me with love

For those who have not heard Thy call

Thy hands, not mine,

To work for Thee above.

Thy lips, not mine,

To tell of God's great love.

And may my feet

Go where You'd have me go,

To souls whose lives

Are darkened by their sin and woe.

Oh, send the power

Upon me, Holy Spirit;

Fit me for service

In this world, I pray.

Oh, send the power

Upon me, Holy Spirit;

Make me a channel, Lord,

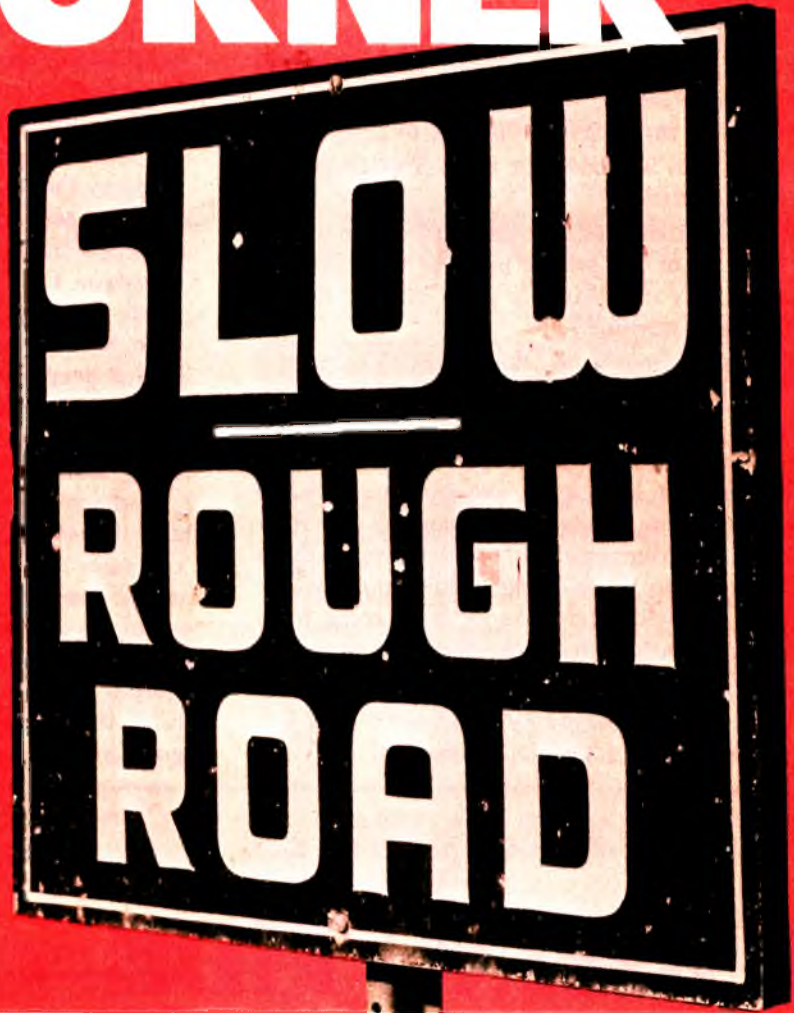
To win some soul today.

Gracie Brackett  
Palouse, Wash.



# WIT'S END CORNER

WIT'S END  
CORNER



Photography by The Costas

**W**it's end corner" is where we face calamity and trial alone.

It refers to those times human aid cannot sustain us:

- When we have come to the end of all human resources, and human reasoning fails utterly to comprehend the meaning of things or associate them with a God of love;
- When sorrow drives us to the brink of despair, shuts in all morbid thinking, shuts out all human comfort, and inclines to the thought that relief is impossible;
- When an empty chair and crushed hopes seem to emphasize our loss and hopelessness at every twist and turn;
- When circumstances are beyond our control;
- When the heavens are as brass, and God seems deaf to our appeal.

It was for such a time as this that the poet wrote:

*Say not, my soul, "From whence  
Can God relieve my care?"  
Remember that omnipotence  
Has servants everywhere.  
His wisdom is sublime,  
His heart profoundly kind;  
God never is before His time,  
And never is behind.*

The word "wit" means practical good judgment, wisdom, mental resources. The dictionary says one is at his wit's end when he is "wholly

By Morris Chalfant, *New Castle, Ind.*

at a loss for a means of extrication from a perplexing situation." A man is at his wit's end when he has gone as far as he can go; when he has come to the end of his rope; when there is nothing more he can do; when he reaches, as we say, the jumping-off place.

Many a man has reached wit's end only to find it was his beginning.

Dean Stanley has remarked that man's soul is so constituted that it does not render its sweetest music until it is under stress, and not in the summertime but in the cold winter. "The sweetest songs of earth have been sung in sorrow. . . . Even of Jesus we read that He was made perfect through suffering."

It was Luther who said he could never understand many of the psalms until he was afflicted. Someone has said, "It is a great misfortune not to endure misfortune."

Adversity brings us to "the God of all comfort," and the trouble that does this is a blessing in disguise. "Blessed, blessed cross that liftest up my head."

The aeolian harp gives sweetest music when hung where the winds blow strongest; and from many a suffering soul the sweetest strains have flowed forth to the blessing of humanity. Many, passing by "wit's end corner," have come forth like reborn souls, proving the truth of the words:

*In trouble, and in grief, O God,  
Thy smile has cheered my way;*

*And joy has budded from each thorn  
Which round my pathway lay.  
The hours of pain have yielded good  
Which prosperous days refused;  
Like herbs, though scentless when entire,  
Spread fragrance when they're bruised.*

Can you put your sickness, sorrow, or problem into God's hands and say, "God is able to deliver; but if not, I'll trust Him and, trusting, die"?

Dresden china, the finest in the world, is burned at least three times. Diamonds that are not cut do not capture and reflect the colors of the sun. And in like manner human character is made by the testing of our faith.

If you seek to know more of Christ, do not be surprised if He leads you into a desert place or takes you through a furnace of pain. Faith must stand the fire. Some of the greatest men of all time have been brought through the searching fires of deep soul anguish.

Have you ever been at your wit's end? Did you despair or call on God? Did God calm the storm? I am sure He did if you called on Him in earnest.

Perhaps you are at your wit's end now. If you are, it matters not what the storm may be; God can calm it. But remember, God calms the storm when "they cry unto the Lord."

So, if you are at wit's end, tossed about with a storm in your breast, why don't you "cry unto the Lord"? He will most certainly hear and He will calm the storm-tossed waters of your soul and give you peace. □

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By Tom Barnard, *Bethany, Okla.*

# A RISING TIDE—

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## THE CHURCH'S MULTIPLE MINISTRIES

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**S**t. Paul's "by all means save some" challenge is being met today by hundreds of Nazarene churches intent on fulfilling the Great Commission in this generation.

Never have so many lay adults and youth been mobilized to become involved in the Church's redemptive task. Never have so many creative minds—at all levels of church life—been stretched to dream dreams big enough to meet the expectations of communities which demand relevancy of Christ's Church. Never has the Church had to adapt to the exploding of knowledge, fantastic technological advances, sociological "gaps," unbelievable affluency, and the

weakening of the Christian home—all in one decade!

But the churches are responding—impressively. Expanded counseling services, traveling choirs which double as work crews when needed, home Bible study and fellowship evangelism groups, action-impact teams, neighborhood evangelism efforts, nursery and day schools, radio and television penetration, abbreviated but relevant Sunday night evangelism—these are but a few of the innovative ways some churches are finding helpful in meeting the challenge placed on the Church in today's world.

These innovations suggest a harmony of need

and program—the needs of people and the programming necessary to help meet those needs. They suggest the necessity of expanding the Church's ministry to areas left untouched by previous generations. They suggest the increased investment of money, time, and skills, lay and ministerial alike. They suggest the importance of a planned expediency—fulfilling our Lord's commission, with haste! In short, these innovations—and others like them—suggest the multiplication of a church's ministry to the community.

Nazarenes have grown used to multiplication. Home mission work has been, by tradition, an important factor in the expansion of the denomination at home and abroad. Growing churches have "mothered" new churches in outlying areas. District boards have continually been alert to developing communities needing a holiness witness.

But the kind of multiplication referred to here is multiplication *within*. Many hundreds of Nazarene churches of all sizes have volunteer, as well as paid, assistants to help lift the load thrust upon a busy pastor in our fast-paced society.

Music directors, for example, are legion. Most are unpaid.

Office secretaries, in urban America, are almost as important to a pastor as his telephone is. Some churches are able to pay for this professional help; others are not, but they get the job done with volunteer workers.

Whether helpers are paid or not, the concept is simple: The pastor will be more effective as a pastor if many hands help with the work. It should cause no surprise that churches with effective pastors tend to be growing churches, spiritually and numerically.

The natural product of multiplication within a church is the multiple-staff ministry—two or more persons working together, with separate tasks, toward a common goal or with a common mission. About 100 Nazarene churches, coast to coast, employ full-time multiple staffs (in addition to secretarial and maintenance personnel). Several hundred other Nazarene churches employ persons on a part-time basis.

Their emphasis is similar. They desire to do a better job of meeting the needs of people, together with fulfilling the mission of the church.

Among the 100 churches with full-time, paid assistants, over half of the assistants perform at least part of their duties by working with young people. Nineteen of these churches employ full-time *specialists* in youth work. Specialists in Christian education, children's work, music, outreach evangelism, and administration are serving in 15 of the 100 churches.

Other multiple-staff churches employ persons whose assignments reflect a combination of

gifts: music and education, education and visitation, youth-music-education, youth and education, and so on. No set pattern exists, except a concerted effort to improve the quality of a church's ministry to a community.

While cause-and-effect is hard to prove in each case, the evidence is clear that growing churches above 250 members are, in most cases, churches which have multiple staffs. Of the 100 churches mentioned, the average Sunday school enrollment is 636, of whom 378 attend on an average Sunday; church membership is 420; and the average amount raised for all purposes in 1970 was \$105,000.

As expected, churches embracing the philosophy of multiple ministries place growing demands on Nazarene higher education to produce graduates with skills and calling which complement those of the senior ministers. Several Nazarene colleges and the Bible College offer specialized undergraduate programs for students who feel called to the supporting ministries and who wish to professionally prepare for that calling.

Nazarene Theological Seminary offers a two-year Master of Religious Education degree for those desiring graduate training.

Still the demand for pastoral assistants far exceeds the supply. Young ladies who feel a special calling to full-time Christian service are now able to consider Nazarene-oriented training for ministries with children, youth, music, or the broader field of Christian education. Seven percent of full-time assistants in the Churches of the Nazarene with multiple staffs are young ladies, and the demand for female assistants seems to be increasing.

Can a person who feels a calling to the support-

Photo by Dick Reynolds





ing ministries earn a salary consistent with today's standard of living? Apparently so. While figures vary because of fringe benefits, the average annual salary received by full-time pastoral assistants across the denomination is approximately \$8,000, plus various kinds of benefits associated with the pastoral ministry. Salaries for single females average slightly less, while salaries for males with large families average slightly more. The size of the church and the amount of the senior minister's income seem to affect the salaries and benefits of assistants, also.

But must a local church desiring to offer a quality ministry to its community *hire* extra persons to get the job done? And do numerical statistics alone indicate that the needs of people are being met, or that the quality is improving at all? No.

But pastors and congregations alike have discovered—sometimes after painful and taxing financial investment—that a quality program and needs met do not automatically occur with the multiplication of new churches in a town or with the construction of lovely, well-located, and landscaped church buildings.

People—lost or saved—will go to the church where individual and family needs are met, where opportunities for involvement are offered, and where by the atmosphere created even a visitor will observe, “*There is a church that really cares about me.*” Church size and location are secondary, if important at all.

A growing number of congregations feel that the multiplication of ministries within a church is one answer to the problem of relevancy. And the tide is rising. □



**W**hen natural mechanisms for bringing one of man's waste products back into an ecological cycle do not exist, man must devise a way of recycling it or ultimately he may have to forego further use of that resource.

He chops down trees to make fiber out of which he makes paper. Unless used paper is re-pulped and made into new paper, more trees will have to be cut. By recovering scrap metal from junk piles he can reduce the amount of ore that he takes out of the earth.

Some things cannot be recycled and must be thrown away. When you are done with your tube of toothpaste there is nothing you can do with the screw cap except throw it away. The label on an empty ketchup bottle is also beyond your power to salvage.

This is not true of glass, metal containers, and newspapers. This of course is the difference

between waste which we cannot save and waste which is a result of misuse.

A few weeks ago a “youth on the road” dropped into the local Gospel Rescue Mission for a meal and bed. He was on the way from Dallas to Los Angeles. Still in his early twenties, he had reached a dead end as far as his life was concerned. He had experimented with drugs, and had tried in many ways to find fulfillment. As a human wreck he was floating aimlessly in the ocean of life.

The superintendent of the mission presented the claims of Christ to the young man and led him to the place of surrender to Jesus as his Saviour and Lord. When he found Christ, he found the reality that he had been seeking.

In services in which I preached in the mission this lad led the congregational singing and sang special messages in song. His voice was of excellent quality and his personality was pleasing. God was already helping him to begin the recycling process for his life.

On a recent visit to the mission I missed the young man. When I asked the director of the mission about him, he told me with a wide smile that the youth was enrolled in a nearby Christian college, preparing for a life of service to his Lord. The process of life recycling is continuing. The wasted years are now disappearing into the past of God's great forgetfulness. A bright future looms ahead of a person whose life has been touched by the great hand of the Master.

We are challenged to promote recycling in our own households in order that our waste may be put to use. How much greater is the call of God for the recycling of lives as He suggests, “Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool!” □

# MAKING LIFE RHYME

Life should be a poem and every day a well-writ line of harmonized aspirings and struggle, hope and despair. It is the repeating beat of the contradictions accepted in well-adjusted living.

The poem of life does not come of well-chosen words but of ordered hearts under the stirring of great conflicts. It comes of faith which can find God in the thundering sea and in the singing brook.

It is not difficult to see the poetry of the snow-clad mountain, the fragrant wild rose, or the bird a-wing in a morning doused with sunshine.

It is deep within the soul that the poetry sometimes comes hard. The dark shadows are difficult to reconcile with the bright hopes. The tears do not seem to rhyme with the laughter, and failures discord harshly with the dreams they have destroyed.

We think life would be a song easily sung if we could have only pleasant things, but this is not true. The song would be a monotone, the poem dull and colorless, and the meter uninteresting if we had but happy words and joyful emotions.

People—erratic, discordant, unpredictable—are often hardest to include in the rhyme of life.

It seems it would be so easy if all were kind, friendly, and easy to love but they are not. They are good and bad, pleasant and unpleasant. They are friends and they are enemies, yet we cannot escape them.

If they do not become part of our poem it will be incomplete. Even in their contradictions and contrasts, God would have us love and include them all.

Even our religious experience must find beauty in the sharp contrasts of our lives and our emotions. Prayer and faith, hope and love would become dull without the varied tones of desperation amid our devotion. The poem must use the whole of life by the grace of God.

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By Milo L. Arnold  
Colorado Springs



## DIMENSION

*Adventures in Self-discovery*

BY DARRELL E. LUTHER

Lansing, Mich.

### Tension Breakers

Have you felt the crushing pressure of the vice of tension? Are you asking, as do scores of others, "Why are people so tense today?"

One reason for our tense condition is the lack of security as far as emotional safety is concerned.

A past generation worked to make life better, suffered, and experienced loss as we do today, but had a feeling of faith that things would ultimately come out all right. God's will would triumph.

Today man believes his fate is basically in his own hands. When misfortune occurs, he blames himself.

Man has also been victimized by the tension brought on as a result of change. He questions the rules and values of yesterday. The values of the past do not seem applicable to the present. The possibility of physical accidents and tragedies including nuclear annihilation keep many tense.

There is much more to man than his physical self. Man is soul, mind, ego. We act to protect this "inner kingdom" with as much vigor as we do to protect our bodies.

When someone criticizes you unjustly, what type of feeling do you experience? Most people respond with defense. Tension is the result.

When tension grips you, try the following antidote. It has broken tension for many.

The first suggestion is so simple we often fail to utilize the resource—*talk it out*. Seek a person you respect and trust. Share with him what you think is disturbing you. (Don't share with everybody.) Not only will this bring release from pent-up emotions, but it will clear your mind for intelligent action.

Second, when the pressure is on, change your activity and scenery for a while. Take a break—read, seek the company of other people, get involved in a recreation or hobby. Escaping is not walking out on the problem. Action is the key. Redirect your energies.

Third, learn to do one thing at a time. Choose the task you consider the most important; concentrate only on it and finish it. Then move to the next assignment. Don't dissipate your energies by worrying. Don't take on more than you can handle efficiently.

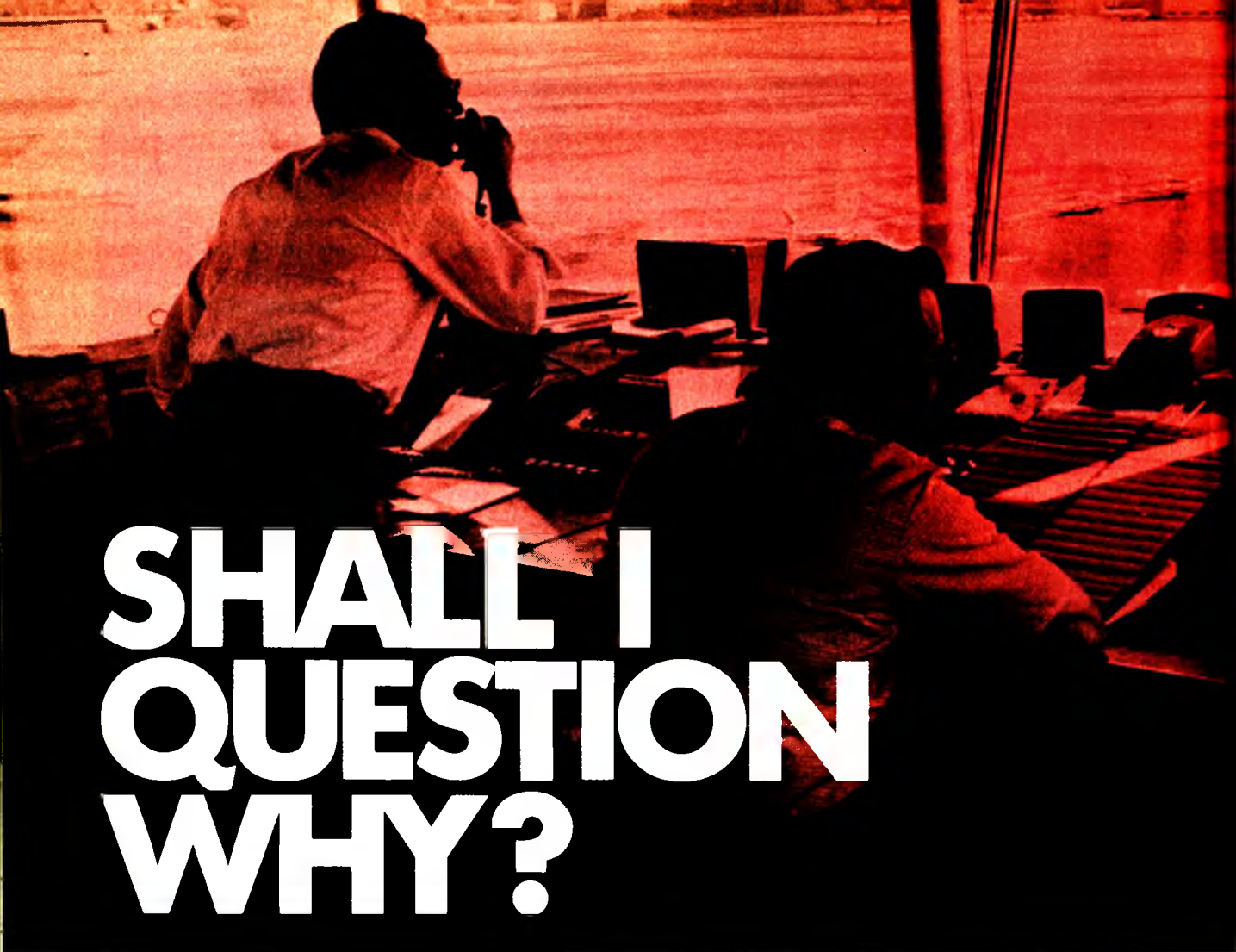
Fourth, direct your tension away from yourself—do something which will benefit others. A positive, spiritual church is one of the best channels for such fulfillment. Through the church you can give of your time, talent, and treasures for the needs of others locally and around the world.

Last, maintain dialogue with God. Talk to Him honestly. Listen to the exciting things He has to say to you. For your tension—Job 34:29; guidance—Ezra 10:4; Psalms 32:8; His purpose—Isaiah 46:11; Romans 8:28; security—Hebrews 13:6; 1 Peter 3:13.

Utilizing these tension breakers will assist you with the adventure of living.







# SHALL I QUESTION WHY?

By Galen D. Wilcox, *San Jose, Calif.*

**T**oday I attended the funeral of a friend. He was in the prime of life, successful as a business executive, and enjoying the respect of the community, his clients, and his associates.

His death was unfortunate and from our point of view untimely. He was a passenger in a private plane, on his way home from a fishing trip. The weather was bad and fuel was dangerously low.

The pilot radioed the nearest airport for permission to land and refuel. Permission was granted and they started their descent. The tower picked them up on the radar screen: "You're coming in too high! Circle around and come in again."

The pilot nosed up and started to circle. Again, he began his approach. But, as fate would have it, their fuel gave out and they crashed about a mile short of the runway. Eight hours later, with 50 men searching the area in very inclement weather, the plane and the bodies of both men were found at the bottom of a 200-foot bluff.

The funeral was conducted this morning. The chapel was full to overflowing. I stood, along

with nearly 100 others, during the memorial service.

The minister made some very meaningful comments: Members of the bereaved family naturally ask, "Why was he taken from us—he who enjoyed life so much? Why he, a man so successful in the business world? Why he, when he had so much to offer to family and friends?"

I too ask the question, Why? And it is most difficult to find a satisfactory answer.

All my life I have been taught that I should not question God, or His providence. But I do! I'm human! Christ, the greatest of all men, hanging on the Cross, cried in torturous anguish, "My God, my God, *why* hast thou forsaken me?"

Shall I question, Why? Hasn't God given me the ability to question, to inquire, to discover, to reason?

So for those who sorrow at the passing of a loved one, we seek a way to offer comfort. When we see a beautiful flower (and there were so many surrounding the casket) we cannot but realize that there is a living, loving God who cares about us. Who can see a bird in flight without remembering that He notices even the sparrow





Photo by De Wys, Inc.

which falls? Certainly all of nature testifies to the goodness of God.

Also we have wonderful memories of our departed friend and loved one. Without this ability to remember, we lose our relationship with the past. There is nothing on which to build experience, nothing to refer to, or to recollect. While of course we can never "go back," yet we cherish fond memories, thanking God for them and what or whom they represent.

Most important, we have hope. We cannot change the past, but we do have a glorious hope for the future. In John 14:1-3, Jesus said (and says to us today), "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2-3).

And in the familiar twenty-third psalm, the writer declares, "The Lord is my shepherd; I shall not want. . . . He leadeth me . . . though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . . and I will dwell in the house of the Lord for ever."

We, though sorrowing, have much to be thankful for: the sunshine and the rain; the beauty of nature with its flowers and autumn colors; the sunrise at the beginning of the day and the sunset at its close. Pleasant memories flood across our minds and are precious to us. And most important of all, we have a hope for a bright and eternal future. Therefore with confidence we can pray:

*Almighty God, our gracious Father, who giveth and taketh away, we come to Thee in our deep grief over the sudden departure of our loved one and friend. The mysteries of life and death perplex us. Help us to trust, realizing that with Thee there are no accidents. Make us brave to say Yes to Thy wisdom. Comfort the bereaved, and keep us all mindful that there is a measure to our days, and may we learn the wisdom of our faith in Him who is the Resurrection and the Life, even Jesus Christ our Lord. Amen.*

Needless to say, I left the chapel less sorrowful, though still I wondered, Why? But my faith in God and His care were strengthened and I felt the encouragement of His grace. □



By Kenneth Vogt,  
Sacramento, Calif.

OUTREACH

# CLASSES

**O**utreach classes are the thrilling evidence that the modern-day Church has caught the early New Testament Church spirit by going beyond its walls to reach people with Bible study and testimony.

A pastor called, "Do you remember that talented young couple who knelt at our altar a few months ago to find Christ?"

"Yes, I remember."

"Remember also that they decided they would go to the more fashionable church down the street, where they needed to go only Sunday morning and would not be expected to come Sunday night or to prayer meeting?"

"Yes, I remember, and was sorry to hear that."

"Have you heard the latest on them?"

"No, I haven't."

"We're having an outreach class in their home and last week 14 'long hairs' joined them."

"Man, that's great! From the tone of your voice, something wonderful must have happened."

"Yes, would you believe it? As we opened the Bible, the subject turned to the meaning of the death of Jesus."

A young laywoman-homemaker wrote, "Big Bar means . . . a small community of some 300 souls in darkness without any Christian witness . . . an outreach Sunday school class sponsored by Weaverville Church of the Nazarene . . . a 35-mile drive one way, over the mountain and down through the canyon along the Trinity River, to take the gospel to some needy souls . . . some 25 to 35 boys and girls, men and women gathered to learn of Jesus and His love . . . involvement with the lives of these souls and showing them that Christ is the only Answer . . . praying for

each one . . . visiting in strangers' homes and making them friends . . . turning all those over to the Lord . . . sharing the wonders of His blessing and guidance . . . sharing His great love with others . . . glorifying Christ through our very beings . . . most of all, love in action."

A pastor's wife called, "I could hardly believe this. I had 25 children in my home today, studying the Bible. I was scared. I was afraid this TV-hooked generation might not listen to that old, discarded *Nu-Vu* material I took out of the storage closet at the church. But they listened and God was there."

It was Monday morning about ten o'clock. A retired layman called. After talking a few minutes about the district starting a new church in a needy area, he said, "Well, I've got to go calling." Why did he feel that way? It was the direct result of the church having an outreach class in a rest home where the people had become involved in the lives of others through Bible study and sharing their testimonies.

A church saying, "Come," is directing the attention to itself. A church saying, "Go," is directing the attention toward others. The Spirit of God is most likely to be present in power with the latter church.

Go . . . GO . . . GO . . . GO . . . in outreach classes. Go everywhere—go into homes—go into trailer parks—go into apartment complexes—go into that subdivision—go into rest homes. Go into schoolhouses. Go into coffeehouses. Go into businessmen's breakfasts. Go into noontime classes near the high school campus. Go into university areas. Go into the neighboring villages.

To some, GO seems to mean the frenzied efforts of a numerically conscious church trying to make a good showing. To me, GO means "God's Opportunity!" And it also means God's Option—YOU! □

# How Quickly Can Christ Change a Life?

**H**e stood a stranger at the parsonage door, tall, youthful, but with a wound above his eye. His anxious manner revealed the deep feelings he was soon to share with the pastor as in minutes the study door closed for a time of counseling.

The story revealed that, after a bout with drinking of intoxicating beverages, he had seen his home divided. His wife had gone. In rage, he had injured her father in a fight, and the home was a mess.

A sobering stay in prison had brought him out of the foggy feelings he had experienced; having apologized to the local police for disturbance, he had been referred for counseling to a minister in town.

Deep need and spiritual shipwreck caused him to hang on every possible ray of hope he could see. When Christ was presented as the One who could change his life and start him anew on a purposeful pathway, he willingly prayed. The load of sin vanished as he received Christ as personal Saviour.

He realized that the home situation looked bleak and broken yet. Prayer helped, but the solution was not to be an easy one. A skeptical wife who had been mistreated and whose father had been abused was not to accept with ease the change that was to be real in the life of her husband. Could "old things" pass away and "all things . . . become new" so quickly (II Corinthians 5:17)?

The new convert came into the fellowship of the Christians in the Sunday morning service. He was alone. That evening he shared in Christian fellowship at the pastor's home with other guests who had been invited. New interests were seen, and he liked what he experienced with a different kind of friends.

The wife came for counseling, and then the two were seen together on a Monday night. That

evening they talked of reconciliation, but not until assurance had been given that there would be no more drinking in their home.

That night the wife saw a wonderful change in her husband which she had not experienced. When the plan of God was presented, already prayer was being answered and she received Christ with great joy. Now she too could understand how real Christ can be. A bond of love seemed to sweep over them, and side by side they determined to unite their home, this time with a new dimension, the grace of the Lord.

Prayer meeting Wednesday found them together at church, having gone back to their homelife only the night before. The church fellowship stayed close to them, encouraging, sharing in social times and spiritual blessings.

At a revival soon after, both came forward to commit their lives to Christ and were wonderfully sanctified. A few weeks later both were baptized, and on Easter Sunday they took a forward step as they became members of the Church of the Nazarene.

The change in their lives has challenged and edified the church, and the new life in Christ has already touched others who see that life is abundant in the Lord.

This tall, youthful stranger has lost the ugly scar from the wound he carried over his eye that night that he came to the parsonage door. But the new vision he has received is another miracle of grace as God has opened his eyes. Strong drink is replaced with the power and fullness of the Holy Spirit, and a happy home rejoices on the higher plane of spiritual abundance in Christ Jesus, our Lord. □

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By Richard W. Scharn, *Sierra Madre, Calif.*

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# editorially SPEAKING

By W. T. PURKISER

## *A New Look for the Laity*

One of the biggest problems the modern Church has inherited from its history is a sharp division between ministers and laymen.

There is a distinction. God does call some to leave the occupations they would otherwise follow and make Christian leadership their breadwinning profession. But to make the distinction into a total division is to miss something very important.

At its finest and best, Christianity has always been a lay movement. Jesus himself—assuming that He accepted the responsibilities that went with becoming “bar mitzvah,” a son of the law, at age 13—followed Joseph’s trade for 18 years, and even after His baptism and anointing was known as “the carpenter.”

The men He chose as His authorized messengers were not priests or rabbis. They were fishermen and farmers and one was a tax collector.

When persecution made it difficult for Christians to remain in Jerusalem, it is reported that those who “were scattered abroad went every where preaching the word” (Acts 8:4)—“except the apostles” (8:1).

What made the Church of the first century a miracle—at least among other factors—was the spontaneity of its laymen. As Eugene Sterner wrote: “Christianity to them was a calling, a vocation. Everyone was a minister, a priest, a servant. That is, every Christian served others and shared the new life in Christ.”

There are hopeful signs that this particular “middle wall of partition” between ministry and laity is beginning again to be broken down. We have a long way to go, but we’re on the right road.

A growing number of districts are shifting their annual assemblies to Friday and Saturday for the express purpose of involving more of their laymen in decision-making processes in running the church.

We have always sought for equal representation of ministers and laymen on our boards and major committees. The theoretical balance is becoming more practical. Such is all to the good.

One layman wrote very eloquently: “We have burdened our pastors with tasks which should be our own. We have demanded not only that they be our shepherds but that they take our trivialities, our social aspirations, the ‘fun’ of our children, on

their weary backs. We have demanded that they be expert businessmen, politicians, accountants, playmates, community directors, ‘good fellows,’ judges, lawyers, and settlers of local quarrels. We have given them little time for listening to us, and we do not listen to them, either.”

**B**ut it is not alone in operating church machinery and paying the bills that the layman is needed. He is desperately needed in the soul-winning outreach of the church.

The church of tomorrow will be the church that most nearly gets back to the New Testament concept of the priesthood of all believers and the ministry of all Christians.

We have demonstrated, across the years, the power of united giving. Instead of placing dependence on a smaller number of larger gifts, we have made a virtue of our necessity and have proved the value of a larger number of smaller gifts.

The same philosophy must now be transferred to the total ministry of the church. Instead of depending upon the superior talents of a few professional church workers, we must demonstrate again the effectiveness of every member witnessing and involved in the spiritual concerns of the church.

Too long we have thought of service in terms of worship. The time has come when we must place more emphasis on worship in terms of service.

Throughout our own Zion, to the extent that we have been able to utilize the potential of our increasingly capable laymen, we are succeeding. Where we have failed to do this, the work is in stalemate.

This does not mean a lesser place for the ministry. It means an altered concept of the minister’s task.

The pastor is not a hired employee of the congregation, brought in to do the work of soul winning. The pastor is the playing coach, whose task is to get all the members of the team onto the field and into the effort. The pastor is the working foreman who doesn’t do the whole job himself, but who enlists, coordinates, and directs the activities of the entire group.

We must learn again that the “old ship Zion” carries no passengers. All on board are members of the crew.

*The church of tomorrow will be the church that most nearly gets back to the New Testament concept of the priesthood of all believers and the ministry of all Christians. Too long we have thought of service in terms of worship. The time has come when we must place more emphasis on worship in terms of service.*

Mr. Sterner, again, has written: "One reason that the layman is more effective in his witness to non-Christians than the clergyman is that he is closer to where they live and remembers where they hurt. He may also be more spontaneous and natural.

"There will always be need for the trained professional to teach, to equip, to counsel, to shepherd the people. But it will be the layman who best communicates the Christian heritage to others at the place where they live and work."

Laymen's Sunday, October 10, can have a two-fold value for us. It can provide a framework to express again appreciation for the faithfulness of laymen throughout the church. It can also bring us closer to the realization that distinction does not mean division—that the total task of the Church is ours together, layman and minister alike. □

## *On Drawing the Line*

Ethics, someone said half jokingly, is like art: it consists in knowing where to draw the line.

In an age increasingly permissive and lax, it is well to give serious thought to this problem that is always with us.

Forty years ago a mother wrote to Dr. J. B. Chapman, then editor of the *Herald of Holiness*:

"I am a mother who is trying earnestly to guide my children in the right way," she said. "But there are so many questions about things the children can do and can't do that I am often at my wit's end. Can't you give us a list of things that our children, especially our children in the public schools, can do? They complain that we just want them to sit around and twiddle their thumbs."

Dr. Chapman's answer is a classic. I quote it in full.

"I do not think I could give you a list that would be dependable or useful. Conditions vary in different communities.

"But I think in the interest of the positive and the practical that parents should be careful about drawing lines and forbidding too many things. You can bring on a 'conscience' about things that otherwise might have remained innocent and you can become guilty of just what your children accuse you of.

"I had a neighbor who listened to the impractical people about him and forbade his children's playing croquet and just about every other game, and forbade their taking part in just about everything that appealed to them.

"The result was that home became a bore to the children and 'society' held an appeal like 'stolen waters' that was abnormal.

"When my neighbor was a grandfather, he said to me one day, 'If I had it to do over I would be different. I don't care what the impractical people say, I would make home enjoyable to my children and I would just draw the line on what is actually wicked, not on the innocent things that have no moral character unless you ascribe one to them.'

"But the sad part is that neighbor lost his children to Christ and the church and he thinks it is because he made the Christian life appear to be both barren and impractical.

"I think about the worst possible attitude for parents is that which holds that everything adults have lost desire for is wrong for children and the young, and that 'When the young find salvation they will lose their love for these things too.' And in the meantime they compel their children to be abnormal either by enforcing rules which have no meaning to the young or making outlaws of their children by condemning what they do and yet suffering them to do it.

"I would say, make the list of prohibitions as short as possible, and make it on the line of what is actually wicked. As to the rest, trust for a spiritual rather than a legalistic solution, and you will save your children many temptations to outlawry and hypocrisy, and in the end they will most likely turn out to be good citizens and worthy Christians."

This advice is almost a half-century old. But it would be difficult to improve upon it for today.

There are moral principles that are nonnegotiable. To these we must cling without compromise.

Love, honor, integrity, truthfulness, modesty, chastity, and purity in relationships between the sexes—married and single—and seeking first the kingdom of God and His righteousness: these are the foundation pillars of Christian ethics. But the application of these principles to individual circumstances must be made with sanctified good sense and complete openness to the Holy Spirit. □

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## OCTOBER SLATE

### (October Slate as Reported to Visual Art Department)

- ANDREWS:** Pontiac, Mich. (1st), Oct. 8-17; Alexandria, Va. (1st), Oct. 20-31  
**ARMOLD:** Oakwood, Ill., Sept. 29—Oct. 10; Lynchburg, Va., Oct. 12-17; Elizabethton, Tenn., Oct. 19-24; Graham, N.C., Oct. 26-31  
**BAILEY, C. D.:** East Liverpool, Ohio (1st), Oct. 4-10; Columbus, Ohio, (Wilson Ave.), Oct. 11-17; Cincinnati, Ohio (Fairfax), Oct. 18-24; Trenton, Ohio, Oct. 25-31  
**BASS:** St. Paris, Ohio (1st), Oct. 3-10; Cincinnati, Ohio (Western Hills), Oct. 13-24; East Gary, Ind., Oct. 25-31  
**BATTIN:** Spring Valley, Calif., Oct. 4-10; Oakdale, Calif., Oct. 13-24; Selah, Wash., Oct. 26-31  
**BELL, JAMES:** Great Bend, Kans., Oct. 10-17; Borger, Tex. (1st), Oct. 19-24; Baton Rouge, La. (1st), Oct. 26-31  
**BELL, WAYNE:** Coolidge, Ariz., Oct. 3-10; Ashdown, Ark., Oct. 13-24  
**BENDER:** Meridian, Miss. (Oakland), Sept. 30—Oct. 10; Charleston, W. Va. (Tyler), Oct. 14-24; Covington, Va. (1st), Oct. 28—Nov. 7  
**BERTOLET:** Ferndale, Mich., Oct. 5-10; Adrian, Mich. (1st), Oct. 12-17; Richfield, Mich., Oct. 19-24; Westland, Mich. (1st), Oct. 26-31  
**BETTCHEER:** Ft. Madison, Ia., Oct. 5-10; Monticello, Ind., Oct. 12-17; Greencastle, Ind., Oct. 25-31  
**BOGGS:** Grand Island, Neb. (1st), Oct. 4-10; Salem, Ohio (1st), Oct. 11-17; Hoopston, Ill. (1st), Oct. 21-31  
**BOHL, JAMES:** Nashville, Tenn. (Grace), Oct. 4-10; Jacksonville, Fla. (Central), Oct. 11-17; Newport, Ky. (1st), Oct. 25-31  
**BONE:** Marysville, Wash., Oct. 3-10; San Leandro, Calif., Oct. 11-17; Orofino, Idaho, Oct. 18-24; Ephrata, Wash., Oct. 25-31  
**BOWMAN:** Wellston, Ohio, Oct. 10-17; Columbus, Ohio (Shepherd), Oct. 18-24; Centerville, Ohio, Oct. 26-31  
**BRAND:** Augusta, Me. (Stone St.), Oct. 22-31  
**BROOKS:** Mt. Pleasant, Mich. (1st), Oct. 5-10; Saginaw, Mich. (Central), Oct. 11-17; Albany, Ind. (1st), Oct. 19-24; Hoopston, Ill. (1st), Oct. 25-31  
**BROWN, CURTIS:** Muncie, Ind. (1st), Oct. 4-10; Anderson, Ind. (1st), Oct. 11-17; Lynn, Ind., Oct. 25-31  
**BROWN, ROGER:** Akron, Ohio (1st), Oct. 5-8; Barberton, Ohio (1st), Oct. 9-10; Des Moines, Ia. (Southside), Oct. 11-17; Oltawa, Ill. (1st), Oct. 18-24; Chester, W. Va., Oct. 25-31  
**CHAMBERS:** Huntsville, Ala. (1st), Oct. 25-31  
**CHAPMAN:** Blossom, Tex., Oct. 4-10; Pratt, Kans., Oct. 11-17; Dodge City, Kans. (1st), Oct. 25-31  
**CHITWOOD:** Woodstock, Ill. (Free Meth.), Oct. 6-10; Gasport, Ind., Oct. 11-17; Barryton, Mich. (Anderson Ch. of God), Oct. 18-24; Frankfort, Mich. (Wes.), Oct. 26-31  
**CHIZUM:** N.W. Ill. Dist. Tour, Oct. 6-24  
**CLARK, GENE:** Kankakee, Ill. (Limestone), Oct. 4-10; Findlay, Ohio (Summit), Oct. 12-17; Brownstown, Ind., Oct. 18-24; Jackson, Ohio, Oct. 31—Nov. 7  
**CLARK, HUGH:** Frankfort, Ky. (1st), Oct. 29-31  
**CLINE:** Williamsburg, Ohio (1st), Oct. 3-10; Valley Station, Ky., Oct. 19-24; Wilmore, Ky. (Community), Oct. 25-31  
**COLLINS:** Nashville, Ind., Oct. 4-10; Indianapolis, Ind. (S. Keystone), Oct. 18-24; Peoria, Ill. (Forrest Hill), Oct. 25-31  
**COOK, DON:** La Grande, Ore. (1st), Oct. 3-10; Caldwell, Idaho (1st), Oct. 11-17; Vale, Ore., Oct. 18-24; Parma, Idaho, Oct. 31—Nov. 7  
**COOK, LEON & MRS.:** Marietta, W. Va., Oct. 5-10; Gary, Ind. (1st), Oct. 19-24; Kokomo, Ind. (1st), Oct. 26-31  
**CORBETT:** St. Paul, Minn. (Grace), Oct. 6-10; Angola, Ind., Oct. 17-24; Butte, Mont., Oct. 31—Nov. 7  
**COX, C. B.:** Chicago, Ill. (Austin), Oct. 4-10; Raytown, Mo., Oct. 11-17; Jonesboro, Ark., Oct. 18-24; Barstow, Calif. (1st), Oct. 29—Nov. 7  
**CRABTREE:** Midway City, Calif., Oct. 4-10; Merced, Calif., Oct. 11-17; Los Gatos, Calif., Oct. 18-24; Fresno, Calif. (Grace), Oct. 25-31  
**CRANDALL:** Hillsdale, Mich., Oct. 1-10; Springfield, Ind. (Luray), Oct. 17-24  
**CREWS:** Muncie, Ind. (Riverview), Oct. 1-10; Milwaukee, Wis. (S. 60th), Oct. 11-17; Willmar, Minn. (1st), Oct. 18-24; Spencer, S.D. (1st), Oct. 25-31  
**CRIDER:** Columbus, Ind. (Calvary), Oct. 7-17; Shelbyville, Ind. (Vine St. Meth.), Oct. 21-31  
**DARNELL:** Martinsville, Ind. (1st), Oct. 7-17; Norman, Okla. (Grace), Oct. 21-31  
**DAVIS:** Bloomington, Ind. (Broadview), Oct. 7-17; Plainfield, Ind. (Trinity), Oct. 22-31  
**DEAL:** Sarasota, Fla. (Swift Rd.), Oct. 5-10; Kissimmee, Fla. (Eastside), Oct. 18-24  
**DENNIS, DARRELL:** Huntingburg, Ind., Sept. 30—Oct. 10; Tell City, Ind., Oct. 14-24; Scottsburg, Ind., Oct. 28—Nov. 7  
**DIXON:** Andover, Ohio (Cherry Valley), Oct. 5-10; Zanesville, Ohio (1st), Oct. 12-17; Mattoon, Ill. (Eastside), Oct. 19-24  
**DUNMIRE:** Auburn, Ind., Oct. 4-10; Pensacola, Fla. (1st), Oct. 12-17; Warner Robins, Ga. (1st), Oct. 18-24; Nashville, Tenn. (Trinity), Oct. 26-31  
**EMSLEY:** Sierra Vista, Ariz., Sept. 29—Oct. 10; Gladstone, Ore., Oct. 13-24; Enumclaw, Wash., Oct. 27—Nov. 7  
**ESTERLINE:** Paradise, Calif., Oct. 18-24; Olivehurst, Calif., Oct. 25-31  
**FELTER:** Ravenna, Ohio, Oct. 11-17; Muncie, Ind. (Southside), Oct. 18-24; Carlisle, Pa. (Hol. Chr.), Oct. 26-31



- FERGUSON, JOHN: Lufkin, Tex. (1st), Oct. 3-10; Roseville, Calif. (1st), Oct. 11-17; Vallejo, Calif. (Hillcrest), Oct. 20-31
- FILES & ADAMS: Perkasia, Pa., Oct. 13-17; Staunton, Va., Oct. 24-31
- FINGER: Lancaster, Ohio, Oct. 1-10; Williamston, Mich., Oct. 15-24
- FINKBEINER: Scotland, Oct. 1-24; Wuppertal, West Germany, Oct. 25-31
- FISHER: Nashville, Tenn. (1st), Oct. 3-10; Richmond, Ind. (1st), Oct. 12-17; Canton, Ohio (1st), Oct. 19-24; Kansas City, Mo. (1st), Oct. 31—Nov. 7
- FITCH: Newtonsville, Ohio, Oct. 1-10; St. Albans, W. Va., Oct. 17-24; Louisville, Ky., Oct. 31—Nov. 7
- FLORENCE: Stinesville, Ind., Oct. 6-17; Carlos, Ind. (Union Chapel), Oct. 20-31
- FORD: Cleveland, Ohio (West Side), Oct. 4-10; Bryan, Ohio, Oct. 15-24; California, Pa., Oct. 29—Nov. 7
- FREEMAN: Arenzville, Ill. (Bethel), Oct. 15-24; Smithfield, Ill. (1st), Oct. 31—Nov. 7
- FRODGE: Arcola, Ill., Sept. 29—Oct. 10; Ripley, Ohio, Oct. 11-17; Doyle, Tenn., Oct. 29—Nov. 7
- GARDNER: Sumter, S.C. (Calvary), Oct. 4-10; Orangeburg, S.C. (Suttlemyre Mem.), Oct. 11-17; Aiken, S.C., Oct. 18-24; Charleston, S.C. (Garden Rd.), Oct. 25-31
- GATES: Terre Haute, Ind. (Eastside), Oct. 6-16; Racine, Wis. (Taylor), Oct. 17-24
- GAWTHORP: Carthage, Tenn., Oct. 4-10; Kingsport, Tenn. (1st), Oct. 11-17; Manchester, Tenn., Oct. 18-24; Bloomington, Ill. (Fairway Knolls), Oct. 25-31
- GLORYLANDERS: Newtonsville, Ohio, Oct. 1-10; Wellston, Ohio (1st), Oct. 15-17; Trenton, Ohio (1st), Oct. 25-31
- GORMANS: Manchester, Ohio, Oct. 8-10; Eastview, Ky. (Wes.), Oct. 17; Murray, Ky., Oct. 22-24; Louisville, Ky. (Peniel), Oct. 27—Nov. 7
- GRAVVAT: Winona, Minn., Sept. 29—Oct. 10; Detroit Lakes, Minn., Oct. 11-17; Freeport, Ill., Oct. 24-31; Bath, Ill., Oct. 31—Nov. 7
- GREEN: Kankakee, Ill. (1st), Oct. 5-10; Decatur, Ill. (1st), Oct. 15-17; Pekin, Ill., Oct. 19-24; St. Louis, Mo. (Lafayette Park), Oct. 25-31
- GRIMM: Pt. Pleasant, W. Va., Oct. 3-10; Fortville, Ind., Oct. 17-24
- GRIMSHAW: Edmond, Okla., Oct. 5-10; Osseo, Minn., Oct. 19-24; Kansas City, Mo. (Dundee Hills), Oct. 26-31
- HADEN: Dayton, Ohio (Glenn Rd.), Oct. 3-10
- HARDING: Clovis, N.M. (1st), Oct. 3-10; Hastings, Neb. (1st), Oct. 17-24; Portland, Ore. (Mt. Scott), Oct. 31—Nov. 7
- HARRISON, J. MARVIN: Bismarck, N.D. (1st), Oct. 4-10; Bay City, Tex., Oct. 18-24
- HARROLD: Bedford, Ind. (Davis Mem.), Oct. 14-24; Moline, Ill. (1st), Oct. 26-31
- HEASLEY: Ft. Scott, Kans., Oct. 3-10; Aurora, Mo., Oct. 12-17; Shattuck, Okla., Oct. 19-24; Collinsville, Okla., Oct. 31—Nov. 7
- HEGSTROM: Marion, Ind. (Lincoln Blvd.), Sept. 29—Oct. 10; Fairfield, Ia., Oct. 11-17; Bloomington, Minn., Oct. 19-24; Appleton, Wis., Oct. 27—Nov. 7
- HENDERSON: North Manchester, Ind. (1st), Oct. 4-10; Eaton, Ind. (1st), Oct. 13-24
- HIGGINS: Camarillo, Calif., Oct. 4-10; Madera, Calif., Oct. 11-17; Modesto, Calif. (1st), Oct. 18-24; Kingsburg, Calif., Oct. 25-31
- HODGE: Tipp City, Ohio, Oct. 4-10
- HOECKLE: Sand Springs, Okla., Oct. 20-31
- HOFFMAN: West Point, Ohio, Oct. 4-10
- HOLLEY: Collinsville, Ill. (1st), Oct. 4-10; New Lothrop, Mich. (1st), Oct. 12-17; Decatur, Ill. (Faries Parkway), Oct. 19-24; East St. Louis, Ill. (Maplewood), Oct. 25-31
- HOOD: Malden, Mo., Oct. 4-10; Dexter, Mo. (1st), Oct. 11-17; Jefferson City, Mo., Oct. 18-24; Kinsley, Kans., Oct. 26-31
- HOOT EVAN PARTY: Ashtabula, Ohio (1st), Oct. 3-10; Flat Rock, Mich., Oct. 17-24; South Bend, Ind. (Trinity), Oct. 28—Nov. 7
- HOOT, W. W.: Auburn, Ind. (1st), Oct. 1-10; Hopewell, Va. (1st), Oct. 12-17; Portsmouth, Ohio (Sciotoville), Oct. 18-24; Lawrence, Kans. (1st), Oct. 29—Nov. 7
- HOOTS: Kankakee, Ill. (1st), Oct. 5-10; Fairmont, W. Va. (1st), Oct. 11-17; Summersville, Ky., Oct. 19-24; Columbiana, Ohio (1st), Oct. 26-31
- HUBBART: Chrisman, Ill. (1st), Sept. 29—Oct. 10; Garrett, Ind., Oct. 11-17; Harvey, Ill., Oct. 19-24; Newport, Ky., Oct. 25-31
- HUFF: Columbus, Ohio (Frank Rd.), Oct. 5-10; Coshococ, Ohio (1st), Oct. 12-17; Bowling Green, Ky. (1st), Oct. 18-24; Amelia, Ohio, Oct. 25-31
- HUNDLEY, EDWARD J.: Rutland, Ohio, Oct. 3-10; Parkersburg, W. Va. (Thrd), Oct. 14-24; West Portsmouth, Ohio, Oct. 29—Nov. 7
- HUNDLEY, JOHN D.: Terre Haute, Ind. (Wes.), Oct. 1-10; Clayton, Ind., Oct. 11-17; College Cor., Ohio, Oct. 18-24; Monterey, Tenn., Oct. 26-31
- HUTCHINSON: Lebanon, Ind., Oct. 17-24
- HYSONG: Pataskala, Ohio, Oct. 4-10; Buckhannon, W. Va., Oct. 12-17; Baltimore, Md. (Dundalk), Oct. 19-24; Grove City, Pa., Oct. 26-31
- ISEBELL: Pasadena, Tex. (Red Bluff), Oct. 4-10; Ardmore, Okla. (1st), Oct. 11-17; Columbus, Miss. (1st), Oct. 19-24; Frankclay, Mo. (1st), Oct. 25-31
- ISENBERG: Beaver Falls, Pa., Oct. 6-17; Rising Sun, Ohio, Oct. 20-31
- JANTZ: Eureka, Calif. (1st), Oct. 7-17; Hacienda Heights, Calif., Oct. 21-31
- JAYMES: Hanover, Pa. (Trinity), Oct. 4-10; Wheeling, W. Va., Oct. 11-17; Wapakoneta, Ohio, Oct. 20-31
- JONES: Apalachin, N.Y., Oct. 5-10; Schenectady, N.Y., Oct. 12-17; Rochester, N.Y. (Trinity), Oct. 18-24; Toronto, Ont., Oct. 26-31
- KELLY: Rock Hill, S.C. (Grace), Oct. 4-10; Portland, Tenn., Oct. 11-17; Rock Hill, S.C. (Emmanuel), Oct. 18-24; Columbus, Ohio, Oct. 25-31
- KEMPER: Carson, Wash., Oct. 3-10; Greenville, S.C. (1st), Oct. 17-24; Rock Hill, S.C. (West Main), Oct. 27—Nov. 7
- KILLEN: Ephrata, Pa., Sept. 28—Oct. 3; Warren, Pa., Oct. 4-10; Alton, Ill., Oct. 12-17; Chicago Heights, Ill., Oct. 19-24; Marietta, Ohio, Oct. 26-31
- KLEVEN: Freemont, Ia., Oct. 4-10; University Park, Ia., Oct. 8; Newman Grove, Neb., Oct. 12-17
- LAMAR: Washington, Ill. (Sunnyland), Oct. 11-17; Colona, Ill., Oct. 18-24
- LANIER: Geneva, Ind., Sept. 29—Oct. 10; Chesterhill, Ohio, Oct. 3-14; Ligonier, Ind., Oct. 27—Nov. 7
- LASSELL: Robinson, Ill., Oct. 6-17; Follansbee, W. Va., Oct. 18-24; Richmond, Va., Oct. 29—Nov. 7
- LAW: Oklahoma City, Okla. (Southside), Sept. 29—Oct. 10; Brighton, Colo., Oct. 13-24; Jerome, Idaho, Oct. 26-31
- LAXSON: Texarkana, Tex. (1st), Oct. 12-17; Oklahoma City, Okla. (Western Oaks), Oct. 19-24; S.W. Okla. Dist. Tour, Oct. 26-31
- LEIH: Vallejo, Calif. (1st), Sept. 29—Oct. 10; Seaside, Calif. (Mont. Pen.), Oct. 11-17; Anacortes, Wash., Oct. 24-31
- LESTER: Tulsa, Okla. (St. Pauls), Oct. 7-17; Baytown, Tex. (1st), Oct. 18-24; El Centro, Calif., Oct. 29—Nov. 7
- LIDDELL: Plymouth, Mich., Oct. 4-10; Cleveland, Ohio (1st), Oct. 12-17; Mattoon, Ill. (1st), Oct. 19-24; Lynn, Ind., Oct. 25-31
- LINDER: Parker, Ind., Sept. 29—Oct. 10; New Paris, Ind. (Syracuse), Oct. 25-31
- LIPKER: Westlake, Ohio, Oct. 12-17; Columbus, Ohio, Oct. 19-24; Ypsilanti, Mich., Oct. 26-31
- LUSH: Selinsgrove, Pa., Oct. 5-10; Chicago, Ill. (Austin), Oct. 12-17; Ft. Wayne, Ind., Oct. 19-24; Sapulpa, Okla., Oct. 26-31
- MACALLEN: Elwood City, Pa., Oct. 15-24
- MACK: Ypsilanti, Mich. (Sal. Army), Oct. 10-17; Saginaw, Mich. (Shields), Oct. 20-31
- MANLEY: Gas City, Ind., Oct. 4-10; Hillsboro, Ohio (Harriett Miss.), Oct. 11-17; Englewood, Ohio (Miss.), Oct. 20-31
- MANNING: Wheelersburg, Ohio (Sac. Mission), Oct. 4-17; Cincinnati, Ohio (Price Hill), Oct. 25-31
- MARLIN: Tallahassee, Fla. (1st), Oct. 4-10; New Smyrna Beach, Fla. (1st), Oct. 11-17; Gainesville, Fla. (1st), Oct. 18-24; Gainesville, Fla. (Trinity), Oct. 25-31
- MARTIN, PAUL: Lowell, Mass., Oct. 4-10; Anderson, Ind. (1st), Oct. 11-17; Roanoke, Va. (1st), Oct. 18-24; S. Ark. Dist. Tour, Oct. 25-30; Olathe, Kans., Oct. 31—Nov. 7
- MAY: El Reno, Okla. (1st), Oct. 6-17; Thornton, Colo. (1st), Oct. 20-31
- MAYO: Odessa, Tex. (Central), Oct. 11-17; Denton, Tex. (Taylor Park), Oct. 18-24; Oklahoma City, Okla. (Woodson Park), Oct. 25-31
- McCULLOUGH: Moultrie, Ga., Oct. 5-10; Texarkana, Tex. (1st), Oct. 12-17; Oklahoma City, Okla. (West Oaks), Oct. 18-24; Muldrow, Okla., Oct. 26-31
- McNUTT: Concerts in Michigan and New England states, month of October; Roanoke, Va. (1st), Oct. 19-24
- McWHIRTER: Pittsburgh, Pa. (Lincoln Pl.), Oct. 4-10; Phoenix, Ariz. (area), Oct. 12-17; Warner Robins, Ga., Oct. 18-24; Science Hill, Ky., Oct. 25-31
- MEADOWS-REASONER: Villa Grove, Ill., Oct. 7-17; Palmyra, Ind., Oct. 21-31
- MEREDITH: Roxana, Ill. (1st), Oct. 4-10; Farmland, Ind., Oct. 13-24; Columbus, Ind. (1st), Oct. 25-31
- MEYER: Huntington, Ind., Sept. 28—Oct. 10; Northstar, Mich., Oct. 11-17; Endicott, N.Y. (1st), Oct. 19-24; Winchester, Ind., Oct. 27—Nov. 7
- MICKEY: Wister, Okla., Oct. 4-10; Conroe, Tex., Oct. 11-17; Monticello, Ill., Oct. 18-24; Redwood Falls, Minn., Oct. 25-31
- MILLHUFF: Wichita, Kans. (1st), Oct. 5-10; Orange, Calif., Oct. 25-31
- MOULTON: Spokane, Wash. (Crestline), Oct. 4-10; Kellogg, Idaho, Oct. 11-17; Moscow, Idaho, Oct. 18-24; Prosser, Wash., Oct. 25-31
- MULLEN: Milwaukee, Wis. (1st), Oct. 4-10; Lockland, Ohio, Oct. 11-17; Cincinnati, Ohio (Fairfax), Oct. 18-25; Bethany, Okla. (Calvary), Oct. 26-31
- NEFF: Plymouth, Ind. (Wes.), Oct. 3-10; Charleston, W. Va. (Valley Grove), Oct. 11-17; Salisbury, Mo. (1st), Oct. 19-24; Gas City, Ind. (Eastview Wes.), Oct. 25-31
- NEUSCHWANGER: Puyallup, Wash. (1st), Oct. 3-10; Phoenix, Ariz. (Par. Valley), Oct. 11-17; Arlington, Tex. (1st), Oct. 21-31
- NORRIS: Monroe, Wis. (Yellowstone Lake), Oct. 3-10; Lawton, Okla. (Lawn Hgts.), Oct. 14-24; Mitchell, Ind., (1st), Oct. 28—Nov. 7
- NORTON: Benton, Ark., Oct. 4-10; Nevada, Mo., Oct. 17-24; Tulsa, Okla. (University), Oct. 25-31
- OLIVER: Benton, Ark., Oct. 4-10
- OVERTON: Johnson, VI., Oct. 5-10; McConnellstown, Pa., Oct. 12-17; Cincinnati, Ohio (Price Hill), Oct. 21-31
- PARLEE: Pleasanton, N.J., Oct. 17-24
- PARR: Monticello, Ia., Oct. 8-10; Decatur, Ill., Oct. 19-24; Frankfort, Ind., Oct. 26-31
- PASSMORE: South Point, Ohio, Oct. 5-10; Alum Bank, Pa., Oct. 11-17; Washington, Pa. (1st), Oct. 22-31
- PATTERSON: Scarborough, Ont. (Kennedy Rd.), Oct. 11-17; Saskatoon, Sask., Oct. 24-31
- PERRY: Carol City, Fla., Oct. 10-17
- PHILLIPS: Augusta, Kans., Oct. 6-17; Houston, Tex. (Northshore), Oct. 18-24; Kokomo, Ind. (1st), Oct. 26-31
- PIERCE: Charlton, Ia., Oct. 1-10; Des Moines, Ia. (Highland Park), Oct. 15-24; Belleville, Ill. (1st), Oct. 26-31
- POTTER, LYLE: Myrtle Creek, Ore., Oct. 3-6; Ridgefield, Wash. (1st), Oct. 10-13; Ore. Pac. Dist. Tour, Oct. 17-20; Port Orchard, Wash., Oct. 24-27; Zillah, Wash., Oct. 31—Nov. 3
- POWELL, CURTICE: Bedford, Pa., Oct. 1-10; Belle Vernon, Pa., Oct. 12-17; New Lexington, Ohio, Oct. 19-24; Fremont, Ohio, Oct. 25-31
- PRENTICE: Harlingen, Tex. (1st), Oct. 10-17; McPherson, Kans., Oct. 19-24; Vidor, Tex. (1st), Oct. 31—Nov. 7
- PRICE: Tulsa, Okla. (Dawson), Oct. 4-10; Mountain Home, Ark. (Twin Lakes), Oct. 12-17; Morrilton, Ark., Oct. 18-24; Little Rock, Ark. (College Hgts.), Oct. 25-31
- QUALLS: Jacksonville, Fla., Oct. 4-10; Ravenna, Ohio (1st), Oct. 11-17; Calvert, Ala. (1st), Oct. 24-31
- RAKER: Jacksonville, Fla. (Normandy), Oct. 3-10; Venice, Fla., Oct. 11-17; Okeechobee, Fla., Oct. 18-24
- RAYCROFT: Bad Axe, Mich. (1st), Oct. 5-10; Anderson, Ind. (E. 38th), Oct. 12-17; Rochester, N.Y. (Auburn), Oct. 19-24; Barne, Ind. (Mt. Hope), Oct. 26-31
- RICHARDS: Terre Haute, Ind. (Wes.), Oct. 1-10; New Albany, Ind. (Eastside), Oct. 17; Harvey, Ill., Oct. 22-24; Seymour, Ind. (Peters Switch), Oct. 26-31
- RIST: Columbus, Ohio (Bellows), Oct. 4-10; Huntington, W. Va., Oct. 11-18
- RODGERS: Saratoga Springs, N.Y. (Grace), Oct. 6-17; Framingham, Mass., Oct. 18-24; Lowville, N.Y., Oct. 25-31
- ROTHWELL: St. Louis, Mo. (Bridgeton), Oct. 10-17
- SCHOONOVER: Milwaukee, Wis. (1st), Oct. 4-10; Wausau, Wis. (1st), Oct. 11-17; Toledo, Ohio (Sylvania), Oct. 18-24; Tecumseh, Mich., Oct. 25-31
- SCHULTZ: Gladewater, Tex., Oct. 4-10; Texarkana, Ark., Oct. 11-17; Monroe, La. (Wes.), Oct. 29—Nov. 7
- SCOTT: Louisville, Ohio, Oct. 11-17
- SERROT: Enola, Pa. (Ch. of God), Sept. 27—Oct. 10; Harrisburg, Pa. (Bethany), Oct. 11-17; Biloixi, Miss., Oct. 18-24; Ft. Lauderdale, Fla. (Manor), Oct. 25-31
- SEXTON: Worthington, Ky., Oct. 6-17; Bowling Green, Ky. (Emmanuel), Oct. 25-31
- SEYMORE: Herrin, Ill., Oct. 4-10; Marshall, Ill. (1st), Oct. 11-17; Hannibal, Mo., Oct. 18-24
- SHARPLES: Medicine Hat, Alta., Oct. 6-17; Hoquiam, Wash. (1st), Oct. 19-31
- SHAVER: Kansas City, Mo. (St. Paul's), Oct. 12-17; El Paso, Tex. (1st), Oct. 24-31
- SINGELL: Peoria, Ill. (Faith), Oct. 5-10; Saginaw, Mich. (Central), Oct. 12-17; Hattiesburg, Miss. (1st), Oct. 19-24; Columbia, Miss. (1st), Oct. 25-31
- SLACK: Spiceland, Ind., Oct. 4-10; College Corner, Ind., Oct. 18-24; Greencastle, Ind., Oct. 25-31
- SMITH, OTTIS: Franklin, Pa., Oct. 5-10; Memphis, Tenn. (Calvary), Oct. 12-17; Jackson, Tenn. (1st), Oct. 19-24; Murphysboro, Ill., Oct. 26-31
- SNOW: Fairfield, Ohio, Oct. 5-10; Racine, Wis. (Taylor), Oct. 17-24; Madison, Wis. (1st), Oct. 26-31
- SPARKS: South Point, Ohio (1st), Oct. 5-10; Science Hill, Ky., Oct. 13-24; Manchester, Ga. (1st), Oct. 26-31
- STAFFORD: New Castle, Ind., Oct. 7-17; St. Marys, Ohio, Oct. 21-31
- STARNES: Council Bluffs, Ia., Oct. 4-10; Stockton, Ill., Oct. 11-17; Blue Island, Ill., Oct. 19-24; Gilman, Ill., Oct. 25-31
- STEELE: Wellington, Kans., Sept. 29—Oct. 10; Lawrence, Kans. (Hol. Hills), Oct. 13-24; Dewey, Okla., Oct. 31—Nov. 7
- STEPHENS: Elyria, Ohio, Oct. 13-24; Marselles, Ill., Oct. 25-31
- STOCKER: La Moure, N.D., Oct. 13-24; Carmi, Ill., Oct. 27—Nov. 7
- STRAHM: Mansfield, Ohio (McPherson), Oct. 10-17
- STRICKLAND: Shreveport, La. (Werner Park), Oct. 4-10; Urbana, Ohio (1st), Oct. 11-17; Pekin, Ill. (1st), Oct. 18-24; Piqua, Ohio (1st), Oct. 25-31
- SWEARENGEN: Frederick, Md., Oct. 4-11; Kankakee, Ill. (Eastridge), Oct. 12-17; Topeka, Kans. (1st), Oct. 18-24; Dumas, Tex., Oct. 25-31
- TAYLOR: Colgate, Okla., Oct. 5-10; Beaumont, Tex. (1st), Oct. 12-17; Irving, Tex. (Faith), Oct. 19-24; Plainview, Tex. (1st), Oct. 25-31
- THOMAS: Akron, Ohio (1st), Oct. 4-10; Newton, Kans. (1st), Oct. 11-17; Grandview, Mo., Oct. 18-24; Lancaster, Calif. (Valley View), Oct. 25-31
- THOMPSON, WM. E.: Phoenix, Ariz. (Sunnyslope), Oct. 3-10; Minneapolis, Minn. (Brooklyn Center), Oct. 11-17

(Continued on page 29)



## A FIRSTHAND ACCOUNT OF THE NEW MILFORD REVIVAL



*Part of the crowd*

It was as though I had walked in and out of the Book of Acts.

Looking out at the blanket of diamonds in the night through the window of this DC-8, I know that down there the miracle of Pentecost is happening and I have been there.

The New York megalopolis is now a warm glow in the black east, and though we are climbing to some 35,000 feet, my heart is still in a tent on the outskirts of that city, a tent where a miracle is raging out of control.

Paul Moore, the unique pastor of a church gripped in the jaws of Pentecost, asked me to come and preach in a tent to his people for a week.

The summer had been filled with wonderful camp meetings. In some ways they had never been better. What I was to walk into, however, was so different that it took my breath away.

By the time I got to the big green-and-white-striped tent, there were about 400 there. The smell of fresh straw was in the air and the atmosphere was charged with the power of God.

*Part of the Maranatha Band. "Maranatha" means "Our Lord Comes" or "Our Lord, Come."*



Kids covered the straw on the ground, scooting around for better seats. Most of them were doing one of three things: reading their ragged Bibles, praying out loud, or rejoicing out louder.

I was taken back of the platform where the prayer meeting for the service was in progress. The pastor with his Maranatha Band and other leaders were on their knees in the dirt in a circle holding hands and praying for the Lord to bind the strong man Satan, keep him from the tent, and give great salvation.

One little girl started to cry in a soft, beautiful voice that the blood of Christ had in fact already defeated Satan, and victory in the tent was a fact. Then what rejoicing carried that band into the heavenlies!

The Maranatha Band tuned up their guitars, the drummer roared around his traps, the singer pulled his long hair from his eyes, and all heaven broke loose.

The crowd swelled to over 600. The music did not stop until about 9:30 and then it was my turn to preach. Like they say down south, I was in a weaving way even before

I got started. They screamed, "A... MEN!" When it really moved them, they would stand on their feet to clap and cheer.

When the invitation was given, there were over 50 who came to the altar to accept the lordship of Christ in their lives. Then what praise after the altar service! They were a mass of marching, clapping, singing, shouting, turned-on new Christians.

### **These are the Jesus people**

I was stunned. In over 10 years of preaching I had never seen anything to compare with it. Bare feet, long hair, Afros, hippies, freaks; hollow-eyed, toothless, ex-drug-addicts—all turned on to Jesus. I preached in bell jeans and a T-shirt but still felt out of place. It wasn't the looks but the spirit of the thing—it was absolutely real. The hard gospel rock music, the incredible volume of 400 watts through massive Kustom speakers, the kids themselves—it all worked like I have never seen the work of revival work before.

Was it all emotion? NO!

Is it just a fad? NO!

Is it putting Jesus down? NO!

Was I afraid? NO!

Oh, yes, this is the New Milford, N.J., Church of the Nazarene. Two years ago they were running 20, and then the miracle hit. Charlie Rizzo was saved, and he was the crack that became a split, and then the whole door fell in. He is the lead guitar for the band and seems to sum up to most of the kids the power of Christ.

*Charlie Rizzo*



A local rock musician with some fame, Charlie caused a real stir when he went into Christ one year ago. He testified, "One year ago I stepped out of hell."





Bookstand

Living on speed and smak, he was spooning his way to an early grave. The day the Jesus movement reached him he was stoned out of his mind. In an instant he was cured, and turned on to Christ. He has been a shooting star. He has shredded his Bible with study and has become a near expert on the subject of the Second Coming. There is a spirit about him that ignites everything in you that is holy.

By Sunday night there were over 1,000 in the tent. Over and over we had to remind people that we could

not allow smoking in the tent. The sinners were there and so was the power of the blood of Christ.

I preached on their favorite subject, "Our Lord's Return." When the invitation was given, scores ran to the nailed-up two-by-four altar and let the miracle of salvation rain down on them. By now I could not see the hair, the clothes, the subculture ways—the glow of the glory was too bright.

Pastor Paul Moore



A seeker outside the tent

As I left the tent to rush for my plane, I looked back at them clutching their ragged Bibles and singing with the tears streaming down their transformed faces, "Jesus is coming again."

It was then that I realized this was not the fringe but the center of the flame. Now it was more than an article in *Life*, or a write-up in *Time*. I had been run over by the Jesus movement in a wonderful new way.

It's black outside my window now, but as I rest my weary head back on the seat I can remember where I saw the light. With all of my heart I believe, and so I pray—Let it be!—CHARLES MILLHUFF, *Merriam, Kans.*

## BOOK CORNER

### SECURITY: THE FALSE AND THE TRUE

By W. T. Purkiser. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971 (Revision). 60 pages, paper, \$1.25.



A perusal of this book will remind us that *Wesleyan* evangelicals maintain certain theological positions quite distinct from some held by evangelicals of a *Reformed* (Calvinistic) persuasion.

Prominent among unique Wesleyan positions is the conviction that the doctrine of "eternal security" is unscriptural and dangerous to vital piety.

W. T. Purkiser, one of the most highly respected writers in contemporary Wesleyan circles, considers the principal arguments used to support "eternal security" and demol-

ishes them one by one, logically and biblically.

The prevailing theme of the book is that salvation is a *moral* work, delivering the believer from the guilt and power of sin, rather than a positional or fictional work, opening the door to antinomianism.

This reviewer was especially pleased to see a chapter on dispensationalism. "one of the most ingenious systems of biblical interpretations ever devised to escape the clear statements of God's inspired Word. It takes a half-truth, and by artificial and strained application transforms it into a principle of interpretation which permits almost any deduction one might wish to draw from the pages of the book" (p. 48).

Dispensationalism is regularly associated with a complex of doctrines generally unfriendly to the Wesleyan understanding of Christian holiness.

*Security: the False and the True* concludes on a positive note with a chapter titled "True Security." "God has provided perfect security for every trusting child of His. It is a security that is real and absolute, and which perfectly vindicates His

holy Word" (p. 52).

Here is where our stress should be placed. God is able to keep us from falling (Jude 24). This title should be of special value to young Christians seeking to "grow up" in Christ.—C. ELWOOD SANNER.

### WASHINGTON, D.C., FIRST PULPIT FILLED BY TOM NEES

Rev. Thomas Nees, Dayton, Ohio, has accepted a call to pastor at the Washington (D.C.) First Church. His first Sunday in the Washington pulpit was September 12.

Mr. Nees has been pastor of the Dayton Knollwood Church. He is a graduate of Pasadena College, Pasadena, Calif., and the Nazarene Theological Seminary, Kansas City.

He is the son of Dr. and Mrs. L. Guy Nees. Dr. Nees is superintendent of the Los Angeles District and a member of the General Board.

In Washington, Mr. Nees succeeded Rev. Robert C. Crew, who moved to denominational headquarters in Kansas City as assistant in wills and annuities. □

# INTERNATIONAL CHRISTIANS REPORT...

I was born in a small village to poor Hindu parents. My father, who was somewhat of a holy man, used to make regular pilgrimages to holy places. By observing him from my early childhood I became aware of man's longing for God—a longing which I was to experience almost as an obsession with the passing of time.

I had heard of Christ when I was just a boy attending the government school in my village, but my knowledge of Him was slight indeed. However in 1933, without even consulting my parents, I walked the 40 miles to Buldana, and was admitted as a student in the mission school of the Church of the Nazarene. There I heard more, much more, about Jesus. The "Jungle Camp," which later became an annual event, had just been initiated; and it was in these services that God touched my heart.

However, I had to leave the mission school because of the sudden death of my older brother. The financial burden of the family was now on my shoulders. So for one and a half years I was a teacher in a public school some distance from my own village. My salary was good, and I was honored as a *guruji* (master), according to Hindu custom. Soon I resigned my position as teacher and returned to my own village. Arriving there at night, I went directly to the home of the Nazarene pastor and confronted him with my request: "I want to become a disciple of Christ." At first he was somewhat at a loss for an answer. The orthodoxy of my village made it extremely difficult for anyone to accept Christian baptism. To my people a new Christian was regarded almost as a leper, and was heartlessly persecuted. For this reason the pastor finally advised: "You should go to Mehkar [a Nazarene missionary center] and be baptized." Departing secretly, my wife and I walked the 20 miles to Mehkar. There in 1939 we were baptized by Rev. J. W. Anderson.

From 1940 to 1944, I was in the Nazarene Bible School at Washim. Upon completion of my studies there I became a



*Rev. S. L. Bansode plays tambourine (left) as he and his young people conduct a village service.*

pastor. I have no doubt at all that I was a converted man at that time; but, though I witnessed the presence of the Holy Spirit in my ministry, I really was not sanctified.

Never to be forgotten is the twenty-eighth day of October, 1952. My wife and children had retired for the night. But because of my troubled heart I had arisen from my bed and was kneeling in prayer. I literally shivered with fear when I thought of my future if death should find me in my present condition. My lips moved in soundless but sincere petition. Oh, I had already asked forgiveness for my sins. But my defeat now, as the Holy Spirit so clearly revealed, was due to the carnal nature hidden within my life. "If you desire a victorious life, surrender your whole being to Me," He counseled. I concurred and my offering was full and final. In a moment's time the Holy Spirit in power expelled the enemy and took His place in my heart. Oh, the joy beyond measure! My room, the very gates of heaven! From that moment service for the Master be-

came more attractive to me than any other earthly activity. Thirty miles' journey by bicycle to tell others the joyful news of Christ's goodness in itself was a pleasure.

I have been pastor of the Chikhli Church of the Nazarene now for nine years. I still have that obsession that all must know the presence of Christ. The youth of my church are especially cooperative in this regard. They accompany me to the villages and assist in the message. I am constantly amazed that crowds sit for hours in the scorching heat of summer to listen to the gospel. They are hungry for spiritual things. How can I see hungry men except through moistened eyes? So in the last six weeks we have toured 39 villages with the gospel story. We have sold 1,300 gospel portions, a few Bibles, and distributed 13,000 tracts. This is the work of God's Holy Spirit. "Brethren, pray for us."

*Rev. S. L. Bansode, pastor at Chikhli, Buldana District, Maharashtra, India*

**DIVIDENDS FROM WORLD EVANGELISM INVESTMENTS KEEP PAYING!**

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## THANKSGIVING OFFERING—

NOVEMBER 21 (October in Canada)



## THE FRUITS OF PERSONAL EVANGELISM

It was all over. The 1970 Evangelism Conference was history. The pastor of the Goodlettsville, Tenn., Church of the Nazarene rode away from Kansas City with a stirred and convicted heart.

The challenge of personal soul winning had taken a new hold and something from deep within his soul seemed to sense a ray of light, beckoning to something deeper and better than ever experienced before. It was the dawning of a new day in the life of a pastor and his church.

From that moment of truth came a vision which is still just in its embryo as we come to the end of our first full church year since. What a year it has been!



*Congregation in front of Goodlettsville church*

A church has come alive. Every month has had a night of prayer. Every week has had consistent visitation. Every member has had opportunity for soul-winning training and in-depth Christian study. Revival has not been in planned meetings, but in each week's services, until Sunday's services and Wednesday prayer meetings have become "experiences" with the Lord.

More people have been saved at the church altar than ever before. More people have been saved outside the church walls than ever before. More people have joined the church by profession of faith than ever before. Now converts are learning to win new converts. The thrill of New Testament evangelism has become a fever that is causing an epidemic of enthusiasm.

The Sunday school has doubled in

one year from an average of 89 to an average of 178 and for the last four months has exceeded 200. Church attendance is consistently more. Enrollment has gone from 201 to over 400 in the past 12 months.

Every financial record has been broken. An educational addition has been completed and occupied. Four buses are searching for new people. An excellent children's church program has been instituted.

New property is being purchased at this writing and plans are being made for a large sanctuary with seating for 750. The future is as bright as the promises of God and the faithfulness of a group of dedicated laymen living with a vision of the greatness of our God and the compassion to tell people about Him.

—JOHN WILSON DAVIS.

SAMUEL CHADWICK,  
English divine, said that—  
**WHEN A CHURCH  
STOPS HAVING MIRACLES  
IT IS DEAD.**



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## CHURCH PARADE ENTRY MERITS TOP PRIZE

For the second consecutive year the Oklahoma City Trinity Church received the "Best of Parade" trophy for its entry in the "Independence Day Parade" in downtown Oklahoma City. There were 114 entries in the parade.

The float was a project of the youth department with NYPS President Kenneth Leonard in charge.

The theme "They Taught Us to Pray" was developed by a scene of George Washington kneeling in prayer at Valley Forge and a large five-and-one-half-foot "Praying Hands" placed on a pedestal at the rear of the float. Approximately 25,000 hand-made tissue and crepe-paper flowers were used to decorate the float. Every detail on every figure was made with flowers.

Ninety-eight persons participated in the marching unit which followed



*Oklahoma City Trinity Church float that received top parade prize.*

the float down the street. The announcer at the reviewing stand made this statement as the unit passed by, "... Who said all our young people have gone bad? Look at all these teens!"

Pastor R. L. Sumner and his people feel that this is one of the best opportunities afforded the church each year in witnessing to thousands of people.—*Reported by* REV. BUD BUNNELL, pastor's assistant. □



## NEW CHURCHES ORGANIZED

GEORGIA—Soperton (Ga.) St. Mark. Jack H. Lee, district superintendent.

NEW YORK—Brooklyn (N.Y.) Bethel. J. H. White, district superintendent.

NORTHWEST INDIANA—Sheridan (Ind.) Long Memorial Chapel. George Scutt, district superintendent.

## ANNOUNCEMENTS

### Recommendations

● Rev. Wayne Bell is entering the field of evangelism. He is both preacher and singer. He may be contacted at P.O. Box 33, Blevins, Ark. 71825. —Thomas M. Herman, South Arkansas district superintendent.

● Rev. Irvin Pressler, 411 S. Michigan, Bradley, Ill. 60915, is interested in holding meetings in small churches.—Floyd H. Pounds, Northwestern Illinois district superintendent.

● Rev. Jack Price is entering the field of evangelism. He may be contacted at Box 143, Paragould, Ark. 72450.—Floyd H. Pounds, Northwestern Illinois district superintendent.

## MOVING MISSIONARIES

Mr. and Mrs. George Biggs, 6401 N.W. 34th, Bethany, Okla. 73008.

Rev. and Mrs. Roy Copeland, P.O. Box 14, Baguio City, Republic of the Philippines.

Mr. and Mrs. Dave Ford, 104 E. 15, Pittsburg, Kans. 66762.

Rev. and Mrs. Clifford Gay, c/o Mrs. Beynon, Nicholson Farm, Penmaen, Gower, Nr. Swansea, Gam., South Wales, Great Britain.

Miss Esther Howard, Washim, Akola District, Maharashtra, India.

Mr. and Mrs. John Lewis, D.L. 2, via Emilia, Villa Fontana, Carolina, Puerto Rico 00630.

Miss Mary McKinlay, c/o A. McKinlay, 92 James Campbell Road, Hayhill AYR, Scotland.

Miss Avinell McNabb, Rte. 3, Box 46, Greenbrier, Ark. 72058.

Rev. and Mrs. Phillip Torgrimson, 2216 S. 6th, Ironton, Ohio 45638.

Rev. and Mrs. Herbert Ratcliff, Casa Robles, 6355 N. Oak Ave., Temple City, Calif. 91780.

Rev. and Mrs. George Rench, P.O. Box 936, Taipei, Taiwan, Republic of China.



Kirkville (Mo.) First Church dedicated its new church building earlier this year. General Superintendent Eugene L. Stowe brought the dedicatory address. The relocation site is part of a new housing addition. It places the church in the center of hundreds of new homes. The sanctuary, with seating capacity of 300, and the educational unit, with capacity of 250, have been designed to allow for expansion. Indebtedness is about one-half of the value of the building. Rev. C. Howard Wade has been the pastor since November, 1968. The church averaged 102 in Sunday school the last church year. Attendance has shown a 30 percent average increase since moving into the new facilities.

Rev. and Mrs. Philip Steigleder, 397 Mission Rd., Glendale, Calif. 91205.

Dr. and Mrs. Paul Sutherland, 6038 Ascot Dr., Oakland, Calif. 94618.

Miss Dorothy Terry, P.O. Box 224, McLeod, Tex. 75565.

## MOVING MINISTERS

Bruce W. Carpenter from Rock Hill (S.C.) Emanuel to Dothan, Ala.

Burle DeBord from Dathart, Tex., to Seagraves, Tex.

Eldon R. Hotle from Elkin, N.C., to Burlington (N.C.) West.

Elkin W. House from Sikeston (Mo.) Eastside to Piedmont (Mo.) First.

Garland Johnson from Columbus (Ind.) First to Ardmore, Okla.

J. F. McClung from Ballinger, Tex., to Weslaco, Tex.

Merle R. Manselle from Rifle, Colo., to Eagle River, Wis.

Orville C. Mason from Convene, Me., to Fitchburg, Mass.

Douglas Mills from Joplin (Mo.) Calvary to Barnesville, Ga.

Frank A. Noel, Jr., from Guymon (Okla.) First to Richland Center (Wis.) First.

Aubrey R. Ponce, Sr., from West Columbia (S.C.) Central to Madison, Ala.

Steward Reed from Caruthersville, Mo., to Joplin (Mo.) Calvary.

G. Bradford Saffell from Las Vegas (Nev.) Charleston Heights to El Paso (Tex.) Northgate.

John E. Smith from Francisco, Ind., to Crothersville, Ind.

Robert E. Smith from Middleton, Nova Scotia, Canada, to Wainwright, Alberta, Canada.

Herb Smith from Jackson (Miss.) Magnolia Heights to Moss Point, Miss.

Paul Stroud from missionary work in Cape Verde, to Walters, Okla.

Paul N. Vail from Muncie (Ind.) Forest Park to Danbury, Conn.

Lyndon A. Walls from field of evangelism to Hebron, Ohio.

Leon F. Wyss from Norwalk, Calif., to San Diego University Avenue.



## "Showers of Blessing" PROGRAM SCHEDULE

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## NEWS OF REVIVAL

**BOYS' AND GIRLS' CAMP ON THE EAST TENNESSEE DISTRICT** was held during the week of July 19-23. Mr. Charles Cagle was camp evangelist.

He captivated the attention of the boys and girls through gospel magic and chalk drawings. Many responded to the messages and found spiritual help.

Mrs. Charles Patton was camp director, and was assisted by Jimmy L. Hodges. □

**CENTRAL OHIO DISTRICT CAMP MEETING** witnessed the largest crowds in its history during July 16-25 at the tabernacle in Columbus. Multiplied scores of seekers bowed at the altars.

A total of over \$51,000 was raised in cash and one-year pledges during the 10-days. The offering will make it possible to liquidate all camp indebtedness in 1972.

Workers for the meeting were Dr. John L. Knight and Rev. Charles Millhuff, evangelists; James and Rosemary Green, music leaders; Rev. Richard Strickland and the Ambassadors Quartet from Mount Vernon Nazarene College, Mount Vernon, Ohio, as youth workers. Dr. Harvey S. Galloway, now in his last year as district superintendent, served as camp director. □

**THE NORTHWESTERN ILLINOIS DISTRICT NET** team held a summer revival at the Rock Falls, Ill., church. In every service, seekers came to the altar while the team was singing. Only on the final Sunday evening did Evangelist Dennis Apple preach, and even then there was an altar service which preceded his message. Pastor Kenneth Martin reported 111 seekers praying through in the four services.

During the day, the team sang at nursing homes, shopping centers, at a beach, was in a parade, and was on the local radio station for 45 minutes.

The weekend activities were preceded by outdoor rallies and services where the team visited churches in Aledo, Erie, Walnut, and Princeton, Ill.

Nearly 1,000 homes were contacted by the team. Many tracts and *Heralds* were passed out. In the parade and at the beach, 800 *Life Can Have Meaning* tracts were given to people and many of these were given with a personal witness from team members.

Director of the team is Rev. Don Peck, pastor of the Dixon, Ill., church. The music was directed by Rev. Bill Ropp of Peoria, Ill. Rev. Tom Hill is the district president and Rev. Floyd Pounds is the district superintendent. □

**MANY FOUND CHRIST FOR THE FIRST TIME** and others were

filled with the Holy Spirit in a "New Life Crusade" at the South Milwaukee, Wis., church. "The Musical Bertolets" were special workers.

At the close of the meeting Pastor Donald J. Schlough received three new members by profession of faith. The additions enabled the church to realize the largest membership of its 12-year history. □



*Pictured are members of 10 families saved during a revival in the Richmond (Ind.) St. Paul Church. Ted Lee and James and Rosemary Green were the special workers.*

**DAVIS CHAPEL CHURCH, CLEVELAND, MISS.**, held a revival with Rev. and Mrs. L. L. Van Houten of Tulsa as special workers. During the meeting there were 50 seekers. Three were received into church membership. James E. Wilkerson is pastor. □

**A SPIRITUAL BREAKTHROUGH** at the Ridgeway, Mich., church was reported by Pastor D. C. Warner. Evangelist C.D. Holley and the people united in prayer for revival. Following an all-night prayer meeting, the breakthrough was realized. Sinners and backsliders were converted and souls were sanctified. □

**A YOUTH-CENTERED MEETING** at the Cody, Wyo., church was conducted by Rev. Vern Carpenter and Rev. Clark Struebing from Nazarene Bible College, Colorado Springs. Many youth and adults were saved and several sanctified. A two-day retreat in the nearby foothills of Yellowstone Park highlighted the campaign. □

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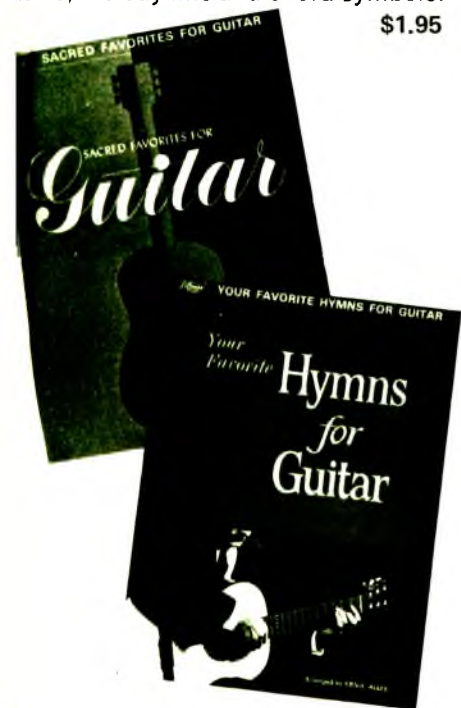


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(Continued from page 22)

TOMPKINS: Caddo, Okla., Oct. 4-10; Glasgow, Ky., Oct. 12-17; Lancaster, Ky., Oct. 18-24; Saline, Mich. (Miracle), Oct. 25-31  
TRIPP: Miami, Fla. (S. Miami Hgts.), Oct. 4-10; Pensacola, Fla. (1st), Oct. 12-17; Bossler City, La. (1st), Oct. 19-24; Florien, La. (Cenchrea), Oct. 25-31  
UNDERWOOD: Lacon, Ill., Oct. 5-10; Fairview Heights, Ill. (State), Oct. 12-17; Milton, Pa., Oct. 19-24; Summer, Mich. (Summer Center), Oct. 26-31  
VENNUM: Miami, Fla. (Calvary), Oct. 3-13; Daytona Beach, Fla. (1st), Oct. 17-27; Eau Gallie, Fla., Oct. 31—Nov. 10  
WADE: Midwest City, Okla. (1st), Oct. 3-10  
WALKER, LAWRENCE: Bethesda, Ohio, Oct. 5-10; Vienna, W. Va., Oct. 12-17; Mattoon, Ill. (Eastside), Oct. 19-24; New Martinsville, W. Va., Oct. 26-31  
WALLACE: Nashville, Tenn. (Trinity), Oct. 5-10; Richmond, Va. (South Side), Oct. 12-17; Mason, Mich. (1st), Oct. 19-24  
WARD: Dayton, Ohio (Northridge), Oct. 1-10; Springfield, Ohio (Erie), Oct. 14-24; Vincennes, Ind. (1st), Oct. 28—Nov. 7

WATSON: Panama, Okla., Oct. 11-17; Alma, Ark. (Maple Shade), Oct. 24-31  
WELLS: Denver, Colo. (Lakeridge), Oct. 12-17; Phoenix, Ariz. (Emmanuel), Oct. 24-31  
WEST: Alloway, N.J., Oct. 5-10; Loganton, Pa. (Wes.), Oct. 12-17; Beckley, W. Va., Oct. 21-31  
WHITTINGTON: Aberdeen, S. D., Oct. 5-10; Minot, N. D. (Southside), Oct. 12-17; Fargo, N. D. (1st), Oct. 19-24; Viborg, S. D., Oct. 26-31  
WILLIAMS, LAWRENCE: Herington, Kans., Oct. 4-10; Erick, Okla., Oct. 31—Nov. 7  
WOLPE: Buena Park, Calif., Oct. 3-10; Ottawa, Ill. (1st), Oct. 18-24  
WOODWARD: Laurel, Del. (Wes.), Oct. 8-17; Butler, N. J., Oct. 22-31  
WYLIE: Sioux City, Ia. (Central), Oct. 13-24  
WYRICK: Warren, Ohio (Morgandale), Oct. 5-10; Louisville, Ky. (South Side), Oct. 11-17; Akron, Ohio (Arlington), Oct. 24-31  
YOUNGER: Muncie, Ind. (1st), Oct. 4-10; Alexandria, Ind. (1st), Oct. 11-17; Inglewood, Calif. (1st), Oct. 18-24  
ZIMMERLEE: Vancouver, Wash. (Proebstel), Oct. 4-10; Springfield, Ore., Oct. 11-17; Ashland, Ore., Oct. 21-31

**HERALD OF HOLINESS OPENS DOOR TO PERSONAL EVANGELISM**

It began on April 1. I asked Skip Duffey to be the chairman of the *Herald of Holiness* campaign in our local church. He immediately began to pass out old copies of the *Herald* for people to look at.

On April 14, I returned from the preachers' convention enthused about the emphasis placed upon personal evangelism. I must confess I have been to this type of meeting before, come home to my pastorate enthused, but could never get the courage to try to put my enthusiasm to work.

The next day I drove out to see how Skip was doing on the *Herald of Holiness* drive. He asked me to go with him to pick up an old copy he had left at a neighbor lady's house. When we arrived he asked her how she liked the publication; she was very interested in it and subscribed to it for a year.

We began to ask her about her church affiliation when she was a child. I presented the plan of salvation and she accepted Jesus Christ.

The following Sunday she came to church. Skip came to the front and explained how she had received Christ as her personal Saviour in her home. As Skip was talking, there was an expression on his face that only the Lord could give. This electrified our church.

The next week two others were won to Christ in their homes. They also came forward to tell what Christ had done in their lives. Now we have people going out every day to do personal evangelism.

It was the *Herald of Holiness* that

opened the door to personal evangelism in our church.—CHESTER L. KNEIR. □

**VITAL STATISTICS**

**DEATHS**

JOHN EDWIN JARRELL, 18, was killed in an auto accident July 16 in Calvert, Ala. Funeral services were conducted by Rev. Paul B. Hatter. He is survived by his parents, Mr. and Mrs. Lonnie Jarrell; three brothers; and two sisters.

REV. SARTELL P. MOORE, 65, died Aug. 9 in New Milford, N. J. He had been an elder 33 years. Funeral services were conducted by Rev. Jack H. White in Dover, N. J. He is survived by his wife, Viola; two daughters, Mrs. Dale Hilkert and Mrs. Warren Hilkert; and one son, Paul.

JOHN V. PHILLIPS, 78, died Aug. 3 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson and Rev. H. Kiemel. He is survived by his wife, Frances.

ROY L. HILTON, 74, died July 31 in Austin, Tex. He is survived by his wife, Ruby Lee; and two daughters, Mrs. W. Charles Oliver and Mrs. James W. Birdwell.

REV. EARL DEE WOLFE, 77, died July 12 in Salem, Ore. He was an elder for 46 years. Surviving are his wife, Zoe; two daughters, Mrs. Nada Edwards and Mrs. Jean Freeborn; one son, Calbert; five grandchildren; two great-grandchildren; and one brother.

IRA A. GLAZE, 87, died July 10 at Athens, Tex. Funeral services were conducted by Rev. Ralph E. Shafer and Rev. Warren Ruble. Interment was at Le Rado, Kans. He is survived by his adopted daughter, Mrs. Clara Berry; and an adopted son, Byron Glaze.

REV. DALLAS R. MORRIS, 63, died July 17 in Gary, Ind. He was an elder 35 years. Funeral services were conducted by Rev. George Scutt. Surviving are his wife, Erma Lee; one daughter, Elma Ruth Brantley; two grandchildren; one brother; and two sisters.

MRS. ELIZABETH BROWN, 87, died June 19 in Pottsville, Pa. Funeral services were conducted by Rev. Rose Hoffman.

JESSE WALLING, 71, died June 3 in Pasadena, Calif. Funeral services were conducted by Revs. G. H. Pearson, D. Swarth, and C. Scrivner. He is survived by his wife, Rev. Florence; one daughter, Mrs. Theone Peale; one son, Jess (Jack) W.; and four grandchildren.

GILBERT (BUD) HASSELBRING, 58, died June 13 in Kankakee, Ill. Funeral services were conducted by Rev. William E. Varian. Surviving are his wife, Ruth; one son, Charles; and four grandchildren.

DOROTHY EVELYN WOLFE, 53, died Aug. 4 in Springfield, Ill. Funeral services were conducted by Rev. J. Peters in Virden, Ill. Surviving is her husband, Elrie; two daughters, Mrs. Randall Quarton and Mrs. Lorene Paisley; two sons, Robert and Gary; six grandchildren; three sisters; and three brothers.



# NEWS OF RELIGION

**RHONDA DAE BURLEND**, two days, died Aug. 15 in Bourbonnais, Ill. Graveside services were conducted by Rev. R. H. Stoner. She is survived by her parents, Mr. and Mrs. John Burlend; a twin sister, Robyn Rae; and maternal and paternal grandparents.

**B. F. GIBSON**, 59, died May 28 in Nampa, Idaho. Funeral services were conducted by Rev. E. J. Eichenberger. Survivors include his wife, Eunice; one son, Vern F.; one daughter, Mrs. Brian (Sharon) Delbridge; one foster daughter, Mrs. Gene (Bernetta) Smith; six grandchildren; two brothers; and two sisters.

**REV. IRA G. NEAL**, 87, died Aug. 15 in Portsmouth, Va. Services were conducted by Rev. H. L. Kohser and Rev. James E. Huggins. He is survived by his wife, Bessie; four daughters, Mrs. Nora Stephens, Mrs. Mae Snadecki, Mrs. Lula LeCompte, and Mrs. Irene Collier; one son, Raymond J.; 11 grandchildren; and 22 great-grandchildren.

**HARLAN C. PECK**, 72, died May 29 in Kansas City. Funeral services were conducted by Dr. Roy E. Swim and Rev. B. Winfred Ritter. He is survived by his wife, Kathryn; one son, Marlin; two daughters, Lillian Mathews and Dolores Alsbrook; six grandchildren; two great-grandchildren; six sisters; and one brother.

**DONALD D. MARS**, 88, died July 30 in Show Low, Ariz. Funeral services were conducted by Rev. Lyle B. Pointer and Rev. Vernon Willard in Dickinson, N.D. Surviving are a son, Rolland; two grandchildren; and four great-grandchildren.

## BIRTHS

—to Rev. and Mrs. Fred Meldau, Minford, Ohio, a girl, Melissa Joy, Aug. 4.

—to Rev. and Mrs. Ronald McGilvra, Salt Lake City, a boy, Darin James, June 16.

—to Sp/5 and Mrs. Charles D. Igo, Augsburg, West Germany, a girl, Charlotte Kay Ann, May 4.

—to Rev. and Mrs. James A. Monck, McPherson, Kans., a boy, Gregory Donald, July 23.

—to Rev. and Mrs. Laurel L. Matson, Forestburg, Tex., a girl, Melody Dawn, July 3.

—to Larry and Janet (McCabe) Harrington, Plano, Tex., a boy, Larry Michael, June 10.

—to Howard and Carol (Wood) Steward, Boise, Idaho, a girl, Camille DeAnn, June 10.

—to Paul and Trueline (Lattig) Taylor, Bremerton, Wash., a girl, Kamala Kristine, July 1.

—to Rev. and Mrs. Gordon Watkins, Dorris, Calif., a boy, Stephen David, July 26.

—to Willis and Beverley (Burton) Bailey, Woodward, Okla., a girl, Jennifer Lynde, Aug. 11.

—to Rev. Cecil and Bev. Jones, Newburgh, N.Y., a boy, Scott Christopher, Aug. 14.

## ADOPTED

—by Rev. Roland and Carol (Coulter) Becker, Henderson, Nev., a girl, Sharon Annette, July 23.

—by Eldon and Arneata (Gates) Cope, Ft. Lauderdale, Fla., a boy, Kevin Duane, born May 23, adopted June 18.

## MARRIAGES

Frances Ann Ruckman, Port St. Joe, Fla., and Laurence Wayne Golden, Charlottesville, Va., in Nashville, June 19.

Donna Christine Williams, Carnegie, Okla., and Willis Duane Keesee, Oklahoma City, at Carnegie, Okla., Aug. 20.

Vickie Lynn Keeton, Bethany, Okla., and Stephen Kent Stearman, Detroit, in Bethany, Okla., May 22.

Judith Ann White and Bobby Eugene Smith at Hutchinson, Kans., July 6.

Dorothy Witmer King and Rev. Clinton H. Templin, Fort Wayne, Ind., in Marion, Ind., June 26.

Sharon Marie Arechuk and Herman Nagel, Salinas, Calif., May 15.

## DIRECTORIES

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

**LOVE RATES 100 WITH OLD-TIMER.** Take it from Harry Lee Harris, department store worker, grass cutter, and happy husband at 100 years old:

The secret to living long is "love everybody and don't misuse anyone."

At 103, Amanda Ross is more secretive about her recipe for longevity.

Harris and Mrs. Ross were two of more than 150 Kentucky's senior citizens who gathered in Louisville for the thirteenth annual "Old-Timers' Day" at the First Church of the Nazarene.

Rev. L. C. Elam, at 88 with a new bride and "the happiest I've ever been," was there. So was J. H. Gabbard, 91, who sang folk songs. There was a choir with no member under 80.

But those were the youngsters. Hogging the spotlight were Harris, Mrs. Ross, and Andrew Jackson, "goin' on 108."—*Los Angeles Times*, June 3, '71. □

**BLUE CROSS GROUP AD CALLS ALCOHOL MAIN DRUG PROBLEM.** The main drug problem in the U.S. isn't heroin, amphetamines, or barbiturates, according to an East Coast group of Blue Cross units. It's alcohol.

The Blue Cross organizations in New York, Washington, D.C., and North Carolina are saying so in newspaper and transit ads that show a blurred, grinning face behind a cocktail glass, with this headline: "The biggest drug problem in America is right in your glass there, kiddo."

Copy refers to "booze" as "a chemical, a drug," and offers a Blue Cross-Blue Shield booklet on alcohol abuse, called *The Alcoholic American*.

Reportedly, other Blue Cross local and regional groups plan to use the ad, and Blue Cross headquarters in Chicago says it's one theme being considered for a possible national ad campaign.

The liquor industry is up in arms about the ad and the booklet, but mostly the ad. "We read with shock and disbelief the irresponsibly misleading headline in your current newspaper advertisement," said Thomas J. Donovan, president of Licensed Beverage Industries, in a recent letter to Blue Cross of New York.

Mr. Donovan, whose organization serves as the public-relations arm of the liquor industry, said the ad contained "the inescapable and false implication that anybody and everybody who takes a drink faces a drug addiction problem." He added that "only at the halfway mark" did the ad "note quite correctly that 'alcoholism doesn't come in bottles, it comes in people.'"

A letter from Robert B. White, secretary and general counsel for Bacardi Imports, brought out one of the big concerns of the liquor business—the possibility of having its products widely associated with "the drug problem." It called Blue Cross an "anti-liquor propagandist," and said it was trying to "capitalize on the devastating drug problem by equating alcoholic beverages with hallucinogenic drugs in the hopes of frightening drinkers into abstinence."

Mr. Byrnes, communications manager, New York Blue Cross-Blue Shield, said Blue Cross "is not anti-alcohol, but anti-alcoholism" He said the liquor industry critics "missed the point. There are between 6,000,000 and 12,000,000 alcoholics in this country. This is a serious health problem."

Blue Cross, said Mr. Byrnes, feels it has "an obligation to the community in this area, more than just selling insurance and paying bills. There's a responsibility to keep our people informed."—John Revett, reporter, Advertising Agency, July 12. □



# the answer corner

Conducted by W. T. Purkiser, Editor

**■ Does the pastor or church board have the authority to deny members the privilege of making nominations from the floor at an annual meeting?**

Not according to my understanding of parliamentary procedure.

Nominations from the floor are in order until the vote is taken or until the nominations are closed by action of the voting body itself.

The only exception is in the case of nominations for Sunday school superintendent, and in meetings of the NWMS and NYPS of their respective presidents.

The Sunday school superintendent must be nominated by the church school board, and nominations from the floor cannot be accepted for this office.

A word of caution might be in order, however. The use of a nominating committee with instructions to bring back two or three names for each office to be filled makes a great

deal of sense in view of the *Manual* provision that elected officers of the Church of the Nazarene be in the grace of entire sanctification.

When there is a sufficient range of choice provided in such a way, there would seem to be no point in nominations from the floor, and some embarrassment might be avoided if such nominations are not made.

**■ Why can't I find books in our public library written by Christian archaeologists?**

Perhaps because you haven't requested their purchase.

Ask your librarian to order some of the following: Jack Finegan, *Light*

*from the Ancient Past*; W. F. Albright, *From the Stone Age to Christianity*; E. M. Blaiklock, *Out of the Earth* and *The Archaeology of the*

*New Testament*; James Kelso, *An Archaeologist Looks at the Gospels*; and George Ernest Wright, *Biblical Archaeology*.

**■ Can prayer change the Lord's mind? Can prayer for the lost hasten the second coming of Christ? I believe prayer can do both.**

These are not easy questions, and some will want to argue against whatever is said.

If by "change the Lord's mind" you mean bring Him to do something contrary to His purposes, it is inconceivable to me that any real Christian would want this. Only a rebel or distrustful attitude would desire to alter God's mind in such a fashion.

However, if you mean to ask whether there are some things in this world God has left unfinished

which can be accomplished only through prayer, then I would say that this is exactly what the prayer of petition is all about.

All the Bible has to say about prayer clearly indicates that there are some things which God does if and when we pray which He does not do if we do not pray. This is both the privilege and responsibility of prayer.

In prayer, as well as in preaching and witnessing, we are "labourers together with God." It is an awe-

some thought, indeed.

If your question about hastening the second coming of Christ implies that there are a certain number who must be converted before that time comes, a sort of "quantum" of salvation, I would object.

However, the New Testament contains prayer for the coming of Christ (Revelation 22:20), and the prayers of God's people may certainly help bring about the conditions predetermined for our Lord's return (Matthew 24:36-42; Mark 13:32-37).

**■ I would appreciate your comments on blood transfusion. I recently read a statement that transfusions are intravenous feeding, and the eating of blood is forbidden in the Bible, in Leviticus 17:10 and Acts 15:20 and 29. Is a blood transfusion correctly compared to the practice of drinking blood?**

The statement you quote is a piece of utter nonsense widely circulated in our day by the Jehovah's Witnesses.

A blood transfusion is not intravenous feeding, and intravenous feeding is not "eating" in any reasonable use of words.

The eating of blood was forbidden in Old Testament ceremonial law because the blood, representing the life of the animal, was to be offered

to God (Genesis 9:4; Leviticus 3:17; 19:26; etc.) by being poured out upon the ground.

I have discussed the Acts references here earlier, and will just say that this ritual provision was in all probability included for Gentile Christians to prevent the problems of table fellowship that would otherwise arise in a church partly Jewish and partly Gentile.

The argument that blood trans-

fusion is "eating blood" is a foolish form of arguing from definition. Calling a cow's tail a leg doesn't give the animal five legs.

Incidentally, Jehovah's Witnesses do the same sort of thing when they define a flag as an idol, and saluting a flag as "worshiping an idol," ergo forbidden. You can come up with practically any kind of foolishness with that kind of "reasoning."



## OF PEOPLE AND PLACES

FORT WORTH FIRST CHURCH will celebrate its fiftieth anniversary on November 14. They are extending a special invitation to former members and friends. Rev. Lee Steele is the present pastor. □

DENNIS W. BLOCK, CENTERVILLE, IA., CHURCH member, was recently appointed to the Naval Academy at Annapolis, Md. He is a 1971 graduate of Centerville high school, where he was active in sports, band, chorus, and student government.

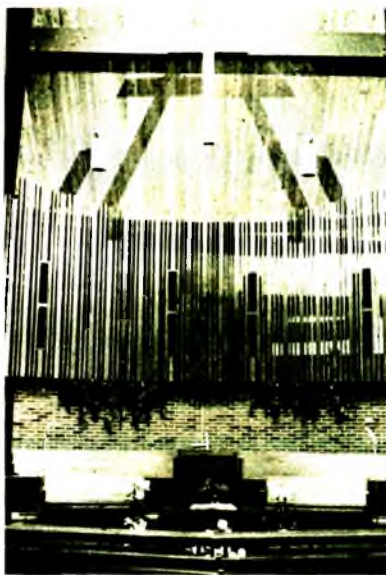
Dennis has served in his local church as a Sunday school teacher, president of the Nazarene Youth Fellowship, and as a pianist for the

Dennis Block



Sunday school. He has been active also in Boy Scouts, French Club, and C-Club at school.

His schooling at Annapolis will include a major in chemistry. The work will parallel premed course requirements. Following graduation, Mr. Block will serve four years in the United States Navy. □



Pictured is an interior view of the New Castle (Ind.) First Church sanctuary. The new building was dedicated by General Superintendent Eugene L. Stowe while conducting a spring revival at the church. District Superintendent Ross Lee, Indianapolis District, participated in the dedication service. Rev. Morris Chalfant is the present pastor.

## FORMER TNC PROFESSOR DIES

Services for Dr. Maude Allen Stuneck, 86, Nazarene minister and educator, were held Friday, July 30, at the Woodlawn Funeral Home in Nashville.

Rev. C. T. Duckett, pastor of the Nashville Calvary Church, officiated, and was assisted by Rev. C. E. Baldwin, pastor of Radnor Church. Burial was in Woodlawn Memorial Park. Dr. Stuneck died Tuesday, July 27, at her home following an extended illness.

A native of Pontiac, Mich., she was a daughter of the late William and Fannie Rowley Allen. She received her bachelor's degree from the University of Michigan at Ann Arbor in 1908. She received a mas-



Dr. Maude Stuneck

ter's degree in biblical studies in 1922 from Vanderbilt University. In 1927 she received the Ph.D. degree from the University of Chicago with a major emphasis in Old Testament.

While at the University of Chicago, she worked in the Oriental Institute translating Assyrian tablets and other hieroglyphics. Not only was she competent in some 15 languages, but in 1929 she was considered one of the nation's leading Assyriologists.

Dr. Stuneck taught at Trevecca Nazarene College, Nashville, for 25 years before retiring in 1964. During this time she not only taught various courses in Bible, but also taught Greek, Spanish, French, Hebrew, and archaeology.

She was one of the authors for the Old Testament volume of the college text *Exploring the Old Testament*. For her services and labors she was awarded the Certificate of Merit for the Southeast Educational

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Zone at the 1964 General Assembly at Portland, Ore.

It was at the age of seven that Dr. Stunck became a Christian. She was reared in the Methodist church. At the time of her marriage in 1920 she joined the Church of the Nazarene, and was ordained in 1923 by Dr. John Goodwin on the Michigan District. □



The first parsonage in 29 years for the Tehachapi, Calif., church was purchased during 1971. Pastors and families have lived in housing quarters in the church building. District Superintendent W. H. Deitz, Central California District, dedicated the new parsonage. Rev. Jerry L. Higdon is the pastor.

## COMPUTER COURSES ADDED TO PC CURRICULUM

Pasadena College, Pasadena, Calif., has broadened its program in mathematics this fall. The college will include courses in the use of computers and computer program-

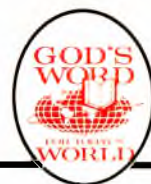


Dr. Bill Hobbs, PC professor of mathematics, gives instructions to Operator Walter Lane of El Paso, Tex., on the teletype terminal of the time-sharing computer.

ming, according to the president, Dr. W. Shelburne Brown.

Dr. Billy Hobbs, who joined the PC faculty during the summer of 1970, will head the new development. The purpose, according to the science-mathematics head, Dr. Val J. Christensen, is "to offer a broader spectrum of course work for the liberal arts student rather than for specialization in computer programming." □

# NAZARENE SUNDAY SCHOOL MATERIALS



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"BY ALL MEANS...  
SAVE SOME"

## FREED FROM His PRISON

Recently I had the opportunity to talk with a 16-year-old boy who was in jail for getting drunk and breaking into a gas station with one of his friends.

We talked for quite some time. He was very unhappy having to be in jail again, because he was out of prison on parole when he committed this crime and was taken into custody.

When I found out that he did not have much of a church background, I knew that he would have to realize what it was that he needed, before I could offer it to him. So I gave him a *Life Can Have Meaning* booklet and my New Testament and asked him to read the Book of John and the booklet, and told him I would be back to see him the next day.

When I returned the next morning, his opening statement was something like this: "I read this little booklet you gave me, and in your Bible, too."

I could tell by his attitude that the Holy Spirit had been dealing with him and I tried to let God open the door to his conversion.

We talked briefly about his dilemma in sin, as well as in jail, and I could tell he

was ready to take some positive action about his situation. I simply asked him if he wanted to be forgiven for his sins, and accept Christ as his personal Saviour, and he said, "Yes."

I led him in a very simple, basic prayer, and after we had finished made sure that he knew exactly what had taken place. No longer was he discouraged and defeated; he smiled and seemed to have a whole new outlook on his situation.

That might seem to be the end of the story, but it's not.

When the parole officer came and had a talk with the sheriff, it was decided that Eddie could stay under the custody of the sheriff and not have to go back to prison.

More than that, he has gone back to school. His behavior is such that the sheriff knows he can be trusted, so he has freedom to come and go as long as he just sleeps there in the jail.

Eddie was "freed from his prison" in more ways than one. To God be the glory for making the difference in his life!

—Ron Richmond  
Kansas City

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## NAZARENES TOP HALF-MILLION MARK IN WORLD MEMBERSHIP

---

The Church of the Nazarene has passed the half-million mark in world membership.

The announcement was made September 1 by Dr. B. Edgar Johnson, general secretary, at world offices of the church in Kansas City.

The denomination nearly doubled in membership in the last 20 years. In 1951 world membership was 276,000.

Dr. George Coulter, chairman of the Board of General Superintendents, hailed it as a "significant milestone" and expressed hope that evangelistic concern might grip the church.

Dr. Johnson said Nazarenes were grateful for the achievement but desired to "push on to greater accomplishments for Christ."

The Church of the Nazarene organized as a denomination at Pilot Point, Tex., in 1908. It had 288 churches with 10,414 members. Now there are nearly 5,000 churches in the United States and Canada and an

additional 1,350 churches overseas.

The church maintains gospel work in 50 nations and world areas overseas. Its Eighteenth General Assembly will be next June (1972) at Miami Beach, Fla.—N.I.S. □

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## FORMER MISSIONARY DIES IN ALASKA AIRLINER CRASH

---

Mrs. Mary Kate Schmelzenbach Phillips, 53, Cottage Grove, Ore., was one of 111 passengers who lost their lives in an Alaska airliner crash on Saturday, August 4. She served as a missionary in Africa with her husband, Paul Schmelzenbach, from 1944 to 1949.

The couple came home because of Paul's ill health. He died in 1951. Three sons—Charles, Evert Paul, and Hugh survive their parents.

Later, Mrs. Schmelzenbach married Mr. Wayne Phillips, a Nazarene layman. They were members of the Cottage Grove church. Returning from a visit with relatives in Alaska, both of the Phillipses were victims of the fatal crash. □

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## FALL ENROLLMENT AT MANC SURPASSES EXPECTATIONS

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Dr. Donald Metz, dean of Mid-America Nazarene College, Olathe, Kans., reported an official enrollment of 810 on August 31. He estimated 815 students would enroll before the last day of registration.

Mid-America Nazarene College began operations in the fall of 1968. A grade a year has been added, with the senior class beginning this fall. The college is located on a 183-acre campus in the east part of Olathe.

In a faculty-status study conducted in April, 1970, for the North Cen-

tral Accrediting Association, a projection of only 730 students was made for this year. The committee did not project 800 students to be enrolled until 1973. Thus, the college is running two years ahead of the projected enrollment.

Twenty-four states and four foreign countries are represented in the enrollment. While most students come from the supporting denomination, last year over 30 other religious denominations were represented in the student body.

Of the 18 private colleges in the state of Kansas, Mid-America will rank fifth or sixth in total enrollment this fall.

COLLEGE HOUSING FACILITIES ARE CROWDED TO CAPACITY, WITH SOME STUDENTS living in private homes of Olathe citizens. A total of 572 students are living in college housing, with 243 commuting from the Olathe and Kansas City area. A men's dormitory now under construction is expected to be finished sometime during the second semester.

A total of 12 new faculty members were added this fall to meet the needs of the growing student body. □

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## OVERSEAS ADDRESS LIST AVAILABLE

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The new overseas address list for the Department of Home Missions is now available for distribution, according to Dr. Raymond Hurn, executive secretary of the Department of Home Missions.

The list is released each year in time for Christmas mailings. It includes the names and addresses of home mission personnel on the various overseas home mission fields plus members of the family and their birthdays. Address requests to:

Department of Home Missions  
6401 The Paseo  
Kansas City, Mo. 64131

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## EUROPEAN DISTRICT HOLDS FIRST YOUTH CAMP

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Rev. Ray Lunn Hance, Northwest European district superintendent, reports a highly successful first youth camp held July 20-25 at the Nazarene Free Center at Monchberg, Germany.

Northwest European District includes churches in Holland and Denmark.

Attending were 16 from Holland, 14 from Denmark, one from England, and three from Belgium. The three from Belgium were Americans stationed at the Schaeef Base there.

Plans are already being made for the second youth camp, to be held during the summer of 1972. □

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*Dr. J. Fred Parker, book editor, celebrates his twenty-fifth year of employment with his usual fare . . . manuscripts. As editor of "Conquest" and other youth publications, and since 1964 as book editor, it's roughly estimated that over 20,000 manuscripts have flowed across his desk. This probably qualifies Fred for the distinction of being the best-read man in the Church of the Nazarene.*



*Dean Metz congratulates Wesley Casens, student number 800 to register this fall at MANC. Wesley is from Superior, Neb. He turned down a full football scholarship at a state college to attend a Christian college.*





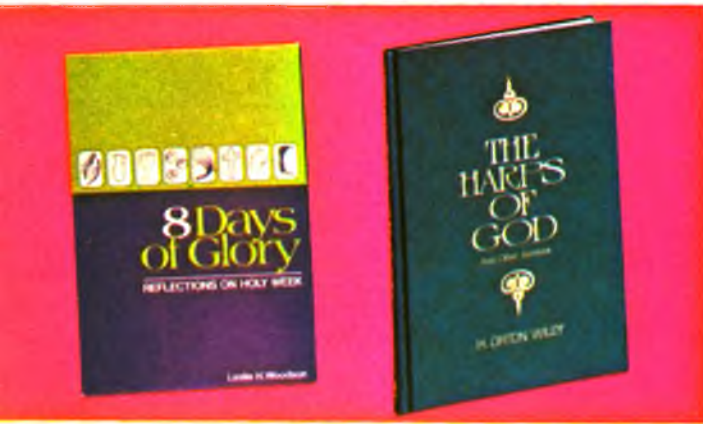
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