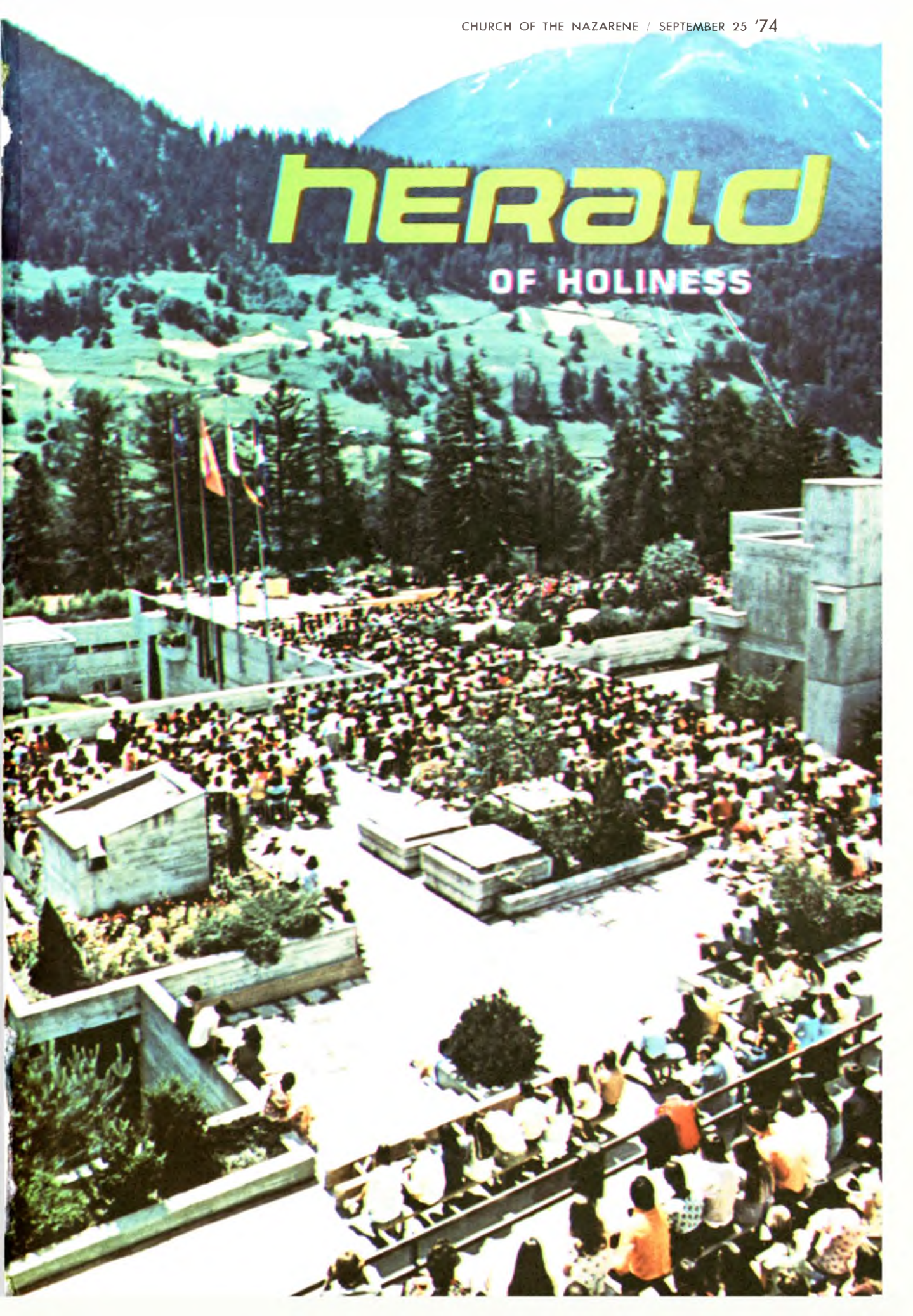


# HERALD

OF HOLINESS





*General Superintendent Orville W. Jenkins*



# Steps to a Spirit-filled Life

**T**here are basic conditions which must be met in order to be filled with the Holy Spirit in sanctifying power. The first is the simple but fervent desire to be cleansed from all sin. Jesus asked the impotent man at the pool of Bethesda, "Wilt thou be made whole?" and the man had to squarely face his own dire condition and confess his deep need of physical healing. Every heart seeking after God must reach a similar level of earnest desire.

The preparation necessary for the Holy Spirit's coming is the crushing and crucifixion of all self-sufficiency and the denying of our own self-reliance. To want Him, not just for some mystic thrill, or for personal fulfillment, or some emotional manifestation; but because we are powerless, hopeless, and doomed without Him, is the welcome He desires.

Another condition is the humility to receive the Spirit as the free Gift of God's grace. Sanctification is always given, and never earned or merited. Some who see their deep need of cleansing hope and think by their own determination to triumph over and subdue evil desires in

their own strength. They are supported and encouraged by zealous people who teach that self-discipline and self-endeavor is the way to godliness. But we cannot achieve holiness; it is the gift of God.

One other condition is consecration. Consecration means the uncalculating abandonment of ourselves to the Lord for all time and eternity. All that I possess, and am, and ever hope to be, is surrendered to Him for His ownership, use, and disposal.

The final condition is faith—the simple, childlike trust that dares to believe God upon the authority of His Word, and then to live and act accordingly. Faith is not mere mental assent. It is a mystical, intensive, complete identification of one's entire being with the Lord. It is an appropriating act of the mind, the will, and every affection of the heart to Christ until the Holy Spirit is free to enter every door of one's personality.

The Spirit awaits to cleanse and fill every obedient and yielded child of God!

□

Photo by John A



# AROUND THE HOUSE

**"IN THE HOUSE OF THE RIGHTEOUS IS MUCH TREASURE . . ."**  
(Proverbs 15:6)

**H**OW IS IT AROUND YOUR HOUSE? Around the house is where you live. Around the house, others may live. How is it there? Hectic, happy, comfortable, carefree, cantankerous . . . around the house? It is what you make it.

One house stands, one falls. One can stand the storm, one cannot. There is so much that is precious around the house. You are there . . . so tell me . . . How is it at your house?

There is no magic, no automatic electronic producer around the house. We are not computers. We are sons, daughters, brothers, sisters, husbands, wives, grandparents, around the house.

It is a people-house. The chairs, the beds, the tables, the gadgets are for people. So we really live like we want . . . around the house.

Take a look around the house. Anything missing? Window out? Fix it. Faucet dripping? Quiet it. Floor dirty? Sweep it. Foundation sagging?

Restore it. Anger flaring? Check it. Jealousy rising? Settle it. Suspicion lingering? Talk about it.

We fix the gadgetlike stuff so quickly. What about people-problems, cares, worries, and trials? . . . Do they go unattended?

There is help around the house, if God is there. Not in the furniture, nor in the carport. He is in the thoughts, the will, the affection of the people . . . the family. He is the Friend of the family. He, it is, who makes it right around the house. He comes by invitation. He stays as we care for Him, trust Him, obey Him, and love Him.

It is great to have God around the house, in the house, the Strength of the house, the Lord of the house. Be sure He is there . . . in your heart. Put Him first, seek Him regularly, obey Him carefully. There will be joy, peace, and love . . . for these are treasures "in the house of the righteous." □

BY PAUL MARTIN  
Berkeley, Calif.



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## THE PROMISE

*Come, be a Christian!  
No more suffering  
no pain, no agony, no tears,  
no heartbreak.*

*Christianity with this assurance  
would be little more  
than an insurance policy;  
prevention of disaster.*

*God causes the rain to fall  
on the just and  
on the unjust;  
storms come to all.*

*Christ suffered.  
He does not promise  
to exempt us from pain,  
but to share agony with us.*

*Man plus God  
can overcome;  
triumph—more than conquerer  
in spite of tragedy.*

*Together we shall win.*

— Shirlene Webb Braswell  
Bethany, Okla.

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Fiesch, Switzerland, scene from

## UNANSWERED PRAYERS

*I thank Thee, Lord, for my unanswered prayers,  
Though when I made them I believed I sought  
Only the truly needful gifts to make  
Life meaningful and whole—my sincere thought.*

*I asked for health: and it was mine to test  
The white-hot thrust of pain. Yet I rejoice,  
For in the crucible of suffering  
I saw my Christ, thorn-crowned, and heard His voice.*

*I wanted to inspire the multitudes  
With noble thoughts to lift them to the heights;  
Instead Thou gavest me some gentle songs  
To comfort hearts that sigh through sleepless nights.*

*Unanswered prayers? Not really, gracious Lord.  
I thank Thee for each one! These prayers "denied"  
Keep coming back to me from Thy dear hand  
Gift-wrapped with tend'rest love, and blessing-tied.*

—Kathryn Blackburn Peck  
Lee's Summit, Mo.





**F**OUR-THREE-FIVE-SEVEN”—the index finger, tense and nervous, turned the telephone dial. It wasn't a series of numbers. It was *H-E-L-P*—the Crisis Call Center on a military extension hookup.

“Help!” It is a universal cry, reaching out to touch someone, a voice, a word of encouragement, a glimmer of hope, even life itself. It may be Dial-A-Prayer, Crisis Call, Drug Rehab, A.A., marriage counseling, or psychiatric services. One of a myriad of human needs, yet each reaches out with one urgent appeal—“Help!”

The names change as well as the subject, but the reality of the distress is as old as man's experience. At one dimension or another, out of his inner depths he grasps at “last straws.” No doubt the Psalmist felt some of the same kind of loneliness of spirit when he expressed both a cry and an answer in Psalm 121:

*I lift up my eyes to the hills.  
From whence does my help come?  
My help comes from the Lord,  
who made heaven and earth (RSV).*

Certain basic truths are reflected in this experience, one of which is *a recognition of our own need*. I will look to the hills—the symbol of a bulwark of strength—but where may I find help?

The searching, the longing, the loneliness—are

these the fruits of a technological society in which we are reduced to an IBM card on which is stamped, “Do not spindle, mutilate, or fold”?

With great inventive genius we have solved our want-problems, only to replace them with cravings more fundamental, each of which cries out loudly for satisfaction. Laborsaving gadgets have increased our leisure . . . and often filled it with boredom. Playing the “creator” has brought no lasting satisfaction to us.

St. Augustine was far wiser in his century than we in ours when he wrote, “Thou hast created us after Thyself, O God, and our hearts are restless 'til they rest in Thee.”

Another basic truth is that *we will seek to fulfill our need*. “I will lift up mine eyes unto the hills.” The ancients put their trust in the pagan deities whom they believed dwelt in the hills. For moderns, the deities are the no-gods of our own fashioning.

We think the “turned on” are a new breed—drug abusers on a “trip”—but our society has, for a long time, been trying to get turned on. Alcohol, drugs, yes; but also pleasure saturation, material gain, and its deadening fallout—affluence.

What have these no-gods gotten us? Dissipation, disillusionment, distrust, permissive morality, and corruption speak openly of the harvest of the seed we've sown. Even now, we seem to be heading toward the brink of destruction.

Too long we've been crying “to the hills,” and all we are getting back is the echo of our own voices.

The third basic truth points to the real help. *The Lord is the only true Fulfillment of our need*. “My help cometh from the Lord.”

A contemporary pop-spiritual says, “He's got the whole world in His hands”—and He does! For the believer whose faith and life are welded in total commitment to God, He is Protector, Provider, Sustainer, Guide, Comforter, and Saviour. Not the gods of the hills, nor the indefinable and vague great all-otherness, but rather God, “Christ in you, the hope of glory”!

Human props are being cast aside by many who are ready to lean on Jesus alone. Inside the Church, it is “renewal” and “revival.” There are others, outside the institutional structure, who are finding Jesus real to them.

Along certain lines there seems to be complete agreement. On the one hand, there is a rejection of material values; while on the other, people are experiencing complete and utter satisfaction of life in dedication and commitment to God.

Theirs was a cry of desperation and agony: “Help!” It was not in the hills, but in the Lord, the Maker of heaven and earth! There is *my* help, too. □

BY E. DRELL ALLEN

Nashville



**F**OR SOME YEARS NOW we have become accustomed to automobile bumper stickers with all sorts of messages.

Included in the variety of messages are those that have to do with religion, and one of the most interesting is one nearly everyone has seen: “Honk if you love Jesus.”

I’m not sure that anyone has been particularly uplifted by that idea. In fact, it might have a reverse effect; for horn honking is often associated with impatience, anger, and disregard for other people.

Not long ago I was stopped at a traffic crossing and, being preoccupied, I sat through a green light. I looked up just in time to see the light change from yellow to red. I looked in the mirror to see if there might have been anyone behind me. And to my surprise there was a car.

I remembered the same car following me down the street before the intersection. We concluded that the driver of that car had been there all the time, and had waited through the light with me, without honking.

Someone in our car said, “She must love Jesus; she didn’t honk.” That’s where this idea got started in our family. We’ve concluded that it’s probably a better testimony not to use the horn than to use it—given the way people drive in the city where we live.

An interesting thing happens to people when they get behind the wheel of an automobile. People who would ordinarily be polite and accommodating, letting others go through doorways first, speaking politely, never pushing into line, become entirely different on the road. It’s as if that other car is being guided by an impersonal robot rather than a person.

***Witnessing is not confined to what we do when we evangelize. Witnessing is what we do every moment of life.***

Or is it that our face-to-face politeness is pretense, and the real person comes out behind the wheel? At any rate there is a lot of horn honking that is nothing more than the expression of impatience and frustration.

A few months ago the horn on my car quit working. For the first few days I found myself instinctively pounding the steering wheel. Then, realizing I couldn't plough my way through traffic with a lot of noise, I began using the brake.

I did all sorts of other unusual things, like letting people change lanes in front of me when it meant the loss of a few seconds in arriving at my destination. I even sat quietly when a car pulled out in front of me in a parking lot, and then just smiled when the surprised driver realized what he had done. What else can you do but smile when you don't have a horn?

My horn works again. Once in a while it helps to prevent accidents. But I don't use it nearly so much now that I have found that I can get along just as well without it most of the time.

All this caused me to do some thinking about Christian witnessing. What does it mean to witness? Do we witness by honking or not honking? And what is the difference between witnessing and evangelism?

That last question, the difference between witnessing and evangelism, seems especially important. In Acts 1:8 we read that, without exception, all those filled with the Holy Spirit will be witnesses. Not should be, or will be trained to be, but will be. That sounds automatic or inevitable.

Then we read on of how Peter preached and thousands were saved. Peter and John stood up and testified even when they were threatened with arrest and death. If that's witnessing, where do we stand? How many of us have ever preached sermons with thousands converted or faced that kind of danger? Yet we believe that we too have the Holy Spirit.

Part of the problem is failing to distinguish between witnessing and evangelism. Evangelism is an attempt to bring another person to a knowledge of and faith in Jesus Christ. Evangelists are those called ones who engage in this effort. The writers of the Gospels are referred to as evangelists, which really means "gospelers"

or "good newsmen," the ones who write and speak the gospel in order to lead others to faith.

St. Paul wrote to Timothy, "Do the work of an evangelist." This was a special assignment consistent with his task as a pastor and teacher of the gospel. Evangelism is listed as one of the functions within the Church. The work of evangelism was not confined to people like Paul and Timothy. It was distributed to many others for the building up of the body of Christ.

Evangelism then is witnessing, but not all witnessing is evangelism. There are other things the Church is called to do in the world besides evangelize. The witness of our lives includes everything we do and say as a revelation of what we believe and hold to be true.

With that distinction, I understand Acts 1:8, "You shall be My witnesses when the Holy Spirit comes upon you." Whether we like it or not, we are witnesses to what we believe. If we have been filled with the Spirit, everything about us is a witness to that experience. Witnessing is not confined to what we do when we evangelize. Witnessing is what we do every moment of life.

Witnessing was what Jesus was talking about in Matthew 5:14, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (RSV).

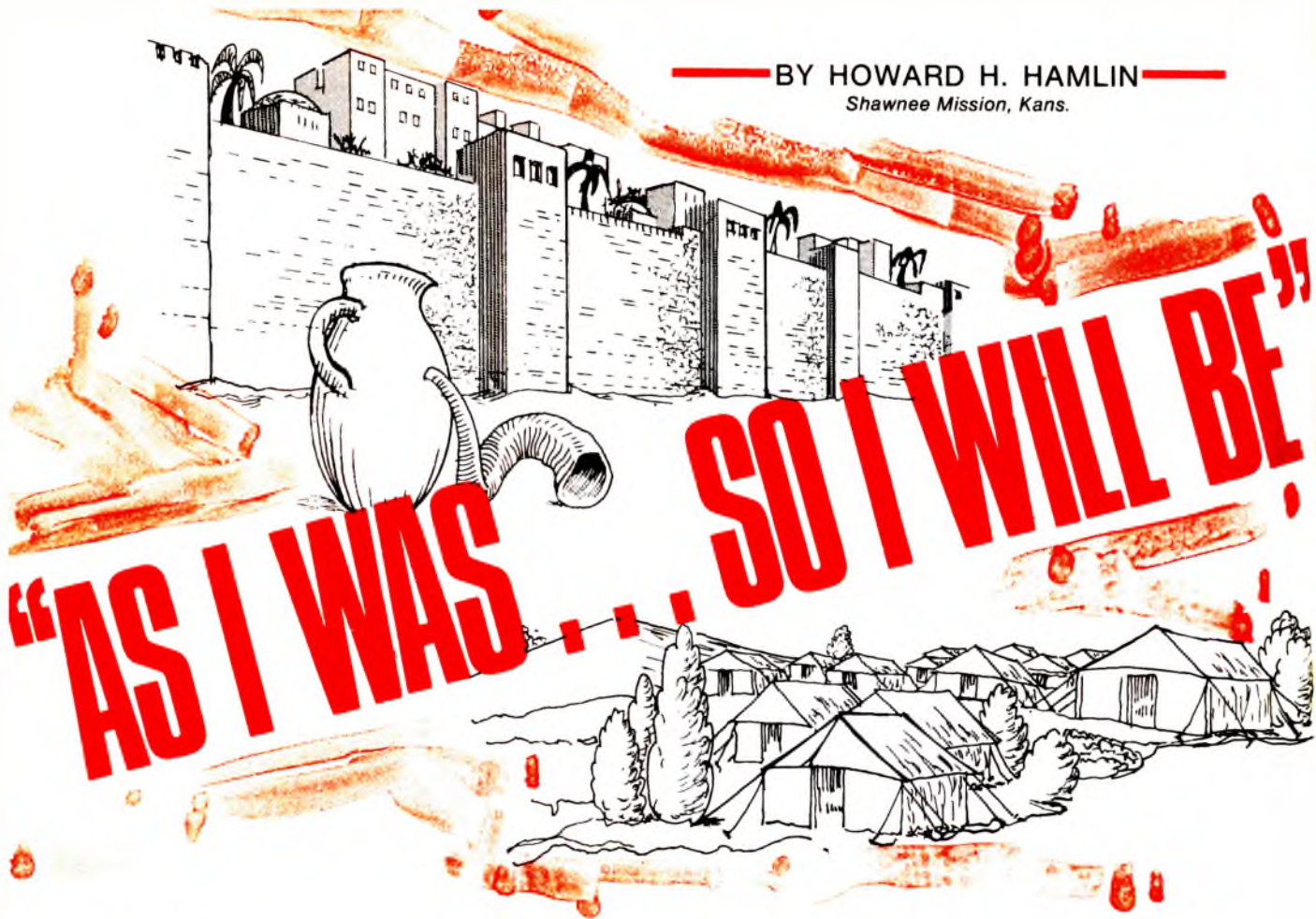
These "good works" are not necessarily evangelism. "Good works" alone will never save one. But "good works" do bear witness to God's goodness. People take notice of our "good works" and thereby are motivated to glorify God.

Most authentic evangelism follows witnessing. People will accept the truth of the gospel if they sense a ring of truth in those who profess to believe. To honk or not to honk may be the question we need to lead us to reexamine the inescapable witness of our lives. □

BY TOM NEES

Washington, D.C.





**H**E WAS ALONE in the church office—not the one where he met visitors and counseled the needy, but the hideaway deep beneath the choir loft.

It was here that he came to prepare his pulpit messages, to pray, and to wrestle with the problems of his large and complex pastorate.

Sometimes he wrestled more than he prepared; sometimes he worried more than he prayed; but in the loftiest meaning of the work, he was a pastor with a shepherd's heart.

He loved his people and shared vicariously their triumphs and their tragedies. But he was frustrated and annoyed by their seeming lack of spiritual motivation.

Then he thought of Joshua—of his singleness of purpose, his courage, his aggressive compulsion.

"I'll preach a series of sermons on Joshua; perhaps—;" and catalyzed by the thought, he began to pull source material from his well-stocked bookshelves.

He first read the biblical account until his eyes were heavy with fatigue. He remembered reading, "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or

for our adversaries?"

"And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" (Joshua 5:13-14).

Then he slept, his head on his hands, his lidded eyes still pointed toward the open Bible between his elbows. And suddenly **HE WAS THERE!**—in the rocky gorge overlooking walled Jericho. The whole setting seemed so natural that he instantly recognized Joshua, the son of Nun, who was leaning on his walking stick as he gazed at the panorama below.

The cooking fires of the Israelites camped on the distant plain were already pinholing the dusk like lightning bugs impaled on the thorns.

The tents in orderly rows formed a transient camp for the million wanderers who had just touched the soil of Canaan after their 40-year trek in the wilderness.

The responsibility of his new assignment sagged Joshua's shoulders like a huge backpack, and a great loneliness enveloped him. He was now the appointed leader of this vagrant nation, and their welfare was his concern.

Now they were home; but their home was already occupied by people who had no intention of bowing out or welcoming Israel to coexistence.

"Yes," Joshua mused, "forty years ago I urged



the people to occupy." His jaw muscles tensed as he remembered. But his enthusiasm on that distant day had been pardonable, for the mighty Moses had been in command.

He turned his gaze from the camp to scan the massive block walls of Jericho. It resembled a mammoth mausoleum. No lights flickered there. The surrounding plains were vacant. The people and their herds had found refuge behind the protective walls of the fortress.

"They are awaiting our attack," mused the lone figure.

It was then that a flash of light struck one of his eyes. With catlike grace he whirled; and in a single movement whipped his sword from its scabbard. A man in a helmet and breastplate stood directly across the path, his sword held at the ready.

Joshua, with disciplined composure, scrutinized his antagonist, hoping to identify him. But no familiar characteristic relieved the strangeness. Cautiously Joshua advanced toward him, then challenged him with, "Are you for us or against us?"

"Really, I am neither. Rather I am come as Captain of the host of the Lord. Whether I am for you or against you depends upon which side YOU are on!"

A *spy!* thought the Israelite. With a hint of sarcasm Joshua answered, "It just happens that I am the captain of the Lord's hosts." Then with a tinge of triumph in his voice, "I was given the commission by Moses, Israel's recently fallen leader. He received it from God. Do you wish to alter your statement, after that bit of information, or will it take the feel of my metal on your ribs to make you talk?"

"Bravo, Joshua, son of Nun! I like your spirit; but your threats leave me unimpressed," answered the stranger.

"So you know me!" Joshua's eyes glinted with satisfaction.

"Yes, Joshua, I know you. By the way, just how do you plan to subdue Jericho?"

Hotly Joshua retorted, "Do you think that I am but a nomadic shepherd who knows so little that he would divulge his battle strategy?"

"No need to tell me," rejoined the nameless warrior, unperturbed by the outburst. "I have seen the assault ladders, the coils of ropes with the grappling hooks, and the goatskins filled with pitch. You no doubt hope to burn the gates with the pitch. Just how many men do you anticipate losing in this maneuver?"

Uneasy now, Joshua parried the question. "Taking a city is always costly; but God told us to subdue the land and we shall do it."

Then with renewed confidence and piqued by the puzzling intelligence leak, Joshua flung back at him his own question, "Perhaps you have a dif-

ferent plan. Since you so brashly claim command, just how would you take the city?" His sarcasm was now obvious.

Almost casually the stranger answered, "Oh, I thought that I would use a different approach. I sort of planned a parade. I'd line up all the people in marching formation. Then I'd place some of the priests at the head of the line in front of the ark of the covenant. Immediately behind the ark I would station some more priests with rams' horns. The horn blowers would blow long blasts and the people would shout as they march around the city."

"No doubt a diversionary action while your assault troops storm the back," interrupted Joshua grudgingly, with ill-concealed admiration.

"No, this is not a diversionary tactic. The parade is the total battle plan."

"So the people sing and shout, and the horns blow, and the walls just fall," rejoined the amused Joshua. Then seriously and with rising indignation, "Do you happen to know that those stone walls are so thick that people have built their houses on top of them?"

"Oh, the walls don't fall the first day," explained the stranger.

"You mean that you do this more than one day?" Joshua was becoming astonished.

"Yes, the battle plan is to march completely around the city once each day for six days; and then on the seventh day, seven times. It is only on the last round that the walls will fall."

By now Joshua's emotions were so confused that he nearly forgot to keep his sword *en garde*. But it was the imperturbable candor of the nameless warrior which disturbed him most. The man obviously was serious and believed exactly what he said.

"Joshua," the stranger spoke his name almost reverently, "the logical tactics of battle are not always the most effective. The might of a nation is not always measured by its armament, the cleverness of its generals, or the number of foot soldiers which it can hurl into a bloody fray. You should know that. Have you forgotten the Red Sea and the chariots of Pharaoh? Could you have done battle there on a traditional basis?"

Completely astounded now, Joshua stammered, "You-u-u knew about that?"

"Yes, Joshua, I was in charge of that operation."

"You confuse me. I thought the great Moses was in charge. In fact, I stood beside him as he majestically raised his rod and commanded the waters to roll back."

"Do you think, O warrior leader of Israel, that there was some intrinsic power in that stick that it could command the waters of the great sea? It was simply the symbol of Moses' complete de-

# "AS I WAS . . . SO I WILL BE"

pendence upon his God in a situation which by human standards was hopeless."

"Then Moses was just a puppet inertly moved by the Lord? Is that what you are telling me?" Joshua flung the questions hotly. The imagined slight to the great lawgiver could not be left unchallenged.

"No, Joshua, no man has ever been a puppet. When the Eternal God created man in His own image and breathed into him the breath of life, He placed within man a bit of himself, a bit of immortality—the power of self-determination. And when He did this, God voluntarily limited himself in the effectiveness of His dealings with man. For He chose to do His mighty deeds of salvation and destruction through the voluntary leadership of individuals who willingly become His agents and partners. The choice finally was Moses'. He could have stopped the whole Exodus by refusal to follow the the divine injunctions.

"But, Joshua, you have heard enough. Moses is dead. You are now his replacement. Each generation refights for itself the ancient battle of will. You can become a weapon in the hand of God; or you can match your puny strength against the enemy alone. As I was with Moses at the burning bush, at the Red Sea, at the waters of Meribah, so shall I be with thee, O warrior! Jericho can be taken without sheeding a drop of Israelitish blood, if you will. The choice is yours."

"'I' You said, 'as I was with Moses.'"

The words were not for the stranger; they were the verbalization of a sudden rush of understanding. Stunned, but with a lucidity never before experienced, Joshua dropped to his knees. With his left hand he gripped the tip of his blade and laid it on the ground before the Divine Courier. And as his forehead touched the rocky path, he murmured, "My Lord and my God!"

\* \* \* \* \*

Suddenly the scene faded, and the pastor was again in his study, wrestling even in troubled sleep with the overwhelming complexities of his parish. Then a man stood before him.

Piqued by the intrusion, he impatiently broke the silence with "I don't believe that I heard a knock. Did you have an appointment?"

"It never occurred to Me that I should knock at the door of My own study," the stranger said softly. "You see, I am the Pastor of this church!"

Trying to mask his irritation, the minister rejoined, "Now, that is most interesting. I thought

I was the pastor of this church. Only last week I was given a unanimous four-year call by my people."

Unperturbed, the stranger answered, "It is more than coincidental that your reaction echoes that of the great Joshua when I confronted him with the drawn sword before Jericho nearly four millennia ago. The sword was only symbolic. Joshua was a military man; that frame of reference was thoroughly familiar to him.

"As you know, I spoke to Saul of Tarsus audibly out of the midst of an incredible luminescence. It was a setting which helped to open his eyes to my claims of messiahship, My resurrection, My oneness with the historical Jesus.

"But the sensory manifestation of God to man is no more valid than the mystical revelation of God to man through His Holy Spirit. The mode of revelation may have changed in this dispensation, but the relationship of God to His people has remained unchanged through all ages. 'As I was with Moses, so I will be with thee' is as relevant and practical to you as it was to them.

"Your anxiety for this church has not gone unnoticed. I am grateful for your concern; but I am disappointed that you are not using the limitless resources which are available to you.

"Perhaps your legitimate concern has given you an unwarranted sense of possessiveness. Have you forgotten what I said to Peter: 'I will build MY church'? It is MY Church, you know.

"But the Eternal God has chosen to operate through those individuals like yourself whose concern has been translated into one continuous search for His will and a translation of that revealed will into daily deeds of compassion and dedicated witness. The total resources of the Eternal God are at your command, if you will use them."

And then the pastor awoke. A startled glance told him that the study was empty except for himself, yet a sacred Presence seemed to linger. A voice which would not be stilled echoed the words:

"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

"I will build MY church; and the gates of hell shall not prevail against it" (Matthew 16:18).


It seemed that a flood of scripture and a jumble of ideas began suddenly to take form in his mind. Out of a full heart he could now speak to his people on the following Sabbath. He could enter the pulpit, Christ's pulpit. He would preach to the people about the lordship of Jesus Christ, and the unlimited divine resources available to all who will acknowledge His lordship.

As he dropped to his knees, he blotted a tear from his open Bible. It had fallen on the words of Joshua, "What saith my Lord unto his servant?" (Joshua 5:14). □



# "BEYOND THE SUNSET"

BY ROSS W. HAYSLIP  
*Tucson, Ariz.*



**A**S I SAT WATCHING the sun slip behind the mountains in one of Arizona's superb sunsets, I could not help but recall the words of the oft sung song "Beyond the Sunset."

The words are beautiful and I have seen them bring comfort and hope to many who were mourning at a memorial service for departed loved ones. I am sure God inspired the writer of the words and music of this musical message in order that it might convey its sentiment of hope and anticipation.

If we take the words literally, we of course find ourselves limited by human symbols. To try to locate God and His eternal dwelling place in a physical universe is an impossible task. Our God is a Spirit, so we cannot limit Him to any place in the material space that surrounds our lives.

Since God is a Spirit, He must be spiritually discerned. God is not bounded and limited by either sunsets or dawns. He is in and active in our material world but He is not a part of it as far as His own being and actions are concerned.

It is foolish to spend time in debate as to whether heaven, the dwelling place of God, is up or out. Use the phrase that brings the most

comfort and meaning to your heart. Some very dear friends of mine have lifted their eyes upward gazing at the starry skies and expressed their belief that heaven is just beyond the blue sky.

If we catch the true message of the song and recognize the sunset of life, then we can realize that indeed heaven and God are just beyond it. When life's brief day draws to a close and the shadows of age lengthen, we can be assured that we are approaching the eternal dawn that lies shortly beyond the brief night of death.

Time brings many changes in its passing that affect our lives in many ways. We are creatures of time, but eternity is in our hearts.

Most all our days in Arizona close with gorgeous sunsets, no matter what type of weather we have had during that day.

So it is with the children of God. Some have darker and stormier days than others whose lives seem to be filled with perpetual sunshine.

Thanks be to God, His children will all have glorious sunsets and will meet their Heavenly Father just beyond. Sadness will be swallowed up in joy, pain in pleasure, and mourning into rejoicing. What a day, glorious day, that will be! □

## PEN POINTS

### LOTS AND LIVES

**T**HE LOT AT THE CORNER of Queens Avenue and Fifteenth Street was a virtual trash dump. For as long as I could remember, it had always been one.

A few years ago someone had come in with big machines, leveled it out, and started to build a house on it.

The building inspector had condemned the faulty foundation that had been laid, and now tin cans and tumbleweeds filled the place where a house might have stood.

The only thing good about it that anyone could see was the children as they came to try their luck at keeping their balance as they walked about the footings of the would-be house. Still, it remained the weed-overgrown eyesore in the neighborhood.

That was several years ago. I was one of the children playing on the cement foundation.

Recently I went back by our old neighborhood, and I could hardly believe my eyes at the transformation that had taken place. There in place of the weeds and rubbish sat a well-built, brick home, with a well-manicured yard. You see, the lot had been improved.

There are all kinds of lots. If you are not satisfied with your lot in life, don't despair. Keep it, and with God's help seek to improve it. □

BY BOB DIPERT  
*Olds, Alberta, Canada*

# INFLUENCE



Photo by Lusk Studios

**Douglas K. Powers, M.D.**

## What a Layman Can Do for a Pastor



**Wil M. Spaitte**

Porterville, Calif.

**T**HE SLAP OF BUSY paintbrushes echoed through the nearly completed sanctuary of the home mission church. A faithful layman and I, his pastor, were applying the final coat of varnish on the ceiling. The layman, Dr. Douglas Powers, paused a moment to glance at his watch. It was 10:30 p.m. Rather apologetically he said, "Pastor, I'd better stop now. I have to perform a corneal transplant early tomorrow morning. I will need steady hands for the surgery."

As a pastor, I have been thinking about the effect laymen like Dr. Powers have upon their minister and their church. One of the positive forces in modern Christianity has been the emerging influence of laymen. It encourages me to see this return to the Bible plan where *all believers* were equipped for the "work of the ministry" (Ephesians 4:12).

I believe founders of the Church of the Nazarene were divinely directed when they decided that leadership should be neither clergy-centered nor lay-centered, but equally balanced. On all district, college, and general boards, the assemblies elect an equal number of ministers and laymen.

In the local church, the pastor serves as chairman of the church board, with 6 to 22 elected laymen or women. It is well known what a real influence a pastor has upon his laymen. On the other side, what can a layman do for his pastor?

### BE FULLY COMMITTED TO CHRIST

Douglas K. Powers (no relation to the late General Superintendent Hardy Powers) was converted at the age of 14 in an evangelical church in Englewood, Colo.

At a summer camp, he met Shirley Owen, who was to become his wife. While enrolled in the University of Colorado, they attended a Church of the Nazarene. At first when they heard preaching on entire sanctification, they were skeptical of any experience that could give victory over willful sin. They had been taught to expect spiritual "ups and downs" as the normal Christian life. Doug remembers, "The Nazarene preacher believed the Bible taught that God would cleanse the sinful nature. This deeper relationship with Jesus sounded tremendous, and we wanted it—if it were really true."

For two months they searched the Scriptures and observed lives. He relates how this yearning found fulfillment—"I shall never forget the night the Lord sanctified me. When I fully surrendered my life to Christ, the witness of the Spirit came with great joy. I've never had any doubt as to the reality of this cleansing experience that Christ performed in me."

### CONSISTENCY COUNTS

Wherever his medical training led him—to Idaho, Colorado, Detroit, or San Francisco—Dr. Powers and his family became an active part of a nearby Nazarene church.

In 1961 they moved to Phoenix, where he became medical director of ophthalmology for the Indians of the Southwest. While serving as his pastor in Arizona, I sometimes accompanied him in making calls on the Apache Indian Reservation. He was trying to control the eye disease of trachoma, which often afflicts the Indians. As I observed them being treated, it was evident that



they felt accepted as persons. Dr. Powers called most of them by name.

When he was elected to the official board of our church, he scheduled his medical responsibilities so they did not conflict with church board meetings. Fellow doctors knew by his words and his example of the great love he felt for Christ and his church. Other lay leaders who were prone to regard board meetings as "bored business" began to show new interest.

Dr. Powers would often come directly from his work to Wednesday night prayer meeting—skipping supper in order to be there. This always was an added incentive for me to prepare well—knowing he would be coming in expectancy and faith.

### BE A FRIEND THAT ENCOURAGES

I had just completed my first building project as a pastor. I had worked with hammer and saw eight hours a day, six days a week for three months. In addition, I had tried to prepare two Sunday sermons each week, plus calling on the prospects and the ill.

Pastors who have gone through such fatiguing times realize how problems which would normally be "molehills" grow into mountains. Some people in the church had said some very unkind things about me. I was deeply hurt.

A district superintendent phoned and asked me to consider coming as pastor to another church.

In facing such a crisis, I called my friend Doug to meet me at the church. I opened up my wounded feelings to him. I pointed at the walls I had built, the stones which I had mortared in place, the pulpit which I had built. I informed him that a call had come to a church twice the size. The critical spirit of some of these people resulted in my wanting to leave.

I'll never forget what he said as his friendly hand gripped my shoulder, "Pastor, I know you are worn-out and discouraged. But I believe, if you feel that God would have you stay, you will see Him fulfill your dreams for *this* church."

Then he related to me how, in working with the Indians, the other doctors became offended because Indians did not show them proper respect as professional physicians. But he confided, "The Indians lack of respect doesn't bother me a great deal. For it was *God* who called me to be a doctor. He called me also to become a *servant*. You can't say much to offend a servant." He went on to relate, "Now a church should *not* regard their pastor as a servant. Yet Jesus asked that we ourselves show our love by *servicing* others."

His words penetrated my heart and I responded, "Doug, will you pray with me?" As we knelt together at the altar, I thanked God for the fresh assurance of His call to the ministry. As I thought on the people I pastored, the Spirit sent an overflowing love and desire to serve them.

Three weeks later, four new families with which Dr. Powers and I had been working were marvellously saved. I rejoiced as I watched my people move to a new spiritual level.

### BUILD CHURCH AND HOME TOGETHER

In our growing small church, we took our turns mowing the large church lawn. One of the men complained to Dr. Powers that his church was taking away from his homelife. Doug replied, "We make mowing the church lawn a fun event in our family. We work together mowing, edging, raking, and then have a family picnic on the church grounds. My children are learning to express in action how much they love their church."

One night in a church board meeting I presented the prospect of employing a part-time youth pastor. This would be a big step of faith for a church as new as ours. Clearly I recall how Dr. Powers was deeply moved. He spoke, "My own kids and the youth of this community are worth everything to me. I'll pledge \$25.00 a week toward his salary above what I'm giving now." Our faith soared; other board members followed—offering to give. It was another major step forward in our church through the influence of this layman.

### BE A GROWING CHRISTIAN

In 1967, Dr. Powers began private practice in Longmont, Colo. He continues to be a key leader at the Mountain View Church of the Nazarene. He is presently excited about serving as local study chairman of the missionary society and enjoys making missions "come alive." Also, he is assisting his pastor and youth pastor as counselor for 50 to 75 teen-agers in a "now church."

He has been willing to give of his time to his alma mater, Northwest Nazarene College, Nampa, Ida., where two of his children now attend. Last year they honored him as their "Outstanding Alumnus for 1973."

He told me on the phone the other day of his growing concern for patients who are elderly. As a doctor he takes time to listen to their troubles. In response to his concern, several have opened their lives to Christ.

This sanctified surgeon shares his testimony with conviction—"There are so many false philosophies in the world today. It really means everything to know that I've found the One who is the *Right Way*. He owns everything and He owns me." □

Dr. Douglas Powers examines the eyes of an Apache Indian boy, typical of patients he treated in the four-state area of the Southwest.



LET  
LOVE  
NE  
VIRTUE  
ENDURE

L et  
O ne  
V irtue  
E ndure

In this day we hear the word *love* used in many ways. Do we understand the meaning of *love*? Love is giving, love is sharing, love is doing, and love is letting the Spirit of Christ flow in and through your life. When you love God with all your heart, love becomes a quality of life. You not only love—you are love.

A true love for others begins with a proper understanding of ourselves. When we are unhappy with ourselves, we may doubt the devotion of others.

Is it possible to love our neighbor as ourselves? It is impossible to love others properly until Jesus Christ has helped us to be the very spirit of love. When the love of God is flowing through our lives, we are aware of His free forgiveness. Our souls are not closed and secretive—but are open and clear.

Recently a young lady was in my office for

counseling concerning her marriage. It is my practice to ask several important questions regarding marital problems.

I asked her, “What is love?”

She replied, “Love is having a husband to hold me, to provide, and to care for me.” Her entire definition centered on what she could receive.

By contrast, just a few days later I put that same question to a couple in premarital counseling.

They answered, “Love is sharing your life. Love is caring for each other.”

If you love someone, you will not try to possess him or bend him forever to your desires. True love liberates—not enslaves. You will put yourself in the other person’s place and share his emotions. You can find joy and happiness in giving.

Happiness is a by-product. It may elude me if I seek it. When I give myself in proper love—sharing and service—I can find happiness and fulfillment.

When the balance of life swings toward getting rather than giving, we find ourselves in difficulty. We become selfish and self-centered. Soon self-pity follows.

The Spirit-filled life is a daily surrender. He will give the strength, guidance, and love we need. In Acts 20:35 we read, “It is more blessed to give than to receive.” May we learn to share and give our love as Jesus did. Let us not condemn sinful man—but love him.

During my life I have seen great examples of true Christian love. I have seen a grieving mother reach out in love to three boys responsible for the death of her teen-age daughter. God gave this mother enough love to touch these wayward boys and bring them into the sanctuary of her church.

I have seen homes reunited as husbands and wives have forgiven each other for their sins. I have seen parents love a wayward child.

Listen to 1 John 3:23, “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” It is His injunction and commandment to us. It doesn’t happen automatically, but as we need it. He can give us this love as we need it and ask for it.

Here is the Christian’s daily challenge as given in *The New International New Testament* in 1 Corinthians 13: “If I speak in the tongues of

helps To holy living



men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy, and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres.

“Love never fails. But where there are

prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.

“Now we see but a poor reflection; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

“And now these three remain: faith, hope and love. But the greatest of these is love.”

Just think, faith enough to move mountains—but if we have not love, we are nothing! Let us thank God for this love He gives to us. □

## BECOMING MATURE:

By **Lyle P. Flinger**  
Bethany, Okla.



## REACHING OUT

**Central Idea:** *Higher-level needs are peculiar to man and thus are involved in reaching his potential.*

Perhaps your dog is very smart and can do many tricks. But our term *self-actualization* certainly does not apply to him (or her)! It does apply to the dog's master.

The fact that these higher-level needs arise only in man implies that they are more complex than other needs. Man stands apart in creation from all other species.

In the last article we wrote of motives such as security, adequacy, belonging, love, and creativity as being highly important to the mature person. Some psychologists go so far as to say that their primary importance is securely established because these motives are innate, or inborn, and not merely acquired.

It is true that the satisfaction of certain motives may be less essential to survival than others, but this does not make them less important. Along this line, the satisfaction of the sexual drive is not essential to survival of the individual either, but none of us would argue that is is unimportant.

These higher-level drives make their appearance increasingly when conditions are favorable to their emergence. Such conditions are not always favor-

able, however. The actualization motives are blocked in many persons—sometimes because they are stifled by parents, sometimes because of disrupted interpersonal relations, sometimes because of faulty self-concepts, sometimes because of all-consuming efforts for mere economic survival, and sometimes because of a web of circumstances.

But we cannot sit back and look for things or persons to blame for our own personal failure to fulfill our needs for belonging, love, creativity, etc.

Since these drives make their appearance increasingly when conditions are favorable to their emergence, it is our responsibility to reject the negative and create such favorable conditions.

Warm, open, and honest relationships in the context of a caring and sharing local church help create the most ideal conditions for both the emergence and the satisfaction of these higher needs. Here we are stimulated and inspired by both fellowship and preaching to reach out to become our better selves. Here we open our hearts to God and receive the empowering of the Holy Spirit to live a full life in partnership with God. □

**Point to Ponder:** *Am I so involved in the local church that my higher-level needs are both stimulated and satisfied?*

# ASK

**A**SK LARGELY that your joy may be full.”

No, it does not appear in the King James Bible. But it might have, for the Bible does certainly support this understanding of Jesus’ teaching concerning prayer in the Gospel of John (John 16:24).

There is a gentle rebuke in this same verse, “Hitherto have ye asked nothing.” Nothing asked, nothing received. Nothing, compared to what we might have asked. Nothing, compared to what we might have received.

In Matthew 7:7, Jesus urges us to “Ask, and it shall be given you.” “For every one that asketh receiveth” (Luke 11:10). Would we dare to charge Jesus with enthusiastic hyperbole?

But this is not an isolated exhortation. In Mark 11:22, Jesus commands, “Have faith in God.” And again in verse 23 He declares that if a man “shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

But there are conditions: “Shall not doubt” . . . “When ye stand praying, forgive. . . if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:25-26).

James warns, “Ye have not, because ye ask not” (4:2). And again, “Ye ask, and receive not, because ye ask amiss” (4:3). *The Living Bible* puts it more bluntly, “And even when you do ask you don’t get it because your whole aim is wrong—you want only what will give you pleasure” (James 4:3).

In contrast to this we turn to 1 John 5:14-15, “This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

Indeed, we might even say that Jesus seems to be reckless in His oft repeated assurance that we should pray with expectation, with anticipation, with love’s eagerness and persistence—ask with faith, boldness, and daring. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace [and who doesn’t need these?] to help in time of need” (Hebrews 4:16).

ASK! don’t fear; don’t hesitate; don’t doubt. “Let your requests be made known unto God.” I

like the way *The Living Bible* expresses Philip-  
pians 4:6-7, “Don’t worry about anything; in-  
stead, pray about everything; tell God your  
needs and don’t forget to thank him for his  
answers. If you do this you will experience God’s  
peace, which is far more wonderful than the  
human mind can understand. His peace will  
keep your thoughts and your hearts quiet and at  
rest as you trust in Christ Jesus.”

Pray! Ask! Persist! Persevere! Don’t give up!  
Witness the dogged perseverance of Moses when  
he prayed (Exodus 32:31-32): “Oh, this people  
have sinned a great sin, and have made them  
gods of gold. Yet now, if thou wilt forgive their  
sin—[at this point transcending verbal lan-  
guage]; and if not, blot me, I pray thee, out of thy  
book which thou hast written.”

Can we not detect somewhat of Paul’s pas-  
sionate petition in Romans 9:1-3, as though spok-  
en immediately following a season of prayer,  
when he confesses, “I have great heaviness and  
continual sorrow in my heart. For I could wish  
that myself were accursed from Christ for my  
brethren, my kinsmen according to the flesh.”

Think also of the persistent prayer of the  
Syrophenician woman who besought Jesus that  
He would cast out the devil from her daughter.

The seeming rebuff of Jesus did not dampen  
her faith, when He said, “It is not meet to take  
the children’s bread, and to cast it unto the dogs”  
(Mark 7:27).

Her reply is a classic of *dogged* persistence;  
“Yes, Lord: yet the dogs under the table eat of  
the children’s crumbs” (verse 28).

With these words, she literally seized the ob-  
ject of her petition: “The devil is gone out of  
thy daughter” (verse 29).

Luke gives us an excellent example of the  
power of persistent asking in the account of the  
man who went to his friend at midnight and  
wakened him to request three loaves of bread.  
Refused at first, yet the man would not take no  
for an answer. He continued to ask until im-  
portunity transcended friendship, and he re-  
ceived as many loaves as he needed.

Everyone who asks receives—receives what?  
All he needs!

Don’t worry, ASK. Don’t fear, ASK. Don’t fret,  
ASK. Are you concerned about those unsaved  
members of your family? How are you going to  
pay those taxes? Do conditions in your church  
indicate the need of a revival?

Young person, are you concerned about the  
prospect of a college education? An uncertain  
romance?

Brother, are you wrestling with the uncertainty  
of a certain business venture?

ASK! ASK!! ASK!!!

Others have, and miracles have resulted.

Why worry when you can pray? □

BY ERNEST E. GROSSE

Hanover, Pa.





By Aarlie J. Hull, Centralia, Wash.

# A Christian Woman's World

## THE BLESSEDNESS OF RECEIVING

The Bible says that it is more blessed to give than to receive. I believe that is true, not only because it is in the Bible, but because it is a principle deeply rooted in our human nature.

I read this week about a woman who was the child of migrant workers. She recalled how clean, well-kept ladies used to drive into their camp and leave boxes of used, but wearable clothes.

She said she would be so excited as she waited for her turn to go through the boxes to see if there was anything that would fit her.

At a very young age, she sensed her own gratitude and the happiness the clothes brought to her life and decided that it must be so wonderful to be able to give clothing to other people and make them happy. She resolved that someday she would be a lady who would bring clothes to the migrant workers' camp.

But there are two sides to the giving coin—there can be no giving without receiving.

Have you ever had someone do something really meaningful and important for you—or have you ever had someone who was just always doing thoughtful things for you—and then you wanted to give him something, or do something kind for him, he wouldn't let you? Have you ever had something you knew someone needed and you were willing to give it to him, but he wouldn't receive it?

A friend of mine is a pastor's wife. She told

me that several years ago one of the ladies in her church had taken her out to lunch for a very specific reason.

As they were eating, this woman said to my friend, "You and your family have been such an inspiration to me and my family. When my mother died, your husband was a wonderful pastor to us and I really appreciate all you've done. I know that ministers do not make a lot of money and I know that with children the age of yours you have many expenses. I've noticed that you need some dental work and I would like to pay for you to have your teeth fixed. It will be just between the two of us."

My friend told me that, because of pride, she said, "Oh no, I could never let you do that."

The woman responded, "I hope you realize that you are robbing me of great blessing."

As my friend has matured in her Christian faith and in her understanding of generosity and giving, she realizes that not only did she miss the opportunity to have her teeth fixed, but she was not very giving when she did not allow that woman to pay for her dental work.

Do you remember when Jesus was washing the disciples' feet? When He came to Peter,

"'No,' said Peter, 'you shall never wash my feet.'

"Jesus answered, 'Unless I wash you, you have no part with me.'

"'Then, Lord,' Simon Peter replied, 'not just my feet but my hands and my head as well!'" (John 13:8-9, NIV).

As Christians, I believe that until we really learn the lesson of receiving we will never be what God has intended for us to be.

It is just naturally more comfortable and seems right to emphasize giving . . . of ourselves, of our money, of our talents, of our time. But we must never lose sight of one of the basic paradoxes of Christianity—that it is in the receiving of the power of the Holy Spirit in our lives, that we are able to really give in the way God wants us to.

And besides all of that, we are robbing God of great pleasure when we do not receive the gifts He wants to give us.

\* \* \* \* \*

I continue to receive responses from men and women who are single. Some are widowed, some divorced, some just never married. There is a real loneliness and need for meaningful fellowship among this group of people. Let me hear from you with creative ideas about this need. □

## The Wonder of It All

The sense of wonder is too precious to be lost entirely. Yet it seems easily to slip away from us until we go through life dull and impassive in a world where God's miracle-working power abounds on every hand.

A young layman testified not long ago, "God has been so thrillingly real to me these last few weeks that I wonder why. Then I wonder why I wonder why!"

We should never cease to wonder at God's goodness and grace. We should not really wonder why we wonder. The mercy and provision of our Lord is truly wonderful.

Part at least of what is meant by "the fear of the Lord" in the Bible is the mood of wonder and awe.

Bishop Gerald Kennedy once wrote, "Standing before the majesty of God and seeing all the wonder of His involvement in human life, man breaks into poetry if he is able, but at the very least he stands in silence. Perhaps nothing indicates more clearly that our religion has become profitless and stale than the rarity of this experience of awe."

Whenever we lose this mood, we lose our way. One of the past presidents of the University of New Hampshire, travelling through the mountains of his state in October when the hills were aflame with autumn color, was heard to say, "I hope I'll never get used to it!"

Vance Havner recalls the story of Gypsy Smith, the unique evangelist of a former generation. Saved in a gypsy camp, called to preach at 17, Smith was simple, original, and colorful. He used to say, "I was born in a field; don't put me in a flowerpot." He died in true gypsy tradition on a journey in his eighty-seventh year.

When asked about the secret of his freshness and vigor even into old age, Gypsy Smith said, "I have never lost the wonder."

Havner comments, "A preacher should have the mind of a scholar, the heart of a child, and the hide of a rhinoceros. His biggest problem is how to toughen his hide without hardening his heart. Gypsy Smith had the heart of a child. He never lost the wonder."

Meet the realities of life we must. They are sometimes grinding and stultifying. But let's ask God to help us never to lose "the wonder of it all." □

## The Good and the Winsome

The New Testament has two major words for *good*. One of these is *agathos*. It describes the moral quality of rightness or the beneficial results that follow from the right.

The other word is *kalos*. *Kalos* means not only "good" in the sense of *agathos*, but also means "lovely," "winsome," and "attractive." It adds the idea of the beautiful to the idea of the right.

Both terms are used in the New Testament to describe Christian life and character. But the most characteristic use is *kalos*.

The "works" that glorify our Heavenly Father are *kalos* works, Jesus said (Matthew 5:16). The "fruit" we are to bear is *kalos* fruit (Matthew 7:17-19).

Christians are urged to "prove all things; hold fast that which is good [*kalos*]" (1 Thessalonians 5:21). The lives we are to live are "good [*kalos*] and acceptable in the sight of God our Saviour" (1 Timothy 2:2-3).

The point of it all is, of course, that, while negative goodness is important, it is not sufficient. True Christian character must always have about it an element of the winsome, the attractive, the beautiful.

There is a goodness that is hard and cold. It may be real, but it is repellent. The disciples of the Pharisees (Matthew 22:16; Mark 2:18) are with us yet.

Christlikeness is difficult to define, but it is a very lovely thing.

Stanley Jones told of a Jewish rabbi who perhaps unconsciously but truly witnessed to the universal appeal of the spirit of Christ. He said, "I don't believe Jesus is the Messiah. I don't believe the Messiah and His kingdom will ever come. But if it should come, I couldn't think of anything higher and more beautiful than that it should embody the spirit of Jesus."

We must test our lives by the standard of rightness. But even more, we should test them by the ideal of loveliness.

Quaker poet John Greenleaf Whittier spoke for us all when he said:

*O Lord and Master of us all:  
Whate'er our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine!* □



## ***Pulling the Extremes Together***

Most truths are found on middle ground between extremes. Rarely is a one-sided, extreme position really right.

Nowhere is this better illustrated than in the area of Christian security. The extremes are far out. The truth lies midstream.

One extreme is associated with Calvinism. It is the view that once a person is regenerated, nothing he does of good or evil from that moment on has any effect at all on the question of his final salvation.

This was most baldly stated by August van Ryn in his exposition of 1 John 5:16. This verse, van Ryn asserts, means that a believer may become so sinful and vile in his moral life that God is forced to take him to heaven to get him out of the way on earth.

Such a position deserves all the scorn that has been and can be poured upon it. It denies everything the New Testament says about life in Christ. First John itself is God's final judgment on such an extreme: "He that committeth sin [certainly as consciously and persistently as van Ryn describes] is of the devil. . . . Whosoever is born of God doth not commit sin" (1 John 3:8-9).

But there is another extreme associated with Arminianism. It lies in a self-conscious and constantly fearful anxiety lest inadvertently and by accident the believer may fall from grace and be lost.

Such a view is not often put into so many words. It is sometimes inferred from preaching that stresses the deceitfulness of sin and spiritual dangers in an evil age. Samson, who "wist [knew] not that the Lord had departed from him," is the biblical prototype of such nervous Christianity.

There is little value in weighing one heresy against another—but in this matter, one extreme is as wrong as the other. One may lead to presumption and brazenly false profession. The other may lead to a virtual identification of God with the devil.

**O**nce a human being has committed himself to Christ in sincerity, God pledges all the resources of the kingdom of heaven to preserve and protect that individual. It is totally impossible for such a one inadvertently and unaware to slip into apostasy.

This does not mean that love may not grow cold and need to be renewed. It does not mean that temptation will not be fierce and its power great. It does mean that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a

way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Falling away is possible. The New Testament makes this abundantly clear (John 15:6; Romans 11:22; Hebrews 6:4-6; 10:26-29; 2 Peter 2:20-22, to cite just a few verses out of many). But it is not easy. It is accomplished only by a deliberate and conscious rejection of saving grace.

We do not deny the peril of the drifting life, the danger of neglect, and the almost unlimited capacity of the human mind to rationalize its evil choices. There is a "twilight zone" of which Everett Cattell has so well written. The love of many can and does gradually become cold.

What we affirm is that long before the twilight zone turns to outer darkness or the fire of love dies out, the Holy Spirit brings the matter acutely to consciousness in His gracious conviction. The sin that is actually the suicide of the soul is always conscious, deliberate, and without excuse.

Even then, as long as there is any spark of spiritual concern in the heart of the backslider, the invitation is still out; "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jeremiah 3:14). There is a great and final divorce—but it comes only when all interest and concern on the side of the human partner is dead.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him *return* unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

John himself wrote in the New Testament: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

There is a supernatural being watching every move the Christian makes, waiting to strike him down in destruction at the first inadvertent misstep. But it isn't the God and Father of our Lord Jesus Christ. It's Satan, that old serpent, the adversary, who is "the accuser of our brethren" (Revelation 12:9-10).

The practical point of it all is that we live out our Christian lives with confidence, neither in presumption nor in anxious fear.

Our assurance is that "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). Such is the paradox of divine sovereignty and God-given human freedom that only you can stop Him.

"Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature"—only your own will deliberately and defiantly turned against His—"shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39). □

# LAYMAN'S CONFERENCE LARGEST EVER



General conference chairman Vernon Lunn opens the Third International Laymen's Conference.



Jerry Decker's seminar, "All for Him . . . Through My Resources." Pictured l. to r.: Dean Spencer, George Jetter, E. H. Land, Don Cain.



Mrs. Audrey Williamson gives morning devotionals on St. Paul's "hymn to love" in 1 Corinthians 13.



Robert Reza, M.D., conducts a workshop on problems of youth and drug involvement.

**F**or six days, August 13-19, the commodious Diplomat resort hotel on the Gold Coast between Miami and Fort Lauderdale, Fla., was the setting for an international retreat that drew 1,835 lay people from all over the Church of the Nazarene.

The conference was planned to combine recreational and fellowship interests with deepening spiritual insights and personal growth, as stated in the theme, "All for Him."

The meeting opened Tuesday night with the keynote address by General Superintendent Eugene L. Stowe on "The Sanctifying Love." The service was followed by a fellowship hour directed by Elvin Hicks of Overland Park, Kans.

Each conference day Wednesday through Friday opened with a devotional address on 1 Corinthians 13 given by Dr. Audrey J. Williamson of Colorado Springs.

The balance of each morning was devoted to a three-session seminar conducted by *Herald* editor W. T. Purkiser with Bible studies on "The Holy Spirit Today" (now available in print as *God's Spirit in Today's World*, from Nazarene Publishing House, \$1.50); and four single-session seminars on the conference theme, "All for Him . . .":

- " . . . Through My Family," with Nona Kelley;
- " . . . Through My Church," with Charles Blake;
- " . . . Through My Witness," with Lee Shevel; and
- " . . . Through My Resources," with Gerald Decker.

Afternoons were free for recreational activities including golf, tennis, shuffleboard, boating, fishing, swimming, excursions, and a variety of arts and crafts.

Evening services presented outstanding programs of music and speaking:

*Wednesday:* Howard Hamlin, M.D., Leawood, Kans., speaking on "Meeting Men at the Level of Their Need"; with the Speer Family of Nashville, Tenn., in a 10 p.m. "afterglow."

*Thursday:* premiere of Paul Johnson's *Life in the Son*, presented by the First Baptist Church choir from West Palm Beach, Fla.; followed by a first showing of a new Communications Commission film, *The Church of the Nazarene*.

*Friday:* Wendell Nance, Denver, Colo.; with the Bill Gaither Trio of Alexandria, Ind., in the "afterglow."

Saturday morning was given to professional meetings for the first hour, with groupings and chairmen as follows:

"Banking and Finance," Dick Willis, Pasadena, Calif.; "Dentistry," Don Whitsett, D.D.S., Oklahoma City, Okla.; "General Business," Ralph W. Marlowe, Albertsville, Ala.; "Higher Education," Homer Adams, Stone Mountain, Ga.; "Insurance," Don Williamson, Fort Wayne, Ind.; "Law," James Posey, Bethany, Okla.; "Medicine," Al Crumly, M.D., Indianapolis, Ind.; "Radio-TV," Don Garrett, Southfield, Mich.; "Sales," Wendell Nance, Denver, Colo.; "Public Education," Clifford Anderson, Quincy, Mass.

The balance of Saturday morning included a series of workshops with leaders as follows:

"How to Reach the Minorities," Donald Young, with Roger Bowman and Sergio Franco of Kansas City as resource persons; "Bible Study and Prayer Groups," Glaphre Gilliland, Bethany, Okla.; "Drug Involvement," Robert J. Reza, M.D., New Cumberland, Pa.; "Planning District Laymen's Retreats," Merritt Mann, Silver Spring, Md.; "New Testament Evangelism," Robert Johnson, Farmington, Mich.; "The Woman Working Outside the Home," Mrs. Mattie Uphaus, Olathe, Kans.; "Nazarene Laywomen's Involvement in Christian Women's Clubs," Mrs. Carolyn Dilts, Doraville, Ga.; "A Woman Copes with the Feminist Philosophy," Mrs. Robbie Durbin, Nampa, Ida.; "Outreach Through the Sunday School," Gerald D. Oliver, Springfield, Ill.; "Phasing out of Secular Work into Lay Ministries," W. W. (Jack) Morris, Upland, Calif.; "The Coffeehouse Ministry," Paul H. Gray, Ashland, Ky.

A Saturday noon banquet, chaired by M. A. (Bud) Lunn, manager of the Nazarene Publishing House, featured the presentation of awards by Gordon Young,



Lynchburg, Va., and an address by Wendell Nance.

The Saturday evening session offered the inspiration and relaxation of a "musical extravaganza" directed by Gary Moore of Kansas City. Musicians appearing on the program included:

Eleanor Whitsett, at the organ; Jerry Nelson, piano; Lost and Found, the Nazarene Youth Department touring group; Glenn Cunningham, Chicago, Ill.; David Blue ETC., Nashville, Tenn.; Jean Pittinger, Kilgore, Tex.; Gary and Jacqueline Moore; the Ron Huff Trio, Flint, Mich.; Bob Riedel, Pittsburgh, Pa.; the Westernaires, Dallas, Tex.; Cheryl and Carlyle Thill, Seymour, Ind.; and the Shalley-Anderson Trio, Bluffton, Ind.

Dr. Edward Mann read from his poetry; Gordon Olsen, chairman of preceding laymen's conferences, presented this year's conference chairman, Vernon Lunn, Farmington Hills, Mich., with a desk piece; Mr. Olsen read a telegram of greeting from President Gerald Ford; and one of the lighter moments of the conference was enjoyed when Paul Skiles of Kansas City led "The Kansas City Six" in a rare musical pantomime.

**Text of Telegram from President Ford to Delegates**

*I am happy to greet the delegates at this Third International Laymen's Conference of the Church of the Nazarene and I welcome the opportunity to appeal directly to each of you for your prayers as I begin the challenging tasks of the presidency. It is gratifying and inspiring that so many members of your church have come together in a spirit of fellowship that strengthens all of us. By trusting in God's guidance and asking for His help we are fortified in the tasks of our daily lives and better able to do His work on earth. I salute you and wish you well in your deliberations.*

The conference closed Sunday morning with a Communion service with members of the Board of General Superintendents in charge and the Communion sermon by Dr. Charles H. Strickland.

The entire conference program was planned and directed by a committee of laymen headed by General Chairman Vernon E. Lunn. The executive committee included Vice-chairman E. H. (Bob) Steenberg, Past Chairman Gordon T. Olsen, Program Chairman Edward S. Mann, Promotion Chairman M. A. (Bud) Lunn, Finance Chairman Otto Theel, Music Chairman L. Paul Skiles, Treasurer Norman O. Miller, with Howard H. Hamlin and Bud Tollie, members-at-large.

Dr. Earl Wolf, director of Christian Service Training and General Stewardship secretary, and Harold Parry served as conference coordinators.

Special guests of the conference were the six general superintendents and their wives; together with Dr. and Mrs. Hugh Benner, Dr. D. I. Vanderpool, Dr. and Mrs. G. B. Williamson, and Dr. and Mrs. Samuel Young, general superintendents emeritus; and Rev. and Mrs. Robert Spear, Jr., superintendent of the host South Florida District.

Most of the districts of the church were represented in the registration, with top honors going to Eastern Michigan's 108 people. Canada and the British Isles were represented; and lay missionaries William and Juanita Moon, Swaziland, South Africa; and John and Viola Adams, Papua New Guinea, represented the most distant points.

Bernard Reznick, general manager of the Diplomat Hotel, paid the conference a compliment in his statement that the conferees were "the finest group of people" he had seen in 25 years of hotel management.

While many of those attending had been present at both the 1966 and 1970 conferences, a substantial number expressed their appreciation as new Christians for the inspiration of the gathering.

High praise was voiced for the careful planning and direction of the conference. Every area of lay involvement was included: home, business, churchmanship, soul winning, and personal Christian experience and growth—as well as provision for recreation and leisure-time activities.

The spirit of the conference was unexcelled from beginning to end, with times of tears and laughter, thoughtful concern and the lift of joy.

The general consensus was that the conferees were returning to their homes with deeper dedication, broadened horizons, and heightened appreciation for the fellowship afforded within the Church of the Nazarene.

**Herald editor W. T.**

**Purkiser fields a question in seminar Bible studies on the person and work of the Holy Spirit today.**



**Panel for seminar "All for Him Through My Witness." L. to r.: Dr. Lee Shevel, John Biggers, Lois Hicks, E. J. Milby, Shirley Posey, Chesley Lewis.**



**Excursions along the Gold Coast provided part of the recreational activities Wednesday through Saturday.**



**The Nazarene Publishing House book stand was a busy place. Elvin Hicks makes change.**



**Conference sessions were professionally recorded and sound provided by Don Garrett, president of "Speaker of the House, Inc." Cassette tapes may be ordered from the Nazarene Publishing House.**





# WORLD YOUTH CONFERENCE HIGHLIGHTS



Chapel service on the terrace



One of the 42 Family Life Groups studying from First John.



Melvin McCullough and Paul Skiles, assisted by professional guides, lead a group up Tomasee.



Sunday morning worship.

World Youth Conference is history, but the Youth Department Staff felt that *Herald* readers would be interested in a few pictorial highlights of the eventful two weeks.

The front cover of this issue depicts the beautiful terrace area which made a natural setting for the chapel and Sunday morning worship services.

Write the Nazarene Publishing House for the \$1.95, 72-page, paperback, photo book entitled *World Youth Conference—Something Special*. It's just off the press. The photographs in this article plus over 100 more are featured in the book. □

—Youth Department

Quizzing created excitement both weeks of the conference.





## DISTRICT ASSEMBLY REPORTS

### KENTUCKY

The conventions and sixty-sixth annual assembly of the Kentucky District were held in the First United Methodist Church in Somerset, Ky., June 24-27. Rev. Gene Fuller, district superintendent of the Virginia District, was the featured speaker for the evening services. Rev. and Mrs. Brent Cobb, missionaries to Korea, spoke at the missionary convention. Nearly \$6,000 was pledged to translate and produce useful books into the Korean language.

Lt. Gov. Hon. Julian Carroll spoke at the Thursday morning session. Carroll stated, "The moral problems of our nation today can be attributed to the fact that old restraints have been lifted and have not been replaced with new restraints."

District Superintendent Aleck G. Ulmet was reelected to a four-year extended term. General Superintendent V. H. Lewis ordained Gary Damron and Harville Duncan.

(Elders) Oren Trasher, Lawrence Adams, and Coolidge Grant; and (laymen) E. J. Milby, Kenneth Rice, and Richard Thompson were elected to serve on the advisory board.

Mrs. Aleck G. Ulmet was reelected NWMS president. Lew Hall was elected chairman of the church schools board. □

### NEW ENGLAND

The sixty-seventh annual assembly of the New England District was held at Eastern Nazarene College, Quincy, Mass., July 4-6. District Superintendent Don Irwin was reelected to a four-year term.

General Superintendent George Coulter ordained Sherrill Franklin Munn and Robert A. Walter. He recognized the elder's orders of R. Allister Charles, Sr.

Elected to the district advisory board were (elders) Alexander Ardrey and Manuel Chavier; (laymen) E. Boyd Gardner and Donald L. Young. Rev. Ardrey has recently been appointed district superintendent of the Canada West District. See story on page 35 of the August 14 *Herald of Holiness*.

Mrs. William Restrick was elected president of the NWMS. Rev. Donald W. Overby was elected president of the NYPS. William A. Dymont was elected chairman of the church schools board. □

### ROCKY MOUNTAIN

The forty-seventh annual assembly of the Rocky Mountain District was held June 13-14 at Casper, Wyo. District Superintendent Ross E. Price, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Victor Berg and Larry T. Vevig.

The following were elected to the advisory board: (elders) Darrel L. Slack and C. William Morrison; (laymen) Fred Erdmann and Harold Saffell.

Lois Thorpe was reelected NWMS president and L. A. Gray was reelected president

**Pictured with Dr. Stowe (center) are ordinands Larry T. Vevig and wife (l.) and Victor and Mrs. Berg. The men were ordained at the close of the Rocky Mountain District Assembly.**



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of the NYPS. Rev. Ronald D. Clapp was elected chairman of the church schools board. □

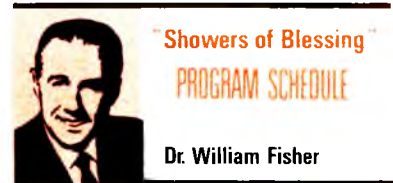
### CANADA WEST

The twenty-sixth annual assembly of the Canada West District was held at Olds, Alberta, June 21 and 22. General Superintendent George Coulter presided.

The assembly extended an election to Dr. Thomas M. Hermon, presently serving as superintendent on the South Arkansas District. Since Hermon declined to accept, Rev. Alexander Ardrey, pastor at Lowell, Mass., was appointed with the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board. Rev. Ardrey assumed leadership on August 15.

Elected to the advisory board were (elders) Bob Lindley and Harold W. Hoffman; (laymen) E. Trevor Morgan and Grant Reist.

Mrs. Lillian Deasley was elected president of the NWMS; David A. Stryker was elected NYPS president; and Melvin A. Tucker was elected chairman of the church schools board. □



**September 29**—"How You Can Know You Are Filled with the Spirit?"

**October 6**—"The Way out of Doubt"

### THE DEPARTMENT OF PENSIONS AND RENEWALCE

#### HOUSING ALLOWANCE INFORMATION

Provided in place of a parsonage, a housing allowance has advantages at income tax time for the active minister. Upon retirement, the equity built up over the years through purchase of a home will be very helpful. The Department offers its research and recommendations to you and your church board. We encourage our ministers to familiarize themselves with housing allowances.

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 JONES, FRED D. (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)  
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 ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611  
 ♦LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030

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- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
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- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH\*
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- ◆WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
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- WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
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## OCTOBER SLATE

(As reported to Visual Art Department)

- ANDREWS, Benton, Ark., Oct. 1-6; Effingham, Ill., Oct. 8-13; Selinsgrove, Pa., Oct. 15-20; Derry, N.H. (Londonderry), Oct. 22-27; Ponca City, Okla. (1st), Oct. 29—Nov. 3
- ARMSTRONG: Grove Hill, Ohio, Oct. 8-13
- BABCOCK: Marion, Va., Oct. 8-13
- BAILEY, C. D.: Wichita, Kans. (Westside), Oct. 8-13; Bentonville, Ark., Oct. 14-20; Oklahoma City, Okla. (Southside), Oct. 21-27
- BATTIN: Harmon, Okla., Sept. 30—Oct. 6; Abernathy, Tex., Oct. 13-20; Mineral Wells, Tex., Oct. 22-27
- BECKETT: Burkburnett, Tex., Oct. 22-27
- BELL: Rogers, Ark. (1st), Oct. 1-6; Baltimore, Md. (1st), Oct. 13; Reading, Pa. (Calvary), Oct. 15-20; Rochester, N.Y. (Trinity), Oct. 22-27; Flint, Mich. (West), Oct. 29—Nov. 3
- BENDER: Charleston, W.Va. (Tyner Hgts.), Oct. 3-13

BERTOLET: Windsor, N.S. Oct. 1-6; Yarmouth, Me. Oct. 8-13; Freeport, Pa. Oct. 18-20; Kenton, Ohio Oct. 22-27; Griggsville, Ill., Oct. 29—Nov. 3

BEYER: Strabane, Pa. (1st). Oct. 1-6; Columbus, Miss. (1st). Oct. 15-20; Spencer, Ind. (1st). Oct. 22-27

BOGGS: Anderson, Ind. (Fairfax), Oct. 3-13; Lubbock, Tex. (Grace), Oct. 22-27; Yuma, Ariz. (Grace), Oct. 28—Nov. 3

BOHL, JAMES: Gary, Ind. Oct. 1-6; Oklahoma City, Okla. (Western Oaks), Oct. 8-13; Sapulpa, Okla., Oct. 15-20; Amarillo, Tex. (San Jacinto), Oct. 21-27

BOHL, ROY: Lima, Ohio (1st), Oct. 1-6; Wichita, Kans. (Westside), Oct. 8-13; Kingman, Kans., Oct. 14-20; Fairview, Okla., Oct. 21-27

BOND: Logansport, Ind. (1st), Oct. 1-6; Goshen, Ind. (1st), Oct. 8-13; Kankakee, Ill. (Limestone), Oct. 15-20; Rockville, Ind., Oct. 22-27; Macedonia, Ohio, Oct. 29—Nov. 3

BONE: Great Falls, Mont. (1st), Oct. 2-13; Kalama, Wash., Oct. 14-20; Hayward, Calif., Oct. 21-27

BOWMAN: Anderson, Ind. (5th St.), Sept. 29—Oct. 6; Charleston, W. Va., Oct. 13-20; Columbus, Ohio (Beechwood), Oct. 29—Nov. 3

BRAND: Endicott, N.Y. (1st), Oct. 8-13; Sharon, Pa. (Ch. of God), Oct. 20-27

BROWN, ROGER: Columbus, Ohio (Whitehall), Oct. 1-6; South Charleston, W. Va. (1st), Oct. 7-13; Muncie, Ind. (Southside), Oct. 14-20; Ft. Madison, Ia., Oct. 22-27; Howell, Mich., Oct. 29—Nov. 3

BURTON: Waterford, Ohio, Oct. 1-6; Tucson, Ariz. (Catalina Vista), Oct. 16-27

CASTEEL: Natchitoches, La., Oct. 2-6; Sikeston, Mo. (1st), Oct. 7-13; St. Clair, Mo. (Parkway), Oct. 14-20; Dexter, Mo. (Southwest), Oct. 21-27; O'Fallon, Mo., Oct. 28—Nov. 3

CAUDILL, STEVE: Decatur, Ind. (1st), Oct. 2-6; Waynesburg, Pa. (1st), Oct. 11-13; Auburn, Ind. (1st), Oct. 14-20; Rockford, Ill. (1st), Oct. 23-27; Independence, Kans. (1st), Oct. 29—Nov. 3

CAYTON: Dixfield, Me., Oct. 1-6; Framingham, Mass., Oct. 8-13; Wolfeboro, N.H., Oct. 15-20; Lakeville, Mass. (Mullen Hill Baptist), Oct. 22-27; Kingwood, W. Va., Oct. 29—Nov. 3

CHAPMAN: Princeton, Ind. (1st), Oct. 14-20; Evansville, Ind., Oct. 21-27; Maple Hill, Kans. (Williams Chapel Wes.), Oct. 28—Nov. 3

CLIFT: Stockton, Calif. (Fremont), Oct. 7-13; Libby, Mont. (1st), Oct. 28—Nov. 3

CLINE: Cedarville, Ohio, Oct. 1-6; Canton, Miss. (1st), Oct. 15-20; Paducah, Ky. (1st), Oct. 15-20; Cincinnati, Ohio (Chase Ave.), Oct. 22-27; Berry, Ala. (Salem), Oct. 29—Nov. 3

COOK: Blairsville, Ga., Oct. 1-6; Harrisonburg, Va. Oct. 8-13; Staunton, Va., Oct. 15-20; Bluefield, W. Va., Oct. 22-27; Blanchester, Ohio, Oct. 29—Nov. 3

COX: England, month of Oct

CRABTREE: New Albany, Ind. (East Side), Oct. 1-6; Columbus, Ohio (Chr. U.), Oct. 7-13; Marion, Ohio (1st), Oct. 14-20; Lombard, Ill., Oct. 22-27; Liberal, Kans., Oct. 29—Nov. 3

CREWS: Tulsa, Okla. (Univ.), Oct. 1-6; Ft. Scott, Kans., Oct. 7-13; Enid, Okla. (Maine), Oct. 14-20; Atlanta, Ga. (Riverside), Oct. 27—Nov. 3

CULBERTSON: Florence, Colo., Oct. 1-6; Pullman, Wash. (1st), Oct. 20-27

DARNELL: Defiance, Ohio, Oct. 3-13; Bloomington, Ind., Oct. 17-27; New Goshen, Ind., Oct. 31—Nov. 10

DISHON: Cookeville, Tenn., Oct. 4-13; Marselles, Ill., Oct. 15-20; West Baden, Ind., Oct. 21-27; Bedford, Ind. (Valley Mission), Oct. 28—Nov. 3

DIXON: Newburgh, N.Y. Oct. 1-6; Vienna, W. Va., Oct. 8-13; Pineville, W. Va., Oct. 15-20; Portland, Tenn., Oct. 22-27; Woodbury, Tenn., Oct. 30—Nov. 3

DUNCAN: Chillicothe, Ohio (1st), Oct. 14-20; Columbus, Ohio (Linden), Oct. 21-27; Circleville, Ohio (CCCU), Oct. 28—Nov. 3

DUNMIRE: Nashville, Tenn. (Donelson), Oct. 8-13; Shelbyville, Ill. (1st), Oct. 15-20; Albertville, Ala., Oct. 22-27; Gardendale, Ala., Oct. 29—Nov. 3

DUTTON: Ft. Worth, Tex. (1st), Oct. 2-6; Bridge-ton, N.J. (1st), Oct. 9-13; Alpha, Ohio, Oct. 16-20; Concert Tour, K.C. area, Oct. 23-27; Milliflun, Pa., Oct. 30—Nov. 3

ELLWANGER: Grove City, Ohio, Oct. 1-6; Columbus, Ohio (Wilson Ave.), Oct. 8-13; Dayton, Ohio (Maryland), Oct. 15-20; Warren, Ohio (1st), Oct. 22-27; Cuyahoga Falls, Ohio, Oct. 29—Nov. 3

EMSLEY: Robinson, Ill., Oct. 1-6; Lufkin, Tex., Oct. 8-13; Norman, Okla., Oct. 15-20; Kalispell, Mont., Oct. 23—Nov. 3

FELTER: Council Bluffs, Ia., Oct. 1-6; Marietta, Ohio, Oct. 8-13; Muncie, Ind., Oct. 14-20; New Smyrna Beach, Fla., Oct. 22-27; Carlisle, Pa., Oct. 29—Nov. 3

FILES & ADAMS: Springfield, Mass. (Children's Cru.), Oct. 1-6; Uhrichsville, Ohio (Children's Cru.), Oct. 22-27; Eureka, Ill. (Children's Cru.), Oct. 29—Nov. 3

FINE: Liberty, Mo., Oct. 1-6; Independence, Kans. (1st), Oct. 29—Nov. 3

FISHER, WM.: Huntington, Ind. (1st), Oct. 1-6; Elkhart, Ind. (1st), Oct. 8-13; New Philadelphia, Ohio, Oct. 15-20; Dayton, Ohio (Parkview), Oct. 22-29; Nashville, Tenn. (Grace), Oct. 29—Nov. 3

FLGENCE: Rockport, Ind., Oct. 10-20; Dayton, Ohio, Oct. 21-27

FORD, JAMES: Olivia, Minn., Sept. 27—Oct. 6; Duluth, Minn., Oct. 8-13; Bloomington, Minn., Oct. 15-27; Alberta, Minn., Oct. 28—Nov. 10

FORTNER: Mt. Vernon, Ind. (1st), Oct. 1-6; Wiloughby, Ohio, Oct. 7-13; Uniontown, Ohio (Trinity), Oct. 14-20; Mt. Erie, Ill., Oct. 21—Nov. 3

FOWLER: Cortland, N.Y., Oct. 4-13

FRODGE: Potosi, Mo., Sept. 30—Oct. 6; Decherd, Tenn., Oct. 7-13; De Ridder, La., Oct. 21-27

GARDNER: Scott City, Kans., Oct. 1-6; Ames, Ia., Oct. 8-13; Vallejo, Calif. (1st), Oct. 15-20; Walla Walla, Wash., Oct. 22-27; Ft. Collins, Colo. (1st), Oct. 29—Nov. 3

GAWTHORP: Kenosha, Wis., Sept. 30—Oct. 6; Pana, Ill. (1st), Oct. 8-13; Monterey, Tenn., Oct. 14-20; Grafton, W. Va. (Blueville), Oct. 22-27; Nashville, Tenn. (Radnor), Oct. 29—Nov. 3

GILLESPIE: Muncie, Ind. (Mayfield), Oct. 7-13; Portland, Ind., Oct. 16-27

GORMANS: House Springs, Mo., Oct. 1-6; Os-good, Ind. (1st), Oct. 13-20

GRAVAT: Astoria, Ill., Sept. 29—Oct. 6; Birmingham, Ala. (West Haven), Oct. 20-27; Madison, Ala., Oct. 27—Nov. 3

GREEN: Bridgeton, Mo., Sept. 30—Oct. 6; Old Hickory, Tenn., Oct. 8-13; Marion, Ind. (1st), Oct. 15-20; Little Rock, Ark. (1st), Oct. 29—Nov. 3

GRIMSHAW: Hampton, Va., Oct. 1-6; Newark, Del. (1st), Oct. 8-13; Columbus, Ohio (Bel-lows), Oct. 15-20; Peru, Ind., Oct. 22-27; Clinton, Ill. (1st), Oct. 29—Nov. 3

GRINDLEY, GERALD: Eaton Rapids, Mich. (Wes.), Oct. 1-6; New Carlisle, Ohio (Mission-ary), Oct. 8-13; Logan, Ohio, Oct. 14-20; Gal-lipolis, Ohio (1st), Oct. 22-27; Terre Haute, Ind. (Greenwood St. Wes.), Oct. 29—Nov. 3

GUY: Claremore, Okla., Oct. 7-13

HAMILTON: Winslow, Ind., Oct. 1-6; Hillsdale, Mich., Oct. 9-13; Linton, Ind., Oct. 15-20; Columbus, Ind. (Newbern), Oct. 22-27; Salem, Ind., Oct. 29—Nov. 3

HAINES: Sterling, Colo., Oct. 11-13; Dumas, Tex., Oct. 18-20; Los Alamos, N.M., Oct. 25-27

HARROLD: Creve Coeur, Ill. (1st), Oct. 1-6; Mon-roe, Wis. (1st), Oct. 8-13; Richmond, Ind. (St. Paul), Oct. 15-20; Morris, Ill. (1st), Oct. 22-27; Wyoming, Ill., Oct. 29—Nov. 3

HEASLEY: Oklahoma City, Okla. (Shields), Oct. 6-13; Lake Jackson, Tex., Oct. 15-20; Hominy, Okla. (1st), Oct. 27—Nov. 3

HEGSTROM: Cedar Rapids, Ia. (1st), Sept. 30—Oct. 6; Appleton, Wis., Oct. 9-20; Longmont, Colo. (1st), Oct. 22-27; Pasco, Wash., Oct. 31—Nov. 10

HENDERSON, DEE: Anderson, Ind. (Indian Mea-dows), Oct. 7-13; Marion, Ind. (Park Lynn), Oct. 14-20; Warsaw, Ind. (1st), Oct. 21-27; An-derson, Ind. (Columbus Ave.), Oct. 28—Nov. 3

HESS: Tulsa, Okla. (Southwest), Oct. 3-13; Pryor, Okla. (1st), Oct. 14-20; Tulsa, Okla. (Spring-dale), Oct. 24—Nov. 3

HOECKLE: Waco, Tex. (S. Manor), Oct. 1-6; Banning, Calif., Oct. 13-20; Casa Grande, Ariz., Oct. 22-27

HOLLEY: Nashville, Mich., Oct. 1-6; Lansing, Mich. (Central), Oct. 8-13; Mason, Mich. (West Columbia), Oct. 15-20; Fithian, Ill., Oct. 21-27; Fairview Heights, Ill. (Crestview), Oct. 27—Nov. 3

HOLLOWAY: Buchanan, Mich., Oct. 1-6; Streator, Ill., Oct. 8-13; Hays, Kans., Oct. 15-20; Kansas City, Mo. (Grace), Oct. 22-27; Taylorville, Ill., Oct. 29—Nov. 3

HUBARTT: New Berlin, Wis. (1st), Oct. 1-6; In-dianapolis, Ind. (Ray St.), Oct. 8-13; Harvey, Ill., Oct. 15-20; Ft. Dodge, Ia. (1st), Oct. 21-27; Washington, Ill. (Sunnyland), Oct. 28—Nov. 3

HUNDLEY: Lancaster, Ohio (1st), Oct. 1-6; San-dusky, Ohio (1st), Oct. 7-13; Tiffin, Ohio (1st), Oct. 14-20; Shadyside, Ohio, Oct. 22-27

HYSONG: Massillon, Ohio, Oct. 1-6; Homer City, Pa.; Oct. 8-13; Port Allegany, Pa., Oct. 14-20; Timblin, Pa., Oct. 22-27; Waterford, Pa., Oct. 29—Nov. 3

IDE: Millington, Mich., Oct. 1-6; Muskegon, Mich. (1st), Oct. 8-13; Sturgis, Mich., Oct. 18-27

INGLAND: Haverhill, Mass., Oct. 4-13; Corry, Pa., Oct. 18-27

IRWIN: Crothersville, Ind., Oct. 1-6; Wrens, Ga., Oct. 8-13; Valley Park, Mo., Oct. 15-20; Shel-by, Ohio (1st), Oct. 23—Nov. 3

ISENBERG: Harrisburg, Pa., Oct. 1-6; Scottdale, Pa., Oct. 15-20; Worth, Ill., Oct. 22-27

JANTZ: Yuma, Ariz. (1st), Oct. 1-6; Phoenix, Ariz. (Westdale), Oct. 8-13; Bartlesville, Okla. (1st), Oct. 15-20; Springfield, Ohio (1st), Oct. 22-27; Muncie, Ind. (1st), Oct. 29—Nov. 3

JAYMES: Broad Top City, Pa., Oct. 2-13; Will-shire, Ohio, Oct. 16-27

JETER: Orbisonia, Pa., Sept. 25—Oct. 6; Con-fluence, Pa., Oct. 8-20; Somerset, Pa., Oct. 21-27

JONES, CLAUDE: Lewisburg, Pa., Sept. 30—Oct. 6; Hanover, Pa., Oct. 8-13; Harrisburg, Pa., Oct. 15-20; Ashland, Ky. (Grace), Oct. 22-27; Circleville, Ohio, Oct. 29—Nov. 3

KLEVEN: Montevideo, Minn., Sept. 30—Oct. 6; St. Louis, Mo., Oct. 14-20; Wright City, Mo., Oct. 21-27; Monticello, Ia., Oct. 28—Nov. 3

LAMBERT: Carthage, Tenn., Oct. 1-6; Conners-ville, Ind. (1st), Oct. 10-20; Shenandoah, Ia., Oct. 22-27; Martinsville, Ind. (1st), Oct. 29—Nov. 3

LANIER: Leipsic, Ohio, Oct. 2-13; Parker, Ind., Oct. 16-27; Ligonier, Ind., Oct. 30—Nov. 10

LAW: Parkersburg, W. Va. (Marrown), Sept. 30—Oct. 6; Clayton, Ind., Oct. 7-13; Dolton, Ill., Oct. 14-20; Greentown, Ohio, Oct. 21-27; Muncie, Ind. (Riverview), Oct. 28—Nov. 3

LAXSON: Louisville, Ky. (indoor camp), Oct. 1-6; Shelbyville, Ind., Oct. 8-13; Anderson, Ind., Oct. 22-27; Des Moines, Ia. (1st), Oct. 29—Nov. 3

LECKRONE: Millington, Mich., Oct. 1-6; Muske-gon, Mich. (1st), Oct. 8-13; Rock Island, Ill. (1st), Oct. 15-20; Muncie, Ind. (Harris Chapel), Oct. 29—Nov. 3

LESTER: Springfield, Ore., Oct. 2-13; Dinuba, Calif., Oct. 15-20; Walnut Creek, Calif., Oct. 22-27; Lakeport, Calif., Oct. 29—Nov. 3

LIDDELL: Harford City, Ind., Oct. 1-6; Old Hickory, Tenn., Oct. 8-13; Odon, Ind., Oct. 15-20; Gallipolis, Ohio, Oct. 22-27; Fairfield, Me., Oct. 29—Nov. 3

LINDER: Ft. Wayne, Ind. (Elmhurst), Oct. 6-13; Middletown, Ind., Oct. 20-27

LINEMAN: New Castle, Pa. (East Side), Oct. 6-13

LOWN: Seymour, Ind. (1st), Sept. 29—Oct. 6; Wilmore, Ky., Oct. 7-13; Wichita, Kans. (West-side), Oct. 28—Nov. 3

LUSH: Colton, Calif., Oct. 2-6; Bloomington, Calif., Oct. 9-13; Stanton, Calif., Oct. 16-20; Highland, Calif., Oct. 23-27; Victorville, Calif., Oct. 30—Nov. 3

MacALLEN: Las Animas, Colo., Oct. 6-13; Clin-ton, N.J., Oct. 27—Nov. 3

MACK: Leslie, Mich. (Bunker Hill), Oct. 2-13; Albion, Mich., Oct. 15-20; Ironton, Ohio (Coal Grove), Oct. 21-27

MANLEY: Decatur, Ind. (1st), Oct. 1-6; Reynolds-burg, Ohio, Oct. 8-13; Urbana, Ohio, Oct. 15-20; Granite City, Ill. (1st), Oct. 22-27; Belleville, Ill. (Emmanuel), Oct. 29—Nov. 3

MANNING: Dunkirk, Ind., Oct. 1-6; Vanceburg, Ky. (Chr. Baptist), Oct. 7-13; Springfield, Ohio, Oct. 15-20; Elizabethtown, Ky., Oct. 22-27; Trout, La. (McVey Mem.), Oct. 29—Nov. 3

MARTIN-FISHER: Vacaville, Calif., Oct. 1-6; Fairfield, Calif., Oct. 8-13; San Bruno, Calif., Oct. 14-20; Arcata, Calif., Oct. 22-27; Eugene, Ore., Oct. 29—Nov. 3

MARTIN, PAUL: Dayton, Ohio (Wrightview), Oct. 1-6; Dayton, Ohio (Knollwood), Oct. 7-13; Gar-den City, Kans., Oct. 15-20; Amarillo, Tex. (San Jacinto), Oct. 21-27; Cincinnati, Ohio (Spring-dale), Oct. 28—Nov. 3

MAYO: Odessa, Tex. (1st), Oct. 1-6; Madison, Tenn., Oct. 8-13; Florien, La. (Cencrea), Oct. 15-20; Denton, Tex. (Taylor Park), Oct. 28—Nov. 3

McCLURE: Manassas, Va., Sept. 29—Oct. 6; New Carlisle, Ohio, Oct. 9-13; Quincy, Ohio, Oct. 27—Nov. 3

McCULLOUGH: Lexington, Ky. (indoor camp), Oct. 1-6; Shelbyville, Ind. (1st), Oct. 8-13; St. Marys, Ohio, Oct. 15-20; Anderson, Ind. (1st), Oct. 22-27; Des Moines, Ia. (1st), Oct. 29—Nov. 3

McKINNEY: Jacksonville, Fla. (Lem Turner Rd.), Oct. 1-6; Huntington, W. Va. (Walnut Hills), Oct. 8-13; Mannington, W. Va., Oct. 15-20; Charles-ton, W. Va. (Northside), Oct. 22-27; Hamilton, Ohio (1st), Oct. 29—Nov. 3

McWHIRTER: Fairborn, Ohio (1st), Sept. 30—Oct. 6; Irving, Tex. (1st), Oct. 8-13; Tulsa, Okla. (Dawson), Oct. 15-20; Lanett, Ala., Oct. 22-27; Gardendale, Ala., Oct. 29—Nov. 3



MELVIN: Ravenna, Ky., Oct. 25—Nov. 3  
 MEREDITH: Harmon, Okla., Sept. 3—Oct. 6; Sioux Falls, S.D. (1st), Oct. 8-13; Coffeyville, Kans. (1st), Oct. 14-20; Oklahoma City, Okla. (Southside), Oct. 21-27; Meansville, Ga., Oct. 28—Nov. 3  
 MICKEY: Tuttle, N.D., Oct. 1-6; Minot, N.D. (South), Oct. 7-13; Fessenden, N.D., Oct. 14-20; Torrington, Wyo., Oct. 23-27; Crawford, Neb., Oct. 28—Nov. 3  
 MILLHUFF: Ridgecrest, Calif., Oct. 2-6; Santa Cruz, Calif. (1st), Oct. 8-13; Glendale, Calif. (Evan. Interdenom. Conf.), Oct. 14-15; Corvallis, Ore., Oct. 16-20; reserved, Oct. 21-27; Atlanta, Ga. (1st), Oct. 29—Nov. 3  
 MONTGOMERY: Indianapolis, Ind. (Central), Oct. 1-6; Fortville, Ind., Oct. 8-13; Brownstown, Ind., Oct. 14-20; Modoc, Ind., Oct. 22-27; Oakland City, Ind., Oct. 29—Nov. 3  
 MORRIS: Newcomerstown, Ohio, Oct. 7-13; Ironton, Ohio (Elm St.), Oct. 21-27; Glasgow, W. Va., Oct. 28—Nov. 3  
 MULLEN: Huntington, W. Va., Oct. 8-13; Winnipeg, Man., Oct. 15-20; Circleville, Ohio, Oct. 29—Nov. 3  
 NEFF: Concord, N.C. (1st), Oct. 1-6; Otsville, Mich. (Richfield), Oct. 13; Monroe, Mich. (1st), Oct. 15-20; Coshocton, Ohio (1st), Oct. 22-27; Ironton, Ohio (1st), Oct. 28—Nov. 3  
 NEUSCHWANGER: Santa Ana, Calif. (Edinger), Oct. 9-13; Hereford, Tex. (1st), Oct. 14-20; Vancouver, Wash., Oct. 27—Nov. 3  
 NORTON: Harrah, Okla., Oct. 6-13; Mesquite, Tex., Oct. 15-20; Wichita Falls, Tex. (University Park), Oct. 22-27; Paris, Tex., Oct. 28—Nov. 3  
 OVERTON: Atwater, Ohio, Oct. 1-6; Royersford, Pa., Oct. 15-20; Delta, Pa., Oct. 22-27; McCungie, Pa., Oct. 29—Nov. 3  
 OYLER: Johnson, Kans. (Bethel), Sept. 29—Oct. 6; Winfield, Kans., Oct. 10-20; Salina, Kans. (Belmont), Oct. 21-27; Augusta, Kans., Oct. 30—Nov. 10  
 PALMER: Jonesboro, Ga. (1st), Oct. 1-6; New Castle, Ind. (Southside), Oct. 8-13; Scottsville, Ky. (1st), Oct. 14-20; Carmel, Ind., Oct. 22-27; Indianapolis, Ind. (Northside), Oct. 29—Nov. 3  
 PARR: Fairland, Ind. (Triton Central), Oct. 14-20; Lima, Ohio (Grand), Oct. 28—Nov. 3  
 PASSMORE: Portage, Pa., Oct. 1-6; Elizabeth, N.J., Oct. 8-13; Easton, Pa. (West Penn), Oct. 15-20; Dover, Del., Oct. 22-27; Bunola, Pa., Oct. 29—Nov. 3  
 PERDUE: Coldwater, Ohio, Sept. 30—Oct. 6; Delta, Ohio, Oct. 8-13; New Hampshire, Ohio, Oct. 14-20; Napoleon, Ohio, Oct. 21-27; Perrysburg, Ohio, Oct. 28—Nov. 3  
 PHILLIPS: Indianapolis, Ind. (Speedway), Oct. 1-6; Irvine, Ky., Oct. 8-13; Indianapolis, Ind. (Lawrence), Oct. 15-20; Fort Madison, Ia., Oct. 22-27; Gadsden, Ala., Oct. 29—Nov. 3  
 PIERCE: Des Moines, Ia. (Southside), Oct. 1-6; Montezuma, Ind. (Meth.), Oct. 8-13; Villa Grove, Ill., Oct. 15-20; Vandalia, Ohio, Oct. 22-27; Oneonta, Ala., Oct. 29—Nov. 3  
 PRESSLER: Peoria, Ill. (Faith), Oct. 7-13; Lancaster, Ky. (1st), Oct. 14-20; Dixon, Ill. (1st), Oct. 22-27; Tell City, Ind. (1st), Oct. 29—Nov. 3  
 PRICE, JACK: Moline, Ill. (Community), Oct. 7-13; Monmouth, Ill., Oct. 14-20; Farmington, Ill., Oct. 21-27; Osceola, Ark., Oct. 28—Nov. 3  
 PRICE, JOHN: Dexter, Mo. (1st), Sept. 30—Oct. 6; Wister, Okla. (1st), Oct. 7-13; Collinsville, Okla. (1st), Oct. 15-20; Tucson, Ariz. (Mt. View), Oct. 22-27; Flagstaff, Ariz., Oct. 28—Nov. 3  
 QUALLS: Jacksonville, Fla. (Lem Turner Rd.), Oct. 1-6; Hamilton, Ohio (1st), Oct. 29—Nov. 3  
 RAKER: Madison, Wis., Oct. 7-13; Spencer, S.D., Oct. 15-20  
 RAYCROFT: Kingston, Ont. (Ind. Hol.), Oct. 21-27; Frostburg, Md., Oct. 29—Nov. 3  
 RICHARDS: Indianapolis, Ind. (Ray St.), Oct. 8-13; Clermont, Ind., Oct. 15-20; Bloomington, Ind. (Broadview), Oct. 21-27  
 ROBERTSON: Longview, Tex. (1st), Oct. 1-6; Houston, Miss., Oct. 7-13; Amarillo, Tex. (Central), Oct. 28—Nov. 3  
 RODGERS: Pawtucket, R.I. (Emmanuel), Sept. 30—Oct. 6; Hartford, Conn. (1st), Oct. 7-13; Brentwood, N.Y., Oct. 14-20; West Pittston, Pa. (Sal. Army), Oct. 22-27; Cochection, N.Y. (Haskinsville Wes.), Oct. 29—Nov. 3  
 ROTHWELL: Lewisville, Tex., Oct. 25-27  
 SANDERS: Gainesville, Ga. (Bethel), Oct. 14-20  
 SAY: Springfield, Tenn., Oct. 1-6; Evansville, Ind. (Victory Chapel), Oct. 8-13; Mackey, Ind., Oct. 17-27; Evansville, Ind. (Ricky Foster), Oct. 29—Nov. 3  
 SCHULTZ: Crowley, La. (Ebenezer), Oct. 4-13; Batesville, Ark. (1st), Oct. 25—Nov. 3  
 SCOTT: Hammondsville, Ohio (Chestnut Grove), Oct. 8-14  
 SERROTT: Woodstown, N.J., Oct. 1-6; Marckle-

ton, Pa. (Independent), Oct. 7-13; Dayton, Ohio (Huber Hgts.), Oct. 14-20; Syracuse, Ind. (Ch. of God), Oct. 21-27; Ft. Scott, Kans. (Ch. of God), Oct. 28—Nov. 3  
 SHARPLES: Sault Ste. Marie, Ont., Oct. 9-20; Galt, Ont. (Calvary), Oct. 22-27  
 SHUMAKE: Carl Junction, Mo., Oct. 8-13; Kirksville, Mo., Oct. 14-20; Eldon, Mo., Oct. 21-27; Ferguson, Mo., Oct. 28—Nov. 3  
 SLACK: Nashville, Tenn. (Trinity), Oct. 1-6; Columbus, Ga. (Sanc. Church of Christ), Oct. 20-27; New Albany, Ind. (1st), Oct. 29—Nov. 3  
 SMITH, H. M.: Brookfield, Mo. (1st), Oct. 18-27  
 SMITH, OTTIS: St. Louis, Mo. (Grace), Oct. 1-6; New Lenox, Ill., Oct. 8-13; Easton, Md., Oct. 15-20; Bristol, Ga., Oct. 22-27; Salisbury, Md., Oct. 29—Nov. 3  
 SMITHS, SINGING: Hillsboro, Ohio, Oct. 1-6; Oil City, Pa. (U.B.), Oct. 8-13; New Castle, Pa., Oct. 15-20; East Liverpool, Ohio (U.B.), Oct. 22-27; Reece, Pa. (U.B.), Oct. 29—Nov. 3  
 SNOW: Milwaukee, Wis. (1st), Oct. 1-6; Hudson, Ind., Oct. 8-13; Nelsonville, Ohio (1st Wes.), Oct. 15-20; Bethel Park, Pa. (South Hills), Oct. 22-27; Mt. Gilead, Ohio (1st), Oct. 29—Nov. 3  
 SPARKS: Tollesboro, Ky. (Science Hill), Oct. 2-13; Felicity, Ohio, Oct. 15-20  
 STAFFORD: Mercer, Pa. (Wes.), Sept. 26—Oct. 6; Cleveland, Ohio (Wes.), Oct. 7-13; Shelbyville, Ill., Oct. 14-20; Delaware, Ohio (B.C.), Oct. 24—Nov. 3  
 STARK: Mt. Pleasant, Tex., Sept. 30—Oct. 6; Atoka, Okla., Oct. 7-13; Hebron, Ohio, Oct. 15-20; Findlay, Ohio, Oct. 22-27  
 STEPHENS: San Antonio, Tex. (Delview), Oct. 15-20  
 STEWART: Kingsport, Tenn., Oct. 15-20; Augustine, Fla., Oct. 22-27; Leavittsburg, Ohio (1st), Oct. 29—Nov. 3  
 STRICKLAND: Kettering, Ohio (1st), Oct. 1-6; Brunswick, Ohio (1st), Oct. 8-13; Chillicothe, Ohio (1st), Oct. 15-20; Hammondsville, Ohio (Ironton), Oct. 22-27; Ironton, Ohio (1st), Oct. 29—Nov. 3  
 SWANSON: Franklin, Ind., Oct. 1-6; Moore, Okla., Oct. 8-13; Ft. Smith, Ark. (Faith), Oct. 15-20; Many, La., Oct. 22-27; Chanute, Kans., Oct. 29—Nov. 3  
 SWEARENGEN: Topeka, Kans. (1st), Oct. 1-6; Rock Island, Ill. (1st), Oct. 15-20; Columbus, Ohio (Linden), Oct. 22-27; Selma, Ind. (Harris Chapel), Oct. 29—Nov. 3  
 TEASDALE: Powhatan Point, Ohio (1st), Oct. 6-13; Latrobe, Pa. (Missionary), Oct. 20-27  
 THOMAS, J. MELTON: Middletown, Ohio (1st), Oct. 1-6; New Boston, Ohio, Oct. 8-13; Waverly, N.Y., Oct. 15-20; Temple, Pa. (Trinity), Oct. 22-27; West Helena, Ark., Oct. 29—Nov. 3  
 TOEPFER: Mansfield, Ark., Sept. 30—Oct. 6; Andrews, Tex., Oct. 8-13; Denver City, Tex., Oct. 14-20; Waurika, Okla., Oct. 21-27  
 TURNOCK: Council Bluffs, Ia., Oct. 7-13; Ballwin, Mo., Oct. 18-20; Webb City, Mo., Oct. 23-27; Kennett, Mo., Oct. 28—Nov. 3  
 UNDERWOOD: Alma, Ark. (1st), Oct. 1-6; Buffalo, Kans., Oct. 8-13; Galesburg, Ill. (1st), Oct. 15-20; Virginia, Minn. (1st), Oct. 22-27; Mora, Minn. (1st), Oct. 29—Nov. 3  
 VANDERBUSH: Wadsworth, Ohio, Sept. 29—Oct. 6; Barberton, Ohio, Oct. 13-20; Cambridge, Ohio, Oct. 22-27; New Castle, Ind. (Wes.), Oct. 29—Nov. 3  
 VANDERPOOL: Fairview, Okla., Oct. 21-27; Colorado Springs, Colo. (South Gate), Oct. 28—Nov. 3  
 VARIAN: Charleston, W. Va. (city-wide), Oct. 1-6; South Charleston, W. Va., Oct. 7-13; Dayton, Ohio (1st), Oct. 15-20; Decatur, Ill. (Trinity), Oct. 22-27; Indianapolis, Ind. (1st), Oct. 29—Nov. 3  
 WALKER: Warren, Ohio (Bolindale), Oct. 3-13; McConneville, Ohio, Oct. 15-20; Mattoon, Ill. (East Side), Oct. 22-27; Jefferson City, Mo. (1st), Oct. 29—Nov. 3  
 WALLACE: El Reno, Okla. (1st), Oct. 1-6; Louisville, Ky. (Lynnhurst), Oct. 15-20; Tulsa, Okla. (1st), Oct. 25—Nov. 3  
 WARD: Wilmington, Ill., Oct. 1-6; North Pekin, Ill., Oct. 8-13; Danville, Ill. (Oaklawn), Oct. 15-20; Dresden, Ohio (Cooperdale), Oct. 22-27; Reading, Mich., Oct. 29—Nov. 3  
 WEST: Spring Valley, N.Y. (1st), Sept. 27—Oct. 6; Freedom, Pa. (1st), Oct. 11-20; Springfield, Mo. (E. Grand), Oct. 22-27  
 WHITED: El Dorado Springs, Mo., Oct. 14-20; Marshfield, Mo., Oct. 21-27  
 WILLIAMS: Logan, Ohio, Oct. 9-20; Ft. Morgan, Colo. (1st), Oct. 28—Nov. 3  
 WOLPE: Arlington, Calif. (Riverside), Oct. 29—Nov. 3  
 WYLLIE: Anadarko, Okla. (1st), Oct. 1-6; Pauls Valley, Okla. (1st), Oct. 7-13; Hutchinson, Kans. (Peniel), Oct. 15-20; Wichita, Kans. (In-

dian Hills), Oct. 22-27; Kansas City, Kans. (Highland Crest), Oct. 29—Nov. 3  
 WYRICK: Cleveland, Ohio (Garfield Hgts.), Oct. 1-6; Huntington, W. Va. (1st), Oct. 8-13; Bradley, Ill., Oct. 15-20; Highland, Ind., Oct. 22-27; Lakeland, Fla. (Lakeside), Oct. 29—Nov. 3  
 ZIMMERLEE: Milton-Freewater, Ore., Oct. 8-13; Littleton, Colo., Oct. 18-20; Denver, Colo. (Lakeridge), Oct. 21-27; Gaylord, Kans., Oct. 31—Nov. 10



# HAPPENING

## ROY F. LYNN, NEW EDITOR OF SENIOR HIGH CURRICULUM

Dr. Donald Metz, executive editor of the Department of Church Schools, has announced that Mr. Roy F. Lynn has assumed the position of editor of senior high curriculum as of July 22. He will also be working as the director of bus ministry.

Mr. Lynn graduated in 1965 from Olivet Nazarene College, Kankakee, Ill. Last spring he received his master of arts degree in education with special emphasis in curriculum supervision from Wright State University in Dayton, Ohio.

He has had Christian education experience with local churches in Illinois, Florida, Kentucky, West Virginia, and Ohio. His most recent assignment was as director of bus ministry at the Central Church of the Nazarene in Dayton, Ohio. He is a commissioned minister of Christian education for the Church of the Nazarene.

His new duties will include the editing and writing of *Senior High Insights* and the accompanying teaching materials, and the editing of the Sunday school paper *Teens Today*.

Mr. Lynn's family includes his wife, Carolyn, and his two daughters; Donna, age seven; and Rhonda, age five.



Roy F. Lynn  
 Editor of Senior High Curriculum  
 Director of Bus Ministry

## MOVING MINISTERS

LAWRENCE ADAMS from Columbia, Ky., to Burlington (N.C.) West  
 FRED E. AGEE from Nashville (Tenn.) Glen-

cliff to Old Hickory, Tenn.  
 ARLO J. ALDERMAN from Elkton, Md., to Deer Lodge (Tenn.) Pleasant Green  
 KELLY ALLARD to Washington, Ia.  
 DONALD ALLISON from Berwick, Me., to Baltimore Hallmark  
 JAMES W. AVEY from Canadian Nazarene College, Winnipeg, Manitoba, Canada, to Orkney, Ontario, Canada  
 DOUGLAS BARNETT from associate, Nashville Bethel, to associate, Monroe (Mich.) First  
 GORDON BARRICK from Kalvesta, Kans., to Coal Valley (Ill.) Plainview  
 WILLIAM L. BARTHOLOMEW from Albia (Ia.) First to West Portsmouth, Ohio  
 F. W. BATES from associate, Highland, Mich., to Bellefontaine, Ohio  
 HOWARD C. BLACK from Valley Park, Mo., to Syracuse, Ohio  
 LESTER L. BOADY from Jersey Shore, Pa., to Carlisle, Pa.  
 RUSSELL W. BRANSTETTER from Jonesboro (Ark.) Forest Home to Houston Bel-fort  
 PAUL E. BROWN from Bryan, Tex., to Victoria, Tex.  
 WAYNE BROWN to Markham City, Ill.  
 WILLIAM D. CHENAULT from Columbus (Ohio) Southwest Community to Spring-field (Ill.) South Side  
 DONALD CANNON from Odessa (Tex.) Cen-tral to Hoisington, Kans.  
 BRUCE CARPENTER from Hueytown, Ala., to Jasper, Ala.  
 JOHN CAHILL from Nazarene Bible College, Colorado Springs, to Magnolia, Ark.  
 GLEN G. DAYTON from Palco, Kans., to Scott City, Kans.  
 CURTICE E. DeFORD from Ellington, Mich., to Imlay City, Mich.  
 ELVIN DeVORE to Lamar, Colo.  
 DOYLE ELLIS from Montrose, Ia., to Paris, Ill.  
 C. L. ELSTON from evangelism to minister of visitation and outreach at Howell, Mich.  
 LEE R. ELZEY from Ada (Okla.) Arlington to Nowata, Okla.  
 C. D. GADBOW from Roxana, Ill., to Council Bluffs, Ia.  
 FRANKLIN D. GARTON from Ossian, Ind., to Three Rivers, Mich.  
 U. B. GODMAN from Clarksville (Tenn.) First to Traverse City, Mich.  
 ANTHONY G. GREENWOOD from Morley, Leeds, England, to Irvine, Ayrshire, Scot-land  
 ROBERT HAMBRIGHT to Metcalf, Ill.  
 DOUGLAS M. HARRIS from Victoria, Tex., to Camden, Ark.  
 OLIVE HARRISON from Springfield (Ohio) Central to Toledo (Ohio) Jackman Road  
 JOSEPH HARSHMAN from Excel, Ala., to Chandler, Ind.  
 ALBERT L. HAYNES from Sitka, Ala., to Anchorage (Ala.) Hillcrest  
 MAC D. HOLLINGSWORTH from Caruthers, Calif., to Fontana (Calif.) First  
 DAVID C. HOLSTEIN from Warren (Ohio) Champion to Virginia Beach (Va.) Tide-water Central  
 ELDON R. HOTLE from Burlington (N.C.) West to Florence (Ala.) First  
 WESLEY D. HOUSTON to Algona, Ia.  
 PAUL E. HOWELL from Philomath, Ore., to Lebanon, Ore.  
 FRED HUFF from associate, Wichita (Kans.) First to associate, Nashville First  
 CLIFFORD HURST from Kaiserslautern, West Germany, to Great Barrington, Mass.  
 JASPER JENKINS from evangelism to Cordova, Ala.  
 BEN C. JOHNSON to Rock Springs, Wyo.  
 TIMOTHY KAUFFMAN from Cape Elizabeth, Me., to Berlin, Germany  
 DUANE KAUFMAN from Northfield, N.J., to Aledo, Ill.  
 KEITH KELLY from Muncie (Ind.) Emmanuel to evangelism

LOWELL KERN to Ogden, Ill.  
 MATHEW KORODY from Chicago Oak Park to Kansas City Summit View  
 HAROLD LAKE, JR., from Fort Smith (Ark.) Northside to Terre Haute (Ind.) Southside  
 CLAUDE L. LAWRENCE from Manistee, Mich., to associate, Grand Rapids (Mich.) Fuller Ave.  
 ROBERT J. McCUBBIN to associate, Saginaw (Mich.) Sheridan Ave.  
 DORIS M. McDOWELL from evangelism to San Ramon (Calif.) Valley  
 ROBERT McLELLAN from Canadian Naza-rene College, Winnipeg, Manitoba, Cana-da, to Egypt, Ontario, Canada  
 WILLIAM M. MACK from evangelism to Potterville, Mich.  
 DALTON L. MARSTEN from Pefferlaw, Ontario, Canada, to Winnipeg (Manitoba, Canada) Beulah  
 MICHAEL MARTIN from Bethany Nazarene College, Bethany, Okla., to associate Youngstown (Ohio) First  
 IVAN E. MASTIN from White River, S.D., to Spooner, Wis.  
 WALTER MIRACLE from Bloomington (Ill.) First to Orlando (Fla.) Lancaster  
 CHARLES MITCHESS from Nazarene Bible College, Colorado Springs, to Caruthers, Calif.  
 PAUL K. MOORE from Owosso (Mich.) First to Mt. Pleasant (Mich.) First  
 WAYNE S. MUNRO from Pine Point, Alberta, Canada, to Rimbey, Alberta, Canada  
 DONALD NICKLES from Redondo Beach, Calif., to San Pedro, Calif.  
 F. E. OCKERT from evangelism to Carol City, Fla.  
 GEORGE C. OTTO from Portland, Mich., to Albion, Mich.  
 GLENN L. OUTHOUSE from Orkney, On-tario, Canada, to St. Catharines, Ontario, Canada  
 JAMES F. PETTITT from Forth Worth Glen Park to Galena Park, Tex.  
 NORMAN V. RICKEY from Williams Lake, Mich., to Warren (Ohio) Champion  
 HOLLIS E. RUNGE from Nazarene Bible College, Colorado Springs, to Sheridan, Ore.  
 JAMES SCHIERBAUM to Sheridan, Ill.  
 WAYNE SCHWOB from Anchorage (Ala.) Hillcrest to Rock Island (Ill.) First  
 RALPH SCOTT from Gallipolis, Ohio, to Fort Collins, Colo.  
 WILLIAM SEAL from Sheridan, Ore., to min-ister of visitation at Roseburg, Ore.  
 DALE V. SIDLE from Terre Haute (Ind.) South Side to Plymouth (Ind.) First  
 TERRY W. SOLES from Rome (Ga.) First to Covington (Ga.) First  
 BRYAN SOLOMON from associate, Kanka-kee (Ill.) First to Rensselaer, Ind.  
 LEE BURTON SORENSON to Randle, Wash.  
 WESLEY SPENGLER from Colorado Springs Black Forest to Urbana (Ill.) Faith  
 LOUIS W. STAUBS from Sligo, Pa., to Mo-nongahela, Pa.  
 EDWARD STOVALL to Dupo, Ill.  
 LEONARD SUHR from Regent, N.D., to Wilmington, N.Y.  
 SANDERS E. TATE from San Antonio East Terrell Hills to Midland (Tex.) Northside  
 RON THORNTON from Coal Valley (Ill.) Plainview to Peoria (Ill.) Faith  
 DON TYLER from Rock Island, Ill., to Ottawa (Ill.) First  
 JERRY ULRICH from Midland (Mich.) Nease Memorial to Owosso (Mich.) First  
 DONALD UNDERWOOD to Barry, Ill.  
 GLEN VanDYNE from Santa Barbara (Calif.) Trinity to Sitka, Ala.  
 THOMAS VOYLES from Mt. Pleasant (Mich.) First to Portland, Mich.  
 ROBERT A. WALTER from associate, Bev-erly, Mass., to Reading, Mass.  
 W. E. WEAVER from Niles (Mich.) First to Lansing (Mich.) Zion  
 PAUL S. WEHR from Wilmington N.Y., to Binghamton (N.Y.) First

JAMES E. WILLIAMS from associate, Amarillo (Tex.) San Jacinto to Cleburne, Tex.  
 GERALD WILSON from Athens, W.Va., to Waverly, Tenn.  
 MILO WITTKOPF from Princeton, Ida., to Philomath, Ore.

## ANNOUNCEMENTS

The fifty-eighth annual Metropolitan Holiness Crusade will be held at the Beulah Church of the Nazarene, 92-100 Utica Ave., Brooklyn, N.Y., November 5-10. Services will be held nightly at 7:45 p.m. with preaching by Rev. Jackson D. Phillips. Mr. George Clark will lead the music. A closing holiness rally will be held at 3:30 p.m., Sunday, November 10. Mr. Glyne Mascoll is crusade chairman.

The Dalles (Ore.) First Church is celebrat-ing its fiftieth anniversary on October 13. All former pastors, members, and friends are invited to come and worship with us. Potluck dinner will be served at noon. All correspon-dence may be sent to Rev. Robert W. Worthen, 1313 Mt. Hood St., The Dalles, Ore. 97058.

## RECOMMENDATIONS

Rev. J. Rex Eaton, 203 S.W. 80th Ave., Miami, Fla. 33144. He is a graduate of Olivet Nazarene College and the Nazarene Theological Seminary, and after a success-ful pastorate at Miami (Fla.) First Church is entering the field of evangelism. I am happy to commend him to all.—Robert H. Spear, Jr., Southern Florida District Superinten-dent.

## EVANGELISTS' OPEN DATES

Rev. Charles Davidson, 541 Gibson, Fre-mont, Ohio 43420, has some available time in the California area in the fall of 1975.

## RETIRED CHURCH LEADER DIES AT 84

Rev. James H. Garrison, 84, succumbed to a heart attack in Pittsburgh on August 1. For over 53 years he served in various capacities as a minister in the Church of the Nazarene.

In addition to pastorates in Indiana, Massachusetts, Pennsylvania, New York, and Virginia, he served a term as super-intendent of the Virginia District. Between 1928 and 1939, he headed the science department at Eastern Nazarene College, Quincy, Mass.

Rev. Garrison graduated from Olivet Naz-arene College, Kankakee, Ill. He later earned a master's degree from Boston University. Survivors include his wife, Caroline; a son, Jay, of Williamsburgh, Va.; a daughter, Mrs. Evangeline Coombs, of Pittsburgh; six grandchildren and seven great-grandchil-dren.

Funeral services were conducted in Wil-kinsburgh, Pa., August 5. □

## PIONEER MISSIONARY DIES AT 89

Rev. Peter Kiehn, 89, died in Pasadena, Calif., July 20. He and his wife were pioneer missionaries to China.

The Kiehns helped lay the foundation of Nazarene missionary work in China. They served under the Church of the Nazarene from 1913 to 1938.

Preceding and following their church-sponsored term of service, the Kiehns worked independently among the Chinese people. After the Communist take-over in China, they worked in Formosa.

Mrs. Kiehn preceded her husband in death by eight years.

Funeral services for Rev. Kiehn were con-ducted in Pasadena (Calif.) Bresee Church



with Dr. D. Shelby Corlett, Dr. William Eckel, and Dr. Victor W. Peters officiating.

Kiehn is survived by his children—Arnold, Naomi, Helen, Gordon, and Hester; 10 grandchildren; and 4 great-grandchildren.

## MINISTER SUCCUMBS AT 68

Rev. J. B. Gatlin, 68, an ordained elder since 1929, died in Phoenix on July 25. He pastored in Texas, California, and principally in Arizona from 1937—helping to organize churches in Bisbee, Casa Grande, and Phoenix Maryvale.



J. B. Gatlin

Gatlin served four years as president of the Arizona District NYPS. He was a member of several district boards and was a delegate at two General Assemblies.

He is survived by his wife, Charlotte, two brothers, and three sisters.

Funeral services were conducted by Dr. M. L. Mann, superintendent of the Arizona District; Rev. Jerry White, pastor of San Diego First and a nephew of Gatlin; Rev. W. Elton Green; Rev. John Rhame; and Rev. A. J. Gunter. Interment was in Resthaven Cemetery, Glendale, Ariz. □

## VITAL STATISTICS

### DEATHS

REV. DAVID E. BANKS, 72, died Aug. 7 in Clarion, Ia. Funeral services were conducted by Rev. Forrest E. Whittatch. He is survived by his wife, Minnie; two daughters; and a son.

MRS. KATIE VINING BARDWELL, 53, died Aug. 9 in Shreveport, La. Funeral services were conducted by Revs. Larry Hoffpauir, H. L. Kendrick, and A. H. Hoffpauir. Survivors include her husband, Willard; two daughters, Mrs. Charlotte Faulk and Miss Cindy Bardwell; one grandchild; five sisters; and two brothers. Interment was at Ponchartroula, La.

OSCAR C. BARTLOW, 89, of Pomeroy, Wash., died Aug. 1. Rev. Mel Rayborn and Dr. Raymond Kratzer conducted the funeral services. He is survived by one daughter, Mrs. Elmer Meissner; one son, Ellsworth Bartlow; eight grandchildren; one great-grandchild; one sister; and three brothers.

MRS. VIRGIL MARY BUCHANON, 97, died July 27, in Somerset, Ky. Funeral services were conducted by Rev. Oscar Lobb and Rev. Marvin Hodge. Surviving are four sons, Rufus, Lucas, William, and Ralph; three daughters, Mrs. Lou Ard, Mrs. Pearl Trimble, and Mrs. Elizabeth Ard.

BESSIE CARROLL, 64, died July 30 in Renton, Wash. She is survived by her husband, Albert; two sons, Charles and Edward; one daughter, Anna Carroll; eight grandchildren; and four sisters. Rev. Al Woods officiated at the funeral services. Interment was in Ellensburg.

PAUL B. CLAUSON, 48, died as a result of a motorcycle-pickup accident on June 8. Funeral services were conducted at Emmett, Ida., by Rev. William Moore. Survivors include his wife, Violet; one son, Bob; and three daughters, Joanne Sporleder, Pam Clauson, and Connie Edwards.

GROVER CLEVELAND DANCAN died July 13 in Williamsport, Ind. Interment was at riverside cemetery in Attica.

MRS. LENA C. DANNER, 56, died July 18. Funeral services were held in Charleston, Ill., with Rev. James Hunton officiating. She is survived by her husband, Rev. Elmer Danner; 3 sons, Richard, David, and Rev. Paul Frankland; 1 daughter, Mrs. Frances King; 14 grandchildren; mother; 3 brothers; and 4 sisters.

REV. C. K. DILLMAN, 89, Bourbonnais, Ill., died July 23. Dr. Forrest G. Nash and

Pastor Bill Draper conducted services, July 25, in the College Church of the Nazarene, where he was a member. Services were also conducted in Arcola First Church of the Nazarene, July 26, with Rev. Bill Draper in charge. Surviving are his wife; 1 daughter, Mrs. Mary Gates; 5 sons, Rev. Craig R. Dillman, Dr. Beryl R. Dillman, Clem Dillman, Newell V. Dillman, Rev. Victor E. Dillman; 20 grandchildren; 6 great-grandchildren; and 1 brother.

MRS. CORA EDWARDS, 91, of Kirksey, Ky., died Aug. 17. Services were conducted by Rev. William Doan and Rev. Gerald Tabers. Survivors include two sons, Twyman and Truman; two grandchildren; three great-grandchildren; and one brother.

ROBERT ENMAN, 55, died June 10. Services were conducted by Rev. Bob Ferguson in Texas City, Tex.

MRS. H. N. (DAISY) HOFFMAN, 92, of Brightwood, Va., died June 7. Services were conducted by Rev. William Judkins and Rev. R. H. Athearn. She is survived by two daughters, one son, three grandchildren, and three sisters.

ANN HOKE and her 18-month-old daughter, MICHELLE; SUSAN VEST and her 2½-year-old son, DANNY, died June 8 when a tornado swept through their mobile-home court in Emporia, Kans. Ann and Susan were sisters. The families were active in the Emporia (Kans.) First Church. Mrs. Hoke and her husband, Robert, were members of the church. Mrs. Hoke served as Cradle Roll supervisor. Funeral services were conducted at the Iola, Kans., church on June 11 with Rev. Joe L. Bean, pastor of Emporia First Church, officiating.

EARL RUSSELL KELL, 75, died July 16, at Plant City, Fla. Survivors are his wife, Winona; and one daughter, Patricia Ann. Rev. Harold Glaze was the officiating minister.

MILTON DALE KOUNTZ, 41, died June 21 in LaCroft, East Liverpool, Ohio. Funeral services were conducted by Rev. Lonnie Baltz and Rev. Clarence Pelley. He is survived by his wife, Margaret; three daughters, Judy, Marlene, Cindy; one brother; and one sister.

FESTUS MASHBURN, 67, died July 23 at Burbank, Calif. Funeral services were conducted by Rev. George Eastis and Rev. Harold Sorweide. He is survived by his wife, Louise; son, Mark; and four sisters.

REV. RAYMOND L. MERRIMAN died June 29. Funeral services were conducted by Dr. Glen Jones, Rev. Donald Ballard, and Rev. Harold Derryberry. Survivors are his wife, Mrs. Lola Hixon Merriman; one sister; two brothers; and several nieces and nephews.

MARY C. MYERS, 85, died Aug. 4, in Columbus, Ohio. Rev. Paul M. Berger conducted funeral services. She is survived by 3 sons, 4 daughters, 8 grandchildren, and 11 great-grandchildren.

MRS. GRACE NASH, 84, died July 24 at Vallejo, Calif. Funeral services were held at Winfield, Kans., by Rev. Stanley Meek and Dr. Ray Hance. Surviving are 2 daughters, Mrs. Harold Kiemel, and Mrs. Marselle Knight; 1 son, Forrest W.; and 10 grandchildren.

ELIZABETH C. NELSON, 82, died in Pasadena, Calif., July 2. Funeral services were conducted by Dr. D. Shelby Corlett and Rev. John Yarbrough. She is survived by two daughters, Agnes Crouse and Miss Elizabeth R. Nelson; two sons, John S. and Henry; and one sister.

MRS. LIDA PARRIS, 83, Clendenin, W. Va., died June 16. Dr. M. E. Clay and Rev. Larry Foster conducted the funeral services.

LENA MAE PRATT, 74, died July 18. Survivors include her husband, Reese; 3 daughters, Mrs. Harold (Irma) Johnston, Mrs. Dwane (Clarice) Prescott, and Mrs. Melvin (Loretta) Rice; 3 sons, Robert M.,

Kenneth E., and Thomas A.; 17 grandchildren; and 9 great-grandchildren. Funeral services were conducted by Rev. Holland Lewis assisted by Rev. Murray Morford.

HAROLD E. RICHARDS, 79, died in Iowa City, Ia., June 19. Funeral services were conducted by Revs. Jerry Richards, Forrest Whittatch, and Milford Schmidt. He is survived by 2 sons, John E. and Olen T.; 3 daughters, Mrs. Valetu Johnson, Mrs. Lelah Wood, and Mrs. Frances Collins; 10 grandchildren; 8 great-grandchildren; 5 brothers; and 2 sisters.

MRS. HELEN TYRA STALLBERG, 92, died July 17 at Purcell, Okla. Dr. H. W. Morris conducted her funeral, assisted by Rev. Snellenbarger. Interment was in Tularosa, N.M. Her survivors include 4 daughters, Mrs. Bert Stoner, Mrs. W. C. Keith, Mrs. Paul L. Stanton, and Mrs. M. Cosby; 2 sons, Lyman and Lloyd; 22 grandchildren; 56 great-grandchildren; and several great-great-grandchildren.

JOHN GROVER STETLER died April 22. Funeral services were conducted by Rev. A. L. Taylor at Attica, Ind.

GRACE LORENE (McELHANEY) STEWART, 70, died July 5, in Tulsa, Okla. She is survived by one daughter, Mrs. Frances Gilham; four grandchildren; three great-grandchildren; mother, Mrs. J. B. McElhane; two brothers; one stepsister. Funeral services were conducted by Rev. Paul Watson. Interment was in Roselawn Cemetery in Fort Smith, Ark.

LYLE EDWARD SULLIVAN, four days old, died June 15. Graveside services were conducted by Rev. Hardy J. Powers. Surviving are his parents, Rev. and Mrs. Ralph E. Sullivan; grandparents, Mr. and Mrs. Rufus E. Sullivan, Mr. and Mrs. John W. Lord; great-grandparents, Mr. G. G. Huffman and Mrs. Pearl Sullivan.

JAMES H. THARP, 69, of Greensboro, Md., died July 27. He is survived by his wife, Eleanor; four sons, John, David, Richard, Larry; one daughter, Nancy; seven grandchildren; four sisters; and one brother.

JAMES EUGENE VICKERS, 16, was killed in a motorcycle accident July 22. Funeral services were conducted by Rev. Bob Ferguson and Rev. Frank Kemendo in Texas City, Tex.

REV. JOHN W. WRIGHT, 34, died July 30 at Centralia, Wash. He is survived by his wife, Faye; two children, Doug and Dixie; mother; three brothers. Funeral services were held in the Lebanon, Ore., church by Rev. Carl B. Clendenen.

### BIRTHS

to DAVID AND BONNIE (MILLER) ABRAMS, Keene, N.H., a girl, Rhonda Elaine, July 3

to MR. AND MRS. NEVILLE BARTLE, missionaries to Papua New Guinea, a girl, Susan Joy, July 20, 1974

to REV. AND MRS. PHILLIP BEDWELL, missionaries to the Republic of South Africa, a boy, Kenneth James, April 30

to REV. LARRY AND JAN BLIGHT, Caro, Mich., a girl, Brooke Michelle, Aug. 6

to WILLIAM AND LOLA (AUGUST) BOWDEN, Oaklyn, N.J., a girl, Michelle Leanne, June 21

to DAVID AND REBA (JONES) BOWEN, Claremont, N.H., a boy, Paul Jones, July 25

to ED AND JUDY (COLLOM) CORBIN, Farmer City, Ill., a girl, Lisa Lynn, July 30

to TRENT AND SHARON (SMITH) DENS-MORE, Oklahoma City, a girl, Valerie Susanne, March 16

to MR. AND MRS. JERRY FOSTER, Merriam, Kans., a girl, Christa Lynn, July 25

to REV. AND MRS. ROGER GASTINEAU, missionaries to Zambia, Central Africa, a girl, Rhian Elaine, July 10

to RON AND LINDA (JAGGER) GEIST, Colorado Springs, a girl, Tracie Lynn, July 12

# NEWS

## OF RELIGION

to MERLE J. AND RHONDA (STEIN) HARRIS, Watonga, Okla., a boy, Joe Merle, June 26

to BERNARD AND SHERYL (GREEN) MARCHESI, Phoenix, a boy, Bernard Bret, June 24

to JIM AND CONNIE (BUZBEE) McDUFFEE, Colorado Springs, a girl, Tracy Jayne, August 8

to REV. CHARLES AND JANELLE MOORE, Dublin, Ohio, a boy, Avery Jonathan, July 9

to LARRY AND JACKIE (FORD) MOORE, Mackay, Queensland, Australia, a girl, Tamara Anne, July 19

to JOHN AND LINDA PERRY, Beaufort, S.C., a girl, Chastity Suzanne, July 12

to BILL AND JAN (LONGBRAKE) PRIEST, Grand Rapids, Mich., a boy, Christopher Michael, June 9

to REV. DAVID AND CAROL (MURPHEY) RADLEY, Lincoln, Neb., a girl, Jennifer Elise, July 20

to DR. AND MRS. ROBERT SKINNER, missionaries to the Republic of South Africa, a girl, Marian Joy, May 21

to DARWIN AND CINDY (BURGESS) SPEICHER, Oklahoma City, a boy, Christian Burgess, June 5

to MERRILL AND DELORES (KECK) STANLEY, Mt. Morris, Mich., a girl, Mindy Lynn, July 6

to BILL AND MARLA (GRAVOAT) TAYLOR, Kenbridge, Va., a girl, Amy Noelle, July 31

to MR. AND MRS. TIMOTHY TUCKER, Colorado Springs, a girl, Heather Rena, Aug. 6

to JOHN H. AND MARIAN (STRUTZ) WARREN, Shelton, Wash., a girl, Carrie Joy, Oct. 28

to JIM AND KAYE (TYRRELL) WILLIAMS, Amarillo, Tex., a girl, Lisa Rashelle, July 12

### MARRIAGES

CAROL DARLENE GROVES and WILLIAM ROSS BAGSHAW at Lethbridge, Alberta, Canada, June 8

LINDA BROWNLEE and CHARLES "SPARKIE" TOWLE at Red Deer, Alberta, Canada, June 22

DARLENE PHYLIS HARRISON and WILLIAM LAURENCE ISAAC at Moncton, New Brunswick, Canada, July 6

RUTH MONIKA PETERS and STEPHEN PORTMAN DEASLEY at Lethbridge, Alberta, Canada, August 23

KAREN ELAINE BRUNING and ROSS IVAN HIRST at Wright City, Mo., July 20

JANICE L. SCHAFER and DAN L. RUMBLEY at Clay City, Ind., Aug. 3

LINDA DUSO and STEPHEN HORNE at Kenne, N.H., July 20

CATHERINE JANE BECKWITH and BRIAN LESTER STEVENS at Keene, N.H., July 27

BARBARA JEAN McNAIR and JOHNATHAN BRIGHAM KELLEY at Pavilion, N.Y., Aug. 3

MARGARET CHRISTINE MORAN and OTTO RAY VAN BIBBER at Denver, Aug. 2

SHARON HAMMERSTROM and MELVIN CAMPBELL, M.D., at Omaha, June 15.

ANNA JEAN CRAIG and KENNETH M. BROWN at Coalgate, Okla., May 24

MRS. GERTRUDE (CHAPMAN) LANPHER and DR. WILLIAM WHITEHEAD at Kansas City, May 18

CHERYL LYNN WALLACE and J. MICHAEL CRABTREE at Temple, Tex., July 6

LORI KISTLER and STEPHEN TURNER at Selma, Ind., Aug. 3

### DIRECTORIES

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**LITTLE LEAGUE FIRES "TOO RELIGIOUS" COACH.** Randy Livingston, coach for the Park View Little League, Chula Vista, Calif., was recently fired on charges of being "a religious fanatic." In addition to coaching the league's All-Star team, which was scheduled to compete for a divisional title, he led religious discussions among team members. Seven or eight of the boys accepted Christ.

The president of the league and some parents felt that Livingston had gone too far in his religious activities. He had been asked to conduct no more pregame prayers at the baseball field. Team members had participated voluntarily.

Livingston, 23, was converted to Christ in January. He gave up his use of drugs, alcohol, and cigarettes. His pastor, Rev. B. E. Gebhart, from the Chula Vista Church of the Nazarene, protested the Little League's decision. He stated, Livingston "is being persecuted for his Christian faith." □

**FIRST WOMAN IS ORDAINED BY FREE METHODIST CHURCH.** The first woman in the history of the Free Methodist church was ordained to the elder's orders on July 19 in the Pittsburgh Conference of the Free Methodist church.

The first ordained woman is Rev. Miss M. Jean Parry, pastor of the Sunnyside Free Methodist Church in Monongahela, Pa. She was ordained by a new bishop, Elmer E. Parsons.

Until this general conference, women in the denomination could not receive full ordination. This year a resolution to allow full ordination of women was passed with only one dissenting vote. It was also agreed to delete from the denomination's *Book of Discipline* any special reference to women. □

**EASTER VACATION RULING IS GIVEN.** A U.S. District Court judge in Miami, Fla., has partially upheld the claims of a teacher that fixing school vacations to coincide with Easter and Christmas discriminated against non-Christian faculty members.

Judge C. Clyde Atkins ruled that Miami public schools must schedule their spring vacations on a fixed date each year. The spring vacations cannot arbitrarily coincide with Easter because it is a changeable date, he found.

However, the judge ruled that Christmas—a fixed date—can be used for school scheduling of winter vacations.

The ruling followed a class action suit brought against the Dade County School Board by junior high school teacher Leonard Speiller, who acted on behalf of all non-Christian teachers. □

**PRISON HOSTAGE RETURNS TO CHURCH TO TEACH HER SUNDAY SCHOOL CLASS.** Less than 24 hours after the bloody end of the longest standoff in American prison history, one of the 12 hostages who had been held prisoner by three armed convicts was teaching a Sunday school class in her church in Huntsville, Tex.

Mrs. Ann Fleming, 50, who had started work as a librarian at the Texas State Prison four weeks earlier, was joyfully welcomed back to the First Baptist Church of Huntsville after her narrow escape from death.

"We stand today rejoicing and weeping," said the pastor, Rev. Max L. Brown. "It is appropriate that we do both."

The rejoicing was for the escape of Mrs. Fleming and nine other hostages from the ordeal during a shoot-out that ended the 11-day impasse. But there was mourning for the deaths of two women hostages—Julia Standley and Elizabeth Beseda.

"I feel they gave their lives for us," Mrs. Fleming said. □





# the answer corner

Conducted by W. T. Purkiser, Editor

## ■ Did God appear in the flesh and eat and drink with the priests and elders in Exodus 24:10-11?

No. It was the elders who ate and drank.

This is one of the Old Testament events known to Bible scholars as "theophanies," or "appearances of God." There are a number of them

in the Scriptures.

They are occasions when God made himself visible to human eyes as part of His total self-disclosure to men in Bible history. These ap-

pearances do not contradict what Jesus said about the Father: "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). □

## ■ If you were to choose 12 verses which best represent the position of the Nazarene church on eternal security, what would they be?

I'm not sure why the number 12. It's a hard choice, but here goes:

**Ezekiel 18:24.** The same truth is repeated in verse 26 and Ezekiel 33:12-18. The "righteousness" here is not "self-righteousness." It is no sin to turn away from self-righteousness.

**Matthew 7:21-23.** Those who do not do the will of the Father shall not enter the Kingdom.

**John 10:27-28.** Those who do not follow Christ are not His sheep.

**John 15:1-2, 6.** Fruitless branches are cut off and burned.

**Romans 11:22.** Gentile Christians, like Israel before, must either continue in God's goodness or be cut off.

**Colossians 1:22-23.** Our Calvinistic brethren tell us that no one is authorized to add an "if" to God's promises of salvation. Right. Neither is anyone authorized to take it out.

**Hebrews 6:4-6.** Final apostasy is possible for those who were "enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

This is no straw man. New Testament writers don't knock down straw men.

**Hebrews 10:26-29.** Even those who have been sanctified by the blood of the covenant may sin so persistently that nothing remains for them but judgment.

(Hebrews 6:4-6 and 10:26-29 do not take hope from the backslider. Such hope is abundantly clear in Luke 15:11-24 and 1 John 2:1-2. They do destroy the presumption that nothing a believer does after conversion can affect his final salvation.)

**James 5:19-20.** Brothers who "err from the truth" must be turned back if their souls are to be saved from death.

**2 Peter 2:20-22.** To be "entangled" again in "the pollutions of the world" after having "escaped" them is to involve a "latter end . . . worse . . . than the beginning."

**1 John 3:6-10.** This passage destroys the claim that one may continue to be "a child of God" even though he goes back into admitted sin.

**2 John 9.** The difference between

having or not having God is abiding "in the doctrine of Christ."

I consider a score or more additional references in my little paperback *Security: The False and the True*.

Let me just say this: The security of the believer is totally assured in the Word of God. God has pledged all the resources of heaven in defense of His trusting and obedient children. No alien power or force can destroy this hope.

Never, since I committed my soul to the Saviour as a high school sophomore, has it ever entered my mind that I would turn away from Christ and be lost. I am as secure as the most ardent exponent of eternal security in the country.

You don't have to "prove" to me that I *cannot* commit suicide to prevent me from taking my own life. Such "proof" wouldn't add a thing to my security.

The difference is, I don't presume to believe that I could embark on a career of conscious and deliberate sin and still remain a regenerate Christian assured of a place in heaven. □

## ■ What do you think of fund-raising suppers for Kiwanis held on Sunday afternoon, and fund-raising lotteries sponsored by the Boy Scouts?

I never heard of either, and would feel that Christians should not participate.

Many of our people make an important witness and service contribution through community

service clubs. But their activities in these organizations, it would seem to me, should be confined to weekdays.

The position of the Church of the

Nazarene is one of total opposition to lotteries in any way, shape, or form. It also seems to me this position would be supported 100 percent by Christian conscience. □

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Attn: Rev. Robert W. Crew  
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**Rev. Crew:**  
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# Christmas is SPECIAL MUSIC

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A motivating cantata by JOE E. PARKS celebrating and rejoicing in the historic night of the Saviour's birth. All original music for soloists and choir. Not difficult but effective in presentation. Performance time approximately 30 minutes.

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This warm and moving story by MABEL LANGEHOUGH portrays the effect Christ's birth has on one family. The innkeeper, allowing Mary and Joseph to stay in his stable, realizes a life-changing experience. Love and forgiveness found by his family result in their adopting three homeless children. Requires six men, two women, and three children. Performance time approximately 20 minutes. Minimum of 10 copies needed.



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# Christmas is A CHILDREN'S PROGRAM

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

# HOSPITAL VACATION

**U**NCLE TROY was sick. Earlier that day Dad had rushed him to the emergency ward. Now I was assigned to stay with my uncle in the hospital. That's not exactly what a college senior considers a vacation. There was no alternative—of course I'd stand by.

As I threw together the essentials, I puzzled over the frustration of the days ahead. I'd have more than my share of idle time. My Bible could sure use some extra reading. Maybe this would be a good time to catch up.

With my Bible tucked under one arm and a heavy suitcase crammed with tape recorder, earphones, toothbrush, and all my clothes, I headed for my summer "vacation" in the hospital.

I found Uncle Troy huddled helplessly between the protecting rails of a hospital bed. He was not aware of my presence. Heavy doses of medication were causing him to see strange visions of little men hiding behind the vent, peeking out now and then. Multicolored lights danced from corner to corner, and the ceiling light seemed ready to come crashing down at any moment.

The doctors indicated these were normal reactions to the strong medicine being used. My job was simply to be there to reassure my uncle and not let him out of the room alone.

After getting situated, I opened my Bible and began to read. This, along with getting acquainted with the hos-

pital staff, became a daily routine. It wasn't long before I knew most of the staff by their first names.

One of the nurses' aides was a Christian. She told me of a young man on the ward for whom she had been praying. She wanted me to visit him. The hours spent with my Bible were fresh. The Scriptures gave me a sense of confidence as I walked down the corridor to win a friend and maybe share life's greatest truth.

Gene's slight figure barely filled his bed; an appendectomy left him pale and weak. Our friendship developed quickly. We talked hours upon end. It seemed my companionship helped him regain his strength.

One day I asked Gene about his past life. His story spilled out. With a broken home, trouble at school, a stolen car, reformatory, broken parole, and now this, life seemed worthless.

I told Gene how Jesus Christ had taken my worthless life and made it abundantly rich. He could also have this kind of life. Gene begged me to explain how he could find Christ.

Jesus Christ met Gene's deepest need that day.

What I thought would be a dull hospital experience had suddenly become an exciting summer vacation. □

**BY WOODIE J. STEVENS**

*Lenexa, Kans.*





Rev. Chun Yoonkyu, teacher at the Korea Nazarene Bible College, Seoul, Korea, points to his country on the wall map in the *Herald* office. Yoonkyu has been connected with the Nazarene church in Korea for 20 years and has translated Nazarene literature into the Korean language. He stopped at Kansas City en route to Bethany Nazarene College, Bethany, Okla., where he plans to work on a master of arts program. Rev. Yoonkyu was ordained last year by General Superintendent Eugene L. Stowe.

Pictured with Rev. Yoonkyu is Rev. Don Owens, former missionary to Korea. Owens is currently serving as associate professor of missions at Nazarene Theological Seminary in Kansas City.

### HAWKINS RECOVERING FROM HEART BLOCKAGE

Rev. Floyd Hawkins, music editor at the Nazarene Publishing House, suffered temporary heart blockage on Saturday, August 24. He and Mrs. Hawkins were on a two-day vacation trip at the time.



Rev. Floyd Hawkins

Hawkins was admitted to the intensive-care unit of the Deaconess Hospital in Oklahoma City. Physicians later inserted a pacemaker. They have ascertained that no permanent heart damage occurred during the blockage.

Rev. Hawkins returned to Kansas City on September 3. After a brief period of recuperating at home, he expects to return to work. He is well known as a composer of gospel songs and hymns in addition to his work as editor in the music division at NPH. □

### ALL-CHILDREN'S OFFERING FOR ECUADOR

Assembly year 1974-75 has been set aside for a special offering of \$50,000 for Ecuador.

The money will go toward an extension seminary program to train workers. It will include land, building, mobile unit, audiovisuals, and

as many extras as finances will allow.

A special coin card that holds 10 dimes has been designed for use by the boys and girls. These are "free" for local use up to 75 percent of average attendance. The September book club mailing and the 1974 Thanksgiving audiovisual kit have the order blanks.

The money is needed, but the real thrust of this offering is participation. It is every boy and every girl doing something. It is planned as a step in stewardship training and missionary awareness.

The offering is sponsored by the Children's Stewardship Committee and applies toward 10 percent giving. □

—Bill Young, chairman  
Children's Committee  
Stewardship Commission

### PASTOR RATES SPECIAL HERALD HIGH

Dear Dr. Purkiser:

*I have just glanced through the special issue of the "Herald of Holiness" (September 11, 1974) and want to commend you and your staff on one of the finest special issues ever. It introduces our church with clarity, is sane and practical in its articles, and appears to me to be the most usable issue we have ever produced.*

*I am mailing some copies to some of my acquaintances and friends outside the church—am encouraging my people to make it available to their friends who have questions about the Church of the Nazarene.*

*Thank you for the good work you are doing. Personal regards to you. Sincerely in Christ, □*  
Pastor Ross R. Cribbis  
Gaithersburg, Md., church

### THE 1,000th PENSION HAS BEEN GRANTED

Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, announced that the department has just granted its one-thousandth pension since the enactment of the "Basic" Pension Program in April of 1971. The recipients of this milestone in "Basic"



Rev. Brunson

Pension are Rev. and Mrs. Freeman Brunson, parents of Robert, missionary to Peru; Ronald, a trustee on the church board of a Nazarene

congregation in Japan; and Nancy, the wife of a Nazarene pastor in Nashville, Tenn.

Rev. Brunson and wife, Mildred, are making their home in Grover City, Calif., where they served in their last pastorate prior to their retirement. The future holds an exciting travel agenda for this couple, who only recently returned from a trip to Lima, Peru, to see their new granddaughter and family. When not traveling, Rev. Brunson will be developing his "green thumb" for some fun in the garden.

The Brunsons were granted the maximum of 40 service years in computing their pension. Through the years Rev. Brunson has ably pastored 10 churches on the Chicago Central, Michigan, Illinois, Southern California, and Los Angeles districts.

Pensions and Benevolence reports that this one-thousandth pension has been made possible by Nazarene churches far and wide who are faithfully supporting their Pensions and Benevolence Budgets. □

Correction:

A picture of Rev. Freeman Brunson was inadvertently placed on page 23, August 28 *Herald*, in the space designated for a photo of Chester O. Galloway. Galloway reviewed the September Book of the Month, *Conflicting Concepts of Holiness*, by W. T. Purkiser, which appeared in the August 28 issue.



Chester O. Galloway

### NEW GENERAL QUIZ DIRECTOR

The newest member of the General NYPS Council is Rev. Richard Young, pastor of the Kansas City Shawnee Church.

Rev. Young was elected to represent the Mid-America Zone vacated by the resignation of Rev. Hugh Smith, who recently accepted the



Richard Young

pastorate at Arlington, Tex. While in Fiesch, Switzerland, Rev. Young was elected by the General NYPS Council to be general quiz director, a position also vacated by Rev. Hugh Smith.

Young's responsibility will be to serve as liaison between the General Council and Eddy Hall, who is in charge of Bible Quiz ministries in the Department of Youth. Hall is also chairman of the Bible Quiz Committee on the General NYPS Council. □

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Year	Volume	Title	Editor
Spring, 1974	11	Hebrews, James, 1 & 2 Peter	W. T. Purkiser
Summer, 1974	3	Luke	Reuben Welch
Winter, 1974	6	Romans	Wm. M. Greathouse
Spring, 1975	5	Acts	Arnold E. Airhart
Summer, 1975	1	Matthew	Wm. E. McCumber
Winter, 1975	7	1 & 2 Corinthians	Oscar F. Reed
Spring, 1976	8	Galatians, Ephesians	Willard H. Taylor
Summer, 1976	2	Mark	A. Elwood Sanner
Winter, 1976	10	1 & 2 Thessalonians, 1 & 2 Timothy, Titus	Sydney Martin
Spring, 1977	9	Philippians, Colossians, Philemon	John A. Knight
Summer, 1977	4	John	Samuel Young
Winter, 1977	12	1, 2, & 3 John, Jude, Revelation	T. E. Martin

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