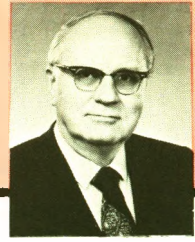


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / OCTOBER 25 '72



REFORMATION SUNDAY, October 29



Reformation Sunday

The roots of this Sunday, October 29, go far back into history. It comes because some men believed so strongly in religious truth that they were willing to stake their lives on it.

Their belief resulted in strong actions and reactions. The combination of both brought change to the course of history and the destiny of men.

The events and men who shaped Reformation Sunday influence even our lives today. The truth they defended and espoused, although a part of the past, is still with us today.

Now is our hour to believe in, live, and promote the great salvation of the soul.

Of such basic truth is it composed that without it the entire fabric of civilization degenerates into the tragic arena of sin's tyranny.

The needs and issues are still the same. There is a great cause to champion. There is evil to challenge and expose and extinguish.

This is no day for the quiet and placid.

The bulwark of man's place as servant of God is being threatened.

The essentials of Christian faith are so central to every decent way of life that we have a cause worthy of our best.

We believe that a better society will come only when men who constitute society have been regenerated, born again, and thus are Christians.

We believe that this act of man to repent, and the response of God to redeem, change the man and his ethics.

Such redemption we believe can come to all who repent, and it comes direct through Christ—direct to the seeking heart.

These are basic, scriptural beliefs.

These are basic human needs.

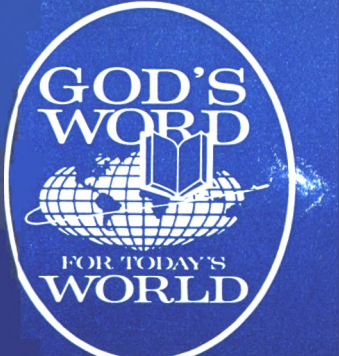
These are essential social, ethical requirements for a good society.

Is this not a worthy reason for us who carry on the Church of the Nazarene to enlist afresh and anew in mighty evangelism? It is!

We believe that the clean, pure heart brought about by the sanctifying filling of the Holy Spirit is necessary to serve God and translate our vows into daily living.

So with a great Christian assignment and a need such as the world has never known before, let us stand this day with those who stood long ago.

We can do no less than give our all. Christ gave His all, you know. □

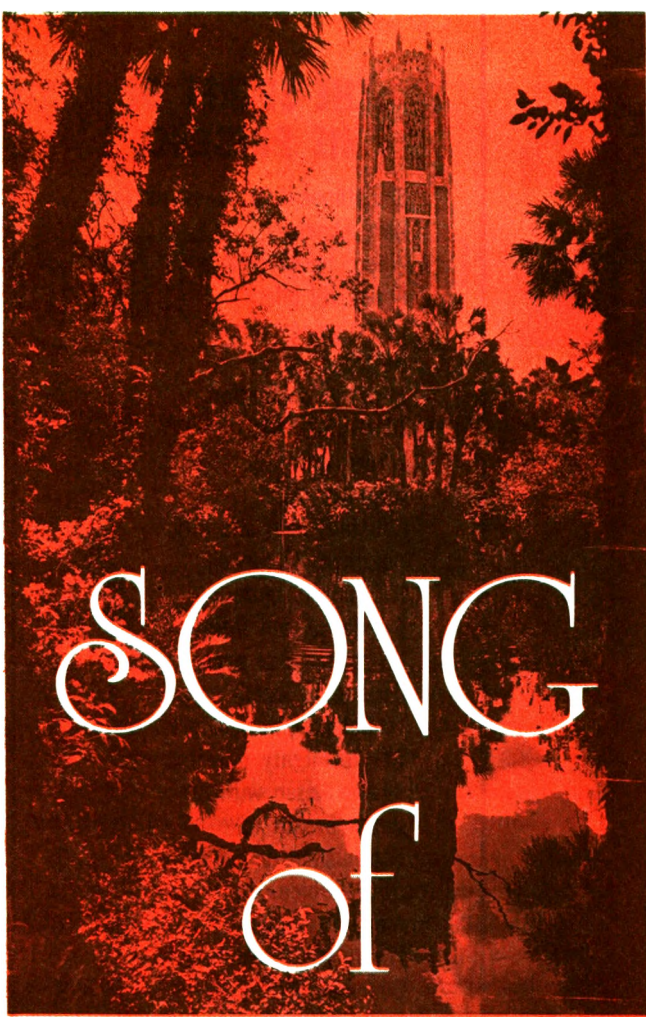


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read: "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed" (Acts 16:25-26).

What a lesson this has for all Christians today! Often a problem is quickly solved when we turn away from it and sing hymns of gratitude and praise to God.

Instead of harboring self-pity, impatience, resentment, or searching too much for so-called causes of our seeming plight, we should heed the admonition of the Psalmist: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise" (Psalms 98:4).

We all need a "singing tower" in our hearts for just these very times mentioned above.

There is a beautiful sanctuary, a refuge for birds and a retreat for man, located in Florida. It was given to the people of America by Edward Bok in 1929. It is located in the very heart of the state, on 48 acres of land.

Rising from the edge of a beautiful pool to a height of 205 feet, and gradually tapering from its 51-foot base of gray Creole marble to a width of 37 feet at the very top, is a singing tower, a symphony in pink marble and coquina rock.

DELIVERANCE

God, the Creator, must have loved music, for there is so much of it everywhere. The breezes whisper their songs through the branches of the trees; the birds sing their sweet notes from the treetops; the brook as it flows merrily on its way ripples out its glad songs; and the ocean roars its music through its white, foamy billows. Even tiny insects hum their happiness.

All through the pages of the Bible there are accounts of how those who trusted in God and listened for His voice were miraculously guided and saved from situations that might otherwise have led to disaster.

The experience of Paul and Silas, who were beaten and cast into the inner prison with their feet held fast in stocks, is a pertinent illustration. We

By Katherine Bevis, *Houston*

In the top of the tower is a carillon of 71 bells made from the finest copper and English tin. To add to the already beautiful tower, carved with the image of many typical American birds, real live birds have been brought from many parts of the world: from England, the sweet singing nightingale; from South America, beautiful flamingos. Flowers and gorgeous flaming vines grow there, imported from South America and from Asia.

Here, escaping from the busy world, both bird and man can retreat. Here with God's birds, His plants, and the awe-inspiring, man-made tonal beauty of the bells, we may have sweet communion with God.

We should all set up "singing towers" in our hearts, that we may be able to escape the tedious realities of life. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). □

HERALD of HOLINESS



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THE SECRET OF HIS PRESENCE

Sometimes God takes us into
 Dark shadows
 Where bereavement
 Draws its blinds
 Of crushing sorrow.
 He may lead us
 Into the desolation
 Of a lonely life
 Where infirmity
 Grips us with
 Constant pain and pity.
 But then He reveals
 His secrets both
 Wonderful and infinite.
 He causes our eyes,
 Dazzled by earth's glare,
 To behold the wonders
 Of His mighty universe,
 And to listen with
 Bated breath to
 The hushed undertones
 Of His voice.
 Alone with God
 Where His presence
 Becomes the fixed
 Possession of our souls,
 We can whisper,
 "Thou art near, O God."

Wanda Lang
Plymouth, Ind.

AUTUMN

When the leaves have turned to golden
 In the autumn of my soul
 And my journey through this vale
 Is almost through,
 Will I feel the wind of heaven
 Blowing gently on my face?
 Will I see the glow of glory?
 Will I hear amazing grace?
 For that's all that really matters
 When our living here is done,
 When we like deer come crashing
 From the wood to meadow's sun.
 Then the darkness will be over
 And the dreaded fears all past,
 Standing bathed in heaven's glory
 Where it's warm and calm at last.

—Charles R. Millhuff
Shawnee Mission, Kans.

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OUT OF SIGHT, OUT OF MIND?

By S/Sgt. William S. Renner, *West Germany*

A serviceman, be he in the army, navy, or air force, is always susceptible to Satan's most devious tricks.

He is a young man in most cases, and has not yet found the maturity and security that come with age. The leadership of his officers, although cool and calm in combat, may not be that of Christian example. The serviceman needs good judgment to know whose example to follow.

The odds are that he will be sleeping in a building with 50 other men who will not understand his Christian values. His environment will consist of profanity, vulgarity, and an endless line of nudes arranged by other soldiers to decorate their lockers. He will have to stand alone against the ridicule and mocking laughter of those who will call him a religious fanatic.

Some are probably thinking that the things I have mentioned occur while on duty, and that the after-duty hours are different when the Nazarene serviceman can get away from it all.

The enlisted man's club is a good place to unwind if you're not a Christian. The endless drinking, gambling, and go-go shows are not for the Christian soldier; so he walks on.

There is a fine movie theater and a good Walt Disney film playing, but he thinks wisely, Once I go to one, I might be tempted to go to the others which may be R- or X-rated—I think I'll pass it by.

So it goes, this wondering and looking for something to do in an environment that is directly opposed to those principles he feels are right.

His wondering stops when he returns to the barracks to find the usual letter from Mom. The people of the church have not written since he has been here. As he reads the quickly written lines, he is lonelier than ever.

On Sunday, he is up and on his way to church. It is not the same as the little church he attended at home. There is a Baptist chaplain bringing a message that must not offend the Methodists, Lutherans, Church of Christ, Mormons, or any denomination for that matter. How long it seems since he has felt the Spirit move as He did in those

Wednesday night prayer meetings and during the altar calls back in his home church!

The walk back to the barracks is filled with thoughts of, Who would know if I went to see a movie? or had a beer, for that matter? He's lonely and as vulnerable to temptation as he can be. He thinks he has not had a letter from his friends at church since he was drafted. Oh, he receives church literature from Kansas City, but not one person has shown interest from all those who would shake his hand and smile while waiting for church to start. It's beginning to seem to him that it's "out of sight, out of mind."

Another man comes up to him and says, "Hey, man, get off this religious kick! Some of us guys are going downtown to have a few beers and find some girls. Who's going to know back in the States? Come on and go with us."

As a serviceman for six years, I have seen this happen again and again. The importance of the concern of a Sunday school teacher, a letter from a minister, and the interest shown by members of the congregation cannot be overemphasized. We often pray for the sick, the elderly, and the souls that are lost all around us—and rightly so. But let us not forget the young man far from his country who, because of the world situation, finds himself unequally yoked with unbelievers.

With your encouragement, interest, and most of all your prayers, the Nazarene serviceman can find the support he requires to maintain his Christian integrity.

I know—for many have been the times since I've been in Germany that I have felt supported by the interest and prayers of my home church. Just knowing that the church I belong to is remembering where I am, and cares, gives great encouragement.

With this type of church help, when the Nazarene serviceman is approached by one who says, "Who's going to know back in the States?" he can look the fellow in the eye and say, "Jesus would know, and I would know. So why don't you come and read the Bible with me? And then we won't have to worry about who knows." Pray for your servicemen today. Concern starts with you! □

Some Things Don't Change

By Forrest McCullough
Evangelist

We are living in a day of change. A journey that once took days can now be made in a matter of minutes. In a very few years we have seen progress from the little plane flown by the Wright Brothers to the supersonic jet that averages more than 1,000 miles an hour.

We can remember what an achievement it seemed to be when the first man flew in space, but in so short a time we have watched men land on the moon, stay there for many hours, and then land safely back on earth!

These changes have all seemed to come so suddenly. The world is now making more scientific and material progress in five years than was made in hundreds of years before.

Along with these material changes we have also seen changes in philosophies, changes in concepts of right and wrong, and changes in the code of morality. We must ask ourselves some fair and honest questions in this day of change: first, Is there anything wrong with change? second, Should we keep up with the styles?" and third, Are there some principles that are not subject to change?

First, let's consider the question, IS THERE ANYTHING WRONG WITH CHANGE?

Two dangers exist here. On the one hand is the danger that we would oppose any change simply because "we haven't done it this way before." The other danger is that some may want to make changes just for the sake of change, and they will accept anything if it is "new" and "different." The determining factor in each case must then be something more than whether the matter is new or old. Change within itself is neither right nor wrong.

This brings us to the second question, SHOULD WE KEEP UP WITH THE STYLES?

It is easy to confuse the issues if we're not careful. What changes can I make that are good and for

God's glory, and to what principles must I stick at any cost?

There is nothing inherently wrong with keeping up with the styles if there is no violation of principles of morality, decency, and spirituality. The width of a man's tie and the way a suit is made are illustrations of things that change from time to time, and as long as principles of decency and righteousness are not violated, a person may dress in good taste and thereby increase the effectiveness of his witness.

The real question then is not whether the style is new or old, but whether there is a *principle* that must be violated if the change is made.

The Bible lays down two principles that should guide our mode of dress. They are "simplicity" and "modesty." We must not "keep up with the styles" if they are in violation of these two basic principles.

Someone might ask, "Is the wearing of mini-skirts, shorts, and 'hot-pants' wrong just because it is the style of the day?" NO. these items of dress are wrong because they violate the basic principles of decency and expose the body so as to invite lust.

What, therefore, should guide us? Styles or principles? Fashions or God's Word? Convenience or conscience? We must let God's Word and the basic principles He lays down guide us no matter what the changing society around us may do.

This brings us to the last important question, ARE THERE SOME PRINCIPLES THAT ARE NOT SUBJECT TO CHANGE? Is there anything left in this modern day of change that is worth holding to at any cost?

Three changeless concepts remain to guide people in every generation: GOD, TRUTH, and SIN.

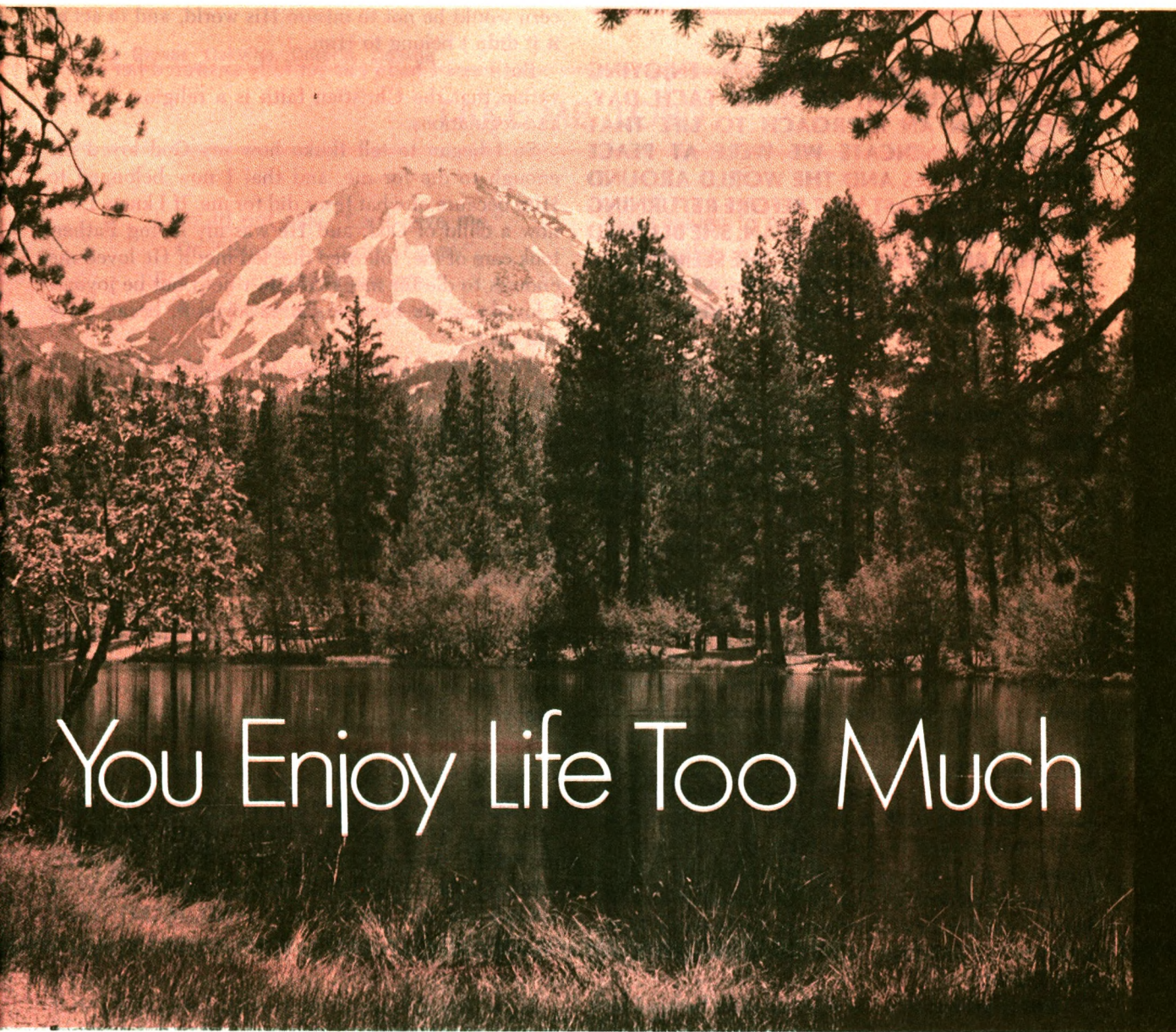
In spite of all the changes, GOD has not changed. He is "the same yesterday, and to day, and for ever" (Hebrews 13:8). He can be depended on! We can trust Him with an assurance that He will never fail. People change, philosophies change, fashions change, but He remains forever the same.

The TRUTH of God's Word also remains forever the same. The truths laid down in the moral and spiritual teachings of God's Word are just as applicable today as they were when they were written. The concept that whatever we think is right is therefore right could be no farther from right. It's not how we feel that determines right and wrong; it's what God says. His is the "last word" every time.

Still another changeless factor is SIN. Some have attempted to change the color of sin to an acceptable "gray," but it is just as black, and as mean, and as ugly, as it ever was. Sin is not to be tampered with. It has always brought death—sorrow—heartache and hell! And it still does.

It's encouraging to know that in this world of change we still have some principles that are worth holding to while so much of the world whirls meaninglessly on around us. Let us hold fast to these things that are eternal. They are the only worthwhile things upon which we can build. □

helps to holy living



You Enjoy Life Too Much

Photo by Richard Parker

By Thomas W. Klewin, *Chaplain USAF*

The question came at me like a bolt from the blue. It was a basically simple question, yet it probed into the very essence of my life as a Christian. With a disarming frankness typically Japanese, Ikuko politely asked me: "Why are you a Christian minister?"

Before I could even begin to formulate an answer, she added: "You seem to enjoy life too much to be a Good Christian. So I wonder how you could be a Christian minister working with people who say they are Christian?"

It was evident this young, intelligent Japanese woman couldn't correlate my love of life with what she knew of Christianity. Perhaps she expected me to be cast in the mold of the clergyman of whom Oliver Wendell Holmes wrote: "He looked and talked so much like an undertaker."

Ikuko was a close friend of the family, dearly loved by the children and respected by both my wife and myself. She was a product of the new postwar Japan, a tremendously intelligent young woman, well read even in English literature, with great potential as an artist.

As is so typical of the intelligent young people of Japan, Ikuko had an absorbing interest in things Western, and in particular those things peculiarly American.

Somewhere in her readings and in her contacts with those who professed to be Christian, Ikuko had gained an impression of Christianity. And even though she had been in our home on many occasions, she had never possessed the courage to attempt to discover why I didn't fit into the picture she had of the typical Christian.

THEN SHE SAW HOW WE LIVED—ENJOYING LIFE TO ITS FULLEST, RELISHING EACH DAY, REVELING IN AN APPROACH TO LIFE THAT SEEMED TO INDICATE WE WERE AT PEACE WITH OURSELVES AND THE WORLD AROUND US. SO ON HER LAST VISIT BEFORE RETURNING TO HER HOME IN SOUTH JAPAN, SHE BLURTED OUT HER BEWILDERMENT AT THE SEEMING INCONGRUITY OF MY PROFESSION AS A CHRISTIAN CLERGYMAN AND HOW I LIVED.

In her mind she conceived of Christianity as a religion with a negative outlook on life, offering little to its adherents except rules, regulations, and prohibitions. To her, Christians seemed to consider life as basically evil, and most things in the world as base and undesirable except for those few essentials required to keep body and soul together.

Much of this impression Ikuko had gained from a friend of hers who had become a Christian. Ikuko described her conversion like this: “She had so little in life to enjoy, and now her Christianity seems to have even taken those few enjoyments from her. She can’t do much that is fun without feeling she is doing something wrong.”

Then she saw how we lived—enjoying life to its fullest, relishing each day, reveling in an approach to life that seemed to indicate we were at peace with ourselves and the world around us. So on her last visit before returning to her home in south Japan, she blurted out her bewilderment at the seeming incongruity of my profession as a Christian clergyman and how I lived.

I had to answer in a few short minutes before I took her to the train station for her trip home. How could I explain to this intelligent young woman my love of life?

My mind drifted back to the beginning of the Bible—“And God saw every thing that he had made . . . and, behold, it was very good.” This is where I would have to begin; with a concept of the Creator-God and His relationship to His creation.

So I began to explain to our Japanese friend how I knew who it was that had made this world and also made me. I also understood why this same God had created it and what He expected me to have from it. I could never label His creation evil or sinful. Man might abuse, misuse, corrupt, and degrade God’s creation—but this certainly didn’t reflect on my appreciation for the unique, glorious, and wonderful way God had used His creative talents.

Certainly I would not be wrong in enjoying the use of those things God had made for man’s use. He gave me eyes to see, ears to hear, and a nose to smell. If they picked up good reverberations from God’s world—well, that’s how God wanted it to be. My only con-

cern would be not to misuse His world, and to act as if it didn’t belong to Him.

But I saw I hadn’t as yet fully answered her observation that the Christian faith is a religion of rules and regulations.

So I began to tell Ikuko how my God loved me enough to die for me, and that I now belonged to Him because of what Jesus did for me. If I knew I was now a child of God, and He was my loving Father, took care of me, followed me, led me; if He loved me enough to die for me. I couldn’t help but be joyous. I loved my life because Christ loved it, because He still does.

That’s when I showed her our religion isn’t one of rules, but a simple response to the love of God. Since He has reclaimed my past and secured my future, my present time is one of trust and joy.

I talked to her about love—God’s love for me. If my relationship to God and eternity (the life after this one in her Japanese world of thought) no longer depended on me, but on the Christ who loved me, then it was possible for me to live joyously. I brought out a New Testament with the cover crying out, “Good News for Modern Man.” I gave it to her and added: “Ikuko, if my Christianity is what that cover says, ‘good news,’ then I have to be joyous and happy.”

IKUKO’S ANSWER WILL ALWAYS HAUNT ME. AFTER A MOMENT’S SILENCE, SHE QUIETLY REPLIED: “NO ONE HAS EVER TOLD ME THIS ABOUT CHRISTIANITY. I DIDN’T KNOW IT SPOKE OF SO MUCH JOY AND HAPPINESS.”

Hopefully she would catch what I was attempting to say—that knowing a personal God with a personal concern for those whom He’s created can’t help but create joy.

Ikuko’s answer shall always haunt me. After a moment’s silence, she quietly replied: “No one has ever told me this about Christianity. I didn’t know it spoke of so much joy and happiness.”

A few minutes after this I drove her to the train station. As we parted at the platform with the traditional Japanese bows to each other, I added one final word: “Ikuko, find a Christian church which speaks of the joy of being Christian. Find a Christian who radiates this joy and talk to him about Jesus. He can give you the same joy.”

Today I’m back in the United States wondering if there are others like Ikuko in Japan and elsewhere in the world asking why Christians don’t show more joy over their faith—asking few questions but drawing their own conclusions. And I think of the opportunity every Christian has to witness to the real Christ by a life of joy emerging from a certain faith in God’s love. □

TAKE ME, LORD

I would not ask, "Lord, give me,"
Or, "Bless me more, I pray";
But I do cry, "Forgive me,"
And, "Use me more each day."

I would not seek to take Thee
For my own benefit,
But I would plead, "Lord, make me,
For serving Thee, more fit."

Not seeking to possess Thee
To satisfy my soul;
Thy Spirit must possess me,
And sanctify the whole.

Not, "Give me, Lord," but, "Take me,"
Would be my earnest plea.
"More like thyself, oh, make me,
To show to others Thee."

I would not beg some gift, Lord,
Of which I then may boast;
But strengthen me to lift, Lord,
The one who needs Thee most.

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

By John A. Knight, Mt. Vernon, Ohio

ILLNESS, DISEASE, AND CHRISTIAN FAITH

Psychiatrists frequently remind us that illness as an experience must be distinguished from the concept of disease. A disease is a process that takes place within an organism. But illness is the experience of a person involving the individual's feelings and attitudes—and consequent reactions—toward the disease which is present within him.

Christian faith may have little or nothing to say about a given disease, but it has much to say concerning the *total* well-being or health of the person who has the disease—his relationships to himself, to others, and to God.

Medical science deals more directly with the disease process than does religion. The function of religion is to enable persons to appropriate divine resources which give strength in the encounter with the disease itself. This strength is not manifest by rejecting medical treatment of the disease, although frequently it contributes to the cure.

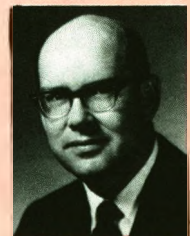
We are learning that there is no purely physical illness or mental illness, but that all illness is an experience of the *whole* person, whether the symptoms are evident on the organic level or on the level of the mind.

Jesus taught that disease is not punishment for sin, but demonstrated that God participates with man in his suffer-

ing, seeking to turn it into creative experience (John 9:3). Indeed Jesus' primary interest seems to have been focused on the *suffering person*—the whole man—rather than on the disease itself. His concern for the experiences of illness and health did not rest on purely humanitarian grounds, but was bound up with His interest in the ultimate issue of man's relationship to God.

Since the body is the creation of God, there is nothing in it which is *in itself* evil or which should cause guilt by its presence. And because God's Spirit comes to dwell in the man of faith, God is able to adjust the believer's relationship to disease so that he is enabled to triumph over it.

Disease may or may not come. It may or may not be healed. But as faith grows, *illness* is reduced. The promise remains: "The Lord sustains him on his sickbed; in his illness thou healest all his infirmities" (Psalms 41:3, RSV)



By Ed Wallace, *Port Angeles, Wash.*

CHILD



EVANGELISM PAYS!

The phone rang early that Monday morning with a message that warmed my heart. "Pastor," said the voice, "I believe my neighbor lady would like for you to visit and pray with her."

We had closed out a children's evangelistic campaign on Sunday morning the day before. The evangelist was led of the Spirit and God had rewarded our efforts with 70 miniature seekers at an altar of prayer.

We had a list of 175 brand-new contacts for our Sunday school. The nightly attendance was high with an average of 153 per night, exceeding our Sunday school attendance by more than 30. Already the revival was paying off in new people contacted for God, new children never before reached by the gospel of Jesus Christ.

I was soon on my way across town to knock on the door of a new home. The lady answered the door, invited me in, and seated me at the kitchen table.

I recognized her as a lady who had come to the children's revival with two small children. She sat on the back seat, seemingly not affected by all the excitement. Now, however, her face reflected deep conviction and a concern for her own soul's condition.

She had been searching for relief from an aching heart burdened with sin, but had not found the answer. In her searching, she had let Jehovah's Witness people into her home and bought their literature. She had made an appointment for them to return to begin a study of their doctrines in a frantic search for peace of heart.

After visiting for a few minutes, she sobbed out her story of despair, thoughts of suicide, and a life burdened with the misery of sin.

I talked with her briefly to encourage her, then opened my Bible and presented the plan of salvation with emphasis upon the love of God for every lost soul.

There in her kitchen she bowed her head and accepted Jesus Christ as her personal Saviour. She called the Jehovah's Witnesses and told them not to come to her home as scheduled, for she now had met Jesus Christ as her personal Saviour!

Just this week she met me in Wednesday night prayer meeting and said, "Pastor, on Thursday, I am celebrating my second-year Birthday in the Lord! Praise God!" Child evangelism pays!

Out of that same revival another home was touched by the hand of God. A little boy, only eight years old, received the Lord Jesus Christ in one of the meetings. He went home overjoyed with the love of God, enjoying the presence of his newfound Friend, the Lord Jesus.

He said, "Mom, I'm a Christian now. Why don't you become a Christian too?"

She was sobered for a moment. She put the children to bed, and the Holy Spirit began to deal with her wayward heart. She had known the Lord in her teen years but her heart had grown cold until she heard the words of her eight-year-old son, "Why don't you become a Christian too?"

She fell upon her knees, cried out to God for mercy, and Jesus met her with love and forgiveness.

Children can be a great influence for God in a home. They go out from Sunday school as evangelists and missionaries into homes hardly touched by the knowledge of Christ. These little missionaries cost nothing but a little time and effort in planning for a children's revival. They will reach homes in your community which may be closed to you.

To become as a little child is the key to the kingdom of Heaven! "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3). To reach a little child with the gospel of Jesus Christ and His love can be the key to new homes in your community.

You answer the question, Does child evangelism pay? □

HOW CAN I FIND GOD'S GUIDANCE?

Perhaps no truth in the Bible is more clearly attested than the fact that God provides guidance for His people. Yet that which is most certainly promised seems at times most difficult to obtain.

Here are some approaches to finding God's guidance:

1. *Do God's will.* Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

Doing God's will includes walking in the light. As one walks in the light which he has, he may expect an additional section of his pathway to be illuminated with each step he takes. Sometimes it may be necessary to go back and do the last thing God showed one to do, or simply to await further directions.

2. *Fear God and love the truth.* According to the Bible, "The secret of the Lord is with them that fear [respect] him; and he will shew them his covenant" (Psalms 25:14). It is also indicated that "the fear of the Lord is the beginning of knowledge" (Proverbs 1:7) and "wisdom" (Proverbs 9:10 and Psalms 111:10).

The love of the truth, knowledge, or wisdom as a prerequisite to finding the right way is implied in

Proverbs 2:3-5, 9: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou . . . searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

3. *Keep a humble and teachable attitude.* While there are scriptural exhortations to seek wisdom, knowledge, and understanding, there is warning against depending on one's own wisdom or understanding.

A verse of Scripture often used in matters of guidance is Proverbs 3:5, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Appropriate here also are the words of Psalms 25:9, "The meek will he guide in judgment: and the meek will he teach his way."

The desirable attitude is shown in the prayer of Solomon when he said, "I am but a little child: I know not how to go out or come in. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad" (1 Kings 3:7, 9).

4. *Study the Scriptures and claim the promises.* Study is certainly related to love of instruction and love of the truth. In this matter of finding guidance

the Bible is a most important means. In the words of the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105); and, "The entrance of thy words giveth light" (Psalms 119:130).

The Bible sets forth general principles which apply in all of life. It also has many specific instructions. Among the especially helpful Scriptures is the well-known and much-used promise in Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths."

Often the writer, when faced with a difficult decision, has gone down before the Lord, acknowledged Him in the problem, and claimed the promise for direction. Guidance is no less certain, though one may need to go on trusting the Lord while using his own best judgment rather than receiving some special revelation from on high.

5. *Seek the Holy Spirit; depend upon and be sensitive to His leadership.* Jesus indicated that the Holy Spirit would be given to those who sought for Him; and of this Spirit, He said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

This guidance may come as by "a word behind thee, saying, This is the way, walk ye in it" (Isaiah 30:21). But Christians should recognize that the Spirit has many ways to exert His leadership, including providential circumstances; the advice and example of godly people; one's own tastes, desires, and talents; and other means mentioned in this article.

6. *Pray and believe.* Prayer is the means through which other ways of obtaining God's guidance can be put into operation; but as in other things, prayer must be accompanied by faith.

In the Book of James is the following statement: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven of the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

Probably to help us in our praying and believing are such model prayers for guidance in the Scriptures as the following:

"Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me . . ." (Psalms 25:4-5).

7. *Commit and trust.* According to Dr. V. Raymond Edman, Psalms 37:5, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass," is the master key which unlocks the promises of guidance in our lives. Committing one's way anew to the Lord is something like claiming the promise for direction when one has acknowledged the Lord in a problem in accordance with Proverbs 3:6, but it works especially well when one is faced with an extremely difficult problem.

PEN POINTS

ESTABLISHING A GOOD CONNECTION

"Operator, I couldn't hear my party . . . There is some kind of interference on the line . . . Would you get me a better connection, please?"

As a long-distance operator, this has been a very familiar request during my eight years of experience. After expressing regret for the poor connections on their calls, I inform the customers that I will reconnect them with their party and establish a good connection.

As a new Christian, I have occasionally encountered some interference in my connection with GOD. It hasn't been circuitry troubles; the interference has been MYSELF.

I have found that I have let myself interfere with God's plans for my life, and instead of keeping a "clear line" open, I have busied myself with other "calls" or plans for myself without listening to Him speaking to me. Consequently I did not have "a good connection."

I believe that there are times when God speaks very clearly to us about a plan He has for us or a direction He wants us to take, and we "cut Him off." We don't answer Him and there is no connection made at all. The "line goes dead." Unfortunately, we are left out of touch with God and grow cold in heart.

I pray that we will always keep a "clear line" to God, "establishing a good connection" with our Heavenly Father, resulting in "operating" and "in order" relationship with Him.

BRENDA D. GRIZZLE,
Flatwoods, Ky.

It is well, of course, to know the various ways of obtaining God's leadership, but it is most important to know the One who does the leading. Jesus, the great Shepherd of the sheep, has said of himself, ". . . he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:3-4).

With such leadership and such "followership" one may confidently expect to be led "beside the still waters" (Psalms 23:2) and in "paths of righteousness" (Psalms 23:3) and finally to "dwell in the house of the Lord for ever" (Psalms 23:6).

"For this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14). □

The Faith That Holds Me

A little over 50 years ago, June 4, 1922, I was ordained by Dr. R. T. Williams at the Northern California District Assembly in Oakland First Church.

I am now 72 years old and I have come to realize that the faith which at one time I held now holds me.

This is a sacred fact in Christian experience but it applies just as well to every area of science and knowledge.

For instance, when I try to go back to the time of my childhood and remember how and when I was made aware of and accepted the facts relating to our solar system, I find my recollections vague. But somebody must have explained to me how the rotation of the earth caused what appears to be the movement of the sun. So when I say, "I know the sun will come up tomorrow morning," I am not being an old fogey. It just means I decided to accept something they told me, and my experience since then has corroborated it.

I am free to admit it would be very difficult now for anyone to convince me there will be no sunrise tomorrow.

I would like to share with you a few of the spiritual truths which I once chose to believe but which now hold me like an anchor for my soul.

THERE IS A GOD IN HEAVEN (Daniel 2:28). Daniel and the three other exiles in Babylon knew this. That is why they were not afraid of a powerful pagan monarch, or lions, or fiery furnaces.

HEAVEN'S GOD IS GOOD (John 3:16). He could not remain aloof and indifferent to humanity in its suffering and sin. He became flesh and walked among us in the person of Jesus Christ. He is my Saviour and Friend.

IN SIMPLE TERMS, HOLINESS EXPRESSES THE NATURE OF GOD (1 Peter 1:16). Thus holiness is the atmosphere of heaven, the heart of divine grace, the joy note of redemption, and the essence of perfect love.

THE UNIVERSE IS DEPENDABLE (Galatians 6:7-8). Nature never cheats or lies. It is honest and truthful. It is on the side of good and against all evil. In the long run holiness and justice, truth and righteousness will be vindicated.

THE BIBLE IS THE WORD OF GOD (Matthew 24:35). It is a Lamp and a Light. Truth is changeless and eternal and never needs revision. New translations of the Bible are valuable in that they sometimes make God's thoughts clear in modern terminology.

THE HOLY SPIRIT AS GOD COMMUNICATES WITH MAN (II Peter 1:21). He was the real Author of the Bible. He makes Christ real to individuals. He vitalizes spiritual truth and transforms it into conviction. He regenerates and sanctifies, and witnesses to the fact. He guides and He empowers. He helps me in prayer and is "the thumb in my back,"—as Dr. J. B. Chapman expressed it—when I preach. He is my Paraclete, my personal Attorney, in all spiritual matters.

MY GOD AND I HAVE FELLOWSHIP (Genesis 5:24). God loves me and I love Him, and we enjoy each other's company. This makes it easy for me to have fellowship with all His people, the best people on earth. Then I believe I feel in some measure God's sorrow for all lost men.

MY CALL TO PREACH THE GOSPEL WAS THE GREATEST HONOR THAT EVER CAME TO ME (Jeremiah 1:4-9). My only reluctance was the feeling that I did not have the qualifications. When God made it clear, I put my hand to the plow and never looked back. For more than 50 years I have been a Nazarene pastor without one week's interruption, and I would not now want to change one decision of my life if I could.

I am a happy man. They say I'm old, but I still do not believe it. I love everything I do—preach, write, visit in people's homes, pray with seekers, play games with young people, raise money for God's cause, have weddings, and baptize babies.

In fact I'm in love with life, period! I hope to go to heaven someday, but actually I can't say I'm too homesick for it. If it is all right with the Lord, I would just as soon go on for quite a while. I might even get caught up in the Rapture! □

A Christian Woman's World

A CHAT WITH GLORIA GAITHER

"Our children are our first mission," said Gloria Gaither when I asked about her three young children. "If we lose our kids and win the whole world, we've lost."

That statement takes on even added lustre when you realize that 30-year-old Gloria has collaborated with her husband, Bill, on some of the most popular, moving gospel songs of our generation. Such Gaither "greats" as "He Touched Me," "The King Is Coming," "Lovest Thou Me?" and many more have sent Gloria's Christian influence rippling around the world. And besides all of that, she sings with Bill and her brother-in-law, Danny Gaither, in the Gaither Trio on records and in concerts all over the country.

I talked with Gloria at one of their appearances this summer. She told me that writing songs just kind of fell into place after she and Bill were married. "It wasn't something we planned. I was writing essays and original oratory before I knew Bill wrote songs, and he was writing songs before he knew I wrote prose. We were quite serious about each other before he got the nerve to show me one of his songs.

"Nowadays," Gloria says, "we'll be philosophizing about a certain need or experience we are going through and these philosophical things are mulled over in our home sometimes months ahead of a song. Bill gets a chorus and a general idea and then plays over the melody of the verse and the chorus, I say what I think the words are saying," and a song is born.

The Gaithers try to keep their life as normal as

possible for the sake of the children, but also because "you don't write anything really meaningful unless you live a somewhat normal life," observed Gloria. "Our writing is not a career; it's an outgrowth of experience."

In her travels and public appearances, Gloria meets many women. I asked her about the needs of women she meets.

"I think one big need is for women to have some way of expressing their own particular abilities, rather than being totally submerged in what their husbands are doing . . . a real feeling of personal worth is important. And I think husbands can help this a lot," she said, "realizing that their wives have talents, whether it is just being a good mother, and saying so. If there's any one burden that has really bothered us lately it is that homes are breaking up—good homes—because people don't say what's in their hearts."

The Gaithers know of many thrilling examples of life-changing conversions resulting from their songs. Prominent, famous people have reported being spiritually moved by their music. But when I asked Gloria for a really "special" story, she told me about a Mississippi policeman.

"He had been a Christian when he was a young teen-ager," Gloria recalled, "but had gone against everything he believed and was in deep sin. His life was falling apart. His wife had left and taken the children. One night, because he had sung in a quartet when he was in school, he went to a gospel sing and a friend gave him an album and said, 'Take this home and play this one cut—"He Touched Me."'" So he did.

"He told us later, 'I don't know if you've ever been in an empty house after the laughter of children is gone and you know you're the reason, but it's a terrible feeling.

"That night he heard 'shackled by a heavy burden, 'neath a load of guilt and shame.' He picked up the needle and played it five times.

"Finally he just fell on his knees in front of the record player and said, 'Lord, if You can do that for a man I don't even know, touch me!' The Lord did, of course, and we were so happy to meet him and his reunited family, all of whom had become Christians.

"That," said Gloria Gaither, "is beautiful to me."



Mrs. Gloria Gaither



By Arlie J. Hull, Seattle

editorially SPEAKING

By W. T. PURKISER

The Potential of Key '73

The end result of five years of prayer and planning, Key '73 is soon to begin. Already the slogan is beginning to appear in the religious press. Within 10 weeks, hopefully, the word will spread to the secular media.

Key '73 is the code name given to a vision that gripped the hearts of three dozen evangelicals who gathered in the Key Bridge Motel in Washington, D.C. It was a time of prayerful planning for some sort of concerted effort to confront our continent with the claims of Christ.

The consensus was that the need was not for a massive super-denominational organization. The need was for a united thrust that would leave each denomination and each local church entirely free to plan its own work and work its own plan.

The contribution that could be made by the group effort would be one of timing and marshalling of a crusade big enough and important enough to win attention of newspaper, broadcasting, and television media.

The year 1973 was targeted as the year—almost one-third into the decade of the seventies. Groundwork has been laid by committees representing 150 denominations and evangelical boards and agencies. Dr. John L. Knight, executive secretary of the Department of Evangelism of the General Board, has headed the delegation from the Church of the Nazarene.

The genius of Key '73 is the creation of a framework within which each participating church is encouraged to work in its own way toward the common goal of calling a continent to Christ. No one is telling anyone else how to do it. All are encouraged to use all the workable methods they know.

The truly important thing is not *how* we get the job done, but *that* we get it done. Donald Demaray reports the remark of a young woman who had become involved in a revival in another part of the country, "I went an evangelical Christian; I returned an evangelistic Christian."

When evangelical Christians become evangelistic Christians we shall be well on the way to realizing the goals of Key '73. What we need is the spirit of George Whitefield, who said, "Believe me, I am willing to go to prison and to death for you. But I am not willing to go to heaven without you."

Definitions of evangelism have been many. Few have bettered that of the Archbishop of Canterbury's Committee of 1918, "To evangelize is so to present Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church."

All too easily we lose the vision of the Church as an extension of the incarnation of Jesus Christ who came "to seek and to save" those who are "lost" (Luke 19:10).

This is the pathos in the story of the little lady who was taking the grand tour of Europe. She listened intently as the guide showed her party through Westminster Cathedral, pointing to one historic monument after another.

Unable to stand it any longer, she burst out, "Young man, all this is very interesting. But what I want to know is: Has anyone been saved here recently?"

"Evangelism is the struggle for the salvation of this world," wrote the late Daniel T. Niles. "It is the continuation of the ministry of the Incarnate God who came that the world might be redeemed."

To be sure, the North American continent is only a portion of that world. But with Britain and its dominions, it is a portion that has been home base for the modern missionary movement. Revival and the intensification of evangelistic fervor at "home" could well be the springboard for another mighty missionary thrust "abroad" before Jesus comes again.

This is not to deny that there is much in the world that needs correction apart from individual salvation. This is the century-old tension between "evangelism" and "social service."

But Bishop Stephen Neill was undoubtedly right when he said, "After more than a century it is possible on purely empirical grounds to pronounce a judgment on the two methods. Experience has shown that the order of priority must always be first conversion and then social change; if the inner transformation has been brought about, the problem of social change and uplift can be attacked with far greater prospects of success. The old principle of the Gospel, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you,' has proved itself to be not a remote

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and distant ideal but the most practical of advice."

No church, local or denominational, can live by "just warming up cold Christians or transferring church members from one church where they have had a bad experience to our church where they haven't had one yet but probably will in the future."

If the church is to grow and society is not to be totally paganized, evangelism must once more become the center of the whole enterprise.

We cannot possibly add up the total potential of Key '73. Nor is it necessary that we do so. What we can and must do is our share—and a little more—in "calling our continent to Christ" in the year of our Lord 1973. □

Orthodoxy Without Compassion

In a recent interview, Francis Schaeffer said, "Biblical orthodoxy without compassion is surely the ugliest thing in the world."

It is not that Dr. Schaeffer has anything against biblical orthodoxy. His clear Christian apologetic leaves little doubt of his strong faith in the Bible as the Word of God.

Rather, his point is the well-taken truth that orthodoxy without love is like body without spirit—dead and soon disfigured.

Our day has sadly witnessed the emergence of an orthodoxy that is cold, rigid, loveless, and legalistic. We are treated to the unhappy spectacle of men contending for the faith in a spirit that denies the truth they profess to defend.

Many have bemoaned the fact that young people seem disenchanted with the organized Church. "Jesus, yes! The Church, no!" has become a sort of slogan with some.

Not all the fault is on the side of organized Christianity, to be sure. But at least some of it lies in the frequency with which segments of the Church have been more concerned with their own survival than they have been with their mission, and more devoted to doctrinal purity than to the Spirit of Christ.

Truth is always better than error. Biblical orthodoxy is always better than the subjective vagaries that pass for doctrine in some circles. But it is still true, as the Apostle Paul said in another context, that the letter without the Spirit can be a deadly thing.

Glasgow's William Barclay wrote: "There is a certain type of Christianity so-called which joins together an unimpeachable orthodoxy and an almost complete lovelessness. It is much more concerned with smelling out heresy than it is with helping human need. It carries with it an atmosphere of permanent disapproval. It is incapable of believing that there is any other way to God than its own. It claims the right to sit in judgment on the faith and belief of all others. It may possibly blast men with truth; it will certainly never warm them with love."

The effects of this in the home are very close to disaster. One high school senior, with the brutal frankness of youth, wrote to Charlie Shedd:

"It seems like every meal at our house is 'isn't-it-just-awful' time. Everyone talks about the horrible things on television, and in the papers. Especially, my old man. He doesn't like the government, or his company, or the church, or the weather, or the neighbors. Honest, nothing is any good. You can't trust anything or anyone. Sure, I know drugs can destroy you, but if life's all that bad, what's the difference?"

We need to see that it is not our job to point out other people's problems, mistakes, and sins. It is the Holy Spirit who is to convict the world and to let Christians know where they fail.

As Bruce Larson of "Faith at Work" wrote, "Christians are not meant to take the place of the Holy Spirit and become super-detectives, ferreting out people's sins and weaknesses and underscoring them. When we employ this kind of strategy, it is no wonder people fail to discover the grace of God in and through us."

It all boils down to the fact that orthodoxy without compassion is not really orthodox. Biblical orthodoxy requires that we speak the truth *in love*. Love is every bit as essential to truth as faith is.

Love is the difference between what makes people great and what makes them grate. The Spirit of Christ is the Spirit of truth. He is also the One whose fruit in our lives is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (RSV).

Orthodoxy? To be sure. But orthodoxy seasoned and informed with the compassion of Christ. This is the most beautiful thing in the world. □

REMEMBER

THANKSGIVING
OFFERING
SUNDAY
NOVEMBER 19, 1972
GOAL
\$3,200,000

POSTCARD CHRISTIANS

Summer is past. I've finished my share of traveling. Also sent my share of postcards, you know—a beautiful scene—"Having a great time—wish you were here."

—Like the one from Hawaii to the office—there it was for all to see . . . beautiful Waikiki Beach . . . the surf was up . . . the boys riding the waves looked great . . . very inviting.

On half of the card I carefully wrote out the address, zip, and all. On the other half I started—"Dear all," I described my activities . . . Pearl Harbor . . . the Arizona memorial . . . the weather . . . the beaches . . . and the fact that I was having a great time. I placed a stamp on the card and dropped it in a corner mailbox.

As soon as it was gone I thought about the card and the message. There it was in plain sight. Nothing secret about a postcard—like it's there for all to see.

If he wants to, the postal pickup man can see where I've been and read my message—and the postal

sorter—and the mailman, even the office mailman.

While the message is for a specific person, many can see it as it heads for its final destination. They are not considered nosy nor should they feel guilty if they see the message because that's the *condition* of a postcard.

The Christian life is much like a postcard. Not much of what we do goes sealed and special delivery. Most of life is lived in the open. Friends, casual contacts, people you don't know, all read you as you head for your final destination. This fact is very important for the Christian. An anonymous poet said it like this:

THE GOSPEL ACCORDING TO YOU
There's a sweet old story translated for man,

But writ in the long, long ago—

*The Gospel according to Mark,
Luke, and John—
Of Christ and His mission below.*

Men read and admire the Gospel of Christ,

With its love so unfailing and true;

But what do they say, and what do they think,

Of the Gospel "according to you"?

'Tis a wonderful story, that gospel of love,

As it shines in the Christ life divine,

And, oh, that its truth might be told again

In the story of your life and mine!

Unselfishness mirrors in every scene;

*Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.*

You are writing each day a letter (postcard) to men;

Take care that the writing is true;

'Tis the only Gospel that some men will read—

That Gospel according to you.

What a tremendous thought and responsibility! All the world can read us—our faith in God, our love for our neighbors—so that "thinking of you, wish you were here" is an invitation from every "Postcard Christian."—BILL YOUNG, *Kansas City.* □



Australian Nazarene Bible College students bid good-bye to Tala and Patsy Fetinea at the Sydney, Australia, International Airport. After graduating with the 1972 class, the couple moved to American Samoa, where Tala is pastor of the Nu'u'uli congregation.



Australian Nazarene Bible College students prepare to sit down to a picnic lunch on the lawn of the Nazarene Bible College in Sydney, Australia. Trustees of the school have signed a contract for the sale of the Bible College property in Sydney. Land prices are extremely high. A new campus is being developed near Brisbane.

A TESTIMONY OF GIVING

Last fall in our Thanksgiving offering \$710 was received. I felt certain that we could increase our giving. I began to pray in private and in public for a greater vision. The cause of world missions became a growing concern through the year. I laid my burden for lost souls and world missions before the people. The church board agreed with the pastor on a goal of \$1,250. We felt this was reasonable and in keeping with the balance of the General Budget for the year. At one point I became a little worried. Very few commitments had been made toward the goal.

Easter Sunday came. My anxiety was ill-founded. When the shouting was over

and the excitement had settled, a record offering had been received! A check for \$1,554 was sent to headquarters, placing us in the top 15 churches on the district in the Easter Offering.

Our church believes that the Thanksgiving and Easter offerings are expressions of our love for Jesus Christ. He is the *only* Hope of salvation for the millions about us. The Thanksgiving Offering, again this year, gives us an opportunity to share the blessings of our faith.

Rev. Gerald W. Beam, Pastor
Southwest Church of the Nazarene
Dexter, Mo.

EIGHT CENTENARIANS AT LOUISVILLE CHURCH

Louisville (Ky.) First Church made history Sunday, May 21, with its annual "Kentucky Old-timers' Day" and the first national centenarian reunion. Eight centenarians, from ages 101 to 126, were present and participated in the service. The largest number of centenarians ever to be together for any kind of public gathering, according to government records, was five who attended a Grand Army of the Republic Convention.

Mr. George Smith, who is 126 years of age, was the honored guest at the reunion. He sang a song of his own composition and also joined to sing with the centenarian quartet, whose average age was 110. He also spoke to the group.

Mr. Smith is listed with the Social Security Department as the second oldest living person in America. Mr. Charlie Smith, who tops the record at 130 years of age, spoke to the group by telephone. He expressed his regrets at not being able to attend the reunion this year, because of a lack of time, but stated that he hopes he



Seated (left to right): seven of the eight centenarians who participated in the service —Wood Hargrove, 101; George Smith, 126, shaking hands with Pastor Hadley Hall; Dann Lee Kenner, 103; Matilda Bottoms, 106; Mrs. Minnie Miller, 107; Amanda Ross, 105; and Harry Lee Harris, 101. Mrs. Elizabeth Ellis, 103, is not shown in the picture, but was present and spoke.

can be present next year.

The reunion was covered by local TV stations and newspapers; also ABC, the United Press, and the Associated Press. A capacity crowd was in attendance for the service.

Rev. Hadley Hall has sponsored "Old-timers' Day" each year of his 15-year ministry as pastor. It is generally agreed, in Louisville, that the Nazarene church has had more free newspaper space during these years than any other church in the city. □

COUPLE CELEBRATES SEVENTY-FIFTH WEDDING ANNIVERSARY

On July 30, Mr. and Mrs. H. R. Smith, Rogers, Ark., were honored at an open house celebrating their seventy-fifth wedding anniversary. The occasion was sponsored by their children: Mrs. Maggie Rogers, Rogers, Ark.; Mr. Davis Smith, Liberal, Kans.; and Mrs. Sudie (William) Huffman, Topeka, Kans. The hon-



Mr. and Mrs. H. R. Smith

ored couple, both 95 years old, were married July 28, 1897, near Stanton, Tex.

While living in Nogal Mesa, N.M., September 4, 1916, District Superintendent R. E. Dunham met with a group of people in the Smiths' home and organized one of our early churches, then called "The Pentecostal Church of the Nazarene." There were 14 charter members present.

Mr. and Mrs. Smith have been members of the Church of the Nazarene in Rogers, Ark., for over 30 years. □

PASTOR SUFFERS CORONARY

Rev. Eugene M. Culbertson, pastor of Abbotsford, British Columbia, on the Canada Pacific District, suffered a serious coronary while visiting in Nanaimo. He was hospitalized in Nanaimo. Prayer is requested. □

NEW CHRISTMAS FILMSTRIP

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LEADERS IN SUNDAY SCHOOL GROWTH ANNOUNCED

The Department of Church Schools has released a report of a survey made to determine leaders in Sunday school growth during the last quadrennium. Their study was limited to schools at least four years old. Information was received from district superintendents and church school chairmen to determine the results which follow:

GROWTH IN SUNDAY SCHOOL ATTENDANCE 1967-71

CHURCH	LARGEST % INCREASE
1. Battle Creek (Mich.) Pennfield	337.5
2. Denver First	201.1
3. Goodlettsville, Tenn.	137.3
4. Colorado Springs Southgate	127.7
5. Midway City, Calif.	104.3
6. Cedar Rapids (Ia.) Oakland	97.8
7. Pasadena (Calif.) First	87.7
8. South Charleston (W. Va.) First	86.8
9. Huntington Park (Calif.) First	85.6
10. Portage (Ind.) First	83.3
CHURCH	LARGEST NUMERICAL INCREASE
1. Denver First	517
2. Pasadena (Calif.) First	497
3. Midway City, Calif.	317
4. Colorado Springs Southgate	263
5. Salem (Ore.) First	233
6. Portage (Ind.) First	204
7. Cedar Rapids (Ia.) Oakland	180
8. South Charleston (W. Va.) First	165
9. Virginia Beach (Va.) Tidewater Central	135
10. Long Beach (Calif.) First	122

WHAT "TURNS ON" OUR LAYMEN

Lee Shevel is a manager of strategy for IBM based near New York City. He was elected, at age 30, the "Outstanding Young Engineer of the U.S."

At age 37, he was elected a fellow of the world's largest engineering society, an honor usually accorded men much older.

Mr. Shevel was asked, "What turns you on?" His answer was well presented through the following address given at the 1972 General Assembly to more than 14,000 Nazarenes:

It's not "what" turns me on, it's

"who." It's Christ and His Church. It was after a failing sophomore year as an engineering college student that the Church of the Nazarene opened its doors and its heart to me. They loved me right into the Church of Jesus. He became the King of my life that summer.

I experienced, not just radical change in every area of my life, but I experienced new life itself. I began to live and it was through the ministry of a loving church. My theme song that year became "How Much I Owe."

Four years from a flunk-out, I



Mr. Lee Shevel and family

finished the work on my Ph.D. I had married a Nazarene girl and we had moved to a city where we knew no one. We felt we were in God's will.

God had prepared immense blessings for us. We found opportunities for service to help us grow spiritually. Two months after we arrived, we were one of the nucleating families of the new Poughkeepsie, N.Y., church, with Rev. Herb Rogers as pastor.

Four years later I was transferred to a new area that had no Nazarene voice. We commuted two years, long miles, with three very small daughters and with gratefulness to our church. Then another Nazarene couple arrived. When we heard that a third couple might come, we wrote to our district superintendent, Robert I. Goslaw, and said that it was time to get a new church started. He came to visit us and with great patience helped us to gain new insights into the establishment of a new church—prayer, people, property, and a pastor.

One year later, after more prayer

DOLLARS THAT TRAVEL FOR CHRIST

We drove down an almost impassable road . . . in a country on the other side of the world. We were traveling to a church for a service. When we got there, at the end of the road, there stood a church—the Church of the Nazarene. Around it and in it were people. Great was the service; God's blessing was manifest; they sang the songs of faith and listened to the preaching of the gospel. Several sought God at the altar of prayer and found victory and peace through their repentance and faith. As we stood together and sang the closing song, I noticed the faces of the people filled with the glow

of the service and the happiness of God's presence.

I thought how far and deep go those great offerings given by the Church of the Nazarene. They find their way across land and sea down the lonely, almost impassable roads to where people are living and waiting and hoping. I think we can safely say no dollar will ever travel farther than the one you put in the Thanksgiving Offering, for it goes for Christ and the Church of the Nazarene, even unto the ends of the earth.

V. H. Lewis
GENERAL SUPERINTENDENT

than ever, we were five families strong. God had given us, by the way of home missions, six acres of property. We were organized at the district camp meeting, with the perfect pastor, Rev. J. Bergers. God had done above what we had asked or thought.

For several months, Sunday school was held in our home and our group met on Sunday evenings in a room at a local bank. For those six families it was, in fact, a thrilling, rewarding, blessed time. Even in the sweat of the construction of the church building, we found fellowship, blessing, and real purpose in living. That atmosphere of challenge and opportunity, of responsibility and commitment is easily conducive to Christian growth. We were delighted to have our four daughters also involved in the middle of the work.

Our pastor told us that a year of construction would take all our time and then some. It took every night

and all our Saturdays. But, to show you that I kept my priorities straight, that was the year in which they chose me as the "Outstanding Young Engineer" in the nation.

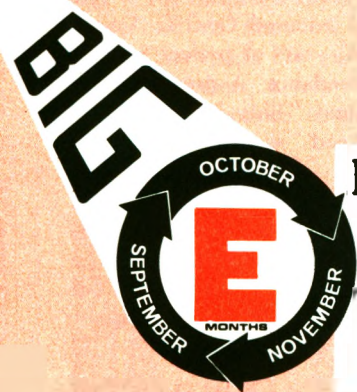
In our Yorktown church, except for two other families, none of the membership were Nazarenes five years ago. One of the girls on the winning quiz team for our denomination was not a Nazarene five years ago. There is nothing to compare with the fellowship of those recently won and those recently winning.

On our district lives one of every eight Americans. On our district there are more than 100 cities of 25,000 population or more yet to be entered by Nazarenes. On our district, when this responsibility and opportunity was presented to our laymen, they responded with enthusiasm. Our goal in recent weeks was to double our home mission level of giving for the coming year,

right up to 5 percent of all monies raised. We are going well over the goal.

Two years ago we adopted a goal of 40 percent growth in the number of churches in the next 10 years. God has helped us to reach ahead of schedule. Our faith has been both increased and tested. Our goals are higher and our testings more severe. Our victories come more often, our trials are more difficult, and our blessings are greater. But I can report that on the New York District our joy is full.


What "turns me on" "turns on" any layman! It's being challenged; it's being committed to being where the action is, winning people to Christ, establishing fellowship that can reach out in new ways to new people, in new areas for Christ. It's home missions, and we find it to be the good life. □

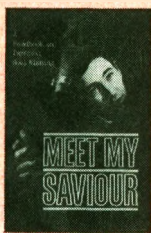


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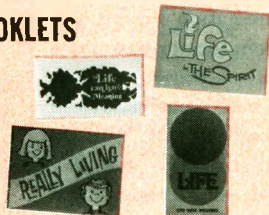
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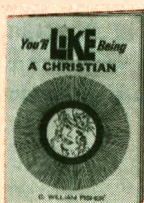
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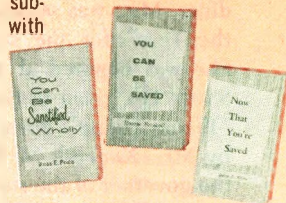
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NOTE: This page represents only a few of the Evangelism Outreach materials you will want to use during this "Big E" Month emphasis. For other important items consult your "Church Office Copy" of our latest "Master Buying Guide" or send for a free personal copy.

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Make Use of Them
During THIS MONTH of Evangelism

NAZARENE PUBLISHING HOUSE

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Rev. and Mrs. Jack Riley (left), missionaries to the Republic of South Africa, were presented a giant check from the Shelbyville (Ind.) First Church in the amount of \$7,756. The money was given in cash and pledges to build a church in Africa in memory of the late Rev. and Mrs. Ernest Gold, who pastored the Shelbyville First Church from 1953 to 1957. Pastor Kenneth Jewel and Mrs. Frank Kelley, president of the NWMS, made the public presentation to the Rileys.

REV. ULF "KRIS" KRISTOFERSEN, Norwegian-born pastor of Madison (Wis.) First Church, was requested by Manager Carl Ramsey of WRVB-FM radio to begin a weekly religious broadcast in Norwegian. The program is likely the first Nazarene broadcast in the Norwegian language in the world. It is expected that the program will appeal to many Scandinavians in Wisconsin. □

MRS. LOIS SHEPHARD, Gardiner, Me., was selected "Mother of the Year" for the state of Maine. She was honored at a special State Silver Tea given in her honor at the "Blaine House" governor's mansion by Mrs. Kenneth M. Curtis, wife of the governor of the state.

Mrs. Shephard is 69 years of age, mother of eight children, seven of whom are living, and has been a Nazarene since 1930. Her husband served as mayor of the city of Gardiner, Me., until retirement in 1970. □

BETHANY (OKLA.) FIRST CHURCH presented Phineas F. Bresee awards to Cabot Eudaley, David George, Paul McGrady, Jr., Ken Cypert, and Carl Heasley. The Caravan awards were received in an appropriate ceremony. □

THREE NAZARENE MINISTERS from Arkansas were selected by the State Department of Education to attend an all-expense-paid clergy conference on economics in Hot Springs, Ark. The elders selected were Robert Hollis, Bentonville; J. E. Mitchell, Maple Shade; and William S. Stone, McCrory.

The conference employs the services of some of the most outstanding professors of economics in the nation. It is sponsored by the State Department of Education and involves between 40 and 45 clergy of all faiths. □

THE GARY (IND.) GLEN PARK CHURCH honored Pastor Harold Graves with a "This Is Your Life" program in appreciation for his services. Friends from former pastorates in Tennessee were present. Cards and telegrams were received from those unable to attend. Dr. William Greathouse, under whose ministry Pastor Graves was saved, sent a tape which was played during the program. The church presented the pastor and his wife a chair and finances for a short vacation to an Illinois resort. □

"THE FRIEND OF THE AGED" award was presented to Mr. Howard Liles, Sr., member of the Hilliard, Ohio, church, at the annual convention of the Ohio Nursing Home As-

sociation in Columbus, Ohio. Liles was nominated for the honor by the staff of the Scioto Crest Convalescent Center. Mrs. John Gilligan, wife of the state governor, presented an engraved plaque to Mr. H. Liles during the keynote luncheon of the convention.

Liles has volunteered his services as counselor, Sunday school teacher, organizer of Sunday services, visitor, and as a supporter of special activities at the Center. He takes the time to send personal birthday greetings to each patient. □

IN THE FIRST NINE MONTHS after her election as Sunday school superintendent of the Grover Hill, Ohio, church, Mrs. Doris Adkins completed requirements for the following Christian Service Training awards: Sunday school superintendent's training, teacher training, and churchmanship. □

THE CHESTER, W. VA., CHURCH honored Cyril C. Govey for over 37 years of perfect Sunday school attendance. A program centered around "This Is Your Life" was planned as an appropriate tribute.

Mr. C. C. Govey has held various offices in the church, including Sunday school superintendent and teacher. He is presently serving on the official church board and is assistant teacher of the men's Bible class. □

A LAYMAN FROM LANSING (MICH.) CHURCH reports that it is a regular Sunday occurrence for the altars to be lined with seekers finding spiritual victories. During the church year, 74 new members were received—57 by profession of faith and 17 by transfer. The Sunday school has also taken a steady climb upward to over 400. Darrell E. Luther is pastor. □

PASTOR AND MRS. A. V. KESECKER were honored by the Martinsburg (W. Va.) First Church with a surprise party at their home. The occasion marked their twentieth anniversary as leaders of the church. A gift of money and a floral arrangement were presented to the parsonage couple. □

THE NORTHWESTERN OHIO DISTRICT purchased the camp center this year from the Southwestern Ohio District. Both districts have shared St. Marys camp facilities in a camp program for summer camps

and camp meeting previously. The division was necessitated by strong programming and district growth. The Southwestern Ohio District will plan to locate and purchase new facilities at a later date. □

CARAVANERS FROM THE MARION (IND.) LINCOLN BOULEVARD CHURCH received awards earlier this year. The Phineas Bresee award was given to Mike Moore. This is a first for the church. Other Caravaners recognized with awards were Rhonda Crist, Deborah Sticker, Marsha Moore (twin sister to Mike), Shirley Williams, and Cindy Cunningham. □

REV. CHARLES I. HARWOOD, 92 was honored on his birthday by members of the West Flint, Mich., church, last pastorate of the retired minister. During the evening service District Superintendent E. W. Martin, Eastern Michigan District, gave a talk to the congregation in which he recognized Mr. Harwood. A resume of Mr. Harwood's life was given by church members. A fellowship hour followed the service in the church annex. □

MR. ALLAN OWNBY, member of the Meridian, Idaho, church, was honored for 40 years of continuous service in the Sunday school ministry of the church. In 1932 he was elected Sunday school superintendent and served in this capacity for 12 years. For the next 28 years he taught the adult Bible class, from which he recently retired because of health. The church presented a plaque of appreciation to Mr. Ownby for his outstanding contribution. □

lence and the Northwestern National Life Insurance Company.

The Nazarene Retirement Program was inaugurated several years ago at a 4 percent rate of interest. There have been several rate increases since the beginning.

With the increase to 6½ percent which is tax-sheltered, this is an equivalent to more than 8 percent interest for those in the 25 percent federal income tax bracket. In other words, an individual in the 25 percent income tax bracket would have to have an annual increase in his investment of more than 8 percent to equal this 6½ percent tax-sheltered annuity rate.

This program for employees of nonprofit organizations is a government-approved retirement plan. A local church may purchase an annuity for the minister and/or lay employee and contribute a certain amount each month based on salary and tenure of service. The amount contributed is not currently reportable for federal income tax purposes, thus its name, Tax-sheltered Annuity. The investments will soon reach the first \$1 million mark. □

NEWS FROM DEPARTMENT OF PENSIONS AND BENEVOLENCE

Church board members, ministers, and lay church employees will be happy to learn that as of July 1, 1972, the interest rate of the Nazarene Supplemental Retirement Program (Tax-sheltered Annuity) has been increased to 6½ percent. This is a result of continued negotiations between the Department of Pensions and Benevo-

PLEASE SEND ITEMS AS INDICATED BELOW:

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_____ MP-602	1.00	_____ T-3000 (TR-3000)	5.95
_____ MC-240	.60	_____ T-3100 (TR-3100)	7.95
CARDS —see page 24			
_____ G-9762	1.50	_____ T-2750 (TR-2750)	7.95
_____ G-9532	1.25	_____ T-2780 (TR-2780)	14.95
_____ G-9302	1.00	_____ T-4801 (TR-4801)	4.95
_____ G-9312	1.00	_____ T-0100 (TR-195)	1.95
BIBLES —see page 34A			
_____ T-2250 (TR-2250)	9.95	_____ T-1860 (TR-1860)	1.95
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_____ T-2253 (TR-2253)	24.95	_____ VA-443384	8.50
_____ T-2254 (TR-2254)	24.95	BIBLES —see cover 4	
_____ T-2255 (TR-2255)	24.95	_____ B-74XRL	12.95
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BIBLES —see page 34B			
_____ T-8550 (TR-8550)	1.95	_____ B-76XRLB	15.95
_____ T-0170 (TR-170)	2.95	_____ B-76XRLG	15.95
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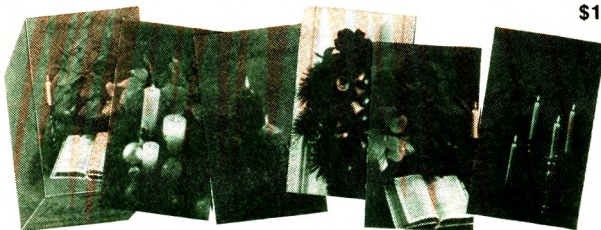


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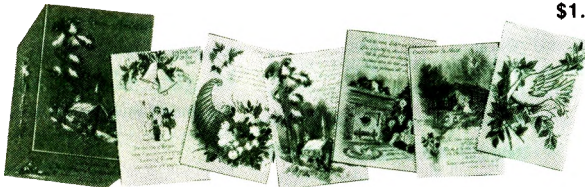


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DISTRICT ASSEMBLY REPORTS

SOUTHWEST INDIANA

The twenty-fourth annual assembly of the Southwest Indiana District was held July 24-28 at Evansville, Ind. General Superintendent V. H. Lewis ordained Bill Grove and recognized elder's orders of Ervin Bevis.

District Superintendent W. Charles Oliver, completing the second year of a four-year term, reported the following: The district gave 10.7 percent for world evangelism; the Sunday school average attendance reached 10,087 for a gain of 472; Sunday school enrollment was 19,670, representing a gain of 748; a total of 494 members were received on profession of faith; membership showed a net increase of 217 for a total of 7,952. The district raised \$1,903,475 for all purposes, an increase of \$209,757. These are all new records for the district.

The following were elected to the advisory board: (elders) Mark Hamilton, Samuel Schimpf, and B. G. Wiggs; (laymen) Edwin Hill, Edward Mason, and Jesse Pitts.

Rev. Mark Barnes was reelected chairman of the church schools board. Mrs. W. Charles Oliver was reelected president of the NWMS. Byron Buker was elected president of the NYPS. □

ILLINOIS

Nazarene Acres, Mechanicsburg, Ill., was the meeting place for the twenty-ninth annual assembly of the Illinois District meeting, July 26-28. General Superintendent Eugene L. Stowe ordained Wayne Curtis Sisil, James Elsworth Folsom, and Marvin Lester McKinney. He recognized the elder's orders of Samuel Presseley Smith.

Dr. L. S. Oliver, completing his ninth year as district superintendent, reported an increase of 732 in church membership. Significant membership goals were presented and the churches pledged a total of more than 3,500 for an 18-month period.

The following were elected to the district advisory board: (elders) George H. D. Reader, Gilbert Hughes, and Dwight Millikan; (laymen) Kenneth Whittington, Kent Nisbet, and Gerald Oliver.

Mrs. Kenneth Whittington was elected for her first term as district NWMS president, succeeding Mrs. L. S. Oliver, who was elected general NWMS president in Miami Beach, Fla. Rev. Richard H. Leffel was reelected president of the NYPS, and Rev. Dwight Millikan was reelected chairman of the church schools board. □



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

Oct. 29—"Don't Park by Your Sorrows"

Nov. 5—"Don't Park by Your Fears"

NORTHWEST OKLAHOMA

The twenty-fourth annual assembly of the Northwest Oklahoma District convened in Herrick Auditorium, Bethany, Okla., July 19. Presiding General Superintendent V. H. Lewis ordained David Pape and Terry Douglas on Thursday night.

District Superintendent Jerald Locke, serving an extended term, reported gains in all departments. The new district office facilities were reported ready for occupancy. With a goal of 1,500 new Nazarenes to be received by the end of 1973, almost 2,000 were pledged by pastors on the district. □

COSTA RICA

Costa Rica was formally initiated as a separate district from Nicaragua on April 12-14, when the first assembly was held at the Nazarene Central American Seminary located in San Jose, Costa Rica, with Rev. Marshall Griffith, newly appointed district superintendent, presiding.

This young district includes a group of four licensed ministers, three organized churches, and three missions. The possibilities for growth are very encouraging. Seminary students are engaged in a house-to-house visitation program and in directing Bible study groups in private homes. In addition, they are conducting branch Sunday schools and child evangelism classes in the nearby suburbs. Already, these student activities are producing favorable results. Much credit for the success of this outreach program goes to Rev. Allen Wilson, supervisor of the work done by the seminarians.

Prior to the opening of the district assembly, on April 9, the church on the seminary campus was formally organized by District Superintendent Griffith with 34 charter members. Rev. W. Howard Conrad is serving as pastor. □

SOUTH CAROLINA

The thirtieth annual assembly of the South Carolina District was held at Mt. Hebron United Methodist Church, Columbia, S.C., on August 9 and 10. General Superintendent V. H. Lewis presided over the business.

District Superintendent Otto Stucki reported 428 new Nazarenes (net gain of 187); \$891,000 raised for all purposes; and \$80,000 raised for world evangelism.

Elected to the advisory board were (elders) B. W. Downing and D. Moody Gunter; (laymen) Clarence Coleman and J. B. Hucks, Sr.

Reelected to their positions were Mrs. Nina G. Gunter, NWMS president; and Rev. N. J. Lewis, chairman of the church schools board.

Rev. Gary F. Powell was elected president of the NYPS. The convention presented a plaque to the retiring president, Rev. D. Moody Gunter, who had served as NYPS president for 11 years. □

HOUSTON

The twenty-fifth annual assembly of the Houston District was held at Houston First Church, July 26-27. General Superintendent Edward

Lawlor ordained Larry D. Classen and J. Richard Lord.

District Superintendent W. Raymond McClung was reelected to a one-year term. He reported 306 new Nazarenes received (170 net gain); two home mission churches started—Lake Jackson and Friendswood, Tex., and a record amount raised for all purposes.

Elected to the advisory board were (elders) Frank J. Kemendo and D. W. Thaxton; (laymen) John Bundy and J. Frank Thompson.

Reelected to their posts were Mrs. Frank J. Kemendo, NWMS president; and Rev. Nathan Price, chairman of the church schools board. Rev. Warren E. Foxworthy was elected president of the NYPS. □



Pastors on the Houston District who reported an increase in church membership were recognized during the assembly as members of the district honor roll.



Costa Rica district assembly delegates

25 YEARS

OF CONSECUTIVE 10 PERCENT GIVING

Special recognition is due to 17 churches in our denomination that have given 10 percent or more for world evangelism for 25 consecutive years.

This is an outstanding record in Christian stewardship. The pastors and people of these 17 churches are to be congratulated for this remarkable record.

Akron District		Kansas City District	
Church	Pastor	Church	Pastor
Akron Arlington	Rev. Austin H. Wright	Kansas City First	Dr. C. William Ellwanger
Warren First	Rev. L. E. Tucker	Northeastern Indiana District	
Dakota District		Alexandria	Rev. S. J. Roberts
New Rockford	Rev. John G. Forster	Anderson First	Rev. C. D. Westhafer
Idaho-Oregon District		Elkhart First	Rev. Lester L. Zimmerman
Nampa First	Rev. Charles E. Higgins	Harris Chapel	Rev. Jesse R. Martin
Illinois District		Mount Hope	Rev. Robert E. James
Bethel	Rev. Lawrence R. Wright	Winchester	Rev. Lorne V. MacMillan
Iowa District		Northwest Oklahoma District	
Britt Zion	Rev. Ted Henderson	Bethany First	Dr. Ponder W. Gilliland
Kansas District		Pittsburgh District	
Sublette	Rev. Donald E. Crenshaw	Monongahela	Rev. Charles M. Collier
		West Texas District	
		Pilot Point	Rev. Geren C. Roberts

May the achievement of these 17 churches challenge others in consistent 10 percent giving for world evangelism.

—Earl C. Wolf, Secretary
General Stewardship Commission

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 BILLINGS, HARLEY. (C) Box 5303, Prescott Valley, Prescott, Ariz. 86301
 BOGGS, W. E. (C) c/o NPH*
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NOVEMBER SLATE

(As reported to Visual Art Department)

ANDREWS: Belle Vernon, Pa., Nov. 6-12; Bunola, Pa., Nov. 13-19; Heber Springs, Ark., Nov. 26—Dec. 3

ARMOLD: Pineville, N.C. (1st), Nov. 6-12; Trenton, Mo., Nov. 14-19; Colorado Springs, Colo. (Youth Retreat), Nov. 25-27

BAILEY, C. D.: Bucyrus, Ohio (1st), Nov. 6-12; Roxana, Ill., Nov. 13-19; Joliet, Ill. (Crystal Lawns), Nov. 26—Dec. 3

BAILEY, JAMES: Council Bluffs, Ia. (Community), Nov. 6-12; Leoma, Tenn. (Pleasant Point), Nov. 15-26

BASS: Hebron, Ohio, Nov. 2-12; DeGraff, Ohio (1st), Nov. 15-26

BATTIN: Lander, Wyo., Nov. 5-12; Denver, Colo. (Lowell), Nov. 13-19; Salina, Kans. (1st), Nov. 24—Dec. 3

BELL, JAMES: Midwest City, Okla. (1st), Nov. 8-12; Huntsville, Ala. (1st), Nov. 14-19; Grand Prairie, Tex. (1st), Nov. 28; Sherman, Tex. (1st), Oct. 28—Nov. 3

BENDER: Arenzville, Ill., Nov. 2-12; Bossier City, La., Nov. 16-26; Jena, La., Nov. 30—Dec. 10

BERTOLES: Jerome, Pa., Nov. 7-12; Richmond, Va. (1st), Nov. 14-19

BETTCHE: Fulton, Ky., Nov. 7-12; Selmer, Tenn., Nov. 13-19

BOHI, R. W.: Gaylord, Kans., Nov. 13-19

BONE: Medford, Ore. (1st), Nov. 12-19; Grants Pass, Ore., Nov. 26—Dec. 3

BOWERS: Hope, Ark., Nov. 5-12

BOWMAN: Coldwater, Ohio, Nov. 12-19; Vanburen, Ohio, Nov. 26—Dec. 3

BROOKS: Des Moines, Ia. (Highland Park), Nov. 8-12; Anna, Ill., Nov. 14-19

BROWN, CURTIS: London, Ohio (Church of Christ in Chr. U.), Nov. 13-19; Huntington, W. Va. (Central), Nov.

20-26

BROWN, GARY: Livonia, Mich. (Calvary Missionary), Nov. 8-12; Trenton, Ohio, Nov. 14-19; Flint, Mich. (Westgate), Nov. 24-26; Flint, Mich. (Souht), Nov. 28—Dec. 3

BROWN, ROGER: Lansing, Ill. (1st), Nov. 6-12; Midway City, Calif. (1st), Nov. 14-19; Monroe, Wis. (1st), Nov. 24-26; Waukesha, Wis. (1st), Nov. 30—Dec. 3

BROWN, WAYNE: Denhoff, N.D., Nov. 6-12; Fessenden, N.D., Nov. 13-19; Mohall, N.D., Nov. 20-26; Lisbon, N.D., Nov. 27—Dec. 3

BUTCHER: Rogers, Ark. (1st), Nov. 14-19; Paris, Tex., Nov. 21-26

CHAMBERS: Portland, Ore. (Ft. Scott), Nov. 7-12; Midway City, Calif., Nov. 14-19; Arkadelphia, Ark., Nov. 28—Dec. 3

CHAPMAN: Burr Oak, Kans. (Wes.), Nov. 3-12

CHITWOOD: Boswell, Ind. (Free Meth.), Nov. 6-19

- CLARK, GENE: Linton, Ind., Nov. 7-12; Vincennes, Ind. (1st), Nov. 13-19; Mansfield, Ohio (1st), Nov. 20-26; Nashville, Ind., Nov. 28—Dec. 3
- COLLINS: Shelbyville, Ind. (Vine St. Meth.), Nov. 3-12; Bedford, Ind. (1st), Nov. 14-19
- COOK, DON: Kimberly, Idaho, Nov. 12-22; Nampa, Idaho (Franklin Rd.), Nov. 26—Dec. 3
- COOK, LEON: Marlow, Okla., Nov. 7-12
- CORBETT: Hobart, Ind., Nov. 12-19
- Cox: Plainview, Tex. (1st), Nov. 6-12; Midland, Tex. (1st), Nov. 13-19; El Paso, Tex., Nov. 20-26
- CRABTREE: Bedford, Ohio, Nov. 14-19; Goosecreek, S.C. (Calvary), Nov. 28—Dec. 3
- CRANDALL: Stockton, Ill., Nov. 26—Dec. 3
- CREWS: Willcox, Ariz., Nov. 13-19; Hattiesburg, Miss., Nov. 27—Dec. 3
- CULBERTSON, BERNARD: Prosser, Wash., Nov. 1-12; Bingen, Wash., Nov. 13-19
- DARNELL: Cambridge City, Ind., Nov. 3-12; Petersburg, Ind., Nov. 16-26; Indianapolis, Ind., Nov. 30—Dec. 10
- DENNIS, DARRELL: Wabash, Ind., Nov. 7-12; New Haven, Ind. (West Main), Nov. 14-19; Mt. Vernon, Ind. (Point Township), Nov. 23—Dec. 3
- DISHON: Morehead, Ky., Nov. 6-12; Indianapolis, Ind. (South Irvington), Nov. 13-19
- DIXON: Port St. Joe, Fla., Nov. 10-19; Fla. Dist. (tent crusade), Nov. 24—Dec. 3
- DUNMIRE: Holt, Ala., Nov. 7-12; Ft. Walton Beach, Fla. (1st), Nov. 14-19; Longwood, Fla., Nov. 21-26; Gainesville, Fla. (Trinity), Nov. 27—Dec. 3
- DUNN: Lake Milton, Ohio, Nov. 8-19
- EMMERT: Smith Center, Kans., Nov. 10-19
- EMSLEY: Alloway, N.J., Nov. 7-12; Trenton, N.J. (1st), Nov. 14-19; North Syracuse, N.Y. (Community), Nov. 29—Dec. 10
- ESTERLINE: Albuquerque, N.M. (Southside), Nov. 6-12; Glenwood Springs, Colo., Nov. 19-26
- EUDALEY: Lake Jackson, Tex., Nov. 6-12; Marshfield, Mo., Nov. 27—Dec. 3
- FELTER: Lancaster, Ohio (Church of Christ in Chr. U.) Nov. 6-12; Westminster, Md., Nov. 13-19; Crisfield, Md. (Hol. Chr.), Nov. 20-26; North East, Md., Nov. 28—Dec. 3
- FILES & ADAMS: Bristol, Pa. (Kiddies' Cru.), Nov. 7-12; Auburn, N.Y. (Kiddies' Cru.), Nov. 14-19; Willingboro, N.J. (Kiddies' Cru.), Nov. 28—Dec. 3
- FINKBEINER: Hot Springs, Ark., Nov. 2-12; Boise, Idaho (Hillview), Nov. 27—Dec. 3
- FISHER: Dallas, Tex. (North), Nov. 7-12; Houston, Tex. (Northshore), Nov. 14-19; Ft. Worth, Tex. (River Oaks), Nov. 21-26; Hemet, Calif., Nov. 28—Dec. 3
- FLORENCE: Miamisburg, Ohio, Nov. 1-12; Aberdeen, Ohio, Nov. 15-26; Hagerstown, Ind., Nov. 29—Dec. 10
- FORD: Follansbee, W. Va. (1st), Nov. 3-12; Sligo, Pa., Nov. 17-26
- FREEMAN: Farmington, Ill. (Maple Mills), Nov. 10-12; Chrisman, Ill., Nov. 13-19; Canton, Ill. (Metcalfe), Nov. 27—Dec. 3
- FRODGE: St. Clair, Mo., Nov. 6-12; Wren, Ohio, Nov. 22—Dec. 3
- GARDNER: Spokane, Wash. (1st), Nov. 6-12; Denver, Colo. (Green Acres), Nov. 14-19; Kennewick, Wash. (1st), Nov. 27—Dec. 3
- GAWTHORP: Henderson, Ky. (1st), Nov. 6-12; Mt. Carmel, Ill., Nov. 13-19; Wilkinson, Ind., Nov. 20-26; Andalusia, Ala. (New Providence), Nov. 28—Dec. 3
- GORMAN: Louisville, Ky. (Peniel), Nov. 5-12
- GRAVVAT: Madison, Ala., Nov. 6-12; Pearl River, La., Nov. 13-19; Bath, Ill., Nov. 20-26
- GREEN, AL: Donalsonville, Ga. (1st), Nov. 7-12; Winter Haven, Fla. (1st), Nov. 13-19; Jacksonville, Fla. (Christ), Nov. 26—Dec. 3
- GREEN, JIM: Hutchinson, Kans. (Hol. Conv.), Nov. 1-5; Plymouth, Mich. (1st), Nov. 7-12; Greentown, Ohio, Nov. 14-19; Augusta, Me. (1st), Nov. 21-26; Wheelersburg, Ohio, Nov. 28—Dec. 3
- GRIMES: Dumas, Tex. (1st), Nov. 6-12
- GRIMSHAW: Denver, Colo. (Eastside), Nov. 7-12; Emmett, Idaho, Nov. 14-19; Burley, Idaho, Nov. 21-26; Spokane, Wash. (Shadle Park), Nov. 28—Dec. 3
- HARROLD: Morris, Ill. (1st), Nov. 6-12; Greencastle, Ind. (1st), Nov. 14-19; McConnelsville, Ohio (1st), Nov. 21-26; Yorktown, Ind. (1st), Nov. 28—Dec. 3
- HEASLEY: Tishomingo, Okla., Nov. 7-12; Oklahoma City, Okla. (May Ave.), Nov. 19-26; Harmon, Okla., Nov. 28—Dec. 3
- HEGSTROM: Alton, Ill. (Hillcrest), Nov. 1-12; Creston, Ia., Nov. 12-19; Oskaloosa, Ia., Nov. 20-26; Sallisaw, Okla., Nov. 27—Dec. 3
- HILL: Plymouth, Mich. (1st), Nov. 7-12; New Brighton, Pa. (Free Meth.), Nov. 14-19; Washington, Pa. (Free Meth.), Nov. 21-26
- HOECKLE: Miller, S.D., Nov. 2-12; Collinsville, Okla., Nov. 16-26
- HOLLEY: Swartz Creek, Mich., Nov. 1-12; Nebo, Ill., Nov. 14-19; Evansville, Ind. (Grace), Nov. 20-26; Ogden, Ill., Nov. 27—Dec. 3
- HOOT EVAN. PARTY: Three Rivers, Mich. (Corey), Nov. 12-19
- HOOT, W. W.: Norfolk, Va. (Calvary), Nov. 7-12; Pata-kata, Ohio, Nov. 14-19
- HOSTETLER: Quincy, Ohio, Nov. 14-19
- HUBBART: Goshen, Ind. (1st), Nov. 6-12; Spencerport, N.Y. (Grace), Nov. 13-19; Champaign, Ill. (West Side), Nov. 27—Dec. 3
- HUFF: Lansing, Mich. (Central), Nov. 7-12; Graham, N.C., Nov. 14-19; Columbia, Tenn. (Grace), Nov. 21-26; Muncie, Ind. (Southside), Nov. 28—Dec. 3
- HUNDLEY, EDWARD: Tiffin, Ohio (1st), Nov. 2-12; Bryan, Ohio (1st), Nov. 17-26; Middleport, Ohio (1st), Nov. 28—Dec. 3
- HUNDLEY, JOHN: Connersville, Ind., Nov. 7-12; Louisville, Ky. (Independent), Nov. 14-19; Mt. Erie, Ill., Nov. 27—Dec. 3
- HYSONG: Erlanger, Ky., Nov. 10-19; Cumberland, Md. (Ind. Hol.), Nov. 24—Dec. 3
- INGLAND: New Brighton, Pa., Nov. 3-12; Carthage, N.Y., Nov. 17-26
- ISENBERG: Dixfield, Me., Nov. 7-12; Bath, Me., Nov. 21-26
- JANTZ: Roanoke, Va. (Garden City), Nov. 6-12; Portsmouth, Va. (1st), Nov. 13-19; Geneva, Ohio, Nov. 20-26; West Lafayette, Ohio, Nov. 27—Dec. 3
- JAYMES: Springfield, Ohio (Central), Nov. 8-19; Carlisle, Pa., Nov. 28—Dec. 3
- JETER: Monroeville, Ind., Nov. 1-12; Ferguson, Mo., Nov. 13-19
- JONES, CLAUDE: Selma, Ind., Nov. 7-12; Circleville, Pa., Nov. 14-19; Arona, Pa., Nov. 27—Dec. 3
- JONES, FRED: Louisville, Ky. (Peniel), Nov. 5-12
- KELLY: De Ridder, La., Nov. 6-12
- KEMPER: Beatrice, Neb., Nov. 5-12; Fallon, Nev., Nov. 14-19
- KILLEN: Sebring, Fla. (1st), Nov. 7-12; Clearwater, Fla. (Central), Nov. 14-20
- KLEVEN: Monticello, Ia., Nov. 6-12; Cosmos, Minn., Nov. 13-19
- LAMBERT: Dayton, Ohio (Wes.), Nov. 6-19; Lawrenceville, Ill. (Wes. Chr.), Nov. 20-26; Berne, Ind. (Mt. Hope), Nov. 27—Dec. 3
- LANIER: Anderson, Ind., Nov. 1-12; Boonsboro, Md. (Community), Nov. 15-26; Hagerstown, Md. (Community), Nov. 29—Dec. 10
- LASSELL: Lexington, Ky. (1st Wes.), Nov. 7-12; Cincinnati, Ohio, Nov. 13-19; Harkers Island, N.C., Nov. 20-26; New Miami, Ohio, Nov. 27—Dec. 3
- LAW: Cookeville, Tenn., Nov. 16-26; Atlanta, Ga. (River-side), Nov. 27—Dec. 3
- LAXSON: Davenport, Ia. (1st), Nov. 7-12; Overland, Mo., Nov. 14-19; Clarksville, Tenn. (1st), Nov. 21-26; Muncie, Ind., Nov. 28—Dec. 3
- LESTER: Seattle, Wash. (Burien), Nov. 6-12; Petaluma, Calif., Nov. 14-19; Oakland, Calif. (Peniel), Nov. 20-26; El Centro, Calif., Nov. 27—Dec. 3
- LIDDELL: Westlake, Ohio, Nov. 7-12; Greentown, Ohio, Nov. 14-19; Lansing, Mich. (Pleasant Grove), Nov. 21-26; Havana, Ill., Nov. 28—Dec. 3
- LIGHTNER: Wichita, Kans. (Trinity), Nov. 13-19
- LINDER: Upland, Ind., Nov. 5-12; Chesterton, Ind., Nov. 26—Dec. 3
- LIPKER: Lexington, Ohio, Nov. 3-12
- LUSH: IMPACT Conf., Nov. 1-9; Dallas, Tex. (Central), Nov. 21-26
- MacALLEN: Clinton, N.J., Nov. 5-12
- MACK: Orland, Ind., Nov. 1-12
- MANLEY: Livonia, Mich. (Calvary Miss.), Nov. 6-12; Toledo, Ohio (Jackman Rd.), Nov. 14-19; Roanoke, Ind. (Mt. Zion), Nov. 21-26; South Flint, Mich., Nov. 28—Dec. 3
- MARTIN, PAUL: Servicemen's Retreat in Germany, Nov. 7-19; Norwalk, Calif. (1st), Nov. 28—Dec. 3
- MAY: Monterey, Tenn., Nov. 8-19
- MAYO: San Antonio, Tex. (Hatfield Mem.), Nov. 6-12; Conroe, Tex., Nov. 13-19; Marietta, Ga., Nov. 26—Dec. 3
- McCULLOUGH: Davenport, Ia. (1st), Nov. 7-12; Overland, Mo., Nov. 14-19; Clarksville, Tenn. (1st), Nov. 21-26; Mt. Prospect, Ill., Nov. 29—Dec. 3
- McWHIRTER: Bethany, Okla. (1st), Nov. 5-12; Princeton, W. Va., Nov. 21-26; Oak Hill, W. Va., Nov. 27—Dec. 3
- MEADOWS-REASONER: Freetown, Ind., Nov. 7-12; Eaton Rapids, Mich., Nov. 14-19
- MICKEY: Carthage, S.D., Nov. 6-12; Willmar, Minn., Nov. 13-19; Taloga, Okla., Nov. 27—Dec. 3
- MILLHUFF: Bethel Park, Pa., Nov. 6-12; Grosse Pointe, Mich., Nov. 14-19; Port Arthur, Tex. (1st), Nov. 24-26; Pensacola, Fla. (1st), Nov. 28—Dec. 3
- MONTGOMERY: Carbon, Ind., Nov. 9-19; Bradenburg, Ky., Nov. 24—Dec. 3
- MORGAN: Danville, Ill. (State Line Ind.), Nov. 5-12
- MOULTON: Cardington, Ohio, Nov. 6-12; Hanover, Pa. (Trinity), Nov. 13-19; West Grove, Pa., Nov. 20-26; Waltham, Mass., Nov. 27—Dec. 3
- MULLEN: Selma, Ind., Nov. 7-12; Irwin, Pa., Nov. 13-19; Sparta, N.J., Nov. 28—Dec. 3
- NEFF: Buckley, Mich. (Tabernacle), Nov. 6-12; Goshen, Ind. (Bethel Miss.), Nov. 14-19; Indianapolis, Ind. (Bethany Wes.), Nov. 28—Dec. 3
- NEUSCHWANGER: Ridgecrest, Calif. (1st), Nov. 6-12; Phoenix, Ariz. (Maryvale), Nov. 13-19; St. Paul, Minn. (1st), Nov. 21-26
- NORRIS: Flint, Mich. (Eastside), Nov. 7-12; North Eaton, Ohio, Nov. 14-19; Kewanee, Ill. (Grace), Nov. 21-26; Peoria, Ill. (Faith), Nov. 28—Dec. 3
- NORTON: Stephenville, Tex., Nov. 6-12; Helena, Okla., Nov. 13-19
- OVERTON: Winfield, Pa. (Milton), Nov. 9-19; Williamsport, Pa., Nov. 26—Dec. 3
- PARR: Big Springs, Ind., Nov. 7-12; Richland Center, Wis. (First), Nov. 26
- PASSMORE: Heuvelton, N.Y. (Wes.), Nov. 5-12; Bath, N.Y., Nov. 14-19
- PERSONETT: Charleston, Ill. (Wes.), Nov. 10-19
- PHILLIPS: Roseville, Ill. (N.W. Ill. Dist. Hol. Conv.), Nov. 1-5; Barry, Ill., Nov. 7-12; Frankfort, Ky., Nov. 14-19; Barksville, La., Nov. 26—Dec. 2
- PIERCE: Masontown, W. Va., Nov. 6-12; Vienna, W. Va., Nov. 13-19; Cuba, Ill., Nov. 24—Dec. 3
- POTTER, LYLE: Danville, Ill. (1st), Nov. 5-8; Colorado Springs, Colo. (Trinity), Nov. 12-15
- POWELL, CURTICE: Lebanon, Ind., Nov. 3-12
- POWELL, FRANK: Farmington, Ia., Nov. 8-19; Algona, Ia., Nov. 22—Dec. 3
- PRATT: Milo, Me., Nov. 1-5
- PRENTICE: Udall, Kans., Nov. 7-12; Mustang, Okla., Nov. 13-19; Hooker, Okla., Nov. 27—Dec. 3
- PRICE, JOHN: Dexter, Mo. (1st), Nov. 6-12; Campbells-ville, Ky., Nov. 13-19; Hereford, Tex., Nov. 27—Dec. 3
- QUALLS: De Ridder, La. (1st), Nov. 6-12; New Castle, Ind. (1st), Nov. 13-19; Bryan, Ohio, Nov. 20-26; Donaldsonville, Ga., Nov. 27—Dec. 3
- RAKER: Rockford, Ill. (Park Side), Nov. 6-12; Berne, Ind., Nov. 14-19
- RAYCROFT: Lincoln Park, Mich., Nov. 7-12; Altona, N.Y., Nov. 14-19; Verona, Ont. (Free Meth.), Nov. 22—Dec. 3
- RICHARDS: Greensfork, Ind., Nov. 6-12; Pensacola, Fla. (1st), Nov. 28—Dec. 3
- RODGERS: Spring Valley, N.Y., Nov. 22—Dec. 3
- ROTHWELL: Lubbock, Tex. (W. Tex. Hol. Conv.), Nov. 8-12
- SCHULTZ: Kenner, La. (1st), Nov. 6-12; Pittsburg, Tex., Nov. 20-26; Clarksville, Ark., Nov. 28—Dec. 3
- SERROTT: Garnett, Kans., Nov. 6-12; Butler, Mo., Nov. 13-19
- SHARP: Argentine, Mich., Nov. 3-5
- SLACK: Covington, Ky. (Wes.), Nov. 6-12; Brazil, Ind., Nov. 13-19; Martinsville, Ind. (Second), Nov. 27—Dec. 3
- SMITH, OTTIS: Sublette, Kans., Nov. 7-12; Johnson, Kans. (Bethel), Nov. 14-19; Garden City, Kans., Nov. 21-26
- SNELGROVE: Jonesboro, Ga., Nov. 6-12; Warner Robins, Ga., Nov. 13-19
- SNOW: Brazil, Ind. (1st), Nov. 12-19; Eaton, Ohio (1st) Nov. 21-26; Mason, Ohio (1st), Nov. 28—Dec. 3
- SPARKS, ASA: Kingfisher, Okla. (1st), Nov. 7-12; Hop-kinsville, Ky., Nov. 14-19
- SPARKS, JONATHAN: Nashville, Tenn. (Calvary), Nov. 7-12; Greencastle, Ind. (1st), Nov. 14-19
- STAFFORD: Columbia, S.C., Nov. 2-12; Greensburg, Ind., Nov. 17-26; Grahn, Ky., Nov. 30—Dec. 10
- STOCKER: Odon, Md., Nov. 8-19; Detroit Lakes, Minn., Nov. 21-26
- STONE: Wauneta, Neb., Nov. 19-26
- STRAHM: Willard, Ohio, Nov. 7-12
- STRICKLAND: Portsmouth, Ohio (Sciotoville), Nov. 7-12; Niles, Ohio (1st), Nov. 14-19; Christiansburg, Ohio (Chr. U.), Nov. 20-26; Bellefontaine, Ohio, Nov. 28—Dec. 3
- SWANSON: Natchitoches, La., Nov. 6-12; Burlington, Ia. (Flint Hills), Nov. 14-19; Walters, Okla., Nov. 24—Dec. 3
- SWEARENGEN: Ludington, Mich., Nov. 7-12; Cambridge, Ohio, Nov. 13-19; New Hampshire, Ohio, Nov. 27—Dec. 3
- TAYLOR: Poteau, Okla., Nov. 7-12; Dallas, Tex. (Wood-land Park), Nov. 14-19; Freedom, Okla., Nov. 21-26; Owasso, Okla., Nov. 28—Dec. 3
- THOMAS, FRED: Esther, Mo., Nov. 6-12; Aurora, Ill., Nov. 13-19; Gainesville, Fla. (Trinity), Nov. 27—Dec. 3
- TOEPFER: Mineral Wells, Tex., Nov. 6-12; Larned, Kans., Nov. 13-19; Dalhart, Tex., Nov. 26—Dec. 3
- TOMPKINS: Augusta, Kans. (1st), Nov. 2-12; Wichita, Kans. (Indian Hills), Nov. 14-19; Caruthersville, Mo. (1st), Nov. 27—Dec. 3
- TRIPP: Holt, Ala. (Holtens Heights), Nov. 6-12; Langsdale, Ala., Nov. 13-19
- TUCKER: Watonga, Okla. (Indian Mission), Nov. 23-26
- UNDERWOOD: Regent, N.D., Nov. 7-12; Faversham, Ont., Nov. 15-19; Markdale, Ont., Nov. 20-26
- WALLACE: Holy Land Tour, Nov. 13-23; Jerusalem, Israel, Nov. 19
- WARD: Dolton, Ill., Nov. 2-12; Vicksburg, Mich. (Chap-man Mem.), Nov. 16-26; Orland Park, Ill., Nov. 30—Dec. 10
- WARNE: Portage, Pa., Nov. 3-12
- WELLS: Escondido, Calif., Nov. 12-19
- WEST: Broad Top City, Pa., Nov. 3-12; Clymer, Pa. (Penns Manor), Nov. 13-19; East Randolph, N.Y. (Free Meth.), Nov. 26—Dec. 3
- WHITED: Hurdsville, N.D., Nov. 6-12
- WILKINSON: Plainfield, Ind. (Mooreville), Nov. 10-19
- WILLIAMS, B. IVAN: Greeley, Colo., Nov. 5-12; Colby, Kans. (Wes.), Nov. 13-19; Severy, Kans., Nov. 20-26
- WILLIAMS, LAWRENCE: Fairview, Okla. (Cedar Springs), Nov. 5-12

WOOD: Arkadelphia, Ark. (1st), Nov. 28—Dec. 3
 WOODWARD: Cape Girardeau, Mo. (1st), Nov. 3-12;
 Houston, Tex. (Woodsdale), Nov. 19-26; Kilgore, Tex.,
 Nov. 28—Dec. 3
 WRIGHT: Bellington, W. Va., Nov. 1-12; Philippi, W. Va.,
 Nov. 14-19; Colliers, W. Va. (Archer Hgts.), Nov. 21-26;
 Clarksburg, W. Va., Nov. 28—Dec. 3
 WYLIE: Wellington, Kans. (1st), Nov. 8-19; Pryor, Okla.
 (1st), Nov. 27—Dec. 3
 WYRICK: Hamilton, Ohio (Tuley Rd.), Nov. 7-12; Char-
 lotte, N.C. (Calvary), Nov. 14-19; Woodbridge, Va.,
 Nov. 21-26; Chandler, Ind., Nov. 28—Dec. 3
 ZIMMERLEE: Sterling, Colo. (1st), Nov. 6-12; Denver,
 Colo. (Lakeridge), Nov. 13-19; Holy Land Tour, Nov. 29
 —Dec. 7

MOVING MISSIONARIES

Rev. and Mrs. Louie Bustle, Star Rte. 00864,
 Royal Manor, Christiansted, St. Croix, Virgin
 Islands 00820.
 Rev. and Mrs. Edward Cairns (British Hon-
 duras), 48 Ladas Dr., Belfast BT6 9FT, North
 Ireland.
 Rev. and Mrs. Robert Collins, Caixa Postal
 1008, 13.100 Campinas, Sao Paulo, Brasil, South
 America.
 Rev. and Mrs. Eric Courtney-Smith (Swazi-
 land), 332 Oak Ave., Bourbonnais, Ill. 60901.
 Rev. and Mrs. Harrison Davis (Japan), 1420
 Wesley, Pasadena, Calif. 91104.
 Rev. and Mrs. Charles Gates, Caixa Postal 115,
 30.000 Belo Horizonte, Minas Gerais, Brasil,
 South America.
 Rev. and Mrs. James Graham (Central Africa),
 c/o Dept. of World Missions, 6401 The Paseo,
 Kansas City, Mo. 64131.
 Rev. and Mrs. Clyde Gollither (Peru), 925 "D"
 Springfield, Upland, Calif. 91786.
 Rev. and Mrs. Reginald Jones (Rep. of South
 Africa), c/o C. J. Evans, 709 S. Pennsylvania
 Ave., Lansing, Mich. 48912.
 Rev. and Mrs. James Kratz, Caixa Postal 1008,
 13.100 Campinas, Sao Paulo, Brasil, South
 America.
 Miss Avinell McNabb, P.O. Box 14, Manzini,
 Swaziland, Southern Africa.
 Miss Pat Buffett, Manjacaize, via Lourenco
 Marques, Mozambique, Africa.
 Dr. and Mrs. Robert Merki, P.O. Box 2, Acorn-
 hoek, Eastern Transvaal, Republic of South
 Africa.
 Rev. and Mrs. Earl Mosteller, Caixa Postal
 1008, 13.100 Campinas, Sao Paulo, Brasil,
 South America.
 Miss Kathleen Newlin (Rep. of South Africa),
 916 N. Belmont, Wichita, Kans. 67208 (Phone:
 316-684-8164).
 Rev. and Mrs. Herbert Ratcliff (Puerto Rico),
 Nazarene Training College, Box 1245, Port-of-
 Spain, Trinidad, West Indies.
 Rev. and Mrs. George Rench (Taiwan), 57
 Mt. Sinai Avenue, Singapore 10, Republic of
 Singapore (Phone: 661944).
 Rev. and Mrs. Tom Riley (Swaziland), P.O.
 Box 143, Olivet Nazarene College, Kankakee, Ill.
 60901 (Phone: 815-939-4918).
 Rev. and Mrs. Dennis Schmelzenbach, Box
 199, Carolina, Transvaal, Republic of South
 Africa.
 Rev. and Mrs. Elmer Schmelzenbach (Rep. of
 South Africa), 344 W. 6th St., Garnett, Kans.
 66032.
 Rev. and Mrs. Boyd Skinner, Casilla 1132,
 Carreo Central, Santiago, Chile, South America.

MOVING MINISTERS

F. P. Bozeman from Natchez (Miss.) First to
 Jefferson (Tex.) First.
 Henry Bob Corley from Vidalia, Ga., to Means-
 ville (Ga.) Pine Mountain.
 Raymond E. Dean, Sr., from Jacksonville
 (N.C.) Faith to High Point (N.C.) Calvary.
 John A. Flowers from Yakima (Wash.) Bethel
 to Orofino, Idaho.
 Hugh H. Gorman from Dublin, Ireland, to
 Melfort, Saskatchewan, Canada.
 Jon K. Gray, associate pastor, Lowell, Mass.,
 to pastor Bangor (Me.) First.

James L. Hayes from Winona, Minn., to Cedar
 Rapids (Ia.) Trinity.
 Rev. and Mrs. James Jones from Panama
 Canal Zone to East Millinocket, Me.
 Marion McKellips from Fort Worth Northside to
 Phoenix Orangewood.
 Gearold D. May from Portland (Ore.) St. Johns
 to Newport, Ore.
 John A. Metcalfe from Fortuna, Calif., to Wat-
 sonville, Calif.
 James A. Monck from McPherson, Kans., to
 Imperial Beach, Calif.
 Wayne L. Musatics from Nazarene Theological
 Seminary to Dover (Del.) Calvary.
 Monte Nabors from Denver City, Tex., to
 Guthrie, Okla.
 Steven Oliver from Lynchburg, Va., to Winona,
 Minn.
 Charles F. Pugh from associate, Ephrata, Pa.,
 to children's minister, Denver First.
 Harold L. Quarles from El Paso (Tex.) Valley to
 Gladewater, Tex.
 Laurence V. Reazin from Troup (Tex.) Martins
 Chapel to Seminole, Okla.
 Billy H. Ring from Jackson, Ga., to Tifton, Ga.
 James F. Rupert from Charleston, Mo., to
 Lemoore, Calif.
 Paul W. Seymore from field of evangelism to
 Searcy (Ark.) Pickens Chapel.
 James O. Shank, Jr., from Sistersville, W. Va.,
 to Masontown, W. Va.
 Beryl Spross from Munster (Ind.) First to
 Frankfort (Ky.) First.
 Paul Thornhill from Murray, Ky., to Albany (Ky.)
 First.
 David Trauffer from Brentwood, N.Y., to New
 Platz, N.Y.
 Gordon Watkins from Dorris, Calif., to Bir-
 mingham, Ala.

Philip M. Watson from Storm Lake (Ia.) Trinity
 to Worthington, Ind.
 Forrest Woodward from Kingfisher, Okla., to
 Wichita (Kans.) Olivet.



The oldest and one of the newest mem-
 bers of the Batavia, Ohio, church is Mr.
 Millard Pittman, 85. He is shown receiv-
 ing his first Communion from Pastor
 Robert E. Taylor. He was saved in his
 home at age 84 and was baptized and
 joined the church at age 85. His two
 daughters, Mrs. Katie Iams (left) and
 Mrs. Elmer Schutte (right), are pictured
 with their father as he is served.

VITAL STATISTICS

DEATHS

MRS. VELMA LYNN, 64, died Sept. 1 in Hous-
 ton. Funeral services were conducted by Rev.
 Vernon Curless. She is survived by two daughters,
 Mrs. Doris Weygant and Mrs. Gladys Davis;
 and one granddaughter.
 CHARLES J. BADORED, 53, died May 8 at
 Wappingers Falls, N.Y. Funeral services were
 conducted by Rev. James Callom. He is survived
 by his wife, Violet; two daughters, Mrs. Charlene
 Drusek and Suzanne; one son, Morris Woodrow;
 and three grandchildren.
 LE ROY ROUNSEVELL, 87, died Sept. 3 in
 Danville, Ill. Funeral services were conducted by
 Rev. Samuel Smith and Rev. L. Cunningham.
 Interment was in Brooktondale, N.Y. Survivors in-
 clude two sons, Charles and Richard; one daugh-
 ter, Mrs. Myron (Mary) Walker; four stepsons,
 Donald, Dale, Arthur, and Wayne Cunningham;
 four stepdaughters, Mrs. Ruby Berry, Mrs. Clara
 La May, Mrs. Lavon Monroe, and Mrs. Anna
 Brown; seven grandchildren; six great-grand-
 children; and one sister.
 EDWARD S. DAVIS, 65, died Sept. 12 in Wol-
 cott, Vt. Funeral services were conducted by Rev.
 James M. Kelley. He is survived by his wife,
 Effie; two daughters, Mrs. Jeanne Manley and
 Miss Beverley; two grandchildren; and one great-
 grandson.
 MRS. IDA M. REINHOLDT, 90, died Sept. 4 in a
 nursing home in Minot, N.D. Funeral services
 were conducted by Rev. Vernon H. Willard and
 Rev. Dalles Slater.
 MRS. ANNA THOMPSON, 74, died Sept. 8 in
 Bismarck, N.D. Graveside services were con-
 ducted by Rev. Vernon H. Willard.
 BYRON BIEBER, 15, was killed Aug. 15 in a
 motorcycle accident in Sidney, Mont. Funeral
 services were conducted by Rev. E. D. Kaechele.
 He is survived by his parents, Mr. and Mrs. Edwin
 Bieber; one sister, Bonnie; and one brother,
 Brent.
 MRS. GERTRUDE MAE STAUFFER, 72, died
 Sept. 6 at Sedalia, Mo. Funeral services were con-
 ducted by Rev. D. Tyler and Rev. L. Abbott. In-

terment was at Iberia, Mo. Surviving are her
 husband, Roy; two daughters; and four grand-
 children.

P. H. "PAT" KELLEY, 73, died Jan. 14 in
 Zephyrhills, Fla. Interment was in Cement City,
 Mich. He is survived by his wife, Dolores.

MRS. R. R. (DORA) RICHEY died Aug. 19 in
 Bakersfield, Calif.

MARGARET OMA HOUSE BAILEY, 77, died
 June 4 in St. Louis. Funeral services were con-
 ducted by Rev. James R. Blankenship. She is sur-
 vived by her husband, William.

RONALD D. EDWARDS, 31, died Aug. 27 in
 Denver. Memorial services were conducted by
 Revs. Bert Edwards, H. Daniels, and T. Daniels.
 He is survived by his wife, Carol; two daughters,
 Renee and Ronda Sue; and one son, David
 Eugene.

WILLIAM WENDELL MOORE, 62, died July 11
 at Nampa, Idaho. Funeral services were con-
 ducted by Revs. C. Higgins, G. Cantrell, and
 H. Lilly. He is survived by his wife, Irene; one
 daughter, Charlene Morgan; two sons, Bill and
 Gary; and two grandchildren.

LEE EVERETT MOORE, 89, died July 7 at
 Nampa, Idaho. Funeral services were con-
 ducted by Rev. Alvin McQuay and Rev. Jerald
 Johnson. He is survived by one daughter, Sheila
 Miller; and three sons, Sam, Bob, and Dan.

REV. ROLAND W. CORTNER, 71, died Aug. 15
 in Glendora, Calif. Funeral services were con-
 ducted by Rev. W. H. Burton and Rev. Roy
 Hotchkiss. Surviving are his wife, Virgiline L.; a
 son, Wendell W.; two daughters, Mrs. Elizabeth
 Stockton and Mrs. Neida L. Minar; nine grand-
 children; four great-grandchildren; and one
 brother.

REV. MRS. ETHEL HANNA, 75, died Sept. 8 in
 Bethany, Okla. She was an ordained elder since
 1921 and she and her husband worked among
 the Mexicans and Indians many years. Funeral
 services were conducted by Revs. J. White,
 H. Morris and Luis Rios. Surviving are two sons,
 Gordon L. and William S.; a daughter, Esther
 Uerkvitz; and 11 grandchildren.

REV. MARY I. TAIT, 79, died Aug. 31 in Los Altos, Calif. Funeral services were conducted by Rev. Don Farrand and Dr. Oscar Reed. Interment was in Vancouver, Wash.

DEWEY ANDREW WEST, 61, died May 4 in Phoenix. Survivors include his wife, Lillian; a son, Gerald W.; two grandchildren; one brother; and two sisters.

MRS. ELLEN E. KEITH, 82, died Aug. 3 in North Hollywood, Calif. Funeral services were conducted by Rev. A. T. Smith and E. H. Edwards. Interment was in Dodge City, Kans.

BIRTHS

—to Richard and Karen (Shank) Townsend, Lucerne Mines, Pa., a boy, David Alan, Aug. 13.

—to E. Woody and Shirley (Murphy) Moore, Effingham, Ill., a boy, Thane Woodrow, Aug. 30.

—to Mr. and Mrs. Gerald Koons, Reading, Pa., a boy, Paul Allen, Aug. 31.

—to Jerry and Charlotte Mae (Reno) Warren, Moscow, Idaho, a girl, Melinda (Mendee) Rae, Aug. 13.

—to Kenney and Patricia (Ashum) McGraw, Orland Park, Ill., a boy, Kenney Lee, Jr., July 28.

—to Bryan and Terri (Bond) Edwards, Orland Park, Ill., a boy, Bryan Christian, Aug. 27.

—to Mark and Donna (Sasser) Hinds, Portland, Ore., a girl, Meleesa Joy, Sept. 1.

—to Myreon and Sherry Reitsma, McGuire Air Force Base, N.J., a girl, Christine Elayne, Sept. 17.

—to Rev. Loran L. and Eva Nell (Pierce) Forbes, Boise City, Okla., a boy, Kile Vincent, Sept. 11.

—to Rev. Joel and Kathy (Linn) Daniel, Gadsden, Ala., a boy, Jed Nathan, Sept. 14.

—to Rev. Art E. and Gerry (Spurlock) Brown, Bethany, Okla., a boy, Christopher Randel, June 30.

MARRIAGES

Deborah Joy Feder, Reading, Mass., and Gerald Wesley Jackson, Pasadena, Calif., in Lowell, Mass., Aug. 19.

Merrilee Jo Wright, Phoenix, and David Lee Downey, Denver, Sept. 9.

Marsha Price, Ferguson, Mo., and Roscoe L. Strunk, Marshalltown, Ia., at Ferguson, Mo., Aug. 26.

Judith Wanda Young, Mobile, Ala., and J. Richard Lord, Jr., La Marque, Tex., in Mobile, Ala., Sept. 2.

Glenda Rae Edson, Colorado Springs, and James R. Scullin, Kansas City, Kans., at Kansas City, Kans., May 27.

Lenore Ball, Neb., and Herbert Orndoff, Buena Vista, Colo., in Aurora, Colo., May 31.

Carolyn Ruth Gibson, Kansas City, Mo., and Steven Vance, Chillicothe, Ill., in Peoria, Ill., Aug. 19.

Viola Leatherman, Lamar, Mo., and Rev. Luther Williams, Shirley, Ind., June 29.

ANNOUNCEMENTS

RECOMMENDATIONS

After completing a special building assignment in cooperation with the Kentucky District, J. C. and Marie Wallace are again entering the field of full-time evangelism. Contact them at 2108 Bridlewood Dr., Louisville, Ky. 40299.—Dean Baldwin, Kentucky district superintendent.

Rev. Robert Rutherford, Rte. 1, Lynchburg, Tenn. 37352, having pastored for quite a number of years, is giving his time to the field of evangelism.—Glen Jones, East Tennessee district superintendent.

Rev. Neil Schlang, an excellent preacher of the Word, is available for meetings. He may be contacted through the First Church of the Nazarene, East Main and Willow, Chattanooga, Tenn. 37411.—Glen Jones, East Tennessee district superintendent.

DIRECTORIES

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

NEWS OF RELIGION

SPORTS FIRST, RELIGION SECOND IN POLL. Religion, which was the number one interest among Minneapolis-St. Paul area residents in 1966, now ranks second, according to a survey by the *Minneapolis Star's* Metro-Poll.

It has been displaced by sports, the survey found.

Asked which topic interested them the most, the 600 persons polled gave these answers:

Sports, 16 percent; religion, 14 percent; politics and government, 11 percent; music, 10 percent; cooking, 9 percent; science, 9 percent; home decorating, 8 percent; literature, 7 percent; international affairs, 6 percent; history, 4 percent; and art, 3 percent.

In 1966, the comparable totals were: sports, 14 percent; religion, 39 percent; politics and government, 8 percent; music, 5 percent; cooking, 9 percent; science, 4 percent; home decorating, 5 percent; literature, 4 percent; international affairs, 4 percent; history, 2 percent; and art, 3 percent.

Those surveyed also were asked the topics in which they had "a great deal of interest." This time the replies showed: music, 63 percent; religion, 58 percent; sports, 58 percent; politics and government, 56 percent; cooking, 51 percent; international affairs, 51 percent; home decorating, 50 percent; literature, 47 percent; history, 41 percent; science, 40 percent; and art, 34 percent.

In 1966, the comparable total for religion was 84 percent. The total for sports was then 67 percent. □

36 MILLION ALCOHOLICS BY 1988 SEEN. If the present rate of consumption of alcoholic beverages continues, more than 36 million Americans will suffer from alcoholism and related diseases by 1988.

Mrs. Herman Stanley, promotion secretary of the National Women's Christian Temperance Union, made the prediction at the organization's ninety-eighth annual convention in the Deauville Hotel in Miami Beach, Fla.

The U.S. Treasury Department says 381 million gallons of liquor were consumed in 1971, an increase of 11 million gallons over 1970. □

DRUNKEN DRIVING BY YOUTHS INCREASED 158 PERCENT IN 10 YEARS. Arrests of young people for offenses related to alcohol and drug use rose at an "alarming" rate during the 1960's, an official of the Women's Christian Temperance Union said in Miami Beach, Fla.

Arrests of young people for drunken driving increased 158 percent from 1960 to 1970; for liquor law violations, 149 percent; and for drunkenness, 118 percent, according to Miss Rosalita Leonard, general secretary of the WCTU Youth Temperance Council.

"Most alarming, however, was the increase in arrests for narcotic drug law violations for under-18-year-olds, which was 3,197 percent," she said.

Miss Leonard spoke to the Youth Temperance Council convention held in Miami Beach, Fla., in connection with the annual convention of the WCTU.

She predicted that greatly increased numbers of young people would become alcoholics unless they rejected promotional efforts designed to encourage drinking during high school and college years.

"Numerous studies of younger populations, mostly in high school, reveal that a substantial proportion of teen-agers are drinkers," she said.

She also said studies indicated that "the need for treatment of alcohol disorders and acute brain syndrome as a result of alcoholism already appears as early as 10 years of age." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **The Apostle Paul in II Timothy 3:16 says all scripture is inspired and useful for teaching. What about Deuteronomy 14:26, where the tithe is to be spent "for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice"? It seems doubtful to me that instructions to use the tithe for strong drink could ever be useful or inspired.**

Paul did not say, "Each detached fragment of Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He said, "All [from Greek, *pas*, all, the whole] scripture"—that is, in its entirety.

Along with this you have to read Proverbs 20:1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise," and the vivid portrayal of the effects of wine and strong drink in Proverbs 23:29-35.

Our convictions about total abstinence are not based on a specific "Thou shalt not" in the Bible, but on

the virtually undebatable evil that intoxicants bring into human life.

Suppose only 5 percent of the people who ate cranberries developed cancer. Every government agency and public health authority on the face of the earth would rise in a heroic effort to stamp out the growing and selling of cranberries.

Yet 5 percent of the people who indulge in intoxicants become alcoholics, and we have over 9 million in the United States alone, with 28,000 highway deaths and 500,000 disabling injuries in accidents involving problem drinking.

Add to this 2 million arrests per

year for public drunkenness, \$21 billion spent for alcoholic drink, with an additional \$15 billion for time lost from work, damage to property, and the cost in welfare in cases related to drinking.

One-third of all suicides are reported to be induced by liquor, and the most common cause for first-time admissions to state hospitals is alcoholism.

In view of all this, any degree of enlightened self-interest ought to make all of us not only personal teetotalers but ardent enemies of the whole rotten liquor business.

■ **My wife and I have attended worship services with believers of another faith, and one of the forms of worship which inspires us is raising both hands and simply praising God. Why is Psalms 134 not practiced in Nazarene churches as a form of worship by all believers?**

There are many forms of worship in the Old Testament which are not now necessarily prescriptive for Christian worship. One has but to read the Book of Leviticus to see this.

I'm sure the freedom of the Spirit could well lead Christians to raise

their hands in prayer and praise. I've seen it often.

But to make this a stereotype and turn it into a form would seem to me to be out of harmony with what Jesus said about spiritual worship in John 4:23-24.

If the group you refer to is the one I think it is, you will find that there is more to it than an outward form of worship. Some rather minor distinctions often obscure some very fundamental differences.

■ **What bothers me is that in reference to my Lord and Saviour the New Testament uses Jesus, Christ, Jesus Christ, and Christ Jesus. Is there any reason that it is this way? It would seem to me that such a writer as Paul would have one name or title for our Lord.**

There are other combinations of the Redeemer's names and titles: our Lord Jesus Christ, Christ Jesus our Lord, and Jesus Christ our Lord.

Each of the names or titles has real meaning. "Lord" in general is the New Testament term that emphasizes the deity of Jesus, since this was the way the Old Testament in Christ's time described the true and living God.

"Christ" is the Greek form of the term "Messiah." In the beginning it was a title, not a name, "the Christ." So we read in the New Testament,

"Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matthew 16:20); and, "What shall I do then with Jesus which is called Christ?" (Matthew 27:22) It later came to be used as a proper name without "the," as in Acts and the Epistles.

"Jesus" is the personal and human name of the Saviour (Matthew 1:21). It means "The Lord our Saviour," and is the Greek form of "Joshua" in the Old Testament.

While there are no hard and fast

rules in New Testament usage, in general when the risen, heavenly or contemporary ministry of the Master is in mind, the phrase is "Christ Jesus" or "Christ Jesus our Lord."

When the earthly life, teaching, or example of Jesus is meant, the name is given as "Jesus Christ" or "Jesus Christ our Lord."

Any one of the combinations is completely proper, and different New Testament writers tend to use them in different ways according to the context in which they write.

A STUDENT MISSIONS FIRST

The first weekend in September, when most people were luxuriating their way through Labor Day activities, 13 college student leaders, representing all Nazarene college campuses, were engaged in impor-

tant business.

The Department of World Missions sponsored this meeting held in Olathe, Kans. Student presidents and officers of campus missionary organizations were brought together for information, interchange, analysis of the campus organizations, and to lay groundwork for future developments.

The following actions were taken:

1. The name "Missions in Action" was adopted as one to be used on each campus.

2. A set of six organization purposes were voted on, to be incorporated into each campus constitution.

3. A resource paper, *Collage*, will be prepared by the World Missions office as a means of interchange between campuses.

4. It was decided to have such meetings annually, and to lay groundwork for a national student missions organization.

All this to better equip today's students to serve more effectively today, and tomorrow, anywhere.—FRANKLIN COOK, *Department of World Missions*. □



Tom Wilson, World Missions staff, leads a discussion group



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Wedding Anniversaries

DR. AND MRS. A. S. LONDON were honored on the occasion of their sixty-fifth wedding anniversary at a dinner attended by members and friends of the Oklahoma City First Church. □

MR. AND MRS. JESSE E. BENNETT, members of the Marmet, W. Va., church, were honored on their fiftieth wedding anniversary by a reception at their home. Their eight children hosted the reception. □

MR. AND MRS. A. W. HALL, Kansas City, Kans., celebrated their fiftieth wedding anniversary, April 4. They were honored at a reception on April 9 at Kansas City Central Church, where they have held their membership since its inception. □

MR. AND MRS. HENRY L. WHEELER, members of the Guthrie (Okla.) First Church, were honored with a reception on their sixtieth wedding anniversary hosted by their children. The couple received greetings from President Richard Nixon and Oklahoma Governor David Hall. □

REV. AND MRS. RAYMOND KIEL, Carmichael, Calif., celebrated their fiftieth wedding anniversary at a reception hosted by their daughter and her family. □

MR. AND MRS. R. H. KIFER, Muskogee, Okla., were honored by a reception in their home celebrating their fiftieth wedding anniversary. Their children hosted the reception. □



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

He That Planteth and He That Watereth

Our two-and-one-half-year-old son had never been in church when my husband's job transferred him to Statesville, N.C.

From the first week, visitation teams from a nearby church—just a few hundred yards from our house—called regularly.

Two men came first, probably the scouts. The young adult Sunday school teacher called. After the visitors learned that I played the piano, a young woman who shared my interest in music visited several times.

We never knew who would come, but as regularly as the days passed on the calendar, someone visited us.

We dreaded and anticipated their visits. Would they continue to come, even though we didn't accept their invitations to church? Would this be the week they would forsake us?

Easter Sunday arrived, and we needed to go somewhere to show off our new clothes. The church welcomed us heartily. We went again the next Sunday—and the next—and the Sunday following that. We almost formed the habit.

Then the job transferred us back to Estill, S.C.

We tried to drop back into the former pattern of sleeping in on Sunday, but something kept pricking us awake. Incredibly, we missed the church!

We tried attending various local services.

This one proved too formal—another unfriendly—folks in another dressed too well for us to feel comfortable there.

We drifted from one to another until the Nazarenes found us. They were friendly, interested in us, made us feel right at home in their services. We attended again and again.

The pastor preached the gospel; Jesus beckoned; we knelt at the altar, and found salvation through His blood. We became church members; God gave a definite call to the ministry; we found entire sanctification at the Nazarene campground in Batesburg, S.C. God gives daily victory.

Our three daughters began attending church in infancy. I became church pianist; my husband was elected a trustee; we began preparing for the ministry. Our automobile often makes two or three trips bringing folks to Sunday school. Through our Home Department extension class, several elderly folks have found Christ just days before they passed beyond the veil into eternity. Yesterday God gave us words to show a despairing alcoholic that Jesus bled at Calvary in order for men like him to find deliverance from sin's bondage.

God gives the increase.

What if the visitors from that first church had given up?

—Nancy Pierson Farris
Estill, S.C.

MENNONITE PRESENTS LECTURES AT NTS

Dr. Myron S. Augsburger, president of Eastern Mennonite College and Seminary, Harrisonburg, Va., presented the Oliver Lectures, first lecture series of the school year, at Nazarene Theological Seminary, Kansas City, September 26-29. The lectures were geared to an in-depth study of the preaching ministry.

Seminarians and guests were impressed by Augsburger's articulation



Dr. Myron S. Augsburger

of significant truths. He challenged, "The minister in the twentieth centu-

ry must make Christ a clear option, in the light of the other options offered by the world. A sermon should unfold what God is seeking to say to people, and the people should experience a confrontation with God through this medium."

Augsburger told his audience, "The Holy Spirit inspired the writing of the Word in the biblical setting; today He is revealing the message of that Word through His messengers.

... The gospel is relevant to our age because it shows us the way to put it all together, and make a go of this game of life." He asserted, "Something is missing if we intellectualize the gospel, or if we institutionalize the gospel, but something happens if we internalize the gospel."

During the past 15 years, Dr. Myron S. Augsburger has conducted evangelistic crusades and preaching missions in major cities of the U.S., in Canada, and in Jamaica. He has had ministries in Europe, the Middle East, India, and Japan. He holds five earned collegiate degrees.

A number of Kansas City area pastors, headquarters executives, and friends were guests at the chapel services held Tuesday through Friday mornings from 9:45 to 10:35. □

NORMAN J. BROWN JOINS CHURCH SCHOOLS STAFF

Rev. Norman J. Brown, former pastor of the Phoenix Orangewood Church, joined the staff of the Church Schools Department, Kansas City, in September. He will serve as director of literature promotion for the department and will be the official liaison person in the placement of directors of Christian education. He will also edit the new magazine which will succeed the *Church School Builder* in September, 1973.



Norman J. Brown

A 1962 graduate of Olivet Nazarene College, Kankakee, Ill., Brown also attended schools in Michigan and New York. He comes to the Department of

Church Schools after 10 years of pastoral ministries in Michigan and Arizona. While pastor, he served as district church schools chairman and as

director of junior and senior high camps.

Active in community affairs, Brown was the instructor of the continuing education course "Dynamic Leadership" in a community college. A winner of a radio speech contest in high school, he continued his interest in the media through college and into the pastorate with several programs of his own. Norman has also been the announcer and narrator for other broadcasts and recordings.

Rev. N. J. Brown has been a featured speaker in conventions, workshops, retreats, workers' conferences, district tours, and camps. He has also held evangelistic campaigns.

Norman and his wife, Connie, have three children: Norman W., Faith, and Carolyn. □

THEOLOGICAL SOCIETY TO MEET AT BNC

The eighth annual meeting of the Wesleyan Theological Society will be held at Bethany Nazarene College,

Bethany, Okla., on November 3-4, according to the group's president, Robert A. Mattke. A program consisting of position papers prepared by Wesleyan-Arminian scholars has been arranged by Dr. Delbert R. Rose, program chairman, president-elect, and professor of theology at Asbury Theological Seminary.

The public is invited to hear the presentation of the papers and to enter into the follow-up discussions. □

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. W. Lee Gann, presently district superintendent of the Hawaii District, as district superintendent of the Nevada-Utah District. This appointment is made effective December 1.

—GEORGE COULTER
General Superintendent

NEW LEADER FOR NEVADA-UTAH DISTRICT



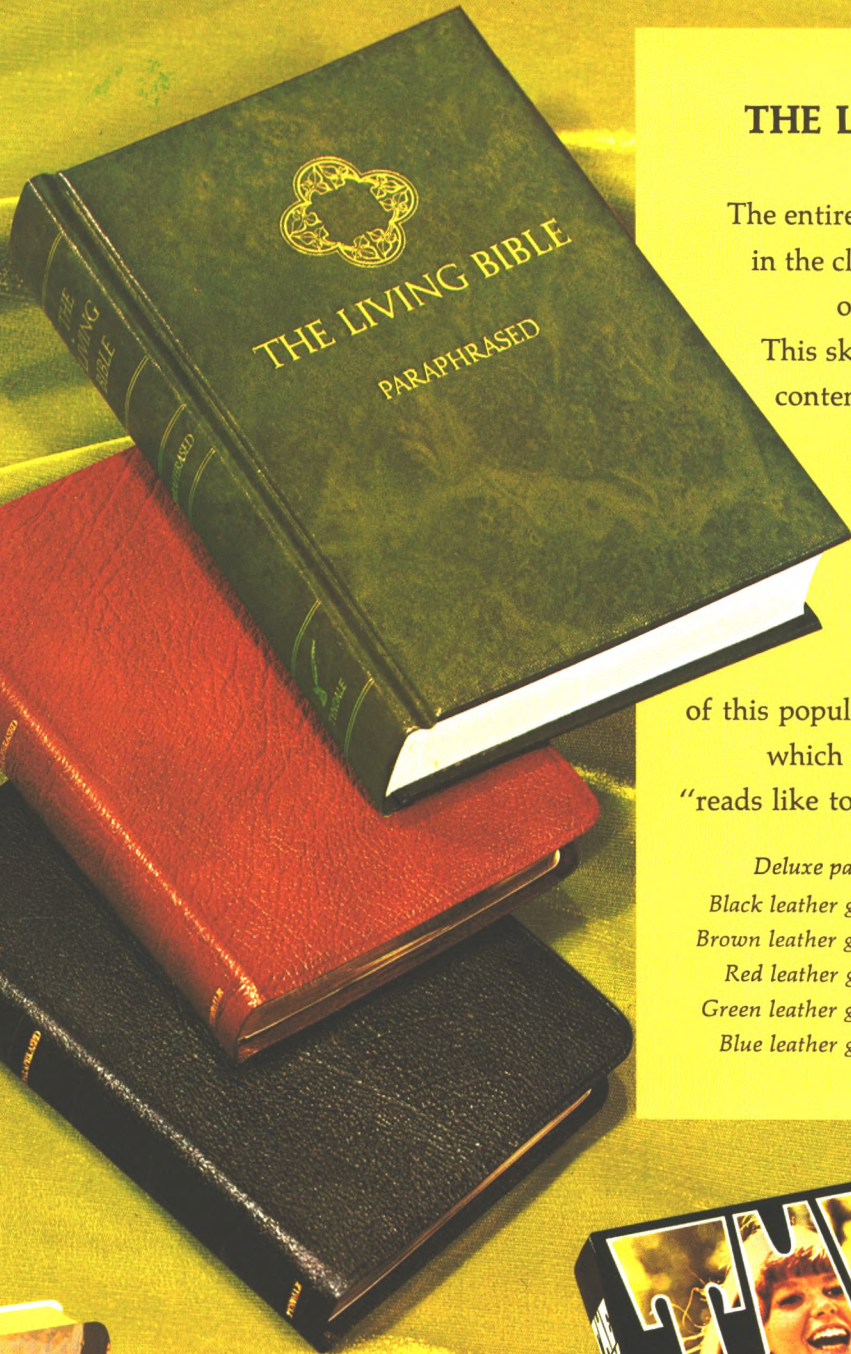
Rev. W. Lee Gann

Rev. W. Lee Gann, district superintendent of the Hawaii District, will succeed Rev. Murray J. Pallett as superintendent of the Nevada-Utah District. The appointment, effective December 1, was announced by Dr. George Coulter, superintendent in jurisdiction.

Rev. W. Lee Gann has been an elder in the church since 1948. He pastored churches in Arizona and North Carolina. Since 1964, he has served as district superintendent in Hawaii. □

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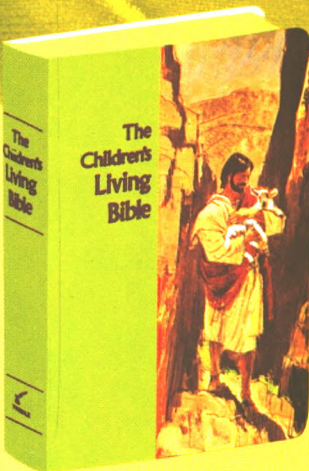
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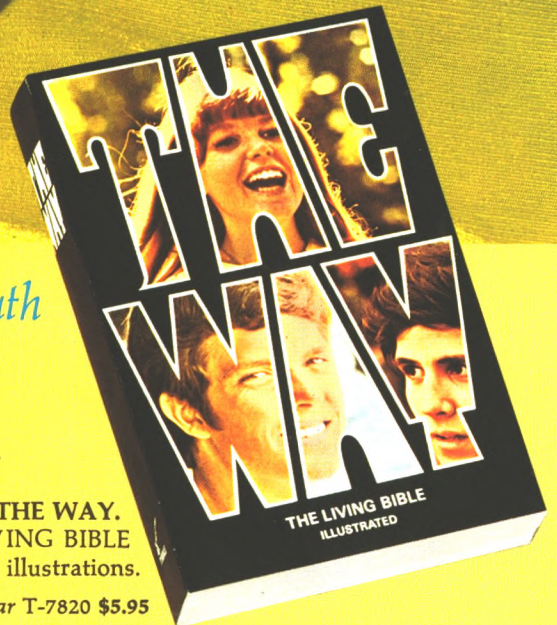
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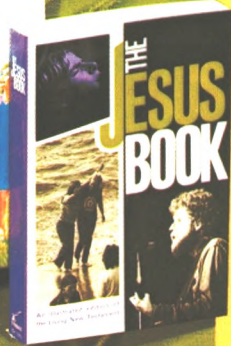
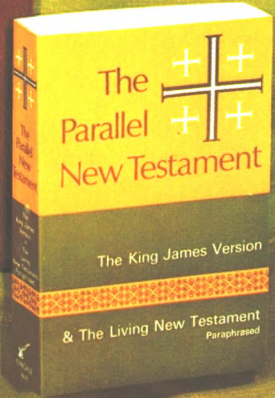
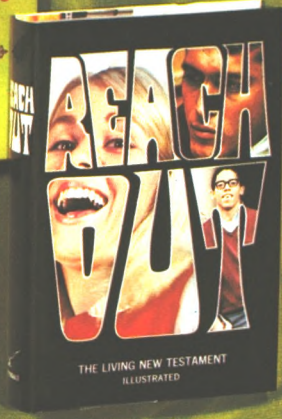
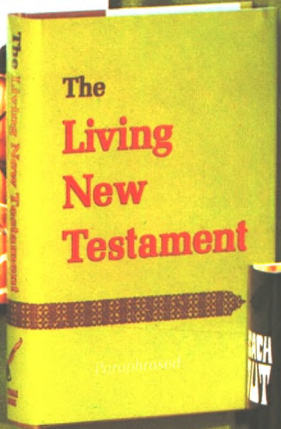
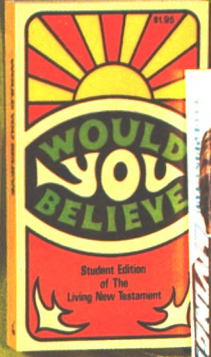
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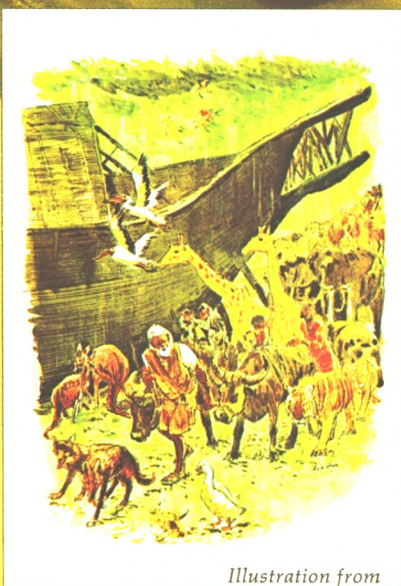
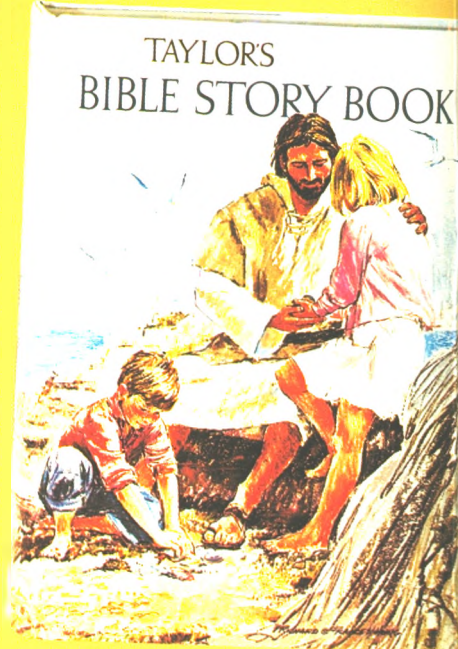


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A REWARDING EXPERIENCE

I had a rewarding experience on Monday night, August 7, and would like to share it with you.

I was invited to speak at a Child Shelter where delinquent teen-agers are placed when not old enough to be lodged in jail. I had my devotional program all developed and paused before I left home to ask God to give us some decisions for Christ during the service.

Upon entering the grounds, I noticed a young man looking through the bars of his window. He was watching me park my car, and as I approached him I waved and spoke to him.

He asked me if I was a preacher.

I replied, no, but I was a Christian and living for Christ.

He said he wasn't serving Christ and really didn't know very much about that kind of life.

I asked him if he would like to pray and ask forgiveness for his sins. He indicated that he would, so there with him looking through the bars and me standing on the outside, we prayed that God would come into his life.

I was thankful that I had stopped to take some time and talk with him. I have since corresponded with him and plan to stay in touch and encourage him in the Lord.—DAN SAMPLES, South Charleston, W. Va. □



On Friday, September 22, a total of 68 seminarians donated blood to the Community Blood Center of the Greater Kansas City Area, Inc. Volunteers helped the nursing staff set up and dismantle equipment from the mobile unit. The Student Council promoted the project. LeRoy Pepper was chairman for the coordinating committee. Several seminarians donated on Saturday at the blood center, pushing the total to over 70 pints of blood.

SWAZI LEADER COMMENDS CHURCH

At the request of the prime minister of Swaziland, Dr. Charles R. Gailey, Nazarene missionary-author, recently presented him with a 300-page work on the Swazi. The presentation, made at the prime minister's residence, was carried on the national news services in the *siSwati* language.



Swaziland Information Service

Dr. C. R. Gailey making the presentation to the prime minister, Prince Makhosini Dlamini. □

Dr. Gailey has been a missionary in Swaziland since 1964. Prior to 1964, and while on furlough in 1969-70, he was head of the Department of Sociology and Anthropology at Eastern Nazarene College, Quincy, Mass. He is presently principal of the Nazarene Bible College in Swaziland. He was accompanied to the residence of the prime minister by Rev. L. C. Sibandze, district superintendent of the Church of the Nazarene in Swaziland.

The volume which was presented to the prime minister served as Gailey's dissertation, for which he received the Ph.D. degree from the University of South Africa in 1969. He did postdoctoral studies at Harvard University in 1970.

In accepting the volume, entitled *Changes in the Social Stratification of the Swazi, 1937-67*, the prime minister praised the Church of the Nazarene in Swaziland. □

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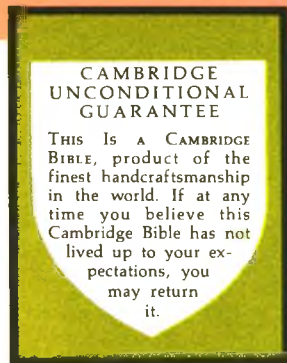
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