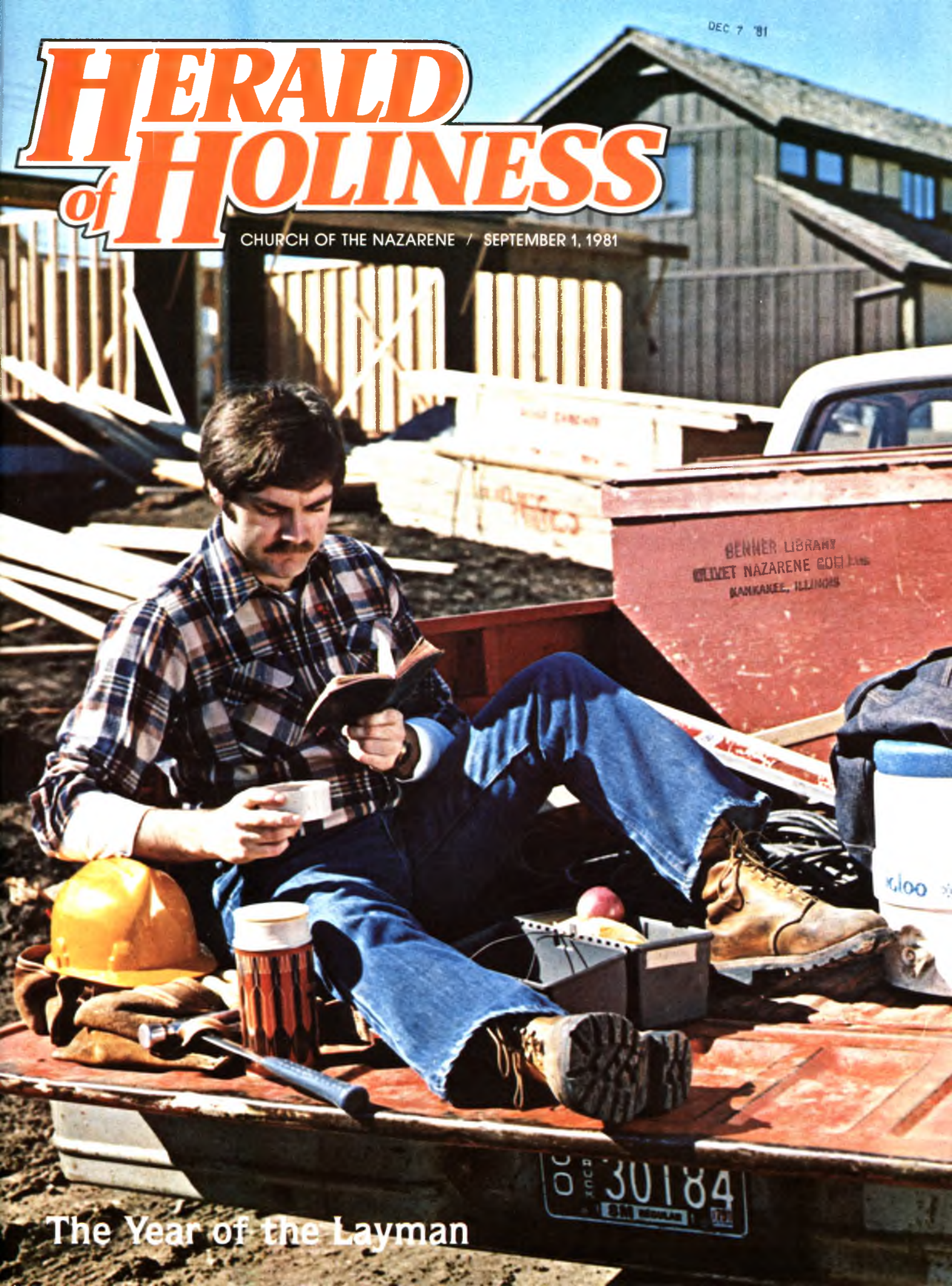


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HERALD of HOLINESS

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The Year of the Layman

AN EDITORIAL

IN OUR quinquennial celebration of Christian holiness, the spotlight now moves from the ministry to the laity as we inaugurate "The Year of the Layman." We salute a great army of committed Nazarenes who support their ministers and are totally involved in the work of the church. While they may never preach a sermon or administer the sacraments, they give themselves devotedly to what Elton Trueblood calls "the ministry of the laity." During the month of September, thousands will covenant with God to practice the disciplines of holy living and to render sanctified service to the Kingdom.

This will be a year of "Celebrating Adult Holiness Ministries."

These ministries are nothing new. My parents practiced them as a way of life. Daily devotions were as regular as clockwork. Sunday was the Lord's Day and our family participated in all of the services. Dad taught a Sunday School class, sang in the choir, and served on the church board.

During the depression years it became necessary for him to work on Sunday. He did this under protest on the condition that as soon as possible he be given Sunday off. For this period of time he observed Tuesday as his "sabbath." He spent the day reading

the Bible and Christian literature, praying and resting.

Mother organized a prayer and Bible study group which became a means of grace to a number of women, some of whom found Christ through this ministry.

I well remember my parents taking baskets of food to needy families at Thanksgiving time as an evidence of their Christian concern for the less fortunate.

The church in which I was raised had strayed away from its holiness heritage and our family began to look for a denomination which emphasized true spiritual values. Providentially we were led to the Church of the Nazarene.

The last 20 years of my father's life were given increasingly to adult holiness ministries. Retired from his secular work, he was able to devote himself to "full-time Christian service." He volunteered to become caretaker of the church and found great fulfillment in keeping the Lord's house as spotless as Mother kept our house.

He also became the self-appointed colporteur of the church. On Monday he would gather up unused Sunday School material, tracts, and copies of the *Herald of Holiness* and walk 20 blocks to fill boxes which he had installed at several strategic locations.

Mother is now 94 years of age, but she is still celebrating her holiness ministry. On her daily walks she shares her witness with anyone who will listen. A year ago she became acquainted with two older women who live just a few blocks from her home. She found that they were both physically and spiritually needy. After several visits and definite prayer for the healing of their bodies and souls, there is visible evidence that they have felt the touch of the Master's hand.

O God, let this "Year of the Layman" be the time when thousands of our people are caught up in the contagion of meaningful holiness ministries, and may they continue until Jesus comes. Amen. □

CELEBRATING ADULT HOLINESS MINISTRIES

THE YEAR
OF THE LAYMAN—
SEPTEMBER, 1981-82



by General Superintendent Eugene L. Stowe

“Who’s in Charge?”

by VALKYRIE MURPHY



Bob Taylor

RETURNING to the job market after several years at home raising a family, I was excited about my new job as church secretary. When asked how I liked working again, I replied, “It’s great! I just want to serve the Lord.” I enjoyed the various aspects and duties of my job, from typing bulletins and newsletters, welcoming people on the phone or in person, to doing whatever I could to make things run smoothly for the pastor. It was fun and I was “serving the Lord.”

Then came the morning that I arrived at the church, unlocked the door and entered, prepared to sort the mail and organize the day’s work—only to be greeted by a scattered array of dirty coffee cups, crumpled napkins, and soggy teabags left over from a meeting the evening before. The thought flashed through my mind, “Oh, no! Couldn’t someone at that meeting have cleaned up this mess?”

The Lord broke in on my thoughts, “You said you wanted to serve Me.”

“I do!” I answered, instantly chastened. “Lord, I do.” Quickly, I set the mail down and stacked coffee cups, taking them to the church kitchen to wash. God began showing me that morning that my idea of servanthood and His idea of servanthood were clearly not one and the same.

I was placing boundary lines around serving. I wanted to serve in areas where I felt it appropriate, when it was convenient, and at my choosing. This idea is a contradiction of the entire concept of servanthood. A servant carries out the wishes of his master, serving wherever his master places him. A servant is not in charge, the master is in charge.

Jesus said, “If any one serves Me, let him follow Me; and where I am, there shall My servant also be” (John 12:26, NASB). Following Jesus, I am becoming more aware of opportunities to serve wherever I am at the moment. When the disciples’ feet were dirty, that day in the Upper Room, Jesus washed

them. When the coffee cups are dirty and I am there, I can wash them. When Nicodemus came to Jesus and asked, “How can a man be born when he is old?” Jesus told him. When a friend came to me recently and said, “There’s something wrong with my life. It doesn’t mean anything,” I shared with her how to find life that means everything.

Jesus didn’t just look for grand, public opportunities to serve. He was equally available to teach in synagogues or to spend time alone with a Samaritan woman at a well. If we are following His example, we will not serve only where we are highly visible, or where the work is clean, or if status is attached to the service. Since we are servants, we will serve wherever our Master places us, under whatever working conditions exist, not for recognition, but because of love. “Through love, serve one another” (Galatians 5:13, NASB). God’s idea of servanthood requires that His servants serve freely—wherever, whenever, and however needed. Specific outward acts of service are reflections of renewed and grateful hearts that have discovered that only in God’s place is freedom possible.

By putting boundary lines around serving, I was trying to enlist under God’s “Selective Service System,” selecting who and who not to serve. God has no “Selective Service System.” His servants enlist under the “Universal Service System,” not “who,” but “whoever.” “If anyone wants to be first, he shall be last of all, and servant of all” (Mark 9:35, NASB).

My attitude toward servanthood began to change when I took all the controls I had placed on serving and put them in God’s hands, making this commitment: “I am Your servant. My desire is to serve You on Your terms—unconditionally.” The benefits of this commitment are proving to be as limitless as God’s love, for love is the key to joyful servanthood. Being a servant to all, compelled only by love, is to experience the very best that God has to offer. It is to live life Jesus’ way, for “the Son of Man did not come to be served, but to serve, and to give . . .” (Matthew 20:28, NASB). □

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

HITLER'S LIE, JESUS' TRUTH

Yesterday, I decided to clean out some old shoe boxes I had been using for storage. I found a clipping from an old newspaper, yellow with age, and about the size of a postcard. I could not see the writing too clearly, so I stumbled down the stairway to the main floor to see what it was.

The black print glared up at me from the yellow paper. "The Sermon on the Mount is for cowards and idiots. Where ever a church official stands, there stands an enemy." It was from the book *Bolshevism in the Bible*, by Adolph Hitler. When I finished reading this, I thought of the words of our Lord: "Heaven and earth will pass away, but my

words will never pass away" (Luke 21:33, NIV). Strange, isn't it? Here is a man who almost conquered the world; he has been gone for about 35 years; no one wants to remember him. And there's the Lord Jesus Christ, in heaven. Two thousand years have passed and we still read His wonderful word, never tiring, because we know it is truth.

*William B. Fuller
Princeton, Illinois*

A SPECIAL, SAINTLY PERSON

Thank you so much for Albert J. Lown's "A Holy 'Character,'" May 15, 1981.

I was one of the group who went to England on the Wesley Tour/NIROGA in April this year.

While there we met Mrs. James McLeod, wife of the "character" written about. Now I feel that we have also met him.

Mrs. McLeod spoke at the Senior Adult Retreat at Swanwick, Derbyshire, England. She too is a very special, saintly person.

*Mrs. George Gibbs
Findley, Ohio*

A WELCOME EXPOSITION

Many thanks to you and Herbert McGonigle for one of the best articles I have ever read on Pentecost from the holiness viewpoint. Just as Wesley completed the Reformation by teaching the church that sanctification also (like justification) is by grace through faith, so—as McGonigle

(Continued on page 20)



THE TRANSITION

by General Superintendent
JERALD D. JOHNSON

THE FIRST YEAR in our quinquennial "Celebration of Christian Holiness" has been designated the "Year of the Minister." The second year of emphasis, beginning the first of September, shall be known as the "Year of the Layman." The transition will be easy, for the sequence is logical and natural.

The combination of episcopal and congregational forms of government which was chosen by the Church of the Nazarene in the beginning has paved the way for the Church of the Nazarene to share not only responsibility but authority as well with the laity.

Indeed one is prone to feel the word "layman" may be a misnomer in our case. According to Webster, a layman is one who does not belong to a particular profession. As we think of the laity, we are referring to those who are distinguished from the clergy.

Yet we are of the opinion that all within the church have ministries to perform. It is this recognition which has helped to seal

the bond of fellowship which so beautifully exists in the Church of the Nazarene between these two groups.

If there are isolated instances where such harmony has not been achieved, it would have to be due to a lack of understanding of this traditionally accepted concept and immediate efforts should be made to remedy the situation. Both the professional ministry and the laity will want to bring their fellowship in line with the spirit which exists generally throughout our church.

While the General Assembly is structured for 50 percent clergy and 50 percent lay representation, the district assemblies are to a larger degree made up of laymen. The local church meetings then are 100 percent lay organizations with rare exceptions. Thus, as churches grow in size, pastors are called by the people and not appointed. The laity have opportunity to express themselves at every point, even to the replacement of pastors. The

church is the people and the people are the church. The laymen are still there long after a pastor has come and gone.

A pastor, on the other hand, has the last voice in accepting or rejecting a call to a church. His life must be dictated by what he ascertains to be the will of God for himself. Therefore he shall make his final decision only after earnest prayer. When a people have prayed and moved together in unity and a pastor has prayed and found the peace that comes from knowing God's will, then a church has found the basic ingredients for a happy and fruitful relationship.

All the people then find their own ministries to be performed within the framework of the church, and pastor and people soon find themselves in love with one another and in love with their work. The result is a happy, enthusiastic and growing congregation.

The professional ministry says "thank you" to our laymen everywhere for the thoughtful expressions of love and respect so generously displayed during our "Year of the Minister." Now we are privileged to spend an entire year in reciprocity. We do so with glad and grateful hearts.

May the "Year of the Layman" be filled with 12 months of happy and rewarding service as pastors and people move to even higher levels of fellowship and communion in the sharing of their common interests and concerns. May new goals for outreach be achieved and the church generally strengthened as the laity, along with their ministers, share new experiences of faith and generally enjoy God's blessings on all. □

The professional ministry says "thank you" to our laymen everywhere for their thoughtful expressions of love and respect during our "Year of the Minister."

PARTNERSHIP WITH THE Holy Spirit

by GEORGE J. REED



ELEVEN YEARS after graduating from Pasadena College, I joined the cabinet of the newly elected governor of Minnesota as deputy director of the Department of Youth Corrections.

After two years of gratifying success, everything blew up. We had a suicide at one of our reformatories, and reporters also found evidence of several bodies buried in the yard at the St. Cloud Reformatory. These horrible crimes by guards had occurred many years before I came to Minnesota, but that did not deter the press and the governor's political enemies from requesting an investigation by the state legislature. Only a few days earlier I had presented an enlarged budget to the legislature to increase our diagnostic and treatment centers, and to build two juvenile forestry camps to get these young men out doing constructive reforestation work in northern Minnesota. In late April, 1951, it began to look like our political enemies would prevail and that the whole program Governor Youngdahl and George Reed had put together could be wiped out.

I was teaching the Young Married Couples Class in Minneapolis First Church of the Nazarene. Beginning in April, the Sunday School lesson quarterly started a series of lessons on sanctification.

Up to that point in my Christian life, I had always argued, because of my training in Criminology and Human Behavior, that I did not understand sanctification. The first Sunday the lesson was on the theology of sanctification. Because of my Pasadena College teaching under Dr. H. Orton Wiley and Dr. Olive Winchester, the first lesson went well. However, by the third lesson on experiencing heart holiness, I found myself before a large class of couples, fumbling my way through an unending hour of attempting to tell my class about experiencing sanctification. Although I had always enjoyed public speaking and teaching, my class, on that Sunday morning I experienced total defeat. At the close of the class, bathed in sweat and embarrassed over my failure, I hurriedly left the room.

En route home after church, I told my wife, Lois, about my horrible experience and told her that I would never again attempt to teach a Sunday School class or hold an official church office until I personally had experience heart purity through entire sanctification. That evening we did not attend the evening service and I slept very little that night.

Monday morning broke cloudy, damp, and cold for May 15, but I, with a heavy heart and carrying the entire state of Minnesota on my back, started for the office at the Capitol in St. Paul. By the time I arrived at the Wold-Chamberlain Airport, I could no longer carry the load alone, not even a mile farther. I turned my car off the highway by the airport and broke into sobbing. I cried out to God, asking Him for relief from my convicted heart.

All my life, up to that hour, I had felt that there

GEORGE J. REED is now retired from public service and operates an avocado ranch in Escondido, California.

was nothing that George Reed could not handle. However, that morning I honestly confessed to God that the department's budget, even the program itself, was in grave danger of being wiped out. I told God that as important as all this was to me, far more important than "all these things" was the great heart void and ache that must first be filled lest I die.

I told God that if He would cleanse my self-centered, proud heart, and give me the Holy Spirit as my Comforter, I would do His will and serve Him in any capacity or job to which He would lead me. My professional pride was placed upon God's altar and my future placed at His disposal. After crying out my need for the Holy Spirit's presence in my heart, and after some two hours of struggling, a still small voice quietly said, "Why don't you let Me take full charge of your life?"

Whereupon I said, "Yes, Lord, I surrender George Reed and his future totally to Your control for this

hour and forever." At that moment the heavy burden lifted; the Holy Spirit hovered over my car and took residence in the throne room of my heart. I began to laugh and praise God for giving me "my Comforter" and Senior Partner for life.

Two weeks later, the legislature closed its hearings on our program and the new budget was passed without losing one dime of our request. I served two more years in Minnesota. During the next 23 years I had the honor of serving five presidents and eight attorneys general as chairman or vice-chairman of the United States Board of Parole. My Helper and Senior Partner has also given me opportunity to serve my church in a small way over these years.

I testify that the Holy Spirit abides in my heart today. I am rejoicing and praising God for His precious presence. My future was never brighter and my daily prayer is that my church will continue her God-given mission of proclaiming Christian holiness. □

AND I PRAY that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ" (Ephesians 3:17-18, NIV).

*O tender Spirit, powerful Friend,
Who helps me grasp the thought
How wide and long and high and deep
The love of God I've sought.
It's wide enough to span the world,
Yet knows my every need;
So wide no tribe is left outside;
He knows the tongues that plead.
It's long enough to span all time,
From man's first feeble cry;
And on and on through every age,
Until the last shall die.*

*It's high enough to lift the soul
To heights of good above;
To sanctify the common things
Like work and thought and love.
How deep, how deep my Savior's love!
Christ plumbed the depths for me.
God's love reached down until it found
My soul and set it free.*

—JOHN A. WRIGHT
Weidman, Michigan

 **HIS LOVE** 

HERSHEY is a lovely, clean town located in the rolling hills of central Pennsylvania, where the aroma of chocolate fills the air. This is a community which, in addition to its world-famous chocolate industry, prides itself in family-centered living, culture, and recreation.

I remember my excitement as I arrived there four years ago to begin my medical education at Penn State's College of Medicine, The Milton S. Hershey Medical Center. I was soon immersed in the study of biochemistry, genetics, histology, and gross anatomy. The first week of medical school passed very rapidly.

As I was walking back to my apartment after spending the first Saturday evening in the gross anatomy lab, it suddenly occurred to me that a vital part of my life was missing in Hershey—the Church of the Nazarene.

The Church of the Nazarene was clearly the single most influential factor in my life. In the first place, I was reared in a Nazarene home. The church was involved in every phase of our lives, whether it was work for the church, singing in the choir, attending board meetings, playing on the church softball team, participating in church social events, or just being present in the services.

Secondly, it was at a Nazarene campground in North East, Md., where I accepted Jesus Christ as Lord of my life. Finally, I had just completed four rewarding years on the campus of Eastern Nazarene College where I received a good balance of fine premedical education and Christian living.

The first year of medical school was one of adjustment. Things began to fall into place with regard to my studies and I was improving on my dissecting skills. (I even learned how to prepare a few meals!)

The adjustment which proved to be most difficult was finding a church home. Sunday after Sunday I entered the doors of a church only to leave with feelings of emptiness, frustration, and loneliness. Yes, the hymns were familiar and the order of service

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MIRACLE IN



CHOCOLATE- TOWN

by RICHARD J. SIMONS, JR.

was much like that in a Nazarene church. What was lacking was the proclamation of salvation and the doctrine of entire sanctification. In addition, I did not experience that warm, friendly spirit which I had come to associate with the Church of the Nazarene.

Soon I learned of other Nazarene families in the Hershey area. I had the opportunity to share my feelings with Dr. Paul Mangum, district superintendent of the Philadelphia District Church of the Nazarene. I expressed my desire, and that of others, for a Nazarene church in Hershey. Dr. Mangum informed me that Hershey was being considered as a target area by the district's home mission church planting program. My wife and I prayed daily for God's will in this matter.

One spring evening during my third year in medical school, I received a long distance telephone call from a former college

classmate who was completing his studies at Nazarene Theological Seminary in Kansas City. I was ecstatic when he told me that he would be moving to Hershey in the summer to be our pastor.

On July 13, 1980, our dream became a reality as 13 of us gathered in the dining room of the parsonage on Cocoa Avenue in Hershey for our first worship service. I will never forget the calm, assuring spirit which prevailed during the opening hymn, "Great Is Thy Faithfulness." God indeed had been faithful in answering our prayers.

The little congregation of 13 has now grown to 50. The Lord has provided us with a worship facility. We have a talented, young pastor who is enthused about preaching the gospel of Jesus Christ and seeing broken lives changed. After only six months of existence, we stepped out in faith to become a totally self-supporting church. And, best of all, we have a wonderful, caring church family.

In retrospect, it is clear that God had been working in our lives even during times of discouragement about a church home. Perhaps you are experiencing similar circumstances in your life right now. Be patient and heed the words of God found in Joshua 1:5-6: "I will be with thee: I will not fail thee . . . Be strong and of a good courage." □

ACCORDING TO JESUS, "the first and great commandment" is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:36-40).

As a student at a large Northeastern university, my spirits were low. The dean had just informed me that my grades were too low to permit me to continue as a premed student. He tactfully suggested that I switch to psychology as a major field. This was crushing to me. Other doubts and insecurities beset me. My previous eight years in the U.S. Air Force had acquainted me with much sin and grief. I had a heavy smoking habit and was just getting over the effects of too much drinking.

To pay my expenses as a sophomore, I was working as a waiter and dishwasher at a nearby restaurant. One day a co-worker told me about a church located nearby that he heard was different and unconventional. He asked me to go with him the next Sunday morning to see what it was really like. Churchgoing was the last thing I was interested in at the time, but I agreed.

Saturday night had been windy and bitterly cold. The church furnace had gone out. When we arrived at the Church of the Nazarene, we found the building cold, and the wooden straight-backed chairs did not impress us too much. There was something about the service, however, a welcoming warmth and an aura that I'd never experienced before. I can't recall the sermon topic, but I've never forgotten the manner in which it was delivered nor the man who delivered it. To say it was different is to put it too simply. It carried an expression of love unlike anything I'd ever heard. My thirsty soul soaked it up like a sponge. My friend was unimpressed and could not leave soon enough. The pastor was very friendly and invited us back for the evening service. "No way," my friend declared as soon as we were out of the small, cold building. But I had felt a warmth and a Presence that was totally unfamiliar, and I wanted more of it. I went back that evening to get a better understanding of why this church service was different from others I had attended over the years.

The evening service was less formal than in the morning. There was much enthusiastic singing in which all joined. There were short talks by several people, telling what God had done for them and how wonderful it felt to be saved. All this was totally unfamiliar to me, yet their words and feelings were evidently sincere and carried a ring of truth to this skeptic. I heard another sermon, delivered in love and with deep feeling, followed by an invitation to those who wanted to come and accept Christ as their Savior.

After the service, the pastor invited me to visit with his family at the parsonage nearby. He didn't have to ask twice. Most college students are glad for an opportunity to visit in someone's home. I had to have a cigarette first, but he never said a word. Nor did he reproach me when I had to have one at his home. His wife was annoyed, but she didn't say any-

HARRY E. WEST is a layman in the Burlington, N.J., Church of the Nazarene, and is a part-time facilities consultant for the accreditation of vocational rehabilitation institutions. He resides in Willingboro, New Jersey.

thing either. The pastor discussed my experiences with me. I told him of my disappointment in having to drop out of the premed courses. He was not critical in any way, just supportive and interested. How comforting it was; how I needed such warmth and concern. At the end of our visit, he and his wife invited me to the midweek service and to the Sunday services. In all the churches I had attended in the past, no one else had ever made me feel that they cared whether I returned or not. He obviously meant it when he said they would be looking for me.

I went back again and again, and soon looked forward to each service as the high point of my week. It wasn't long before I knew they offered something I wanted and needed in my life. Jesus had died for my



LET'S NOT LOSE OUR SECOND LOVE

by HARRY E. WEST

sins and my burdens could be lifted! Pastor and people helped me to pray through one joyous day in early 1950! Jesus came into my life!

I had a severe struggle over tobacco; I had smoked for over 14 years and my daily cigarette consumption was high. However, God was with me and gradually the craving left me. No one had told me to give up smoking. It was just evident to me that to be Christ-like, one would not smoke. Many times in the past I had tried to quit, and many people had begged me to quit, but it had not been possible. Now Jesus helped me to get over the habit, something no one else could have done.

There was a new light and glory in my life. Everything was brighter and happier. The pastor told me of a small Nazarene college in Quincy, Mass., and we visited the campus. I transferred to Eastern Nazarene College that fall. Shortly after, I sensed a need to be sanctified wholly. I prayed much, many of my friends on campus prayed with me, and finally, after I had yielded completely, the experience was mine. Those two years at Eastern Nazarene College were the happiest of my life to that time. It was there, also, that I met the young lady who became my wife.

All of this began in a small, unheated church building. The momentum for these events was generated by a warm friendly welcome sustained by love. There is a need today to reinforce such brotherly love in our church. We have a great church. Strangers come and go; let us make them feel welcome. They may be unfamiliar with our rituals and our songs; they may be smokers, they may be drinkers, they may even be on drugs, but let's not turn them off or away. Let's not carp on their weak spots; they know them. Let's just love them into the Kingdom. It works; I know! □

by MARCUS J. CLEMENTS

Tenderness of Spirit



CHILDHOOD VISITS to Aunt Bessie's house are still vivid in my mind. Going there was fun. There was no need to worry about how you would be received or what her attitude would be when you arrived. She possessed what I call a tenderness of spirit toward everyone. She was rearing a large family during trying times, but she had time for me and all the others. I could tell by her smile that she genuinely cared for me. Her spirit was like that of Jesus—never condemning, always positive and attractive.

We would all agree that our Lord was the most compassionate man who ever lived. His concern for the individual rather than the situation is evident throughout the New Testament.

We see it on the Cross. Though racked by pain and forsaken by His friends, the Savior put the needs of others ahead of His own with His tender words to the thief: "To day shalt thou be with me in paradise" (Luke 23:43). He had already forgiven His executors and turned His attention to another.

We see this tenderness of spirit in Christ's attitude toward children. He had been teaching concerning the important issue of divorce. Some attempted to bring children to Him that He might touch and bless them. His disciples rebuked them, feeling the Lord had more important things to do. Jesus insisted upon taking the children in His arms and declared that anyone who would enter the Kingdom must become as a little child. What tenderness!

There was tenderness in His attitude toward the woman taken in adultery. The scribes and Pharisees brought her to Jesus expecting a sentence of death. He looked down as if He did not hear her accusers. Her past was not the important issue. He then looked at her and saw what she could become and forgave her. He looks tenderly at us today and sees our potential for being much better than our past.

Stephen displayed this same spirit toward his killers. Though his body became a bleeding, beaten pulp from the stones they threw, his spirit could not

be ignored by one standing nearby named Saul. In the days that followed, Saul continued to see Stephen's face as it shone like that of an angel, and to hear those words, "Lord, lay not this sin to their charge" (Acts 7:60). Stephen's tenderness of spirit was no doubt used of God to convict Saul of his need of the Savior.

Tenderness is requested in Paul's instruction to the young preacher Timothy. Paul was nearing the end of his ministry and was giving Timothy some "pointers." Paul said, "Be thou an example of the believers . . . in spirit (1 Timothy 4:12). He knew Timothy's ministry would be helped or hindered by the spirit in which he preached and lived.

It is possible for us to be persevering in our Christian duties, to be unwavering in our commitment to God, to be a brave defender or preacher of holiness, to be blameless in our morals and zealous in good works, and still be greatly lacking in tenderness of spirit, that all-melting love akin to the very nature of our Lord. I am convinced we can accomplish much more for the Kingdom by the spirit in which we do His work than the actual deeds themselves. We can never really do the work of God without the spirit of God. I remember the first pastor I had as a child not by his great sermons, but by his tenderness of spirit and his smile directed at me.

We will do well to ask God to help us in this area. Though beyond reproach morally, we can put a barrier between ourselves and others by having the wrong spirit, and thus eliminate any possibility of bringing them to our Savior. We need to remember this in our relationships with other Christians. Many laymen and many pastors have been deeply hurt by a word spoken or an action taken that was not in keeping with the tenderness of spirit taught and demonstrated in the New Testament.

Aunt Bessie has not changed. Though sickness has come and the years are taking their toll, she still possesses a tender spirit that convinces all around her that her actions and attitudes are directed by the Holy Spirit.

We can possess a spirit that will tell those around us of Jesus in a way we can never put into words. □

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"IT'S ONE THING TO BE TEMPTED,



Bob Combs

ANOTHER THING TO FALL."

How to BEAT TEMPTATION

SEVERAL YEARS AGO a popular TV show was *Candid Camera*. Part of their theme song was "When you least expect it—" That's exactly when temptation comes—when you least expect it.

We are deluged with books and magazine articles telling us how to reward ourselves by learning how to beat inflation, the blues, rising taxes, the energy crunch, etc. But when we learn how to beat temptation, our reward is eternal. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Temptation comes to everyone, old and young, rich and poor, brand-new Christians, and seasoned saints. There are no exceptions.

Temptation itself is not sin. It's how we handle it that counts. William Shakespeare, in *Measure for Measure*, said, "It is one thing to be tempted, another thing to fall."

The Bible assures us that "God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13, RSV). The key word is *provide*. He gives us a way of escape, but He does not force us to use it. We have to do that on our own.

Let's examine five ways to beat temptation.

1. Fortify yourself with prayer.

Jesus recognized His disciples' need for victory over temptation. He instructed them to pray each day, "And lead us not into temptation; but deliver us from evil" (Luke 11:4). If those closest to Jesus

by LOLA M. WILLIAMS

needed that prayer each day, how much more we need to daily fortify ourselves with prayer. There is no better armor against the wiles of the devil.

2. Take another route.

Larry, a heavy drinker from youth, stopped each night on his way home from work at the same bar. He would toss down liquor with his cronies until he was drunk. Then he'd stagger home, sleep it off, and repeat the whole process the next day.

One day Larry met Christ. He found forgiveness for his sins and deliverance from the booze habit. One of the first things he did was take another route home from work each night. He did not want to risk going by the old tavern where the smell of liquor and the pleadings of his old crowd might cause him to fall.

The late R. T. Williams, in his book *Temptation*, said, "The mistake made by most people is in seeing how far they can go without doing wrong before they check the desires or feelings." Larry, though only a babe in Christ, was wise enough to take the escape provided.

3. Quote Scripture to the devil.

When Jesus was tempted by Satan, He answered each time by quoting from the Holy Scriptures. Finally, He commanded, "Get thee hence, Satan: for it is written . . . Then the devil leaveth him" (Matthew 4:10-11). Satan has no defense against the Word of God.

A girl in high school faced a tough test, for which she was unprepared. She prayed, "Lord, bring all things to my remembrance," but she flunked the test. She had stored nothing in her mind to remember.

If we expect God to give us an appropriate scripture to help us beat temptation, we must first *learn* those scriptures. "Thy word have I hid in mine heart that I might not sin against thee" (Psalm 119:11).

4. Run!

Potiphar's wife kept trying to entice Joseph to sleep with her, but he resisted with all his might. One day she found him alone and grabbed him by the cloak with lustful hands. Joseph knew just what to do: "He fled, and got him out" (Genesis 39:12).

He didn't stick around to take a quick look at her beautiful figure. He didn't stand there grinning to himself, feeling flattered that the boss's wife wanted his "bod." He didn't even take time to point out the error of her ways. He had earlier discovered that would not work. Instead, he ran away from temptation as fast as his legs would carry him!

Sometimes, to run in the opposite direction is not only the smartest but the most courageous course to follow. Again, from the pen of R. T. Williams, "Do not permit the attention to be centered upon any person, object, or mental picture that would have a tendency to arouse a feeling of desire that would, if satisfied, lead one astray."

5. Out of sight—out of mind.

Get rid of *anything* that might cause you problems: liquor, cigarettes, trashy literature, tempting

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TEMPTATION

snacks (for overweights), etc. The devil will use anything he can to cause us to stumble and fall. He knows our weak spots almost better than we do. That's where he'll attack us most often.

Immediately upon his conversion, one man tore up the cigarettes he had in his pocket and in his car. When he got home, he took a butcher knife and cut clear through the carton of cigarettes he had on reserve, then pitched them into the trash can. He smashed all his ashtrays to bits. He was learning how to beat temptation before it beat him.

If you do give in to temptation, pray for forgiveness on the spot. Jesus said, "Him that cometh to me I will in no wise cast out" (John 6:37). Then continue your Christian journey from that point. Never look back or beat yourself with remorse over the past. Instead, look to Jesus each day for renewed strength. Horatio Palmer's familiar hymn says it well:

Yield not to temptation, For yielding is sin
Each vict'ry will help you Some other to win.
Fight manfully onward; Dark passions subdue.
Look ever to Jesus; He'll carry you through. □



When I Kneel to Pray

*I may not move a mountain
Or face a grizzly bear,
But I can scale a mountain's
height
And move the world by
prayer!*

*I'm nothing in myself,
But God is equal to the task
And can perform great miracles—
Far greater than I ask!*

*Unseen foes on every side
Would hinder me today,
But they will melt beneath His
power
When I kneel to pray!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

by G. WEATHERLEY

SOMETHING was obviously wrong with Ralph. He looked bewildered. Sensing he had a need, I asked him: "What is wrong? It's nothing serious, I hope."

"I want peace," he replied. "Where can I find it?"

How many people today would give the same answer to that question! We all long to know serenity in the midst of life's storms. Difficulties, hardships, troubles, and worries can roll upon us so frequently that they seem interminable, inevitable and, at last, unbearable.

Yet peace is the inheritance and right of every Christian. Jesus made it His legacy to His disciples just before He died. "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

Henry Drummond has defined this peace as "the perfect poise of the soul; the absolute adjustment of the inner man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God." Here is the rest and quietness of an untroubled heart.

Jesus' peace is not the temporary calm that comes from tranquilizers, whose brief soporific effect brings us no more real peace than there was before we took them. Jesus' peace is real, deep and abiding.

This peace is unique, for it is Jesus' own peace. It is, as Dr. F. B. Meyer says, "the very peace that filled His glorious nature, and kept Him so calm and still amid the storms that swept around His pathway through the world."

Christ's peace is so rich that the Psalmist calls it "great peace" and "abundance of peace." Isaiah says it is "perfect peace" and describes it "as a river" which flows full and unhindered by what is going on around. Paul refers to it as "the peace of God, which passeth all understanding."

This peace does not depend on the absence of battles. When Jesus spoke of this peace, He was soon to

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JESUS HAS LEFT US A LEGACY

“PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU”

leave the disciples; that thought filled them with sorrow. They would have to face opposition, hatred, and persecution; some of them would become martyrs. In those circumstances, Christ spoke of their enjoying His peace.

We enjoy this peace in spite of the storms. In a contest to express the concept of peace, the winning artist portrayed a wild stormy ocean, beating and breaking upon the crags of a rocky shore. The sky was dark and lightning-streaked. But in the wavebattered cliffside, sheltered by a little ledge, a pure white sea gull was shown brooding upon her nest. She showed no sign of fear as she viewed the wild world about her, as though knowing she was safe in her sheltered retreat.

Nor does this peace depend on a freedom from temptation, a removal of all obstacles and an exemption from every sorrow—conditions we shall never know while we are on earth. Rather, this peace reflects the inner strength to withstand temptation, overcome the obstacles, and bear the sorrow. Having this peace, we shall remain unruffled in spite of the onslaught; and do it without developing tensions.

Because this peace is deeper than the storms of life, it is not disturbed by surface troubles. During a test, a submarine remained submerged for many hours. When it had returned to harbour, the commander was asked: “Well, how did the storm affect you last night?”

The commander looked at the questioner in surprise and said, “Storm! We knew nothing of any storm!” They had been down too far below the surface to feel any effect of the storm.

This peace will bring us tremendous good. Instead of bodies and minds weakened by tensions, we shall have physical and mental energy to work well. Restful sleep will follow. Our experience will resemble the Psalmist’s: “I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety” (Psalm 4:8).

Peace will nerve us spiritually. God will be able to use us more fully because we are not wasting our energy in worry, but are trustfully ready to serve Him at all times.

How do we get this peace? Jesus Christ has bought it for us. He “made peace through the blood of his cross” (Colossians 1:20). He had to die on Calvary

that we might enjoy it. Such a valuable blessing had to be costly.

This peace is brought to us by the Holy Spirit. Paul tells us: “The fruit of the Spirit is . . . peace” (Galatians 5:22). He resides in the hearts of all Christians and works there to give us this peace. He guides, restrains, urges, and teaches, so that this peace may be full and secure.

Peace comes as we study the Bible. The Psalmist reminds us: “Great peace have they which love thy law” (Psalm 119:165). Reading the Bible, we gain a clearer picture of the Lord’s power and love.

“Peace comes,” as William Barclay says, “from the certainty of the wisdom, the love, and the power of God. Peace comes from staking life on the belief that what Jesus said about God is true.”

Learning to trust Him more fully is the way to peace. Isaiah 26:3 declares: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”

We have peace because we know that our Father is in charge of all events and will not cause a needless sorrow. So no event need disturb our peace. Paul prayed, “The God of hope fill you with all joy and peace in believing” (Romans 15:13).

How well this worked in Paul’s own life! A terrible storm raged at sea: panic-stricken sailors were about to abandon their vessel; one man maintained a tranquil optimism. Above the storm and cries of the crew, Paul’s calm and confident voice rang out: “Sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:25). Why was he so calm? He trusted implicitly in God, resting on the divine promise that there would be “no loss of . . . life.”

Obedience to God’s will strengthens our enjoyment of that peace. Paul points out: “To be spiritually minded is life and peace” (Romans 8:6). This means setting our affections on heaven, not on such earthly matters as accumulating wealth or getting financial security.

Our situation may be most difficult, one that tests us severely. But we need not move to enjoy peace. If we trust the Lord, we can be strong there. Every test, trial, and affliction is but an open door for God to display His power through us and in us. We shall be at peace. □

Looking Toward

SUCCESSFUL RETIREMENT

RETIREMENT! It is a word that meets with varying emotions, from fear and anxiety to ecstatic relief. Retirement for some means a time to explore life yet unknown. For others, it becomes a time of loss—loss of motivation, loss of enthusiasm, loss of purpose. It becomes a time of withdrawal. Thousands of couples each year face the challenges of retirement. Some make it, others wither and give up.

As many have shown, successful retirement can be not only a dream but a reality. For the Christian retiree, a new life of discovery can be realized.

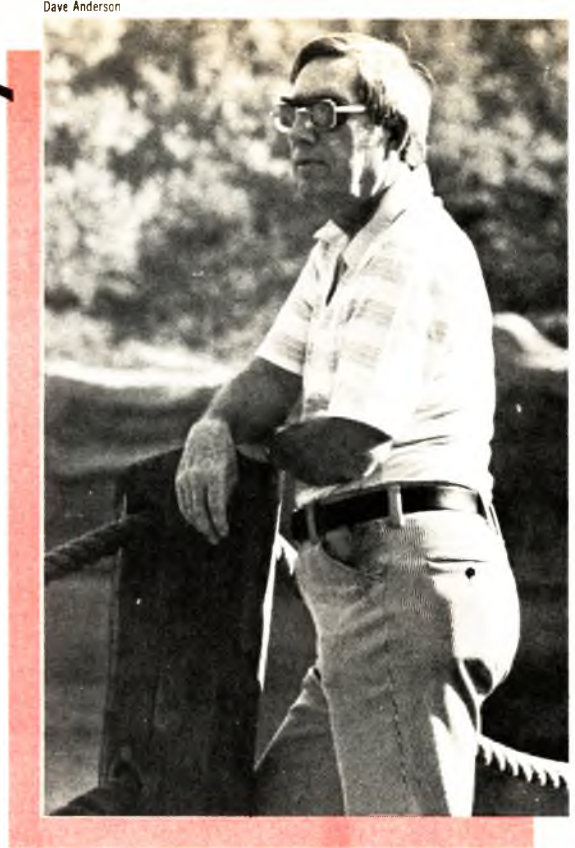
Wendell and Lenora Maples, members of the Branson, Mo., Church of the Nazarene, are new to the church and to the community. They retired from their jobs in central Ohio three years ago. They left lifetime careers, said good-bye to lifetime church friends, sold their home, left their children and grandchildren to themselves, and set up a home in an area of the country where acquaintances were few. Adjustments came but, as they relate, several key steps brought a new sense of joy and excitement to their new life-style. Here are their responses to some questions about retirement:

QUESTION: What important thing did you do before you officially retired?

WENDELL: For several years before I retired from the Burrough's Corporation in Ohio, I had thought about retiring in Missouri. I had grown up in southwest Missouri and loved the area and the country life-style. However, before I did anything, I planned ahead. I planned what activities I would involve myself in, and how I would also be of service to the local church that I would become a part of. Idleness could bring frustration, and I knew it.

LENORA: Leaving my daughter and son and their families was a difficult adjustment for me. However, my husband is my first priority and his happiness is my main concern. The children can come and see us.

JAYNE SCHOOLER, wife of the pastor of the Branson, Missouri, Church of the Nazarene, is a junior high schoolteacher.



by JAYNE SCHOOLER

My step in this retirement decision was realizing that life is so short, and it would not help to withdraw when we moved, but to become a part of life here.

QUESTION: Were there any other considerations that you made?

WENDELL: Yes! We both had a deep concern that what we were doing was God's will for us and that we would be in a place where God could use us.

QUESTION: You mentioned that planning ahead is essential to a successful retirement. What else would you say is crucial?

LENORA: After moving to our new home, our next priority was to become busy. Women should take the initiative to make new women friends. I thought at one time that when I was labeled "retired" I wouldn't fit in, but that is not true, nor the right attitude to have.

WENDELL: Our first priority was becoming busy, but in doing that, we first looked for a good, lively, growing Bible-believing church where we could serve and be used to build God's kingdom. We found that in the local Nazarene church. It is important to establish a purpose to your retirement, whether it be offering time to your minister for calling, or in my wife's case, for office work, or traveling as we hope to do. We want to try new things, too. We're getting cattle soon, and I never have raised them. That will be a new thing!

QUESTION: What part has your attitude played in your enjoyment of retirement?

LENORA: Retirement must be looked at as a new adventure, not a time to sit and grow stale. I particularly asked the Lord to direct me in this new way



Dave Anderson



of life and He has done that very thing.

QUESTION: One of the greatest tragedies of retirement is the growing number of divorces of those who have been together for 30 years or more. What help can you offer from your experience?

LENORA: One thing we both realize is that we do not have to be together all the time. We encourage each other to have outside interests. Allowing some time for privacy is important, too. I enjoy reading, and he enjoys outside work around the house.

WENDELL: It is important to consider each other's likes and dislikes and respect them for it. Lenora has never played golf, but is attempting it because I like it. I encourage her to become active in other women's activities, such as the Christian Women's Club in our area. Two words stand out in my thinking—respect and privacy.

QUESTION: Both of you have been Christians a long time. What would you say is an essential highlight of your Christian life together?

WENDELL: As I grow, and discover more biblical principles, I discover how much marriage is a two-way street even in retirement years. Women are told to submit, but I have learned that demanding my way isn't the answer; it's being sensitive to Lenora's feelings and needs. Christ has brought us together even more and taught us His joy and fulfillment.

QUESTION: What do you feel is the foundation stone of your retirement and the joy that you've experienced?

WENDELL: Our commitment to Jesus Christ is definitely that foundation stone. Our decisions are based on our commitment to serve Him. We have found that during any period of life, whether young,

just beginning life, nearing middle age, or in retirement, true fulfillment cannot be felt without a born-again relationship to Jesus Christ. We were made to need God, and true joy and satisfaction comes by including Him in our lives from childhood to retirement.

Wendell was recently elected by his church board to serve as minister of visitation and new converts. Lenora heads the Wednesday night children's program and serves part-time as church secretary. Both of them serve unpaid at their own request. □

I Yield to God

*As one forgiven of my sins
And newborn from above,
I come to God as one of His
And yield my faith, my hope,
my love.*

*I yield to God in whole response
So He may freely use
Whatever talents I may have
In ways that He might choose.*

*I yield to Him my time as well
For Him to use at will
In work that glorifies His name
And will my life fulfill.*

*I yield to God ahead of time
My future, all unknown,
And pledge that I will disallow
Whatever He can't own.*

*Ambitions that have commandeered
My thoughts and hopes and heart
Are yielded up if in the dream
My God can have no part.*

*Upon the altar which is Christ,
Who sanctifies the soul,
I consecrate my everything
And ask to be made whole.*

*It's only then, when I present
To Him my self, my all,
That faith can take God's offer of
Redemption from the Fall.*

—J. KENNETH GRIDER
Kansas City, Missouri

WHY I BELIEVE IN LAYMEN'S RETREATS



Thomas E. Saner



Paul M. Schrock



Dave Anderson

by HAROLD IVAN SMITH

IT WOULD DO YOU GOOD!"
"You need to get away."

"We're going. Why don't you go with us?" There are a lot of ways to recruit participants for lay retreats. Most of our districts sponsor a laymen's retreat, and more local churches are considering conducting one.

Some people wouldn't miss it for anything; others never go.

What makes laymen's retreats important?

1. *We all need to get away occasionally.* Indeed, a few pastors have resisted lay retreats because it took people away from the local church. But that's somewhat shortsighted. There is a Nazarene tradition of spillover. The report in a Sunday evening service by enthusiastic participants who have just returned from laymen's retreat has been used to spark a new spiritual tone in a local church.

2. *Lay retreats help build the district.* We go as members of a local church but often return more aware of the larger unit: the district. This does not mean that the retreat is to become a pep rally for district interests or programs.

But there is an emphasis on fellowship and inspiration rather than the business of a district assembly. As people get to know people from other churches they can better pray for those individuals and those churches. A home missions project on the other side of the district becomes faces of people from that project that we've met at laymen's retreat.

3. *Lay retreats encourage us.* One of the strong influences of a retreat is in sharing, sometimes in services, but at other times over coffee, or in times of fellowship. Occasionally a couple, away from home and relaxed, can discuss problems or talk more freely. Many have returned to confront a problem from a different perspective. How many Nazarenes have gone to a retreat discouraged or under a burden but have returned home with a new commitment?

4. *Nazarene lay retreats are rooted in the essentials.* We do not commonly assume everyone

present is a Christian. Jim and Becky, for example, were concerned about a young couple who were their neighbors. The couple responded enthusiastically to Jim and Becky's invitation to go with them to laymen's retreat. Really, they were mostly "getting away from it all," but the end result was quite different. The couple sensed something different about "these Nazarenes," not only in the services, but in fellowship times, in recreation, over meals. They hungered for what made these people different.

On Saturday night, the young couple gave their hearts to the Lord. Years later, that couple are key laymen in a home mission church, and their children are graduates of a Nazarene college.

5. *People make commitments.* I am personally committed to laymen's retreats because I know how much the 1975 North Carolina District Laymen's Retreat meant to me. I thought I had a reservation but at the last minute discovered not only that I didn't but that they were "full." The pastor responded, "Go anyway!" So I drove over to spend Saturday and was able to find lodging in a nearby motel.

The rustic setting offered a chance to walk in the woods; to think. That year the services were held in a rustic tabernacle with sawdust floors. After a super dress-up banquet, there was a spirit of excitement as we gathered for the evening session.

Dr. Les Parrott spoke to those who were discouraged, defeated, who needed to tighten up some commitments. Yet he seemed somewhat frustrated and said, "I'd like to open the altar but the ladies are so dressed up from the banquet and there's no place to kneel except in the sawdust . . ." They began coming forward, camp meeting style. Some, after years of hearing about the "sawdust," experienced it.

That weekend was a knot-tie for me.

The history of district laymen's retreats has been commitments made, commitments kept. For some laymen a retreat was their Bethel; for others, Pentecost. Lay retreats foster memories that are forever treasured.

The Church of the Nazarene as a denomination and as local churches always profits from laymen's retreats. The retreats, though as varied as the districts, contain a combination of the following: a homecoming or family reunion, a touch of camp meeting, and, many would insist, a glimpse of heaven.

I believe in laymen's retreats. □

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I WENT TO WORSHIP

*I went to worship
to allow my heart
to be invaded by God,
His truth,
His purpose.
to ask for my life
an involvement with God,
His mission,
His way.
to open my heart
to the inspiration of God,
His discoveries,
His hope.
I left worship with life,
feeling the love of the invasion,
the joy of the involvement,
the peace of the inspiration.*

—C. NEIL STRAIT
Grand Rapids, Michigan



Don Platt

Book Brief

NOT JUST A LAYMAN



RAYMOND C. KRATZER,
author



WHILE SERVING many years in the ministry, both as pastor and district superintendent, I attempted to observe the dynamics of church growth. It became apparent to me that such growth depended upon a strong working relationship between the laity and the ministry." So says the author of *Not Just a Layman*, Raymond C. Kratzer.

The author continues: "In many instances it seemed to me that there was a double standard in

terms of priority in church work. The minister felt called by God to his task, but too often there was a lack of understanding of the laity's high calling."

Dr. Kratzer has written a book that underscores the fact that the church's program is not a solo performance. If God's work is to be done effectively, it must be an orchestrated concert with every member doing his or her part.

To achieve its mission, the church must have the cooperative effort of all its members. Each layperson must be given and must feel responsibility. The New Testament clearly indicates that all redeemed persons are called to serve and promote God's kingdom. Kratzer's book impresses the laity with their responsibility, and provides specific ways by which their commitment may be implemented.

Kratzer's emphasis is not entirely on "doing"; he clearly defines the spirit of dedication needed to lift what some call a "lowly position" to one of importance and dignity. The spirit of stewardship and the joy of service must be the impelling force that makes a layperson so indispensable. □

Beacon Hill Press of Kansas City
To order, see page 23.

IN A DELIGHTFUL children's story, Pinocchio, trying to become a real boy, discovers that every time he tells a lie his wooden nose gets longer. His conscience is a little creature called Jiminy Cricket. Although evil forces seem to prevail, in the end good wins out, allowing Pinocchio to return to Papa Geppetto safe, sound, and full of real life.

Who bothers to analyze such fun? Generations of parents have read the story to their kiddies for pure pleasure—and how many fibs might have been avoided? However, careful study of the characters and plot leads one to suspect the whole story is a parody on Bible truths. Jiminy Cricket is a case in point.

By *Jiminy Cricket!* It was a dandy expression when things didn't seem to go your way. *Jiminy Cricket!* It's called a *euphemism*—replacing a naughty word with one that's not offensive to anyone. Back when Jiminy Cricket was popular, the consequences of using the Lord's name in vain were severe enough to deter it. The innocent *Jiminy Cricket!* replaced the profane, worldly *Jesus Christ!*

Linguistic students—of whom missionaries are among the best—quickly discover that the difference between the textbook and any language of the street is slang. Colloquialisms, which rise out of the fundamentals of daily living, put the color in the conversation.

Two missionary experts I knew—one English, the other American—were being discussed by a group of believers at a camp meeting, where both were featured speakers. The nationals praised Brother No. 1's excellent command of Arabic so profusely I had to interject a word. "How about Brother No. 2?" I asked slyly.

A murmur of appreciation spread around the circle as they chorused: "Fooley! He's no foreigner; he's one of us!"

On another occasion French Christians commended a missionary wife on speaking their language so well. It was faulty French, and she knew it, so she quipped, "What about my husband?" They didn't deem it necessary to rave about him. His accent and colloquialisms were so uniquely their own they thought of him as a Frenchman.

There comes a time when slang ceases to be slang. Whether slang terms began at the height of creative speaking (folks like Luther, Shakespeare, and Hal Boyle are credited for some), or whether they are simply the common dialect of some crowd, certain words and expressions stick like crazy-glue, becoming a permanent part of everyday vocabulary, eventually demanding a listing in Webster's Dictionary.

The slang of any country has tremendous human appeal, because it grows out of daily struggles with life itself. Some witty person says something catchy; those around him pick it up and carry it to the world. Its widespread acceptance depends largely upon how many hearers can relate to it, for slang is a "gutsy" language, a language you can *feel* as well as *say*. This very fact makes the natural use of slang tremendous-

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YEA AND NA

by EVELYN STENBOCK



Heinz Füsse

"IF ANYONE CONSIDERS HIMSELF RELIGIOUS AND DOES NOT KEEP A TIGHT REIGN ON HIS TONGUE, HE DECEIVES HIMSELF AND HIS RELIGION IS WORTHLESS."



ly important to the Christian, because our whole purpose for being here on earth is to glorify God by communicating His love and purity to those around us.

What colloquial expressions can we use, and what words should we avoid? And why?

First of all, let's clarify one thing. Writing. Writing, teaching, and in some cases, preaching, ought to lift our beautiful language (whether English or some other) to its best levels. Bookishness is boring, but education, formal and informal, entices the mind to explore and expand. Much as we love Erma Bombeck, we would be poor indeed if all major communicators wrote and spoke as she does, on our daily, constantly changing emotional level.

On the other hand, Christian witness, to be effective, has to touch the heart of the hearer, which requires speaking his language. Slang is widely accepted now, promoted by homey television conversations on every social level, so the gap between "correct English" and street language is rapidly closing. Street language is gaining ground.

Most popular slang is pretty harmless. It hits us where we hurt, strikes our funnybone, or creates a

Y ARE A-OK!



mental image we can relate to. Such creative communication is a plus for the Christian, and may more of us learn how to do it well! Some slang is dubious, born in immoral settings, or spoken originally in nightclubs where the booze flows freely, or on the drug scene, but now used in the outside world as well. *Freaking out*, for example, originally meant on drugs, while *fun and games* originally indicated a sexually good time between unmarried partners. A *bachelor mother* now means any woman raising her child alone, but originally meant a mother unwed by choice. A sickening number of popular expressions have *come out of the closet* where homosexuals used to hide.

“Gross,” “neat,” and other teen terms developing almost daily have no unsavory background, but some, such as “crud,” are vulgar. Vulgarity is taboo for the sanctified, and always must remain so. Generally when vulgar words and expressions are tossed into our living rooms by talk show hosts and comedians, we feel very uncomfortable. I for one turn

off the TV, if I control it. Sexually suggestive expressions, slang terms or explicit words for sex acts, words meaning private parts of the body, and words pertaining to defecation must be thrust out of our minds as soon as they enter—for what mimics we are, and our children more so. TV is an effective brain-washing tool, callousing our sensitivity if we let it. Filthy language (no matter how popular, contemporary, or “cool”) will grieve the blessed Holy Spirit, hindering and even quenching His work.

We come back to Jiminy Cricket. Scripture gives us clear guidance on profanity. Oaths (Matthew 5:33-37) are not only forbidden; they are unnecessary for the Christian. Christians tell the truth and keep their word. We don’t have to back up what we say with an oath (*by God, by gosh, or by golly*), because we’re known as reliable people, folks you can count on. Curses (*damn, darn, and “go to’s”*) certainly seem out of place for the saint with a burden for souls. Hell is so dreadful, how can we use that word lightly? To switch to a euphemism (“for the *heck* of it”) doesn’t fool unbelievers, though it might fool us. One secular writer in the 1940s wrote, “It seems strange to hear prostitutes saying ‘for the fun of it.’ I would expect them to say ‘for the hell of it.’”

Unbelievably, we hear *Oh, Lord!* and *Oh, God!* in light conversations in the church and among Christians at home and at work. This common expression is used around the world when either a tragic or happy event is reported, the French *Mon Dieu!* and the Arabic *Allah!* being two common examples. It’s not a prayer. It’s only idle chatter. It’s using God’s name in vain.

Not everyone had a dad like mine, who taught the evil of this practice. On the school playground when I was about 10, I bravely said, “Gee!” A neighbor child jumped on it and soon had the recess crowd chanting, “We’re gonna tell your father!” I should have let them. I don’t know how I called them off, but even today I have trouble putting the word on paper. *Gee* means Jesus, and *Gosh* means God, my father said quietly. Years later, when I discovered the dictionary, I found it was true.

If every other living person on earth uses profanity regularly, you and I cannot. It’s the one area of slang we must stand against firmly and united, for it’s the precious name of Jesus they’re usually dragging in the mud—innocently or otherwise. *Creeps! Cripe! and Jeepers Creepers!* are all euphemisms for Jesus Christ, as are the harmless sounding *Holy Cow!* and *Holy Cat!* which come from “Holy Christ.” Immoral tongues have also put the word “holy” before filthy four-letter words.

What does it all mean to you and me? Loose language damages our credibility, James tells us: “If anyone considers himself religious and yet does not keep a tight reign on his tongue, he deceives himself and his religion is worthless” (1:26, NIV). James’s admonition to “keep oneself from being polluted by the world” (1:27) is needed more today than ever before. The same world that’s trying to contaminate us is watching us, reading our lips as well as our lives. May we be good witnesses, pure in speech, as well as pure in heart! □

here so beautifully develops it—the holiness movement clarified what was ambiguous in Wesley by establishing the historical connection between Pentecost and entire sanctification. In the light of the current Asbury controversy over the relationship between the “coming” of the Holy Spirit at Pentecost and the doctrine and experience of entire sanctification, plus the current movement among some holiness thinkers toward ambiguity in the secondness and crisis nature of entire sanctification, this splendid article comes as a welcome exposition of the biblical view which has characterized our holiness heritage.

And thanks directly to you for your accompanying editorial

which complements McGonigle’s article with important additional doctrinal detail to complete the picture on Pentecost and holiness in such a comprehensive way. I appreciate the missional aspects you alluded to at several points. One of the points of Pentecost is that we aren’t to be good, for nothing.

Paul R. Orjala
Kansas City, Missouri

MENTAL HEALTH

Several years ago, as a young woman, I suffered a nervous breakdown. It was a long, hard fight back to normal health again. But, thank God, through the prayers of my friends in the church and the help of good doctors, I finally got well.

It disturbs me to see today there is still much ignorance,

misunderstanding, and stigma surrounding mental/emotional illness.

While we, as a church, believe in divine healing, we also recognize that God often brings about one’s healing through competent doctors. Why are we so reluctant in cases of severe depression or emotional problems to advise the ill to seek professional help?

Contrary to the notion that “professional help” will destroy one’s faith, a truly reputable, competent psychologist or psychiatrist does not seek to do this. In fact, professional help may help unravel some of the hang-ups of a damaged “self-image” that can cause one to love himself more, therefore leading to more capability to loving God.

Mrs. Wila Harrell
Cincinnati, Ohio

by M. H. ROZZELL

SINGING WITNESS

SINGING *I go along life’s road, Praising the Lord, praising the Lord.*”

The opening words of this song could have been written for my brother Frank. For more than 50 years, he has sung his way through every joy and sorrow, gain and loss, favorable and unfavorable circumstance in his life.

Frank had no formal training in music or voice. He simply knew what kind of music he liked, and the kind of songs he enjoyed. Music was intended to lift the heart. Songs were supposed to feed the soul, enlighten the mind, and move the spirit. A song must not only sound good—it must say something worthwhile, must express good solid, sensible theology. And his chief joy was to lift his clear, strong voice singing praise to his Savior.

I visited my brother Frank recently. As we sat and reminisced, Frank bubbled over with praise and gratitude as he recounted so many ways God has blessed him over more than 78 years. And I heard for the first time how our “Drinking Uncle,” Olie Phillips, had found the Lord.

Uncle Olie was a “character,” a slight, dried up little man, weighing maybe a hundred pounds with

all his clothes on. He was the least likely candidate for salvation imaginable. Though he was not a drunk, he drank on a regular basis, and had done so most of his life. He was a habitual liar. “It’s more fun to lie than it is to tell the truth,” he once laughingly told my mother.

In all the years we had known him, Uncle Olie never went to church. So one night, as Frank was leading the singing for an altar service, he was almost shocked to see Uncle Olie hurrying down to the altar.

After he had prayed through, Uncle Olie testified that it was Frank’s singing that had put him under such deep conviction. Frank lived on the side of Missionary Ridge, overlooking the city of Chattanooga, and Uncle Olie lived a short distance below him. In the early evening, Frank would sit on his front porch and sing for an hour or more—singing for the sheer joy of putting into words and melody what was in his heart, never realizing that not far away he had a captive audience of one.

Uncle Olie said, “As I kept listening to Frank sing, and felt the joy he had in his voice and soul, my poor heart got so hungry for God, I just couldn’t stand it any longer. I just had to get saved.” And when Uncle Olie died some time later, he died in peace.

Thus was another soul brought to Christ, because my brother Frank, like Fannie J. Crosby, was constrained to sing

*I think of my blessed Redeemer;
I think of Him all the day long.
I sing, for I cannot be silent;
His love is the theme of my song.*

God give us more “Sweet Singers in Israel!” □

**“By ALL MEANS...
Save Some”**

IN THE NEWS

PEOPLE AND PLACES



Mark Lail, member of the Felicity, Ohio, church, is one of six young people taking part in a federally funded program to aid the people of Panama with vocational agriculture. The program is an attempt to bring Panama up to date with the rest of the world. Mark left June 15, spending a week in Puerto Rico viewing farms and agriculture, and then to Panama where he is teaching classes and training teachers in agricultural methods. He will remain in Panama until December 18.

In high school, Mark was active in the Future Farmers of America and held a state office in his senior year. He is presently a junior at Mount Vernon Nazarene College, where he is studying for the ministry. □



Dr. Lee Jenkins, Professor in the Education Department of Oregon State University at Corvallis, Ore., was chosen by the U.S. Department of Defense as a speaker in the workshop in Weisenbaden, Germany, August 10-19 (sponsored by the Department of Defense Schools for Dependents in Germany).

Dr. Jenkins, a third generation Nazarene, received his A.B. from Pasadena College in 1964, his master's from California State University at San Jose, Calif., in 1967 and a Ph.D. in education and administration from Claremont Graduate School in Ontario, Calif., in 1978.

Dr. Jenkins, wife (Sandy Baxter, Pasadena College 1965), and two sons are members of the Corvallis church. Rev. Richard Parrott is their pastor. □

Evangelist Stephen Manley was among more than 300 graduates at the May 8 commencement service of the Luther Rice Seminary where he received a Doctor of Ministry degree. This 20-year-old institution is located in Jacksonville, Fla., and offers ex-

ternal study programs to students in every state and 55 foreign countries. Dr. Robert Witty, president, and Dr. Gene Williams, president-elect, conducted the exercises in the Jacksonville Civic Auditorium. □



On May 17, 1981, Bethany Nazarene College honored **District Superintendent M. Bert Daniels** with a Doctor of Divinity degree. His outstanding service to the church has been varied.

Dr. Daniels pastored in four states before being elected to the unique position of being superintendent of two districts simultaneously, Alaska and Canada Pacific. After this assignment he was superintendent of the Washington Pacific District for 14 years before coming to the Southwest Oklahoma District where he has served for 5 years. He served on three different college boards, on the Nazarene Bible College Board and the General Board. □

Mr. Walter R. Herring has been promoted to executive vice-president, Southeastern Plastic Container Company, Arlington, Tenn. Mr. Herring has been involved in the plastics industry for over 25 years.

Mr. Herring and his wife, Barbara, are active members of the Memphis,

Tenn., Park Avenue Church, where he serves on the church board. They have four daughters, Helen, wife of Rev. Ron McCormick, Lancaster, Pa.; Beverly, wife of Rick Quevedo, Downingtown, Pa.; Ruth and Carol. □



Elwood (Woody) A. Self has been selected as one of the 1981 *Outstanding Young Men of America* in recognition of his personal and professional achievements.

Woody is presently director of continuing education at Spring Arbor College, Spring Arbor, Mich., where he is also a professor in the Management/Marketing Division. In addition, he is pastoring the Spring Arbor Church of the Nazarene. This spring he completed the course work of his doctoral studies at Michigan State University and has begun work on his dissertation in the area of higher education administration.

In 1971 Woody graduated from Olivet Nazarene College. He received his master's degree in communication from MSU. He has formerly taught at Northwest Nazarene College in Nampa, Ida., and Lansing Community College, Lansing, Mich. □

Jerry Forrest Mikesell, son of Mr. and Mrs. Forrest Mikesell, Coshocton, Ohio, received his M.D. degree from Ohio State University, June 12. He received his B.S. degree in zoology cum laude from O.S.U. in 1978.

He will start a four-year residency program in dermatology at the Cleveland Clinic, Cleveland, Ohio, this summer. Jerry is a third generation member of the Cooperdale Church of the Nazarene, Dresden Rt., Ohio. Rev. Jack Miller is the pastor. □



Mrs. Ian (Hannah) Gordon is well known to Nazarene missionaries, pastors, and people in the Republic of South Africa where she has served as legal counsel without fee for more than 40 years. She and part of her family were guests of Kansas City District Superintendent and Mrs. Milton Parrish. While in Kansas City they toured the church facilities with much interest. Pictured (l. to r.) are: Mr. and Mrs. Ian Gordon of Johannesburg, Mrs. Parrish, and Rev. and Mrs. Neal Gordon of Johannesburg. Before they return to South Africa, they will visit Casa Robles missionary home in Temple City, Calif.

SAN DIEGO FIRST CHURCH —POINT LOMA COMMUNITY CHURCH VOTE MERGER

The merger idea was initiated by the Point Loma Community Church board upon the resignation of Rev. Frank Watkin as pastor. Their congregation voted 97 percent for the merger on June 7. The San Diego First Church congregation, who had previously discussed a relocation but had decided to expand where they are, undertook a major restudy with much discussion before voting 72 percent for the merger on July 12. For some three months the two churches, located 12 miles apart, considered this step. District Superintendent Robert Scott preached and presided at both church meetings. The Point Loma Community Church board has also voted to retain the name of First Church and Rev. Mel Rich as pastor.

First Church, with a membership of about 500, and Point Loma Community Church, with some 200 members, will immediately function as a single church worshipping in two locations until adequate facilities can be provided at the Point Loma College campus. The Point Loma Community Church was begun some five years ago with a nucleus of faculty and other members primarily from San Diego First Church.

Joint committees of the two congregations have been at work examining various possibilities. These meetings have included extended discussions



The King Conference Center in Kansas City was the gathering place for the hard-working (shirt-sleeved) editors of *Beacon Dictionary of Theology* who were working on the closing phase of the manuscript prior to publication. This volume is scheduled for release before the church's 75th anniversary year in 1983. Shown (l. to r.) are: Dr. Willard Taylor, Dr. Fred Parker, Dr. Richard Taylor, Dr. Kenneth Grider.

with President Bill Draper, Financial Vice-president Robert Foster, and District Superintendent Robert Scott.

The college Board of Trustees voted in their meeting last March to appropriate the necessary land for an adequate church facility at the campus, which at that time was to be the Point Loma Community Church. With the possibility of a merger, the Trustee Council of the Board affirmed, in a June 7 meeting, their support to establish a major church by making available a plot near the main entrance to the campus and to cooperate in providing jointly used facilities.

Church committees and college personnel have discussed the desirability of making the church sanctuary large enough to accommodate the college chapel services and other compatible major events. President Draper anticipates this will be a major topic at the fall meeting of the college Board of Trustees. If the larger structure were to be decided upon, cooperative financing by both the college and the church would need to be worked out.

President Draper says, "I am extremely pleased with the action which brings about this merger. I value greatly the ministry of a strong Nazarene congregation at or near our col-



PALCON II—Four down and five to go! Directing the conferences are Dr. Mark Moore, secretary of Education Services; John M. Nielson, coordinator; and Dick Pritchard, associate coordinator. Several hundred conferees are pictured in front of Ludwig Center in a photo taken from Benner Library at Olivet Nazarene College on the first full day of a thrilling conference.

lege. . . . District Superintendent Scott and Pastors Rich and Watkin are to be commended for their leadership in bringing these congregations to this historic decision. I appreciate the vision of the fine members of these congregations in venturing into this enlarged ministry."

"All of our San Diego area churches," says Rev. Scott, "have increasingly been seeking to improve and maximize the effectiveness of their ministry to San Diego and to the total personnel of Point Loma College. The merging of the First Church and Point Loma Community Church congregations is a step designed to help accomplish that overall ministry more effectively." □

EWS COMMITTEE DEVELOPS CURRICULUM

The newly appointed Enduring Word Curriculum Committee met for their annual work session at the Stowehof Inn, Stowe, Vt., during the week of July 13. The committee developed new outlines for the 1984-85 curriculum year and approved revised outlines developed last year for 1983-84.

The themes of the new studies include the General Epistles (fall, '84), Isaiah (winter, '84-'85), Matthew (spring, '85), and Non-writing and Minor Prophets (summer, '85). The 1983-84 quarterly studies that were revised and approved were 1 and 2 Thessalonians, Great Prayers of the Bible, Kings of Israel and Judah, and Great Topics in Wisdom and Literature.

The Enduring Word Series curriculum (EWS) was inaugurated in the fall of 1977. Its printed and audio-visual media offerings include the *Adult Teacher*, *Adult Student*, *Emphasis* (resource magazine), *Adult Resource Packet* (teaching aids), EWS Audio Cassettes, and EWS Media Series/Filmstrips. The EWS curriculum is used by 350,000 adult Sunday School students in six denominations.

The Enduring Word Curriculum Committee is composed of 15 members from the Church of the Nazarene and one member each from Churches of Christ in Christian Union, Wesleyan Church, Evangelical Methodist, Brethren in Christ, and The Missionary Church, who also use the outlines for their adult Christian education programs. Nazarene members are nominated by Adult Ministries and appointed by the Board of General Superintendents to serve for the quinquennium. John B. Nielson, editorial director for Adult Ministries, is the chairman of the committee. □


—NCN



The executive planning committee for the Fifth International Laymen's Conference met in Kansas City, June 24, to lay plans for the conference in Toronto, July, 1982. Pictured in the center is Chairman Vernon Lunn of Detroit; (counterclockwise) Harold Ivan Smith, Kansas City; Bud Tollie, Overland Park, Kans.; Dr. James Garlow, Bethany, Okla.; Dr. Kenneth Rice, Kansas City; and M. A. (Bud) Lunn. The chairman advised that "plans are exciting and with the blessings of God, this should be the greatest laymen's conference we've ever had." Watch for publicity releases this fall. To date, 1,100 advance registrations have been received.



The women's tennis team of Mount Vernon Nazarene College participated in the NAIA tennis championship games held in Kansas City. While in the city, two sponsors and three team members visited church facilities. Pictured (l. to r.) are Rev. James Slaughter, Bev Thornton, Cindy Slaughter, Denise Powell, and Mrs. Slaughter.



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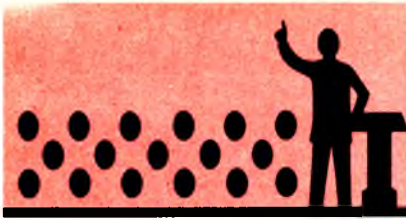
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EVANGELIST'S SLATES

ABNEY, JOHN: Morristown, TN (First), Sept. 22-27
ARMSTRONG, DONNELL: Clarksburg, WV, Sept. 15-20; Akron, OH (Trinity), Sept. 22-27
ARMSTRONGS, LEON, LINDA, AND FAMILY: Roanoke, VA (Boones Mill), Sept. 10-13; Lynchburg, VA, Sept. 29—Oct. 4
ATKINSON, DEAN, PAT, AND FAMILY: Crystal Lake, IL, Sept. 8-13
BAKER, RICHARD: Pineville, WV, Sept. 1-6; Alderson, WV, Sept. 9-20; Vienna, WV, Sept. 22-27
BALDWIN, DEAN: Independence, MO (Trinity), Sept. 1-6; Coffeyville, KS (Central), Sept. 8-13; Springfield, MO (Crestview), Sept. 15-20; Collinsville, OK, Sept. 22-27; Des Moines, IA (Highland Park), Sept. 29—Oct. 4
***BALLARD, DON:** Nashville, TN (Benson Memorial), Sept. 2-6; Frankfort, KY (Capital), Sept. 8-13; Reserved, Sept. 15-20; Bowling Green, KY (Immanuel), Sept. 22-27
BEARDEN, LES: Atlanta, GA (Brookhaven), Sept. 2-6; Ravenswood, WV (First), Sept. 8-13; Charleston, WV (Loudendale), Sept. 15-20; Columbia, TN (Grace), Sept. 22-27
BELL, JAMES & JEAN: Helena, OK, Sept. 2-6; Johnson, KS, Sept. 9-13; Big Springs, TX (First), Sept. 16-20; Kansas City, MO (St. Paul's), Sept. 30—Oct. 4
BENDER EVANGELISTIC PARTY: Hamburg, NY, Sept. 4-13; Indianapolis, IN (Bridgeport), Sept. 18-27
***BETTCHEER, ROY:** Indianapolis, IN (Eastside), Sept. 15-20
BLUE, DAVID & DANA: Branson, MO (Concert—School of the Ozarks), Sept. 16, 1:00 p.m.; Branson, MO, Sept. 16, p.m.; Pryor, OK, Sept. 23-27; Oklahoma City, OK (Western Oaks), Sept. 30—Oct. 4
BLYTHE, ELLIS: Eustis, FL, Sept. 8-13; Stuart, FL, Sept. 27—Oct. 2
BOCK, DON: Columbus, OH (Beechwood), Sept. 8-13; Lexington, OH (Utica), Sept. 29—Oct. 4
BOND, GARY & BETH: Pueblo, CO (First), Sept. 1-6; Indianapolis, IN (Southside), Sept. 9-20; Findlay, OH (First), Sept. 22-27; Sebring, OH (First), Sept. 29—Oct. 4
BREWINGTON, JANE: Reading, MI, Sept. 9-20; Ainsworth, NE, Sept. 22-27; Ridgecrest, CA, Sept. 29—Oct. 4
BRISCOE FAMILY, JOHN: Reserved, Sept. 1-3; Sullivan, MO, Sept. 15-20; Cable, OH (Kennard), Sept. 22-27; Bernie, MO, Sept. 29—Oct. 4
BROOKS, GERALD & JUNE: Bad Axe, MI, Sept. 8-13; Imlay City, MI, Sept. 15-20; Ortonville, MI (Lake Louise), Sept. 22-27; West Carrollton, OH, Sept. 29—Oct. 4
BROWN, ROGER: Concerts in Ohio, Sept. 6-13; New Castle, IN (Southside), Sept. 15-20; Elgin, IL (First), Sept. 22-27
BUCKLES-BURKE EVANGELISTIC TEAM: Munster, IN, Sept. 1-6; Madison, WI (First), Sept. 8-13; Oak Lawn, IL, Sept. 15-20; Troy, MI, Sept. 22-27
BUDD, JAY: Racine, OH, Sept. 8-13
BURCH, SAM: Wheatridge, CO, Sept. 22-27; Golden, CO, Sept. 29—Oct. 4
BURKHALTER, PAT: Doyle, TN (First), Sept. 25—Oct. 4
CANEN, DAVID: Macon, GA (Shurlington), Sept. 1-6; Swainsboro, GA, Sept. 8-13; Newell, WV, Sept. 15-20
CANFIELD, RAY: San Mateo, CA, Sept. 2-6; Reserved, Sept. 9-13; Clovis, CA, Sept. 15-20; Reserved, Sept. 22-27
CAUDILL, STEVE & SUE: Portage, IN, Sept. 4-6; Parkersburg, WV (Broadway), Sept. 22-27; Muncie, IN (Southside); Sept. 29—Oct. 4
CAYTON, JOHN: Geneva, OH (First), Sept. 8-13; Hawthorne, PA, Sept. 22-27; Florence, SC, Sept. 29—Oct. 4
CHASE, FRANK: Iarned, KS, Sept. 4-6; Potosi, MO, Sept. 14-20; Greensburg, KY, Sept. 23-27; Davenport, IA, Sept. 29—Oct. 4
CHRISTNER, JACK: Oil City, PA, Sept. 8-13; Westlake, OH (Parksider), Sept. 15-20; Corry, PA, Sept. 22-27; Clymer, PA (Penns Manor), Sept. 29—Oct. 4
COLLINS, LUTHER: Bogota, Colombia, Sept. 1-6; Reserved, Sept. 8-20; Rawlins, WY, Sept. 22-27; Owasso, OK, Sept. 29—Oct. 4
COX, CURTIS: Romney, WV, Sept. 1-6; Glasgow, WV, Sept. 8-

13; Morgantown, WV, Sept. 15-20; Poca, WV, Sept. 22-27; Mannington, WV, Sept. 29—Oct. 4
COY, JIM: Albany, KY (First), Sept. 8-13; Caro, MI (Ellington), Sept. 15-20; Hart, MI (First), Sept. 22-27; Clarksville, IN (Parkwood), Sept. 29—Oct. 4
CRANDALL, VERNON & BARBARA: Hicksville, OH, Sept. 1-6; East Flint, MI, Sept. 8-13; Saginaw, MI (Shields), Sept. 15-20; Alma, MI, Sept. 22-27
CRANE, BILLY: Marion, VA (Seven Mile Ford), Sept. 1-6; Waterford, OH, Sept. 7-13; Minford, OH, Sept. 15-20; Dayton, OH (Central), Sept. 22-27; Athens, OH (First), Sept. 29—Oct. 4
CULBERTSON, BERNIE: Laramie, WY (First), Sept. 13-20
CURTIS, H. M.: Stuart, OK (Friendship), Sept. 14-20; Wellington, TX, Sept. 22-27; Tishomingo, OK, Sept. 29—Oct. 4
DARNELL, H. E.: Knoxville, TN, Sept. 3-13; Grindstone, PA, Sept. 17-27
DELL, JIMMY: Fort Worth, TX, Sept. 6-9; Falls City, NE (First), Sept. 10-13; San Pablo, CA, Sept. 15-20; Yuba City, CA (First), Sept. 24-27
DENNIS, DARRELL & BETTY: Barnesville, GA (First), Sept. 8-13; Griffin, GA, Sept. 15-20; Meansville, GA (Pine Mountain), Sept. 22-27; Crothersville, IN, Sept. 29—Oct. 4
DENNISON, MARVIN: Frederick, New Brunswick, Sept. 1-6; Cornerbrook, Newfoundland, Sept. 16-20
***DISHON, MELVIN:** Indianapolis, IN (Southwest), Sept. 22-27
DIXON, GEORGE & CHARLOTTE: Elizabeth, WV, Sept. 2-6; Marmet, WV, Sept. 9-13; Chester, OH, Sept. 16-20; Chesterhill, OH, Sept. 23-27; New Cumberland, WV, Sept. 30—Oct. 4
DODGE, KENNETH: North Syracuse, NY (Community), Sept. 8-13; North Tonawanda, NY, Sept. 15-20
DOROUGH, JAMES: Abilene, TX (Trinity), Sept. 8-13; Frederick, OK, Sept. 15-20; Snyder, OK, Sept. 22-27; Lake Jackson, TX, Sept. 30—Oct. 4
DOYLE, PHILIP: Washington, PA (Hart Ave.), Sept. 29—Oct. 4
DUNMIRE, RALPH & JOANN: Nashville, TN (Immanuel), Sept. 1-6; Meadville, PA, Sept. 8-13; Newell, WV (First), Sept. 16-20; North Miami, FL (North), Sept. 29—Oct. 4
DUNN, DON: Colliers, WV (Archer Heights), Sept. 8-13; S. Zanesville, OH, Sept. 15-20; Williamsburg, VA, Sept. 29—Oct. 4
EASTMAN, RICK: Smithfield, IL, Sept. 1-6; Ellisville, IL, Sept. 8-13; Washington, IL (Sunnyland), Sept. 15-20; Schuykill Haven, PA, Sept. 27—Oct. 2
***ECKLEY, LYLE:** Tyler, TX (First), Sept. 8-13; Hillsboro, TX (First), Sept. 15-20; Nederland, TX, Sept. 22-27
ERICKSON, WILLIAM A.: Lanett, AL (First), Sept. 8-13; Marshall, TX (Fairview), Sept. 15-20; Jacksonville, FL (Northside), Sept. 22-27; North Miami, FL (North), Sept. 29—Oct. 4
ESSELBURN, BUD (THE KINGS MESSENGERS): Stow, OH, Sept. 22-27
FILES, GLORIA; & ADAMS, DOROTHY: Fawn Grove, PA (First), Sept. 1-6; Milford, DE (Wes. Meth.), Sept. 8-13; Delton, DE (Wes. Meth.), Sept. 15-20; Harrington, DE (Wes. Meth.), Sept. 29—Oct. 4
FINE, LARRY: Loveland, CO (First), Sept. 23-27
FISHER, WILLIAM: Plainview, TX (First), Sept. 8-13; Ardmore, OK, Sept. 15-20; Fort Worth, TX (Northside), Sept. 22-27
FLORENCE, ERNEST: Decherd, TN, Sept. 7-13; Olive Hill, KY, Sept. 22-27; Kurtz, IN, Sept. 29—Oct. 4
FORTNER, ROBERT: Mount Vernon, IL (First), Sept. 8-13; Albion, IL (Browns Chapel U/M), Sept. 15-20; Cloverdale, IN (First), Sept. 22-27; Fort Branch, IN (First), Sept. 29—Oct. 4
FRODGE, HAROLD: Seymour, IN (Christian Mission), Sept. 1-6; Wapello, IA, Sept. 8-13; Albany, IN, Sept. 15-20; Owensville, IN, Sept. 22-27; Chandler, IN, Sept. 29—Oct. 4
***GABBOW, C. D.:** Decatur, GA, Sept. 8-13; Hewitt, MN, Sept. 22-27
GAWTHORP, WAYLAND: Petersburg, IN, Sept. 1-6; Joliet, IL, Sept. 11-20; Metropolis, IL, Sept. 22-27; Charleston, IL, Sept. 29—Oct. 4
GLENDENNING, PAUL & BOBBIE: Mount Vernon, IL (First), Sept. 8-13; De Ridder, LA (First), Sept. 22-27; Burlington, IA (First), Sept. 29—Oct. 4
GORMAN, HUGH: Chilliwack, British Columbia, Sept. 8-13; Trenton, Ontario, Sept. 29—Oct. 4
GORMANS, THE SINGING: Louisville, KY (Okolona), Sept. 29—Oct. 4
GRACE, GEORGE: Yates Center, KS, Sept. 18-20
GRAY, DAVID AND REBECCA: Kalamazoo, MI (First), Sept. 6; Mentor, OH (First), Sept. 8-13; Baltimore, MD (Brooklyn), Sept. 15-20
GREEN, JAMES & ROSEMARY: Henryetta, OK, Sept. 1-6; Winchester, IN, Sept. 8-13; Archdale, NC, Sept. 15-20; Olive Hill, KY, Sept. 22-27; Sturgis, MI, Sept. 30—Oct. 4
GRIMES, BILLY: Bossier City, LA (First), Sept. 1-6; Lake Charles, LA (College Park), Sept. 8-13; Tuttle, OK, Sept. 22-27; Pauls Valley, OK, Sept. 29—Oct. 4
GRINDLEY, GERALD & JANICE: Sumter, SC (First), Sept. 1-6; Dover, DE (Calvary), Sept. 8-13; Oregon, OH (First), Sept. 23-27; Traverse City, MI, Sept. 29—Oct. 4

GROVES, C. WILLIAM: Kalamazoo, MI (Southside), Sept. 30—Oct. 4
HAIL, D. F.: Hamilton, OH (Eaton Road), Sept. 1-6; Kettering, OH (First), Sept. 8-13; Butler, PA, Sept. 15-20; New Cumberland, WV, Sept. 22-27; Charleston, WV (Northside), Sept. 29—Oct. 4
HAINES, GARY: Oskaloosa, IA (First), Sept. 4-6; Mason City, IA (First), Sept. 9-13; Woodland Park, CO (First), Sept. 20-23; Hastings, NE (First), Sept. 26-30
HALL, CARL: Nanty Glo, PA, Sept. 8-13; Livermore Falls, ME, Sept. 15-20; Wolcott, VT, Sept. 22-27; Carthage, NY, Sept. 29—Oct. 4
***HANCE, RAY:** Albertville, AL, Sept. 8-13; Durant, OK, Sept. 23-27
HANCOCK, BOYD: Waverly, TN, Sept. 15-20; Oxford, OH (First), Sept. 22-27; Fairborn, OH (Wrightview), Sept. 29—Oct. 4
HANSON, BRIAN & CHERYL: Ottumwa, IA (Free Meth.), Sept. 12, p.m., & 13th a.m.; Columbus, NE, Sept. 18-20
HARROLD, JOHN: Charleston, WV (First), Sept. 15-27
HAYNES, CHARLES & MYRT: Winslow, IN, Sept. 1-6; Mishawaka, IN (Southside), Sept. 8-13; Cincinnati, OH (Lockland), Sept. 15-20; Shelbyville, IN (Tullahoma Hilltop), Sept. 22-27; Gordonsville, TN, Sept. 29—Oct. 4
***HEASLEY, JIMMY & FERN:** Cleveland, OK (First), Sept. 22-27; Carlsbad, NM, Sept. 29—Oct. 4
HENDERSON, LATTIE: Eastern Wareham, MA (Evang. Meth.), Sept. 7-13; Denver, NC (Evang. Meth.), Sept. 21-27
HILL, HOWARD: Murphysboro, IL (First), Sept. 29—Oct. 4
HORNE, ROGER & BECKY: Concerts in West Tennessee and Arkansas, Sept. 9-12; North Little Rock, AR, Sept. 13-19; Dunbar, WV, Sept. 24-27; Nashville, TN (Music Conv.), Sept. 29—Oct. 4
HOWARD, RICHARD: Auburn, ME, Sept. 8-13; Bath, Maine, Sept. 15-20; Augusta, ME, Sept. 23-27; West Grove, PA (Avon Grove), Sept. 29—Oct. 4
JACKSON, CHUCK & MARY: Hammond, IN (Hessville), Sept. 4-6; Highland, IN (First), Sept. 8-13; Astabula, OH (First), Sept. 15-20; Gadsden, AL (Indoor Camp), Sept. 22-27; Mattoon, IL (First), Sept. 29—Oct. 4
JACKSON, PAUL & TRISH: Dana, IN (First), Sept. 8-13; Lancaster, OH (First), Sept. 15-20; New Boston, OH (Portsmouth), Sept. 22-27; Ridgeway, PA (First), Sept. 29—Oct. 4
JAMES, RANDY & MARY JANE: Port Clinton, OH, Sept. 1-6; Brownstown, IN (First), Sept. 8-13; North Manchester, IN, Sept. 15-20; Leavittsburg, OH (First), Sept. 22-27; Clinton, OH, Sept. 29—Oct. 4
JANTZ, CALVIN & MARJORIE: Bloomington, IN (Eastside), Sept. 8-13; Huntington, WV (Walnut Hills), Sept. 15-20; Belle, WV, Sept. 22-27; Fawn Grove, PA, Sept. 29—Oct. 4
JAYMES, RICHARD: Newell, WV, Sept. 2-13; Harrisonville, PA (Mount Labor), Sept. 15-27
JOHNSON, RON: Concerts in California, Arizona, Oregon, Washington, and Canada, Month of September
***KNIGHT, JOHN:** Erin, TN (Griffins Chapel), Sept. 8-13; Murfreesboro, TN (First), Sept. 15-20; Middletown, OH (First), Sept. 22-27; Kokomo, IN (Forest Lawn), Sept. 29—Oct. 4
***KRATZER, RAYMOND:** Sheridan, OR, Sept. 11-12; East Billings, MT (Trinity), Sept. 22-27; Coquille, OR, Sept. 29—Oct. 4
LAING, GERALD: Grand Rapids, MI (West), Sept. 8-13; Peoria, IL (Forrest Hill), Sept. 15-20; Leslie, MI (Bunkerhill), Sept. 29—Oct. 4
***LAKE, GEORGE:** Quincy, IL (Emmanuel), Sept. 22-27
LASSELL, RAY & JAN: Wellsburg, WV, Sept. 1-6; Hamilton, OH (Millville Ave.), Sept. 15-20; Milton, KY, Sept. 22-27; Monrovia, IN, Sept. 29—Oct. 4
LAWSON, WAYNE: Stevenson, WA, Sept. 8-13; The Dalles, OR, Sept. 14-20; Juliaetta, ID, Sept. 22-27
LAXSON, WALLY & GINGER: Sheffield, AL, Sept. 2-6; Albertville, AL, Sept. 8-13; Ridgecrest, NC (Niroga), Sept. 21-25
LE CRONE, JON & BETH: San Mateo, CA, Sept. 2-6; Los Banos, CA, Sept. 9-13; Clovis, CA (First), Sept. 15-20; Edmond, OK (Waterloo), Sept. 22-27; Virden, IL, Sept. 29—Oct. 4
LECKRONE, LARRY: Trinley Park, IL, Sept. 1-6; Gainesville, GA, Sept. 8-13; Wabash, IN, Sept. 15-20; Elkhart, IN (Northside), Sept. 22-27; Cold Springs, KY (Highland Heights Trinity), Sept. 29—Oct. 4
LESTER, FRED R.: St. Joseph, MO (Hyde Park), Sept. 1-6; Cedar Falls, IA (First), Sept. 8-13; Gardner, KS (First), Sept. 15-20; Roxana, IL (First), Sept. 22-27
LIDDELL, P. L.: Canton, IL (First), Sept. 1-6; Holt, MI, Sept. 8-13; Gallon, OH, Sept. 15-20; Trenton, NJ (First), Sept. 22-27; Kankakee, IL (Eastridge), Sept. 29—Oct. 4
MANLEY, STEPHEN: Middletown, IN, Sept. 1-6; Jefferson, OH (Calvary), Sept. 8-13; Covington, KY (First), Sept. 15-20; Kankakee, IL (Limestone), Sept. 22-27; Nashville, TN (College Hill), Sept. 29—Oct. 4
MANN, L. THURL & MARY KAY: Upland, IN, Sept. 2-6; Springfield, IN (Luray), Sept. 9-13; Britton, IN (Ridgeway), Sept. 16-20; Marion, IN (Lincoln Blvd.), Sept. 23-27; Crowley, LA (First), Sept. 30—Oct. 4

***MARLIN, BEN:** Newport, KY (First), Sept. 8-13; Tifton, GA (First), Sept. 15-20; Albany, GA (First), Sept. 22-27; Rockhill, SC (First), Sept. 29—Oct. 4

MARTIN, W. DALE: Lawrenceburg, TN (Grace), Sept. 8-13; Paris, TN (First), Sept. 16-20; Cincinnati, OH (Clifton Ave.), Sept. 22-27; Grafton, WV (Blueville), Sept. 29—Oct. 4

MATTER, DAN & ANN: Warren, IN, Sept. 7-13; Farmland, IN, Sept. 21-27

MAX, HOMER, L.: Sioux City, IA, Sept. 23-27; Missouri Valley, IA, Sept. 29—Oct. 4

McCUSTION, MARK & PATRICIA: Warsaw, MO (First), Sept. 1-6; Mountain Air, NM, Sept. 8-13; Goodland, KS, Sept. 15-20; Pawhuska, OK, Sept. 22-27; McKinney, TX, Sept. 29—Oct. 4

McKINNEY, ROY T.: McEwen, TN (Pine Hills), Sept. 1-6; Beauty, KY, Sept. 15-20; Kissimmee, FL (First), Sept. 22-27; Nebo, IL (First), Sept. 29—Oct. 4

McWHIRTER, G. STUART: Sheffield, AL, Sept. 2-6; Elyria, OH, Sept. 8-13; Goodlettsville, TN, Sept. 16-20; Gadsden, AL (Zone Indoor Camp), Sept. 22-27

MELVIN, DOLORES: Morehead, KY (Flemingsburg), Sept. 15-20

MEREDITH, DWIGHT & NORMA JEAN: Decatur, GA (First), Sept. 8-13; Pearl River, LA, Sept. 15-20; Hannibal, MO (First), Sept. 22-27

MEYER, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Plymouth, MI, Sept. 13-17; Los Alamos, NM (La Vista), Sept. 27—Oct. 1

MICKEY, BOB & IDA MAE: Pittsburg, KS, Sept. 8-13; Glenwood Springs, CO, Sept. 22-27; Salida, CO, Sept. 29—Oct. 4

MILLER, HENRY & RUTH: Newport, KY (First), Sept. 8-13

MILLHUFF, CHUCK: Olathe, KS (College), Sept. 2; Port Arthur, TX (Grace), Sept. 3-6; Stockton, CA (Delta), Sept. 12-15; Kannapolis, NC (Truth Temple), Sept. 17-20; Hutchinson, KS (Westside), Sept. 23-27; Edmonton, Alberta (Calvary Temple), Sept. 30—Oct. 4

MINGLEDDORFF, WALTER: Marietta, OH (First), Sept. 8-13; Huntsville, AL (Mastin Lake), Sept. 15-20; Highland Springs, VA, Sept. 29—Oct. 4

MIRACLE, WALTER: Cincinnati, OH (Fairfax), Sept. 22-27; Springfield, IL (Trinity), Sept. 29—Oct. 4

MOORE, NORMAN: Craig, MO, Sept. 1-6; Mount View, MO, Sept. 9-13; San Pedro, CA, Sept. 13-27

MORRIS, CLYDE: Greensboro, IN, Sept. 22-27; Morgantown, WV (Pierpoint), Sept. 29—Oct. 4

MOYER, BRANCE: Buffalo, OK (First), Sept. 15-20

MULLEN, DEVERNE: Painesville, OH, Sept. 8-13; Fairfield, ME, Sept. 22-27; Lynn, MA, Sept. 29—Oct. 4

MYERS, HAROLD: Portland, IN, Sept. 8-13; Auburn, IN, Sept. 15-20; Elkhart, IN, Sept. 22-27; Reserved, Sept. 29—Oct. 4

NEFF, LARRY & PAT: Adrian, MI (First), Sept. 6; Fairmont, WV (First), Sept. 8-13; Anna, IL (First), Sept. 16-20; Cedar Rapids, IA (Oakland), Sept. 22-27; Burton, MI (Evergreen Valley), Sept. 29—Oct. 4

***NEUSCHWANGER, ALBERT:** Lufkin, TX (First), Sept. 15-20

NEWTON, DANIEL: Spencer, WV, Sept. 16-27

OVERTON, WILLIAM: Milton, PA, Sept. 8-13; Butler, NJ, Sept. 15-20; Sellingsgrove, PA, Sept. 22-27; Bunola, PA, Sept. 29—Oct. 4

PALMER, JAMES: Clayton, IN, Sept. 8-13; Elwood, IN (Wes.), Sept. 15-20; Shirley, IN, (Sept. 29—Oct. 4

PASSMORE EVANGELISTIC PARTY: Cedar Rapids, IA, Sept. 2-6; Montrose, IA, Sept. 8-13; Britt, IA, Sept. 15-20; Centerville, IA, Sept. 22-27; Red Oak, IA, Sept. 29—Oct. 4

PERDUE, NELSON: Payne, OH, Sept. 1-6; Highland, IN, Sept. 8-13; Athens, GA (First), Sept. 15-20; Decatur, IN, Sept. 22-27; Troy, OH, Sept. 29—Oct. 4

PFEIFER, DON: Charleston, WV (Elk River), Sept. 1-6; Latham, OH (Smith's Chapel, CCCU), Sept. 8-13; Morenci, MI, Sept. 15-20; Burton, MI (S. Flint), Sept. 22-27; Chillicothe, OH (Brookside CCCU), Sept. 29—Oct. 4

PHILLIPS, WILBUR: New Albany, OH, Sept. 29—Oct. 4

PITTS, PAUL: Belleville, IL (Emmanuel), Sept. 9-13; Oxford, OH, Sept. 23-27

PORTER, JOHN & PATSY: Huntsville, AL (Calvary), Sept. 1-6; Rossville, GA (Fairview), Sept. 8-13; Reserved, Sept. 15-20; Poteau, OK (First), Sept. 22-27; Yukon, OK (First), Sept. 29—Oct. 4

QUALLS, PAUL: McEwen, TN (First), Sept. 1-6; Fort Lauderdale, FL (Faith), Sept. 15-20; Kissimmee, FL (First), Sept. 15-20; Kissimmee, FL (First), Sept. 22-27

REED, DOROTHY: Jerseyville, IL, Sept. 8-13; Albany, KY (Highway), Sept. 15-20

ROBINSON, TED: Tampa, FL (First), Sept. 1-6; Cardington, OH, Sept. 8-13; Grove City, OH (Darbydale), Sept. 15-20; Niles, OH (First), Sept. 22-27; Columbus, OH (West Broad), Sept. 29—Oct. 4

ROSS, MICHAEL: Clearwater, FL (Central), Sept. 8-13; Memphis, TN (Park Ave.), Sept. 15-20; Miami, FL (Central), Sept. 22-27; Fort Pierce, FL (First), Sept. 29—Oct. 4

ROTH, RON: Bolivar, MO, Sept. 1-6; De Soto, MO, Sept. 8-20; Green Rock, IL, Sept. 22-27

SCARLETT, DON: Dana, IN, Sept. 1-6; Bedford, IN, Sept. 8-13

SCHOONOVER, MODIE: Lowell, MI, Sept. 8-13; Union City, IN, Sept. 15-20; Waverly, OH, Sept. 22-27; Crystal Lake, IL, Sept. 29—Oct. 4

SHALLEY, JIM: Brunswick, OH, Sept. 22-27

SHANK, JOHN: Cuba, IL, Sept. 1-6; Mentor, OH, Sept. 8-13; Fayette, OH, Sept. 15-20; Bellefontaine, OH, Sept. 22-27; Spencerville, OH, Sept. 29—Oct. 4

SHOMO, PHIL: Salem, IN, Sept. 8-13; Geneva, IN, Sept. 15-20; Muncie, IN (N. Walnut), Sept. 22-27; Modoc, IN, Sept. 29—Oct. 4

SMITH, CHARLES HASTINGS: College Park, MD, Sept. 9-13; Marion, OH (First), Sept. 15-20; Oregon, OH (First), Sept. 23-27; Hartford City, IN (First), Sept. 30—Oct. 4

SMITH, DENNIS: Hermosa Beach, CA, Sept. 6; Santa Paula, CA, Sept. 8-13; Cincinnati, OH (Asbury Tabernacle), Sept. 17-20; Mahomet, IL, Sept. 23-27; Rolla, MO, Sept. 29—Oct. 4

SMITH, DUANE: Carlinville, IL (First), Sept. 1-6; Redford, MO, Sept. 8-13; Rockton, IL, Sept. 16-27; Bellendorf, IA (First), Sept. 29—Oct. 4

SMITH, HAROLD: Hillman, MI (Pleasant Valley Free Meth.), Sept. 9-13; Houghton Lake Heights, MI, Sept. 15-20; Lapeer, MI, Sept. 22-27; Fort Wayne, IN (Elmhurst), Sept. 29—Oct. 4

SMITH, OTTIS & MARGUERITE: Eaton Rapids, MI, Sept. 1-6; Hastings, MI, Sept. 8-13; Cedar Rapids, IA (First), Sept. 15-20; Charles City, IA (Wes.), Sept. 22-27

SPROWLS, EARL: Jackson, MS (Grace), Sept. 8-13; Lansing, MI (Central), Sept. 15-20; Nashville, MI, Sept. 22-27; Alma, MI, Sept. 29—Oct. 4

STEGALL, DAVID: Clayton, IN, Sept. 8-13; Cedar Rapids, IA (Oakland), Sept. 22-27; Monticello, IA, Sept. 29—Oct. 4

STEVENSON, GEORGE: Sumter, SC (First), Sept. 1-6; Cayce, SC, Sept. 8-13; Harrison, OH, Sept. 15-20; Huntington, WV (First), Sept. 22-27; Hamilton, OH (First), Sept. 29—Oct. 4

STEWART, PAUL J.: Chelyan, WV (First), Sept. 8-13; Miami, FL (S. Miami Hgts.), Sept. 22-29; Atlanta, GA (Riverside), Sept. 29—Oct. 4

STOUT, PHILLIP: Fortville, IN, Sept. 19-20

STREET, DAVID: New Berlin, WI, Sept. 14-20; Columbus, WI, Sept. 22-27; Bushnell, IL, Sept. 29—Oct. 4

SWEENEY, ROGER & EULETA: Greenville, KY (Rosewood U/M), Sept. 7-13

TAYLOR, CLIFFORD: Juliaetta, ID, Sept. 1-6; Red Deer, Alberta (West Park), Sept. 8-13; Federal Way, WA, Sept. 17-20; Loon Lake, WA (Northwest Christian Life Dist. Retreat), Sept. 25-27; Richland, WA, Sept. 30—Oct. 4

TAYLOR, EMMETT: Panama, OK, Sept. 9-13; Claremore, OK, Sept. 15-20; Hannibal, MO (First), Sept. 22-27; Jacksonville, AR, Sept. 29—Oct. 4

***TAYLOR, MENDELL:** Dover, DE (Calvary), Sept. 8-13; Harington, DE, Sept. 16-20; Paris, TX (First), Sept. 29—Oct. 4

TAYLOR, ROBERT: New Richmond, OH, Sept. 1-6; Bell Vernon, PA, Sept. 8-13; Smithton, PA, Sept. 15-20; Elgin, IL, Sept. 22-27; Paden City, WV, Sept. 29—Oct. 4

***THOMAS, FRED:** Warm Springs, GA (Harmony), Sept. 15-20

THOMAS, J. MELTON: Higgins, TX, Sept. 2-6; Pampa, TX, Sept. 8-12; El Paso, TX (Northgate), Sept. 16-20; Brownwood, TX (First), Sept. 22-27

TRIPP, HOWARD: Sand Springs, OK, Sept. 1-6; Jackson, GA, Sept. 9-13; Fort Lauderdale, FL (Faith), Sept. 15-20; Lewisville, OH, Sept. 29—Oct. 4

TUCKER, BILL & JEANETTE: Martin's Ferry, OH, Sept. 1-6; Newcomertown, OH, Sept. 8-13; North Ridgeville, OH (Calvary Ridge), Sept. 15-20; Hobart, IN (First), Sept. 22-27; Logansport, IN (Fairview), Sept. 29—Oct. 4

VARIAN, BILL: Veedersburg, IN (First), Sept. 3-6; Fairmont, WV, Sept. 8-13; Frankfort, IN (First), Sept. 16-20; Akron, OH (Arlington), Sept. 23-27; Oakdale, CA (First), Sept. 29—Oct. 4

WADE, E. BRUCE: Elk City, OK, Sept. 15-20

WADE, KENNETH & CAROL: Gaston, IN, Sept. 1-6; Princeton, IL, Sept. 15-20; Greentown, OH, Sept. 22-27; Warsaw, IN, Sept. 29—Oct. 4

WALKER, LAWRENCE: Wellsville, OH (Port Homer Community), Sept. 22-27

WELLS, LINARD: Marshall, TX (First), Sept. 1-6; Wagoner, OK, Sept. 8-13; Elk City, OK (First), Sept. 15-20; Borger, TX (Trinity), Sept. 22-27

WEST, EDNA: Fairborn, OH (First), Sept. 13-20; Attica, MI, Sept. 22-27

***WHITED, CURTIS:** Du Quoin, IL, Sept. 21-27

WILLIAMS, LARRY & LYNNE: Andrews, TX, Sept. 8-13; Fort Worth, TX (West Ridge), Sept. 15-20; Cisco, TX, Sept. 22-27; San Antonio, TX (E. Terrell Hills), Sept. 29—Oct. 4

WILLIAMS, LAWRENCE: Eaton, OH, Sept. 8-13; Grand Saline, TX, Sept. 21-27

WISEHART, LENNY & JOY: Prairie Village, KS (Nail Ave.), Sept. 13-16; Florissant, MO (Trinity), Sept. 22-27; West Milton, OH, Sept. 29—Oct. 4

WOODWARD, S. OREN: Oxford, PA, Sept. 1-6; Staunton, VA,

Sept. 15-20; Ripley, WV, Sept. 22-27; Gary, IN (Black Oak), Sept. 29—Oct. 4

WYLIE, CHARLES: Parkersburg, WV (Marrtown), Sept. 1-6; St. Augustine, FL (First), Sept. 8-13; Hollywood, FL (West), Sept. 15-20; Hattiesburg, MS (First), Sept. 22-27

WYRICK, DENNIS: Scottsburg, IN, Sept. 8-13; Moundsville, WV (First), Sept. 22-27

YATES, BEN: Titusville, PA, Sept. 1-6

*Receive ministerial pension but are actively engaged in the field of evangelism.

NEWS OF EVANGELISM

Dickson, Tenn.: First Church recently closed an effective revival. *Rev. David F. Hail*, of Dayton, Ohio, was the evangelist and *Roger and Euleta Sweeny* of Sharon Grove, Ky., were the song evangelists. The church was filled, and there were altar services almost every night. Many souls were saved and sanctified. □

—Henderson Goins, *pastor*

Laurel, Miss.: First Church recently experienced a good revival with *Rev. Don Ballard*, evangelist from Memphis, Tenn. He brought Bible-based, Spirit-directed messages each service. *Rev. John Letterman*, assistant pastor of the Jackson Grace Church, led enthusiastic congregational singing and ministered to us in special music each service. As a result of a month's preparation by prayer and fasting, God honored the people with a fantastic outpouring of His Spirit. Seekers were at the altar each service finding help to meet spiritual needs in their lives. □

—Steve Boling, *pastor*

Dexter, Mo.: First Church recently had a good revival with *Rev. W. Dale Martin*. His strong biblical preaching greatly helped the people to be revived in the task of winning lost souls and helping Christians into the experience of entire sanctification. □

—Rollie Becker, *pastor*

Spencer, W.Va.: The church recently had a good revival with *Rev. John Cayton, evangelist* and *Dana and Roxy Snodgrass, singers*. *Rev. Cayton* preached clear doctrinal sermons on sin and holiness every service. The people responded well and were built up in the Lord under his ministry. □

—Carl D. Smith, *pastor*

New Castle, Ind.: First Church recently closed a very good spring revival with *Evangelist Bob Swanson* and *Doug Slack, singer*. The services were well attended, with many victories won at the altar, and the church was revived and built up in the faith. □

—Garland Johnson, *pastor*

HOSPITAL ADMINISTRATOR NAMED AS BNC BUSINESS MANAGER

Dr. John A. Knight, president of Bethany Nazarene College, has announced the hiring of Donald Billings as BNC's business manager, culminating a four-month search process. He received a unanimous vote of approval by the college administration and the Board of Trustees.

The business manager vacancy, one of five administrative positions at Bethany Nazarene, has been tempo-

rarily filled by BNC controller, David Minnix, following the resignation of Ray Richards who resigned in March to assume the job of personnel administrator at Bethany Medical Center.

Billings, an accounting graduate of Bethany Nazarene College, with a master's degree in management from Case Western Reserve University of Cleveland, Ohio, has been employed since 1973 at St. Vincent Charity Hospital as controller and director of finance. In 1977, he was elevated to his

present position as assistant executive director for fiscal services.

As chief financial officer of the 422-bed teaching facility, Billings has presided over an annual operating budget of \$50 million, and has supervised the areas of data processing, planning and development, administrative services, personnel, education, security, and management engineering.

Dr. Knight states that he is extremely pleased to locate an individual with such established qualifications. "With his diverse background in business practices, Mr. Billings will provide a broad perspective of management, with a particular emphasis placed on management of the BNC physical plant and staff development."

Billings is a member of numerous professional and civic organizations, and is an active churchman in the Church of the Nazarene. He and his wife, Jerre, and their two daughters, Kelli, age 11, and Keri, who will be a freshman at BNC this fall, moved to the Bethany community in July, with Billings assuming his new duties August 1. □

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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

SOUTHWESTERN OHIO

The 22nd annual assembly of the Southwestern Ohio District met at Middletown, Ohio. District Superintendent Harold B. Graves was reelected for a four-year term.

Dr. William M. Greathouse, presiding general superintendent, ordained John C. Bunn and recognized the credentials of Alvin J. Denny.

Elected to the Advisory Board were elders Virgil Applegate, Don King, Harold J. Maish, and Gerald Vaught; and laymen Marvin Beam, Lewis Curtis, Tom Waddell, and Wayne Reno.

Bettie Graves was reelected NWMS president; Bill Kirby was elected NYI president; and Ronald Barber was reelected chairman of the Board of Christian Life.

EASTERN MICHIGAN

The 32nd annual assembly of the Eastern Michigan District met in Flint, Mich. District Superintendent Donald J. Gibson, completing the first year of an extended term, reported the organization of the New Baltimore church.

Dr. Eugene L. Stowe was the presiding general superintendent.

Elders Gerald Woods, James Mellish, F. Grant Cross, and Carl R. Allen; and laymen John Q. Dickey, Vernon Lunn, Norman Rucher, and Gordon Horton were elected to the Advisory Board.

Doris Dickey was reelected NWMS president; Robert Kring was elected NYI president; and Jerry L. Short was reelected chairman of the Board of Christian Life.

NORTH CENTRAL OHIO

The seventh annual assembly of the North Central Ohio District met at Mount Vernon, Ohio.

District Superintendent D. E. Clay, completing the first year of an extended term, reported.

Dr. Jerald D. Johnson, presiding general superintendent, ordained Paul Joseph Elam, Lawrence Dold Huddleston, Ronald Joseph Hyson, and Thomas James Stinson.

Elected to the Advisory Board were elders Jack Archer, Don R. Hoffman, Ernest R. Rhodes, and Raymond E. Thorpe; and laymen Roland Anderson, Dale Foster, Frank Hyson, and L. Thomas Skidmore.

Mrs. D. E. Clay was reelected NWMS president; Stephen R. Ward was elected NYI president; and R. Dale Fruehling was reelected chairman of the Board of Christian Life.

LOS ANGELES

The 31st annual assembly of the Los Angeles District met in Pasadena, Calif. District Superintendent Paul W. Benefiel, completing the first year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Carlton Bellamy, Greg Haleblan, George Halliwell, Robert Babcock, Norman Shoemaker, and Alan Wheatley.

Elders Roger E. Bowman, Randal E. Denny, Earl G. Lee, and Ira L. True; and laymen Harold Bell, Carlton Burlison, Clayton Clark, and Howard Wooten were elected to the Advisory Board.

Mrs. Robert Ward was elected NWMS president; Douglas W. Brumbaugh was elected NYI president; and Don Hughes was reelected chairman of the Board of Christian Life.

KENTUCKY

The 73rd annual assembly of the Kentucky District met at Elizabethtown, Ky. District Superintendent Aleck Ulmet, completing the third year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Gary Farris, Richard Morgan, Burrell E. Webb, Lloyd Zimmerman, Richard O'Neal, and Ted J. Lovelace.

Elders Marvin Appleby, Coolidge Grant, and David McCracken; and laymen Robert A. Allen, Mark Greathouse, and Richard Thompson were elected to the Advisory Board.

Mrs. Aleck Ulmet, Owen Weston, and Ray Gibson were reelected NWMS president, NYI president, and chairman of the Board of Christian Life, respectively.

COLORADO

The 73rd annual assembly of the Colorado District met in Lakewood, Colo. District Superintendent M. Harold Daniels, completing the second year of an extended term, reported.

Dr. V. H. Lewis, presiding general superin-



Pictured (l. to r.) are the Los Angeles District ordinands and their wives with Dr. Paul Benefiel, district superintendent; Rev. and Mrs. Carlton Bellamy, Rev. and Mrs. Greg Haleblan, Rev. and Mrs. George Halliwell, Rev. and Mrs. Robert Babcock, Rev. and Mrs. Norman Shoemaker, Rev. and Mrs. Alan Wheatley, and Dr. Orville W. Jenkins, general superintendent.

tendent, ordained Dong Ho "Philip" Ahn, Don Allen Blanchard, Dale Duane Deiter, Gary Milburn, Sheryl Pauline Perkins, Jerry M. Wells, and Kenneth Beckett Wells.

Elected to the Advisory Board were elders Ronald Crosley, Allen Dace, Orlando Jantz, and Donald Wellman; and laymen Willis Brown, Clarence Haviland, Keith Showalter, and George Turner.

Virginia Dace was reelected NWMS president; Billy Vaughn was elected NYI president; and Charles Jones was elected chairman of the Board of Christian Life.

HOUSTON

The 34th annual assembly of the Houston District met at Port Arthur, Tex. District Superintendent D. W. Thaxton, completing the third year of an extended term, reported the organization of two churches, Huntsville and La Grange.

Presiding General Superintendent Orville W. Jenkins ordained Myron Glenn Johnson.

Elders L. Eugene Plemons and Henry L. Mills, and laymen John Bundy and Jacob W. Blankenship were elected to the Advisory Board.

Mrs. Duane McKay was reelected NWMS

president; Kelly Mills was elected NYI president; and Leroy Spradling was reelected chairman of the Board of Christian Life.



The 69th annual Nebraska District Assembly, held in Kearney, Neb., June 26, had its first ordination class in several years. Pictured (l. to r.) are: Dr. Orville W. Jenkins, general superintendent; Rev. and Mrs. Stephan Love, Rev. and Mrs. Dallas McKellips, Rev. and Mrs. Don Studley, and District Superintendent Jim Diehl.



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NORTHEASTERN INDIANA

The 39th annual assembly of the Northeastern Indiana District met at Marion, Ind. District Superintendent Bruce T. Taylor, completing the second year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained David W. Lamkin, and consecrated as deaconess Stella Sue Sowers.

Elected to the Advisory Board were elders Carl E. Greek, Wilmer R. Watson, and Chester F. Pasko; and laymen Elmer Pasko, Allen Leatherman, and Fred Wenger.

Mrs. Bruce (Ruth) Taylor, Dale Hawkins, and Verdean F. Owens were reelected NWMS president, NYI president, and chairman of the Board of Christian Life, respectively.

NORTH ARKANSAS

The 29th annual assembly of the North Arkansas District met at Conway, Ark. District Superintendent Thomas M. Cox, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins was the presiding general superintendent.

Elected to the Advisory Board were elders Bob Lothenore and Terry L. Rohlmeier, and laymen Wallace Nolen and Dale Webster.

Wyoma Cox, James H. Lynch, and Terry Rohlmeier were reelected NWMS president, NYI president, and chairman of the Board of Christian Life, respectively.

MOVING MINISTERS

DUANE D. BATY from student, Nazarene Theological Seminary, Kansas City, to Crossett (Ark.) Parkway

ROBERT A. BRITT from St. Louis (Mo.) Webster Groves to Melwood, Md.

E. WAYNE BYRUM from Lebanon (Tenn.) First to Highland, Mich.

STEVEN J. CALLIS from student, Nazarene Theological Seminary, Kansas City, to Charleston (S.C.) Calvary

CHRIS C. CHRISTOPHER from Dalton (Ga.) First to Lenoir City, Tenn.

R. EARL COTTON from Lake Jackson, Tex. to Nasa, Tex.

DONALD H. DAVIS from missionary, to Melrose, Mass.

GERALD C. EDDY to Wallingford, Conn.

TOLLIE H. ELDER, JR., from Louisville (Ky.) Penile to Danville, Ky.

CHARLES W. FRASER to Wilmington, Del.

ALAN L. GRACE from associate, Timblin, Pa., to Peterstown, W.Va.

CORBIE N. GRIMES from Amarillo (Tex.) South Georgia to Jacksonville, Tex.

LEROY K. HOSTUTLER from Paden City, W.Va., to Oak Hill, W.Va.

HARRY HOWARD from student, Nazarene Theological Seminary, Kansas City, to East Charleston, Vt.

CLOYD R. KYGER to associate, Danville (Ill.) Northside

CHARLES J. LARUE from Little Sandy, W.Va., to Alum Creek, W.Va.

GALEN LEMMON from student, Nazarene Bible College, Colorado Springs, to Gloucester, Va.

GLENN E. PACK from Tishomingo, Okla., to Perry, Okla.

ROBERT J. PARADIS to Keene, N.H.

HARRY A. RICH from Kansas City Metropolitan to St. Louis (Mo.) Ferguson

RALPH L. SCOTT from Fort Collins, Colo., to Garden Grove, Calif.

J. ROBERT SHERWOOD to Haverhill, Mass.

RICHARD E. SHRADER to Modesto (Calif.) First

DENNIS C. SMITH from Rosemead, Calif., to evangelism

ROBERT E. SMITH from Orland Park, Ill., to Rosemead, Calif.

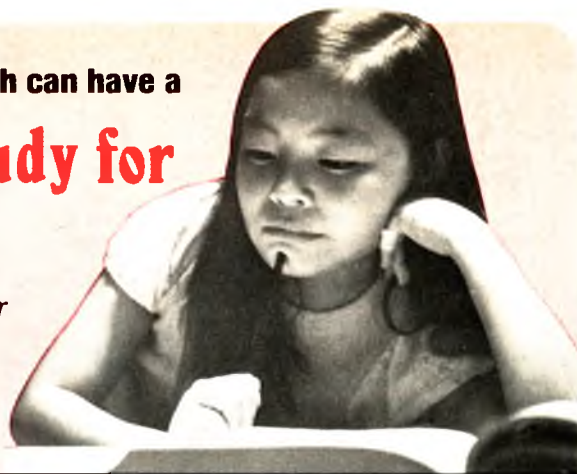
TERRY W. SOLES from Tifton, Ga., to Rock Hill (S.C.) First

JOE STRICKLAND from Jefferson, Tex., to Blossom, Tex.

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ROY A. WELCH from student, Nazarene Theological Seminary, Kansas City, to Charleston (W.Va.) West Side

WILLIAM A. WHITE from Hardinsburg, Ky., to Louisville (Ky.) Penile

RICHARD A. WILSON from Wilmington, Del., to Hagerstown, Md.

HOWARD E. WRIGHT to Oelwein, Ia.

MOVING MISSIONARIES

JOHN ANDERSON, India, Furlough Address: 401 E. Grand, Bourbonnais, IL 60914

JOHN ARMSTRONG, Uruguay, Furlough Address: c/o Collingdale Church of the Nazarene, 212 Mac Dade Blvd., Collingdale, PA 19023

PETER BURKHART, Philippines, Field Address: Box 49, Lucena City, Quezon Province, Republic of the Philippines

DONALD BURNES,* Japan, Field Address: 803-1 Musashino, Ishihata, Mizuko Cho, Nishi-Taka Guri, Tokyo, Japan 190-12

LOUIE BUSTLE, Dominican Republic, Furlough Address: 6401 The Paseo, Kansas City, MO 64131

DENZIL DODDS, R.S.A North, Field Address: P.O. Box 15, Acornhoek 1360, E. Tvl., Republic of South Africa

JAMES DUFRIEND, Australia, Field Address: Australasian Bible College, Woodlands Dr., Thornlands, Queensland, Australia

CHARLES W. GATES, Brazil, Furlough Address: Rev. C. W. Perry, 601 Oakhaven, Brea, CA 92621

MARSHALL GRIFFITH, Dominican Republic, Field Address: Apartado Postal 1819, Santo Domingo, Dominican Republic

HAROLD HARRIS, Trinidad, Furlough Address: Nazarene Campgrounds, 6477 N. Burkhardt Road, Howell, MI 48843

SHIRLEY HOWES, Papua New Guinea, Furlough Address: Box 385, Melfort, Saskatchewan, Canada S0E 1A0

GORDON JOHNSTON, Papua New Guinea, Field Address: P.O. Box 171, Ukarumpa, Via Lae, Papua New Guinea

ANNA BELLE LAUGHBAUM,* Korea, Field Address: Korean Nazarene College, P.O. Box 18, Cheonan City, Chung Cheong Nam Do 330, Korea

DAVID McCULLOCH, Guatemala, Field Address: Apartado Postal 2064, Guatemala City, Guatemala

EARL MOSTELLER, Portugal, Furlough Address: c/o Mrs. Kathy Loefer, 1611 S. Sheppard, Kennewick, WA 99336

ELMER NELSON, Dominican Republic, Field Address: Apartado Postal 1819, Santo Domingo, Dominican Republic

GAIL PATCH,* ENBC, Field Address: European Nazarene Bible College, Postfach 109, 8201 Schaffhausen, Switzerland

DOUG PERKINS, Argentina, Field Address: Casilla 154, Pilar 1629, Provincia de Buenos Aires, Argentina

JOHN SIPES,* Zimbabwe, Field Address: P.O. Box 543, Bulawayo, Zimbabwe

KELVIN ST. JOHN, Guatemala, Field Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica

ERNEST STAFFORD,* Colombia, Field Address: c/o Rev. Louis Ragains, Apartado Aereo 100.034, Bogota 10, D.E., Colombia

KEITH VENNUM,* Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland
 DON WALKER, Papua New Guinea, Field Address: P.O. Box 369, Madang, Papua New Guinea
 REBEKAH WOODS,* Japan, Field Address: c/o Wendell Woods, 101 Kobuke Cho, Chiba Shi, Chiba Ken, Japan 281
 WILLIS ZUMWALT, Taiwan, Furlough Address: 1032 34th St., Apt. 4, Sacramento, CA 95816
 *Specialized Assignment Personnel

ANNOUNCEMENTS

Evangelism Ministries now offers the Moving Nazarenes Service to maintain contact with military personnel who relocate. The pastor of the closest Nazarene church is notified. Lest servicemen and women "get lost" in their frequent moves, help the church keep in touch with them. Send names and addresses to: Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131, or call toll-free 800-821-2154

The **Lovington, N.M., church** will be celebrating its 50th anniversary on September 12 and 13. A banquet will be held Saturday evening, September 12. Sunday, September 13, Leon Wyss, district superintendent, will be the guest speaker for the service commemorating this special event. For more information, you may contact the pastor, Terry Padilla, P.O. Box 715, Lovington, NM 88260.

The **New Galilee, Pa., church** is celebrating its 75th anniversary October 4 at 3:00 p.m. District Superintendent Jerry Lambert and Pastor Dana Dunmyer will be speaking. Special music will be provided by the Privett Family Singers. For further information, contact Rev. Dana Dunmyer, P.O. Box 161, New Galilee, PA 16141; phone (412) 336-2911.

RECOMMENDATIONS

I am pleased to recommend REV. AND MRS. DAVID COOK as full-time evangelists. They have an excellent ministry in music and preaching. Prior to entering the field of evangelism, Rev. Cook pastored three churches on the Indianapolis District. They may be contacted after September 1 at: 757 Bosart St., Indianapolis, IN 46203; phone: (317) 356-8144. They travel with a trailer.—*John F. Hay, Indianapolis district superintendent.*

I am happy to recommend MR. JOHN MAURER, song evangelist, for meetings. He has served faithfully and effectively as minister of music and is now giving himself to the field of evangelism. His spirit and talent will add to the atmosphere of any revival effort. He may be contacted at 150 LaLonde, Apt. 125, Addison, IL 60101.—*C. Neil Strait, Michigan district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

C. HARTLEY JONES DIES

Clare Hartley Jones of Olathe, Kans., died July 3. He was born in Bellingham, Wash., and moved to Kansas City with his parents at age 17. His father, Charles Wesley Jones, was an employee of Nazarene Publishing House, and his mother, Emma C. Jones, was an early writer of primary lesson materials.

Clare Hartley joined Kansas City First Church as a teen-ager and was an active member for over 60 years. He was a member of the church board for more than 40 years, and chairman of the Finance Committee.

He was a trust officer and lawyer in a local

bank. When he retired in 1972, he worked with Life Income Gifts and Bequests in the Stewardship Department, drawing up wills for the general church.

Survivors include his wife, Elizabeth B., and four children: Betty Taylor, Sally Bowman, David, and Phyllis Michael; 12 grandchildren; and 4 great-grandchildren.

DEATHS

C. CLAYTON CASE, 68, died June 3 in Birmingham, Ala. Memorial services were conducted by Rev. Roy Nix. He is survived by his wife, Lila Mae; two sons, Charles and Roy; one daughter, Mrs. Carolyn Pasquale; six grandchildren; one great-grandchild; two brothers; and four sisters.

MINNIE DUNN EBY died March 20 in Monrovia, Calif. A memorial service was held in Pasadena, Calif., Bresee Church with Rev. James Ingalls officiating. Interment was in Miami, Fla., with Rev. C. D. Acheson officiating. She is survived by her husband, John M. Eby, Sr., two daughters, Minnie LeJune Dunn and Carolyn Ballard; two sons, Rev. George B. Dunn and John M. Eby, Jr.; four grandchildren; one brother; and one sister.

REV. JOHN ECK died June 30 in Chrisney, Ind. Funeral services were conducted by Revs. C. B. Wiggs, Leo Davis and Charles Young. Rev. Eck has pastored in Illinois and Indiana. Surviving are his wife, Irene; 4 daughters,

Yvonne Harlen, Patsy McGuinn, Johnlyn Criss, and Bonnie Oglesby; 13 grandchildren; and 5 great-grandchildren.

O. V. FARMER, 90, died June 11 in Phoenix, Ariz. Funeral services were conducted by Rev. Paul W. MacLearn and Rev. W. E. Heizer. Interment was in Glendale, Ariz. There are no immediate family survivors.

HAROLD H. FLADER, 77, died June 15 in Van Nuys, Calif. Rev. Roy J. Yeider officiated at the funeral. Survivors are his wife, Louise; two sons, Earl and Don; one stepdaughter, Marjorie Blackwell; seven grandchildren; and nine great-grandchildren.

THEONA FRY GERY, 52, died June 26 in Northfield, Minn. She is survived by her husband, Dr. Frank W. Gery; two sons, Daryl and James; one daughter, Sondra Gery Teske; one grandson; her mother; and one brother.

NORMA HENSLEE, 78, died May 22 in Hugo, Okla. Funeral services were conducted by Rev. Michael Buettner and Rev. Larry Stevenson. Interment was in Boswell, Okla. Surviving are 3 sons, Francis, Gene, and Jack; 2 daughters, Helen Welch and Fredda Ann Stibbens; 11 grandchildren; 15 great-grandchildren; and 1 brother.

BESSIE VIRGINIA JOHNSON, 85, died July 17 in Montclair, Calif. Funeral services were conducted by Dr. D. R. Peterman and Rev. Larry L. Pitcher. She is survived by 3 daughters, Margaret Nelson, Loraine Leary and Evelyn

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Johnson; 1 son, Harold Johnson; 7 grandchildren; and 17 great-grandchildren.

DR. BRANTLEY M. JOHNSON, SR., 85, died July 23 in Kalamazoo, Mich. A memorial service was conducted by Rev. C. Kenneth Sparks at the Lansing, Ill., church. Interment was in Home-wood, Ill. He is survived by one son, Brantley M. Johnson, Jr.; one daughter, Mrs. Dwight (Lorraine) Knasel; seven grandchildren, five great-grandchildren; and one great-great-granddaughter.

C. LEONA MORWOOD, 66, died June 29 in Lancaster, Calif. Rev. Robert Hisler officiated at the funeral services. Survivors include a son, Robert; two daughters, Marilyn LaRue and Aileen Baker; six grandchildren; and two sisters.

DONALD D. ORNDOFF, SR., 78, died July 10 in Wichita, Kans. Funeral services were conducted by Rev. Gene Williams and Rev. J. Phillip Johnson. Survivors include his wife, Stella; one son, Don, Jr.; three grandchildren; one great-grandson; one brother; and two sisters.

CLIFTON E. PERKINS, 60, died July 21 in Mayville, N.D. Rev. Charles Belzer officiated at the funeral. He is survived by his wife, Betty; 9 children; 19 grandchildren; 2 sisters; and 1 brother.

REV. CHESTER D. PLUMMER, 76, died July 9 in Indianapolis, Ind. Funeral services were in Columbus, Ind., conducted by District Superintendent John Hay and Rev. James Mathews. Rev. Plummer had pastored in Indiana and had traveled 25 years in evangelistic work. He is survived by his wife, Ruth M. Thompson Plummer, and one sister.

MRS. LUCY SEILER, 76, died June 18 in Boonville, Ind. Funeral services were conducted by Rev. C. R. Mitchum. She is survived by two grandchildren; two great-grandchildren; and one brother.

ONIE VIVIAN WILSON, 71, died July 11 in Denver, Colo. Funeral services were conducted by Rev. Don Pierce. Interment was in Rocky Ford, Colo. Surviving are her husband, Dwight; two sons, Dennis and Kenneth; two grandchildren; three sisters; and three brothers.

BIRTHS

to MITCHELL AND DEBORAH (ESTES) BURKS, Bradley, Ill., a boy, Mitchell Leon, Jr., May 9

to REV. STEVE AND CONNIE (SANDIFER) CALLIS, Kansas City, Mo., a girl, Amanda Joy, May 29

to DAVID AND COLLEEN (McCOONSE) CANTWELL, Shawnee Mission, Kans., a girl, Amy Kathleen, May 11

to REV. BILL AND AMY COX, Denver, Colo., a boy, Jared Preston, July 9

to SAM AND JANESE (NELLIS) DAVIS, Temple, Tex., a girl, Julie Renee, May 11

to DAVID AND DAWN (BRAY) FALK, Manzini, Swaziland, a girl, Rebecca-Anne Kathleen, March 18

"Showers of Blessing"
PROGRAM SCHEDULE

September 13
"The Fixed Heart"

September 20
"A Clean Heart"

by W. E. McCumber, speaker

NEWS OF RELIGION

COURT UPHOLDS EXCLUSION OF WOMEN FROM REGISTRATION. Congress acted within its constitutional authority last year when it excluded women from military registration, the Supreme Court has ruled. The high court decided 6-3 that Congress's responsibility under Article I of the Constitution to "raise and support" military forces took precedence over a challenge by a group of men that the exclusion of women from the registration denied them due process and equal protection under the law.

Controversy over draft registration arose last year when former president Jimmy Carter proposed that Congress enact legislation to enable the registration of both men and women. Draft registration had been suspended in 1975, two years after the Military Service Act was amended to end military conscription. But Congress, while going along with Carter's request for funds to renew registration for men, refused his efforts to have women included. □

ALBANIAN CHURCHES STILL CONDUCT CLANDESTINE SERVICES. The number is dwindling, yet religious services are still conducted clandestinely in the world's only self-proclaimed atheistic country—Albania.

Albanian refugees arriving in southern Yugoslavia recently, particularly in the Kossovo province, have told *British Weekly*, a publication based in London, that religion continues secretly although it is explicitly outlawed. (The Albanian constitution forbids all religious rites, and all churches and mosques are closed.)

Refugees also report an intensification of official measures designed to "stamp out" the last vestiges of religious belief. Anyone, Albanian refugees say, who possesses a Bible may be arrested. □

U. S. JOINS EFFORTS TO INVESTIGATE WALLEMBERG CASE. International efforts to reopen the case of Russian prisoner Paul Wallenberg were strengthened by a bill in Congress to grant him honorary American citizenship.

Wallenberg is the Swedish Christian diplomat who was imprisoned for unknown reasons by the Soviet Union 35 years ago, and who, according to the Soviets, died in prison of a heart attack in 1947.

The sponsors of the bill believe he is alive and that making him a citizen will give the U. S. State Department sufficient leverage to negotiate his release.

Wallenberg is known for having saved thousands of Jews from the Nazis during World War II. □

NORWAY PARLIAMENT OKs CHURCH-STATE CHANGES. Norway's parliament, the Storting, recently voted to give the (Lutheran) Church of Norway more independence within the existing state church system. Under the new plan, church councils on all levels will be strengthened and given more power. There will be an annual church assembly with authority to decide on certain matters (such as liturgy), and diocesan councils will be able to appoint most clergy. (Bishops and deans will remain civil servants appointed by the government.)

Although many see the measure as one of the most important steps in a long discussion of modifying the state church system, debate on the plan was an "anticlimax," according to the church news service. "There were only scattered attempts to debate the principles of the state church system," it reported, "and only a handful of the members of the Storting were present." □

to GREGORY AND CHRISTINE (BEER) FREED, Rosemead, Calif., a girl, Janelle Joy, July 11
 to REV. DAVID AND SHARON (PYE) GRAVES, Tulsa, Okla., a boy, John Neal, June 11
 to REV. HAROLD AND CHERYL GRAVES, Charlotte, N.C., a girl, Rebekah Ann, Jan. 4
 to MARK AND MARCIA (ENOCH) JOHNSON, Moore, Okla., a boy, Scott Edward, July 7
 to MYRON AND VIRGINIA (BARR) LEDYARD, Urbana, Ill., a boy, Mark Aaron, June 26
 to JOCK AND SHERREE (SMITH) KISER, Long Beach, Calif., a girl, Carenda Nicole, June 18
 to DAVID AND LISA (FOLDEN) OUTLAW, St. Petersburg, Fla., a girl, Amanda Rachelle, June 8
 to VAN AND MIRIAM (STONE) OWEN, Denver, Colo., a boy, Nathan Daniel, March 5
 to STEPHEN L. AND JUDI (BENNETT) ROGERS, Enid, Okla., a girl, Heather Chantel, June 15
 to REV. NOAH AND LINDA (WARD) THARPE, West Chester, Pa., a girl, Amber Lynne, June 5
 to KEN AND CAROLYN (WHITTINGTON) WADE, Fort Wayne, Ind., a boy, Christopher Edward, July 21
 to REV. RICHARD D. AND DEBRA (JANES) WAGONER, Waverly, Tenn., a girl, Tiffany Gail, June 16
 to JERRY AND LILLIE (WILKE) WRIGHT,

Livington, N.M., a boy, Christopher Todd, June 15

ADOPTION

by PETER AND SUSAN (TOWNSEND) DAY, Jacksonville, Fla., a girl, Jennifer Lynne, born July 7, adopted July 11

MARRIAGES

MELISSA JANE JOBE and WILLIAM GARNER at Batesville, Ark., May 16

ROCHELLE "KELLY" HARPER and JOHN L. P. CUSHMAN at Hacienda Heights, Calif., May 23

CATHERINE COOK and DR. JOSEPH LECHNER at Saranac, N.Y., June 13

DIANE LYNN FEARN and PATRICK WHITLOW at Warren, Mich., June 20

DONNA SUE RUTLEDGE and PAUL ANDREW HINES at Batesville, Ark., June 20

JILL VERA JOHNSON and RONALD ALAN DUNCAN at Salinas, Calif., June 27

DEBORAH SUE TOOLE and EDWARD LEE BARNETT at Boonville, Ind., July 7

STEPHONI LYNN BALKO and GREGORY DON BROWN at Dallas, Tex., July 11

ANNE LYNETTE BALDRIDGE and LOY GENE BOURNE, JR., at Springfield, Ill., July 18

ANNIVERSARIES

REV. AND MRS. KENNETH GRANDY of Spencerville, Ohio, celebrated their 50th anniversary

June 20. The Grandys have served churches in Montana and Ohio. Rev. Grandy was ordained in 1944 by Dr. Hardy Powers.

The Grandys have two daughters, Mrs. Barbara Bolinger of Spencerville, Ohio, and Mrs. Frances Sheckler of Bettendorf, Ia., and a son, Rev. Lawrence Grandy of Canal Winchester, Ohio. The Grandys also have 11 grandchildren and 13 great-grandchildren.

F. W. AND JEWEL ROGERS of Post, Tex., celebrated their 50th wedding anniversary June 21. The Rogers served 43 years in pastoral ministry. A reception celebrating the event was hosted by their daughter and family, Mr. and Mrs. John Mang of Austin, Tex.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. William M. Greathouse, Chairman; Orville W. Jenkins, Vice-chairman; Jerald D. Johnson, Secretary; V. H. Lewis, Eugene L. Stowe, Charles H. Strickland

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Why do children suffer? Do not say, "To test the parents." I cannot believe God would have to use the suffering of a little child to test a parent. If He's all-powerful He could do it another way.

I don't know all the answers to your question, but I can give you a partial reply. Children suffer because they are part of a world where disease, accidents, and crimes can happen to anyone, anytime. As children benefit from the influence and consequences of good things that happen, so they suffer from the influence and consequences of bad things that happen. It's that kind of a world. We are bound together in life, biologically and spiritually, so that no one is excluded from the cause-effect nexus.

Children participate in sin and in the consequences of sin in a world fallen from God and subject to death.

Into this world one perfect Person was born and lived—and He ended up on a cross. God himself has shared in the sufferings of our world, and the sufferings of His Son are redemptive. The cross of Christ, not the sufferings of any child, is our true index to the character of God. □

Will you explain Luke 22:31-32? Wasn't Peter a saved man as a disciple of Jesus? I thought when they left their nets, or whatever they were doing, that meant they were saved. Or was it like a lot of church members today, they just pretended to be saved?

Yes, Peter was a saved man but he greatly overestimated his courage and strength. Satan tempted him, as he can tempt any saved man. And

Peter failed, as can any saved man. Happily, however, he was restored, through the intercession of Jesus, and became a "rock," a man of great strength and helpful influence in the Early Church. His case stands as a caution to us, reminding us that Satan is always seeking to destroy us, and that our self-confidence is inadequate as a defense against Satan. □

We are not supposed to believe in witchcraft or spiritualism, yet in 1 Samuel 28:11 the witch of Endor conjured up Samuel. I was taught all my life that the devil did this. Who then conjured up Moses and Elijah on the Mount of Transfiguration (Luke 7:29, 30)? Was this also the devil?

I think you were mistaught, and you credit witches and the devil with power they do not possess. When Samuel appeared it scared the witch, for she didn't expect him. The Lord sent him after death, just as the Lord sent him before death, to deliver a prophetic message. No true Hebrew prophet was subject to the devil before or after death. As for Moses and Elijah, they were not "conjured up"—they were men sent by God. □

I have trouble with 1 Samuel 18:10—"the evil spirit from God came upon Saul." How can an evil spirit come from God?

This "evil spirit" is first mentioned in 16:14—"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Evil spirits do not operate in complete independence, any more than evil men do. God is sovereign over rebellious subjects as surely as He is over submissive ones. Just as Satan had to get a permit to test Job, so here the evil spirit comes by God's permission to afflict Saul. □



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Ltc —June Cassette

- Bible Reading—Hebrews 11
- Spiritual Tune-up—Eugene L. Stowe
- Bible Study—1 Peter 1:7—Audrey J. Williamson
- Devotional Nuggets
- Sunday School Overview—Leslie Parrott
- Cheating Steward—Wilson Lanpher
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Ltc —July Cassette

- Bible Reading—1 Corinthians 13
- Upper Room Instructions—Thomas W. Schofield
- Faith Produces Joy (Bible Study)—Audrey J. Williamson
- Devotional Nuggets
- Achieving Faith—Everette D. Howard
- Sunday School Overview—Gene Van Note
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THE CHURCH SCENE



Newark, Del.: Two hundred have accepted Christ in the last year as a result of this-220-member church that has been wielding a brand of evangelism they've labeled "Broad-Brush."

"What that means," explained Rev. Edward Levin, pastor of the **Newark, Del., First Church**, "is that we cast the net in every possible direction."

Of those who accepted Christ during the church's assembly year, which ended in March, 40 were saved during church services. Others included 20 boys in an academy for homeless teenage boys; 40 in the state infirmary for the aged; 30 in hospitals; and 70 inmates of the Delaware State Correctional Institution for Youthful Offenders. One of the 70 was a 14-year-old boy. "He was a professional burglar," said Rev. Levin.

During his three and a half years with the Newark church, Pastor Levin's priorities have been: 1. win people, 2. disciple and conserve the converts, 3. shepherd the flock.

The church board agreed to pay \$50.00 a week to air a radio program that covers a portion of three states. Members of the congregation also pay \$65.00 a week to air a 30-minute program that reaches between 1,000 and

5,000 homes, according to cable television executives.

Then, a nucleus of six people helped promote the church's evangelism pro-

gram. They were trained by the Nazarenes-in-Action Personal Evangelism Program (the Evangelism Explosion method with Wesleyan adaptations). □



On June 6, at 3 p.m., Rev. Jerry Lambert, superintendent of the Pittsburgh District, delivered the dedicatory message to some 250 people in the new auditorium of the Albion, Pa., church. Pastor Donald Hennen and his people erected the 10,000-sq.-ft. building on 10 acres at a cost of \$110,000. The building has been valued at \$350,000. A sanctuary will be added to care for the needs of the growing congregation. The fellowship hall is presently being used as the sanctuary.



The Highline Church, near Seattle, dedicated their new church Sunday afternoon, May 3. It was formerly the Burien Church of the Nazarene and was organized in 1958. Rev. Hardy John Powers was the first pastor, serving from 1958 to 1963. Dr. Orville W. Jenkins, general superintendent, brought the dedicatory message. Dr. Kenneth Vogt, superintendent of the Washington Pacific District, led the prayer of dedication. Former pastor Gene Hoskinson gave the invocation and addressed the congregation of over 200 people. Under his leadership, the property was acquired for the new church site. He served the congregation from 1963 to 1973. The Scripture reading and memories were given by Pastor Tom Campbell, who pastored 1973 to 1977. Pastor Don Bancel, who began his ministry in 1977, led the church in the act of dedication. The new building is clear of all debt and is appraised at \$600,000. The architect and business manager was Glen Bethune. Members of the congregation assisted in the building program, donating many hours of work.

MEMO

to church board members:

More and more churches are recognizing their responsibility in providing their ministerial and full-time lay employees with life insurance coverage. Most non-church employers have been doing this for years. Through the Nazarene Supplemental Group Term Life Insurance Program, your church could provide an employee up to \$100,000 coverage for as little as \$160 per year, depending upon age and insurability.

By including this insurance premium in your pastor's compensation package, you will be providing valuable protection for your parsonage family and saving him tax dollars too. (The IRS has provided that an employee would not be taxed on this *Group Term* Life Insurance premium, for up to \$50,000 worth of coverage, if paid for him by his employer.)

—Pensions and Benefits Services



On Sunday morning, May 17, Mount Vernon, Ohio, First Church received 55 new members. Many were new Nazarenes taken in by profession of faith. Rev. Jack Archer has been the pastor of First Church for 12 years. Rev. and Mrs. Archer are shown welcoming some of the 55 new members.

BABY OF NAZARENE MISSIONARIES DIES

Kristina Dawn Messer, baby daughter of Don and Barbara Messer, died following open-heart surgery, August 10, in Oskaloosa, Ia. She was just under two months old. The Messers are missionaries to Malawi in Central Africa. Mrs. Messer had returned to the United States in May due to complications late in her pregnancy. Kristina was born June 23, 1981, and was discovered to have two holes in her heart.

The funeral was held August 13, at Oskaloosa, Ia., First Church. Pastor Jim Beardon officiated.

The Messers have two other children: Scott Andrew, age five; and Kathleen Denise, age two. □

—NCN

YOUTH MINISTRIES RELEASES NEW SUNDAY SCHOOL CURRICULUM

After three years of study, planning, and development, Youth Ministries of the Division of Christian Life announces the recent release of new Sunday School curriculum for Nazarene youth. Called the Word-Action Series, the curriculum is available for both junior highs and senior highs. This September marks the first use of the materials on a wide scale throughout the church.

The curriculum is designed to appeal to the interests and needs of the youth in appearance, content, and methods. Emphasis is placed on guided participation of the youth into



John Denney (l.), editorial director and editor of the Word-Action Series for senior highs, presents copies of the new curriculum to Dr. Jerald D. Johnson, responsible general superintendent of the Division of Christian Life.

direct Bible study. Every lesson provides opportunity for life applications to be lived out by the students. Class members will enjoy the creative and artistic worksheets. □

SMITH ELECTED DISTRICT SUPERINTENDENT OF EAST TENNESSEE



Rev. Doyle Smith, evangelist, has accepted his election to the superintendency of the East Tennessee District. He was elected on the ninth ballot at the assembly in Cookeville, Tenn., on July 23. Dr. V. H. Lewis was the presiding general superintendent.

Before entering the field of evangelism in 1980, Rev. Smith had a long career as a pastor and district leader. He pastored churches in Gallatin, Tenn.; Moultrie, Ga.; Nashville Bethel Church; Fitzgerald, Ga.; Asheville, N.C.; Pineville, N.C.; and Donnelson, Ga. He served also as district NYPS president and district secretary on both the Georgia and Tennessee districts. Rev. Smith has served as trustee for Trevecca Nazarene College and six times was elected a delegate to the General Assembly. He attended both Trevecca Nazarene College and Bethany Nazarene College.

Rev. Doyle Smith is married to the former Margaret King. They have two children: Rev. Aubrey Doyle Smith, pastor of the Ironton, Ohio, church; and Mrs. Lynn Dunn of Savannah, Ga. □

NAZARENES PARTICIPATE IN FESTIVAL OF EVANGELISM

Over 8,200 Christians from various denominations gathered in Kansas City, Missouri, July 27-30 for the American Festival of Evangelism. The festival was designed to help the leadership in local churches develop strategies to reach their communities for Christ. It emphasized the primary role of the local congregation in evangelizing, discipling, and equipping, offering 200 seminars and workshops. Evangelists Billy Graham and Luis Palau were among the principle speakers.

The themes of the four evening rallies were: (1) God Calls Us to Vision; (2) God Calls Us to Unity; (3) God Calls Us to Holy Boldness; and (4) God Calls Us to Obedience.

Nazarene Publishing House provided office space for the festival officials and staff members, and many

Nazarenes were active in the planning and administration of the festival. They included: American Festival of Evangelism Planning Committee members: General Secretary B. Edgar Johnson and Carolyn Lunn, lay-speaker, Detroit First Church; Local Arrangements Committee members were Bill M. Sullivan, director of the Division of Church Growth; B. Edgar Johnson; Raymond Hurn, director of Church Extension Ministries; and Ron Bryan, Kansas City First Church layman. Workshop and seminar leaders included Paul Cunningham, pastor of the Olathe, Kans., College Church, in "Parable Church Workshop"; H. O. Espinoza, superintendent of the Central Latin American District, in "Equipping Hispanic Churches to Evangelize"; Raymond Hurn in "How

Kansas City Times photo



Dr. Graham addresses the festival

to Keep Evangelism at the Forefront of a Major Religious Body"; and Samuel Stearman, associate pastor, Bethany, Okla., First Church, in "Evangelizing Senior Citizens."

General Superintendents Eugene L. Stowe, Orville W. Jenkins, and William M. Greathouse were in attendance. Dr. Stowe participated in the Tuesday night plenary session.

Evangelism Ministries conducted a three-day satellite seminar for personal evangelism trainers. Rev. Archie Parrish, director of Evangelism Explosion III International, spoke at the satellite seminar.

Church Extension Ministries, Education Services, Evangelism Ministries, and Nazarene Publishing House were among the nearly 300 groups that presented their resources in the festival exhibit area.

The festival concluded Thursday night, July 30, following Dr. Billy Graham's address to an audience of over 10,000. □

—Evangelism Ministries

My Debt to Laymen

BEGINNING SEPTEMBER 1, our church is observing The Year of the Layman. The Year of the Minister is now ended, and special celebrations and honors for them are over—I hope not!

Transition to phase two of our five-year plan gives me an opportunity to acknowledge my personal debt to laymen. Laymen have always been more to me than people I preach to, an audience to justify my call to the ministry. They are people who have helped me more than I have them, and to whom I owe an enormous debt for their ministry to my needs.

Laymen have ministered to me *spiritually*. From them I have received insights into Scripture, counsel about prayer, and examples of dedicated work, witness, and worship that enriched my thought and deepened my life. Rhoda Keen was such a layman. She possessed uncanny awareness of my depressed periods. When my spirits were low, and I had told no one about it, she would drop by the parsonage with a gift of food or money. The gifts were mainly “door-openers,” and while we talked my heart would be buoyed and my faith strengthened by her wisdom and assurance. She made me want to live and work on a higher plane.

Laymen have ministered to me *materially*. I never asked for their help, but I never had to. Through their generosity, they met needs they did not know about. During my years in the pastorate my family ate better, dressed better, and fared better in every way than my salary made possible. Mack Parrish supplied us with the choicest meats when my salary dictated hot dogs. W. L. Phillips kept my sons in nicer clothes than their dad wore as a boy or could have provided for them. Kenneth Berck did hundreds of dollars worth of dental work for my family and collected only gratitude. Olan and Jesse Harvey helped finance my education, as did others too numerous to mention.

Laymen have ministered to me *socially*. I thank God for those who knew that preachers do not live by sermons alone. When Jack Causey took me to Georgia Tech basketball games, the respite from emotional burdens and routine tasks was a tonic to my soul. Fishing with Earl Wooten, Vernon Barke, and “Bunk” Dillard helped preserve my health and sanity, besides being fun. Playing golf with Dan Cheshire and Jerry Hursh made life more pleasant, though Jerry had a crisis of faith the one time I ever beat him.

I certainly know that laymen have broader and more important ministries than such services to me, but I immensely appreciate what they have done for me and mine. I don't have time or space to mention all who have helped me, but God has the full record. Through the year, I will detail other lay ministries. Thank God for our laymen! □



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- Illinois
- Intermountain
- Joplin
- Maine
- Michigan
- North Central Ohio
- Northwest
- Oregon Pacific
- Philadelphia
- Washington

NOVEMBER

- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
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