

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 30 '72

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The Eternal Presence

In an ancient day a frustrated leader sought the guidance of God in a crisis. Moses had spent 40 days on Mount Sinai in communion with God, and upon returning with the Ten Commandments found the congregation of Israel worshipping a golden calf.

When the judgments of that sad day had passed, Moses returned to the mount and sought assurance from the Lord for the future of his people. No other man ever came so close to Jehovah in communion and fellowship, for "the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 33:11).

Moses' sincere request, "Shew me now thy way" (Exodus 33:13), was answered by God's assurance. "My presence shall go with thee, and I will give thee rest" (Exodus 33:14). This promised presence became the reassuring answer to the great leader and his source of strength and inspiration in leading the congregation into the promised land of Canaan. God's presence became symbolized in the pillar of cloud by day and the fiery cloud by night. His presence became the glory of the altar of incense. His presence became the glory of the

Tabernacle. His presence gave a radiance to Moses, so that "the children of Israel saw the face of Moses. that the skin of Moses' face shone . . ." (Exodus 34:35).

God's presence brought a satisfying unity to a troubled people. They turned from the image worship of a golden calf to the reality of the Divine Presence. Moreover, God's presence also gave courage for the conquest of Canaan. Israel prevailed because God was in the midst.

No substitute has been found across the centuries for the living presence of God in the midst of the congregation. His presence makes the church a true "army with banners." His presence infuses spiritual life and reality into the life and work of the church. In the worship program of the church, God's presence soothes the hearts of the troubled, inspires the discouraged souls, convicts the sinner, creates spiritual hunger in the unsanctified, and gives power to the preaching of the Word.

As the congregation of the Nazarenes launch this mighty quadrennium of evangelism, let us reassure ourselves of the presence of God and declare with Moses, "If they presence go not with me, carry us not up hence" (Exodus 33:15). □



MAKING LOVE PRACTICAL

Photo by De Wvs. Inc.

One of the greatest paradoxes within the community of Christian believers is the failure to give expression to the love Christ commanded us to have toward one another. This occurs in many situations where a faithful Nazarene family has experienced an unexpected financial crisis due to sickness or other unfortunate circumstances and faces extreme burdens related to it.

Even though the family has supported the church across the years with prayer, service, tithes, and offerings, there seems to be little more to offer them in their need than genuine condolence, prayer, and sentiment. These are needed and important, but there is more that should be done. Why shouldn't a local church methodically prepare to help its own financially?

Every church likes to think of itself as being patterned after the New Testament Church. This is a reality at many points, but the most glaring exception is in the matter of taking care of one another. Acts 4—6 and many of Paul's letters indicate that the early Christians very naturally assumed the responsibility of expressing God's love toward each other in material ways when there was a need.

A layman at Lake Overholser Church of the Nazarene, Bethany, Okla., became concerned with needs such as this and shared it in a church board

meeting. The board became challenged by it and now sets aside a percentage of church income for what is called a Community Concern Fund.

Discreetly administered, this fund has been in use for nearly two years. It has made a house payment for members who were without work due to illness. Groceries have been bought for economically underprivileged in our community not in the fellowship of the church. Christmas and Thanksgiving time were made happier for some. The family of the pastor of a small church received Christmas gifts. There are many other examples. "Jesus . . . went about doing good." Not because of, or so that . . . He simply "went about doing good." If the Church is the body of Christ, then we should be doing what He did. In reference to the New Testament Church, Sherwood Wirt so aptly says, "They were to follow the example of their Lord, who died neither for truth nor virtue nor any other cause, but for people."

The love by which He said His followers would be known is not passive. It aggressively seeks a way to express itself, without which there is much difficulty in experiencing heart purity. □

By John Calhoun, *Bethany, Okla.*

HERALD of HOLINESS



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IN THIS ISSUE

ARTICLES

THE ETERNAL PRESENCE	2
• <i>General Superintendent Strickland</i>	
MAKING LOVE PRACTICAL	3
<i>A realistic method for expressing charity</i> <i>John Calhoun</i>	
WAITING	4
<i>Poem</i> <i>Kathryn Blackburn Peck</i>	
IF YOU ASK ME	5
<i>Open discussion on security</i> <i>Eva J. Cummings</i>	
LIVING "BEYOND THE CALL OF DUTY"	6
<i>Helps to holy living</i> <i>Ivan A. Beals</i>	
GOD'S REMEDY FOR LONELINESS	7
<i>Divine therapy for forlorn hearts</i> <i>J. J. Steele</i>	
PRAYER FOR LIVING	8
<i>Poem</i> <i>C. Neil Strait</i>	
GOD IN THE NURSERY	9
<i>Insights: The psychologist's page</i> <i>James Dobson</i>	
ARE YOU LISTENING?	10
<i>The importance of what one hears</i> <i>Jim Spruce</i>	
ENCOUNTERING FAILURE WITH FAITH	11
<i>Perspectives</i> <i>John A. Knight</i>	
"PLEASE FORWARD"	12
<i>An article, an altar, and an answer</i> <i>Katherine Bevis</i>	
EVANGELISM FOR THE WHOLE PERSON	13
<i>A meaningful ministry</i> <i>David E. Sparks</i>	
NEEDED—LIFE PRESERVERS	13
<i>Pen points</i> <i>Geraldine Nicholas</i>	
THE COUNTER-CULTURE AND THE CHURCH	14
<i>New religious movements and the "institutional" church</i> <i>Earl W. Transue</i>	
HENRIETTA MEARS:	
CHRISTIAN WOMAN PAR EXCELLENCE	15
<i>A Christian woman's world</i> <i>Aarlie J. Hull</i>	
EDITORIALS	16
<i>W. T. Purkiser</i>	
STANDING FEATURES	
NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>A Trophy of Involvement</i> <i>Lois E. Aumiller</i>	

WAITING

The answer to my prayer of years
Seems long in coming, yet I trust
That it will come in God's own time,
And I pray on—because I must.

Like all who ever followed Him,
I pass within the garden gate
And feel the loneliness of night,
And in that darkness pray and wait.

The heart, the mind are restless things,
But I have found a hope serene;
All I have seen makes me to trust
My God for all I have not seen.

Tomorrow He will answer!
I've His promise, yet unheard, but sensed;
For out of the eternal goodness,
The mercies of God are dispensed.

Dear Heart, if you too are waiting
In the garden, near despair,
Trust on, for tomorrow it will come—
God's best answer to your prayer.

Kathryn Blackburn Peck
Kansas City

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Grand Canyon National Monument, looking up the Colorado River from Tuweep Point.

IF YOU ASK ME

Do you believe in eternal security?”

“I believe I am eternally secure in Christ.”

“Then you believe you cannot lose your salvation once you have been saved?”

“If by ‘lose’ you mean something like an accident whereby my salvation slips away from me while I sleep or that the devil picks my pocket and steals it away without my knowledge, I do not believe I can thus ‘lose’ my salvation.

“I would choose a better word for what I believe can happen. I believe I can ‘forfeit’ salvation by deliberate and continued disobedience to what I know to be God’s will.”

“So you are saying that your salvation is partially dependent on your works?”

“No, I am not saying that. My salvation is dependent on the grace of God. My works are just an evidence of the kind of faith which I have. If my works become evil, it is an indication that I no longer have living (saving) faith. James 2:17 tells me that ‘faith, if it hath not works, is dead, being alone.’”

“You believe it is your faith that saves you?”

“I believe it is God’s grace that saves me. But the same verse which tells me that I am saved by grace tells me that it is faith which appropriates that grace (Ephesians 2:8).”

“If it can be lost or forfeited, how can you believe it is ‘eternal’ life?”

“The only life that Christ gives is *eternal* life. It is a *quality* of life, not just a *quantity* or length of endurance.”

“In John 6:47, where Jesus said, ‘He that believeth on me hath everlasting life,’ what is the tense of the verb ‘hath’? Does it mean sometime in the distant future?”

The verb ‘hath’ is in exactly the same tense as the verb ‘believeth.’ Both are present tense. ‘Hath’ does not mean something in the far distant future. It means now. ‘Believeth’ likewise does not mean something in the far distant past. It means now.

“I am believing now. I have eternal life now. If I

believed yesterday, I had eternal life. If I believe tomorrow, I will have it then.”

“How can you forfeit a gift?”

“I can forfeit a gift by turning away from it and refusing to keep it. Salvation is not a gift in itself. It is embodied in Christ himself. I John 5:11 declares that ‘God hath given to us eternal life, and this life is in his Son.’ If I forsake Christ, I forsake the Source of eternal life.”

“But has not Christ promised, ‘I will never leave thee, nor forsake thee’?”

“Indeed, He has promised this. But that promise was made to believing disciples. I’m not entitled to claim promises made to believers if my works are proving that I am walking in disobedience, and thus in unbelief. Furthermore, He has not left me. I have left Him. But the results are the same—we are separated and out of fellowship.”

“Do you believe a broken fellowship means a broken relationship?”

“If by a broken fellowship you mean any single failure on my part which grieves God or requires confession, repentance, and forgiveness, I do not believe this necessitates a broken relationship. The moment I become aware that I have failed or grieved Him, I may immediately seek His forgiveness and find it. My fellowship was momentarily broken as the Spirit rebuked me, and was restored the moment I received forgiveness.

“However, a premeditated, willful transgression or a continual practice of that which I know to be grievous and forbidden will break not only my fellowship but my relationship with God.”

“Your relationship with God was established through the new birth. How can you be ‘unborn’ after you have been born into God’s family?”

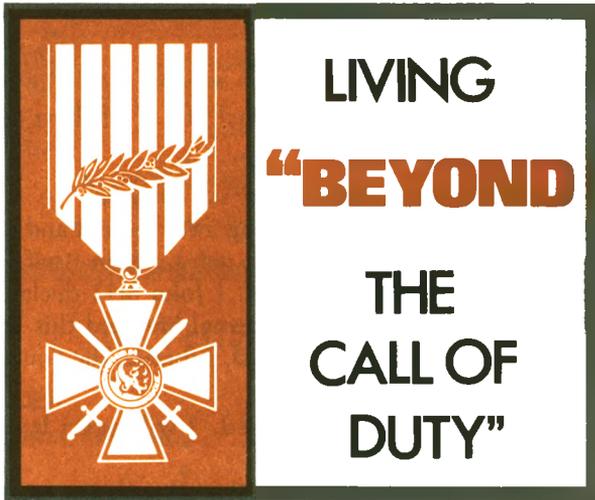
“The opposite of being born is not to be unborn, but to die. Since the only source of spiritual life we ever have must come through Christ, it is only natural that death will set in when Life is no longer present.”

“Then you are never really sure that you are going to heaven and will never know for sure that you have eternal life until you die, because you could lose it somewhere between now and then?”

“I have known every day for 28 years that I have eternal life and that I would go immediately into the presence of my Lord and Saviour, Jesus Christ, if I should die or if He should return for His own. I know it today. If tomorrow comes for me, I shall know then even as I know now, by the witness of His Spirit with my spirit that my position in Christ remains secure.

“Day by day as I walk in the light and in the fellowship with Him, the Blood continues to cleanse, and the Spirit continues to witness. WHAT GREATER ASSURANCE OF ETERNAL LIFE WOULD I DESIRE THAN THIS?” □

By Eva J. Cummings, *Lincoln, Neb.*



Life seems filled with duty—doing things we feel obligated to do. Heeding “the call of duty” is considered a right and noble action, even though it was performed on a “have to” basis. For instance, men who are drafted into the armed services are honorably discharged after they have thus fulfilled the call to serve their country.

Moreover, nations have long recognized the merit of service that is more deeply motivated than by the compulsion of duty. Many men have received medals for serving “beyond the call of duty.” Their service surpassed the requirements of duty in a distinguished manner, manifesting a quality and a quantity of service that may well be termed devotion.

In Christian living, the call of God to holiness charges us to live “beyond the call of duty.” God desires a daily response that is constrained by devotion rather than compelled by a mere feeling of duty. A “soldier of the Cross” may become a deserter if he renders only duty-service.

By disregarding our endless indebtedness to God, we may rationalize the extent of our duty to suit ourselves. Eventually the question is asked, “Does God really require all of this from me?” A repeated asking inevitably elicits an answer sympathetic to self, which in turn curtails profitable service to God.

An unwavering sense of duty to God is basic, but it must not be regarded as an end within itself. As the apostle declares in Galatians 3:24, the law is our schoolmaster, reminding us of our duty to God, given “to bring us unto Christ, that we might be justified by faith.”

Although duty is vital in keeping us aware of our accountability to God, duty must ultimately give way to devotion, so that we will “want to” serve Him rather than give a limited, “have to” response.

As a Christian walks in the light of truth, he will soon realize God not only calls to repentance but to receive His Holy Spirit. A response to this divine invitation is more satisfying than meeting prescribed obligations. Thus Jesus said to His disciples, “If any man will come after me, let him deny him-

self, and take up his cross daily, and follow me” (Luke 9:23).

Here, Jesus was not just declaring the terms of Christian duty. Rather, He was giving a penetrating description of Christian devotion. Jesus knew that genuine self-denial, daily cross bearing, and faithful following could not be the response of duty-minded disciples. He knew that only Spirit-inspired devotion would persist and persevere after duty had been discharged.

So Christ calls us to a commitment that is distinct from the attitude and the way of life popular in the world. Commonly that attitude is one of indifference, and that way of life is self-gratification.

If we follow Jesus, it must be in the total way we spend each day. He calls on us to give up our selfish indifference for the glory of God. He asks a renouncing of sinful pleasures and a forsaking of pride. He seeks a firm rein on the unbridled desires of our humanity. And He proposes a surrendering of our whole lives and affections to the rule of His Holy Spirit.

Such a summons to dedicated discipleship is also an invitation to everlasting life, which in itself is an expression of supreme devotion. Certainly Christ did not come to be our Saviour out of a sense of duty. The price of our redemption could not be paid by duty. It was because of His matchless love for us that Jesus came. It was His un failing love that placed Him on the Cross to save us from our sins.

This divine act of devotion prompts a similar response from us. Since duty had no place in providing salvation, we have no reason to justify an attempt to bind our lives to the life of God on that basis. His gift of everlasting life anticipates our never ending devotion. Only our desire to receive the renewal of His Spirit will graft our lives into an enduring relationship with God.

God is not satisfied with only a form of worship. We miss the mark, His purpose for our lives, if our religious activities are only habitual, along lines of duty. If we read our Bibles and pray, if we attend church and tithe, if we do the work of the Kingdom only because we feel we have to, we are puppets of duty and not devoted servants. Unquestionably, a life motivated by devotion excels a life manipulated by strings of duty.

In his book, *A Serious Call to a Devout and Holy Life*, William Law pointedly defines devotion. He said, “Devotion is neither private nor public prayer, but a life given to God.”

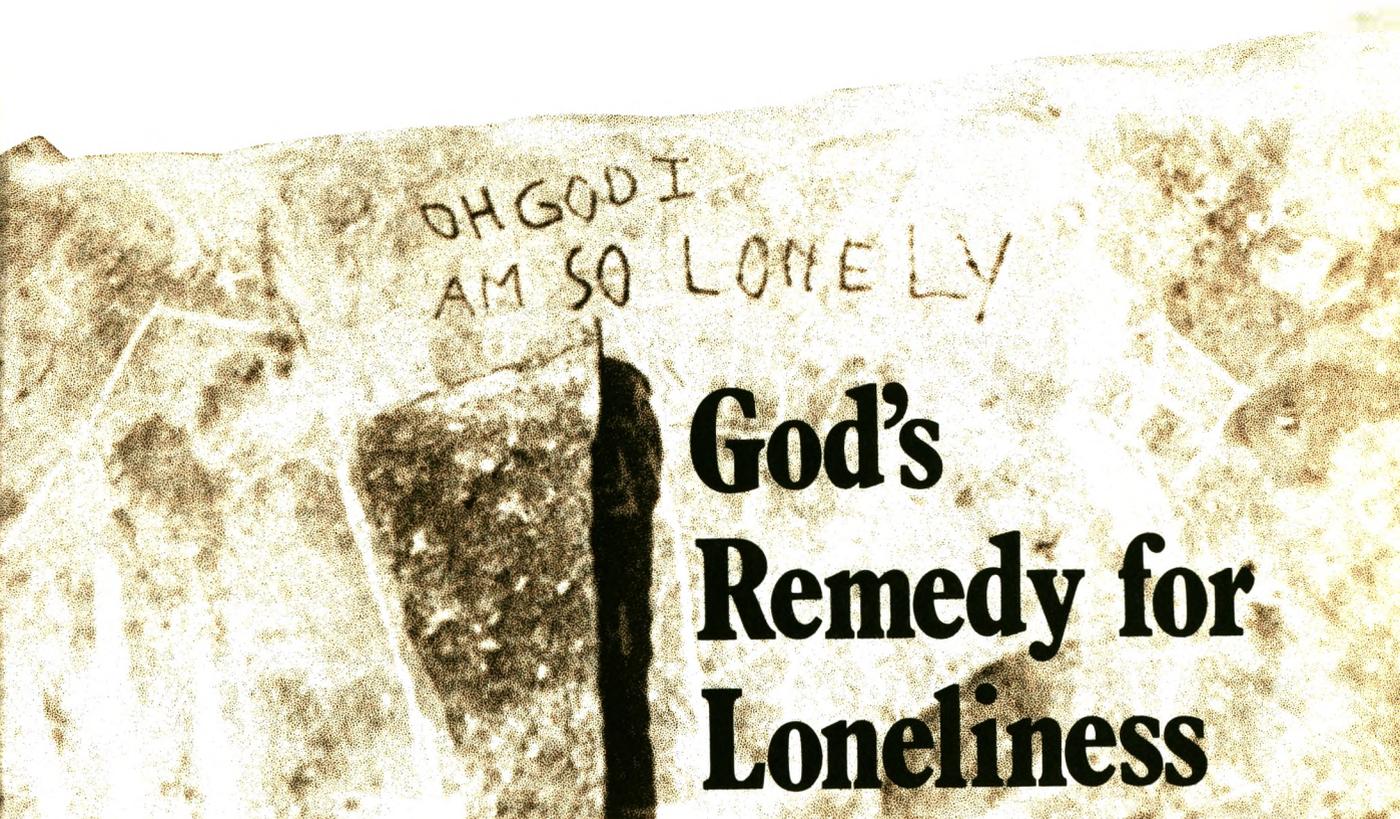
In Romans 12:1, Paul graphically describes the manner in which our lives are to be given to God: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Holy living thus means voluntarily giving our entire lives to do God’s will.

helps to holy living

By Ivan A. Beals, Quincy, Ill.

Because of all that God has done for us, it is unreasonable to think that duty-service will ever be acceptable. If our lives would please God, they must be totally given over to Him in devotion. It is

possible for God to make us holy only as we thus surrender ourselves to do His will. So God's call to holy living is a call for us to give ourselves completely to Him, to live "beyond the call of duty." □



God's Remedy for Loneliness

Carved forever on a sandstone boulder in a secluded spot high above Lake Austin, near Austin, Tex., are the haunting words, "Oh, God, I'm so lonely!"

The author of that wail of despondency could have been one of the more than 40,000 young people crowding the campus of nearby Texas State University.

Or it could have been the lament of any one of millions of victims of an increasingly mechanized, regimented, secularized, impersonal society.

Geographical separation, bitter alienation, lack of personal awareness, broken fellowship, preoccupation with inanimate things—all contribute to the massive loneliness of our time.

Many live in aging loneliness in crowded retirement and nursing centers. Though well cared for medically and well housed and fed, they are

suffering from the emotional desolation of loneliness.

Many others are lonely, awaiting the homecoming of sons, husbands, fathers from Vietnam and other distant areas of earth. Every military man cut off from loved ones and homes knows the meaning of loneliness.

Other thousands of forlorn men and women languish in lonely prison cells across the nation. A few of the fortunate among them are loved by equally lonely relatives at home who await their release.

The ultimate loneliness, however, is the solitary

By J. J. Steele, *Coffeyville, Kans.*

experience all must face in "the valley of the shadow of death." And there is only One who knows how dreary that valley can be, yet who is alive and able to stand by us and walk with us as the shadows settle upon us.

The divine remedy for loneliness is well illustrated in a story told by the late Dr. E. P. Ellyson. A lad and his dog got separated near a baseball field on a summer afternoon. As the unhappy little dog searched for his master, he slipped through a hole in the fence surrounding the field. It was just before game time and the stands were filled with restless fans.

As the waiting fans watched, the searching dog made its way timidly across the diamond and approached the crowd. Though many faces looked down upon him, all were strange. As he carefully searched the sea of faces for his master, first one then another whistled at him, increasing his confusion.

Finally, scores of strange voices competed for his attention until pandemonium broke loose. Frightened and muddled by the turmoil, and hopelessly lost, the little fellow stood spellbound and silent.

While this was happening, few had noticed the form of a lad who had slipped through the same hole in the fence and was moving silently toward the dog. As the crowd still gripped the pup's attention, its master drew near, laid his hand on its head, and said softly, "Come on, Sport, let's go home."

The loving touch and familiar voice of his master transformed the dejected dog into an excited bundle of canine happiness. The people in the stands watched in silence as boy and dog walked off the field together, ignoring the crowd. They had witnessed a drama of confusion, misery, and earnest search end in a joyful reunion and complete delight.

Great numbers of people, young and old, are

lost, confused, and lonely in our time. Voices roar from every direction, teasing, promising, offering happiness and thrills and "kicks."

False gods of pleasure demand obedience. False philosophies, false religions join the mighty cacophony of confusion. Commercialism screams from every radio and television, making promises that are not kept. The devotees of false values are left empty, frustrated, and lonely. All turns to ashes.

Even the voice of the church may be stilted, impersonal, and more interested in proselytes, like the ancient Pharisees, than the loving, personal fellowship and personal involvement. Cold, harsh legalism or lofty ritualism can leave the lonely soul still searching, hungering, crying, "Oh, God, I'm so lonely!"

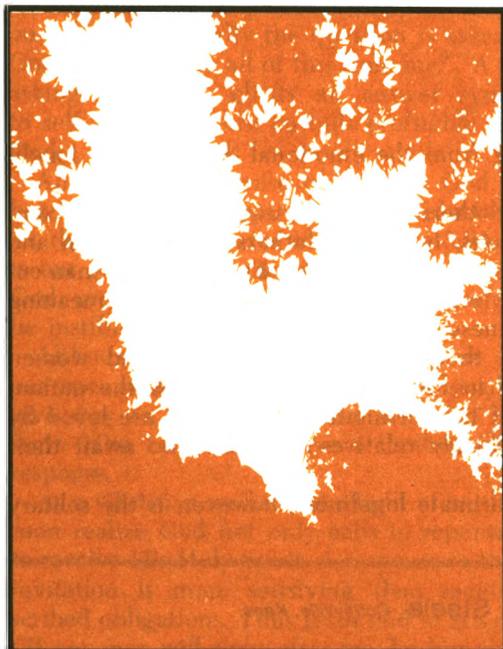
There is no substitute for the personal touch of love and genuine human compassion. The loneliest spot on earth can be in a jostling throng, if there is no loving rapport, no personal encounter.

God's remedy for all loneliness is the touch of personal, compassionate love and assurance. The greatest therapy ever known for forlorn hearts is awareness of a loving Presence.

Jesus experienced loneliness at its deepest level when He cried, "My God, my God, why hast thou forsaken me?" (Matthew 27:46) He suffered the despair of loneliness that all may be saved from its bitterness.

If the lonely of the earth ever encounter Him in a real, personal way, it must be through those who have experienced for themselves a genuinely personal encounter with Him. For He has no hands but our hands, no feet but our feet, no lips but our lips. If He speaks the healing words, it will be through us who have been healed.

A Spirit-filled, compassionate, concerned Christian communicating what he has experienced personally to the frustrated, confused, and lonely of earth is God's remedy for loneliness. □



Prayer for Living!

Father,
Keep our sights above the battle,
Seeing higher things,
Planning better things.
Forgive us, Father,
When we think we have arrived,
When we feel we've reached the last summit,
Or climbed the last hill,
Or reached the last goal,
Or won the last person.
Keep something big before us.
Keep something important nudging our souls on.
Challenge us with a holy zeal.
Stir us with divine intent.
Amen.

C. Neil Strait
Uniontown, Ohio

INSIGHTS:



THE PSYCHOLOGIST'S PAGE

James Dobson, Ph.D., U.S.C. School of Medicine

GOD IN THE NURSERY

A recent article appeared in the *Los Angeles Times*, excerpted from a forthcoming book by a psychiatrist named Eli Chesen. Dr. Chesen's book is titled *Religion May Be Hazardous to Your Health*, and it contains enough misinformation to disturb any conscientious Christian.

Dr. Chesen has ordained himself as an authority on the matter of teaching religious principles to children. A sample of his viewpoint follows:

"I feel that all preschool religious education is to be deplored; these children just cannot comprehend religion."

"Early religious training fills the child's mind with symbols and ideas that he is unable to deal with or correlate. The ensuing misconceptions may lead to uneasiness and fear."

"Eastertime fills the Sunday school classroom with equally terrifying and violent tales of Christ being tormented and nailed to the cross. I question the wisdom of exposing children who have not even begun school and may not even have witnessed a good bombing on television to such gore. . . . I am not enthusiastic about Sunday school training for children younger than seven or eight."

"Biblical tales should be kept to a minimum."

"The concept of hell is also useless and harmful."

"Fear not: children develop a conscience without use of such nonsense."

How regrettable, I feel, that this destructive philosophy will soon be offered to American parents! Dr. Chesen, shrouded in professional titles and degrees, has joined the chorus of "experts" who contradict the wisdom of the Scriptures and

erode the cornerstones of the Christian faith.

The Bible (which the psychiatrist hopes we will hide from our children) commands us to "train up a child in the way he should go, and when he is old, he will not depart from it." These words were inspired by the Creator of children, and He does not make mistakes! He also told us to raise children "in the nurture and admonition of the Lord," but I'm sure Dr. Chesen would be horrified by that prospect.

I was once asked the following question by a Christian parent: Should a child be allowed to "decide for himself on matters related to his concept of God? Aren't we forcing our religion down his throat when we tell him what he must believe?" I responded to this question in my book, *Dare to Discipline*, as follows:

"Let me answer that question with an illustration from nature. A little gosling (baby goose) has a peculiar characteristic that is relevant at this point. Shortly after he hatches from his shell he will become attached, or 'imprinted,' to the first thing that he sees moving near him. From that time forward, he will follow that particular object when it moves in his vicinity.

"Ordinarily, he becomes imprinted to the mother goose who was on hand to hatch the new generation. If she is removed, however, the gosling will settle for any mobile substitute, whether alive or not. In fact, a gosling will become imprinted most easily to a blue football bladder, dragged by on a string. A week later, he'll fall in line behind the bladder as it scoots by him.

"Time is the critical factor in this process. The gosling is vulnerable to imprinting for only a few seconds after he hatches from the shell; if

that opportunity is lost, it cannot be regained later. In other words, there is a critical, brief period in the life of the gosling when this instinctual learning is possible.

"There is also a critical period when certain kinds of instruction are possible in the life of the child. Although humans have no instincts (only drives, reflexes, urges, etc.), there is a brief period during childhood when youngsters are vulnerable to religious training. Their concepts of right and wrong, which Freud called the super-ego, are formulated during this time, and their view of God begins to solidify.

"As in the case of the gosling, the opportunity of that period must be seized when it is available. Leaders of the Catholic Church have been widely quoted as saying, 'Give us a child until he is seven years old and we'll have him for life'; their affirmation is usually correct, because permanent attitudes can be instilled during these seven vulnerable years.

"Unfortunately, however, the opposite is also true. The absence or misapplication of instruction through that prime-time period may place a severe limitation on the depth of the child's later devotion to God. When parents say they are going to withhold indoctrination from their small child, allowing him to 'decide for himself,' they are almost guaranteeing that he will 'decide' in the negative.

"If a parent wants his child to have a meaningful faith, he must give up any misguided attempts at objectivity. The child listens closely to discover just how much his parent believes what he is preaching; any indecision or ethical confusion from the parent is likely to be magnified in the child."

(Continued on page 18)

Questions relating to home and children may be addressed to Dr. Dobson in care of the *Herald of Holiness*. Dr. Dobson's book, *Dare to Discipline*, may be ordered from the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. \$1.95, paper.

ARE YOU LISTENING?



Even the dense fog and drizzle that surrounded us did not dampen the spirits of over 100 of our district's finest teens that weekend! We were returning by passenger boat from Mackinac Island after 30 hours of horseback riding, bicycling, an elegant junior-senior banquet, and the tremendous sound of the "Olivetians" from Olivet Nazarene College.

The fog was dense. Cutting our way through Lake Huron, we felt separated from the rest of the world.

Our captain, guided by radar, ploughed straight ahead, though visibility was practically nil. At measured intervals he sounded the air-piercing foghorn.

Two "spotters" were placed at the bow of our "Straits of Mackinac," listening for the sound of any approaching vessel. Presently we could hear the low, almost inaudible rumble of another ship's horn. We knew she was out there, but she could not be seen.

Without hesitation our horn sounded again, though we heard no immediate reply. Our passenger ferry proceeded. While I strained my eyes in feeble attempts to see through the misty covering, the captain just watched his instrument panel and sounded his horn. And the spotters listened.

About that time we heard several quick blasts from that approaching boat. Immediately the spot-

ters jumped into action, pointing straight ahead. Our ship sounded, and again the other vessel replied.

Without delay the captain cut his huge engines and turned full circle to avoid the danger. Just as he did, a gigantic barge, blocks long, loomed in the path we would have taken! Almost as soon as we saw the metal monster, she slipped away into the fog.

I later remarked to one of the spotters, "You fellows really have to watch it out here, don't you?"

His classic answer was worth remembering. "No," he replied, "you just have to learn to listen a lot." It was, in fact, the listening that saved us, not our ability to see what was ahead.

Many times our vision is limited by conditions around us. We try to see the outcome, know all the facts first.

But in the realm of Christian maturity, it is not so important that we have the power to understand it all ahead of time. Rather, we must develop the willingness to listen to what the Holy Spirit wants to tell us.

If we could figure everything out, we might be moving and acting ahead of the will of God. Paul

By Jim Spruce, *Belleville, Ill.*

encouraged the men in Athens by telling them that "in him we live, and move, and have our being . . ." (Acts 17:28).

Elijah, after some trial and error, finally found renewed inner strength when he began to listen to that "still small voice."

The same is true for us today. While we must speak our petitions Godward, we must also listen and respond as the Spirit speaks manward.

It is this responsive listening that will bring to fruition the will of Christ within the obedient heart.

In fact, almost the only way we may communicate with God is by responding to His voice, whether it be audible as the foghorn or as quiet as the impression of the Spirit in conscience. While Samuel may have heard the "foghorn," many Spirit-led Christians today must listen to the almost inaudible, yet clear, unmistakable will of God.

Communication with God and among ourselves depends upon our ability to listen well. David Berlo, the author, has said that the purpose of communication is to elicit a specific response from a specific person.

I was glad that our "spotters" on the passenger ferry were willing to listen for other ships. But I

was even more pleased that our captain sought to elicit a response from that barge! Foghorn communication prevented a long swim to shore—for the lucky ones! And if our ability to relate with each is so basic, how much more essential is it that we listen and respond to God's voice?

Teens have been singing, "Listen, everybody listen, come to Christ today!" And if we did, would it make a difference in our relationship with the Master? with others? in our witness? in our obedience? Cecil Alexander wrote,

*Jesus calls us. By Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.*

Many times the voice of God is almost drowned out by our environment, our conditions, even our own voices. The fog gets thick; the water becomes rough. But if we listen to His voice and respond to His will, He will keep us headed in the right direction.

"Lord, I really have to know what it's all about, don't I?"

"No, My child. Just listen to Me." □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

ENCOUNTERING FAILURE WITH FAITH

The Christian, being human, sometimes fails. The failure may be *mental or emotional*—inability to cope with strain and tension, lack of confidence due to limited educational advantages, perplexing conflicts with someone very near.

There may be failure in the *marital or family relationships*—separation, divorce, or problems with children. *Financial failure*—inability to balance the budget of the home or business, lack of discipline in fiscal matters, even bankruptcy—may not only prove an embarrassment, but may occasion apparently insurmountable anxieties.

Complete avoidance of failure seems not to be a realistic hope. Therefore psychological and spiritual resiliency must be developed.

Success or failure in meeting "defeat" is mainly determined by the attitude of a person toward himself. If, in the face of adversity, one keeps his self-respect, he will learn from his painful experiences. They will not crush him.

If, on the other hand, he has a low opinion of himself or is guilt-ridden, even *minor* misfortunes can be the occasions for the release of such powerful self-criticism, anxiety, bitterness, or depression that he may "go to pieces" completely.

The secret to dealing with failure is moving steadily in the direction of personal consistency, integrity, and mature

selfhood, enabling one to assimilate his "defeats" and to be strengthened rather than weakened thereby.

Psychologists acknowledge that the "frustration tolerance" of mentally healthy personalities is high, and that for neurotic and psychotic individuals it is low. The healthiest people are those who have to discriminate, on the basis of self-knowledge, between unalterable and alterable limitations. Acceptance of the former and refusal to accept the latter both are signs of emotional maturity.

This sort of discrimination is closely connected with the whole matter of unselfishness and sacrifice. Genuine unselfishness and creative sacrifice are realities only insofar as an individual enjoys inner stability and brings inner riches to bear on a given frustration.

Other things being equal then, the Christian is better equipped to encounter failure than the non-Christian because his own self-regarding attitudes are shaped by his relationship to Christ. He knows by experience the adequacy expressed by the Apostle Paul: "I am strong for all things [even failure] in the Christ who empowers me" (Philippians 4:13, personal translation).





The envelope with the words neatly written, "PLEASE FORWARD," was addressed simply:

Katherine Bevis
c/o HERALD OF HOLINESS
NAZARENE PUBLISHING HOUSE
KANSAS CITY, MO.

It had been forwarded to me by the editor or from his office.

Living down in Texas within a short drive to the Gulf of Mexico, the distance the letter had come interested me.

It was from a lady who lived in the state of Washington. She was not a subscriber to the *Herald of Holiness*, and not a Nazarene. But a friend had given her a copy of the paper and it so happened that an article written by me had helped her.

She asked me if I would write her a personal letter that might be of help to her in a serious problem she was trying to get help for.

As I read her letter and her plea for help in this problem, I prayed, "Lord, help me to be of some help to this one in such need that she has written to me, a stranger, for help."

Miles stretched between this unknown woman and me, this person ill with the number one problem of today—emotional ills.

I knew that only the Great Physician, Jesus Christ, could really give the help needed. But I

must know how to tell her, this woman who did not know my Saviour, yet was seeking help from an unknown person because of an article written about a Saviour who *could* and *would* help.

Taking my Bible, I walked slowly out to the deep wood that stands just back of my cottage, to think and to pray.

Kneeling before one of the giant pines that reached up to a vaulted roof of blue sky, I listened as the wind played organ music on needled boughs. My nostrils breathed in the rich incense of wild honeysuckle.

God was very near. This was His altar. Aloud, I prayed, "Dear God, help me to know how to write this unknown woman facing a nervous breakdown: unknown to me, but known to You—this soul You created and loved. Help me to have the faith I need at this time to help her have faith. Help me tell her how to 'let go and let God.' Amen."

Two sparrows fashioning a nest out of twigs and moss seemed to twitter to me, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father . . . Fear ye not, therefore; ye are of more value than many sparrows" (Matthew 10:29-31).

A purple violet pushing up from the decay of a fallen oak tree seemed to remind me of John 15:5, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The fallen leaves on the ground around me seemed to be trying to say to me, "God is everywhere, evenly present."

Even the flow of a little stream nearby seemed to say to me, "Tell this unknown woman to have courage to meet the things she must, the grace to go around those things she cannot change, and wisdom to know the difference."

Then thinking of John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love," I arose from that altar in the wood to write this unknown friend a message of hope and of love and to tell her that I was praying for her.

Needless to say, the answer I received from her was one that thrilled my heart. She, who had once known God but had drifted away, had found her Saviour and my Saviour true to His promise once again. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

To God, I say, "Thank You," and to that unknown woman across the miles, I say, "Thank you for writing me—and may God help you to use the dark past for second growth. Reach up for the sun as did that purple violet."

And may we as Christians "forward" our requests to our Saviour, for His Word tells us to "be careful [anxious] for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God" (Philippians 4:6). □

By Katherine Bevis, *Houston*

EVANGELISM for the Whole Person

By David E. Sparks, Protestant Chaplain, Harlem Valley State Hospital, Wingdale, N. Y.

My ministry as Protestant chaplain for Harlem Valley State Hospital, Wingdale, N.Y., is one of cooperation with psychiatrists, psychologists, social workers, nurses, psychiatric aids, and others who work closely with the mentally disturbed.

In this setting, I seek to minister to my people by the highest professional means of which I am capable. My goals are evangelistic and pastoral.

Never has the urgency of the need for evangelism, as it is related to the whole concept of pastoral care, pressed itself upon my life as it has during the past year. Allow me to share with you my prayer to the Master:

"O Lord, if evangelism is sharing the good news of the gospel of Christ with those under my care who are mentally disturbed, I want to be an evangelist.

"If evangelism is bringing to bear the power of God on the hurts and sorrows of my people, I want to be an evangelist.

"If evangelism is being available to assist people in understanding themselves in relation to others and to God, I want to be an evangelist.

"If evangelism is understanding that the basic need of all men lies in the area of commitment to Thee, then, O God, I want to be an evangelist.

"If evangelism is helping, in Jesus' name, to carry part of the load of upset emotions that have been churned into turmoil through the unexplained events of life, I want to be an evangelist.

"If evangelism is hearing the stories of the tragedy of life from teen-agers who have attempted to settle

their insecurities through the use of drugs, alcohol, and sex, and being of service in the name of Christ as they search and sort out their problems and solutions in the light of the grace of our Lord, then, O Master, I want to be an evangelist.

"If evangelism is conducting worship services in song, sermon, and prayer in a manner in which fear, guilt, apathy, and anxiety can be dispelled through the miracle of the touch of God, then I want to be an evangelist.

"If evangelism is sharing in the sorrows of families who must loosen their hold on loved ones who are taken in death, or bearing the sorrow myself with Thee for those who must die without a friend or one to love them, then I want to be an evangelist.

"If evangelism is giving student nurses an opportunity, in the atmosphere of the church, to try to find themselves in relationship to God and to their potential for Christian service, I want to be an evangelist.

"If evangelism is reminding professional people in the field of mental hygiene that Christ is also the basic Answer to their problems as well as to the problems of the emotionally upset whom they serve, I want to be an evangelist.

"Equip me, O Lord, by Thy presence in my life and by Thy continuing anointing, with a keenness of mind, a readiness of will, and a pastoral response of feeling, that I may be an instrument of Thy peace, and a means by which men may come to know Thee.

"In the name of Jesus, who understood what was in man, I pray. Amen." □

PEN POINTS / NEEDED—LIFE PRESERVERS

They had been praying for months . . . fervently . . . for a child. But no babe came.

Yet they still longed, and hoped, and continued praying—and God answered their prayers. A child was born.

What excitement! The whole family was jubilant. They offered sincere praise to God. How thankful they were for this new life!

But alas, as time passed, the responsibility of the new child became wearisome to the family. Those who had prayed so earnestly and waited so long now found the babe required too much attention. (How it must have grieved God, the Giver of life!)

The family became so busy with the affairs of their own lives that they found less and less time to care for the baby. Consequently the child was neglected and often went unfed. The pressures of everyday activities so engaged their energies that the child often went unnoticed and unloved.

Yet the child clung courageously to life. He sometimes cried in the night, but no one seemed to hear. Finally his strength waned and he succumbed to a premature and unnecessary death.

Is there a babe in Christ attending your church? Don't let him meet an untimely and unnecessary death due to

your neglect as a member of God's family. Don't grieve the heart of God (the Giver of this "new life") by being too busy or preoccupied to care for him. Don't let his cries for help fall on sleeping ears.

Feed him by sharing God's Word. Nurture him with love and understanding. Give him attention through fellowship. Pray for him. Help him to grow into a mature and responsible Christian.

And in so doing a new life shall be preserved and the great family of God shall be increased.

—Geraldine Nicholas
Scarborough, Ontario
Canada



By Earl W. Transue, Fort Carson, Colo.

The March 30, 1972, issue of the *U.S. News and World Report* carried an article about the "Jesus Movement." It stated that there could be a profound aftereffect upon the Church by "the movement's stress on personal experience, personal assertion and personal quest for ultimate meanings beyond materialism in a secular age."

Such works as *The Greening of America*, by Charles A. Reich; *The Making of a Counter Culture*, by Theodore Roszak; *Without Marx or Jesus*, by Jean-Francois Revel, have explained why we are where we are today.

Books of a religious nature explaining and extolling the "Jesus Movement" are found wherever books are sold, from religious bookstores to drug and grocery stores. Even though the youth music may "sound" the same, the words are drastically different. "Jesus Rock" is now heard everywhere, from teen-age bars to liturgical churches.

Meanwhile within conservative Christendom a new battle begins to rage. Everyone must admit that in the sociological structure it's better to be "turned on by Jesus" than to be "turned on by drugs."

Some shade their eyes, look off in the distance, see this as a return of the prodigal, and run to greet the returning son.

Others hold their noses because of the unshod feet and wish for a pair of shears to cut off the locks, and really say, "Come all the way back. Embrace all that you left and *maybe* we'll accept you."

If we try to listen and hear the message we have been missing for the last decade, we'll know why Francis A. Schaeffer calls our age "the post-Christian era." The youth have watched and seen the following symptoms of a decadent Christian society:

- The lack of a clearly defined and well-lived commitment.

- The over-rationalization of religious experience which does not leave enough room for a commitment that involves the emotional self.

- The inability to fit traditional commitments into today's needs, with its ever changing lifestyles.

- The inability to establish a consistent set of ethical standards that would apply in the broad, poorly defined areas of life, eliminating the need to apply a separate ethical evaluation to each individual situation.

Much of the struggle seems to have developed out of an inability to define reality in the light of Christ's teachings.

The counter-culture movement has seen society in a nonviable role, on its way to a materialistic destruction. Facing a hopeless future, the NOW became their god. But when the tomorrow came and they were not dead, they sought elsewhere for answers.

As they looked *back* to the Church, all they saw was a rigid, authoritarian system that could not absorb their culture into its system. They also saw the ambivalence which seemed to permeate the structure.

The Church "preached" a doctrine of rebirth into the nature of true love, while at the same time acting as if the lost and unsaved were too smelly and unclean to be welcomed into their midst.

So, on the busy streets of major cities, where the crowds were the greatest and trouble the deepest, "the Spirit of God moved upon the face of the waters." Unwanted, unloved youth found a tomorrow with hope. On the streets where Christ became real to their hearts is where they read their Bibles, pass out religious tracts, and bring their own kind into a new sphere of life—life in Christ!

As we talk with these youth in various cities, we hear them speak of clearly defined commitments with a rather stern view of morality. They preach a valid conversion experience, followed by teaching a *total* commitment to Christ.

"Jesus is alive and well," they say. "His presence in your heart completely changes your life." This can be a true revival—a revolution that, if continued, will change the world.

Billy Graham said the movement is "by and large a genuine movement of the Spirit of God." It may be that they are on their way back to the Church as we know it. We do know that in many churches of all denominations youth-led revivals are breaking out.

One of the most significant aspects of this movement is that their commitment to Christ *does not* mean returning to the Church as an institution. They have returned to church—but in their words, "We don't go to church. We *are* the Church." In a sense they are correct, for they take the Church of Jesus with them wherever they go.

Yet the movement needs the stability and connection with historic Christian truth that can come only through what is called the "institutional" Church.

If the Church, as we have always known it, is to work effectively in the NOW world, it must move out of its walls, into the stream of life, with a Bible under its arm and a witness on its lips! □

A Christian Woman's World

HENRIETTA MEARS: CHRISTIAN WOMAN PAR EXCELLENCE

The death of Henrietta Mears in March, 1963, marked the end of one of the most incredible earthly lives lived by a Christian woman.

When I read her biography, *Henrietta Mears and How She Did It!* I was impressed with her accomplishments. She was the builder of the largest Presbyterian Sunday school in the world (6,000 members), the founder of Gospel Light Publications, the inspiration behind one of the nation's most popular Christian conference centers—as well as teacher of a dynamic college Sunday school class whose alumni are serving Christ all over the world, personal evangelist, world traveler, sought-after speaker, and writer.

But more than the accomplishments, “how she did it” was the real essence and inspiration of her life. Miss Mears based her life on the fact that the Bible was the Word of God. She studied and knew it well.

“God's Word must be our only infallible Guide,” she said. “In keeping it there is great reward.”

In “keeping it” she believed she should do what it said, and that God would do what He said.

The Bible says, “Let the redeemed of the Lord say so” (Psalms 107:2). Henrietta Mears stood on the platform in the center of the main hall of the Taj Mahal and shouted, “Jesus Christ, Son of God,

is Lord over all!” She personally witnessed to scores of individuals and trained hundreds to be personal evangelists.

One of her favorite Bible stories was about Jesus telling the frustrated disciples to “launch out into the deep” for a more successful catch of fish. She loved to plunge into the deep and adventurous waters of faith and “claim” the promises of God. In fact, some people close to her felt she actually relished the opportunity to test one of God's promises.

“If any of you lack wisdom, let him ask . . . and it shall be given him” (James 1:5). Henrietta Mears asked and was wise.

“Behold, I have set before thee an open door, and no man can shut it” (Revelation 3:8). Henrietta Mears sought God's will, waited for open doors, and then boldly walked through, knowing that “no man” could shut them.

“Is any sick among you? Let him call for the elders of the church; and let them pray over him . . . and the prayer of faith shall save the sick, and the Lord shall raise him up” (James 5:14-15). Henrietta Mears experienced physical healing in her life because she “claimed” that promise.

On the other hand, the promise, “My grace is sufficient for thee” (II Corinthians 12:9), was her strength in a lifelong struggle with myopia and general eye weakness and irritation. In her maturity she remarked, “I believe my greatest spiritual asset . . . has been my failing sight, for it has kept me absolutely dependent upon God.”

Read *Henrietta Mears and How She Did It!* and you'll see that time and time again she trusted the Word of God and became the vessel of our mighty Lord.

Admittedly Miss Mears was not the ordinary kind of woman. She was super talented and had innate abilities and a personal charisma which made her a natural leader.

But it pleases me to know that her name isn't mentioned once in the Bible! The Lord didn't say that, if Henrietta Mears and maybe a few other chosen people asked for wisdom, only they would receive it.

He didn't say that He would be with just her wherever she went. He didn't say that His Word would not return void only when she spoke or wrote it.

The Bible speaks to all of us in the very way it spoke to her, and we too can reap bountiful benefits if we will make it “our only infallible Guide.”



By Aarlie J. Hull, Seattle

editorially SPEAKING

By W. T. PURKISER

When It Costs Something

The real test of integrity, it has been said, is how we behave when it costs us something. It isn't hard to be noble at somebody else's expense. We are always forgetting that "bless" and "bleed" come from the same root. To "bless" originally meant to make a sacrifice of blood.

C. T. Studd, who earned the right to speak by the quality of his own consecration, penned the lines in satire:

*Mine be the pomp and glory
And Thine be Calvary!
Give me the ease of living—
The scourge, the thorns for Thee!*

*Ah, how we prate of treading
The path the Master trod—
Laurel and gold our portion;
Thorns were the crown of God!*

Let it not be thought that this is all a matter of dollars and cents. Too many seem to think that paying the church's bills is the end of stewardship. Rather, that is the beginning.

It is easier to write a check to pay for an hour's time on a mission station in Africa than it is to go to the help of "the fatherless and widows in their affliction" (James 1:27).

In some churches, those who withdraw from life and isolate themselves in convent or monastery are known as "religious." This is a complete reversal of the teaching of the New Testament. Not detachment from life, but involvement in and identification with life, is the biblical pattern.

Jesus described His followers by illustrations that at first glance seem very different. He called them "salt," and "light," and "leaven."

Yet each of these metaphors has a common feature. As Elton Trueblood has remarked, "All are figures representing penetration." The salt penetrates the food. The light penetrates the darkness. The leaven penetrates the loaf.

But there is another fact about salt, light, and leaven that bears on the Christian life. "Each is lost," says Dr. Trueblood, "yet is, at the same time, creative of something of supreme value. The most surprising fact is that each of these is frustrated in its true function whenever it is *saved*, because the

essence of each is to be radically expendable."

It is not sacrifice for the sake of sacrifice we need. It is sacrifice for the sake of Christ and others. Integrity, like generosity, begins only at the point of sacrifice. To give what we will never miss, to share what we ourselves can never use may be better than not giving or sharing at all. But it misses completely the meaning of Christian motivation.

We move out of the realm of self only when it costs us something. □

The Triumph of Grace in Man's Sinful Condition

Great issues sometimes hang on what appear to be small matters. A good example of this is how our understanding of sin affects our idea of salvation.

There are those who argue that sin is an inherent part of human nature. To be human is to be sinful. Any imperfection is thought to be sinful. To live in a physical body as a growing, maturing human self is said by these theologians to mean the inescapable presence of sin.

The more optimistic (and evangelical) among such thinkers do credit the grace of God with sufficient power to make possible at least some measure of victory over sin. But they are sure that sin can never fully be eliminated from human nature in this life.

There are serious problems with this point of view. It ignores the fact that, while Adam and Eve were created without inner sin, they were yet truly human beings living in physical bodies with all the instincts and appetites of our humanity.

Adam and Eve did not become human only after they broke with God. If anything, their sin made them, not more human, but less so. Sin was not in any way essential to their humanity. It rather distorted and corrupted it.

Likewise Jesus, "holy, harmless, undefiled," was also perfectly human in everything humanity is meant to be. He was "the man Christ Jesus." "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for

*To give what we will never miss, to share what we ourselves
can never use may be better than not giving or sharing at all.
But it misses completely the meaning of Christian motivation.
We move out of the realm of self only when it costs us something.*

the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:16-18).

It just boils down to this: If sinfulness is essential to humanity, if sin is part of man's nature, then Jesus was either sinful or He was not fully human. The Bible and Christian common sense reject both conclusions, and with them the idea from which they come.

All this is to say that sin is part of man's condition, not of his nature. One may lack many moral perfections—as did Adam and Eve before they disobeyed God—without being sinful in nature.

If sin is part of our condition but not of our nature, then there is no reason why faith may not accept at face value the amazing claims the Bible makes for full salvation through the Lord Jesus Christ.

We can accept the realism of Christ's statement, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

We can take at face value Peter's description of the effects of the coming of the Holy Spirit both at the Jerusalem and at the Caesarean Pentecost: "purifying their hearts by faith" (Acts 15:8-9).

We need not turn the edge of Paul's high words about the Cross: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Romans 6:6-7); or blink at his testimony that the Spirit of life in Christ Jesus had made him free from the law of sin and death, with which he had struggled through the mournful state described in Romans 7 (Romans 8:2).

We can appropriate the promises that call us to cleansing "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

Our faith can accept in humility and gratitude the mystery of grace in which we become "partakers of the divine nature" and so escape "the corruption that is in the world through lust" (II Peter 1:4).

We can walk in the light of God instead of the darkness of sin, in fellowship with Him and cleans-

ing from all sin by the blood of Jesus—without deceiving ourselves by denying that we have needed such cleansing (I John 1:7-8).

Great issues do hang on what some would say are small matters. The issue of defeat or victory, faith paralyzed or released, grace inadequate or sufficient hangs on the simple difference between defining sin as part of our nature or as part of our condition.

When we realize that sin is part of the fallenness of our condition and not part of our humanity, we can say with Paul, "Where sin abounded, grace did much more abound" (Romans 5:20). □

Worth Quoting

"It is a great moment . . . when a Christian comes to realize that the Church, as Christ formed it long ago, was not a crowd watching a performance, but persons engaged in a ministry to other persons."—Elton Trueblood in *The Future of the Christian*.

"There are two great divisions among religious people: those who serve God legally, and those who serve Him lovingly.

"Even among the sanctified there are two classes: those who are severe, and those who are tender. The severe class magnify the legal side, and such souls know very little of that longing desire for God that weeps and sighs for His ocean fullness. The tender-hearted saints magnify personal love for God, and they get such bright visions of the person and character of God that the heart fairly breaks with sweet, seraphic plaint to be lost in the shining abysses of His glorious being."—George D. Watson in *Interior Sufferings*.

"We flatter ourselves too much when we imagine that we love freedom and strive wholeheartedly towards freedom. On the contrary, there are few things which we fear so much. No doubt we find the *idea* of freedom attractive; but the reality is another matter. For to act freely is to make a decision and accept the consequences. . . . Here, then, is the paradox of freedom. We are free to choose between freedom and security."—J. MacMurray in *Conditions of Freedom*.

(Continued from page 9)

INSIGHTS:

In conclusion, I again mention the title of Dr. Chesen's book, *Religion May Be Hazardous to Your Health*. A similar warning is printed

on each package of cigarettes sold in America, and we must assume Dr. Chesen equates the dangers of smoking and religion. Following that logic, America badly needs another book entitled "Ungodly Experts May Be Hazardous to Your Children!" □

REPORTS OF DISTRICT ASSEMBLIES

ARIZONA

The fifty-first annual assembly of the Arizona District was held May 25-26 at the Tucson Community Center, Tucson, Ariz. Dr. Eugene L. Stowe, presiding general superintendent, ordained Ronleigh R. Bedard, John L. Brewer, and Ronald J. McKay.

District Superintendent M. L. Mann reported a new high of 10,523 enrolled in Sunday school, an increase of \$12,481 in General Budget giving, 369 new Nazarenes received on profession of faith, and that the district reached 91.7 percent of its Pensions and Benevolence Budget. Dr. Mann has completed the second year of an extended term.

The assembly elected (elders) Ross Hayslip and Crawford Vanderpool and (laymen) David Gipe and Melvin Riddlebarger to the advisory board. Mrs. M. L. Mann was reelected NWMS president, and Rev. Stanley R. McElrath was reelected president of the NYPS. Rev. Norman Brown was elected chairman of the church schools board. □

CANADA WEST

Olds, Alberta, Canada, was the meeting place for the twenty-fourth annual assembly of the Canada West District. Presiding General Superintendent George Coulter ordained Richard E. Edwards, Daniel R. Gales, Dwight Greiner, Robert E. Smith, Kenneth F. Walker, and Walter D. Winter. He recognized elder's orders of Ernest M. Martin.

District Superintendent Herman L. G. Smith, completing the first year of an extended term, reported the following: membership gain of 14; Sunday school average attendance gain of 229; 11.5 percent giving for world missions; 94.5 percent of Pensions and Benevolence Budget paid; and \$764,243 raised for all purposes.

(Elders) Daniel J. Derksen and William E. Steward and (laymen) Trevor Morgan and Robert Rimmington were elected to the advisory board. Elected at conventions were Mrs. R. G. Deasley, NWMS president; and Rev. Bob Hillock, NYPS president. Rev. Mel Tucker was elected chairman of the church schools board. □

LOS ANGELES

The twenty-second annual assembly of the Los Angeles District was held in Pasadena (Calif.) Bresee Church.

Dr. I. Guy Nees, superintendent, completing the third of a four-year extended term, reported

607 new Nazarenes joined the denomination by profession of faith, and 10 percent given for world evangelism.

Dr. Nees reported that the district now has Armenian, black, Chinese, Korean, and white congregations on the district. Total membership reached 10,698, a net gain of 100 for the year; Sunday school attendance peaked at an all-time high of 10,669, a net gain of 247; a total of \$2,922,489 was raised for all purposes, an increase of \$228,972; and \$347,457 was paid in general interests, an increase of \$24,493.

General Superintendent Orville W. Jenkins ordained Robert L. Harrison, Ernest O. Johnson, Ray A. Martin, Lincoln L. Saul, Rick Savage, Herbert W. Smith, Leslie A. Smith, and Ronald J. Wells. The elder's orders of Arthur A. Schneider were restored.

(Elders) R. Nelman Gunstream, Earl Lee, and T. E. Martin, and (laymen) Harold Bell, J. Wesley Mieras, and Dick Willis were elected to the advisory board. Rev. Charles Muxworthy was reelected for a second year as chairman of the church school board. Rev. Mel Rich was reelected president of the NYPS, and Mrs. Evelyn Sanner was unanimously reelected president of the NWMS. □

WASHINGTON

The fifteenth annual assembly of the Washington District was held, April 25-27, at Baltimore First Church. Presiding General Superintendent Eugene L. Stowe ordained Robert F. Lamont and Richard D. Reitano.

District Superintendent Roy E. Carnahan, completing the second year of a four-year term, reported that 442 members had been received on profession of faith. His report also showed that total district giving reached \$1,667,710, an increase of \$187,674, or 13 percent, and that Washington is a 10.5 percent district with \$161,015 remitted for General Budget and approved specials. More than 93 percent of the Pensions and Benevolence Budget was paid. A new church was organized at South Carroll and two missions established: Baltimore Inner City and Bowie.

Elected to the advisory board were (elders) John Parry and Warren Holloway and (laymen) Keith Peck and Paul Freese.

Reelected to their offices were Mrs. Roy Bowers, NWMS president; Branson Roberts, NYPS president. Warren Holloway was reelected chairman of the church schools board. □

SAN ANTONIO

The fifty-ninth annual assembly of the San Antonio District was held May 31—June 1 at Corpus Christi (Tex.) First Church. General Superintendent Samuel Young presided over the business.

District Superintendent C. Marselle Knight was reelected to a four-year term. He reported 273 received by profession of faith; a membership gain of 175 to a total of 3,761; Sunday school enrollment 6,339 for a gain of 127; a gain of 101 in the average attendance of the Sunday school (3,165); \$768,093 raised for all purposes, representing a gain of \$56,313.

The following were elected to the advisory board: (elders) T. A. Burton and James W. Daniel; (laymen) Erwin Davis and Dale Yates. Elected president of the NWMS was Mrs. Avis Lynch. Rev. Terry Tull was elected NYPS president. Rev. Willard L. Hubbard was elected chairman of the church schools board. □

ROCKY MOUNTAIN

The forty-fifth annual assembly of the Rocky Mountain District was held May 26-27 at Great Falls, Mont. Presiding General Superintendent George Coulter ordained Willis Cook.

District Superintendent Ross E. Price, completing the first year of a four-year extended call, reported gains in every area. The district raised \$560,964 for all purposes for an increase of \$55,178; church membership reached a net increase of 40 and stands at 1,992; the newest home mission church, Lewistown, Mont., was organized in April; 982 subscriptions were received during the *Herald of Holiness* drive as the district reached 101 percent of its goal; for the eighth consecutive year, the district reached 90 percent of its Pensions and Benevolence Budget; the district paid 10 percent of its income for world missions.

Elected to the advisory board were (elders) Darrell Slack and C. William Morrison; (laymen) Harold Saffell and Fred Erdmann. Mrs. G. Hazel Saffell was elected NWMS president and Rev. L. A. "Mick" Gray was elected president of the NYPS. Rev. Lon Runner was elected chairman of the church schools board. □

WEST TEXAS

The sixty-fourth annual assembly of the West Texas District met at Lubbock (Tex.) First Church, May 24-25. General Superintendent Samuel Young ordained Willard Sandburg, W. J. Idell, John Harvey, Ron Dech, James F. Pettitt, and Donald Edd Stelling, Sr.

District Superintendent Lyle E. Eckley, completing the third year of an extended term, reported 415 received by profession of faith; total giving for all purposes—\$1,561,547, representing an increase of \$130,000; church membership total—6,705; Sunday school enrollment total—11,122; and a Sunday school average attendance total of 5,913.

The following were elected to the advisory board: (elders) W. M. Dorough and Ralph West; (laymen) Chesley Lewis and Melvin Pierce. Mrs. Lyle E. Eckley was elected president of the NWMS, and Rev. K. Dwight Southworth was elected NYPS president. Rev. Ralph West was elected chairman of the church schools board. □

NEBRASKA

The sixtieth annual assembly of the Nebraska District was held June 1-2 at Kearney, Neb. Presiding General Superintendent Eugene L. Stowe

(Continued on page 20)

GENERAL ASSEMBLY HIGHLIGHTS

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JUNE, 1972



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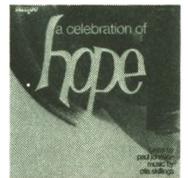
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(Continued from page 18)

ordained Ronald Budd, Ron Nelsen, and John J. Shipman.

District Superintendent Hoyle C. Thomas received a unanimous one-year reelection vote and a near-unanimous vote for a four-year extended term. He reported the Sunday school average attendance at 2,977, representing an increase of 375 per Sunday; total monies raised for all purposes reached \$518,940 for an increase of \$22,788.

(Elders) Douglas Clem and Edward Johnson and (laymen) Melvin Dorn and Lloyd Speicher were elected to the advisory board. Mrs. Hoyle C. Thomas was elected president of the NWMS. Rev. Roger Freels was elected president of the NYPS. Rev. Glenn I. Lord was elected chairman of the church schools board. □

MAINE

The twelfth annual assembly of the Maine District met May 30—June 1 at Skowhegan, Me. General Superintendent Edward Lawlor presided over the business meetings.

District Superintendent J. E. Shankel was reelected to a four-year extended term. He presented plans for a new home mission campaign to be launched in the year ahead, entitled, LIFE. The letters stand for Life Investment for Eternity.

The following were elected to the advisory board: (elders) John C. Evans and Roland Stanford; (laymen) Ralph Dunlop and Sherman Irving. Mrs. Dorothea Brown was reelected president of the NWMS, and Rev. Donn Littlefield was reelected president of the NYPS. Rev. Paul Basham was reelected chairman of the church schools board. □

NEW ENGLAND

The sixty-fifth annual assembly of the New England District met June 30—July 1 on the campus of Eastern Nazarene College, Quincy, Mass. Presiding General Superintendent Orville W. Jenkins ordained Bartlett J. Wheeler and recognized elder's orders of Walter E. W. Skerritt.

District Superintendent Kenneth H. Pear-sall, completing the third year of an extended term, reported a net gain of 99 in church membership for a total of 4,758; the average Sunday school attendance was 5,307; the district raised \$1,402,713 for all purposes, representing a gain of \$85,799; total giving to world evangelism was \$166,472, making this a 10.5 percent district.

Elected to the advisory board were (elders) Alexander Ardrey and Deane Hardy; (laymen) Donald L. Young and E. Boyd Gardner. Mrs. Albert D. Stiefel was elected president of the NWMS, and Mr. Donald Overby was elected president of the NYPS. Mr. Alexander Cubie was elected chairman of the church schools board. □

NORTHEAST OKLAHOMA

The twenty-first annual assembly of the Northeast Oklahoma District was held July 5 and 6 at Sapulpa (Okla.) First Church. Presiding General Superintendent Eugene L. Stowe ordained Rene Colaw.

District Superintendent E. H. Sanders, completing the second of a four-year term, reported

239 members received by profession of faith. The district showed 366 gain in Sunday school enrollment for a total of 8,436; 167 gain in average Sunday school attendance; 3,998 total membership; and a total of \$937,949 raised for all purposes. The report also highlighted an Easter Sunday school attendance record of 6,021; and indicated that for the fifth straight year they are a Star district. For the seventh year, 90 percent of the Pensions and Benevolence Budget has been paid.

The following were elected to the advisory board: (elders) Keith Bottles and Eugene Sanders; (laymen) Bob Donaldson and Bob Kannady. Mrs. E. H. Sanders was elected president of the NWMS, and Rev. Richard Harper was elected president of the NYPS. Rev. E. Keith Bottles was elected chairman of the church schools board. □

OF PEOPLE AND PLACES

REV. ALEXANDER WACHTEL, Jerusalem, Israel, has been selected as convener of the Jerusalem Ministers' Fraternal. At the beginning of his year as leader, he invited the mayor of Jerusalem, Mr. Teddy Kollek, as special guest for a meeting with the ministers. Wachtel reported, "Kollek did a terrific job with his part on the program." □

A KITE-FLYING CONTEST was sponsored by the Cleveland West Side Church at Edgewater Park.

Prepare to Share on

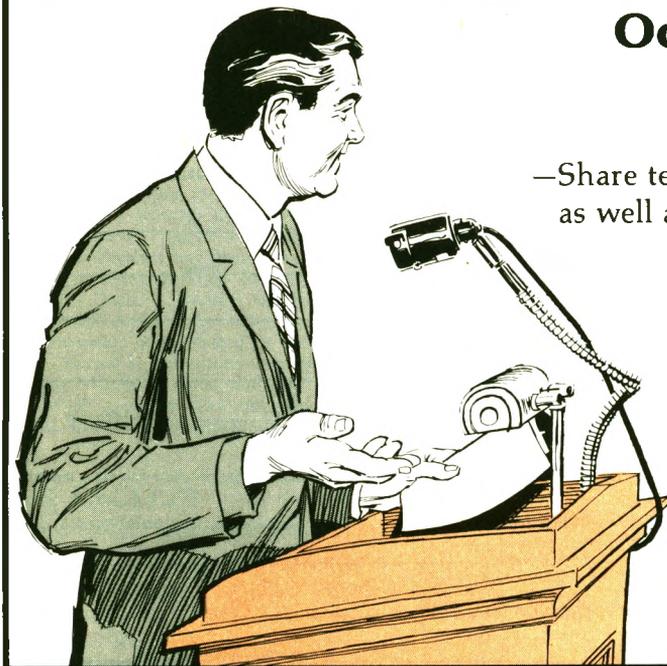
LAYMEN'S SUNDAY

October 8, 1972

—Share testimonies of God's grace in new as well as in established churches

—Learn of lay participation in home mission churches

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DEPARTMENT OF HOME MISSIONS
in cooperation with the
General Stewardship Commission



Mike Agler, church member, brought the largest kite—10 ft. 2 in. tall and more than 6 ft. across. It weighed 5 lbs. and was made of heavy shelf paper. The kite was reinforced with broom handles and metal tubing. It was flown with a tin-can tail and using rope instead of string.

The kite was displayed at a follow-up Sunday school rally at West Side Church. □

OMAHA FIRST CHURCH was visited by many friends from far and near during its fiftieth anniversary celebration. The church was filled with members and friends for the special Sunday services.

Superintendent Hoyle C. Thomas, Nebraska District, brought the morning anniversary message. At noon, a basket dinner was served in the fellowship hall. Pastor Harlan Heap brought the message for the evening service. □

MEDICAL DOCTOR SAMUEL H. HENCK, alumnus of Eastern

Nazarene College, Quincy, Mass., is taking a three-year leave of absence from his medical practice in Carthage, N.Y., to join the faculty of the University of Rochester School of Medicine and Highland Hospital, Rochester, N.Y. Henck will also be involved in research.



Dr. Samuel Henck

New York District and was a delegate to the Eighteenth General Assembly in Miami. □

PASTOR CLYDE MONTGOMERY from Richmond (Ind.) First Church reports the recent Sunday night conversion of Fred Walter Pickering. Mr. Pickering was from

Dr. S. Henck has served his local church as an adult Sunday school teacher and as a member of the official board. He is a member of the advisory board of the Upstate

Georgetown, Guyana, South America. His parents were remembered by Pastor Montgomery (who visited Georgetown church in 1966) as the couple largely responsible for the opening of Nazarene mission work in Guyana.

Fred Pickering has attended services faithfully since being reclaimed. He and his family expect to make Richmond, Ind., their home. □



Dr. C. C. Crill

DR CHESTER C. CRILL, chairman of the division of fine arts at Pasadena College, Pasadena, Calif., was presented a silver baton in recognition of 25 years of teaching. Present and former A Cappella Choir members honored him with a reception. The two groups combined to sing at a college alumni-friends banquet. □



Dr. E. S. Phillips shares in small-group discussion



Missionaries assembled for special training session

IMMERSED IN MISSIONARIES

I was immersed—immersed in missionaries!

Sound strange? Right—it really was; and unforgettable too. Let me tell you about it.

It happened in Boca Raton, Fla., June 2-12, this year.

The occasion was the annual missionary institute and workshop sponsored by the Department of World Missions.

The setting was the Bibletown Conference Grounds in Boca Raton—lovely place. Gentle semitropical breezes, graceful palms, flowering shrubs, brilliantly plumaged birds,

and wall-to-wall missionaries: ingredients enough for a fairy tale!

But this was no fairy tale; it was sheer historical blessedness. And I was honored to be a part of it. Dr. E. S. Phillips, executive secretary of the Department of World Missions, had graciously invited me to be the chaplain for the affair and speak each morning at the chapel hour. During the first five days, missionary appointees had a carefully arranged program of briefing and discussion. For the last five days about 100 of the furloughed veterans joined us for the workshop sessions. More briefing and

“rap” sessions with in-depth discussions of missionary problems.

To be honest, I am no stranger to missionaries. When I was a boy my Methodist mother read to us about Livingstone and Carey. And since becoming a Nazarene, I have deeply esteemed the Louise Robinsons, the Fairy Chisms, and the Prescott Beales. Missionaries have been as much a part of my life as hamburgers and milkshakes.

But my problem has been that I have always known them in singles; or perhaps, at best, two or three of them at a time—I had been sprinkled with missionaries. And even that had left its indelible mark on my life.

But at Boca Raton I was immersed in missionaries. Missionaries to the left of me, missionaries to the right of me, missionaries before and behind me. I drew my breath in an atmosphere saturated with missionary blessing. I bathed my soul in the richness of their dedication. I admired the sheer grandeur of their personalities all day long. In fact there were only a handful of us non-missionaries who were privileged to attend.

And do you want to know what that kind of immersion taught me? Here it is in brief.

First, I discovered all over again that God is still calling the Pauls and Barnabases out from our congregations. These missionaries—whether new appointees, or battle-scarred veterans—were strong characters, vigorous persons, highly qualified people. They faced their problems with maturity; they expressed themselves candidly; they listened thoughtfully. These were people to be admired for sheer quality of life.

Second, I discovered that missionaries are winsome people. Of course I had known that before, but it was strongly impressed on me at Boca Raton. They were just awfully nice people to be around. This impression deepened on me as they became my total environment for 10 days. Not only were they heralds of salvation to the dark corners of the earth. They were winsome, attractive, clean-cut in appearance—they would make swell neighbors. They radiated spiritual enthusiasm. They dressed nicely, ate heartily, laughed uproariously, chatted incessantly, prayed fervently—nice people.

Third, our world missionary program is big business. I guess I knew this before, too. But it was hammered home to me at every turn at Boca Raton. The Department of World Missions does its work efficiently, and goes "first class." Let men like Franklin Cook, Tom Wilson, and Dr. Honorato Reza arrange and implement a program of this stature; and let Dr. E. S. Phillips keep a quiet but solid hand on things behind the scenes—and you will know what I mean about things being done effectively. The careful scheduling, the fine music, the wholesome meals—even the quality paper in the programs—spoke of a department proud of its assignment.

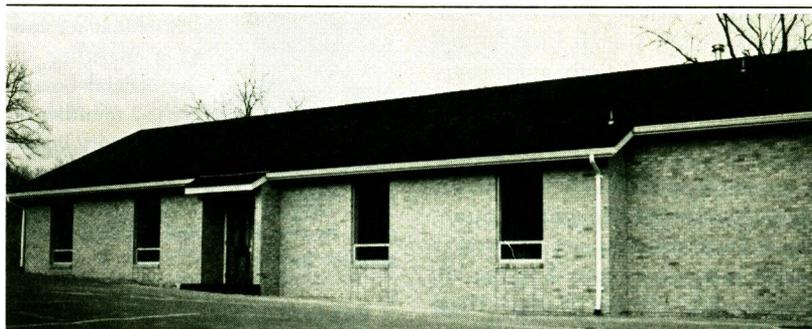
I have always known that Nazarene

missions was honorably managed. But I am prouder than ever now to make my small contribution to the General Budget. For our missionary giving is not being "two-bitted" to death. Our missionaries walk with their heads high, for they are affiliated with a Department of World Missions that plans substantially and cares for its missionaries generously.

Mrs. Oke and I were honored to be

with Nazarene missionaries for 10 days; and neither of us will be the same again. We will pray more meaningfully; we will give more eagerly—we are prouder than ever to belong to a denomination that sends out men and women of the stripe we met at Boca Raton.

I was immersed in missionaries and am the better for it.—NORMAN OKE, *Colorado Springs*. □



The new multipurpose building of the Bethel Park (Pa.) South Hills Church has been dedicated. The dedicatory address was given by General Superintendent Eugene L. Stowe. This new building, valued at \$54,000, has been completed with an indebtedness of \$18,500. It will serve for Sunday school, youth activities, class meetings, wedding receptions, and a possible day-care center for the community.

CRADLE ROLL SUNDAY—SEPTEMBER 3

FIRST STEPS TOWARD GOD

"How can I do it? How can I do it?"

Carol looked down at her son. The baby gave a sigh and snuggled closer. Her throat ached and a tear slipped down her cheek. He was like Barry but so small! He depended on her. What if she failed him?

The sound of knocking interrupted her thoughts. Carol looked out the window. The car was not familiar but that was hardly surprising. They knew only a few people in town. Carol laid the baby in his crib, gently tucked the blanket around him, and hurried to open the front door.

"Good morning. Are you Mrs. Wilson?"

"Yes, I am."

"I am Mrs. Hill from the Church of the Nazarene. I heard you had a new baby and I just dropped by . . ."

Carol pushed open the screen door.

"How kind of you! Come in."

Months later, Carol could remember it all as though it happened yesterday. The awful feeling of inadequacy as she looked at her newborn son. And then Mrs. Hill's visit to enroll Brian on the Cradle Roll. She smiled as she recalled her caution.

She had hesitated in fear that receiving the materials committed her in some way. Mrs. Hill had assured her that the church was happy to help young parents whether or not they attended.

She reached for the Cradle Roll leaflets. "First Steps Toward God," she read again. To begin with, she and Barry had just been grateful for the practical help the leaflets offered. Then she found herself looking forward to Mrs. Hill's visits. Her new friend really took an interest. She never seemed to be bothered by Carol's questions. It was a comfort to have someone near who had brought her own children through all the childhood crises.

Brian was nine months old. It was an exciting day. He took his first step alone! He stood uncertainly for a moment as if surprised by his own accomplishment; then, before Barry or Carol could reach him, he tumbled down and began to cry. Tears were soon turned to smiles as his parents showed their approval of his great feat. It took longer than usual to get him settled after all the excitement.

When they returned to the living room, Barry read the new leaflet aloud, so they could share it together.

“‘Parents are the first teachers of religion and a child learns his first religious attitudes at home,’ ” he read. “‘A vital part of your child’s learning now and in the months ahead will be imitating you.’ ”

He paused.

“‘We can’t do it alone. We can’t lead Brian’s footsteps toward God when we are walking in the wrong way ourselves. Do you think, if we called, Mrs. Hill would come tonight and tell us how to change our direction?’ ”

Mrs. Hill was delighted as she led the couple to Christ. Now Brian had a Christian home. The Lord would help them be the parents they should. Next Sunday they would go to church together. Every member of the family had taken his first steps toward God.
—MAUREEN H. BOX, *Kansas City*. □

Mr. and Mrs. Paul Whitaker (Swaziland), c/o Frank Payne, 6601 N.W. 58th Terr., Oklahoma City, Okla. 73122.

Mr. and Mrs. John Wise, Ethel Lucas Memorial Hospital, Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

THREE “BIG E MONTHS” PLANNED

The Department of Church Schools has announced plans for three denomination-wide “Big E Months” beginning in September. The program calls for the following special emphases to be incorporated in the schedules of local Sunday schools: enlarge the enrollment in September; escalate the attendance in October; evangelize everyone in November.

A rally day is planned for Sunday, October 29. The October emphasis on enrollment will include Cradle Roll and Home Department. □

MOVING MISSIONARIES

Mr. and Mrs. Jack Barnell, Box 5566, Limbe, Malawi, Central Africa.

Miss Dorothy Davis (Swaziland), 6355 N. Oak Ave., Temple City, Calif. 91780.

Rev. and Mrs. Clyde Gollher (Peru), 869 W. 9th St., Upland, Calif. 91786.

Miss Rose Handloser (Republic of South Africa), Box 233, Bridgeville, Del. 19933.

Rev. and Mrs. Oliver Karker, 7 Conrad Street, Florida North, Transvaal, Republic of South Africa.

Rev. and Mrs. Roger Maze (Brazil), Box 242, Irondale, Ohio 43932.

Miss Lois Pass, Ethel Lucas Memorial Hospital, Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

Miss Juanita Pate (Republic of South Africa), 310 E. Commercial, Charleston, Mo. 63834.

Rev. and Mrs. Jack Riley, P.O. Box 21, Letaba, Northern Transvaal, Republic of South Africa.

Rev. and Mrs. Tom Riley (Swaziland), Olivet Nazarene College, Kankakee, Ill. 60901.

Mr. and Mrs. Robert Studd, Private Bag 7412, Pietersburg, Northern Transvaal, Republic of South Africa.

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- CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
- CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
- ♦CREWS, HERMAN F. & MRS. (C) c/o NPH*
- ♦CULBERTSON, BERNARD W. (C) Box 724, Hermiston, Ore. 97838
- CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008
- DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
- DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421
- ♦DeFRANK, JOSEPH. (C) Box 342, Barberton, Ohio 44203
- DeLONG, RUSSEL V. (C) 5932 48th Ave., N., St. Petersburg, Fla. 33709
- ♦DENNIS, DARRELL & BETTY. (C) c/o NPH*
- ♦DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind. 46203
- DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
- ♦DIXON, GEORGE & CHARLOTTE. (C) Evangelists and singers, c/o NPH*
- ♦DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
- DUNN, D. R. (C) 4142 Rock Spring Rd., R.D. 6, Ravena, Ohio 44266
- DUNNINGTON, DON. (R) 1009 E. Prairie, Olathe, Kans. 66061
- ♦EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
- ELKINS, W. T. (C) Heaberlin Rd., Wurtland, Ky. 41144
- EMSLY, ROBERT. (C) Bible Expositor, c/o NPH*
- ESTERLINE, JOHN W. (C) 1219 M. St., Reedley, Calif. 93654
- EU DALEY, MALCOLM F. (C) 3310 E. Linwood, Springfield, Mo. 65804
- ♦FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370
- ♦FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*
- FERGUSON, JOHN R. (C) 8290 Race, Denver, Colo. 80229
- ♦FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
- ♦FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FINKBEINER, A. J. (C) c/o NPH*
- ♦FISHER, WILLIAM. (C) c/o NPH*
- FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
- FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
- FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728
- FOWLER, THOMAS, SR. (C) R. 2, Locust Grove, Ga. 30248
- FREEMAN, MARY ANN. (C) Box 44, Ellsville, Ill. 61431
- FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
- GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
- ♦GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind. 47714
- ♦GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
- ♦GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- ♦GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
- ♦GORMANS, THE SINGING (CHARLES & ANN). (C) 5125 Patterson Dr., Louisville, Ky. 40219 (full-time)
- GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- ♦GREEN, AL. (C) c/o NPH*
- ♦GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
- GRIM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
- ♦GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
- GRINDLEY, R. E. (C) 180 W. Grandville Rd., Box 367, New Albany, Ohio 43054
- HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
- HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
- HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
- ♦HEASLEY, JIMMY & FERN. (C) c/o NPH*
- HEGSTROM, H. E. (C) c/o NPH*
- HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036
- HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
- HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
- HILL, H. W. (C) Box 635, East Liverpool, Ohio 43920
- HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
- HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
- HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
- HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
- HOOD, GENE. (C) c/o NPH*
- ♦HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*
- HOSTETLER, RAY. (C) 235 McCormick St., La Rue, Ohio 44332
- HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
- ♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
- HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind. 46227
- HYSONG, RALPH L. (C) R. 51, R.D. 1, Box 187, Belle Vernon, Pa. 15012
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-roi, Pa. 15022
- IRWIN, ED. (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ♦JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- ♦JENKINS, GERALD. (R) 126 Glenwood Ave., Syracuse, N.Y. 13207 (full-time)
- JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W. (C) R.F.D. 4, Box 42, Bel Air, Md. 21014
- KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
- ♦KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
- ♦KILLEN, ALLEN R. (C) c/o NPH*
- ♦KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ♦LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- ♦LECKRONE, LARRY D. (R) 1308 Highgrove, Grandview, Mo. 64030
- ♦LEICHTY QUARTET. (C) 753 S. Widwood, Kankakee, Ill. 60901
- LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH*
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, LEON. (R) 1401 E. Pecan, Sherman, Tex. 75090 (full-time)
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH*
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135

MEEK, WESLEY, SR. (C) 6725 1/2 N.W. 50th St., Bethany, Okla. 73008
MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
MILLHUFF, CHARLES. (C) c/o NPH*
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832
MULLEN, DeVERNE. (C) c/o NPH*
MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
NEUSCHWANGER, ALBERT. (C) c/o NPH*
NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTHRUP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
O'BRYANT, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)
OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
OPARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
PENDELTON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
PITTENGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
PONCE, AUBREY. (C) 1302 Nolan Blvd., Madison, Ala. 35758
POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355
POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450
PRICE, JOHN. (C) c/o NPH*
PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809

RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842
RAYCROFT, R. N. (C) c/o NPH*
REEDY, J. C. (C) 449 Breesee Ave., Bourbonnais, Ill. 60914
RICHARDS, LARRY & PHYLLIS (COLTHER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
RIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 43123
ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
SMITH, OTTIS E., JR. (C) 60 Grant St., Tidouite, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
SPARKS, JONATHAN & PAULA. (R) 8 Riviera Courts, Murray, Ky. 42071
SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEPHENS, KEN. (C) c/o NPH*
STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914

TAYLOR, EMMETT E. (C) c/o NPH*
TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
THOMAS, FRED. (C) c/o NPH*
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
THOMPSON, L. DEAN. (R) 2001 S. Locust, Pittsburg, Kans. 66762 (full-time)
THOMPSON, WILLIAM E. (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470
WOLPE, JOSEPH P. (C) 4225 Beatty Dr., Riverside, Calif. 92506
WOOD, AL & BEVERLY. (R) R. 3, Box 39A, Winsboro, S.C. 29180 (full-time)
WRIGHT, E. G. (C) 1224 S. Delphine St., Waynesboro, Va. 22980
YARBROUGH, J. F. (C) Box 546, Waldron, Ark. 72958
WOODWARD, GEORGE P. (C) c/o NPH*
WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

SEPTEMBER SLATE

(As reported to Visual Art Department)

ARMOLD: Markham City, Ill., Sept. 10-17; Decatur, Ill. (West Side), Sept. 24—Oct. 1
ARMSTRONG: Titusville, Fla., Sept. 26—Oct. 1
BAILEY, CLARENCE: Mt. Morris, Mich., Sept. 5-10; Mayfield, Ky., Sept. 11-17
BAILEY, CLAYTON: Hastings, Neb., Sept. 12-17; Wichita, Kans. (Linwood), Sept. 18-24; Galesburg, Ill. (1st), Sept. 25—Oct. 1
BAILEY, JAMES: Liberty, Ind., Sept. 4-10; Plainville, Ind. (Epson Wes.), Sept. 13-24; Knightstown, Ind., Sept. 27—Oct. 8
BASS: Risingsun, Ohio, Sept. 7-17
BATTIN: York, Neb., Sept. 10-17; San Angelo, Tex., Sept. 22—Oct. 1
BELL, JAMES: Ft. Morgan, Colo. (1st), Sept. 5-10; Ft. Worth, Tex. (River Oaks), Sept. 11-17; Houston, Tex. (1st), Sept. 19-24; Austin, Tex. (Grace), Sept. 25—Oct. 1
BELL, WAYNE: Canyon, Tex., Sept. 11-17
BENDER: North Little Rock, Ark. (Grace), Sept. 7-17;

Charleston, W. Va. (Tyner Hgts.), Sept. 21—Oct. 1
BERTOLET: Hertford, N.C., Sept. 5-10; Bridgewater, Va., Sept. 12-17; Staunton, Va., Sept. 19-24; Logan, W. Va., Sept. 26—Oct. 1
BETTCHEER: Lynn, Ind., Sept. 4-10; Moultrie, Ga., Sept. 25—Oct. 1
BOGGS: Anderson, Ind. (Fairfax), Sept. 20—Oct. 1
BOHI: Cincinnati, Ohio (Springdale), Sept. 4-10; Hamilton, Ohio (1st), Sept. 11-17
BONE: Seattle, Wash. (Meadowbrook), Sept. 3-10; Donald, Ore., Sept. 11-17; Anacortes, Wash., Sept. 18-24; Yakima, Wash. (Trinity), Sept. 25—Oct. 1
BOWMAN: The Plains, Ohio, Sept. 3-10; Felicity, Ohio, Sept. 17-24
BRAND: Colorado Springs, Colo. (Southgate), Sept. 17-24; Toronto, Ohio (1st), Sept. 28—Oct. 8
BROWN, CURTIS: Lancaster, Ohio (U.B.), Sept. 5-10; Galesburg, Ill. (1st), Sept. 25—Oct. 1
BROWN, GARY: Syracuse, Ind., Aug. 29—Sept. 3; Springfield, Ohio (High St.), Sept. 5-10; Lebanon, Ohio, Sept. 12-17; Dayton, Ohio (Maryland Ave.), Sept. 19-24
BROWN, ODELL: Peoria, Ill. (Northside), Sept. 4-10; San Antonio, Tex. (Delview), Sept. 18-24
BUTCHER: Grand Junction, Colo., Sept. 26—Oct. 1

CHAMBERS: Indianapolis, Ind. (Broad Ripple), Sept. 5-10; New Albany, Ind. (1st), Sept. 12-17; Bloomington, Ind. (1st), Sept. 19-24; Mattoon, Ill. (1st), Sept. 26—Oct. 1
CHAPMAN: Carlsbad, N.M. (1st), Sept. 18-24
CHITWOOD: Annapolis, Ind., Sept. 6-17; Indianapolis, Ind. (Southside), Sept. 20—Oct. 1
CHIZUM: Lewistown, Ill. (1st), Sept. 2-3; Canton, Ill. (1st), Sept. 4-10; Mt. Carroll, Ill. (Ch. of God), Sept. 25—Oct. 1
COCHRAN: New Matamoras, Ohio, Sept. 27—Oct. 8
COOK, DON: Reedley, Calif., Sept. 20-29
COOK, LEON: Union City, Tenn., Sept. 5-10; Hammond, Ind. (Hessville), Sept. 12-17; Bluefield, W. Va. (1st), Sept. 19-24; Parkersburg, W. Va. (Broadway), Sept. 26—Oct. 1
COX: Loveland, Ohio, Aug. 31—Sept. 10; Ft. Myers, Fla., Sept. 11-17; Ashland, Ky. (Plaza), Sept. 18-24; Arlington, Va. (1st), Sept. 28—Oct. 8
CREWS: Denton, Tex. (Taylor Park), Sept. 1-10; Los Lunas, N.M. (Valencia Valley), Sept. 12-17; McPherson, Kans., Sept. 19-24
CULBERTSON: Wapato, Wash., Sept. 5-10
DARNELL: Strattonville, Pa., Sept. 1-17; Akron, Ohio, Sept. 21—Oct. 1

DAVIS: Muncie, Ind. (Mayfield), Sept. 15-24
DENNIS, DARRELL: West Lebanon, Ind., Sept. 7-17;
Peru, Ind., Sept. 19-24; Dana, Ind., Sept. 26—Oct. 1
DISHON: Nancy, Ky., Sept. 4-10; Marssilles, Ill., Sept.
12-17; Morristown, Ind., Sept. 18-24; Portland, Tenn.,
Sept. 25—Oct. 1
DIXON: Cleveland, Ohio (tent), Sept. 8-17; Akron, Ohio
(Cottage Grove), Sept. 19-24; Romney, W. Va., Sept.
26—Oct. 1
DUNMIRE: Belle, W. Va., Sept. 4-10; Memphis, Tenn.
(North), Sept. 12-17; Franklin, Tenn., Sept. 18-24;
Titusville, Fla. (1st), Sept. 26—Oct. 1
DUNN: Warren, Ohio (Morgandale), Sept. 12-17
DUNNINGTON: Independence, Mo. (Trinity), Sept. 25—
Oct. 1
EMSLER: Liberal, Kans., Sept. 13-24
ESTERLINE: Provo, Utah, Sept. 13-24; Mountain View,
Calif., Sept. 25—Oct. 1
EUDALEY: Guymon, Okla., Sept. 4-10; Nashville, Tenn.
(Richland), Sept. 12-17; Nashville, Tenn. (Radnor),
Sept. 18-24; Joplin, Mo. (1st), Sept. 26—Oct. 1
FELTER: Bradford, Pa. (Boilvar), Sept. 3-10; Pottstown,
Pa., Sept. 12-17; Hillsboro, Ohio, Sept. 19-24; Caldwell,
Ohio, Sept. 26—Oct. 1
FERGUSON: Woodland, Calif., Sept. 20—Oct. 1
FILES & ADAMS: Fawn Grove, Pa. (Kiddies' Cru.), Sept.
5-10; Schenectady, N.Y., Sept. 12-17
FISHER: Moncton, N.B., Sept. 12-17; O'Leary, P.E.I.,
Sept. 19-24; Skowhegan, Me., Sept. 26—Oct. 1
FITCH: London, Ky., Sept. 10-17; Paris, Pa., Sept. 27—
Oct. 8
FLORENCE: Fairfield, Ill., Sept. 3-10; Mattoon, Ill., Sept.
13-24; Irvin, Ky., Sept. 25—Oct. 1
FORD: Greenville, Tenn., Sept. 8-17; Fulton, Ohio, Sept.
22—Oct. 1
FREEMAN: Bushnell, Ill. (1st), Sept. 4-10; Astoria, Ill.
(1st), Sept. 15-24
FRODGE: Cincinnati, Ohio (Price Hill), Sept. 10-17; Jack-
sonville, Ill., Sept. 20—Oct. 1
GARDNER: Green Rock, Ill., Sept. 5-10; Overland Park,
Kans. (Antioch), Sept. 11-17; Blackwell, Okla. (1st),
Sept. 18-24; Oklahoma City, Okla. (Meridian Park),
Sept. 25—Oct. 1
GAWTHORP: Chattanooga, Tenn. (Lookout Valley),
Sept. 4-10; Allardt, Tenn. (Pleasant View), Sept. 11-17;
Clinton, Tenn. (1st Wes.), Sept. 22—Oct. 1
GORMANS: Louisville, Ky. (Maryville), Sept. 5-10
GRAVVAT: Kokomo, Ind. (Bon Air), Sept. 3-10; Moni-
cicello, Ind., Sept. 10-17; East Peoria, Ill., Sept. 17-24;
Gladstone, Mo., Sept. 27—Oct. 8
GREEN, AL: Jacksonville, Fla. (Faith), Sept. 3-10; Tampa,
Fla. (Drew Park), Sept. 11-17; Rock Hill, S.C. (Grace),
Sept. 18-24; Ft. Myers, Fla. (North), Sept. 27—Oct. 1
GREEN, JAMES: Owego, N.Y., Sept. 5-10; New Albany,
Ind. (1st), Sept. 12-17; Charleston, W. Va. (1st), Sept.
19-24; Canton, Ohio (1st), Sept. 27—Oct. 1
GRIMSHAW: Greenville, Ohio, Sept. 4-10; Amelia, Ohio,
Sept. 12-17; Ft. Madison, Ia., Sept. 19-24; Crestwood,
Ill., Sept. 26—Oct. 1
HADEN: Dayton, Ohio (Westacres), Sept. 17-24
HARRISON: Galena Park, Tex. (1st), Sept. 25—Oct. 1
HARROLD: Canton, Ill. (1st), Sept. 4-10; Fithian, Ill.
(1st), Sept. 11-17; North Pekin, Ill., Sept. 19-24; Can-
ton, Ohio (Southside), Sept. 26—Oct. 1
HEASLEY: Chandler, Okla., Sept. 4-10; Amarillo, Tex.
(Hamlet), Sept. 12-17; Waco, Tex. (Trinity Hgts.),
Sept. 19-24; Greenville, Tex. (Peniel), Sept. 26—Oct. 1
HEGSTROM: Indianapolis, Ind., Sept. 4-10; Munster,
Ind., Sept. 11-17; Davenport, Ia., Sept. 18-24; Burling-
ton, Ia., Sept. 25—Oct. 1
HENDERSON: Portland, Ind., Sept. 18-24
HENDLEY: Mt. Pleasant, Mich. (1st), Sept. 19-24
HODGE: Grover Hill, Ohio, Sept. 20—Oct. 1
HOFFMAN: Delroy, Ohio, Sept. 10-24
HOLLEY: Nashville, Mich., Sept. 4-10; Saginaw, Mich.
(Sheridan), Sept. 14-17; Chrisman, Ill., Sept. 27—Oct.
8
HOOD: Sullivan, Ind., Sept. 4-10; Bicknell, Ind., Sept. 11-
17; Nacogdoches, Tex., Sept. 18-24; Hillsboro, Tex.,
Sept. 25—Oct. 1
HOOT EVAN. PARTY: East Chicago, Ind., Sept. 18-24
HOOT, W. W.: Millford, Del., Sept. 11-17; Akron, Ohio
(Trinity Evan. Con.), Sept. 19-24; Akron, Ohio (West),
Sept. 26—Oct. 1
HOSTETLER: Orlando, Fla. (Pine Hills), Sept. 10-17;
Archbold, Ohio, Sept. 24—Oct. 1
HUBBART: Stonington, Ill., Sept. 11-17; Ft. Wayne, Ind.
(Nease Mem.), Sept. 18-24; Washington, Ill. (Sunny-
land), Sept. 25—Oct. 1
HUFF: Portsmouth, Ohio (Rosemount), Sept. 5-10; Pitts-
burgh, Pa. (Lincoln Pl.), Sept. 11-17; Derry, N.H., Sept.
19-24; Fitchburg, Mass., Sept. 26—Oct. 1
HUNDLEY, EDWARD: Newcomerstown, Ohio, Sept. 10-
17; Newtonsville, Ohio, Sept. 21—Oct. 1
HUNDLEY, JOHN: Terre Haute, Ind. (Wes.), Sept. 1-10;
Charleston, W. Va., Sept. 18-24; Alderson, W. Va.,
Sept. 25—Oct. 1
HYSONG: Dresden, Ohio, Sept. 5-10; Ravenswood,
W. Va., Sept. 12-17; Johnstown, Ohio, Sept. 19-24;
Andover, Ohio, Sept. 26—Oct. 8
INGLAND: El Cajon, Calif., Sept. 6-17; Fontana, Calif.
(1st), Sept. 25—Oct. 1
IRWIN: Knoxville, Tenn. (1st), Sept. 25—Oct. 1
ISELL: Boise City, Okla. (1st), Sept. 18-24
ISENBERG: Summerside, P.E.I., Sept. 6-17; Oxford, N.S.,
Sept. 20—Oct. 1
JANTZ: Quincy, Ill. (Emmanuel), Sept. 4-10; Boonville,
Ind., Sept. 12-17; Garrett, Ind., Sept. 18-24; Parkers-
burg, W. Va. (1st), Sept. 25—Oct. 1
JAYMES: Franklin, Pa. (Un. Br.), Sept. 6-17; Philipsburg,
Pa., Sept. 18-24; Titusville, Pa., Sept. 27—Oct. 1
JETER: Millinocket, Me. (Hillcrest), Sept. 12-17; Wor-
cester, Mass. (1st), Sept. 19-24; Orbisonia, Pa., Sept.
25—Oct. 1
JONES: Albany, N.Y. (1st), Sept. 5-10; Utica, N.Y., Sept.
12-17; Saratoga Springs, N.Y. (Grace), Sept. 19-24;
Lewisburg, Pa., Sept. 26—Oct. 1
KELLY: Tullahoma, Tenn. (Brownington), Sept. 4-10;
Charleston, S.C. (1st), Sept. 11-17; Camden, Tenn.
(1st), Sept. 18-24; Mansfield, Ill., Sept. 25—Oct. 1
KEMPER: Portland, Ore. (St. Johns), Sept. 24—Oct. 1
KILLEN: Lima, Ohio (1st), Sept. 5-10; Toronto, Ohio (1st),
Sept. 12-17; Henryetta, Okla., Sept. 19-24; Collins-
ville, Ill., Sept. 26—Oct. 1
LANIER: Leipsic, Ohio, Sept. 6-17; Parker, Ind., Sept. 20
—Oct. 1
LASSELL: Clermont, Ind., Sept. 4-10; Fishersburg, Ind.,
Sept. 11-17; Falmouth, Ky., Sept. 18-24; Syracuse,
Ohio, Sept. 25—Oct. 1
LAW: Cumberland, Md. (Bethel), Sept. 4-10; Hampton,
Va., Sept. 11-17; Louisville, Ky. (Southside), Sept. 20—
Oct. 1
LAXSON: Decatur, Ala. (1st), Sept. 12-17; Lubbock, Tex.
(1st), Sept. 19-24; Ardmore, Okla. (1st), Sept. 26—Oct.
1
LESTER: Vallejo, Calif., Sept. 11-17; Springfield, Ore.,
Sept. 18-24; Medford, Ore. (Wes.), Sept. 25—Oct. 1
LIDDELL: Lancaster, Ohio (U.B.), Sept. 5-10; Adrian,
Mich., Sept. 12-17; Milwaukee, Wis. (1st), Sept. 19-
24; Indianapolis, Ind. (Fall Creek), Sept. 26—Oct. 1
LINDER: Ridgeville, Ind., Sept. 3-10; Kokomo, Ind.
(Northside), Sept. 17-24
LIPKER: Huntington, W. Va., Sept. 12-17; Centerville,
Ohio, Sept. 26—Oct. 1
LUSH: Georgetown, Ill., Sept. 5-10; Bloomington, Ind.,
Sept. 19-24
MACK: Modoc, Ind., Sept. 17-24; Kenosha, Wis., Sept.
27—Oct. 8
MANLEY: Springfield, Ohio (1st), Sept. 5-10; Bluffton,
Ind., Sept. 11-17; Chicago, Ill. (Mt. Greenwood), Sept.
19-24; Bloomington, Ind. (Eastside), Sept. 25—Oct. 1
MARTIN, LEON: Marshall, Tex. (1st), Sept. 5-10; Laurel,
Miss. (1st), Sept. 11-17; Moss, Miss. (Bethlehem),
Sept. 18-24; McKinney, Tex. (1st), Sept. 25—Oct. 1
MARTIN, PAUL: Castro Valley, Calif., Sept. 5-10; Kanka-
kee, Ill. (College), Sept. 11-17; Urbana, Ohio, Sept. 19-
24; New Castle, Pa., Sept. 25—Oct. 1
MAY: Torrington, Wyo. (1st), Sept. 6-17; Longmont,
Colo. (1st), Sept. 27—Oct. 8
MAYO: Amarillo, Tex. (San Jacinto), Sept. 4-10; Lufkin,
Tex. (Bethel), Sept. 18-24; Barnesville, Ga. (1st), Sept.
25—Oct. 1
McCULLOUGH: Decatur, Ala. (1st), Sept. 5-10; Dunbar,
W. Va., Sept. 12-17; Paden City, W. Va., Sept. 18-24;
Parkersburg, W. Va., Sept. 26—Oct. 1
McWHIRTER: Chillicothe, Ohio, Sept. 4-10; Lebanon,
Ohio, Sept. 12-17; Warren, Mich. (Warren Woods),
Sept. 19-24; Canton, Ohio, Sept. 25—Oct. 1
MEADOWS-REASONER: Indianapolis, Ind. (Bridgeport),
Sept. 4-10; Ft. Branch, Ind., Sept. 12-17; Crothersville,
Ind., Sept. 19-24
MEREDITH: Odessa, Tex. (Central), Sept. 4-10; Musko-
gee, Okla. (1st), Sept. 11-17; Shelbyville, Tenn., Sept.
18-24
MEYER: Marion, Ind. (Lincoln), Sept. 25—Oct. 1
MICKEY: Madera, Calif., Sept. 10-17; Ceres, Calif.,
Sept. 18-24; Chico, Calif. (Ordbend), Sept. 25—Oct. 1
MILLER: Boswell, Pa., Sept. 10-17; Northfield, N.J.,
Sept. 22-24
MILLHUFF: Cincinnati, Ohio (Springdale), Sept. 5-10;
Hamilton, Ohio (1st), Sept. 12-17; Sandwich, Ill., Sept.
19-24; Pekin, Ill. (1st), Sept. 25—Oct. 1
MULLEN: Kitchener, Ont. (Un. Mis.), Sept. 3-10; Okla-
homa City, Okla. (Lakeview Park), Sept. 12-17; Malden,
Mass. (1st), Sept. 19-24
MYERS: Sparta, Mich., Sept. 19-24; Muskegon, Mich.
(Eastwood), Sept. 26—Oct. 1
NEFF: Charlottesville, Va. (Monticello Wes.), Sept. 4-10;
Roanoke, Va. (Grandview Hgts.), Sept. 12-17; Cam-
bridge, Md. (Wes.), Sept. 25—Oct. 1
NEUSCHWANGER: Lima, Ohio (1st), Sept. 4-10; Grand
Prairie, Tex. (1st), Sept. 11-17; Shreveport, La.
(Queensboro), Sept. 18-24; Gahanna, Ohio (Shepherd),
Sept. 25—Oct. 1
NORTON: Ponca City, Okla. (St. Luke's), Sept. 3-10;
Fargo, Okla., Sept. 11-17; Perryton, Tex., Sept. 18-24;
Meeker, Okla. (Horton Chapel), Sept. 25—Oct. 1
OVERTON: West Chester, Pa. (Children's Crus.), Sept. 5-
10; Sandusky, Ohio, Sept. 15-24
PARR: Shelbyville, Ill. (1st), Aug. 29—Sept. 10; Winona,
Minn., Sept. 11-17; Decatur, Ill., Sept. 29; Danville, Ill.,
Sept. 30
PASSMORE: Dover, Del. (Calvary), Sept. 5-10; Steuben-
ville, Ohio (1st), Sept. 12-17; Newell, W. Va. (1st), Sept.
19-24; Ft. Dodge, Ia. (1st), Sept. 26—Oct. 1
PHILLIPS: Shelbyville, Ill., Aug. 29—Sept. 10; Dover,
Tenn. (Long Creek), Sept. 12-17; Hoopston, Ill. (1st),
Sept. 18-24; Ardmore, Okla. (1st), Sept. 26—Oct. 4
POTTER, LYLE: Portales, N.M., Sept. 10-13; Oklahoma
City, Okla. (Trinity), Sept. 17-20; Streator, Ill., Sept. 24-
27
POWELL, FRANK: Washington, Ia., Sept. 5-10; Marion,
Ill., Sept. 13-24; Muscatine, Ia., Sept. 25—Oct. 1
PRENTICE: Montrose, Ia. (1st), Sept. 3-10; Tahoka, Tex.,
Sept. 18-24; Rising Sun, Ind., Sept. 29—Oct. 8
PRESSLER: Gary, Ind. (Aetna), Sept. 12-17; Mendota,
Ill., Sept. 18-24; Bloomington, Ill. (Fairway Knolls),
Sept. 25—Oct. 1
PRICE, JACK: Greenbriar, Ark., Sept. 3-10; Urbana, Ill.
(1st), Sept. 11-17; Princeton, Ill., Sept. 18-24; Gibson
City, Ill., Sept. 25—Oct. 1
PRICE, JOHN: Blytheville, Ark. (1st), Sept. 11-17; Spring-
field, Mo. (Crestview), Sept. 18-24; Idabel, Okla.,
Sept. 25—Oct. 1
QUALLS: Vicksburg, Mich. (1st), Sept. 4-10; Milton, Ky.,
Sept. 11-17; Monroe, Ohio, Sept. 19-24; Shelby, Ohio,
Sept. 25—Oct. 1
RAKER: Yazoo City, Miss. (tent), Sept. 10-24
RAYCROFT: Mt. Morris, Mich., Sept. 5-10; Morenci,
Mich., Sept. 12-17; Ottawa, Ont., (Trinity), Sept. 19-24;
Brighton, Mich., Sept. 26—Oct. 1
REEDY: Wheeler, Wis., Sept. 6-10; Baraboo, Wis., Sept.
11-17; Benton, Ill. (Herrin), Sept. 23—Oct. 1
RICHARDS: Louisville, Ky. (Peniel Mission), Sept. 15-17
RIST: Summersville, W. Va., Sept. 12-17
RODGERS: Lockport, N.Y. (Sal. Army), Sept. 11-17; North
Bloomfield, Ohio (Greene), Sept. 20—Oct. 1
SCHULTZ: Plainfield, Ind., Sept. 2-10; Oxford, Ind.,
Sept. 11-17; Ft. Smith, Ark., Sept. 22—Oct. 1
SCOTT: Willoughby, Ohio, Sept. 11-17
SERROTT: Arcadia, Fla., Sept. 5-10; Orlando, Fla., Sept.
12-17; Rockville, Ind., Sept. 19-24; Enola, Pa., Sept.
26—Oct. 1
SEXTON: Ypsilanti, Mich. (1st), Sept. 17-24
SLACK: Lynn, Ind., Sept. 4-10; Springfield, Mo. (Bible
Bap.), Sept. 11-17; North Vernon, Ind., Sept. 18-24;
Moultrie, Ga., Sept. 25—Oct. 1
SMITH, HOWARD: Electra, Tex., Sept. 18-24
SMITH, OTTIS: Buffalo, N.Y., Sept. 5-10; Meadville, Pa.,
Sept. 12-17; Leavittsburg, Ohio, Sept. 19-24; Uxbridge,
Mass., Sept. 26—Oct. 1
SNOW: Vicksburg, Mich. (Chapman Mem.), Sept. 3-10;
Toledo, Ohio (Oregon), Sept. 12-17; Monroe, Ohio,
Sept. 19-24
SPARKS, ASA: Coatesville, Pa. (1st), Sept. 12-17; Rich-
ard City, Tenn. (South Pittsburg), Sept. 19-24; Sikes-
ton, Mo. (Eastside), Sept. 26—Oct. 1
SPARKS, JONATHAN: Winslow, Ind., Sept. 5-10; King's
Mountain, Ky., Sept. 12-17; Nashville, Tenn. (Radnor),
Sept. 19-24; Lake Wales, Fla., Sept. 26—Oct. 1
STAFFORD: Bedford, Ind. (Valley Mission), Sept. 7-17;
Salem, Ind., Sept. 18-24; Bedford, Ind. (Davis Mem.),
Sept. 25—Oct. 1
STONE: Antigo, Wis., Sept. 11-17
STRAHM: Rutland, Ohio, Sept. 3-10; Coal Grove, Ohio,
Sept. 12-17; Rock Hill, S.C., Sept. 24—Oct. 1
STRIKLAND: Ashland, Ky. (1st), Sept. 4-10; South
Point, Ohio, Sept. 11-17; Cridersville, Ohio, Sept. 18-24;
West Carrollton, Ohio, Sept. 25—Oct. 1
SWANSON: Post, Tex., Sept. 18-24; Cisco, Tex., Sept. 25
—Oct. 1
SWEARENGEN: Griggsville, Ill., Sept. 5-10; Danville, Ill.
(Calvary), Sept. 12-17; West Chester, Ohio (Pisgah),
Sept. 18-24
TAYLOR: Moberly, Mo., Sept. 12-17; Waco, Tex. (1st),
Sept. 19-24; Freeport, Tex., Sept. 26—Oct. 1
TEASDALE: Cincinnati, Ohio (Mt. Carmel), Sept. 24—
Oct. 1
THOMAS, FRED: Fenton, Mo., Sept. 5-10; Des Moines,
Ia. (Southside), Sept. 11-17; Clinton, Ill. (1st), Sept.
18-24; Adrian, Mich. (Madison), Sept. 26—Oct. 1
THOMPSON, L. DEAN: St. Louis, Mo. (Lemay), Sept. 5-
10; Bethany, Okla. (Williams Mem.), Sept. 11-17
TOMPKINS: Victoria, Tex., Sept. 5-10; Bryan, Tex., Sept.
12-17; Ft. Worth, Tex. (Polytechnic), Sept. 19-24;
Beaumont, Tex. (North), Sept. 26—Oct. 1
TRIPP: Bell, W. Va., Sept. 4-10; Sweetwater, Tenn., Sept.
11-17; Birmingham, Ala. (West Haven), Sept. 18-24;
Fairfax, Ala., Sept. 26—Oct. 1
TUCKER: Walters, Okla., Aug. 28—Sept. 3
UNDERWOOD: International Falls, Minn., Sept. 5-10;
Dubuque, Ia., Sept. 12-17; Gravity, Ia., Sept. 18-24;
Jeffersonton, Ky., Sept. 26—Oct. 1
VENNUM: Walla Walla, Wash. (Soul-winning Training),
month of Sept.
WACHTEL: Britt, Ia. (Zion), Sept. 12-17
WALKER: Parma, Ohio, Sept. 8-17 (tent); Akron, Ohio
(Cottage Grove), Sept. 19-24; Jefferson City, Mo.,
Sept. 26—Oct. 1
WALLACE: Richmond, Ky. (1st), Sept. 5-10; Hollywood,
Fla., Sept. 12-17; Ft. Mill, S.C. (1st), Sept. 26—Oct. 1
WARD: Memphis, Tenn. (Park Ave.), Sept. 3-10; Mem-
phis, Tenn. (1st), Sept. 13-24; Clarksville, Tenn., Sept.
26—Oct. 1

WELLS: Deer Park, Wash., Sept. 10-17; Lewiston, Idaho (Orchards), Sept. 24—Oct. 1
 WEST: Tilghman Island, Md. (Wes.), Sept. 8-17; Georgetown, Del. (Wes.), Sept. 22—Oct. 1
 WILKINSON: Trafalgar, Ind., Sept. 24—Oct. 1
 WILLIAMS: Channelview, Tex., Sept. 11-17; West Plains, Mo. (1st), Sept. 27—Oct. 8

WOOD: Sylacauga, Ala. (Westside), Sept. 5-10; Albertville, Ala. (1st), Sept. 19-24; Mattoon, Ill. (1st), Sept. 28—Oct. 1
 WOODWARD: Decatur, Ind. (1st), Sept. 8-17; Johnson City, N.Y. (Prim. Meth.), Sept. 22—Oct. 1
 WRIGHT: Kane, Pa., Sept. 4-10; Aliquippa, Pa., Sept. 12-17; Waynesboro, Va., Sept. 25—Oct. 1

WYLIE: Eureka, Kans. (1st), Sept. 4-10; Winfield, Kans. (1st), Sept. 13-24; Caney, Kans. (1st), Sept. 25—Oct. 1
 WYRICK: Brookville, Pa., Sept. 1-10; Columbiana, Ohio, Sept. 12-17; Cincinnati, Ohio (Carthage), Sept. 19-24; Cleveland, Ohio (1st), Sept. 26—Oct. 1
 ZIMMERLEE: Pana, Ill. (1st), Sept. 7-17; Radcliff, Ky., Sept. 21—Oct. 1



Pastor Warren O. Holloway is shown discussing scripture with the junior quiz team from the Glen Burnie (Md.) Marley Park Church. For the third consecutive year the Marley Park Church has won the Washington District junior quiz title. From left to right are Daphne Brittingham, Debbie Gunter, Gary Weslow, James Weslow, and Randy Bryner, with Pastor Holloway.



Children's church is conducted each Sunday at 11 a.m. at Ashland (Ky.) First Church. Early this year, an attendance record was broken with 133 present. Workers for the children's church are Mrs. James M. Bearden, Mrs. Charles Hail, and Rev. Frank B. Shepherd, minister of visitation, who serves as pastor to the group.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

- September 3—"A Problem in Search of a Solution"
- September 10—"Open the Door, Please"
- September 17—"Come and See"
- September 24—"God Has No Quotas"

DR. RICE ON SPECIAL ASSIGNMENT

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, began a special four-months field assignment on August 15. The General Board approved a leave of absence permitting him the time to work as a minister of Christian education and administrator in a Nazarene church with less than 100 members. He selected a church in the Kansas City area.



Dr. K. S. Rice

Dr. Rice explained the purpose and plans for his special field ministry—"Although I am active in a small Nazarene church when I am at home and am in a different church on the average of once a week in my field work, I am looking forward to this opportunity—organization, training, follow-through, and soul winning experienced by the pastor or Christian education director in the average Nazarene church." The assignment will be completed December 15. □

ANNOUNCEMENTS

R. W. (Roy) Bohi, song evangelist, is not reporting for military duty as previously planned, so is reslating for fall meetings. Contact him at 4310 N. Asbury, Apt. N, Bethany, Okla. 73118.

EVANGELISTS' OPEN DATES

C. T. Corbett, 459 N. Forest Ave., Bradley, Ill. 60915 (phone: 815-932-5563), has open: September 10-17 and November 12-19.

VITAL STATISTICS

DEATHS

JOHN WILLIAM WALLACE, 79, died July 13 at a nursing home in Nampa, Idaho. Services were conducted by Rev. J. D. Johnson and Rev. A. McQuay. Survivors include his wife, Vera; two daughters, Mrs. Clifford (Lillian) Wilcox and Mrs. Harold (Fern) DeVol; one son, W. O.; seven grandchildren; one brother; and two sisters.

MRS. B. T. KELLY, 72, died June 23 in Shreveport, La. Memorial services were conducted by Rev. J. W. McClung. Surviving are her husband, B. T.; one son, Allen; and two daughters, Mrs. Charles Creech and Mrs. Glen Crane.

GRACE B. BELL, 73, died May 28 in Beatrice, Neb. Funeral services were conducted by Rev. Paul W. Benefiel in Pomona, Calif. She is survived by two sisters and five brothers.

WILLIAM KOHLHEPP, 80, died July 11 in Eau Claire, Wis. Funeral services were conducted by Rev. John Beegle and Rev. Fred Francis. Surviving are his wife, Lillian; two sons, William T. and Morris; two daughters, Ida McGrath and Betty Britten; nine grandchildren; and one great-grandson.

BESSIE M. HOUDER, 87, died June 11 in Reading, Pa. Funeral services were conducted by Rev. Richard A. Frank. She is survived by two daughters, Mary E. Mervine and Dorothy May Bressler.

MRS. ZELLA BOGGS JONES, 63, died July 17 in Bel Air, Md. Funeral services were conducted by Revs. J. W. Chambers, R. E. Carnahan, A. C. McKenzie. Surviving are her husband, Rev. Claude W.; one son, Rev. James B.; two daughters, Ada Blachly and Phyllis Thew; nine grandchildren; three brothers; and three sisters.

MRS. S. M. (EMMA B.) DISMUKES, 83, died Apr. 7 in Montrose, Colo. Funeral services were conducted by Rev. M. W. McGuire and Rev. J. Easton. She is survived by one daughter, Mrs. Raymond (Lois) Elicker, and two grandchildren.

R. O. WEST died July 14 in Willow Springs, Mo. Funeral services were conducted by Rev. Paul Bynum and Rev. T. L. Blaxton. He is survived by his wife, Alice; one son, Eddie; five brothers; and three sisters.

KEVIN DAVID HAWLEY, seven, died June 23 as a result of being hit by a car in Bourbonnais, Ill. Funeral services were conducted by Rev. W. Varian and Rev. E. Joplin. Survivors are the parents, Mr. and Mrs. Keith Hawley; two brothers, Lamoyne and Darwin; two sisters, Faith Ann and Mary; and his paternal and maternal grandparents.

DR. L. C. PHILO, 65, died Apr. 10 in Kankakee, Ill. He had served as president of Owosso College in Mich.; division chairman of Bethany Nazarene College; dean in Christian College in Honolulu; and chairman of philosophy at Olivet Nazarene College since 1962. He is survived by his wife, Bessie L.

FRANK PISTULKA died Apr. 19 in Sturtevant, Wis. Funeral services were conducted by Rev. H. L. Frye and Rev. W. O. Allison. Surviving are his wife, LaVerne; and a son, Frank John.

NEWS OF RELIGION

MRS. MARY ZEHRT, 95, died Mar. 21 in Milwaukee, Wis. Funeral services were conducted by Rev. H. L. Frye and Rev. W. O. Allison. She is survived by three sons, Richard, Frank, and Carlton; two daughters, Mrs. John Smith and Mrs. Frank Pistulka; and several grandchildren.

MRS. ELLA SELLERS BECKETT died July 1 in Marietta, Ohio. Funeral services were conducted by Rev. James L. Kipp. She is survived by two sons, Samuel E. and Rev. C. Frank; one daughter, Mrs. Clarence White; seven grandchildren; and 13 great-grandchildren.

T. A. JACKSON, 51, died Mar. 25 in High Point, N.C. Funeral services were conducted by Rev. William Benson. He is survived by his wife, Jessie; two daughters, Mrs. Larry (Elizabeth) Clark and Sandra; two sons, Rev. Albert L. and Sgt. Junny O.; six grandchildren; and his parents.

J. A. CAMPBELL, 70, died June 29 in High Point, N.C. Funeral services were conducted by Rev. William Benson and Rev. C. C. Brown. Surviving are his wife, Viola; two sons, Rev. Lloyd and Rev. Ray; three daughters, Mrs. J. M. (June) Holmes, Mrs. Bill (Mildred) Crane, and Mrs. Robert (Betty) Luther, Jr.; 13 grandchildren; and two sisters.

MRS. BEULAH E. WATSON, 79, died Mar. 13 at Springdale, Ark. Funeral services were conducted by Rev. W. H. Johnson and Rev. R. E. Hollis, Sr. She is survived by her husband, Evangelist Paul C.; two sons, Rev. Loy L. and Ottis T.; five grandchildren; and five great-grandchildren.

MINNIE LUZETTA STAFFORD LITTLE, 82, died June 15 in Mount Vernon, Ohio. Funeral services were conducted by Rev. William Bennett. Survivors include two daughters, Mrs. Robert (Ruth E.) George and Mrs. Donald (Esther M.) Pargeon; two sons, Rexford A. and William LeRoy.

RAYMOND E. HOUCHIN, 62, died May 30 at Ottawa, Ill. Services were conducted by Rev. J. W. Silvers. He is survived by his wife, Marian; three daughters, Dorothy Fowle, Nina Holimon, Sheila Farrar; one son, Raymond, Jr.; and five grandchildren.

BIRTHS

—to Roy and Luella Fryberger, Temple, Pa., a girl, Susan Rebecca, July 4.

—to Kenneth and Jackie (Wood) McIntyre, Tuscaloosa, Ala., a boy, William Baxton, Apr. 22.

—to NM2 John and Peggy (Henderson) Kelley, San Diego, a boy, Michael Darin, July 15.

—to David and Patty Eady, Port Orchard, Wash., a girl, Kimberly Joyce, May 30.

—to John and Karen Brillhart, Chicago, a boy, David John, June 4.

—to Carl and Peggy Thatcher, Sellersville, Pa., a boy, Neil Edward, July 20.

—to Ronald and Diana (Moore) Williams, Kansas City, a girl, Robyn Cheryl, July 20.

—to David and Terri (Cornett) Robuck, Valparaiso, Ind., a boy, David Sanford, July 5.

—to Edward and Patricia (Taylor) Archambo, Pasadena, Tex., a girl, Lisa Renee, Mar. 18.

ADOPTED

—by Dick and Joanne (Covert) Baker, Palos Verdes Peninsula, Calif., a boy, Matthew Charles, born Jan. 20.

MARRIAGES

Judith Lea Parks, Oak Harbor, Ohio, and David Allen Dawson, Summersville, W. Va., in Toledo, Ohio, June 30.

Joyce Ann Parks, Oak Harbor, Ohio, and Eugene Rhodes, Bedford, Ohio, in Toledo, Ohio, Aug. 19.

Deborah Ann Wilson, Miami, Fla., and Frank David Bohler, Butler, Ga., in Princeton, Fla., May 5.

DIRECTORIES

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

"DECISION" HITS 4.5 MILLION, REACHES FOR 5.2. With the 4.5 million circulation mark attained, *Decision* magazine hopes to reach 5.2 million by November.

The monthly periodical of the Billy Graham Evangelistic Association would then surpass the circulation of *Life* magazine, says Managing Editor George M. Wilson. He said the 4.5 million figure is the count only for the North American edition.

The announcement was made at *Decision's* tenth annual School of Christian Writing, begun by Charter Editor Sherwood E. Wirt in Minneapolis. □

"SECULAR EDUCATION" PAYMENTS UPHeld. Payments of an allotted \$24 million earmarked for Pennsylvania nonpublic schools can be made for "secular education," a U.S. District Court has ruled, but the case has been appealed to the U.S. Supreme Court, so payments cannot be issued until it has ruled. □

INTERFAITH OBSERVANCE TO MARK RELIGIOUS EDUCATION. Religious Education Week will be celebrated September 24—October 1 by Protestant, Catholic, Jewish, and other religious educators, according to a statement released July 19 by the Religious Education Association of the United States and Canada.

"Crisis and Hope in Religious Education" is the theme of the 1972 observance.

The week will recognize the "dedication of hundreds of thousands of professional and volunteer teachers in church schools and synagogue classes, Sunday schools, confraternity of Christian doctrine, and Hebrew schools."

Promoting the 1972 emphasis is the Religious Education Association, founded in 1903, the oldest interfaith organization of its kind in the country.

According to Rev. Boardman W. Kathan, general secretary, this is the first time that the week has been planned as an interreligious observance to give visibility to the religious education movement. □

NAMES IN THE NEWS. Watchman Nee died June 1 at the age of 71, in Anhwei Province of China, his British publisher reported. The noted Chinese Christian who wrote *The Normal Christian Life* was serving a 20-year prison sentence imposed by the Communists in 1952. □

BRITISH CLERGYMAN ARRESTED FOR SMUGGLING BIBLES. The minister of a British Pentecostal church, apprehended carrying Bibles and other religious literature into Czechoslovakia, will be tried on charges of "sedition and contravening of regulations."

A Czech radio broadcast said Rev. David Hathaway, from Dewsbury in Yorkshire, England, who is also a director of a Tourist Agency, "Crusader Tours," was arrested at the Rozvadov frontier station, where customs officials found him in possession of the offending literature, printed in "various East European languages."

(Matthew Llion, a British consular official in Prague, who visited Mr. Hathaway in prison, said the minister is expected to go on trial "in the next few weeks.") □

KOREA SEEKING TO CHANGE "ORPHAN IMAGE." Two decades after child-care agencies in the West began raising funds for relief programs in South Korea, the Land of the Morning Calm wants to end its "orphan image."

A story dispatched to *Christianity Today* by Billy Bray in the Orient stated that, under new codes, orphanages directed by pastors and others who are not "qualified" social workers must close.

A spokesman for World Vision, active in Korea since the three-year war which ended in 1953, said that agency is unaffected and welcomes the government's moves. "Responsible" agencies, the report stated, are glad that substandard operations and shady-dealing groups are being shut down.

Needs continue in Korea, but not the dramatic ones precipitated by war and refugees. Evangelical groups are studying the situation to see how best to serve in the country. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **According to Luke 18:24-25 a rich man cannot enter heaven.**

Does this apply to a rich Christian who uses his income for the poor through the church or to the rich person who uses his income only for his own worldly benefit?

It applies to any rich man who refuses to accept Christ as his personal Saviour.

The scripture you cite should include verse 27, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. . . . The things which are impossible with men are possible with God."

It should also be read in the light of its parallel in Mark 10:24, "Jesus answereth again, and saith unto

them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

The problem is not the riches, but trusting them. It isn't what you possess but what possesses you that counts.

Joseph of Arimathea, Barnabas, Philemon, Lydia, Priscilla and Aquila, and Gaius were all New Testament Christians who apparently had some measure of affluence. But they were saved by personal faith in

Christ and not by their money.

Paul told Timothy to urge the rich Christians of his congregation (probably in Ephesus) not to be proud nor to trust their wealth for security, but to do good, and to be liberal and generous (I Timothy 6:17-19).

It is claimed that in general God allows us to have as much in the way of material prosperity as He can trust us with. Most of us just wish we were more trustworthy.

■ **Can you explain why Genesis 1:21-25 shows the animals being created before Adam whereas Genesis 2:18-20 tells how the animals were created after Adam?**

The relationship between the two creation accounts (Genesis 1:1—2:3 and 2:4-25) has been confusing.

These are not accounts of two creations, but two accounts of one creative series. The animals were created before man. Genesis 2:19 should be

translated as in the *Modern Language Bible*, "Out of the ground the Lord God had formed all the beasts of the field and all the birds of the air." What is described at this point in Genesis 2 is not their creation but their naming (verse 20).

Genesis 1:1—2:3 gives the initial and general account of the creation of all things. Genesis 2:4-25 is a parallel and more detailed account of the creation of the human species. They are not contradictory. They supplement each other.

■ **Are we as Christians still under the law of the Ten Commandments?**

Yes, provided we do not think that keeping the commandments is the basis or cause of our salvation. We do the will of God because His grace has brought life to our souls—not in order to merit His favor.

This is the essential difference between legalism and spirituality. The legalist expects to earn spiritual

"Brownie points" by keeping the commandments—at least those he chooses to recognize.

The gospel, on the other hand, lies in the fact that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that

the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3-4).

Christians must always take care to live between the extremes of legalism on the one hand and antinomianism (lawlessness) on the other hand. Both are devices of the devil.

■ **I would like to ask if revivallism—as we have known it in our church—**

is the only form or method of church renewal. If not, what other forms might be used without discarding the instrument of the "protracted meeting"?

To hold that revivalism is the only form or method of church renewal would limit faith in the sovereignty of the Holy Spirit far more drastically than I would wish to limit it.

I am sure you know that there is a difference between "revival" and a "protracted meeting." The meeting may be the instrument, but it is not the "revival"—however contrary

this may be to our accepted terminology.

Revival or renewal is what happens in the hearts of Christian people. Its fruit is evangelism, the outreach of Christian concern toward the unconverted.

In addition to the protracted meeting, God has blessed prayer groups, Bible study groups, and times of in-

formal sharing and confession as instruments of renewal.

But whether through protracted meetings or any other method, revival never comes until God's people, who are called by His name, humble themselves, and pray, and seek His face, and turn from their "ways of grief" (II Chronicles 7:14, Hebrew).

■ **Is there any literature showing that astrology is wrong? I would like something along this line.**

I recommend *What About Horoscopes?* by Joe Bayly. It is a 96-page

paperback and sells for 95c. You can order it from the Nazarene Publish-

ing House, P.O. Box 527, Kansas City, Mo. 64141.

BIG

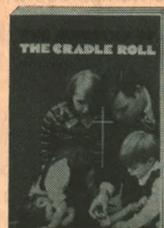


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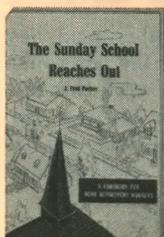


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DR. L. S. OLIVER TO HEAD BIBLE COLLEGE

Dr. L. S. Oliver, superintendent of the Illinois District, has accepted the election as president of Nazarene Bible College, Colorado Springs. He will conclude an eight-year term as superintendent of the Illinois District when his resignation becomes effective September 10.



Dr. L. S. Oliver

Oliver succeeds Dr. Charles H. Strickland as Bible College president. Dr. Strickland was elected general superintendent for the denomination at the Eighteenth General Assembly held at Miami Beach, Fla., in June.

Mrs. Bea Oliver, wife of the new Bible College president, was elected president of the Nazarene World Missionary Society at its Miami Beach convention in June.

Dr. Oliver served as pastor for 21 years before becoming district superintendent. He holds four earned academic degrees. □

VICTOR GRAY TAKEN

Former District Superintendent Victor E. Gray of the East Tennessee District died of a heart attack Sunday, July 30. He was 57 years old.



The Home Department of the Howell (Mich.) Tyndall Memorial Church ministers to 60 people—most of them elderly. Pictured on Home Department Sunday is a group of 23 Home Department members who were special service guests, with Pastor H. L. Harris (back row left). A team of workers provide transportation to those who are able to attend. Dinner was served to the group following worship. Mr. and Mrs. Lewis Gearhart, Mr. and Mrs. Albert Willmore, and Mrs. Eva Welton make hundreds of calls each month, provide Christmas baskets for Home Department members, and provide transportation to the grocery store and doctor for the elderly. Mrs. P. L. Liddell is Sunday school superintendent.

Dr. Gray served as superintendent of the East Tennessee District from 1948, when the district was organized, to May of this year.

Funeral services were held Wednesday, August 2, in Clarksville, Tenn., with present East Tennessee Superintendent Glen Jones and Pastor John Andrus of Chattanooga First Church officiating.

He is survived by his wife, Virginia; and son, David. □

NEASE ACCEPTS BNC POST

Dr. Stephen W. Nease, newly elected president of Bethany Nazarene College, Bethany, Okla., announced his acceptance early this month. He succeeds Dr. Roy H. Cantrell, who retired July 31 after completing 25 years as president of the college.



Dr. S. W. Nease

Dr. Nease was the first president at Mount Vernon Nazarene College, Mount Vernon, Ohio, a position held since the college was organized in 1967. He holds three earned degrees—B.A. from Brown University; Th.B. from Eastern Nazarene College, Quincy, Mass.; and a master's degree in education from Boston University. He also attended Harvard Divinity School.

An elder in the church, Nease has served as pastor, instructor, director of development, and dean of men at Eastern Nazarene College, and as founding college president at MVNC. He assumed responsibilities at BNC on August 14. □

CORNING, N.Y. CHURCH FLOODED

Corning, N.Y., church building and adjacent parsonage were damaged heavily as floodwaters five feet deep rushed through the property in the path of Hurricane Agnes. The furniture was almost a total loss in both church and parsonage. The pastor, Robert O. Noah, his wife, and three small children were able to evacuate moments before the floodwaters came.

Offerings and assistance have come from many churches and from the Red Cross, according to Superintendent Jonathan T. Gassett, Upstate New York District. Applications are now pending for loans from the Small Business Administration in behalf of the pastor and the local church for repair of the buildings and replacement of furnishings. □

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and the approval of the Department of Home Missions, I have appointed Rev. Murray J. Pallett, superintendent of the Nevada-Utah District, as superintendent of the Northwest European District.

Rev. and Mrs. Murray Pallett will take up their residence in Europe in October.

Edward Lawlor

General Superintendent



An overflow crowd of 700 attended each of two nights' presentation of *No Greater Love*, given recently by the Muncie (Ind.) Southside Church. Paul A. Robbins, music and youth director for the church, led the music and drama.



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

A Trophy of INVOLVEMENT

The phone rang late that night bringing a summons to the hospital 20 miles from home to pray with a young father, only 32 years old, thought to be dying of a heart attack.

In response to the question, "How is it with your soul tonight?" a sincere prayer of repentance was prayed and a sense of peace and increased strength became a reality. From that hastily answered call I learned a little more of the true meaning of the much-used word "involvement."

Involvement meant much more than just a prayer of repentance with a young couple. It meant the physical care of two baby boys and a six-year-old girl after the parents' families had turned them out. This was shared by several in the church congregation.

As the mother stayed by the bedside of her very sick husband, involvement meant repeated visits by the pastor and others with many prayers and words of encouragement. Involvement meant the rounding up of clothing for children practically destitute—this task shared by many in the community.

Finally, seven weeks of hospitalization over, the whole family came to church on the last Sunday of our revival with Evangelist Jack Armold. The altar call was given, and a weak and crippled man was helped to the altar by his wife, both of them to make a public confession of their newfound faith in Christ.

This sincere acknowledgment of their need and faith was used of God to prompt others to seek Him and resulted in a real melting of the church in the love of God.

I'll never forget the man's words that Sunday morning. "I promised God that if He would save my life I would serve Him. He did, and I will!" Brief, to the point, but spoken with a voice full of love and determination.

Our involvement in the lives of these newborn babes in Christ was, however, just beginning. Rather than send them back to a practically unfurnished apartment or to drunken and unconcerned relatives, we invited them to share our home for a few days until a house in our town, near the church, could be rented.

The mother, who had been smoking one to two packs of cigarettes a day, began a battle with enslavement to this habit. She battled until Wednesday. During prayer service and a time of sharing what the revival had meant to us, she stood and asked for the prayers of the church in her fight for deliverance from cigarettes. We all gathered around the altar and as we prayed the Holy Spirit drew very close, leading to the conviction and tears of repentance of another young girl in the church. Needless to say, in the midst of such power of the Spirit both young women were delivered from their bondage.

Our new converts now attend services every time the church doors are open, testify, sing in the choir, and we are soon to dedicate their baby to the Lord and take the parents into church membership. They have much learning and growing to do. But every time I look at them I see "a trophy of involvement."

—Lois E. Aumiller
Auburn, Ill.