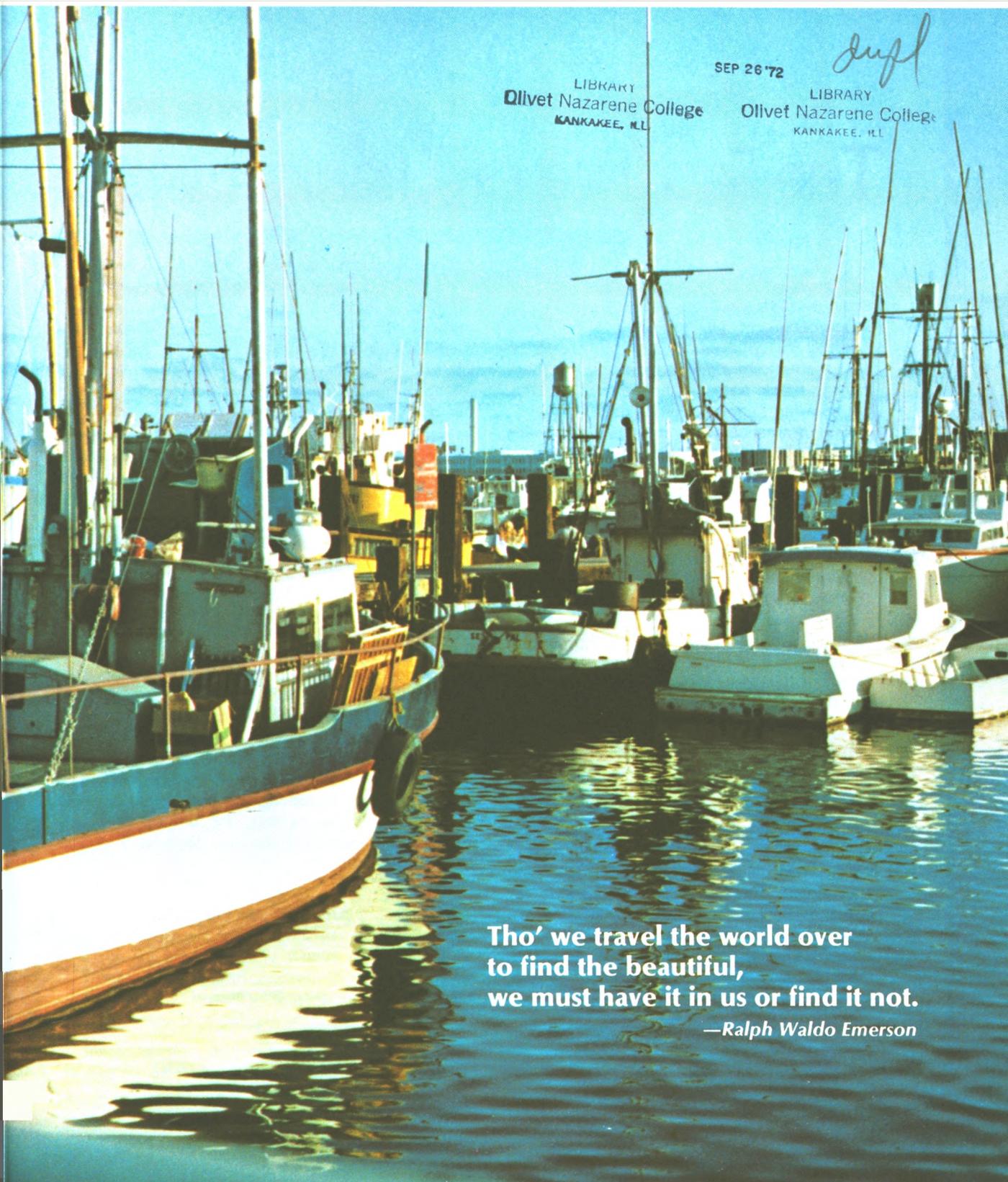


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 27 '72



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Tho' we travel the world over
to find the beautiful,
we must have it in us or find it not.

—Ralph Waldo Emerson



The Sacrifice of Thanksgiving

Psalms 116 is largely a psalm of thanksgiving. It is a paean of praise in which the Psalmist speaks of his gratitude for what God has done, reaching a climax by asking in verse 12, "What shall I render unto the Lord for all his benefits toward me?" It is as if he is really saying, I acknowledge the benefits of God, but how can I show my gratitude?

Then dramatically, he answers his question by saying in verse 13, "I will take the cup of salvation . . ." This is true, for man cannot give anything to the Lord that is truly acceptable until he has first received His gift of salvation.

But after having received that gift of salvation, what then shall we render unto the Lord? The New Testament priority is complete surrender of all our redeemed powers to Almighty God and the total involvement of ourselves in the task of spreading His gospel. This is what we call living the surrendered life. It is the truly surrendered life that pleases God, satisfies us, and blesses the world.

It is always amazing *what* and *whom* God uses. A life fully, voluntarily, eternally surrendered to God is the evidence of true gratitude and thanksgiving on the part of the New Testament Christian. Such a surrender, acceptable unto God, involves placing myself, my all—body, soul, mind, and spirit—upon the altar of God. The Church of the Nazarene believes, as Paul wrote in Romans 6:13, that we should yield ourselves unto God—this we should do completely and utterly. Fully surrendered lives make their greatest priority living in full obedience to God.

When we do this we face a threefold involvement. *First*, to pray for all men everywhere. *Second*, to witness fearlessly to all, showing ourselves to be "the salt of the earth." And *third*, to give of our means, realizing that if Calvary is God's gift and God's prerogative, then our money is a viable and visible part of our gift and our imperative.

The first great general church offering of this new quadrennium is the forthcoming Thanksgiving Offering with a goal of \$3.2 million. We are called as a people to be students of priorities and ask ourselves very realistically, "What shall we render unto the Lord for all His benefits toward us?"

On the far-flung frontiers of our world-evangelism enterprise the darkness of sin's night is being dispelled—but too slowly. People in many lands, including our own, are receptive, responsive, and waiting. The doors of opportunity are open, but for how long no one knows. We who have been recipients of His salvation must so love at this Thanksgiving time that we will give unstintingly. What shall we render unto the Lord this Thanksgiving season? We must render the only help for humanity, the only remedy for unrest, the only program for peace, the only hope for the paganism, materialism, and vice of our world—THE GOSPEL OF JESUS CHRIST.

May He empower us to see the need and to respond in our 1972 Thanksgiving Offering.

"What shall I render unto the Lord for all his benefits toward me? . . . I will offer . . . the sacrifice of thanksgiving" (Psalms 116). □

perspektiven des Glaubens

The First Opportunity

By R. F. Zanner, Frankfurt, Germany



(This article first appeared in the German *Herald of Holiness*, now known as *Perspektiven des Glaubens*, which employs new type styles and eye-catching graphics to present the *Perspektiven des Glaubens* in a manner to capture and keep attention. Translated from the German by Garn Turner.)

Christians know—for Jesus has stressed this explicitly—that it is their commission to recruit men for Him, to win them and make them disciples.

And this commission really lies on the hearts of believers. We wish to be missionaries and evangelize. We pray and wait yearningly for "success."

A look into the work of a church that is alive shows that, after a person's conversion, he shows a steep upward curve of spiritual gain in winning others. In many cases this soon flattens out and after some months begins to fall off again.

In other words, the first opportunities which the new convert has to lead others to Christ are also the best. It is also a fact that the first opportunities are more fully utilized than those which offer themselves later on.

Why do more opportunities for winning others present themselves to new Christians?

The answer is stunningly simple. But it will cause us to reflect and, I hope, will also cause us to earnestly pray about these issues.

At the beginning of one's Christian life there still stands a bridge to the life of the natural man, to the "world," which will be torn down stone by stone, until eventually every connection is severed.

Christians who affirm complete separation from the world refer to Bible passages like II Corinthians 6:14-18. They stress that the separation required by God here can be only for the well-being of the Christian.

This Bible passage must truly be taken seriously and may not be ignored as insignificant. There were reasons in Corinth, and there are occasions today everywhere, to bear in mind the advice which the apostle gave.

On the other hand, it must be said emphatically that in the course of time there has occurred a confusion of concepts which has smothered evangelism like a wet blanket smothers flames.

Sins have been equated with the sinner. The conclusion is, then, that separation from sin means also separation from the sinner. We see very clearly where that leads: away from the world, back from the front line, and into separation.

HERALD of HOLINESS



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This is not the will of God and contradicts every rational consideration of the missionary command. The command of Jesus is twofold:

1. "Come and take . . .": "Come to me, all whose work is hard, whose load is heavy; and I will give you relief" (Matthew 11:28, NEB). "But you will receive power when the Holy Spirit comes upon you . . ." (Acts 1:8, NEB).

2. "Go and give . . .!" "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit . . ." (Matthew 28:19, NEB). ". . . and you will bear witness for me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth" (Acts 1:8, NEB).

In the prayer that we call the "high-priestly prayer of Jesus," He says to His Father: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17: 15-18).

There is a great difference whether, as is expressed in I Corinthians, I yoke myself with the unbeliever and partake of his sins or whether I cultivate his friendship because I love him and wish to win him to Jesus.

Let's ask ourselves very honestly: When was the last time someone accused us of sitting and eating with publicans and sinners? (Matthew 9:11; Mark 2:16; Luke 5:30; 15:1; 19:7)

After a church service in which the pastor had spoken of personal evangelism, a lady came to the preacher and asked almost desperately *where* she could reach people for Jesus. She had friends and acquaintances only in the church and would not cultivate contact with people outside of the church.

Is this not the plight of many? We should bear witness of Christ through our lives *in* the world and not *outside* of it.

Salt can season only when it is in the food. Light can lighten only where darkness reigns. When we first take this realization to heart, it will become possible for us to recognize and use first opportunities again.

A last word:

HAVE THE MIND OF CHRIST! "For the divine nature was his from the first; yet he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave. Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death—death on a cross" (Philippians 2:5-8, NEB). □

*New English Bible—New Testament, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.



A TIME FOR SHARING

My daughter, Kathy, and I had planned all summer to attend the writers' conference. A month before the conference, tragedy touched our lives.

It was a blow to all of us, but Kathy was more involved. A young man she dated had committed a crime. She knew he faced prison or possibly a mental institution.

We were stunned! Something like this had happened only to strangers before. Now it had touched our lives and Kathy's plans for the future.

The two of us debated several days about attending the conference. Finally, with some reluctance, we went.

Each of us felt that our burden was too much to share with others.

The conference was held on the campus of a Christian college. How beautiful it would have been if only our own lives were different! The change did both of us good and we were soon caught up in attending workshops and lectures. They didn't give us much time to brood about our troubles.

The guest speaker had the women on our floor meet in her room one evening for what she called a "gab fest." It turned out to be much more. She asked us to introduce ourselves and tell the group anything we wanted to talk about.

If Kathy and I went to that room thinking we were the only ones with trouble, we left knowing different. Tragedy, pain, death, and other problems were all shared.

One mother had a mentally retarded child; several of us had recently lost loved ones—and we felt a deep closeness. When it was my turn, I told only what had been my own tragedy and didn't mention the recent one.

Kathy was last, and since she was by far the youngest, many probably felt that she would have the least trouble. When she finished her story, I noticed several women wiping their eyes. Some of them had sons the age of Kathy's friend.

There were prayers followed by a very sacred silence. I thought of our Lord's words, "Follow me." By following Him, I had come through the many trials that life can bring—the joys and sorrows, love and loneliness, life itself, and the death of my teen-age son. And in that room He was still saying, "Follow Me, and I will help you find a greater purpose in life. I am the Way, and I will guide each of you through your troubles."

We were a group of about 20 women of different life-styles, from various religions and from all sections of the country. Strangers, gathered there to learn how to write about our Lord, we had shared each other's troubles. In that tiny room we found God. And in finding Him, and sharing our thoughts, each of us went away a far better person. □

By Marie Butler, *Kansas City*



By D. R. Peterman, Santa Cruz, Calif.

CONVERSING or COMMUNICATING?

Bob and Helen came to my office by appointment. They had been trying to resolve marital problems for several years, and were weary and frustrated.

Bob was a tradesman, a carpenter, earning a good salary with only a high school education. He was a rough talker, and made no profession of Christian faith (though I found him quite responsive to prayer and receptive to the gospel).

Helen, on the other hand, was a minister's daughter, but had strayed through the years from the teaching of her preacher father. She was five years older than her husband, was a college graduate, and quite refined. She enjoyed all the generous provisions of her husband, but resented his dominating ways.

Their marriage had degenerated to less than a tired friendship. It was now a tug-of-war. Many problems entered into their domestic difficulties, but it did not take long to discover that the number one problem center was a lack of communication.

I found in subsequent sessions that my role became one of being an interpreter—translating the opinions, feelings, and attitudes of two different people as though they were speaking two different languages.

They *could* have overcome this problem with a little consistent effort on the part of each. The secret? A psychologist would call it "identifying": the wife identifying with the younger, less educated, insecure husband; and the husband trying to identify with the more refined, delicate nature of his wife.

In 25 years of pastoral ministry, I have discovered that lack of communication is probably the number one problem in marriages. Mates are conversing, but they are not communicating.

Just today I listened to a wife say, "We talk a lot, but we're not getting through to each other!"

Perhaps there is too much talking and not enough communication that really identifies with the needs and feelings of the marriage partner.

"If I could just tell him [or her] . . . that he snores . . . that she is a lousy housewife . . . that his personal hygiene is bad . . . that she has poor table manners . . . that he is a poor lover . . . that she is unresponsive."

The list goes on without end, and so do the problems, simply because two adults are not mature enough to face their problems and communicate about them.

How can I communicate with my partner about delicate, but important, matters? The answer is not simple, and cannot be so universal that it will apply to all situations. But there are certain things that will contribute to getting your feelings across effectively.

First, find a *right time* and *right place* to talk together. Never at bedtime. Never when you are limited in time by appointments or work schedules. And certainly never when other members of the family are present.

Take a quiet drive through the country, or find a new, subdued climate where you can discuss things together.

Secondly, *make yourself available* for improvement. If you make a frontal attack on your mate and ask him (or her) to make all of the adjustments, then you will turn him off right at the start.

Prepare yourself mentally and spiritually to accept constructive criticisms from your mate. It may be that something you do triggers the very thing in your spouse that "bugs" you. After you have listened, then diplomatically share some of your feelings.

Thirdly, *pray* that God will help both of you to respond maturely to the needs of your home. God has an abundance of grace that will help husbands and wives to work out this type of problem. So many problems in marriage have been worked out as hands are joined together in prayer!

Fourth, *work every day* on your problems. Do everything within your power to practice the improvements, in both the absence and the presence

of your husband or wife. You will find that this will come to you quite naturally in time, and will be a real incentive to helping the other partner to work on his (or her) "improvement projects."

Lastly, if you find that your differences are greater than your ability to identify and resolve, then *seek the help* of your minister or a counsellor. Most pastors in our church have training and experience, so that they can help you over

the communication hurdles which you cannot resolve on your own. You can be sure that your problem will be kept in confidence, and that your pastor will prayerfully help you with your family needs.

As individuals, we cannot help bridge the communication gap in Paris or Peking, but we can within our own family units. Do more than converse—communicate. □



A new society is taking shape before our eyes. The future is happening today!

We have been awed and thrilled beyond expression at the great engineering marvel of landing men on the moon. Living within a few miles of NASA—Manned Spacecraft Center—we always enjoy taking visitors from other parts of our state and other states on sight-seeing visits to this very important place, showing them as much of the space center as is open to the public.

On one of these tours, the man showing us around made a statement that greatly impressed me. Our guide that day made the remark that

these engineering feats were made possible only because many years ago some individuals "IMAGINEERED" into the future. Today we are witnessing the fruits of their imagination.

I could not help thinking that, since "imagineering" is just as important as "engineering" in our scientific world, we as Christians need to do some "imagineering" for the years ahead for those who follow us: to identify the Church's opportunities and responsibilities in this our day; to stretch our imaginations, stir our consciences, and think creatively about God's work in a rapidly changing world.

The outstanding characteristic of the years ahead will be rapid change. Tomorrow will move at a faster pace. If the Church expects to compete in the marketplace of ideas, it must keep pace or face a diminishing role in the closing years of this century.

Many opportunities for action are ours such as taking positive action to influence home, church, community. Under the leadership of the Holy Spirit, we may chart our course for the future that is happening today!

Never before has the need for men's involvement in "imagineering" been as apparent as it is today. More and more churches and laymen are unshackling their imaginations to think of new approaches to service.

Pilots, carpenters, teachers, doctors, and lawyers—literally any and every occupation—can be used in a specific area of service to God's work in today's complex environment.

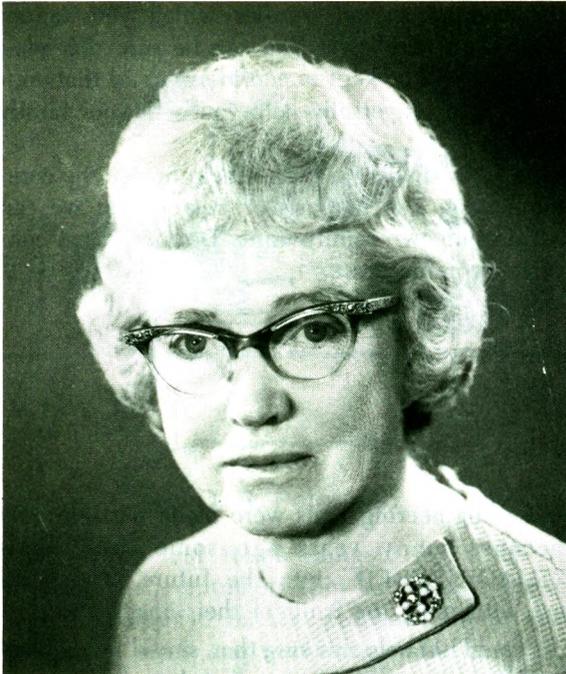
Theologians and religious historians have noted that all great advances in the history of Christianity have resulted from laymen surrendering their lives to what Christ would have them do.

The Great Commission applies to everyone.

We who know Christ are to be better disciples. We as Christian people are to dream in terms of presenting the gospel to the lost.

"IMAGINEERING" for the years ahead will take account of the future that is happening TODAY! □

By Katherine Bevis, *Houston*



Miss Dorothy Davis

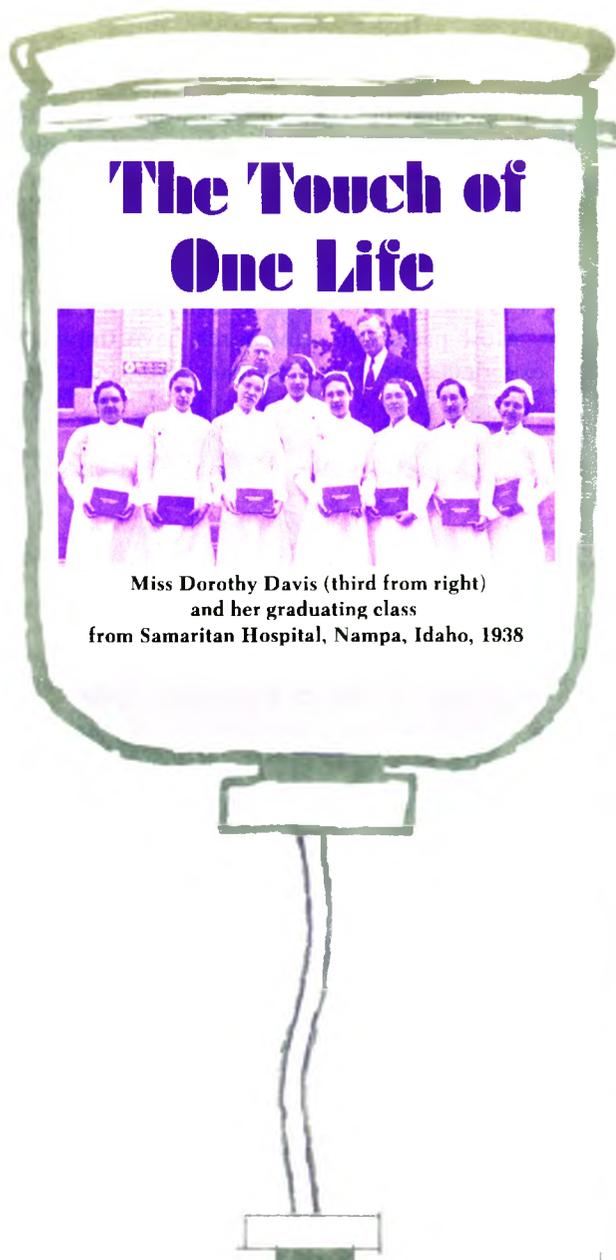
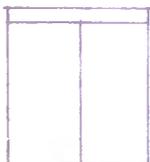
In April, 1940, a dedicated young nurse sailed across the war-troubled waters of the Atlantic Ocean to take her place in the missionary ministry of the Church of the Nazarene in Swaziland, South Africa. In January, 1972, she retired, completing 32 years of service to God, the people of Africa, and our church.

Her name is Miss Dorothy Davis, and the record of her life is one of Christian love, professional excellence, and a lifetime of service that will leave its touch upon Swaziland and South Africa for years to come.

Among the many tributes paid at her retirement ceremonies was one which proclaimed her

HOSPITAL

By Hal Bonner, *Alhambra, Calif*



Miss Dorothy Davis (third from right) and her graduating class from Samaritan Hospital, Nampa, Idaho, 1938



Miss Dorothy Davis with her first class of Swazi nurses in 1942

“Mother of the Swazi Nurses.” It is an accurate one, for the heart of Miss Davis’ ministry has been the training of nurses, competent in skill and Christian in commitment.

When Miss Davis first arrived in Swaziland, she was stationed at the Enderingeni Health Centre, where she gained experience in running that rural clinic. A year later she transferred to the Raleigh Fitkin Memorial Hospital at Manzini, where she was sister-in-charge of wards, and where she began teaching in the Nazarene Nursing College.

When her first furlough came in 1948, she went to the University of London and received her Sister Tutor’s Diploma from the Royal College of Nursing, graduating with honors. Upon return to Swaziland in 1950, she became the director of our Nazarene Nursing College at Manzini, building and shaping the character of Swaziland’s only nursing college. When retirement came in January, more than 350 state registered nurses had completed training and gone out to take their places in Swaziland and the surrounding nations.

On June 11, 1966, the outstanding accomplishment of Miss Davis and the Nazarene Nursing College was recognized in public ceremony when Her Majesty Queen Elizabeth of England awarded her the Member of the British Empire Medal, a tribute to long and devoted service to Swaziland.

Dorothy Davis was born in Hugo, Colo., one of three daughters in the family of Mr. and Mrs. Herschel Davis. Her first contact with the Church of the Nazarene came at Yuma, Colo., when she was a young girl.

When Dorothy was 10, her family moved to Whittier, Calif. Two years later at revival services at the Whittier Church of the Nazarene she knelt with her mother and father at the altar, receiving Christ as her Saviour. At the age of 14 she sensed the total claim of Christ upon her life and yielded herself to His sanctifying Spirit. She and her family joined the First Church of the Nazarene of Alhambra, Calif. Not long after, the call of God to full-time Christian missionary service came as she read in her devotions Psalms 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The preparation for fulfilling that call took her first to Pasadena College, where she received her A.B. in 1934. She then went to Northwest Nazarene College and Samaritan Hospital, where she received her bachelor of science in nursing and her R.N. in 1938. She was granted a district minister's license before going to Africa and was ordained as a minister of the gospel in 1948 by General Superintendent H. V. Miller.

The tributes paid to Dorothy Davis by others reveal the scope of her service. Dr. Samuel Hynd, medical superintendent of our Fitkin Memorial Hospital, said, "In an area where things really count—that of spirit and attitude in her work—Miss Davis will not be easy to replace. She was dependable, and if she promised to perform some duty or task, you could be sure it was done and done well. That she maintained contact with God, whom she served, was never in doubt. This spilled over into all she did and everything that came her way, whether on duty in the hospital, teaching in the Nursing College, or holding a church service under a tree somewhere in Swaziland. Her concern and compassionate spirit towards everyone around her made one realize that she truly had received something of the spirit of her Master—the Lord Jesus Christ."

Dr. D. G. Standing, the director of medical services in Botswana, and the chairman of the Examination Board of Botswana, Lesotho, and Swaziland, commented: "There are very few people about whom one can say that they have accomplished all that they were meant to do; there are far fewer who accomplish much more than they



Miss Dorothy Davis in front of the Church of the Nazarene at Manzini, just prior to her retirement.

expected to, and she is one of these. She has really done her work to the best of her magnificent ability."

Warm appreciation for Miss Davis was also expressed by Dr. Charlotte Searie, outstanding educator and professor of nursing at Pretoria University, who stated publicly: "The thing that struck me most is the shining example you have set to all of us, us South Africans. You have shown us what it means to be a professional nurse, what it means to be a great teacher, what it means to be a servant of the Lord. Professional nursing in southern Africa has been immeasurably enriched by the fact that you have served this country. On behalf of all those who have benefited, on behalf of my colleagues in the nursing profession in southern Africa, we want to say thank you."

And what are the thoughts of Dorothy Davis as she looks back on a life invested for the cause of Christ? She testifies: "I have been especially blessed and privileged in the assignment the church has given me on the mission field. In preaching, I have seen the building of the national church. In teaching, I have seen the growth of the people. And in healing, I have had a part in bringing life and new hope. The preaching, teaching, and healing ministries harmonize so beautifully, and to me it has been following in the footsteps of the Master."

After 32 years her address now is no longer Africa but Casa Robles, the Nazarene missionary center in Temple City, Calif. What the tomorrows hold at this point is unknown, but her yesterdays have given to the church and to the world a needed touch of healing and an unforgettable example of Christian life and service. □

The Quest for EXCELLENCE

At the foot of the towering Wasatch range we sat in a picture window enjoying the view of the valley below while we relished each morsel of an excellent steak dinner—plus cream pie for dessert. What I saw told me that such a meal *par excellence* was no accident. Lettered on an old picturesque barn were these brightly painted words, “The Quest for Excellence.”

So must life be for the Christian. It is a Quality of life, built on a Unity of purpose, an Excellence in the goal pursued, a Steadiness in the pursuit, and a Total commitment to that goal.

Q

It is popular now to talk about *quality* of life—usually with a reference to environment: clean air, pure water, and less noise.

This is “the outside of the cup.” It is the inside that counts. Jesus would make and keep it clean. For it is out of the inner man, the heart, that the qualities come that really make or break life.

No better description of the quality of life has ever been given than this—“The Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control” (Galatians 5:22-23, TEV^o).

U

Unity of purpose keeps a person from being weakened by indecisive and fractured living. All must travel through the valley of decision but it

is no place to build a permanent residence.

To pursue a goal without deviation makes the pursuit a more likely success. Past failures are placed in better perspective, present powers and capabilities are maximized, and the vision of the goal is clarified.

The Apostle Paul put it in very simple language. “The one thing I do, however, is to forget what is behind me and do my best to reach what is ahead. So I run straight toward the goal in order to win the prize . . .” (Philippians 3:13-14, TEV).

E

“The Quest for Excellence” tells in one magnificent word what the quest is all about—excellence.

As I reflect on the principle which had quite evidently motivated an early-day farmer and his wife to be able to develop a roadside farm and refreshment stand into a thoroughbred Hereford ranch and grade A restaurant, it was evident that they had not only just one goal but the right goal—excellence. Everything I saw and ate was prime evidence that second-rate goals had no place in the establishment.

What is the goal for one who desires to live the holy life? Paul called it “the prize, which is God’s call through Christ Jesus to the life above” (Philippians 3:14, TEV). More explicitly, he describes it as “the will of God” with some details about reach-

helps to holy living

J. H. Mayfield, Nampa, Idaho

*Good News for Modern Man, Today's English Version, copyright American Bible Society, 1966. Used by permission.

ing the goal: "I make this appeal to you. . . . Do not conform outwardly to the standards of this world, but let God transform you inwardly, by a complete change of your mind. Then you will be able to know the will of God—what is good, and is pleasing to him and is perfect" (Romans 12:1-2, TEV).

S

To achieve excellence in living has never been easy and it is not easy now. If a person made the quest only when it was easy or when he enjoyed success, the goal would never be reached.

Men scale high mountains only in a *steady* climb that may be best described as a joyous agony—joyous because of only one goal; agony because of little oxygen and tortuous precipices, ice, snow, and rocks. But steadily they climb.

So must we with Paul "press toward the mark for the prize" (Philippians 3:14). Excellence in holy living comes only to those who make the quest in spite of circumstances rather than because of circumstances.

T

A very wise man once observed that the person

who really excels in the enterprise or profession to which he is totally committed usually does not realize that he really is an authority or an expert.

This may be in part due to the marvelous complexity and nearly infinite possibilities for further knowledge in any area of our human existence. But it is more apt to be because such a person is so totally committed to his goal that he has lost sight of himself and sees only that for which he strives with all his heart, mind, and body. He is totally committed!

The Christian is to be 100 percent committed to Christ. There is no other way to excel in holy living. Paul said it for all who would reach the goal. "It is no longer I who live, but it is Christ who lives in me" (Galatians 2:20, TEV).

The quest for excellence! Every letter of the word quest points the way. *Quality* of life, holy living characterized by regular production of the fruit of the Spirit is the goal. *Unity* of purpose keeps the victorious Christian on the pursuit for one goal, *excellence*—which is God's will, which is good, pleasing to Him, and perfect. The *steady* pursuit of the goal assures attainment in spite of circumstances. *Total* commitment gives Christ first priority in all things. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

By John A. Knight, Mt. Vernon, Ohio

MISHANDLING GUILT THROUGH PROJECTION

"They will never forgive you for the harm they have done you." That's the whimsical way one wag put it, knowing full well the uncanny capacity of man to lay blame at the door of the "other party" as a means of relieving guilt.

There is a sobering truth embodied in this bit of satire. Unrectified wrong done to another embitters the spirit of the offender. One's uncharitable actions may become so morally blinding that one actually, though erroneously, sees the person who is the *object* of his malice as the cause of his experience of alienation.

Evidences of this strange phenomenon are not difficult to find in real life. One passes along an untruthful, if not malicious, rumor about another. He then feels strange in the presence of this person—and goes away complaining that his acquaintance seems unusually "cool" to him.

A son lies to his father. Guilt becomes active, the relationship grows strained, and soon the son—perhaps not knowing the reason—blames the unwitting father for a situation which the son himself has caused.

A student cheats on an examination. Guilt spurs the imagination, causing him to assume that the teacher is

judging him and is acting with partiality toward his classmates.

Illustrations can be multiplied almost to infinity. But these are sufficient to show the projecting tendency of guilt. Guilt resulting from wrongdoing, or even from smallness of spirit, when left uncared for by confession and restitution, entices the self to point an accusing finger toward others. And often the whole process remains unknown by the innocent.

Knowing the subtlety of the human psyche should be sufficient to cause one to arm himself with grace. The only cure for this immature and less than Christian activity is the mercy and forgiveness of God.

The indwelling Holy Spirit alone can push from the heart and will all such unchristlike machinations. His purifying presence not only saves from guilt, and from the projecting activity which seeks to alleviate it. He also delivers from those conscious actions which produce the guilt in the beginning.





WHAT
CAN
A

ONE-TALENT MAN DO?

“He who had received the one talent went and dug in the ground and hid his master’s money”
(Matthew 25:18, RSV),

Scholars are not agreed upon the precise identity of the audience to which Jesus told the parable of the talents (Matthew 25:14-30). It is part of the Olivet Discourse (Matthew 24:3). Perhaps no other persons were present that day—the third day after His triumphal entry into Jerusalem—than the 12 disciples.

The parable may have been given for the benefit of the one-talent man. It is from this parable that the word “talent” came to be used in our language.

What is a talent? It is usually taken to mean an “ability” or “mental gift.” Some see the word as referring to “opportunities” or “spheres of duty.” Charles Finney said that one’s “talent” or “talents” refers to the power of his mind.

The talent of money was worth about \$1,000. When taken to mean personal ability, it must be concluded that even the third servant, who received “only one talent,” was given a considerable amount for which he was responsible.

Perhaps more opportunity for service ought to be made in our churches for the one-talent man. It is too often true that a person in the church who feels he has only one talent buries it instead of using it in the work of the Kingdom.

The one-talent man is subject to temptations that are all his own. He is not faced with a superiority complex, a passion to dominate, or desire to accumulate great holdings. But the one-talent

man must guard against the temptation to despise his single ability, and consequently to surrender it through lack of use. He may dissipate his ability through inactivity.

The parable shows that every man has a “talent” in keeping with his “ability” (v. 15). God does not expect the one-talent man to undertake a task he cannot perform. Native abilities differ, as do the opportunities to develop those abilities.

No man is passed over; each receives something. No person is left out in the divine distribution of gifts. Every man has a work to do for God; every man receives the necessary ability to carry out that work adequately.

The words of commendation to the two productive servants were, “Well done, thou good and faithful servant” (v. 21). The qualifying attributes are seen to be “good” and “faithful.” Dr. Ralph Earle reminds us that every man can be “good” in character and “faithful” in service.

It was at this point that the third servant made three fatal mistakes: He did not have faith in himself; he did not have the courage to work; and he did not have faith in his master. Thus he received words of condemnation—“Take therefore the talent from him” (v. 28).

USE or LOSE is a law of life. The journalist writes every day to keep his skill alive. Artistic ability and athletic dexterity require constant sharpening. In the spiritual realm, every gift given by God must be exercised or it wastes away.

Having only one talent was something the servant was not responsible for. But being “afraid” was something for which he was fully responsible. “Either you renounce your talent or you risk everything for it. You fling away the talent, or you trade with it.” Helmut Thieleck says, “There is no third choice.”

Perhaps one reason Christ gave this parable is that there are so many of us who are one-talent men. Our Lord often surprises us by attaching great significance to seemingly obscure service. He talked about cups of cold water given in His name, feeding the hungry, and visiting the person in prison. Two “mites” given by a poor widow became an eloquent illustration of the proper motivation for giving.

“I am not a money-maker as my brother is,” a man once said to his minister, “but I do not propose to allow any man to outdo me in faithfulness in the administration of what I have. My tithe will not amount to a large sum of money, but no contribution will carry with it more sincerity of purpose or more honesty. The dollars I give to the missionary may be few, but I am going to enjoy thinking they paid his passage the last miles he has to travel in order to get to his field.” □

By Terry Read, *Haiti*

INSIGHTS:



THE PSYCHOLOGIST'S PAGE

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

A CHECKLIST FOR SPIRITUAL TRAINING

I was recently asked why some children grow up to reject God, even though they have been raised in Christian homes and exposed to church services and religious instruction. Some adults display no appreciation or understanding of the values their parents thought they had taught them. To their utter dismay, Mom and Dad learn too late that their training just didn't "take."

Each time I see this occur, I am reminded of the story of Eli in the Old Testament. The devoted priest failed to save his own boys, both of whom became profane and evil young men. What disturbs me more, however, is that the saintly Samuel—one of the greatest men in the Bible—witnessed Eli's parental mistakes, yet proceeded to lose his children, too!

The message is loud and clear to me: God will not necessarily save our children as a reward for our own devotion! Christianity is not inherited by the next generation. We must do our early homework, as I discussed in the last "Insights" page.

Parents have been commanded to "train up a child in the way he should go." But this poses a critical question: What way *should* he go? If the first seven years represent the "prime time" for religious training, what should be taught during this period? What experiences should be included? What values should be emphasized?

It is my strong belief that a child should be exposed to a carefully conceived, systematic program of religious training. Yet we are much too haphazard about this matter. Perhaps we would hit the mark more often if we more clearly recognized the precise *target*.

Listed below is a checklist for parents—a set of targets at which to aim. Many of the items require maturity which children lack, and we should not try to make adult Christians out of our immature

youngsters. But we can gently urge them toward these goals—these targets—during the impressionable years of childhood.

Essentially, the six scriptural concepts which follow should be consciously taught, providing the foundation on which all future doctrine and faith will rest. I encourage every Christian parent to evaluate his child's understanding of these six areas:

CONCEPT I—*And thou shalt love the Lord thy God with all thy heart* (Mark 12:30).

1. Is your child learning of the love of God through the love, tenderness, and mercy of his parents? (most important)
2. Is he learning to talk about the Lord, and to include Him in his thoughts and plans?
3. Is he learning to turn to Jesus for help whenever he is frightened or anxious or lonely?
4. Is he learning to read the Bible?
5. Is he learning to pray?
6. Is he learning the meaning of faith and trust?
7. Is he learning the joy of the Christian way of life?
8. Is he learning the beauty of Jesus' birth and death?

CONCEPT II—*Thou shalt love thy neighbour as thyself* (Mark 12:31).

1. Is he learning to understand and empathize with the feelings of others?
2. Is he learning not to be selfish and demanding?
3. Is he learning to share?
4. Is he learning not to gossip and criticize others?
5. Is he learning to accept *himself*?

CONCEPT III—*Teach me to do thy will; for thou art my God* (Psalms 143:10).

1. Is he learning to obey his parents as preparation for later obedi-

ence to God? (most important)

2. Is he learning to behave properly in church—God's house?
3. Is he learning a healthy appreciation for both aspects of God's nature: love and justice?
4. Is he learning that there are many forms of benevolent authority outside himself to which he must submit?
5. Is he learning the meaning of sin and its inevitable consequences?

CONCEPT IV—*Fear God, and keep his commandments: for this is the whole duty of man* (Ecclesiastes 12:13).

1. Is he learning to be truthful and honest?
2. Is he learning to keep the Sabbath day holy?
3. Is he learning the relative insignificance of materialism?
4. Is he learning the meaning of the Christian-family, and the faithfulness to it which God intends?
5. Is he learning to follow the dictates of his own conscience?

CONCEPT V—*But the fruit of the Spirit is . . . self-control* (Galatians 5:22-23, RSV).

1. Is he learning to give a portion of his allowance (and other money) to God?
2. Is he learning to control his impulses?
3. Is he learning to work and carry responsibility?
4. Is he learning to tolerate minor frustration?
5. Is he learning to memorize and quote scripture?

CONCEPT VI—*. . . he that humbly himself shall be exalted* (Luke 14:11).

1. Is he learning a sense of appreciation?
2. Is he learning to thank God for the good things in his life?
3. Is he learning to forgive and forget?
4. Is he learning the vast differ-

(Continued on page 20)

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.

A CRY FOR CHANGE



Photo by Harold M. Lambert

Society has to be changed!" This shout has reached the proportions of a scream. But, despite the decibels, it is a quite reasonable cry.

Even the trees of the eastern United States that display a near-spectrum of different colors over each 12-month cycle are a silent monument to the genuine need for constant renewal in *all* forms of life. We do not label the tree "radical" because it changes its green into yellow, orange, and red, finally shedding its leaves completely in preparation for new ones!

What would be even harder to understand would be the West Virginia maple that "decided" (though I seriously doubt that it would!) to abandon the tiresomeness of taking *weeks* to change colors, one leaf at a time, and to make the change overnight instead. Such a prospect is frightening.

We would summon the tree "surgeon" in alarm, quite sure that something was fearfully wrong with the tree. It is not in its nature to do such a thing. Even if the tree *could* accomplish such a feat at all, it could not do so and remain healthy and normal.

The phenomenon would also rob us of a great

deal of pleasure—weeks of comments like, "Isn't it remarkable how much redder the leaves look just since yesterday?" There would be a shock to the observers fully as great as the shock to the tree itself.

Of course, society needs changing! It needs radical change. We then need to ask, "What is society made of?"

It is made up of many models of *another* dynamic product of God's creative mind *besides* the tree—*man*, with all his individual behavior patterns and all his collective institutions.

In Muncie, Ind., Duane Pederson, one of the leaders of the "Jesus People," had just finished speaking and asked the group if they had any questions.

One fellow stood and asked, "What are you going to do—you and the Jesus People—about all the problems in America?"

Pederson's answer, in part, was, "I wish it were possible for me to right all the wrongs that have

By J. Melvin Miller, *Mackinac Island, Mich.*

been done to the black people in America. I wish it were possible for me to right all the wrongs that have been done to the Indians in America.

"I wish it were possible for me to right all the wrongs that were done to the Asians here in America during the Second World War—but it's not within my power.

"All we can do is to try to solve the problems of today . . . not of the past. . . .

"There is only one real solution to our messed-up and confused society. . . .

"That solution . . . the only one that will be lasting and permanent . . . is to change people. And we are working on that. We are out there on the street showing people how they can change. Then, with changed people, we can have a completely changed society."

People, like trees, were meant to change individually, one at a time, according to natural— or supernatural—laws. Only in rare cases in which prearranged, God-given laws are followed do whole blocks of society very suddenly and abruptly change with any degree of success or good "health." A case in point:

If you were to take a real look at the happenings in England in the seventeenth and eighteenth centuries, you would not be able to escape noticing the effect that one striking group of believers in Christ had on the society of their time. They were known as followers of the "method," or disciplines, of John Wesley.

These little cell groups of "Christ-learners" made dramatic differences in the down spin that had been taking place in British society—socially, economically, culturally.

It all began with spiritual renewal in their private lives. They very likely prayed, "Create in me a new, clean heart, O God, filled with clean thoughts and right desires." This is an organic change of the spirit, not a *superficial* or *artificial* change; it is accomplished from the outside by the Higher Power.

Really, this social "revolution" was nothing but a rediscovery of an amazingly simple New Testament principle: Those who honestly follow Christ do bring about changes in society in their generation. They quite naturally strike down slavery (in all its forms) and racism; automatically help those who are poor and handicapped; and find themselves altering unfair laws and shaping positive leadership in the Parliaments, Congresses, and *all* levels of life.

Our present problems are actually no different in kind from eighteenth-century England's. The question of whether our nation will last as an entity in the sweep of growing frustrations—with the widening gaps between those who have and those who wish they did, between the black and the white, and between the old and the young—leads us back to an ageless answer: As a

tree changes colors and changes leaves, in the same fashion society must submit to change.

Its failure to do so naturally will be an indication that it has decayed beyond the help of the natural life-process of change. This latter prognosis need not panic us; there are many branches and twigs of modern society that are worth salvaging.

In just what way can men who follow the Christ of the Bible change society?

Is the answer so difficult—or different from that of Wesley? A methodology for our own "now" might again include a small group (one, for a start) of men who are so committed to each other, to society, and to a kind of renewing faith in the relevance of Jesus Christ that results in action that they quite logically move on to alter wrongs, eliminate ills, and produce institutional change in every area and at all levels—religious, business, political, social.

Utopia? Not at all. No marriage, business, or fraternity can last *without* change—not even the body of believers in Jesus Christ, the new believers *and* the old.

The need for change in society is obvious, and it is not extremism to admit this need. John Gardner has said, "Criticism without love produces destruction, but love without criticism produces stagnation." It would be good to guard against both extremes.

"When someone becomes a Christ-one, he becomes a brand-new person inside. He is not the same anymore. A new life has begun!" God can genuinely, dramatically, radically, and permanently change an individual's set life-patterns. All we need is enough such revolutionized individuals, and the cry for change in society will begin to be answered.

Yes, cry! Cry for total change in the total man, and, oddly enough, society will begin to change. □

HIS DESIGN
He planned it all—this life of mine—
He timed the course so well,
Directing me on unknown paths
Too numerous to tell.
He shaped the mold of life's events,
And carefully designed
A route for me much better
Than I could ever find.
I see His hand in everything;
His wisdom is divine,
And I shall gladly walk with Him.
His will has become mine.
Geraldine Nicholas
Scarborough, Ontario, Canada

SUCCESSFUL PRAYING

By J. V. Wilbanks

Black Forest, Colo.

**A GENUINE EXPERIENCE OF CONVERSION AND SANCTIFICATION IS NECESSARY.
A DAILY WALK WITH GOD IN TRUE WORSHIP IS ESSENTIAL.
BUT SUCCESSFUL PRAYING DEMANDS THAT WE GO FURTHER.**

A young man of 24 was spending the summer of 1666 in the country because of a plague which swept through his hometown of Cambridge. While reclining under an apple tree he observed a falling apple. Being a mathematician and philosopher, he began to meditate upon the law of falling objects and gravitation.

That young man was Isaac Newton, and his cogitations led directly to his discovery of the laws of gravitation as we know them today. His formulas of gravitation, in combination with modern discoveries of physical dynamics, have enabled modern man to reach the moon. The moon trips have been a success because of the right combination of physical laws and forces.

The writer purchased a fountain pen for his wife on their ninth wedding anniversary. The filling mechanism was different from the old-type lever action, and the company sent along printed instructions on how to fill the pen with ink. But we misplaced the instructions before we learned how to fill the reservoir, and were forced to lay the useless pen aside.

Twenty years later my wife found the instruction, and by following the detailed combination of so many turns right, left, etc., we were able to fill the pen with ink. Now, for several years, the pen has been of use. Again, it was the right combination that made the difference.

To make a success of any venture there must be the right combination of factors. This is true in the matter of prayer as well as in anything else.

One of the best ways to study the elements of successful prayer is to analyze any one of the prayers in the Bible, and then to pattern our pray-

ing along those lines.

A good example is found in II Chronicles 14. King Asa was beset by a million Ethiopian soldiers. It looked as though defeat and destruction were inevitable. But Asa prayed, and his prayer was answered. His combination for successful praying is simple:

First, King Asa was a righteous man (verse 2). The spiritual status of the suppliant must not be discounted. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

This is not saying that God does not hear the honest, sincere prayer of a repentant sinner, for He certainly does. But the Bible is insistent on our walking in the light and obeying God if we are to get our prayers through.

John said, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:21-22). A right relationship with God is imperative.

Next, notice the devotional life of King Asa. This must be kept up, too. Verses 3-5 tell us that Asa "took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers . . ." He put his religious house in order.

Today's Christian must give heed to these things, too. Is our church attendance spasmodic or regular? How about our private devotions? Do we delight daily in God's Word? Do we have blessed private communion with our God every day?

Asa, by diligently applying himself to the worship of God, had, in a

sense, built up a supply of faith so that when the great trial came he could come to God in confidence. Day-by-day Christian worship makes a difference when it comes to successful praying.

Finally, there is an act of commitment. Verse 11 makes Asa's act of commitment very graphic: "And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee." Notice those last four words! That is faith!

A genuine experience of conversion and sanctification is necessary. A daily walk with God in true worship is essential. But successful praying demands that we go further.

We must commit the entire issue into God's hands, as Asa did. We must cease looking at impossible circumstances and believe that God can and will help us.

This is not easy to do. Peter obeyed when he was called by Jesus to walk on the water. But when he got his eyes on the surrounding circumstances, he began to sink.

So it is with us. We must take our eyes off the impossibilities and fasten them on God and His promises. When we do, He will perform the impossible. Our prayers will be successful.

There is a beautiful sequel to this story of Asa. After the great victory, the Israelite soldiers collected a vast amount of spoil and treasure from the defeated Ethiopians. After the battle they were far richer than before.

That's the way that God rewards successful, believing prayer. We always get more than what we ask for! Isn't that wonderful? It's just a bonus to successful praying! □

**WE MUST TAKE OUR EYES OFF
THE IMPOSSIBILITIES AND FASTEN THEM ON GOD AND HIS PROMISES.**

A Christian Woman's World

FAMILY ALTARS

After hearing a sermon on the family altar, one couple asked the minister if they could get one in Early American to match the rest of their furniture!

However humorous that may be, it is amazing how many people do not really understand or appreciate the important role of the family altar in Christian homes.

A family altar is a family get-together for devotions, sharing, and spiritual enrichment—worshiping God at home.

Although there are unique families who are able to maintain their family altars with the creativeness of spontaneous sharing of spiritual experiences and growth, most families need the discipline of a regular togetherness at a predetermined time.

A family altar is brief and informal. Everyone is encouraged to participate.

Some families, especially those with small children who thrive on repetition, need a standard ritual (such as reading a Bible story, singing a song, sharing prayer requests, and praying together). On the other hand, families with teen-agers find the "ritual" a bit deadening. In fact, one seminary professor found that in talking with students who had come from Christian homes the one thing they resented about the family altar was that it was boring—always the same. The most dynamic family altars are those which recognize the ever-changing individual needs of the family and adapt accordingly.

There are many reasons why we should have the family altar. It's the kind of thing meaningful childhood memories are made of. If there are no children in the home, it's a marvelous opportunity for couples to talk about really important things and draw closer together as they commune with each other and God. But mostly it's just that there is NO WAY a home

From the book, *The Adventure of Being a Wife*, by Mrs. Norman Vincent Peale. © 1971 by Ruth S. Peale and Arthur Gordon. Reprinted with permission of the publisher, Prentice-Hall, Inc., Englewood Cliffs, N.J.

can be GENUINELY Christian if it does not share together God's Word and prayer and seek to pattern itself after the will of God.

C. S. Lewis said, "Sometimes we have to build an altar in one place in order that fire may come down in another." Build a family altar in your home and watch it spill over into other aspects of all of your lives.

In an article reprinted in *The Marriage Affair* (edited by J. Allan Petersen, published by Tyndale House, 1971), Dr. Howard Hendricks, professor of Christian education at Dallas Theological Seminary, talked about some of the excuses people use for not having family altars:

I don't have time. This is a problem of priorities and you must ask yourself, Time for what? To do that which God is seeking? Dr. Hendricks says "There's a sterility to activity, and much of our activity is nothing more than an anesthetic to deaden the pain of an empty life."

It's not convenient to get the family together. "The average American is looking for a religion that is comfortable and convenient," writes Dr. Hendricks. "And there are plenty of them on the market. You cannot take cost and conflict out of Christianity and have the same thing left." He emphasizes that family-worship time is something you have to make as a sacred appointment and keep.

I don't know how. Dr. Hendricks considers this excuse probably the most legitimate, especially if you come from a non-Christian home or a Christian home that did not have a family altar. "This was my problem," reveals Dr. Hendricks. "When I recognized my responsibility it was like a babe in the woods, but I just forged it out."

I don't need it. Isn't it enough to go to church on Sunday? This is a problem of vision, says Dr. Hendricks. "Compartmentalized Christianity—the little religious compartment on Sunday with the Lord on call in case of trouble."

If you have young children, I recommend *Devotions for the Children's Hour*, 95c, by Kenneth Taylor, published by Moody Press. It is superb!

Also, the Nazarene Publishing House's *Master Buying Guide* (free on request) is filled with all kinds of children's Bible story books and devotional aids.

If you have teens, incorporate some of the new folk religious music into your family worship. *Folk Hymnal*, \$1.00, published by Singspiration, is inexpensive and very good. (Don't count the little ones out here—our four-year-old daughter's favorite family worship song is, "We are one in the Spirit.")



By Aarlie J. Hull, Seattle

editorially SPEAKING

By W. T. PURKISER

Fulfilling a Mission

Peter Forsyth once wrote, "Life is not realizing a plan, but fulfilling a mission." Nothing short of this truth can measure up to the call for Christian vocation.

We have lost something from our understanding of the Christian life that was very important in the early days of the Protestant Reformation. It is the conviction that every Christian is a person with a calling.

"Mission," "vocation," "calling" are now terms we reserve for those God has set apart for some "special" service. In the New Testament, these are words that describe all the people of God.

It was to "laymen" that the Apostle Paul wrote, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

This calling, when we get rid of the misplaced comma, involves "the perfecting of the saints for the work of the ministry" (Ephesians 4:12): not necessarily "preaching," but serving those for whom Christ died.

In the usual meaning of the word, no Christian can have a "career." Rather he pursues a calling.

It is becoming more and more clear that if the Church is ever to break out of its cloistered walls, it will come through the penetration of Christian businessmen, mechanics, doctors, lawyers, teachers, or homemakers into the lives of those who work at the same tasks.

This does not mean the substitution of piety for proficiency. The Christian must strive to be a better workman for the very fact that he is a Christian. More, not less, will be expected of him.

This very fact is in itself a silent witness to the Christ who was known to His neighbors as "the carpenter." Our daily activity—the industry, integrity, and spirit with which we work—reinforces the testimony of our lips.

When life becomes for us, not a career or the realizing of a plan, but the fulfilling of a mission, then it becomes what it is meant to be, a fresh thought from God to the world. □

Holiness and the Spirit of God

Holiness in character and conduct is the fruit of the abiding fullness of the Holy Spirit. This means that it is a personal relationship between God the Giver and a human being as receiver.

Such an understanding at once banishes a dozen

wrong ideas. Holiness is never a matter of merit. It is all of grace. It is never something we work up to. It is a gift. It is not a "thing," some sort of heavenly substance. It is a quality derived from the Divine Presence.

The Bible teaches this in many ways.

Jesus promised it: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:15-18, 23).

Paul testified to it: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Galatians 2:20, NASB^o)—or as William Barclay paraphrases it, "True, my physical life goes on, but its mainspring is faith in the Son of God who loved me and gave himself for me."

Peter described it: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

In each of these instances—and a score more that could be quoted—the same truth shines through. It is the Holy Spirit, the indwelling presence of Christ, making us partakers of God's own nature, who is the Key to the sanctified life.

Here is no saccharine saintliness, no goody-goody pretense to piety. Here is the life more abundant (John 10:10). Here is "the fulness of the blessing of the gospel of Christ" (Romans 15:29).

Many have seen this truth clearly. In 1768, John Wesley wrote to a friend, Lawrence Coughlan, who was being tossed in the storm of controversy that raged around the Evangelical Revival:

"You never learned, either from my conversation, or preaching, or writings, that 'holiness consisted in a flow of joy.' I constantly told you quite the contrary; I told you it was love, the love of God and our neighbour; the image of God stamped on the

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It is becoming more and more clear that if the Church is ever to break out of its cloistered walls, it will come through the penetration of Christian businessmen, mechanics, doctors, lawyers, teachers, or homemakers into the lives of those who work at the same tasks.

heart; the life of God in the soul of man; the mind that was in Christ, enabling us to walk as Christ also walked."

F. E. Marsh wrote: "We have no inherent holiness. We are holy as we are possessed by the Holy Presence. We are holy in His holiness, loving in His love, strong in His strength, tender in His tenderness, patient in His patience, calm in His peace, and consecrated in His consecration. Get out of touch with Him by neglecting prayer, and the fragrance of His presence is wanting."

Commissioner Samuel Brengle of the Salvation Army wrote: "Do you want to know what Holiness is? It is *pure* love. Do you want to know what the Baptism of the Holy Ghost is? It is not mere sentiment. It is not a happy sensation that passes away in a night. It is a baptism of love that brings every thought into captivity to the Lord Jesus; that casts out all fear; that burns up doubt and unbelief as fire burns tow; that makes one hate uncleanness, lying and deceit, a flattering tongue, and every evil way with a perfect hatred; that makes Heaven and Hell eternal realities; that makes one patient and gentle with the froward and sinful; that makes one 'pure, peaceable, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy;' that brings one into perfect and unbroken sympathy with the Lord Jesus Christ in His toil and travail to bring a lost and rebel world back to God."

British Baptist Oswald Chambers—who, incidentally, has given the holiness movement some of its most penetrating insights—wrote:

"Holiness is not an attainment at all, it is the gift of God. The pietistic tendency is the introspection which makes me worship my own earnestness and not take the Lord seriously at all. It is a pious fraud that suits the natural man immensely. *He* makes holy, *He* sanctifies, *He* does it all. All I have to do is to come as a spiritual pauper, not ashamed to to beg, to let go of my right to myself and act on Romans 12:1-2. It is never 'Do, do, and you'll be' with the Lord, but 'Be, be, and I will do through you.' It's a case of 'hands up' and letting go, and then entire reliance on Him."

If there is no holiness apart from the Holy Spirit, then our attitude toward and openness to the divine Comforter becomes all-important. The fruit of the Spirit is then seen to be the evidence of His abiding.

All the argument that has raged across the years about the possibility of a pure heart must be judged

in light of the fact that the Spirit is *holy*. His concern is not with psychological complexes and quirks. We shall have these in abundance until we enter the more excellent glory. His concern is with the basic motivations, the essential springs of life.

The Holy Spirit himself is the Light that expels the darkness, the Health that heals the soul's disease, the flowing Stream that cleanses the corruption. It is He, said Peter, who purifies the heart by faith (Acts 15:8-9).

Baines Atkinson put this in fine focus when he wrote: "We are vehemently warned by writers today that we cannot bear witness that all sin has been completely removed from the heart, because we cannot really know what is in the heart. We readily accept the warning, and will say that we have asked God to do what He means by cleansing the heart from all sin, and we believe He has done it, and we leave it there without further definition. My testimony, and God's testimony, is not primarily to my state, but to God's redeeming work."

Holiness is what the Holy Spirit is: He is the Spirit "of power, and of love, and of a sound mind" (II Timothy 1:7). It gives no glory to the Spirit of God to suppose that the first evidence of His abiding presence is unintelligible speech, however sincerely this idea may be held.

The late Dr. A. W. Tozer, for many years editor of the *Alliance Witness*, found this way to be the secret of a victorious life. He wrote:

"The blessed Holy Spirit waits to be honored. He will honor Christ as we honor Christ. He waits—and if we will throw open our hearts to Him, a new sun will rise on us. I know this by personal experience. If there is anything God has done through me, it dates back to that solemn, awful, wondrous hour when the Light that never was on land or sea, the Light that lighteth every man that cometh into the world, flashed in on my darkness. It was not my conversion—I had been converted, soundly converted. It was subsequent to conversion. How about you?"

Our age is preeminently the age of the Spirit. "The Comforter *has* come." He waits only our willingness to let Him work in us "both to will and to do of his good pleasure" (Philippians 2:13).

*Holiness by faith in Jesus;
Not by effort of thine own;
Sin's dominion crushed and broken
By the power of grace alone;
God's own holiness within thee,
His own beauty on thy brow:
This shall be thy pilgrim brightness,
This thy blessed portion now.*

—FRANCES RIDLEY HAVERGAL

□

INSIGHTS:

(Continued from page 13)

ence between self worth and egotistical pride?

5. Is he learning to bow in reverence before the God of the universe?

In summary, your child's first seven years should prepare him to say, at the age of accountability, "Here am I, Lord. Send me!" □

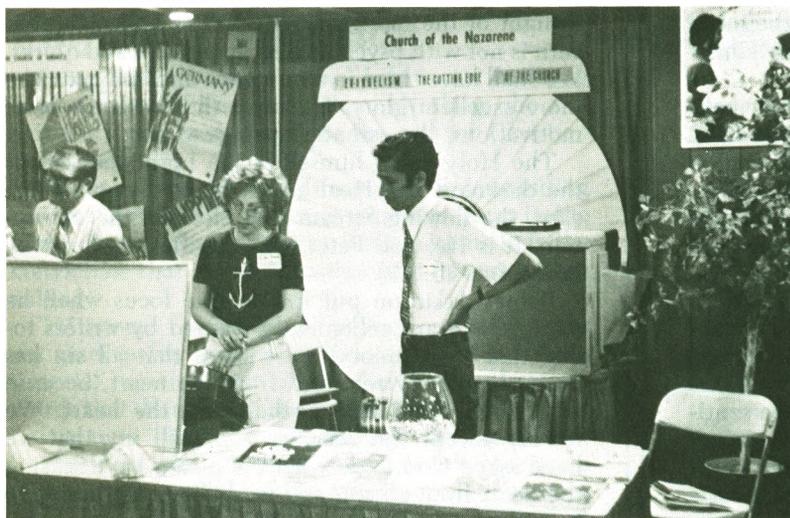
witnessed to over 4,000 people en route.

Representing many denominations and groups, the crowd of 180,000 at Explo '72 found a bond of unity as they sang "We Are One in the Spirit" during the Jesus Festival on Saturday. Their purpose in assembling was to be trained in the sharing of faith in Jesus Christ.

A Nazarene booth sponsored by the Departments of Youth, Evangelism, Education, Home Missions, Nazarene colleges, and the seminary provided multi-media presentations showing opportunities for a variety of Christian services. Rev. LeRoy Tipton, Harrisonville, Mo., assisted as booth coordinator. He reported that Nazarene periodicals and brochures were distributed by the thousands. Five thousand copies of the May 24 *Herald* geared to the interest of the young people attending Explo '72 were handed out.

About 100 Nazarenes routed their return trip through Miami Beach, Fla., where they attended the General Assembly and began their work of training other young people in spreading the good news of the gospel through the world. Gary Morsch, Nashville, was the official organizer for the Department of Youth. He supervised the training sessions in soul winning for young people conducted Monday and Tuesday, June 19-20, of General Assembly week. □

HUNDREDS OF NAZARENES ATTEND EXPLO '72



Ruth Anne Tipton, Nampa, Idaho; and Alexander Varughese, India, prepare a slide presentation for the Nazarene exhibit in the Christian Opportunity Exposition, Explo '72.

Nazarenes arrived by plane, train, bus, and car from across the nation to attend Explo '72, held June 11-17 in Dallas. Perhaps the most unusual arrival was a Nazarene runner who traveled by foot across 1,500 miles from Littlerock, Calif., to his Dallas

destination. Dennis Swift, student at Pasadena College, Pasadena, Calif., left April 19 with plans to run 210-20 miles per week and taking approximately seven weeks to reach his goal. (See story in May 24 *Herald*, p. 31). Dennis ran the miles successfully and

PARTICIPATION AT THANKSGIVING AND EASTER



IS THE KEY!

We at Bakersfield, Calif., First Church have used the art of recognition to help people of all age brackets feel a part of the task of world evangelism. We insist on designing a program that includes kindergarten children through senior citizens with their love, prayers, and finance at Thanksgiving and Easter Offering time.

For several years Bakersfield First was not a 10 percent church. But last year we were delighted to be an 11.4 percent church for world evangelism. When we launched our program for world missions, we had a goal of \$18,000. However, our people pledged \$22,800 in five minutes. I believe the key is to make your people feel the impact as a team. Doing the big projects together will help everyone rejoice in what is accomplished for the Lord Jesus Christ.

Rev. L. W. Quinn, pastor

RECOGNITION DINNER HELD AT MIAMI BEACH

Friday evening, June 16, during the General Assembly at Miami Beach, Fla., nearly 200 people enjoyed a recognition dinner for retired ministers, their wives, and widows of ministers. The dinner was the first of its kind sponsored by the Department of Pensions and Benevolence. Everyone seemed to have a great time meeting old friends and recalling old times. Some had not seen each other since college days.

Dr. Dean Wessels, executive secretary; department members of the General Board; and office staff hosted the dinner. Dr. and Mrs. V. H. Lewis were also present. He brought greetings to the group. Dr. Lewis was the general superintendent sponsor of the Department of Pensions

and Benevolence for the quadrennium.

Each retiree was introduced by one of the hosts. The oldest minister and the ministers who had served the church the greatest number of years were recognized. Rev. Robert Floyd Honchell, 91, of Tampa, Fla., was the oldest ordained elder present. Rev. R. Honchell was ordained by the Pilgrim Holiness church and recognized by the Church of the Nazarene in 1920. He has served the church as pastor and evangelist.

Rev. F. N. DeBoard and Dr. George F. Franklin were recognized as the elders present who has served the church the greatest number of years. Rev. F. N. DeBoard, 82 years of age, of Nowata, Okla., was ordained in 1909 by Dr. E. P. Ellyson at Ponca City, Okla. He has served as pastor and evangelist.

Dr. George J. Franklin, 84 years of age, of Orchards, Wash., was ordained July 2, 1910, by Dr. Phineas F. Bresee at Los Angeles. Dr. Franklin has served as pastor, missionary, and district superintendent.

These men are still young at heart and active in boosting the church they have loved and served for so many years. □

TARGET CITIES NAMED

Nazarene district superintendents have named target cities where they hope to establish new churches during the quadrennium. The list of these cities is available upon request from the Department of Home Missions.

The list contains target cities in every district where the Department of Home Missions is active. The New York District leads the way with 18 target cities; Dallas District has 13; and the Wisconsin District has 12. Washington lists 10 target cities; Philadelphia lists 11.

The list of target cities was developed as the first step in the attempt to achieve the quadrennial goal of 400 new churches as approved in the Eighteenth General Assembly in Miami Beach, Fla.

Nazarenes interested in serving as lay home missionaries and helping establish new churches are encouraged to write their district superintendent or the Department of Home Missions, 6401 The Paseo,

Kansas City, Mo. 64131, to volunteer their services.

The Department of Home Missions is encouraging volunteers to attend the IMPACT Conference scheduled in their areas. A schedule of IMPACT Conferences is also available upon request from the Department of Home Missions. □

CANADIAN COPIES ENTIRE BIBLE

On August 26, 1968, Rev. L. E. Sparks of Paris, Ontario, Canada, (age 68) began a special project. He

started copying his Bible (King James Version) in his own handwriting. Almost four years later, the task has been completed.

In a letter to Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, Sparks reported—"You will be happy to know that today, July 24, 1972, at the age of 72 years, at 11:55 a.m., I completed this work. I used 8½" x 11" sheets—2,120 of them. Had this writing been in one continuous line, it would measure about seven miles. Sometime after I have had it proof-read, my son, David (a Nazarene elder) is planning to have it bound for me." □



The first class to be ordained by General Superintendent Charles Strickland, Upstate New York District (left to right)—Jonathan Gassett, district superintendent; Rev. and Mrs. Paul Pierce; Rev. and Mrs. S. Paul Wehr; Rev. and Mrs. Willis F. Wilcox; Rev. and Mrs. Dale Stotler; and Dr. Charles Strickland, general superintendent.

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BUS MINISTRIES



Duane Schmitt, Sunday school superintendent, at Sapulpa, Okla., church, has reported eight months of successful community outreach through a bus ministry. He gave special credit to bus ministers and drivers—Mr. and Mrs. Ronnie Scott, Mr. and Mrs. Dewayne Robinson, and Mr. and Mrs. Charles Stubblefield—who have seen continuous growth since last October. The Sunday school averaged 440 in attendance during a six-month period. Spiritual victories have been realized among some of the new families. Hiram Sanders is the pastor.



The bus ministry at North Little Rock (Ark.) First Church has resulted in significant increases in average monthly Sunday school attendances. The church has a fleet of eight buses with a goal of 10 by the end of the year. Average attendance for March was 466, an increase of 111 over the previous year. Pictured are 20 workers serving in the bus ministry.

CHURCH DEDICATES BUSES

The Bradenton (Fla.) First Church conducted an outdoor bus dedication ceremony earlier this year. A new 48-passenger bus had been added to one already in use. In one

month, the bus attendance jumped from 49 to 82.

Increase in attendance is backed by the efforts of a member, Mrs. Ann Hall, volunteer bus pastor, who has completed her first year of service. She calls two or three days each week with another volunteer from the church. Last year she reported 1,771

personal visits.

The Bradenton Sunday school's total weekly average was 411 for 1971-72, an increase of 51 per Sunday over the previous year. Mr. Ralph Bogle is captain of the bus drivers and responsible for maintenance. □

STEWARDSHIP AT THANKSGIVING



The measure to which we use the Thanksgiving Offering to express

our stewardship will depend more on the depth of our love and the vitality of our relationship with Christ than on the abundance we possess.

Because of the example and leadership of a grateful pastor, a Korean congregation raised their Thanksgiving offering from four bags of rice to 14. This was accomplished without posters or propaganda. A young couple who recently had been converted opened their home for the

young people of the church. A young professional man grew tired of a religion that had grown cold and sterile. After receiving a fresh experience of the reality of Christ, he offered his time and talents wherever he could be used.

Faithful stewardship touches every area of a Christian's contribution to the Kingdom. Giving in the Thanksgiving Offering should not be excluded!

General Superintendent Coulter

DISTRICT ASSEMBLY REPORTS

CANADA CENTRAL

General Superintendent Charles H. Strickland presided over the thirty-seventh annual assembly of the Canada Central District, held at Clarksburg Camp, Clarksburg, Ontario, Canada, July 6-7. This was Dr. Strickland's first assembly following his election as general superintendent. On the first night, he was presented with a gavel.

District Superintendent Neil E. Hightower, having served nine months from the time of his appointment, was elected to a four-year term. He reported 109 members received by profession of faith and said the district gave 10 percent of its income for world evangelism for the second consecutive year.

The following were elected to the advisory board: (elders) Weldon Bull and Robert Coghill; (laymen) Kenneth Olson and Clarence Whitmore. Mrs. Neil Hightower was reelected president of the NWMS. Rev. Wesley Campbell was elected president of the NYPS. Rev. Robert Coghill was elected chairman of the church schools board. □

OREGON PACIFIC

The twenty-ninth annual assembly of the Oregon Pacific District was held July 12-13 at Eugene, Ore. General Superintendent Edward Lawlor ordained Gearold D. May and Eldon W. Rayborn.

District Superintendent Carl B. Clendenen, Jr., completing the first year of an extended term, reported a Sunday school average attendance of 8,737, a gain of 59, and an enrollment gain of 721 for a total of 17,777. Churches received 643 new Nazarenes for a net gain of 438 and a membership total of 9,303. The district raised \$2,188,155 for all purposes.

The following were elected to the advisory board: (elders) Marlyn W. Anderson, H. B. London, and Daniel H. Penn; (laymen) Gordon T. Olsen, Willard Friesen, L. A. Suiter. Mrs. E. W. Shields was reelected president of the NWMS. Rev. Floyd L. Schwanz was elected president of the NYPS. Rev. H. B. London, Jr., was reelected chairman of the church schools board. □

MOVING MINISTERS

Ralph Ahlemann from Columbia, Mo., to Woodbridge, Va.

Lyle Borger from Cedar Rapids (Ia.) Trinity to Joliet (Ill.) Crystal Lawns.

T. James Boshell from Belle, W. Va., to Parkersburg, (W. Va.) Broadway.

R. D. Bredholt from New Lothrop, Mich., to Hillsdale, Mich.

George Emmitt from New Paltz, N.Y., to Clinton, N.J.

Dee Freeborn from associate pastor, Pasadena (Calif.) First, to pastor, Moscow, Idaho.

Ronald E. Graham from Hurricane (W. Va.) Teays Valley to Ironton (Ohio) Elm Street.

Harry C. Greene from Burnham, Pa., to Boswell, Pa.

Walter F. Masters from Charlottesville, Va., to Highland Springs, Va.

Kenneth Maze from Parkersburg (W. Va.) Broadway to Fairmont (W. Va.) First.

Russell E. Spray from Traverse City (Mich.) First to Sparta, Mich.

Tom Sykes, minister of youth and music, from Carthage, Mo., to Lubbock (Tex.) First, same position.

L. Dean Thompson from St. Louis Bridgeton, associate, to full-time song evangelism.

Loy Watson from Woodward, Okla., to Enid (Okla.) First.

Thomas C. Williams from Benton, Ky., to Elizabethtown, Ky.

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LAYMEN'S SUNDAY, OCT. 8

CHALLENGE

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Steps in _____
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_____ **resulting in 400 new churches,**
_____ **in outreach programs**
_____ **Share God's Word**
_____ **Involve others.**
_____ **Begin with what you have.**

COUNT ME IN . . .

I recognize the **CHALLENGE** in home missions and I welcome the **OPPORTUNITY** that is mine to reach out to others with the gospel, realizing that my life needs the **FULFILLMENT** that only service to others can bring. For these reasons I will volunteer to:

- Work in a weekly Home Bible Study or Children's Bible Club in an unchurched area.
- Be a "lend-lease" member for a year to a Nazarene church ministering to a racial or ethnic minority.
- Be a "lend-lease" member for a year to help a new Church of the Nazarene get started.
- Participate in the following outreach project: _____

Signed _____
Address _____
Home Church _____

MAIL THIS COUPON to your district superintendent or to the Department of Home Missions for further instructions.

6401 The Paseo **DEPARTMENT OF HOME MISSIONS** Kansas City, Mo. 64131

CHURCH DEDICATIONS

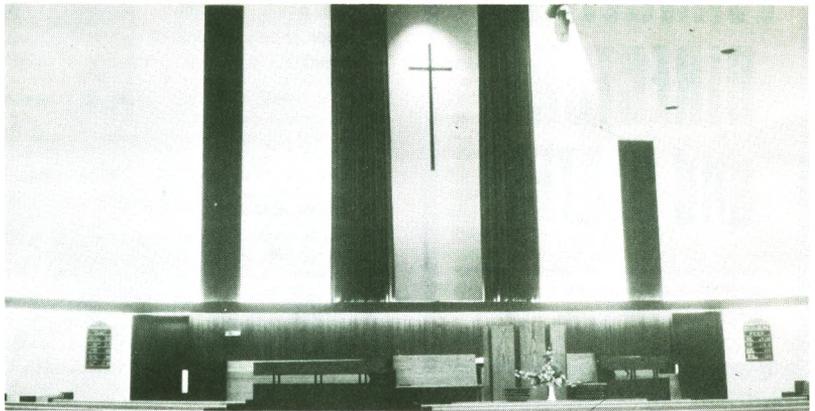
CANADA CHURCH DEDICATED

On July 30, General Superintendent George Coulter dedicated the new church plant built by the Edmonton, Alberta, Canada, First Church. This structure was built in the north section of the city at a cost of nearly \$400,000.

The architect designed the structure after a thorough study of the materials that were produced by church designers and builders meeting at the 1968 General Assembly.

The sanctuary will seat almost 500 persons in a fashion that will put no one farther than 40 feet from the front of the church and the altar.

There are Christian education



Edmonton, Alberta, Canada, First Church

facilities for a Sunday school enrollment of 800. Classes can meet in nine departments.

In 1971, First Church congregation merged with the Edmonton

Calder congregation and relocated in a new area of the city. Bernard M. Archer is the pastor. Earl Wood has accepted a position as associate minister. □

DECATUR CHURCH DEDICATES CHILDREN'S CHAPEL

"Out of necessity," reported Pastor Leslie Wooten, the Decatur (Ill.) Oak Grove Church has built and dedicated a children's chapel. The new structure, valued at \$22,000, was designed exclusively for children. Its furnishings are scaled to meet the needs of children ages five to nine. The facility will hold 120 persons.

Mrs. Leslie Wooten, pastor's wife, conducts special services for the children during the worship hour on Sunday mornings.

Mayor James H. Rupp was present for the dedication service and cut the ribbon at the entrance of the chapel. Present also was Superintendent L. S. Oliver, Illinois District. □



(Left to right) Mayor J. H. Rupp, Dr. L. S. Oliver, Pastor Leslie Wooten.

TAMPA FIRST DEDICATES NEW EDIFICE

General Superintendent Orville W. Jenkins brought the dedicatory message at Tampa (Fla.) First Church. Greetings were given by Dr. Marvin Compher, president of the Tampa Ministerial Association.

The cement block and stucco church structure has 1,600 square

feet of floor space providing a sanctuary and education facilities for 500 people. Modern educational equipment is included. The buildings are carpeted throughout.

Adequate parking is available in the spacious parking lots at the church. A 60-foot cross is erected at the entrance of the new facility. Total cost of building and furnishings was \$225,000. □

BUILDING CHURCHES



The official board of the Bethany (Okla.) Calvary Church is shown with Pastor Carl Summer as the group studied the contract for purchase of a five-acre plot just west of the church. The purchase agreement has been negotiated and plans call for providing larger facilities on the new property while continuing to use present buildings for education expansion and fellowship activities.

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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)
GRAVATT, 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 264, Grove, Okla. 74344
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HILL, H. W. (C) 555 Highcrest Dr., Nashville, Tenn. 37211
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (C) 13829 Bandera, Houston, Tex. 77015
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 43332
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 Beeher, 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-rol, 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
JOHNSTON, LESTER L. (C) 37 Nippersink Blvd., Apt. 1A, Fox Lake, Ill. 60020
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*
KLIVEN, 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
LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind. 46225
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
OLAXSON, WALLY & GINGER (C) R. 3, Athens, Ala. 35611
LECKRONE, LARRY D. (R) 1308 Highgrove, Grandview, Mo. 64030
LEICHTY QUARTET (C) 753 S. Wildwood, Kankakee, Ill. 60901
LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
LIDDELL, P. L. (C) 6231 N. Burkhart, 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) 1778 S. 350 E. Marion, Ind. 40952
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) R. 1, Box 15, Norwood, Mo. 65717
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155
- 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
- EMEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
- MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB. (C) 504 N. 8th St., Lamar, Colo. 81052
- MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19608
- MILLHUFF, CHARLES. (C) c/o NPH*
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- 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
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTHROP, 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
- PARR, 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
- PENDLETON, 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
- PITTINGER, 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
- PRAATT, 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*
- PUTTEE, NELLINGA. (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. 81st St., Clinton, Ind. 47842
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER). (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
- SCHRIEBER, 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. 72078
- SMITH, OTTIS E., JR. (C) 60 Grant St., Tidoupe, 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. (C) Box 482, Lavergne, Tenn. 37086
- 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
- SWARENGEN, 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 Shady Lane 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
- WISE, G. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- WOLFE, JOSEPH P. (C) 4225 Beatty Dr., Riverside, Calif. 92508
- WOOD, AL & BEVERLY. (R) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)
- WOODWARD, GEORGE P. (C) c/o NPH*
- WRIGHT, E. G. (C) 1224 S. Delphine St., Waynesboro, Va. 22980
- 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
- YARBROUGH, J. F. (C) Box 546, Waldron, Ark. 72958
- 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

OCTOBER SLATE

(As reported to Visual Art Department)

- ANDREWS: South Bend, Ind. (1st), Oct. 1-8; East Detroit, Mich. (Huron Park), Oct. 10-15; Birdsboro, Pa., Oct. 17-22; Waltersburg, Pa., Oct. 29—Nov. 5
- ARMOLD: Nashville, Tenn. (College), Oct. 2-6; Nashville, Tenn. (College Hill), Oct. 8; Springfield, Ill. (South Side), Oct. 9-15; Rockton, Ill., Oct. 16-22; Detroit, Mich. (1st), Oct. 24-29; Georgetown, Ill., Oct. 31—Nov. 5
- BAILEY, CLAYTON: Mishawaka, Ind. (1st), Oct. 8-15; Evansville, Ind. (Victory Chapel), Oct. 16-22; Gary, Ind. (Glen Park), Oct. 23-29
- BAILEY, JAMES: Knightstown, Ind., Oct. 2-8; Indianapolis, Ind. (Speedway), Oct. 9-15; Cedar Falls, Ia. (North Cedar), Oct. 16-22; Indianapolis, Ind. (Bridgeport), Oct. 25—Nov. 5
- BATTIN: Nevada, Mo., Oct. 3-8; Neosho, Mo., Oct. 9-15; Wichita, Kans. (Eastridge), Oct. 16-22; Mesquite, Tex., Oct. 23-29
- BELL, JAMES: Jefferson, Ohio (1st), Oct. 4-8; Rochester, N.Y. (Trinity), Oct. 10-15; Manchester, Conn. (1st), Oct. 17-22; Lansdale, Pa. (1st), Oct. 24-29; Danville, Ill. (Southside), Oct. 31—Nov. 5
- BELL, WAYNE: Hot Springs, Ark. (Richard St.), Oct. 1-8; Texarkana, Ark. (1st), Oct. 15-22; Blevins, Ark. (Bells Chapel), Oct. 25—Nov. 5
- BENDER: Charleston, W. Va., Oct. 5-15; Bucyrus, Ohio (Church of Christ in Chr. U.), Oct. 19-29
- BERTOLET: Spencer, W. Va., Oct. 3-8; Allentown, Pa., Oct. 17-22; Uhrichsville, Ohio, Oct. 24-29; Dayton, Ohio (Daytonview), Oct. 31—Nov. 5
- BETTCHE: Tallahassee, Fla., Oct. 2-8; East Brewton, Ala., Oct. 10-15; West Monroe, La. (1st), Oct. 16-22
- BOGGS: Manchester, Ind., Oct. 2-8; Lisbon, Ohio, Oct. 10-15; Martins Ferry, Ohio, Oct. 17-22
- BONE: Eureka, Calif. (1st), Oct. 8-15; Montrose, Calif., Oct. 16-22; Sacramento, Calif. (Arden), Oct. 29—Nov. 5
- BOWMAN: Harrison, Ohio, Oct. 1-8; McArthur, Ohio, Oct. 15-22; Grafton, W. Va., Oct. 29—Nov. 5
- BROOKS: Jackson, Mich. (1st), Oct. 8-15; West Monroe, La., Oct. 17-22; Weirton, W. Va., Oct. 24-29; De Kalb, Ill., Oct. 31—Nov. 5
- BROWN, CURTIS: Shipshewana, Ind., Oct. 10-15; Port Arthur, Tex. (Grace), Oct. 24-29; Akron, Ohio (Arlington), Oct. 31—Nov. 5
- BROWN, GARY: Highland Springs, Va., Oct. 3-8; Leesburg, Va. (1st), Oct. 10-15; Ft. Wayne, Ind. (Trinity), Oct. 22; Indianapolis, Ind. (Missionary), Oct. 23-29; Gas City, Ind. (Wes.), Oct. 31—Nov. 5

BROWN, ODELL: Marshall, Tex., Oct. 1-8; Pittsburg, Kans., Oct. 17-22; Olton, Tex., Oct. 30—Nov. 5

BROWN, ROGER: Toledo, Ohio (Oregon), Oct. 2-8; Baltimore, Md. (1st), Oct. 9-15; South Charleston, W. Va. (1st), Oct. 16-22; Portage, Ind. (1st), Oct. 23-29; Joliet, Ill. (1st), Oct. 31—Nov. 5

BUTCHER: Quincy, Wash., Oct. 3-8; Palisade, Colo., Oct. 17-22; Rocky Ford, Colo., Oct. 24-29; Lamar, Colo., Oct. 31—Nov. 5

CHAMBERS: Cedar Rapids, Ia. (1st), Oct. 2-11; Cedar Rapids, Ia. (Oakland Heights), Oct. 11-22; Oklahoma City, Okla. (Westgate), Oct. 24-29; Oklahoma City, Okla. (Penn. Ave.), Oct. 31—Nov. 5

CHAPMAN: Fairview, Okla., Oct. 2-8; Hutchinson, Kans. (Westside), Oct. 16-22; Hays, Kans., Oct. 23-29

CHITWOOD: Centralia, Ill. (Free Meth.), Oct. 8-15; Gosport, Ind., Oct. 18-29; Crown Point, Ind., Oct. 30—Nov. 5

COCHRAN: New Matamoras, Ohio, Sept. 27—Oct. 8

COLLINS: Muncie, Ind. (N. Wal.), Oct. 1-8; Cayuga, Ind., Oct. 17-22; Princeton, Ind. (1st), Oct. 23-29

COOK, DON: Meridian, Idaho, Oct. 15-22; Payette, Idaho, Oct. 25—Nov. 5

COOK, LEON: Charlottesville, Va., Oct. 3-8; Pascagoula, Miss., Oct. 24-29; Bartlesville, Okla. (Eastside), Oct. 31—Nov. 5

COX: Arlington, Va. (1st), Oct. 1-8; Lincolnton, N.C. (Wes.), Oct. 9-15; Jackson, Miss. (1st), Oct. 17-22; Jonesboro, Ark. (1st), Oct. 23-29; Dallas, Tex. (Valwood Pkwy.), Oct. 31—Nov. 5

CRABTREE: Fairborn, Ohio (Wright View), Oct. 2-8; Louisville, Ky. (Farmdale), Oct. 10-15; Hammond, Ind. (1st), Oct. 17-22; Elgin, Ill., Oct. 23-29

CRANDALL: Fremont, Ohio, Oct. 8-15; Sumner, Mich. (Summer Center), Oct. 20-29

CREWS: Caldwell, Idaho, Oct. 3-8; Vale, Ore., Oct. 9-15; Ephrata, Wash., Oct. 17-22; Crescent, Calif., Oct. 24-29; Stockton, Calif. (Fremont), Oct. 31—Nov. 5

CULBERTSON, BERNARD: Pasco, Wash., Oct. 6-15; Kellogg, Idaho, Oct. 18-29

CULBERTSON, NOLAN: Beaver, Okla., Oct. 30—Nov. 5

DARNELL: Florence, Ky., Oct. 5-15; Albany, Ind., Oct. 19-29

DeLONG: Ashland, Ky. (Grace), Oct. 2-8

DISHON: Louisville, Ky. (Greenwood), Oct. 2-8; Bowling Green, Ky. (1st), Oct. 9-15; Glasgow, Ky. (1st), Oct. 16-22; Granite City, Ill. (St. Paul), Oct. 23-29

DIXON: Wiley Ford, W. Va., Oct. 3-8; Rockland, Me., Oct. 11-15; Pittsfield, Me., Oct. 17-22; Port St. Joe, Fla., Oct. 27—Nov. 5

DUNMIRE: East Liverpool, Ohio (La Croft), Oct. 3-8; Columbus, Ohio (Whitehall), Oct. 10-15; Fairborn, Ohio (1st), Oct. 17-22; Bridgeton, Mo., Oct. 24-29

DUNNINGTON: Liberty, Mo. (1st), Oct. 8-15; New Albany, Ind., Oct. 23-29; Shelbyville, Ind. (1st), Oct. 30—Nov. 5

EMSLEY: Backus, Minn., Sept. 27—Oct. 8; Nyssa, Ore., Oct. 10-15; South Salem, Ore., Oct. 17-22; Kingsburg, Calif., Oct. 24-29; Newark, Del. (1st), Oct. 31—Nov. 5

ESTERLINE: Brookings, Ore., Oct. 2-8; Riverbank, Calif., Oct. 9-15; Hughson, Calif., Oct. 22-29; Banning, Calif., Oct. 30—Nov. 5

EUDALEY: Seymour, Mo. (Dogwood), Oct. 9-15; Mason City, Ia., Oct. 16-22; St. Louis, Mo. (Bridgeton), Oct. 23-29; Springfield, Mo. (Grace), Oct. 31—Nov. 5

FELTER: Barberton, Ohio, Oct. 3-8; Youngstown, Ohio (Wickliffe), Oct. 10-15; Uhrichsville, Ohio (Rush Comm.), Oct. 16-22; Circleville, Ohio, Oct. 23-29; Columbus, Ohio (Linden), Oct. 31—Nov. 5

FERGUSON: Pittsburg, Calif., Oct. 2-8; Gilroy, Calif., Oct. 9-15; Boulder, Colo. (1st), Oct. 16-22

FILES & ADAMS: Atwater, Ohio (Kiddies' Cru.), Oct. 3-8; West Millin, Pa. (Kiddies' Cru.), Oct. 10-15; Collingdale, Pa. (Kiddies' Cru.), Oct. 23-29; Freeport, N.Y., Oct. 31—Nov. 5

FINGER: Batavia, Ohio, Oct. 20-29

FINKBEINER: Kent, Wash., Oct. 6-8; Coos Bay, Ore., Oct. 9-15; Middleton, Idaho, Oct. 18-29

FISHER: Poughkeepsie, N.Y., Oct. 3-8; Niagara Falls, N.Y. (1st), Oct. 10-15; Dayton, Ohio (Knollwood), Oct. 17-22; Columbia City, Ind., Oct. 24-29; Granite City, Ill. (1st), Oct. 31—Nov. 5

FITCH: Burgettstown, Pa. (Paris), Sept. 27—Oct. 8

FLORENCE: Covington, Ky. (1st), Oct. 4-15; Mitchell, Ind., Oct. 18-29

FORD: Washington, Pa. (1st), Oct. 6-15; Sharon, Pa., Oct. 20-29

FRODGE: Cincinnati, Ohio (Saylor Park), Oct. 2-8; Indianapolis, Ind. (Southside), Oct. 18-29; Dupo, Ill., Oct. 30—Nov. 5

GARDNER: New Lenox, Ill., Oct. 3-8; Manhattan, Kans., Oct. 16-22; Newton, Ia., Oct. 23-29; Des Moines, Ia. (Eastside), Oct. 30—Nov. 5

GAWTHROP: Georgetown, Ind., Oct. 3-8; Niles, Mich. (Bertrand), Oct. 13-22; Chillicothe, Ohio (Westside), Oct. 23-29; Miamisburg, Ohio (Wes.), Oct. 30—Nov. 5

GILLESPIE: Alexandria, Ind. (Selma), Oct. 23-29

GORMAN: Manchester, Ohio (area), Oct. 1-8; Albany, Ky. (1st), Oct. 13-15 and 20-22; Louisville, Ky. (Fairdale), Oct. 22-29

GRAVVAT: Gladstone, Mo., Sept. 27—Oct. 8; Warrens-

burg, Mo., Oct. 15-22; Belleville, Ill. (1st), Oct. 24-29; Taylorville, Ill. (1st), Oct. 29—Nov. 5

GREEN, JIM: Chicago Heights, Ill. (1st), Oct. 2-8; Rockford, Ill. (1st), Oct. 11-15; Akron, Ohio (1st), Oct. 17-22; Ocala, Fla. (1st), Oct. 24-29

GRIMES: Dallas, Tex. (Bruton Terr.), Oct. 9-15; Mt. Enterprise, Tex., Oct. 22-29

GRIMSHAW: Topeka, Kans. (Fairlawn), Oct. 17-22; St. Joseph, Mo. (1st), Oct. 24-29; Scottsbluff, Neb., Oct. 31—Nov. 5

GRINDLEY: Waterford, Ohio, Oct. 9-15; Columbus, Ohio (Northland), Oct. 24-29

HADEN: Columbus, Ohio (Obetz), Oct. 6-15; Louisville, Ky. (Fairdale), Oct. 22-29

HARDING: Logansport, Ind. (1st), Oct. 1-8; Belpre, Ohio (1st), Oct. 9-15; Fostoria, Ohio (1st), Oct. 16-22; Flint, Mich. (Westgate), Oct. 23-29

HARROLD: Richmond, Ind., Oct. 3-8; Beech Grove (1st), Oct. 9-15; Marshall, Ill. (1st), Oct. 19-29; Springport, Ind., Oct. 31—Nov. 5

HEASLEY: Hominy, Okla. (1st), Oct. 8-15; Clovis, N.M. (Fairview), Oct. 22-29; Vici, Okla., Oct. 31—Nov. 5

HEGSTRUM: Council Bluffs, Ia. (Emmanuel), Oct. 2-8; Minot, S.D. (1st), Oct. 11-15; Benedict, N.D., Oct. 16-22; Larimore, N.D., Oct. 23-29

HILL: Middletown, Ohio (1st), Oct. 3-8; Massillon, Ohio (1st), Oct. 10-15; Gaithersburg, Md. (1st), Oct. 17-22; Media, Pa. (1st), Oct. 24-29; Hubbard, Ohio (1st), Oct. 31—Nov. 5

HODGE: Rudolph, Ohio, Oct. 4-15; Morrow, Ohio, Oct. 18-29

HOECKLE: Edmond, Okla., Oct. 5-15; Karval, Colo., Oct. 18-29

HOLLEY: Chrisman, Ill., Sept. 27—Oct. 8; Jackson, Mich. (1st), Oct. 9-15; Robinson, Ill. (1st), Oct. 16-22; Mahomet, Ill., Oct. 23-29

HOOD: Spring Valley, Calif., Oct. 10-15; Albuquerque, N.M. (Sandia), Oct. 16-22; Port Arthur, Tex. (Grace), Oct. 24-29; Ft. Scott, Kans., Oct. 30—Nov. 5

HOOT EVAN. PARTY: Elkhart, Ind. (Bresee), Oct. 5-15; Warsaw, Ind., Oct. 26—Nov. 5

HOOT, W. W.: Roanoke, Va. (Villa Hgts.), Oct. 2-8; Portsmouth, Ohio (West), Oct. 9-15; Jackson, Ohio, Oct. 22-29; Elmira, N.Y. (Calvary), Oct. 31—Nov. 5

HOSTETLER: Port Clinton, Ohio, Oct. 8-15; St. Paris, Ohio, Oct. 17-22; Loudonville, Ohio, Oct. 24-29

HUBBART: Lacon, Ill., Oct. 2-8; Dixon, Ill., Oct. 9-15; Indianapolis, Ind. (Ray St.), Oct. 16-22; Cortland, Ohio, Oct. 23-29; Champaign, Ill. (1st), Oct. 30—Nov. 5

HUFF: Wallingford, Conn., Oct. 3-8; Nashua, N.H., Oct. 10-15; Strong, Me., Oct. 17-22; Eliot, Me., Oct. 24-29; New Egypt, N.J., Oct. 31—Nov. 5

HUNDLEY, EDWARD: Chillicothe, Ohio (1st), Oct. 5-15; Ironton, Ohio (1st), Oct. 16-22; Shadyside, Ohio, Oct. 24-29

HUNDLEY, JOHN: Monticello, Ky., Oct. 9-15; Glenwood, Ind. (1st), Oct. 16-22; Louisville, Ky., Oct. 23-29; Mackey, Ind., Oct. 31—Nov. 5

HYSONG: Andover, Ohio, Sept. 28—Oct. 8; Bradford, Pa. (1st), Oct. 10-15; Findlay, Ohio (1st), Oct. 17-22; Cincinnati, Ohio (Price Hill), Oct. 24-29; Cleveland, Ohio (Bethel), Oct. 31—Nov. 5

INGLAND: Red Bluff, Calif., Oct. 6-15; Selingsgrove, Pa., Oct. 20-29

IRWIN: Elizabethton, Tenn. (1st), Oct. 2-8; Athens, Ohio (1st), Oct. 9-15; Signal Mountain, Tenn., Oct. 23-29

ISBELL: Woodward, Okla. (1st), Oct. 2-8; Crowley, La. (Ebenezer), Oct. 23-29

ISENBERG: Trenton, N.S., Oct. 2-8; Windsor, N.S., Oct. 9-15; Middleton, N.S., Oct. 16-22; Dartmouth, N.S., Oct. 23-29; O'Leary, P.E.I., Oct. 30—Nov. 5

JANTZ: St. Louis, Mo. (Lafayette Park), Oct. 2-8; Sidney, Ohio, Oct. 10-15; Fairmont, W. Va., Oct. 16-22; Roanoke, Va. (1st), Oct. 23-29; Roanoke, Va. (East Gate), Oct. 30—Nov. 5

JAYMES: Harrisburg, Pa., Oct. 4-15; Elm Grove, W. Va., Oct. 18-29

JETER: Newburgh, Ind., Oct. 2-8; Carrington, N.D., Oct. 11-22; Ridge Farm, Ill. (1st), Oct. 24-29

JONES: Coraopolis, Pa., Oct. 3-8; Shipshewana, Ind., Oct. 10-15; Pontiac, Mich. (1st), Oct. 16-22; Auburn, Ind., Oct. 23-29; Winchester, Ind. (1st), Oct. 31—Nov. 5

KELLY: Charlotte, N.C. (1st), Oct. 2-8; Lafayette, Ga., Oct. 9-15; Houka, Miss. (Pearsons Chapel), Oct. 26—Nov. 5

KEMPER: Lawrenceville, Ill. (Free Meth.), Oct. 8-15; Greenwood, Ind., Oct. 22-29

KILLEN: Kirksville, Mo. (1st), Oct. 10-15; Louisville, Ky. (Trinity), Oct. 17-22; Zephyrhills, Fla., Oct. 24-29; St. Petersburg, Fla. (1st), Oct. 31—Nov. 5

KLEVEN: Redwood Falls, Minn., Oct. 1-8; Buffalo Lake, Minn., Oct. 9-15; Bowling Green, Mo. (Meth.), Oct. 18-22; Fremont, Ia., Oct. 23-29

LAMBERT: Barnesville, Ohio (1st), Oct. 2-8; Brownsburg, Ind., Oct. 9-15; Shenandoah, Ia., Oct. 16-22; Bismarck, N.D. (1st), Oct. 23-29

LANIER: Dunkirk, Ind., Oct. 18-29

LASSELL: Indianapolis, Ind. (Westbrook), Oct. 2-8; New Freedom, Pa., Oct. 9-15; Bossier City, La. (1st), Oct. 16-22; Cleveland, Ohio, Oct. 23-29; Weirton, W. Va., Oct. 30—Nov. 5

LAW: Lexington, Ky. (Lafayette), Oct. 4-8; Columbus, Ind. (1st), Oct. 11-22; Mt. Gilead, Ohio, Oct. 23-29; DeSoto, Mo., Oct. 31—Nov. 5

LAXSON: Sapulpa, Okla. (1st), Oct. 3-8; Oklahoma City, Okla. (Southside), Oct. 10-15; Wichita, Kans. (Westside), Oct. 17-22; Council Bluffs, Ia. (1st), Oct. 31—Nov. 5

LESTER: Puyallup, Wash. (Pilgrim), Oct. 2-8; Auburn, Wash., Oct. 14-22; Cheney, Wash., Oct. 26—Nov. 5

LIDDELL: Columbus, Ohio (Warren Ave.), Oct. 3-8; Alliance, Ohio (1st), Oct. 10-15; Canton, Ohio (Calvary), Oct. 17-22; Columbus, Ohio (Wilson), Oct. 24-29; Akron, Ohio (Arlington), Oct. 31—Nov. 5

LINDER: Angola, Ind., Oct. 1-8; Niles, Mich., Oct. 9-15; Geneva, Ind., Oct. 18-29

LIPKER: Charleston, W. Va. (Loudondale), Oct. 3-8; Fairborn, Ohio (1st), Oct. 17-22

LUSH: Elyria, Ohio, Oct. 10-15; Vandalia, Ohio, Oct. 17-22

MacALLEN: Lemont, Ill., Oct. 6-15

MACK: Kenosha, Wis., Sept. 27—Oct. 8; Leslie, Mich. (Bunker Hill), Oct. 11-22

MANLEY: Highland Springs, Va., Oct. 3-8; Leesburg, Va., Oct. 10-15; Piqua, Ohio, Oct. 17-22; Indianapolis, Ind. (Providence Miss.), Oct. 23-29; Van Wert, Ohio, Oct. 31—Nov. 5

MARTIN, PAUL: Winnipeg, Man. (College), Oct. 2-8; Frederick, Md., Oct. 10-15; Washington, D.C. (1st), Oct. 16-22; Marion, Ohio (1st), Oct. 24-29; Whittier, Calif. (1st), Oct. 31—Nov. 5

MAY: Longmont, Colo. (1st), Sept. 27—Oct. 8; Oklahoma City, Okla. (Woodson Park), Oct. 11-22; Moore, Okla. (1st), Oct. 25—Nov. 5

MAYO: Columbus, Ohio (Bellows), Oct. 2-8; Waterloo, Ind., Oct. 9-15; Bonham, Tex. (1st), Oct. 23-29; Dallas, Tex. (Kimball Free Meth.), Oct. 30—Nov. 5

McCLUNG: Wellston, Ohio, Oct. 6-15

McCULLOUGH: Dayton, Ohio (Central), Oct. 3-8; Oklahoma City, Okla. (Southside), Oct. 10-15; Oklahoma City, Okla. (Crown Heights), Oct. 17-22; Norman, Okla. (Grace), Oct. 24-29; Council Bluffs, Ia. (1st), Oct. 31—Nov. 5

McDOWELL: Cheyenne, Wyo. (1st), Oct. 23-29; Laramie, Wyo. (1st), Oct. 30—Nov. 5

McWHIRTER: Jacksonvill, Fla. (Lem Turner Rd.), Oct. 3-8; Cincinnati, Ohio (Fairfax), Oct. 10-15; Colorado Springs, Colo. (Eastborough), Oct. 17-22; Newport, Ky. (1st), Oct. 23-29

MEADOWS-REASONER: Petersburg, Ind., Oct. 1-8; Martinsville, Ind. (1st), Oct. 11-22; Paoli, Ind., Oct. 23-29; Charlestown, Ind., Oct. 31—Nov. 5

MEREDITH: Ottawa, Kans., Oct. 2-8; Sioux Falls, S.D., Oct. 9-15; Belton, Mo. (Ch. of God), Oct. 16-22; Lenox City, Tenn. (1st), Oct. 23-29; Orangeburg, S.C. (1st), Oct. 30—Nov. 5

MEYER: Van Buren, Ind., Oct. 6-8; Waverly, N.Y., Oct. 10-15; Newton Falls, Ohio, Oct. 16-22; Menomonee, Wis., Oct. 24-29

MICKEY: Denver, Colo. (Englewood), Oct. 3-8; Denver, Colo. (Edgemont), Oct. 9-15; Artesia, N.M., Oct. 16-22; Wichita Falls, Tex. (Univ. Park), Oct. 23-29; Rapid City, S.D., Oct. 30—Nov. 5

MILLER: Ephrata, Pa., Oct. 24-29

MILLHUFF: Sapulpa, Okla., Oct. 3-8; Carthage, Mo., Oct. 10-15; Springfield, Mo., Oct. 17-22

MONTGOMERY: Brownstown, Ind., Oct. 16-22; Franklin, Ind., Oct. 25—Nov. 5

MULLEN: Ravenna, Ohio, Oct. 9-15; Newark, Ohio, Oct. 16-22; Newport, Ky., Oct. 23-29; Winchester, Ind., Oct. 30—Nov. 5

NEFF: Salem, Ill. (Grace), Oct. 3-8; Otisville, Mich. (Richfield), Oct. 10-15; Roanoke, Va. (Emm. Wes.), Oct. 22-29; Ft. Wayne, Ind. (Southside), Oct. 31—Nov. 5

NEUSCHWANGER: Abbotsford, B.C., Oct. 5-15; Nampa, Idaho (Fairview), Oct. 16-22; Santa Ana, Calif. (Edinger St.), Oct. 31—Nov. 5

NORTON: Garland, Tex. (1st), Oct. 3-8; Ironton, Mo., Oct. 9-15; Columbus, Miss. (1st), Oct. 17-22

OLIVER: Kingston, Mo., Oct. 30—Nov. 5

OVERTON: West Somerville, Mass., Oct. 1-8; Egg Harbor, N.J., Oct. 11-22; Confluence, Pa., Oct. 24-29; Kingwood, W. Va., Oct. 31—Nov. 5

PARR: New Albany, Ind. (East Side), Oct. 1; Decatur, Ill. (Faries Pkwy.), Oct. 3-8; St. Louis, Mo. (Southside), Oct. 16-22

PASSMORE: Sioux City, Ia. (1st), Oct. 2-8; Frankfort, Ind. (1st Wes.), Oct. 12-22; College Park, Md., Oct. 24-29

PIERCE: Ashtabula, Ohio (Edgewood), Sept. 29—Oct. 8; Charleston, W. Va. (Calvary), Oct. 13-22; Elkins, W. Va. (1st), Oct. 23-29; Morgantown, W. Va., Oct. 30—Nov. 5

POTTER, LYLE: Worth, Ill., Oct. 1-4; Ottawa, Ill. (1st), Oct. 8-11; Mishawaka, Ind. (South Side), Oct. 15-18; Marion, Ind. (1st), Oct. 22-25; Lafayette, Ind. (1st), Oct. 29—Nov. 1

POWELL, CURTICE: Chesterhill, Ohio, Oct. 3-8; Bellvue, Ohio, Oct. 9-15; Aroma Park, Ill., Oct. 20-29

POWELL, FRANK: Glenwood, Ia., Oct. 3-8; Fairfield, Ia. (1st), Oct. 16-22; Grinnell, Ia., Oct. 23-29; Cincinnati, Ohio (Western Hills Br. in Chr.), Oct. 31—Nov. 5

PRATT: Lake Placid, N.Y., Oct. 23-29

PRENTICE: Rising Sun, Ind., Sept. 29—Oct. 8; Paris, Ill. (1st), Oct. 13-22; Danville, Ill. (Westside), Oct. 27—Nov. 5

PRESSLER: Wilmington, Ill., Oct. 3-8; Pottersville, Mich., Oct. 10-15; Redford, Mo., Oct. 17-29

PRICE, JOHN: Mountain Grove, Mo., Oct. 2-8; Piedmont, Mo. (1st), Oct. 9-15; Siloam Springs, Ark. (1st), Oct. 16-22; Antlers, Okla., Oct. 23-29; El Dorado, Ark., Oct. 30—Nov. 5

QUALLS: Jacksonville, Fla., Oct. 2-8; Covington, Ky., Oct. 9-15; Dodge City, Kans. (1st), Oct. 24-29; Shelbyville, Ind. (1st), Oct. 30—Nov. 5

RAKER: Madison, S.D., Oct. 2-8; Spencer, S.D., Oct. 9-15; Rushville, Ill., Oct. 30—Nov. 5

RAYCROFT: Gettysburg, Pa. (1st), Oct. 3-8; Easton, Md. (1st Wes.), Oct. 10-15; Laurel, Del. (1st), Oct. 17-22; Peabody, Mass., Oct. 24-29; Tecumseh, Mich., Oct. 31—Nov. 5

REEDY: La Harpe, Ill., Oct. 9-15; Middletown, Ind. (Cow-an), Oct. 17-22

RIST: Amherst, Ohio, Oct. 2-8; Man, W. Va., Oct. 9-15; Darbydale, Ohio, Oct. 16-22

RODGERS: Grove City, Pa., Oct. 4-15; North Star, Mich., Oct. 18-29

ROTHWELL: Indianapolis, Ind. (Westside), Oct. 1-8

SCHULTZ: Osceola, Ark., Oct. 8-15; Farmington, Ark., Oct. 16-22; Little Rock, Ark. (Westwood), Oct. 16-22; Lake Charles, La. (College Park), Oct. 30—Nov. 5

SERROTT: Pahoee, Fla., Oct. 3-8; St. Louis, Mo. (Golden Gate), Oct. 9-15; Kansas City, Mo. (Grace), Oct. 17-22; Fla. Dist. Preachers' Mtg., Oct. 24-29; Ft. Myers, Fla. (Lehigh Acres), Oct. 30—Nov. 5

SEXTON: Rand, W. Va., Oct. 1-8; Chester, Ohio, Oct. 15-22

SHARPLES: Tacoma, Wash. (Westgate), Oct. 4-15; Fairfield, Calif., Oct. 18-29

SLACK: Carrollton, Ky. (Wes.), Oct. 9-15; Glenwood, Ind., Oct. 17-22; Auburn, Ind., Oct. 24-29; Lynville, Ind., Oct. 31—Nov. 5

SMITH, OTTIS: New Philadelphia, Ohio (1st), Oct. 3-8; Moundsville, W. Va., Oct. 10-15; Derby, Kans., Oct. 17-22; Palco, Kans. (Canaan Chapel), Oct. 24-29; Garden City, Kans., Oct. 31—Nov. 5

SNOW: Oregon, Ohio (1st), Oct. 1-8; Clearwater, Fla. (1st), Oct. 10-15; Bay City, Mich. (1st), Oct. 22-29; Alpena, Mich. (1st), Oct. 31—Nov. 5

SPARKS, ASA: Wallingford, Ky. (Science Hill), Oct. 3-15; Tipp City, Ohio, Oct. 17-22; Maysville, Ky. (1st), Oct. 27—Nov. 5

SPARKS, JONATHAN: Lancaster, Ky. (1st), Oct. 10-15; Elizabethtown, Ky. (1st), Oct. 17-22; Madisonville, Ky., Oct. 24-29; Norwood, Ohio (1st), Oct. 31—Nov. 5

STAFFORD: Shirley, Ind., Oct. 2-8; Selma, Ala. (Bible Meth.), Oct. 9-15; Washington, Ind., Oct. 19-29

STARNS: Kennett, Mo., Oct. 2-8; Macon, Ga. (Trinity), Oct. 16-22; Monroeville, Ind., Oct. 30—Nov. 5

STOCKER: Eureka, Ill. (1st), Oct. 11-22; Dawson, Minn., Oct. 31—Nov. 5

STRAHM: Upper Sandusky, Ohio, Oct. 31—Nov. 5

STRICKLAND: Dayton, Ohio (Northridge), Oct. 2-8; Painesville, Ohio (1st), Oct. 9-15; Clarksville, Tenn. (Park Lane), Oct. 16-22; Oklahoma City, Okla. (Trinity), Oct. 24-29; Gallipolis, Ohio (1st), Oct. 31—Nov. 5

SWANSON: Many, La., Oct. 3-8; Ft. Smith, Ark. (Faith), Oct. 9-15; Bloomington, Ind. (Broadview), Oct. 16-22; Oklahoma City, Okla. (Portland Ave.), Oct. 24-29; Elk City, Okla., Oct. 30—Nov. 5

SWEARENGEN: Harvey, Ill., Oct. 3-8; Xenia, Ohio, Oct. 9-15; Highland, Ind., Oct. 16-22; Manteno, Ill., Oct. 23-29; Ft. Wayne, Ind., Oct. 31—Nov. 5

TAYLOR: McComb, Miss. (1st), Oct. 6-15; Alvin, Tex., Oct. 17-22; Claremore, Okla., Oct. 24-29; Osborne, Kans., Oct. 31—Nov. 5

THOMAS: Bradley, Ill., Oct. 2-8; Ravenna, Ohio (1st), Oct. 9-15; Wapakoneta, Ohio (1st), Oct. 16-22; Nashville, Tenn. (Bethel), Oct. 24-29; Dexter, Mo. (South-west), Oct. 30—Nov. 5

TOEPFER: Denver City, Tex., Oct. 9-15; Breckenridge, Tex., Oct. 16-22; Crowley, La. (1st), Oct. 23-29; Childress, Tex., Oct. 30—Nov. 5

TOMPkins: Beaumont, Tex. (North), Oct. 3-11; Tulsa, Okla. (Dawson), Oct. 10-15; Ponca City, Okla. (1st), Oct. 17-22; Beaumont, Tex. (1st), Oct. 24-29

TRIPP: Hendersonville, Tenn., Oct. 2-8; Gainesville, Fla. (1st), Oct. 9-15; Temple, Tex. (Grace), Oct. 17-22; Pasadena, Tex. (Red Bluff), Oct. 23-29

TUCKER: Galena, Kans., Oct. 2-8; Eminence, Mo., Oct. 10-15; Elkton, Ky., Oct. 17-22

UNDERWOOD: Mt. Juliet, Tenn., Oct. 3-8; Gloster, Miss., Oct. 10-15; Buffalo, Kans., Oct. 17-22; Connersville, Ind., Oct. 24-29; Mora, Minn., Oct. 31—Nov. 5

VENNUM: New Smyrna Beach, Fla. (1st), Oct. 16-22

WACHTEL: Sistersville, W. Va., Oct. 3-8; Moundsville, W. Va., Oct. 9-15; Memphis, Tenn. (White Haven), Oct. 17-22

WALKER: Wiley Ford, W. Va., Oct. 3-8; Rockland, Me., Oct. 11-15; Port St. Joe, Fla., Oct. 27—Nov. 5

WALLACE: Charleston, W. Va. (Elk River), Oct. 3-8; Terre Haute, Ind. (South Side), Oct. 10-15; Panama City, Fla. (1st), Oct. 24-29; Lawrence, Kans. (1st), Oct. 31—Nov. 5

WARD: Brookville, Ohio, Oct. 3-8; Kettering, Ohio, Oct. 10-15; Fortville, Ind. (1st), Oct. 18-29

WELLS: Yakima, Wash. (1st—4 Dist. Conf.), Oct. 3-5; Bend, Ore., Oct. 15-22; Livermore, Calif., Oct. 29—Nov. 5

WEST: Millsboro, Del. (Wes.), Oct. 4-15; Greenwood, Del. (Wes.), Oct. 16-22; Lynn, Mass., Oct. 24-29

WHITED: Atlantic, Ia., Oct. 30—Nov. 5

WILLIAMS, B. IVAN: Johnson, Kans. (Wes.), Oct. 1-8; Greeley, Colo., Oct. 22-29

WILLIAMS, LAWRENCE: West Plains, Mo., Sept. 27—Oct. 8; Towanda, Kans., Oct. 16-22

WISE: Plymouth, Ind., Oct. 9-15

WOOD: Cedar Rapids, Ia. (1st), Oct. 2-8; Cedar Rapids, Ia. (Oakland), Oct. 11-22; Oklahoma City, Okla. (West-gate), Oct. 24-29

WOODWARD: Nelsonville, Ohio (1st), Oct. 3-8; Lancaster, Ky., Oct. 10-15; Greensboro, N.C. (Rolling Roads), Oct. 20-29

WRIGHT: Stuart, Va. (Wes.), Oct. 3-8; Saltville, Va., Oct. 9-15; Corey, Pa., Oct. 17-22; Johnstown, Pa., Oct. 24-29

WYLLIE: Elk City, Kans. (1st), Oct. 2-8; Aurora, Mo. (1st), Oct. 9-15; Weatherford, Okla. (1st), Oct. 18-29

WYRICK: E. Liverpool, Ohio (La Croft), Oct. 3-8; Warren, Ohio (1st), Oct. 10-15; South Charleston, W. Va. (1st), Oct. 17-22; Weirton, W. Va., Oct. 24-29; Columbia, Ky., Oct. 31—Nov. 5

ZIMMERLEE: Columbus, Ohio (W. Broad), Oct. 5-15; New Berlin, Wis., Oct. 19-29; Omaha, Neb. (1st), Oct. 30—Nov. 5

ANNOUNCEMENTS

RECOMMENDATIONS

Paul A. Toepfer, former pastor of Petersburg, Tex., church, is entering the field of evangelism. Contact him at Box 146, Petersburg, Tex. 79205. —Lyle E. Eckley, W. Texas district superintendent.

Arthur Allen, who has served pastorates on Maine, New England, and New York districts, is entering the field of evangelism beginning October 1. He is a singer and Bible preacher. Contact him at Rte. 1, Taft St., Danielson, Conn. 06239. —Kenneth H. Pearsall, New England district superintendent.

Mr. and Mrs. Floyd Robinson are available for song evangelism and special musical concerts. Address them at 307 Milliken Bend, Nashville, Tenn. 37115 (phone: 615-868-4397). —H. Harvey Hendershot, Tennessee district superintendent.

T. E. Holcomb is reentering the field of evangelism. Contact him at 13829 Bandera, Houston, Tex. 77015.

Charles Davidson, evangelist on Central Ohio District, is entering full-time evangelism as singer and evangelist. He may be contacted at 541 Gibson St., Fremont, Ohio 43420 (419-332-0246). —Don J. Gibson, Central Ohio district superintendent.

EVANGELISTS' OPEN DATES

John H. Lanier, Junction City, Ohio 43748, has open October 4-15.

VITAL STATISTICS

DEATHS

GERALD L. FOSBENNER, 41, died May 14 in Nampa, Idaho. He had been vice-president for development at Northwest Nazarene College since 1968. Funeral services were conducted by Rev. Jerald D. Johnson. Surviving are his wife, Lila (Bick); a son, Gerald; one daughter, Lynda; and his mother, brothers, and sisters.

GEORGE A. ROBERTS, 66, died in Titusville,

Fla., June 13, en route to General Assembly. Funeral services were conducted by Rev. L. Brisker. He is survived by his wife, Doris; three daughters, Anna Wilson, Betsy Koltz, and Ruth Robison; one son, John David; 10 grandchildren; and one great-grandson.

JUANITA BAKER KRAUS ROLFE, 35, died July 26 in Halstead, Kans. Funeral services were conducted by Rev. R. E. Shafer. She is survived by her husband, Thomas, six children, and her parents.

FLOYD METCALF, 69, died July 6 in Merrillville, Ind. Services were conducted by Rev. R. V. Schultz. He is survived by his wife, Blanche; and five sons, Robert, William, Kenneth, David, and James.

MRS. C. C. KNIPPERS, 80, died July 27 in Lawrenceburg, Tenn. Funeral services were conducted by Rev. E. J. Osborne and Rev. Rupert Cravens. She is survived by four sons, Cecil, Otis, Shural, and Harold; two daughters, Mrs. Thurman (Dorothy) Coburn and Mrs. Bill (Lora Lee) Dunkin; 13 grandchildren; and two great-grandchildren.

WRIGHT LEACH, 74, died May 13 in Simi Valley, Calif. Funeral services were conducted by Rev. David Wendling. Surviving are his wife, Glennis; three sons, Wright Irvin, Ray Arthur, and Francis (Joe); and four grandsons.

MILDRED E. GOULD, 74, died June 14 in Quincy, Mass. Services were conducted by Rev. T. L. Smith. She is survived by her husband, Dr. J. Glenn; a daughter, Mrs. Winnifred A. Jones; and two grandchildren.

TEELOLA L. WILSON died Aug. 1 in Oklahoma City. Funeral services were conducted by Rev. R. L. Sumner. Surviving are her husband, Glen C.; and two daughters, Mrs. Milton Carpenter and Mrs. Terrill T. Williams.

MRS. AMABEL J. BYRON, 98, died Aug. 8 in Glendale, Calif. Services were conducted by Rev. Marvin Jacobs and Dr. Lloyd B. Byron. She is survived by one son, Dr. Lloyd B.; one daughter, Mrs. Esther B. Clark; seven grandchildren; and 10 great-grandchildren.

REV. EMORY ORVILLE WALDEN, 77, died Aug. 10 in Hutchinson, Kans. He had pastored

in Colorado and Kansas for 36 years. Funeral services were conducted by Rev. H. Canaday and Dr. Ray Hance. He is survived by his wife, Fern; two sons, Everette and Ernest; one daughter, Mrs. Alice Hodges; six grandchildren; four brothers; and two sisters.

LILLIE D. REEDER ROGERS, 92, died Aug. 6 in Medford, Ore. Services were conducted by Rev. G. M. Wilson. She is survived by four sons, James H., Clifton H., Marvin B., and Milton D.; four daughters, Edythe B. Wilson, Nola McCormick, Oleta M. Warren, and Lillie Mae; and one brother.

MRS. ESTHER V. BOTTEMILLER, 75, died Aug. 4 in Vancouver, Wash. Funeral services were conducted by Rev. P. J. Bartram and Rev. H. L. Evans. Surviving are her husband, Daniel; four sons, Curtis, Forrest, Jerry, and Dean; three daughters, Mrs. Eugene (Ina) Heriford, Mrs. Ernest (Elaine) Oquist, and Mrs. Donald (Jeanette) Andring; 18 grandchildren; three great-grandchildren; and two brothers.

MRS. TRESSA SMITTER died Aug. 3 in Falmouth, Mich. Funeral services were conducted by Rev. Gerald B. Cook.

EDWARD M. GREEN, 64, died July 15 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson. He is survived by his wife and one son.

M. VICTOR MINNICK, 54, died July 24 in San Leandro, Calif. Services were conducted by Rev. J. M. Anderson. He is survived by his wife, four children, and six grandchildren.

EILEEN M. BRAATEN, 52, died July 27 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson. She is survived by her husband, one son, and one grandson.

ORBIN C. (POP) JONES, 80, died July 30 in San Leandro, Calif. Funeral services were conducted by Revs. J. M. Anderson, E. E. Zachary, and Bob Clayton. Surviving is his wife, Rev. Mrs. Bertha; one son; and four grandchildren.

BIRTHS

—to Glen Carl and Linda (Gassel) Anderson, Lukwila, Wash., a boy, Brandon James, July 27. —to Lt. Paul and Mary Ada (Bennett) Dillingier,

Ft. Campbell, Ky., a boy, Daniel Vern, Aug. 4.
 —to Dan and Lilas (Whitaker) Smith, Anchorage, Alaska, a girl, Zabrina Rochelle, July 1.
 —to Rev. Darrel and Darlene (Barker) Krehbiel, Mandan, N.D., a boy, Darren Wayne, July 23.
 —to John and Carolyn (Crider) Kelley, Ketchikan, Alaska, a girl, Sara Lynn, June 22.
 —to William and Virginia (Garrett) Pack, Winchester, Va., a girl, Michelle Leigh, July 31.
 —to Rev. Bobby and Barbara (Maze) Hambrick, Parsons, W. Va., a boy, Rocklin Kenneth, July 20.
 —to Robert and Kay (Beal) Theobald, Dallas, a girl, Amy Kathleen, June 13.
 —to Rev. John and Donna (Bordelon) Alder, Lowville, N.Y., a girl, Kerri Lynn, June 12.
 —to James and Janet (Shafer) Monroe, Santa Clara, Calif., a boy, Jay Daren, June 23.
 —to Will and Ruby (Doerksen) Parker, Kent, Wash., a boy, Anthony Allen, May 7.
 —to Loren E. and Virginia (Bawcum) Carey, Knoxville, Tenn., a girl, Tanya Denise, Aug. 1.
 —to Mike and Sandy (Ferris) Hazlett, Santa Clara, Calif., a girl, Kari Michelle, Aug. 6.
 —to Rev. Bob and Sharon (Seibel) Shaver, Isabella, Okla., a girl, Karla Kaye, July 31.
 —to Lindell and Sue (Grant) Watson, Baytown, Tex., a boy, Russell DeWayne, Aug. 2.
 —to Rev. Johnny and Patty (Ouzts) Warrick, Midwest City, Okla., a boy, Bradley Kent, July 23.
 —to S. Sgt. and Mrs. Gary A. King, La Croft, East Liverpool, Ohio, a boy, James Howard, Aug. 12, at Craig A.F.B., Selma, Ala.
 —to Ed and Beverly (Bloom) Langley, Nacogdoches, Tex., a boy, Darrell Wade, Aug. 8.
 —to John W. and Dolley (Robinette) Emerich, Paso Robles, Calif., a girl, Mary Eleanor, July 11.
 —to Mr. and Mrs. Donald Klingensmith, Homer City, Pa., twins, Donald Jason and Anita Lorene, July 27.
 —to Mr. and Mrs. Floyd Taylor, Homer City, Pa., a girl, Amy, June 15.
 —to Mr. and Mrs. Richard Townsend, Homer City, Pa., a boy, David Alan, Aug. 13.
 —to Rev. Steve and Carol (Kitghlinger) Bringardner, Kansas City, Mo., a girl, Jennifer Dawn, July 15.

ADOPTED

—by Rev. Lyle and Jeannette (Cline) Pettit, a girl, Lynnette Currine, born Aug. 17, 1964, and a boy, William Lyle, born Mar. 9, 1967.

MARRIAGES

Deborah June Rice, East Liverpool, Ohio, and Matthew Morgan Jensen, Nashville, Aug. 5.
 Rita Lynn Mayne, Campbell, Calif., and David Hamilton Otth, Pasadena, Calif., in San Jose, Calif., June 3.
 Jean Gwendolyn Kettelhut, San Jose, Calif., and Curtis G. Biggers, Sacramento, Calif., in San Jose, Calif., July 1.
 Joyce Carol Clifton, San Jose, Calif., and Martin Lee Pinckard, Monrovia, Calif., in San Jose, Calif., July 14.
 Marlyn Anne Loret and Charles James Kinsman, Sunnyvale, Calif., in San Jose, July 22.
 Becky Arlene Wise and Sammy Meadows in Asheville, N.C., July 28.
 Helen Anne Macleod, Dromore County, Down, North Ireland, and George Williamson, Glasgow, July 11.
 Marilyn Gering, Pretty Prairie, Kans., and Paul Kaimar, Hutchinson, Kans., in Kingman, Kans., July 10.
 Ellen Louise Foster and John Graham III, Edmond, Okla., at Bethany, Okla., Aug. 8.
 Karen Ernst, Pasadena, Calif., and Charles Frye, Phoenix, Ariz., at Tucson, Ariz., July 27.
 Debra Adams, Pontiac, Ill., and Ralph Weaver, Bourbonnais, Ill., at Pontiac, Ill., Aug. 11.

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.

NEWS OF RELIGION

MARRIAGE VOWS BY LONG-DISTANCE. Stephen White, 21, had always wanted his father to perform the marriage ceremony when he married. But when the time came for his union to Barbara Moran, 18, his father, Rev. Wallace White, was 8,000 miles away in New Guinea.

That didn't deter a determined groom. Steve had the telephone company install special equipment in the First Church of the Nazarene in Denver, Colo., to amplify the call he was to put in to his father.

An overseas operator in Oakland was asked early in the day to reserve a line for the 8 p.m. call. At that hour, contact was made—with a little static interference—and the pastor of the church said, "I'm now present to you the father of the bridegroom, Rev. Wallace White."

Rev. W. White administered the vows, the couple was formally united, and everyone said good-bye to young White's father and mother in far-off New Guinea.

Before returning to their classes at Mid-America Nazarene College in Olathe, Kans., the newlyweds took off on a honeymoon. To New Guinea, of course.—E.P.A. □

CHURCH SERVICES ON THE WATER. Church services on the water are held every Sunday afternoon during July and August at Half Moon Bay on the St. Lawrence River near Gananoque, Ontario, Canada, in the Thousand Islands region.

Interdenominational devotions are conducted from a natural stone pulpit before the floating congregation in boats of all sorts, from rowboats to luxury cruisers.

Prayer books and hymnals are distributed by "ushers" paddling about in a canoe. □

UCC AGENCY HITS BROADCASTER'S BID TO HIRE ONLY CHRISTIANS. The communications office of the United Church of Christ has urged the Federal Communications Commission not to approve a request that would permit employment discrimination on the part of a religious broadcaster.

In its statement to the Commission, the UCC maintains that since all broadcasters are "public trustees," discrimination on their part "is an issue of Constitutional dimension."

The UCC agency's action was prompted by an FCC ruling that King's Garden, Inc., an evangelical group that operates stations KGDN and KBIQ-FM in Edmonds, Wash., was guilty of employment discrimination in violation of the 1964 Civil Rights Act. King's Garden has asked the FCC to exempt it from that law.

According to the FCC, King's Garden, Inc., has asked an applicant for the position of news announcer if he and his wife were both Christians, and asked him to give a testimony of his faith. The man, Trigby Anderson, maintained that such qualifications were not relevant to his ability to broadcast.

In its statement, the UCC Office of Communications also cited a decision of Chief Justice Warren Burger, when he was a judge of the U.S. Court of Appeals, in which he declared, "A broadcaster seeks and is granted the free and exclusive use of a limited and valuable part of the public domain; when he accepts that franchise it is burdened by enforceable public obligations. . . ." □

STATE COURT HOLDS HOST WHO ALLOWS EXCESSIVE DRINKING LIABLE UNDER LAW. The social host who serves drinks to minors or allows his guests to drink too much is just as liable for their actions as a bartender or liquor dealer who provides the liquor commercially, the Minnesota Supreme Court has ruled in St. Paul, Minn.

In a unanimous decision, the court drastically extended the scope of the state's 61-year-old "Dram Shop Law" to those who "provide liquor gratuitously as an act of hospitality, if injury occurs to a third person as a result of the intoxication of the recipient who was furnished the liquor legally." □

the answer corner

Conducted by W. T. Purkiser, Editor

In giving the works of the flesh in Galatians 5:19-21, Paul says those who are guilty of such things shall not inherit the kingdom of God. It reads like these are unpardonable.

Can you explain this to me?

Galatians 5:21 does not say "those who have done such things shall not inherit the Kingdom." It says, "Those who are doing such things shall not inherit."

Forgiveness blots out the record of the past, though the sins commit-

ted be as scarlet (Isaiah 1:18). Paul said of himself, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15). The chief has already been saved, so there's hope for all the rest of the tribe. But forgiveness is accompan-

ied by the miracle of the new birth. We become "new creatures in Christ." As a result we cease engaging in the works of the flesh listed in Galatians 5:19-21. Whosoever is born of God is not committing sin (I John 3:9).

Why can sanctified people get irritated and upset at others?

Because they are human.

Holiness does not insulate a person against the hurts, aggravations, and irritations that inevitably mar the relationships of imperfect people living in an imperfect world.

What holiness does is provide the necessary potential for dealing with hurts and irritations constructively in the spirit of Christ.

I don't know where the idea ever came from that a sanctified person automatically possesses a rhinoceros hide and nothing anyone ever does or says can annoy or hurt his feelings.

Dr. J. B. Chapman used to say that a holy heart is subject to some of the deepest hurts a human being can know. It is how one handles those hurts that makes the difference.

The human psyche has some built-in defenses that are as much a part of our humanity as the blinking of the eye or the reflex pull of a hand away from a hot stove. When its integrity or security are threatened, its natural reaction is defensive.

There is, to be sure, a carnal rage that is destructive and tends to smash and destroy the object of its hostility. Carnal irritation, as Dr. James Dobson has said, tends "to lash out." It is "aggressive and vicious. . . . I feel that we sin when we want to get even with our enemies—to cut and scratch and destroy the object of our anger."

On the other hand, as Dr. Dobson said, "I don't believe that all strong feeling, even when negative, is necessarily sinful. There are times when embarrassment, irritability, disappointment, fatigue or tension can bring an emotional outburst.

"Emotion has a well-developed physiological base which is difficult to ignore. When you have been humiliated in front of others, for example, adrenalin is released into the bloodstream, the eyes dilate, the blood pressure is increased, the hands sweat and the mouth goes dry. The heartbeat quickens and the entire system is put on an alert status. It is

impossible for some people to inhibit this physiological reaction.

"Therefore, I feel it is very important for the sanctified Christian to understand the distinction here. Without this understanding, he may feel he has sinned every time he is upset or antagonized.

"Jesus may demand even greater control of our emotions than I suppose, but I'm inclined to feel that He is tolerant of individual differences in this regard. Didn't Paul say, 'Inasmuch as it is within you, live peaceably with all men?'"

There's much more that could be said, obviously. Some of it I've tried to say more at length in *Interpreting Christian Holiness*.

The fullness of the blessing is a necessary element in the highest and best human relationships. But it does not automatically solve all the problems or smooth out all the wrinkles.

I read in another magazine that if you just committed a small sin or any sin and went immediately and asked forgiveness you only grieve the Holy Spirit and do not lose Him. Is that right?

In the first place, there is no such thing as "a small sin." All and any deliberate sin will eventually "do despite" to the Spirit of God (Isaiah 59:1-2; Hebrews 10:26-29; I John 3:8-10).

But while God makes no allowance

for sin in the Christian life, He does make provision for dealing with it.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation

for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2).

The important point is the immediate forgiveness. Either to deny the fact of the sin or to persist in it is fatal.

John 2:15 says, "And when he had made a scourge of small cords, he drove them out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." Do you think Jesus really used the whip?

Probably on the animals.

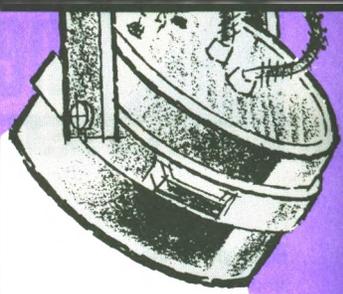
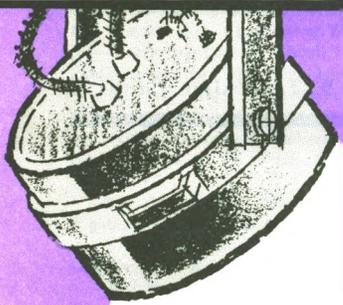
I think His blazing indignation at

the profaning of His Father's house was quite sufficient to send the

money changers scrambling.

GENERAL ASSEMBLY HIGHLIGHTS

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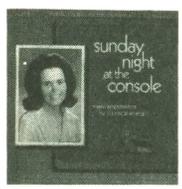
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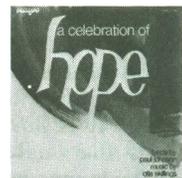
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ANNUAL REPORTS HEARD AT STADIUM

Bethany (Okla.) First Church recently closed its assembly year with "living reports" given to the entire church at the Bethany Ball Park.

Following a chicken dinner, hundreds of church members and friends met in the stadium bleachers to hear living reports from every division of the church life. The theme for the evening was "WINSome Evangelism."

Highlights of the evening included a statistical report incorporating the ushers' count in Sunday services, Sunday school attendance, and new members received on profession of faith.

Bethany First Church reported the following average attendances for

its 1971-72 year: Sunday morning worship, 1,812, for a gain of 145; evening service, 1,522, for a gain of 242; Sunday school, 1,529, for a gain of 166. The church received 110 members on profession of faith. Ponder W. Gilliland is pastor. □

MOVING MISSIONARIES

Mr. and Mrs. George Biggs, P.O. Box 1245, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Bruce Blowers (New Guinea), 210 Water St., Olathe, Kans. 66061 (Phone: 782-1495).

Rev. and Mrs. Russell Brunt (Trinidad), 405 E. Grand Dr., Apt. C-8, Bourbonnais, Ill. 60914.

Rev. and Mrs. Edward Cairns (British Honduras), 48 Ladas Drive, Belfast BT 69FT, North Ireland.

Rev. and Mrs. Ardee Coolidge, Las Heras 350, Bahia Blanca, Argentina, South America.

Miss Betty Cummings, 426 Fall St., Carthage, Mo. 64836.

Miss Ruth Dech (British Honduras), 2164 Garlias Drive, Pasadena, Calif. 91104 (Phone: 213-797-6372).

Miss Carol Dimbath (Swaziland), 426 Fall St., Carthage, Mo. 64836.

Miss Brenda Gould, P.O. Box 1323, Port-au-Prince, Haiti.

Mrs. J. I. Hill (retired), c/o Mr. Chester Hill, 870 Lynn Ln., Chico, Calif. 95926.

Rev. and Mrs. Phillip Kellerman (Taiwan), 869 Trace Dr., Apt. 310, Buffalo Grove, Ill. 60090.

Mr. and Mrs. John Lewis, R.F.D. 3, Box 41W, Rio Piedras, Puerto Rico 00928.

Rev. and Mrs. Herbert Ratcliff, P.O. Box 1245, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Daryl Schendel, Nazarene Mission, Salemp, Simbai Via Madang, New Guinea.

Rev. and Mrs. Elmer Schmelzenbach (Republic of South Africa), 344 W. 6th St., Garnett, Kans. 66032.

Rev. and Mrs. James Smith, P.O. Box 980, Welkom, Orange Free State, Republic of South Africa.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

October 1—"Don't Park Here"
October 8—"Don't Park by Your Handicaps"

BIG



OCTOBER						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
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**"BY ALL MEANS...
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Could It Be!

The doorbell rang and there stood two young men in their early teens, Bibles in hand, with a stack of gospel tracts.

"Mister, have you received Jesus into your heart?"

"Yes, I am happy to say I have," was my response.

"Have you been baptized with the Holy Spirit?" they persisted.

"Yes, about a month after I was saved God baptized me with His Holy Spirit," I replied.

"Praise Jesus!" was their response.

"Come in," I said to the young strangers God had sent my way. Although it was late, and the night for our midweek service, we shared out of the Word and out of our hearts for an hour. What a refreshing experience!

Could this be the New Testament norm for a vital church as suggested in Acts 5:42? "And *daily* in the temple [church], and in *every house*, they ceased not to teach and

preach Jesus Christ."

This indicates a continuous soul-consciousness, an evangelistic life-style of every-moment evangelism. Unstructured, non-programmed evangelism that issued supernaturally and continually from lives touched by His grace. They could not help but speak the things which they had seen and heard (Acts 4:20).

Perhaps today's movement with young people confronting us daily with Bible in hand with the questions, "Have you received Jesus?" "Have you received the Holy Spirit?" is a return to the New Testament norm.

Have we who have been Christians a lot longer been caught up in the thrill of a vital religious emotion that compels us to speak forth His praise because we cannot help it? □

W. E. Chandler
Kansas City

NEW PRESIDENT TO SERVE MVNC

Dr. John Allen Knight, pastor at Nashville Grace Church, was elected president of Mount Vernon Nazarene College, Mount Vernon, Ohio, at a special meeting of the board of trustees held on the campus, August 21. He assumed his new duties September 1. He will continue his relationship with Grace Church until his successor has been called. He succeeds Dr. Stephen W. Nease, who has accepted the presidency of Bethany Nazarene College, Bethany, Okla.



Dr. John Allen Knight

He earned both the B.D. and Ph.D. degrees in theology at Vanderbilt. He has taught at Bethany Nazarene College and for 11 years was chairman of the division of religion and philosophy at Trevecca Nazarene College, Nashville.

For two years Dr. Knight served as chaplain and chairman of the division of religion and philosophy at Mount Vernon Nazarene College before moving to his present position. He has approximately 10 years of experience pastoring churches on the Tennessee District.

Son of Dr. and Mrs. John L. Knight, of Kansas City, he is married and has three children. □

CHURCH BURNS MORTGAGE AND BREAKS GROUND

Members and friends of the Neodesha, Kans., church celebrated a victorious day on April 30 when they burned their cancelled mortgage of \$40,000 and at the same time broke ground for a new \$35,000 building project.

The mortgage was paid off in just over 12 years. The new project consists of two buildings: a new three-bedroom parsonage, and an activities building of metal construction. □

MRS. A. MILTON SMITH DIES AFTER SURGERY

Mrs. Opal Smith, wife of Dr. A. Milton Smith, district superintendent, Florida District, died Tuesday, August 22, in a Bethany, Okla., hospital. Following thyroid surgery, complications developed that caused her sudden passing.

Mrs. Smith is survived by her husband, A. Milton Smith, and three daughters—Joan Griffith, Norma Dell Smith, and Donna Ruth Peoples.

Funeral services were held at Bethany (Okla.) First Church, Friday, August 25, with Dr. G. B. Williamson officiating, assisted by Dr. Ponder W. Gilliland, pastor. □

SERVICEMEN'S RETREAT SCHEDULED



Paul Skiles

Paul Skiles, director of Servicemen's Division, has announced that the Nazarene Servicemen's Retreat will be held November 13-17, 1972, at the General Walker Hotel in Berchtesgaden, Germany. Rev. Paul Martin will be the speaker and Dr. Ralph Earle will be holding the Bible studies.



Rev. Paul Martin



Dr. Ralph Earle

Around 200 servicemen and their families attended last year. Chaplain Dudley Hathaway, retreat coordinator for 1971, commented, "We had a truly outstanding retreat in Berchtesgaden. The Bible study was excellent." One retreatant said, "I'm already looking forward to next year's retreat."

Chaplain Bill Sharp will be the retreat coordinator.—MICKEY COX, Youth Department. □

NEW HONOR CITATIONS FOR CARAVANS

Bill Young, general director of Caravan, announces that a new set of honor citations for Trailblazers and Pathfinders will go into effect October 1. The new set was developed to help internationalize the Caravan program. All districts, other than United States, will use the new honor citations.

For the Trailblazers, the new honor citations are—John Wesley, David Livingstone, George Washington Carver, and Phineas F. Bresee. The new honor citations for the Pathfinders are—Fanny Crosby, Helen Keller, Florence Nightingale, and Esther Carson Winans.

The emblems are now available from the Nazarene Publishing House. □

CORRECTION

Rev. Edwin Simmons, Rapid City, S.D., church, has written to correct a report sent to the *Herald* office stating that their church property was hit by severe flood damage in the June 9 storm. He said the report, released from a source outside the city, was in error. Little damage was done to the church property, which is on a hill 12 blocks from the flood-damaged area. □

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and consultation of the advisory board of Missouri District, together with the department heads, I have appointed Rev. Arthur E. Mottram of Vancouver, Wash., to be superintendent of the Missouri District.

Rev. A. Mottram has accepted the appointment and will assume his new duties on October 1.

Charles Strickland
General Superintendent

ANNOUNCEMENT

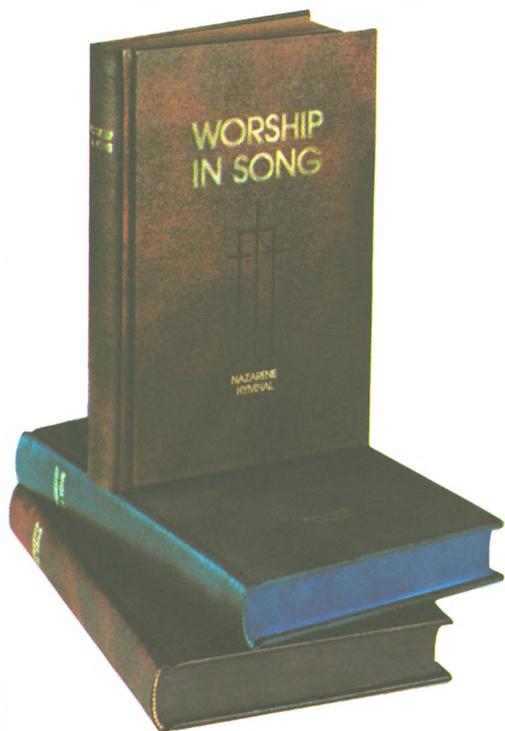
With the unanimous endorsement of the Board of General Superintendents and the approval of the district advisory board, I have appointed Rev. James Hutton, Philadelphia District, as superintendent of the Illinois District. The effective date, September 25.

Eugene L. Stowe
General Superintendent

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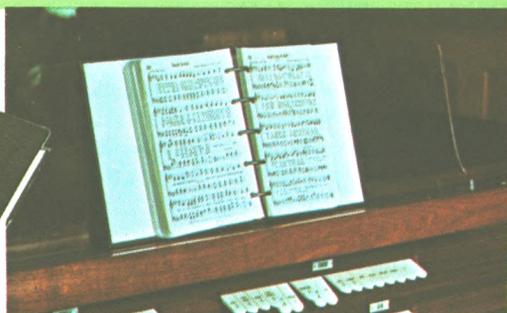
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