

March 29, 1967

herald

OF HOLINESS

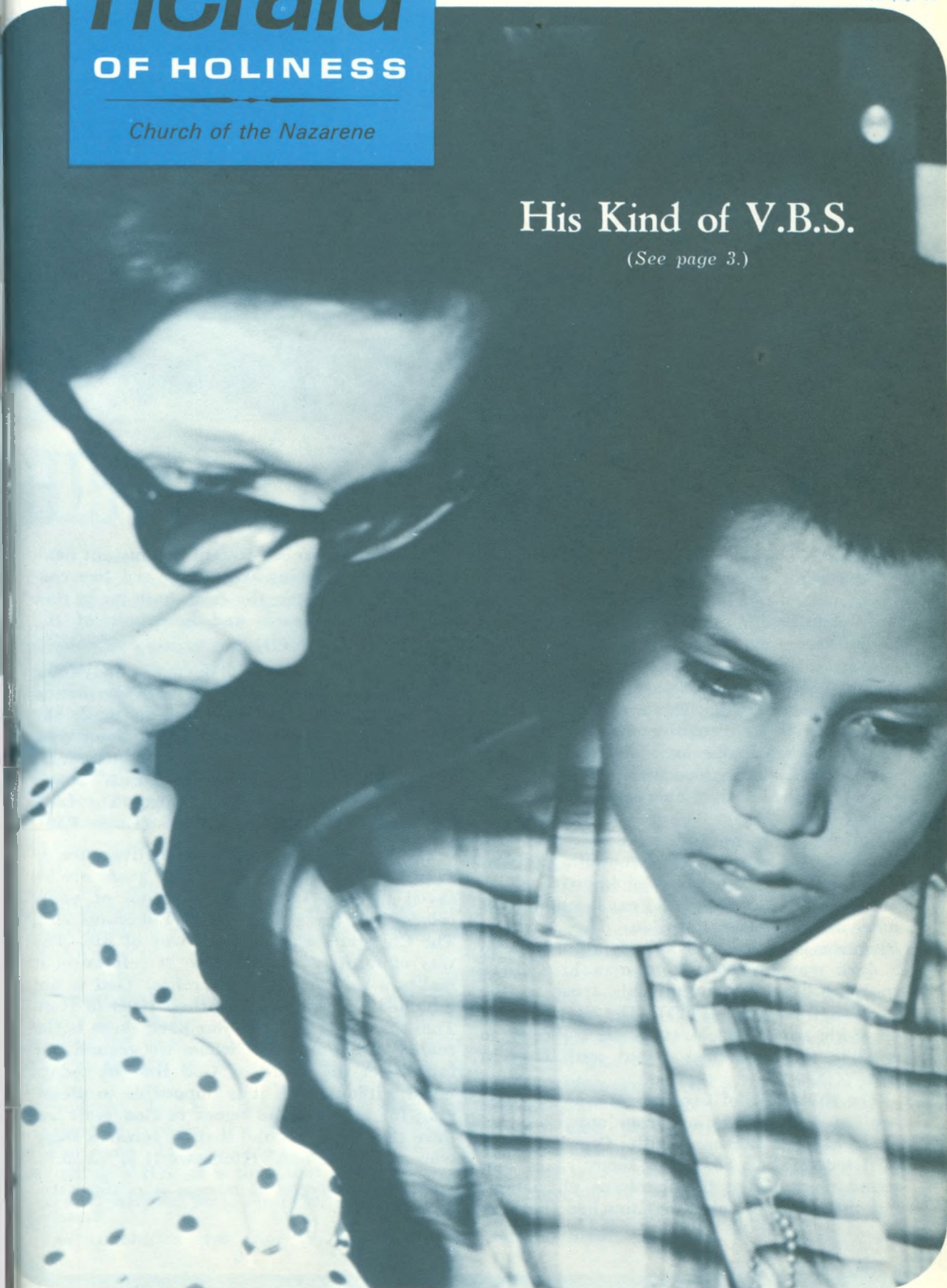
Church of the Nazarene

Don't Run-Face It!

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His Kind of V.B.S.

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General Superintendent Young

Our Credibility Gap

There is a wholesomeness to faith not only in the great crises of life, but also in the humdrum of ordinary living. The famous faith chapter of the Bible (Hebrews 11) tells of the heroes of faith in other centuries, but in nearly every instance these valiant men and women were unaware of their great courage or strength. The world about them was too evil to recognize their worth, but they never acted superior or arrogant in their steadfastness. Their true strength was in their humble faith, for they had no credibility gap with God.

Self-centeredness and self-sufficiency are the besetting sins of the twentieth century. The increase in our material knowledge has not helped us at this point. Fear is a dominant note in our generation too. The word in Proverbs is fitting and affords some light to a dark way: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (29:25). The Psalmist was no cynic when he observed, "It is better to trust in the Lord than to put confidence in man" (118:8).

The Bible tells of two women who received healing and restoration from our Lord because of their personal faith. One had been afflicted in her body for some years and found no relief at the hands of physicians, but the reach of faith that touched the hem

of the Master's robe brought her instant healing. His reassuring word followed her confession: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34).

The other woman had a deeper malady. She seemed to be devoted to sin and was bound by it. Her act of faith was to wash the Master's feet with her tears, dry them with the hairs of her head, and finally to anoint Him with precious ointment. Jesus' words were again clear and convincing: "Thy faith hath saved thee; go in peace" (Luke 7:50).

The simple way of divine deliverance is sound and penetrating. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). The Christian way is a new way of life. The way of faith is a new frame of reference; it makes a fundamental difference. God is not ashamed of those who put their trust in Him. There is no real risk on our part; there is the reality of a Person on whom we ground our faith. Let the Word of God find us today: "And without faith it is impossible to please him; for anyone who comes to God must believe that he exists and that he rewards those who search for him" (Hebrews 11:6, N.E.B.*).

*New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press. 1961.



HIS Kind of V.B.S.

• By Fred G. Wenger
Harrisburg, Pennsylvania

One year recently it looked like we wouldn't be able to have vacation Bible school. There just weren't two weeks all summer that enough persons could keep clear to have a well-staffed school. No matter what dates we chose or which time of the day we held the meetings, some key persons couldn't be there.

It was out of struggling with scheduling problems that the real problem emerged. We had turned the idea of V.B.S. around backwards. Each of us was thinking about himself, his plans, and his conveniences. We were overlooking the real reason for V.B.S.

I'll never forget the painful board meeting when we finally came to grips with the issue. It was difficult, yet so rewarding. We asked ourselves several questions. Out of the answers we found a way to have V.B.S. that year.

We asked, "Is V.B.S. necessary just so we can report that we had one?" And, "Is V.B.S. to be run so that the fewest adults are asked to sacrifice the least?" About this time we were zeroing in on what really matters in V.B.S.

We asked, "Is V.B.S. just for church kids? Do we need to consider the ones on our roll who seldom come? Is it possible that we could major on setting V.B.S. at a time that we could gear it towards outreach and following up new contacts?"

Our conclusion was that we would try to

conduct a V.B.S. that was "child-centered" and "outreach-centered."

To make it "child-centered" we held it during the day. The traditional two weeks of morning sessions were decided upon. We also decided that children are more interested in V.B.S. towards the end of the summer. By this time they have run out of finding things to do. (Parents are glad to get rid of them at this time too.)

To make it "outreach-centered" we concluded that the middle two weeks in August were best. This would give time afterwards to get ready for school in our area. But most important, it did not allow many weekends after V.B.S. for newly contacted families to go on weekend excursions before they settled down that fall. Follow-up work would net more results, we reasoned. We thought we could get more new ones tied into Sunday school and church faster.

We had our test that year. Some key persons couldn't be there. As late as the Saturday night before the school, a leading layman called and suggested that we cancel. But God blessed our efforts. We were enabled to have a more effective school than ever before. We conserved more results than previously. We discovered new teachers and helpers that we didn't know existed. Several who could not help every day came often enough to be a blessing. It seems now, as we look back, that the Lord rewarded us for running V.B.S. *His* way.

HOLINESS IN DEED

• **By W. E. McCumber**

Atlanta, Georgia

Be ye holy; for I am holy (I Peter 1:16). So reads a command of God familiar to us all.

The root meaning of holiness is "otherness," separation, difference, as any reliable lexicon or commentary will indicate. When God says, "I am holy," He distinguishes himself from all other gods. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness?" (Exodus 15:11)

And when God says, "Be ye holy," He calls upon His people to be different from all other people: "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Leviticus 20:26).

The holy God is other than every grinning or scowling idol before which deluded pagans fall. The holy people are different from all God-hating or God-forgetting people who live for themselves.

Furthermore, the divine holiness is expressed in *deeds*: "Who is like thee, glorious in holiness . . . doing wonders?" Even so, the otherness of God's people is to be shown by

what they do, by how they live. Thus God said to Israel, "After the *doings* of the land of Egypt, wherein ye dwelt, shall ye not do: and after the *doings* of the land of Canaan, whither I bring you, shall ye not do . . . Ye shall do my judgments, and keep mine ordinances" (Leviticus 18:3-5). And in the passage from I Peter the Lord's people are to be "obedient children, not fashioning yourselves according to the former lusts," but "holy in all manner of conversation"—that is, "in all your behavior" (NASB).

The holy God and His holy people are to be distinguished by the *moral quality of their deeds*.

Holiness is no problem for God! He does what He is. He is not like the other gods—the hideous, immoral gods of Egypt or Canaan. But all people are sinful, all people have sinned. How can any of us escape the common pollution and

practice of evil? That is where the command rubs!

Peter finds the answer to this problem in "the gospel" (v. 25), the good news that God's action and man's reaction create the possibility of holy behavior in an unholy world.

"Ye were not redeemed with . . . but with the precious blood of Christ" (vv. 18-19)—that is God's action. He has bought us from slavery to sin by the death of Jesus Christ.

"Ye have purified your souls in obeying the truth" (v. 22)—that is man's reaction. We respond to the grace and power of God in obedience and trust, and He makes real in us the purity provided for us by the atonement of Christ! From this inner spring of divine purity flows the outer life of holy behavior, of holiness in deed.

God is holy, other, different in His doings. We are to be holy, other, different in our behavior. His holiness is the source from which ours is derived by faith, and the pattern by which ours is regulated in life.



Dear Fellow Homemakers:

Along with most of you, my chief desire is to do the will of our Heavenly Father and in every way possible to advance His kingdom. Haven't you asked many times what you can do to glorify God? The beds have to be made, the meals cooked, the children loved and spanked. Sometimes it seems like a merry-go-round going nowhere; but I have seen some things I'd like to share with you.

We live in a university community in California. My sphere of influence isn't large--my family, a Sunday school class of girls, the teen-agers with whom we work, the checkers at the market, bank tellers, the pharmacist, occasionally the chef at the pizza place, and my neighbors.

We have lived in this house for five years. My life is much like those who live around me. Once in a while I coffee with my neighbors, but usually the days are spent ironing, cleaning, and trying to make life generally worthwhile for my husband and children.

But there is a major difference: we have Christ in our home and are trying to share Him with those around us. For instance:

Janet nearly had a nervous breakdown. When she was at a particularly low time, I organized food to be sent to the family. I've been able to tell her how God can be their Strength as He is ours. She is much improved and they have begun a regular family prayer time.

Five years ago John and Eleanor went to church once in a while. Today Eleanor is teaching a Sunday school class, and they all attend church regularly.

Dave and Caroline sing in a church choir, but they are searching and we are praying. Oh, yes, we visited Caroline when she was in the hospital after a car accident, took food to the family, and helped care for her children.

Marguerite is a lonely widow. She and I were picking up her walnuts recently, when she poured out her heart about her favorite nephew, who has cancer. I was able to offer comfort through love and prayer.

Ray and Ann moved to our block from England. Ray had been ill off and on for some time. With five children to support they have needed real help. Ann, a devout Catholic, and I have joined in prayer for him and he has improved significantly.

Joan and Jack have taken LSD in their search for life's answers. At first they thought they had found them (they have since been divorced). We have loved and prayed for them. Recently Joan told me she was attending church again.

Am I telling you these things to let you know we are wonderful? Oh, no! We simply want you to know that we have seen the Holy Spirit work through prayer and care in our immediate neighborhood. Becoming aware of it has been rich and beautiful.

Let's pray for one another--shall we?--that we may continue our ministry of love. I think Christ would have it this way.

RUTHIE

DON'T RUN—FACE IT!

• **By Kenneth L. Dodge**
Rochester, New York

Adjacent to one of the churches my father pastored when I was a boy lived a man who had six or eight fine apple trees in his backyard. These trees were this man's hobby and their condition reflected the tender, loving care he gave them. They were really beautiful trees and the owner was justifiably proud of them.

The first summer we moved to the community, I could scarcely wait for those trees to begin to bear fruit, for I had every intention of "borrowing" as many apples as I could carry.

The day finally came when the fruit was visible and, little by little, it began to ripen. Most of the fruit was still green, but here and there on each tree was an apple or two that appeared ripe enough to eat.

The problem lay in reaching the ripe fruit. I inched out on a limb, grasping for a piece that appeared ripe enough to eat. I inched out a bit too far, however, and with a cracking noise that sounded in my ears like the firing of a cannon, the limb broke. With a fearful crash it fell to the ground with me on top of it.

Miraculously, I escaped with no broken bones and was preparing to "make a "run for it" before anyone discovered what I had done. I knew the owner would be absolutely furious with me for having damaged one of his prize trees, not to mention the punishment that awaited me when I got home if my parents discovered what I had done.

I took a look around—and my heart sank within me. There was the owner looking out the rear window of his home and motioning me with a beckoning finger to "meet" him on the back porch of his house.

For a few moments I was undecided as to what to do. Should I "run for it" as every fibre of my being was urging me to do? At the same time, however, I was aware of my guilt and knew I should stay to face it and accept my punishment. What a dilemma! How inadequate are words to

describe my feelings at that moment! If I could have escaped I am sure I would never have set foot in that "orchard" again. But there was no escape.

With a heavy heart, dragging feet, and a sense of impending doom, I began to walk towards the house. I waited for the man to speak.

"What is it you want?" he asked kindly. I could scarcely believe my ears.

"Apples," I answered meekly and guiltily.

From behind his back he produced a bucket of the finest-looking apples I had ever seen in my life.

"These are yours," he said.

I was in a daze. He went on to say that there were plenty more where these came from and added that, in the future, it would not be necessary for me to risk life and limb to obtain the apples I wanted. There was no cause to trespass his property, damage his trees, and incriminate myself. I need only ask him and he would provide as many apples as I could use.

Imagine, if you can, my utter surprise, my agony turned to joy, my heaviness turned to gladness, and the burden of guilt rolling away like a snowball in the warmth of a summer's sun. There was no scolding, no lecture, no maligning, and no punishment. This man was giving me what I needed instead of what I deserved; he was offering pardon and complete forgiveness.

Need I add that as long as we lived in that community, and even to this day, I regard that man as one of the finest men I have ever known. What a wealth of understanding, kindness, and grace he had! Just think of what I would have missed if I had run away that day instead of staying to face my guilt.

On a recent Sunday evening, the sermon completed and the invitation in process, I saw a man who was face-to-face with his guilt. God had spoken to him and the man was undecided as to whether to run or to face his guilt. Every

* In the *Herald of Holiness*

50 Years Ago

Bud on the "Hallelujah March"

(Ed. Note: The spring of 1917 found the Nazarene Publishing House in dire financial straits. Church leaders throughout the denomination rallied to raise a \$50,000 offering to save it from going bankrupt. Below is one of Bud Robinson's optimistic reports.)

The Lord is still on His throne, and the government is still on His shoulder, and the *Herald of Holiness* gets better with each week's number. . . . The letters on the great Hallelujah March of April are full of encouragement. I feel so thankful that the boys all over the land are so full of hope. In spite of the Devil and all that he is trying to do to the Nazarene work, the outlook was never so bright as it is today. . . . Don't let a single pastor or evangelist say that the \$50,000 can't be raised, for it can be; it must be, and it will be. That will be no trick at all. That will encourage us to undertake things much larger in the near future. With our Publishing House on its feet, we will be able to go forward by leaps and bounds, and then we can begin to plan for a great missionary day, sometime in the early fall, that will bring up tens of thousands of dollars for our great missionary work. . . . There is something inspiring about every one of us, at one time, on the same day, all over the world doing the same thing and pulling for the same great purpose. . . . As I am trying to write in my poor way my heart is leaping for joy, and I am weeping until I can't see my old typewriter; but I know it is here because I hear it click.—*Bud Robinson.*

With the help of the Prince of Peace the most troubled heart can find "the peace of God, which passeth all understanding." Hearts at peace make peaceful families, peaceful communities, peaceful nations, and finally a peaceful world. This is the Father's way to peace; there is no other.—*Selected.*

ibre of his being was saying, "Run!" But his heart was aware of the beckoning finger of God. Only he could understand that God calls—not to scold, lecture, malign, or punish—but to give us what we really want but are trying to obtain in the wrong manner!

Our Lord promises to forgive and to provide for us with all we need. If we "run," it is almost always with the intention never to set foot in the orchard" again. No doubt that is the *real* reason (camouflaged by a host of excuses) why it is so difficult to persuade the unsaved to attend evangelical services.

Perhaps it would be well for us to make a greater effort to clarify what our Lord offers, why he calls, and what one misses if and when he refuses to heed the beckoning finger of God.



The Hidden Life

• **By G. Franklin Allee**

Moses Lake, Washington

The tornado had raged across the farmlands and through one small town, snuffing out more than a dozen lives, turning automobiles into battered, metallic corpses, destroying homes, and carrying away the wreckage.

Surveying the havoc the storm had wrought, we stood atop the foundation wall of one vanished farm home and looked with wonder down into the basement, into which the storm had driven much of the first floor, with its beams and joists.

Over in the southwest corner

there was a space left beneath the timbers. And it was this area that interested us the most. For in that one spot of security the family of this home had huddled while devastation rampaged about and over them. Having chosen the one spot which the storm's fingers did not reach, they found safety, and lived.

Today's world is being devastated by the buffeting of satanic forces. Sin runs riot, violence is everywhere, homes break up, war clouds boil in the background, the atomic bomb has poised its diabolic hand over all the earth.

But somewhere there is a place of refuge to which men may flee. Somewhere there is safety, and victory over fear. The inspired pen of the Apostle Paul points us to that place: "Your life is hid with Christ in God" (Colossians 3:3). In the Book of Proverbs (18:10) we find it expressed like this, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

The exception to the latter simile is that the temporal tower is restricted to geographical location. Absence from it leaves one un-

"How Come You Are Here?"

IT WAS A PLEASANT Sunday evening in California. The singing for the evening evangelistic service had just started. The one usher was greeting a new young man at the door. After a moment he was seated not too far from the back of the church and handed an open hymnal.

He knew what to do with it. He looked at it . . . sang from it. We call it participation. When the next number was announced, he found the page easily. Again he sang with some familiarity and freedom. Those around him sensed this too. In gentle, unobtrusive ways, they took him into the movement of the service with them. One man across the aisle caught the young man's eye and smiled a welcome how-do-you-do kind of smile.

* * *

THE SERVICE PROGRESSED. Nothing went wrong. The special number was good. The

testimonies were up-to-date. The announcements were short but vital, and gave the impression that the church was in gear with the times and the needs. The message was biblical. The preacher was warmhearted. The altar appeal was clear and uncomplicated.

"Come to Christ. Leave your sin burden with the Lord. Confess Christ as your personal Saviour. Confess Him before men. There is no better place to do this than here at this altar place. The time is now." Thus the preacher urged.

It was! The young man came and knelt to pray. Another soul was born anew into the kingdom of God. Another life was headed upward for an eternal home. And we know this "heading upward for heaven" will make a great difference in the life here and now. It will give all of life that upward tilt. It will bring service

protected. The sheltering tower of God's presence is everywhere. There is no place or time where He is not. The divine sanctum is always at hand, open and inviting. God is always present to those who seek Him. He is never away. He is in the atmosphere about us, the sunlight which envelopes us. His life it is which gives us the energy of thought, the power of will, the grace of love.

The life that is hidden in God finds in Him the Source of supply for every real need, the door to all victory. Hidden away from the soul's greatest hazards, we find life. It was said of Jesus, "In him was life; and the life was the light of men" (John 1:4).

In Him we may find the way to spiritual perception. He not only gives life, but also the ability to perceive its presence. There are souls so dead that they could sit in the most inspiring service—when the Holy Spirit is speaking to hearts, when faith envelops like a blanket and glory rolls in billows

—yet never feel a touch nor sense in the least God's presence.

Others there are who can hear the slightest moving in the tree-tops, can feel the least spiritual touch—so sensitive are they to the things of divine order.

Then there is the great host of "in-betweens," like the most of us, who must have quite a breeze moving to detect the Spirit's presence, who have to push a little, who have to reach out occasionally to invite a little of the glory into our own souls. To some a special realization of the Divine Presence comes only with effort. And yet it comes, for they too have received the endowment of divine perception.

There is a certain price one must be willing to pay before he can fully realize the secret of being hidden with Christ in God. And part of that price is the time and effort required for communion. For the divine closeness that belongs to the Spirit-

filled Christian is discovered only in the secret closet of prayer. To go on without communion is to go on without real life, for it is through communion God's Spirit finds access to the human soul.

How long can one go without drinking water? A week? Ten days? Well, there is a limit, and somewhere that will be reached.

And how long can a Christian go without drinking in God's presence through communion and still be a spiritual being? Here, too, there is a limit.

God must have a part of our entire living to have a part in any of it. Can we go to the office, the shop, to school, to our pleasures, without living in God there, and still have spiritual life enough to find in Him a refuge? Can we live in Him at church, and perhaps even in the home, and still partition Him off from the rest of life?

All worthwhile things have price tags attached to them. Nothing of great value is obtained without cost. It costs much to obtain an education, to maintain a good home, to retain virtue, to walk with God. To enter the eternal refuge many temporal bonds must be severed.

God did not create the ark that sheltered Noah and his family; He merely furnished the material and gave instruction. Saints are not miraculously fashioned in an instant. Sainthood is not easily achieved.

Spiritual Christians are people who have given up much, but who have gained everything lasting, all that is really good, all that is eternal. They have found the secret place through suffering, the hiding place through toil, the refuge in God through effort. And they have found the place where storms can only threaten, where strife can only annoy.

Together we pray: *Our Father in heaven, to Thee we turn in this day when storms of violence sweep the earth, when hatred rages like a fire, and when lust wastes the foundation of our civilization. Grant unto us the deep consolation of strong faith, the shelter of Thy protecting grace; help us to live daily in the sanctuary of Thine own self. Amen.*

• **By Kenneth Vogt**
Sacramento, California

to God and man, and a deep significance to what would otherwise be a life lived for time and sense alone.

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THE ALTAR SERVICE was over. In the informality and spiritual warmth of those precious "after-altar-time" moments, a worker asked kindly, "How come you are here?"

"Well . . . I guess it's those Nazarenes at that military base in Texas. They wouldn't let us alone. They followed up leads to the boys. They ran a bus. They took us to their homes. They fed us meals at noon and snacks at night. They really cared. Sometimes that bus would go away empty, but the next week it would be there again. Yes . . . it's those Nazarenes."

* * *

"O GOD, HELP ME to care in my own way . . . and help my church to care . . . everywhere . . . always. Amen."

Editorially Speaking

• By W. T. PURKISER

Acting on the Acts

For the next six months, the International Bible Lessons deal with the book that lies at the very heart of the New Testament.

If you will take your Testament and let it fall open right at the center, you will find yourself deep in the Acts of the Apostles.

This is no accident. The Book of Acts bridges what would otherwise be a vast gap between the Gospels and the Epistles and Revelation. Think how mystified we should be if we passed from the thrilling Resurrection account of John right into the letter of Paul to the church at Rome.

We would not know who this man Paul was.

We would not know how there came to be churches in Rome, Corinth, Galatia, Ephesus, Philippi, or Colosse.

We wouldn't be able to understand the mission to the Gentile world at all.

In the Acts of the Apostles, the promise and potential of the Gospels become actual in flesh-and-blood experience, which in turn lays the foundation for the explanations and applications of the Epistles and the Book of Revelation.

In the Acts, theory becomes practice. Theology turns into life. The Church breaks out of the Upper Room onto the streets and into the market-places of Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth.

To make our study of the Book of Acts most fruitful, the always excellent materials of the Department of Church Schools are being supplemented. For the unbelievably low price of \$1.50, the Nazarene Publishing House has taken the material on the Book of Acts from the *Beacon Bible Commentary* and printed it in a 350-page special paperback edition. When you consider that this is more than half the material in a volume selling singly for \$5.95, or as part of a ten-volume set for \$4.95, the book becomes one of the biggest bargains in the history of publishing.

The commentary on the Book of Acts in the *Beacon Bible Commentary* and in this special paperback edition was written by Dr. Ralph Earle, professor of New Testament at the Nazarene Theological Seminary. For what it may be worth, the editor believes this to be the finest writing Dr. Earle has done and the best commentary of its kind to be bought anywhere.

The Christian Service Training Commission is offering C.S.T. credit for Unit 126b, "A Study of the Book of Acts" for those who desire it. Credit will be given to those who attend twenty out of the twenty-six Sunday school sessions devoted to the study, and who read the special commentary along with the regular materials.

THERE IS, of course, more to it all than simply studying a portion of the Bible. Knowing the Book of Acts is important. Acting on the Book of Acts is all-important.

Nothing is much more futile than studying the Acts of the Apostles with no intention of following the tracks of the Apostles. This is because the Acts of the Apostles is not only a book of record. It is a pattern and a guide. It is beamed at the heart as well as the head.

It was said of one outstanding Christian that his religion was "not of the mothball but of the fireball variety." This is true of the Christianity of the apostles. It ought to be more true of ours than it is.

The Bible is like no other book in that one cannot really understand it until he experiences the life about which it speaks. To look at it "from the outside" is always to miss its meaning.

In many points we would disagree with Harvard Professor G. Ernest Wright, but he was certainly correct in his statement that, "after all, Scripture is of little value . . . unless it affords the reader a quickening of spirit, a searching of heart, and a cleansing of soul."

Charles V is reported to have said to the Reformers of his day, "Your theology is too difficult; it cannot be understood without much prayer." Such indeed is true of the Book of Acts.

Bible study without prayer in the Holy Spirit may become cold and pedantic. Infused with obedient faith, it becomes a transforming power.

Seven Sunday Mornings

There are seven Sundays between Easter and Pentecost. The name "Pentecost" indeed comes from the fact that this great festival was the fiftieth day after the Passover, in the Christian era that dark Saturday before Easter.

There is something especially fitting in the decision of the Department of Evangelism to designate these seven Sunday mornings between

Easter and Pentecost as "Seven Sunday Mornings of Evangelism." April 2 to May 14 could well be one of the most significant periods in the recent life of our church.

More easily than we like to admit, we become creatures of habit and tradition. Tradition for us designates Sunday morning for "worship," directed toward the concerns of those already committed to the Christian life. Sunday evening then is for "evangelism," directed toward those we are trying to win.

Yet the truth of it is, in most congregations today there are more actual spiritual needs represented in the average morning service than there are in the average evening service.

For one thing, there are more people in church on Sunday morning than there are on Sunday night—whether we like it that way or not. The ratio averages out around three to two, although two to one is not at all uncommon.

For another thing, that portion of the general public that intermittently attends church is much more apt to associate the idea of churchgoing with Sunday morning than with Sunday night. The tradition of Sunday morning church attendance is much broader than the Church of the Nazarene or other evangelical churches that maintain evening activities.

This does not mean that we either approve or acquiesce in the situation. It just means that we acknowledge it.

HEREIN IS THE WISDOM of at least occasionally praying and planning for Sunday morning evangelism. It would be a rare congregation, however small, that would not have some prime prospects for saving grace and sanctifying power in its morning services.

Sunday morning evangelism should begin with the Sunday school. Somewhere in the course of the lesson, each teacher from the primary groups on up should seriously and earnestly point out the difference between attending Sunday school and church and being a born-again and committed Christian. The International Bible Lessons on the Book of Acts throughout this period are filled with some of the very best materials for this purpose.

But should not the faith of the saints be fed in a morning service dedicated to their particular needs and problems? Indeed it should. But one very important way of "feeding faith" is reaffirming it in an evangelistic appeal addressed to those who do not as yet share it.

Much prayer and thought has already gone into the general outline of the "Seven Sunday Mornings of Evangelism," and Dr. Edward Lawlor has sent each local church the results of this.

No program can be "cut and dried" and made

to fit each situation. But there is a way to do everything that really ought to be done, and the Lord expects us to work at the job of finding and following that way.

Throughout our churches at home and overseas we should have a total cumulative attendance for these seven Sunday mornings of three million people. We ought to win and receive into church membership on the profession of their faith no less than ten thousand new members.

Neither of these results will "just happen." They will come about only as each local church rises to the challenge of these days.

All of us may have a part, by prayer and cooperation, in making fruitful the "Seven Sunday Mornings of Evangelism," April 2 through May 14. Then Pentecost will be for us more than a name or a date. It will become an experience and an inner drive.

Not Too Early to Plan

Spring is only one week old, and summer still seems far away. Yet the days speed by, and before we know it school will be out and vacation for children and young people will be here.

Summer for most of our churches means vacation Bible school. Whether for one week or two, the possibilities of V.B.S. are vast and are scarcely being tapped.

The 1967 theme for V.B.S. is "God Speaks Today."

Even those who have never organized or participated in vacation Bible school can do a creditable job by following the step-by-step *Plan Book*. Copies have been supplied each pastor, and additional copies are available on request. Complete lines of supplies are just as close as the nearest mailbox.

General V.B.S. Director Mary E. Latham points out that vacation Bible schools are "multipliers." They multiply the effectiveness, outreach, and numerical strength of the church.

An effective vacation Bible school reaches unchurched children and their parents. It gives more time for Christian teaching than is possible in regular Sunday school sessions. It gives opportunity for evangelism, enlarging the soul-winning potential of the church. And it provides training for Sunday school teachers and discovers new workers for the church school.

Teaching resources, textbooks, and session-by-session plans have been prepared by Miss Latham and her staff from nursery classes through kindergarten, primary, junior, and up to young teen.

Many churches have extended the age interests of V.B.S. upward by using regular Christian Service Training materials for young people and adults.

Let's make 1967 the "Year of the V.B.S."

For Jesus, Problems Equaled Opportunities

By Paul Culbertson

If we are to cultivate the mind of Christ, we need to grasp His view of problems.

In the Gospel of John, chapter nine, we find the story of the healing of the man who was born blind. The disciples, raised a curious question about the man's unfortunate condition.

"Master," they said, "whose sin caused this man's blindness, his own or his parents'?"

Jesus refused to get involved in any speculative discussion. His response to the question was, "He was not blind because of his own sin or that of his parents, but to show the power of God at work in him" (John 9: 2-3, *Phillips**). For Jesus, problems equaled opportunities.

In John 11, we find the touching account of the fatal illness and death of Lazarus, a dear friend of our Lord. Again, a problem equaled an opportunity.

"This illness," said Jesus, is not meant to end in death; it is going to bring glory to God—for it will show the glory of the Son of God" (John 11:3-4, *Phillips**).

The Apostle Paul interpreted his "thorn in the flesh" and other personal problems in the light of the principle we have been considering: "I have cheerfully made up my mind to be proud of my weaknesses, because they mean a deeper experience of the power of Christ. I can even enjoy weaknesses, suffering, privations, persecutions and difficulties for Christ's sake. For my very weakness makes me strong in him" (II Corinthians 12: 7-10, *Phillips**).

Problems, trials, and heartaches are sure to come to each of us. They are inherent in our human situation, and in a world under the curse of sin. To view these problems as opportunities for God to release His grace and power in and through our lives in a challenging and creative attitude. It brings glory to God, honor to His Son, and growth in grace to you and me.

Theologically, Starr Daily is impossible to understand or defend. Prac-

*From *The New Testament in Modern English*, © J. B. Phillips. 1958. Used by permission of The Macmillan Company.

tically, his life since he found the Lord Jesus Christ has been a lived-out illustration of the principle that problems equal opportunities.

Daily's godly mother died when he was only a few months of age. His father remarried and the home situation was far from ideal. As a mere child, Starr turned to older, delinquent boys for companionship. In order to gain status among them he tried to outdo them in their criminal behavior. By the time he was twenty years of age he had become a confirmed, psychopathic, adult criminal. At length he found himself desperately ill, subsisting on bread and water in solitary confinement in one of the "toughest" of state penitentiaries.



Culbertson

In this desperate situation Starr experienced an invasion of God's grace, power, and glory that was as dramatic and life-changing as the conversion of the Apostle Paul.

In the years that preceded his release, Daily served a twelve-hour night shift as a male nurse in the prison hospital. Through meditative prayer he would seek to be filled to overflowing with the love of God. Then he would minister to the needs of the hardened, sick, and often dying prisoners. Hundreds of the men were healed physically, emotionally, and spiritually by the miracle-working power of God's matchless love. In and through all of his ministry of helpfulness and healing was the principle: Problems equal opportunities for God.

Dr. James B. Chapman once said that a Spirit-filled Christian is "free to choose what he must take." We may never, like the Apostle Paul, be able to "glory in our infirmities." But if we realize that problems equal opportunities for God and His Son, we may be granted the grace to be thankful for what we have to take that comes unbidden and perhaps unwelcome to us within the circumstantial will of God.

Vital Statistics

DEATHS

JOSEPH FRANCIS CHANDLER, sixty-eight, died November 30 in Vivian, Louisiana. Rev. E. P. Akin, Rev. Everette Johnson, Rev. H. L. Kendrick, Jr., and Rev. Winston Lowe conducted funeral services. He is survived by his wife, Lizzie; two daughters, Mrs. H. E. Darnell and Mrs. C. E. Bourne; one son, J. R.; his mother, Mrs. Ella Chandler; five grandchildren; two great-grandchildren; three brothers; and five sisters.

RICHARD T. KISSEL, eighty-nine, died February 19 in Council Bluffs, Iowa. Funeral services were conducted by his pastor, Rev. Forrest E. Whitlatch. He is survived by his wife, Ella, two daughters, and a son.

SIDNEY J. LECREN, seventy, died January 15 in Mobile, Alabama. Funeral services were conducted by Rev. Harold Mills. He is survived by his wife, Mary; one son, James; one daughter, Mrs. Doris Harkins; and three grandchildren.

LAWRENCE J. LUTTRELL, fifty-nine, died February 22 in Augusta, W.Va. He is survived by his wife, Ritchie; one son, Kenneth; two daughters, Marlene and Joyce; and four grandchildren.

BERT H. NIXON, seventy-nine, died February 19 in Sault Ste Marie, Michigan. Funeral services were conducted by Rev. A. L. Lang. He is survived by his wife, Selena; two daughters, Mrs. Marie Long and Mrs. Vivian Nalley; three sons, Forrest, Clifton, and Douglas; eighteen grandchildren; and ten great-grandchildren.

MRS. DOROTHY SPARKS, wife of Rev. L. E. Sparks, retired minister of the Canada Central District, died February 5 following an extended illness. Funeral services were conducted by Rev. Bruce T. Taylor, district superintendent, and Rev. James A. Taylor. Besides her husband, Mrs. Sparks is survived by a daughter, Jennifer; and two stepchildren, Rev. David Sparks and Mrs. Pearl Shelp.

MRS. ESTELLA VERMILLION, eighty, died February 3 in Holt, Michigan. Her funeral was conducted in Lansing, Michigan, by her pastor, Rev. J. D. Ulrich.

MRS. SUSIE WELLER, eighty-three, died February 9 in Bethany, Oklahoma. Funeral services were conducted by Dr. M. Harold Daniels. She is survived by seven sons, Milton, Robert, William, Chapman, Leonard, Odum, and Frederick; three daughters, Ruth Archuleta, Valena Taylor, and Geneva Young; twenty-three grandchildren; thirty-three great-grandchildren; two brothers; and one sister.

MARRIAGES

Stella Catharine Moore and Doyle Henderson at Bedford, Indiana, February 15.

Lometa G. Spaulding and Dr. O. J. Finch in Orange, California, February 9.

BORN

—to Rev. and Mrs. Arthur Evans of Swazi-Zulu a daughter, Shelley Kay, February 8.

—to Larry and Lynette (Rudeen) Edgerton of Spokane, Washington, a son, Kent Duane, December 30.

—to Don and Sherrill (Chandler) Henderson of Wichita, Kansas, a daughter, Christi Ann, February 18.

—to Mr. and Mrs. Ronald A. Panos of Kansas City, Missouri, a daughter, Deborah Lyn, February 4.

Announcements

EVANGELISTS' OPEN DATES

H. G. Purkhiser, 308 East Hadley, Aurora, Missouri 65605: Open date May 3-14.

William Thompson, 1915 West New York St., Indianapolis, Indiana 46222: Open dates in April, May, and June.

SPECIAL PRAYER IS REQUESTED

—by a Christian in Oklahoma for her brother.

—by a parent in Nebraska for their divided home and the children.

District Assembly Information

HAWAII, April 27 and 28, First Church, 408 N. Judd St., Honolulu, Hawaii 96817, Pastor Charles Higgins. General Superintendent Coulter. (N.W.M.S. convention, April 26; N.Y.P.S. convention, April 29.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

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V. H. LEWIS, Vice-chairman
GEORGE COULTER, Secretary
HUGH C. BENNER
G. B. WILLIAMSON
SAMUEL YOUNG

Mich, Apr. 3-9; Fairgrove, Mich, Apr. 14-23; LaPorte, Ind., Apr. 25-30
 Crews, Herman F. and Mrs. c/o NPH*: Waco, Tex. (Elm Mott), Apr. 3-9; Irving, Tex. (Faith), Apr. 10-16; Tucson, Ariz. (Palmdale), Apr. 20-30
 Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Brownstown, Ind., Mar. 30—Apr. 9; Fulton, Ohio, Apr. 13-23; Bicknell, Ind. (1st), Apr. 27—May 7
 Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104: Napa, Calif., Apr. 16-23
 Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Utica, Pa., Mar. 22—Apr. 2; Bossier City, La. (South), Apr. 6-16; Chattanooga, Tenn., Apr. 20-30
 Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Chrisman, Ill., Mar. 29—Apr. 2; Bridgeport, Ind., Apr. 13-23
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162: Iowa City, Iowa, Apr. 3-9; Des Moines, Iowa, Apr. 12-23; Terre Haute, Ind., Apr. 24-30
 ● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Harpersville, Ala. (Tent Crusade), Mar. 30—Apr. 9; Monticello, Ky., Apr. 11-16; Montpelier, Ohio, Apr. 20-30
 Dennis, Gernald D. c/o NPH*: Harpersville, Ala. (Tent Crusade), Mar. 30—Apr. 9; Montpelier, Ohio, Apr. 20-30
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Indianapolis, Ind. (Speedway), Apr. 6-16; Columbus, Ind. (Calvary), Apr. 19-30
 Dixon, George and Charlotte. Evangelist and Singers, Box 573, Eastport, N.Y. 11941: Lebanon, Ohio, Mar. 24—Apr. 2; Dawson, Minn., Apr. 6-16; Livermore Falls, Me., Apr. 25-30
 Dobbins, C. H. Yoder, Ind. 46798: Nappanee, Ind., Mar. 22—Apr. 2; Ligonier, Ind., Apr. 19-30
 Donaldson, W. R. c/o NPH*: Clarksdale, Miss. (1st), Mar. 28—Apr. 2; Abernathy, Tex. (1st), Apr. 9-16; Lufkin, Tex. (1st), Apr. 23-30
 ● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Columbus, Ohio (Frank Rd.), Mar. 28—Apr. 2; Arlington, Va. (Calvary), Apr. 3-9; Clarksville, Tenn. (1st), Apr. 10-16; Jackson, Miss. (City-wide), Apr. 17-23; Albertville, Ala. (1st), Apr. 24-30
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901: Fairbury, Neb., Apr. 9-16; Torrington, Wyo., Apr. 20-30

Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001: Port Angeles, Wash., Apr. 2-9; Mt. Vernon, Wash., Apr. 13-23; Port Alberni, B.C., Apr. 24-30
 Edwards, L. T. 1132 Ash, Cottage Grove, Ore.: Vacaville, Calif., Mar. 26—Apr. 2
 Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind.: Muncie, Ind. (Mayfield), Mar. 27—Apr. 2; Yorktown, Ind., Apr. 7-9
 Elston, C. L. 4228 S. Center St., Howell, Mich. 48843: Adrian, Mich., Mar. 28—Apr. 9
 Emsley, Robert. Bible Expositor, c/o NPH*: Mobile, Ala., Mar. 26—Apr. 2; Chicago, Ill. (Mt. Greenwood), Apr. 5-16; Chesapeake, Va., Apr. 19-30
 Ensey, Lee H. 26392 E. Highland Ave., Space 40, Highland, Calif. 92346: Kansas City, Mo. (1st), Apr. 2-9; Erie, Kans., Apr. 10-16; Rancho Cordova, Calif., Apr. 23-30
 Ferguson, Edward and Alma R. 2, Box 183, Vicksburg, Mich. 49097: Coraopolis, Pa., Mar. 23—Apr. 2; Sturgis, Mich. (1st), Apr. 9-16; Dearborn, Mich. (1st), Apr. 18-23; Perry, Mich., Apr. 25-30
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Louville, N.Y., Apr. 3-6-23
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092: Meadville, Pa. (1st), Apr. 6-16; Wellsburg, W.Va. (1st), Apr. 20-30
 ● Fisher, Tom.† 4801 S. Fern Creek, Orlando, Fla. 32806: Cumberland, Md., Apr. 17-23
 Fisher, Wm. c/o NPH*: Oregon City, Ore., Mar. 26—Apr. 2; Medford, Ore. (1st), Apr. 5-16; Abilene, Tex. (1st), Apr. 23-30
 Fitch, James S. 3389 Mimosa Dr., Nashville, Tenn. 37211
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Kurtz, Ind., Mar. 29—Apr. 9; Urbana, Ill., Apr. 12-23; Monticello, Ill., Apr. 24-30
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231: Clay City, Ind. (Union Chapel), Mar. 29—Apr. 9; Brentwood, L.I., N.Y., Apr. 12-23; Harpers Ferry, W.Va. (Loudoun Valley), Apr. 26—May 7
 Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Carlinville, Ill., Apr. 3-16; Marshall, Ill. (1st), Apr. 19-30
 Fowler Family Evangelistic Party, The Thomas

Preacher and Musicians, c/o NPH*: Strabone, Pa. (Cannonsburg), Mar. 30—Apr. 9; Frackville, Pa., Apr. 14-23; Rochester, Mich. (Auburn), Apr. 28—May 7
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075: Huntsville, Ala., Mar. 31—Apr. 2; Greenville, Ohio, Apr. 12-23
 Froege, Harold C. Box 186, Marshall, Ill. 62441: Havanna, Ill., Apr. 2-9; Lakeview, Ohio (Indian Lake), Apr. 12-23; Bellefontaine, Ohio, Apr. 26—May 7
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Iola, Kans., Apr. 24-30
 Gamble, Albert L. and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371: LaMoure, N.D., Mar. 30—Apr. 9; Ellendale, N.D., Apr. 12-23; Kenmare, N.D., Apr. 26—May 7
 Gardner, George. c/o NPH*: Sumter, S.C., Apr. 17-23
 Geeding, Wilma. Fletcher, Mo. 63030: Hillsboro, Ill., Apr. 2-9; Plymouth, Ind., Apr. 23-30
 ● Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind. 47303: Muncie, Ind. (Mayfield), Mar. 27—Apr. 2; Portland, Ind., Apr. 19-30
 Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida. 83843
 ● GlorianderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Franklin, Ohio, Apr. 2; Lexington, Ky. (Lafayette), Apr. 7-9; Richmond, Ind., Apr. 23-23; Bucyrus, Ohio, Apr. 28-29
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Collingsdale, Pa., Mar. 28—Apr. 2; College Park, Md., Apr. 4-9; Lansdale, Pa. (1st), Apr. 14-23; N. Tonawanda, N.Y., Apr. 25-30
 Gravat, Harold F. Box 427, Anna, Ill. 62906: Grand Rapids, Mich. (West), Mar. 26—Apr. 9; Mendota, Ill., Apr. 9-16; Springfield, Ill., Apr. 16-23; Granite City, Ill. (1st), Apr. 23—May 7
 ● Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Salem, Ohio (1st), Mar. 27—Apr. 2; Ft. Wayne, Ind. (Grasmere Heights), Apr. 3-9; Pontiac, Mich. (1st), Apr. 10-16; Des Moines, Iowa (East Side), Apr. 17-23; Ashland, Ky. (1st), Apr. 30—May 7
 Greiner, George and Kathleen. Preacher and Singer, 3120 Pennsylvania, Colorado Springs, Colo. 80507: Smith Center, Kans., Mar. 29—Apr. 9; Holyoke, Colo., Apr. 12-23
 Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Lincoln Park, Mich., Mar. 29—Apr. 9; Ottumwa, Iowa (Trinity), Apr. 12-23; Centerville, Iowa, Apr. 26—May 7
 Grimshaw, Michael and Mrs.† c/o NPH*: Laurel, Mont., Mar. 27—Apr. 2; Havre, Mont., Apr. 3-9; Kalispell, Mont., Apr. 12-23; Libby, Mont., Apr. 26—May 7
 Guy, Marion O. R. 5, Muskogee, Okla. 74401: Portales, N.M., Apr. 2-9; Hays, Kans., Apr. 16-23
 Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Upper Sandusky, Ohio, Mar. 31—Apr. 9; Trinway, Ohio, Apr. 14-23
 Hall, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362: Albany, Ky. (Northside), Apr. 19-30
 Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Birdshoro, Pa., Apr. 8-16; Wausau, Wis., Apr. 20-30
 Hayes, Thomas c/o NPH*
 Heasley, Jimmy and Fern. c/o NPH*: Tulsa, Okla. (Parkview), Apr. 2-9; McAlester, Okla., Apr. 16-23; Ft. Smith, Ark. (Trinity), Apr. 30—May 7
 Heriford, Russell W. R. 1, Inola, Okla. 74036
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M. 88001: Ft. Sumner, N.M., Apr. 2-9
 Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Kinneare, Wyo. (Sunnyside), Mar. 22—Apr. 2; Valentine, Neb., Apr. 5-16; Kenseaw, Neb., Apr. 17-23; Elk City, Okla., Apr. 23—May 7
 Hood, Gene. c/o NPH*: Meeker, Okla., Apr. 3-9; Broken Arrow, Okla., Apr. 10-16; Union, Mo., Apr. 17-23; Bristol, Okla., Apr. 30—May 7
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590: Grand Ledge, Mich. (1st), Mar. 23—Apr. 2; Fremont, Ohio, Apr. 9-16; Tipton, Ind., Apr. 23-30
 Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Cuyahoga Falls, Ohio, Apr. 3-9; Charleston, W.Va. (Loudendale), Apr. 10-16; Newell, W.Va. (1st), Apr. 20-30
 Hoots, Rob. c/o NPH*: Akron, Ohio (1st), Mar. 26—Apr. 2; Oak Hill, Ky. (1st), Apr. 3-9; Rowling Green, Ky. (1st), Apr. 10-16; Ludlow, Ky., Apr. 17-23; Erlanger, Ky., Apr. 24-30
 Hubart, Leonard G. R. 6, Huntington, Ind. 46750
 Huff, Phil† 12 Walnut St., Portland, Me. 04106: Fostoria, Ohio (Ridge Chapel), Mar. 29—Apr. 9; McConnellsburg, Pa., Apr. 10-16; Kenton, Ohio, Apr. 17-23; Portland, Me., Apr. 24-30
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Beth-



Where'd the Money Go?

Before



After

If you have ever wondered how your vacation Bible school Missionary Special offerings are used, take a look at these two pictures from Swaziland. They show what your missionary dollar does.

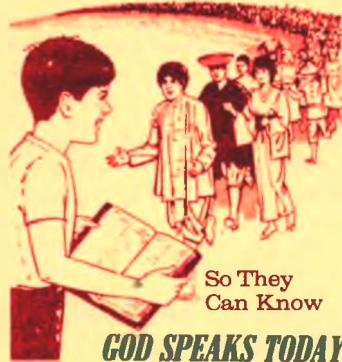
Missionary William Moon writes from Swaziland: "At the time that I received the V.B.S. offering I had two projects pending and had the Government Grant (50-50 basis) but not a penny to be seen in the mission. I thank the Lord I was able to go ahead with both projects.

"I enclose 'before' and 'after' pictures of one of the projects.

"Please convey my appreciation and the thanks and greetings from the Swazi school children to the appropriate people for their good help in the Lord's work. In the schools which I supervise there are 2,500 contacts possible daily for the church! Pray that our teachers can meet the challenge!"

You remember that our 1964 V.B.S. special was to help Nazarene day schools around the world. This year we are confronted with an even greater challenge "So They Can Know

God Speaks Today." We want to send portions of God's Word to millions of new readers groping for something to read. Let us give an offering to make possible a portion of God's Word for everyone who wants it. Mark your offering, "1967 V.B.S. Special." Send to Dr. John Stockton. 6401 The Paseo, Kansas City, Missouri 64131.



So They Can Know

GOD SPEAKS TODAY

- Iehem, Pa. 18018: Charlotte, N.C. (1st), Mar. 23—Apr. 2; Temple, Pa., Apr. 4-9; Haverhill, Mass., Apr. 13-23; Manchester, Conn., Apr. 27—May 5
- Hysong, Ralph L. R. 22, Delmont, Pa. 15626: Pittsburgh, Pa. (Lincoln Place), Apr. 10-16
- Ide, Glen, Jr., Evangelistic Party, R. 2, Vicksburg, Mich. 49097: N. St. Paul, Minn. (North), Mar. 30—Apr. 9; Grand Rapids, Minn., Apr. 16-23; Ridgeville, Ind., Apr. 27—May 7
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Rockland, Me., Mar. 31—Apr. 9; Jamestown, N.Y., Apr. 14-23; North Pekin, Ill., Apr. 28—May 7
- Irick, Mrs. Emma P.O. Box 906, Lufkin, Tex. 75901: Temple, Tex. (1st), Apr. 7-16; Houston, Tex. (Irvington), Apr. 21-30
- Irwin, Ed. c/o NPH*: Hariford City, Ind., Mar. 29—Apr. 9; Marion, Ill., Apr. 10-16; Jerseyville, Ill., Apr. 17-23
- Irwin, James S. 703 Debord St., Northfield, N.J. 08225
- Isbell, R. A. Box 957, Crowley, La. 70526: Borger, Tex. (Trinity), Mar. 22—Apr. 2; Alvin, Tex., Apr. 10-16; Kansas City, Kans., Apr. 3-9; Denison, Tex., Apr. 23-30
- Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Pottstown, Pa., Mar. 22—Apr. 2; Allison Park, Pa. (North Hills), Apr. 5-16
- Jackson, Kyra† 7943 Gratiot Road, Saginaw, Michigan 48603: Cadillac, Mich. (1st), Apr. 7-16
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Crawfordville, Ind., Mar. 27—Apr. 2; South Bend, Ind. (1st), Apr. 3-9; Newport, Ky. (1st), April 12-23; Topeka, Kans. (1st), Apr. 24-30
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Robertsdale, Pa. (Broad Top), Mar. 22—April 2; Mercer, Pa., Apr. 12-23
- Jensen, Mark† c/o NPH*: Lodi, Calif. (1st), Apr. 2-9; Ephrata, Wash., Apr. 25-30
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Covington, Ky. (1st), Mar. 26—Apr. 2; Akron, Ohio (Kenmore), Apr. 3-9; Indianapolis, Ind. (S. Irvington), Apr. 16-23; Springport, Ind. (Luray), Apr. 24-30
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Hanahan, S.C. (Goose Creek), Mar. 29—Apr. 9; Brownwood, Tex., Apr. 12-23; Thomaston, Ga., Apr. 26—May 7
- Killen, Allen R. Evangelist and Singer, 407 Campbell's Creek Dr., Charleston, W.Va. 25306: Hendersonville, N.C., Mar. 27—Apr. 2; St. Louis, Mo. (Ferguson), Apr. 3-9; Weirton, W.Va., Apr. 13-23; Elkins, W.Va., Apr. 24-30
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Burlington, Colo., Mar. 29—Apr. 9; Brush, Colo., Apr. 12-23; Marshall, Mo., Apr. 26—May 7
- Land, Herbert 933 E. Kentucky, Pampa, Tex. 79065: Camden, Ark., Mar. 27—Apr. 2; Wright City, Mo., Apr. 5-16
- Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Worth, Ill., Apr. 2-9; Fargo, Okla., Apr. 12-23; Tulsa, Okla. (Valley View), Apr. 26—May 7
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Brilliant, Ohio, Mar. 29—Apr. 9; Hagerstown, Md. (1st Church of God), Apr. 12-23; Boonsboro, Md. (Ind.), Apr. 24-30
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Ravenna, Ohio, Mar. 22—Apr. 2; Clinton, Ohio, Apr. 3-9; Aroma Park, Ill., Apr. 10-16
- Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Huntington, W.Va. (1st), Mar. 28—Apr. 2
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Arvin, Calif. Mar. 29—Apr. 9; Grover City, Calif., Apr. 12-23
- Leonard, James C. Box 12, Marion, Ohio 43302: Mansfield, Ohio (McPherson), Mar. 30—Apr. 9; Lakewood, Ohio, Apr. 30—May 7
- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: Arcata, Calif., Apr. 20-30
- Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759: Pana, Ill., Apr. 7-16; St. Clair, Mo., Apr. 21-30
- Liddell, P. L. c/o NPH*: Murphysboro, Ill., Apr. 19-30
- Lipker, Charles H. R. 1, Alzada, Ohio 44802: S. Charleston, W.Va., Mar. 24—Apr. 2; Wooster, Ohio, Apr. 11-16; Troy, Ohio, Apr. 21-30
- Littrell, Dick. c/o NPH*: Bakersfield, Calif. (1st), Mar. 29—Apr. 9; Reno, Nev. (1st), Apr. 14-23; Fallon, Nev., Apr. 24-30
- Livingston, James H. Box 142, Potomac, Ill. 61865: Nebo, Ill., Apr. 5-16
- Lono, Wilmer A. Box 295, Goodrich, N.D. 58444: Mora, Minn., Mar. 29—Apr. 9; Yankton, S.D., Apr. 19-30
- Lush, Ron c/o NPH*: Springfield, Ohio (1st), Apr. 2-9; Lawrence, Kans. (1st), Apr. 10-16;
- Norwood, Ohio, Apr. 17-23; Plymouth, Mich., Apr. 24-30
- MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Tulsa, Okla. (Springdale), Mar. 29—Apr. 9; Sulphur, La., Apr. 11-16; Lake Charles, La., Apr. 18-23
- Mack, William M. R. I, Sherwood, Mich. 49089
- Mansfield, Howard. 1318 Leadville, Boise, Ida. 83702
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390: Decatur, Ind. (Union Chapel EUB), Mar. 31—Apr. 2; Muncie, Ind. (Riverview), Apr. 3-9
- Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806: New Ellenton, S.C., Mar. 27—Apr. 2; Jacksonville, Fla. (Central), Apr. 3-9; Akron, Ohio (E. Liberty), Apr. 12-23; Carmi, Ill. (1st), Apr. 24-30
- Martin, Paul. c/o NPH*: Winchester, Ind. (1st), Mar. 27—Apr. 2; Coast to Coast World Missions Tour, Apr. 3-21; Marion, Ind., Apr. 24-30
- Mathis, I. C. c/o NPH*: Newark, Del. (1st), Apr. 2-9; Hampton, Va. (1st), Apr. 17-23
- May, Vernon D. and Mrs. c/o NPH*: Golden, Colo. (Denver Edgemont), Apr. 2-9; Riverton, Wyo. (1st), Apr. 12-23; Rock Springs, Wyo., Apr. 26—May 7
- Mayfield, Paul and Helen. c/o NPH*: London, Ont. (1st), Mar. 29—Apr. 9; Peoria, Ill. (North Side), Apr. 12-23; Pontiac, Mich. (Zion), Apr. 26—May 7
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403
- McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: Martinsville, Va. (Meth.), Mar. 29—Apr. 5; Springfield, Ohio (Meth.), Apr. 7-9; Indianapolis, Ind., Apr. 16-23; Greensburg, Ind. (Free Meth.), Apr. 30—May 1
- McCullough, Forrest c/o NPH*: Chattanooga, Tenn. (E. Tenn. Dist.), Mar. 27—Apr. 5; Indianapolis, Ind. (West Side), Apr. 7-16; Anniston, Ala., Apr. 18-23; Lake Charles, La. (1st), Apr. 25-30
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: Anthony, Kans. (1st), Apr. 5-16; Rocky Ford, Colo. (1st), Apr. 19-30
- McIntosh, John P. Knobel, Ark. 72435: Kincaid, Ill., Mar. 24—Apr. 2; Arvada, Colo. (1st), Apr. 9-16; Wray, Colo., Apr. 21-30
- McNaught, J. Austin† R. 2, Box 501, Clackamas, Ore. 97015: Cottage Grove, Ore., Apr. 2-9
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Omaha, Neb. (Fay Blvd.), Mar. 27—Apr. 2; Shelbyville, Ill., Apr. 3-9; Bel Air, Md., Apr. 10-16; Indianapolis, Ind., Apr. 17-23; Springfield, Mo. (City-wide), Apr. 24-30
- McWhirter, G. Stuart. c/o NPH*: San Bernardino, Calif. (1st), Mar. 23—Apr. 2; Mesa, Ariz. (1st), Apr. 3-9; Wichita, Kans. (West-side), Apr. 10-16; Tucson, Ariz. (1st), Apr. 17-23; Dodge City, Kans. (1st), Apr. 24-30
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Wheelersburg, Ohio, Mar. 29—Apr. 9; Crestline, Ohio, Apr. 13-23; Utica, Ohio, Apr. 27—May 7
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Winfield, Kans., Mar. 22—Apr. 2; Abernathy, Tex., Apr. 9-16; Elkhart, Kans., Apr. 19-30
- Merryman, Paul† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Rushville, Ind. (Andersonville), Mar. 30—Apr. 9; Fowler, Ind. (Wes. Meth.), Apr. 10-16; Orbesonia, Pa. Apr. 20-30
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Union City, Ind., Mar. 29—Apr. 9; Lowell, Mich., Apr. 12-23; Ft. Wayne, Ind. (Lake Ave.), Apr. 24-30
- Mirkey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Burr Oak, Kans., Mar. 30—Apr. 9; Losantville, Ind., Apr. 13-23; Mandan, N.D., Apr. 27—May 7
- Miller, Leila Dell. c/o NPH*: Bartlesville, Okla., Mar. 29—Apr. 9; Valdosta, Ga. (1st), Apr. 12-23; Augusta, Ga. (1st), Apr. 26—May 7
- Miller, Nettie A. c/o NPH*: Birmingham, Ala., Apr. 2-9; Dayton, Ohio, Apr. 16-23; Cincinnati, Ohio, Apr. 30—May 7
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606: Ephrata, Pa., Mar. 27—Apr. 2
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Bellaire, Ohio, Apr. 12-23; Fulton, Mo., Apr. 30—May 7
- Millhuff, Charles c/o NPH*: San Mateo, Calif., Mar. 27—Apr. 2; Oakland, Calif. (1st), Apr. 3-9; Maywood, Calif., Apr. 10-16; Bellflower, Calif., Apr. 17-23; Ontario, Calif., Apr. 24-30
- Monck, Jim and Sharon. Evangelist Singers, Musician, c/o NPH*: Ft. Wayne, Ind. (Southside), Mar. 28—Apr. 2; Walbridge, Ohio, Apr. 3-9; Tiffin, Ohio, Apr. 14-23; Sandusky, Ohio, Apr. 30—May 7
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Terre Haute, Ind. (Pil. Hol.), Mar. 30—Apr. 9; Bedford, Ind. (Faith Miss.), Apr. 13-23; Goshen, Ind. (Pil. Hol.), Apr. 27—May 7
- Moulton, M. Kimber, c/o NPH*: Elyria, Ohio, Apr. 2-9; Columbus, Ohio, Apr. 12-23; Joliet, Ill. (1st), Apr. 26—May 7
- Mounts, Paul E. c/o NPH*: Toppish, Wash., Apr. 9-16
- Myers, David† Route 1, Box 108-A, Logan, Ohio 43138: Chesterville, Ohio, Apr. 2-9; Hilliard, Ohio, Apr. 12-23
- Nelson, Charles E. and Normadene. Evangelist and Singers, c/o NPH*: Dewitt, Ark., Mar. 31—Apr. 9; Osborne, Kans., Apr. 14-23; Seymour, Mo. (Dogwood), Apr. 28—May 7
- Nesseth-Hopson Party. c/o NPH*: Clarksville, Mich. (Elmdale), Mar. 23—Apr. 2; Bad Axe, Mich., Apr. 6-16; Elkton, Mich. (Missionary), Apr. 21-30
- Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134: Ardmore, Okla. (1st), Mar. 23—Apr. 2; Marysville, Wash. (1st), Apr. 9-16; Colton, Calif., Apr. 19-30
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Rock Falls, Ill., Mar. 30—Apr. 9; Lawton, Okla. (Lawton Heights), Apr. 13-23
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Carson, Wash., Mar. 29—Apr. 9; La Puente, Calif. (Fairgrove), Apr. 30—May 7
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Emoria, Kans., Mar. 23—Apr. 2; Woodward, Okla., Apr. 6-16; Mulvane, Kans., Apr. 17-23; Farmington, N.M., Apr. 27—May 7
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Hillsboro, Tenn. (Roarks Cove), Mar. 26—Apr. 2; Danielson, Conn. (1st), Apr. 14-23
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Indianapolis, Ind. (Mars Hill), Mar. 23—Apr. 2; Beaver, Okla., Apr. 6-16; Durant, Okla., Apr. 17-23; Perryton, Tex., Apr. 27—May 7
- Parrott, A. L. 460 S. Breese, Bourbonnais, Ill. 60914: Austin, Tex. (Grace), Apr. 2-9; Allen Park, Mich., Apr. 12-23; Burlington, Iowa (1st), Apr. 26—May 7
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Sandusky, Mich. (Br. in Christ), Mar. 30—Apr. 9; N. Syracuse, N.Y., Apr. 14-23; Augusta, Ky., Apr. 28—May 7
- Paul, Charles I. Song Evangelist, c/o NPH*: Hutchinson, Kans. (Peniel), Mar. 27—Apr. 2; Oregon, Ohio (1st), Apr. 17-23; Richmond, Ind. (St. Paul), Apr. 24-30
- Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104: St. Charles, Ill. (1st), Mar. 28—Apr. 2; Jefferson, Ohio, Apr. 5-9; Annapolis, Md., Apr. 14-23; Allentown, Pa. (Missionary), Apr. 26-30
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Loansport, Ind. Mar. 23—Apr. 4; Ferndale, Mich., Apr. 7-16; Rockford, Ill. (1st), Apr. 21-30
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637: Rayland, Ohio (Hopewell Meth.), Mar. 30—Apr. 9
- Pittenger, Twyla. R. 1, Shelby, Ohio 44875: Sidney, Ill., Mar. 22—Apr. 2; Greenville, Mich., Apr. 10-16
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Kansas City, Mo. (Wornail), Mar. 29—Apr. 9; Frankford, Ky. (1st), Apr. 12-23; Trenton, Ohio, Apr. 30—May 7

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Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Denver, Colo. (Green Acres), Apr. 2-5; Amarillo, Tex. (N. Beacon), Apr. 9-12; Dallas, Tex. (Northside), Apr. 16-19; Dallas, Tex., Apr. 23-26; San Antonio, Tex., Apr. 29—May 3

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Racine, Ohio, Mar. 24—Apr. 2; Brunswick, Ohio, Apr. 7-16; Bellevue, Ohio, Apr. 21-30

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Palco, Kans., Mar. 24—Apr. 2; Poteau, Okla., Apr. 7-16; Edmond, Okla. (1st), Apr. 21-30

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo. 65605; Canton, Ohio, Apr. 19-30

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Caro, Mich. (1st), Apr. 4-9; Hamilton, Ohio (1st), Apr. 11-16; San Antonio, Tex. (Hatfield Mem.), Apr. 17-23; Decatur, Ill., Apr. 24-30

Rahrer, H. J.† R.R. 1, Box 292A, Camby, Ind. 46113; Rushville, Ind., Apr. 24-30

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542; Alton, Ill. (Hillcrest), Mar. 27—Apr. 2; Champaign, Ill., Apr. 6-16; St. Charles, Mo., Apr. 17-23

● Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203; Felicity, Ohio, Apr. 28-30

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627; Sistersville, W.Va., Apr. 23-30

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Irvine, Ky., Mar. 22—Apr. 2; Nashua, N.H., Apr. 5-16

Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413; Akron, Ohio (West Side), Apr. 13-23; Bridgewater, Va. (Spring Creek), Apr. 27—May 7

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind. 47601

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008; Oklahoma City, Okla. (Village), Apr. 5-9; Carthage, Mo. (Union Revival), Apr. 24-30

Rupp, John G. c/o NPH*

Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221; Osawatomie, Kans., Apr. 3-9; Lawrence, Kans. (Holiday Hills), Apr. 10-16; Maiden, Mo., Apr. 26—May 7

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160; Aberdeen, Ohio, Mar. 29—Apr. 9; Bamberg, S.C., Apr. 16-23; Corbin, Ky. (1st), Apr. 27—May 7

Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Edmonton, Alta. (Beverly), Apr. 2-9; Fort Smith, N.W.T., Apr. 12-23

Shelton, Trueman and Ruthellen. c/o NPH*

● Showalter, Keith and Pat. c/o NPH*: Hoopston, Ill., Mar. 27—Apr. 2

Sisk, Ivan 4327 Moraga Ave., San Diego, Calif. 92117; Elkhart, Ind., Apr. 2-5; Osceola, Ind. (Cedar Rd. United Missionary), Apr. 7-9; Toledo, Ohio, Apr. 10-16; Fairfield, Ohio (1st), Apr. 17-23; Elkhart, Ind. (Osolo United Missionary), Apr. 25-30

● Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043; Hartford City, Ind., Mar. 30—Apr. 9;

Lawrence, Ind., Apr. 18-23; Bowling Green, Ky., Apr. 24-30

Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301; Leon, Iowa, Mar. 27—Apr. 9; Missouri Valley, Iowa, Apr. 13-23; Dickinson, N.D., Apr. 27—May 7

Slater, Hugh L. c/o NPH*: Lowville, N.Y., Apr. 13-23; Plattsburgh, N.Y. (1st), Apr. 24-30

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003; Lynwood, Calif., Mar. 27—Apr. 2; Long Beach, Calif. (1st), Apr. 3-9; Little Rock, Ark. (1st), Apr. 16-23; Ashland, Ky. (1st), Apr. 28—May 7

Smith, Ottis E., Jr. P.O. Box 1, Edinburgh, Pa. 16116; Lisbon, Ohio, Mar. 22—Apr. 2; Elmira, N.Y. (1st), Apr. 6-16; Warren, Ohio (Champion), Apr. 23-30

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322; Texarkana, Tex., Mar. 30—Apr. 9; East Chicago, Ind., Apr. 13-23; Sidney, Ohio, Apr. 27—May 7

Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252; Slate temporarily cancelled due to illness

Stafford, Daniel. Box 11, Bethany, Okla. 73008; Ft. Wayne, Ind. (Main St.), Mar. 30—Apr. 9; Berne, Ind., Apr. 13-23; Bethany, Okla. (May Ave.), Apr. 27—May 7

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337; Severy, Kans., Mar. 23—Apr. 2; Springfield, Ohio (High St.), Apr. 9-16; Arkadelphia, Ark., Apr. 20-30

● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913; Brilliant, Ohio, Mar. 29—Apr. 9

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501; Sheffield, Ala., Mar. 27—Apr. 2; Caro, Mich., Apr. 4-9; Gallatin, Tenn., Apr. 10-16; San Antonio, Tex. (Hatfield Mem.), Apr. 17-23; Decatur, Ill., Apr. 25-30

Strack, W. J. Box 112, Jefferson, Ohio 44047; Cleveland, Ohio (Bethel), Mar. 29—Apr. 9; Macedonia, Ohio, Apr. 12-23; Crewe, Va., Apr. 26—May 7

Swarth, D. and Helen.† Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104; Lancaster, Calif. (Westside), Apr. 2-9

Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901; Streator, Ill., Mar. 31—Apr. 9; Dixon, Ill., Apr. 13-23; Otisville, Mich. (Richfield), Apr. 27—May 7

Talbert, George H. 409 N.E. 13th St., Abilene, Kans. 67410

Taylor, Emmett E. c/o NPH*: Midwest City, Okla. (1st), Mar. 31—Apr. 9; Muldrow, Okla., Apr. 10-16; Joplin, Mo. (Calvary), Apr. 21-30

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420; Huntington, W.Va. (1st), Mar. 28—Apr. 2; Kansas City, Mo. (Linden), Apr. 3-9; Falls City, Neb., Apr. 10-16; Longmont, Colo., Apr. 18-23; Dayton, Ohio, Apr. 24-30

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514; Sandwich, Ill. (1st), Mar. 27—Apr. 2; Bel Air, Md., Apr. 9-16; Independence, Mo. (Fairmont), Apr. 24-30

Thomas, Henry C. 4911 24th St., Lubbock, Tex. 79407; Gainesville, Tex., Apr. 20-30

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222; Indianapolis, Ind., Apr. 27—May 7

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914; Coal Valley, Ill. (Plainview), Mar. 22—Apr. 2; Arenzville, Ill. (Bethel), Apr. 5-16; Ft.

Church Treasurer:

Please mail the Easter offering as soon as possible and it will greatly assist us in processing the funds.

Send to:

John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.

Wayne, Ind. (Nease Mem.), Apr. 19-30

Transee, C. F. R. 1, Poplar Bluff, Mo. 63901

Sullivan, Mo., Apr. 2-16; Greenville, Tex. (1st), Apr. 20-30

Tripp, Howard M. c/o NPH*: Georgetown, Ill., Mar. 22—Apr. 2; Chattanooga, Tenn. (Lookout Valley), Apr. 3-9; Clarksville, Tenn. (1st), Apr. 10-16; New Bedford, Mass., Apr. 21-30

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748

Underwood, G. F., and Wife.† Preachers and Singers, Box 320M, R. 4, Cortland, Ohio 44410; Assumption, Ill., Mar. 29—Apr. 9; Glenwood, Iowa, Apr. 12-23; Gary, Ind., Apr. 26—May 7

Van Slyke, D. C. 508 16th Ave South, Nampa, Ida. 83651; Portland, Ore. (Peniel), Apr. 5-16; Portland, Ore. (Brentwood), Apr. 19-30

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115; Gary, Ind. (Glen Park), Apr. 4-9

Walker, W. B. c/o NPH*: Shelbyville, Ind. (1st), Apr. 2-9; Hamilton, Ohio (1st), Apr. 11-16; Lawrence, Ind. (1st), Apr. 18-23

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; Pasadena, Tex. (1st), Mar. 26—Apr. 2; Ottawa, Ill. (1st), Apr. 6-16; Anna, Ill., Apr. 20-30

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712; Santa Ana, Calif., Mar. 27—Apr. 2; Twentynine Palms, Calif., Apr. 5-16; Alma, Ark., Apr. 30—May 7

Weeks, Jim.† 179 S. Koenig Rd., St. Marys, Ohio; Xenia, Ohio, Mar. 27—Apr. 2; Goshen, Ohio, Apr. 4-16; Dayton, Ohio, Apr. 19-30

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937; Union Gap, Wash., Apr. 6-16; Zillah, Wash., Apr. 20-30

Whipple, Leonard. Lay Evangelist, 15 P-Via Castilla, Laguna Hills, Calif. 92653; Santa Ana, Calif. (1st), Mar. 30—Apr. 9; Tulsa, Okla. (Central), Apr. 13-23; East Liverpool, Ohio (1st), Apr. 28—May 14

● Whiser, John F. 404 N. Francis, Carthage, Mo. 64836; Columbus, Ind. (1st), Apr. 2-12

White, W. T. 116 E. Keith St., Norman, Okla. 73069; Decatur, Ill., Mar. 31—Apr. 9; North Little Rock, Ark. (Grace), Apr. 16-23; Baytown, Tex. (1st), Apr. 30—May 7

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201; Martinsville, Ind. (Evan. Meth.), Mar. 28—Apr. 7

Williams, R. Ivan. 536 E. Oliver St., Owosso, Mich. 48867; Dayton, Ohio (Northridge), Mar. 29—Apr. 9; Midland, Mich. (1st), Apr. 11-16; Lansing, Mich. (1st), Apr. 17-23; Gladwin, Mich. (Beaverton), Apr. 30—May 7

Williams, Earl C. and Mrs. c/o NPH*: Leavenworth, Kans., Mar. 30—Apr. 9; Kalvesta, Kans., Apr. 14-23; Andrews, Tex., Apr. 27—May 7

Willis, Harold J. c/o NPH*

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101; Uhrichsville, Ohio, Mar. 31—Apr. 9; Craigsville, Va. (Estaline Valley), Apr. 14-23

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063; Defiance, Ohio, Mar. 31—Apr. 9; Barborton, Ohio, Apr. 14-23; Dayton, Ohio, Apr. 28—May 7

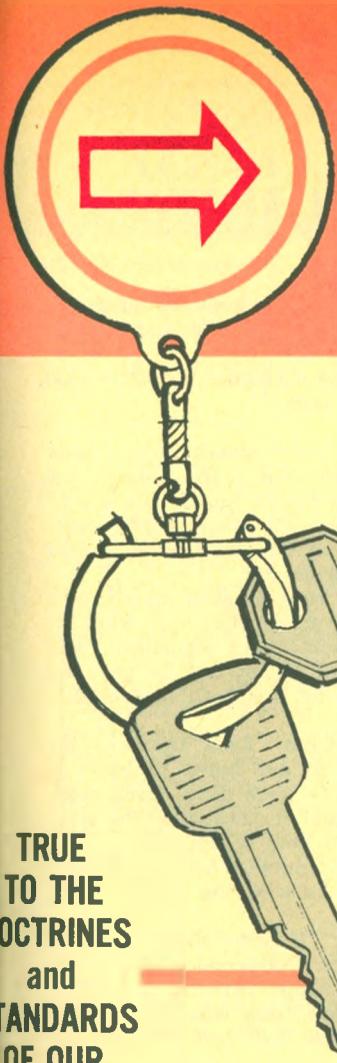
Wyss, Leon. c/o NPH*: Pampa, Tex., Mar. 28—Apr. 2; Hastings, Neb., Apr. 9-16; Amarillo, Tex. (San Jacinto), Apr. 23-30

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Chanute, Kans. (1st), Mar. 29—Apr. 9; Beipe, Ohio, Apr. 13-23; Canton, Ohio (South), Apr. 26—May 7

Zimmerman, W. E. Box 1114, Marion, Ohio 44302; Mansfield, Ohio (McPherson), Mar. 29—Apr. 9; Columbus, Ohio, Apr. 16-23; Aurora, Ill. (1st), Apr. 26—May 7



EDUCATION UNIT DEDICATED—General Superintendent George Coulter preached the dedicatory sermon for the recently completed two-story educational building at Lebanon (Tenn.) First Church. The new unit, according to Pastor Dewey J. Williams, enclosed 6,000 square feet and is fully air-conditioned. Rev. Victor Gray, superintendent of the East Tennessee District, also participated in the dedication.



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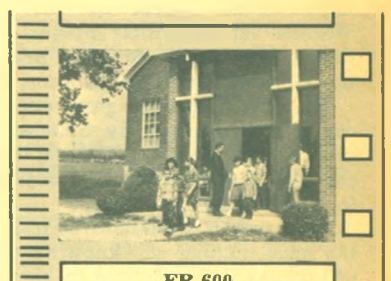
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A Missionary Reunion

It was during his pastorate at the Wesleyan Church of the Nazarene in Providence, Rhode Island, that Rev. Paul H. Hetrick felt the call of God to missionary work. From Providence he made application and received appointment and left to be a missionary, with his wife, in South Africa for the Church of the Nazarene. Mr. and Mrs. Hetrick are still members of the Providence church.

It was also while his father was pastor in Providence that young Paul Hetrick, Jr., was born in Roger Williams Hospital. One of the attending nurses during that great occasion in the Hetrick household was also destined to become a missionary nurse in South Africa. Her name was Esther Thomas.

So Sunday, March 5, was a momentous and moving time for Rev. and Mrs. Paul H. Hetrick, Jr., when Paul preached in the Providence church, holding the last Sunday morning service in this country before sailing on March 10 to join his father and mother, and the nurse who attended his birth, in missionary work for the Church of the Nazarene in South Africa.—*Ross Cribbis*.

Retired Elders Answer Call

Nearly 500 retired ministers of the 686 on the roll responded heartwarming-ly to an appeal by Dr. Dean Wessels for a united prayer front during the sixteen months prior to the General Assembly in June, 1968.

The call to prayer grew out of a challenging message by General Superintendent Hugh C. Benner during the 1967 Superintendents' Conference in Kansas City in January.

"Our task is mammoth in terms of the small number who know the vision of holiness," Wessels said in his letter to the retired ministers and widows of ministers.

One retired pastor responded: "I'll join all our leaders and others in earnest and sincere prayer for God's clear leadership and unmistakable direction in the choices and decisions that are to be made. I'm already asking God to probe deep into my own soul and to help me to recapture the spirit of intercession."

Ground Breaking in Colorado

Construction on three campus buildings will begin in early April at Nazarene Bible College in Colorado Springs, Colorado, following a ground-breaking ceremony which took place March 17 at the college site.

Church and community leaders were present for the occasion.

Three-Year-Old Saints?

WHY, JOHNNY CAN BELIEVE!

By Norman B. Rohrer
Director, Evangelical Press

I was sitting in a rocker reading the *New Republic* magazine while holding my three-year-old boy who was sick and needed comfort.

Suddenly the little tot bolted upright and exclaimed, "Daddy! God isn't in this book! Why isn't God in this book?"

* * *

Peering at him quizzically I began to understand. His mother had taught him his first word: "God." He had been studying the pages of the magazine in front of him and hadn't found "his word."

I began at once to teach my three-year-old other words, carefully printed on cards. I tacked them up on bulletin boards, behind cupboard doors, and taped them to the refrigerator.

If a three-year-old child could learn to read, I asked myself, why could he not understand the meaning of salvation? One day when he asked why Jesus died on the Cross, my wife and I explained God's simple story of loving grace extended to all. That day he gave his little life to God, as we had prayed before he was born he would.

* * *

My wife and I started a Good News Club. Each Thursday the thundering herd pounded down the street to our house to listen to the Bible story. In the first contingent there were three three-year-olds, including our son. They were eager and responsive to the story of God's love and raised their hands at the time of decision.

We were criticized for our views. "Of course a child will raise his hand," people told us. "They want to be with the group. They can't really understand."

We believed they could . . . and did. If some did raise their hands the second time, perhaps they hadn't understood everything the first time, or they wanted to repeat a happy experience, or they had sinned since their first decision and didn't know what to do about it, or they just needed assurance about what they had done earlier.

* * *

Before writing this piece I sat down with my boy, now a big six, and had a chat. He remembers the day he gave his heart to the Lord Jesus Christ and his life bears witness to his faith.

Glenn Doman, author of *How to Teach Your Baby to Read*, said it's been proven: a one-year-old youngster can learn words, a two-year-old can learn sentences, and a three-year-old can read books.

We think the records in heaven will show that most evangelistic work has missed the boat by starting too late in holding out to a lost world the promise of eternal life.

NEWS OF THE RELIGIOUS WORLD

Sets Science Camp

UPLAND, Ind. (EP)—Plans for the eighth annual Junior Science Camp, affiliated with the Biology Department of Taylor University, will be held June 18—July 9 at Big Twin Lake, near Traverse City, Michigan.

Two additional phases of the summer science program include bush camp for boys fourteen and older and the college biological field studies session.

The Junior Science Camp is headed by Dr. Harold Snyder, chairman of the Taylor University Biology Department. The purposes of the camp are to teach boys the fascinations of

nature, the wisdom and necessity of conservation, the greatness of the Creator, and the fun of outdoor living.

Luce was Missionaries' Son

PHOENIX, Ariz. (EP)—Publishing Executive Henry R. Luce, co-founder of *Time*, Inc., and America's journalistic giant, died here February 28 after a coronary occlusion.

Luce was born in Tengchow, China, the son of Presbyterian missionaries, and did not leave China until he was fourteen.

Along with *Time*, he founded *Life*, *Fortune*, *House and Home*, *Sports Illustrated*, and other magazines which brought him wealth and notability throughout the world.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

"Ye Shall Be Witnesses unto Me"
(April 2)

Scripture: Acts 1 (Printed: Acts 1: 1-11)

Golden Text: Acts 1:8

Anyone who has spent a lifetime building a kingdom—financial, political, or otherwise—must have a sense of desperation as he approaches the time when he must turn it over to others. Shortly after the death of Walt Disney, news magazines carried the story of how he had planned with great care for this eventuality. Typically massive and amazing projects would continue on schedule.

It seems clear that Jesus spent the forty days between His resurrection and ascension preparing the disciples for this transition. Through the Holy Spirit, Jesus gave His chosen apostles commandment concerning the future of His kingdom.

The message:

The disciples were to be witnesses. Of what? While Jesus was speaking to them of things concerning the kingdom of God, they were thinking of and looking for the kingdom of Israel.

The phrase in the Golden Text, "... witnesses unto me," is literally, "... My witnesses ..." Their task, then, was to make Jesus the Christ known to all men.

The person and work of Jesus Christ is our message. The entire program of the Church centers in soteriology—that is, the doctrine of salvation. It would simplify our work to remember that fact!

The method:

The disciples misconceived not only their message but also the method they were to employ. They were expecting an *apocalyptic intervention*—a divine bolt out of the blue! They hoped the Lord was about to restore the government to Israel (1:6) Even their steadfast gaze into heaven, as Jesus was taken up, seemed to symbolize their misunderstanding (1:10).

Jesus, however, was planning on an *apostolic enablement*: "Ye shall receive power." They wanted so much to know ("it is not for you to know"); Jesus wanted so much for them to be ["ye shall be witnesses"]. In a world enveloped with impenetrable mystery, our need to be is greater than our need to know.

God's method is Spirit-filled men. What is ours?

Conducted by W. T. Purkiser, Editor

We teach as a holiness church to pay "all" our bills. This includes all back bills. When a minister leaves a church for any reason, should that church pay this pastor any back salary that he had coming?

I have a feeling that this is a "loaded" question, and I may be getting into a particular situation about which I have no specific information.

Certainly we recognize our obligation to take care of all our obligations as a church and as individuals.

There is, however, one principle of ministerial ethics that ought to be considered. It is expressed in the simple fact that when a pastor leaves, he leaves. His connection with the church is ended.

This means that whatever settlement is to be made of unpaid salary should be made at the time the pastor terminates his ministry, and not later. He should not be receiving checks from the church after his term is ended.

As to the ethics of the situation, much would depend on the reason the pastor's salary had not been kept up to date. If the congregation is really financially unable to pay the salary, wisdom would seem to dictate some sort of give-and-take settlement that would be reasonable and possible and mutually agreed upon.

If there had been some "laying down

on" giving by the membership or part of the membership, it would seem to me that the right thing to do would be to pay the pastor in full.

But the payment should be made at the time he leaves, whether in full or in part. If necessary, the money should be borrowed in town to do this.

You see, I'm concerned about the pastor who is leaving. But I'm also concerned about the one who is coming. If the church has been unable to pay one salary, it is hard to see how it could pay two.

Laymen sometimes bristle a bit when it is mentioned that professional ethics demands that a former pastor break all ties with the church he has served, although preachers usually understand and appreciate the wisdom of this arrangement.

This does not mean that personal friendships are dropped. It just means that all official connections or relationships with the church as a church are broken. This would include sending the church's checks as well as any other ties.

What is the soul of man? A dog has life and can get angry or be affectionate. If the soul in man is the "life" of man, how does it differ from the animal?

It sounds as if someone has been working on you to push you in the direction of one of today's "soul-sleep" theories.

The soul of man is the essential self, the real person or identity, that exists through all bodily changes including the last great change we call death. It is the thinking, feeling, choosing "I" that confronts its environment and that can even speak of "my body."

The soul is the source of the body's life, but it is more than a biological function. A dog may indeed seem to be angry or affectionate, and this is a

function of its biological life.

Man differs from animals precisely in the fact that his soul is more than a physical life. It is infused with spirit, created in the image of God, and destined for eternity.

The most significant thing the Bible has to say about the soul, according to C. Ryder Smith, is that it may be saved or it may be lost. Charles Wesley's lines are true of us all:

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.*

Is it customary in our churches to use communion wafers manufactured for the purpose? The person raising the question believes we should use "broken" bread and not wafers.

Practice seems to differ in different churches, but probably the majority of our churches use the unleavened bread wafers prepared for the purpose. The Nazarene Publishing House, as a service to the churches, handles two kinds—the round wafer, and a small square wafer,

both prepared without leavening.

In terms of the symbolism of the Supper, the use of unleavened bread is more important than the time it is broken. The wafers are customarily broken by the communicant before they are eaten.

You
are the
most important
person in the world...
... you want to give
yourself to an
important cause.



The YOUTH and MISSIONS CONFERENCES

give you the opportunity.

Day Sessions

- District N.Y.P.S. Leaders (9:00 a.m., N.Y.P.S. Staff)
- Local N.Y.P.S. Leaders (1:30 p.m., N.Y.P.S. Staff)
- Prearranged conferences with missionary candidates (by appointment with World Missions staff)

Teen Dinner (5:30 p.m.)

Youth and Missions Rally (7:30 p.m.)

- Teen Choir and Instrumental Ensemble with Paul Skiles (rehearsal at 6:30 p.m. prior to the rally)
- "Assignment: Ambassadors"—the new film story of youth and missions involvement
- Missionary Speakers

Paul Martin, Peter Burkhart,
 Paul Orjala, H. T. Reza

Attend the Conference in Your Area

April 4	Wichita, Kansas	First Church
April 5	Bethany, Oklahoma	First Church
April 7	Houston, Texas	First Church
April 11	Phoenix, Arizona	Eastside Church
April 12-13	Pasadena, California	Bresee Church
April 15	Castro Valley, California	Edenvale Church
April 18	Portland Oregon	First Church
April 19-20	Nampa, Idaho	College Church
April 22	Denver, Colorado	First Church
May 3	Birmingham, Alabama	First Church
May 5	Charlotte, N. Carolina	Green Baptist Church
May 8	Columbus, Ohio	First Church
May 10	Syracuse, New York	First Church
May 12	Baltimore, Maryland	First Church
May 15	Indianapolis, Indiana	First Church
May 16	Kankakee, Illinois	First Church

All teens are invited to the evening "Youth and Missions Rally"