

# HERALD OF HOLINESS

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# NEEDED— A REEXAMINATION!

Our world today is undergoing a moral upheaval which is frightening. We are taught with accelerated passion to examine, explain, and experience what modern man calls the full, free, uninhibited life. We are being polluted with social freedoms beyond comprehension. Of all the alarming signs, none is more ominous than the religious unbelief that makes the way of the transgressor seem increasingly easy. The Word of God dies out; the Lord's Day is no longer observed; liquor is respected; we have a legacy of disease and violence on every hand. The crowning blasphemy, however, and the greatest peril to our generation can be stated in six words: "*We have forgotten the Ten Commandments.*" It would do us all good to turn to the Holy Bible for a reexamination of them. The current moral upheaval demands a return to these laws of the Lord!

The Ten Commandments stand as a means of preservation, for they set bounds to the lawlessness of sinful man. They were (and are) to be a guide to confirm and instruct man in his daily living. Throughout the Ten Commandments there is an emphasis upon personal integrity, and surely a revival of this is needed today. Our "yes" and our "no" *should be* our word and our bond. If twentieth-century man continues to let undiluted filth stain great segments of our literature; vulgarity, unrestrained sex, and violence to capitalize the entertainment media, he will not only create his own hell on earth, but he will face the terrible wrath of a holy God.

The Church and her members must repudiate the "new morality" and do their utmost to get modern man to turn from the sins of the flesh to faith in the Lord Jesus Christ. God, while condemning sin, still stands ready to receive the sinner with love, and forgiveness, and newness of life.

The Ten Commandments rate reexamination by this generation, particularly in view of the warnings of our Saviour. "As it was in the days of Noe [Noah] . . . as it was in the days of Lot . . . Even thus shall it be in the days when the Son of man is revealed" (Luke 17: 26-30). In the light of the crises of the seventies, we had better pay attention to the grave statements of the Ten Commandments, for man will face them before the judgment bar of God.

Ours is an age of change and revolution the very character of which is resistance to authority. The Ten Commandments represent a force that man rejects. It therefore becomes more vital than ever that God's people stand firm against any skeptical attack on the authority and the law of God as outlined in the Ten Commandments.

The achievement of all God's purposes in the Ten Commandments is realized in Christ, who came not to destroy but to reaffirm ("give them meaning," Matthew 5:17, in *Good News for Modern Man*), and His Church must dedicate herself to this. For "Christ also loved the church, and gave himself for it" (Ephesians 5:25). In so doing He gave her the custody of God's law in every generation. □

By Fred Wenger, Harrisburg, Pa.

## SPORTS NEWS



# GOOD NEWS

**I**t was early March of 1950. I was doing what thousands of other teens in Philadelphia were doing—reading the sports page. The “Phillies” baseball team had been doing well in spring training. The season would soon be under way.

I don’t recall having any thought of the revival services in progress that week at the Church of the Nazarene. Then the phone rang. Older Sister Janet answered. She said, “He’s in the living room. You ask him yourself.”

Now I was thinking about the revival services. I wasn’t the least bit interested. “Tell him I’m not interested.”

“At least tell him yourself.”

Telephone in hand, I disgustedly asked, “What do you want?”

The voice came through kindly, “Fred, this is Bruce Carver. I would be your Sunday school teacher if you were coming to church. We are having Sunday school night at the revival tonight. I’d love to have you come and sit with me and the class.”

Disinterestedly: “Thanks for calling but I won’t be there.”

“Well, Fred, perhaps some other time. A party or something. I do hope I didn’t get you angry by calling tonight.”

“I’m not mad at you. Maybe a party sometime. Good-bye.”

I was angry. Burning at my sister for putting Bruce up to calling me. Now back to the sports page. Trouble was, it wasn’t so interesting now.

Then Janet came downstairs. A thought came to my mind. Out it came. “Janet, do I have time to get ready to go to church with you tonight?”

Of course there was time! A few minutes later, as if to rebuild crumbling defenses, I made her promise never to invite me to any more church services.

Immediately I was welcomed by several at church. They made one feel at home who hadn’t come for years. We sat with a jubilantly surprised Bruce Carver.

Truthfully, I admit I enjoyed the service. Evangelist Eddie Patch sang “Ship Ahoy.” Then he preached a simple story message that I remember even now. In it he stressed that we have but two choices. We suffer for our sins or we let Christ’s sacrifice pay for our sins. The message gripped my heart.

Soon we stood to sing the altar-call song. The book was open. The words were sung. My mind was not in them. God was speaking to me.

Somehow I found courage to put the book back in the rack and start for the altar. Once there, I cried as the altar call continued.

When they gathered for prayer, someone discovered the problem: “Fred hasn’t talked with the Lord for so long he doesn’t know what to pray.” Someone led in a “follow after me” prayer.

I made the prayer my own. Faith took hold. Peace came. A new name was written down in glory.

As we stood I gave a tear-punctuated testimony. Arms went around me. More tears. Everyone was happy.

A new life in Christ was begun that night that led to Eastern Nazarene College, Nazarene seminary, a pastorate at Atchison, Kans. and now at Harrisburg, Pa.

Life in Christ is still new and exciting. His name be praised! □

# HERALD of HOLINESS



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## Today's Prayer

*What shall I pray to Thee, dear Lord, today?  
What thing of good shall I from Thee implore?  
What thing to brighten someone's darkened way  
With gleams of sunlight, never seen before?*

*Awaken, Lord, the heart of some sweet child,  
Till it may make its early choice for Thee.  
Oh, may it not by some loathsome sin beguiled  
Cease innocence, but pure and lovely be.*

*Illumine, Lord, the heart of some fair youth;  
By challenge set his noble heart afire,  
And burn it up with holy zeal for truth,  
And fervent love, and right, and thy desire.*

*And, Lord, remember too the aging one—  
Some weary pilgrim who has trod Thy way;  
And may he see beyond the setting sun  
The rosy tints of soon appearing day!*

*If You will grant this simple prayer to me,  
By letting me the answer now begin,  
I'll do my best in effort, Lord, for Thee,  
To see it done: and say, Amen!*

*J. Melton Thomas  
Mount Vernon, Ohio*

*Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed (Psalms 37:1-3)*



By Earl G. Lee,\* Pasadena, Calif.

Union Pacific Railroad Photo

# TRUST-LEAN HARD

**P**astor, I have really committed everything, including myself, to the Lord. Now what do I do?"

"There is only one thing to do, lean hard! You have changed from independence to dependence. You don't just lean; you lean on Someone well able to carry your weight, the One who created the heavens and the earth and who never fails."

The smile of understanding made me realize another one had entered into the cycle of victorious living.

Trust is a key word in the psalms. It is the word that weaves in and out of the cycle. "Trust in the Lord and do good; inhabit the land and practice faithfulness" (37:3, Berkeley).

*The Amplified Bible* translates the word for trust as "lean on, rely on, and be confident." I like to link that definition with the words of

David Livingstone, who for the thousandth time placed his finger on the text on which he literally staked his life—"Lo, I am with you always, even unto the end of the world."

Then, on the evening of January 14, 1856, he wrote in his diary, "It is the word of a gentleman of the most strict and sacred honour, so there's an end of it!"

This immensely lonely man, dying on his knees, left a last entry in his journal, "He will keep His word, the Gracious One, full of grace and truth; no doubt about it. He will keep His word, and it will be all right. Doubt is here inadmissible, surely!" God kept His sacred pledge.

If faith is nothing apart from its object, the same is true of trust, for they are closely akin in meaning.

The recommendation from Scripture is to lean hard on the Lord. He made heaven and earth. He

calms the storms and stills the waves. His is the earth "and the fulness thereof; the world, and they that dwell therein" (Psalms 24:1). He is the One on whom you lean. All your weight on all of Him!

One feels lighter after casting his cares on the Lord. Once you find release through commitment and trust, leaning hard becomes another forward move in the cycle. Here is meaningful, sanctified living, filled with adventure.

Recently I saw an interesting advertisement for a financial concern. It was calling on the public to take a realistic view of making out wills, and offering the services of their trust department. The ad closed with these words, "Trust us. After all, *Trust* is a very important part of our name" (Commerce Bank and Trust Company).

Would not God say that to us? "Trust is a very important part of My name."

This call of God requires an active response. We do not place our trust in God and sit back and do nothing. A very important part of this transaction is expressed in the words of Mary, "Whatever he saith unto you, do it." The result then was that the water was turned into wine. But the waterpots had to be filled first.

The Bible says for us to "trust . . . and do good." Doing good, having an obedient spirit, is an absolute necessity. We are freed from our burden, not to sit down, but to run with patience the race set before us. One cannot run entangled in cumbersome cares.

I am sure you realize it is possible anywhere along life's journey for fret to set in. Satan will not cease his efforts to get us out of orbit. He usually attacks the mind and seeks to insert insidious little doubts that, if allowed to, will easily start us toward fret.

God's call for us not to fret is not only a requirement for entering the cycle but also a requirement for remaining in it. The opportunity to fret will always present itself; but as trust becomes more and more our way of life, we become less aware of the assaults on our faith.

I remember very vividly how easily I could have slipped out of the cycle of victorious living as I faced a staggering problem in one of my pastorates.

First a pall of concern—good, legitimate concern—settled over my spirit. It was not long before I sensed that this concern was becoming seeded with fear. The clouds lowered over my spirit and I moved into a grey world.

In my praying I was telling the Lord everything He already knew. I was actually making my apprehension verbal and getting mighty close to a condition of fret.

After about two days of such suffering, as I was driving to the church one morning, God "climbed" into the car beside me.

"Who asked you to come to this church in the first place?" He asked.

"Why, You did, Lord," I replied.

"Well, then, all you need to do is to obey Me one step at a time. Give Me the problem and do as I say. This church does not belong to you; it belongs to Me!"

I rolled each care over on Him. Thanking Him for His faithful reminder to me that I was getting out of orbit, I found thanksgiving filling my heart.

Incidentally, need I add, the problem was gloriously taken care of, beyond all I could ask or think. Moffatt translates Psalms 37:5. "Leave all to him, rely on him, and he will see to it." And that is exactly what He did.

There is a little chapel in Basim, India, which has a special significance to me. As resident missionary, I was responsible for the supervision of its construction in 1950, and soon after its completion our youngest son was dedicated at its altar by Dr. C. Warren Jones, at that time the retired foreign missions secretary.

One very hot day I stood at a distance watching the master mason do his work. Each stone was carefully fit into place and many hands were required to complete the job.

About a dozen coolies shuffled past me carrying head loads of crushed rock which were handed up a shaky scaffold to the mason who properly mixed the cement and worked it around the larger, specially dressed stones. I did not realize the importance of the coolies until the Lord and I had a conversation.

"How closely you watch the master mason!" He said.

"Yes, Lord. He is an artist and his work is fascinating."

"But you have paid no attention to the coolies shuffling along beside you, have you?"

I was taken aback a bit as I said, "Coolies? Yes, but what they are doing doesn't interest me like the skilled work of the mason."

Then He got all of my attention as the lesson He was teaching me came through: "Son, you are nothing but a coolie in My work. I am the Master Mason. Keep on handing Me what I need and I will see that the Kingdom is built."

How many times since that hot day have I reminded myself that I am nothing but a coolie; yet there could be no work done in a land like India without them. And again the deep meaning of the phrase in verse 5 burned into my spirit, "Trust . . . and he shall bring it to pass."

Paul expressed the same thought in a familiar scripture, "I planted, Apollos watered, but God [all the while] was making it grow, and [He] gave the increase" (1 Corinthians 3:6, *Amplified Bible*). □

\*From the book, *The Cycle of Victorious Living* by Pastor Earl Lee, Pasadena, Calif., First Church, just published by the Beacon Hill Press of Kansas City (the Nazarene Publishing House), 55 pages, \$1.00.

—J. K. FRENCH, *Amboy, Wash.*

**SAVED AS BY FIRE**

Pat Conway, a typical industrious American, had a pretty wife and three lovely children. But somewhere along the way Pat had lost faith in God and man.

He said later, "I felt as though the world was out to get me, and I was fighting back."

Then, about two o'clock one winter morning, the family was awakened by the smell of smoke and the crackling of flames. They barely escaped with their lives; the house and its contents burned completely.

Neighbors took them in, of course, and the following days people from all over the community brought in clothes, home furnishings, food, and money. A Christian neighbor with his good companion came and offered a small cottage until they could find something permanent.

"These people," Pat told me later, "were the ones in whom I had lost confidence. I thought no one cared for me, but in those days my faith was restored in man."

For many weeks they never darkened the church doors, but finally they started attending our services. Eventually conviction gripped their hearts, and one Sunday morning we were thrilled to see them come forward and accept Christ as Lord and Saviour. That day Pat's faith was restored in God.

Today Pat has his own interpretation of I Corinthians 3:15, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."



**HIS PRESENCE**

When I first entered the hospital emergency ward, I knew whatever was wrong with me was serious.

Waves of pain, each more severe than the last, swept over me. I whispered the name of Jesus over and over, remembering that the agony He felt on the Cross was far worse than mine.

At times I could feel His presence so strongly. The pain seemed to subside somewhat. Then it flooded back through me, taking with it my peace of mind and soul.

Tests could determine what I had, but they took time. No medicine to relieve pain could be given, because it might mask symptoms vital for diagnosis.

The hours passed. The pain became greater and greater. I thought I couldn't endure any more and found I had to.

The first tests came back negative. What now?

Injections of dye in the bloodstream and X rays taken at specified intervals were ordered.

It was while being wheeled from the X-ray room that I went into shock. I remember being very embarrassed, because I couldn't stop shaking violently from head to toe.

Suddenly injections were given dropping a veil between me and everything else. The pain became bearable.

X rays had proved an answer. They showed a kidney stone large enough to, possibly, require surgery.

I worried about my husband, the children—my own and the ones I'd been caring for. Surgery would put me on the sidelines for a long time.

Unburdening it all to the Lord, I told Him I was putting myself in His hands. With my eyes still closed, I slid one hand over the covers to the edge of the bed. I rested it there, palm up, fingers slightly curled, as if indeed, grasping His hand.

Sleep came so gently, so easily. He was there.

On the morning the surgeon had scheduled me, our minister's wife and some of my church friends came to pray and be with my husband. How that lifted and strengthened me!

I was swished into the operating room, put under anesthetic, and X-rayed again to check the stone's location.

The blockage appeared to be gone!

To double-check, they probed the tubes without cutting. The passages and kidneys were clear.

No surgery was required. I would be home tomorrow.

How marvelous had been the Great Physician's care!

**By Rosemary Lee**  
Worthington, Ohio



Photo by Ed Carlin, Jr.

By C. Neil Straight, *Uniontown, Ohio*

**W**hile we were vacationing in Nashville, Tenn., this past summer, we spent an afternoon at the Children's Museum. The display of a piece of moon rock had drawn us there.

When we had visited the moon rock display, we toured other areas of the museum. One section captured my attention—a picture-caption arrangement depicting the ghetto and poverty.

Out of the display there arose a probing picture. In it a boy, with one shoe, sat looking at two beautiful cars. It was the caption that hurt: "Hey . . . Mister. With two cars, why do I have only one shoe?"

I stood in the museum that hot summer afternoon and knew that I had visited two worlds in the space of a few minutes.

Seconds before I had viewed with fascination a piece of moon rock. Its attending chart told me it took millions of dollars to get it.

Then a small boy, a stunning caption, and a shocking truth reminded me of another world. This world, real also, was the world of poverty, of the ghetto, of injustice. This world told me that all of our money and all of our knowledge had not solved our thorniest of earthly problems.

As I stood between those two worlds, the old questions rolled up again. Why, I wondered, could we not do more on earth, when we do such marvels in space? Why, I asked, could we conquer

the complicated areas of outer space, and lose the things closest to us? They were questions for which I found no answers.

As we left the museum, we walked past the moon rock display again. I paused for a moment. What a short distance between the two worlds—so far as displays were concerned! But how far apart they are in the drama of actual life!

I left hoping that somehow the two worlds could come closer together. And I'm sure that I would have left the museum feeling better about the moon rock had I the assurance that as much was being done about the world of poverty, the ghetto, etc., as was being done about space.

We left the museum with the excitement of the moon rock fresh on our minds. But more deeply in our hearts was embedded the boy with one shoe. Our hearts went out to him.

We knew our part in the space program was that of spectators, and we are that gladly. But we knew that other world needs no spectators. It needs participants—participants of love, of help, of acceptance, of understanding. We knew we could fit in here.

Two worlds—the one fascinating, the other frightening; one spectacular, the other shameful; one newsworthy, the other neglected. Two worlds, far apart. The one needs only spectators, by and large. But the other needs all of us. It needs participants badly. □



# RELIGION:

## A DULL HABIT OR AN ACUTE FEVER?

**I**t was the psychologist William James who defined religion as either a dull habit or an acute fever. He insisted it was one or the other.

For those brief minutes of the crisis aboard the ill-fated Apollo 13 spacecraft, when the explosion had occurred and both mission control and the spacemen were trying to determine the craft's capabilities for return, neither time nor history were dull for our world. With acute interest, millions followed the return trip of the crippled craft.

When the final critical stage of the course-correcting engine-burn was reached, and the news was relayed that if the 14-second "burn" wasn't successful the astronauts would miss the earth by 104 miles and be lost in space, the world caught itself with a collective holding-of-breath. Men with a tremendous spirit of daring and a feel for the scientific improvement of mankind were aboard, and the whole world could identify with them.

To be sure, the life of religious aspiration cannot in all respects be identified with space exploration. And yet ought not our walk with God be every bit as adventuresome as a space flight?

We have the world's most exciting Person on board as Command Pilot; and we are aiming at a final rendezvous in the most exciting place in the universe, heaven. Along the way we are called upon to solve exciting and unexpected problems, and we have the unfailing help of

heaven's communication system, prayer by the power of the Holy Spirit.

When has religion become a "dull habit"? When we are trying to live on the spiritual capital of our parents or friends. When we are content to rest on the institutional convictions of the church. When we are satisfied to watch the excitement of an evangelistic conference, talk about its salient points, and never search for the door of a hungry soul. When we have allowed God to become a creedal abstraction, interesting to analyze in a class discussion, but held at arm's length in personal confrontation. When Pentecost is defined as an epochal event in church history, but unexperienced in our own personal history. When the motions of religion become more important than the motivations of religion, and the emotional response of the soul is relegated to the sports arena but banished from the sanctuary.

Samuel Shoemaker reminded us that "the church without power is a factory for hypocrites."

What is the "acute fever" kind of religion? It is an experience with God that grows out of a transformed life. It is the kind that is constantly fed by the vital indwelling power of the sanctifying Spirit. It is religion that never grows tired of hearing the spiritual autobiographies of revolutionized sinners who have been caught in the web of discipline. It is the throb of a compassionate heart inflamed by the vision of

men hanging over the precipice of eternal hell. It is being so in love with Jesus Christ that tinkling trinkets of the world have lost their fascination. It is an attitude of the spirit that makes it restless when the company of God's people spends too long fingering the beads of legalism and too short a time stirring up the gifts of God.

It is gloriously akin to the spirit that motivated missionary Jim Elliot to write in his diary: "Father, make me a crisis man. Bring those I contact to decision. Let me not be a milepost on a single road; make me a fork, that men must turn one way or another on facing Christ in me."

The longer I walk in the Spirit, the more convinced I am that what the Church is always in need of is disciples with an "acute fever" religion. The world has seen enough of shopworn, dog-eared saints with a rather lustreless witness.

The Emmaus brand of Christianity is the need of every hour, with Christians hiking along the highways of distraught minds and diseased souls, proclaiming that His presence has left them with burning hearts.

Again Dr. Shoemaker was right when he said: "Christianity has truly been called a religion of ecstasy. You cannot live in the presence of a risen Lord, and of His fiery Holy Spirit, without a continuous, graceful excitement burning in your soul."

Is your religion an acute fever or a dull habit? □



## WHAT IS TRUE HOLINESS?

Photo by Camerique

**H**oliness is obeying the prohibitions of the church, right?

Wrong.

Holiness is giving up certain things and dressing a certain way, right?

Wrong again.

But that's what I've heard about holiness churches.

Right. But that does not describe true holiness. It's just that in some cases prohibitions and rules are all that remain when the true marks of spiritual identity wane—such as compassion, patience, love, understanding, purity of thought and action.

Then where did those standards and rules come from in the first place?

That's not difficult to explain. No more difficult than to explain why some athletes decide to avoid alcohol, tobacco, and surfeiting. It strength-

ens their chances of winning.

And no more difficult than to explain why a doctor prescribes medicines, methods, and moratoriums. It is consistent with his views for maintaining good health.

And no more difficult than to explain why a young suitor grooms himself with tastes to please his beloved, or divests himself of all other courtships. He has found his one true love.

That's how those standards and rules evolved. They simply reflected the spiritual tastes attitudes, involvements, and precautions of Christians who had found in Jesus Christ everything

## helps to holy living

By George L. Smith, *Stanton, Calif.*

pertaining to spiritual health, happiness, victory, and love. And the Bible was their authority.

Such a person was a wholesome spectacle. He manifested the spirit of Christ and holiness—a person who not only acted right, but refused to do wrong. He was a happy blend of new attitudes and new actions. He stood out as a “speckled bird.”

He was marked. He was identifiable. He was no “secret believer.” He was not ashamed of his positives or his negatives. He was representing a pure Saviour who had granted him a pure heart. He had found his habitat at last.

As this holiness concept was shared by numbers of Christians, they became known as “holiness people.” When these holiness people became more structured, they comprised what was referred to as the “holiness movement”; and when they organized into various operative societies, there naturally followed elections, officers, constitutions, and statements of faith.

At this point, then, it was perfectly natural for them to formulate their consensus pertaining to spiritual tastes, attitudes, involvements, and precautions about holy living—just as natural and consistent as it would be for the athlete, the doctor, or the suitor to define his standards of success. Some things are a part of the psychology of winning. Spiritual success is never won by casual patronization of Deity.

That’s how it all began.

But something happened on the way to the twenty-first century.

You see, the positives of holiness are harder to define and maintain than the negatives because positives have to do with giving ourselves to others—unselfishly, sweetly, in the spirit of Christ. When spiritual cracks appear in our relationship with Him, these positives seep away. Then the negatives—the easily definables—often are all that remain. But since these do’s and don’ts have become a way of life—sort of

habitual—they still remain for a while, alone.

As time passes, new observers arrive on the scene—children, friends, acquaintances. They see, standing alone, the prohibitions—those things holiness people “don’t do.” It is not always a pretty sight. It can become what Jesus referred to as washing the outside of the cup and leaving the inside full of uncleanness—“dead men’s bones,” He said.

What has happened is that compassion, understanding, patience, unselfishness, spiritual fervor have seeped away, leaving only rules enveloped in causticity, self-centeredness, jealousies, superior attitudes, offishness, greed, criticism, and intolerance.

The speckled bird isn’t pretty anymore. His differences from the rest of the world are no longer winsome. His flight is no longer lofty. He is more earthy than heavenly.

Oh, but he still is “holding to the old line!”

Right. But he is on his way out. The last to seep away are the negatives (and probably they should, that the holiness cause no longer be misrepresented). And while the precautions—the negatives—once were as sensible for a Christian as they are for the athlete, the doctor, or the suitor, they really make little sense when the Spirit has flown. It then takes but a generation or two to shuck off the standards also.

And the speckled bird is no more.

But wait! He *isn’t* dead. It is only the imitation that we have lost! *Holiness* doesn’t change. Christlikeness is indissoluble. A Christian possessed by the Holy Spirit does not flaunt his spirituality nor flout his standards. He is not posing. He is not pretending. He is no dreamer. With no sheepish apologies, he is just a happy, spiritual, positive lover of all that Christ loves and an unshackled, sensitive, cautious rejector of all that Christ hates.

That is true holiness?

Right. And so always has it been. □

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By E. E. Wordsworth, *Kirkland, Wash.*

## SPURGEON'S “HEATING PLANT”

**T**hat prince of preachers, C. H. Spurgeon, once declared with emphasis, “Among all the formative influences that go to make up a man of God in the ministry, I know of none more mighty than *the intercession of his parishioners. Without it we will most likely be a failure.*”

Five young college students, spending a Sunday in London, went to hear Spurgeon preach. While waiting for the doors to open, the students were greeted by a man who said, “Gentlemen, would you like to see the heating plant of the church?”

They were not particularly interested, it being

a warm July day, but not wanting to offend the stranger, they consented.

They were taken down a stairway, a door was quietly opened, and their guide whispered, "There is our heating apparatus."

They saw before them 700 people bowed in prayer, seeking a blessing on the service soon to begin in the tabernacle.

Softly closing the door, their guide introduced himself. It was none other than the Mr. Spurgeon himself.

Rev. W. G. Schurman, for many years pastor of Chicago First Church, held a revival meeting for me while I was serving First Church in Minneapolis. One day he said to me, "Keep your church upon her knees."

I never forgot those precious words. At eight o'clock each Sunday morning we had a prayer meeting for men who stayed upon their knees until the Sunday school opening. Each Tuesday we had a ladies' prayer meeting in the church,

meeting at 10 a.m.; and these godly women continued in prayer and fasting—no coffee break or noon lunch—for several hours—until two, three, or four o'clock, often. As a result, for many weeks and months, Sunday after Sunday precious souls were converted, reclaimed, or sanctified.

Pastors must train their flocks in prayer. Ample time must be given for this holy exercise. Its urgency must be pressed upon the entire membership. Bible readings on prayer, and fervent preaching and exhortation should point the way to mighty prevailing in prayer.

An adequate prayer room in the church will be helpful, and we think necessary. Too often this is not provided. This is so vital that pastors and church boards should give due consideration to this important matter. A carpeted special room is worth its weight in gold as an aid to real prayer before the throne.

But whether comfortable or uncomfortable, let us be mighty intercessors before the throne of God. □

By Ray Gabbard, Little Rock, Ark.

## IS IT REALLY WORTH IT?



**W**e had just started our bus outreach program at Cedar Lane and I was attending a church school convention. A worker from one of our larger churches asked me, "Is it really worth the trouble and expense to run a bus program? Do the bus children really make good church people?"

At that time I could only look at him in bewilderment. I had been in the church only a short while and I really did not know what he meant when he asked, "Do they really make good church people?"

We started out with one old Chevrolet bus. We call it our "sanctified" bus because it has never failed us. Last Sunday it was filled with 48 happy boys and girls.

We now have five buses and each Sunday morning they move out in

all directions from our church to offer everyone in our community an opportunity to attend Sunday school.

Last Sunday, I saw two boys who were previously saved because of our bus outreach lead their mothers to the altar to accept Christ. One of these boys says that he believes God would have him be a minister someday. Yes, I think it is really worth it.

In one service I saw over 100 boys and girls who rode our buses that morning kneel at the altar and accept Christ as their personal Saviour. A few Sundays later many of these boys and girls were baptized and joined our great church. Yes, I think it is really worth it.

Probably more work goes into a successful bus program than into any other church program.

It takes dedicated bus workers who are willing to give many hours in visitation and prayer. They arrive

at the church early on Sunday morning and get back from their bus routes long after most church members have finished their Sunday dinners. They are a special type of dedicated Christians who receive very little recognition for their unselfish efforts. But you should see the bus captains' happy, tear-filled eyes when one of their "bus children" or a child's parent goes forward to accept Christ. This is when it is really worth it.

From 130 average Sunday school attendance to over 400 . . . many boys and girls finding Christ . . . broken homes being mended . . . inspired workers both on the bus staff and in the Sunday school . . . a new image in our community because of our outreach . . . new classrooms and facilities!

There is no doubt in my mind that it is really worth it. □

# "GOD UNDERSTANDS"

By Ovella Satre Shafer, Kingman, Kans.

## A Missionary Music Memoette

**D**r. Oswald J. Smith, author of 33 books, writer of 1,200 hymns and gospel songs, gives us this insight into his composing: "I do not write in a mechanical way just for the sake of writing. Usually it is when I am passing through some great crisis. Then I cannot help but write. Because the songs have been born out of personal experience, they appeal to others!"

The late George Stebbins, himself a hymnwriter of note and a very personal warm friend of Dr. Smith's, stated: "He has played upon a harp of many strings, touching the varied experiences of man in a winsome, appealing way. His songs will bring hope to the sinner, weary with sin, and joy and comfort to God's children on their homeward way."

The story of Dr. Smith's gospel song "God Understands" is a prime illustration of the way he found an outlet for his feelings and emotions. Since it is linked up with Nazarene missions, we want to recount it for you as he himself told it:

"My youngest sister and her husband, Rev. and Mrs. Clifford Bicker, Nazarene missionaries, were preparing for their first furlough. Two little children had been born to bless their home in Peru.

"Shortly before the boat sailed to return to their native America, Clifford was instantly killed in an automobile accident. My little sister had to leave her husband's body buried in South America. She came home with her two fatherless children, a widow at 26.

"To her I wrote and dedicated 'God Understands.' She received it before leaving the field. It was a comfort to Ruth; it has been a comfort to thousands of others."

The words are Dr. Smith's—the music, so perfectly wedded to the poem—is that of the late B. D. Ackley.

### God Understands

*God understands your sorrow;  
He sees the falling tear,*

*And whispers, "I am with thee."  
Then falter not, nor fear.*

Chorus:

*He understands your longing;  
Your deepest grief He shares.  
Then let Him bear your burden;  
He understands, and cares.*

*God understands your heart-  
ache;  
He knows the bitter pain.  
Oh, trust Him in the darkness;  
You cannot trust in vain.*

*God understands your weakness,  
He knows the tempter's  
pow'r;  
And He will walk beside you  
However dark the hour.\**

Oswald Smith was converted in 1906 and from that day to the present, he testifies, he has read God's word daily—365 days of the year. He suggests that for new Christians the Acts, which records the beginning of the Church, is very interesting and timely.

Dr. Smith has outlived many of his early associates. He collaborated with Homer Rodeheaver, the Ackleys, Merrill Dunlop, and many current hymnwriters. He entertained Robert Harkness in his home. He has a letter Fanny Crosby wrote him, and he knew D. B. Towner personally. He says:

"Poets have to be developed. I know. When I was in my early twenties I purchased volumes of poetry and read the poems aloud so as to get the rhythm into my soul. Such works as Milton's *Paradise Lost* and Dante's *Inferno* I read line by line aloud. Tennyson, Browning, Byron, Bryant, Longfellow, Whittier, Shakespeare, and a whole shelf of others—I literally devoured these. These volumes I still own and they are marked throughout. While in Chicago, I conducted a class in the study of Tennyson, my favorite poet. As I studied poetry, it became a part of me. By hard work I learned to write.

Now my gift is used for the glory of my God! If He spares me there will be other songs born. I pray that it may be so."

Dr. Billy Graham states: "No other man has influenced so many people in so many diverse ways. His books have been used of the Holy Spirit to sear into the very depths of my soul with a tremendous influence on my personal life and ministry. Dr. Oswald J. Smith is truly a remarkable man of this generation!"

Listen to this hymn below—Dr. Smith wrote both the words and music. This describes some of the "deepest depths" and the "highest heights" of this poet-preacher.

### A Heart That Weeps

*Oh, for a heart that weeps o'er  
souls,  
Weeps with a love in anguish  
born!*

*Oh, for a broken contrite heart,  
A heart for sinners rent and  
torn!*

*Oh, for the pangs of Calv'ry's  
death,  
In fellowship with Thee, my  
Lord!*

*Oh, for the death that lives in  
life,  
And bleeds for those who  
spurn Thy Word!*

*Naught have I sought of bless-  
ing, Lord,  
Save that which brings lost  
souls to Thee.*

*All else is vain, nor dare I  
boast—  
This, Lord, I crave; be this  
my plea.*

*Have Thou Thy way whate'er  
the cost.*

*In death I live, in life I die.  
Thy way, not mine, dear Lord,  
I pray—*

*Souls, precious souls, my  
ceaseless cry.\** □

\*Used by permission of the Rodeheaver Co.  
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“We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near”  
(Hebrews 10:24-25, NEB)\*

## WHEN the saints GO WALKING OUT

**W**riting in *Life* magazine of the decline of rock music, Mr. Albert Goldman titled his article, “When the Saints Go Walking Out.”

That same title could also be used to describe what is happening in too many churches today, especially as it concerns the decline in church attendance.

The Gallup Polls and Harris Surveys continue to give statistical evidence of the progressive decline of church attendance. Even though church membership stands at an all-time high, the percentage of church members to the population has decreased and the percentage of church members who faithfully attend church services has decreased even more.

“The Protestant rule of thumb,” says one prominent writer, “is that about a third of the membership is serious about the church, a third flirts with it, and the final third is made up of members in name only.”

But Charles Davis, until recently England’s most outstanding Catholic theologian, writing in his book, *A Question of Conscience*, says that many within the Catholic church “retain their membership from a loyalty buttressed by a failure to conceive an alternative . . . and their attitude,” he concludes, “falls somewhere between half-belief and cynical detachment.”

But why?

Why the erosion of faith? Why the deterioration of commitment? Why the decline in church attendance? Why the disenchantment with organized religion as represented by the institutional Church? Why are the saints walking out?

### I

One reason, surely, is that the “saints” see the Church spending its time and money and energy doing things that secular institutions can do better.

One writer recently observed that “one of the

great unanswered questions facing organized religion—reflected by empty churches and deeply dissatisfied preachers—is, What are churches supposed to *do* in a modern world? What justifies their existence and keeps them going?”

Some apparently feel that the only way the Church can justify its existence it to become more involved in the social issues of the day.

Reinhold Niebuhr, for instance, said that “the race crisis saved the churches from irrelevance.” To which Arthur Herzog, in his book, *The Church Trap*, replied, “If the race issue is solved, what else will make religion relevant? How will the Protestant church,” asks Herzog, “having committed itself to liberal social causes, differ, say, from Americans for Democratic Action? Why should the individual join one rather than the other?”

Many church members are dismayed and some are disgusted as they see their preachers marching in protest parades and spouting liberalisms that are radical enough to make a Communist blush. And when they learn that the money they gave to the church has gone into the coffers of militant and even atheistic causes—well, is anyone surprised that they walk out?

### II

Another reason the saints are walking out is because they seldom hear anything in church they couldn’t hear elsewhere.

Why should anyone go the the trouble of going to church if all he hears when he gets there is a clerical Walter Cronkite rehashing the week’s news? Or if all he hears is a discussion of the latest

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**RADIO SERMON OF THE MONTH**

*By C. William Fisher*

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intellectual or theological fad? Or if he is compelled to listen to the current denominational promotion or the latest report on the building fund or the latest ecclesiastical gossip?

"People are driven from the church," says George Buttrick, "not so much by stern truth that makes them uneasy, as by weak nothings that make them contemptuous."

"We preach Christ and Him crucified," cried the Apostle Paul. And that is still the only message that will make the Church relevant. Not some clever promotion, or sensational topic, or jazzy entertainment, but it is the proclamation of the *Gospel* that will keep the saints from walking out—and that will bring the unbelievers in.

### III

But then again, the saints are walking out because they seldom *feel* anything in church different than what they can feel elsewhere.

The reason many old-line churches are losing their crowds, says Harvey Cox, the theologian, is because a church service should be a "celebration" and not just the recitation of a creed or performance of a ritual.

And that is why one of the most challenging religious happenings of our time is the growth of religious groups *outside* the church—people want, and need, to be *participants* in a religious *celebration*, not just spectators at a religious *performance*. They are tired, as Vance Havner says, of singing "Standing on the Promises," while doing nothing more than "sitting on the premises."

The growth of the so-called "Jesus movement" that is getting national publicity is largely attributable to the fact that the Church just wasn't turning them on—but Jesus Christ did!

What a tragedy that so many of the young, especially, feel they have to go *outside* the Church to find Jesus and to experience His presence in living, radiant, joyous, and loving fellowship—when the Church exists, as Dean Willard Sperry says, "to make Christ real to each generation."

But when, and if, the Church once again recaptures that reality, that radiance, that revolutionary relevance, that joyous contagion of loving fellowship, it will find the saints reversing their direction and instead of walking out, once again come marching in!

Shall we pray: *O God, may churches everywhere become so alive with Thy presence and so charged with Thy power that men and women and young people will once again be able to say, "I was glad when they said unto me, Let us go into the house of the Lord." This we ask in Jesus' name. Amen.* □

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

50 YEARS AGO  
THIS WEEK

### HOW TO KNOW THE WILL OF GOD

Often we have found it difficult to know the will of God concerning minor matters as well as those of importance. It is not safe to take every impression or imagination as coming from God. Many times they are from the enemy and are calculated to lead us into error which may wreck our faith in God and cause us to lose our souls. The Word of God is our Man of Counsel and should be consulted. Satan seeks to rush people, often those who seem to be the very best examples of holy living, into taking quick action. His plan is rush, no time to pray, to consider, or consult the Word. Do not hurry important matters. *It will pay us to take time to pray.* Pray that you may know how to ascertain the will of God. It is not always easy to know the will of God. But we say *His will can be found.*

The following was George Muller's plan for ascertaining the will of God:

1. "I seek at the beginning to get my heart into such a state that it has *no will of its own* in regard to a given matter. Nine-tenths of the trouble with people generally is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, *whatever it may be.* When one is truly in this state, it is usually but a little way to knowledge of what His will is.

2. "Having done this, I do not leave the results to feeling or simple impression. *If so, I lay myself liable to great delusions.*

3. "I seek the will of the Spirit of God through or in connection with the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all He will do it according to the Scriptures, and never contrary to them.

4. "Next I take into account providential circumstances. These often plainly indicate His will in connection with His Word and Spirit.

5. "I ask God in prayer to reveal His will to me aright.

6. "Thus, through prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my ability and knowledge, *and then if my mind is at peace,* and continues so after two or three more petitions, I go ahead accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective."

C. H. LANCASTER  
Greeley Colo.  
July 20, 1921



Photo by D Wys Inc.

# SEX EDUCATION IN THE PUBLIC SCHOOLS

**T**he new concept of sex education is spreading wildly through the land and it is now evident that most states will soon have laws either permitting or demanding it in the public schools. In some it will be given in high school, some in junior high, and some will provide it in early elementary grades.

The fact that we have so little control over the qualifications and qualities of the instructors in these courses is cause for alarm in many families. We may, however, accept the fact that it will be and we will need to find some way to give it the fullest possible value to our growing children.

Honest confession will bear out the sad fact that few families and fewer churches have taken any constructive step to provide this type of child guidance. Many parents feel themselves unable or unqualified to discuss such matters objectively and freely with their children. Most of the people who are parents now had parents whose inhibitions silenced them quite entirely.

After discussing the matter with hundreds of couples coming to me for marriage, I am of the opinion that not over 4 percent of American parents give their children any wholesome, effective guidance in sex education prior to their marriages, much less giving it to them in the emerging pubescent years.

Our own lack of teaching tends to make us even more afraid of the school project. If parents have given their children wholesome, sound teaching in the home, both the child and the parent will be more secure as the child enters the public school program, which may be both risky and risqué.

Parents who think that, since they have taught

their child nothing about sex, the child has gotten no ideas are blind indeed. The truth is rather that the child has gained his information from the alleys and school washrooms. However the parents' silence has convinced him that Mom and Dad do not wish to discuss it; hence the silence about it.

Some of these children will get much better ideas and teaching in the school than they have gotten in the alleys, playgrounds, and backyards. They will certainly not get a Christian concept of it, however. This frightens us.

Parents are asking now, "Shall I allow my child to take this in public school?" Usually you do not have that choice. Usually you would be unwise to forbid it. To forbid this exposure would but add to the inhibition already formed in the child's mind. Parents who see the course coming up will do well to make no public issue and particularly no issue about it with their children by trying to humiliate them before their peers by keeping them out of the class.

It is best to discuss the matter with the children and explain that God has endowed us with these splendid areas of living. Tell them that you want to help them find these great truths as fully as possible and suggest that each night they bring their books home and you discuss the lesson with them. There will be movies they will see about which they can tell the parents. There will be pictures they can show the parents.

The parent, sincerely attentive to it, can add to the child's schoolwork that additional though sometimes conflicting truth of the loftiness of sex, the beauty of life's origin, the godliness of marriage, and the investment of God in giving persons the divine image.



It is best not to discredit the teachers needlessly but to help the child feel free to discuss the matter with you in the home. The more freely the parent is able to discuss it, the more profitably the child will talk about it.

The folly of our treatment of sex has been in trying to teach children that it was so "dirty" that it should never be talked of, touched, or experienced. Parents have tried thus to make children so ashamed of it as to prevent experimentation. This method usually not only fails to prevent experimentation but eventually convinces children of their parents' ignorance. If they do take it seriously, it may hurt their future marriages by imposing artificial or unnecessary inhibitions.

As rapidly as children are old enough to ask questions of their parents, they are able to receive the answers to those questions. They should not be pushed ahead of their questions but their questions should be answered honestly.

The more complex questions will come at the years from 11 to 13. If parents find the children have quit asking questions, they should not feel relieved but alarmed. The children are just asking other people, for they are still asking questions.

Parents who do not like for their children to get sex education in the public school and are naive enough to think they are not getting it in the alleys should recognize their own terrific responsibility to provide this desperately important information in the Christian concept and framework of the home. Pastors who are inclined to crusade against the public school program should take steps to provide truly Christian training in the church program.

Many adults who are deeply inhibited about this matter might do well to look back and ask if the way they got their own sex information was ideal. Most parents today can with sincere, prayerful effort and godly courage give better help to their children than they received from their own parents during their own troubled years of physical self-discovery. □

By Milo L. Arnold

Colorado Springs



# DIMENSION

## *Adventures in Self-discovery*

BY DARRELL E. LUTHER

Lansing, Mich.

### BEING "HARD OF LISTENING"

There is evidence that people respond more to how we feel about them than to what we say to them. Many are calling this a "relational theology." Too few of us are genuinely interested in hearing about the problems and ideas of others.

Psychologist Carl Rogers said, "The biggest block to personal communication is a man's inability to listen intelligently, understandingly and skillfully to another person."

Most of us must admit to being "hard of listening." "Listening is the most over-used word in human relations," says Dr. Harry Levinson in *Emotional Health in the Work World*. "Everyone talks about it; few know what it really means. It is the essential step in helping, for to listen is to give understanding."

Listening is active, not passive. It is interaction between people—a wordless understanding.

When we interrupt in a conversation, it reveals the fact that the speaker's ideas aren't as important as ours. Emotional immaturity is also suggested because the "listener" isn't able to allow himself the uncertainty of permitting the speaker to finish his ideas.

The interruptions may demonstrate a feeling of threat. An attempt is made to regain a state of balance by changing the conversation to one in which the "listener" can feel comfortable.

By letting our minds wander, we "tune out" a speaker and become "hard of listening." How often is this done in a church service? Behavioral scientists refer to this as selective perception. People tend to listen to points which are in agreement with their point of view.

Effective listening can come only when we honestly look at our feelings toward the speaker or his subject. Then we must ask for and receive the right attitude from God. The Apostle Paul emphasized the importance of such an attitude in writing to the Corinthians (II Corinthians 1:12).

It is illuminating to study how skillfully Jesus listened to individuals. We can learn from Him through the following suggestions:

1. Give your full attention when one is talking (John 4:6-30).
2. Ask open-ended questions, not questions that can be answered with a single "yes" or "no" (John 4:9-19).
3. Use reflective listening—repeat back in slightly different language what the other person just stated (John 4:17).
4. Listen for the nonverbal message—the message implied through a tone or expression (John 4:11-15).
5. Avoid the tendency to show approval or disapproval. Even in the discussion of husbands, Jesus said to the woman at the well, "You speak the truth" (cf. John 4:18). The skill of Jesus brought a declaration of faith (John 4:29).

When one really listens, more than the ears are involved. The heart is engaged too. Make your listening a ministry!



# editorially SPEAKING

By W. T. PURKISER

## *Revival Is Coming*

Revival is coming. It has to. The alternative is stark, sheer ruin.

There are signs. The clean, sweet scent of it is in the air. News of revival comes from afar: from Africa, from Indonesia, from Latin America, from college campuses, even among the street people of today's lost generation.

Revival comes unscheduled and unpredictably. It may break in a series of special services designed to search the commitment of the church. More typically, it begins in what the onlooker would call a quite spontaneous way.

The most conspicuous sign of revival—reported wherever it comes—is reconciliation within the fellowship of faith. Confessions are made. Apologies are offered—and accepted. Long-festered irritations are cleansed. Old scores are settled as they should be, in forgiving and forgetting.

It is an open question whether such renewed fellowship is the result of or the condition for revival. Some passages in the Bible make it sound like the "if" upon which the coming of revival depends.

"If my people, which are called by my name, shall humble themselves . . ." (II Chronicles 7:14). There is more to this promise of revival, to be sure, but notice where it starts: "Humble themselves."

Those who think it easy for human beings—even sanctified human beings—to humble themselves have obviously never done it. One participant in the Asbury revival spoke of "both the honor and 'he hurt of His private dealings with us.'" There is honor when God deals. But there is hurt in what He demands.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; FIRST BE RECONCILED to thy brother, and then come and offer thy gift" (Matthew 5:23-24).

Changing circumstances have blunted the sharp edge of these words of Jesus for us. Bringing a gift to the altar was the way men worshipped God before Calvary and the Resurrection. Jesus is actually saying that before we can know there's "nothing between my soul and my Saviour" we must be sure there's nothing between my soul and my brother.

Nor can any of us get by with the alibi, "Well,

I'm the one who has been wronged. I'm the one who 'has something against' him. Let him come to me."

This is because Jesus also said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone . . ." (Matthew 18:15). Again, there is more—but this is where it starts.

Several other marks of revival have come to the front in recent outpourings of the Spirit.

There have been many public confessions of pride, prayerlessness, and prejudice. Offenses publicly committed have been publicly confessed. Testimonies have stressed, not what God did 20 years ago, but what He is doing now.

There has been a surge of witnessing outside the church. From being forced and self-conscious, witnessing has become the natural expression of supernatural joy.

All have been impressed with the rebirth of joyous congregational singing. Songs and choruses, new and old, give expression to both desire and delight.

Even more significantly, in most instances laymen have been key figures in revival. There has been a minimum of formal preaching. Pastors and schoolmen have stepped aside, thrilled to the depths of their souls by the spontaneity of the Spirit's expression.

In a few cases, but more rarely than one might expect, the human has run ahead of the divine. But the situation has been quickly brought back into control by the sovereignty of the Spirit.

And as always, revival tends to irritate those who do not share it. There has never been a movement of the Spirit that did not provoke some opposition.

In many ways, revival is costly. But it is worth its cost and a great deal more.

Harold Spann summarized what the 1970 revival meant on the campuses and in the churches into which it spread: "This is what revival is all about: people coming alive to God. Persons frustrated in their own self-centeredness are set free. The heart is made clean. Prayer breathes the air of heaven.

"The Bible speaks with meaning and authority. Newborn faith lays hold upon the promises of God.

*The most conspicuous sign of revival—reported wherever it comes—is reconciliation within the fellowship of faith. Confessions are made. Apologies are offered—and accepted. Long-festering irritations are cleansed. Old scores are settled as they should be, in forgiving and forgetting.*

Joy fills the heart with singing. Praise of the Most High pulsates through life.

“There are still temptations to overcome and sufferings to endure, but through it all, the light of Christ shines through. Jesus is real!”

Revival is coming. It may not—it cannot—be long delayed. The question is, Will it come through us or in spite of us? Will we yield to the sovereignty of the Holy Spirit, or be content to rattle the chains of a now dead past?

These are not academic questions. They are being answered now. God grant us the faith to speed the fact that revival is coming. □

## *On Discarding the Halo*

Some of us could get a great weight off our minds by taking off our halos. The burden of self-righteous pretense is too heavy for any individual to bear.

Self-righteousness shows up in a surprising number of ways. The Pharisee, who fervently thanks God that he is not as other men are, is only one example.

Not all self-righteousness is religious by any means. The pompous person who is always right is a good example of an irreligious hypocrisy. One man said he made only one mistake in his life, and that was the time he confessed he was wrong and found out later he was right!

Actually such an attitude does nothing but create suspicion in the minds of others. Experience shows that the fellow who is “always right” is usually wrong.

One layman whose profession throws him into contact with large numbers of people in executive positions said, “I know so many men who make constant mistakes but can always explain them away. I have noticed that when someone confesses an error, I immediately conclude, This man must be right most of the time. Otherwise he could not afford to admit he is wrong this time. I try to be direct and when I’ve been wrong I admit it. And it proves a good policy.”

But it is more than policy. It is the basic principle of Christian honesty.

No halo weighs heavier than the halo of pretense and sham in the spiritual life. As much as we need honesty in government, in advertising, in business,

and in our relations with others, we need honesty in Christian profession even more.

How different the history of Christendom would have been if fewer decisions had been made in order to “save face,” and if more decisions had been made in total obedience and openness to the Spirit of truth!

Who can tell how many positions and policies have been preserved long after their usefulness was gone because of the fear that change would be criticized as compromise?

One thing God will not tolerate in any man is dishonesty—putting on front, hiding behind a facade of piety, a cover-up from others or even from ourselves.

Perhaps the most neglected command of Scripture is James 5:16, “Confess your faults one to another, and pray one for another, that ye may be healed.” We have no trouble confessing the faults of others. But this will not do.

The problem is, we are all guilty. We could easily go to the altar on an invitation along this line—but who would pray for us?

The way to freshness, reality, and spiritual power is honesty—not grovelling, self-deprecating, mock humility; but old-fashioned, down-to-earth candor.

When we come to the place where we can be ourselves, mindful not only of what the wonderful grace of God has done for us but also of the distance we yet have to go, it really takes off a lot of pressure. Let’s get the weight off by laying aside the halo. □

## *The Offense of the Cross*

From the first century until now, the Cross has been an offense to the natural man. Its total contradiction to human pride and self-sufficiency provokes hostility and resentment.

No blurring its sharp contours or softening its radical demands will ever put away the offense of the Cross. Christ calls us to a style of life that is foreign to humanity apart from the grace of God.

But Christians have an obligation to avoid all unnecessary causes of hostility in the minds of those outside the Church. The Gospel is sometimes rejected out of hand, not because of the offense

(Continued on page 23)

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- WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, EARL C. (C) c/o NPH\*
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401
- WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
- WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
- WOODRUFF, ELMER & BONNIE. (R) c/o NPH\* (Full-time)
- WOODWARD, GEORGE P. (C) c/o NPH\*
- WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS E. (C) c/o NPH\*
- YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F. (C) c/o NPH\*
- ZIMMERLEE, DON & JUNE. (C) 2060 S. Forissant Rd., Florissant, Mo. 63031
- ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

## AUGUST SLATE

(As reported to Visual Art Department)

- ANDREWS: Temple, Tex. (Trinity), Aug. 17-22; Helena, Okla., Aug. 24-29
- ARMSTRONG: N.M. Dist. Camp, Aug. 2-8; Stuart, Okla., Aug. 22-29
- BAILEY, C. D.: Akron Dist. Camp, July 31—Aug. 8; Boonville, Ind. (1st), Aug. 17-22; Shelbyville, Ill. (1st), Aug. 23-29
- BATTIN: Bentonville, Ark., Aug. 8-15; Mountain Grove, Mo., Aug. 17-22; Mansfield, Mo., Aug. 23-29; Oklahoma City, Okla. (Portland Ave.), Aug. 30—Sept. 5
- BELL: Olathe, Kans. (College), Aug. 27-29
- BENDER: Bobo, Ind. (tent), Aug. 4-15; Waynesboro, Va., Aug. 19-29
- BETTCHEER: Pleasantville, N.J. (Pineview Grove Camp), Aug. 5-15
- BOHI: Ia. Dist. Camp, Aug. 2-8; Miami, Fla. (Central), Aug. 31—Sept. 5
- BROOKS: Shelbyville, Ill., Aug. 23-29; Pickford, Mich., Aug. 31—Sept. 5
- BROWN, CURTIS: Vilonia, Ark. (camp), Aug. 1-8
- BROWN, ROGER: Akron Dist. Camp, July 31—Aug. 8; Kampsville, Ill. (Hillcrest Camp), Aug. 9-15; Tabor, Ia. (camp), Aug. 16-22
- BROWN, W. LAWSON: Ft. Worth, Tex. (Hal. City), July 30—Aug. 8; Bloomfield, Ia. (1st), Aug. 26—Sept. 5
- CHAMBERS: Opelika, Ala., Aug. 8; Tabor, Ia. (camp), Aug. 16-22
- CLARK, GENE: Ironton, Ohio (Elm), Aug. 2-8; Sandusky, Ohio, Aug. 9-15; Fostoria, Ohio, Aug. 16-22; Hickory Hills, Ill., Aug. 23-29; Columbus, Ohio (Warren), Aug. 30—Sept. 5
- CLINE: Mayfield, Ky. (1st), Aug. 10-15; Athens, Tenn. (1st), Aug. 24-29
- COOK, LEON & MARIE: W. Va. Camp, Aug. 1-8; Tuscaloosa, Ala., Aug. 27—Sept. 5
- COX: Mansfield, Ohio (1st Alliance), Aug. 29—Sept. 5
- CRABTREE: Mason, Ohio, Aug. 16-22; Lakeview, Ohio (Indian Lake), Aug. 23-29
- CREWS: Troup, Tex., Aug. 2-8; Rotan, Tex., Aug. 23-29; Hutchinson, Kans. (Peniel), Aug. 30—Sept. 5
- DARNELL: Indianapolis Dist. Camp, Aug. 1-8; Nevada, Ohio (camp), Aug. 12-22; Cardington, Ohio (Camp Gilead), Aug. 26—Sept. 6
- DENNIS, DARRELL & BETTY: Milton, Ky. (Callis Grove Camp), July 30—Aug. 8; Marengo, Ind. (Ramsay Camp), Aug. 12-22; Boonville, Ind. (Tennyson Camp), Aug. 26—Sept. 5
- DENNIS, GARNALD: Milton, Ky. (Callis Grove Camp), July 30—Aug. 8
- DISHON: Muncie, Ind. (Eastside Evan. Camp), July 29—Aug. 8; Crossville, Tenn. (Un. Meth.), Aug. 16-23
- DIXON: Can. Atlantic Dist. Camp, Aug. 4-8; McConnellsburg, Pa. (Pleasant Ridge Camp), Aug. 13-22; Andover, Ohio (Cherry Valley), Aug. 29—Sept. 5
- DUNMIRE: Kirksey, Ky. (Locust Grove), Aug. 2-8; W. Tex. Dist. Camp, Aug. 9-15; Haysville, Kans., Aug. 17-22; Cridersville, Ohio, Aug. 31—Sept. 5
- EVERLETH: Moore's Interdenom. Camp, Aug. 2-8; Fosteria, Ohio (Ridge Chapel), Aug. 17-22
- FELTER: Gibraltar, Pa. (Hol. Chris. Camp), Aug. 6-15
- FILES & ADAMS: Wash.-Phila. Dist. Camp, Aug. 6-15; FINKBEINER: Evangelizing in Europe, month of Aug.
- FLORENCE: Williamsburg, Ind. (Cherry Grove Camp), Aug. 9-22
- FORD: Mercer, Pa., Aug. 6-15
- FOWLER: Estill Springs, Tenn., Aug. 16-22
- FREEMAN: Dixon, Ill. (1st), Aug. 1-7
- GAWTHORP: Jamestown, Tenn. (Wes. Youth Camp), Aug. 2-8
- GORMANS, SINGING: Eastview, Ky. (Smith's Chapel), Aug. 29
- GRAVVAT: Omaha, Ill., Aug. 2-8 (a.m.); Sylvania, Ohio, Aug. 22-29 (a.m.)
- GREEN: Wash.-Phila. Dist. Camp, Aug. 6-15; Wis. Dist. Camp, Aug. 16-22; Minn. Dist. Camp, Aug. 23-29; East Peoria, Ill., Aug. 31—Sept. 5
- GRIMSHAW: Cody, Wyo., Aug. 10-15; Nev.-Utah Dist. Camp, Aug. 17-22; Farmington, Mo., Aug. 24-29; Jamestown, N.D., Aug. 31—Sept. 5
- HARROLD: Wisconsin Rapids, Wis., Aug. 12-22; Clarksville, Ind. (1st), Aug. 16-23
- HEASLEY: Granby, Mo., Aug. 9-15; Granby, Mo. (Union City), Aug. 22-29
- HEGSTROM: Tabor, Ia. (camp), Aug. 16-22; Aledo, Ill., Aug. 30—Sept. 5
- HIGGINS: Alberta, Can., Banff Nat. Park (Family Camp), Aug. 2-8
- HOLCOMB: Beeville, Tex., Aug. 16-22; Paris, Tenn. (1st),

Aug. 23-29; Langley, S.C., Aug. 30—Sept. 5  
**HOLLEY:** Yorktown, Ind. (1st), Aug. 23-29  
**HOOD:** Denison, Tex., Aug. 2-8; Lovington, N.M., Aug. 15-22; Skeston, Mo. (Eastside), Aug. 23-29  
**HUBBART:** Orland, Ind., Aug. 30—Sept. 5  
**HUFF:** Seelyville, Ind., Aug. 3-8; McConnellsburg, Pa. (Pleasant Ridge Camp), Aug. 13-22; Clymer, Pa. (Penns Manor), Aug. 27—Sept. 5  
**HUNDLEY:** Malta, Ohio (McConnellsville), Aug. 15  
**IRICK:** Odon, Ind. (1st), Aug. 22-29  
**ISENBERG:** Irving, Tex. (Falth), Aug. 2-8  
**JANTZ:** Europe & Holy Lands, July 27—Aug. 19; Gladwin, Mich. (camp), Aug. 20-29; Decatur, Ill. (Trinity), Aug. 30—Sept. 5  
**JAYMES:** Clearfield, Pa., Aug. 16-29  
**KILLEN:** Ill. Dist. Youth Camp, Aug. 9-13  
**KLEVEN:** Port Townsend, Wash., Aug. 19-29  
**LANIER:** Pleasantville, Ohio (Ch. of Christ in Chr. U.), Aug. 2-14; New Straitsville, Ohio (Zion Com.), Aug. 15-29; Logan, Ohio (Wes.), Aug. 30—Sept. 5  
**LASSELL:** Mt. Nebo, W. Va. (Mt. Nebo Camp), July 29—Aug. 8; Mahaffey, Pa. (Tri-County Tent), Aug. 11-22; Carlisle, Ky., Aug. 24-29; Cincinnati, Ohio, Aug. 30—Sept. 5  
**LAW:** Hartselle, Ala., Aug. 16-22; Oil City, La., Aug. 23-29; Lenoir City, Tenn. (White Wing), Aug. 30—Sept. 5  
**LAXSON:** Indianapolis Dist. Camp, Aug. 2-8; Hamilton, Ohio, Aug. 10-15; Alexandria, Ala. (home missions), Aug. 24-29  
**LESTER:** Pittsburg, Tex., Aug. 29—Sept. 5  
**LIDDELL:** Reading, Mass., Aug. 31—Sept. 5  
**LINDER:** Hudson, Ind. (Ashley-Hudson), Aug. 25-29  
**LUSH:** Ariz. Dist. Camp, Aug. 8-15; Spokane, Wash., Aug. 31—Sept. 5  
**MANLEY:** New Carlisle, Ohio (Ludlow Falls Youth Camp), July 29—Aug. 8; Marion, Ind. (Park Lynn), Aug. 9-15; Wabaah, Ind. (Mizpah Camp), Aug. 16-29  
**MARLIN:** Hattiesburg, Miss. (1st), Aug. 1-8; Jacksonville, Fla. (Normandy), Aug. 15-22; Jacksonville, Fla. (Oak Hills), Aug. 23-29; Brandon, Fla. (1st), Aug. 30—Sept. 5  
**MARTIN, PAUL:** Akron Dist. Camp, July 31—Aug. 8; Franklin Furnace, Ohio (Plymouth Hgts.), Aug. 8-15; Science Hill, Ky., Aug. 16-22; Norwalk, Calif. (Harbor Zone Camp), Aug. 23-29  
**McCULLOUGH:** Eaton, Ohio, Aug. 3-8; Hamilton, Ohio (Tuley Rd.), Aug. 10-15; Carey, Ohio (Ridge Chapel), Aug. 17-22; Gainesville, Ga. (1st), Aug. 24-29; Columbus, Ga. (Downtown), Aug. 31—Sept. 5

**McWHIRTER:** W. Va. Dist. Camp, Aug. 2-8; Europe & Middle East, Aug. 9—Sept. 5  
**MEADOWS-REASONER:** Ia. Dist. Camp, Aug. 2-8; Fairfield, Ia., Aug. 16-22  
**MEREDITH:** Port Matilda, Pa. (Bald Eagle Camp), Aug. 4-15; Cherokee, Okla., Aug. 30—Sept. 5  
**MICKEY:** Page, Ariz. (Le Chee Mission), Aug. 18-22  
**MILLHUFF:** N.E. Ind. Camp, Aug. 1-8; Jacksonville, Fla. (Northside), Aug. 23-29; Miami, Fla. (Central), Aug. 31—Sept. 5  
**MOOSHIAN:** Cent. Calif., month of August  
**MULLEN:** Delevan, N.Y. (Bible Conf.), Aug. 16-22; Cape May, N.J. (Erma Camp), Aug. 27—Sept. 6  
**MYERS:** Lima, Ohio (Dunkirk Camp), Aug. 12-22  
**NEFF:** Marion, Ind. (Fairmount Wes. Camp), Aug. 13-22; Ft. Valley, Ga. (1st), Aug. 24-29  
**NEUSCHWANGER:** W. Tex. Dist. Camp, Aug. 9-15; Garland, Tex. (1st), Aug. 16-22; Lyons, Kans., Aug. 26—Sept. 5  
**OVERTON:** Marion, Va., Aug. 2-8; Marion, Va., Aug. 18-29  
**PARR:** Deitz Lake, Ind., Aug. 15; Ashland, Ky. (1st), Aug. 29—Sept. 5  
**PASSMORE:** Ogdensburg, N.Y. (Hol. Assoc. Camp), July 27—Aug. 8  
**PHILLIPS:** New Bedford, Mass. (Smith Milla Camp), Aug. 13-22; Ashland, Ky. (1st), Aug. 29—Sept. 5  
**PIERCE:** Sylacauga, Ala. (1st), Aug. 8-15; Crawfordville, Ind. (Bethel), Aug. 22-29  
**PITTINGER:** Ft. Wayne, Ind., Aug. 16-29  
**PLUMMER:** Camp Union (Between Byhalla & York Center, Ohio), July 29—Aug. 8; Alaska Dist. Aug. 15-29  
**POTTER:** S. Calif. Dist., month of Aug.  
**POWELL:** Farndale, Wash. (camp), Aug. 6-15  
**PRENTICE:** Signal Mountain, Tenn. (1st), Aug. 15-22; Jasper, Tenn. (1st), Aug. 29—Sept. 5  
**PRICE:** Calamina, Ark. (camp), Aug. 13-22; Winnaboro, La. (1st), Aug. 30—Sept. 5  
**QUALLS:** Portage, Ohio (camp), Aug. 19-29; Mt. Vernon, Ill. (1st), Aug. 31—Sept. 5  
**ROBISON:** Napier, W. Va. (tent), Aug. 14-29  
**RODGERS:** White's Creek, Tenn., Aug. 25—Sept. 5  
**ROTHWELL:** Ariz. Camp, Aug. 5-15  
**SCHULTZ:** Vici, Okla. (camp), July 29—Aug. 8; Farmington, Ark., Aug. 9-15  
**SERROTT:** Coffeyville, Kans., Aug. 2-8; Falls City, Neb., Aug. 9-15; Ft. Lauderdale, Fla. (1st), Aug. 16-29; Powhatan Point, Ohio, Aug. 30—Sept. 5  
**SHAVER:** Wash.-Phila. Camp, Aug. 6-15; Topeka, Kans.

(Highland Park), Aug. 16-22  
**SLACK:** Marion, Ind. (Wes. Camp), Aug. 6-15; S. Lebanon, Ohio (camp), Aug. 20-29  
**SMITH, C. HASTINGS:** Ida.-Ore. Dist. Camp, Aug. 1-8; Shawnee, Kans., Aug. 14-15; Olney, Ill. (1st), Aug. 31—Sept. 5  
**SMITH, OTTIS & M.:** Ithiel Falls, Vt. (camp), Aug. 4-15; Coalton, Pa., Aug. 24-29; Leicester, Vt., Aug. 31—Sept. 5  
**SNOW:** Circleville, Ohio (Ch. of Christ in Chr. U. Camp), Aug. 20-29  
**SPARKS:** McCrory, Ark. (1st), Aug. 3-8; Ashland City, Tenn., Aug. 20-22; Niles, Mich. (Bertrand), Aug. 29—Sept. 5  
**STAFFORD:** Greer, S.C. (Wes. Camp), July 29—Aug. 8; Wichita, Kans. (Kans. State Hol. Camp), Aug. 12-22; Marion, Ohio (Gilead Camp), Aug. 26—Sept. 5  
**STARNES:** Winston-Salem, N.C. (1st), Aug. 5-15; Statesville, N.C., Aug. 16-22  
**STRICKLAND:** Haysville, Kans. (1st), Aug. 17-22; North Hampton, Ohio (Ch. of Christ in Chr. U.), Aug. 24-29; Mt. Vernon, Ill. (1st), Aug. 31—Sept. 5  
**SWEARENGEN:** Pickford, Mich., Aug. 31—Sept. 5  
**TAYLOR, E. E.:** Del City, Okla., Aug. 9-13  
**THOMAS:** Craig, Mo., Aug. 31—Sept. 5  
**TOMPKINS:** Beech Grove, Ark., Aug. 9-15; Dodson, Tex., Aug. 31—Sept. 5  
**TRIPP:** Jayeas, Miss. (Sartville Camp), Aug. 2-8; Port Clinton, Ohio, Aug. 24-29; Cridersville, Ohio, Aug. 31—Sept. 5  
**UNDERWOOD:** E. Mich. Dist. Camps, July 23—Aug. 27  
**WALKER, LAWRENCE:** Can. Atlantic Dist. Camp, Aug. 4-8; Phenix City, Ala., Aug. 15-22  
**WALLACE:** Payne, Ohio (1st), Aug. 31—Sept. 5  
**WARD:** Dewey, Okla., Aug. 8-15; Nowata, Okla., Aug. 19-29  
**WEBSTER:** Lucedale, Miss., Aug. 29—Sept. 5  
**WILLIAMS, LAWRENCE:** Berger, Tex., Aug. 16-22; Boise City, Okla., Aug. 30—Sept. 5  
**WOODWARD:** Belleaire, Mich. (Wes.), Aug. 27—Sept. 5  
**WYRICK:** Louisville, Ky. (Hikes Pt.), Aug. 1; Albany, Ky. (Northside), Aug. 17-22; Paducah, Ky., Aug. 23-29; Mineral City, Ohio, Aug. 31—Sept. 5  
**ZIMMERLEE:** St. Louis, Mo. (Central), Aug. 17-22; Madison, S.D., Aug. 26—Sept. 5  
**ZIMMERMAN:** Shreve, Ohio (Daughty Camp), July 29—Aug. 8

## NEIL WISEMAN ACCEPTS COLLEGE POST

President Mark R. Moore, Trevecca Nazarene College, Nashville, has announced the appointment of Rev. Neil B. Wiseman as college chaplain. The appointment is to become effective at the start of the 1971-72 academic year.

In addition to his duties as chaplain, Mr. Wiseman will assume a part-time teaching assignment in practical theology. He will be moving from Kansas City, where he has served in the Department of Church Schools as programming and research associate for the past year.

Mr. Wiseman has a varied background of ministerial experience, having served as youth pastor at Olivet Nazarene College Church, Kankakee, Ill., minister of youth and education at Flint (Mich.) First Church with Dr. Leslie Parrott, and more recently as a pastor of the Colorado Springs Southgate Church. He has been involved in district youth work as chaplain, youth institute speaker, workshops, as a member of the district NYPS council, and as chairman of the youth camp board.



Preparation of the first young adult elective studies for Nazarene church schools is one of Mr. Wiseman's present assignments at denominational headquarters. The research for this project has put him in touch with the expressed needs of Nazarene students on both Nazarene and secular college campuses.

Mr. and Mrs. Wiseman and their two sons, Todd and Scott, will be moving to Nashville sometime in the summer. A successor for the Kansas City position will be announced by the Department of Church Schools. □

## CHAPLAIN CHILTON RETIRES FROM AIR FORCE

After 24 years of active duty as an air force chaplain, Lt. Col. Claude L. Chilton is retiring to assume duties as associate pastor of the Phoenix Monte Vista Church.

Chaplain Chilton, who actually has 28½ years of creditable service in the air force, has been a senior installation chaplain for 13 years. Formerly, he was a staff chaplain for five years.

Nine of his years as a military chaplain were spent in overseas

service in England, India, Burma, and Turkey.

Before entering military service in February, 1943, as a chaplain, Lt. Col. Chilton had spent 11 years as a civilian pastor in the Church of the Nazarene. During his 35 years of ministry, Chaplain Chilton estimates he has had "over 2,000 professions of faith" or conversions.

In addition to articles in Nazarene periodicals and military newspapers, Mr. Chilton authored the booklet *The Nazarene Serviceman*, which was published in 1953. He wrote one of the chapters in the missionary book *Chaplains See World Missions* (1946).

His advance retirement ceremony took place May 28 at Grand Forks Air Force Base, N.D. He will begin his ministry in Phoenix in early July, although his official retirement date is August 31. □

## ANNOUNCEMENT

The Walker-Dixon Gospelaire announce open dates for the summer of 1973 for 10 meetings held in their gospel tent. They may be contacted in care of Visual Art, P.O. Box 527, Kansas City, Mo. 64141.

## Recommendation

Rev. Vincent Adragna, pastor of Taylorville (Ill.) First Church, is entering the field of evangelism on July 28. He may be contacted through Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.—L. S. Oliver, Illinois district superintendent.



of the Cross, but by the crosswise way it is presented.

As Harold O. J. Brown writes, "The Christian's task is to do his best to make sure that when non-Christians are shocked, it is by the message of the Gospel and not by the behavior of Christians."

It isn't necessary for us to *be* cross because we carry the cross. One can be rugged in his convictions without being ragged in his attitudes and actions. Crudeness and rudeness ill befit those

who follow the One who introduced himself as "meek and lowly in heart."

No doubt it would shock us deeply if we knew how many have been turned away from Christ by the conduct of those who claim His name without manifesting His nature.

No doubt it would shock us just as deeply if we knew how many have been turned off with respect to holiness by the antics of some who have professed the grace of perfect love but who have been mean, little, narrow, and cantankerous in spirit.

We can never take away from the offense of the Cross. But we need not add to it by representing Christ so poorly that the loveliness of His risen life is lost to those who need most to see it. □

## CANADA WEST PASTOR FOR DUBLIN, IRELAND

Rev. Hugh H. Gorman, pastor in Regina (Saskatchewan) Parkdale Church, has been appointed to pastor the work in Dublin, Ireland, by District Superintendent George Frame.

The Dublin church is the only Church of the Nazarene in the Republic of Ireland. The population is 3 million, 95 percent of whom are Roman Catholic. Dublin's population is 700,000.



Rev. Hugh H. Gorman, who is a native of Ireland, pastored in the British Isles before coming to Canada. He was district NYPS president of the British Isles North District for four years, and a member of the steering committee and one of the speakers at the first NYPS Interna-

tional Institute in Europe. In 1964 he visited many of our churches from New York to Portland, Ore., in the interests of NYPS.

Mr. Gorman sailed from Montreal on July 1, accompanied by his South African-born wife, Joan, and their two boys, Wesley and Timothy.

Their assignment in Dublin includes relocating and planning for a new church building in which to carry out their aggressive evangelistic program which is needed. □

## NEW CHURCHES ORGANIZED

BRITISH ISLES SOUTH, Bradford, Yorks. David Cooke, pastor. T. W. Schofield, district superintendent.

HOUSTON, Friendswood, Tex. Leroy Land, pastor. Raymond McClung, district superintendent.

NEVADA-UTAH, Eureka, Nev. Lowell Drake, pastor. Murray J. Pallett, district superintendent.

SOUTHWEST OKLAHOMA, Mustang, Okla. Jim Womack, pastor. W. T. Johnson, district superintendent.

## NEW STAFF MEMBER AT NAZARENE PUBLISHING HOUSE

Mr. Bob Rist, music major graduate of Bethany Nazarene College, Bethany Okla., recently joined the Nazarene Publishing House staff as director of marketing for music. He comes with a rich background of knowledge in the music field, having been employed by the Jenkins Music Company since college days.



He has worked in *Rist* their stores in Oklahoma; Wichita, Kans.; and more recently as manager of the sheet-music division at the home office in Kansas City.

Bob is married to the former Janet Ferguson and they have two children. He holds his membership in Kansas City Victory Hills Church, where he serves as music director. □

## CHURCHES HONOR PASTORS



Pastor and Mrs. R. B. Acheson, Indianapolis West Side Church, were given the keys to a new LTD. The car was given by the church in appreciation of Rev. R. B. Acheson's services during the building program. Since the church was moved to the new location three years ago, it has enjoyed continuous growth.



Dr. and Mrs. Ponder Gilliland are pictured with the Kenwood 6160 Amplifier with AM-FM tuner, two KLH Model 23 speakers, and dual automatic turntable which they received as a gift from Bethany (Okla.) First Church in honor of their thirtieth wedding anniversary, May 23.

**IMPACT: SUMMER '71**

**YOUTHQUAKE:** Twenty-two college students from eight Nazarene colleges have been selected and trained by the Department of Youth to travel this summer to conduct "youthquakes" throughout the

United States. Known as "Lost and Found"—East and West, these two musical groups will be involved in an aggressive program of youth evangelism training and outreach.

The "Lost and Found" will sing a number of concerts in community

auditoriums. They will train hundreds of Nazarene teens in personal evangelism and present a musical Christian witness in hundreds of shopping malls, parks, beaches, service clubs, and TV shows across the nation.



"Lost and Found" East—left to right: Kay Hawkins, MANC; Buzz Walker, MANC; Judi Cockran, Pasadena College, Pasadena, Calif.; Paul Pitts, Mount Vernon Nazarene College, Mount Vernon, Ohio; Jan Poole, MVNC; Bill Nielson, Eastern Nazarene College, Quincy, Mass.; Jo Ann Gilbert, ENC; Mike Price, TNC; Dan Jackson, TNC; not pictured: Mr. and Mrs. Jim Copple, ENC.

"Lost and Found" West—first row: Harlan Moore, Bethany Nazarene College, Bethany, Okla.; Dan Croy, Mid-America Nazarene College, Olathe, Kans.; Jim Bentley, MANC; second row: James Broun, Trevecca Nazarene College, Nashville; Dianne Hooper, Olivet Nazarene College, Kankakee, Ill.; Ramona Batton, TNC; Mike Price, BNC; third row: Julie Crock, Northwest Nazarene College, Nampa, Idaho; Gary Sivewright, Nazarene Theological Seminary, Kansas City; Jan Baynum, ONC; Fred Huff, TNC.

**"OPERATION: WORK"**

Painting, carpentry, landscaping, and carpet laying are some of the skills possessed by this group of college men volunteering their summer vacation to the church. This work team will provide a literal "helping hand" to home mission churches in Arkansas, Illinois, Wisconsin, Dakotas, Oregon, Nevada, and Texas.



Left to right, bottom row: Don York, Columbia, Mo., sophomore at TNC; Lynn Green, Longmont, Colo., sophomore at BNC; top: Arden Carr, Akron, Ohio, junior at ONC; Philip Ransey, Columbia, Mo., sophomore at MANC; Dub Lane, El Paso, Tex., sophomore at PC; not pictured: Gene Schandorff, team leader, PC.

**"OPERATION: PIONEER"**

In cooperation with the Department of Home Missions, the Department of Youth has mobilized a vacation Bible school on wheels. Ten college students trained in Kansas

City make up the staff of this grassroots outreach program. In many cases their program will provide the initial thrust in the planting of several new churches.



Left to right, first row: Linda Buss, Easton, Pa., sophomore at ENC; Loraine Speer, Taylor, Mich., junior at TNC; Pam Pryor, Lakewood, Colo., sophomore at BNC; Kathryn Crosby, Burlington, Vt., senior at ENC; Stan Pulliam, Kansas City, sophomore at MANC; second row: Pam Simmons, Bethany, Okla., senior at BNC; John Radcliffe, Cincinnati, sophomore at MVNC; third row: Paul Simmons, Bethany, Okla., graduate of BNC; Sandy Parrish, Longview, Wash., junior at NNC; Kevin Emmert, Tillamook, Ore., sophomore at NNC.



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**REPORTS OF  
DISTRICT ASSEMBLIES**

**EASTERN DISTRICT (REPUBLIC  
OF SOUTH AFRICA)**

The first annual assembly of the Eastern District (Republic of South Africa) convened on April 7 and 8. District Superintendent E. F. Schmelzenbach presided over the business meetings and was assisted by National Supervisor E. Mgwanya.

Progress and blessing were reflected in the reports. Rev. Enos Mgwanya was elected to a three-year term as national supervisor. Plans for opening additional work were discussed and the assembly voted to investigate a designated area. □

**WASHINGTON PACIFIC**

The spacious new building of Kent (Wash.) First Church was the setting for the twenty-eighth annual assembly of the Washington Pacific District. Presiding General Superintendent Orville W. Jenkins ordained H. Elvin Gilliam and B. Joseph Fenison.

In the report of the district superintendent, Bert Daniels, he stated that during the eight years of his administration the district giving had doubled. Property values have risen from \$4 million to \$14 million. An Easter attendance of 11,000 broke all previous records.

During the year, 450 members were received by the local churches on profession of faith. One new church was organized at Shelton, Wash.

Rev. Bert Daniels was reelected for a four-year term. The district made plans to raise funds to send Mr. and Mrs. Daniels on a fall trip to New Zealand and Australia.

Mrs. Gene Hoskinson was reelected president of the NWMS and Rev. Arthur H. Fish was reelected district NYPS president. Rev. Winston Ketchum was elected chairman of the church schools board.

Elected to the advisory board were (elders) Virgil Grover and Ramon Vanderpool; (laymen) John Wordsworth and Jack Coonrod. □

**MISSISSIPPI**

District Superintendent W. M. Lynch reported gains in every department and area at the fifty-eighth annual assembly of the Mississippi District, held at McComb, Miss. He has completed the first year of an extended term. General Superintendent Samuel Young presided over the assembly.

The district reported a gain of 208 in church membership and a gain of 260 in Sunday school enrollment. They showed a plus 27 in

average Sunday school attendance, plus 74 in NYPS membership, and a plus 32 in NWMS members.

Mrs. W. M. Lynch was reelected president of the NWMS and Rev. W. J. Blackmon was reelected chairman of the church schools board. Rev. Richard Boone was elected NYPS president.

The following were elected to the advisory board: (elders) Bill Jetton and W. J. Blackmon; (laymen) Sam Davis and J. C. Tousley. □

**PHILADELPHIA**

The fourteenth annual assembly of the Philadelphia District was held at the Lansdale (Pa.) Immanuel Church, May 4-6, with General Superintendent George Coulter presiding. He ordained the following: Richard D. Guizar, James F. Mahan, William D. Overton, John C. Sluyter, and Clair E. Umstead, and recognized the elder's orders of Vernon Price.

District Superintendent James E. Hunton was reelected to a four-year term. He reported a net gain of 233 members to bring the total to 5,785, and announced that there were 401 new Nazarenes. Other areas of gain were the NWMS with a plus 145 and the Sunday school with a plus 445.

The report indicated that the district gave 11 percent for world missions, organized three new churches, and reached an all-time high in subscription percentage quota for the *Herald of Holiness*. On the Eastern Educational Zone, the district places second in enrollment at Eastern Nazarene College, Quincy, Mass., with 111 students.

Reelected to their previous positions were Mrs. Chester M. Williams, NWMS president; Rev. Curtis Lewis, Jr., NYPS president; and



*Pictured left to right—Rev. James E. Hunton, Mr. and Mrs. Umstead, Mr. and Mrs. Mahan, Mr. and Mrs. Sluyter, Mr. and Mrs. Guizar, Mr. and Mrs. Price, Mr. and Mrs. Overton, and Dr. George Coulter.*

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Rev. Arthur M. Fallon, church schools board chairman.

Elected to the advisory board were (elders) Arthur M. Fallon and A. C. McKenzie; (laymen) Russell S. Cannell and Robert E. Wilfong. □

#### NORTHWEST

The sixty-seventh annual assembly of the Northwest District was held in May at Spokane (Wash.) First Church under the leadership of General Superintendent V. H. Lewis. Dr. Lewis ordained five ministers—Donald W. Gibbens, Dale W. Livingston, Robert Viser, Kelley Davis, and Ronald J. Hunter.

District Superintendent Raymond C. Kratzer was reelected to a four-year term with only one vote short of a unanimous extension call. In his report, Dr. Kratzer stated that the district gave 11.5 percent for world missions, and the highest Thanksgiving offering ever, amounting to over \$47,000. He said the Easter offering was over \$40,000.

On the district, 38,114 pastoral calls were made and over 3,754 seekers were at the church altars during the year.

Reelected for the new year were the following: Mrs. Walter Lanman, NWMS president; Rev. Perry Winkle, NYPS president.

Rev. Wayne Hagemeier was elected chairman of the church schools board. Reelected to the advisory board were (elders) Walter Lanman and Charles Wilkes; (laymen) Earl Housinger and Leon Doane. □

#### CENTRAL CALIFORNIA

General Superintendent Edward Lawlor presided over the ninth annual assembly of the Central California District held at Bethel Temple in Fresno, Calif., May 5 and 6. He ordained Richard R. Brockman and William Franklin Michael.

In his report, District Superintendent W. H. Deitz announced that Central California is an honor district. The district has had a Sunday school enrollment increase of 1,156 and an average attendance gain of 314. He stated that 390 members have been received on profession of faith. He reported \$31,000 of unsecured notes have been paid off. The district reached 90 percent of its NMBF budget.

Rev. W. H. Deitz was reelected to a four-year term. He set new goals for the year ahead which included a plan called "Home Mission Invasion," in which laymen will be used as speakers in all the churches

to assist in underwriting more than \$7,000 toward home missions.

The following were elected to the advisory board: (elders) Clarence Killion and Bert Rhodes; (laymen) George Almgren and Francis L. "Bud" Smee. Rev. Randal Denny was elected chairman of the church schools board.

Reelected to their positions of district leadership were Mrs. Wanda Almgren, NWMS president; and Rev. N. Douglas Halsted, NYPS president. □

#### ALABAMA

The sixty-third annual assembly of the Alabama District convened at Birmingham (Ala.) First Church on May 12-13. General Superintendent Samuel Young presided over the business and ordained Max Murphy, Carl Smith, and Wallace Busby.

District Superintendent Reeford L. Chaney, serving on an extended call, reported one new church at Panama City, Fla. He said 667 members had been received on profession of faith to make a 15 percent gain in membership, totaling 7,977.

Alabama District Nazarenes raised \$1,585,805 for all purposes and gave \$135,292 for world missions.

Elected to the advisory board were (elders) Ford Boone, John Lancaster, and T. A. Shirley; (laymen) Ralph Marlow, J. W. Spivey, and Howard Stocks. Rev. Henry Mills was elected chairman of the church schools board.

Mrs. Reeford Chaney was reelected presi-

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dent of the NWMS, and Rev. Lowell Clyburn was elected president of the NYPS. □

#### CANADA PACIFIC

Vancouver (British Columbia) First Church was the meeting place for the sixteenth annual assembly of the Canada Pacific District, May 13-14. General Superintendent Eugene L. Stowe presided over the business meeting.

District Superintendent Roy J. Yeider has just completed his second year on a four-year term. He reported a membership high of 905. The assembly adopted a goal of 5 percent educational budget for Canadian Nazarene College.

The Province of British Columbia is celebrating its one-hundredth year in the Canadian Confederation. This emphasis was used as a point of review and projection for this home mission district in Canada's fastest growing province.

The ground-breaking service for a new educational wing at Vancouver First Church was conducted concurrently with the assembly.

Reelected to the advisory board were (elders) W. Boyd and E. M. Culbertson; and (laymen) Robert Collier and Lawrence Falk. Rev. S. Roy G. Hall was elected chairman of the church schools board.

Mrs. Roy J. Yeider was reelected president of the NWMS, and Rev. David Stryker was reelected NYPS president. □

#### ARIZONA

The fiftieth annual assembly of the Arizona District convened May 13-14 at the Phoenix Biltmore Church under the leadership of General Superintendent Orville W. Jenkins. He ordained the following: Charles E. Bullock, Larry Dean Hancock, Edith Nell Smith, Roy William Smith, and David Lawrence Young.

District Superintendent M. L. Mann, completing the first year of a four-year extended call, reported \$1,275,743 raised for all purposes, representing a per capita giving of \$245. A new high of 5,206 members has been reached with 431 new Nazarenes received in the district churches. Out of 39 churches which compose the Arizona District, 16 were on the Evangelistic Honor Roll, and 22 churches gave 10 percent or more to world missions.

A 50-year anniversary celebration was marked with a skit written from minutes of the district's first assembly. Special recognition was given to members who were present for the assembly 50 years ago.

Reelected to the advisory board were (elders)

Crawford T. Vanderpool and Ross W. Hayslip; (laymen) David Gipe and M. S. Lydic. Norman J. Brown was reelected chairman of the church schools board.

Rev. Stanley R. McElrath was reelected president of the NYPS, and Mrs. M. L. Mann was reelected president of the NWMS.

Elected as General Assembly delegates were the following: (ministerial) M. L. Mann, Crawford T. Vanderpool, Ross W. Hayslip, and Paul W. MacLearn; (laymen) M. S. Lydic, David Gipe, Cecil Knauff, and Mel Riddleberger. □

#### WEST TEXAS

The sixty-third annual assembly of the West Texas District was conducted at Lubbock (Tex.) First Church with General Superintendent Edward Lawlor presiding. He ordained

the following: Ted Barnes, William Bowers, Dennis Boel, Norman Rose, Curtis Steen, and Paul Toepfer.

Gains were reported in all departments by District Superintendent Lyle E. Eckley, who is completing the second year of a four-year term. The district membership showed a gain of 94, and the total giving showed a gain of \$113,203.

(Elders) W. M. Dorough and Ralph West and (laymen) Melvin Pierce and Chesley Lewis were elected to the advisory board.

Mrs. Lyle E. Eckley was reelected president of the NWMS, and Rev. Dwight K. Southworth was elected president of the NYPS. Rev. Ralph West was reelected chairman of the church schools board. □



*Pictured are those attending the district assembly held at the headquarters church in Tokyo, Japan. Seated in the front row (center) are General Superintendent Orville W. Jenkins; Mrs. Phillips and Dr. Everett S. Phillips, executive secretary of the Department of World Missions. Rev. Sukarai, national superintendent, is seated at Dr. Jenkins' right; and Rev. Hubert Helling, field superintendent, is seated to Dr. Phillips' left.*

#### DISTRICT ASSEMBLY INFORMATION

ILLINOIS, July 28-30. Nazarene Acres, Rte 1, Mechanicsburg, Ill. 62545 (12 miles east of Springfield, Ill.). General Superintendent: Dr. George Coulter.

AKRON, July 29-30. District Nazarene Center, Rte. 1, Louisville, Ohio 44641. General Superintendent: Dr. V. H. Lewis.

EAST TENNESSEE, July 29-30. District campground, Rte. 2, Louisville, Tenn. 37777. Host Pastor: Charles Patton. General Superintendent: Dr. Eugene L. Stowe.

SOUTHWEST INDIANA, July 30-31. Vanderburgh Auditorium, Civic Center, Evansville, Ind. 47708. Host Pastors: pastors of all Evansville Nazarene churches. General Superintendent: Dr. Edward Lawlor.

INDIANAPOLIS, August 4-5. Campground, Rte. 1, Box 293, Camby, Ind. 46113. Host Pastor:

Howard Porter. General Superintendent: Dr. Edward Lawlor.

KANSAS, August 4-5. First Church of the Nazarene, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor: G. A. Gough. General Superintendent: Dr. George Coulter.

LOUISIANA, August 4-5. Church of the Nazarene, 1705 Henry St., Pineville, La. 71360. Host Pastor: Fred F. Summers. General Superintendent: Dr. Samuel Young.

IOWA, August 4-6. Nazarene campgrounds, Rte. 1, West Des Moines, Ia. 50265. Host Pastor: R. W. Phillips. General Superintendent: Dr. Orville W. Jenkins.

MISSOURI, August 6-7. Ferguson Church of the Nazarene, 1309 N. Elizabeth Ave., St. Louis, Mo. 63135. Host Pastor: Udell G. Moss. General Superintendent: Dr. V. H. Lewis.

WEST VIRGINIA, August 11-12. Nazarene campgrounds, Summersville, W. Va. 26651. Host Pastor: L. A. Fahringer. General Superintendent: Dr. Edward Lawlor.

## NAZARENE CAMPS

July 31—August 6, EAST TENNESSEE. District campground, Rte. 2, Louisville, Tenn. Victor Gray, district superintendent.

July 31—August 8, AKRON. District Nazarene Center, Rte. 1, Louisville, Ohio 44641. Paul Martin, Clayton Bailey, evangelists; Roger Brown, singer. Floyd Flemming, district superintendent.

August 1 only, SOUTHWEST INDIANA. Dr. Edward Lawlor, evangelist. District IMPACT team, special music. W. Charles Oliver, district superintendent.

August 1-8, ARKANSAS. Vilonia campground, Vilonia, Ark. P. L. Liddell, evangelist. Curtis R. Brown, singer.

August 1-8, INDIANAPOLIS. Campground, Rte. 1, Box 293, Camby, Ind. 46113. J. E. Darnell, evangelist. Wally and Ginger Laxson, singers. Ross Lee, district superintendent.

August 1-8, NORTHEASTERN INDIANA. District campgrounds, E. 38th St., extended, Marion, Ind. 46952. M. Harold Daniels, Norman Oke, Charles Millhuff, evangelists. Jack Riley, missionary. Bill Gaither Trio, singers. Fletcher Spruce, district superintendent.

August 1-8, WEST VIRGINIA. District campgrounds, Summersville, W. Va. 26651 (3 miles north of Summersville). William Greathouse, Stuart McWhirter, evangelists. Mrs. Bessie Esselstyn, missionary. Leon and Marie Cook, singers. M. E. Clay, district superintendent.

August 2-6, CENTRAL LATIN AMERICAN. Arrowhead Camp, Glen Rose Star Rte., Cleburn, Tex. David Grady, evangelist.

August 2-8, IOWA. Nazarene campgrounds, Rte. 1, West Des Moines, Ia. 50265. Charles Strickland, evangelist. James Monck, youth director. Naomi Meadows and Eleanor Reasoner, children's workers. Jim Bohi, singer. Forrest E. Whitlatch, district superintendent.

August 2-8, NEW MEXICO. Family Camp. Nazarene campground, Alto Rte., Capitan, N.M. 88316 (10 miles southwest of Capitan). Curtis

Smith, evangelist. David Cole, singer. Harold W. Morris, district superintendent.

August 6-15, ARIZONA. Camp Pinerock, 1400 Pine Drive, Prescott, Ariz. (1½ miles west on Copper Basin Rd.). D. I. Vanderpool and Mel-Thomas Rothwell, evangelists. Ron Lush, singer. M. L. Mann, district superintendent.

August 6-15, VIRGINIA. District Center, Star Rte. 159, Box 135, Buckingham, Va. 23921. Leslie Parrott, evangelist. Paul McNutt, singer. Gene Fuller, district superintendent.

August 6-15, WASHINGTON and PHILADELPHIA. North East campground, North East, Md. (½ mile north of Rte. 40). James McGraw, Charles Shaver, evangelists. Gloria Files and Dorothy Adams, children's workers. Kenneth Stark, missionary. James and Rosemary Green, singers. Roy E. Carnahan and James E. Hunton, district superintendents.

August 9-15, WEST TEXAS. Camp Arrowhead, Glen Rose, Tex. (10 miles northeast of Glen Rose, Tex., follow Hwy. 67 to Camp Arrowhead sign; turn north on Farm-to-Market Rd. 199, four miles off paved road to campground.) Albert Neuschwanger, Charles Strickland, evangelists. Wanda Knox, missionary. Ralph and Joann Dumire, and Bethany Nazarene College Quartet, singers. Lyle E. Eckley, district superintendent.

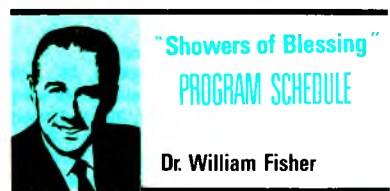
August 13-22, SMITH MILLS ASSOCIATION. International Holiness Campground, Tucker Rd., Rte. 6, two miles west of New Bedford, Mass. Gene E. Phillips, evangelist. Dick Moore, missionary. Jim Main, singer.

## MOVING MISSIONARIES

*Miss Nancy Borden*, 124 Douglass, Uxbridge, Mass. 01569.

*Rev. and Mrs. Roger Gastineau*, 2317 E. 12th St., Farmington, N.M. 87401.

*Rev. and Mrs. Harry Rich*, 3310 Metropolitan Ave., Kansas City, Kans. 66106.



July 25—"On the Jericho Road"  
August 1—"Look Who's Trying Harder!"

## VITAL STATISTICS

### DEATHS

SAMUEL CLARK, 78, died May 19 in Delta, Ohio. He is survived by his wife, Gracie; two sons, Melvin and Orville; and two daughters, Norma Irish and Donna Goodrich.

MRS. ETTA MARCELLUS PLACE, 90, died Dec. 17 in Emporia, Kans. Services were conducted by Rev. Jack Abbott. Surviving are three sons, Frank, Melvin, and Jesse; and four daughters, Mrs. Bessie Hawkins, Mrs. Jenny Wagner, Mrs. Nellie Quakenbush, and Mrs. Josephine Johnson.

MRS. CUIN RICHARDSON, 78, died June 5 in Corpus Christi, Tex. Funeral services were conducted by Rev. B. J. Garber and Rev. L. Lee Gaines. Survivors include four sons, Eugene, Leonard, Russell, and Lloyd; three daughters, Mrs. George Fulmore, Mrs. G. B. Lynch, and Mrs. Tom Orcutt; 10 grandchildren; six great-grandchildren; and two sisters.

HERBERT H. HICKS, 51, died Apr. 8 in Dallas. Funeral services were conducted by Dr. Robert G. Nielson and Rev. Willis Lambert. Survivors are his wife, Aletha; two daughters, Mrs. Evelyn Barousse and Mrs. Sandra Murphy; two grand-

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Negro pastors of Nazarene churches who will attend summer refresher courses in a Nazarene college can receive financial aid through the Negro Scholarship Fund. Anyone wishing to contribute to these scholarships may send monies to the Department of Home Missions and receive 10 percent missionary special credit.

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daughters; his mother; and a brother.

MRS. RUTH MIERLEY ISENBERG, 55, died May 15 in Kankakee, Ill. Funeral services were conducted by Revs. Harold W. Reed, Forrest W. Nash, and Don Irwin. Interment was in Washington, D.C. She is survived by her husband, Don; a daughter, Mrs. Gerald F. Klumas; a son, Donald T.; her mother; a sister; and three brothers.

REV. HARRISON FLYNN, 78, died Mar. 30 in Somerset, Ky. Funeral services were conducted by Rev. A. A. Farris. Survivors are his wife, Thelma; two sons, Clifford and Kenneth; and two daughters, Grace Bryan and Uma Brinkley.

MARY Y. WINDSOR WALTON, 80, died June 2 in Salisbury, N.C. Funeral services were conducted by Rev. Robert F. Turner and Rev. M. H. Rozell. She is survived by a daughter, Mrs. J. T. Linder, Jr.

JOHN OWEN PRICE, three weeks old, died June 8 in Wakeeney, Kans. Graveside services were held by Rev. Bob Schroeder. Survivors include his parents, and maternal and paternal grandparents.

NEVINS KING, 59, died May 17 in Orlando, Fla. Funeral services were conducted by Rev. L. L. Mathis. He is survived by his wife, Joan; three daughters; three sons; three brothers; and two sisters.

RACHEL I. HAYDEN, 78, died May 31 in Paola, Kans. Funeral services were conducted by Rev. Jack M. Scharn and Rev. Neil MacPherson. She is survived by her husband, Will; four sons, Clifford R. Crozier, Dale Crozier, Theron Crozier, and Gene Hayden; one daughter, Mrs. Freda Beeson; three stepsons; two stepdaughters; 40 grandchildren; a number of great-grandchildren; one great-great-grandchild; three sisters; and three brothers.

ELIZABETH CARTER, 87, died June 12 in Beech Grove, Ind. Services were conducted by Rev. Raymond Hann and H. J. Rahrar. Survivors included her husband, Rev. Harry; and a daughter, Virgie.

ROBERT EDWARDS, 71, died June 17 in Kansas City, Mo. Funeral services were conducted by Dr. C. William Ellwanger. Survivors include his wife, Mildred; and two daughters, Mrs. Ann Moore and Mrs. Helen Silvey.

#### BIRTHS

—to Larry and Ruth (Lewis) Keinselman, Kalamazoo, Mich., twin boys, Rodger Larry and Robert Lewis, May 28.

—to Mr. and Mrs. Larry Buess, Beirut, Lebanon, a boy, Brent James, May 12.

—to Don and Evelyn Ketchen, Olathe, Kans., a girl, Kathleen Joy, June 7.

—to Mr. and Mrs. Richard W. Cherry, Riverside Calif., a boy, Trenton Keith, May 29.

—to Emmett and Jewell (Morgan) Maine, Modesto, Calif., a girl, Heidi Ann, Apr. 20.

—to Rev. Don and Linda (Sodowsky) Stamps, Campinas, Brazil, a boy, Todd Jason, June 11.

—to Ronald and Sharon (Muse) Ellington, Kansas City, a boy, Brian David, June 4.

#### MARRIAGES

Kaaren Lynn Larson and Ronald Gordon Barr, in New Plymouth, Idaho, May 6.

Debbie Lewis and Ralph F. Bailey, Jr., at Dugger, Ind., June 4.

Denise Powers, Kansas City, and Tom Reed, Little Rock, Ark., in Overland Park, Kans., June 18.

Ann Heid, Kansas City, and David Schnetzer, Independence, Mo., in Kansas City, June 18.

#### DIRECTORIES

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

**General Superintendents Emeritus:** Hugh C. Benner, 8932 Wenonga Rd. Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 10536 Davison Ave., Cupertino, Calif. 95014; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

# NEWS OF RELIGION

**PRESBYTERIAN ELDER'S PROTEST CHURCH GIFT TO ANGELA DAVIS.** Elders of the United Presbyterian church in Los Altos, Calif., have drafted a resolution protesting the national church's donating \$10,000 to Angela Davis' legal defense fund.

The donation "implies lack of faith in our judicial system . . .," the resolution states.

"We abhor the use of our mission funds for those who mock our courts of law and strive to create anarchy by the breaking down of our judiciary system."

The United Presbyterian church's Council on Church and Race contributed the money to help defend Miss Davis on charges of murder, kidnapping, and conspiracy in the Marin County shootings that claimed four lives last August 7. □

**BJU—NORTH AMERICA'S LARGEST EVANGELICAL CHRISTIAN SCHOOL.** Bob Jones University is the largest evangelical Christian school in North America, according to a *Christian Life* magazine survey published in the June issue of the nationally distributed periodical.

Calvin College, of Grand Rapids, Mich., is listed in second place with an enrollment of 3,140.

In third place numerically were the students of Ashland College, Ashland, Ohio, with 2,504 students.

Others listed in the first 10 are Tennessee Temple Schools of Chattanooga (2,100); Seattle Pacific College (1,860); Olivet Nazarene College, Kankakee, Ill. (1,843); Wheaton College, Ill. (1,750); Bethany Nazarene College, Bethany, Okla. (1,737); Anderson College, Ind. (1,688); and Biola College, La Mirada, Calif. (1,550). □

#### HOUSEWIFE PUSHES RELIGION CLASSES FOLLOWING "VISION."

Mrs. James E. Howard is determined to bring Christianity back to the youth of America.

A "vision from the Lord" drives her in her fight to see religious instruction for the youth of America.

Mrs. Howard began her project by obtaining permission from the Owensboro (Ky.) Board of Education to place framed copies of the Ten Commandments in libraries of the 15 schools in Owensboro. As a delegate to the National PTA Convention in Oklahoma City she announced her hope that the Ten Commandments would be distributed throughout the nation.

"My mission here is to encourage all delegates to take this idea back to their own states," said Mrs. Howard. "I know of no better way to remind our youth of the profound and vital values which are already anchored in the nature of man and of the world. These 10 brief sayings contain the whole conscience of mankind."

She said she is not violating the 1963 Supreme Court ruling which prohibited mandatory school prayers and required Bible readings in public schools. "It is not a constitutional question as long as religious symbols are not used," she said. □

**DAILY GOSPEL TV TO REACH FRANCE, ITALY.** For the first time, a daily evangelical religious program will be televised over Tele Monte-Carlo, Monaco, reaching parts of France and Italy. Sixty-two three-minute programs will be televised during the months of July and August.

The producers are Eugene Boyer, a "Global Outreach" missionary and speaker on "Back to the Bible's" French program; and Gil Bernard, a singing Christian Jew. In addition to "Back to the Bible" and "Global Outreach," several other organizations are assisting in this new ministry.

A Bible correspondence course and a Scripture portion will be offered free. At least one million viewers are expected. □

**REINHOLD NIEBUHR, NOTED THEOLOGIAN, DIES.** Reinhold Niebuhr, 78, died in Stockbridge, Mass., on June 1 after a lengthy illness. He has been regarded as a leading theologian of the twentieth century and has had a wide influence on American theological thought. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **J. B. Phillips in his book, *Your God Is Too Small*, interprets the Gospel of John as saying that when we accept Christ we enter into a state of eternal life right at that point. I always thought eternal life began at the moment of physical death. When does eternal life begin; and if it does begin now, does that mean it can never be lost and "once in grace, always in grace"?**

Eternal life does begin at conversion, but that fact is not an argument for "once in grace, always in grace."

"Eternal life" in the Bible does not mean "endless existence," for the wicked will also exist eternally. Eternal life is to "know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Eternal life is regeneration life, a quality of life that comes through the abiding resurrection life of Christ within: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John

5:11-12).

The same truth is expressed in the present tenses of Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Mrs. C. H. Morris wrote in the gospel song:

*Eternal life, begun below,  
Now fills my heart and soul.*

But we have to remember that John also wrote, "If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father" (I John 2:24); and, "Whosoever transgresseth, and abideth not in the doctrine

of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Eternal life does not cease to be "eternal" when a former Christian returns to his transgressions. Because he does not abide in Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6).

If you are still concerned about the "once in grace, always in grace" matter, may I refer you to *Security: The False and the True*, a \$1.25 paperback available from the Nazarene Publishing House.

■ **I do not believe that some are predestined to be lost, but I would like to have your interpretation of Acts 13:48, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."**

None are predestined to be lost, although the verse you quote has often been interpreted in that fashion.

"Ordained" is *tetagmenoi* in the Greek, and would better be translated "disposed." Unlike the word for "predestine," it has no suggestion of an action taken beforehand or apart from the choice of the individuals concerned.

Those who were disposed to be-

lieve did so. Others, for whatever reason, remained in disobedience and unbelief. But in neither case was the action dictated by a decree of God.

Even "predestination" in the biblical sense does not mean a decision on the part of God from before the foundation of the world to save some for His glory and condemn the rest of mankind to perdition.

"Predestination" in the biblical sense is God's gracious provision from before the foundation of the world for the salvation of all who accept Christ as their Saviour in repentance and faith. There is nothing autocratic and arbitrary about it, and it is in perfect harmony with the freedom with which God has endowed those He created in His own image.

■ **I heard a preacher say recently that unsanctified people would have to go through the tribulation. What position do you take in connection with this?**

Again with due respect to those who hold that all Christians will go through part or all of the tribulation, I believe that all who are born-again children of God will "escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36), whether they have as yet come into the light and experience of entire sanctification or not.

Paul writes that, "being now justifi-

fied by his blood, we shall be saved from wrath through him" (Romans 5:9). This does not contradict Matthew 5:8 or Hebrews 12:14, but indicates that those who walk in the light are provisionally sanctified even before they are experientially sanctified (I John 1:7).

It is only when one rebels and vexes the Holy Spirit (Isaiah 63:7-10) that he comes under condemnation and is no longer ready to meet

the Lord.

As to the debate between the "pre-tribs" and the "mid-" or "post-tribs," I am quite sure we have no right to add to what Jesus said several times, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13)—"but it won't be until after the Antichrist is revealed and the great tribulation runs three and one-half [or seven] years."

**NEWS OF REVIVAL**

REV. W. E. ZIMMERMAN conducted a four-day revival at the Nelsonville, Ohio, church sponsored by the children and the young people. Many from this group found help at the altar.

Pastor Albert E. Miller and the Nelsonville church conduct a three-minute devotional program over television at noon Monday through Friday and have a half-hour program on the third Thursday of each month at 7 p.m.

The choir and local talent are used for the evening television pro-

gram. The time is given to the church and enables it to minister in hundreds of homes. □

EVANGELIST BOB HOOTS conducted a revival series at the Marietta (Ohio) First Church. The altar was lined night after night, and extra chairs were used in several services to provide places for seekers to kneel.

The last Sunday, three services climaxed the crusade. A capacity crowd heard the choir from the Wesleyan Bethel Church of Bartlett, Ohio.

Pastor Herman E. Ward reported continuing revival results as nine people prayed through on the Sun-

day night following the close of the revival. The pastor has received a three-year call with a unanimous vote. □

SIX TEENS AND ONE JUNIOR found spiritual help on the closing Sunday night of a revival at the Macon (Ga.) Trinity Church. A total of 10 seekers found answers to their needs under the ministry of Rev. C. D. Holly of Lansing, Mich.

The Macon Trinity is a new home mission church. T. Daniel Casey is pastor. □

TWO NIGHTS DURING A REVIVAL at the Indianapolis West Side Church there was no preaching. Many new people were reached and the revival spirit continued in the regular services following the campaign. Evangelist Fred Thomas and Singer Jim Bohi were the special workers. Rev. R. B. Acheson is pastor. □

HUNDREDS WERE SAVED AND SANCTIFIED as the Georgetown, Ill., church experienced revival. One young lady (age 19) was delivered from drugs. This girl had been on dope for six and one-half years.

An alcoholic and his entire family were won during the meeting.

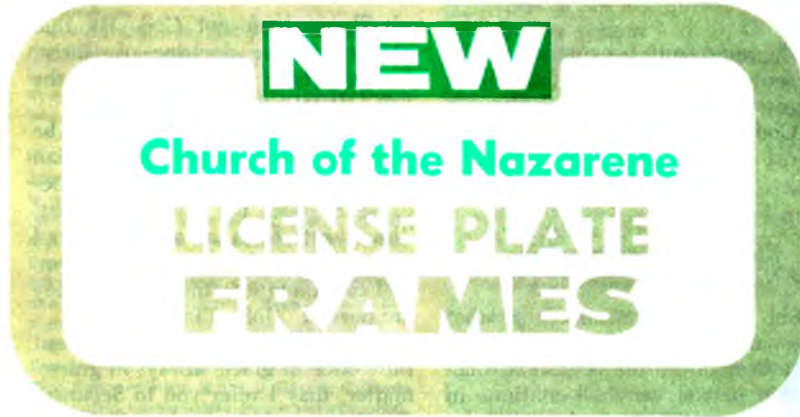
Twenty-four other churches in the area felt the impact of the meetings. One visitor who was sanctified testified in her own church the following Sunday. Fifty people went to the altar. Similar incidents happened in several other churches, according to Pastor John B. Haley, Jr.

The evangelists were Darrel and Betty Dennis and family from the Indianapolis District. Excellent crowds attended the five-week-long meeting and there were seekers in every service. □

ONE NEW CONVERT FROM THE COMMUNITY closed his store to Sunday business when he was reached through a recent revival in the Rock Hill (S.C.) Emmanuel Church. Thirty-five seekers responded to the ministry of Rev. R. A. Isbell.

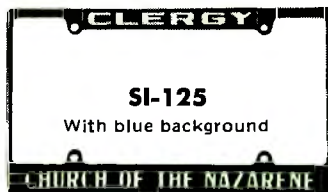
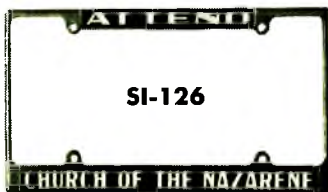
The church relocated last year and built a new parsonage and the first unit of its new church. Attendance has increased from 70 to over 110. The church is preparing to enlarge the present plant. Bruce W. Carpenter is pastor. □

AFTER MONTHS OF PRAYING, prayers were answered as souls responded in a revival at the Summer-



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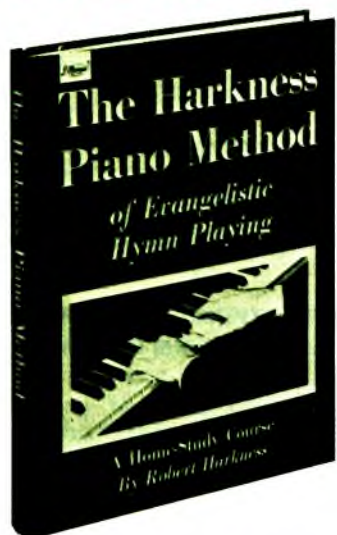
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side, Prince Edward Island, church. Nineteen seekers found spiritual help at the altar.

Evangelist R. N. Rycroft of Howell, Mich., held the meeting and was assisted in the music by the church choir director, Blain MacLeod. The church choir, young people of the congregation, and Pastor and Mrs. Stanley G. Rycroft also contributed musically to the meeting. □

A PERSONAL SOUL-WINNING PROGRAM "Salvation by Appointment" was launched in the Casper (Wyo.) First Church. The emphasis was launched under the weekend ministry of Vern Carpenter, Clayton Mosteller, and Chuck Castro and their wives from the Nazarene Bible College in Colorado Springs.

Through a door-to-door effort, 48 were won to the Lord that weekend. An additional 52 seekers prayed at the altar on Sunday evening.

In a later revival effort with Rev. and Mrs. Marion Kamper, the church saw 128 souls seeking saving and sanctifying grace.

Pastor Volney A. Johnson reported the last of April that during the month the church members had won approximately 228 souls. □

**MOVING MINISTERS**

*David Allen* from Stillwater (Okla.) First to Edmond, Okla.

*Grady B. Bohannon* from Hooker, Okla., to Stillwater (Okla.) First.

*Kenneth Burton* from Libby, Mont., to Helena, Mont.

*Ernest Conrad* from Denver City, Tex., to Gainsville, Tex.

*Howard Doerle* from Galion, Ohio, to Columbus (Ohio) Warren Ave.

*Delmar Dravenstall* from Lansing (Mich.) Zion to Sault Ste Marie, Mich.

*Roger W. Fromm* from Ray, N.D., to Corvuso, Minn.

*Larry Gabbard* from Naples, Fla., to Venice, Fla.

*Hugh Gorman* from Regina (Saskatchewan) Parkdale to Dublin, Ireland.

*Harold F. Greer* from Modesto (Calif.) Trinity to Watsonville, Calif.

*Chester Henneman* from Indian Lake, Ohio, to Celina, Ohio.

*Clark Lewis* from Kansas City Summit View to Scottsbluff, Neb.

*Glen I. Lord* from Scottsbluff, Neb., to Omaha Fay Blvd.

*Melvin McCullough* from Shawnee, Kans., to Seattle First.

*Merle R. Manselle* from Eagle River, Wis., to Montrose, Ohio.

*Phillip Metcalfe* from Pittsburg (Pa.) Terrace to Allentown, Pa.

*William A. Russell* from Eccles, Manchester, to Cosham, Portsmouth, Hants, England.

*Clarence Shaw* from Atlasburg, Pa., to New Freedom, Pa.

*John R. Smith* from Lamesa, Tex., to Fort Morgan, Colo.

*Glen E. Stover* from Pensacola (Fla.) Ensley to Anniston (Ala.) First.

*Clive Williams* from Costa Mesa, Calif., to retirement. □

**BOOK CORNER**

**TYLER LANE**  
**AND THE**  
**WOLF DOG MYSTERY**

By Lucille Meyst.  
Kansas City, Mo.:  
Beacon Hill Press of  
Kansas City, 1971. 87  
pages, paper, \$1.50.



It was because the Lane family decided to move to Alaska that we have our story. They felt that God would have them take the gospel to the Eskimos.

The son of the family, Tyler, was about 11 when he reached Alaska. It was not long before he met Tommy, who became his friend and pal.

Although Tyler lived on a homestead, he often visited Tommy in the Eskimo village nearby. Before the story begins, many villagers had already been led to God. Among these were Tommy and his parents.

Yes, and there is a wolf dog in the story. It was the stealing of this famous dog that led to all the adventures Tyler and Tommy had.

You see, every Eskimo village boasts of a dog team. Each team has a lead dog. When a lead dog is stolen, the team cannot work well.

The wolf dog of our story had helped the villagers win many races in Seward. In fact the money won from these races had been used by the villagers to buy food to last them through the long winters.

And what interesting and frightening adventures happened while searching for the thieves of the wolf dog! Trees were hurriedly climbed. One big she-bear was killed. A little cub bear was taken home for a pet. Mountains were climbed. The most important part was the finding of the dog, only to discover Tommy's brother was going to be killed. And Tommy and Tyler? Well, they acted like men!

Boys and girls from nine to 12 will enjoy this intriguing story. It was written by Lucille Meyst, who spent several years in Alaska. Her story clearly shows the workings of God in the lives of the Christian Eskimos. —GRACE RAMQUIST. □

"BY ALL MEANS...  
SAVE SOME"

## A COMBINATION of FACTORS

**F**or 18 months my husband had worked alongside the quiet Spanish-American at the meat department in one of our city's largest supermarkets. Introduced to holiness just four years ago, my husband made Christ the main topic of conversation, and gladly witnessed to anyone who would listen.

When trouble invaded his fellow meat-cutter's home, and divorce seemed imminent, Wes encouraged his Roman Catholic friend to give his life over to Jesus Christ, promising the miracle of healing that only Jesus can perform in sick marriages.

Steve sought the Lord earnestly, and in a local revival was wonderfully saved. The home situation improved as Steve was delivered from the curse of liquor, and soon the family was attending our church regularly.

During an evening of fellowship, we discovered how anxious Steve was for his wife's conversion. Years of doctrine and ritual of her church seemed to cloud her

mind, and we realized that prayer was the only answer now—God's Holy Spirit must illumine her need for Christ as her personal Saviour.

Praise the Lord! Paul Miller, from the Department of Youth in Kansas City, brought his final message in a youth revival. Painting a beautiful word-picture of God's love from the Book of Hosea, and adding a personal experience he had with a shoeshine boy on his Nazarene Evangelistic Ambassadors tour of South America, Paul preached on a level of understanding that touched the heart of Steve's wife. Soon she was making her way to an altar of prayer, and a new beginning as a child in God's family.

It didn't happen overnight, winning this couple to Christ. A combination of factors was involved as we take a backward glance: WITNESSING, FELLOWSHIP EVANGELISM, PRAYER, AND REVIVAL.

—CAROLE L. SPENGLER  
*Colorado Springs*

## INJURED YOUTH SHOWS CHRISTLIKE SPIRIT

Danny Franco, 16-year-old son of Sergio Franco, senior editor in the Latin Publications Division of the Department of World Missions, is recovering from injuries sustained in a work accident. Danny's right hand was stuck in a meat grinder which he was cleaning at a food locker company. An attendant accidentally switched on the machine.

Rescue officers worked two hours before the hand could be released. Danny was taken to Kansas City Research Hospital, where the hand was amputated.

The youth has displayed a fine, Christlike spirit. He is making an excellent adjustment. Danny is an active member of the youth group at Kansas City First Church. □

## ANNOUNCEMENTS FROM WORLD MISSIONS DEPARTMENT

Dr. E. S. Phillips, executive secretary of World Missions, announces that Professor and Mrs. Donald Owens of Bethany, Okla., will return to Korea in August. They served as missionaries on that field for 12 years.

They are returning for one year, during which time Professor Owens will be working on his doctoral thesis. The Owenses will also be assisting with our missionary program on the field.

During the summer months, Professor and Mrs. Paul Orjala are working with our missionaries in Haiti. They will be going to Europe in September, where Dr. Orjala will be teaching in our European Bible school. He is taking this assignment while on sabbatical leave from the Nazarene Theological Seminary in Kansas City. □

## PASTOR SAYS SON'S LIFE IN GOD'S HANDS

*(Youth shot down in Vietnam now in hospital in Okinawa)*

"Doctors say they have done all they can. Now it's up to the prayers of our Nazarene friends and to God."

This message was received June 28 from Rev. and Mrs. B. G. (Bob) Wiggs, pastors of the Seymour, Ind., church, who are at the bedside of their son, Lt. Ted Wiggs, 21, at an army hospital in Okinawa. Ted was critically injured when his helicopter was shot down in South Vietnam.

The craft took ground fire and crashed on May 10. Wiggs was transferred to the Okinawa hospital, where he has been a patient since.



*The 1971 Easter Offering goal of \$2,750,000 was reached June 30 when a check in the amount of \$858.47 from the Hampton, Va., church pushed the total past the goal mark. The accumulative total of Easter Offering at the end of this day was \$2,752,461.48. Dr. E. S. Phillips, chairman of the Stewardship Committee; and Dr. Norman O. Miller, general treasurer, are shown with the check which made the goal a reality on the fifty-seventh counting day.*

## DISTRICT SUPERINTENDENT WILSON R. LANPHER SUFFERS FATAL HEART ATTACK

Dr. Wilson R. Lanpher, 56, who has served as superintendent of the Kansas City District since 1964, succumbed to a coronary attack on Sunday night, June 27. He presided at a board meeting at the Kansas City Shawnee Church on the Saturday preceding.



*Dr. Lanpher*

Later that evening he was admitted to Kansas City Trinity Lutheran Hospital.

He was a graduate of Eastern Nazarene College, Quincy, Mass. An honorary doctoral degree was conferred upon him at Bethany Nazarene College, Bethany, Okla. His father pioneered holiness work in New England.

During his ministerial career, Dr. Lanpher pastored six years in the Washington (D.C.) First Church. He also pastored Chicago Austin Church, Hutchinson (Kans.) First

Church, San Francisco First Church, and Nampa (Idaho) College Church. During World War II he served for three years as an Army Air Force chaplain.

While pastoring the Nampa (Idaho) College Church in 1962, Dr. Lanpher suffered a severe heart attack, from which he recovered.

In December, 1964, he became superintendent of the Kansas City District by appointment. Dr. Lanpher followed Roy F. Stevens, who had served only a short term in the same office when he suffered a fatal heart attack.

Dr. Lanpher is survived by his wife, Gertrude Chapman Lanpher; two married daughters—Mrs. Carolyn Waterman, Upland, Calif.; and Mrs. Judy Lown, Pasadena, Calif.; and three grandchildren.

The funeral was held at Kansas City First Church on Wednesday, June 30. Dr. V. H. Lewis officiated at the service. Dr. Samuel Young gave the message and Dr. Hardy C. Powers led in prayer.

Dr. Eugene L. Stowe conducted the committal service. Dr. Curtis Smith offered a prayer at the grave. □

He has undergone several operations, including one for the removal of the pancreas and others to relieve internal bleeding and fractures suffered in the crash.

Formerly a student at Olivet and Eastern Nazarene colleges, Wiggs enlisted in the army and had been in South Vietnam about 18 months when the craft was shot down.

An army friend at the hospital telephoned the youth's father in Seymour and suggested that if possible he come to be at this son's bedside.

In a burst of spontaneous giving

on June 13, Nazarenes and friends in the Seymour church, where Mr. Wiggs has pastored the last 13 years, gave cash and pledges totaling \$2,200 for the trip.

Mr. and Mrs. Wiggs left at once. They have been in Okinawa since June 16 and were given quarters in the officers' section.

When Rev. Bob Wiggs talked with his assistant in the Seymour church, James V. Cook, his closing words were:

"Please ask our Nazarene friends to keep praying for our boy."—N.I.S. □

# BOOKS

## CHRISTIAN LIFE

**THE CYCLE OF VICTORIOUS LIVING**, by Earl G. Lee **\$1.00**  
The various stages of the development of the Spirit-filled life are outlined. Based on the thirty-seventh psalm, the basic steps of the cycle are given: commit, trust, delight, and rest. Help for any struggling Christian. 56 pages. Paper.

**HAPPINESS AND HARMONY IN MARRIAGE**  
by William S. Deal **\$1.95**  
A nontechnical, down-to-earth review of the adjustments which most commonly arise in married life. Sound, timely advice for all couples seeking a fuller, richer life in marriage. Alternate adult curriculum selection for 1971 fall Sunday school quarter. 150 pages. Paper.

**KEEP GOING**, by Forrest McCullough **50c; 3 for \$1.25**  
This is a 30-day devotional book specifically written for converts of a revival meeting, but could be used for any new convert. The idea is to help new Christians get under way. Each day's "devotional" contains a short scripture, a text, message, and a "thought to live by." 36 pages. Paper, size 4 1/4 x 6 1/2".

**OUR GOAL IS EXCELLENCE**, by C. William Fisher **\$2.95**  
Thirty hard-hitting messages from the "Showers of Blessing" radio broadcast. The mail response to Dr. Fisher's strong, clear, and uncompromising ministry has been outstanding. These are some of the most requested sermons. Spicy reading for laymen as well as sermonic material for pastors. 120 pages. Cloth.

**THE TEEN SHE**, by Evelyn Sutton **\$1.45**  
A pastor's wife examines the prerequisites of becoming the best girl possible. She gives sound, practical advice on personality development, good grooming, boy-girl relationships, school, job, and other possible hang-ups. Helps strengthen teens in the fundamentals of Christian living. A Teen Guidance Series book. 96 pages. Paper, size 4 1/4 x 7".

**WHICH WAY?—NOW AND FOREVER**  
by J. Grant Swank, Jr. **\$1.45**  
Contemporary in format, *Which Way?* reflects the confusions of the new generation. The key question to which 12 answers are given is, "What will become of me and thee?" It answers, "The in-group that will last forever is in grace now, enjoying the saving power of Christ." A "Teen Guidance Series" book. 80 pages. Paper, size 4 1/4 x 7".

**YOU'LL LIKE BEING A CHRISTIAN**, by C. William Fisher **50c**  
**3 for \$1.25; 50 for \$15.00**  
This is the outreach book of the year. Dr. Fisher emphasizes the joy and assurance a right relationship with God gives in these troubled times. He frankly states what it takes to be a Christian. 44 pages. Paper, size 4 1/4 x 6", with presentation page.

## CHURCH MINISTRY

**BUILDING TODAY'S CHURCH**, by Leslie Parrott **\$3.95**  
Dr. Parrott writes about building a dynamic church and shows that growing churches are the result of pastor-laymen cooperation. Specifics are dealt with concerning the pastor himself—his personal life and his relationships with others, particularly his board. Practical pointers are given on such matters as church board organization, budgeting, ushering, attendance, self-study, music, counseling, and much more. 224 pages. Hard-bound with Kivar covering.



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