

August 28, 1968

R203
A Man's Kind of Man

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene

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AUG 28'68

ARISE, MY SOUL, ARISE

Arise, my soul, arise.
Shake off thy guilty fears.
The bleeding Sacrifice
In my behalf appears.
Before the throne my Surety stands;
My name is written on His hands.

He ever lives above
For me to intercede;
His all-redeeming love,
His precious blood to plead.
His blood atoned for all our race,
And sprinkles now the throne of grace. . . .

My God is reconciled;
His pard'ning voice I hear.
He owns me for His child;
I can no longer fear.
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.

- Charles Wesley

SEPTEMBER "Hymn of the Month"



*By
General
Superintendent
Jenkins*

SPIRITUAL REALITY

MOST PEOPLE have an instinctive desire for spiritual reality. "How can I know the assurance of faith in God?" is a question posed by many sincere people.

It is interesting to note the manner in times past that God revealed himself to man. At one time God's revelation came by a dream or vision, as in the case of Ezekiel. At another time it was by audible words. To Samuel, God spoke in a voice while he slept; to Elijah, in a voice of gentle stillness as he hid in a rocky cavern; to Isaiah, by a glorious vision in which he saw the Lord high and lifted up; to Daniel, in an unfolding glory which prostrated him before the Lord.

All these voices, visions, and symbols of the past were but transient and fragmentary. Mankind still wanted to see and know what God is like. Then came God's only begotten Son, the Lord Jesus Christ.

Hebrews 1:1-3 declares: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Jesus is the Fulfillment of God's revelation to man. He declared: "He that hath seen me hath seen the Father" (John 14:9). He is Prophet, Priest, Creator, Sovereign One, and Saviour. In Him there can be found all spiritual reality, and the assurance of redemption from sin and eternal life. □

We do not diminish His deity by accenting His humanity . . .



Evangelicals commonly stress the deity of Christ. In that we believe He was "very God, very man," perhaps we could consider the other side of the comma—His full manhood. Surely we do not diminish His deity by accenting His humanity.

The Scriptures note Jesus' humanity: "For there is one God, and also one mediator between God and men, Christ Jesus, himself man, who sacrificed himself to win freedom for all mankind" (I Timothy 2:5).*

The writer to the Hebrews asserts: "The children of a family share the same flesh and blood; and so he too shared ours . . . It is not angels, mark you, that he takes to himself, but the sons of Abraham. And therefore he had to be made like these brothers of his in every way" (2:14-17).*

Here is the portrait of a Man. A flesh-and-blood Man. Man in the fullest psychological sense, sin excepted.

No demigod, no archangel, no phantom—A MAN.

A Man who lived on bread and water. A Man of a particular weight, a particular height, a par-

• **By Philip N. Metcalfe**
West Mifflin, Pa.

ticular color of hair, born in a particular little backwoods town, speaking a particular language. For this Man life was no sheer stage play, no dress rehearsal with all the lines memorized in advance.

Surely it would not be irreverent to think of Jesus as being physically a strong Man. Have you ever considered what years of toil must have done to the muscles of His arms, legs, and back?

For Jesus, life was no bed of roses. Indeed, on that very first night there was that hard bed in barn-like quarters (a hard school for babyhood).

Then there was the carpenter shop—no easy job. No doubt His trudging into the woods, axe over shoulder, returning with His rough timber, gave Him muscles of iron. Be assured that, when Jesus spoke of the house built on a rock, the man in the crowd had no doubt He knew what He was talking about.

Isn't it interesting that God incarnated himself, not in the person of a president, a king, an army general, a philosopher, priest, or

rabbi—but a village workman? One hundred years ago He might have been the village blacksmith. Had the "fullness of time," the First Advent, come during our lifetime, Jesus might have been an auto mechanic at the corner garage, or a construction worker.

This doesn't depreciate philosophers, or non-manual work. It simply emphasizes the humility of God and the dignity of labor, teaching us that work is not beneath the dignity of a gentleman. Perhaps society's dropouts, the hippies, who seem to want to eat bread earned by the sweat of other men's brows, could reflect on that. There is value in a lifelong "work-in." Jesus was a Workman.

Jesus was an outdoorsman. Many nights were spent in the cool recesses of the hills He loved. We still remember that first great sermon as the Sermon on the Mount. Bronzed by sun and wind, Jesus had about Him the look of outdoor living.

Unfortunately, many folks get their only impression of Jesus from the sentimentally sweet stuff in commercial art, which often pic-

tures Him as a frail, feminine sort of under-muscled man.

One man commented about the commercial art: "He looks like a religious weakling. A soft, somewhat emaciated, ethereal, even effeminate creature seems to ask for our pity, rather than demand our devotion. His complexion is pasty. His cheeks are faintly tinted. His mouth is prettily rouged. His curly, golden hair flows girlishly over His shoulders. And His long, flowing robes place Him in the long ago and far away. He does not smile. He does not speak. He does not demand. HE DOES NOTHING!"

Peter Marshall, deceased chaplain of the U.S. Senate, said: "We have had enough of the emaciated Christ, the pale, anemic, namby-pamby Christ, the 'gentle Jesus, meek and mild.' Perhaps we have had too much of it. Let us see the Christ of the gospels, striding up and down the dusty miles of Palestine, sun-tanned, bronzed, fearless."

Perhaps it is a miracle that Jesus has survived some of the commercial concoctions. Do you suppose the Jesus they portray could have climbed some of those Palestinian hills? Or sailed a fishing craft? Or walked from town to town as He did?

Not only that, but Jesus had authority. There is power in spiritual authority. With whip in hand Jesus strode up to the hucksters' tables and proceeded to make the house of prayer a house of prayer. Further, you have to be quite a powerful man to say to the chief priests and top elders that the publicans and the harlots go into the kingdom of Heaven before them.

Jesus was aggressive. He wasn't crucified because He was the pious founder of a respectable organization. He held up limited, cherished ideas, and questioned their validity. Numb, sleeping minds awoke. Thoughts prickled as new blood began to course through half-deadened veins. Jesus evaluated their evaluations. He criticized what

they thought to be above criticism. He was a troubler.

You have to be quite a man to say to the Pharisees: "You build up the tombs of the prophets and embellish the monuments of the saints, and you say, 'If we had been alive in our fathers' time, we should never have taken part with them in the murder of the prophets.' So you acknowledge that you are the sons of the men who killed the prophets. Go on then, finish off what your fathers began!" (Matthew 23:29-32)*

Oh, yes, Jesus knew the thought pattern of these monument-builders: "Honor the dead prophet; kill the living one." On their religious memorial day they could be found laying wreaths at the tombs of the prophets—then proceeding to kill a new One on the way home from the cemetery.

And Jesus knew that someday they would kill Him. He knew how they would kill Him. More than once He had seen the tortured beings nailed to the cross waiting piteously for release. He knew that for himself it was just a matter of time. Yet He didn't falter. He didn't fall apart at the seams. With the Cross at hand He cheered the spirits of His disciples: My "peace I leave with you."

Surely, the self-indulgent Roman with the colorless look of indoor living spoke better than he knew of the tall, straight young Man. In the presence of perfect calm the dissipated Roman testifies: "Behold, the man!"

Martin Luther penned,

*Did we in our own strength
confide,
Our striving would be losing,
Were not the right Man on our
side,
The Man of God's own
choosing.*

Thank God for that Man—the Man for all men. □

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

50 YEARS
AGO...



In the
Herald
of Holiness

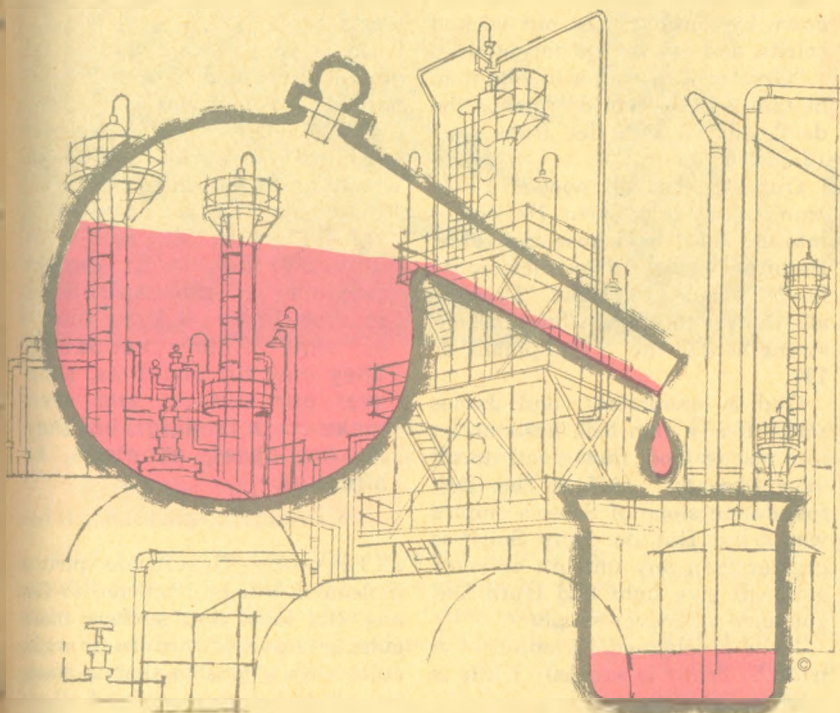
Expecting Too Much

EXPECTANCY encourages, and without it man would be miserable. Expecting too much encourages for the present, but ends in disappointment. The greater the expectancy, the greater the disappointment when it comes. Happy is the man who expects that which is good from others and, if they prove themselves unworthy, seeks to help them to a higher plane of living.

We have met people who have joined the Pentecostal Church of the Nazarene, and before long declared their disappointment at finding imperfections among their brethren. Because of this they have left the church, to go in search of their ideal flock elsewhere; other disappointed ones decide to go along the remainder of their pilgrimage; some say they never would have joined if they had known thus and so; but others who do not find things just as they had anticipated set about to better conditions.

The writer had only one reason for becoming a Nazarene, and that was because he believed God so led, and no other cause will take him out of the church. We may expect to find carnality and hypocrisy wherever man is found, until Jesus comes. Those who join a church for what they can put into it are not so easily discouraged as those who join for what they hope to get out of it.—William M. Irwin, August 28, 1918.

• By Ruth Teasdale
Elkhart, Ind.



SURFACE TENSION and MOLECULES

Open your mouth wide and hold your breath until after you swallow; then it won't taste so bad."

"Ugh! Ugh!"

"Good girl!"

She darted away with her mouth as puckered as a prune, but glad the ordeal of taking nasty-tasting medicine was over for another hour. As I laid down the spoon, my husband relaxed his flexed muscles, sighed with relief, and said, "You can get more in a teaspoon than anyone I ever saw. I thought you'd spill half of it."

"I like good measure. When the

doctor orders a teaspoonful, I give just that," I answered. I hadn't noticed that the spoon was more full than it should have been.

The next time I poured a spoonful I took notice. Sure enough. I had to hold my hand under the spoon all the way to Sheryl's mouth lest I spill some. It looked as if the sides were heaped and the surface bulging. The medicine appeared to be swollen in the spoon.

What caused it?

Curiosity sent me to the science book. The answer was molecules and surface tension. There are

molecules inside and on the surface of a liquid. The molecules inside, or beneath the surface, are attracted inward, toward each other rather than outward, and equally in all directions. The molecules at the surface attract each other and pull together in all directions until their united force makes a sort of thin elastic skin, producing tightness, or tension, holding in compactness the molecules that are underneath, acting as a restraint to any outside penetration. The spoon can be filled so full, stretching this surface tension to such a degree, that the liquid looks as if it were swollen.

Did you ever watch tiny bugs flit and dart and land on the surface of a pond? Looking closely you could have seen the surface slightly depressed where the weight of the wee bodies was supported. Why didn't the tiny creatures sink? Surface molecules were being drawn toward the inside molecules and toward each other and the tension upheld them.

Because of surface tension, it is possible to keep objects such as needles, razor blades, or paper clips suspended on the surface of fluids. The weight of one may even cause a slight indentation of the surface, yet it will not sink.

I jotted down these scientific facts, then had a religious "spell." This is the condition of the sanctified heart. "Ye are of God . . . and have overcome . . . because greater is he that is in you, than he that is in the world . . . God dwelleth in us, and his love is per-



fectured in us" (I John 4:4, 12).

Paul prayed for the Ephesians, ". . . that ye might be filled with all the fulness of God" (3:19).

Like the spoonful of medicine, we can be filled full, running over,

The molecules at the surface attract each other and pull together in all directions until their united force makes a sort of thin elastic skin, producing tightness, or tension, holding in compactness the molecules that are underneath, acting as a restraint to any outside penetration.

surface bulging with the fullness of God. There is a separation between that which is within the sanctified heart and that which is of the world on the outside. Spiritual surface molecules are attracted to each other and form a strong enough cohesion to keep things of the world on the outside.

A heart filled full of perfect love has a spiritual surface tension that will keep things of time from penetrating. They may flit about us, skim over our surface, and even make crash landings, but they do not upset, penetrate, or affect us. "Ye . . . have overcome . . . because greater is he that is in you, than he that is in the world."

The surface tension of a Christian is pulling toward the spiritual on the inside. The inside of the heart of the sanctified is filled with "the fulness of God," perfect love, something greater than that which is without. The devil drops his weights on the surface, but they float. They may come, but they don't penetrate.

The Bible mentions many kinds of outside evil forces that contact and deliberately attack the Christian: powers, principalities, powers of darkness, rulers, authorities, thrones, wicked spirits, and others. The power of Satan must not be minimized. He revolted in heaven and swayed a third of heaven's hosts by his powerful influence. He has wisdom and knowledge; he knows how to deceive, mislead, and misquote. Someone has said he is a powerful civil engineer, for he constructs strong fortifications to repel the

good and make strong the evil. He carries within him the secrets of hell and eternal destruction.

But, thank God, the power of the Holy Spirit within the heart of the sanctified can defeat the powers of darkness, tear down Satan's strongholds, wreck his principalities, overthrow his dominions, slay his rulers, defy his authorities, pull down his thrones, cast out wicked spirits, and expose his deception.

"Greater is he that is in you, than he that is in the world." "Resist the devil, and he will flee from you" (James 4:7).

Our God has all power. He is omnipotent, and when He comes into the heart to cleanse and abide, He brings power to live victoriously. No wonder Paul said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

God is omniscient, and James said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally" (1:5). The first foundation stone of Satan's empire was a lie. But the Holy Spirit is greater than any untruth or error and will give light and truth and guidance whenever sought.

Jesus proclaimed, "I am . . . the truth." Truth is eternal; truth is mighty.

Within the heart of the sanctified is the kingdom of God, and the

ruling Monarch is the Holy Spirit. He sits upon the throne, sways His scepter, rules and reigns with supreme authority. By faith in His power, loyalty to His kingdom, devotion to His cause, and undaunted love to His person, we can shout triumphantly, "Ye . . . have overcome . . . because greater is he that is in you, than he that is in the world."

How's your surface tension? Is your heart "filled with all the fulness of God"? If you want victory over all evil forces that face you, let the Holy Spirit sanctify you wholly and come in to abide with

A heart filled with perfect love has a spiritual surface tension that will keep things of time from penetrating. They may flit about us, skim over our surface, and even make crash landings, but they do not upset, penetrate, or affect us.

all His power. Then inside spiritual molecules will be attracted to God and His love, and surface molecules will pull toward inside molecules with a tension that is strong enough to keep out any and all evil forces. Thus you can have victory over sin without and within. □

Why Hold On So Tightly?

● **By Jim Christy**

Rochester, Minn.

I WALKED OUT the door of that hospital room, but my thoughts remained with the man I had just visited. He was young—26, I would guess. He was educated and now was educating others—or at least had been one week ago. Cancer had come uninvited into his body and was grimly moving from lymph gland to lymph gland.

He was being given the best treatment modern man has: the gifted staff of the Mayo Clinic, the broad knowledge of million-dollar cancer research, complex and marvelous equipment, the best nursing care, laboratory analyses by the dozens, drugs, surgery, and radioactive treatments.

But Dave will lose the fight. In a few hours—a precious few hours—he will join that innumerable company who dwell with the fathers.

I keep thinking: Life at its longest is all too short. Health is temporary. Death is sure. That young coach is fighting a losing battle. All that is earthly is about gone. Why do I get so involved in my paycheck . . . my house . . . my future? Sooner or later I must release them. Why do I hold on so tightly? □

Evil is loose in the world, and only God has power over it. . . . Stricter laws may help control some of society's problems, but the control of evil is at a deeper level.



ON THE CONTROL OF EVIL

• **By Lois Watts**
Norco, Calif.

In this time of national crisis, involving the death of one of our leaders, Americans are asking the vital questions of life and death and their seeming injustices.

"Why," we ask, "do the innocent and undeserving suffer?" "Why do some seem to have more sorrow than their share?" "And why," we ask with alarm, "are some hardened enough to do terrible things?"

We all have observed man's reflexive response at moments of tragedy: "O God, no!" Such were the cries in the room of Senator Kennedy's assassination. Why?

Perhaps it's because man realizes subconsciously that evil is loose in the world, and that only God has power over it. If so, what a shame the truth remains unaccepted! Or maybe some believe that God has taken upon himself the decision of whom evil shall overcome and of whom it shall not.

"How do we explain it to our children when we don't understand it ourselves?" many have asked. And we can't if we haven't explained the Bible to them first. How *does* one explain death and evil without God and the Bible? How *does* the person without God explain the silent body once pulsating with the breath of life? How *does* one explain life and its purpose? Does it all end with the last breath? Is it really possible to have direction and meaning in this existence?

"Yes!" faith in God answers. To those who accept Him, God provides hope and future. Life finds its purpose in God and in others, and death is a door to another life. Regardless of its length, life with such purpose does not end totally unfulfilled!

"But why would God allow such awful things to happen?" "Why Senator Kennedy?"

A search in the Bible reveals that evil first entered the world through man's willful disobedience to God. The results of man's disobedience then were the same as that which accompanies evil today: pain and sorrow. With "sorrow" Eve was to bear children. Adam was to work by the sweat of his brow, and in "sorrow" to eat from the ground until his own flesh, made of the same dust, returned there.

What had happened? Man had elevated his will above God's. Self had intruded upon the scene, and love for God and for others took second place. It continued. Cain was filled with envy and jealousy. He wanted self to be honored—so much that he was willing to annihilate that which thwarted his desire. Pain and sorrow flourished anew. And the syndrome occurred again and again, through the centuries up to the present.

Spiritual and moral disobedience occur before criminal disobedience. As long as there are men who put self-love before the love of God and before the rights of others, there will be those who suffer, many times the innocent and undeserving. Stricter laws may help control some of society's problems, but the control of evil is at a deeper level.

As individuals and as a nation, we must lift our eyes upward, not outward; for God administers His power over evil only through the will of men.

America is no different than other nations, her people no different than other peoples. The choice between good and evil that existed in the Garden of Eden exists in all nations, in all people today. And by his choice each of us will help choose our nation's destiny. □

When John tells us of Jesus being "himself alone" (John 6:15), he is but refurbishing an old picture—reiterating an old story—speaking for sheer emphasis.

The solitude of the Christ was the signet of His power. He shed the furor of the multitude that He might don the fellowship of the Father. The din of the throng must be exchanged for the solitude of the mountains. He would hear the clear and unmistakable cadence of His Father's voice in the quietness of a desert retreat.

It was in the "cool of the day" that God visited the first Adam in the garden, and the evening seems to be a choice time for a rendezvous with the last Adam.

The habit of being alone was a source of power in the Master's life. Day by day He fulfilled His heavenly orders, and evening by evening new ones were given. He heard—He saw—He learned, and quietness was therefore necessary.

A study of the life of the Christ clearly reveals the fact of His constant dependence upon His Father for guidance and for strength. Time out, therefore, was an absolute necessity.

It is evident that He was in communion and not lonely meditation in these hours, for He was never alone. Earlier He had reminded His disciples that they would leave Him alone but told them that He would not be alone, for the Father was with Him. So on these occasions we may be sure that He was in communion with the Father.

A very casual study of His life gives us many clues as to what He received from the Father on such occasions, but we shall not deal with those facts here, as the purpose of this article is not to explore the value of His hours of retreat, but to remind ourselves of the necessity of following in His footsteps if we are to live the life and do the work that will please Him.

Are we willing to face the facts and pattern of our aloneness with Him? Just what portion of time do we employ in being completely withdrawn from the "cares of this world, and the deceitfulness of riches" for uninterrupted fellowship with our Maker?

Do we have a two-way conversation with Him? It is one thing to pour our hearts out to Him, and it is quite another for Him to speak to us. Are our prayers one-way only? What is the response?

There comes a release to one who opens his heart to a friend and gives vent to his feelings. He may go away feeling better although the friend does nothing about it. In like manner, many of our prayers are just pouring out our hearts to God with no response from Him, and the relief received is of the same nature as that received when we have "unloaded" on a friend. Thus the prayer vigil has been reduced to the level of a conversation with a friend. This type of praying is not good enough. There should be a response, an answer from above.

It is the Voice from the other end of the line, and not the echo of our own, that makes these times of solitude oases in the desert.

When Christ returned from these conferences with His Father, He was rich in utterance, mighty in power, and fearless in action. He knew where He was to go and He knew the way. He was sure of His message and unafraid to deliver it.

The "Martha, Martha" address of the Master is very relevant today. Never in history have there been so many places to go and

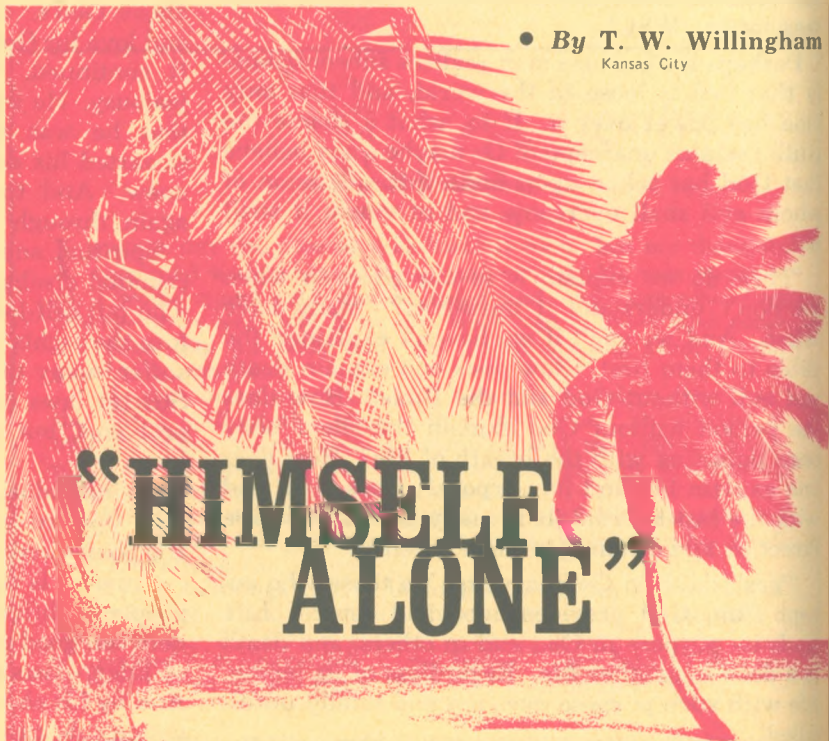
the means to get there, never so many things to see and to hear, never so much new made by the skills of men, and never less time for the things of God. In ancient days it was lamented, "God hath made man upright; but they have sought out many inventions." How true today!

It is Satan's business to wreck the night prayer vigil, and thereby sap the soul's strength. The Master's "One thing is needful" should be echoed in all the halls of state and schools. It should ring in all the marts of trade, and along all the paths of man's journeyings. "While I was busy here and there, He was gone," could be the sad requiem of many a God-flown soul.

Alone, my soul, alone! Shake the seductive snares of fortune and fame, and betake thyself oft to that solitary citadel where love is enriched by the soul's great Lover!

It is man's folly that leads him to feel that he can pursue a godly life with only a casual contact with his Master. Earth's dry and barren land bespeaks the absence of the flowing fountains. Our hewn cisterns are running dry and the whole earth is athirst for the life-giving waters, while we kick in the dust of our own doings and neglect the fountain ever flowing for us. □

• By T. W. Willingham
Kansas City





GOD'S WORKWEEK

With the advent of automation, higher wages, and an abundance of leisure time, modern man is still crying for a shorter work week and longer weekends.

One is reminded of the story of a plant that changed over to full automation. In a meeting of all the employees, the superintendent of the plant assured them all that not a person would be laid off. Wages would continue as before. Bonuses as usual. Holidays with pay. Sick benefits and pension schemes would go on as usual. Every member would be expected to appear for work on Wednesday of each week. Every Wednesday.

"What!" remonstrated someone from the back of the room, "Every Wednesday!"

In the light of the present five-day workweek with a movement on foot toward a four-day workweek, it would be well for us to remind ourselves of what God's Word has to say about it.

In Exodus 20:9 we have what may have been conveniently overlooked by modern labor leaders and workers alike. For when God commanded in the fourth of the Ten Commandments that man should "remember the sabbath day, to keep it holy," He followed by saying, with equal force it would seem, "Six days shalt thou labour, and do all thy work."—It would seem then, according to this commandment within a commandment, that God's workweek is six days.

Adam Clarke even goes so far as to say that "he who idles away time on any of the six days, is as guilty before God as he who works on the Sabbath." This is a hard saying. Who can hear it?

In spite of all that the ancients and moderns have said about work—from Aristotle, who demeaned work, down to the modern-day "hippie," who despises both work and money—the French proverb still has it right: "Work is the law of the universe."

And contrary to what some religious thinkers may have concluded, work is not the result of and punishment for the fall of Adam and Eve in the Garden of Eden. For before the serpent ever beguiled Eve, while Adam was still alone, "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Genesis 2:15).

It was after the Fall that sweat began to attend work, and weeds and thorns grew in the garden. For God's pronouncement to the disobedient pair was: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and . . . in the sweat of thy face shalt thou eat bread" (Genesis 3:17-19).

Sorrow and sweat, therefore, and not work, form a part of the penalty upon the human race. After all, would not work without sweat and a garden without weeds in a sinless world be paradise today?

Therefore if "work is the law of the universe"—and apparently work was the law of the Garden—dare we now at this critical juncture of history begin to disparage work and ask if there is any sense of it? No, indeed! Honest, diligent work is still the greatest character-builder, the best known therapeutic, the only producer of results known to man.

The Wise Man in the Book of Ecclesiastes says: "The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep" (Ecclesiastes 5:12).

Many today have contour mattresses; soft, downy pillows; electric blankets; quiet, carpeted, temperature-controlled bedrooms, and yet they toss and turn the whole night long because sleep won't come. There is no tranquilizer, no sleeping tablet quite like coming to the end of a hard day's work with the satisfaction of a job well done.

It is the attitude one takes toward his work that makes all the difference. The Apostle Paul said, "Whatever you are doing, let your hearts be in your work, as a thing done for the Lord and not for men" (Colossians 3:23, Weymouth). Is your heart in your work? Do you do your work with all your heart? Do you seek to please the Lord rather than your employer in each piece you punch out on the press, or in each weld you make? Do you seek to please Him in each sock you mend and in each dish you wash? The secret is that, in pleasing your Lord, you are at the same time pleasing your employer or your family.

In his *Practice of the Presence of God*, Brother Lawrence said that he "was pleased when he could take up a straw from the ground for the love of God, seeking Him only." This is the secret of taking the drudgery out of work, regardless of how lowly our job may be in the eyes of an affluent and sophisticated world. Such work alone, with an eye single to the glory of God, is the surest guarantee for a rewarding and self-satisfying life. As another has expressed this same secret:

"Work hard, live clean, and leave the rest to God." □

Editorially Speaking

● By W. T. PURKISER

The Rising Tide of Pornography

Pornography and smut peddling are not new. What is new is the size of the business and its increasing boldness.

The publication, distribution, and sale of pornographic literature is now an annual billion-dollar business in the United States. The seepage has become a flood.

Even a glance through the offerings of most magazine stands reveals much that is, to say the least, marginal and open to question. But those who have investigated the matter point out that the most serious part of the problem of obscenity is like the proverbial iceberg—most of it is completely out of sight of the casual observer.

Hard-core pornography is rarely on public display. It is sold in secrecy, often to children and young people on the way to school. Young people themselves are enlisted as peddlers of smut to their school companions.

Postal authorities are continually alert to the use of the mails to distribute pictures and verbal descriptions of sex perversion. Arrests and convictions have doubled within just a recent three-year period.

Something of the dimensions of the remaining problem is indicated by the conservative estimate that at least 100 million brochures and catalogs offering pornographic materials are mailed every year.

One dealer who was arrested and convicted had 25 employees, used the most modern postage meters, mechanical letter folders and envelope stuffers, and had spent \$225,000 for postage on one mailing alone.

Two large-scale dealers in another state were found with a ton of obscene material in their possession.

THE CAUSES of the problem are threefold. First, the production and distribution of smut pays enormous profits—as much as 200 percent on each printing. For those more concerned with money than moral principles, such motivation is powerful.

Second, pornography flourishes because people buy it. Young people sometimes buy it out of curiosity. Others are seeking sex information denied them at home or through legitimate chan-

nels. Maladjusted adults buy it to feed perverted imaginations.

Some pseudo-sophisticates seem to regard possession of obscene matter as a status symbol. There is a kind of addiction in it. The individual once “hooked” requires more and more to stimulate a diseased mind and warped personality.

Sowing the wind means reaping the whirlwind. FBI Director J. Edgar Hoover has gone on public record with his concern that pornography is a major cause of sex violence.

Venereal disease has reached epidemic proportions in all areas of the country. Illegitimacy continues to increase at alarming rates. Sex crimes are a cause of major concern in law enforcement circles with acts of forcible rape up 50 percent since 1960.

While it is obvious that pornography is not the sole cause of social vices such as these, it is equally obvious that it is a strong contributing factor. Law enforcement officials report that the majority of the sex criminals arrested have obscene literature in their possession.

A third cause of the rising tide of pornography is public indifference.

One of the principles of public life is that we tend to get what we tolerate. Alexander Pope's well-known lines are an accurate description of what happens to both men and nations:

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

The backwash from hard-core pornography seeps into many of our national magazines just as salt water from the sea backs up into the fresh water of the river. None of us can completely escape this kind of influence.

Another facet of the problem has been noted by the national organization known as “Citizens for Decent Literature.” CDL points out that hard-core pornography has taken on the dimensions of an all-out attack on religion. This particular underworld is increasingly permeated with demonism, blasphemy of God and the Church, and outright Satanism.

There is no issue of “freedom of the press” in the war against smut. The United States Supreme Court ruled in the celebrated Roth case that “obscenity, being utterly without redeeming social importance, is not within the area of constitution-

ally protected speech or press." As Attorney Charles H. Keating, Jr., founder of CDL remarked, "Obscenity has no rights before the law."

DR. FOY VALENTINE of the Christian Life Commission of the Southern Baptist Convention has made some suggestions as to what concerned individuals and groups can do to meet the threat to public life and morals posed by the peddling of pornography: "Be alert to salacious literature in your vicinity.

"Take any pornographic material which comes to you through the mail to your postmaster who will take prompt action against the purveyors of this obscenity.

"Acquaint yourself with local, state and federal laws concerning such publications.

"Tactfully express your disapproval of salacious literature to neighborhood and wholesale magazine dealers, as well as to the editors of the publications involved. Group expression is effective; and the larger the group backing this protest, the more effective it will be. Be careful to avoid any type of censorship approach which is unconstitutional.

"Parents should be cautious about the periodicals which enter their homes and should see to it that children gain a healthy knowledge of sex from the best sources.

"Support political leaders committed to raising the standards of community morals, being careful to resist demagogues who would use this issue cynically in order to secure a smokescreen in regard to other important areas of moral concern.

"Back sound and workable legislation to control obscenity and encourage local enforcement of the law, as well as legislation requiring that the names and directors of publishing firms be published.

"Churches should provide attractive literature, proclaim effectively the Christian concept of sex, and join worthy community efforts to make the environment wholesome. Supervised recreation, camping, sports, and so forth provide creative outlets for youthful energy."

There is no discharge in the war against evil. Whether we like it or not, we are all on the front line. We had better recognize the fact and act accordingly before the foundations of public decency are eroded beyond possibility of repair. □

Very Contagious

The little fellow was having some difficulty with the words in Joshua 1. He read verse 7, "Only be thou strong and very contagious."

Still, it isn't a bad idea. That is what Christianity is at its best—very contagious.

Essentially, the spiritual life is not taught. It is

caught. It is communicated by contact. Its surest spread comes through the contagion of Christlike persons.

Nothing is more winsome than a genuinely Christlike personality. Shallow, small-minded, rude, inconsiderate, and intolerant people tend to repel rather than to attract. But one who shows the spirit of Christ will always prove to be attractive to the spiritually needy.

Such winsomeness is more than right doctrine and true ideas.

E. Stanley Jones has said, "Christianity is not merely a conception; it is also a contagion. And when the contagion is lost, then the conception too is lost. For you cannot long be evangelical if you are not evangelistic. It is a law of the mind that that which is not expressed dies. And if our Christianity is not expressed in evangelism, it soon dies as a fact within us. Nothing is really ours unless we share it. For the moment someone else shares our faith, then that faith means something more to us."

It would not be too far afield to say that the goal of the gospel is to produce this kind of contagion.

Someone once made an interesting summary of the faiths men follow:

Greece said, "Be moderate; know thyself."

Rome said, "Be strong; order thyself."

Confucianism says, "Be superior; correct thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; bend thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christlike; give thyself."

There was a total unselfishness about Jesus that challenges all human self-seeking. He is the perpetual rebuke to any idea of religion that defines it in terms of getting rather than giving.

Yet to be quite honest, much of our modern-day "Christianity" is dedicated to enlisting God in the service of human desires. "What can I get out of it?" is the first question people ask.

There are a number of ways to define the Christlike character. Perhaps none is better than Paul's summary of the "fruit of the Spirit:" love, joy, patience, kindness, goodness, faithfulness, meekness, and self-control.

If we would be genuinely contagious, we must possess and cultivate each of these graces. We must put our accent on the radiant virtues of a Christlike life. □



EVANGELISTS' SLATES

Compiled by
Visual Art
Department

ALBRIGHT, J. C. (C) 708 Rose Dr., Zephyrhills, Fla. 33599; North Syracuse, N.Y. (Community), Sept. 15-22

ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837; Kuna, Idaho, Sept. 29—Oct. 6

ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834; Broken Arrow, Okla., Aug. 29—Sept. 8; Ellendale, N.D., Sept. 15-22; New Rockford, N.D., Sept. 23-29; Carrington, N.D. (1st), Sept. 30—Oct. 6

ARMSTRONG, ERNEST. (C) c/o NPH*: Henryetta, Okla., Sept. 8-15; Muskogee, Okla., Sept. 22-29

BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371

BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446

BALLARD, O. H. (C) c/o NPH*: Henderson, Tex., Sept. 16-22; Greenville, Tex., Sept. 23-28; Mesquite, Tex., Sept. 30—Oct. 6

BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421; Warren, Ind., Sept. 23-29

BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875; Hilliard, Ohio, Sept. 8-15; Kenard Cable, Ohio, Sept. 18-29

BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Borger, Tex. (Trinity), Sept. 6-15; Sterling, Colo., Sept. 18-29

BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362

BELEWA, P. P. & MRS. (C) 1018 N. Vermilion St., Danville, Ill. 61832

BENDER EVANGELIST PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Hawthorne, Pa., Sept. 5-15; Burlington, Ia. (Flint Hills), Sept. 19-29

BERTOLES, THE MUSICAL (FRED & GRACE). (C) c/o NPH*: Allentown, Pa., Sept. 3-8; Providence, R.I., Sept. 10-15; Morenci, Mich., Sept. 17-22; Detroit, Mich. (Trinity), Sept. 24-29

BETTCHEER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Wellsburg, W. Va., Sept. 2-8; Greencastle, Ind., Sept. 9-15; Kurtz, Ind., Sept. 16-22; McComb, Miss., Sept. 27—Oct. 6

BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Jackson, Miss., Aug. 26—Sept. 1; Miami, Fla. (Calvary), Sept. 6-15; Tallahassee, Fla. (1st), Sept. 16-22; Anderson, Ind. (Fairfax), Sept. 27—Oct. 6

BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996; Maine Dist. Camp, Aug. 30—Sept. 2; Royersford, Pa., Sept. 8-15; Canton, Ohio (Calvary), Sept. 16-22; Richmond, Ind., Sept. 30—Oct. 6

BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036; Benton, Ky., Sept. 1-8

BOGGS, W. E. (C) c/o NPH*: Tishomingo, Okla., Aug. 26—Sept. 1; Alliance, Ohio (1st), Sept. 5-15; Warren, Ohio, Sept. 16-22; Dayton, Ohio, Sept. 23-29

BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Cincinnati, Ohio (Mt. Washington), Aug. 27—Sept. 1; Scottsburg, Ind. (1st), Sept. 5-15; Buchanan, Mich. (1st), Sept. 16-22

BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Los Angeles Dist. Camp, Aug. 25—Sept. 1; Portland, Ore. (Brentwood), Sept. 3-8; Phoenix, Ariz. (Eastside), Sept. 30—Oct. 6

BOLLING, C. GLENN. (C) c/o NPH*: Soldier, Ky. (Wesleyan), Aug. 27—Sept. 8; Hershaw, W. Va. (Lens Creek), Sept. 11-22; Tampa, Fla. (Sulphur Springs), Sept. 25—Oct. 6

BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., No. 3 Alhambra, Calif. 91801; Portland, Ore. (Highland Park), Sept. 8-15; Seattle, Wash. (Crown Hill), Sept. 16-22; Enumclaw, Wash. (1st), Sept. 24-29

BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850; Roxbury, Dorchester & Cambridge, Mass. (home missions evangelism in Negro communities), month of Sept.

BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Anderson, Ind., Aug. 29—Sept. 8; Nashville, Ga., Sept. 12-22

BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008; Delta, Pa., Aug. 28—Sept. 8; Laurel, Del., Sept. 11-22; High Point, N.C., Sept. 25—Oct. 6

BRAUN, GENE. (C) c/o NPH*: Pittsburgh, Pa. (Lincoln Place), Sept. 16-22; Bartlesville, Okla. (1st), Sept. 23-29; Gahanna, Ohio (Columbus Shepherd), Sept. 30—Oct. 6

BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651

BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914; St. Louis, Mo. (Lafayette Park), Sept. 16-22; Yorktown, Ind. (1st), Sept. 23-29

BROWN, CURTIS R. (C) 315 S. Bisailion, Bourbonnais, Ill. 60914; Trenton, N.J. (Erma Camp), Aug. 22—Sept. 3; Elkins, W. Va., Sept. 9-15; Lancaster, Ohio (Mills Mem.), Sept. 18-29

BROWN, J. RUSSELL. (C) c/o NPH*: St. Joseph, Mo. (1st), Sept. 8-15; Sioux City, Ia. (Central), Sept. 16-22; Oklahoma City, Okla. (Shields), Sept. 23-29

BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; North Platte, Neb., Sept. 1-8; Beatrice, Neb. (1st), Sept. 12-22; Kilgore, Tex. (1st), Sept. 26—Oct. 6

BRYANT, E. L. (C) R. 1, Box 20, Crescent City, Fla. 32012

BUCKLEY, RAYMOND. (C) Box 128, Sumner, Wash. 98390; Battle Ground, Wash. (Faith), Sept. 1-8; Snohomish, Wash. (Clearview), Sept. 9-15; Washougal, Wash., Sept. 22-29

BURNEE, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Gordonsville, Tenn., Aug. 21—Sept. 1; Memphis, Tenn. (Calvary), Sept. 4-15; Oak Ridge, Tenn. (1st), Sept. 18-29

BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404

CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413; Craig, Colo., Sept. 16-22

CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581

CASEY, H. A. & HELEN. (C) c/o NPH*

CHALFANT, MORRIS. (C) 1610 Oak Ave., Danville, Ill. 61832; Pittsburgh Dist. Camp, Aug. 23—Sept. 1

CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320

CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401; Minneapolis, Kans., Sept. 20-29

CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Willard, Ohio, Sept. 1-8; Richmond, Ind. (1st), Sept. 9-15; Chrisman, Ill., Sept. 16-22

Clark, Harold L. (R) 607 S. Monroe St., Montpelier, Ohio 43543; Jasper, Tex., Sept. 15-22

CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Columbia, S.C., Sept. 15-22; Murray, Ky., Sept. 26—Oct. 6

CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885; Kenton, Ohio, Sept. 8-15; Portland, Ind., Sept. 22-29

CLIFT, NORVIE O. (C) c/o NPH*: Sumner, Wash., Aug. 25—Sept. 1; Auburn, Calif. (1st), Sept. 8-15; Richmond, Calif. (1st), Sept. 17-22; Molalla, Ore., Sept. 23-29

COMPTON, CLYDE D. (C) 162 Croyden Ln., El Cajon, Calif. 92020; Grass Valley, Calif. (Wes. Meth.), Sept. 8-15; Freemont, Calif., Sept. 18-29

COOK, LEON G. & MARIE. (C) c/o NPH*: Greensboro, N.C. (White Rock), Aug. 27—Sept. 1; Milford, Del., Sept. 3-8; Paden City, W. Va., Sept. 9-15; Roanoke, Va., Sept. 16-22; Augusta, Ky., Sept. 24-29

COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207

CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901; Menomonee, Wis., Sept. 1-8; Viroqua, Wis., Sept. 9-15; Muncie, Ind. (Emmanuel), Sept. 16-22; Albany, Ind., Sept. 23-29

COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Prescott, Ark. (Indoor Camp), Aug. 22—Sept. 1; Decatur, Ill., Sept. 2-8; Dayton, Ohio (Ch. of Christ in Chr. Union), Sept. 9-15; Atlanta, Ga., Sept. 22-29

CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Shelbyville, Ill., Aug. 25—Sept. 1; Dexter, Mo. (Southwest), Sept. 3-8; Junction City, Kans., Sept. 9-15; Nacogdoches, Tex., Sept. 17-22; Webster, Tex., Sept. 24-29

CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Peoria, Ill. (Northside), Sept. 20-29

CREWS, HERMAN F. & MRS. (C) c/o NPH*: Vicksburg, Miss., Aug. 25—Sept. 1; Bonham, Tex. (1st), Sept. 2-8; Grand Prairie, Tex., Sept. 11-22; Sington, Tex., Sept. 23-29

CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104

DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Parkersburg, W. Va. (1st), Sept. 2-8; New Castle, Ind. (Southside), Sept. 12-22; Adrian, Mich., Sept. 24—Oct. 6

DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Tell City, Ind., Sept. 5-15; Cambridge City, Ind., Sept. 26—Oct. 6

DAVIS, RAY. (C) Rt. 9, Box 655, Tulsa, Okla. 74107

DELONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; Ithaca, N.Y., Sept. 10-15; Warren, Ohio, Sept. 16-22; Dayton, Ohio, Sept. 23-29; Denver, Colo., Sept. 30—Oct. 6

DENNIS, DARRELL & BETTY. (C) c/o NPH*:

Lanett, Ala., Sept. 2-8; West Carrollton, Ohio, Sept. 16-22; Taylorville, Ill., Sept. 23-29

DENNIS, GARNALD D. (C) c/o NPH*: West Carrollton, Ohio, Sept. 15-22

DENNIS, LASTON & RUTH. (C) c/o NPH*

DISHON, MELVIN. (C) Rt. 2, Bowling Green, Ky. 42101; Albany, Ky. (Northside), Sept. 9-15; Lufkin, Tex. (1st), Sept. 17-22; Jamestown, Ky., Sept. 29—Oct. 6

DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Charleston, W. Va. (Northside), Sept. 3-8; Adrian, Mich. (Madison), Sept. 10-15; Newburgh, N.Y., Sept. 17-22; Sutherlin, Ore., Sept. 29—Oct. 6

DOBBINS, C. H. (C) Yoder, Ind. 46798

DONALDSON, W. R. (C) c/o NPH*: Pampa, Tex. (1st), Sept. 1-8; Oklahoma City, Okla. (May Ave.), Sept. 15-22; Tahlequah, Okla. (1st), Sept. 29—Oct. 6

DONOHUE, DONAL & BERTHA A. (C) c/o NPH*: Momence, Ill., Sept. 5-15; Oden, Ind., Sept. 19-29

DUNNIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Corinth, N.Y. (Tri-County Camp), Aug. 25—Sept. 1; Portsmouth, Ohio (1st), Sept. 3-8; Sumter, S.C. (Blvd.), Sept. 23-29

DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901

EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001

EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424; Leavenworth, Wash., Sept. 11-22

ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011

ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843; Flint, Mich. (East), Sept. 11-22; Vassar, Mich., Sept. 25—Oct. 6

EMSLY, ROBERT. (C) Bible Expositor, c/o NPH*: Seagraves, Tex., Sept. 18-29

ENSEY, LEE H. (C) 25863 Pacific, Apt. 1, San Bernardino, Calif. 92404

EVERLETH, LEE. (C) 4510 Ave. Q, Lubbock, Tex. 79412; Salem, Ohio (1st), Sept. 16-22; Syracuse, N.Y., Sept. 25-29

Feller, Jason & Lois. (R) Box 22, Jonesboro, Ind. 46938; Elyria, Ohio, Sept. 1-8; Hampton, Va. (Wes.), Sept. 11-22; Hopewell, Va., Sept. 23-29

FERGUSON, EDWARD R. AND ALMA. (C) R. 2, Vicksburg, Mich. 49097; Columbus, Ohio (Beachwood), Sept. 8-15; Grand Ledge, Mich. (1st), Sept. 22-29

FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Fremar Ave., Bellmore, N.Y. 11710; Waverly, N.Y. (Children's Revival), Sept. 8-13; Millinocket, Me., Sept. 17-22; Johnson, Vt., Sept. 24-29

FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnnton, N.C. 28092; Tullahoma, Tenn., Aug. 23—Sept. 1

FISHER, TOM. (C) 4609 S. Fern Creek, Orlando, Fla. 32806

FISHER, WILLIAM. (C) c/o NPH*: Clovis, N.M. (1st), Sept. 8-15; Amarillo, Tex. (1st), Sept. 16-22; Indianapolis, Ind. (West Side), Sept. 24-29

FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211

FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Williamsburg, Ind., Sept. 4-15; Albany, Ky., Sept. 18-29

FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231; Council Bluffs, Ia., Sept. 4-15; Brodhead, Wis., Sept. 18-29

FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601; Ridgway, Pa., Sept. 4-15; Greensboro, Pa., Sept. 18-29

FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821; Fairmount, Ill., Sept. 9-15; Albion, Ill., Sept. 16-22; Paris, Ill., Sept. 23-29; Lincoln, Ill., Sept. 30—Oct. 6

FOWLER FAMILY EVANGELIST PARTY, THE THOMAS. (C) c/o NPH*: Hollywood, Md., Sept. 17-22

FOX, STEWART P., & WIFE. (C) R. 2, Box 221, Leesburg, Va. 22075

FRENCH, W. L. (C) 1108 S. Main, Hope, Ark. 71801; Mundelien, Ill., Aug. 25—Sept. 1; Grenada, Miss., Sept. 8-15; Tuscaloosa, Ala. (1st), Sept. 16-22; Atlantic, Tex. (1st), Sept. 23-29

FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837; Wyoming, Ill., Aug. 21—Sept. 1; Lewistown, Ill., Sept. 2-8; Bath, Ill., Sept. 9-15; Albany, Ky., Sept. 18-29

FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Chattanooga, Tenn., Sept. 2-8; Roanoke, Va. (1st), Sept. 15-22

GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914

GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303

- **GLORYLANDERS QUARTET.** (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Columbus, Ohio (Warren), Sept. 1; Atwater, Ohio, Sept. 7-8; Akron, Ohio (1st P.H.), Sept. 14-15; Urbana, Ohio, Sept. 18-29
- GOLDEN, C. GLENN, JR., TRIO.** (C) Box 19133, Oklahoma City, Okla. 73119
- GRAVAT, HAROLD F.** (C) Box 427, Anna, Ill. 62906; Memphis, Tenn. (Northside), Aug. 25—Sept. 8; Stroud, Okla., Sept. 15-22
- **GREEN, JAMES & ROSEMARY.** (C) Box 385, Canton, Ill. 61520; Springfield, Ill., Aug. 26—Sept. 1; Glen Burnie, Md., Sept. 1-8; Pekin, Ill. (1st), Sept. 9-15; Walla Walla, Wash., Sept. 22-29
- GREINER, GEORGE & KATHLEEN.** (C) c/o NPH*: Chadron, Neb., Aug. 21—Sept. 1; Boseman, Mont., Sept. 8-15; Mandan, N.D., Sept. 22-29
- GRIMM, GEORGE J.** (C) 820 Wells St., Sistersville, W. Va. 26175
- GRIMSHAW, MICHAEL & MRS.** (C) c/o NPH*: Regent, N.D., Sept. 9-15; Dickinson, N.D., Sept. 16-22; Sidney, Neb., Sept. 23-29; Freeport, Ill. (1st), Sept. 30—Oct. 6
- GUY, MARION O.** (C) R. 5, Muskogee, Okla. 74401; Claremore, Okla., Sept. 8-15; Aztec, N.M., Sept. 22-29
- HADEN, CHARLES E.** (C) Box 245, Sacramento, Ky. 42372; Louisville, Ky. (Okolona), Sept. 1-8; Salem, Ind., Sept. 9-15; S. Zanesville, Ohio, Sept. 22-29; Minford, Ohio, Sept. 30—Oct. 6
- HAMILTON, JACK and WILMA.** (R) 532 W. Cherokee, Springfield, Mo. 65804; Arkansas City, Kans., Sept. 2-8; Omaha, Neb. (1st), Sept. 9-15; Willmar, Minn., Sept. 16-22; Valley City, N.D., Sept. 23-29
- HARDING, MRS. MARIDEL.** (C) Box 195, Hastings, Neb. 68901
- HARRISON, CHARLIE.** (C) 821 N. Pershing, Seymour, Ind. 47274
- HARRISON, J. MARVIN.** (C) Box 13029, San Antonio, Tex. 78201; Texas City, Tex. (1st), Sept. 29—Oct. 6
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068; Marion, Ill., Sept. 5-15; Canton, Ill. (Maple Mills), Sept. 16-22; Ellisville, Ill., Sept. 23-29
- HEGSTROM, H. E.** (C) c/o NPH*
- MERIFORD, RUSSELL W.** (C) R. 1, Inola, Okla. 74036; Dallas, Tex., Sept. 15-22
- Hicks, A. M. (R) 10209 Cliff Cr., Tampa, Fla. 33612; Russell, Ky., Aug. 26—Sept. 1; White Springs, Fla. (Suwanee), Sept. 8-15; Newark, Ohio, Sept. 19-29; Vienna, W. Va., Sept. 30—Oct. 6
- HIGGINS, C. A.** (C) 2666 E. Meguiar Dr., Pasadena, Calif. 91107; Denver City, Tex., Sept. 22-29
- HIGGINS, CHARLES E.** (C) 865 E. Kingsley, Pomona, Calif. 91767; Montrose, Calif., Sept. 15-22; Las Vegas, Nev., Sept. 25—Oct. 6
- HISSOM, EARL G., JR.** (C) Box 544, Charleston, W. Va. 25322; Elkton, Ky., Sept. 30—Oct. 6
- HOECKLE, WESLEY W.** (C) 642 Vaky St., Corpus Christi, Tex. 78404; Abilene, Tex., Sept. 1-8; Hooker, Okla., Sept. 13-22; Rotan, Tex., Sept. 23-29
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028; Springfield, Tenn. (1st), Aug. 25—Sept. 1; Bennettsville, S.C. (1st), Sept. 2-8; Spartanburg, S.C. (1st), Sept. 9-15; Memphis, Tenn. (Park), Sept. 22-29; Conroe, Tex., Sept. 30—Oct. 6
- HOLSTEIN, C. V.** (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460; Beauty, Ky., Sept. 19-29
- HOOD, GENE & MRS.** (C) c/o NPH*: Indianapolis Dist. Camp, Aug. 23—Sept. 1; Sherman, Tex., Sept. 2-8; Sioux City, Ia., Sept. 9-15; Ottawa, Kans., Sept. 16-22; Dallas, Tex. (North), Sept. 23-29; Victoria, Tex., Sept. 30—Oct. 6
- HOOT EVANGELISTIC PARTY (G. W. & PEARL).** (C) Box 745, Winona Lake, Ind. 46590; Morris-town, Ind., Sept. 10-15; St. Louis, Mo., Sept. 19-29
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505; Follinsbee, W. Va., Sept. 2-8; Hurricane, W. Va., Sept. 9-15; Trenton, N.J., Sept. 22-29
- HOOTS, BOB.** (C) c/o NPH*
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind. 46750; Danville, Ill. (Gray's Siding), Aug. 26—Sept. 1; Rock Falls, Ill., Sept. 2-8; Marion, Ind. (Lincoln), Sept. 11-22; Carbondale, Ill., Sept. 23-29
- HUFF, PHIL W.** (C) 209 N. East St., Vanlue, Ohio 45890; Belle Vernon, Pa., Sept. 3-8; Bowdoinham, Me., Sept. 10-15; Wolfboro, N.H., Sept. 16-22; Valley Stream, N.Y., Sept. 24-29; Galion, Ohio (1st), Sept. 30—Oct. 6
- Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214; Peterborough, Ont., Sept. 8-15; Amelia, Ohio, Sept. 19-29
- HUTCHINSON, C. NEAL.** (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Nashua, N.H., Sept. 8-15; Lakeville, Mass., Sept. 22-29
- HYSONG, RALPH L.** (C) R. 22, Deimont, Pa. 15626; Caribou, Me., Aug. 25—Sept. 1; Sligo, Pa., Sept. 8-15; Northfield, N.J., Sept. 22-29
- **IDE, GLENN, JR., EVANGELISTIC PARTY.** (C) Preacher, Singer, Children's Workers, R. 2, Vicksburg, Mich. 49097; Peoria, Ill., Sept. 5-15; Milwaukee, Wis., Sept. 19-29
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022; Eaton, Ohio, Sept. 9-15; Union City, Pa., Sept. 20-29
- IRICK, MRS. EMMA.** (C) Box 906, Lufkin, Tex. 75901; Hot Springs, Ark. (1st), Aug. 28—Sept. 1; Bristol, Pa. (1st), Sept. 8-15; Lewisburg, Tex. (1st), Sept. 20-29
- **IRWIN, ED.** (C) c/o NPH*: Haywood, Okla., Aug. 26—Sept. 1; Greenwood, Ind., Sept. 2-8; Monteagle, Tenn. (Chapman's Chapel), Sept. 9-15; Ravenswood, W. Va., Sept. 23-29
- ISBELL, R. A.** (C) Drawer 408, Crowley, La. 70526; Higgins, Tex., Aug. 30—Sept. 8; Amarillo, Tex. (S. Georgia), Sept. 13-22; Burleson, Tex. (1st), Sept. 23-29
- ISENBERG, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Logan, W. Va., Sept. 4-15; Coal Valley, Ill., Sept. 17-22; Binghamton, N.Y. (1st), Sept. 29—Oct. 6
- **JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Tucson, Ariz. (1st), Sept. 1-8; Scottsdale, Ariz. (1st), Sept. 9-15; Hacienda Heights, Calif. (1st), Sept. 18-29
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311; W. Milton, Ohio, Aug. 18—Sept. 1; Quincy, Ohio, Sept. 4-15; Mercer, Pa., Sept. 18-29
- JENSEN, MARK.** (C) 6352 N.E. Canfield St., West Linn, Ore. 97068
- JONES, CLAUDE W.** (C) R. 3, Box 42, Bel Air, Md. 21014
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205; Fargo, Ga. (Evan. Church), Aug. 29—Sept. 8; McKinney, Tex. (1st), Sept. 11-22; Nowata, Okla., Sept. 25—Oct. 6
- **KILLEN, ALLEN R.** (C) 407 Campbells Creek Dr., Charlestown, W. Va. 25306
- **Kingdom-Heirs.** (R) Box 724, Kankakee, Ill. 60901; Mundelein, Ill., Aug. 26—Sept. 1; Ft. Wayne, Ind. (Trinity), Sept. 2-8; Hammond, Ind. (Woodlawn), Sept. 16-22; Logansport, Ind., Sept. 29
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- **KRUSE, CARL H. & WIFE.** (C) 4503 N. Redmond, Bethany, Okla. 73008; Tulsa, Okla. (Trinity), Sept. 4-15; Idabel, Okla., Sept. 18-29
- LAND, HERBERT.** (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V.** (C) 4908 N. College, Bethany, Okla. 73008; La Moure, N.D., Sept. 4-15; Sweetwater, Tex., Sept. 22-29
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748; Cowan, Ind., Aug. 21—Sept. 1; Parker, Ind., Sept. 4-15; Ft. Wayne, Ind. (Community), Sept. 18-29
- **LAW, DICK & LUCILLE.** (C) Preachers & Singers, c/o NPH*: E. St. Louis, Ill. (Crestview), Aug. 21—Sept. 1; Lexington, Ky. (Lafayette), Sept. 4-8; Batavia, Ohio, Sept. 9-15; Georgetown, Ill., Sept. 16-22; Corydon, Ind., Sept. 25—Oct. 6
- **LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611; Birmingham, Ala. (1st), Sept. 24-29
- LEE, TED.** (C) c/o NPH*: Francisco, Ind., Aug. 30—Sept. 1; Milford, Ill., Sept. 2-8; Brazil, Ind., Sept. 9-15
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343; Vallejo, Calif., Sept. 18-29; Seaside, Calif. (Monterey), Sept. 30—Oct. 6
- LEONARD, JAMES C. & FLORICE.** (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302; DeGraff, Ohio, Sept. 5-15; Hebron, Ohio, Sept. 19-29
- Leonard, James R. (R) c/o NPH*: Hicksville, Ohio, Aug. 23—Sept. 1; Freeport, Ill. (1st), Sept. 3-8; Champaign, Ill. (1st), Sept. 12-22; Auburn, Ill., Sept. 27—Oct. 6
- LESTER, FRED R.** (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Oakdale, Calif., Sept. 11-22; Roseville, Calif., Sept. 26—Oct. 6
- **LEVERETT BROTHERS.** (C) R. 4, Lamar, Mo. 64759; Freedom, Ind., Sept. 6-15; Bristol, Ind., Sept. 20-29
- LIDDELL, P. L.** (C) c/o NPH*: Maine Dist. Camp, Aug. 30—Sept. 2; Ft. Wayne, Ind., Sept. 3-8; Elkins, W. Va., (1st), Sept. 9-15; Frankfort, Ky. (1st), Sept. 18-29; Bucyrus, Ohio, Sept. 30—Oct. 6
- LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514 (Entering full-time evangelism)
- Lightner, Joe. (R) R. 11, Springfield, Mo. 65803; Springfield, Mo. (Grace), Sept. 15-22; Cherryvale, Kans., Sept. 23-29
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802; Royersford, Pa., Sept. 8-15; Rochester, Mich. (1st), Sept. 17-22; Fairborn, Ohio (1st), Sept. 24-29
- LITTLER, DICK.** (C) 12707 Groveside, La Mirada, Calif. 90638; Compton, Calif., Sept. 8-15; Bakersfield, Calif., Sept. 16-22; Sacramento, Calif. (North), Sept. 23-29
- Livingston, J. W. (R) 2916 Bell, Lawton, Okla. 73501 (Entering full-time evangelism)
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill. 61865; Mt. Carmel, Ill., Sept. 4-15; Jerseyville, Ill., Sept. 30—Oct. 6
- LONG, WILMER A.** (C) Box 295, Goodrich, N.D. 58444
- **LUSH, RON.** (C) c/o NPH*: Teaching at Nazarene Bible College, Colorado Springs, Colo.
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; Pawhuska, Okla., Aug. 29—Sept. 8; Hominy, Okla., Sept. 24—Oct. 6
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MARCKEL, KENNETH W.** (C) c/o NPH*: Waynesburg, Pa., Sept. 9-15; North Manchester, Ind. (1st), Sept. 16-22; Middletown, Ind. (1st), Sept. 23-29; Leavittsburg, Ohio, Sept. 30—Oct. 6
- MARTIN, PAUL.** (C) c/o NPH*: Anchorage, Alaska (1st), Aug. 25—Sept. 1; Anchorage, Alaska (Hillcrest), Sept. 2-8; Richland, Wash., Sept. 15-22; Van Nuys, Calif., Sept. 23-29
- MATHIS, I. C.** (C) c/o NPH*: Overland Park, Kans. (Antioch), Sept. 23-28
- MAY, VERNON D. & MRS.** (C) 2643 14th Ave. Ct., Greeley, Colo. 80631; Rawlins, Wyo., Aug. 27—Sept. 8; Burlington, Colo., Sept. 11-22; Lebanon, Tenn. (Westside), Sept. 25—Oct. 6
- **MAYFIELD, PAUL & HELEN.** (C) c/o NPH*: Grand Rapids, Mich. (West Side), Sept. 4-8; Clarksburg, W. Va., Sept. 11-22
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403; Lanett, Ala. (1st), Sept. 2-8; Artesia, N.M. (1st), Sept. 15-22; Topeka, Kans. (1st), Sept. 29—Oct. 6
- McConnell, Frank R. (R) Sunday School Evangelist, 3711 N. Beaver, Bethany, Okla. 73008; Albuquerque, N.M., Aug. 27—Sept. 1
- **MCCOY, NORMAN E.** (C) 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST.** (C) c/o NPH*: Oklahoma City, Okla. (Capitol Hill), Aug. 26—Sept. 1; Cedar Falls, Ia., Sept. 3-8; Indianola, Ia., Sept. 9-15; Council Bluffs, Ia., Sept. 16-22; New Albany, Ind. (East Side), Sept. 24-29
- MCDONALD, G. RAY.** (C) 321 Curran, Brookhaven, Miss. 39601
- MCDOWELL, DORIS.** (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; Glendale, Ariz., Sept. 8-15
- McGUFFEY, J. W.** (C) 1628 N. Central, Tyler, Tex. 75701
- McNatt, John A. (R) 881 Union St., Shelbyville, Tenn. 37160; Dechard, Tenn. (1st), Sept. 15-22
- **McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Weirton, W. Va., Sept. 5-15
- McWHIRTER, G. STUART.** (C) c/o NPH*: Bloomfield, Ia., Aug. 26—Sept. 1; Macedonia, Ohio, Sept. 3-8; Niagara Falls, N.Y. (1st), Sept. 9-15; Pittsburgh, Pa. (Lincoln Place), Sept. 16-22; Newport, Ky. (1st), Sept. 23-29
- MEADOWS, NAOMI & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924
- **MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Monett, Mo., Sept. 1-8; Lenoir City, Tenn., Sept. 16-22; Woodward, Okla., Sept. 30—Oct. 6
- MERRYMAN, PAUL.** (C) c/o NPH*: Oxford, Ind. (1st), Sept. 6-15; Rensselaer, Ind. (Summersville), Sept. 16-22; Greensburg, Ky., Sept. 23-29; Carthage, Tenn., Sept. 30—Oct. 6
- Mewbourn, O. V. (R) 1001 65th St., S. St. Petersburg, Fla. 33707; Paulding, Ohio, Sept. 5-15; New Carlisle, Ohio, Sept. 19-29
- MEYER, VIRGIL G.** (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807; Mt. Blanchard, Ohio, Sept. 4-15
- **MICKEY, BOB & IDA MAE.** (C) 1501 Edison, La Junta, Colo. 81050; Irving, Tex. (Faith), Aug. 26—Sept. 1; Pana, Ill., Sept. 5-15; Evansville, Ind. (Grace), Sept. 19-29
- MILLER, LEILA DELL.** (C) c/o NPH*
- MILLER, NETTIE A.** (C) c/o NPH*: Danville, Ill., Sept. 1-8; Overland, Mo., Sept. 16-22; Flint, Mich., Sept. 29—Oct. 6
- MILLER, W. F.** (C) 521 Victoria Ave., Williams-town, W. Va. 26187
- MILLHUFF, CHARLES.** (C) c/o NPH*: Clarksville, Tenn. (1st), Sept. 2; Detroit, Mich. (1st), Sept. 8-15; Hutchinson, Kans. (Bethany), Sept. 16-22; Vancouver, Wash. (Central), Sept. 24-29; San Bernardino, Calif. (1st), Sept. 30—Oct. 6
- **MONCK, JIM.** (C) c/o NPH*: Grand Haven, Mich. (1st), Aug. 25—Sept. 1; Gilman, Ill., Sept. 3-8; Tipp City, Ohio, Sept. 9-15; Grove City, Ohio, Sept. 16-22; Marion, Ind., Sept. 23-29; Owasso, Mich., Sept. 29—Oct. 6
- MOORE, EUGENE.** (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008; Beaver, Okla., Sept. 22-29
- MOORE, FRANKLIN M.** (C) Box 302, Castle Rock,

- Colo. 80104; Rushville, Ind. (Andersonville), Aug. 30—Sept. 8; Mt. Pleasant, Ia., Sept. 12-22; Shelbyville, Ind., Sept. 26—Oct. 6
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832; Kampsville, Ill., Sept. 26—Oct. 6
- MOULTON, M. KIMBER.** (C) c/o NPH*: Pittsburgh Dist. Camp, Aug. 23—Sept. 1; Santa Rosa, Calif. (1st), Sept. 4-15; Palo Alto, Calif. (1st), Sept. 18-29; Oregon City, Ore., Sept. 30—Oct. 6
- **MULLIN, DeVERNE.** (C) 67 Wilestead, Newmarket, Ontario, Canada: Clarksburg, Ont. (Union Meeting), Sept. 1-8; Niagara Falls, N.Y., Sept. 10-15; Newport, Ky., Sept. 23-29; Ironton, Ohio (1st), Sept. 30—Oct. 5
- MYERS, DAVID J.** (C) R. 1, Box 108-A, Logan, Ohio 43138; Chillicothe, Ohio (Westside), Sept. 1; New Boston, Ohio, Sept. 6-15
- **NELSON, CHARLES E. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756; De Kalb, Ill., Aug. 28—Sept. 8; Marysville, Mo., Sept. 13-22
- **NESSETH-HOPSON PARTY.** (C) c/o NPH*: Pickford, Mich., Aug. 23—Sept. 1; New Lothrop, Mich., Sept. 8-15; Stratton, Ohio, Sept. 20-29
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Gainesville, Tex. (1st), Aug. 27—Sept. 1; Hutchinson, Kans. (1st), Sept. 4-15; Amarillo, Tex. (N. Beacon), Sept. 16-22; Grand Saline, Tex. (1st), Sept. 23-29; Sallisaw, Okla. (1st), Sept. 30—Oct. 6
- **NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Bushnell, Ill., Aug. 29—Sept. 8; Ottawa, Ill., Sept. 12-22
- NORTHROP, LLOYD E.** (C) 6249 Lucky John Rd., Paradise, Calif. 95969; Hillsboro, Ore., Sept. 8-15; Carson, Wash., Sept. 18-29
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520; Jacksonville, Tex., Sept. 1-8; Osborne, Kans., Sept. 12-22; Springfield, Mo. (East Grand), Sept. 26—Oct. 6
- **DYLER, CALVIN B.** (C) c/o NPH*
- PARROTT, A. L.** (C) 460 S. Bresee, Bourbonnais, Ill. 60914; Tyler, Tex., Sept. 1-8; Elmira, N.Y., Sept. 13-22; Somerset, Pa., Sept. 25—Oct. 6
- **PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: New Kensington, Pa., Aug. 27—Sept. 1; Hewitt, Minn., Sept. 6-15; St. Paul, Minn. (1st), Sept. 17-22; Mancelona, Mich., Sept. 25-29
- **PAUL, CHARLES.** (C) c/o NPH*: York, Neb., Sept. 16-22; Chicago, Ill. (Mt. Greenwood), Sept. 29—Oct. 6
- PERSONETT, EUGENE V.** (C) Box 483, Ft. Recovery, Ohio 45846; Wabash, Ind. (Mizpah Camp), Aug. 19—Sept. 1; Cory, Ind., Sept. 4-15; Elkhart, Ind. (Bresee), Sept. 18-29
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- **PICKERING MUSICALAIRES, THE.** (C) c/o NPH*
- **PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832; Fairfield, Ia., Sept. 6-15; Tilden, Ill., Sept. 20-29
- PIPKIN, SYLVIA M.** (C) Box 322, Killbuck, Ohio 44637
- PITTEGGER, TWYLA.** (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Pittsfield, Ill., Sept. 4-15; Indianapolis, Ind. (Meridian St.), Sept. 18-29
- Potter, Harold J. (R) Sunday School Evangelist & Ventriloquist, 529 Webb Dr., Bay City, Mich. 48706; Okemos, Mich., Sept. 13-15; Jackson, Mich. (Grace), Sept. 27-29
- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Hacienda Heights, Calif., Sept. 4-5; Huntington Park, Calif., Sept. 8-11; Phoenix, Ariz. (Maryvale), Sept. 15-18; Pueblo, Colo. (1st), Sept. 22-25
- POTTER, ORVILLE S.** (C) R. 2, Box 2280, Auburn, Calif. 95603; Roseville, Calif., Sept. 22-29
- **POWELL, CURTICE L.** (C) 33 Reba Ave., Mansfield, Ohio 44907; Amesville, Ohio, Aug. 30—Sept. 8; Mansfield, Ohio (McPherson), Sept. 12-22; Massillon, Ohio, Sept. 27—Oct. 6
- PRENTICE, CARL & ETHEL.** (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Waterloo, Okla. (Tent Revival), Aug. 23—Sept. 1; El Reno, Okla. (1st), Sept. 8-15; Mission, Tex., Sept. 17-22; Harlingen, Tex. (1st), Sept. 27—Oct. 6
- PURKHISER, H. G.** (C) 308 E. Hadley, Aurora, Mo. 65605
- **QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Caro, Mich. (Zone Camp), Aug. 26—Sept. 1; Lexington, Ky. (1st), Sept. 2-8; Orlando, Fla. (Central), Sept. 9-16; Hamilton, Ohio (1st), Sept. 17-22
- RAKER, W. C. & MARY.** (C) Box 106, Lewis-ton, Ill. 61542; Ellisville, Ill., Sept. 3-8; Anna, Ill., Sept. 16-22; Fredricktown, Mo., Sept. 23-29
- RICE, RALPH.** (C) 205 E. Munroe, Bourbonnais, Ill. 60914; Knoxville, Tenn., Sept. 8-15; St. Augustine, Fla. (1st), Sept. 18-29
- **Richards, Larry & Phyllis (Coulter).** (R) 1735 Dawson St., Indianapolis, Ind. 46203; Cory, Ind., Sept. 9-15; Middletown, Ind., Sept. 22-29; Terre Haute, Ind. (Northside), Sept. 30—Oct. 6
- **ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Lubbock, Tex. (Grace), Sept. 18-29
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; Toronto, Ontario (Downs-view), Sept. 28—Oct. 6
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221; Urbana, Ohio, Sept. 18-29
- Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada: Claresholm, Alta., Sept. 6-13
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061; Austin, Tex. (1st), Sept. 1-8; Kansas City, Mo. (Wornall), Sept. 9-15; Gainesville, Fla. (University), Sept. 16-22; St. Petersburg, Fla. (1st), Sept. 29—Oct. 6
- SHERIDAN, WILLIAM Q.** (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416; Decherd, Tenn. (Warrens Chapel), Sept. 16-22
- **SHOWALTER, KEITH & PAT.** (C) c/o NPH*: Pittsburgh Dist., Aug. 23—Sept. 1
- Singel, Timothy Dean. (R) 334 E. Water, Bourbonnais, Ill. 60914; Yorktown, Ind., Sept. 23-29
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043; Parkersburg, W. Va., Sept. 2-8; Aurora, Ind. (Pil. Hol.), Sept. 16-22; Aurora, Ind. (Wesley), Sept. 23-29
- **SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- SLATER, HUGH L.** (C) c/o NPH*: Stockton, Calif., Aug. 22—Sept. 1
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- **SMITH, OTTIS E., JR. & MARGUERITE.** (C) 60 Grant St., Tidouette, Pa. 16351; Brandon, Vt., Aug. 22—Sept. 1; Washington, Pa. (Hard Ave.), Sept. 3-8; Franklin, Pa., Sept. 10-15; Miamisburg, Ohio, Sept. 17-22; Uhrichsville, Ohio (1st), Sept. 24-29
- SNOW, DONALD E.** (C) 1215 Quarry Rd., Marion, Ind. 46952
- **SOUTH, J. W. & MRS.** (C) 2943 Jewett St., Highland, Ind. 46323
- Sparks, Rev. & Mrs. Asa. (R) 91 Lester, Nashville, Tenn. 37210; Wurtland, Ky., Sept. 3-8
- STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252; Rowsburg, Ohio, Sept. 18-19
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008; Montpelier, Ohio, Aug. 29—Sept. 8; Carthage, Ind., Sept. 12-22; E. Liverpool, Ohio, Sept. 26—Oct. 6
- STEELE, J. J.** (C) Box 1, Coffeyville, Kans. 67337
- Stephens, Kenneth. (R) c/o NPH*: Scott City, Kans., Sept. 9-15; Caney, Kans. (1st), Sept. 16-22; New Cumberland, Pa., Sept. 25—Oct. 6
- STEWART, PAUL J.** (C) Box 850, Jasper, Ala. 35501; Caro, Mich. (Zone Camp), Aug. 26—Sept. 1; Lexington, Ky. (1st), Sept. 3-8; Orlando, Fla. (Central), Sept. 9-15; Hamilton, Ohio (1st), Sept. 17-22; Rustin, La. (1st), Sept. 24-29; Dayton, Ohio (Radcliff), Sept. 30—Oct. 6
- STRACK, W. J.** (C) Box 112, Jefferson, Ohio 44047
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503; Fairbury, Ill., Sept. 2-8; Fulton, Ohio, Sept. 9-15; Rantoul, Ill., Sept. 18-29
- SWEARENGEN, JOHN W.** (C) Box 215, ONC, Kan-kahee, Ill. 60903; Anderson, Ind. (Columbus), Sept. 3-8; Macomb, Ill., Sept. 9-15; Hickory Hills, Ill., Sept. 16-22; Bartlesville, Okla. (1st), Sept. 23-29; St. Louis, Mo. (1st), Sept. 30—Oct. 6
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410; Madison, Ind., Sept. 18-29
- TAYLOR, EMMETT E.** (C) c/o NPH*: Panama, Okla., Aug. 27—Sept. 1; Moberly, Mo., Sept. 6-15; Flintstone, Ga., Sept. 17-22; Tulsa, Okla. (University), Sept. 23-29; Denver, Colo. (Lake-wood), Sept. 30—Oct. 6
- TAYLOR, ROBERT W.** (C) 2700 Farnleigh Ave., Dayton, Ohio 45420
- THOMAS, FRED.** (C) 177 Marshall Blvd., Elkhart, Ind. 46514; Georgetown, Ohio, Aug. 26—Sept. 1; Portsmouth, Ohio, Sept. 2-8; Catlettsburg, Ky. (Southside), Sept. 9-15; Topeka, Kans. (Highland Park), Sept. 16-22; Springfield, Ohio, Sept. 23-29; Tecumseh, Mich., Sept. 30—Oct. 6
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- THOMPSON, WM. & MRS.** (C) 1535 S. Centennial, Indianapolis, Ind. 46222
- THOMPSON, WILLIAM E.** (C) 8050 E. Madison St., Portland, Ore. 97215; Oakridge, Ore., Sept. 8-15; Beaverton, Ore., Sept. 16-22; Coos Bay, Ore., Sept. 30—Oct. 6
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301; Escondido, Calif., Aug. 21—Sept. 1; Wray, Colo., Sept. 2-8; Brush, Colo., Sept.
- 11-22; Boulder, Colo., Sept. 23-29; Lincoln, Neb., Sept. 30—Oct. 6
- TOWRISS, J. G.** (C) 1913 Glenelgyn Dr., Muncie, Ind. 47304
- TRIPP, HOWARD M.** (C) c/o NPH*: E. St. Louis, Ill. (Maplewood), Aug. 26—Sept. 1; High Springs, Fla., Sept. 6-15; Portsmouth, Va., Sept. 20-29; Chesapeake, Va. (1st), Sept. 30—Oct. 6
- **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201 Leesburg, Fla. 32748; Ferry, Mich. (Wesleyan) Aug. 27—Sept. 1; Muskegon, Mich. (Eastwood) Sept. 3-8; Howell, Mich., Sept. 19-29
- Turbyfill, M. L. (R) 1537 S.E. 29th, Oklahoma City, Okla. 73129; Augusta, Kans., Sept. 19-2
- Underwood, G. F. & Mrs. (R) R. 4, Box 420N Cortland, Ohio 44410; Wayne, Mich. (Westland) Sept. 4-15; Knox, Pa., Sept. 18-29
- VAN SLYKE, D. C.** (C) 508 16th Ave., S., Nampa, Idaho 83651; Randle, Wash., Aug. 31—Sept. 1
- VAUGHN, ROY M.** (C) 1316 Dickenson Dr., Clearwater, Fla. 33515; Jacksonville, Fla., Sept. 3-8; Ft. Pierce, Fla. (1st), Sept. 10-15; Cincinnati, Ohio (Asbury), Sept. 19-22; Princeton, Ind. (1st), Sept. 23-29
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115 New York Dist. Camp, Aug. 23—Sept. 1; Weir-ton, W. Va., Sept. 5-15; New Matamoras, Ohio, Sept. 17-22
- WALKER, LAWRENCE C.** (C) 3214 Ridge Rd., S.E. Warren, Ohio 44484; Charleston, W. Va. (North-side), Sept. 3-8; Adrian, Mich., Sept. 10-15; Barberton, Ohio (1st), Sept. 17-22; Ashtabula Ohio (1st), Sept. 29—Oct. 6
- WALKER, W. B.** (C) c/o NPH*: Siloam Springs Ark., Sept. 10-15; Benton, Ark., Sept. 17-22
- **WALLACE, J. C. & MRS.** (C) Box 452, Louisville, Ky. 40201; Mishawaka, Ind., Aug. 26—Sept. 1; Science Hill, Ky. (1st), Sept. 3-8; Hamilton Ohio (Tuley Rd.), Sept. 9-15; Lancaster, Ohio Sept. 19-29; N. Royalton, Ohio (Calvary), Sept. 30—Oct. 6
- **WALTON, CLIFFORD L.** (C) 24915 Wilmot, E. Detroit, Mich. 48021; Port Huron, Mich. (North Hills), Sept. 3-8; Mt. Morris, Mich., Sept. 18-29; Pontiac, Mich. (Hillcrest), Sept. 30—Oct. 6
- **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Wilkinson, Ind., Aug. 29—Sept. 8; Portage, Ind., Sept. 12-22; Albany Ind. (White Chapel), Sept. 23—Oct. 6
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Hermosa Beach, Calif. Sept. 25—Oct. 6
- WEEKS, JAMES A.** (C) 300 Shaborn Ln., St. Marys Ohio 85885
- **WELLS, KENNETH & LILY.** (C) Box 1043, White fish, Mont. 59937; Lander, Wyo., Sept. 8-15; Provo, Utah, Sept. 19-29
- West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Inez, Ky., Aug. 21—Sept. 1; Georgetown, Del. (Wesleyan) Sept. 5-15; Millerstown, Pa. (Village Chapel) Sept. 20-29
- Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653; Great Falls, Mont. (Laymen's Retreat) Aug. 30—Sept. 2; N.W. Ohio Dist., Sept. 9-15; Olivet Naz. College, Sept. 16-20; Spokane, Wash. (Bethel), Sept. 22-29
- **WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITE, W. T.** (C) 116 E. Keith St., Norman Okla. 73069; Rising Sun, Ohio, Sept. 1-8; Pekin, Ill., Sept. 9-15
- WILLIAMS, B. IVAN.** (C) R. 2, Box 172, Vicksburg, Mich. 49097; Laingsburg, Mich., Sept. 1-8; Cadillac, Mich. (Cherry Grove), Sept. 15-22; Ironton, Ohio (1st), Sept. 29—Oct. 6
- WILLIAMS, EARL C.** (C) c/o NPH*
- WILLIAMS, LAWRENCE.** (C) 6706 N.W. 42nd Bethany, Okla. 73008; Milken, Tex., Sept. 6-8; Tatum, N.M., Sept. 15-22; Watonga, Okla., Sept. 27—Oct. 6
- WILLIS, MAE.** (C) Preacher and Children's Worker, c/o NPH*
- WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct. Pompano Beach, Fla. 33064; Virginia Beach Va. (Tidewater Central), Sept. 27—Oct. 6
- WOODWARD, GEORGE P.** (C) 326 Dry Run Rd. Monongahela, Pa. 15063; Highland Heights, Ky. Aug. 30—Sept. 8; Kalamazoo, Mich., Sept. 13-22; Franklin Furnace, Ohio (Plymouth Heights) Sept. 27—Oct. 6
- Wyatt, D. Powell. (R) 2531 Edge O'Lake Dr. Nashville, Tenn. 37207; (Entering full-time evangelism)
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYSS, LEON.** (C) c/o NPH*: Carlsbad, N.M. (Church St.), Aug. 23—Sept. 1; Coffeyville, Kans. (1st), Sept. 3-8; Johnson, Kans. (Bethel), Sept. 9-15; Pratt, Kans., Sept. 16-22; Kirkwood, Mo. (1st), Sept. 24-29
- **YODAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Floris

(C) Commissioned (R) Registered ○ Preacher and Song Evangelist ● Song Evangelist
 * Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

sant Rd., Florissant, Mo. 63031; Sikeston, Mo., Aug. 26—Sept. 1; Canton, Ohio (1st), Sept. 5-15; Holt, Mich., Sept. 17-22; Hobart, Ind. (1st), Sept. 24-29
ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Galion, Ohio, Sept. 3-8; New Lexington, Ohio, Sept. 11-22; Berea, Ohio, Sept. 30—Oct. 6



Con: Changing Convictions

In regard to the *Herald* of July 24, I must say I was disappointed in your answer to the question about personal convictions. I believe when God gives us a conviction He never changes His mind.

So many people have backslid over past convictions . . . God gave me my rules and standards when He saved me. When we give up what we once stood for, we had better quit professing.

MRS. L. BRANDENBURG
 Newport, Ky.

Pro: Vacation Blessing

The article "Try This on Your Vacation" (*Herald*, July 17) was very good. On our vacation we left familiar faces and places, but came home with a deeper experience with God.

We were fortunate to have a short time in Kingston, Jamaica. We called our missionary Rev. Ralph Cook; and within a short time, it seemed as though we had known him all of our lives. We had wonderful, Christian fellowship with him. Then we attended the Cross Roads Church of the Nazarene with Mr. Cook. We received such a warm welcome from

the pastor, Rev. Sims, and from each member, and truly God met with us all and blessed us that night. As Brother Cook told us how their budgets were all paid at the church, our hearts were full with joy for the faithful workers at the Cross Roads Church of the Nazarene.

We also stopped in Montego Bay for 15 minutes and met Alex Morgan, who works in customs and is a fine Nazarene layman. It was a great feeling to meet a brother in Christ among strangers.

May I give thanks to the Church of the Nazarene for its work in missions and for making my life so rich and full in Christ Jesus?

LONA MAE O'NEAL
 Tulsa



A SONG OF ASCENTS

By E. Stanley Jones. Nashville: Abingdon Press, 1968. 400 pages, cloth, \$4.95.

A publication event long awaited by evangelical Christians took place this year. It was the release of the autobiography of Dr. E. Stanley Jones, one of the outstanding missionary evangelists of the modern world.

Dr. Jones entitled his life story *A Song of Ascents*, and subtitled it "A Spiritual Autobiography." It is just that.

While enough of the external detail of an amazingly fruitful life is given to carry the thread of connection, the book is the story of the conver-

sion, entire sanctification, and ceaseless growing of a great soul.

Dr. Jones tells how a year after his conversion he began to read *The Christian's Secret of a Happy Life*, by Hannah Whitall Smith, a book Dr. J. B. Chapman placed first in his listing of books young people should read.

"It told of complete victory for the total person," he said. "My heart was kindled with desire as I read it. I wasn't reading it; I was eating it. I got to the forty-second page when God spoke to me: 'Now is the time to find.' I pleaded: 'Lord, I don't know what I want. This book is telling me. Let me read the book first and then I can intelligently seek.' But the voice was imperious: 'Now is the time to find.' I tried to read on, but the words were blurred. I saw I was in a controversy with God, so I closed the book, dropped on my knees beside my bed, and said: 'Now, Lord, what shall I do?' And He replied: 'Will you give me your all?' And after a moment's hesitation I replied: 'Yes, Lord, of course I will. I will give you my all, all I know and all I don't know.' Then He replied: 'Then take my all, take the Holy Spirit.' I paused for a moment: my all for His all; my all was myself, His all was himself, the Holy Spirit. I saw as in a flash the offer. I eagerly replied: 'I will take the Holy Spirit.' I arose from my knees, with no evidence, save His word. I walked out on the naked promise of that Word. His character was behind that Word. I could trust Him with my all and I could trust Him to give me His all. I walked around the room repeating my acceptance. The doubts began to close in on me. I did what Abraham did when the birds came to scatter his sacrifice—he shooed them away. I walked around the room pushing away with my hands the menacing doubts. Then suddenly I was filled—filled with the Holy Spirit. Wave after wave of the Spirit seemed to be going through me as a cleansing fire. I could only walk the floor with the tears of joy flowing down my cheeks. I could do nothing but praise Him—and I did. I knew this was no passing emotion; the Holy Spirit had come to abide with me forever" (pp. 52-53).

There is more, much more. After 64 years (Dr. Jones is now 84 years of age), the fire still burns and the vision is undimmed.

Dr. Jones has been the spiritual adviser to rajahs and kings, prime ministers and presidents. Dividing his time, six months of evangelism in Asia and six months in the Western world, he has a grasp of the world religious scene equalled by few and



THE NEW \$150,000 sanctuary and educational unit of Daytona Beach (Fla.) First Church was dedicated by Dr. John L. Knight, newly elected executive secretary of the Department of Evangelism. The church has received 112 members by profession of faith in the last two years, out of a total of 135 new members in that period of time. Rev. Willard Kilpatrick is the pastor.

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surpassed by none. Yet he has remained the ardent witness and soul winner of his earlier missionary years in India.

Spiritually sensitive people who read this book will want to own it and read it again and again. Whatever minor disagreements any might have will be overshadowed by the sense of complete reality that pervades these pages.—W. T. Purkiser. □

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Reviews of books from other publishers do not necessarily

MICHIGAN ASSEMBLY REGISTERS GAINS

Dr. J. Fred Hawk, superintendent of the Michigan District, reported 495 members received by profession of faith with a net gain for the district of 222, at the fifty-fifth annual assembly, July 17-19, held at Indian Lake Camp, Vicksburg, Mich.

Total giving for the district was almost \$2 million, an increase of \$199,-805 over last year. The district gave 10 percent for world missions and paid 93.6 percent of the NMBF budget.

A new district parsonage with ample office space was built during the year in Grand Rapids, Mich., and outstand-

ing gains were made in new local church and parsonage buildings.

Weekly average attendance in Sunday school passed the 10,000 mark.

General Superintendent V. H. Lewis was the presiding officer for the assembly.

District leadership for the coming year includes Dr. Hawk, serving the fourth year of an extended call. Mrs. Hawk as NWMS district president, Rev. Floyd Kanipe as district NYPS president, and Rev. David K. Ehrlin as district church school chairman.

Ministerial members on the district advisory board are Paul K. Moore, Harry T. Stanley, and Gaylord A. Rich. Lay members are Dr. L. D. Mitchell, Gerald Decker, and William Damon. □

NORTHWEST OKLAHOMA SHOWS CONSISTENT GROWTH

District Superintendent Jerald Locke reported that the Northwest Oklahoma District had given over 10 percent of the total income of churches of the district for world evangelism for the eleventh consecutive year.

The twentieth annual district assembly was held July 24-25 in the Bethany (Okla.) First Church. Mr. Locke is serving on an extended call as superintendent.

The district added 250 new members on profession of faith last year, with consistent gains in all other areas.

Outstanding Achievement Awards



went to Oklahoma City's Lake View Park Church for churches with 50 or more members, and to the Isabella church for churches with less than 50 members.

General Superintendent George Coulter, the presiding general, ordained Glenn Brunson, Sumner Morrison, Monte Nabors, Joseph Porter, J. Paul Turner, and Lawrence Williams to the ministry.

Auxiliary leaders for the next year are Mrs. Jerald Locke for the NWMS, David Allen for the NYPS, and J. Reyndal Russell for church schools. □

PITTSBURGH GAINS REPORTED

What was said to be probably the finest year of spiritual, financial, and statistical growth in its history was reported for the Pittsburgh District by Dr. Robert I. Goslaw, superintendent, at the sixty-first annual assembly, held July 18-19 at Greenville, Pa.

Dr. Goslaw completed the third year of a four-year term.

A total of 360 persons were received by profession of faith, a new high for a single year, and total giving reached \$1,254,000 with \$139,000 for world evangelism, making the district a 12.5 percent district.

The year also witnessed the building of a district parsonage and completion of the first phase of development at the new Mount Chestnut camp and district center.

General Superintendent George Coulter ordained six ministers: Earl Klein, Lloyd F. McLaughlin, Jr., Barry Mahoney, Clarence Shaw, James Huggins, and Lemuel Rodgers. Florence Brown was consecrated as a deaconess.

In the district NWMS convention, Mrs. Marjorie Goslaw was elected district president. □

VITAL STATISTICS

DEATHS

SCOTT DECKER, two, choked to death on an aspirin, July 27, in Mt. Sterling, Ill. Funeral services were conducted by Dr. L. S. Oliver and Rev. John Dittmer. Surviving are his parents, Rev. and Mrs. Phillip Decker; and one sister, Lisa.

FLOYD M. DUDLEY, 81, died May 31 in Erie, Pa. Funeral services were conducted by Rev. Wayne Minich. He is survived by his wife, Alvena; two sons, Burton and Howard; one daughter, Lillian Clark; eight grandchildren; and 12 great-grandchildren.

MRS. RACHEL M. SCOTT, 74, died June 12 in Waco, Tex. Funeral services were conducted by Rev. Paul Grundy and Rev. Jim Aghcraft. She is sur-



September

Hymn of the month



ARISE, MY SOUL, ARISE

Let this meaningful hymn, found in these music publications, enrich the music program of your church . . .

For CONGREGATION

PRAISE AND WORSHIP Nazarene Hymnal \$2.15
See your "Master Buying Guide" for quantity prices.

For ADULT CHOIR

AN-2-237 SANCTUARY CHOIR—One of the beloved hymns of the Church in an inspiring Richard E. Gerig arrangement 20c

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lived by one son, John William; and four daughters, Mrs. Susie Smith, Mrs. Wiley Altum, Mrs. Rudolph Smith, and Mrs. Red Radie.

MRS. MAUDE WILKINS, 75, died May 20 in Claude, Tex. Funeral services were conducted by Rev. Cleon Powell. Surviving are a son, Glen; two grandchildren; and two foster children, Virgie Fly and Cleon Powell.

LOGAN SMITH, 58, died June 27 at Fairfield, Ill. Funeral services were conducted by Rev. Harold Frodge and Rev. William Buckholz. He is survived by his wife, Mary; two daughters, Mrs. Wilma Schulz and Mrs. Barbara Cousert; three sons, Darrell, Thomas, and Rev. William O.; 18 grandchildren; two sisters; and one brother.

BIRTHS

—to Mr. and Mrs. David Wells, Lewistown, Ill., a daughter, Beth Ann, July 22.

—to Rev. Eugene and Patsy (Lawson) Broach, Jacksonville, N.C., a son, Ronald Eugene, June 8.

—to Jim and Margaret (McClung) Chandler, Daltart, Tex., a daughter, Jacquelyn Ann, July 11.

—to George and Martha (Reed) Garvin, River Forest, Ill., a son, Barton Lee, July 23.

MARRIAGES

Miss Betty Parris, Clovis, N.M., and Mr. Arlin True, Fresno, Calif., on June 10 at Clovis, N.M.

Marcia DeLong and Wesley Bittenbender on June 8 at Vicksburg, Mich.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

George P. Woodward, 326 Dry Run Road, Monongahela, Pa. 15063, has an open date September 27—October 6.

DISTRICT ASSEMBLY INFORMATION

GEORGIA, September 5-6. First Church, 735 Fayetteville Rd. S.E., Atlanta 30316. Host Pastor, W. E. McCumber. General Superintendent: Dr. V. H. Lewis.

NEW YORK, September 6-7. Beacon-Fishkill Church of the Nazarene, Rt. 52, Box 598, Fishkill, N.Y. 12524. Host Pastor: Ralph Montemuro. General Superintendent: Dr. Orville W. Jenkins.

JOPLIN, September 11-12. First Church of the Nazarene, 2000 S. Grand Ave., Carthage, Mo. 64832. Host Pastor: Wendell Paris. General Superintendent: Dr. George Coulter.

SOUTHWEST OKLAHOMA, September 11-12. Trinity Church of the Nazarene, 1345 S.W. 29th St., Oklahoma City 73119. Host Pastor: Rev. Robert Sumner. General Superintendent: Dr. Samuel Young.

GULF CENTRAL, September 12-13. Friendship Church of the Nazarene, 733 North Manassas St., Memphis 38107. Host Pastor: Rev. Jesse D. Ellis. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMPS

August 23—September 1, PITTSBURGH, District Center, Mt. Chestnut, Pa. Workers: Morris Chalcant, evangelist; Keith Showalter, singer. Robert I. Goslaw, district superintendent.

August 30—September 2, MAINE, Richmond, Me., Route 24. Workers: P. L. Liddell and Jack Bierce, evangelists; Donn Littlefield, youth director; and Mrs. Elzie Kilponen, children's worker. Joshua C. Wagner, district superintendent.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo, Kansas City, Mo. 64131
District Assembly Schedule

Samuel Young
North Carolina August 29-30
Southwest Oklahoma September 12-13

V. H. Lewis
Indianapolis August 28-29
Georgia September 5-6

George Coulter
Kansas City August 28-29
Joplin September 11-12

Edward Lawlor
South Arkansas September 4-5

Eugene L. Stowe
Southeast Oklahoma September 4-5
Gulf Central September 12-13

Orville Jenkins
North Arkansas August 28-29
New York September 6-7

NEWS OF RELIGION

You Should Know About . . .

"THERE IS a serious need for radical restructuring of the church; tinkering with the present machinery will do no good," the pastor of a unique Washington, D.C., congregation said in Estes Park, Colo.

Rev. Gordon Cosby, pastor of the Church of the Saviour, which has only 68 members but is noted for creative witness in its coffee shop—the Potter's House, a favorite exhibition spot for Washington's artists—spoke at the thirty-eighth triennial convention of the General Conference Mennonite church.

Mr. Cosby said a person learns more heresy by participating in a heretical structure, a church not oriented for mission, than he does by hearing an unorthodox theologian.

He offered five suggestions for a mission-structured church:

Put "chunks" of its corporate life in direct contact with secular structures and people who are all alienated from life; learn to recover the servant posture and even the servant mentality; learn to exist in the intimacy of small study and prayer groups; develop ad hoc structures that are flexible and easily changed; and know what one is going to do when one gets into the world—which is to witness through a ministry of presence, work, and word.

Some 2,000 delegates and visitors attended the opening program and heard the president, Rev. Walter Gering, of Bloomington, Ill., say, "The protestors against war and violence seen in America's streets may be the voice of God speaking in our age." □

A THEOLOGICAL and archaeological debate has arisen among Mormon leaders which could turn into a divisive sociological issue.

The question is the divinity of the inspiration of Joseph Smith, Jr., the Mormon prophet, who said he translated the sacred *Book of Abraham* from the "reformed Egyptian" found on gold plates to which the angel Moroni had led him.

Papyrus fragments about 2,300 years old given to the Mormons last November by the Metropolitan Museum of Arts in New York have opened the debate about whether Joseph Smith's "translation" could be relied upon.

The *Book of Abraham* is the source of the Mormon church's practice of excluding Negroes from full participation in church activity. The rule developed from a phrase by Joseph Smith forbidding admission of Negro men into the priesthood. The phrase occurs in a passage tracing the lineage of the kings of Egypt. Pharaohs were descendants of Ham and of Egyptus, it is told. To Mormons, this means the Pharaohs were part Negro.

Exclusion from the priesthood means that Negro men and their families are excluded from the innermost areas of Mormon religious practices. □

A LEBANON, Ky., medical doctor who teaches a Sunday school class here asked one of his pupils what must be done for a person to enter heaven.

"Die," the youngster replied.

"True," said the physician, "but what must we do before we die?"

The kid mused. "Well," he finally concluded, "get sick and call for you, I guess." □

THE RESIGNATIONS of two Methodist ministers and strong objections from other leaders have hampered plans to unite the Church of England and the English Methodist church.

A two-stage program was under way—first for intercommunion and a fusion of the ministries, then later full organic union. Both churches plan a final decision next year.

Dr. Franz Hildebrandt, 59, prominent Methodist scholar, announced his resignation, saying the unity proposals "violate both truth and charity." □

R. R. HODGES HONORED

A testimonial luncheon honored R. R. Hodges on the occasion of his retirement from 32 years of service with the headquarters of the Church of the Nazarene. Mr. Hodges had been working half-time since 1965 as archivist.



Hodges

A layman, he indicated that his entire 50-year career as an employee has been in connection with some agency or institution of the church.

Mr. Hodges was the first vacation Bible school director for the denomination, and the first director of Christian Service Training. He was office manager in the General Secretary's office for 17 years before becoming half-time archivist.

Special appreciation for Mr. Hodges' service was voiced by General Treasurer John Stockton; Dr. Albert Harper, executive editor of church schools publications; and General Secretary B. Edgar Johnson. □

MISSOURI DISTRICT COMBINES CAMP AND ASSEMBLY

A week of camp meeting prepared the way for the assembly of the Fifty-eighth annual Missouri District at the Fredericktown, Mo., campgrounds. Camp workers were Revs. Wilbur Brannon, Dick Littrell, and Song Evangelist DeVerne Mullen, with Rev. and Mrs. Mike Grimshaw as youth workers.

Dr. Donald J. Gibson, reelected after completing his first year as superintendent, reported strong gains in the work of the district.

District church school board chairman is Rev. Eugene Plemmons.

NWMS president for the coming year is Mrs. Donald Gibson. Rev. Coy Presson was elected NYPS president.

Advisory board members are: Rev. Eugene Plemmons, Rev. Coy Presson, Mr. Donald Cork, and Gene Hinze.

General Superintendent Edward Lawlor presided at the assembly sessions and ordained Calvin Mulder, Larry Brinkley, and George Hansel to the ministry. □

L. R. RICE DEATH REPORTED

Mr. L. R. Rice, father of Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, died of a cerebral hemorrhage August 4 in Pasadena, Calif., at the age of 81.

Mr. Rice made his home in Greeley, Colo., where he had been Sunday school superintendent for 25 years prior to retirement. He also served for many years as member of the

district advisory board and the Pasadena College board of trustees.

Mr. Rice had gone to Pasadena to visit a daughter, Mrs. T. J. Mylander, when he was stricken. The funeral was held in Greeley, Colo., Aug. 9, with Rev. Earl Wheeler, pastor of Greeley First Church, officiating.

Other survivors besides Mrs. Mylander and Dr. Kenneth Rice include three sons, L. Wilson of Denver, and Harold and William of Greeley. □

GENE FULLER APPOINTED

Rev. Gene Fuller, 37, pastor of Springfield (Ill.) First Church, was appointed superintendent of the Virginia District by Dr. George Coulter, general superintendent in jurisdiction, in consultation with the Board of General Superintendents and the district advisory board.



Fuller

The appointment was made at the request of the District Assembly after seven ballots had failed to produce an election.

Mr. Fuller replaced Dr. V. W. Littrell, who has retired after 19 years of service.

Mr. Fuller has served as pastor of Streator, Ill.; Pensacola, Fla.; Birmingham (Ala.) First; and Springfield (Ill.) First Church. He is a graduate of Kletzing College, University Park, Ia. □

ZACHARY ACCEPTS CALL

Dr. E. E. Zachary, superintendent of the Northern California District for the past eight years, accepted a four-year extended term as superintendent at the sixty-third annual assembly, held July 24-25 in Palo Alto, Calif.

Dr. Zachary's report reflected new highs in giving both in total funds raised by the churches of the district and in giving to world evangelism. New members totalled 719 for the year, a net gain of 136.

A goal of 1,000 new souls was set for the new year, and an advance toward 20 new churches in towns of more than 20,000.

Dr. Samuel Young, general superintendent, was the presiding officer during the assembly. The ordination of Rev. Earl Watson by a sister denomination was recognized.

NWMS President Mrs. Wilma Shaw and NYPS President Rev. Harold Stickney both received unanimous reelection. □

MOVING MINISTERS

Robert B. Fowler from Esther, Mo., to Cincinnati Stanton Avenue.

George Mullins from Elk City, Okla., to Sand Springs, Okla.

Next Sunday's Lesson

By Albert J. Lown

NEHEMIAH REBUILDS THE WALL

(September 1)

Scripture: Nehemiah 1-6 (Printed: Nehemiah 2:17-18; 4:15-20; 6:1-3, 15-16)

Golden Text: Nehemiah 2:20

THEME

The sincerity of motive, courage, faith, and qualities of leadership shown by Nehemiah in God's work, gaining the cooperation of dedicated laymen.

INTRODUCTION

Modern city reconstruction does not include defensive walls or stockades (hence the Great Wall of China and similar monuments are tourist attractions). Imagine the task of rebuilding Jerusalem's perimeter wall without twentieth-century machines (2:13-14). A man released temporarily from political duties (2:1, 6) completed the task in 52 days (6:15)!

Strengthened Hands. Although inspired by patriotism and prayer (1:3, 5), and encouraged by overruling providence and a king's favor (2:4, 7), a lesser man could have been daunted by his night survey and the low morale of the returned exiles. The awareness of God's good hand upon him—of commission, leading, and promise—was communicated to others, resulting in a similar commitment (2:18).

Stout Hearts. The external difficulties were soon apparent: jealousy, scorn, and fear among neighboring tribes (2:19; 4:1, 3). When threats failed, flattery was used (6:4). The internal hindrances were greater: lazy leaders (3:5), land speculators and extortionate interests rates (c. 5), pessimists, and natural weariness. These were overcome by apportionment of work (e.g., priests and sheep gate: an area of vital interest to this group); by shift work, armed patrols, and a signalling system; by concentration, endurance, and prayer.

Sanctified Achievement. The completed wall, evidently built by men inspired of God, was dedicated with the method and thoroughness that had marked the building: choirs, processions, a platform party, feasting, and jubilation (12:27, 31, 40, 43).

"A crowd," said Emerson, "is the shadow of one man." In this case it was a man who exemplified "He who would valiant be . . ." in Bunyan's pilgrim song.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

REVIVAL IN JUDAH

(September 8)

Scripture: Nehemiah 8-10 (Printed:
Nehemiah 8:1-8; 9:32-38)
Golden Text: Ezra 7:10

THEME

The ministry of godly leaders gives an understanding of God's law and leads to covenant with Him through repentance, confession, and consecration—the abiding secret of church revival.

INTRODUCTION

The problem of unwanted "open spaces"—an eyesore and challenge—is common to bombed and riot-torn cities. Jerusalem was enclosed, but housing was inadequate for the present population and returning exiles (7:66-67). The task of housing, feeding, and providing employment was formidable (modern Israel has faced this). Nehemiah set the example of personal sacrifice (7:70), but was convinced spiritual renewal must precede economic revival. This could only come through

The Reverenced Word. Everything was done to give God's law pre-eminence in the special "family" gathering: a raised pulpit, attendant elders, a respectful standing, a worshipful atmosphere and responses, distinct reading, and plain exposition—crowned with attentive hearing and believing reception. Wisely, Nehemiah and Ezra, with their co-leaders, directed the penitence and emotion aroused into channels of consecration, testimony, fellowship, and stewardship (8:9-12), a prelude to

The Renewed Covenant. Obedience was progressive as light was given (8:14). Accordingly, the Feast of Tabernacles (a reminder of wilderness days) was reinstated and made the occasion for a national solemn assembly. The greatness and goodness of God were compared with the apostasy of His people (8:19-21). The lessons of history were taken to heart, leading to confession and covenant. A chastened, cleansed, separated nation would honor their fathers' God. Though the basis of later unlovely Pharisaism, the covenant was a sincere declaration.

CONCLUSION

The climax of the divine covenant with selected men and nations is universal and redemptive (Mark 14:24). Upon this we rest the hope of full salvation (Hebrews 13:20-21) and say,

*High heaven that heard the
solemn vow,
That vow renewed shall daily
hear.*

Conducted by W. T. Purkiser, *Editor*

Is it not correct that the title for a minister is, strictly speaking, "The Reverend Mr. Jones," and that, although we often dispense with part of this phrase, we should not call a minister just Reverend Jones? Since not all our ministers can be called Doctor, and Brother seems to be going out of style, we are left with simply Mr. Jones, which doesn't seem quite right for a minister. I have even heard preachers refer to themselves as Rev. So-and-so and have seen them sign their names that way. Isn't that very poor taste?

You are correct in assuming that the proper style in describing a minister is either "The Reverend Mr. Jones" or "The Reverend John Jones." "Reverend Jones" is not usually accepted as good style, although the abbreviation is permissible if the given name is used: e.g., "Rev. John Jones."

"Brother" is still in good usage, although you are no doubt correct in the observation that it is no longer as common as it once was.

Titles are very rarely used with surnames, although I cannot see anything wrong with a minister identifying himself in making a phone call, for instance, as "This is Rev. John Jones calling."

I personally like the use of "Pastor" as a title. Although we do not widely use it, it seems to me to cut through many of the problems of other titles such as "Dr.," "Mr.," "Brother," or "Rev."

What do you think about mental illness in a sanctified Christian? I was converted and sanctified just nine years ago out of a very difficult life, and for seven years was active in my local church. As I know my own heart, I was living for the Lord until two years ago I had a complete breakdown and had to be hospitalized. Since that time I have met some extreme narrow-mindedness, and some who think that a person who is mentally ill could not possibly be a saved and sanctified Christian.

Such an attitude as you have found seems to me an unfortunate combination of cruelty and ignorance. There would be as much sense in arguing that a person couldn't possibly be saved and sanctified and break a leg or have a heart attack.

Mental and emotional illness can come from a wide variety of causes, over some of which the individual has very little or no control. Some people carry scars from early childhood, and may encounter conditions long after conversion that cause them critical problems by reason of experiences long since forgotten.

No Christian should be ashamed to seek professional help when needed, and certainly no other person is justified in judging an individual's spiritual status by the occurrence of such illness as you describe.

Do not give up your confidence in God's saving and sanctifying grace. Pray expectantly for His touch of healing. Remember that "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14). He will not forsake you now, and He understands the hurt you suffer.

I've been a Christian three years. My husband is unsaved. We have a wonderful pastor and people in our church. There is one thing my husband is bitterly against—selling in the church. Singers put their sheet music, records, books, etc., on display in the back of the church and give their sales talks from the pulpit. Still the young people of our church are not allowed to have bake sales or anything to raise money. Why? Would you please explain John 2:16?

Your husband, I'm sure you know, really has a bigger problem than the sale of religious records and books in the church building.

It is my personal belief that the sale of good literature and good gospel music is an extension of the ministries of the persons who produce them, and is in no way comparable to bake sales or secular commercial activities to support the work of the church.

Nor is it in violation of the principle established by Jesus in His cleansing of the Temple as recorded in the verse you cite—together with Matthew 21:13; Mark 11:17; and Luke 19:46, where it

is made clear that not only was the sale of live animals unseemly but the buyers were being systematically cheated ("den of thieves").

Actually, the experience of most gospel singers who have recordings made seems to be the bare recovery of the costs involved. The idea that there are large profits to be made this way is quite false.

I honestly believe that when your husband settles the basic issue of his relationship to Christ, and the will of God for him personally, he will be in a position to face problems like this in the spirit of St. Paul in Romans 14:1-14.

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