

April 30, 1969

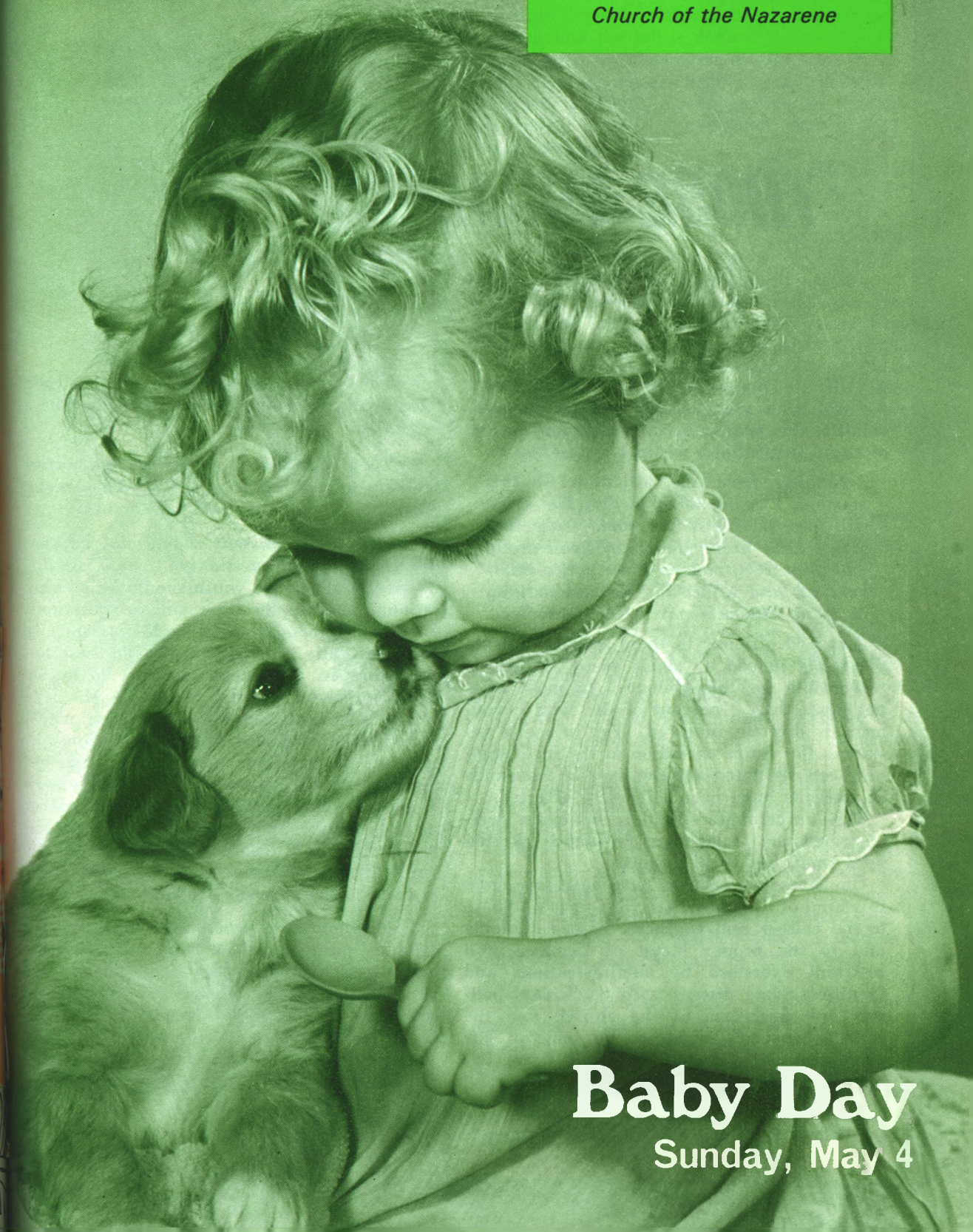
How to Keep Clean

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene



Baby Day

Sunday, May 4



General Superintendent Stowe

THOSE VOCAL MINORITIES

DURING the rash of campus disorders which has struck many colleges and universities this year, a Nazarene student in one of these institutions wrote his parents:

Judging from the situation at this moment, I would imagine that the strike will be effective in the same sense that others have been: that is, a small group will grow very violent, force police intervention, and affect the normal activity of many students not actively involved.

Harassed officials in these schools indicate that it is indeed a "small group" which is responsible for this violence. In most cases not more than 2 percent of the total enrollment is directly involved. Yet in many instances the entire operation of the institution has been disrupted and the lives of thousands of students have been adversely affected.

This unfortunate situation has again demonstrated the tremendous influence exerted by a small but vocal minority.

Our Nazarene colleges have been free from this kind of disruptive activity. It is a tribute to the caliber and character of our students and to the proper blend of firmness and restraint exercised by administrations and faculties. Some dissent with traditional policies and programs of the church and the college has been registered on some of our campuses. This is nothing new. There has always been a small percentage of "rebels"

enrolled in holiness colleges. Our attitude toward them should be governed by these facts:

1. *They constitute a very small but unfortunately a very vocal minority. They make up in noise what they lack in number.*

2. *Destructive dissent should not be confused with honest questioning. There is a difference. College-age youth should be seeking rational answers to their sincere questions. Faculty members who are both academically and spiritually prepared to provide these answers are in a strategic position to do so. Their positive, personal stance on the side of the doctrinal and ethical position which justifies the existence of the institution will continue to help our young people to "get their feet down." Students who actively seek to destroy our historic holiness distinctives in both belief and practice should not be given unlimited license to practice their dissent. (This same principle might well apply to ecclesiastical "rebels" beyond college age!)*

3. *The source of rebellion is more often a spiritual problem rather than an intellectual one. A mighty movement of the Holy Spirit in revival on the campus will rehabilitate rebels as their self-will is surrendered and sanctified by obedience to the will of God. This is still the only adequate solution to the problem of those vocal minorities.* □

How to Keep CLEAN

• By A. R. G. Deasley
Didsbury Manchester, England



AS EVERY parent knows, the number one problem with small children is keeping them clean. *Keeping* them clean.

Not making them clean. That (leaving out dire emergencies) is fairly easy. A dip in the bathtub, a scrub with the brush, a fresh set of clothes, and the job is done.

But only for the moment. The catastrophies that can supervene between the moment of cleansing and the time for leaving for the birthday party only the anguish of experience can fully explain.

The effects of a perfectly innocent meander through the garden, the impression of a little-used garden chair on the seat of a small boy's white pants can rock Mother's kingdom as effectively as an earthquake.

If only there were some way of keeping clean once one has been made clean! If only there were some kind of built-in shower that would remove the spots and smudges as they appear! How much simpler and reassuring life would be!

As a matter of fact there is one important organ of our bodies which is equipped in very much this way.

Visit a coal mine and watch the miners as they come up to the surface. At first all you will see is dirt and you may shudder and recoil as you see the omnipresent coal dust: packed into their nails, rubbed into the cracks of their skin, laced through their hair.

But if you take the trouble to look closely you will see that "amid the encircling gloom" there is one thing about them that is clean: shinely so. Their eyebrows may be dust-ridden, their eyelids and even eyelashes dust-laden, but their eyes themselves will be clear.

And not because they have had them shut, or covered, but simply because they have been continuously cleansed.

There is, so the experts tell us, a secretion produced by the eye which constantly and automatically bathes the whole organ. Descend on it what may—flour as the miller grinds, dust as the miner digs—it is washed away as soon as it falls, as the tear-channels on the miners' faces testify.

Now if only we had that kind of equipment elsewhere! Most of all, if only we were fitted up this way in our inward lives! The smudges of soul acquired by living in the polluted atmosphere of the world; the shadows cast by words ineptly spoken and deeds ineptly done, however innocent the intentions—if only we had the equip-



ment to deal with these! We sense a strong kinship with Peter, when Jesus came to him with the basin and towel, begged imploringly, "Lord, not my feet only, but also my hands and my head" (John 13:9).

The Apostle John, who witnessed and recounted that scene, records not only the reply of Jesus that there is a daily cleansing "of the feet" that is distinct from the crisis cleansing of the heart (John 13:10); in his First Epistle he goes on to elaborate that there is a continuous cleansing for all God's children who walk in the light (I John 1:7).

There are, he teaches, contaminations that will besmirch the soul of every Christian and from which cleansing is necessary. He does not scruple to call them sin. But his point of emphasis is not that there are contaminations, but rather that in the blood of Jesus there is constant cleansing from them.

How does one come to know such an experience—"The Present Tense of Cleansing," as Thomas Cook called it?

By living in the light—the unbroken exposure of the soul to the light of God—and the unflinching obedience of the will to the will of God.

Such a life is the condition of fellowship with God which—in Johannine terms—is the same thing as "fellowship one with another." It is equally the condition of continuous cleansing.

The man who shares the fellowship of God here and aspires to it in its fullness hereafter will "keep himself pure" (I John 3:3, Phillips), the believer's part—to echo Westcott's phrase—being to use what God gives.

It is not enough to have been made clean. We must be kept clean. And we may be.

We may pray confidently with Charles Wesley:

*Let the healing streams
abound;
Make and keep me pure
within,*

because we have on record God's promise through St. John: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." □



● **By Tom Nees**
Dayton, Ohio

THE LORD'S SUPPER is for His disciples. From the beginning it has continued as a unique way of returning to basic Christian loyalties.

It is true that for us it can become a ritual without deep meaning. It was not so at first. But 2,000 years away, we have lost much of the motivating significance of this occasion.

It was prepared for men who were uncertain of the future. The disciples were troubled about events to come. The rising torrent of opposition had turned their earlier exuberance into hesitant questionings about following Jesus.

Some things were different than they had expected. The crowd had dispersed. The praise was now scorn. Promises of a Kingdom were overshadowed by predictions of a cross.

But they were not ready to mutiny. There was something compelling about Christ. They would not deny Him—not yet, anyway. They were still His disciples although somewhat shaken in their former unqualified confidence that this was really the way to go.

We, too, live in uncertain lives. The space age has shaken the foundations of faith. Materialism has challenged dedication to the

simple virtues of honesty and humility. The conveniences and comforts which surround us make "cross bearing" as old-fashioned as a non-air-conditioned car or a home without a dishwasher.

We are not about to give up our Christian loyalties. Many churches are full. A lot of people are really seeking for something that makes sense. But we are a little uncertain—uncertain about what it means to be a Christian. A little embarrassed to suggest Christ as the answer to problems, big and little. We wonder how Christianity will do when confronted with challenges of these times.

Jesus called these 12 together because they were uncertain. They were following afar off in spite of their loud claims of loyalty. They needed some encouragement.

He sat down with them and didn't say much. Just the fact that He was there was enough. He wasn't running even though He knew, as they did, of the gathering storm. Their troubling fears, the haunting, unspoken doubts were for that moment, at least, forgotten.

Something like that happened to me not long ago. I listened to some people express their feelings about a church leader. Some of

their criticism lodged in my heart and I was troubled. I wasn't quite so sure I wanted to go on if things were like this. And so I arranged to talk with this friend.

When we met and sat down to talk, the uncertainty seemed to abate. The questions seemed minor. The critical feelings were gone.

What I had anticipated might be conflict became a rewarding hour of conversation and mutual regard. Something about his openness, his concern, his strength of purpose changed it all. It was through this personal contact that my attitude and our relationship were changed.

The real test for the disciples was ahead. Not just the Cross, but the responsibility which would soon be theirs to carry on Christ's ministry. They would be challenged to put their lives on the line for their convictions.

They might not have made it without this final meal together. Time after time they repeated the sacrament to recall and reenact that occasion when Jesus sat down with them. Each time it was a little like the first time.

Though Jesus was not there physically, the rest was the same. It seemed to them that in the bread and wine, in this common fellowship, He was there. And He was. He was with them, more real than before. Just as before, the uncertainty, the doubts, the questions changed to confidence and new determination as they ate together.

There is not much that is the same today. We are so far removed from ancient Palestine that it is hard to conceive how these people lived. But from reading the story we know how they felt. We need what they needed and received—the grace which came only through a personal confrontation with Christ. □



Faith at Home

The Break That Takes

THE OLDER children were off to school and my husband had left for work. The house was strangely quiet. Well . . . as quiet as it can get with five-year-old Sharon and the baby still at home.

I threw diapers into the washer and quickly sorted clothes for another load. Then came the dishes. After that I whipped up a cake and popped it into the oven. My weekly grocery list was next on the agenda. All of this was interspersed with pint-sized needs requiring attention "now, Mommy!"

By 10:30, I was giving the disaster area (the entire house, this particular morning) a once-over-lightly cleaning, when the radio blared into a commercial. It caught my attention.

The announcer's voice, fairly dripping with sympathy, said something like this:

"Are you tired?"

Yes, I answered mentally. (I haven't quite reached the point of talking to myself.)

"Why not take a break?" he urged.

Why not? I agreed, and switched him off. I knew, whatever he recommended, it couldn't be half as effective as my own morning retreat.

There was a time when I didn't feel free to take time out during my day. Thoughts of all the work piled up, waiting to be done, would crowd in. I couldn't relax, so the break was wasted. All because of my attitude!

Now I feel guilty if I don't take those minutes, because I've made them moments for God. And I know I need them desperately.

The average mother is on duty 24 hours a day, ready at a feverish cry or croupy cough to spend a sleepless night. In almost any eight-hour job you can name, management sees the need for and allows midmorning and midafternoon rest periods. Why not the homemaker?

Especially why not the Christian mother? She's not average. She's taken on the added challenge of building a home to glorify our Lord. This calls for a special kind of restoration. One that may make up for a too-rushed, or missed-altogether, devotion on arising. One that renews her spiritual strength.

If you haven't before, try it today. Drop everything else. Read a chapter of God's Word. Digest it slowly, thoughtfully. Make notes of extra helpful passages. Have an in-depth prayer talk with Jesus. Finish with some heartwarming verses of your favorite hymns.

You can do more than survive the worst of days. You can surmount them—with a Bible break. □



Herald of Holiness

W. T. PURKISER, Editor in Chief
GEORGE L. SMITH, Office Editor
PHILLIP BLAIR, Staff Artist

Contributing Editors:
SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
General Superintendents
Church of the Nazarene

Volume 58, Number 18 APRIL 30, 1969 Whole Number 2975

HERALD OF HOLINESS, 8401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

COVER PHOTO: Vivienne

FINNEY

on Revival

THE Church of the Nazarene still believes in "revival."

However, it is generally conceded that while Nazarenes are apostles of the "revival meeting," we thirst for the greater manifestation of the "revival experience" which these meetings sincerely strive to produce.

Charles Grandison Finney was preeminently the nineteenth-century apostle of "revival." It is estimated that over 250,000 souls were converted as the result of his preaching. You tend to respect the observations of such a man! Here is his simple definition of the revival experience:

"A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and a forsaking of sin."

This must be preceded by a spirit of prayer, Finney contends. "A revival may be expected when Christians have a spirit of prayer for revival."

Relating this revival spirit to evangelism, Finney adds, "A Christian who has this spirit of prayer feels anxious for souls. . . . This deep continual, earnest desire for the salvation of sinners is what constitutes the spirit of prayer for a revival. When this feeling exists in a church, unless the Spirit is grieved away by sin, there will infallibly be a revival of Christians generally, and it will involve the conversion of sinners to God."

Finney has much more to say on "revival" which the "Herald" wishes to share with its readers.

Intermittently this column will appear bearing quotations from Finney's lectures on "Revival" with the hope that, where there are slumbering chords, they will vibrate once more; and where there is thirst for spiritual outpourings, it shall be fulfilled.—

GEORGE L. SMITH, Office Editor.

THE LAW

The Kingdom of Love and the Pride of Life, by Edward John Carnell, is a helpful and challenging little book. Dr. Carnell dedicated the book to his children, and in it he discusses the meaning of that "childlikeness" which Jesus declared to be essential for discovering and entering the kingdom of God. Theologically, the book is Calvinistic in emphasis. Practically, Dr. Carnell says many things that each of us needs to hear.

As a point of contact between life and Christian apologetics the book focuses on the law of love, and the relationship between love and humility.

"Love," says Carnell, "is an act of unconditional acceptance. It receives another person just as he is, without one plea. It raises no legal barriers; it says, 'I accept you, you count.' Love is always kind and truthful, and seeks nothing but kindness and truth in return. . . . Humility is the key to healing, whether in psychotherapy or in the gospel. A humble person is honest with himself and others. He resists pretense; he returns to the simplicity of childhood. . . . Pride hinders the work of healing. It tempts a man to think more highly of himself than he ought, and thus to entertain an arrogance of soul that rejects the ethic of honesty. Pretense may satisfy for a season, but in the end it leaves

deposits of loneliness and futility. There is no happiness without love and no love without humility" (pp. 7-8).

Love, then, is the key to healthy, gracious personal relationships. But the expression of love follows the principle of *double* fulfillment. Love can be expressed positively or negatively. What does this principle involve?

First, love is expressed by spontaneously or deliberately doing what is positively right and good. Thus love is evidenced by kindness, and by truthfulness. Love is shown by earnestly seeking for the growth of another person, respecting his individuality and integrity, responding to his needs, seeking to know him more truly and deeply. Love is evidenced by kindness, generosity, courtesy, patience, and magnanimous attitudes (I Corinthians 13).

These positive, operational expressions of love are crucially important. To say that we love God or man and then fail to act in appropriate ways is only to deceive ourselves.

The Apostle John put it this way, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of



OF DOUBLE FULFILLMENT

compassion from him, how dwell-eth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:16-18).

But there is another way by which love can also be expressed and the law of love fulfilled. This is by sincere regret and expressions of sorrow when we, at times, inevitably fall short of the ideal of loving behavior.

Being finite, and living under the universal consequences of sin, each of us falls short of a consistent expression of the perfect law of love. Sometimes this occurs because we fail to do the loving thing. At other times, we carelessly or thoughtlessly say or do unkind acts.

What do we do then? Dr. Carnell insists that sincere expressions of regret; the seeking of pardon and efforts to make amends; the determination, by God's grace and power, to do better in the future—all these are expressions of the law of love.

This is why love and humility are inseparable companions. To quickly and sincerely say to God or man, "I'm sorry; please forgive me," requires a genuine humility of spirit. Such behavior is the very opposite of that carnal attitude of self-sufficiency which is the very essence of sin.

This does not mean that a casual, superficial "I'm sorry" will be habitually used as a defense against careless and reprehensible behavior. No, the law of love is strong in its ethical demand for right conduct. An expression of sorrow, motivated by love, will be sincere. It will involve a genuine and purposeful intent not to repeat the offending act, and to heal the personal injury which it has caused.

There is much to commend the habit of "keeping short accounts with God and man." Jesus commanded it (Matthew 5:23-26), and the experience of wise and good men commends it as a secret of spiritual victory and wholesome interpersonal relationships. Best of all, it is good to know that the humble seeking of reconciliation is an expression and fulfillment of genuine love. □

A Definition of Prayer

PRAYER IS:

P-raising God; until we begin

R-ealizing how great God is; until we begin

A-asking God for the desires of our hearts; until we begin

Y-ielding to God's will in the matter; until we begin

E-xpecting of God; until we begin

R-eceiving from God that which we desired in the beginning.

By Evangelist Forrest McCullough



CHAOS

in a Phone Booth

IT WAS SNOWING. The mountain was becoming increasingly dangerous. I must phone ahead.

Rushing into a motel lobby in Monteagle, Tenn., I found a public telephone. Lifting the receiver, I deposited a dime and began dialing. My money was refunded with a jingle. The phone was dead.

Again I inserted the dime and began dialing. Once more the coin was mechanically refunded.

Searching my change, I decided to try two nickels. I lifted the receiver and deposited two five-cent pieces and dialed. Once more the sound of falling coins made it quite clear the phone was dead.

Exasperated, I looked up and said, "Now what?" Before the words had more than escaped my lips, I saw a crudely drawn sign near the ceiling. Obviously placed there by some joker, it read, "WHEN ALL ELSE FAILS, READ THE INSTRUCTIONS."

I smiled. Fitted in a chrome frame on the front of the telephone were instructions for the one, two, three operation of the little monster.

"1. Lift receiver and wait for dial tone.

"2. (Do not deposit coins) Dial desired number.

"3. When your party answers, deposit one dime or two nickels."

I tried it. It worked. What else could I expect?

I was a fellow who did just about everything without reading instructions. There was a kind of thrill in being smart enough to figure it out for myself. It had become a habit, a way of life.

But I also found that being a know-it-all could be expensive. For example, I started without knowledge or instructions to fix my 17-jewel, \$115 wristwatch. My effort was so crude and my failure so complete that I was ashamed to take the ruins to the jeweler. I put it away in a box of trinkets and bought a new one, without jewels, at the hardware store for \$14.95.

On another occasion I took pliers and screwdriver in hand to fix our clock radio. I fixed it, all right. The end result was a burnt offering to the god of ignorance. The price of that offering was \$24.50.

Now I am a little older and a great deal wiser. I have begun to catch on to some vital truths. I

have learned that neither God nor man expects me to know everything. While my wife may have enjoyed having a "genius" around the house, even she could tell that I had limitations!

Life has a pretty good set of instructions. We learn a great many helps to happy living in public school and college. At church and Sunday school, the instructions are rounded out to cover all phases of life.

If all of this instruction is available, why not take it? Go to school and learn how to do it right, and go to church and learn how to live right to avoid bothersome and expensive mistakes.

The Bible is a good Source because it teaches why and then gives examples of how. It shows both sides of the coin: those who disregarded instructions and failed, and those who listened and made it.

We have all read of Adam and Eve, the king and queen know-it-alls of all times. But there were others. Cain, the jealous brother, thought murder could bring peace; Esau found hunting more fun than working for a living; Samson proved that a gambler couldn't

win; Pilate vainly sought to wash sin out of his heart by washing the blood off his hands; and Demas thought the present world of more value than the world to come.

But look at the other side. Not a bungler in the bunch! Though Moses had never seen a burning bush before, he followed instructions, took off his shoes and listened. When God needed a leader for the deliverance of His people

in bondage, He gave the job to one who had listened before. When He wanted to give the world a set of laws to live by, again He picked the faithful listener, Moses, to bring down the tablet of stone bearing the Ten Commandments.

Saul of Tarsus was about as high up among the Jews as he could go. But he stopped one day on the Damascus road and listened to some higher instructions, and God

made him the greatest Christian missionary of all times.

John the Divine was sent to Patmos to die. Instead he listened to instructions, and gave us the only glowing description of end times and heaven we will ever know in this life.

It makes sense to me. Whether dialing a phone or planning a life, it's best to read the instructions before all else fails. □



Green Beans and God

I LIKE green beans—really! I am sure green beans have influenced my life more than any other vegetable. They have probably had a greater influence spiritually than they have biologically.

My “green beans” adventures started a long time ago in a home mission pastorate. Because the people were unable to pay much in the way of a salary they tried to make it up with food they brought to the parsonage.

Most of the food was vegetables. Most of the vegetables were green beans. After just so long, one can get tired of even such a delicacy as green beans.

One day I said to my wife, “Honey, I have eaten so many green beans I think I am turning green.”

“Be glad you have them!” she retorted. “At least, we won’t starve.”

In time I felt that God would have us move to other responsibilities. The people wanted to give us something as a sort of “going away” present. So the ladies of the church got together and prepared such for their pastor. They canned 32 pints and quarts of green beans. I remained on the green bean diet for the next two years.

I related this event in a sermon preached in my last pastorate, the Radnor Church of the Nazarene.

• **By R. E. Maner**
Nashville

A few months later I resigned to enter the evangelistic work.

In one of the last services, just as I got up to preach, one of the board members came to the platform with a large, brown paper sack in his hand. After a word of apology for the interruption, he made a little talk about my five years as their pastor. Then he put

the heavy sack in my lap and went back to his pew. Half afraid, I peeked inside.

Now I have seen a lot of things in bags but I was not prepared for the contents of this one. As you might guess, it contained a quart of home-canned green beans—with a note attached.

The note informed me that the church board had discovered that the salary they paid their pastor was less than other churches of comparable size and strength. In attempting to call another pastor they learned this fact. Therefore they were raising the pastor’s salary \$15.00 a week. This raise was to be retroactive one year. Hence this quart of green was worth \$780.

Sometimes Satan suggests that I will starve to death if I walk with God. But I just point him to a quart of green beans on the bookshelf. He occasionally says people don’t always treat me right. But there the green beans sit. When he urges me to cut back on my giving, I nod toward the bookshelf.

I suppose I will have to eat those green beans someday. I wouldn’t want them to spoil. But I will put it off as long as I can. I am sure when that day comes and the green beans go in the cook pot, God will provide more. □

WITH MY LIFE AND WITH MY LIPS

With my life and with my lips,
O Lord, may I confess
The beauty, the transforming
power
Of Thy pure holiness!

With my life and with my lips,
Dear God, use even me
To draw men from the ways of
sin
And yield their lives to Thee!

With my life and with my lips!
This is my one desire—
To radiate Thy love until
I join the heavenly choir.

Alice Hansche Mortenson
Racine, Wis.

Editorially Speaking

By W. T. PURKISER

General Eisenhower and Separation of Church and State

The newspaper carried two items in the same issue that at first glance seem quite unrelated. One was news of the death of Ex-President Dwight David Eisenhower. The other was the order of U.S. Army officials to chaplains delivering mandatory indoctrination lectures to eliminate all references to God from their addresses.

There was no connection between the two events. They just happened the same day. But one wonders if there may not be something really quite significant in this chance combination.

People around the world will remember General Eisenhower for a variety of reasons. Some will recall his long military career. Others will remember the events of his presidency. Still others will think of his long battle against a succession of heart attacks.

But there are two things that stand out as having more than incidental meaning in Mr. Eisenhower's life. One was his public declaration of faith in joining the Visible Church for the first time at the age of 61 years. The other was his unscheduled personal prayer at his inauguration as president of the United States.

It is against this background that the announcement of army policy striking reference to God from lectures on morality shows up for the sorry mistake it is. As important and fragile as the principle of separation of church and state is, that principle is not strengthened by the kind of nit-picking we have witnessed in our country the last decade or so.

The controversy over school prayer is an illustration. This editor would certainly not look with favor on pre-written and prescribed prayers to be recited by all daily in public schools. Required religion in a pluralistic society is actually self-defeating.

On the other hand, the hysterical attempt of some governmental and school officials to forbid all spontaneous and voluntary expressions of religious faith in public life is little short of pouring out the baby with the bath water.

If religion may not be required by law in a pluralistic society, neither may it be forbidden by law.

THE WHOLE MATTER of a military chaplaincy has been under question in certain quarters. What these people will not or cannot see is that refusal to provide opportunities for spiritual guidance and worship for men who desire them would be as great a violation of religious freedom as required religious observance.

The idea that morality can be divorced from reference to the divine is out-and-out humanism, and humanism is a religion—albeit a negative and sterile religion. If religion based on respect for God is to be outlawed, by what token can religion based on reverence for man be required?

It is utterly foolish for a "civil liberties union" or any other group to suppose that the idea of God can be taken from the fabric of our Western life. We have built too extensively on Judeo-Christian foundations to undermine those foundations without destroying the structure.

Pastor Edward Johnson, called on to deliver a public school baccalaureate address shortly after one of the Supreme Court school prayer decisions, introduced his address somewhat like this:

"Some have understood the recent decisions of the Supreme Court to forbid the reading of the Bible in public school functions. I have seen nothing in the decision to require this extreme interpretation, but in deference to their opinions I will dispense with a text from the Bible."

He went on, "However, I do have a text. If you have a dollar bill, or any U.S. currency in your pocket, you will find my text printed there. It is, 'In God We Trust!' Nobody can object to what is printed on every piece of paper money we handle!" And from there, he preached a strong and thoroughly biblical message.

While we honor the memory of Ex-President Eisenhower's great life, let us not give ground to misguided attempts to destroy the very element in our society that makes such greatness possible. We cannot long enjoy the fruit if we cut off the roots of the tree.

More recent word indicates that the Department of Defense has ordered a reconsideration of the army's position. Let us hope the spirit of General "Ike" will always prevail with the men of the Pentagon. □

"Up Tight" About Holiness

A recent editorial in *Christianity Today* is entitled "Up Tight' About Holiness." It is so remarkable as to deserve quotation in full.

"Why are Christians so shy about holiness? What prompts their reticence toward talk of holy living? Is it that the doctrine has been divisive? Is it that we're so short of holiness we're embarrassed to talk about it? Or is it perhaps that we have been influenced by moderns who reduce the concept to mere superficial piety and irrelevant withdrawal?

"Whatever the reason, it becomes clear that evangelical Christians need to champion anew the essence of holiness as it relates to our world and the life and times in which we live.

"The pursuit of perfection can be frustrating, but the idea is well worth the chase, even if the route taken is unnecessarily circuitous. It is an effort that provides fulfillment and meaning, excitement and enchantment, satisfaction and peace. It brings out life's most creative dimensions.

"Personal holiness also benefits society. It encourages wholesome standards. It challenges others toward righteousness. Pascal said, 'The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.'

"Most important, holiness pleases God. Indeed, he demands holiness. Many balk at the command on grounds that the aim is too high. But could God have said otherwise? 'How could a perfect God say, "Just sin a little bit"?' asks Francis A. Schaeffer.

"The Hebrew and Greek words for holiness mean being set apart for divine use. The first application of the Hebrew term was to the Sabbath. As the term unfolded it has come to be applied in the highest sense to God himself. Holiness is the unifying attribute of all the other attributes of God.

"God demonstrated his holiness most meaningfully to man in the person of his Son, who lived a sinless life entirely given over to the will and purpose of God.

"Perhaps the most remarkable aspect of God's holiness is that he wants to share it with mankind. Yet though God wants us to be saints, we never seem quite ready for it or capable of it.

"Very likely our problem arises out of modern antipathy toward the supernatural. Holiness is most certainly a supernatural work, and we have been conditioned to resist any supernatural rationale. This is one of many areas in which prevailing thought patterns have infringed upon Christian truth, deceiving even the elect."*

THE LAST QUESTION IN the lead paragraph should give us food for thought. One reason Christians may be "so shy about holiness" is that some moderns "reduce the concept to mere superficial piety and irrelevant withdrawal."

Words, of course, mean different things to different people. Not everyone would understand holiness in the full biblical meaning of the term. But it is little short of tragedy that there should be any grounds at all to identify holiness with "superficial piety and irrelevant withdrawal."

That some holiness people have been guilty of majoring in minors is without question. We still have fresh memories of the broken fellowships and even bitter recriminations that have occurred over such world-shaking issues as the showing of missionary slides in church or table fellowship in a Sunday school annex.

Nor have we been less at fault on occasion at the point of passing by on the other side while men lay bleeding by the side of the road down to Jericho. Somewhere along the line some of us have lost the burning concern for the poor and underprivileged that took P. F. Bresee out of the security of his old-line pulpit into the hurly-burly of a downtown city rescue mission.

But let the record be clear that, far from being expressions of holiness, superficial piety and irrelevant withdrawal are betrayals of the cause. There is nothing superficial about New Testament piety, and the withdrawal that keeps a man in the world while insulating his spirit from its corrosive selfishness is anything on earth but irrelevant.

The difference is the difference between pietism and piety. Pietism becomes excessive concern with the outside of the cup and platter while oblivious to the inside. Piety insists that not only the outside but the inside as well shall be clean.

Pietism tends to be satisfied with keeping itself unspotted from the world. Piety points out that such is only part of "pure religion and undefiled." The other part is to "visit the fatherless and widows in their affliction" (James 1:27).

Even withdrawal is of two kinds. There is the withdrawal that expresses itself in Peter's proposal to build three tabernacles on the mount and there to stay. And there is the withdrawal that goes to the mount to renew its vision and dedication, only to leave and carry the healing touch to the multitude down on the plain (Mark 9:2-29).

Let us never be shy about holiness. And let us take care that we never give the impression that holiness is superficial piety and irrelevant withdrawal. □

The man who would lead the orchestra must turn his back on the crowd.

*Copyright 1969 by *Christianity Today*. Reprinted by permission.

EVANGELISTS' SLATES

Compiled by
Visual Art
Department



Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

- ABLA, GLEN W.** (C) c/o NPH*
ALBRIGHT, J. C. (C) 708 Rose Dr., Zephyrhills, Fla. 33599; Maryville, Tenn., May 16-25
ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837; Merrifield, Minn., May 6-11
ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834; Miami, Okla., Apr. 30—May 11
♦ **Andrews, George.** (R) c/o NPH*: Ft. Lauderdale, Fla. (Manor), May 2-11
ARMSTRONG, ERNEST. (C) c/o NPH*: Alva, Okla., May 4-11; Tulsa, Okla. (Springdale), May 25—June 1
AUGSBURY, A. C. (C) 17650 Navajo Trail, Chemekeeta Park, Los Gatos, Calif. 95030
● **BAILEY, CLARENCE & THELMA.** (C) 1197 W. Arch St., Portland, Ind. 47371
BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446
BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875; Toledo, Ohio, May 7-18
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Kokomo, Ind. (Northside), Apr. 23—May 4; Springfield, Ohio (High St.), May 7-18; Kansas City, Mo. (Summit View), May 25—June 1
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362; Yakima, Wash. (Bethel), May 4-11
BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
♦ **BENDER EVANGELISTIC PARTY, JAMES U.** (C) P.O. Box 8635, Tampa, Fla. 33604; Bicknell, Ind., May 1-11; Dadesville, Ala., May 15-24
BERRY, DWIGHT D. (C) R. 1, Box 52, Liberty Center, Ind. 46766
♦ **BERTOLETS, THE MUSICAL (FRED & GRACE).** (C) c/o NPH*: Chillicothe, Ohio (1st), May 6-11; Frederick, Md., May 12-18; Fishkill, N.Y., May 20-25
BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Parkersburg, W. Va., May 5-11; Meadeville, Pa., May 12-18; New Galilee, Pa., May 19-25; Grenada, Miss., May 30—June 8
BEYER, HENRY T., JR. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Swainsboro, Ga., May 5-11; Leavittsburg, Ohio, May 16-25; Parkersburg, W. Va. (Third), May 26—June 1
● **BIERCE, JACK.** (C) Box 148, Yeoman, Ind. 47996; Coshocton, Ohio (1st), Apr. 30—May 11; Lockport, Ill. (Missionary Baptist), May 12-18
BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
BOGGS, W. E. (C) c/o NPH*: Kingman, Kans., May 5-11; Anderson, Ind. (1st), May 14-25; Clinton, Ohio, May 26—June 1
♦ **BOHANNON, C. G. & GERALDINE.** (C) c/o NPH*: Charlevoix, Mich. (1st), May 2-11; Oxford, Ind. (1st), May 30—June 8
● **BOHI, JAMES T.** (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Hampton, Va. (1st), May 6-11 N.W. Ind. Camps, May 12-18; Denver, Colo. (1st), May 23-25
BOLLING, C. GLENN. (C) c/o NPH*: Pleasureville, Ky., Apr. 30—May 11
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave. No. 3, Alhambra, Calif. 91801; Portland, Ore. (Mt. View), May 4-11; Portland, Ore. (Mt. Scott), May 14-18; Redding, Calif. (1st), May 22-25
BOWMAN, RUSSELL. (C) 129 E. Tulane Rd., Columbus, Ohio 43202; Elm Grove, W. Va., May 9-18 Chillicothe Union Camp, May 22—June 1
BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
♦ **BRAND, WILLIS H. & MARGARET.** (C) Box 332, Ft. Wayne, Ind. 46801; New Brighton, Pa., May 1-11; Eliot, Me., May 22—June 1
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008; Bristol, Tenn. (1st), May 7-18
● **BRAUN, GENE.** (C) c/o NPH*
♦ **BROCKMUELLER, C. W. & ESTHER.** (C) 555 Greenleaf Ave., Nampa, Idaho 83651
● **BROOKS, RICHARD.** (C) 780 Armour Rd., Bourbonnais, Ill. 60914; Gibson City, Ill., May 5-11; Carbondale, Ill., May 12-18
● **BROWN, CURTIS R.** (C) 198 E. Munroe St., Bourbonnais, Ill. 60914; Parkersburg, W. Va. (1st), May 5-11; Charleston, W. Va. (Davis Creek), May 12-18; Anderson, Ind. (1st), May 19-25
● **BROWN, GARY & LINDA.** (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901; Joliet, Ill. (1st), Apr. 29—May 4; Dolton, Ill., May 5-11; East Peoria, Ill., May 16-18; Peoria, Ill. (Ch. of God), May 24; Sunnyland, Ill., May 25
BRYAN, J. RUSSELL. (C) c/o NPH*: Chelan, Wash. (1st), May 4-11
● **BROWN, ROGER N.** (C) Box 724, Kankakee, Ill. 60901
♦ **BROWN, W. LAWSON.** (C) Box 785, Bethany, Okla. 73008; Newton, Ia. (1st), May 8-18; Sparta, Ill., May 19-25; Haltom City, Tex. (1st), May 26—June 1
BRYANT, E. L. (C) c/o NPH*: Louisville, Ky. (Maryville), May 5-11; Mason, Ohio, May 13-18 Buongiorno, D. J. (R) 203 Cheyenne Ave., Colorado Springs, Colo. 80902; Longmont, Colo. (Mountain View), May 11-18
♦ **BURNEM, EDDIE & ANN.** (C) Box 1007, Ashland, Ky. 41101; Shirley, Ind., May 7-18; South Bend, Ind. (1st), May 19-25; Dayton, Ky., May 27—June 1
♦ **BYERS, CHARLES F. & MILDRED.** (C) 142 20th Ave. S.W., Cedar Rapids, Ia. 52404
CAMPBELL, DAVID C. (C) R. 4, Union City, Ind. 47390
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
CANEN, DAVID L. (C) 15025 Bluffton Rd., Ft. Wayne, Ind. 46809
Cantwell, Luther. (R) 1500 N.W. 134th, Miami, Fla. 33167 (entering full-time evangelism)
CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413
CARLETON, J. D. (C) c/o NPH*
● **CARMICKLE, JAMES & JUANITA.** (C) 4023 Mesa Ave., Sarasota, Fla. 33581
♦ **CASEY, H. A. & HELEN.** (C) c/o NPH*: Minneapolis, Minn. (Bloomington), May 11-18; La Crosse, Wis., May 19-25
CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712; Hamilton, Ind. (Millville), Apr. 28—May 4; Boonville, Ind., May 5-11; Miamisburg, Ohio, May 13-19
♦ **CHAMBERLAIN, DOROTHY.** (C) R. 1, Carmichaels, Pa. 15320
♦ **CHAPMAN, W. EMERSON.** (C) 803 Maple, Salina, Kans. 67401; Delphos, Kans. (Wesleyan), May 4-11
CLARKE, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Hilliard, Ohio, May 5-11; Franklin, Ohio, May 18-25; Sidney, Ohio, May 26—June 1
CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Louisville, Ky. (Buechel), May 12-18; Cincinnati, Ohio (God's Bible School Camp), May 29—June 8
CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885; West Milton, Ohio, May 5-11
CLIFT, NORVIE O. (C) c/o NPH*: Tillamook, Ore., May 5-11; Pittsburg, Calif., May 21—June 1
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
● Cook, James V. (R) 88 Orchard Ln., Columbus, Ohio 43214; Marion, Ind. (1st), Apr. 28—May 4
COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
Copeland, Warren. (R) R. 2, Box 3, Catlett, Va. 22019; Columbia, S.C. (Grace), May 5-11; Alexandria, Va. (Holly Hill), May 16-25; Covington, Va. (1st), May 26—June 1
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
♦ **COX, C. B. & JEWEL.** (C) R. 3, Salem, Ind. 47167; Lebanon, Tenn. (1st), Apr. 28—May 4; Owensboro, Ky. (1st), May 5-11; Springfield, Ohio (1st), May 12-18; Columbus, Ohio (Ch. of Christ in Chr. U.), May 19-25; Evansville, Ind. (Victory Chapel), May 26—June 1
CRABTREE, J. C. (C), 3436 Cambridge, Springfield, Ohio 45503; Hampton, Va., May 6-11; Hendersonville, Tenn., May 12-18; Clearwater, Fla. (1st), May 20-25; Pensacola, Fla. (1st), May 26—June 1
CRANDALL, V. E. & MRS. (C) Indiana Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Mt. Pleasant, Mich., May 2-11
♦ **CREWS, HERMAN F. & MRS.** (C) c/o NPH* Griggsville, Ill., May 1-11; Milwaukee, Wis. (Hampton), May 14-18
CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
CULBERTSON, NOLAN. (C) c/o NPH*
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Dayton, Ohio (Wes. Evan.), May 1-11; Decatur, Ill., May 15-25
DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Terre Haute, Ind. (Southside), May 8-18
DELONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162
♦ **DENNIS, DARRELL & BETTY.** (C) c/o NPH*: Dale, Ind., May 1-11
DENNIS, GARNALD D. (C) c/o NPH*
♦ **DENNIS, LASTON & RUTH.** (C) c/o NPH*: Nelsonville, Ohio, May 1-11; Warren, Ind., May 12-18
DISHON, MELVIN. (C) R. 2, Bowling Green, Ky. 42101; Indianapolis, Ind. (Ray St.), May 14-24
♦ **DIXON, GEORGE & CHARLOTTE.** (C) Evangelists and Singers, c/o NPH*: Point Pleasant, W. Va., May 6-11; Maillington, W. Va., May 13-18
DOBBINS, C. H. (C) Yoder, Ind. 46798
DONALDSON, W. R. (C) c/o NPH*: Paden, Miss. (Palestine), May 7-14
♦ **DONOHUE, DONALD & BERTHA A.** (C) c/o NPH*: Evansville, Ind. (Northside), May 20-25
● **DUNMIRE, RALPH & JOANN.** (C) 202 Garwood Dr., Nashville, Tenn. 37211; Lanett, Ala. (1st), May 5-11; Louisville, Ky. (Farmdale), May 12-18; Newcomerstown, Ohio, May 19-25; Evansville, Ind. (Victory Chapel), May 26—June 1
DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
♦ **EASTMAN, H. T. & VERLA MAY.** (C) 2005 E. 11th, Pueblo, Colo. 81001
Edwards, E. H. (R) 506 Dena Dr., Newbury Park, Calif. 91020; Bend, Ore., May 7-18
EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424
ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843; Guthrie, Okla. (1st), May 7-18
EMLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Brockton, Mass. (1st), May 6-11; Endicott, N.Y., May 14-25
ENSEY, LEE H. (C) 7560 Orchard St., Riverside, Calif. 92504
EUDELY, G. W. (C) 603 S. Second, Marlow, Okla. 73055
● **EVERLETH, LEE.** (C) 612 8th St., Marietta, Ohio 45750; South Charleston, W. Va. (1st), May 5-11; Syracuse, N.Y. (Emmanuel), May 13-18; New Philadelphia, Ohio (1st), May 19-25
● **FAGAN, HARRY L.** (C) R. 1, Box 93, Carmichaels, Pa. 15320
♦ **FELTER, JASON H. & LOIS.** (C) c/o NPH*: St. Johns, Mich., May 6-11; Toronto, Ohio, May 12-18; North Jackson, Ohio, May 20-25
♦ **FERGUSON, EDWARD & ALMA.** (C) R. 2, Box 183, Vicksburg, Mich. 49097; Lansing, Mich. (Central), May 11-18
♦ **FILES, GLORIA; & ADAMS, DOROTHY.** (C) 2031 Freeman Ave., Belmore, N.Y. 11710; Owego, N.Y., May 11-18; Poughkeepsie, N.Y., May 27—June 1
♦ **FINGER, MAURICE & NAOMI.** (C) 122 Charlotte Rd., Lincolnton, N.C. 28092; Floyd, Va., May 16-25
♦ **FISHER, TOM.** (C) 4609 S. Fern Creek, Orlando, Fla. 32806
♦ **FISHER, WILLIAM.** (C) c/o NPH*: Oskaloosa, Ia. (1st), May 6-11; Pekin, Ill. (1st), May 13-18; Kenmare, N.D., May 19-25; Peoria, Ill. (1st), May 26-31
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
Fleming, Gerald. (R) 1714 N. Winfield, Indianapolis, Ind. 46222; (entering full-time evangelism)
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Mt. Carmel, Ill., Apr. 30—May 11; Cloverdale, Ind., May 14-25; Decherd, Tenn., May 28—June 8
FORD, NORMAN C. (C) Box 46, Scottsdale, Pa. 15683; Jefferson, Pa., May 9-18; Garfield Heights, Ohio, May 19-25; W. Sunbury, Pa. (Claytonia), May 30—June 8
FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821; Canton, Ohio, May 9-18; Richmond Heights, Ohio, May 19-25; Akron, Ohio (West), May 26—June 1
♦ **FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS.** (C) c/o NPH*: Rushville, Ill., May 2-11
FRENCH, W. L. (C) R. 2, Box 145F, Hempstead St., Hope, Ark. 71801; Decatur, Ill. (Trinity), May 5-11; Mattoon, Ill. (Eastside), May 12-18; Effingham, Ill., May 19-25; Robinson, Ill. (Robinson), May 26—June 1
FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62873; Dubuque, Ia., May 14-25; Harrisburg, Ill., May 28—June 8
FUGETY, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Fairborn, Ohio (1st), May 5-11; Weirton, W. Va., May 19-25

- GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
- GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- GLORYLANDERS JUARET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Portland, Ind., May 3-4; Scottsdale, Pa., May 9-11; New Richmond, Ohio, May 18-25
- ◆ GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
- ◆ GRAYVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Findlay, Ohio (Summit), Apr. 30—May 11; Pontiac, Ill., May 18-25
- GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Roanoke, Va. (1st), May 5-11; Allentown, Pa. (1st), May 12-18; Yarmouth, Me. (1st), May 19-25; St. Louis, Mo. (Lafayette Park), May 26—June 1
- ◆ GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Macomb, Ill., Apr. 27—May 4
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175; Cass City, Mich., May 2—June 3
- ◆ GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Pompano Beach, Fla. (1st), May 4-11; Ferguson, Mo. (1st), May 12-18; Lisbon, Ohio (West Point), May 26—June 1
- ◆ GUY, MARION D. (C) R. 5, Muskogee, Okla. 74401
- ◆ HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Roseville, Ohio, May 4-11; Cedarville, Ohio, May 12-18; Indianapolis, Ind. (Ritter), May 19-25
- ◆ HAMILTON, JACK & WILMA. (C) 532 W. Cherokee, Springfield, Mo. 65804; Baxter Springs, Kans., May 5-11; Rapid City, S.D., May 13-18; Minot, N.D. (South), May 26—June 1
- ◆ HARDING, MRS. MARDEL. (C) Box 195, Hastings, Neb. 68901
- ◆ HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
- ◆ HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201
- ◆ HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Titusville, Pa., May 4-11; Corry, Pa. (1st), May 18-25; Wyoming, Ill., May 27—June 1
- Hayes, A. F. (R) 2 E. Upper Terr., San Dimas, Calif. 91773; Mount Pleasant, Tex., May 11-18
- ◆ HEGSTROM, M. E. (C) c/o NPH*: Worth, Ill., Apr. 27—May 4; Sedalia, Mo. (1st), May 12-18; Smithfield, Ill., May 23—June 1
- Henderson, Dee. (R) Box 201, Islamorada, Fla. 33036; Ft. Wayne, Ind. (1st), Apr. 28—May 4
- ◆ HERFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017
- Hicks, A. M. (R) 10209 Cliff Cr., Tampa, Fla. 33612; Portsmouth, Ohio (1st), May 8-18
- ◆ HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001; Olympia, Wash. (1st), May 26—June 1
- ◆ HIGGINS, CHARLES (CHUCK) E. (C) 2666 Megular Dr., Pasadena, Calif. 91107; Richmond, Calif. (1st), May 5-11; Coeur d'Alene, Idaho (1st), May 18-25
- ◆ HISSON, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
- ◆ HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404; Lyons, Kans., May 1-11
- Hoffman, Daniel C. (R) 5874 Hopkins Rd., Mentor, Ohio 44060; Nashville, Ga., May 18-25
- ◆ HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; West Helena, Ark. (1st), May 5-11; Wallace, S.C., May 12-18; Florence, S.C., May 19-25; Nashville, Tenn. (Faith), May 28—June 8
- ◆ HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
- ◆ HOOD, GENE & MRS. (C) c/o NPH*: Tyler, Tex. (Westside), May 5-11; Conroe, Tex., May 12-18; Marengo, Ia., May 27—June 1
- ◆ HOOT EVANGELISTIC PARTY (G. W. & Pearl). (C) Box 745, Winona Lake, Ind. 46590; Rockford, Ill. (Parkside), May 13-18; Poplar Bluff, Mo. (1st), May 22—June 1
- ◆ HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505; Vermillion, Ohio, May 4-11; Greentown, Ohio (1st), May 16-25; Princeton, W. Va. (1st), May 26—June 1
- ◆ HOOTS, BOB. (C) c/o NPH*: New Bedford, Mass. (1st), May 6-11
- ◆ HUARIT, LEONARD G. (C) R. 6, Huntington, Ind. 46750; East Liverpool, Ohio (Gardendale), May 5-11; Fifthian, Ill., May 12-18; Midland, Mich. (Nease Mem.), May 19-25
- ◆ HUFF, DEL, JR. (C) Box 186, Upland, Calif. 91786
- ◆ HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890; Reading, Mass., May 6-11; Dixfield, Me., May 12-18; Farmington Falls, Me., May 21—June 1
- ◆ HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214; Jackson, Ohio (1st), May 4-11; Athens, Ohio (1st), May 16-25; Crown City, Ohio (West.), May 29—June 8
- ◆ HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Cumberland, Md. (Bethel), May 4-11
- ◆ HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626; Freedom, Pa., May 4-11; Markdale, Ont., Can., May 13-25; St. Catharines, Ont., Can., May 26—June 1
- ◆ INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022; Elizabeth, W. Va., May 9-18; Jamestown, N.Y., May 23—June 1
- ◆ IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901; Channelview, Tex. (1st), May 4-11; Carl Junction, Mo., May 18-25
- ◆ ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
- ◆ ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Syracuse, N.Y. (Immanuel), May 6-11
- ◆ JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Quincy, Ill., May 5-11; Anderson, Ind. (Goodwin Mem.), May 12-18; Dorset, Ohio (Cherry Valley), May 27—June 1
- ◆ JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Marseilles, Ill., May 4-11; Sligo, Pa., May 14-25
- ◆ JENSEN, MARK. (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068
- ◆ JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014; Ashtabula, Ohio (Edgewood), May 5-11; Wilmington, N.Y., May 18-25; Plattsburgh, N.Y., May 26—June 1
- ◆ KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- ◆ KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; Langley, S.C., May 5-11; Rome, Ga., May 12-18; Oswego, S.C. (Ashwood), May 19-25
- ◆ KEYS, CLIFFORD E. (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ◆ KILLEN, ALLEN R. (C) c/o NPH*: Nitro, W. Va., Apr. 28—May 4; Springfield, Ohio (High St.), May 7-18; Urbana, Ill., May 19-25
- ◆ KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- ◆ KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008
- ◆ LAMAR, C. M. (C) R. 1, Moquoketa, Ia. 52060; Keokuk, Ia., Apr. 25—May 4
- ◆ LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- ◆ LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008; Redwood Falls, Minn., May 7-18; Dawson, Minn., May 21—June 1
- ◆ LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748; Mt. Lene, Md. (Community), May 7-18; Boonsboro, Md. (Wilson Chapel), May 21—June 1
- ◆ LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Hudson, Ind., May 5-11; Tecumseh, Mich., May 12-18; Kenosha, Wis., May 21—June 1
- ◆ LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611; Richmond, Ind. (1st), May 5-11; Pontiac, Mich. (1st), May 12-18; Hamilton, Ohio (Tuley Rd.), May 19-25
- ◆ LEE, TED. (C) c/o NPH*: New Albany, Ind. (East Side), May 5-11; Danville, Ind. (Calvary), May 26—June 1
- ◆ Leichty Quartet. (R) 753 S. Wildwood, Kankakee, Ill. 60901; Hicksville, Ohio, May 9-11
- ◆ LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- ◆ LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302; Bismarck, N.D., May 1-11; Mandan, N.D., May 14-25
- ◆ LEONARD, JAMES R. (C) c/o NPH*: Urbana, Ill. (Faith), May 5-11; Lansing, Mich. (South), May 12-18; Lansing, Mich. (North), May 19-25; Crothersville, Ind., May 26—June 1
- ◆ LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Rosemead, Calif. (Del Mar), May 1-11
- ◆ LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759
- ◆ LIDDELL, P. L. (C) c/o NPH*: Columbus, Ohio (Linden), May 6-11; Columbus, Ohio (Frank Rd.), May 13-18; Temperance, Mich., May 19-25
- ◆ LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803; Coffeyville, Kans. (1st), May 4-11
- ◆ LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514; Gaston, Ind., May 7-18; Ligonier, Ind., May 19-25
- ◆ LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- ◆ LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802; Lakewood, Ohio, May 5-11; Bunola, Pa., May 13-18; Albion, Pa., May 20-25
- ◆ LITTELL, DICK. (C) 12707 Groveside, La Mirada, Calif. 90638
- ◆ LITTELL, V. W. & MRS. (C) c/o NPH*: Harrison, Mich., May 18-25
- ◆ LIVINGSTON, J. W. (C) c/o NPH*
- ◆ LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
- ◆ LONG, WILMER A. (C) Fessenden, N.D. 58438; Boswell, Pa., May 7-18
- ◆ LUSH, RON. (C) c/o NPH*: Wash. Dist. Assm., Apr. 29—May 4; Portland, Ore. (1st), May 8-11; Belleville, Wash. (Lake Hills), May 13-18; Vancouver, Wash. (Central), May 20-25; Seattle, Wash. (1st), May 27—June 1
- ◆ MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; Delroy, Ohio, May 8-18
- Mack, William M. (R) R. 2, Union City, Mich. 49094; Mt. Pleasant, Mich. (West.), May 4-11; Hastings, Mich., May 18-25; Hart, Mich., May 28—June 8
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836; Bellmore, N.Y., May 6-11
- ◆ MADISON, G. H. (C) Science Hill, Ky. 42553
- ◆ MANER, ROBERT E. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210; Albany, Ga. (1st), May 6-11; Nashville, Tenn. (McClurken), May 12-18; Monroe, N.C., May 19-25; Cowan, Tenn., May 27—June 1
- ◆ MARTIN, PAUL. (C) c/o NPH*: Memphis, Tenn. (Calvary), May 5-11; Houston, Tex. (Spring Branch), May 12-18; Danville, Ill. (1st), May 19-25
- Mathews, L. B. (R) 811 Trevecca Towers, Nashville, Tenn. 37210; Vicksburg, Mich. (Chapman Mem.), May 18-25
- ◆ MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631; Loudon, Tenn., May 8-18; Oakes, N.D. (camp meeting), May 28—June 8
- Maybury, Byron. (R) 20 Denison St., Hartford, Conn. 06105; (entering full-time evangelism)
- ◆ MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Tiffin, Ohio, May 5-11; Ann Arbor, Mich. (1st), May 13-18; Racine, Wis. (1st), May 21—June 1
- ◆ MAYD, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403; Gibsonville, N.C. (Evan. Meth.), May 5-11
- ◆ MCCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
- ◆ MCCULLOUGH, FORREST. (C) c/o NPH*: Richmond, Ind. (1st), May 5-11; Indianapolis, Ind. (Speedway), May 12-18; Rock Hill, S.C. (West Main), May 20-25; Gordonsville, Tenn., May 27—June 1
- ◆ McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; San Jacinto, Calif., May 25—June 1
- ◆ MCGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- ◆ MCKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ◆ MCNUIT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Decatur, Ill. (West Side), Apr. 28—May 4; Anderson, Ind. (E. 38th St.), May 5-11; Houston, Tex. (Spring Branch), May 12-18; Warren, Mich., May 19-25; Pensacola, Fla. (1st), May 26—June 1
- ◆ McWHIRTER, G. STUART. (C) c/o NPH*: Lombard, Ill., May 5-11; Eureka, Ill., May 19-25; Warner-Robbins, Ga., May 26—June 1
- ◆ MEADOWS, NAOMI & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924; Georgetown, Ill., Apr. 30—May 11; Gilman, Ill., May 18-25; North Pekin, Ill., May 26—June 1
- ◆ MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Batesville, Ark., May 5-11; Indianapolis, Ind. (Ray St.), May 14-25; Gaylor, Kans., May 26—June 1
- ◆ MERRYMAN, PAUL & MRS. (C) c/o NPH*: Portage, Ind. (Grace), May 9-18; Falmouth, Mich., May 23—June 1
- Mewbourn, O. V. (R) 1001 65th St., S. St. Petersburg, Fla. 33707; Cincinnati, Ohio, May 1-11
- ◆ MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050; Bozeman, Mont., May 8-18; Burlington, Ia. (Flint Hills), May 22—June 1
- ◆ MILLER, NETTIE A. (C) c/o NPH*: Cincinnati, Ohio, May 11-18; Columbia, S.C. (Emmanuel), May 25—June 1
- ◆ MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187; Cambridge, Ohio (E.U.B.), May 4-11; St. Clairsville, Pa., May 19-25; Cincinnati, Ohio (God's Bible Camp), May 29—June 8
- ◆ MILLHUFF, CHARLES. (C) c/o NPH*: Evanston, Ind. (Bayard Pk.), Apr. 28—May 4; Brazil, Ind. (1st), May 5-11; Denver, Colo. (1st), May 18-25; St. Louis, Mo. (Lafayette Pk.), May 26—June 1
- ◆ MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
- ◆ MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Elyria, Ohio, May 9-18; Troy, Ohio, May 19-25; Hillsdale, Mich., May 26—June 1
- Montgomery, John H. (R) R. 1, Radcliff, Ohio 45670; (entering full-time evangelism)
- ◆ MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
- ◆ MOORE, FRANKLIN M. (C) Box 302, Castle Rock,

- Colo. 80104: Richmond, Ind. (St. Paul), May 8-18; Columbus, Ind. (Mt. Carmel), May 22—June 1
- MOOSHIAN, C. HELEN.** (C) 18 Bellevue St., Lawrence, Mass. 01841: Indonesia, month of May
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER.** (C) c/o NPH*: Coshoc-ton, Ohio, Apr. 30—May 11; Allentown, Pa., May 12-18; New Philadelphia, Ohio, May 19-25; Rumford, R.I., May 26—June 1
- **MULLEN, deVERNE.** (C) 67 Wilstead, Newmarket, Ontario, Canada: Kankakee, Ill. (East Ridge), May 6-11; Warren, Pa. (1st), May 18-25; Chesterton, Md., May 26—June 1
- ◆ **MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan, Ohio 43138; Lansing, Mich., May 6-11; Rowsburg, Ohio, May 15-25
- ◆ **NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756: Ward, Ark. (Sunnyside), May 25—June 1
- ◆ **NESSETH-HOPSON PARTY.** (C) c/o NPH*: Perry, Mich., May 8-18; Flint, Mich. (East), May 23—June 1
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Greeley, Colo. (Sunny-view), May 1-11; Jonesboro, Ark. (1st), May 18-25; Denver City, Tex., May 26—June 1
- ◆ **NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Bedford, Ind. (1st), May 8-18; Vearia, Ill. (Northside), May 19-25; Manville, Ill. (Manville Camp), May 26—Sept. 1
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005: Gresham, Ore., Apr. 28—May 4; Snohomish, Wash. (Clearview), May 6-11
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520: Topeka, Kans. (Fairlawn), May 4-11; El Reno, Okla., May 12-18
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008: (entering full-time evangelism)
- PARROTT, A. L.** (C) 460 S. Breeze, Bourbonnais, Ill. 60914: Otter Lake, Mich., May 8-18; Flint, Mich., May 19-25
- ◆ **PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Binghamton, N.Y. (1st), May 4-11; Rochester, N.Y. (Trinity), May 18-25
- ◆ **PAUL, CHARLES.** (C) c/o NPH*
Peck, W. A. (R) c/o Trevecca Nazarene College, Nashville, Tenn. 37210: (entering full-time evangelism)
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ◆ **PICKERING MUSICALAIRES, THE.** (C) c/o NPH*: Walpole, Mass., Apr. 29—May 4; Livermore Falls, Me., May 6-11; Lowell, Mass., May 18-25; Concert Tour, New Eng. & Canada, May 28—June 15
- ◆ **PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832: Vincennes, Ind. (1st), May 2-11; Elkhart, Ind. (Breeze), May 16-25; Charleston, W. Va. (Calvary), May 30—June 8
- PITTINGER, TWYLA.** (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: East Alton, Ill. (Rosewood Heights), May 11-18; Virginia, Minn., May 23—June 1
- Potter, Harold J. (R) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706: Millington, Mich., May 2-4; Flint, Mich. (1st), May 7-11; Howell, Mich. (Tyndale Mem.), May 16-18; Waterford, Mich. (Williams Lake), May 23-25
- ◆ **POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Greeley, Colo. (1st), May 4-7; Anchorage, Alaska (SS Conv.), May 22—June 12
- ◆ **POWELL, CURTICE L.** (C) 33 Reba Ave., Mansfield, Ohio 44907: Zanesville, Ohio (Northside), May 2-11; Brunswick, Ohio, May 16-25
- PRENTICE, CARL & ETHEL.** (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Clinton, Ia., May 9-18; Yukon, Okla. (Richland), May 23—June 1
- ◆ **PRICE, JOHN.** (C) c/o NPH*: Talequah, Okla., May 7-18
- PULLUM, OSCAR L.** (C) 1601 Monroe Ave., Evansville, Ind. 47714
- PURKHISER, H. G.** (C) 308 E. Hadley, Aurora, Mo. 65605
- ◆ **RAKER, W. C. & MARY.** (C) Box 106, Lewis-ton, Ill. 61542: Olney, Ill., May 1-11; Brook-field, Ill., May 20-25; Wausau, Wis., May 26—June 1
- RICE, RALPH.** (C) 205 E. Monroe, Bourbonnais, Ill. 60914: Metropolis, Ill. (1st), Apr. 30—May 11; Toledo, Ohio (Manhattan Blvd.), May 12-18; Jamestown, Tenn. (Pine Haven), May 21—June 1
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Martinsville, Ind. (1st), May 5-11
- ◆ **ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
Rodgers, Clyde B. (R) 505 Lester Ave., Nash-ville, Tenn. 37210: Canastota, N.Y., Apr. 30—May 11; Buffalo, N.Y., May 12-18; McKeesport, Pa. (Sal. Army), May 19-25
- Rodgers, J. A. "Jimmie." (R) 695 N. Market St., E. Palestine, Ohio 44413: Cleveland, Ohio (Bethel), May 1-11; McConnellsburg, Pa. (Needmore), May 15-25
- ROEDEL, BERNICE L.** (C) 423 E. Maple St., Boonville, Ind. 61832
- ROUND, RALPH B.** (C) Dubois R., Riverton, Wyo. 82501
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHERRER, L. J.** (C) 6875 Robin Dr., Chatta-nooga, Tenn. 37421
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221: Topeka, Kans. (Oak Lawn), May 5-11; Eureka, Ill., May 19-25
- SCHRIBER, GEORGE R. & MRS.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- ◆ **Sharples, J. J. & Mrs.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAVER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061: Billings, Mont., Apr. 9-20; Meridian, Idaho, Apr. 21-27; Beaverton, Ore., Apr. 28—May 4; Windsor, Ont., Can., May 7-11; Harvey, Ill., May 12-18; Grove City, Ohio, May 19-25; Eaton, Ohio (1st), May 26—June 1
- SHERIDAN, WILLIAM Q.** (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416: Keysville, Ga., Apr. 28—May 4
- ◆ **SHERWOOD, RAYMOND & MILDRED.** (C) Box 510, Fallon, Nev. 89406: Cody, Wyo., May 1-11
- **SHOWALTER, KEITH & PAT.** (C) c/o NPH*: Scottsbluff, Neb., May 5-11; Greentown, Ohio, May 16-25
- SINGELL, TIMOTHY DEAN.** (C) 334 E. Water, Bourbonnais, Ill. 60914: Cadiz, Ohio, May 7-18
- SINGLETARY, E. J.** (C) 1643 McDowell Rd., Jackson, Miss. 39204
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117: Fairfield, Ohio, May 5-11; Amelia, Ohio, May 13-18; Kannapolis, N.C. (Westside), May 20-25
- **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043: Bloomington, Ind. (East Side), May 5-11; Cincinnati, Ohio (Lockland), May 12-18; Cincinnati, Ohio (God's Bible School Camp), May 29—June 8
- ◆ **SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- ◆ **SLATER, HUGH L. AND MRS.** (C) c/o NPH*
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003: Hutchinson, Kans. (Bethany), May 5-11; Charleston, W. Va. (Davis Creek), May 12-18
- ◆ **SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidouette, Pa. 16351: Pontiac, Mich. (Hillcrest), May 6-11; Woonsocket, R.I., May 13-18; Grove City, Pa., May 20-25; Lowville, N.Y., May 27—June 1
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBARGER, L. B.** (C) 1153 W. Elna Rae, Tempe, Ariz. 85281
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507: Lockland, Ohio, May 12-18; Ossian, Ind., May 23-25
- Sparks, Rev. & Mrs. Asa. (R) 91 Lester Ave., Nashville, Tenn. 37210: La Grange, Ga., May 30—June 1
- Sparks, Sam. (R) 300 E. Jackson St., Orlando, Fla. 32801: (entering full-time evangelism)
- **SPEER, CHRISTINA.** (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210
- ◆ **STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008: Sioux City, Ia., May 8-18; Plainfield, Ind. (Trinity), May 22—June 1
- Steele, J. J. (R) Box 1, Coffeyville, Kans. 67337
- STEPHENS, KENNETH.** (C) c/o NPH*
- STEWART, PAUL J.** (C) 1702 E. Knox, Indian-apolis, Ind. 46227
- ◆ **STOCKER, W. G.** (C) 1421 14 Ave., N.W., Rochester, Minn. 55901
- STRACK, W. J.** (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563: Brookville, Pa., May 7-18
- Strahm, Loran. (R) 732 Kingston Ave., Grove City, Ohio 43123: Westerville, Ohio (Shawnee Hills), Apr. 27—May 4
- STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503: Delton, Ill. (1st), May 1-11; Columbus, Ohio (Berwick), May 12-18; Newcomerstown, Ohio (1st), May 20-25; South Point, Ohio (Sunrise), May 26—June 1
- SWEARENGEN, JOHN W.** (C) 210 Monroe St., Bourbonnais, Ill. 60914: Toledo, Ohio (1st), May 5-11; Cincinnati, Ohio (Fairfax), May 12-18; Tintley Park, Ill., May 19-25
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410: Spooner, Wis., Apr. 30—May 11
- TAYLOR, ENMETT E.** (C) c/o NPH*: Poteau, Okla. (1st), May 6-11; Denver, Colo. (Arvada), May 13-18; Union, Mo., May 20-25
- THOMAS, FRED.** (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Galesburg, Ill., May 5-11; Johnstown, Pa. (1st), May 12-18; Port Huron, Mich. (North Hills), May 19-25
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blythe-ville, Ark. 72315
- Toone, L. E. (R) c/o NPH* (entering full-time Sept. 1)
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301: Wilcox, Ariz., May 5-11
- TRIPP, HOWARD M.** (C) c/o NPH*: Clarksville, Tenn. (Eastmeade), May 5-11; Camden, Tenn., May 12-18; Orlando, Fla. (Pine Hills), May 26—June 1
- ◆ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008: Oklahoma City, Okla. (Capitol Hill), Apr. 28—May 4; Moore, Okla., May 11-18
- ◆ **Underwood, G. F. & Mrs.** (R) R. 4, Box 420N, Cortland, Ohio 44410: Otsego, Mich., May 6-11; La Crosse, Wis., May 21—June 1
- VAN SLYKE, D. C.** (C) 508 16th Ave., S., Nampa, Idaho, 83651
- Varian, Wm. E. (R) 2180 W. Highland Rd., Howell, Mich. 48843: Ill. Dist. IMPACT, May 10-18; Chicago, Ill. (Hickory Hills), May 20-25
- VAUGHN, ROY M.** (C) 13300 108th Ave., N., Largo, Fla. 33540
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115: Portland, Mich., May 6-11
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228: Corsicana, Tex. (1st), May 4
- WALKER, LAWRENCE C.** (C) c/o NPH*: Warren, Ohio (Morgandale), May 20-25
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- ◆ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Huntington, W. Va. (Central), May 5-11; Cincinnati, Ohio (Stanton), May 12-18
- WALLS, LYNDON A.** (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112: Utica, Ohio, May 9-18
- ◆ **WALTON, CLIFFORD L.** (C) 24915 Wilmot E., Detroit, Mich. 48021: Bad Axe, Mich., May 4-11; Delaware, Ohio, May 14-25
- ◆ **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Erie, Pa. (Hol. Assn. Camp), May 8-18; Caruthersville, Mo., May 22—June 1
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
- WEEKS, JAMES A.** (C) Box 37, St. Marys, Ohio 45885
- ◆ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937: Riverton, Wyo., May 11-18; Powell, Wyo., May 25—June 1
- ◆ **West Family, The Singing.** (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Chester, Ohio, May 9-18; Byesville, Ohio, May 21—June 1
- Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653: Los Angeles Dist. Assembly, May 14; St. Louis, Mo. (1st), May 15-25
- **WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66061
- WILLIAMS, B. IVAN.** (C) R. 2, Box 172, Vicksburg, Mich. 49097
- WILLIAMS, EARL C.** (C) c/o NPH*: Monte Vista, Colo., May 1-11
- ◆ **WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: House Springs, Mo., May 5-11
- Wise, F. Franklin. (R) 6820 Elaine Ave., N.W., North Canton, Ohio 44720: Akron, Ohio (Trinity), Apr. 25-27 & May 2-4
- WITROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064: Lynn, Ind., May 9-18
- WITROW, JAMES.** (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315: Mercer, Pa., May 12-18
- Wood, Union. (R) R. 1, Wishon, Calif. 93669
- WOODWARD, GEORGE P.** (C) 69 Bristol Ct., Ham-ilton, Ohio 45013: Marley Park, Md. (1st), May 9-18; Lorain, Ohio, May 23—June 1
- WYATT, D. POWELL.** (C) 2531 Edge O'Lake Dr., Nashville, Tenn. 37217
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- **YOAKUM, BEATRICE.** (C) 309 W. Jackson, Med-ford, Ore. 97501
- ◆ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Floris-sant Rd., Florissant, Mo. 63031: Delta, Colo., May 1-11; Beatrice, Neb. (1st), May 15-25; Regent, N.D., May 29—June 8
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302

GOLDEN PEDESTAL

Book Selection



GET FOUND AND OTHER STORIES

By Thelma Gray

Thrilling, heartwarming stories of witnessing for Christ. They are not written to entertain, but to encourage the timid and hesitant, and perhaps someone a bit lacking in faith, that a word spoken at the right time or a Christian act done during a time of need can bear fruit.

Each one of the 10 stories is based on a real-life situation. Your vision may get a bit misty as you read in "Glad Passover" about Rachel, a convert from the Jewish faith, who married Bob, who had accepted the pastorate of a home mission church in Arizona. It was not an easy road for them, but God saw them through all the hard places.

You will get a big lift from this book all the while you are enjoying the reading. 91 pages, paper.

\$1.25

Order from your

NAZARENE
Publishing House

NAZARENE CHAPLAIN AWARDED BRONZE STAR

Chaplain Charles Moreland, recently returned from Vietnam and now stationed at Ft. Leonard Wood, Mo., has received the Bronze Star and several other special commendations for his work in the battle area. The official letter of appreciation from his commanding officer contained the following remarks:

"I want to express my sincere appreciation to you for your outstanding support of this battalion's religious activities. You have constantly provided all types of religious services to the members of this battalion since November, 1967. Particularly commendable have been your regular visits to C Battery of this battalion as they have moved throughout the Phu Yen Province in numerous fire support bases. Your enlightening and forthright services have strengthened the fiber of our combat support soldiers and improved their morale, and will continue to excel throughout the battalion."

JOHN R. FRANKENBERGER
LTC, Artillery
Commanding

MOVING MINISTERS

Charles L. Yourdon from San Antonio East Terrell Hills, to San Benito, Tex.

Robert Weathers from Port Arthur (Tex.) First to Murphysboro, Ill.

Merrill Ritchie from Washington, Ind., to Falmouth, Ky.

Sam Stearman from Springfield (Ohio) High Street to Detroit First.

Willie C. Dishon from Department of Evangelism to Port Arthur (Tex.) First as of June 1.

Guy M. Glendenning from Channelview, W. Va., to Point Pleasant, W. Va.

George Manrose from Galveston, Tex., to Freeport, Tex.

Melvin Shrout from Huntsville (Ala.) First to Cape Girardeau, Mo.

Alden Sprowll from Vanderbilt, Pa., to McDonald, Pa.

Charles M. Willis from Bethany, Okla., to Galveston, Tex.

MOVING MISSIONARIES

Miss Kathyren Dixon, Private Bag 7412, via Pietersburg, Transvaal, Republic of South Africa.

Rev. and Mrs. Frank Elliott, c/o Clasificador 284, Correo Central, Santiago, Chile, South America.

Miss Eileen Figge, 233 D. Empire Gardens, Empire Road, Parktown, Johannesburg, South Africa.

Rev. and Mrs. Russell Human, P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Mary Wallace, Apartado 2502, Managua, D.N., Nicaragua.

DISTRICT ASSEMBLY INFORMATION

PHILADELPHIA, May 6-8. First Presbyterian Church, 3231 Tilgham St., Allentown, Pa. 18104. Host Pastor; Byron Richey. General Superintendent: Dr. Edward Lawlor.

CENTRAL CALIFORNIA, May 7-8. The People's Church, 3731 N. Cedar, Fresno, Calif. 93726. Host Pastor: Ira L. True. General Superintendent: Dr. Samuel Young.

WEST TEXAS, May 7-8. First Church, 4510 Ave. Q, Lubbock, Tex. 79412. Host Pastor: Rev. W. M. Dorough. General Superintendent: Dr. Orville Jenkins.

IDAHO-OREGON, May 8-9. First Church, 1200 N. Liberty Rd., Boise, Idaho 83704. Host Pastor: Robert Hempel. General Superintendent: Dr. George Coulter.

VITAL STATISTICS

DEATHS

REV. CLAY BUNCH, 65, died Mar. 8 in Broken Arrow, Okla. Funeral services were conducted by Rev. E. H. Sanders. He is survived by his wife, Gladys, three sons, two daughters, and 18 grandchildren.

MRS. MADELINE WOODWARD, 80, died Mar. 1 in San Leandro, Calif. Funeral services were conducted by Rev. Virgil W. Borden.

MRS. GRADY (REBECCA PEARL) GIBSON, 63, died Mar. 28 in Tulsa, Okla. Funeral services were conducted by Rev. E. H. Sanders. Interment was in Ada, Okla. She is survived by her husband, two sons, two daughters, and eight grandchildren.

BIRTHS

—to Victor and Jonett (Dech) Berg, Montrose, Pa., a son, Paul Andrew, Mar. 6.

—to Rev. Howard and Dorothy (Buffington) Mosely, Vancouver, Wash., a son, Steven Paul, Feb. 11.

—to Harold and Patti (Dickey) Maxey, Hazelwood, Mo., a son, Monte Shayne, Mar. 12.

—to David and Peggy (Roth) Christenson, Ridgefield, Wash., a son, Bradley Michael, Mar. 9.

—to Rev. James and Sharon Monck, Grand Rapids, Mich., a son, James Allan II, Mar. 17.

—to William and Alice (Pratt) Deery, Wollaston, Mass., a son, Joseph Edward, Mar. 22.

—to Rev. Jim and Jeanne (Mowen) Lynch, Stafford, Kans., a daughter, Julie Jaree, Mar. 25.

—to Ron and Esther Panos, Kansas City, Mo., a son, David Anthony, Mar. 27.

—to Rev. and Mrs. James E. McGarey, Mercer, Pa., a son, John William, Mar. 24.

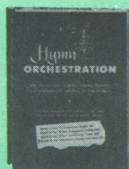
Hymn of the Month for MAY

A meaningful way to become better acquainted with one of the great gospel hymns of Christendom.* Feature it during **MAY** in your music program with the arrangements found in these publications.



For **CHOIR**

AN 1-129 EVANGEL CHOIR—An old-timer with a message for today, arranged by Harold J. Smith **20c**



For **ORCHESTRA**

HYMN-ORCHESTRATION—Four books containing 228 numbers from "Praise and Worship." **BOOK B** for "B-flat" instruments, **BOOK C** for "C" instruments, **BOOK D** for bass clef instruments, **BOOK E** for "E-flat" instruments **Each book, \$2.50**

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Pasadena 91104

KANSAS CITY 64141

Toronto 9

Plan **NOW**
for This **MAY**
Music Feature

*For hymn-story, see **MAY Nazarene Preacher**.

MARRIAGE

Miss Lynette Smith, Kansas City, to Bob Irvin, San Antonio, in Kansas City, Mar. 15.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

James S. Fitch, 460 Elysian Fields Rd., Nashville, Tenn. 37211, has open time in spring and fall.

DIRECTORIES GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Central California	May 7-8
Southern California	May 21-23
Arizona	May 28-29
Rocky Mountain	June 5-6
Nebraska	June 19-20
Canada Central	June 26-27
Chicago Central	July 10-11
Eastern Michigan	July 16-17
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29

V. H. Lewis	
Washington Pacific	April 30—May 1
Los Angeles	May 14-15
San Antonio	May 21-22
Northeast Oklahoma	June 18-19
Southwestern Ohio	July 2-3
Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11

George Coulter	
Sacramento	April 30—May 1
Idaho-Oregon	May 8-9
Northwest	May 14-15
Canada Atlantic	June 5-6
Maine	June 11-12
New England	June 18-19
Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11

Edward Lawlor	
Washington	April 30—May 1
Philadelphia	May 7-8
British Isles North	May 19-20
British Isles South	May 24-26
Nevada-Utah	June 19-20
Upstate New York	June 26-27
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6

Eugene L. Stowe	
Mississippi	April 30—May 1
Alabama	May 14-15
Florida	May 19-20
North American Indian	June 5-6
New Mexico	June 11-12
Northeastern Indiana	June 25-26
Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11

Orville W. Jenkins	
West Texas	May 7-8
Canada Pacific	May 22-23
Alaska	May 29-30
Dakota	June 11-12
Canada West	June 19-20
Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION

You Should Know About . . .

NAE VOICES OBJECTION TO VATICAN ENVOY—In response to a special report in the "Washington Post," which rumors that President Richard Nixon would confer with Pope Paul VI regarding the possibility of establishing a diplomatic post at the Vatican, Dr. Clyde W. Taylor, general director of the National Association of Evangelicals, wrote to the President, asking him not to go through with the reported plan. His letter read, in part:

"You may be sure that the more than 10 million people which we serve are strongly opposed to such a move, and many of them were instrumental in leading the fight against the appointment of General Mark Clark as ambassador to the Vatican in 1951 when President Truman was in the White House.

"Many things have changed since 1951 but nothing has occurred to make an envoy to the Vatican more palatable to our society which is far better informed about church and state issues than it was a few years ago. As a matter of fact, I cannot imagine any move that would create a more severe and widespread cleavage between our religious communities than for you to raise this very sensitive issue . . .

"In any case, Mr. President, I can speak officially with confidence about where our constituency stands on this issue. While there has not been an actual confrontation since the withdrawal of General Clark's nomination in 1951, our people at their conventions of the National Association of Evangelicals have repeatedly updated their position on the subject. They have been consistently and unalterably opposed to an envoy to the Vatican at any diplomatic level.

"We sincerely hope you will not take any steps to establish diplomatic relations with the Vatican or any other church group."—UEA. □

AIR MAIL FROM GOD CHANGES NAME. "Trans World Missions" is the new name for the 20-year-old agency, "Air Mail from God Mission," with headquarters in Los Angeles.

The change is being made to encompass the growth of the endeavor which was begun by Nyles Huffman in Mexico. The mission has since been extended to several Latin-American countries, employing American missionaries and national evangelists. □

IT SAYS HERE—"Forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against the man." —Henry Ward Beecher. □

" . . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

ORDINATION BY MAIL PRODUCES "INSTANT MINISTERS"—Reporter Richard Carroll, of the San Jose, Calif., "Mercury-News," became an "instant minister" to develop a story on how it can be done—legally—in California.

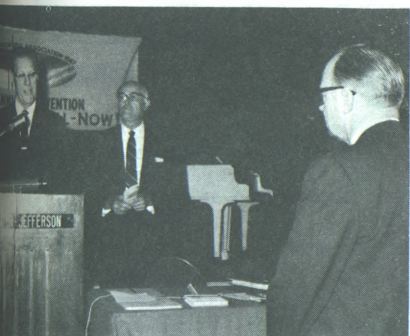
It was simple. The Universal Life Church, Inc., of Modesto, the reporter wrote in his news story, issues ordination certificates upon request. All one need do is write a letter to Kirby Hensley, president of the church, requesting ordination. The cash outlay is slim—six cents for a postage stamp.

According to the report, Universal Life Church has ordained 17,000 persons since 1962. Reporter Carroll said he could now "marry young lovers, bury the dead, save sinners, convert the willing, take up a collection and bless all." He added, "I also may pay special income tax rates, take advantage of cheaper hospital and hotel rates, ride half-fare on trains and planes and, in case I'm drafted, can hide behind the cloth and say, 'No, I won't go.'"

Three hundred to 500 "ordinations" go into the mail daily. The Universal Life Church's only source of income other than contributions is a course leading to an honorary doctor of divinity degree, which costs \$20.00 or \$2.00 per lesson. □

CHURCH OF THE NAZARENE BECOMES MEMBER OF NHA

Photos tell story of 101st Convention in St. Louis, April 9-11



"WE WELCOME THE CHURCH OF THE NAZARENE into membership in the National Holiness Association," says President Myron F. Boyd to Dr. B. Edgar Johnson, general secretary, representing the church.

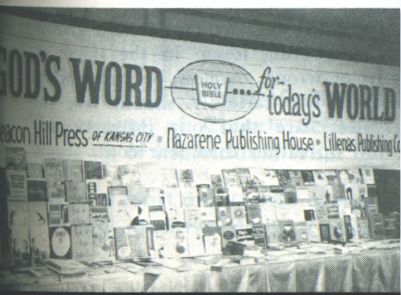


FIRST BUSINESS SESSION. Bishop Myron F. Boyd (left), of the Free Methodist church, presides. He is assisted by Col. Milton S. Agnew (center), of the Salvation Army, and Vice-president J. D. Abbott, general superintendent of the Wesleyan church.



KEYNOTE SPEAKER Dr. Otho Jennings, of ONC, concludes his message, "Holiness—God's Will for All," by urging, "Let us go out and witness to the experience and truth of holiness because the need is universal, the provision is universal, and the promise is universal."

THE PUBLISHING HOUSE BOOTH, attractive as always, was set up by Elvin Hicks and Fred Parker. It became a popular loitering spot for delegates and friends on the mezzanine of the Sheraton Jefferson Hotel.



CULMINATION of the action taken by the General Assembly last June and by the General Board in January to officially affiliate with the National Holiness Association happened at 11:30 Wednesday morning, April 9, at the 101st Annual NHA Convention in St. Louis.

Officially representing the church at the brief ceremony was General Secretary B. Edgar Johnson, who brought words of greeting to the large body of delegates and friends of many denominations assembled together in the Gold Room of the Sheraton Jefferson Hotel. He was introduced by Dr. Myron F. Boyd, NHA president, who also conducted the simple but significant reception ceremony.

Keynote speaker for the convention was Dr. Otho Jennings, of Olivet Nazarene College, who spoke on the subject "Holiness—God's Will for All."

Included in the musical program during the three-day convention were quartets from ONC, The Collegian Quartet; and from NTS, The Seminary Four. Other Nazarenes serving on various panels and seminars were Dr. Albert F. Harper, Dr. Kenneth S. Rice, Dr. Kenneth Grider, Dr. Willis Snowbarger, Rev. Leo Steininger, Rev. E. Udell Moss, Rev. James E. Everett. Dr. Robert Morris, pastor of the St. Louis Lafayette Park Church, served as chairman of the local planning committee.

For the first time a full-time national director was selected. Dr. Paul L. Kindschi, presently general secretary of Sunday schools for the Wesleyan church, was employed in this new post to be known as executive director. Elected officers were: president, Bishop Myron F. Boyd; vice-presidents, Rev. J. D. Abbott, Bishop Henry A. Ginder, Dr. Paul P. Petticord; secretary, Col. M. S. Agnew; treasurer, Dr. B. Edgar Johnson. Among those elected to serve in various other capacities were Dr. A. F. Harper, Dr. Ralph Perry, and Dr. Ernest E. Grosse.

The closing message of the convention on Friday morning, "Holiness and the Evangelistic Urgency," was delivered by General Superintendent Eugene L. Stowe. □

PHOTOS BY GEORGE L. SMITH

NHA CONVENTION THEME PROCLAIMED BY PLATFORM BANNER.



GENERAL SECRETARY B. Edgar Johnson brings greetings to the assembly as Nazarene representatives stand before platform. "We have long been a part of NHA in spirit; we are happy to be members in person," he said in acknowledging Dr. Boyd's welcome.



SEVENTEEN NAZARENE LEADERS attending the NHA Convention "stand in" at the reception ceremony on behalf of approximately 370,000 Nazarenes.



SOCIAL CONCERN PANEL, directed by Free Methodist Bishop Paul N. Ellis (right), included Maj. Henry Garipey (center), of the Salvation Army, and Rev. James E. Everett (left), pastor of Kankakee Central Church of the Nazarene. Everett spoke on the subject "The Interracial Church."

DR. KENNETH RICE (center), executive secretary of the Department of Church Schools in Kansas City, heads a Christian education seminar on Weekday Church Schools. He is supported by David D. Crail, of the Wesleyan church, Rev. Larry Evoy, of the Free Methodist church, and Rev. E. Udell Moss, pastor of the St. Louis Ferguson Church of the Nazarene. Also on panel, but not shown in photo, was Rev. Leo Steininger, who serves as the full-time director of weekday church schools on the Chicago Central District.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE FORMATION AND PRESERVATION OF THE BIBLE

(May 4)

Scripture: Exodus 34:27; I Chronicles 29:29-30; II Kings 22:8-13; Jeremiah 36:27-32; John 21:24-25; II Peter 3:15b-18; Revelation 1:11, 19 (Printed: Jeremiah 36:27-28, 32; John 21:24-25; II Peter 3:15b-18)

Golden Text: Mark 13:31

The Bible was uniquely formed and provisionally preserved throughout its centuries of development. Our lesson sets before us:

1. *The penned Word* (Exodus 34:27; I Chronicles 29:29-30)

God said to Moses, "Write thou these words." That God drew the words from the mind of Moses did not make them any less God's words. That the words were conditioned by Moses' background, nationality, education, and cultural milieu did not make them any less God's words.

The process of inspiration began, not with the words, but with the man. God prepared His writers before and during their lives, so that, when the moment came to write, what they wrote was of God.

2. *The preserved Word* (II Kings 22:8-13; Jeremiah 36:27-32)

Scripture lost and found—that is the story of II Kings. Lost in the rubble of a neglected Temple, lost from the lives of a backslidden nation! Found, read, obeyed, the Bible sparked social and religious reform. The lesson for us is obvious!

Scripture burned and restored—that is the story in Jeremiah. Evil men tried to get rid of God's Word, but more copies seemed to spring from the ashes of their hateful bonfires. As long as men walk in darkness, God will mercifully preserve for them the light of truth!

3. *The purposive Word* (John 21:24-25; II Peter 3:15-18; Revelation 1:11, 19)

John wrote to testify of Jesus. This is the mission of the written Word—to point to the incarnate Word.

Peter wrote to keep Christians from error, and to help them grow in grace.

The author of Revelation wrote to emphasize God's victory in man's disasters, a victory with past, present, and future aspects.

The Bible was formed and preserved to save us, to guide us, and to equip us as witnesses. □

Conducted by W. T. Purkiser, Editor

Please do try to shed some light on this. James 1:13 says that no one under trial should say, "I am tempted of God." The Lord's Prayer says, "Lead us not into temptation." There must be some explanation to this.

There is, and I will try to shed some light on it.

The same double meaning carries "temptation" (Greek, *peirazo*, *peirasmos*) does double duty in the New Testament. It means testing or trying in a good sense, as in Hebrews 11:36 and I Peter 4:12. It also means soliciting to evil, temptation in a bad sense, as in Matthew 4:1 and James 1:13-15.

The same double meaning carries over into the English of the King James Version (e.g., Genesis 22:1 in relation to Hebrews 11:17), where God is said to have "tempted" or "tried" Abraham.

There is no doubt but that James 1:13 uses the term in the sense of solicitation to evil (see verses 14-16). God does not solicit any man to do evil. Satan is the source of temptations such as this.

My heart has been troubled about jokes being told from the pulpit. Since when has the Word of God become so dull we have to replace it with jokes?

Jokes for the sake of entertainment, no. But as one who has been recollection of such preachers as "Uncle Bud" Robinson, may I qualify the statement to say that there is a wholesome humor that drives spiritual points home far better than plain statement can.

And who could miss the humor in the picture Jesus drew of one with a plank

sticking out of his eye trying to pull a splinter from a brother's eye? Or the man straining a gnat out of his cup only to turn around and gulp down a camel (the four-legged kind)?

Sometimes a spoonful of sugar *does* help the medicine go down. Just so we don't have the sugar without the medicine.

Adam Clarke points out, as above, that the term translated "temptation" has a broader meaning and includes all attacks from Satan and wicked men. Clarke says, "The word not only implies violent assaults from Satan, but also sorely afflictive circumstances, none of which we have, as yet, grace or fortitude sufficient to bear. *Bring us not in, or lead us not in.* This is a mere Hebraism: God is said to *do* a thing which He only *permits* or *suffers* to be done."

Where do we find in the Bible an explanation of how the different colors of the skin originated, or what brought it about?

We do not find it in the Bible. Some have traced it to the "curse of Canaan" (Genesis 9:25), but the "Table of the Nations" in Genesis 10 identifies the habitat of the Canaanites in what we should now call Palestine.

The most reasonable understanding would be that different skin colors are the by-product of the dispersion of the people after the confusion of languages

at Babel (Genesis 11).

Scripture makes it clear that all human beings are descendants of Noah (Acts 17:26) and are included within the redemptive purpose of God in Christ (I Timothy 2:3-4).

Racial or national differences would be accounted for by environmental factors and the hereditary effect of countless generations of inbreeding.

A new convert I know lost out in evangelist said to him. Whose fault was this? The evangelist has never made it right. What should the backslidden man do?

There is no question about what the backslidden man should do. He should turn at once to the Lord in repentance for his backslidings, and receive forgiveness and new life (Isaiah 55:6-7; Luke 15:11-32; and I John 2:1-2).

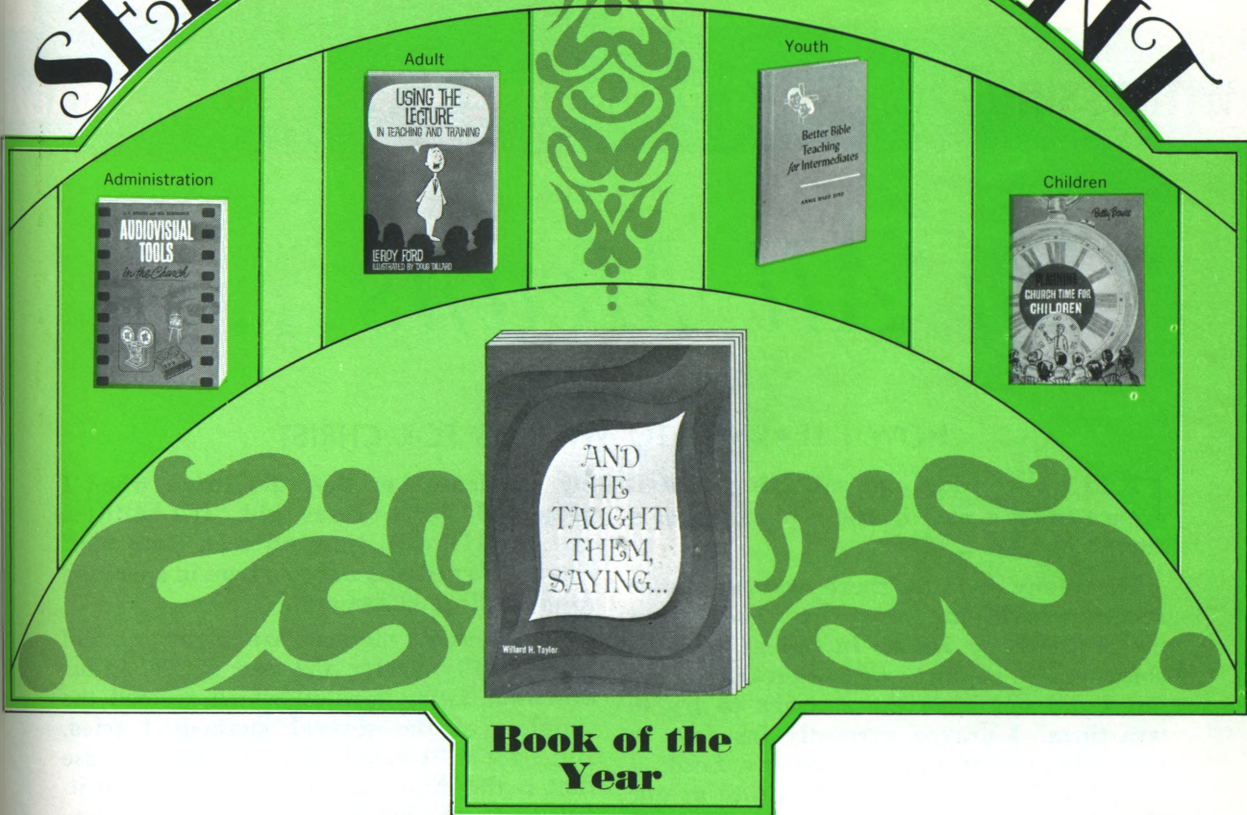
As to the past, why not forgive and forget? The evangelist may have been completely unaware of the effects of his

his experience because of what an evangelist has never made it right.

And it is probable that the new convert completely misunderstood the statement made to him.

Certainly the incident should give us all a sobering lesson in the tragic results of wrong, careless, or even unclear words. We certainly should take the greatest care that our influence may build up rather than tear down.

SELF BETTERMENT



1969-70 CHURCH SCHOOLS READING LEAGUE *

Administration

Audiovisual Tools in the Church

By L. E. Wesche and Mel Schroeder

An introduction to audiovisual materials. Its wide coverage provide workers with a storehouse of information from which to select the methods that best meet their teaching needs. Illustrated. 95 pages, paper. A text. **\$1.95**

Adult

Using the Lecture in Teaching and Training

By Leroy Ford

How do you decide when to lecture? How do you do it effectively and in an interesting way? Through this cartoon-writing approach, many usable hints are presented. 127 pages, paper. **\$1.50**

AND HE TAUGHT THEM, SAYING...

By Willard Taylor

Inspirational reading on Christ's teaching concerning the Kingdom. From this study a teacher will glean rich truths which, as applied to his own teaching ministry, cannot help but make it more effective. 142 pages, paper. A text. **\$1.50**

Prices slightly higher outside the continental United States

Youth

Better Bible Teaching for Intermediates

By Annie Ward Byrd

Discusses those restless years, giving insight and understanding into teen-age characteristics and needs. Special attention is devoted to practical techniques for guiding them. 131 pages, board. **95c**

Children

Planning Church Time for Children

By Betty Bowes

A NEW book related to the children's church program. Here important steps are outlined for organizing such an activity as well as ideas suggested for enriching an existing one. 56 pages, paper. **\$1.00**

a must for every church library!

THE CHURCH SCHOOLS READING LEAGUE is sponsored by the Department of Church Schools, Church of the Nazarene. It is made up of individuals who:

- 1 read at least one article a month in the "Church School Builder"
- 2 read at least two books a year selected from these five titles

order the complete set!

U-769 A \$6.90 value for \$6.75

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527

KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104
In Canada: 1592 Bloor, West, Toronto 9, Ontario

5 69 01 S
PEGGY BAIRD
BOX 323
OLIVE NAZARENE COLL
KANKAKEE ILL 60901

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

HOW I LEARNED TO WITNESS FOR CHRIST

IT IS an exciting and satisfying experience to be a part in the conversion of a sinner to Christ.

For many months there was an inner restlessness in my heart for those about me to know my Jesus. In college I am in close daily contact with non-Christians, but I did not have the courage to try to win them. I prayed earnestly for days to be a channel of blessing for my Lord. I attended Campus Crusade Institute at our church and then went house to house calling. There was some measure of success, but only for that moment.

Then I discovered the secret. I received the Holy Spirit in sanctifying power and He filled me with His abundant life. His moment-by-moment presence helps me to practice this Presence in my daily living, walking and talking.

Next I prayed that He would give me a greater burden for souls. He answered my prayer, but at the same time brought the thought to me, What shall I do with this burden? I saw that a burden for souls must be accompanied by my willingness to let Him use me as He wills, not as I will.

Then I discovered that being willing meant also to “forget about yourself.” My friends did not care about my opinions or

my problems, but they did listen when I presented Christ. Jesus said, “If I be lifted up . . . [I] will draw all men unto me.” I have learned this to be so true in speaking to my college classmates.

Soul-winning methods are important, and I personally prefer the use of *The Four Spiritual Laws* booklet, which seemed the simplest of the several methods I tried. But I found it is not which method you use that is the most important; it is the Spirit-filled life, the burden for souls, willingness to allow the Lord to direct you in the procedure, and forgetting about yourself.

My Christian classmate and I have talked to almost half of our 70 nursing classmates at our state college about Christ. Two have made a definite decision for Christ and others have been motivated to think about their relationships to the Lord.

In college, time is limited, so we press for an opening conversation during coffee-break time, between class periods, and during lunch hour.

May I not be boastful or proud, but only an encouragement to others for greater exploits in soul winning. It is the most exciting and satisfying experience any Christian can have. □

—RUTH MARTIN
Nampa, Idaho

SAVE SOME!

1 Cor. 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

