



HERALD OF HOLINESS

□ JULY 5, 1972



Children's Day—July 9

General Superintendent Stowe



ANCHORS AWEIGH!

Phillips Brooks, the rector of Boston's renowned Trinity Church, recalls speaking to a boy about the port being a haven. The lad replied, "Sir, you don't know anything at all about ports. A port is not a place where ships come for safety. It's a place where ships go from into danger."

There is a subtle peril in the concept of the church as a haven of rest. It is true that Christians will seek shelter in God's house with His people in the time of storm. Here they will find real security. However, this must be a temporary expedient.

Ships are meant to sail, not to remain at anchor. Too extended a period of inactivity in port will result in the crew's becoming undisciplined and out of condition. Barnacles will collect on the hull of the boat and her canvas will begin to rot. Before long she will have lost her seaworthiness and her justification for existence will have been forfeited.

The same is true with the Ship of Zion. Christians lose their spiritual muscle tone when they are content to ride at anchor in an ecclesiastical harbor. The process of deterioration sets in when the church becomes more interested in shelter than in sailing.

When it becomes necessary for a seagoing

vessel to seek asylum, the time is put to useful purpose. She will be refueled and refitted. Her stores will be replenished. Sailors who have been victimized by the storm will be ministered to. New recruits will be signed on. All will be gotten ready for another voyage on dangerous seas.

Even so Christians must congregate on the Lord's Day to prepare for a fresh onslaught against an unfriendly world. Sabbath services must repair the damage done by sin's storms. Sinners must be converted and added to the ranks. Believers should be cleansed from carnal weakness and empowered by the Holy Spirit, so that they can render effective service. When Sunday is properly employed in readying the "crew" for its weekday "voyage," its activity will not be viewed as an end in itself but rather as just the beginning.

O Master of sea and storm . . .

. . . forgive us for being content to selfishly enjoy our quiet anchorage in the Haven of Rest;

. . . deliver us from merely putting on little religious programs and get us ready to set sail;

. . . help us to see that it is time to weigh anchor. Amen. □

SUFFER

LITTLE



Christina and Matthew Genovese



Scotty Swisher

CHILDREN

Once an individual becomes a parent, his responsibilities are greater than ever before. From the time an infant takes his first breath, his life is influenced more by his parents than by any other persons with whom he may associate.

Unless a child is fortunate enough to attend a Sunday school regularly where he can have the attention of concerned, competent teachers, he is unlikely to receive instruction that will shape his future other than from his parents.

By the age of five, he has formed a personality and character of his own. The learning the child obtains in preschool years will lay the foundation for the successful or unsuccessful life he will later lead.

Under most circumstances both parents share in the obligation of caring for and teaching their offspring. But for the large part, the mother assumes the initiative in handling situations that arise from day to day. This is mainly due to the fact that the father is exercising his role as the breadwinner, and certainly does not imply that he lacks interest in his family's activities.

It is in the formative years of one through five that a child's personality and mind develop at a rapid pace. He learns to do a wide variety of

things, and is encouraged with every new accomplishment. Sadly, his enthusiasm to attempt a particular task sometimes tries his parent's patience to the point of aggravation. Although to them it seems relatively small, it holds great importance to him.

A lesson can be learned from an event recorded in the Bible. There are varied instances where Jesus touched little children. But one time, Jesus was among His disciples, with a large crowd around looking on. He had been teaching and preaching in parables, when He was interrupted for a brief time by parents asking that He bless their children.

Almost offended at the request, the disciples considered it so insignificant that they begged the Lord not to grant the parents' desires.

But the Master of all the universe, who had the wind and the waves at His command, made one of the most meaningful statements of His life when He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14).

Time slips quickly away and there is only a little while in which to teach one so young, yet so eager to learn. We parents must be more like Jesus, in the sense of being patient with our children and giving unselfishly of our time to insure the proper development of their personalities and characters. What would be more satisfying! There is no one more loving than a little child. □

By Margaret Brandon, *McLoud, Okla.*

HERALD of HOLINESS



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Love

With a thousand meanings
The word is flung across!
Newspaper headlines
Psychedelic posters
X-rated movie marquees
Country songs.
Guitars strum of love
And churches—and churches—
Churches also mention it
. . . sometimes.

Without love . . .
is "sounding brass"
and "tinkling cymbal."

And then love was manifest—
Angels' voices to earthly shepherds.
Mankind saw it
Not on posters in bold letters
Not in stereo throbs
But in the action of sacrifice.
For love is not verbalized—

Love
Is only
Illustrated

Gordon L. Hanna
Bethany, Okla.

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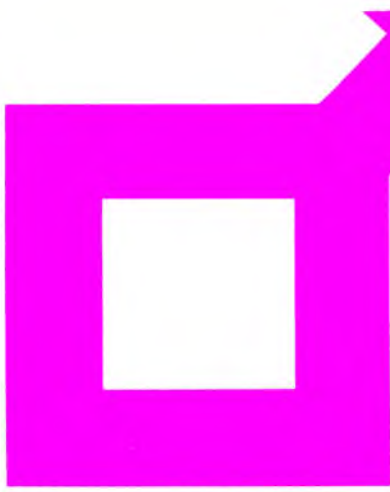
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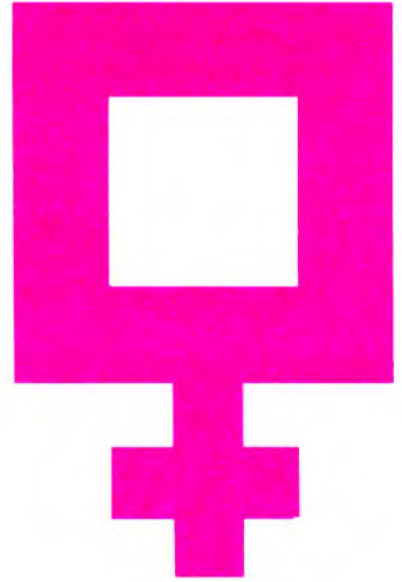
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SEX SQUARED



By Brian L. Farmer, *Salford, England*

Hebrews 13:4 is as good a scripture text as any on which the pundit of permissiveness might stand his scorn. "Marriage is honourable in all, and the bed undefiled."

Imagine the satirical grin, the sophisticated sauciness designed to let you know that anybody basing his life on a word like that will be a member of the square set exclusively!

In fact, this is not the view of the majority, even in these days; but the mass media would have us fooled. We would be led to believe that the Bible philosophy of sex is outdated, personally harmful, unnecessarily restrictive, a denial of human pleasure and freedom, and ought to be discarded. To be bound by this code, we are told, means you consent to be cramped in your living—to be a square.

Mr. Malcolm Muggeridge, a famous British journalist, has said recently: "Christianity is the only answer in the western world. Moral pollution is ruining our society. You see, if I want to be perceptive spiritually, it is necessary for me not to be indulgent carnally. This is a matter of experience. Of course, I don't rule out reproduction [author's smile: perhaps as well!] and the sexual act based on love—in fact, far from ruling it out, I think it is one of the greatest experiences of life. But I think that the idea of erotic stimulation as an end is one of the most debasing things in the world."

God has ordained human sexuality to yield inexpressibly sweet experiences to man and woman. When a Christian explains that the Church of Jesus Christ is not opposed to sexual pleasure, but regards it, rather, as one of God's exquisite gifts to mankind, it is taken that he does not really believe what he is saying.

To some extent the Church has only herself to blame for this, for in some centuries she has given the impression that sexual expression was a base thing even in marriage. In this the Church sound-

ed a false note. There have been positions mistakenly held by the Church from time to time. There will continue to be, for we have at present the treasure of God's revelation in earthen vessels.

There can be no doubt, however, that sexual expression as a legitimate human delight is in no way contradicted by scripture. (Please see: Genesis 2:24; Proverbs 5:18-19; Ecclesiastes 9:9; Song of Solomon; Malachi 2:14; 1 Corinthians 7; 1 Timothy 3:2, Titus 1:6).

Sexual urges can be and often are—as indeed is the appetite for food and drink and the instinct for self-preservation—the occasion for sin. The Bible clearly recognizes this and counsels forcefully against adultery, fornication, and other forms of lasciviousness. Sexual expression is intended by God to be a strong bond between a man and his wife in marriage.

Many say, however—and have always said—that sex confined to marriage is sex "squared"—meaning that the sexual urge limited to this mode of expression brings less human fulfillment than if more liberally practiced.

We Christians would strongly disagree. We would contend that sex within marriage is sex squared in the mathematical sense. It is raised a degree. We might almost say that fully expressed in marriage the experience of sex is raised to the *n*th degree! Only in the close companionship of life which marriage affords can the mutual union of body, mind, and spirit be fully realized.

In contrast to the rich togetherness of a well-adjusted marriage in which each partner gives to the other in love, the sexual experience of a fleeting affair is a pale reflection.

Casanova, whose name is a synonym for promiscuity, said that virtue is always preferable to vice. So it is, even in the limited area of sexual fulfillment. □

Let's Pick Our PRIORITIES

There has never been an age in all history that has challenged man to pick his priorities more than today. In a day when the sacred has been flaunted by the sacrilegious and long revered traditions have crumbled, it is necessary that the people of God know who and what they are.

Speaking to a large gathering of business executives recently, Herman Kahn said, "My grandfather walked with God and knew why, but we don't."

Our founding fathers had a set of clear-cut priorities to live by. Their principle of life was, "Thus saith the Lord."

In our day also, we must have rules to live by if we would satisfactorily and meaningfully walk with God, and know why.

If the "come-outer" holiness church of yesterday was marked, so is its modern descendant. In this age of the question mark, the Church must have some answers, and these answers must be in not only philosophies but also practices.

Holy people must live holy lives. Fathers who call for decency and order must be men of order and decency. Youth who call for honesty must be honest youth. Those who call for the cleansing of the establishment must themselves be clean. Those who cry, "Politics," must themselves form no cliques. There is no new brand of holiness today, only the old story of living holy day by day.

Pleasure

Priorities must be set on the things to which we look for pleasure. A new day of pleasurable opportunities is here. Gone forever (?) is the 14-hour day, or work from dawn to dark. The long weekend gives us opportunities for relaxation perhaps never enjoyed by any other generation.

These extra hours, however, can be the greatest enemies of holy living which we face. If they cause us to desert a Sunday school class, or rob us of worship and meaningful service to the church, we will suffer spiritually.

An occasional lakeside service may be inspirational, but it is a poor substitute for weekly attendance at the home church. By the same reasoning, the automobile or boat may afford legitimate pleasures, or they may become enemies of spiritual life by improper use.

Time is one of our greatest assets, but wasted time is a monster that can destroy us. We must learn in the unusual day in which we live to guard our time, even to knowing what the "off" button on the TV is for.

Pleasure is not sinful, but excessive self-gratification is. Holy people must set priorities in pleasures.

Possessions

The war years brought the swing shift and Sunday work to the masses. Double-time and triple-time paychecks have brought America to its greatest day of affluence. Yet reportedly some churches are limiting their outreach and world evangelism programs because of lack of finance.

What has occurred? Suddenly, possessions have become very important to us. Our cars must be

helps to holy living

By John W. May, Ashland, Ky.

fitting to our station, and our houses and clothes as well.

There are those who have learned that it is harder to tithe a comfortable salary than what they eked out a few years ago. Self-denial has been beset by self-indulgence, so people suffer spiritually. Tragically, a heart attack or cancer could so easily wash away their castles of sand.

Holy people must be committed to seeking first the kingdom of God and must set stewardship priorities.

People

Modern communications, travel, and exposure bring us into contact with more people in a year than some of our grandfathers met in a lifetime. Their acquaintance may have stretched over a few denominations represented by local churches in their communities, but we rub shoulders with people of many faiths.

Pleasure opportunities and social contacts throw us into company with many sorts of people. In our day Christians are seen in places that might have frightened the founding fathers.

While this may be the result of modern progress and the changes we have undergone, holy people must guard their priorities lest they compromise their consciences. Not everything is clearly black or white and there is a modern-day gray to deal with. There are still some places holy people must not go, and some things they must not do.

Above all things, one must set priorities on relationships. An unholy alliance that robs one of the sharpness and clarity of his witness must be abhorred. He must not become a spiritual hermit, but he must set priorities so that there is no question that his heart is in his church and the cause of Christ.

Strange that so many play golf with unsaved friends, go to ball games or attend concerts with them, but do not try to bring them to church! Holiness people must have people-related priorities evangelically as well.

Today the church that preaches the power of the Holy Spirit is not looked down on as it was 50 years ago. But popularity does not rid holiness people of the responsibility of picking priorities for holy living. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

Identifying Feelings of Guilt

At the risk of oversimplifying an intricate problem area of our neurotic age, three distinct types of guilt feelings may be listed.

1. *Real guilt feelings* are occasioned by a great number of actions done or undone which make a person in fact blameworthy.

2. *False guilt feelings* include those based on an imaginary wrong done to another; and perhaps those resulting from some violation of a social taboo, which is not a genuine standard freely accepted by the self.

Unfortunately, life is not as neat as these distinctions suggest. Even the view of Martin Buber (famed Jewish philosopher-theologian) that real guilt always relates to some violation of the "I-thou" relationship at the human level is inadequate. Though helpful, it fails to account for the fact that some personal relationships when disturbed produce a feeling of guilt which, strangely enough, both condemns and justifies the action.

3. Therefore Paul Tournier, well-known Swiss Christian psychiatrist, speaks of "*infantile*" *guilt feelings* which are nonetheless real. They are not false in the sense of imaginary, nor do they spring from a violation of social custom. Yet they are not, properly speaking, feelings of "true" guilt.

The range of such feelings is extensive. One may feel guilt over the action of parents, social group, church, or government. Or one may experience guilt because he is causing, perhaps through an uncontrollable illness, a disturbance in the family, or an extra work load for colleagues at the office.

A more complex example of "infantile" guilt feelings may be known by a young person leaving for the mission field who thereby does an "injustice" to an aging parent left in the homeland.

There is only one road to peace—the way of justification by faith, involving commitment of the self to, and obedience to, God. It is this complete dependence on God as a Person which frees man from real or imagined guilt, from the weight of laws and social mores, and from the accusing sting of one's "infantile" (but admirable) conscience.

Though every man must determine real, false, and "infantile" guilt for himself with the aid of the Holy Spirit, Tournier's conclusion is biblically sound: "The only *true* guilt is not to depend upon God."



Turning the Tables

While pastoring in an eastern Canadian city, I was stricken with a virus that left me confined to bed for several weeks. A high fever and severe headaches caused much discomfort.

Since I was unable to carry on the work of the ministry, the laymen of the congregation assumed full responsibility for the services and care of the people.

One Sunday afternoon Roy, our Sunday school superintendent, paid a "pastoral call" on the pastor. As he was about to leave he said, "You know, Pastor, if it didn't seem so out of place I would pray for you before I go."

Moved by his spirit, I said, "Please pray, Roy."

Together we bowed our heads and he prayed a stirring prayer of praise and petition to God that brought tears to my eyes.

I gripped his hand at the door and said a heartfelt thank-you.

After he left, I sat in our living room gratified and encouraged by a layman who could touch God and bring hope and cheer to a sick pastor.

Several weeks later I visited Don in the hospital. Don is a retired man who gives a great deal of time to the Gideons. The doctors had just informed him he would need to undergo surgery in a few days. He said that he was having the time of his life sharing his faith in Christ with the nurses and patients in his ward.

"I'm still able to praise the Lord each morning, Pastor," he declared.

As I prepared to leave, I indicated the desire to pray. He seized my hand.

"Pastor," he said, "you have the care of many people and are weighted down with great responsibility, while I have none. I am going to pray for you!"

With that he bowed his head, gripped my hand even tighter, and prayed a beautiful prayer for the needs and ministry of this pastor.

As he prayed, tears again filled my eyes. I left him greatly encouraged in heart and ashamed of my lack of faith and complaining at the small misfortunes in my life.

Jesus said to His disciples, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).



Luoma Photos

These laymen had genuinely caught the spirit of their Master as they ministered to God's servant. It is thrilling to pastor laymen who can turn the tables and "pastor" their pastor. □

By Ron Fry, *Hamilton, Ontario, Canada*

By Ross Hayslip, Tucson, Ariz.

DAMAGING INDIFFERENCE

One of today's greatest foes to the Church of Jesus Christ and its efforts at Kingdom building is that strange attitude of heart and mind called indifference. It rears its ugly head as we see our people misplace their priorities—pleasure over piety, comfort over commitment, complacency over concern, and many other areas of life that call for Christ-centered consecration.

Perhaps the affluence of our present society contributes to this situation. Like Martha of Bethany, we are hindered in our service to our Lord because of the many tasks and responsibilities that surround us.

Men of ability are able to fill responsible positions in the world of industry. Often in the carrying out of their tasks they are tempted to neglect the cause of Christ.

Undoubtedly God needs to be served in our secular tasks, but there are also responsibilities that lie wholly in the realm of the spiritual that demand our best efforts.

When we witness a breakdown in our personal prayer life and reading of God's Word, it is rarely a calculated or premeditated act. Lack of time and pressing vocational obligations are the usual causes that lead to such a situation.

Infrequent attendance at public worship and a failure to witness publicly to our faith soon follow.

I am very much in doubt as to whether a great number of the Palm Sunday crowd that loudly greeted Jesus upon His triumphal entry into Jerusalem were among the crowd that on Good Friday cried out, "Crucify him." It is my opinion that most of this group had returned to their vocational pursuits and had largely forgotten the Christ they had so joyously hailed a few days before.

The key phrases of indifference are, "I'm too busy," and, "I don't have time." Responsibilities are evaded, challenges are sidestepped, blessings are missed because of the attitude that prompts these responses. To keep repeating these expressions leads to a state of spiritual decadence.

In an age of all-out warfare Satan uses many of the weapons in his arsenal. None are more potent and devastating in effect than the one called indifference. □

PEN POINTS / FREEDOM IS NEVER GUARANTEED

Freedom must be perpetually preserved if it is to survive. Whether it be a nation or a person, there is no guarantee that freedom once gotten will continue.

Freedom is never absolute but lives by the same dedication which secured it. Regardless of the splendor of its quality or the nature of its origin, freedom is a fragile thing in need of constant preservation.

Much of what the world seeks as freedom is but bondage of the meanest kind. Freedom which amounts only to selfish license is slavery to self. There are no chains so galling as bondage to a selfish heart.

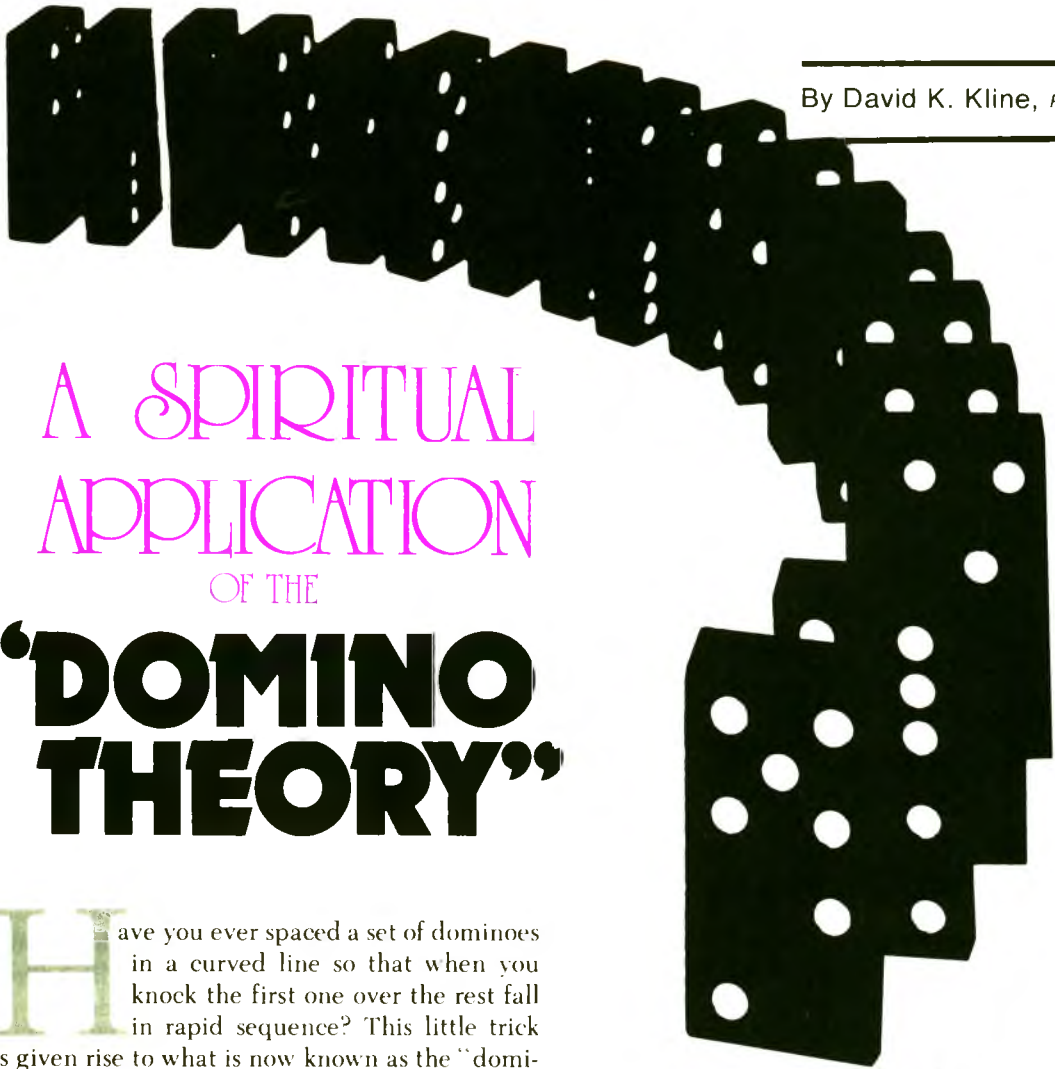
Often those who cry loudest for freedom are people whose encroaching selfishness is creating its own hunger and binding its chains of bondage more and more tightly about their very souls. They want freedom which others can give but will not pay the price

for the freedom which is real.

He who would be truly free finds his freedom in a dedicated life and an unselfish purpose. He finds life broad because he has broken down the narrow walls of self-concern. He does not seek to widen his personal expanses at the cost of others nor narrow the horizons of another in order to widen his own.

Jesus Christ was a free Person in the finest sense of the word. He knew the exciting liberty of a purpose which could not be defeated. He knew the freedom of an eager heart which refused to be enslaved by fear or greed. Only persons of big spirit can be truly free and only persons who daily live as Jesus lived can be sure of the continuing freedom which makes life really good.

—MILO L. ARNOLD
Colorado Springs



A SPIRITUAL APPLICATION OF THE “DOMINO THEORY”

Have you ever spaced a set of dominoes in a curved line so that when you knock the first one over the rest fall in rapid sequence? This little trick has given rise to what is now known as the “domino theory.”

An example from politics is one argument some give for U.S. presence in Vietnam. Those holding this theory say if Vietnam would fall to Communism a number of other nearby countries also would fall to Communist rule.

Whether this political argument is right or wrong is not my interest. I do believe, however, that the domino theory has spiritual application.

Recently, one of our Paterson Sunday school teachers was visiting her mother in the hospital. As she prayed with her she felt impressed to include the lady in the next bed. After the prayer she said a few words to this lady and, noting tears in her eyes, followed the leading of the Holy Spirit to share Christ with her. In a few minutes, the angels in heaven were rejoicing for “a new name [had been] written down in glory.”

Two days later I had the privilege of meeting this new Christian. Her smile and simple testimony of what Christ had done for her warmed my heart.

Soon after the lady’s return home two of our women called. They took a Spanish New Testament, some Spanish *Heralds*, and some tracts. Both of the ladies, one of whom speaks Spanish fluently, told me they were thrilled with the new convert’s bright testimony.

And now the “dominoes” began to fall. Visiting with this lady was a neighbor who, in response to the testimony and the prayers, evidenced definite interest in Christ and the church. Since she too speaks Spanish, Mr. and Mrs. Eguren, recent members of our church who moved here from Argentina, visited in this home in a day or two.

When they arrived, they found not only the housewife but also her sister who was there for a visit. Soon, as they all talked about God and His love, this lady mentioned her interest in attending an “evangelical church.”

Now, to the glory of God, it appears that soon the Egurens will be teaching a Spanish Sunday school class in our church.

Why is all this happening? Because one Sunday school teacher has made “sharing Christ” her way of life, promising Him to witness to any and all she can.

Think what would happen in our denomination if each member would promise God that “sharing Christ” is going to be his life-style from now on!

Of one thing I am sure, the stated goal of “Key ’73,” “to confront every person in the United States of America and Canada with the claims of the gospel,” would be well on its way in the Church of the Nazarene. □

“Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk” (Acts 3:6).

WE NEED HEALING— NOT A HANDOUT!

One of the most fundamental convictions emerging from today’s turmoil is the far-reaching conviction that the material world, in itself, can never adequately meet the tremendous challenge of these troubled times.

The penetrating light of the gospel—whether the gospel is preached in the churches or whether it is witnessed to on the streets by the “Jesus People”—is revealing once again that humanity’s primary problem is not political or economic, not Russia or China or Vietnam; but that man’s fundamental problem is still sin; and that the only answer to that problem must come—not from Washington or New York or Moscow or Paris or Peking—but from God; and that God’s Answer to that problem is still Jesus Christ.

In the third chapter of the Acts of the Apostles, there is a picture of a man sitting at the gate of the Temple asking alms. The man is past 40 years of age and has been a cripple from birth. For most of those 40 years his relatives have carried him to the gate, where he could beg from those entering the Temple. On many occasions men and women have dropped coins of silver in his outstretched hand; and on festive occasions, coins of gold. But after almost 40 years of begging and receiving, he is still a cripple.

One afternoon Peter and John were entering the Temple when they saw this cripple. Asking him to look at them, Peter said, “Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk” (Acts 3:6). And the cripple was immediately healed and began to walk and to leap and to praise God.

After 40 years of receiving coins of silver and gold, he was still a cripple—his fundamental need still unmet. But this day, even though he asked for a coin, he received a cure—even though he was still asking for a handout, thank God! he received healing.

What a picture of our world!

After all the panaceas of the politicians and philosophers and scientists, after all the billions of dollars have been dropped in humanity’s cup, our world is in a more crippled condition than

ever before; but it is still asking for a handout, when it so desperately needs healing.

To think that we can cure the world’s ills by handing out more billions of dollars is like thinking we can heal a leper by giving him a fancier suit, or that we can heal a cripple by giving him gold-plated crutches.

All of these half-answers are but the tinkling sound of coins in the tin cup of humanity, leaving the primary problems still unsolved, the basic questions still unanswered, with the world still sick—needing healing, not another handout.

But look again, will you, and see those multitudes whose minds have been torn, whose hearts have been hurt, whose spirits have been crushed, whose souls have been sin-scarred—see them sitting at some gate of life holding out their cup asking for a handout, but desperately needing to be healed.

Psychiatrists and bankers and educators and entertainers have all dropped something in their cup; and while their contribution may have helped for a moment, the problem is not solved, for they are still sick, with their fundamental need unmet.

Since the most basic fact about man is that he is a sinner, his most desperate need is for a Saviour. Nothing else and no one else will do.

Let a man go to a psychiatrist, but what can he become?—an adjusted sinner.

Let a man go to a physician, and what can he become?—a healthy sinner.

Let a man achieve wealth, and what does he become?—an affluent sinner.

Let a man join a church, sign a card, turn over a new leaf, and what does he become?—a religious sinner.

But let him go in sincere repentance and faith to the foot of the Cross, and what does he become?—a new creature in Jesus Christ! Forgiven, reconciled, with meaning and purpose in his life,

RADIO SERMON OF THE MONTH

By C. William Fisher

and on the way to marvellous fulfillment in God's will!

Christ never drops a few coins in the tin cup of any cripple. He heals him! He saves him! He lifts him up and straightens him out and gives him the grace and help and strength to live a Christian life, glorifying God by witnessing that he was a sinner—now saved by grace; a cripple—now healed by the power of the Son of God.

It is not billions of dollars or thousands of bombs that will save us. It is Christ. It is not the quantity of our missiles, but the quality of our men, that will prove the only effective deterrent to disaster. And Christ, and Christ alone, can produce men to match the urgencies of these times.

The world, even as sick and diseased and crippled as it is, is still asking for a handout. But what

it desperately needs is healing—healing for its sins, its hatreds, its divisions, its prejudices, its pride.

May the Church, confronted by such a world, be willing to pay whatever price it has to pay to be an instrument of healing and to be able to say, in humility and love and in the power of the Holy Spirit, "In the name of Jesus Christ of Nazareth rise up and walk."

Shall we pray: **O God, may every one who is tired of the tinkling sound of coins jangling in his mind and soul find in Thee the cure for his deepest need, and come to know the healing sound of that still, small voice which alone speaks of joy and love and happiness and peace. This we ask in Jesus' name. Amen.** □



Photo by Orville Andrews

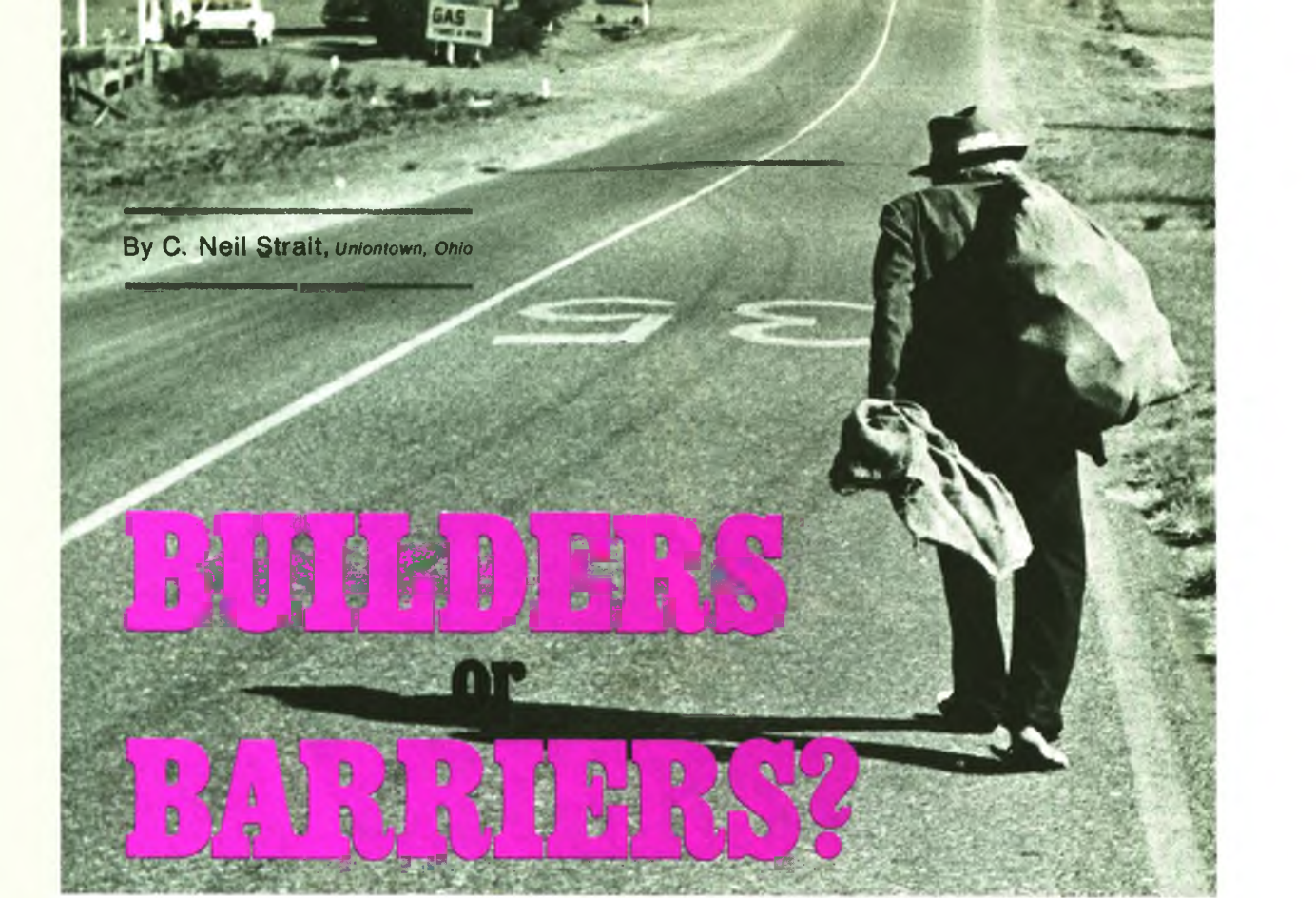
SO NEAR ME!

So near me, God, the world and all its beauty:
The sunset's glow, the rosy hues of morn,
The autumn's tints, the crashing waves of ocean,
Summer's rose, the birds' sweet trilling song!

So near me, God, the love of friend and brother,
The cheery smile and glow of kindred heart
When problems come, and earth's sharp thorns pierce
 deepest,
When strength is found within a friend's true love!

So near me, God—and yet I find still nearer
Thy presence in my inner heart of hearts,
To bless, to cheer, to teach, and to admonish—
Alone, above all else, Thy place within my heart.

Hazel Smith
Endicott, N.Y.



By C. Neil Strait, *Urontown, Ohio*

BUILDERS OR BARRIERS?

Photo by J. N. White

Francis Schaeffer, in his book *The Church at the End of the Twentieth Century*, makes this comment: "Modern man has no moral imperative for what he *should* do, and consequently he is left only with what he *can* do."

This helps to clarify the predicament of modern man. Sin never puts a man to doing what he *should* do. It is only good at helping him do the thing that he *can* do, and that is sinful living.

The result of this is a world filled with evil and chaotic circumstances. Put sin into life and you reap its results. We should certainly be convinced of this formula by now. But all too many are poor observers of life-styles and their consequences.

Sin has become larger than life because it is the one thing man can do without training or inspiration. It can be done by the best or by the worst. It is a game in which all can play. And since only losers are expected anyway, it doesn't ask qualifications. It asks only participation.

What we need in life is a moral imperative that puts life to doing the right. Only then will peace be an option and love be a possibility. Only then will greater things and wiser deeds become a part of our living. Only then will the works of the Spirit replace the wickedness of the flesh. Only then will light replace darkness and joy replace sorrow.

Such a moral imperative is what men dream of

and hope for. To some degree, every speech that utters plans for a better tomorrow is speaking of a moral imperative that will direct life to nobler deeds and higher accomplishments. Too often, however, people peg their hopes on the talents of men and on the will of the human. But that is to rest it in eventual defeat.

Where grand tomorrows are left to be built only on the human effort, they are doomed.

The better things are built—truly and lastingly—only by the Spirit. The Psalmist has reminded us of this: "Except the Lord build the house, they labour in vain that build it" (Psalms 127:1).

The better things are built by those with moral imperatives, who realize that they are "... labourers together with God" (I Corinthians 3:9). And those who labor in partnership with God have this promise from the Apostle Paul: "... your labour is not in vain in the Lord" (I Corinthians 15:58).

The world needs desperately those who have found in Christ the resources for living, and who are equipped with a moral imperative for doing the right.

Through redemption, man is transformed. He is put to doing the things life *should* do, and is saved from doing only the things it *can* do. Because this is so, every tomorrow is bright with possibility because life is headed in the right direction.

There remains one question for us to consider. Are we *builders* in our age, or *barriers*? □



POLITICS

Photo by De Wys Inc.



the

By Victor D. Sutch, *Dayton, Ohio*

Christian Man

1972 is a presidential election year in the United States. For every Christian who wishes to serve his country well and his God above all, that fact poses a problem.

Admittedly it is an elusive, uneasy kind of problem, one that is seldom discussed either in our church literature or within Christian groups. Nevertheless it is a very real one for most of us.

Simply stated, it is this: For whom shall we cast our ballot? On which side shall we stand? Which party should we support with our money and perhaps our time? What should be our attitude toward political and social problems?

One thing about these questions is certain—with TV, radio, and newspapers bombarding us with propaganda and discussion of the issues, and with candidates of every stripe vying to secure our support and to convince us of the rightness of their cause, we cannot avoid giving these matters some consideration, even if we should wish to do so.

So, as Christians, what do we do in this election year? What part, if any, do we play? How do we decide?

First of all, a Christian cannot turn his back on national politics and attempt, like Pilate, to wash his hands of the whole affair. Like Pilate, he will find that refusing to judge is, after all, a way of taking sides. It leaves the decision up to others, and those others may be committing a heinous crime which the Christian, had he acted, might very well have been able to prevent.

There also remains Christ's command, "Render therefore unto Caesar the things which are Caesar's." In a democratically controlled society such as ours, ultimately *we* are the decision makers. Or, one might say, in this society *we* control Caesar. So it is up to us, to some degree at least, to attempt to keep Caesar within his proper bounds and to make him as Christian as Caesar is ever apt to be.

Second, these are critical times for the United States of America. Any thinking person must recognize that.

The traditions and customs and outlooks which any of us in our forties or older know so well and love so much are rapidly being changed. Everything it seems, including individual and public morality, is in a state of flux. Old values are rapidly being eroded away; new standards of conduct are being suggested almost every day.

Some of this no doubt is inevitable. Change is in the air. No one is planning it, nor can we be sure that anyone is really able to control it.

However, if we want to preserve any of our Christian heritage in this "brave new world," then we are going to have to become involved in political and social issues. Our future as a church, the future happiness of our children and grandchildren, may very well depend upon it.

Third, we must coolly assess and measure the partisan spirit—and beware of it.

Political parties and platforms are a way of organizing the world. They are the world's tools, not the Church's.

Natural man seems to be a "joiner." He needs a party—his party. He cannot be moved by love, but he can certainly be moved by hate. He needs an opponent, an enemy. The fact that man's history is an unending chronicle of wars and bitter conflicts would seem conclusive proof of that fact.

And where there is no external enemy, most societies regularly divide internally in order to create a political opponent and an opposition party. Such partisan groupings appear everywhere, in almost every age and society.

With his party, his group, natural man identifies. He is at his best when he is working for "us" against "them," and he often makes heroic sacrifices for his cause. He needs his party.

Not so the Christian. He loves rather than hates, and he does not need the malevolent party spirit to move him to action. Love very adequately provides that motivation. So the party is the world's device, and the Christian should beware of its lure.

And that brings us to a fourth point. Since it is the world's device, that makes our pulpits, Sunday school lecterns, and church board meetings improper places indeed to thrash out our political and social differences.

• There is too great a danger that we may attempt to enlist God and the church in causes from which neither is apt to gain any glory. There is also the possibility that we may inadvertently use our official position to back a cause which in its essence is worldly and on which the church ought not to take a stand. The very great dangers inherent in this possibility make it prohibitive.

As one man describes his experience: "I first faced this problem when I was a brand-new Christian at the age of 16. My father was helping to lead and organize a strike in our community, and knowing the difficulties under which the workers

in that industry were laboring, I was quite confident, and in fact 30 years later am still confident, that justice in that dispute was on the side of the workers. Yet from the pulpit my pastor openly and publicly supported the employers, and I loved him and had great respect for his opinions. Thus it seemed to me that Christ's Church was supporting injustice. How could that be? This caused me untold amounts of soul searching at that time, and indeed the problem has never been resolved in my mind to this day."

No cause, no political party, is worth provoking this kind of trauma and anguish among sincere church members. Our business is to save souls and to create a loving, Christian fellowship. Anything which endangers either of those goals is evil.

Again then, one might ask, What must we do? What can we do? We must discuss the important national and local issues outside the church wherever and whenever we can. We must take a stand, and wherever a party or a group is advocating solutions which are "right," we ought to give them our support both vocally and monetarily.

But in doing so we must ever keep in mind two qualifications. One: We have to maintain a *calm, dispassionate, loving* attitude toward the person we are talking with. If the angry, partisan spirit rears its head, as Christians we cannot respond in kind.

If we feel that spirit rising in our own talk, we must break off and go on to less emotional matters. And for a very good reason. For a Christian, his witness must always come first.

Politics, after all, deals with transient, changing, superficial matters that are pressing today but have usually disappeared tomorrow. This does not mean that they are unimportant, but it does mean that they are not as important as the permanent, unchanging, eternal verities of our Christian faith. It stands to reason that the eternal must always take precedence over the transient. With us it can never be otherwise. The Christian witness comes first.

Two: We must always revert to our basic principles in looking at every social and political problem. What are they? "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbour as thyself." No political party does this. Only Christ's Church does it or attempts to do it.

So we must measure every issue on this divine scale. Where goodness, righteousness, purity, holiness—and our neighbor's needs—are served, there must we be. Where they are not served, there must we not be.

As a great secular leader once said of his country, "We have no permanent allies or permanent enemies—only permanent interests." So it is with the Christian. Our "interests" are not Republican, Democratic, Socialist, radical, or whatever. Rather

they are God's interests. He loves all people equally, no matter what their party. So must we. He frowns on all parties to the degree that they are motivated by partisan spirit or selfishness. So must we.

This is not to say, of course, that all parties are equally good and that it makes no difference to which one belongs. That is not true. It is to say, however, that all are to some degree bad. Therefore the Christian can never give any one of them his total allegiance. He must attempt to keep always to the objective view—to criticize the evil no matter where it appears, and to give unflinching support to the good no matter where it appears.

This means then that as Christians we cannot say, as some do, "It is those ridiculous liberals who are ruining this country," any more than we can say, as some say, "It is those selfish Republicans who are causing all of our troubles."

It is neither liberals nor conservatives—it is both liberals and conservatives—who are at the root of our problems. Both groups, indeed all political groups, are animated by the spirit of the world which regularly corrupts every political system no matter how soundly based nor how carefully constructed it may be. That spirit is ever present, it would appear, no matter what the party happens to label itself, nor what the principles it happens to espouse.

For all of these reasons we can be sure that God has not bestowed His unqualified blessings upon any political party. Neither does He totally condemn any economic system—unless, of course, it is clearly anti-Christian.

In the first century, the Early Church practiced some form of communal living, and similar systems have been attempted by many devout and dedicated Christian groups since then.

It must be admitted that few of these experiments have succeeded. But all of this indicates that devout and thoughtful Christians have supported systems much different from our own without apparently suffering serious condemnation for their activities.

Since God has not totally condemned any party or system, then neither should His devoted followers. Instead we support wholeheartedly the good wherever we find it; we unerringly oppose the evil wherever it exists.

If he does this, no Christian citizen can go far wrong; and his country, his church, and he himself will be the better for it.

And who knows? If we work at it, perhaps we shall instigate such a revival of morality and moral consciousness in this country that it can again be called "Christian." Such revivals have occurred on occasion in the past, and to accomplish such a change for these United States in this twentieth century would be no mean feat. □

A Christian Woman's World

A CONVERSATION WITH ELTON TRUEBLOOD

A. Hull: In your book *The Recovery of Family Life*, you talked about the "withering" family. That was several years ago. How do you view the family today?

Dr. Trueblood: The "withering" has gone on. Oh, my, the effects are terrible! Many families have no cohesiveness at all. And, of course, we've got to change that. Now I'm doing my level best to change that.

A. Hull: How are you trying to change it?

Dr. Trueblood: By trying to convince people of a better way. That's the only way to do it, by their minds.

A. Hull: Specifically then, what are the Christian's responsibilities to the family?

Dr. Trueblood: Well, take for example such a mundane thing as dining—which I don't think is mundane at all. It's very important. I think one of the great ways to recover family life is for every family to have a genuine experience at the table at least once a day, when they *must* be there. (Eating off the shelf is no good.) But only if you could bind them together and if above all there could be a time of reverence and of thanks to Almighty God. You see how it turns it from just conjugating the verb "to eat" to something genuine? But of course, there are just *hosts* of other ways. You can see how I've given my mind to it.

A. Hull: Do you see the church as having a role in the "recovery of family life"?

Dr. Trueblood: I do. But sometimes the church is the enemy of the family. Especially strong church members often have to go to too many meetings. Many a little child says, "Mommy, have you got to go to another meeting?" And sometimes the most active people have what are really church orphans. Did you ever think of that? Put that in your column.

A. Hull: I will.



Aarlie Hull and Elton Trueblood interview

Dr. Trueblood: All right. It's a terrific responsibility. And so, when our children were little, Pauline and I decided that we would have a family night when NOTHING would interfere with it. And we'd play games with the children and have popcorn and sit around the fireplace. Marvelous fellowship! They loved it and we loved it, and if anybody wanted to have a meeting on Monday night, it's a free country and we said they could have it, but we wouldn't be there. We got the word around, you see!

Now the church must be, not the enemy of the family, but the aider and abettor of the family. Encourage this and recognize that the family must be a Christian society just as the church must be.

I think the church must encourage people to see the family as an island in the midst of the confusion of the world, an island of peace and harmony where people really love each other and are not competitive. People need this terrifically at some point in their lives. Where else will they find it if not there? Probably nowhere. So the church, if it understands its function, will encourage that idea.

A. Hull: Thank you, Dr. Trueblood. I appreciate your giving me this time with you.

Dr. Trueblood: For your woman's page, I hope you will notice this—that the creation of woman is the climactic act. God made the stars, then living things, and animals, and man, and then woman.

You like that, don't you? I thought you would.

editorially SPEAKING

By W. T. PURKISER

The Time for Truth

A landmark General Assembly is now history. In terms of sheer size, it was the greatest. Its spiritual impact will long be felt.

Each General Assembly does two things. It surveys the past. It plans for the future.

The 1968-72 quadrennium showed some important patterns of church growth.

Church membership increased by 51,502, from 453,808 to 505,310.

Sunday school enrollment is up over 95,000 in four years.

One of the most gratifying and at the same time most sobering statistics from the last four years is that, in English-speaking countries alone, 104,866 people joined the church who had never been Nazarenes before—coming by profession of faith or from other denominations.

Net property values grew by more than \$9 million to almost \$400 million total.

Annual giving for the last four years increased by over \$5 million, to a current annual rate of almost \$96 million. Per capita giving is up by approximately \$45.00 to a present level of \$235.08.

These are results of which we need not be ashamed. They are the record of the cumulative efforts of multiplied thousands. Each has added his bit to the total, and God has kept the account.

But these are results about which we should not be complacent. In face of the growing needs all about us, we have but scratched the surface.

The past is our legacy—our point of departure, our guide to direction, and the promise of potential. Morris Inch said, "To ignore the past is foolish, to succumb to it is tragic, but to use it as a guide to life is noble." Foy Valentine wrote, "We will forfeit the future if we continually bathe ourselves in nostalgia and expend our energies in vainly trying to go home again."

To predict the future in detail is an exercise in futility. One man made a list of such predictions. Then he wisely added that the only thing he could really guarantee is that some of them would turn out to be wrong.

For one thing, tomorrow has a way of always moving on ahead of us. If we cannot successfully live in the past, neither can we live in tomorrow.

We have chuckled at the story of the man who saw a sign in the street-corner diner: "Free Lunch Tomorrow."

He went back the next day and said to the waitress, "I want the free lunch."

"What free lunch?" she asked.

"Why, the one you promised."

"Mister," she said, "you'd better read that sign again."

He did. It still said, "Free Lunch Tomorrow."

Prominently displayed at Miami Beach was the quadrennial slogan for 1972-76, "The Time for Truth." While every time is a time for truth, these days are especially such—when there is so much that is phony masquerading for truth.

Our world desperately needs to see the truth about man and about sin, about God and about salvation.

We need to see the truth about ourselves. The unaided human mind is rarely able to do this. Either we become humanists and glorify Man, or we become pessimists and give up in despair.

The truth is, as Pascal said, we are kin to both clod and cherubim. We are creatures of clay, but have within us the potential to become the sons of God.

It makes all the difference whether we view ourselves as men under God or as men under an empty sky. If we are creatures on the way up from animals, education alone may help us. If we are creatures fallen from a position only a little lower than the angels, then only redemption will do.

We need to see the truth about sin. Sin is no passing aberration, no evolutionary drag that progress will cure. Sin is stark rebellion against God and all that is true and real. Sin is moral lunacy.

The cure for sin is not information, reformation, or confirmation; it is regeneration—transformation by grace.

We need to see the truth about God. He is our Hope for both individual redemption and collective survival. He alone can save our world from destroying itself in a monstrous Freudian death wish.

The God who saves is the God of Scripture, who gave His only begotten Son to die for our sins and

It makes all the difference whether we view ourselves as men under God or as men under an empty sky.

If we are creatures on the way up from animals, education alone may help us. If we are creatures fallen from a position only a little lower than the angels, then only redemption will do.

His Spirit to convict, regenerate, sanctify, and sustain us. The half-gods of human idolatry must go in order that the true and living God may reign supreme.

We need to see the truth about salvation. It is not by works of righteousness which we can do. It is not by church membership, morality, creed, cult, ritual, or ceremony. It is by personal encounter with God in Christ through the Holy Spirit.

The new birth and the fullness of the Spirit are the most intensely personal experiences of the religious life. Salvation is not an "it," a "thing," or even a "power," a "blessing," or an "experience." Salvation in each of its dimensions is a Person-to-person relationship to be entered with joy and maintained with conscientious care.

Truths such as these are always timely because they are timeless. That which is timeless can never go out of date. But there are crisis times in human life when timeless truth is needed in a very decisive way. Such an era is on us now.

Charles Dickens' memorable words apply to these days as to few others in the history of mankind: "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair."

The New Testament has two major terms for time. One is *chronos*. It means time in the sense of duration. The other is *kairos*. It means the crisis time, the decisive moment. It was *kairos* Peter used when he wrote, "The time is come that judgment must begin at the house of God."

The Board of General Superintendents has laid before us for the next four years our most challenging goals yet. The judgment of our times will depend at least in some measure on the degree to which we rise to the demands of the day. It is, for sure, the time for truth. □

Rye in the Sky

A recent writer took off on the familiar "pie in the sky" expression with an article he entitled "Rye in

the Sky." It dealt with apparently unlimited amounts of booze available on practically every airline in the country.

One of the first letters of protest I ever wrote was 25 years ago when a regional airline began advertising "champagne flights" on which complimentary liquor was to be served. It brought a courteous but evasive reply from one of the company's public-relations men—and that is all.

The situation has grown progressively worse across the years. The first service offered aboard any commercial airplane today is a selection of alcoholic beverages.

And all this in face of the airlines' growing problem with skyjacking and the fact that most hijackers fortify their courage with one or two under their belts and at the same time inhibit whatever rational judgment they may have left.

There is some basis for the charge of hypocrisy levelled at their elders by youngsters on the edge of the drug culture. We get all up tight about the use of some kinds of drugs—as well, indeed, we might—and sit complacently by while the most prevalent drug of all is not only fully legalized but actually encouraged both on the ground and in the air.

With 9 million alcoholics in the United States alone, and 28,000 highway deaths each year in accidents in which booze is a factor, we cannot take this aspect of the drug traffic much longer without some kind of action.

While our concern here is with the problem aboard commercial airliners, there is a growing conviction among officials of aviation administration that a large percentage of private plane crashes are due to drunk flying—just as approximately half the automobile accidents are due to drunk driving.

None of us can escape fully either the proximity of drink or the dangers that attend its use even to those who are non-drinkers. We can't say to King Booze, "You leave me alone, and I'll leave you alone." He will not leave us alone.

The situation is nothing but worse in the confined space of an airborne cabin. More and more of us are going to think the Wright brothers were wrong if we do not find some way to deal with the problem of rye in the sky. □

GENERAL CONVENTIONS HELD AT MIAMI BEACH

Some 30,000 Nazarenes converged on Miami Beach, Fla., Thursday, June 15, for the quadrennial conventions of the Nazarene World Missionary Society, the Nazarene Young People's Society, and the Department of Church Schools.

The scene was the spacious convention center that later in the summer will accommodate the national conventions of both the Democratic and Republican parties.

Delegates and visitors found preparations well in hand for 1 p.m. opening sessions in all three conventions.

The NWMS Convention used the North Hall of the convention center, which later accommodated the Eighteenth General Assembly of the Church of the Nazarene.

The convention program featured introduction of missionaries and mission field representatives, devotional messages, inspirational music, business sessions, and elections.

Mrs. Rhoda Olsen, general president, presided during the day business sessions.

Missionary James Hudson, Guatemala, spoke in the Thursday evening session, with World Mission Executive Secretary E. S. Phillips presiding.

Dr. Orville W. Jenkins addressed the Friday night session.

The convention adjourned Saturday afternoon.

"JESUS: The Hope" was the theme of the General NYPS Convention.

A variety of seminars were held including seminars on Bible study, camps and retreats, campus and children's ministries, communications and group dynamics, IMPACT and

mission, music, reaching the non-churched teen, and recreation in youth ministries.

President Jim Bond presided throughout. Reports of significant business actions and elections will follow.

The Thursday night convention session was addressed by General Superintendent Eugene L. Stowe, and Friday night was given to premier a presentation of a youth musical entitled *Hope*, written by Paul Johnson and Otis Skillings and performed by the convention chorus and brass and the "Lost and Found," NYPS touring musical group.

Capacity crowds made it necessary to repeat the musical three times. President Bond presented the challenge in connection with its presentation.

The convention adjourned at approximately eight o'clock Saturday night.

The Church Schools Convention used the facilities provided by the auditorium in the convention center, and the nearby diLido Hotel.

The convention theme, "Speaking the Truth in Love," was worked out in a full program including special sessions for pastors, superintendents, district church school directors, and teachers.

Separate groupings for superintendents of church schools of various sizes and for teachers at various age levels were provided.

General Superintendent Edward Lawlor spoke to a capacity crowd in the North Hall on Saturday night in a service that highlighted the educational task of the local church. □

DR. HARDY C. POWERS HOME GOING



Hardy C. Powers
1900-1972

The Tuesday morning devotional at the General Assembly was to have been given by General Superintendent Emeritus Hardy C. Powers. Instead, the period was used for a memorial service in honor of the distinguished service of Dr. Powers.

Dr. Powers succumbed to an extended illness Saturday, June 10, in Bethany, Okla.

The funeral was held in Bethany on Tuesday, June 13, by Dr. G. B. Williamson, also an emeritus general superintendent; and interment was in Kansas City on Wednesday.

The next issue of the *Herald* will carry tributes to Dr. Powers. □

PRESIDENT'S ASSISTANT GREET'S CONVENTION

At the opening of the NYPS Convention at Miami Beach on Thursday, June 15, a special greeting was brought by Rev. Wallace B. Henley, special assistant to President Nixon.

Henley, a Southern Baptist pastor, said that solution of world problems, especially those of youth, begins in the human spirit.

He recommended a "personal experience with Jesus Christ" as the proper place to initiate one's life.

Henley is an advisor on youth movements and issues on the Nixon staff.—N.I.S. □



W. B. Henley



Delegates to the Nazarene World Missionary Society, Department of Church Schools, and Nazarene Young People's Society conventions crowded into the center foyer of the convention center following business meetings, June 15-17.

MRS. L. S. OLIVER NWMS PRESIDENT

Mrs. L. S. Oliver, wife of Illinois District Superintendent L. S. Oliver, was elected president of the General Nazarene World Missionary Society to succeed Mrs. Gordon Olsen, retiring after eight years in office.



Mrs. L. S.
(Bea) Oliver.

Mrs. Oliver has been a member of the General NWMS Council for the past four years, serving as director for the Alabaster program.

Nine council members were elected at the General Convention as follows:

Mrs. Norman Bloom, Minneapolis
Mrs. Reeford L. Chaney, Helena, Ala.

Dr. Paul Gamertsfelder, Columbus, Ohio

Mrs. Robert Goslaw, Butler, Pa.
Mrs. E. A. Grace, Manchester, England

Mrs. Fred J. Hawk, Grand Rapids, Mich

Mrs. Marselle Knight, San Antonio, Tex.

Mrs. R. Wesley Sanner, Los Angeles

Dr. Morris Weigelt, Nampa, Idaho □



Pictured is a group of delegates visiting in front of the booth set up by the Latin Division of the Department of World Missions.

DR. STRICKLAND ELECTED GENERAL SUPERINTENDENT

Dr. Charles H. Strickland, 55, president of Nazarene Bible College, was elected the sixth general superintendent of the Church of the Nazarene for the quadrennium 1972-76 on the fifteenth ballot at the General Assembly in Miami Beach, Fla., on the afternoon of June 21.

Incumbent generals V. H. Lewis, George Coulter, Edward Lawlor, Eugene L. Stowe, and Orville W. Jenkins were reelected by a near-unanimous ballot on Monday morning, June 19.

Dr. Strickland is the twenty-second man to be elected general superintendent in the Church of the Nazarene since Dr. P. F. Bresee first assumed that office.

Dr. Strickland, after attending Trevecca Nazarene College, pastored Moultrie, Ga.; Waycross, Ga.; Atlanta (Ga.) First Church; and was superintendent of the Florida District for three years. He then went as pastor to Dallas (Tex.) First Church, and in 1949 was appointed to begin Nazarene work among the European



Dr. Charles H. Strickland

population in South Africa. Dr. Strickland was significant in the development of the Nazarene Bible College in South Africa and served for one year as its principal. Dr. Strickland has been president of Nazarene Bible College in Colorado Springs since its organization in 1967.

Strickland and his wife, Fanny, have four sons: Charles, Robert Wayne, Douglas and Dudley, twins.

TALMADGE JOHNSON NYPS PRESIDENT

Rev. Talmadge Johnson, 35, Oklahoma City, was elected president of the Nazarene Young People's Society at the quadrennial convention at Miami Beach.



Talmadge Johnson

Johnson, pastor of Western Oaks Church in Oklahoma City, had served four years on the General NYPS Council.

He will succeed Rev. Jim Bond. The NYPS general president is limited to one term.

Johnson is the son of Dr. W. T. Johnson, Oklahoma City, superintendent of the Southwest Oklahoma District.

Elections to the general council were as follows:

Central United States (Olivet Zone), Gene Personett, Hartford City, Ind.

East Central United States (Mount Vernon Zone), Jess Middendorf, Ashland, Ky.

Eastern United States (Eastern

Zone), Merritt Mann, Washington, D.C.

Northwest United States (Northwest Zone), Arthur Fish, Kent, Wash.

South Central United States (Bethany Zone), Dwight Southworth, Amarillo, Tex.

Southeast United States (Trevecca Zone), Lee Davis, Birmingham, Ala.

Southwest United States (Pasadena Zone), Holland Lewis, Anaheim, Calif.

North Central United States (Mid-America Zone), Hugh Smith, Grandview, Mo.

British Commonwealth Zone, Don Posterski, Edmonton, Alberta, Canada

European Zone, Frank Morley, Copenhagen, Denmark

Two teen representatives were elected: Miss Katrina Agner, Griffin, Ga.; and Mr. David Spaite, Porterville, Calif.

Representative of the Nazarene Student Leadership Conference is Ron Benefiel, Pomona, Calif.

A Latin-American representative will be selected at a later date. □

NEW GENERAL YOUTH SECRETARY ELECTED

Gordon Olsen, 32, of Eugene, Ore., was elected general secretary of the Nazarene Young People's Society on the second elective ballot. He succeeds Rev. Gordon Wetmore, Columbus, Ohio.

Born in Emmett, Idaho, Olsen is a 1961 graduate in business administration from Northwest Nazarene College, Nampa, Idaho.

For 10 years he has served full time as Christian education and music director of Salem (Ore.) First Church; Nampa (Idaho) College Church; and Seattle First Church.

He is currently associated with his father, Gordon Olsen, Sr., in the investment business in Eugene. His father has served as a lay member of the General Board. His mother just concluded eight years as general missionary president.

Mr. Olsen has completed a four-year term on the General NYPS Council as a representative from the Northwest Educational Zone.

His wife is the former Sharon Satrum. The couple has two children: Ricky, eight; and Rhonda, six. □

FLOOD DAMAGE IN RAPID CITY

Rev. J. Wilmer Lambert, superintendent of the Dakota District, reached the General Assembly in Miami Beach with a report of severe flood damage to the Rapid City, S.D., Church of the Nazarene, and the death of a Nazarene serviceman in the flood.

Lambert said Sgt. Marvin Pepper, about 24, was at home visiting his wife in Rapid City when the floodwaters struck. He was called to assist on a rescue mission, June 9, and was swept downstream. His body was found the next day.

Pepper was the son-in-law of Rev. and Mrs. Edwin Simmons, pastor of the Rapid City Nazarene church. His wife, the former Miss Janet Sue Simmons, is expecting their first child in three weeks.

Sgt. Pepper is the son of Mr. and Mrs. Roland Pepper, Columbus, Ohio. Funeral services were scheduled to be held at the Whitehall Church of the Nazarene in Columbus, Ohio, June 14.—N.I.S. □

PASADENA COLLEGE WILL MOVE TO SAN DIEGO

Dr. W. Shelburne Brown, president of Pasadena College, Pasadena, Calif., announced June 6 that agreement has been reached to purchase the Cal Western campus of United States International University in San Diego. Present plans are for Pasadena College to occupy the campus for the 1973-74 school year.

The 63-acre Cal Western campus is situated in a wooded area overlooking the Pacific Ocean. It is 15 minutes from downtown San Diego. There are 15 academic buildings on the campus including a new gymnasium which accommodates 3,500 spectators and a new cafeteria which accommodates nearly 800 students. Residence halls will house 1,350 students. Classrooms serve 2,200 students.

Cal Western students will continue studies at the campus during the 1972-73 year. They will then move to the new USIU Elliott campus, which began in 1968 and is located northeast of the city.

Pasadena College was founded in 1902 in Los Angeles and moved to Pasadena in 1910. It has had steady growth through the years and now

has 1,330 students and 65 full-time faculty members.

Dr. W. Shelburne Brown stated, "We leave Pasadena with great regret. The city and surrounding communities have given superb support to Pasadena College. The move is made for economic reasons. The Cal Western campus will meet the major needs for our projected growth to 2,000 students by 1980. It is estimated that Pasadena College will save \$10 million in the next 10 years by making the move."

The Pasadena College board of trustees met in San Diego in executive session May 22 and unanimously approved plans to proceed to exploratory negotiations. Approval of the transaction was made by the board of each institution, meeting in separate sessions, June 5.

Pasadena College is one of 10 institutions of higher education of the Church of the Nazarene in the United States. It offers undergraduate majors in 24 fields, four teaching credentials, and graduate degrees in five subject concentrations. □



The General Assembly information center and registration offices provided assistance to thousands of Nazarenes arriving daily from across America and around the world.



A typical scene during general conventions—the cluster of a few friends meeting in the hallways for a brief chat and the renewing of acquaintances.



Completing a 750-mile trip from Nashville, Tenn., 40 bicyclists arrived Friday afternoon, June 16, at the convention center in Miami Beach. The group presented a program in front of the main entrance upon arrival. They had held meetings in Nazarene churches en route. The bicyclists were introduced at the NYPS Convention on Saturday morning.



During the days of the conventions, small singing groups ranging from quartets to small ensembles sang in front of their college booths in the display hall. A typical group from Mount Vernon Nazarene College, Mount Vernon, Ohio, held the interest of an assembled audience on Saturday afternoon, June 17.



A "give-and-take" special-interest group listens to Leader H. B. London as he discusses pastor-superintendent relationships during a Saturday afternoon seminar with delegates from the Department of Church Schools.

SWAZILAND HOSPITAL RECEIVES GRANT

The Raleigh Fitkin Memorial Hospital at Manzini, Swaziland, has received a grant of 1,000,000 guilders (\$300,000) from the Netherlands, it was announced by Dr. Samuel Hynd at the General NWMS Convention.

Hynd is now on the hospital staff and for several years he was its superintendent.

He is the son of Dr. David Hynd, founder of the hospital in the early 1920's. The hospital has 150 beds and is the leading institution in the country for training nurses.

An additional grant is expected from the West German government, which a few years ago gave a large sum to the teacher training college there.

The Church of the Nazarene has nearly 4,000 members in Swaziland.

Dr. Samuel Hynd and his father, Dr. David Hynd, who is retired, are British nationals but consider Swaziland their home.—N.I.S. □



Youth joined family and friends in the meaningful experiences of the conventions which preceded the Eighteenth General Assembly.



The Nazarene Publishing House set up a centrally located bookstore for the convenience of General Assembly and convention delegates and friends at the Miami Beach Convention Center.

OF PEOPLE AND PLACES

BILL VAUGHN, chairman of the division of literature, languages, and speech at Bethany Nazarene College, Bethany, Okla., was awarded the Ph.D. degree in speech communication by the University of Kansas on May 21.

Dr. Vaughn wrote his dissertation on "Billy Graham: A Rhetorical Study in Adaptation," in which he traced and analyzed the strategies of adaptation used by the evangelist in presenting his messages to diverse audiences in diverse locales of the world.

Dr. Vaughn received personal congratulations from the Billy Graham staff. □

DURING A SPECIAL INVITATIONAL BIBLE QUIZ TOURNAMENT hosted by the Nashville Bethel Church seven teams participated. The following churches were represented: Nashville Bethel; Old Hickory, Tenn.; Goodlettsville, Tenn.; Columbia (Tenn.) Grace; Monterey, Tenn.; Gordonsville, Tenn.; and Monticello, Ky.

Trophies were presented to the top three teams and the top three individual scorers. The winning team was Monticello, Ky.; second—Nashville Bethel; and third—Monterey, Tenn. Top-scoring individuals were: first—Steve Foster, Monticello; second—Jeanie Preston, Gordonsville; and third—Jane Shelton, Columbia. □

A SUNDAY SCHOOL MILESTONE was reached by Mr. Rollo Deright, Long Beach (Calif.) Westside Church, early this year. He completed 30 years of unbroken Sunday school attendance.



Mr. Rollo Deright

He attributed his record to the fact that "God has given me a measure of health, and a desire." Deright is the church choir director. He has filled that position for the last seven years. Special time was taken in a worship service for the presentation of his 30-year attendance bar. □

AT 87 YEARS OF AGE, SAM MENDEL, of Galva, Ill., was recognized by newspaper writer Dorothy Berry in a write-up for the Kewanee, Ill. *Star Courier* as "a busy and a happy man." She noted that Mr. Mendel and his wife are both active citizens, making meaningful contributions through their community involvements.

Mr. Sam Mendel finds coaching Little League baseball players one of his favorite roles. He has also counseled boy scouts as they work toward earning merit badges in gardening.

For the past five years, Mendel has written a column in his hometown weekly newspaper called "Provincial Gardener," in which he covers a wide range of subjects including religion, politics, and education. Mrs. Mendel has assisted in this endeavor with research and in sharing practical advice.

Mendel is an ordained Nazarene minister and occasionally preaches in Nazarene churches and in pulpits of other denominations. He is also a member of the Spanish-American War Veterans Association and has held various offices. During 1971 he held the position of Department Commander of the State of Illinois Spanish-American War Veterans. □

PASTOR AND MRS. RICHARDE LITRELL and son, Greg, were honored by members of Oklahoma City First Church on a twofold occasion celebrating the completion of their new home and the beginning of their second year in the pastorate of the church. □

SEND-OFF GIFTS were received by Mrs. Jessica Sheffer, missionary

president from the Hanover (Pa.) Trinity Church, as she prepared to leave on a four-month tour of special service. Mrs. Sheffer, on sabbatical leave from a high school teaching position, began her tour of service in February at the Central American Nazarene Seminary at San Jose, Costa Rica. While there, she taught English and assisted in cataloging the library. She served as a dorm mother and in a variety of other jobs. □

DR. HARRY RUSSELL, member of Chillicothe (Ohio) First Church, was recently promoted to associate professor of communication at the Chillicothe campus of Ohio University. He received his doctorate at the Athens campus of Ohio University in 1969 and has remained at the institution since that time as a faculty member.

Dr. Russell has taught also at Marshall University in West Virginia, and from 1964 to 1967 served as assistant professor of speech at Trevecca Nazarene College in Nashville. □

AFTER 26 YEARS OF POLICE SERVICE and 14 years as chief, George Rice, of Chillicothe (Ohio) First Church, was honored at a retirement dinner. Recognitions, gifts, plaques, and roses were presented to Mr. and Mrs. Rice by 100 friends and fellow law-enforcement officers.

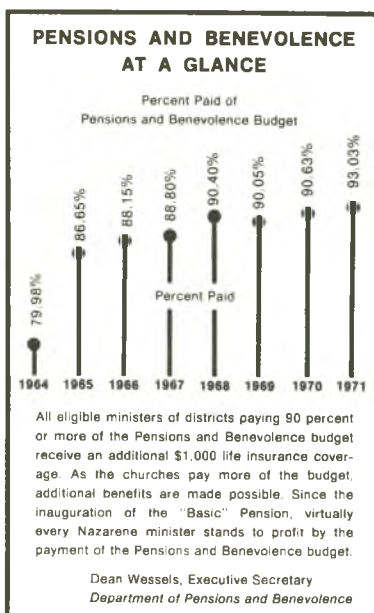
Mr. Rice, a graduate of the sixty-second session of the FBI National Academy in Washington, D.C., in 1958, has assumed a new position with the Ross County Common Pleas Court.

In addition to his vocational duties, Rice takes special interest in youth. He serves as Sunday school superintendent at his local church and is on the pulpit and evangelism committees. □

NEWS OF REVIVAL

THE FIRST REVIVAL MEETING HELD IN THE NASSAU, Bahamas, church was conducted by Rev. and Mrs. Fred Bertolet, evangelists. They reported that they witnessed victories in the lives of the native Bahamians and Haitians in every service.

On the concluding day of the special services, Pastor Massillon Pierre received seven men and one



young woman into membership. In his charge to the incoming members Pastor Pierre said, "This morning you are becoming the first members of the Church of the Nazarene in Nassau. You have been saved and baptized with the Holy Ghost! You have also been baptized this morning by water at our 5 a.m. baptismal service. You are now ready to be the foundation of the steady—for upon you will build the Church of the Nazarene in all the Bahama Islands!" □

THE FIFTH ANNUAL MAGIC VALLEY indoor holiness camp meeting was held at Twin Falls, Idaho. Dr. John Knight was the speaker and Lee Everleth was in charge of the music. The camp meeting is sponsored by the area churches. Joseph E. Chastain, pastor of Twin Falls (Idaho) First Church, reported that during the camp meeting the altars were lined a number of times. He said that a full house of 500 was present for the closing service. □

THE MEDFORD (ORE.) FIRST CHURCH participated in the Rogue Valley Evangelistic Crusade with 21 other evangelical churches. Crowds totalling 17,365 attended the eight-day crusade. There were 437 people who responded to the invitations.

The crusade evangelist was Dr. Jack Van Impe. The crusade chairman was Rev. Daniel H. Penn, pastor of Medford (Ore.) First Church. □

EVANGELIST DENNIS E. WYRICK reports, "I have just concluded three outstanding revivals—at North Miami, Fla., with Pastor Ed. Bullock; Charleston (W. Va.) Davis Creek Church, with Pastor John Hancock; and Marietta, Ohio, with Pastor Herman Ward. We saw 125 people seek the Lord on the three Sundays involved." □

NINETEEN MEMBERS WERE RECEIVED by profession of faith and 13 people were baptized at the close of a revival meeting at the

Lockland, Ohio, church. Scores of people found Christ as Saviour, many were sanctified, and there were testimonies to divine healing. Rev. Richard Strickland was evangelist. Paul Qualls was song evangelist. Ira L. East is pastor. □

THE CARL JUNCTION, MO., CHURCH experienced a revival in March under the ministry of Evangelist W. F. Miller. The congregation was strengthened and encouraged according to Pastor Tom Daniels and several found spiritual help at the altars. □



Redwood, Calif., zone NET team; leaders; and representative from the McKinleyville church, who received attendance trophy.

THE REDWOOD ZONE in Northern California held its annual youth revival in a different church every night. Evangelist Clive Williams was well received by the youth. They attached the title "88-year-old teen-ager."

Special music for the service was presented by the zone NET team,

THE YOUTH REVIVAL at Hoopston (Ill.) First Church was conducted by Rev. D. L. Huffman, pastor of Dexter (Mo.) First Church. The evangelist and his wife also furnished music for the meeting. A number of young people and two married couples were converted.

Following the meeting, the Scranton Industries, Inc., of Hoopston presented a Classic Gulbransen organ as a gift to the church.

A record was set through the Easter offering when the church surpassed its goal of \$1,000. □

called the "Safe and Sound" singers. The choir was directed by Rev. John Metcalfe. There were 100 seekers at the altar during the week's meetings and a total attendance of 722.

The McKinleyville, Calif., church was awarded a trophy for having the largest number in attendance at the revival services during the campaign. □



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- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH*
- LONG, WILMER A. (C) Fessenden, N. D. 58438
- ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, LEON. (R) 1401 E. Pecan, Sherman, Tex. 75090 (full-time)
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
- MEEK, WESLEY, SR. (C) 6725 1/2 N.W. 50th St., Bethany, Okla. 73008
- ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*

- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- MICKLEY, BOB.** (C) 504 N. 6th St., Lamar, Colo. 81052
- MILLER, RUTH E.** (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHARLES.** (C) c/o NPH*
- MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157
- MORRIS, CLYDE.** (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
- MORGAN, J. HERBERT.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MOUTON, M. KIMBER.** (C) c/o NPH*
- MULLEN, DeVERNE.** (C) c/o NPH*
- MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT.** (C) c/o NPH*
- NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- ORRYANT, W. GARY.** (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full-time)
- OLIVER, RICHARD G.** (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL.** (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PERSONETT, C. N. & MRS.** (C) R. 1, Petersburg, Ind. 47587
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- PITTEMBER, TWYLA C.** (C) R. 1, Shelby, Ohio 44875
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*
- POUSH, LYLE.** (C) 224 S. Holcombe, Litchfield, Minn. 55355
- POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595
- PRIATT, G. EMERY.** (C) R.F.D. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L.** (C) Box 143, Paragould, Ark. 72450
- PRICE, JOHN.** (C) c/o NPH*
- PURTEE, NELLINDA.** (C) 10 S. Emerson, Denver, Colo. 80209
- QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R.** (C) 1236 N. 8th St., Clinton, Ind. 47842
- RAYCROFT, R. N.** (C) c/o NPH*
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COUTLER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
- RICHARDSON, HAROLD S.** (C) R. 8, Box 437, Muncie, Ind. 47302
- RIST, L. O.** (C) 3454 Richard Ave., Grove City, Ohio 43123
- ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B.** (R) 50 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- RUTHERFORD, BOB.** (C) R. 1, Lynchburg, Tenn. 37352
- SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101
- SEYMORE, PAUL.** (C) Box 94, Pittsburg, Ill. 62974
- SHARPLES, J. J. & MRS.** (R) 411 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAVER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- SMITH, OTTIS E., JR.** (C) 60 Grant St., Tidioute, Pa. 16351
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPARKS, JONATHAN.** (R) 8 Riviera Courts, Murray, Ky. 42071 (entering full-time, Sept. 1)
- SPROSS, DAN.** (C) 1600 Oriole Dr., Munster, Ind. 46321
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR.** (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN.** (C) c/o NPH*
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETT E.** (C) c/o NPH*
- TEASDALE, ELLIS L.** (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
- THOMAS, CLIFTON T.** (C) Box 47, St. Petersburg, Pa. 16054
- THOMAS, FRED.** (C) c/o NPH*
- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- THOMPSON, L. DEAN.** (R) 2001 S. Locust, Pittsburg, Kans. 66762 (full-time)
- THOMPSON, WILLIAM E.** (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
- TODD, CHESTER F. & MARJORIE.** (C) c/o NPH*
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- TRIPP, HOWARD M.** (C) c/o NPH*
- TUCKER, RALPH, JR.** (C) c/o NPH*
- UNDERWOOD, G. F. & MRS.** (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERPOOL, WILFORD N.** (C) 1188 Kotlinger Dr., Pleasanton, Calif. 94566
- VENNUM, EARLE W. & ELIZABETH.** (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH*
- WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD.** (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
- WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, B. IVAN.** (R) Box 195, Elkhart, Kans. 67950 (full-time)
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD & MAE.** (C) Box 18, Mound City, Mo. 64470
- WOLPE, JOSEPH P.** (C) 4225 Beatty Dr., Riverside, Calif. 92506
- WOOD, AL & BEVERLY.** (R) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)
- YARBROUGH, J. F.** (C) Box 546, Waldron, Ark. 72958
- WOODWARD, GEORGE P.** (C) c/o NPH*
- WYLIE, CHARLES.** (C) 1302 Main, Winfield, Kans. 67156
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F.** (C) c/o NPH*
- ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

JULY SLATE

(As reported to Visual Art Department)

- ANDREWS:** North Dartmouth, Mass. (Free Meth. Camp), July 14-21; Whalonsburg, N.Y., July 24-31
- BAILEY, CLARENCE:** Vicksburg, Mich. (Christian Pil Camp), July 1-9; Gravel Switch, Ky. (Camp), July 27—Aug. 6
- BAILEY, CLAYTON:** Dayton, Ohio (Northridge), July 10-16; Central Ohio Camp, July 21-30
- BAILEY, JAMES:** Estil Spring, Tenn., July 10-16
- BASS:** Irving, N.Y. (N.Y. State Indian Camp), July 6-16
- BATTIN:** San Antonio, Tex., July 23-30
- BENDER:** Athens, Mich. (Indian Camp), July 27—Aug. 6
- BERTOLET:** Freeport, Pa. (Youth Camp), July 11-16; Arboreal, W. Va. (White Pines Camp), July 20-30
- BETTCHER:** Winchester, Ind. (Randolf Co. Camp), July 18-30
- BOGGS:** Flint, Tex., July 10-16
- BOH:** James, N. Calif. Camp, July 20-30
- BRADLEY:** Dorchester, Mass. (Black Home Mission), July 1-31
- BROWN, CURTIS:** Coolville, Ohio (camp), July 13-23
- BROWN, GARY:** Berne, Ind. (Jay Co. Hol. Camp), July 14-23; Xenia, Ohio (S.W. Ohio Dist. SS Conv.), July 17; Muncie, Ind. (Independent Camp), July 31—Aug. 6
- BROWN, ROGER:** Spooner, Wis. (Free Meth. Camp), July 5-16; Jefferson, Ohio, July 23; Cedar Falls, Ia., July 29-30
- CARLISLE:** Grand Saline, Tex., July 2-9
- CAMBERS:** Fairview, Ala., July 11-16; Salem, Ill. (Grace), July 18-23; E. Tenn. Camp, July 30—Aug. 4
- COOK, DON:** Nev.-Utah Teen Camp, July 31—Aug. 5
- COOK, LEON:** Wichita, Kans., July 2; Meridian, Miss. (Central), July 11-16; Moundsville, Ala., July 18-23
- COX:** Columbus, Ind. (Tri-County Camp), July 6-16; Nancy, Ky. (Delmer), July 20-23
- CREWS:** Quitman, Ga., June 26—July 2
- DARNELD:** Marysville, Ohio (Fellowship Camp), July 6-16; Clinton, Pa. (Camp), July 20-30
- DENNIS, DARRELL:** Cuba, Ill., July 4-9; Memphis, Tenn. (Eastside), July 13-23
- DISHON:** Aberdeen, Ohio, July 3-9
- DIXON:** Amsterdam, Ohio (Tent), July 7-16; Uhrichsville, Ohio (Tent), July 21-30
- DUNMIRE:** Herkimer, N.Y. (Free Meth. Conf.), June 30—July 9; Timberville, Va., July 12-16; Nashville, Tenn. (Cherokee Hills), July 18-23; E. Tenn. Dist. Camp, July 26—Aug. 4
- EMSLEY:** Endicot, N.Y. (1st), July 23
- FELTER:** Hanover, Pa. (Hol. Chr. Camp), June 30—July 9; Galena, Ohio (Wes. Camp), July 21-30
- FILES & ADAMS:** Ephrata, Pa. (VBS), July 10-21
- FORD:** Freedom, Pa., June 30—July 9; Pittsburg Dist. Youth Camp, July 17-21
- FREEMAN:** Arenzville, Ill. (Bethel), July 10-16; Princeton, Ill. (1st), July 17-23; Streator, Ill. (1st), July 31—Aug. 6
- FRODGE:** Fayetteville, Tenn., July 5-16
- GAWTHORP:** Shelbyville, Tenn. (Himesville), July 10-16; Pennington Gap, Va., July 17-23
- GORMANS:** Aberdeen, Ohio, July 3-9
- GRAVVAT:** Mound City, Mo. (1st), July 30—Aug. 6
- GREEN:** Louisiana Dist. Camp, July 3-9; N.W. Okla. Camp, July 17-23; Illinois Dist. Camp, July 24-30
- GRIMSHAW:** Portland, Ore. (Multnomah County Camp), June 29—July 9
- HARROLD:** Mauston, Wis. (1st), July 4-9
- HEASLEY:** La Junta, Colo. (1st), July 16-23
- HOOD:** Climbing Hill, Ia., July 4-9; W. Kans. Hol. Assoc. Camp, July 10-16; Litchfield, Tex., July 17-23; Paris, Tex., July 24-30; Gladewater, Tex., July 31—Aug. 6
- HOSTETLER:** Xenia, Ohio (1st—Kiddies' Crus.), July 2-7; Dayton, Ohio (Kettering), July 9-16; N.W. Ohio Dist. Jr. Camp, July 17-21
- HUFF:** East Wareham, Mass., July 4-16
- HUNDLEY, JOHN:** Laurel, Ind., July 3-9; New Albany, Ind. (Silver Heights Camp), July 20-30
- ISBELL:** Wickes, Ark., July 31—Aug. 6
- JANTZ:** S.C. Dist. Camp, July 3-9; Louisville, Ill. (camp), July 13-23

JETER: Ryan, Okla., July 12-23
 JONES: Portsmouth, R. I. (camp), July 28—Aug. 6
 KELLY: Westmoreland, Tenn. (Highland), July 10-16
 KILLEN: Hendersonville, N. C. (camp), June 30—July 9;
 Ark. Dist. Camp, July 24-30
 KLEVEN: Entiat, Wash. (camp), July 7-16
 LASSLELL: Napoleon, Mich. (Wesley Fell. Camp), June 29
 —July 9; Clarksburg, Ind. (Wes. Camp), July 14-23;
 Shinnston, W. Va. (Youth Camp), July 24-28; Shelby-
 ville, Ill. (Shelby Camp), July 29—Aug. 6
 LAW: Madison, Ind. (Bryantville Camp), July 5-16; Os-
 good, Ind., July 17-23
 LAXSON: Ala. Dist. Camp, July 3-9; S.W. Ind. Dist. Camp,
 July 11-16; Ga. Dist. Camp, July 17-23; E. Mich. Dist.
 Camp, July 28—Aug. 6
 LIPKER: Can. Cent. Dist. Camp, July 28—Aug. 6
 LONG: Colo. Dist. Camp, July 3-9; Kimball, Neb., July 10-
 16
 LUSH: N.W. Ill. Camp, July 3-9; Louisville, Ky. (Hikes Pt.),
 July 11-16; La. Dist. (Ft. Jesup Camp), July 18-23;
 N.W. Okla. Dist. Camp, July 24-30
 MANLEY: Bryant, Ind. (Jay Co. Youth Crus.), July 14-23;
 N.E. Ind. Dist. Camp, July 23-30
 MARTIN, PAUL: Ala. Dist. Camp, July 3-9; Mo. Dist.
 NYPS Camp, July 10-14; Dallas Dist. Camp, July 18-23;
 Ore. Pac. Dist. Camp, July 23-30
 MARTIN, LEON: Grand Saline, Tex., July 2-9
 McCULLOUGH: Newport, Tenn., July 4-9; Cleveland,
 Tenn., July 11-16; Rock Hill, S.C. (Emmanuel), July 18-
 23; Pittsburgh Dist. Camp, July 29—Aug. 6
 McWHIRTER: Marys Chapel, Ala., July 10-16; S.W. Ohio
 Dist. Camp, July 20-23; Pittsburgh Dist. Camp, July 29
 —Aug. 6

MEADOWS-REASONER: Ottumwa, Ia. (1st), July 9-16;
 Burlington, Ia. (1st), July 17-23
 MEREDITH: Richmond, Ind. (Wayne Co. Camp), July 4-
 16; New Albany, Ind. (Silver Hgts. Camp), July 20-30
 MICKY: Colo. Dist. Camp, July 3-9; Winslow, Ariz., July
 24-25
 MILLHUFF: Colo. Dist. Camp, July 4-9; Ore. Pac. Dist.
 Camp, July 16-23; St. Louis, Mo. (city-wide), July 28-30
 MULLEN: Verona, Ont. (Free Meth. Camp), July 6-16
 MYERS: Franklin, Pa. (U.B. Youth Camp), July 17-21
 NEFF: Burke, N.Y. (camp), July 14-23; Lothian, Md.
 (Southern Md. Hol. Camp), July 24-30
 NEUSCHWANGER: Jacksonville, Tex. (Mount Hope), July
 11-16; Esther, Mo., July 24-30
 NORTON: Big Spring, Tex., July 17-23
 OVERTON: Oakland, Md. (Children's Cru.), July 10-16;
 Paterson, N.J., July 19-23; Pitman, N.J. (Baptist—
 Children's Cru.), July 31—Aug. 6
 PARR: Clarksburg, Ont. Camp, July 7-16; Ont., Can.
 (Concert Tour), July 18-27; Toronto, Ont. (Cedardale
 Camp), July 28—Aug. 7
 PASSMORE: Carthage, Ky. (camp), July 28—Aug. 6
 PHILLIPS: Hendersonville, N. C. (camp), June 29—July 9
 PIERCE: Tilden, Ill. (camp), July 13-23
 POWELL, FRANK: Louisville, Ill. (Clay Co. Interdenom.
 Camp), July 13-23
 PRENTICE: Oklahoma City, Okla. (May Ave.), July 23-30
 PRICE, JACK: N.W. Ill. Dist. (Boy's Camp), July 10-14
 PRICE, JOHN: Prescott, Ark. (Liberty), July 10
 QUALLS: Sebring, Ohio (camp), July 20-30
 RAKER: Brighton, Ill., July 9-23; Ill. Dist. Camp, July 24-28
 RAYCROFT: E. Mich. Dist. Camp, July 28—Aug. 6
 RICHARDS: Danville, Ind. (Calvary), July 16

ROTHWELL: Upstate N.Y. Dist. Camp, July 2-9; N.M. Dist.
 Camp, July 31—Aug. 6
 SERROTT: Keymar, Md., July 9-16; month of July, camp
 meetings
 SHAVER: Junction City, Kans., July 14-23; Beatrice, Neb.,
 July 25-30
 SLACK: McConnellsburg, Pa. (camp), July 14-23; Oakland
 City, Ind., July 30
 SMITH, C. H.: Dakota Dist. Camp, July 3-9; N.E. Ind. Dist.
 Camp, July 23-30
 SNOW: Bentleyville, Pa. (camp), July 6-16
 SPARKS, ASA: New Liberty, Ky., July 31—Aug. 6
 STAFFORD: Otwell, Ind. (camp), July 6-16; Shamokin,
 Pa. (Penns Creek Camp), July 27—Aug. 6
 STONE: Sheboygan, Wis., July 16-23
 STRICKLAND: Trotwood, Ohio (Drexel), July 9-12; Cent.
 Ohio Dist. Camp, July 21-30; N.W. Ohio Dist. Camp,
 July 31—Aug. 6
 TAYLOR: Bennett, Okla., July 25-30
 TOMPKINS: Little Rock, Ark. (Collegeville), July 5-9;
 Beebe, Ark., July 28—Aug. 6
 TRIPP: Jackson, Miss., July 18-23
 TUCKER: Cache, Okla., July 2-9
 UNDERWOOD: Sioux City, Ia. (Interdenom. Camp), July
 20-30
 WALKER, LAWRENCE: Amsterdam, Ohio (tent), July 7-
 16; Uhrichsville, Ohio (tent), July 21-30
 WARD: Menomonie, Wis., July 20-30
 WHITTINGTON: Florence, Colo., July 23-30
 WOOD: Shawmut, Ala. (Fairview), July 11-16; Salem, Ill.
 (Grace), July 18-23; Scottsboro, Ala., July 31—Aug. 6
 WOODWARD: Indianapolis Dist. Boys' & Girls' Camp,
 July 17-28
 WYRICK: Franklin, Ky., July 25-30

OLIVET COLLEGE PROFESSOR DIES



J. F. Leist

Dr. J. F. Leist, professor at Olivet Nazarene College, Kankakee, Ill., died Tuesday morning, May 2. He had taught at ONC for many years. Funeral services were held

at the Kankakee College Church on May 4 with Rev. Don Irwin officiating. Participating also in the service were Dr. Harold Reed, Dr. C. A. Gibson, and Dr. Forrest Nash. Ray Moore brought the special music.

Interment was in the Memorial Garden Cemetery in Kankakee. Dr. Leist is survived by his wife. □

"DRIVER OF THE YEAR"

MR. HENRY H. SWEENEY was recently recognized by the American trucking industry as "Driver of the Year" from the District of Columbia. Henry has rolled up over 750,000 miles of accident-free driving in his 37 years with Woodward and Lothrop, large department store chain in the Washington area.



Henry H. Sweeney.

As a professional driver Mr. Sweeney has assisted numerous accident victims and once aroused an elderly restaurant owner who would have perished in a fire.

Father of three, grandfather of seven, Mr. Sweeney is a member of the Melwood (Md.) church. He is a member of the church board. Henry serves the church faithfully as head usher and is a member of the building and evangelism committees. □



Mr. Don Bourne, member of the Hobbs, N.M., church, was congratulated by his pastor, Rev. Carby Carney, for successfully completing 100 Christian Service Training courses since 1968. Mrs. Carolyn Carrell, local CST director, is shown presenting the certificate.



Robert Keeton of Minneapolis First Church is pictured with Mrs. Sarah Malsbary, who will be 104 in July. She is a regular attendee at the Saturday morning extension class taught at the Walker Methodist Home in Minneapolis. Usually she walks to the meeting room pushing a wheelchair with a friend in the chair. Mr. Keeton faithfully calls on members who are hospitalized and serves so well. The extension class is another witness, and we commend all who are conducting such classes.—Reprint from the "Minnesota Nazarene."

DECKER APPOINTED TO NATIONAL ADVISORY PANEL

Jerry Decker, utilities manager in the Hydrocarbons Department of Dow Chemical Company, has been appointed to the new National Energy Advisory Panel, which held

its first meeting recently in the executive offices of the White House.



Jerry Decker

The panel will share national energy responsibilities with the office of science and technology. One of the first tasks will be to implement the study outlined in President Nixon's energy message of last year and make recommendations for the 1974 fiscal year budget.

Dr. J. Decker is a member of the Saginaw, Mich., church, where he has served as a Sunday school teacher for 26 years. He is also a member of the General Board, the Michigan district advisory board, and a trustee of Olivet Nazarene College, Kankakee, Ill. □



Missionary Ruth Saxon, who has served as an outgoing missionary from Mississippi for a number of years, is shown standing by a new 1972 model four-door sedan. The Mississippi Nazarenes gave \$2,945.44 toward the purchase of the car. This was an NWMS approved special.

DISTRICT ASSEMBLY INFORMATION

SOUTHWESTERN OHIO, July 18-19. Landmark Baptist Temple, 1600 Glendale Milford Rd., Cincinnati, Ohio 45246. Host Pastor: U. B. Godman.

NORTHERN CALIFORNIA, July 19-20. Beulah Park, El Rancho Dr., Santa Cruz, Calif. 95060. Host Pastor: D. R. Peterman.

NORTHWEST OKLAHOMA, July 19-20. Herick Auditorium on campus of Bethany Nazarene College, 6700 N.W. 39th Expressway, Bethany, Okla. 73008. Host Pastor: Roy H. Cantrell.

CANADA ATLANTIC, July 19-21. Lutes Mountain Church of the Nazarene, Rte. 8, Moncton, New Brunswick, Canada. Host Pastor: Harold MacDonald.

CENTRAL OHIO, July 19-21. Nazarene campgrounds, 2798 Morse Rd., Columbus, Ohio 43229.

NORTHEASTERN INDIANA, July 21-22. Nazarene campgrounds, 1778 S. 350 E., Marion, Ind. 46952. Host Pastor: Russell Shalley.

HOUSTON, July 26-27. First Church of the Nazarene, 46 Waugh Dr., Houston, Tex. 77007. Host Pastor: Hugh B. Dean.

ILLINOIS, July 26-28. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Host Pastor: Harold Morgan.

EAST TENNESSEE, July 27-28. District camp-

grounds, Louisville, Tenn. Host Pastor: Charles Patton.

PITTSBURGH, July 27-28. Mt. Chestnut District Center, R. D. 5, Butler, Pa. 16001. Host Pastor: Robert I. Goslaw.

SOUTHWEST INDIANA, July 27-28. Vanderburgh Civic Auditorium, Evansville, Ind. Host Pastors: pastors of Evansville churches.

NAZARENE CAMPS

July 14-23. **MICHIGAN**. Indian Lake Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. John Knight, Mendell Taylor, T. W. Willingham, evangelists. Paul McNutt, singer. Fred J. Hawk, district superintendent.

July 16-23. **OREGON PACIFIC**. Salem Army, adjacent to Oregon State Fairgrounds, 2320 17th St. N.E., Salem, Ore. Charles Millhuff and Paul Martin, evangelists. Emanuel Rodriguez, missionary. Quincy Angier and Bill Seal, children's workers. Ray Moore, singer. Carl B. Clendenen, district superintendent.

July 17-23. **GEORGIA**. Nazarene Campgrounds (one mile east of Adrian), Adrian, Ga. 31002. H. M. Couchenour and Charles Ide, evangelists. Wally and Ginger Laxson, singers. Jack H. Lee, district superintendent.

July 17-23. **MISSOURI**. Pinecrest Nazarene Camp, Saco, Mo. D. I. Vanderpool, Harold Daniels, evangelists. Terry Read, youth worker. Colonial Quartet. Donald J. Gibson, district superintendent.

July 18-23. **DALLAS**. District Campgrounds, Scottsville, Tex. Paul Martin, evangelist. Lewis Thompson, singer. E. L. Cornelison, district superintendent.

July 20-23. **SOUTHWESTERN OHIO**. Princeton High School, Sharon and Chester Roads, Cincinnati, Dallas Baggett, district superintendent.

July 21-30. **CENTRAL OHIO**. Nazarene Campgrounds, 2798 Morse Rd., Columbus, Ohio 43229. Ted Martin and Clayton Bailey, evangelists. Richard Strickland and Mt. Vernon Nazarene College quartet, youth evangelists. Robert and Mrs. Styers, boys' and girls' evangelists. W. E. Zimmerman, prayer director. Gary Moore, singer. Harvey S. Galloway, district superintendent.

July 21-30. **NORTHERN CALIFORNIA**. Beulah Park, Santa Cruz, Calif. Samuel Young, Charles Strickland, and William Greathouse, evangelists. Jim Bohi, singer. For reservations write, Rev. S. Funk, 1200 El Rancho Dr., Santa Cruz, Calif. 96050. E. E. Zachary, district superintendent.

July 23-30. **IDAHO-OREGON**.

July 23-30. **NORTHEASTERN INDIANA**. Nazarene Campground, 1778 S. 350 E., Marion, Ind. 46952. Charles Hastings Smith, Curtis Smith, and Charles Ide, evangelists. Eric Courtney-Smith, missionary. Olivet Nazarene Collegian Quartet. Fletcher Spruce, district superintendent.

July 24-30. **EASTERN KENTUCKY**. Mt. Hope Campground, Rte. 1, Flemingsburg, Ky. 41041. Hardy Powers, evangelist. Paul Qualls, singer. Lawrence B. Hicks, district superintendent.

VITAL STATISTICS

DEATHS

MRS. PEARL A. JOHNSON, 86, died Apr. 10 in Springfield, Ill. Funeral services were conducted by Rev. Harold R. Morgan. Surviving are three sons, Harold, Herbert and Paul; one daughter, Mrs. Vernona Hunt; and several grandchildren.

RALPH E. HUNTER, SR., 71, died Mar. 21 in Sebring, Fla. Funeral services were conducted by Rev. Douglas McAdams. Survivors are his wife, Zella; two daughters, Mrs. Marsha Parry and Mrs. June Johnson; one son, Ralph, Jr.; nine grandchildren; and two great-grandchildren.

MRS. LEWIS (FAITH) LUNDIN, 62, died Mar. 22 in St. Paul. Services were conducted by Rev. B. E. Clark and Rev. S. Gerboth. She is survived by her husband, Lewis; one son, Ted; and two grandchildren.

MRS. ADA FAYE INGERSOL, 87, died Apr. 7 in Stillwater, Okla. Funeral services were conducted by Rev. C. L. Burton and Rev. Grady Bohannon. Survivors include five sons, Rev. Carl C. Paul, Robert H., John F., and F. R.; two daughters, Mrs. O. H. (Bessie) Breising, and Mrs. Robert R. (Emma) Price; 16 grandchildren; and 18 great-grandchildren.

MRS. PEARL THORNTON, 88, died Apr. 7 in Bonham, Tex. Services were conducted by Rev. J. Ray Shadowens. She is survived by three daughters, May Vincent, Dorothy Moore, and Lennie Belle Meadows; two sons, Earl and Paul; 13 grandchildren; 33 great-grandchildren; five great-great-grandchildren; and one sister.

MRS. LESLIE (MATCHEN) SMITH, 72, died May 4 in Sherman, Tex. Services were conducted by Rev. Leon Martin and Rev. Henry Green. She is survived by her husband, Leslie; one son, George L.; one daughter, Mrs. Joan Garrison; four grandchildren; two great-grandchildren; three brothers; and two sisters.

MRS. MINNIE A. PARIS died Feb. 9 in Springfield, Mo. Services were conducted by Dr. Dean Baldwin and Rev. James C. Hester. She is survived by two daughters, Mrs. Gwen Parnell and Mrs. C. H. Bender; four sons, Kermit E., Woodrow, Wendell, and Luther; 12 grandchildren; and eight great-grandchildren.

AMANDA M. PARKHURST, 83, died Apr. 11 at Cheyenne, Okla. Funeral services were conducted by Rev. A. T. McKinley. Survivors are four sons, John William, James H., Charles Everett, and Ivan Elroy; two daughters, Lillie Maude Cowan and Audrey Rachel Bozarth; 23 grandchildren; 41 great-grandchildren; and six great-great-grandchildren.

YOUTH LEADERS

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YOUNG ADULT discussion outlines

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ACTION PACKET

JUNIOR TOPICS

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NAZARENE PUBLISHING HOUSE

REV. MRS. GRACE MILBY, 75, died May 8 at Alton, Ill. Services were conducted by Dr. L. S. Oliver and Rev. K. L. Owens. She is survived by one daughter, Mrs. Lois Nelson; and four grandchildren. Rev. Grace Milby had been ordained in 1927.

MRS. WILL W (LOMA) ALLER, 94, died Mar. 19 at Hugoton, Kans. She is survived by three sons, Ralph, Alvin, and Earl; three grandchildren; and four great-grandchildren.

MRS. EDNA MARIE JOHNSON, 58, died Apr. 19 in Riverside, Calif. Services were conducted by Rev. O. G. Burlison. Survivors include her husband, Ray E.; three daughters, Kathryn, Jean, and Betty; and two sons, David and James.

REV. ALVA L. PITCHFORD, 76, died May 26 at Clinton, Mo. He had pastored for nearly 40 years. Funeral services were conducted by Rev. Dan Baker. He is survived by his wife, Myrtle; one son, Wendell; one daughter, Ellen Becker; and five grandchildren.

REV. ESTEL L. BONINE, 77, died Mar. 20 in Roswell, N. M. He had been ordained for 50 years. Funeral services were conducted by Rev. Ray Morrison and Rev. Harold Morris. Surviving are his wife and a daughter, Nellie Barker.

ALBERT H. PENNER, 67, died May 20 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson. He is survived by his wife, Margaret; and three daughters, Mrs. Lois Horton, Mrs. Donald Dague, and Mrs. Joseph Dague.

PAUL EDINGER, 78, died May 20 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson in Millbrae, Calif. He is survived by his wife, Hellen.

EVA JACKSON, 55, died May 26 in San Leandro, Calif. Funeral services were conducted by Rev. J. M. Anderson and Rev. Thomas Betzer. She is survived by her husband, Ray; two daughters, Rayleen Yvonne and Karen Aileen; and two stepsons, Donald and Darrell.

BIRTHS

—to Melvin and Sharon White, Springfield, Ill., a boy, Kendal Louis, Apr. 25.

—to Quentin and Nancy (Gartin) Smith, Los Angeles, a boy, Benjamin Ryan, Apr. 13.

—to Jim and Esther (Cowdrey) Roach, Naha, Okinawa, twin girls, Joanna Marie and Rebecca Leanne, Mar. 20.

—to Rev. Timothy and Mardelle (Young) Bess, Warrensburg, Mo., a boy, Gregory Lynn, Apr. 3.

—to Mike and Carol (Wood) Thompson, Burlington, N.C., a girl, Crystal Michelle, Apr. 15.

—to Bruce and Judy (Shoemaker) Collins, Champaign, Ill., a girl, Stephanie Lynn, May 13.

—to Joe and Penny (Riddell) Wells, Champaign, Ill., a boy, Joseph Paul, Apr. 22.

—to Zell E. and Sharon Woodworth, Oklahoma City, a boy, Zell William, May 5.

—to Rev. Orval and Roberta (Miller) Halley, Redlands, Calif., a girl, Elizabeth Annette, May 24.

—to Marshall and Nancy (Cook) Mosley, Nampa, Idaho, a girl, Marsha Marie, May 13.

—to Dr. Roger and Gwyn (Jones) Lane, Akron, Ohio, a girl, Heidi Gwynette, May 9.

—to David and Ann Sutherland, Lake Oroville, Calif., a boy, Nathan Campbell, May 6.

—to Rev. Dennis and Beulah (McAnelly) Apple, Richton Park, Ill., a boy, Dennis Alan, Mar. 1.

ADOPTED

—by Bill and Marilyn (Vaughn) Thompson, Seminole, Fla., a girl, Kerri Estelle, Dec. 11.

—by Rev. Stanley and Eleanor (Johnston) Aubrey, Fox Lake, Ill., a boy, Paul Stanley, born Mar. 15, adopted Apr. 6.

MARRIAGE

Pamela Alice Vaughn, Seminole, Fla., and Kenneth Joseph Baker, St. Petersburg, Fla., at Seminole, Fla., Apr. 8.

Marcia G. McRaynolds, Bethany, Okla., and Timothy E. Fisher, Elyria, Ohio, at Bethany, Okla., May 12.

Dianah Lee, Atlanta, and Fred Huff, Rossville, Ga., in Atlanta, Mar. 25.

NEWS OF RELIGION

FIRST NAZARENE NORWEGIAN BROADCAST BEGINS. Rev. Ulf "Kris" Kristoffersen, Norwegian-born pastor of Madison (Wis.) First Church of the Nazarene, was requested by Manager Carl Ramsey of WRVB-FM radio to begin a weekly religious broadcast in Norwegian.

Beginning in June, this broadcast was the first Nazarene broadcast in the Norwegian language in the world. □

DOWNED CHRISTIAN PILOT SURVIVES 12 DAYS IN ALASKA "MIRACLE." Bengt Junvik, a 50-year-old southern California businessman with missionary interests, was found in good condition after living 12 days in his crashed, overturned monoplane at Alaska's rainy pass.

"It's a marvelous feeling to be alive," Junvik said following his 7 p.m. recovery by helicopter from a rocky ice field near Pentula Lake, 120 miles northwest of Anchorage.

Junvik was found without a scratch, living on survival rations, after a navigational error and bad weather forced down his Cessna 172 which he was delivering to Galena. He had flown to Anchorage to attend a board of directors' meeting of the Missionary Aviation Repair Center.

The plane had stalled in a turn as it headed into strong wind and settled easily, although upside down, on the cliff. If the windows had popped out, Junvik doubts that he could have survived the three-day blizzard that practically covered him.

"It is nothing short of a miracle that I was found," said Junvik.

A friend who would not give up had rented the helicopter which finally and dramatically spotted the marooned pilot. □

SCIENCE MUST STRIVE TO LEARN ABOUT CREATION—VON BRAUN.

It is the business of science to learn more about creation as religion seeks to learn more about the Creator, Dr. Wernher von Braun told students at Taylor University, Upland, Ind., in special lectures.

The man who designed the awesome V-2 rocket of World War II fascinated faculty, students, and many friends in two lectures on campus titled "Science and Religion."

"The idea of an orderly universe is inconceivable without God—the grandeur of the cosmos confirms the certainty of a creation," the scientist asserted. "One can't be exposed to the law and order of the universe without becoming aware of a divine intent. There are those who argue that the universe evolved out of a random process, but what random process could produce the brain of a man or the system of the human eye?"

The German-born scientist, who said he served in Hitler's army only because drafted . . . that he hates war, added: "God has a moral purpose which is being worked out on the stage of this planet. One of God's greatest creative risks was to endow man with free will. But when God decided to visit the planet earth to see how men were doing with the free will He had given them, they nailed Him to a cross."

He said if Christ were among us today He would encourage scientific research to gain understanding of His universe. □

COLUMBIA HOSTS "JESUS WEEK." On the campus of Columbia University, New York, scene of many anti-war demonstrations, students attended a series of events centering on the question: "Who is Jesus?"

Called "Jesus Week," the April 30—May 5 celebration included a "Jesus Joy Concert" on the steps of Low Library. A Jesus People ensemble called the "Maranathas" sang, followed by messages by Rev. Paul Moore of the Maranatha Church of the Nazarene proclaiming the divinity of Christ and urging listeners to be born again.

"Jesus Week" grew out of cooperative planning by a group of Christian individuals and organizations at Columbia and the community. The aim was to present Jesus Christ as Lord and Saviour and to ask, "What difference does Jesus make in today's world?" □



the answer corner

Conducted by W. T. Purkiser, Editor

The Song of Solomon 1:5 says, "I am black." Does this mean Solomon or the person who wrote the book?

Neither.
Verse 2 shows that these are the words of Solomon's beloved, de-

scribed in 6:13 as a girl from Shulem or Shunem in northern Palestine.
"Black" is from the Hebrew word

shachor and means "swarthy," or dark—the result of sun tanning (1:6).
Both Solomon and the Shulamite maid were Israelites.

Luke 2:5 says that, when Joseph and Mary went to Bethlehem, Mary was Joseph's "espoused wife."

Other versions say they were "engaged." Taylor's paraphrase says, "He took with him Mary, his fiancée." Weren't Joseph and Mary married at the time?

They were married (Matthew 1:18-24).

The Taylor paraphrase (*The Living Bible*) is very misleading at this point, and the other versions don't help much.

The reason is that we have no English word that means what *mne-*

steuo, the New Testament Greek word for "betrothed," meant for the Jews in the first century.

"Betrothal" before marriage was legally binding on the couple and could not be dissolved without an act of divorce (Matthew 1:19, "to put away," *apoluo*, "to divorce"). It is

not a private arrangement between the couple as "being engaged" is now.

Mnesteuo is also used of the relationship after the full wedding had taken place, particularly before the first child was born. Luke uses it in this sense.

Does the Church of the Nazarene endorse the paraphrased "Living Bible"?

Don't you feel it should either be heartily endorsed or else condemned by our general church?

No.

As you noted, the *Living Bible* is a paraphrase. It is largely the work of one man, and reflects necessarily his understanding of the Bible.

Any paraphrase should be used with caution—certainly never to establish a point of doctrine.

There are good translations available now. They may not be as colloquial as the *Living Bible*, but

they are serious efforts to communicate the truth of the original languages in contemporary English.

Despite criticisms levelled against it, the *Revised Standard* is closest to the King James and stands in the same classic tradition.

The *Berkeley Version* and the *New American Standard Bible* are both thoroughly conservative.

I would recommend a translation before a paraphrase anytime.

Still, I don't think it's the business of the church officially to condemn any honest effort to put the Word of God into the language of our day. God does not necessarily speak Elizabethan English and it is no particular evidence of piety to cling to the verbal forms of 400 years ago.

The Word of God is as up-to-date as tomorrow. We ought to let it sound that way.

Will you please explain I Corinthians 11:6 and 16?

Some of us would like to know why women no longer cover their heads in church.

I Corinthians 11:6, 16 says, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered"; "But if any man seem to be contentious, we have no such custom, neither the churches of God."

The answer to your question seems to me to be given in Paul's use of the term "custom" in verse 16.

Where there is no moral principle involved, custom should prevail.

I don't want to confuse you, but the fact is the New Testament word for cover is *katakalypto*. It means "to veil." A noun form is used in I Co-

rinthians 3:13 to describe the veil Moses wore at Sinai.

No good woman in New Testament times appeared in public without a veil. It was the custom, not a changeless moral precept.

"If there's any argument about it," Paul is saying, "just stick to the custom that prevails in the churches."

What is the meaning of "men's hearts failing them for fear" (Luke 21:26)?

I have heard this related to the high incidence of cardiac trouble in our day, physical heart failure, as one of the signs of the Lord's return.

I hate to spoil a good point. But there is no reference to the heart, physical or otherwise, in the original Greek.

"Hearts failing for fear" means the breakdown of courage and morale. It

is an English idiom with no direct counterpart in biblical language.

The Greek literally reads, "... men fainting from fear and expectation of the things coming on the earth."

There are many signs of our Lord's return. The tensions and pressures

that result from the approaching crisis of the age do indeed contribute to the high incidence of heart trouble. But the heart failures in and of themselves are not mentioned as one of those signs.

PRO & CON

Con: Answer on Women as Religious Authorities

In response to Dr. Purkiser's idea about women in the church (*Answer Corner*, April 26), let me say this:

I find it personally impossible to live with a faith that constantly has women in subjection to men. Dr. Purkiser cites several women whose theological beliefs have been in error, and I do not refute this point. However, he avoided mentioning the world's religions with male leadership that have certainly kept masses of people from the full knowledge of the gospel—the Oriental and Middle Eastern religions as well as some we are more familiar with (Mormonism, papalism, and the Seventh-Day Adventist movement, to name a few).

Men have placed themselves on a pedestal and taken their own words as authoritative since the beginning of time, but I wonder what the women of Old and New Testament times could have added to our faith if they had been educated and given the opportunity to record their inspirations.

Some of what we find written in Paul's Epistles we attribute to his background and the times in which he lived. Why not then his attitudes about women and their inability to comprehend "important spiritual matters"? If I did not view his writings as such, I would not be able to be a Christian.

For me to understand God's Word, I have to view it in its context and apply it to my life, and I certainly don't find that this has separated me from the love of God.

So, Dr. Purkiser and all of your followers, I'm more thankful than ever that God is my Judge and not your ilk.

DIANE GRIFFITH
Illinois

Pro: "Who Is the Holy Spirit?"

I have just read my friend Dr. Greathouse's article on the Holy Spirit (May 10) and found it to be the most comprehensive, fair, brilliant, practical, interesting, informative, and, yes, beautiful piece on this subject I have ever read!

It inspired me to want only more of that LOVE and IMAGE OF CHRIST in my life and influence. God bless you for giving ample space for so worthy a subject.

DORIS SCHUMANN
Houston

MOVING MISSIONARIES

Rev. and Mrs. Russell Birchard, Church of the Nazarene, Apartado #3, Jinotega, Nicaragua, Central America.

Rev. and Mrs. Raymond Bolerjack, c/o John VanDyne, Rte. 2, Box 228, Independence, Kans. 67301.

Rev. and Mrs. Marvin Buell, Box 5019, Margarita, Canal Zone.

Miss Joyce Chandler, c/o Nazarene Bible College, P.O. Box 4746, Knob Hill Station, Colorado Springs, Colo. 80901.

Rev. and Mrs. Larry Clark, 1719 Alder Ave., Lewiston, Idaho 83501.

Rev. and Mrs. Eric Courtney-Smith, c/o Olivet Nazarene College, Kankakee, Ill. 60901.

Rev. and Mrs. Walter Crow, P.O. Box 56, Paxton, Neb. 69155.

Miss Betty Cummings, 2044 Grand Ave., Carthage, Mo. 64836.

Rev. and Mrs. Harrison Davis, c/o Mrs. H. H. Wagner, 1224 Wesley Ave., Pasadena, Calif. 91104.

Rev. and Mrs. Frank Elliott, c/o T. H. Crabb, P.O. Box 113, Dumas, Tex. 79029.

Rev. and Mrs. William Fowler, 900 Townsend, Nacogdoches, Tex. 75961.

Rev. and Mrs. Roy Fuller, c/o W. D. Schofield, Rte. 1, Goshen, Ala. 36035.

Rev. and Mrs. Harold Frye, 4722 Hansche Rd., Racine, Wis. 53403.

Rev. and Mrs. Marshall Griffith, Apartado 302, Managua, Nicaragua, Central America.

Miss Lesper Heflin, 208 Collins Rd., Petal, Miss. 39465.

Miss Carolyn Hendrick, 4502 Central Rd., Bethany, Okla. 73008.

Mr. and Mrs. Phil Hopkins, Ave. Fray Felipe, Moraga Sur 16, Santa Ana, El Salvador, Central America.

MOVING MINISTERS

Samuel E. Baker from Shattuck, Okla., to Calumet (Okla.) Coleman Chapel.

James E. Boone from Lowell, Ind., to Monticello, Ind.

Kermit Boyce from Ellington, Mich., to Flint (Mich.) Detroit Street.

E. W. Hill from McKay, Australia, to Brisbane (Australia) Pacific Highlands.

Howard Culbertson from Nazarene Theological Seminary to Uvalde, Tex.

Max Gaffield from Fremont, Ia., to Lake City (Ia.) Community.

A. F. Hayes from San Mateo, Calif., to Yorktown, Ind.

Kenneth Heller from Viborg, S.D., to La Moure, N.D.

Donald L. Henderson from Dickson (Tenn.) Jason Chapel to Fern Park, Fla.

Fred Huff from Trevecca Nazarene College to Wichita (Kans.) First as minister of youth.

Edward O. Jackson from Pampa, Tex., to Tulsa Valley View.

Wayne LaForce from De Ridder, La., to Shreveport (La.) First.

Bobby G. Matis from Taft, Calif., to Selma, Calif.

Ronald D. Meyers from Sheridan, Wyo., to Pablo, Mont.

Newton C. Monnett from Lewisburg, Pa., to Nazareth, Pa.

Roger K. Moore from St. John, New Brunswick, Canada, to Markdale, Ontario, Canada.

Chester Pike from Frankfort (Ky.) First to Cincinnati Calvary.

Phil Reynolds from Gary (Ind.) Black Oak to Mishawaka (Ind.) Southside.

Gaylord A. Rich from Hilo, Hawaii, to Agana, Guam.

Everett C. Robertson, Jr., from Nashville Donelson to Kokomo, Ind.

Wayne Schwab from Nampa (Idaho) Franklin Road to Anchorage (Alaska) Hillcrest.

J. R. Spittal from Abbotsford, British Columbia, Canada, to live in Daleville, Ind.

Harold W. Wilcox from Bishop, Calif., to Santa Maria (Calif.) Maria Highlands.

ANNOUNCEMENTS

Dr. Russell V. DeLong has resigned as president of Owosso College and will be resuming his evangelistic slate for united crusades, camp meetings, and especially one-day (Sunday) intensive evangelistic efforts. His address is 5932 48th Ave., N., St. Petersburg, Fla. 33709.

RECOMMENDATIONS

Mr. and Mrs. Paul Glendenning, Rte. 1, Box 209AA, Lockridge, Ia. 52635, are talented young people and are available as song evangelists.—Forrest E. Whitlatch, Iowa district superintendent.

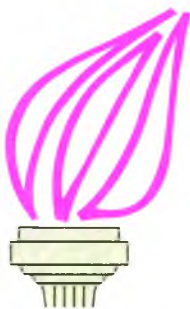
Rev. Glenn Williams, 2200 Elva Dr., Kokomo, Ind. 46901, is entering the field of evangelism after 26 years of successful ministry in the pastorate. Any church would profit from his revival ministry.—Fletcher Spruce, Northeastern Indiana district superintendent.

Rev. Lester Johnston, pastor of the Joliet (Ill.) Crystal Lawns Church, is entering the field of evangelism. He has served as missionary to Argentina 15 years. Contact him at Box 527, Kansas City, Mo. 64141.—Forrest W. Nash, Chicago Central district superintendent.

EVANGELIST'S OPEN DATES

Phil Huff, Vanlue, Ohio 45890, has open February 6-11 and 20-25, 1973. "I would like to slate these in or around California or somewhere along the way."

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By William M. Greathouse

as appeared in the "Herald of Holiness," May 10, 1972

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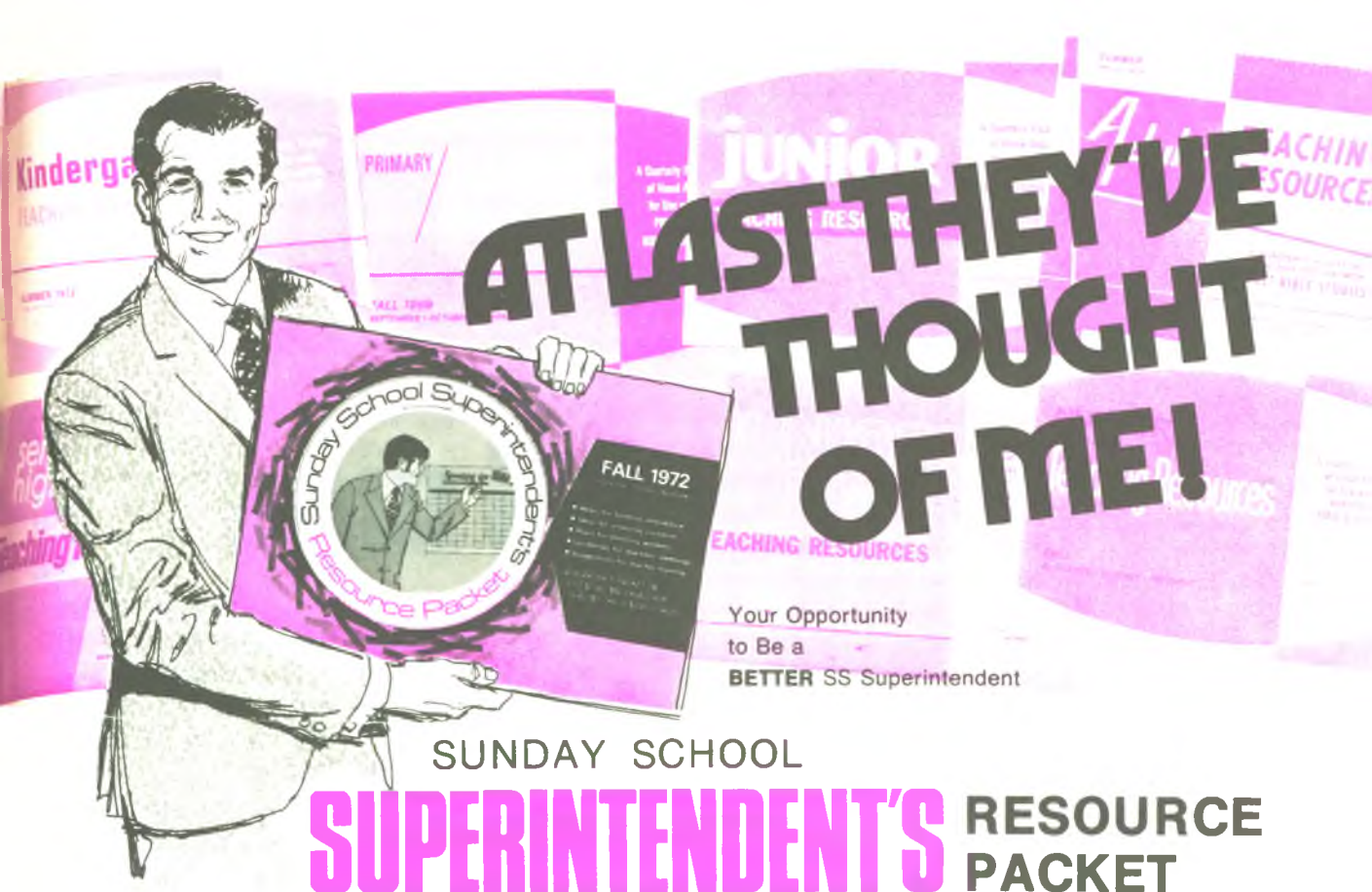
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Birth and New Birth

Bob and Monda had been waiting anxiously for nearly a month for their overdue baby to arrive. Finally my telephone rang and with great relief in his voice Bob said, "I'll be taking Monda to the hospital this evening."

As a fellow pastor and longtime friend, I decided that I would drive the hour to the town where they live and spend the "waiting" period with Bob. What at first appeared would be a quick, easy delivery turned into a very long, nervous waiting-room experience.

The night slowly slipped by. At about three o'clock in the morning we struck up a conversation at the nurses' station where five nurses had been busily at work for the past few hours. The scurrying had slackened, so we began to make conversation with the nurses.

It was known, of course, that we were friends, but then the information was passed that we were also two ministers of the gospel. Two of the nurses were immediately interested in our work and began to ask some of those familiar questions which can lead to debate concerning the Bible and Christ and the Church.

I did not want to argue with these ladies. So finding a good spot, I began to give my personal testimony of how Christ had saved me from my sin and despair and given me real meaning, hope, and joy in my life.

It was at the point of personal testimony that the mood began to change quickly. I noticed that one of the nurses, Adele, was wiping the tears from her eyes. The Spirit of God came to that nurses' station that night in a very powerful way.

We took two of the nurses through the "Four Spiritual Laws," and then with other nurses looking on, with a Jehovah's Witness lady scowling at us, I asked Adele if she would let me

pray a simple prayer for her, a prayer for salvation, and asked that she follow along with me as I prayed with and for her. She nodded agreement, seemingly oblivious to those others looking on—some in amazement, some in disgust, and at least one other also very hungry.

The prayer was as simple as I could make it, but it was also the most profound prayer—for it was a prayer of repentance, a prayer for forgiveness. At the conclusion of the prayer we did not have to ask Adele if she had found Christ. It was obvious as the tears of joy flowed freely, without shame, at three o'clock in the morning, in a nurses' station with others looking on.

What was Adele's testimony? "I feel as if a great weight has been lifted off my life. Now I know what people mean when they say, 'Praise the Lord!'"

The salvation experience of Jesus Christ can happen anywhere at any time if we are perceptive. What more unlikely place for a person to find Christ than a nurses' station with others standing around watching—some going and coming, interruptions, three o'clock in the morning, and with two completely strange ministers?

Little Andrea Lenne was born to Rev. and Mrs. Bob Simmons early that morning. But another birth, the birth of a spirit from death unto life, also occurred.

Just as little Andrea breathed her first breath in this world, Adele breathed her first breath as a newborn Christian. Just as a new name was added to the record books of the hospital and the state, another new name was "written down in glory." □

—Phil Cory
Mount Laurel, N.J.

MANC SENIORS PRESENT UNIQUE GIFT

A basic philosophy of Nazarene higher education is to educate young people to better enable them to serve their fellowmen. Following this theme, the first graduating class of Mid-America Nazarene College, Olathe, Kans., presented its class gift to the New Guinea mission.

After contacting world mission headquarters, the senior class was made aware of the various needs of the new Bible school being built in New Guinea. Mid-America's first seniors chose to finance the construction of one of several housing units to be built at the Bible school. These houses will serve as homes for married students.

Class officers expressed the feeling that there was a good reason for this unique departure from the traditional class gift. Class President Bob Lawrence said, "Young persons today are becoming increasingly concerned and involved with their fellowmen. We



Bob Lawrence, senior class president (right), presents a check to E. Wendell Williams of the Department of World Missions in Kansas City. The plaque shown in the picture commemorates the first graduating class gift. It will be kept at the college campus.

felt, as graduates of a Nazarene college, it was appropriate for us to become involved in an act of service for the work of missions and spreading the Word." □

ANOTHER MILESTONE IN JERUSALEM

The first revival campaign at the International Church of the Nazarene in Jerusalem was held by Rev. G. Stuart McWhirter, May 7-14. Nazarene work in the Holy Land first started in 1921.

The Visual Art Department of the Nazarene Publishing House, Kansas City, was very helpful in preparing an attractive advertising banner and folders for this first campaign. The *Jerusalem Post* carried front-page advertising. It is the only local English language daily and has a very wide circulation.

Seventeen Nazarenes accompanied Rev. G. S. and Mrs. McWhirter. They were a real boost to the services. Many Nazarenes and friends had been alerted to this special campaign months before and were praying for it in different parts of the world.

People of different faiths and of various nationalities representing five continents were in attendance. These included local, national, as well as permanent and temporary residents of the area, and tourists who had come to visit the Holy Land. Local professional and business men as well as community leaders were present. There were public seekers at every service but two. □

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Nazarenes from the United States who attended and assisted in the campaign pose with Rev. and Mrs. Berge Najarian and Rev. and Mrs. G. S. McWhirter (left to right front row).



Some of the congregation on the closing Sunday of the revival.

DEATH OF DR. FOSBENNER

Gerald L. Fosbenner, about 55, vice-president for development at Northwest Nazarene College, Nampa, Idaho, died Sunday, May 14.

He had been ill for some time according to word received by Dr. Edward Lawlor, general superintendent.

Fosbenner had been on the NNC staff since 1969. He was a graduate of Elizabethtown College, Elizabethtown, Pa., and had pastored on the Idaho-Oregon District.

He had worked on newspapers and in broadcasting.—N.I.S. □



NAZARENE LEADER NAMED

The new superintendent of the Southeast Oklahoma District will be Rev. Wendell O. Paris, Springfield, Mo.

The appointment of Mr. Paris, effective June 5, was announced by Dr. V. H. Lewis, the general superintendent in jurisdiction, following conferences with the district advisory board.

Mr. Paris, pastor of the Scenic Drive Nazarene Church in Springfield, will succeed Rev. Glen Jones, who was appointed superintendent of the East Tennessee District. Mr. Jones had been district leader 21 years in Oklahoma.

Mr. Paris was ordained in 1953. He has served several of the larger churches on the Joplin District. □

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. Wendell O. Paris, presently pastoring Springfield Scenic Drive Church, district superintendent of the Southeast Oklahoma District. This appointment is made effective June 5, 1972.

—V. H. Lewis
 General Superintendent



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