

September 27, 1967

herald

OF HOLINESS

Church of the Nazarene

Christian Education Week Special . . .

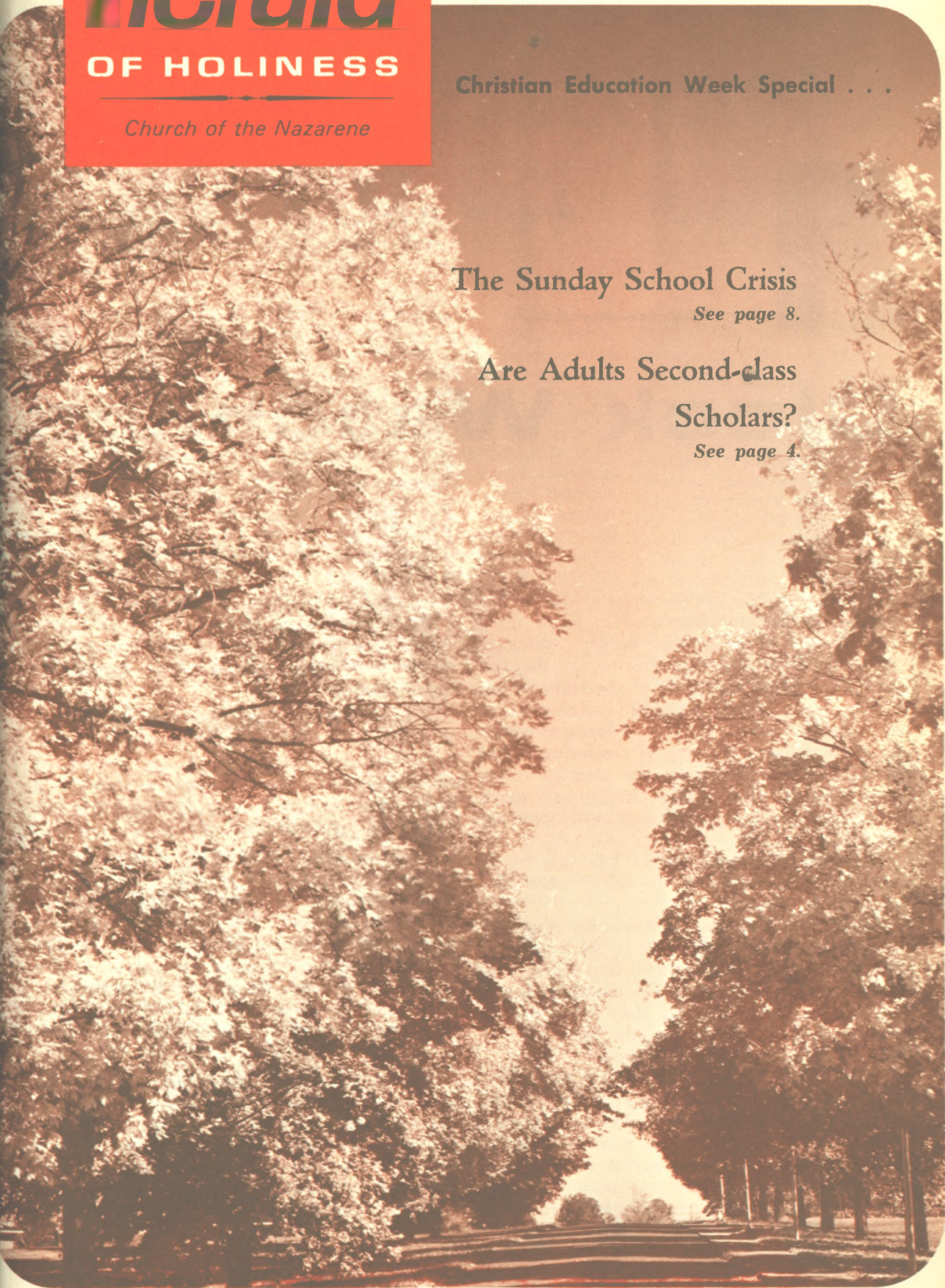
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General Superintendent Benner

Clock Watchers

Profound? No, the immediate idea is not profound, but is being used to point up a matter that is basic and deeply profound: adequate time and opportunity for the full and unhindered operation of the Holy Spirit.

The term "clock watcher" originated in the business world. Instead of being absorbed in his work and desirous of rendering a full service to his employer, the clock watcher wastes much valuable time checking the clock to see how much time remains until "quitting time."

Someone may ask, "What has this to do with religion and the church?" And the answer is, "Plenty!"

People have become so time-conscious that they want church services to be regulated "by the clock." I realize well that there have been services that were too lengthy. But I am just as certain that the Holy Spirit can be thwarted and grieved by the demand for closing services at a specific time.

Pastors may be under bondage at this point, either as to their own ministry or as related to their evangelists. Pastors have been known to write to their evangelists emphasizing the idea that their people are very sensitive as to the time for closing the service, and specifically instructing the evangelists as to what

was expected of them at this point. Apparently it was not a matter of how the Holy Spirit might be moving, or how many were under conviction for spiritual needs—the clock must be served.

It has been my experience and observation that when God moves on a group a strange indifference develops as to the passing of time. Spiritual, blessed people are not in a hurry to get to that Sunday dinner or to some even less legitimate activity.

I hold no brief for what has been described as the typical Puritan service: "A two-hour sermon and four bare walls." But people are not machines, and God cannot always deal with them hurriedly. While recognizing the need for good sense and wisdom as to the length of services, let us not limit God, as either preachers or laymen, by demanding that our services be the victims of clock watchers.

And if someone is in a mood to suggest shorter sermons, may I suggest a good, hard, objective look at what are often termed "the preliminaries" (and which too frequently are just that) to the end of affording a more balanced and spiritually effective use of the time involved in a service.

Cure for Indecision

• By James H. Jackson
Pasadena, California

All week the weather had been so beautiful that our family proposed to have an outing on the following Saturday. School days passed quickly and then it was Saturday morning. Breakfast was eaten, lunch was packed into the basket, and all of us were in the car ready to leave.

But the weather had changed! The report on the car radio announced that it would be cloudy with drizzles at the ocean where we had hoped to explore the tide pools. Just as one member of the family said, "Let's go to Desert Hot Springs," the weather reporter challenged with, "Temperatures on the lower desert will be above 100."

There we sat! All of us were ready for a day of enjoyment but couldn't decide between a hot desert or a drizzly tide pool! After nearly fifteen minutes we slowly got out of the car, removed the lunch, went back into the house, and stayed home! What a day of indecision! Although each of us found something else to do, it was a day of frustration long to be remembered.

This family experience is similar to the situation that many individuals continually face. One of the most penetrating questions in the Bible is, "How long halt ye between two opinions?" (I Kings 18:21) This challenge of Elijah to the wavering faith of Israel was later reflected in the warning of James: "A double-minded man is unstable in all his ways" (James 1:8). Jesus urged decisiveness through the use of a practical analogy: "No servant can serve two masters" (Luke 16:13).

Ineffectiveness in spiritual living can often be traced to this problem of indecision. Although we seem to spend a great deal of energy weighing facts in order to decide what to do, we often settle for a frustrating apathy! This attitude develops in relationship to decisions

about attending prayer meeting, supporting revival services, visiting absentees, helping with a building project, or voting against a moral evil in the community. While we struggle with the question, "What shall I do?" time escapes us and we become the not-so-innocent victims of our own hesitation.

What can be done about indecision? The *first step* is to *commit our way to God*. This commitment is absolute and fixes our direction for any decision. The determination of "Who is master?" will relieve the frustration of "I don't know." One of the marks of Joshua's leadership was the clear statement of personal decision, "As for me and my house, we will serve the Lord" (Joshua 24:15).

The *second step* is to *recognize the positive leadership of the Holy Spirit* in all decisions. He is the Spirit of truth, who "will guide you into all truth" (John 16:13). We must do more than admit that the Holy Spirit is a possible Source of guidance; we must allow Him to *become our Guide*. The witness of the Early Church was often phrased in the words, "It seemed

good to the Holy Ghost, and to us" (Acts 15:28). The Holy Spirit is a dynamic part of all of life.

The *third step* out of indecision is the *use of sanctified judgment*. The individual who is wholly given to God is now able to apply dedicated intelligence, research, reflection, biblical and devotional resources toward achieving the best decision. The glory of God is the driving motivation. Although a decision may take time, there is the assurance that God will reveal through His Word, providential circumstances, and spiritual insight the direction that would be best. Remember, James emphasized that instability lies in the divided purpose of man, not in the confrontation of a problem and its resolution.

The *fourth step* is *reflection*. After the decision and after the action, we stop to evaluate. We must avoid the temptation to rely simply on observable results. Now we should ask: How was the will of God reflected in the action? How could we be more sensitive to the Holy Spirit in future decisions? Are there any general principles observed that may help in the next decision? Can some routines for the Kingdom be developed that would help avoid the frustration of indecision later?

The Christian need not be defeated in the area of decision making. If we make certain of our commitment, allow the Holy Spirit to share in our total life activity, use sanctified judgment, and allow sufficient time for evaluation, we can become stronger and more effective witnesses for Christ.



A Pastor Asks ...

Are Adults Second-class Scholars?

• By Leslie Parrott, Ph.D.
Portland, Oregon

In the beginning Sunday school was for children. Responding to the evils of child labor in the industrial revolution, Newspaper Editor Robert Raikes organized and promoted a Sunday afternoon school for children who were taught reading, writing, and religion.

Through publicity in his own paper plus the fact these classes were meeting a felt need of the people, the schools spread in numbers and exploded in enrollments. The great missionary movements of the 1800's planted them around the world.

By 1811, when Raikes died, there were 400,000 children attending Sunday school. Today there are 437,000 Protestant Sunday schools attended by approximately 43,000,000 pupils. But in spite of the widespread acceptance of Sunday school as an auxiliary of the church, it still is an enterprise run primarily for children; adults are second-class scholars.

A survey of Sunday school articles in national magazines underscores this fact. J. Edgar Hoover has been quoted in scores of places on Sunday school as an antidote to delinquency. But very little is said by him about the needs of parents to be involved in a meaningful religious education experience. He recently told the Congress that "youths who regularly attend Sunday school do not become involved in juvenile criminal violations. The youth who

has experienced old-fashioned religious training and who has received sound, efficient Bible teaching will be able to meet and resist temptation."

True enough! But what about the parents of juveniles? Disturbed children get that way by living in the home with disturbed parents.

Wesley Shrader, who wrote the controversial *Life Magazine* article on "Sunday School, the Most Wasted Hour in the Week," has followed it with a recent article on "Our Troubled Sunday Schools." In both these pieces Dr. Shrader—who teaches in the Yale Divinity School—assumes Sunday school is for children.

He speaks glowingly of the great church where "Sunday school graduation and commencement at the end of the twelfth year is the biggest annual event in the life of the church." At best, he sees parents' role as Sunday school workers and motivators. With him, adults are not even second-class scholars; they are excluded.

Syndicated Columnist Dr. George Crane has taught a Sunday school class for forty-seven years. But his articles on Sunday school always assume its purpose is narrowed to the needs of children.

There is no denying the need for a good religious education program in the children's departments of Sunday school. But this plea is for a vital, alive, meaningful Adult Department with local church

administrators and classroom teachers who believe adults are first-class scholars who have needs which can best be met through regular attendance in Sunday school.

There are two contradictory trends which appear in many schools. First, there is a disproportionate number of children to adults. And second, it is often easier to get adults to attend morning worship than Sunday school.

Some adults are in open revolt. As one man put it, "There isn't enough going on to make the effort worthwhile." Other adults attend regularly but under protest; at least their irregular attendance and tendency toward tardiness do not indicate any great motivation to be involved in the adult classes as they know them. In some churches the general officers who distribute materials and collect reports are volunteers who are escaping the unpleasant experience of a second-rate class.

Having made these grim observations on the plight of adults and their classes, what are the reasons why some Sunday schools have growing, vital, Adult Departments and adult classes? There is no crystallized answer which covers all cases, but here are a few clues:

1) Some adult classes are growing because pastors and local Sunday school planners honestly believe that adults are important. It is obvious that all children have



PHOTO BY GRANDALL VAIL

parents, and equally obvious that parents with growing children need the help of a good Sunday school class.

This is especially true of young adults with growing families. Their problems of discipline in the home, adjustments to each other, concern over financial management, right use of productive attitudes, and spiritual certainty are all amenable to the help of a good adult class and the counsel of a knowledgeable, Spirit-filled teacher.

2) Some adult classes are growing because teachers and local school administrators are striving to identify and meet the needs adults feel. Not very many men have patience to sit through class sessions used for answering questions no one is asking.

Not many adults have time to invest in classes used as "pop-off" valves for two or three persons who parade their self-righteousness, persist in their pet peeves, express opinions on things they know nothing about, and prolong debate over inconsequential matters with their traditional classroom opponents.

But adults are interested in classes where learning is experienced in the systematic study of the Bible, down-to-earth explanations of church doctrine, church history as told in the biographies of great religious leaders, Christian principles which relate to home and family living, human understanding in interpersonal relationships, and other study areas which relate to the needs adults feel.

3) Some adult classes are growing because imaginative methods are used in teaching. Here are suggestions on seven techniques which can be adapted in adult teaching:

(a) Lectures drawn from a full reservoir of material and inspiration, amply illustrated, and visually augmented by blackboards and flip charts can still be very inspiring and illuminating.

(b) Guest teachers as special

resource people can be used to great advantage in examining some topics.

(c) Panel discussions are difficult to beat in providing class participation.

(d) Premeditated and well-planned debates are much more edifying than informal debates which run haphazardly from class session to class session.

(e) Visual aids are a must. They may include maps, display boards, replicas, pictures, books, collectors' objects, and imaginative geography.

(f) Objective tests or opinion polls can improve class feedback.

(g) And last, pupil reports are always good if kept short, on interesting topics, and used to spice a good lecture.

The technique which wins all prizes as the poorest way to teach adults is the pupil comment on the printed portion of the lesson, verse by verse.

4) Some adult classes are growing because they major in adult learning instead of social programs. Most adults, especially those with families, have demanding schedules which of necessity force "class socials" into low priority. An arbitrary calendar of class social events can be irritating and non-productive.

The most effective adult class I know about has not had a "party" in more than three years. At best, the social events of a class are secondary to the main line of learning. Social committees would do well to make certain the events they plan are meeting the needs of the people involved. Work for fellowship with a purpose, not fellowship for its own sake.

Adult Sunday school classes exist best on the same philosophy as that of secular adult education. In adult education, there is very little leverage which causes adults to enroll in a class and attend regularly. Adults will enroll in a class and attend regularly with enthusiasm if the class meets one

or more needs they feel. Even social pressure or the religious "oughts" of the pastor cannot make an adult enthusiastic about a class which has lost its meaning.

Here are several principles of organized adult learning in classes:

● Adults attend classes to learn facts and skills they did not achieve during their grade school and high school years. The contents of the Bible, scripture memorization, and knowledge about the basic stories of the Bible may have a place in adult Sunday school learning.

● Adults attend classes to add new information and skills to their basic fund of knowledge and wisdom. Adults in Sunday school may explore history, current events, and the great issues of the times in the light of the Bible and the attitudes of the church.

● Adults attend classes to learn how to live better with themselves and others. Many Christians who have assurance of heaven are doing a poor job of muddling through here on earth. The Bible is the greatest Source Book on earth for better human understanding. Adults respond when these principles are applied to their problems of living at home, at work, and in the church.

● Adults will attend classes to deepen and heighten the levels of their understanding. Theology, doctrine, and ethics are men's explanations of God's grace at work among us. These, taught from the Bible, can inspire adults to understand more fully the reason for their hope.

No adult class is effective which does not bring persons to a place of decision on the grace of God and the ethics of Christian living. This is adult education at its best. Listless, uninspired adults do not need to continue as second-class scholars in any Sunday school. They can be motivated to learn and to serve with enthusiasm in the Sunday school which plans to meet their needs.



The Sheltered Place

● *By* Jack M. Scharn

When life is crippled and complex,
Battered by many blows;
When life seems empty and lonely,
Plagued by a million foes;
When torn by terror and error,
Though seeking a safe repose,
There is One who offers assistance—
The ways of life He knows!

His life was challenged and complex;
His days were plagued with loss;
He felt earth's insult and hatred
While hanging on a cross.
He died, but He lives forever—
Life's load to lift and share;
And when souls are seeking shelter,
They'll find it in His care.

PHOTO BY FRANK D. SILKEY

NOTHING BUT A HOE

• *By* Ross W. Hayslip

Tucson, Arizona

"The man with a hoe' was 'brother to the ox'" says Wilbur F. Sheridan, "not because he had a hoe but because he had nothing but a hoe! He had no vision of the invisible."

The hoe is symbolic of our temporal life. It is so easy for us to become so involved in the world of time that we fail to see the eternity of God. It has been rightly said, "You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of a man with anything here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him."

F. W. Robertson wrote: "The spirit of the world is forever altering, impalpable, forever eluding, in fresh forms, your attempts to seize it. In the days of Noah the spirit of the world was violence. In Elijah's day, it was idolatry. In the day of Christ it was power, concentrated and condensed in the government of Rome. In ours, perhaps it is the love of money. It enters in different proportions into different bosoms; it is found in different forms in contiguous

towns, in the fashionable watering-places and in the commercial city; it is this thing at Athens, and another in Corinth. This is the spirit of the world."

Ours is the day of the hoe. People are awed today by the advances of science and technology. Sometimes we become so overwhelmed by the power of these material forces that we forget that

there are areas of life that lie deeper than science or technology can reach. These are the areas that count for eternity rather than time.

Edward Gibson in 1788 gave as a prime reason for the fall of the Roman Empire the decaying of religion in which faith faded into mere form. When men's minds become secular, instead of abandoning religion, they allow themselves to be satisfied with a form of godliness and are not concerned with the power.

Vance Havner said that Paul in his day was an authority on stocks and bonds, but the bonds were on his wrists and the stocks around his ankles. Could some of our problem of this day be that we are both in and of the world?

We might, as God's people, pause to remember that all worldly things are subject to so much variety and uncertainty that they do not make us when we obtain them, they do not spiritually assist us as we have them, nor do they need ruin us when they are removed from us. In this life we must have the hoe. Our tragedy is if we have nothing but that hoe!

T

IME, a parenthesis in eternity, protrudes itself, uninvited, into our serenity, and leaves as casually. It can be sent on its way loaded with acts of kindness, or tainted by streams of selfishness and bitterness.

—Oscar Hudson



An Associated Church Press syndicated feature

PHOTO BY DAVE LAWLER

The Sunday School Crisis

• **By John S. Groenfeldt**

President, Executive Board of the Moravian Church, North

What accounts for the decline of the Sunday school?

"We have developed some fine new materials and many of our churches have erected wonderful buildings for Christian education, but according to the statistics the number of Sunday school pupils in most churches is going down—fewer people are enjoying it more. I think it's about time we made a serious study of church school attendance."

With these words a representative of one of the major Protestant publishing houses, speaking at an interdenominational meeting of Christian education leaders, put his finger on a problem that is a matter of increasing concern to almost every Protestant communion.

After more than twenty-five years as a Christian education executive and editor, working in close association with colleagues in many denominations, I would like to offer something of an analysis of this current Sunday school crisis.

As I see it, there are a number of interlocking reasons that have combined to produce the situation. None of them will surprise the thoughtful church member. No

one of them in itself offers a key to an easy solution. Some of them involve basic trends that affect our whole concept of the present place of the Church in society.

One of these underlying reasons becomes readily apparent on any weekend in a resort area. Highways and facilities are jammed with people while the churches back in the city have many empty places. America is on wheels and the trend is irreversible. In the past decade camping and boating have become big business. Vacation or weekend homes in the country are no longer the sole prerogative of the wealthy. An increasing number of families leave the city on Friday, after work, for a weekend at the shore or the mountains, not to return until late Sunday evening.

Families that have a regular "weekend and vacation home" often have a dual church affiliation, but many others also take a vacation from church—or at least from Sunday school.

Closely related to the mobility of the modern American family is the gradual eroding of what an earlier generation called "the sanctity of the Sabbath." I can remember, as a youth, the discussion in our Christian Endeavor Society on

whether it was right to play tennis on Sunday when there were six other days in the week for pursuing personal pleasures.

It is quite apparent that the latter point of view has won out, and then some. Sunday has become "Funday." Woe to the minister who plans a service for more than fifty-nine minutes on a day when a big game is on TV. Sunday has become the biggest sales day in many a supermarket. "People make it a family outing on Sunday," said one store manager. "They just take their time and buy a lot more than they would on any other day." He went on to say that he thought he would have trouble finding help when his chain decided to keep the store open on Sunday, but he was surprised at how many applied for Sunday work. "Getting time-and-a-half has something to do with it," he explained.

So the day that once belonged to the Church has become a family day for shopping and pursuing a multitude of interests, with little thought of what is or is not appropriate for the Lord's Day.

But putting aside the arguments over what the Christian observance of Sunday *should* be, there is no question that the attitude of the

public in general, including members of our churches, has shifted diametrically on this subject in recent years, and attendance at Sunday school reflects this change. I suspect within a few years most

here and now (although the materials being used are among the best of the new curricula). Perhaps the whole atmosphere of that particular congregation does not encourage honest inquiry on the

found until a great many of us come to this point of concern.

Parents must have enough concern to take part in the educational program of the church themselves, as well as offering encouragement

Perhaps the teacher does not know how to challenge young minds. . . . Perhaps the lesson material does not deal with issues that are relevant . . .

of us will notice the same phenomena in Sunday morning worship attendance, also—if we have not seen the effects already.

All this, of course, is simply to say that our whole culture is becoming increasingly secularized. Some of us view this with great uneasiness if not with outright alarm.

There is no denying the fact that many young people feel Sunday school, as they know it, really is a "wasted hour." Young people who are accustomed to the new math and other advanced courses in high school are all too often disappointed with what they find in the church school on Sunday morning. The new curricula recently introduced by most denominations certainly mark a great advance in the quality of the printed materials, but finding teachers who are capable of using them properly is another matter. The question of whether a purely voluntary teaching staff can really deliver what is required for first-class Christian education is being seriously debated in many local churches.

Where teachers have made the effort to become acquainted with the materials, study the background materials, and then prepare themselves to work with a given age-group, they face the frustration of spasmodic attendance and indifferent pupils who really don't think church school is important, perhaps because they know their parents secretly feel the same way about it. "They just sit there with their minds in neutral," said one frustrated high school teacher recently. "I can't get them to *think!*"

Perhaps this teacher does not know how to challenge young minds, even though he is a qualified public school teacher. Perhaps the lesson material does not deal with issues that are relevant for the young people,

part of young people who are struggling with deep issues of faith—but in non-orthodox terms.

Whatever the explanation in a given situation, it is nevertheless all too clear that many young people are disappointed with what they find when they do come to Sunday school.

I have no simple solution to offer. Experience has a way of eroding the easy answer.

First of all, we must be open in our search for new and workable patterns. Instead of trying to have one course for all junior and senior high school pupils, it may be necessary to introduce a variety of subject offerings to supplement what the young people are getting in public school and to build on interests they have developed.

Along with this we will have to face squarely the question of leadership development. True, it is not necessary for a church school teacher to have all the answers. He can probably be most effective when he is learning *with* his pupils. But he must know where to look for additional resources and he must be able to stimulate and guide the thinking of the group. Perhaps the development of "lay seminaries," serving an entire community, and other similar experiments offer the most fruitful possibilities for giving a larger number of our lay leaders the background they need for effective work in the church school of tomorrow.

Ultimately, this all comes back to the question of how concerned the whole Church is about the decline of the Sunday school. I know a great many people who *say* they are concerned and who even bewail the fact that the Sunday school doesn't have the impact and spark it had when *they* were young—but I know very few who are really concerned enough to become personally involved. And I am sure the solution will not be

to their children to attend regularly and to carry their share of responsibility for the program.

All members of our congregations, but especially those who are on the governing boards, must have enough interest to know what is going on in the educational program of the church and then give time and effort to developing the policies required for increasing its effectiveness. In far too many congregations that I know the members of the official boards have almost no contact with the educational program. They usually are willing to vote more money for "youth programs" but they don't have enough understanding of what is really involved to make responsible decisions. Needed: church officers who will take time to try to understand and wrestle with the problems of adapting the Church's ministry to "a world come of age."

I have not said anything about the need for teachers and youth advisors who put this ministry high enough on their own priority scale to take the time required for such leadership. The need here is obvious. Hopefully this will be one of the first results of a general recognition of the true dimensions of the problem.

The decline of the Sunday school is a matter for serious concern on the part of every church member, not so much because a familiar aspect of our church program is in trouble, but rather because the decline of the Sunday school is an early symptom of a problem that confronts the entire Christian Church in a rapidly changing world. Vatican II took a long step toward helping the Roman Catholic church to face some of these questions. It is high time for all Protestants to ask some searching questions about the effectiveness of our own witness in this last third of the twentieth century.

Editorially Speaking

● By W. T. PURKISER

A NEW REACH FOR REALITY

We are now within months of a General Assembly which will begin the quadrennium that carries us into a new decade. It is the decade of the seventies, ushering in the last quarter of the twentieth century.

None of us can know what lies ahead. The future, perhaps in the mercy of God, is veiled from our view. Whatever we say about what is coming must be less certain than what we say about Who is coming.

United Nations Secretary General U Thant startled his press conference when he said, "In the seventies—if there are any seventies—there will be four powers in the world: The United States, Europe, the Soviet Union, and Red China."

Mr. Thant's qualification, "if there are any seventies," was no doubt based on the possibility of the unleashing of a nuclear holocaust that could well obliterate civilization as we know it.

But it is possible that the Buddhist world statesman spoke better than he knew. As Christians, we live in the confidence that the Prince of Peace will return to this world. When He comes again, we shall be through with our old calendars. There is evidence that His coming may not be long delayed.

Yet Jesus left His people with the command to "occupy till I come." To do this we must prayerfully plan for the balance of a normal life-span while we labor as though tomorrow were our last day on earth.

The future we face is not one that would give the natural man much basis for optimism. Much of human life is ruled by irrational and demonic power. There is a basic uncertainty, a deep sense of insecurity in the mind of modern man.

Even those who would not profess to be existentialists in any technical meaning of the term are oppressed by a sense of the emptiness and meaninglessness of life. Pessimism is the prevailing mood of the age.

Along with these more or less intangible factors is a thirst for novelty coupled with a distrust for the old. A materialistic, sensually oriented society is all too ready to cast off the restraints of an "older" morality in its blind dash for new "liberties."

IN THE FACE OF unprecedented pressures, much of the modern Church stands frozen with a feeling of futility. The problems are so great, and the power is so small! Many, in fact, have announced their despair of any future for the Church as we have known it.

Christian theologians are talking about the "post-Christian" era into which we are moving. All too few have the confidence expressed by Robert Fitch: "In any case let us speak no more of a 'post-Christian era.' This era is no more post-Christian than post-Buddhist, or post-Moslem, or post-Judaic. But it is the post-humanist era. Atheism is at the end of its tether."

Some have feared that the gospel which conquered the classical paganism of Greece and Rome will fail in the face of the new paganism so evangelistically promoted by such productions as *Playboy* and *Esquire*.

There are those who would have the Church compromise with its environment, and "win the world by becoming like the world." But we do not pull men out of the quicksand by getting down into it with them.

Neither, of course, do we pull men out of the quicksand by getting so far away from them that we cannot reach them. The Christian "ghetto" is no answer to the challenge of these times. Stockpiling the salt is no cure for the corruption of society. We will never be redemptive in our day by becoming dropouts from reality.

On the other hand, old and now meaningless clichés will not serve. C. S. Lewis reminded us that if we cannot put our faith into the language of our times either we do not understand it or we do not believe it.

Nor will "putting on a front," just going through the motions, meet the need of our times. Emptiness and unreality will never stand the test of the kind of future that is upon us.

WHAT WE NEED, all over the church, is a new reach for reality. It is time to pray in earnest the prayer of George Macdonald:

*Oh, let me live in Thy realities,
Nor substitute my notions for Thy facts . . .*

Obviously this idea is not new to us. We have called it by many names. We have usually known

it as revival. Or we call it renewal, a new passion for souls, a fresh outpouring of the Spirit, a new touch of fire. What we call it is not as important as that we have it.

If we are to survive the desert journey ahead, we must seek the springs of renewal. We must worship with a purity and ardor we have not known for many a day. We must lay aside pretense and acting, and confess our prayerlessness and powerlessness to the God who has promised forgiveness and healing for our land.

Men like Colin Williams are calling for a "new evangelism." What they mean by evangelism, we would never recognize. To evangelize, they say, is not to save men but to serve them. But George Sweazey is certainly correct when he says that the claim, "Everything we do is evangelism," usually covers up a witness so vague that it could be translated, "Nothing we do is *really* evangelism."

We need a new evangelism of a different sort. It must be an evangelism, not of our own again and again, but of reaching others.

This means preaching a gospel as big as the New Testament.

It means recognizing that a correct mind will not make up for a cold heart. As Leighton Ford has put it, "There are too many churches with impeccable credentials for orthodox theology whose outreach is almost nil. They are 'sound,' but they are sound asleep."

It means recognizing the truth expressed by E. Stanley Jones: "Your powers are dead or dedicated. If they are dedicated, they are alive with God and tingle with surprising power. If they are saved up, taken care of for their own ends, they are dead."

It means recognizing the deadening power of affluence without corresponding consecration. The rich society and the rich church, like the rich man, with difficulty enters the kingdom of God. The "deceitfulness of riches" chokes the Word and makes it unfruitful. Prosperity is a friend of grace only to the extent that we measure our giving by what we keep as well as by what we give.

It means courage in venturing new paths, new methods, new ways to cope with the challenge of a new day. We must beware of being so fearful of "getting out on a limb" that we never climb the tree.

It means recognizing that a church must grow if it is to live. When we stop growing, we stop. To stand still in a marching army is to retreat. The fellow who misquoted Galatians 6:9 still expressed a great truth: "In due season we shall faint if we reap not."

Above all, reality and renewal depend upon

keeping our spiritual life "fresh every morning." There is wisdom in the words of Dr. C. William Fisher as he writes: "One baptism, but many fresh anointings; one baptism, but many fresh outpourings; one baptism, but many fresh endue-ments of the Holy Spirit in power. This is the pattern of fruitful and effective service—in any age.

"One reason for the loss at both ends of the spectrum—some going off into formalism, and others going off into fanaticism—is that this emphasis on repeated outpourings of the Holy Spirit in the sanctified life has not been given its rightful place."

May God indeed grant us a new reach for reality in these days ahead.

HOLINESS AND HAPPINESS

In my notebook I have some trenchant lines from the late Dr. A. W. Tozer. He wrote:

"I do not believe that it is the will of God that we should seek to be happy, but rather that we should seek to be holy and useful. The holy man will be the useful man and he's likely to be a happy man too; but if he seeks happiness and forgets holiness and usefulness, he's a carnal man. I, for one, want no part in carnal religious joy. There are times when it's sinful to be happy."

There is a great deal packed into these four sentences. The proper goal in human life is not to be happy, modern mythology notwithstanding. At best it is to deserve to be happy.

The source of our word "happy" should alert us to this fact. It comes from the Old English "hap," which means "chance, luck, that which happens without plan." It is related directly to "happening," and thus in turn to circumstances or surroundings.

Happiness is in fact a by-product. To seek it is to miss it. To think about it constantly is to become incapable of it. The unhappiest crowd on earth are the folks who devote themselves to the pursuit of happiness.

God's will and our highest personal good are that we be holy and useful. Nor can these two be separated. "The holy man *will* be the useful man." And the curious outcome of it is that he is most apt to be a happy man too.

There is a carnal religious joy. There *are* times when it's sinful to be happy. What we must learn to live for is the will of God, letting the chips lie where they fall as far as our personal pleasure or happiness is concerned.

"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

By Paul Culbertson

NICHOLAS HERMAN SPEAKS TO US

You have doubtlessly heard of Nicholas Herman. He is better known as "Brother Lawrence." This awkward, uneducated country boy served as a cook in a French monastery about three centuries ago. He did nothing more spectacular than to live a life of simple, radiant, vital fellowship with God. He wrote sixteen letters and these, with five accounts of conversations, have come to us as one of the devotional classics, *The Practice of the Presence of God*.

It was said (with some pardonable exaggeration) of Brother Lawrence that, "when the appointed times of prayer were passed, he found no difference, because he still continued with God, praising and blessing Him with all his might, so he passes his life in continued joy." He had apparently largely mastered the art of praying without ceasing (I Thessalonians 5:17).

Brother Lawrence's practice of the presence of God greatly influenced his entire life. He began to enjoy his menial work in the kitchen, which he had previously despised. His health improved. His pattern of living was characterized by poise, serenity, and increased efficiency. It was reported that he was "never hasty or loitering, but did each thing in season, with an even, uninterrupted composure and tranquillity of spirit."

"The time of business," he said, "does not differ with me from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees . . ."

Brother Lawrence was able to find dignity and greatness in the most trivial acts. He speaks of turning cakes and picking up straws for the love of God! He had an abundant sense of mission and vocation which gave an aura of romance to the drudgery of washing pots and pans in a kitchen with a dirty floor!

How did he develop this sense of Christian vocation? By what means did God become so real to him? How may we attain the same worthy ends?

1) He progressively developed a "co-consciousness." His consciousness

was gradually organized and habitually functioned around two focal points. The duties of daily living constituted one. God and the life of the Spirit constituted the other.

We often observe this in older saints. When the task at hand no longer requires attention, there is a habitual, almost "natural" turning toward God and the concerns of the spiritual life. Consciousness shifts easily from one focal point to the other. This habitual turning of the gaze of the soul Godward is what is known as the "practice of the presence of God."

2) He kept the love of God before him as his highest goal. He sought God only and nothing else, not even God's choicest gifts. He saw that the chief end of man was not to enjoy God, or God's gifts, but to love and glorify Him for His own sake. This has always been the dominant motive of saints.

3) He made his set times of prayer continuous with his total life of devotion. He had set times for prayer, as must we. But he also cultivated a sense of God's presence in all the activities of everyday life. He tried always to be responsive to God's inward drawings. These attentive surges of his soul Godward became his "life-style."

4) He understood the limitations of human beings, including himself. "One must think of God," he said, "the most he can." He had his own "dry periods"—dark nights of the soul. But when he failed in a duty he did not engage in an orgy of self-denunciation. He simply confessed his fault to God, saying, "I shall never do otherwise [than fail] if Thou leavest me to myself; it is Thou who must hinder my falling and mind what is amiss." After that, he gave himself no further uneasiness about it.

5) He sought constantly to serve and help others, thus saving himself from any danger of excessive self-concern. He had the channels of his life turned outward. Like his Master, he was a servant of all.

Brother Lawrence was but a simple Christian who, like Enoch, walked and talked with God and allowed God to carry his burdens. He said, "Everyone is capable of such familiar conversation, some more, some less. He knows what we can do. Let us begin, then."

What do you say that we do?



Culbertson

Vital Statistics

DEATHS

MRS. LESLIE C. CARNES, sixty, died August 6 at Flint, Michigan. Funeral services were conducted by Rev. Kenneth Roland and Rev. Robert Milner. She is survived by her husband, Elmer J.; eight daughters: Mrs. Ellen Morris, Mrs. Elaine Upcraft, Mrs. Dorothy Alward, Mrs. Luella Hillier, Mrs. Ruth Steiner, Mrs. Maxine Miller, Mrs. Sharon Evans, and Rena Carnes; four sons: Joe, Arnold, Jim, Gerry; thirty-two grandchildren; two great-grandchildren; one sister; and six brothers.

KENT DUANE EDGERTON, eight months, died at San Antonio, Texas, August 17 after a heart operation. Interment was in Nampa, Idaho. He is survived by his parents, Mr. and Mrs. Lawrence Edgerton; one brother, Kevin; and grandparents, Rev. and Mrs. C. G. Rudeen and Mr. and Mrs. Ralph Edgerton.

MRS. ALICE McCLUSKY, ninety-eight, died May 18 at Dallas, Texas. Funeral services were conducted by Dr. Paul Garrett. She was a charter member of the Church of the Nazarene. She is survived by a daughter, Mrs. R. M. Parks; a foster daughter, Miss Nona Huddleston; and five grandchildren.

Announcements

MARRIAGES

Miss Barbara Lynn Easton and Mr. Phillip Allen Jester at El Monte, California, August 4.

Miss Connie Jean Gluck and Mr. Dayon Lee Huffman at New Lenox, Illinois, June 3.

Mrs. Ruth Williams and Rev. Henry C. Angerer at Adrian, Michigan, June 10.

Miss Freida Palmer and Mr. David Scully at Tyler, Texas, June 10.

Miss Lynda Gail Adkins and Mr. Dennis Lee Burgner at Brookhaven, Mississippi, August 18.

BORN

—to Sonny and Evelyn (Huddle) Brown of Los Angeles, California, a son, Kevin Michael, July 23.

—to Alvin and Betty Searce of Orlando, Florida, a son Kevin Joseph, July 5.

—to 1/Lt. David and Linda (Nelson) McClung of Tucson, Arizona, a daughter, LeEtta Jan, July 30.

—to David and Maxine (Hickler) Nickerson of Pittsburg, Pennsylvania, a son, Scott Walden, August 4.

ADOPTED

—by Lee and Sandy (Baxter) Jenkins of Santa Clara, California, a son, Todd Lee, born June 28.

SPECIAL PRAYER IS REQUESTED

—by a young, new pastor in the upper Midwest for very urgent and difficult needs of his small church.

—for a serious health problem of a Christian in Texas.

—by a Christian lady in North Carolina for the salvation and healing of loved ones.

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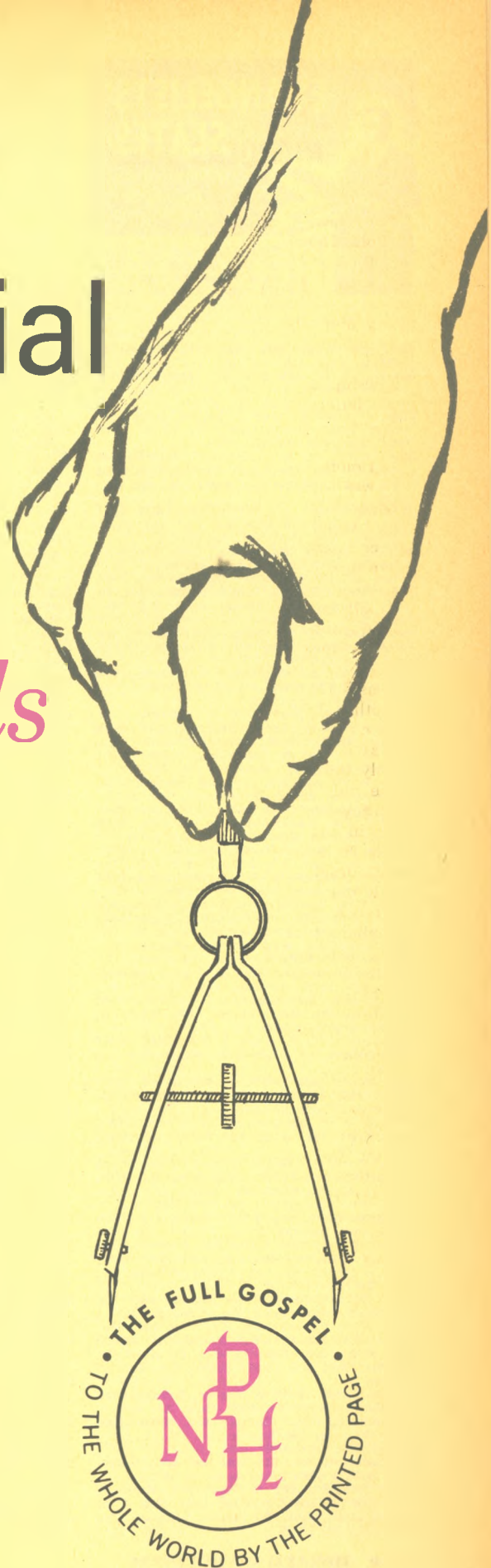
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 Albright, J. C. 708 Rose Dr., Zephyrhills, Fla. 33599; Roanoke, Va., Sept. 24—Oct. 1; Gainesville, Fla. (University), Oct. 15-22
 Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Hewitt, Minn., Oct. 15-22; Brainerd, Minn., Oct. 29—Nov. 5
 Allen, Jimmie (J. A.). c/o NPH*: Houston, Tex. (Belfort), Sept. 28—Oct. 8; Winfield, Kans. (1st), Oct. 12-22; Arkansas City, Kans. (1st), Oct. 26—Nov. 5
 Armstrong, Ernest. c/o NPH*: Clovis, N.M. (1st), Oct. 1-8; Mountain Grove, Mo. (1st), Oct. 15-22; Sallisaw, Okla. (1st), Oct. 29—Nov. 5
 ● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371
 Bailard, O. H.† c/o NPH*: Oklahoma City, Okla. (Portland), Oct. 4-15; Holdenville, Okla., Oct. 18-29; Shreveport, La. (Werner Park), Oct. 30—Nov. 5
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Goshen, Ind., Oct. 4-15; Bloomington, Ind., Oct. 18-29
 Bass, M. V. 20 Washington St., Shelby, Ohio 44875; Sidney, Ohio, Oct. 4-15; Urbana, Ohio, Oct. 18-29
 Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Wichita, Kans. (Eastridge), Oct. 8-15; Dallas, Tex. (Walwood), Oct. 22-29
 Beatty, B. K. 705 N. Cheney St., Taylorville, Ill. 62568; Champaign, Ill. (1st), Oct. 15-22
 Belew, P. P. and Mrs. 1018 N. Vermilion St., Danville, Ill. 61832; Oakwood, Ill., Oct. 8-15
 Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604; Craigsville, Va., Oct. 5-15; Dublin, Ga. (A. Graham Mem.), Oct. 19-29
 Bertoletti, The Musical (Fred and Grace). c/o NPH*: Britt, Iowa, Oct. 3-8; Mitchell, S.D. (1st), Oct. 10-15; Crown Point, Ind. (Independence Hill), Oct. 17-22; Selma, Ind., Oct. 24-29
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407; Caro, Mich., Oct. 2-8; Annapolis, Mo. (1st), Oct. 10-15; McComb, Miss., Oct. 18-29; Hattiesburg, Miss., Oct. 30—Nov. 5
 Beyer, Henry T. 8155 Boone Ave., Baton Rouge, La. 70805; San Antonio, Tex., Oct. 6-15; Sherman, Tex., Oct. 16-22; Meridian, Miss., Oct. 23-29
 ● Bierce, Jack. Song Evangelist, c/o NPH*: Granite City, Ill., Oct. 9-15; Ironton, Ohio (1st), Oct. 16-22; Saginaw, Mich., Oct. 23-29
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla. 73036
 Blythe, Ellis G.† c/o NPH*: Gainesville, Fla., Oct. 8-15
 Boggs, W. E.† c/o NPH*: Alexandria, Ind. (1st), Oct. 5-15; Blackwell, Okla. (1st), Oct. 16-22; Uniontown, Ohio, Oct. 23-29
 Bohannon, C. G. and Geraldine. c/o NPH*: Oxford, Ind. (1st), Oct. 4-15; Ft. Wayne, Ind. (1st), Oct. 18-29
 ● Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Washington, D.C. (1st), Oct. 16-22; Pittsburgh, Pa., Oct. 23-29; Cincinnati, Ohio (Springdale), Oct. 30—Nov. 5
 Bolling, C. Glenn. c/o NPH*: Miami, Fla. (Central), Sept. 20—Oct. 1
 Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202; Chillicothe, Ohio (Westside), Sept. 27—Oct. 8; Iberia, Mo., Oct. 11-22; Westlake, La., Oct. 24-29
 Braley, Clifford.† 1009 Timor Ave., Orlando, Fla. 32804; N. Miami Beach, Fla., Sept. 25—Oct. 1
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801; The Plains, Ohio, Sept. 28—Oct. 8; New Philadelphia, Ohio, Oct. 12-22; Hudson, Ind., Oct. 29—Nov. 5
 Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008; Richmond, Va. (1st), Sept. 27—Oct. 8; Parkersburg, W.Va. (Central), Oct. 11-22; Danville, Ill., Oct. 25—Nov. 5
 ● Braun, Gene. c/o NPH*
 Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ia. 83651; Slate canceled due to illness
 Brooks, Richard.† 205 N. Washington, Kankakee, Ill. 60901; Sioux City, Iowa (1st), Oct. 4-15; Grand Ledge, Mich., Oct. 16-22; Columbus, Ohio (Wilson), Oct. 24-29

● Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914; Oklahoma City, Okla., Oct. 8-15; Indianapolis, Ind. (Westside), Oct. 18-29
 Brown, J. Russell. c/o NPH*. Lawton, Okla. (Lawton Heights), Oct. 8-15; Pratt, Kans., Oct. 18-29
 Brown, W. Lawson. Box 785, Bethany, Okla. 73008; Fairbury, Neb. (1st), Oct. 5-15; Cisco, Tex. (1st), Oct. 19-29
 Buckley, Raymond. Evangelist and Singer, 202 Orchard Ln., Oak Harbor, Wash. 98277; Bellevue, Wash. (Lake Hills), Sept. 27—Oct. 8; Othello, Wash., Oct. 9-15; Tacoma, Wash., Oct. 16-22; Kent, Wash. (1st), Oct. 29—Nov. 5
 Buongiorno, D. J.† 211 77th St., Niagara Falls, N.Y. 14304; Patchogue, N.Y., Oct. 17-22; Altona, N.Y. (Trinity), Oct. 31—Nov. 5
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Weirton, W.Va. (1st), Oct. 4-15; Muncie, Ind. (Wheeling Ave.), Oct. 18-29
 Buttle, Robert F.† 22426 Shadycroft, Torrance, Calif. 90505; Clovis, Calif., Oct. 4-15
 Byers, Charles and Mrs. 142 20th Ave., S.W., Cedar Rapids, Iowa 52404; Palisade, Colo. (1st), Sept. 24—Oct. 1
 Cargill, A. L. and Myrta. R. 1, Box 181-A, Cedar-ridge, Colo. 81413
 ● Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581
 Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Canon City, Colo., Sept. 27—Oct. 8; Ellendale, N.D., Oct. 12-22; Jamestown, N.D. (1st), Oct. 25—Nov. 5
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Harrison, Ark., Sept. 28—Oct. 8; Hoisington, Kans., Oct. 12-22; Bath, Ill., Oct. 26—Nov. 5
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867; Winter Park, Fla., Oct. 1-8; Grand Rapids, Mich. (Fuller Ave.), Oct. 15-22; Vicksburg, Mich. (Chapman Mem.), Oct. 29—Nov. 5
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832; Chicago, Ill. (Midwest), Oct. 3-8; Granite City, Ill. (1st), Oct. 9-15; Orbesonia, Pa. (1st), Oct. 17-22; Hammond, Ind. (1st), Oct. 23-29; E. St. Louis, Ill. (Crestview), Oct. 30—Nov. 5
 Chamberlain, Dorothy F. R. 1, Carmichaels, Pa. 15320; Jefferson, Pa., Oct. 6-15; Punxsutawney, Pa. (Anita), Oct. 22-29
 Chapman, W. Emerson. 803 Maple Ave., Salina, Kans. 67401; Smith Center, Kans., Oct. 6-15; Burr Oak, Kans., Oct. 20-29
 Clark, Gene. 104 Waddell St., Findlay, Ohio 45840; Chillicothe, Ohio (1st), Oct. 1-8; Columbus, Ohio (Beechwood), Oct. 9-15; Columbus, Ohio (West Broad), Oct. 22-29
 Clark, Hugh S. 602 S. Broadway, Georgetown, Ky. 40324; Winchester, Ky., Oct. 1-8; Murray, Ky., Oct. 9-15; Hanahan, S.C. (Calvary), Oct. 23-29
 Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885; South Point, Ohio, Oct. 15-22; South Charleston, W.Va., Oct. 29—Nov. 5
 Clift, Norvie O. c/o NPH*: Yakima, Wash. (Bethel), Oct. 2-8; Emmett, Ida. (1st), Oct. 11-22; Gooding, Ida., Oct. 23-29; Atwater, Calif. (1st), Oct. 30—Nov. 5
 Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio 44672; Brookville, Pa., Sept. 28—Oct. 8; McConnellsburg, Pa. (Pleasant Ridge), Oct. 20-29
 Compton, Clyde D. 162 Croydon Lane, El Cajon, Calif. 92020; Porterville, Calif. (Woodville), Sept. 27—Oct. 8; El Cajon, Oct. 11-22; Sacramento, Calif. (North), Oct. 25—Nov. 5
 Condon, Robert. Evangelist and Singer, c/o NPH*: Mishawaka, Ind. (1st), Oct. 1-8; Chicago Heights, Ill. (1st), Oct. 9-15; Danville, Ill. (1st), Oct. 17-22; Fergus Falls, Minn. (1st), Oct. 29—Nov. 5
 Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Murphysboro, Ill., Oct. 5-15; Kankakee, Ill. (Fairmount), Oct. 19-29
 Corbett, C. T. O.N.C., Kankakee, Ill. 60901; Cincinnati, Ohio, Oct. 2-8
 Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167; Shelbyville, Ind. (1st), Sept. 27—Oct. 8; Stillwater, Okla. (1st), Oct. 12-22; Memphis, Tenn., Oct. 23-29
 Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312; Spencer, W.Va., Sept. 29—Oct. 8; Point Pleasant, W.Va., Oct. 9-15; Marion, Va., Oct. 16-22; Jumping Branch, W.Va. (Gospel Tab.), Oct. 23-29; Moundsville, W.Va., Oct. 30—Nov. 5
 Crabtree, J. C. 3436 Cambridge, Springfield, Ohio 45503; Laramie, Wyo. (1st), Oct. 2-8; Vancouver, Wash., Oct. 10-15
 Crews, Herman F. and Mrs. Evangelist, Singers, Musician, c/o NPH*: Garland, Tex., Oct. 2-8; Waco, Tex., Oct. 9-15; Marshall, Mo., Oct. 19-29
 Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176; Kurtz, Ind., Sept. 28—Oct. 8; Payne, Ohio, Oct. 12-22; Marion, Ill. (1st), Oct. 26—Nov. 5
 Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104; Lansdale, Pa. (1st), Oct. 2-8; Edi-

son, N.J. (1st), Oct. 15-22; Atlanta, Ga. (Brookhaven), Oct. 29—Nov. 5
 Darnell, H. E. P.O. Box 929, Vivian, La. 71082; Ravenna, Ohio (1st), Oct. 5-15; Indianapolis, Ind. (Central), Oct. 19-29
 Davis, Leo C. 403 N. St., Bedford, Ind. 47421; Walters, Okla., Sept. 27—Oct. 8; Paoli, Ind., Oct. 18-29
 Davis, Ray. Rt. 9, Box 655, Tulsa, Okla. 74107; Dayton, Ohio (Alpha), Oct. 5-13
 DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; Chattanooga, Tenn., Oct. 18-29
 ● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Kingsport, Tenn. (1st), Sept. 25—Oct. 1
 Dennis, Gernald D. c/o NPH*: Steubenville, Ohio, Oct. 12-22; New Albany, Ind. (1st), Oct. 23-29; Acton, Ind., Oct. 30—Nov. 5
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Mt. Gilead, Ohio (Fulton), Sept. 29—Oct. 8
 Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Clinton, Ohio, Sept. 29—Oct. 8; Bellmore, N.Y., Oct. 10-15; Leeds, Me., Oct. 17-22; Windham, Me., Oct. 24-29; Union, Me., Oct. 31—Nov. 5
 Dobbins, C. H. Yoder, Ind. 46798; Columbia City, Ind., Oct. 4-15
 Donaldson, W. R. c/o NPH*: Salina, Kans., Oct. 1-8; Tulsa, Okla. (Park View), Oct. 15-22; Tulsa, Okla. (Trinity), Oct. 25—Nov. 5
 ● Dummire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211; Belle, W.Va., Oct. 5-15; Mt. Vernon, Ohio, Oct. 18-29; Hampton, Va. (1st), Oct. 30—Nov. 5
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901; Ainsworth, Neb., Oct. 5-15; Little Rock, Ark., Oct. 22-29
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001
 Edwards, L. T. 1132 Ash, Cottage Grove, Ore. 97424; Portland, Ore. (St. John), Oct. 11-22
 Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind. 40614
 Eiston, C. L. 4228 S. Center St., Howell, Mich. 48843; Rochester, Mich. (Auburn Rd.), Oct. 4-15; Richton Park, Ill. (Community), Oct. 17-22; Metropolis, Ill. (1st), Oct. 25—Nov. 5
 Emsley, Robert. Bible Expositor, c/o NPH*: Albuquerque, N.M. (Sandia), Oct. 18-29
 Ensy, Lee H. c/o NPH*: Orville, Calif., Oct. 15-22; Compton, Calif. (1st), Oct. 29—Nov. 5
 Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097; New Philadelphia, Ohio (1st), Oct. 8-15; Portsmouth, New Hampshire, Oct. 22-29
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710; Skowhegan, Me., Oct. 1-8; Quincy, Mass., Oct. 10-15; Baltimore, Md., Oct. 29—Nov. 5
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092; W. Columbia, S.C., Oct. 8-15; Aiken, S.C., Oct. 20-29
 Fisher, Wm. c/o NPH*: Canton, Ohio (1st), Oct. 4-15; Hamilton, Ohio, Oct. 16-20; Kansas City, Mo. (1st), Oct. 22-29
 Fitch, James S. 2617 Melrose Ave., Norwood, Ohio 45212
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454; Albany, Ky., Oct. 4-15; Valsonia, Ind., Oct. 18-29
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231; Valparaiso, Ind., Oct. 4-15; Canton, Ill., Oct. 18-29
 Ford, Norman K. 734 Green St., Greensburg, Pa. 15601; Irwin, Pa. (Circleview), Sept. 27—Oct. 8; Johnstown, Pa., Oct. 11-22; Corry, Pa., Oct. 25—Nov. 5
 Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821; Fairmount, Ill. (1st), Oct. 4-15; Lisbon, Ohio (1st), Oct. 16-22; Auburn, Ill. (1st), Oct. 23-29
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Council Bluffs, Iowa, Sept. 28—Oct. 8; Waterloo, Iowa (Downing), Oct. 12-22; Peoria, Ill. (Faith), Oct. 26—Nov. 5
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R. 2, Box 221, Leesburg, Va. 22075
 Frodge, Harold C. 703 W. Water, Fairfield, Ill. 62837; Anna, Ill., Oct. 4-15; E. St. Louis, Ill., Oct. 18-29
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101; Bloomington, Ind. (1st), Oct. 1-8; Thomasville, Ga., Oct. 9-15; Richmond, Va. (Southside), Oct. 16-22
 Gardner, George. c/o NPH*: Albuquerque, N.M., Oct. 2-8; Portland, Ore. (Mt. Scott), Oct. 11-22; Sunnyvale, Calif., Oct. 23-29; Dallas, Tex. (1st), Oct. 31—Nov. 5
 Geeding, Wilma. Fletcher, Mo. 63030; Moorhead, Minn., Oct. 1-8
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill. ●
 ● Gorylander S. Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177; Barberton, Ohio, Oct. 6-8; Greenfield, Ohio, Oct. 11-22; South Lebanon, Ohio, Oct. 23-29

- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Columbus, Ohio, Oct. 3-8; New Smyrna Beach, Fla., Oct. 15-22; Orlando, Fla. (Colonial Pk.), Oct. 23-29
- Gravatt, Harold F. Box 427, Anna, Ill. 62906: Waukegan, Ill. (1st), Oct. 1-8; Lincoln, Ill., Oct. 8-15; Sparta, Ill., Oct. 15-22; Astoria, Ill., Oct. 22-29
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Rochester, N.Y., Oct. 3-8; Modoc, Ind., Oct. 9-15; Grosse Pointe, Mich. (Bethel), Oct. 16-22; Charleston, Va. (Southeast), Oct. 23-29; Weirton, W.Va., Oct. 30—Nov. 5
- Greiner, George and Kathleen. Preacher and Singer, c/o NPH*: Mountaineer, N.M., Oct. 2-8; Golden, Colo., Oct. 15-22; Omaha, Neb. (Fay Blvd.), Oct. 23-29; Kearney, Neb., Oct. 30—Nov. 5
- Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Sioux City, Iowa, Oct. 4-15; Ft. Madison, Iowa, Oct. 18-29
- Grimshaw, Michael and Mrs. c/o NPH*: Glendive, Mont. (1st E.U.B.), Sept. 27—Oct. 8; Scottsbluff, Neb. (1st), Oct. 10-15; Kewanee, Ill., Oct. 17-22
- Guy, Marion O. R. 5, Muskogee, Okla. 74401: Towanda, Kans., Oct. 8-15; Udall, Kans., Oct. 29—Nov. 5
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Elkton, Ky., Oct. 6-15; Zanesville, Ohio (1st), Oct. 20-29
- Hall, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362: Winchester, Tenn., Oct. 2-8; Rushville, Ind., Oct. 18-29
- Harding, Mrs. Maridel. Box 195, Hastings, Neb. 68901: Scottsdale, Ariz., Oct. 23-29
- Harrison, Charlie. 821 N. Pershing St., Seymour, Ind. 47274
- Harrison, J. Marvin. Box 54, Abilene, Tex. 79604
- Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Montpelier, Ohio, Oct. 3-15; Middletown, Ind., Oct. 19-29
- Heriford, Russell W. R. 1, Inola, Okla. 74036: Carson City, Nev., Oct. 1-8; Paradise, Calif., Oct. 11-22; Miller, S.D., Oct. 25—Nov. 5
- Higgins, Charles A. 1402 Bantz Rd., Las Cruces, N.M. 88001
- Hissom, Earl G., Jr. P.O. Box 544, Charleston, W.Va. 25322: Swainsboro, Ga. (1st), Oct. 10-15; Parkersburg, W.Va. (3rd), Oct. 19-29; Cumberland, Md. (1st), Oct. 30—Nov. 5
- Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Victoria, Tex. (1st), Oct. 4-15; Odessa, Tex. (1st), Oct. 18-29
- Holcomb, T. E. 9226 Monterrey, Houston, Tex. 77028: Lufkin, Tex. (Bethel), Oct. 2-8; Cape Girardeau, Mo. (1st), Oct. 11-22; Temple, Tex. (Trinity), Oct. 27—Nov. 5
- Hood, Gene. c/o NPH*: St. Louis, Mo. (Southside), Oct. 9-15; Cleveland, Miss., Oct. 17-22; McAlester, Okla., Oct. 27—Nov. 5
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. 46590: Laingsburg, Mich., Oct. 9-15; Union, Mich. (United Miss.), Oct. 19-29
- Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Martinsburg, W.Va., Oct. 5-15; Galion, Ohio, Oct. 16-22; Charleston, W.Va. (S.E.), Oct. 23-29
- Hoots, Bob. c/o NPH*: Covington, Ky. (Eastside), Oct. 2-8; Frankfort, Ky. (1st), Oct. 9-15; Royersford, Pa. (1st), Oct. 17-22; New Bedford, Mass. (1st), Oct. 23-29; Hollywood, Md., Oct. 30—Nov. 5
- Hubart, Leonard G. R. 6, Huntington, Ind. 46750: Monroe, Wis., Sept. 20—Oct. 1
- Huff, Phil.† 12 Walnut St., South Portland, Me. 04106: Clinton, Ohio, Sept. 29—Oct. 8; Upper Sandusky, Ohio, Oct. 12-29
- Humble, James W. Box 126, Viborg, S.D. 57070: Sheridan, Wyo. (1st), Sept. 20—Oct. 1
- Hundley, Edward J.† 732 Drummond Ct., Columbus, Ohio 43214: Logan, Ohio, Sept. 28—Oct. 8; Mansfield, Ohio (1st), Oct. 20-29
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Owosso, Mich., Oct. 8-15; Sharpville, Pa., Oct. 20-29
- Hysong, Ralph L. R. 22, Delmont, Pa. 15626
- Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097: De Soto, Mo., Oct. 5-15; Carbondale, Ill., Oct. 16-22
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Washington, Pa. (1st), Sept. 29—Oct. 8; Tallmadge, Ohio, Oct. 13-22; Haverhill, Mass., Oct. 27—Nov. 5
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Hutchinson, Kans. (Bethany), Sept. 29—Oct. 8; Kirbyville, Tex., Oct. 12-18; Freeport, Tex. (1st), Oct. 20-29
- Irwin, Ed. c/o NPH*: Belleville, Ill. (Emmanuel), Oct. 2-8; Robinson, Ill., Oct. 9-15; Mattoon, Ill. (1st), Oct. 16-22; Springfield, Ill. (Southside), Oct. 23-29
- Ishell, R. A. P.O. Drawer 408, Crowley, La. 70526: Florien, La., Oct. 13-22; Robeline, La. (Friendship), Oct. 23-29; Vinita, Okla., Oct. 30—Nov. 5
- Isenberg, Dcn. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914: Palco, Kans., Oct. 4-15; Webster, Tex., Oct. 18-29
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Shreveport, La. (Queensboro), Oct. 2-8; West Monroe, La., Oct. 9-15; Bellaire, Tex., Oct. 16-22; Sylvia, Kans., Oct. 31—Nov. 5
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Indianapolis, Ind. (Southside), Oct. 3-15; Danville, Ind., Oct. 24—Nov. 5
- Jensen, Mark. 6352 N.E. Canfield, West Linn, Ore. 97068: Ellensburg, Wash. (1st), Oct. 1-8; Florence, Ore., Oct. 22-29
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Marion, Ind. (1st), Oct. 4-15; Ft. Wayne, Ind., Oct. 18-29
- Keel, Charles. 1329 Brooke, Cincinnati, Ohio 45230
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Indianapolis, Ind. (University), Sept. 27—Oct. 8; Dayton, Ky., Oct. 11-22; Lubbock, Tex. (Monterey), Oct. 29—Nov. 5
- Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Fairmount, W.Va., Oct. 5-15; Oak Hill, W.Va., Oct. 16-22; Toledo, Ohio (Ore. 1st), Oct. 23-29; Miamisburg, Ohio, Oct. 30—Nov. 5
- Klinger, Orville G. Rt. 3, Box 115, Reading, Pa. 19600: Birdsboro, Pa., Oct. 1-8
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Drumright, Okla., Sept. 27—Oct. 8; Johnson, Kans., Oct. 11-22; Sterling, Colo., Oct. 25—Nov. 5
- Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065: Lovington, N.M., Oct. 1-8; Waco, Tex., Oct. 22-29; Rockdale, Tex., Oct. 30—Nov. 5
- Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Poteau, Okla., Oct. 4-15; Doylestown, Ohio, Oct. 18-29
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Pomeroy, Ohio, Oct. 2-8; Berne, Ind., Oct. 11-22; Wren, Ohio, Oct. 25—Nov. 5
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Duncan, Okla. (Oak Ave.), Oct. 4-15; Hutchinson, Kans. (1st), Oct. 18-29; Independence, Mo. (Fairmount), Oct. 30—Nov. 5
- Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Springfield, Ohio (High St.), Oct. 9-15; Roanoke, Va. (1st), Oct. 23-29; Salem, Ohio, Oct. 30—Nov. 5
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Longview, Wash., Oct. 8-15; Spokane, Wash. (Bethel), Oct. 18-29
- Leonard, James C. and Florice. Evangelist and Children's Worker, Box 12, Marion, Ohio 43302: Toledo, Ohio (Sylvania), Oct. 5-15; Monticello, Ill., Oct. 19-29
- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: Placerville, Calif., Oct. 5-15; Dinuba, Calif., Oct. 19-29
- Leverett Brothers. Preachers and Singers, R. 4, Lamar, Mo. 64759: Rolla, Mo., Oct. 15-22
- Liddell, P. L. c/o NPH*: Niagara Falls, N.Y., Oct. 2-8; Windsor, Ont., Oct. 9-15; Indianapolis, Ind. (West Side), Oct. 18-29; Grand Blanc, Mich., Oct. 30—Nov. 5
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa. 16701: Kane, Pa., Oct. 6-15
- Lipker, Charles H. R. 3, Alvada, Ohio 44802: Erie, Pa., Sept. 29—Oct. 8; Marion, Ohio (Oakland E.U.B.), Oct. 13-22; Ironton, Ohio (Elm St.), Oct. 24-29; Hampton, Va., Oct. 30—Nov. 5
- Littrell, Dick. 12707 Groveside, La Mirada, Calif. 90638: Pomona, Calif., Sept. 28—Oct. 8; San Diego, Calif. (Univ. Ave.), Oct. 9-15; Visalia, Calif. (1st), Oct. 22-29; Eugene, Ore. (Fairfield), Oct. 30—Nov. 5
- Livingston, James H. Box 142, Potomac, Ill. 61865
- Long, Wilmer A. Box 295, Goodrich, N.D. 58444: Kenasaw, Neb., Oct. 29—Nov. 5
- Lush, Ron. c/o NPH*: Phoenix, Ariz. (Eastside), Oct. 1-8; Peoria, Ariz., Oct. 9-15; Huntington, Ind., Oct. 23-29; Hamilton, Ohio, Oct. 30—Nov. 5
- MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Clarinda, Iowa, Oct. 5-15; Somerset, Ky., Oct. 19-29
- MacPherson, Walter S.† 320 Emmons Rd., Box 289C, R. 1, Flanders, N.J. 07836: Du Bois, Pa. (Emmanuel), Sept. 28—Oct. 8
- Marckel, Kenneth W. c/o NPH*: Warren, Ohio (Champion), Oct. 6-15; Greentown, Ohio (1st), Oct. 16-22; Iatan, Mo., Oct. 29—Nov. 5
- Martin, Paul. c/o NPH*: Fresno, Calif. (1st), Oct. 2-8; Glendora, Calif., Oct. 9-15; Redlands, Calif. (1st), Oct. 16-22; Ashland, Ky. (1st), Oct. 23-29
- Mathis, I. C. c/o NPH*: Pittsburg, Kans., Oct. 1-8; Columbus, Ohio (Whitehall), Oct. 15-22; Shippensburg, Pa., Oct. 23-29
- May, Vernon D. and Mrs. c/o NPH*: Greeley, Colo. (Sunnyview), Sept. 27—Oct. 8; Hemingford, Neb., Oct. 11-22; Denhoff, N.D., Oct. 25—Nov. 5
- Mayfield, Paul and Helen. c/o NPH*: Holtville, Calif., Oct. 2-8; Simi, Calif., Oct. 11-22
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Plainview, Tex. (1st), Oct. 5-15; Hillsboro, Tex., Oct. 22-29
- McConnell, Frank.† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008: San Antonio, Tex. (Span. Seminary), Oct. 3-8
- McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: Mt. Orab, Ohio (Meth.), Oct. 15-22
- McCullough, Forrest. c/o NPH*: Florida Dist., Oct. 2-8; Tullahoma, Tenn. (Brownington), Oct. 10-15; New Castle, Ind. (Broad Street), Oct. 16-22; Newton, Kans., Oct. 23-29
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: McMinnow, Ore., Oct. 4-15; Grover City, Calif., Oct. 23-29; Atascadero, Calif., Oct. 30—Nov. 5
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: El Dorado, Ark. (Central), Oct. 4-15; Magnolia, Ark. (1st), Oct. 16-23; Graham, Tex. (1st), Oct. 25—Nov. 5
- McKinney, Evelyn. 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97035
- McNatt, J. A.† 881 Union, Shelbyville, Tenn. 37160: Boonville, Ind. (1st), Oct. 4-15
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Terre Haute, Ind., Sept. 25—Oct. 1
- McWhirter, G. Stuart. c/o NPH*: Pompano Beach, Fla., Oct. 2-8; Bradenton, Fla. (1st), Oct. 9-15; Washington, D.C. (1st), Oct. 16-22; Orlando, Fla. (1st), Oct. 23-29; Ava, Mo., Oct. 30—Nov. 5
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Keokuk, Iowa, Oct. 4-15; Stinesville, Ind., Oct. 19-29
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Plainview, Tex. (1st), Oct. 5-15; West Memphis, Ark. (1st), Oct. 17-22; Joplin, Mo. (1st), Oct. 23-29
- Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn. 37210: Mayfield, Ky., Oct. 2-8; Central City, Ky., Oct. 9-15; Asheville, N.C., Oct. 20—Nov. 5
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Muskegon, Mich. (Eastwood), Oct. 4-15; Rockford, Ill., Oct. 18-29
- Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Dickinson, N.D., Sept. 28—Oct. 8; Regent, N.D., Oct. 12-22; Rapid City, S.D., Oct. 25—Nov. 5
- Miller, Leila Dell. c/o NPH*
- Miller, Nettie A. c/o NPH*: Southgate, Calif. (1st), Oct. 1-8; Dumas, Tex., Oct. 15-22; Hope, Ark., Oct. 29—Nov. 5
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Smithton, Pa., Oct. 18-29
- Millhuff, Charles. c/o NPH*: Oklahoma City, Okla. (1st), Oct. 2-8; Olathe, Kans., Oct. 9-15; Peoria, Ill. (1st), Oct. 16-22; Pittsburgh, Pa. (Lincoln Place), Oct. 24-29; Weirton, W.Va. (1st), Oct. 30—Nov. 5
- Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Granite City, Ill. (St. Paul's), Oct. 2-8; Roxana, Ill., Oct. 9-15; Streator, Ill., Oct. 20-29
- Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla. 73008
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Seymour, Ind. (Peter's Switch), Sept. 28—Oct. 8; Indianapolis, Ind. (Ray St.), Oct. 12-22; Hart, Mich., Oct. 26—Nov. 5
- Morgan, J. Herbert and Pansy. 123 N. Gilbert St., Danville, Ill. 61832
- Moulton, M. Kimber, c/o NPH*: Lewiston, Ida. (1st), Oct. 2-8; Coeur d'Alene, Ida., Oct. 9-15; Kennick, Wash. (1st), Oct. 18-29; Moscow, Ida., Oct. 30—Nov. 5
- Mullen, DeVerne.† 67 Wilstead, Newmarket, Ont., Canada: Toronto, Ont. (Emmanuel Hol. Conv.), Oct. 4-8; Rochester, N.Y. (Calvary), Oct. 9-15; Fostoria, Ohio, Oct. 16-22; Zion, Ill. (Grace Miss.), Oct. 23-29
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Logan, Ohio, Sept. 28—Oct. 6; Greenville, Ohio, Oct. 8-15; Waterford, Ohio, Oct. 22-29
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH*: McConnelsville, Ohio, Sept. 29—Oct. 8; Bristol, Ind., Oct. 11-22; Wichita, Kans., Oct. 27—Nov. 5
- Nesseth-Hopson Party. c/o NPH*: Clio, Mich. (Pil. Hol.), Oct. 6-15; Omaha, Neb. (1st), Oct. 19-29
- Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134: Collinsville, Okla. (1st), Sept. 27—Oct. 8; Tulsa, Okla. (University), Oct. 9-15; Texarkana, Tex. (1st), Oct. 18-29; Ft. Worth, Tex. (Wh. Settlement), Oct. 30—Nov. 5
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Hebron, Ohio, Sept. 28—Oct. 8; Defiance, Ohio, Oct. 12-22; Greencastle, Ind., Oct. 26—Nov. 5

†Registered; not commissioned.

●Indicates singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Norwalk, Calif., Oct. 4-15; Ridgefield, Wash. (Pleasant View), Oct. 18-29

Norton, Joe. Box 143, Hamlin, Tex. 79520: Vici, Okla., Sept. 28—Oct. 8; Grand Prairie, Tex., Oct. 12-22; Tyler, Tex., Oct. 23-29; Erick, Okla., Oct. 30—Nov. 5

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Crossville, Tenn. (1st), Sept. 29—Oct. 8; Raleigh, N.C. (1st), Oct. 29—Nov. 5

Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Bradford, Pa. (1st), Sept. 29—Oct. 8; Port Allegany, Pa., Oct. 9-15; Decatur, Ill., Oct. 17-22

Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914: Oklahoma City, Okla. (Crown Heights), Oct. 8-15; Marshalltown, Iowa, Oct. 19-29

Passmore Evangelistic Party, The. A. A. Evangelist and Singers, c/o NPH*: Jonesboro, Ark., Sept. 29—Oct. 8; Parsons, Kans., Oct. 13-22; Mason City, Iowa, Oct. 27—Nov. 5

● Paul, Charles L. Song Evangelist, c/o NPH*: Speedway, Ind., Oct. 2-8; St. Louis, Mo. (Wellington), Oct. 9-15

Personett, Gene.† 4100 Lake Ave., Ft. Wayne, Ind. 46723: Sullivan, Ind., Oct. 4-15; Churuusco, Ind., Oct. 18-29

Phillips, Robert E. 1065 Warkentine, Kingsburg, Calif. 93631: Tehachappi, Calif., Oct. 1-8; Madera, Calif., Oct. 22-29

Pickering Musicales, The. Evangelist and Musicians, c/o NPH*: Lowell, Mich., Oct. 3-8; Bedford, Ind. (Valley Mis.), Oct. 13-22; Kokomo, Ind. (Bon Air), Oct. 24-29

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Greensburg, Ky. (Summersville), Oct. 6-15; Decatur, Ill. (West Side), Oct. 20-29

Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio 44637: Hammondville, Ohio (Chestnut Grove), Oct. 22-29

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Racine, Wis. (Taylor), Sept. 27—Oct. 8; Hilliard, Ohio, Oct. 11-22; Columbia, Mo., Oct. 25—Nov. 5

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Morris, Ill., Oct. 1-4; Anderson, Ind. (1st), Oct. 8-11; N.W. Ohio Dist. Tour, Oct. 13-20; Charlotte, Mich., Oct. 22-25; Jackson, Mich. (1st), Oct. 29—Nov. 1

Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603: Belle, W.Va., Oct. 5-15; Charleston, W.Va. (Davis Creek), Oct. 18-29

Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: Jefferson, Ohio, Oct. 6-15; Columbus, Ohio, Oct. 18-29

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Wray, Colo., Sept. 29—Oct. 8; Chadron, Neb., Oct. 13-22; El Dorado, Ark. (1st), Oct. 27—Nov. 5

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo. 65605: St. Albans, Vt., Oct. 3-8; Bristol, Pa., Oct. 11-22; Columbus, Ohio (1st), Oct. 29—Nov. 5

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Herrin, Ill. (1st Meth.), Sept. 27—Oct. 4; Louisville, Ky. (Southside), Oct. 5-15; Noblesville, Ind. (1st), Oct. 16-22; Orlando, Fla. (1st), Oct. 24-29

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Drumheller, Alta., Oct. 2-8; Moose Jaw, Sask., Oct. 9-15; Pierre, S.D., Oct. 19-29; Mt. Pleasant, Iowa, Oct. 31—Nov. 5

Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220

Rice, Ralph. 205 E. Monroe, Bourbonnais, Ill. 60914: Aroma Park, Ill., Oct. 4-15; Crystal Lake, Ill., Oct. 18-29

● Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203: Terre Haute, Ind. (Northside), Oct. 2-8; Bloomington, Ind. (Broadview), Oct. 18-29

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va. 26627: Newton Falls, Ohio, Oct. 12-22

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Wayne, Mich., Oct. 4-15; Canton, Ohio (Calvary), Oct. 18-29; Scottdale, Pa., Oct. 31—Nov. 5

Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413: Ithaca, N.Y., Oct. 1-8; Niles, Ohio, Oct. 19-29

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008: Moore, Okla., Oct. 15-22

Rupp, John G. 113 S. Beverly, Porterville, Calif. 93257

Schoonover, Modie. 1508 Glenview, Adrian, Mich. 49221

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: West Portsmouth, Ohio, Oct. 2-8; Grove City, Pa., Oct. 12-22; Danville, Ill. (West Side), Oct. 25—Nov. 5

Shaver, Charles "Chic."† 1211 Willow Dr., Olathe, Kans. 66061: Shawnee, Kans., Sept. 27—Oct. 8; Kansas City, Mo. (Southwood), Oct. 9-15; Har-

ACTION

Lord:

*Guard us from ev'ry faction—
Distresses and distraction,
Rebellion and reaction,
Defeat, dissatisfaction
Averting us from action.*

By Jack M. Scharn

risburg, Pa. (1st), Oct. 18-29; Washington, D.C. (Grace), Oct. 30—Nov. 5

Shelton, Trueman and Ruthellen. c/o NPH*: Lewiston, Ida., Oct. 5-15; Salem, Ore. (Keiser), Oct. 18-29

Sheridan, W. Q. 7646 Bishop Dr., Chattanooga, Tenn. 37416: Flintstone, Ga., Oct. 2-8; Wartburg, Tenn., Oct. 9-15; Dublin, Ga., Oct. 23-29

● Showalter, Keith and Pat. c/o NPH*: Brookfield, Ill., Oct. 9-15; Mattoon, Ill. (1st), Oct. 16-22; Hammond, Ind. (1st), Oct. 23-29

Singell, Timothy D. 342 E. Water St., Bourbonnais, Ind. 60914: Cadiz, Ohio, Sept. 29—Oct. 8

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Castro Valley, Calif., Oct. 1-8; Sacramento, Calif. (1st), Oct. 15-22; Vallejo, Calif., Oct. 23-29

● Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043: Nashville, Tenn. (Donelson), Oct. 3-8; E. St. Louis, Ill. (1st), Oct. 18-29

Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301: Council Bluffs, Iowa (Community), Oct. 12-22; Minot, N.D., Oct. 26—Nov. 5

Slater, Hugh L. c/o NPH*: Cloverdale, Ind., Sept. 28—Oct. 8

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: Bourbonnais, Ill. (College), Oct. 1-8; Cardington, Ohio, Oct. 9-15; Fostoria, Ohio (1st), Oct. 16-22; Wooster, Ohio (1st), Oct. 23-29

Smith, Ottis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Crawfordville, Ind., Oct. 3-8; Newark, Ohio, Oct. 12-22; Alliance, Ohio, Oct. 23-29; Coraopolis, Pa., Oct. 30—Nov. 5

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Galena Park, Tex., Sept. 28—Oct. 8; Houston, Tex., Oct. 12-22; De Ridder, La., Oct. 26—Nov. 5

Sparks, Asa.† 91 Lester Ave., Nashville, Tenn. 37210: Nashville, Tenn. (Dale's Chapel), Oct. 1-8; Nashville, Tenn., Oct. 17-22; Highland Heights, Ky., Oct. 31—Nov. 5

Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252: Clymer, Pa., Oct. 4-15; Rockton, Ill., Oct. 18-29

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Indianapolis, Ind. (Speedway), Oct. 2-8; Indianapolis, Ind. (East Side), Oct. 12-22; Chicago, Ill. (Wesleyan), Oct. 26—Nov. 5

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: Perryton, Tex., Oct. 5-15; Anadarko, Okla., Oct. 18-29

Stephens, Ken.† c/o NPH*: Enid, Okla. (Cleveland), Oct. 25—Nov. 5

● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913: Newell, W.Va. (1st), Sept. 20—Oct. 1

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: Bloomfield, Iowa (1st), Oct. 2-8; Newport, Ky. (1st), Oct. 9-15; Noblesville, Ind., Oct. 16-22; Cullman, Ala. (1st), Oct. 24-29; Cincinnati, Ohio (Springdale), Oct. 30—Nov. 5

Strack, W. J. Box 112, Jefferson, Ohio 44047: Highland Springs, Va., Oct. 4-15; Washington, Pa. (Hart Ave.), Oct. 22-27

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123: West Lafayette, Ohio, Oct. 4-15

Strickland, Richard.† 4723 Cullen Ave., Springfield, Ohio 45503: Lorain, Ohio (Faith), Oct. 4-15; Pataskala, Ohio, Oct. 18-29

Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Louisville, Ky. (Southside), Oct. 5-15; Des Moines, Iowa (1st), Oct. 19-29

Talburt, George H. 311 N. Cedar, Abilene, Kans. 67410: Garrett, Ind., Oct. 3-15; Frank Clay, Mo., Oct. 18-29

Taylor, Emmet E. c/o NPH*: Durant, Okla., Sept. 29—Oct. 8; Ballwin, Mo., Oct. 9-15; Tulsa, Okla. (1st), Oct. 20-29

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: East Liverpool, Ohio (Lacroft), Oct. 10-15; Columbus, Ohio (Shepherd Ave.), Oct. 18-29

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Dayton, Ohio (Knollwood), Oct. 5-15; Ironton, Ohio (1st), Oct. 16-22; Hamilton, Ohio (1st), Oct. 23-29; Indianapolis, Ind. (1st), Oct. 30—Nov. 5

Thomas, Henry C. 3611 28th St., Lubbock, Tex. 79407

Thompson, Harold C. 650 E. Main St., Blytheville, Ark. 72315: Macon, Mo. (1st), Oct. 22-29

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222: Connersville, Ind., Sept. 28—Oct. 8

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Warren, Ohio (1st), Oct. 2-8; Cleveland, Ohio (Richmond Heights), Oct. 11-22; Ligonier, Ind. (1st), Oct. 25—Nov. 5

Tosti, Tony. Box 1643, Prescott, Ariz. 86301: Anaheim, Calif., Oct. 9-15; Chula Vista, Calif., Oct. 16-22

Tripp, Howard M. c/o NPH*: Clarksville, Tenn. (Eastmeade), Oct. 2-8; Camden, Tenn., Oct. 9-15; Mesquite, Tex., Oct. 16-22; Terrell, Tex., Oct. 23-29; Rotan, Tex., Oct. 30—Nov. 5

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

Underwood, G. F., and Wife.† Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410: Georgetown, Ill., Oct. 4-15; Arcola, Ill., Oct. 18-29

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651: Eagle, Ida., Sept. 27—Oct. 8

Vaughn, Roy M. 104 Monticello, New Port Richey, Fla. 33552: Flint, Mich. (1st), Oct. 8-15; Ft. Lauderdale, Fla., Oct. 24-29

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Columbus, Ohio (Wilson), Oct. 24-29

Walker, W. B. c/o NPH*: Lawrence, Ind. (1st), Oct. 3-8; Dayton, Ohio (War Acres), Oct. 15-22

Wallace, J. C. and Mrs. Box 452, Louisville, Ky. 40201: Glens Fork, Ky., Oct. 4-15; Lenoir City, Tenn. (1st), Oct. 16-22; Louisville, Ky. (Farmdale), Oct. 27-29; Huntington, W.Va. (Walnut Hills), Oct. 30—Nov. 5

Walton, Clifford L. 24915 Wilmot, Detroit, Mich. 48021: Detroit, Mich. (Grace), Oct. 1-8; Highland, Mich., Oct. 15-22; Taylor, Mich. (Eureka), Oct. 23-29; Otisville, Mich. (Richfield), Oct. 31—Nov. 5

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Brazil, Ind. (1st), Oct. 4-15; Dayton, Ohio (Northridge), Oct. 18-29

Watson, Loy. 609 W. Normal, Springfield, Mo. 65804: Kilgore, Tex., Oct. 6-15; Blytheville, Ark. (1st), Oct. 20-29; Oklahoma City, Okla. (Meridian), Oct. 30—Nov. 5

Watson, Paul. 311 N.W. 7th St., Bentonville, Ark. 72712: Stephenville, Tex., Oct. 11-22

Weeks, Jim. 300 Shaborn Lane, St. Marys, Ohio 45885: Youngstown, Ohio (Wickliffe), Oct. 3-8; Mt. Blanchard, Ohio, Oct. 10-15; Dayton, Ohio (Daytonview), Oct. 18-29

Wells, Kenneth and Lily. Evangelists and Singers, Box 1043, Whitefish, Mont. 59937: Rudyard, Mont. (E.U.B.), Oct. 8-15; Gallup, N.M., Oct. 19-29

Whipple, Leonard H. Lay Evangelist, 15-P-Via Castillo, Laguna Hills, Calif. 92563: Buena Park, Calif. (1st), Oct. 13-22; San Jose, Calif. (Cambrian Park), Oct. 26—Nov. 5

● Whisler, John F. 404 N. Francis, Carthage, Mo. 64836: Tulsa, Okla. (University), Oct. 3-15; Bloomington, Ind. (Broadview), Oct. 18-29

White, W. T. 116 E. Keith St., Norman, Okla. 73069: Cincinnati, Ohio, Sept. 28—Oct. 8; Hobart, Ind., Oct. 9-15; Middletown, Ohio, Oct. 22-29

Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201: Bloomington, Ind. (Eastside), Oct. 1-8; Columbus, Ind. (Ev. Meth.), Oct. 29—Nov. 5

Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867: Muskegon, Mich. (1st Pil. Hol.), Oct. 4-15; Vandalia, Ohio, Oct. 16-22

Williams, Earl C. c/o NPH*: Knoxville, Iowa (1st), Oct. 5-15; Wakeenee, Kans., Oct. 19-29

Willis, Harold J. and Mae. Preachers, Singers, and Children's Worker, c/o NPH*: Denver, Colo. (Southside), Oct. 6-15; Albuquerque, N.M. (Los Altos), Oct. 20-29

Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101: Welch, W.Va., Oct. 2-8; Follansbee, W.Va., Oct. 16-22

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Bloomington, Ill. (1st), Oct. 6-15; Rock Island, Ill. (1st), Oct. 20-29

Wysse, Leon. c/o NPH*: Kansas City, Kans. (Highland Crest), Oct. 6-15; Springdale, Ark., Oct. 17-22; Corvallis, Ore. (1st), Oct. 29—Nov. 5

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Yuma, Colo., Oct. 5-15; Loveland, Colo., Oct. 19-29

Zimmerman, W. E. Box 1114, Marion, Ohio 44302: South Point, Ohio, Sept. 27—Oct. 8; Greenfield, Ohio, Oct. 11-22

†Registered, not commissioned.

● Indicates singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

They watered the dahlias first . . .

MISSIONARIES RECOUNT THE AMAZING WAR

Alex and Hallie Wachtel have been missionaries to Jerusalem, Israel, since 1952. Rev. Alex Wachtel is a converted Jew, born in Kingston, New York, and his wife, a mid-westerner born in Oklahoma. With their three children, the Wachtels were caught in the middle during the Arab-Israeli fight over Jerusalem. The missionary home is a short walk to what was formerly no-man's land. It was earlier reported that the Wachtels were evacuated to Nazareth. Alex corrects this: "We were in Jerusalem through the entire war: My wife, my children, and my dogs!" Below, he relives those terrifying hours.

● **By Alexander Wachtel**
Jerusalem, Israel

That morning I was taking special cough syrup to an officer at Mandelbaum Gate. As I picked up a soldier on the way, he told me that war had already broken out in the south. My friend at the Gate scoffed at the report while he was worriedly listening to the news broadcast. So I returned home.

We picked up extra groceries and I ordered first-aid medicine for the bomb shelter. Then I began to water the dahlias, since I didn't know how long it would be before I could get out to water them again.

As I was directing the hose, one—two—three—four shots rang out. Then machine guns broke loose and soon the whole border became alive. Bullets were sprayed toward our house. Hallie shouted for me. I ran upstairs on the crouch.

From 11:00 a.m. until 4:00 p.m. we stayed in the back room while everything opened up. But it was dangerous to remain there, since a shell could hit our roof and bring it down on our heads. So late that afternoon as the setting sun shone into the eyes of the Jordanian legionnaires, we ran downstairs with our long-prepared suitcases and entered the rear room where we stayed.

All the night, bullets, bombs, shells, rockets, and jets crisscrossed over our house. Many whistled as they soared above. I learned that it wasn't the noise of the bombs that troubled me. It was the direction.

We tried to sleep on top of the beds but I later realized that we would have been safer under them. While the children slept, we remained awake. Few slept in Jerusalem that night.

We prayed earnestly that God would protect us and that He would remember His people. We felt every shell blast and mortar burst. We prayed that God would have mercy on the Israelis and Jordanians and put a speedy end to these unfortunate hostilities. We also prayed that He would protect the property.

After the 60-hour war was completed, we checked our property and were hard put to find damage. Some shrapnel had dropped and damaged some plastic roof tiles, but that was all. There were near misses as mortars exploded less than 100 feet from us and bullets hit within 20 feet.

Other churches were not so fortunate. The Scottish church was hit by shellfire, and mortars burst around, turning car bodies into sieves.

Overnight, it seems, Israel has changed. Something I didn't expect in my lifetime has suddenly been realized. The Jerusalems are reunited. No-man's land doesn't exist. The mines have been removed, and the buildings wrecked and abandoned since 1948 are being quickly removed. Zion Gate and Jaffa Gate, closed for nineteen years, are open.

I can walk from my house into the Old City in twelve minutes. Jews and Arabs now intermingle and old friendships are being renewed. It all seems so incredible. We walk like we are in a dream. I can now visit our friends in the Old City and Bethle-



Rev. and Mrs. Alex Wachtel, with two of their three children.

hem when I wish.

When babies are born, we can now visit the parents immediately and congratulate them instead of having to wait until the next Easter or Christmas crossing. Many worried that the Arab merchants would have no business, but the Israelis have smothered them. Now they refuse to bargain.

For fifteen years, before I would cross into Arab Jerusalem, I used to get a short haircut, press my suit, and shine my shoes so that I would look gentiled. Now I can go in casual attire and it doesn't matter.

Our co-missionary, Rev. Berge Najarian, is living in East Jerusalem, as it is now called. No harm was done to any of our properties there or to any of our members. Arab workers are now hard at work constructing our new building next to the Y.M.C.A. in East Jerusalem. We feel that the opportunities for Christian witness and Christian strength are greater than before. A new challenge and a new day are before us.

NO SOAP FROM THIEF

Two Sunday school pupils at the Van Nuys, California, church helped to solve a police case simply by doing a good turn.

When Edward Marxmiller, thirteen, and his brother, John, eleven, offered to wash their neighbor's shirts, the neighbor gave them a jumbo-size box of soap powder to do the job.

But instead of soap, the boys poured out money, lots of it. In fact, \$8,581 in all! After the police arrived, the neighbor was taken into custody on a robbery charge.

The boys? Their pictures appeared in the *Los Angeles Times*, and they will appear on the Art Linkletter television show.

ELDERLY COUPLE DIES

A hearing deficiency may have contributed to the deaths of an elderly Nazarene couple in Chester, West Virginia.

Dead from accidental carbon monoxide poisoning July 16 are Mr. Charles E. Isner, sixty-eight, and his wife, Carrie, sixty-four. The couple was found dead in bed by police. Their car, with its motor still running, was found in a garage attached to the home.

Mr. Isner, who was described as being extremely hard of hearing, apparently removed the key without turning off the engine. The furnace was in the garage with the cold air intake near the exhaust pipe of the car. Police speculated that the carbon monoxide filtered through the ductwork into the bedroom.

Funeral services were held in Newell (West Virginia) First Church, where the couple were members. Both had served on the church board. Rev. Harold Smith preached the funeral sermon.

Survivors include brothers and sisters of both Mr. and Mrs. Isner.

From District Assemblies . . .

KANSAS EXCEEDS 7,000

Membership on the Kansas District now exceeds 7,000, brought about by an increase in new members of 417 during the recently completed assembly year, according to Superintendent Ray Hance.

The fifty-eighth district assembly was held August 2-4 at Wichita First Church. Dr. Samuel Young, general superintendent, was the presiding elder.

District membership now stands at 7,108. Enrollment in Sunday school

Late News

grew to 16,735, with an average attendance of 8,368.

Kansas Nazarenes gave \$1.3 million for all purposes, 10 percent of which went for world evangelization.

Newly elected to the district advisory board are Rev. Robert Feters, and Harry Lytle, Jr., and Robert Youngman, both laymen.

Ordained were Rev. Terry L. Rohlmeier, Rev. L. Eugene Cook, Rev. Robert Hemphill, M.D., Rev. Jerry Flowers, and Rev. Robert A. Schroeder.

Elected delegates to the General Assembly were Dr. Hance, Rev. Robert Feters, Rev. W. A. Strong, Rev. Harold Jones, and Rev. Don Crenshaw (ministerial); E. W. Snowbarger, Dwight Sauer, Mrs. Clarence Schmidt, Robert Youngman, and Larry Cook (laymen).

NOTE STEADY GAINS

Dr. M. E. Clay, superintendent of the Southwestern Ohio District, reported steady increases in church membership, Sunday school enrollment, and total giving during the recently completed assembly year.

His report came during the seventh assembly, held July 13-14 at Cincinnati, Ohio. Dr. Samuel Young, general superintendent, conducted the assembly sessions.

Dr. Clay indicated that church membership was 8,404, an increase of 132; that Sunday school enrollment had grown from 19,947 to 21,497; and that total giving had increased \$140,000, to nearly \$1.55 million.

The district contributed 10 percent to missions, and 90 percent of its N.M.B.F. budget.

Following his report, Dr. Clay was elected to a four-year term by a near-unanimous vote. He has served as superintendent since the formation of the district in 1960.

Ordained were Rev. Franklin Stephens, Rev. Merrill E. Dewey, and Rev. Leroy K. Hostutler. The credentials of Rev. Clyde O. Waites, who transferred from another denomination, were recognized.

Delegates elected to the General Assembly are Dr. Clay, Rev. Virgil Applegate, Rev. Floyd E. Cole, Rev. Wesley K. Poole, Rev. Donald Snow, and Rev. Luther Watson (ministerial); Marvin Beam, William A. Gunter, Donald Haney, Ralph Hodges, Seiden Kelley, and Jean Shea (lay).

INCREASES IN CALIFORNIA

Dr. E. E. Zachary, giving his seventh report as superintendent of the Northern California District, pointed

out increases in every area of district work.

The assembly was held July 26-27 in San Jose, California. Dr. Hardy C. Powers, general superintendent, presided.

Dr. Zachary also reported that 3 new churches had been organized, that church membership showed a gain of 172, and Sunday school enrollment an increase of 574. Sunday school average attendance gained 227.

Total giving on the district was \$1,363,000.

Mrs. Wilma Shaw was newly elected president of the N.W.M.S.

Delegates to the General Assembly are Dr. Zachary, Rev. James Shaw, Rev. Boyd Kifer, Rev. Joseph Morgan (ministerial); Walter Bells, David Sutherland, Paul Price, and Gus Bergesen (lay).

AKRON NEAR \$2 MILLION

Nazarenes on the Akron District contributed nearly \$2 million during the recently closed assembly year, \$238,000 of which was channeled to world evangelism, according to Rev. C. D. Taylor, district superintendent.

His report came during the twenty-fifth assembly, held August 3-4 in Louisville, Ohio. Dr. George Coulter, general superintendent, presided.

Mr. Taylor was elected to a three-year term as district superintendent.

Among those elected to positions were: Rev. Donald Hill, to the district advisory board; Rev. Donald MacNeil, N.Y.P.S. president; and Rev. R. D. Beatty, chairman of the church school board.

Ordained were Rev. Myron Wise

Delegates to the General Assembly will be Rev. Taylor, Rev. L. L. Kollar, Rev. Floyd Flemming, Rev. Austin Wright, Rev. George Gribben, Rev. J. Ted Holstein, and Rev. William G. Hill (ministerial); L. W. Durkee, Harold Jackson, Darrell Allgood, B. Dale Powell, Charles Turner, James Couchenour, and Thomas Skidmore (lay).

IOWA OVER \$1 MILLION

Iowa Nazarenes contributed more than \$1 million during 1966-67, and reached for the first time in history their subscription goal for the *Herald of Holiness*, reported Dr. Gene E. Phillips, superintendent, who is serving an extended term.

The assembly was held August 9-11 at West Des Moines. Dr. Samuel Young, general superintendent, officiated.

One new church was organized during the year and is now averaging ninety-three persons in Sunday school.

Newly elected to the district advisory board was Rev. Aleck Ulmet.

Ordained were Rev. Duane Houston, Rev. Eugene Smith, Rev. Fred Mel-dau, and Rev. Nevin Williams.

Delegates to the General Assembly will be Dr. Gene Phillips, Rev. Forest Whit-latch, Rev. Ulmet, Rev. Al Foster (ministerial); Howard Smith, Don Diehl, Jim Bohi, and Mrs. Gene E. Phillips (lay).

Next Sunday's Lesson

By A. Elwood Sanner

WHEN PROPHETS ARE NEEDED (October 1)

Scripture: II Kings 14:23—17:41; Amos 8:4-11 (Printed: II Kings 14:23-25; Amos 8:4-7, 11)

Golden Text: Amos 3:7

To what extent is material prosperity an evidence of divine blessing? How may we distinguish true prophets from false?

PREVIEW: This lesson introduces a series which could be titled "Messages from the Prophets." We shall spend the last quarter of this calendar year studying four of the "minor" prophets: Amos, Hosea, Micah, and Malachi.

Amos has been called "the prophet of God's righteous demands," Hosea "the prophet of God's love for His people," Micah "the champion of the common people," and Malachi an "Old Testament holiness preacher" (*Exploring the Old Testament*, in loco).

MATERIAL PROSPERITY

Amos and Hosea prophesied (c. 750 B.C.) in a time of unprecedented affluence. Both Israel and Judah, after a century of civil war and international conflict, were enjoying a period of peace and political independence.

This prosperity, however, was the result of such natural factors as the absence of armed conflict, a flourishing commerce, and the geographical location of Israel astride the great trade routes. What folly always to equate economic prosperity with divine approval and blessing!

SPIRITUAL POVERTY

Political strength, economic power, religious activity, and widespread optimism would seem to be marks of a strong society. On the contrary, all of these qualities in eighth-century Israel only screened an inner moral corruption and spiritual decay. Secularism, injustice, greed, falsification of standards, bribery, and religious formality prevailed.

Even more serious was the readiness of the priests to mix pagan practices with their worship.

Into this milieu the prophets came with the word of the Lord thundering in their souls and burning on their lips:

*Let justice roll on like a mighty river,
And integrity flow like a never-failing stream!*

(Amos 5:24, Phillips)*

*From *Four Prophets*, A Translation into Modern English, © J. B. Phillips, 1963. Used by permission of the Macmillan Company.

The Answer Corner

Conducted by W. T. Purkiser, Editor

When a teacher goes into a home for the aged regularly on Wednesdays and teaches the following Sunday's Sunday school lesson, is it an accepted practice to incorporate the attendance of Wednesday's class into the attendance for Sunday? I am speaking of elderly people who have never been members of the Church of the Nazarene and have never attended the regular Sunday school or church services.

I think you will find the answer to your question in the *Manual*, Par. 589, Art. 1, Sec. 8.

Whenever the lesson is taught every week for not less than thirty minutes, the enrollment and attendance can be counted as an extension class. This is not added to the active attendance on Sunday, but is considered in the same

class as the branch Sunday school, or extension class. These statistics are carried in a separate column in the district minutes, and reported as separate items on the pastor's report. They are included in the grand totals when the denomination reports the number of people studying the Bible each week.

Could you tell us about imputed righteousness and imparted righteousness?

These are terms which, generally speaking, represent contrasting interpretations of the working of God's grace in human life.

"Imputed righteousness" has come to stand for the theory that God considers His people righteous even though in character they may not be. One advocate of this view says, "Imputed righteousness has nothing to do with the quality of a Christian's daily life" (Lewis Sperry Chafer in *Major Bible Themes*).

"Imparted righteousness" stands for the view that when God counts a man righteous it is because He has made him so by the imparting of His own nature through the Spirit. That is, we actually become "partakers of the divine nature" (II Peter 1:4) and "partakers of his holiness" (Hebrews 12:10) through the regenerating and sanctifying work of the Holy Spirit.

At the expense of some oversimplification, we might say that imputed righteousness is the "whitewash" theory,

and imparted righteousness is the "wash-white" theory (Isaiah 1:18; Psalms 51:7).

The whole issue revolves around the meaning of the Greek term behind our English words *impute*, *count*, and *reckon*. The term is *logizomai*. It is basically a bookkeeping term. Its essential meaning is "to take account of what is" (C. Ryder Smith).

When God sets down to a man's account that he is righteous, it is not in spite of remaining corruption and sin. It is because divine grace has made the man righteous in the sight of God.

If a bookkeeper were to put down in the asset column of the balance sheet sums for which there were no existing values, we should call him at best a poor accountant, and at worst an embezzler.

If the Bible means anything by such terms as regeneration, the new birth, and sanctification, it testifies to the fact that God is neither a poor accountant nor a cosmic embezzler. What He imputes, He also imparts.

What should be done when the church board has a number of members who constantly cut and lash with their tongues during board meetings and are as cruel in their talk as any sinners? These board members sing in the choir, testify, teach Sunday school classes, and run the church, yet will lash the minister without mercy for some insignificant thing that has happened, or another church member or board member, with not a drop of the milk of human kindness. I would like to have your comments concerning the spiritual condition of board members who feel that sanctification has given them a license to wound and tear.

The way you describe it, the situation hardly needs comment. One of the points in the General Rules of the Church of the Nazarene is "being courteous to all men." To the extent that we forget this, we are unworthy representatives of the name we bear.

The best remedy I can think of would

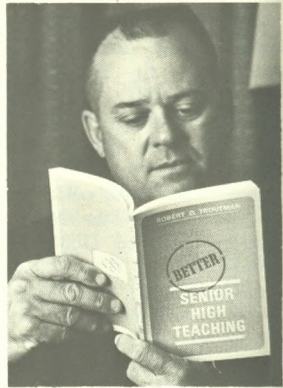
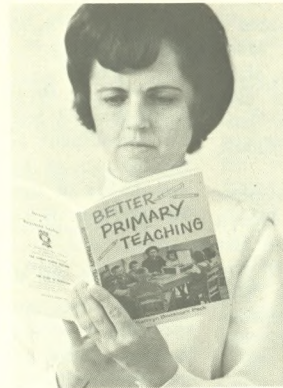
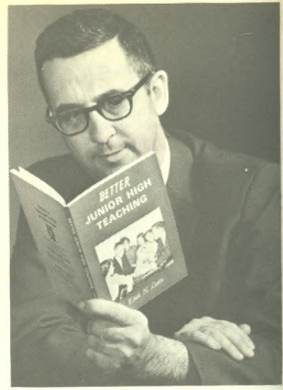
be a genuine revival, and a baptism with perfect love.

Perhaps also at your next annual church meeting, those of you who are aware of the situation should cast your ballots for other nominees for membership on your church board.

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