

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 24 '71



General Superintendent Lawlor



THINK to be THANKFUL

Revolution . . . War . . . Pollution . . . Racial Hatred. With these as daily headlines, is it reasonable or realistic to be thankful in this year of our Lord 1971? Does this season supply just a temporary moment of euphoria amid crisis? Is it incredible and illusory to be thankful? Can our thankfulness really be based on fact?

Robert Louis Stevenson once wrote, "Keep your eyes open to your mercies. That part of piety is eternal, and the man who forgets to be grateful has fallen asleep in life."

Our world is gradually losing its ability to be thankful. Modern man has all but eliminated the sense of thanksgiving which should arise from the contemplation of God's mercies to us and our world. We need a renewal of the spirit of thankfulness. It is no mark of Christian maturity to remain unmoved to the wonders of thanksgiving. David said, "I will bless the Lord at all times: his praise shall continually be in my mouth."

It is interesting to observe that the roots of the word "think" and of the word "thank" are the same. In other words, to be thoughtful is to be thankful. Something of that sense of thanksgiving is what we need when we contemplate what God has done in Christ for us all.

We catch this sense of thanksgiving throughout most of the psalms, but the one hundred third psalm radiates and sparkles

with it as words of thankful resolution come from the lips of the Psalmist.

Bless the Lord, O my soul—he becomes "lost in wonder, love, and praise."

As he cries out, *Who forgiveth all thine iniquities*, he is thankful for the miracle of pardon.

Who healeth all thy diseases—the purity of body and soul.

Who redeemeth thy life from destruction—preservation; living and dying.

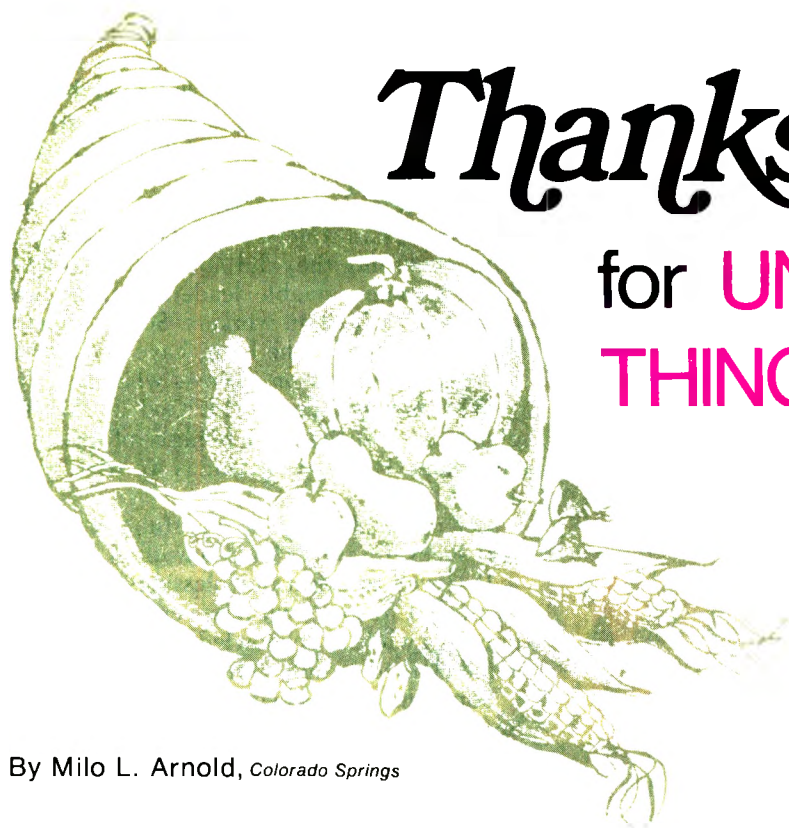
Who crowneth thee with lovingkindness and tender mercies—protection with love and kindness.

Who satisfieth thy mouth with good things—pleasure, perfect and perpetual.

And then in a truly authentic spirit of thanksgiving that should characterize us all, he cries out, *From everlasting to everlasting*—plenteous mercy and grace.

Bless the Lord, O my soul: and forget not all his benefits. A true contemplation of His mercies to us should call forth such a sense of gratitude, even amid the uncertainties of modern society, that we shall not, as Stevenson wrote, "fall asleep in life" and, perhaps, sleep the sleep of death. Oh, that we might recapture our ability to be thankful and the sensitivity to the splendor of all that God has given us!

**O GOD, GIVE TO US ALL THIS DAY,
WE PRAY, THANKFUL HEARTS! □**



Thanksgiving

for UNPLEASANT THINGS

By Milo L. Arnold, *Colorado Springs*

It is easy to thank God when we get what we want the way we want it. Those are the things we usually count, naming them one by one and being pleasantly surprised at what the Lord has done.

Counting blessings is good for anybody. No honest person could look these over and not thank God.

The trouble is that too often our thanksgiving stops there. Why not look a little deeper and take time to thank God for some of the things we tried to escape?

David did a lot of singing about the blessings of God upon him and the presence of God about him. However there was one hour of God's great goodness which did not kindle a song.

The hour when Nathan the prophet looked him squarely in the eye and said, "Thou art the man," was not exactly a time for tunes. Yet in that hour all the good and all the glory of his life hung in the balance.

In that painful time for humiliation God was blessing him with redemptive mercy and saving discipline. The fact that he became a penitent sinner enabled God to make him a redeemed sinner who would bless the world with songs.

Saul of Tarsus was a man of good intentions and honorable repute but he was going down the wrong road. He was allowing the practices and concepts of the past to blind him to the truth. Prejudice fired his actions while his friends encouraged his frenzied fury against the Lord Jesus Christ.

The last person Saul expected to meet on the

Damascus road was the Lord, but the Lord did not ask him what he wanted. The Lord knocked him into the dust, trapped him in his folly, and showed him a moment of truth.

What humiliation it was! Yet he cried out, "Lord, what wilt thou have me to do?"

It was a moment of terrible upheaval. He was the laughingstock of his friends. The people who believed in him looked upon him in unbelief. His own inner order went skittering into chaos from which it took months to recover.

He had been blind to the ministry of Jesus Christ, deaf to the dying words of Stephen, and merciless toward the brave Christians whom he brought to punishment; but suddenly he knew the horrible truth of his blindness. This was an experience he had neither wanted nor prayed for, but for it he owed God thanks.

Dr. P. F. Bresee thanked God for his fruitful ministry in Los Angeles and throughout California. We join in that thanksgiving.

However, Dr. Bresee sang no songs about the time of humiliation which placed him there. He had been a successful pastor and was becoming a very successful financial investor on the side. He was becoming wealthy and rejoiced in it. He asked the bishop for a smaller parish, so that he could have more time to care for his increasing success.

Then in one fell blow his financial world collapsed. He was suddenly poor among people who thought him rich. The humiliation was more than he could bear and he fled to California without a pastorate and without a plan.

In that hour of humiliation God spoke clearly



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and firmly. A new meaning gripped his life; a new experience of holiness burned in his soul. A new man took a new appointment, and his greatest days were ahead. Thank God for giving him that for which he had no desire and from which he prayed to escape!

Many are serving God today who would be serving sin had it not been that God blessed them with something they did not want. Many of them have become valuable leaders. Others have become solid Christian workers. Some, rejecting the divine mandate of the hour, have slipped through the cracks and no one knows who they were.

Why not get alone with God at this Thanksgiving time in the utter honesty of a secret place and thank Him for the things we tried so hard to avoid?

Let us thank God for His stubborn persistence that seeks to save us from ourselves and our folly.

It is well to count our blessings and sing about them, but for our own inner enrichment we need once in a while to acknowledge the blessings which come clothed in ugly garments.

Sometimes it has been the death of a loved one. Sometimes it has been wrapped in our own physical pain. Sometimes a business failure leaves us impoverished in earthy things. Sometimes it is a heartache in the family or a personal hour of looking death in the eye at close range.

In those times something within us tries to run from truth, but God's persistence brings us back. Thank God for the things He sent which we hated bitterly to accept but from which life was brought back into shape for abundant living. □

EVENING THOUGHTS

When burns the sun along the sky,
 Then sinks to rest behind the hill;
 When first the star of evening shines,
 And all the sounds of day are still,
 A quietness of spirit falls
 And hearts look up and cease from care.
 The heavens speak of certainties;
 God's glory is reflected there.
 When I behold Thy handiwork,
 O God, in earth and sky and sea,
 My chastened heart can only cry,
 "Why art Thou mindful, Lord, of me?"

— Kathryn Blackburn Peck
 Kansas City

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OVERFLOWING HEARTS & BARNES

Photo by Brinkman

Overflowing hearts and barns"—what an idea! Many are satisfied with full barns, while others seem never to have a full barn.

A few have succeeded in both areas, while most people can never have great success except in the matter of having a full heart. Everyone can be successful in this respect.

How can an astute businessman feel that a full barn will satisfy his soul? How can one whose heart is full feel deprived?

"A certain rich man" (Luke 12) had a surplus at harvesttime. His barns were overflowing.

What shall I do with all my goods? was the question which kept him awake until late at night. He pushed the matter of an empty heart aside. He was too occupied with material matters to be concerned about his soul.

His decision to hoard his harvest was probably viewed by his friends as a prudent and wise thing to do. Materialistic men find it hard to probe the heart of the prosperous, with the artificial halo of success all about them. Did no one care for his soul? At least he was too busy to be concerned about eternity.

God found his heart empty and was not impressed with his material success. The full barns were tangible evidence of God's blessings, while the empty heart was a mute testimony of the man's foolish and selfish attitudes.

The empty heart is usually selfish and blind

toward God. Thanksgiving to God is ignored and forgotten. Full barns with an empty heart seem to produce ingratitude and irresponsibility. What a picture of our age! Affluence is a curse rather than a blessing unless the heart is full of gratitude and generosity.

It is sometimes supposed that the story of this rich man is concluded in Luke 16. The record should be read: "In hell . . . lift up his eyes, being in torments." Indeed, he was a "stupid one," for his full barns failed him because his heart was empty.

Harvest after harvest found Lazarus with empty barns. Financial discouragement became a dominant mood with him. At last he was a beggar from those who were successful. Pity and concern for this obviously unimportant person were missing in the hearts of those who saw him in his extreme poverty.

Though his barns were empty, his heart was full. He knew how to trust God. Poverty may or may not have contributed to his faith. In the final sifting of souls, Lazarus "was carried by the angels into Abraham's bosom." His heart stood the final test, though his barns were empty.

If poverty or disaster stalks our path, this simple story should teach us that poverty does not rob the soul. Deliverance will come if we keep our hearts full.

Blind to the value of the soul, the society about us may only observe that "the beggar died." God's record is different. May we rise above the empty

barn and fill our hearts with faith, hope, and love, against the day of final accounting.

Job had "a very great household." He not only had the rare talent for wise investments, but he kept a full and radiant heart until God could say: "There is none like him in the earth, a perfect and an upright man." What a combination, soul wealth and material wealth!

Disaster struck this blessed man. Sorrow filled his life like a dark cloud. Sickness and pain dominated his every waking moment. Yet God was his most precious Treasure, and his faith was not destroyed by the test of pain and loss.

Full hearts can stand the change from riches to rags. May God fill our hearts until, whether our barns are full or empty, we will trust Him completely. Full hearts must be the primary goal of our lives if this is accomplished. If the secondary goal of a full barn is reached, then gratitude and trust will surely be our attitude. Only then are we able to meet every test with triumph.

Every Christian needs to learn the value of the barn. Its modern counterpart in our industrialized society would probably be insurance, savings accounts, or investments. Though these things can seem quite impersonal, yet their value cannot be overlooked. The discerning Christian will recognize their place in life and their need.

A Christian cannot abandon all ideas of self-discipline in material things. It was the judgment

of Paul that we must provide for those who live in our house. Failure to make such provision is in keeping with the principle of those who are without the gospel.

Prudence is not evil. The removal of undue worry and stress from our home is a Christian act. Fill your barns against the day of need if you can.

Yet we dare not follow the path of the miser who wants to hoard all God's bounties for his own pleasure. Neither can we follow the way of the pleasure-mad who have forgotten God and refuse to be grateful for God's blessings.

Even if we find our barns empty throughout the harvesttime, we must keep our hearts full. Spiritual life can be smothered by the unending demands of life. We must let nothing outweigh the soul, and even at the cost of an empty barn we must cultivate the heart.

Full barns are fine, but it is possible to live a victorious life with little of this world's goods. Coping with the pressures of life, with all the tension of trying moments, will only prove our faith to others if we have full hearts.

We must joyfully make any sacrifice and bear any cross necessary to have full hearts. Our obligations to family and community will not be less, but our perspective will be from the proper point. Be our barns full or empty, we must keep our hearts full and live victorious lives. Barns must never be more important to us than our souls. □

PEN POINTS / DEVOTION OR DUTY?

What prompts my church attendance, devotion or duty? Why do I witness? Why don't I use Sunday for recreational pursuits, work, or study? Am I goaded by duty or led by love?

Samuel's words to Saul, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22), were not prompted by a capricious, jealous God. Acts of obedience to God are not commanded to make life rigid and colorless.

Rather, in singleness of purpose all acts have meaningful relation. No joy is lost. No sorrow is added. No grief or regret cloud the radiance of life.

The sixteenth-century mystics

found meditation and worship to be appropriate counterbalances to doctrine and duty. It is only when loving devotion has faded that duty becomes stark.

Blaise Pascal's comment, "Man holds an inward dialogue with himself that it behooves him to regulate very well," means more than to be cautious about one's thought life. Each of us needs to erect restraints and guidelines on our living and loving which are governed by the sense of "ought."

But the governing standards of "ought" without the lubrication of devotion are soon eroded by internal friction. Competing duties can be ordered in priority only by higher

devotion to the love and will of God.

All the activities of home and marriage are brightened by love. Our daily walk as Christians is immeasurably enriched because our devotion to Christ is more than matched by His devotion to us.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself" (Matthew 22:37, 39), is more than a command; it is an exclamatory affirmation!

Devotion makes duty pleasure. Duty gives devotion a channel of expression.

CHESTER GALLOWAY, *Kansas City*



the message in the window

"Beloved, let us love
one another . . ."
(I John 4:7)

By L. Wayne Sears
Lombard, III.

The window in the front of our church is an artist's creation of many fragments of colored glass. It is not a picture window and there is no discernible design or pattern, yet the overall effect is pleasing and worshipful.

The fragments of the glass remind one of the differences in human personality. Some of the pieces are bold; some are shy. Some of them are prominently displayed; some seem almost to hide. Some of the colors are intense; others, more subdued. All of the shapes are odd and irregular; some are interesting; all seem accidental.

No single piece of glass has an intrinsic value of its own. If you were to find one of the fragments in your yard, you might glance at it curiously before you threw it in the trash.

Yet despite the fact that the fragments are like the dust of the earth—of little value—the artist made of the window a "pearl of great price" with a radiant message.

Each fragment of glass is completely surrounded by the lead molding, so that no piece grates against another. Each bit perfectly fits its place, and the lead fills in the gaps. Like the love of

God for His children, the lead completely enfolds and protects the individuality of each one. Each odd shape, individual color, shines on its own and fits its place.

The same lead that personalizes each piece of glass also holds it in the frame. If the lead should let go and the pieces fall out, they would probably be lost.

If for any reason, through prejudice or carelessness, one bit of the glass were removed, the window would be painfully incomplete. But at the same time only a master artist using painstaking care could fit all this variety of color and shape into a harmonious whole.

No person is free to leave the Church, for his absence would leave an ugly hole. The love of God that preserves each person's individuality also has a place for that person in the scheme of redemption to make the whole picture complete. The Good Shepherd sought the lost sheep on the mountain, but He was not through until He brought it back to its place in the fold.

The entire window is enclosed by the brick walls of the church. These walls represent the will of God. We all, like the fragments and pieces that make up the window, must submit to the discipline of the providences of God. Only thus can the work of the Artist be preserved.

In the center of the window is a cross of stone that reaches from floor to ceiling. The church is built around this symbol. The strong crossbeam literally ties this part of the building together. More than an architectural symbol, it is a structural necessity. The cross is the strength, the definitive pattern, as well as the theme.

When sunlight shines through this window, the beauty of it rivals the rainbows. The gentle rays play upon the furnishings with quiet serenity. The radiance of the prisms light speaks in hushed confidence of the Creator.

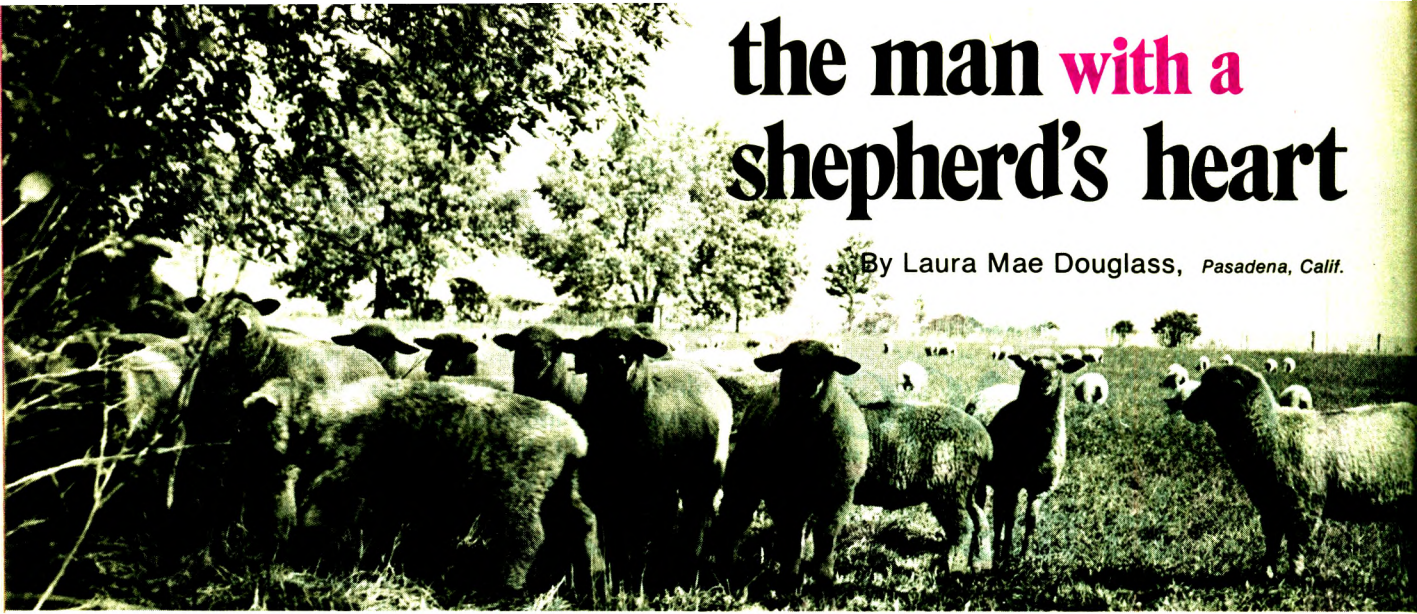
The unity built around the Cross testifies to the infinite ability of the Designer to bring all things into harmony to His will. Each piece protected by the love of God witnesses to His infinite care, concern, and purpose for all.

The altar is bathed in the glow of mercy. The pulpit is graced with the halo of truth. The walls seem to echo the message of salvation. You can almost hear the angels sing an anthem of holiness unto the Lord. You want to lift your own voice and sing "All Hail the Power of Jesus' Name."

Those who worship here are constantly reminded of Christ's love for all mankind, and His purpose for His Church. They are also made vividly aware that the Church, and every member of it, is infinitely precious to God. They gain a sense of their own place in Christ's kingdom, and a strong certainty that, as the Great Shepherd loves us all, so should we truly love one another. □

the man with a shepherd's heart

By Laura Mae Douglass, Pasadena, Calif.



Luoma Photos

I witnessed a ceremony at Pasadena College in June in which the district superintendent of the Sacramento District received an honorary doctor's degree. As President Brown enumerated Rev. Kenneth Vogt's qualities, I wanted so much to share with those listening the reasons why I believed he was deserving of such an honor.

Twenty years ago in San Jose, Calif., Rev. Kenneth Vogt was pastor of the Central Church of the Nazarene, located two blocks from my home. I had completed nurse's training, had married, and was working in a nearby hospital. My two small children attended Sunday school each week. I, however, had not been in a church for over four years.

I had been raised by Christian parents in a Nazarene home and had once known the Lord. Through those years I attended services regularly, was active in youth work, taught a Sunday school class, sang in the choir, and played an instrument in the orchestra.

At 16 years of age I felt a definite call to prepare for the mission field, and I knew that the Lord wanted me to go to Africa. I began fulfilling God's plan for my life by attending Pasadena College for one year, followed by enrollment in nursing school.

It was during these three years of nurses' training that I lost personal contact with God. The thrill of a busy and exciting hospital life, association with non-Christian companions, and participation in worldly activities, coupled with irregular church attendance and a diminished and then absent prayer life and Bible study time, resulted in the inevitable.

By the time I was ready to graduate from nurse's training I had forsaken God, had rejected the call to the mission field, and had committed my life in marriage to an unsaved man.

Pastor Vogt was very gentle and wise. He would drop by my home to pay a visit; would listen to my worldly-wise philosophy of life; then he would smile and ask if he might pray for a moment before he left. Occasionally he would leave a Christian book or a pamphlet for me to read.

One day Pastor Vogt shared the news that his church was planning to enroll in a nationally sponsored Sunday school contest. He remarked that the church had the opportunity of seeing marvelous results if everyone who had any connection with the church would help just a little bit.

I felt a twinge of guilt, as my children were reaping the benefits of the Sunday school without any assistance from me. I responded, "Of course I would like to help, but what can one in my position do? Surely you do not want an unbeliever to represent the church!"

Patiently Pastor Vogt explained, "We are not asking that you do any talking—just that you go with another person from door to door for one hour while *she* invites the people to Sunday school. It is the support of our families that we need." How I wanted to refuse, but a sense of obligation forced me to agree to one visitation period!

The next step seemed logical. How could I imply with my presence that others should be in Sunday school when I was not there myself? I resolved the matter by deciding to attend Sunday school for the six weeks of the contest, after which time I would forget the matter.

How grateful I am that God's people prayed and the pastor continued his quiet visitation! That first move back in the direction of the church led to the day when the blessed Holy Spirit convicted me of my lost condition and I bowed at an altar and was marvelously reclaimed.

Oh, the joy that filled my soul! I thrill today when I think of that beautiful experience of re-

turning to the fold. And how thankful I am that Pastor Vogt was faithful in ministering to one who had gone astray!

With the joy of reclamation, however, came the sorrowful realization that I could not fulfill God's call for me to go to the mission field.

I set about doing what was feasible for one in my circumstances. I raised my children in the ways of the Lord and worked diligently in the church. I went on to complete bachelor and master of science degrees in nursing and worked in fields of nursing service, education, and administration.

As the years passed by, secular responsibilities increased to the point that there was less and less time to devote to the work of the Lord. I felt a deep concern about the problem.

It was at this point that I decided to work toward an early retirement, so that I could give what abilities I have to mission fields where nursing services were needed. I believed that this move might offset in a small way my failure to keep the first commitment. With this decision, I settled down to ongoing tasks and looked forward to the days when I could devote full time to the mission field.

But God's time is not always our time. He moves in mysterious ways His wonders to perform! Last November, Pastor Vogt, as a member of Pasadena College board of directors, recommended my name to President W. Shelburne Brown as a possible candidate for the director of the new nursing school at the college.

When asked if I was interested, my immediate reaction was negative. Why would I be interested? My plans were made toward a goal of full-time work for the Lord.

But for some reason I felt led to discuss the proposal with Dr. Shelburne Brown. From the first meeting I began to feel that initiating and directing a nursing school at Pasadena College was a move that God would have me make.

Every event that has occurred since that day almost a year ago has supported this belief. God has manifested himself in miraculous ways. The college received the means to start a nursing program; the California State Board granted unprecedented permission to enroll both freshman and sophomore nursing students in the fall of 1971; qualified nursing faculty were found and students were enrolled.

I think the greatest thrill for me came while I was interviewing prospective students and discovered that already there are four nursing majors who are planning to prepare for the mission field.

My reaction to this series of events can best be described through the words of the Psalmist David, "The Lord hath done great things for us; whereof we are glad;" and, "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore."

At commencement last June, Rev. Kenneth Vogt received a doctor's degree in recognition of administrative abilities. But I remember him as "Pastor Vogt," a man with a shepherd's heart. □

By Katherine Bevis, *Houston*

FAITH:

the self-opening gate!

I sat in the quiet wood just behind my home. The stillness was unbroken save for the flight of some near-noiseless bird as I read from that charming little booklet *Expectation Corner*.

The writer, Adam Slowman, told how he was led into the Lord's treasure houses. Among other wonders there revealed to him was the "Delayed

Blessings Office," where God kept certain things that had been prayed for, until the right time came to send them.

I had walked to this wood heavyhearted, discouraged, and close to the point of despair after a sleepless night. A problem I had been praying about for days, without being able to get my prayer above my head (or so it seemed), had just about gotten the best of me.

Now as I read, God seemed to speak to me, saying, "You see, My child, delays are not denials."

Opening the Bible, I had tucked under my arm with the booklet, my eyes fell on this verse, "And therefore will the Lord wait, that he may be gracious unto you . . ." (Isaiah 30:18).

How lovingly the Holy Spirit was dealing with me in my distressed condition! How patiently He was trying to tell me that His delays were not denials, that He would come to my help! Right then and there I felt that God, through His Word and this little booklet, was trying to help me build a bridge of faith, a bridge that would be ready when the time came.

My thoughts went back to my childhood. My father had taken me to visit a distant neighbor. It

was a country road and we were making the trip in a wagon, the transportation of that day.

As we neared the gate to the farm, Dad said, "Now, Kathy, you watch. This is a self-opening gate."

My eyes were wide with wonder. "A self-opening gate!" I exclaimed. "But, Daddy, how can a gate open itself?"

"Just watch now, Kathy," my father said. "See how the gate stands fast and firm across the road as we approach it. And if we would stop the horses now before we get to it, it will not open. But if I drive my wagon right at it, the wagon wheels will press the springs below the roadway, and the gate will swing back to let us through. I must

push right on at the closed gate, or it will continue to be closed."

And wonder of wonders, I saw a self-opening gate open and let us through—only because my father pushed right on at the closed gate!

Too often in life we find our hopes and ambitions thwarted because we do not "push right on at the 'gate of faith.'" We do not let the "wheels" of faith press the "springs below the roadway" of our problem.

In the quiet of the wood, I purposed in my heart that I would seek His will and not mine—knowing that He will "be gracious" to me when the proper time arrives; and that His delays were not denials, but that I must "push on right toward the gate" until His time comes to answer. □

How to Have Beautiful Hands

Television and radio commercials often praise products designed to produce lovely hands. "Dishpan hands" are deplored and "soft as silk" hands are praised. The use of product X would guarantee the most beautiful hands.

St. Paul had something to say about our hands. To his son in the Spirit he once wrote, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

The apostle's Greek term for "holy" means "undefiled by sin, free from wickedness, pure, and pious." Such hands are not discolored by tobacco stains, drenched with liquor, painted with overmuch nail coloring, or bedecked with diamonds and expensive (or even cheap) jewelry. Such are the evidences of worldly hands.

Holy hands are both a requirement and a result of true prayer. One's hands must be holy and free from sin if he is to pray effectively, and *the effectual fervent prayer of a righteous man availeth much* (James 5:16)—even to the production of holy hands free from sin, filth, craftiness, and the blood of one's fellowman. Holy hands come as the result of penitence, consecration, and Christian benevolence.

Holy hands are not swift to shed the blood of innocents by either violence or abortion. Contrari-

wise, they are filled with mercy and good deeds. They are not clenched fists of greediness, or grasping, sticky-fingered hands given to pilfering and shoplifting.

Holy hands are lifted only to vote for that which is right. They mark an X before the name of worthy candidates for office. They are never raised against a good cause. They love to hold the sacred Word of God in hours of meditation and Bible study. They are usually busy with honest toil. And, even though knotted, bruised, and calloused, they are beautiful in service, for their owner realizes that "idle hands are the devil's tools."

As a pastor serving Communion to the worshippers, I have often been impressed by the hands that have reached out to receive the elements.

My own widowed mother seldom found it necessary to cut her fingernails because she kept them worn off with hard work in providing for her

helps to holy living

By Ross E. Price, Billings, Mont.



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

THE HEALING OF FORGIVENESS

Psychological techniques may improve interpersonal relationships and give us understanding into the ways in which disorders of the emotional life express themselves. However, it takes the experience of divine forgiveness to bring wholeness. A person cannot attain complete unity and happiness of person if this fact is ignored. Spiritual hunger is as old as the race.

Forgiveness meets at least three basic needs related to wholeness of personality and health of mind.

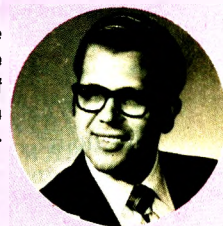
1. *It solves the problem of genuine guilt.* We are not referring to morbid guilt where no basis in actual fact can be found for the morose feelings. Our reference is to deliberate sinful actions which bring estrangement from God.

Rationalizing or repressing such guilt only transfers the anxiety to sickness. The counselor helps the counselee to recover the memories and details of action, but this does not dispose of the problem. The only complete solution for "genuine" guilt is through God's forgiveness (Isaiah 1:18; Psalms 103:12).

2. *It provides healing.* Guilt is the reason for much of man's psychosomatic illness. Mark 2:1-12 is an illustration of the healing for the body and soul which forgiveness provides. Jesus spoke words which the man needed (verse 5) and power was restored to his limbs and he walked (verses 11-12).

3. *It transforms attitudes and character.* The "hang-ups" and faults disappear once the inner spirit finds healing. There will be no more projection (individuals criticizing others, seeing in others traits which they feel to be unworthy in themselves) because there is nothing to project. Guilt is gone. Love is in control. When love is the dominant emotion, there follows a readiness to believe the best, and to look for the noblest traits in others (I Corinthians 13).

It is next to impossible to withstand the emotional shocks of this age without the spiritual cushioning afforded by the sense of forgiveness. Buried deep within, the Christian possesses something superior to circumstances—forgiveness.



with the blood of your lost brother and your freshly crucified Saviour? Would you like them to be made whole? Then like the man with the withered hand in Jesus' presence one Sabbath day long ago, stretch them forth to Him! He can make your hands whole and holy! And having been made so, they will be beautiful indeed. □

*The chorus of the song "Beautiful Hands." Words by Harland Fitch. Copyright 1937 by Haldor Lillenas.

growing family. Her finger joints were swollen and rheumatic, but, compared with the hands of others, to me they were the most beautiful pair of hands I knew about. Frequently they played the old reed organ while she sang one of the songs of Zion.

Holy hands are those moved by a holy heart—a heart that is without wrath and doubtful disputations of God's truth. It is the character of the heart that moves the hands and determines the gestures of the hands: upward in importunity, uplifted with palms downward in benediction, outstretched and open in receptivity, downward and outward in benevolence and giving.

Holy hands are victorious hands. Intercessory hands manifest a heart concern for souls lost and straying. Importunate hands have salvation and cleansing as their supreme quest. And even though chained, as the hands of Paul were while he dictated many of his letters, they were free and blessed.

Of course the most beautiful pair of hands were those of the Man of Galilee. They toiled industriously in the carpenter shop during His youthful years at Nazareth. They ministered healing with but a touch. They had fingers so powerful that they could cast out devils. Those same fingers once wrote in the sand the terrible sins of those who would have Him stone the woman taken in adultery (discerning hands they were).

With those sacred hands He broke the bread and fish that filled the hungry multitudes with satisfaction. Those hands lifted sinking Peter from the troubled waters. Authoritatively raised over the tempestuous Galilee, they brought quietness and a great calm. Indignantly they braided a whip of the long grass used for animal fodder and cleansed the Temple of its crass and sacrilegious commercialism. And, finally, they were nailed to a Roman cross for the salvation of us all.

*Oh, the kindly hands of Jesus,
Pouring blessings on all men!
Bleeding, nail-scarred hands of Jesus!
Can I nail them once again?*

The blind hymn writer, Fanny Crosby, looked forward to receiving her sight on that resurrection morning when she would see and know Him "by the prints of the nails in His hands."

Today every believing soul finds full victory by holding to Christ's blessed "unchanging hands."

*Beautiful hands, beautiful hands,
Pointing the lost ones to heavenly lands!
Beautiful hands, beautiful hands;
Oh, why do you slight them, those beautiful
hands?**

Are your hands truly Christian? Are they holy, prayerful, benevolent, and blessed?

Or are they worldly hands; tainted by sin, red



By F. Franklyn Wise
Kankakee, Ill.

WHAT IF I HAD...?

Be back in a few minutes," I hurriedly told my wife as I pushed the car door firmly shut.

The noon sun warmed my face as I turned toward the county courthouse.

I ran up the steps, two at a time. My mind quickly allotted the remaining minutes of my lunch hour—15 to 18 minutes to drive back to campus, two or three more to get from the parking lot to my office. That left 10 minutes for my business.

As the door swished shut behind me, my heart sank. What were all these people doing here at this hour?

With gnawing apprehension I found the end of the line. "Eight," I counted. I looked at my watch: 12:30.

Five minutes flew by. I had moved only one step nearer the clerk's desk. 12:37! 12:40! I was still in sixth place.

As the minute hand marched relentlessly upward, my tension slowly turned to irritation.

"Why can't that girl hurry? I will be late for my appointment at the office."

Slowly the line shortened, as did my patience.

"These government clerks are so inept, so slow, so insensitive to the pressures of time that people face who are in important work," I grumbled to myself.

At last, I was next. As I watched, the clerk wandered to someone's desk in the back of the

room. She exchanged unnecessary pleasantries with another clerk. She leafed fruitlessly through a sheaf of papers.

My mind searched for a suitable but subtle caustic reprimand.

It was 12:50. I was certain to be late. This girl must be reminded that time is important to other people, if not to her.

"May I help you?"

Her courteous question seeped through my impatient inattention. Now was the time for my vengeance!

I handed her my car title. I, the mistreated, put-upon taxpayer, was going to be heard at last.

"Mr. Wise, you are a good minister."

Startled, I gulped my words. My mind raced through its Acquaintance Album. No luck. I could not remember her face. How did she know I was a minister? What made her say "good minister"?

"Mr. Wise, you are a good minister," she repeated. "I heard you last Sunday."

The picture zoomed into focus. The previous Sunday I had spoken in a large non-evangelical church in the city. It was her church.

I had strongly urged the worshippers to experience and to show the love of Christ in their everyday lives. She had heard me.

With the bright sunlight blinding my downcast eyes, I walked slowly down the courthouse steps.

What if I had said what I had been tempted to say? □

INSIGHTS:



THE PSYCHOLOGIST'S PAGE

James Dobson, Ph.D., U.S.C. School of Medicine

Q I am the mother of 19-month-old twin sons and a four-year-old daughter. I love my children and am thankful for them, and yet I often find them frustrating and irritating. The noise and confusion in our house makes me nervous and tense and I do far too much screaming at the youngsters. They're always into something and there are times when I feel like running away. I want my children to be emotionally secure but I'm afraid I am damaging them by my edginess and tension. How can I learn to enjoy my children? Is there anything I can do?

Sincerely, Mrs. N. W.

A The author of this question is the mother of three children under five years of age. It should not be surprising that she is staggering under the load. Let's face it, small children can be terribly irritating to their loving parents at times.

In the course of a single day, a creative toddler can think of many marvelous ways to harass his mom. At breakfast, he can spill his milk—that starts the day off right. Then he can provoke the cat, plaster himself with dirt, run when he's called, scream at nap time, and flirt with physical disaster throughout the day.

The mother who must wrestle with him (and his darling siblings) seven days a week can begin to wish she was childless once again. This unpleasant feeling usually brings a sense of guilt and further frustration, causing tension and irritability.

Parents should not feel guilty for wanting to get away from their children every now and then. In fact, they *should* get away when they begin to reach the end of their emotional and physical reservoir. Even a few hours away from the house can make the rest of the week much more enjoyable.

Perhaps more important, the proper discipline of young children can make a home infinitely more tranquil, while also providing healthy training for the youngsters.

I have observed that the most permissive parents are often those who allow minor misbehaviors to become major irritants, eventually causing them to overreact out of sheer frustration.

Children can learn to cooperate; they *can* be taught to display table manners; they *can* learn not to smash the furniture with Daddy's hammer; they *can* develop characteristics of politeness and appreciativeness. The

parent who fails to teach these attributes can only crouch in anxiety, wondering what is about to happen next.

John Wesley's mother picked up a few principles of discipline while in the process of raising her 18 children. No doubt, she had nerves of steel. But she also made full use of her parental authority in regulating her household.

Her son John, when grown, asked her to record the principles of discipline which she had implemented so successfully in her home. An excerpt from her reply is as follows:

"In order to form the minds of children, the first thing to be done is to conquer the will, and bring them into an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting of the will is a thing which must be done at once, and the sooner the better. For by neglecting timely correction, **THEY WILL CONTRACT A STUBBORNNESS AND OBSTINANCY WHICH IS HARDLY EVER CONQUERED.**

"When turned a year, and some before, they [Mrs. Wesley's children] were taught to fear the rod and cry softly, by which means they escaped the abundance of correction they might otherwise have had. And that most odious noise, the crying of children, was rarely heard in the house; but the family lived in much quietness..."

Mrs. Wesley's message, which correlates perfectly with the theme of my book, *Dare to Discipline*, could well be heeded by all parents who find themselves screaming at their children in frustration and irritability. There's a better way, and the Bible is our best reference in finding it.

Questions relating to home and children may be addressed to Dr. Dobson in care of the *Herald of Holiness*. Dr. Dobson's book, *Dare to Discipline*, may be ordered from the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.



faith at home

LED OF THE LORD: TRUE OR FALSE?

Have you ever felt strongly led to do or not do something, only to feel later, just as emphatically, you made a mistake?

Let's take Nancy's situation, for instance. She was asked to teach a Sunday school class. She prayed about it. The answer seemed very clear. Yes, she'd do it.

So she began with great enthusiasm and energy—confident because of the assurance, *The Lord wants me to do this*.

Then, suddenly, dark clouds of doubt shadowed her mind. Lightning stabs of uncertainty assailed her heart. The resulting storm whipped her soul's calm into a frenzy of unrest and dismay.

Had the Lord changed His mind? Was she wrong in interpreting His will in the first place? Should she resign?

Before you reject some responsibility others are counting on you to fulfill, think!

Could this confusion be the result of another personal stress affecting your overall perspective?

Also, be aware that any emotional "high" is almost certain to be followed by a "low." It's as inevitable as the tide going in and out. Some people have higher "highs" and lower "lows" than others. Stratospheric joy slumps into seemingly bottomless despair. Possibly you are one of these individuals.

If so, expect it and ignore it. Stop searching for mysterious meanings. You're one of those who'll have to dig in and plug away until it passes—and pass it will.

Also, the bewilderment you're experiencing could be the result of unexpected problems in the job you've taken. The danger here is slipping into relying more on self than Jesus. That fosters unworthy or inadequate feelings.

Ask this: If the disciples had quit every time they failed the Lord or faced a challenge humanly too large, where would Christianity be today?

In probing this dilemma of unstable feelings, consider, too, the devil's devices. It's to his distinct advantage to attack every positive thing you undertake for the Lord. If he can make you believe you misunderstood (or weren't really given) orders from your Commander in Chief, Satan has scored a tremendous victory.

It isn't reasonable or fruitful to accept and then discard the Lord's work in haphazard fashion. If we find ourselves being swayed erratically, we must hold a steady course in the gale.

There are instruments for sure guidance—prayer, Bible reading, and our minister's counseling. We must use them.

Find out who is doing the "leading"—the Lord, the devil, or ourselves.

—Rosemary Lee
Worthington, Ohio

We were on vacation in the beautiful little city of Acapulco, Mexico. Our hotel afforded a lovely view of the graceful Acapulco harbor.

The dining room in the evening gave not only a superb view of the bay but also of myriads of lights from a score or more great hotels and from hundreds of homes nestled in the foothills and sides of the mountains.

Towering over all was a great church at the top of the mountain with an inspiring cross ablaze with light.

It made a striking appearance in the distance in the darkness of night. It had a luminous quality about it that reflected from the clouds above with the appearance of a halo. Moreover, there was a path of light that streamed from the cross straight across the placid waters to our hotel.

My first thought was that it was an unusual phenomenon caused by a peculiar cloud formation which would soon move away.

But the radiance remained.

The halo shifted with the cloud formations but hovered over the cross and the church.

This church caught the attention of the people. All around us there were folk asking about it and the peculiar glow that was so real to all of us.

This caused me to reflect. If my church is ablaze with God's glory, it will attract visitors and friends from the community.

The path of light reached from our dining table to the church and to the lighted cross. The church aglow is able to point the way for all. It is a beacon light to reveal God's plan of salvation to the sinner. It offers a golden pathway for the saint. It proclaims the Word of Light which is the Word of God. *This church and the great cross were meant to serve all nations and all denominations.*

The following day our guide told us the story of sacrifice and seeming tragedy. A very rich Mexican had two sons whom he loved dearly. They were soon to inherit his fortune. One day they left Mexico City in their private plane. The plane failed and went down. In the crash both sons were killed. As a fitting memorial the father built the church and the inspiring cross, so that all denominations and all men could worship there.

Our church with its light, love, and glow is a constant reminder of the sacrifice of God's love.

—HAROLD W. REED
Kankakee, Ill.

LET'S STOP DREAMING ...AND BEGIN TO INVESTIGATE WHAT GOD COULD DO

By Eva J. Cummings, *Lincoln, Neb.*

We were engaged in a telephone conversation, discussing the techniques and experiences of job hunting. When I asked about the diligence of her pursuit of a job after several months of unemployment, my friend informed me that she did not believe in such arduous effort. She declared with fervor that God knew her need and thus could give her the job she needed.

Then with a sudden burst of enthusiasm, she exclaimed, "Why, God could give me enough money that I could live off the interest!"

"Yes, God *could* do that," I conceded, "for nothing is impossible with Him. But," I concluded, "He doesn't often choose to work that way."

Strange, isn't it, how immeasurable our "faith" in God's ability becomes when we wish to avoid personal responsibility?

This characteristic is not unique to any one person or class of people. We are all possessed by it to some degree in one realm or another.

God *could* feed and clothe us automatically, without requiring any conscious effort whatever on our part, even as He does the lilies of the field. But He has not chosen to do so.

Early in the history of civilization, God set forth a plan for our welfare and survival. It was six days of labor and one of rest. The New Testament reiterates this principle through Paul's declaration to the Thessalonians, "If any would not work, neither should he eat" (II Thessalonians 3:10).

But the problem of escaping personal responsibility does not end with those who may unnes-

sarily remain on welfare rolls because they prefer not to work, nor does it end with less than ambitious Christians who somehow presume upon the goodness of God to do for them in a material sense what they ought to be doing for themselves.

God *could* have created man with an automatic lock on his jaws that would not permit him to open after an adequate amount of food had been consumed for his daily need. Thus, God *could* save the undisciplined, intemperate individual from eating himself to death. But He did not choose to work this way.

Each morning as I awaken to face a new day, God *could* make a cinema-scope of the walls of my bedroom, flashing precious promises or specific commandments for that day like a great neon sign, to provide inspiration and guidance.

But never once has God chosen to do this for me. He chose rather to prepare and preserve His written Word. He has given me access to it, equipped me with eyes to read it, a mind to comprehend what I read, and a spirit to absorb its benefits.

God *could*, as a bonus, give spiritual maturity to each new Christian, thus eliminating the painful process and time-consuming attention required of us to nourish, encourage, teach, and patiently love babes in Christ until they become established in Christian grace and conduct.

But God has not chosen this plan. When older Christians fail to accept responsibility in this matter, there is usually a high casualty rate among newborn babes.

We often emerge from the district assembly, a

board meeting, or a committee meeting enthused about what God *could* do for us. If we just provide the physical facilities, God *could* literally fill them up as fast as we can provide them. God *could* send people flocking to our lovely churches, and send them by the dozens to stand on the corner, awaiting the arrival of the Sunday school bus to take them to our Sunday schools.

But God does not choose this method. Those who have filled their sanctuaries, classrooms, and buses have done so in the power of the Spirit, acquired through prayer and manifested through sacrificial work and personal witnessing.

God *could* save us and then keep us in spiritual greenhouses, as carefully protected as a delicate houseplant, in perfect ease and tranquility until He gets us transplanted into heaven's soil. This would require no self-discipline and no self-denial.

But He has not chosen this plan. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

God *could* save the world and eradicate evil from the earth without requiring or needing one single effort on the part of mankind; but instead He has chosen us to be a royal priesthood, to show forth the praises of Him who has called us out of darkness into His marvellous light (1 Peter 2:9).

God *could* get along very well without you or me, but praise His name, He did not choose to do so! Let's stop dreaming about what God *could* do, and begin to investigate what God *will* do in and through us as we will fully yield ourselves to Him.

□

A Thankful Heart

There are many things

In life worthwhile:

A helping hand,

A cheerful smile,

Familiar voices,

Laughter rare,

A listening ear

To share a care.

Yet one thing stands

From all apart.

It means so much—

"Tis a thankful heart.

Geraldine Nicholas
Scarborough, Ontario, Canada



Photo by The Costas

Broken toys,
broken promises,
a dead kitten,
a failed contest:

All a part of the fabric of life—
But it is Thanksgiving.

With broken toys,
broken promises,
a dead kitten,
a failed contest
an acknowledged part
of the fabric of life,
is there any reason to give thanks?

We are so accustomed to giving thanks
in terms of old clichés,
let us look clearly, closely at life
as we know it to be
and try to determine if
we really have reason
to give thanks.

Broken toys.

When I fell and tore my kite, I could not enter the
contest. Do I give thanks for the closing of a door?
Can closed doors be blessings?

Often when the familiar expected doors close, we
are compelled to find new and wider ones.

WHAT IS THANKSGIVING?

Broken toys could be blessings.

—Couldn't they?

Broken promises.

He had promised to let me be the leader. But when Chuck opposed me, he backed down and put it to a vote. Do I give thanks for broken promises? Can broken promises be blessings?

Often opposition forces us to pull out our best when otherwise we would have been satisfied with mediocrity.

Broken promises could be blessings

—Couldn't they?

A dead kitten.

He was grey and white. I loved him dearly. I didn't want to live when he died. Do I give thanks for a dead kitten? Can a dead kitten be a blessing?

Often when we are compelled to face facts, shoulder impossible loads, meet unexpected demands, we find a new source of strength that gives us power.

A dead kitten could be a blessing

—Couldn't it?

A failed contest.

I worked to win first. But I didn't. They gave me a third-place ribbon. But I threw it away. I wanted to win first. Do I give thanks for a failed contest? Can

a failed contest be a blessing?

Often defeats make us humble,
losses make us cautious,
and the suffering makes us alert
to new goals.

It is by struggling that we grow.

It is by overcoming that we are strong.

A failed contest could be a blessing

—Couldn't it?

What is Thanksgiving?

A time of anthems,
majesty, and glory.

But life isn't all
anthems, majesty, and glory.

But in spite of this fact,
Thanksgiving still permeates our lives.
For even the drab, painful bits of life we find reason
for praise

—and in the discovery, we learn that these,
drab and painful though they are,
may have contributed more to our
happiness than the anthems, majesty, and glory.

"In every thing give thanks."

—RUTH VAUGHN
Oklahoma City

editorially SPEAKING

By W. T. PURKISER

Christians "In Order That" or "Because of"

Someone has said that there are two kinds of Christians. There are Christians "in order that." And there are Christians "because of."

Christians "in order that" are those who serve God for what they think they can get out of it. They look upon religion as a means to an end.

Such people are impressed by the argument that Christian ways of thinking are dynamic and life-building. They are success-motivated. Unlike the man Job in the Old Testament, they do not "fear God for nought."

Let it be said that Christian ways of thinking are dynamic and life-building. Christian principles do lend themselves to "peace of mind," "possibility thinking," and success in life.

The thing is, these are by-products. When they are made the main motivation, the whole business becomes self-defeating.

Christians "in order that" easily become fair-weather sailors. When the storm comes, they head for shore.

Christians "because of" live with a deep sense of gratitude for what God has done for them. They serve Him without first asking, "What do I get out of it?" They love Him because He first loved them.

This is the true expression of thanksgiving. To give thanks in word is better than not to give thanks at all. But to give thanks in deed by grateful obedience is the kind of thanksgiving that is real and rewarding.

It is an old saying that "thanksgiving" should become "thanksgiving." But it is still true. The "thanks" we live is more important than the "thanks" we give.

The Book of Job has many lessons for us today. But first among them is the fact that some people do "fear God for nought."

Satan claimed that "all that a man hath will he give for his life." But Job proved he was not for sale at any price.

Christians "because of" have set sail for the other shore without thought of ever turning back. When

storms come—as they always do—they just keep on going. With them, instead of "Safety first" it is "The Saviour first."

The paradox is that Christians "because of" get what they do not put first, while Christians "in order that" usually lose it all. But then, Jesus said it was that way: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:24). □

Faith in the Living God

Precisely at the time when strong faith in the living God is most needed, there is a rising tide of confusion and doubt on the question.

The "death of God" movement did not last long as a movement. But it cast a long, dark shadow across the instinctive faith of the common man.

We have come to expect atheism in Marxist and Communist circles. It comes as something of a jolt to find it advocated by bishops, churchmen, and professors in theological schools.

We may readily admit that evidence for faith in God is not so compelling as to destroy man's freedom to reject it. But we should not forget that the evidence is always sufficient so that faith in the living God does not violate intellectual honesty.

We have never wavered in our faith "in one eternally existent, infinite God, Sovereign of the universe"—as we express it in our Articles of Faith. We have not always been as ready as we ought "to give an answer to every man that asketh . . . a reason of the hope that is in" us (I Peter 3:15).

The question, "Why do we believe in God?" may be answered in various ways.

One way is to point out that the universe we live in shows no signs of being eternal and self-caused. Every event requires an adequate cause to explain it.

All of what we call "nature" appears to be tied together in a network of cause and effect. It is only reasonable to believe that before and behind the whole time-space series of cause and effect there is a supreme First Cause.

A noted university professor of biology has

To give thanks in word is better than not to give thanks at all. But to give thanks by grateful obedience is the kind of thanksgiving that is real and rewarding. It is an old saying that "thanksgiving" should become "thanksliving." But it is still true.

stated that to suppose such a universe as this could just happen by chance is as unreasonable as to suppose that an unabridged dictionary could come from an explosion in a printshop.

Rather than being objective and sophisticated, dogmatic denial of the existence of God is an example of pathetic credulity—"faith" that blind law or chance could give rise to an ordered and coherent universe.

Then there are the almost innumerable examples of adaptation or design we find in the world science explores. Its parts fit or mesh together. When means are adapted to ends—when the "key" fits the "lock"—the simplest explanation is that behind both key and lock is intelligent purpose.

Belief in God becomes even more reasonable when we turn from the realm of sub-human nature to the rational and moral character of humanity.

On any scale of values, the highest order of living beings are those we call human. Man is marked by abilities far beyond those of lower forms of existence.

Human beings are not only conscious—aware of their environment; they are self-conscious—aware that they are aware. People have the ability to consider and weigh alternatives and to choose between them.

We evaluate our experiences not only in terms of pleasant or unpleasant, but in terms of good or evil, right or wrong. We have the power of abstract thought, of creative imagination, of inventiveness and ingenuity.

To deny the reality of God means that atoms and molecules—none of which have the characteristics of what we call "life"—have in some way impossible to explain become the source of living organisms and finally of the human minds as far above them as the heavens are higher than the earth.

Unbelief assumes that the lower has produced the higher. Matter has somehow "created" mind. Chaos has produced order. For most people, such claims as these actually demand a far greater amount of "faith" than to believe in God.

Belief in God is also the best explanation for what multitudes of the finest people in the world actually experience in their lives.

Men and women whose word would be accepted in any court in the land, and whose truthfulness is unquestioned by their neighbors and friends, humbly yet consistently bear witness to an encounter with God in their lives that has changed their whole direction and has become for them one of the most memorable experiences they have had.

Not all people find God, to be sure. But the "negative testimony" of those who do not themselves experience the reality of God does not disprove the positive testimony of those who do. The statement of a blind man that he sees no trees in the yard does not prove those people mistaken who do see them.

To find God makes some special moral demands: turning away from everything seen to be evil, humility, exposure to the truth of the gospel, prayer, and faith that accepts the offer of forgiveness and new life.

Not everyone is willing to respond to the gospel when he hears it, and not everyone hears the gospel as it is. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

But multitudes in every age and clime and every possible walk in life have, and do testify that the reality of God is as certain to them as their own existence.

They may not define their experiences in every particular exactly as others do. They may not "have all the answers" to questions about the meaning of their faith.

Often they have to say as did the man in the Temple, "Whether he be a sinner or no, I know not" (John 9:25)—that is, "I don't understand all about the mystery of His nature."

But they all say as did this man born blind, "One thing I know, that, whereas I was blind, now I see." And that, after all, is where faith must finally come to rest. □

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 ♦BELL, JAMES & JEAN. (C) Box 776, Bethany, Okla. 73008
 ♦BELL, WAYNE. (C) P.O. Box 33, Blevins, Ark. 71825
 ♦BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33569
 ♦BERTOLETTI, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
 BETTCHER, ROY A. (C) 3212 4th Ave., Chattanooga, Tenn. 37407
 ♦BILLINGS, HARLEY. (C) Prescott Valley, Ariz. 86301
 BOGGS, W. E. (C) c/o NPH*
 ♦BONI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537
 ♦BONI, R. W. (R) Box 2262, Bethany, Okla. 73008 (Full-time after Jan. 1)
 BOLLING, C. GLENN. (C) c/o NPH*
 ♦BOND, GARY C. (C) R. 1, Lockport, Ill. 60441
 BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., # 3, Alhambra, Calif. 91801
 ♦BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205
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 BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
 ♦BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801
 ♦BRAUN, GENE. (C) 1706 Montego Dr., Springfield, Ohio 45503
 ♦BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914
 ♦BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914
 BROWN, ODELL A. (C) c/o NPH*
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 ♦BYERS, CHARLES F. & MILDRED. (C) 1856 Valley St., N. W., Cedar Rapids, Ia. 52405
 CARLISLE, HAROLD. (C) 1800 1st St., Palacios, Tex. 77465
 ♦CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
 CHAMBERS, LEON. (C) 107 Lakewood Cir., R. 10, Gadsden, Ala. 35901
 ♦CHAPMAN, W. EMERSON. (C) c/o NPH*
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 CLINE, JERRY. (R) 312 W. Meade Ave., Bowling Green, Ky. 42101 (Full-time)
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 COOK, DON E. (C) c/o NPH*
 ♦COOK, LEON G. & MARIE. (C) c/o NPH*
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 ♦COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl. Indianapolis, Ind. 46201
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 ♦CREWS, HERMAN F. & MRS. (C) c/o NPH*
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 ♦DeFRANK, JOSEPH. (C) Box 342, Barberton, Ohio 44203
 DeLONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867
 ♦DENNIS, DARRELL & BETTY. (C) c/o NPH*
 ♦DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind. 46203
 DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
 ♦DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*
 ♦DONOHOE, DONALD & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374
 ♦DUNNIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
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 DUNNINGTON, DON. (R) 6834 Oak St., Kansas City, Mo. 64113
 ♦EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*
 ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654
 ♦EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
 ♦FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370
 ♦FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*
 FERGUSON, JOHN R. (C) 8290 Race, Denver, Colo. 80229
 ♦FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
 ♦FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
 FINKBEINER, A. J. (C) c/o NPH*
 ♦FISHER, WILLIAM. (C) c/o NPH*
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 FOWLER, PAUL & SANDRA. (C) c/o NPH*
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 GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
 ♦GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind. 47714
 ♦GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
 ♦GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
 ♦GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117
 ♦GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
 ♦GORMANS, THE SINGING (CHARLES & ANN). (R) 5125 Patterson Dr., Louisville, Ky. 40219 (Full-time)
 GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasadena, Calif. 91104
 GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
 ♦GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 ♦GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
 HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
 HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
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 HEGSTROM, H. E. (C) c/o NPH*
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 HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
 HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
 ♦HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguar Dr. Pasadena, Calif. 91107
 HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
 HOECKLE, WESLEY. (C) Vaky St., Corpus Christi, Tex. 78404
 HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
 HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097

HOOD, GENE. (C) c/o NPH*
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 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HOODESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
 HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
 ♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
 HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
 HUGHES, HENRY B. (C) c/o NPH*
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 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
 ♦IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2 Vicksburg, Mich. 49097
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle- rrell, Pa. 15022
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
 ISEBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
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 JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
 KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
 ♦KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
 ♦KILLEN, ALLEN R. (C) c/o NPH*
 ♦KLEVEN, ORVILLE H. (C) 5926 Alessandro Ave., Temple City, Calif. 91780
 LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
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 ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 ♦LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
 LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LESTER, FRED R. (C) c/o NPH*
 LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
 LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
 ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhardt, Ind. 46514
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
 LIVINGSTON, J. W. (C) c/o NPH*
 LONG, WILMER A. (C) Fessenden, N.D. 58438
 ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
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 MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37208
 MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
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 MEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034
 ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
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 ♦MILLER, RUTH E. (C) 111 W. 48th St., Reading, Pa. 19606
 MILLHUFF, CHARLES. (C) c/o NPH*
 MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
 MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
 MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster Md. 21157

MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
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NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
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NEUSCHWANGER, ALBERT. (C) c/o NPH*
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PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
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PICKERING FAMILY. (C) c/o NPH*
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PITTEGGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
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POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
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PRICE, JOHN. (C) c/o NPH*
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ROBISON, ROBERT, & WIFE. (C) Healers, W. Va. 26627
RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
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SLACK, DOUGLAS. (C) R. 2, Vevey, Ind. 47043
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SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouche, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
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THOMAS, FRED. (C) c/o NPH*
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
THOMPSON, WILLIAM E. (C) 8050 S.E. Madison, Portland, Ore. 97215
TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren Ohio 44483 (full-time)
VANDERPOOL, W. I. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
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WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401
WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
WOODWARD, GEORGE P. (C) c/o NPH*
WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

DECEMBER SLATE

(As reported to Visual Art department)

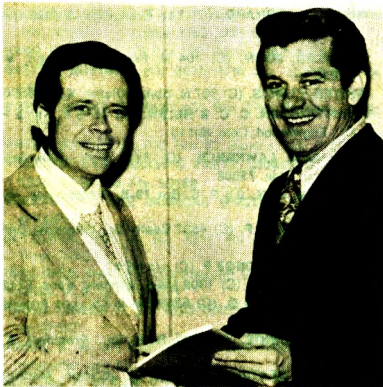
ANDREWS: Easton, Md., Dec. 6-12
 ARMOLD: Electra, Tex., Dec. 7-12
 BAILEY, C. D.: Winamac, Ind., Dec. 6-12
 BASS: Irving, N.Y., Dec. 6-12
 BATTIN: Lubbock, Tex., Dec. 7-12
 BOHI: Flint, Mich. (South), Dec. 7-12
 BONE: Kent, Wash. (Meridian), Dec. 6-12
 BROWN, ROGER: Morrystown, Ind., Dec. 6-12
 CARLISLE: Clute, Tex., Dec. 1-5
 CLARK, GENE: Morenci, Mich., Dec. 6-12; Mason, Ohio, Dec. 27—Jan. 2
 COOK, DON: Filer, Idaho, Nov. 28—Dec. 8
 COOK, L. & M.: Curtsville, Pa., Dec. 7-12
 CORBETT: Huntington Beach, Calif., Dec. 7-12
 CREWS: Warsaw, Mo., Dec. 7-12; Erie, Kans., Dec. 13-19
 DARNELL: Fairland, Ind. (Triton Central), Dec. 2-12; Findlay, Ohio, Dec. 13-19
 DAVIS: Paoli, Ind. (Wes.), Dec. 1-8
 DENNIS, D. & B.: Newcomerstown, Ohio, Dec. 2-12; Rockville, Ind., Dec. 14-19; Cuba, Ill., Dec. 28—Jan. 2
 DUNMIRE: Osceola, Ark. (1st), Dec. 10-12; Lenoir City, Tenn. (1st), Dec. 14-19
 DUNNINGTON: Des Moines, Ia. (Eastside), Dec. 27—Jan. 2
 EMSLEY: Hamburg, N.Y., Dec. 1-12; Rome, N.Y., Dec. 13-19
 FELTER: Macedonia, Ohio, Dec. 6-12
 FILES & ADAMS: Wyomissing, Pa. (Calvary), Dec. 7-12
 FORD: Burgettstown, Pa., Dec. 3-12; West Sunbury, Pa. (Claytonia), Dec. 13-19
 FREEMAN: Little America, Ill. (Union), Nov. 29—Dec. 12
 GAWTHORP: Decatur, Ill. (Oak Grove), Dec. 1-12
 GORMAN: Clarkson, Ky., Dec. 31
 GREEN: Jackson, Miss. (1st), Dec. 7-12

GRIMSHAW: Lake Grove, Ore., Dec. 7-12
 HEASLEY: Oklahoma City, Okla. (May Ave.), Dec. 6-14
 HEGSTROM: Red Oak, Ia., Dec. 6-12; Atlantic, Ia., Dec. 15-19
 HOLLEY: Mt. Vernon, Ill. (1st), Dec. 6-12
 HOOD: Skiatook, Okla., Dec. 7-12; Mexico, Mo., Dec. 14-19
 HUFF: Benton, Ky., Dec. 7-12; St. Charles, Ill., Dec. 14-19
 HUNDLEY, JOHN: Chattanooga, Tenn., Dec. 6-12; Holton, Ind. (Independent), Dec. 13-19
 HUTCHINSON: Reading, Pa. (Hol. Assn.), Dec. 27—Jan. 2
 HYSOGE: Roanoke, Va. (East Gate), Dec. 7-12
 JANTZ: Auburn, Ill., Dec. 6-12
 JAYMES: Bluffton, Ohio, Dec. 1-12; Lewisburg, Ohio (Friends), Dec. 27—Jan. 2
 JONES: Mt. Juliet, Tenn., Dec. 6-12
 KELLY: Nokesville, Va., Dec. 6-12
 KEMPER: Culver, Ore., Dec. 2-12
 KILLEN: Concerts in Florida area, Dec. 7-12
 LANIER: Hagerstown, Md. (Community), Dec. 8-19
 LASSELL: Dayton, Ohio, Dec. 6-12; Deputy, Ind., Dec. 13-19
 LAW: Hennessey, Okla., Dec. 7-12
 LAXSON: Salem, Ill. (1st), Dec. 7-12
 LUSH: Tucson, Ariz. (Catalina), Dec. 1-5
 MANLEY: Roanoke, Ind. (Mt. Zion Meth.), Dec. 6-12; Fairborn, Ohio (Wrightview), Dec. 13-19
 MARTIN, PAUL: Alameda, Calif., Dec. 1-5; Dallas, Ore., Dec. 13-19; Sacramento, Calif. (Cordova), Dec. 27—Jan. 2
 MAYO: Muleshoe, Tex., Dec. 6-12
 McCULLOUGH: Pineville, La., Dec. 7-12; Roanoke, Ala., Dec. 16-19
 McNUTT: Concerts in Pennsylvania, Maryland, and Ohio
 MEREDITH: Wichita, Kans. (Ch. of God), Dec. 1-12; Sallina, Kans. (1st), Dec. 13-19

MICKEY: Ponca City, Okla. (St. Lukes), Dec. 6-12
 MILLER, RUTH: Ailenton, Pa., Dec. 1-5
 MILLHUFF: Flint, Mich. (South), Dec. 7-12; Middletown, Ind., Dec. 14-19 (a.m.)
 MOULTON: Post Falls, Idaho, Dec. 6-12
 MULLEN: Barrie, Ontario, Dec. 13-19
 MYERS, HAROLD: Battle Creek, Mich., Dec. 7-12
 NEFF: Nights of Music, Delaware and Maryland, Dec. 7-12
 NEUSCHWANGER: Camas, Wash., Dec. 6-12; Homedale, Idaho, Dec. 13-19
 PARR: Springfield, Ill. (Lincoln Land Church of God), Dec. 10-12
 PASSMORE: Three Rivers, Mich., Dec. 7-12
 PHILLIPS: Morrystown, Ind., Dec. 6-12
 PIERCE: Cayuga, Ind., Dec. 3-12
 POWELL, FRANK: Union, Ia. (Bangor Friends), Dec. 1-5; Oskaloosa, Ia. (Wright Comm.), Dec. 6-12
 PRENTICE: Benton City, Wash., Dec. 5-12
 PRICE, JOHN: Joplin, Mo. (1st), Dec. 6-12
 RAKER: Champaign, Ill., Dec. 6-12; Jerseyville, Ill., Dec. 13-19
 RICHARDS: Louisville, Ky. (Peniel Mission), Dec. 31—Jan. 2
 ROBISON: Clarksburg, W. Va. (Mission), Dec. 6-19
 SCHULTZ: Clinton, Okla., Dec. 6-12
 SERROTT: Pahokee, Fla., Dec. 6-12
 SMITH, C. H.: Memphis, Tenn. (Fraser), Dec. 7-12
 STAFFORD: West Des Moines, Ia., Dec. 1-12
 STRICKLAND: Tiffin, Ohio (1st), Dec. 6-12
 TOMPKINS: Heber Springs, Ark., Dec. 7-12
 TRIPP: Athens, Tenn., Dec. 14-19
 WARD: Woodbury, Ga., Dec. 9-19
 WEST: Pine Grove, Pa. (Wes.), Dec. 10-19
 WOODWARD: Mt. Pleasant, Pa. (Un. Meth.), Dec. 5-12
 WYRICK: Niles, Ohio, Dec. 6-12; Louisville, Ky. (Mt. Zion), Dec. 31—Jan. 2
 ZIMMERLEE: Towanda, Kans., Dec. 2-12



Twenty-nine black pastors took advantage of a scholarship program offered by the Department of Home Missions to attend summer refresher courses at Nazarene colleges serving their areas. The scholarship program provided travel expenses, tuition, and room and board for the pastors and was approved in January at the urgent request of the black ministers serving on the Negro advisory committee. Contributions to the scholarship fund received 10 percent special credit. Dr. R. W. Hurn, executive secretary of the Department of Home Missions; Dr. Leslie Parrott, president of Eastern Nazarene College; and Rev. Jack White, district superintendent on the New York District; pictured at left, were in Brooklyn, N.Y., to evaluate the nine weeks of Saturday classes offered by Eastern Nazarene College for black ministers in that area. The ministers agreed that the classes were very worthwhile.



Composer Otis Skillings (left) and Rev. Don Wellman (right), pastor of Denver First Church, discuss the new young-world musical "Love," authored by

Skillings. "Love" was premiered in Independence, Mo., last month by the Spurrlo singers of Detroit before an audience of approximately 3,000. Pastor Wellman, a member of the Church Music Commission, presented the gospel challenge and led in prayer during an intermission. "Love" is a successor to the earlier Skillings' production, "Life," which is still widely used in reaching unchurched young people. Both musicals are published by the Lillenas Publishing Company. Skillings, a Wesleyan, contrasts "Love" with current secular uses of the term: "They seem to end up with something inadequate because the answer isn't solely within ourselves. I believe that God is the Source of love. His love was best expressed through Jesus Christ. And He's big enough to help us solve our problems."

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MANC ADDS STAFF MEMBER

Mid-America Nazarene College, Olathe, Kans., has hired Rev. L. Eugene Plemons as assistant to the director of development Rev. L. E. Plemons assumed his college responsibilities in November. He had pastored the Richardson, Tex., church just prior to accepting the new assignment.



Rev. L. Plemons

Mr. Plemons will work in financial development, directing the college's program of wills, estate planning, and annuities, as well as giving attention to general financial procurement.

He has served the Church of the Nazarene for 19 years, pastoring churches in Texas, Arkansas, and Missouri. During his pastorates he has served as district church schools chairman and district NYPS president.

Rev. and Mrs. L. Eugene Plemons have two sons. The younger, Richard, age 16, will attend school in Olathe. Gary, age 19, is a freshman in college. □

MITCHELL HEADS BROADCASTERS

At the convention of the Midwest Chapter of the National Religious Broadcasters held in Chicago, October 11 and 12, H. Dale Mitchell, executive director of the Communications Commission, was elected president of the chapter for two years.



H. Dale Mitchell

The convention consists of some 700 men and women who are en-

gaged in gospel broadcasting in the north central states. It is an affiliate of the National Religious Broadcasters. □

IRISH NAZARENES SUFFER

Rev. Ernest A. D. Eades, pastor of the First Church of the Nazarene,

Belfast, Ireland, reports that Nazarene pastors and people have suffered adversely during current political strife in North Ireland.

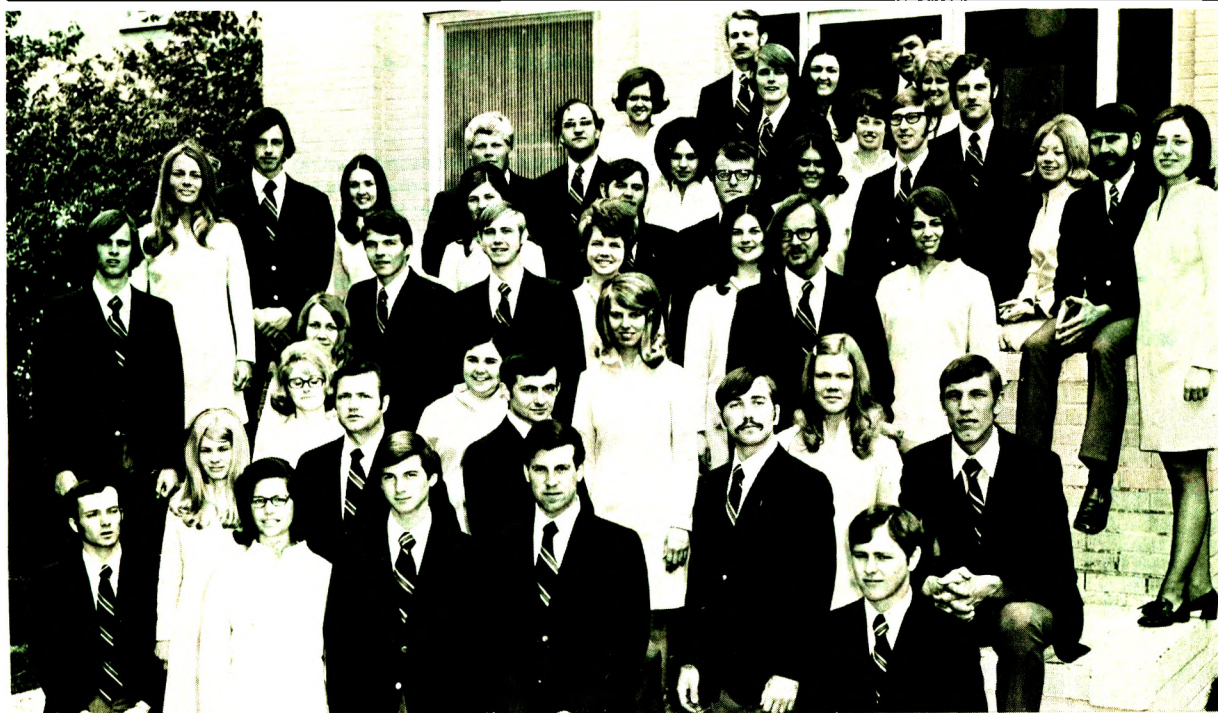
"Fear and intimidation are rampant," Pastor Eades wrote, "and security forces advise the citizens to remain indoors after sundown as far as possible."

The Ballymacarrett Church in Belfast suffered \$1,200 damage in the explosion of a terrorist bomb planted in an adjoining building.

The Lurgan church was the object of attempted arson. An incendiary device, discovered on the premises early one recent Monday morning by Pastor Kelvin Adams, failed to ignite fully. The building suffered only from smoke damage.

"Please pray for troubled Ireland, for all Christian workers, and especially for your Nazarene pastors who are seeking to minister in these difficult times and circumstances," Mr. Eades wrote. □

NNC Choir Experiences Europe



Last summer thousands of American students traveled to Europe. Some went to be where the action is or to see the sights; many went just for something new to do.

Forty-two students from Northwest Nazarene College, Nampa, Idaho, also toured Europe last summer for three weeks. They visited all the right places like Westminster Abbey, Big Ben, Beethoven's birthplace, Brussels, Amsterdam, and London; they saw castles and towns hundreds of years old.

But with all this the Crusader Choir, under the direction of Dr. M. Bloomquist, did something that very few Americans in Europe have done.

They gave.

In cathedrals, on boats, and in town squares they sang the message

of God's love and His plan of salvation. They sang with an enthusiasm that cut through language and culture barriers. They sang with such artistry that one European journalist, who was a stranger to the Nazarene church, gave them rave reviews and especially commended them for their effectiveness in communicating the message of their songs.

The European Nazarenes felt God's Spirit through the choir. Maybe it was because the choir had written ahead to the churches telling them not to worry about housing or food or offerings. Or maybe it was because they knew that American college kids had asked to sing for them when they could have been satisfied to sing in places like Westminster Abbey and Weslev Chapel.

Whatever the reasons, the Naz-

arenes of Europe, who have a reputation for being unemotional, responded to the choir's singing with hearty "Amens" and enthusiastic applause during and after almost every number.

The choir's last stop was in Lieden, Holland, where 70 contacts were made for the new Church of the Nazarene there.

At the end of the summer thousands of American tourists came back home from Europe. Most of them came back considerably poorer than when they left. The Crusader Choir came back considerably richer—richer in experiences of friendships and hardships and rich in the knowledge that God has used them.

—By Mike Wiebe
NNC Crusader Staff



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IN GOD WE TRUST

Eight patriotic arrangements by Otis Skillings as presented by the Spurr-lows at the White House, Thanksgiving Day, 1970. Includes "In God We Trust," "I Am Thankful to Be an American," "The Heart of America," "We Need More Love," "My Prayer for You, America."

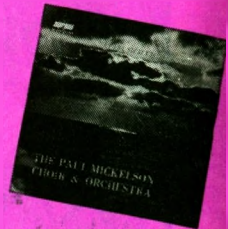
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GI-109 Tie Bar (1 1/4" long)
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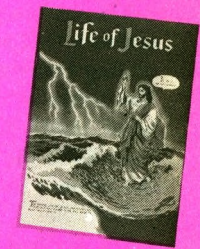
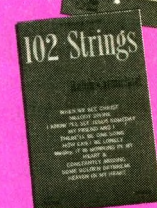
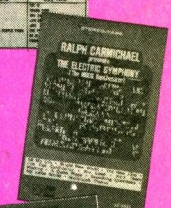
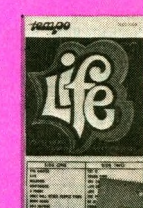
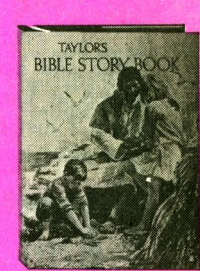
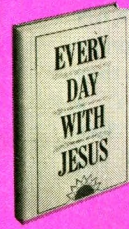
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PRO & CON

Pro: "Moving Beyond Legalism"

It is indeed refreshing to read and reread Tom Nees's healthy, whole-hearted stand for maintaining the spirit of the *Manual*, ancient landmarks, and our convictions regarding a holy life-style regardless of the times.

May his tribe increase!

I refer to "Moving Beyond Legalism" in the October 13 issue of the *Herald of Holiness*.

—EARL E. MOSTELLER
Campinas, Brazil

Pro: Moving Nazarenes

She and her children visited our church in Van Nuys, Calif. That is where I met her several years ago. Soon after her visit she moved her

family to a small town in central California.

I immediately notified our Department of Evangelism's "Moving Nazarenes." This department of the church made the contact with the local Nazarene minister about the new family in his area.

A visit was made by the pastor, and the family began to attend the church. Soon after, the lady accepted the Lord Jesus Christ as her Saviour at a Nazarene altar of prayer. Her mother told me she had a beautiful relationship with God.

Several weeks ago I learned that she passed away peacefully with a glowing testimony of God's redeeming love.

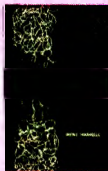
Thank God for the Department of Evangelism's "Moving Nazarenes" service and its impact on thousands who are saved to the church through its efforts. Thank God for the Nazarene pastors who do the follow-up when they receive information about new families in their communities. May all of us be faithful in reporting "Moving Nazarenes."

—CLARENCE J. BARROWS
California

BOOK CORNER

ORDINARY DAYS WITH AN EXTRAORDINARY GOD: PRAYERABLES II

By Irene Harrell.
Waco, Tex.: Word Books, 1971. 125 pages, \$3.95.



Looking for a well-written, homey, everyday-sort-of-event devotional? You'll find this in Irene Harrell's 52 short, pithy selections.

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The *Ordinary Days with an Extraordinary God* is a skillful way of presenting *Prayerables II* by the author. The truths of these prayers are centered mostly in lessons that have come from the events in the lives of the author's six children.

Example:

Tommy had broken his collarbone

and spent some time in the hospital. Then developed a case of tonsillitis. After returning home he teased to be allowed to get out of bed. His mother wanted to help him.

He shrugged her hand away and said, "You don't need to help me; I can do it by myself."

"He took one tentative step away from the bed, and then another. When he began to sway, his voice wavered too.

"'I don't feel like myself—' he said, as his knees buckled under him. He didn't protest as I caught him and helped him back to bed."

In the prayer Mrs. Harrell writes: "O Lord, how many times I have known, 'I don't feel like myself,' when I've tried to do something without inviting or permitting you to help me! Forgive my stubborn independent streaks. Make me ever to know that 'Thou hast made us for Thyself and I cannot be my true self until I let you keep me from falling. In Jesus' holy name. Amen."

This 125-page book would make a neat gift for any adult.—BERTHA SPRENGER.

This book may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

1971 REVIVAL SUMMARIES

EVANGELISTS GEORGE AND CHARLOTTE DIXON saw 136 seekers find help during a meeting with the Walker-Dixon Gospelaire. The meeting was held in the Dixons' tent at Elmsdale, Prince Edward Island, Canada.

A report from the Freeport, N.Y., church stated that many souls sought and found spiritual help during a meeting with the Walker-Dixon Trio. □

THE NORTHWEST DISTRICT SENIOR HIGH CAMP with 288 teens present experienced revival. Altars were lined with seekers several times. Rev. Jerry Ketner, professor at Nazarene Theological Seminary in Kansas City, was the special camp worker. Several churches on the district reported outstanding altar services when the youth returned. □

THE ANNUAL CAMP MEETING for the Los Angeles District drew record crowds late last summer. Scores sought the Lord at the altars. Rev. Reuben Welch and General Superintendent Eugene L. Stowe were the special workers. □

STUDENTS FROM EASTERN NAZARENE COLLEGE, Quincy, Mass., saw outstanding results as they ministered at Vermontville, N.Y., a small city with a population of 300. The students are members of the Evangelistic Association of the college. There were 25 people who found spiritual help at the altar during the one day of special services. It was the beginning of six consecutive Sundays of evangelism in the Vermontville church. □

EVANGELIST AND MRS. ASA SPARKS reported outstanding revivals earlier this year in the Lithopolis, Ohio, church and at the Cincinnati Fairfax Church. There were outstanding results in both of the Ohio churches. □

A NEW CONCEPT IN REVIVAL was promoted by District Superintendent Nicholas A. Hull, Southern California District, through an eight-day revival at the Costa Mesa (Calif.) church. Dr. Hull engaged the volunteer services of seven strong preachers on the district to each preach one night of the revival, con-

tributing their time and ministry. He preached on the closing Sunday morning. The meeting was called "a tremendous success." Rev. Clive Williams is pastor. □

EVANGELIST DENNIS E. WYRICK reported outstanding midyear meetings at three Charleston, W. Va., churches—Charleston Davis Creek

with Rev. John J. Hancock, Charleston Northside with Rev. Ray E. Whiteman, and South Charleston Grace with Rev. Harold Runyan. □

FIFTY-ONE SEEKERS found spiritual help at a revival this year in the Stonington, Me., church held by Rev. John Cayton, pastor of Portland (Me.) First Church. □

TEN WEEKS OF PRAYER involving prayer-cell groups preceded a revival at the Fairborn (Ohio) Wright View Church. One hundred and seventeen souls bowed at the altar. A large percentage of these were new converts who later joined the church. Attendance averaged over 300 each evening. Rev. Forrest McCullough was the evangelist and Wally and Ginger Laxson were singers. □

A THREE-WEEK REVIVAL MEETING with the Malone Family was held at the Canton (Ill.) Maples Mill Church this year. A total of 70 seekers responded during the meeting. Rev. Glenn A. Jordan is pastor. □

WHEN THE SCHEDULED evangelist could not come to the Mount Juliet, Tenn., church because of illness, God used the ministry of Rev. Carl Brown from Lebanon (Tenn.) First Church and the Messengers Trio from Lebanon. Many souls responded to altar invitations and were saved and sanctified. The pastor at Mount Juliet is Rev. Stannard E. Phelps. □



Children from the Cullman church await the airplane ride—a reward for faithful attendance.

A KIDS' KRUSADE was held during the summer at the Cullman (Ala.) First Church. The magician-evangelist was Rev. Asa H. Sparks. During the meeting 25 children received

spiritual help. Every child who attended all services was given a free airplane ride. John W. Lancaster is pastor. □

Christmas Is Coming!

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For complete information see pages 24 and 25.

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_____	M-1652	6.95	_____	M-1921	5.95
_____	M-1653	6.95	_____	M-1922	5.95
_____	TR-2250	9.95	_____	M-1923	5.95
_____	TR-2251	19.95	_____	M-1924	5.95
_____	TR-2252	19.95	_____	GI-495	4.95
_____	L-7015	4.98	_____	BL-1176	.39
_____	MB-237	1.95	_____	BL-1173	.39
_____	L-2064	4.98	_____	BL-1174	.39
_____	TA-2064	6.95	_____	BL-1175	.39
_____	MB-211	1.95	_____	BL-1177	.39
_____	GI-284B	5.95	_____	BL-1178	.39
_____	GI-284G	5.95	_____	BL-1179 (Set)	2.25
_____	GI-284R	5.95	_____	TAYLOR'S . . .	6.95
_____	GI-107	1.25	_____	L-7008	4.98
_____	GI-109	1.25	_____	TA-87008	6.95
_____	GI-110	1.25	_____	TA-7008	6.95
_____	GI-111	1.25	_____	L-5541	5.98
_____	PI-105	1.25	_____	TA-5541	6.95
_____	PI-106	1.25	_____	TA-5541C	6.95
_____	GI-108N	2.50	_____	L-74027	5.98
_____	B-77XN	14.95	_____	TA-4027	6.95
_____	B-77XBN	14.95	_____	TA-4027SC	6.95
_____	B-77XRN	14.95	_____	THE LIFE . . .	1.00
_____	B-78XN	19.50	_____	LUKE (BBC)	
_____	B-78XGN	19.50	_____	—page 28	1.50
_____	B-78XRN	19.50	_____	BIBLES—cover 4	
_____	TR-50	10.95	_____	List desired numbers below	
_____	TR-52	14.95	_____	_____	
_____	TR-53	19.95	_____	_____	
_____	TR-51	5.95	_____	_____	
_____	GI-6010	1.25	_____	_____	
_____	GI-6011	1.25	_____	_____	
_____	GI-6012	1.25	_____	_____	
_____	GI-6013	1.25	_____	_____	

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City _____
State/Province _____ Zip _____
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THE BLEVINS (ARK.) BELLS CHAPEL experienced a revival with Jimmy Dell of Phoenix as evangelist. Pastor Wayne Bell stated in his report—"The highlight of the revival was an assembly program at the Blevins High School where all but a handful of the entire student body came forward to show their acceptance of Christ as their personal Saviour." There were seekers in most of the services. □

IN A MEETING AT THE ALBANY (ORE.) FIRST CHURCH there were a dozen first-time conversions during a meeting with Rev. Mark Jensen. Many others were sanctified during the meeting held earlier this year. □

REV. AND MRS. E. J. BOWERS and their son, Sam, were special workers in a revival at Sarcoxie, Mo. They made numerous calls in the community. There were 10 seekers during the meeting and five people joined the church on profession of faith. Leota Shierrey is pastor. □

PASTOR JACK B. LOWE, Hooker, Okla., conducted a meeting in his

own church during the summer. There was not one barren altar service. Mr. and Mrs. Gene Grate from Bethany Nazarene College, Bethany, Okla., assisted in the music. □

A REVIVAL SPIRIT on the Frank, W. Va., church continuing over two-and-one-half years has resulted in numerous spiritual commitments. The Sunday school enrollment rose 150 percent and the average attendance rose 148 percent over the same period. Total giving increased 50 percent and needed building improvements have been realized. □

EVANGELIST T. E. HOLCOMB conducted an eight-day revival at the Angleton, Tex., church. Adults, youth, and children prayed through to spiritual victory. An attendance record was set on the final Sunday of the campaign with a rally-day emphasis. Tommy R. Story is pastor. □

THIRTY SOUGHT THE LORD during a meeting at the Ludington, Mich., church conducted by Rev. Leonard Hubartt of Huntington, Ind., as evangelist. Ralph W. Fisher is pastor. □

REV. AND MRS. G. F. UNDERWOOD of Warren, Ohio, conducted a revival meeting in the Pleasantville, Ohio, church. There were five seekers. The church reached new people during the campaign and gained one new family. J. W. Simons is pastor. □

MOVING MISSIONARIES

Rev. and Mrs. Thomas Ainscough, 5A Kingsmead Close, Selly Oak, Birmingham 29, England.

Rev. and Mrs. John Armstrong, 26 Ridley Ave., Norwood, Pa. 19074.

Rev. and Mrs. Jack Barnell, 695 Cherokee Dr., Bourbonnais, Ill. 60914.

Rev. and Mrs. Peter Burkhart, 719 Sherman Ave., Nampa, Idaho 83651.

Miss Fairy Cochlin, Manjacaze, via Lourenco Marques, Mozambique, Africa.

Miss Jean Darling, Reynolds Memorial Hospital, Washim, Akola District, Maharashtra, India.

Rev. and Mrs. Armand Doll, C.P. 1399, Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Kenneth Jones, Apartado 4950, Miraflores, Lima, Peru, South America.

Miss Edna Lochner, 1018 DeGroff St., Fort Wayne, Ind. 46808.

Rev. and Mrs. Earl Morgan, P.O. Box 224, Nazareth, Israel.

Miss Carolyn Myatt, Reynolds Memorial Hospital, Washim, Akola District, Maharashtra, India.

Rev. and Mrs. Kenneth Singleton, P.O. Box 331, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. Oscar Stockwell, Manjacaze via Lourenco Marques, Mozambique, Africa.

MOVING MINISTERS

Clyde C. Dawson from Amarillo (Tex.) First to Huntington (Ind.) First.

Clarence Dishon from Granite City (Ill.) St. Paul to London, Ohio.

R. W. Gillespie from Mantario, Saskatchewan, Canada, to Huntington, Quebec, (Canada) Franklin Centre.

Leo Guffnett from Seattle West to Snohomish (Wash.) Clearview.

Bobby Hambrick from Glens Fork, Ky., to Parsons, W. Va.

Earl R. Hardyman from Cherry Grove, Mich., to Kalamazoo (Mich.) South.

John S. Hooper from Sharon, Okla., to Laverne, Okla.

Kenneth L. Jenkins from Montebello, Calif., to Manteca (Calif.) East.

I. W. Justice from Jacksonville (Fla.) Central to Ft. Pierce, Fla.

Ben B. Kaechele from Kitchener, Ontario, Canada, to Sault Ste. Marie, Ontario, Canada.

Donald Keith from Orbisonia, Wash., to Newfoundland (Canada) St. Johns.

Delbert B. King from Pueblo (Colo.) Fairmont to Marshall (Tex.) First.

Bill W. Lewis from Lawton (Okla.) First to Bloomington (Ind.) Broadview.

Roy A. Litsey from Seattle Crown Hill to Kelso, Wash.

John P. McIntosh from Phoenix Westdale to Corpus Christi (Tex.) First.

Alfred T. Moye, Jr., from Trevecca Nazarene College, Nashville, to Oxford, Miss.

Robert Noah from Knowles, Okla., to Corning, N.Y.

Kenneth L. Robinette from Hollydale, Calif., to Hawthorne, Calif.


E. Ray Savage from Monticello, Ky., to Amelia, Ohio.

V. J. Shelter from High Point (N.C.) First to New Lenox, Ill.

Louis W. Stubbs from Portland, Tenn., to Sligo, Pa.


Robert C. Vlsar from Pomeroy, Wash., to Greenville (Tex.) First.

Gene Welch from Stillwater (Okla.) University to Omaha Central.



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DEAN MUNRO VISITS SCHOOLS



Dr. Shelburne Brown, president, Pasadena College; Miss Bertha Munro.

Professor Bertha Munro, dean emeritus of Eastern Nazarene College, has just concluded a tour of 10 of the institutions of higher education in the Church of the Nazarene.

Beginning at Olivet Nazarene College on October 7, Miss Munro visited Trevecca Nazarene College, Mid-America Nazarene College, Nazarene Theological Seminary, Bethany Nazarene College, Nazarene Bible College, Pasadena College, Northwest Nazarene College, Canadian Nazarene College, and Mount Vernon Nazarene College.

On each campus Dean Munro spoke to the faculty on the challenging task which faces Nazarene educators, drawing illustrative material frequently from her autobiography, *The Years Teach*. Many expressions of genuine appreciation for her message came especially from younger instructors who were meeting her and hearing her for the first time.

She was accompanied by Secretary of Education Dr. Edward S. Mann and Mrs. Mann. Also present on the tour and contributing heavily to help underwrite the expense of the project were Mr. and Mrs. John M. Warren of Collingswood, N.J., both former students of Dean Munro. It was Mr. Warren who was largely responsible for Dean Munro's writing her autobiography.

Dean Munro's message to the faculty was entitled "The Glory of Our Job." She dealt with "The Glory of the Vision," "The Glory and the Agony," and "The Glory of Our Charge." One quotation from her message is: "Only a firm adherence to God as revealed in His Word, and

to the Word which reveals Him, will keep anyone from drifting to solitary, shoreless seas of doubt, barren as the foam and changeable as the crumbling, restless waves ('The Threefold Cord')."

Miss Munro expressed her delight at the morale and dedication she found among the teachers and administrators on the campuses she visited. □

PATIENCE PAYS IN PURCHASE OF HAWAIIAN CHURCH SITE

It took 11 years of searching but the Church of the Nazarene at Aiea in Hawaii has finally found a place to meet.

Rev. W. Lee Gann, district superintendent, reports signing a contract on behalf of the congregation even though the area is slated for redevelopment and the lease is subject to 30-day notice of cancellation.

The search for a location for the church in Aiea began in 1960 and was carried on by three district superintendents. "For more than seven years I personally searched for property and talked with real-estate people," reports Rev. W. L. Gann, "but in order to conform to existing building codes, the cheapest parcel of property which has become available, undeveloped and on a very steep mountainside, was approximately \$100,000."

Rev. W. L. Gann continues, "Patience, faith, work, and hope have been rewarded as I have watched this congregation work to make this new location presentable, even though they know they can be evacuated at any time with only 30 days' notice.

"It is our sincere hope that when Nazarenes everywhere think of Hawaii they will not think only of our sun-drenched tropical beaches dotted with waving palms and bikini-clad sun-worshippers, but can see the need of praying for some miracles which will enable us to more effectively evangelize this highly transient population in a holiday atmosphere which does not lend itself to many thoughts of spiritual need."—Department of Home Missions. □

NEW EDITOR FOR NAZARENE PREACHER

We're pleased to announce that Dr. James McGraw, professor of practices, Nazarene Theological Seminary, Kansas City, was nominated by the Board of General Superintendents and approved by the Department of Publication via mail vote to be the new editor of the *Nazarene Preacher*.

Dr. Richard Taylor, who has been serving as editor since 1964, tendered his resignation effective December 31, 1971.

Dr. Taylor has been contemplating this move for some time because of his full teaching load at the seminary and heavy preaching schedule. The extra responsibilities as editor precluded his working on some permanent writing assignments that he has received from the Book Committee.

Dr. McGraw is a graduate of Bethany Nazarene College, Bethany, Okla. He received his M.A. degree from Texas Christian University and his Ph.D. from



Dr. James McGraw

the University of Kansas in counseling and speech communication. Prior to joining the the seminary staff in 1953 he served as assistant to the president and dean of the school of religion at Northwest Nazarene College, Nampa, Idaho.

Before entering the educational field, Dr. McGraw was in the pastoral ministry, serving churches mainly in the south and western parts of the United States.

The *Nazarene Preacher* is in its forty-sixth year of publication. Previous editors were: Dr. James Chapman, Dr. D. Shelby Corlett, Dr. L. A. Reed, and Dr. Norman Oke.—M. A. (Bud) Lunn, Executive Secretary, Department of Publication. □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

November 28—"Thanksgiving Unlimited!"
December 5—"Instant" Salvation"
December 12—"It's Time to Look at the Map!"
December 19—"God—Incognito"

VITAL STATISTICS

DEATHS

ASA CUSTER, 64, died Aug. 20 in Syracuse, Okla. Funeral services were conducted by Rev. M. C. Larimore. He is survived by his wife, Thelma.

LOUIS ALBERT KLEMNE, 72, died Sept. 6 in Enid, Okla. Services were conducted by Rev. Harold Fleschman. He is survived by his wife, Angie; one daughter, Lucille Moyer; two sons, Cornelius and Kenneth; four grandchildren; two great-grandchildren.

EARL J. FRALEY, 80, died Oct. 2 in Ashland, Ore. Funeral services were conducted by Rev. Ian Robertson and Rev. Furman Harris. He is survived by his wife, Gertrude; two daughters, Mrs. Theima Mead and Mrs. Janet Jackson; two sons, Earl J. and David; 15 grandchildren; and two brothers.

KITTY LEE McCASTAND PERKINS, 70, died Sept. 29 in Fairview, Tenn. She is survived by her husband, Edward Dickson; three daughters, Mrs. Elton E. Teasley, Mrs. William L. Dunman, and Mrs. Walter J. Brunger; five sons, Jesse Carroll, Jonathan Andrew Lee, Edward Britt, Harry Guffee, and Henry Ford; 30 grandchildren; six great-grandchildren; five sisters; and one brother.

BENJAMIN F. KRANICH, 77, died Aug. 15 in Detroit. He is survived by his wife, Amanda E.; four sons, Loren W., Melvin S., Clifford D., and Irving L.; one daughter, Mrs. Edith L. Branch; 13 grandchildren; and one great-grandson.

BERNICE E. BUSKIRK, 59, died Aug. 9 in Urbana, Ill. Funeral services were conducted by Rev. L. E. Myers, and Rev. George Scutt. Interment was in Assumption, Ill. She is survived by her husband, Rev. Raymond; a son, Glenn A.; three grandsons; and two sisters.

FLORA D. GILBERT, 83, died Sept. 28 in Pasadena, Calif. Funeral services were conducted by Rev. H. B. Wallin. Survivors include three daughters, Edna Mae Kennedy, Mary Lou Atkins, and Martha Sue Carter; one son, Roy Erwin; 13 grandchildren; and 14 great-grandchildren.

BIRTHS

—to Don and Barbara (Beckner) Pflizer, Madison, Tenn., a girl, Kimberly Anne, Sept. 22.

—to Wayne and Beverly (Penn) Strickland, Colorado Springs, a boy, Shawn Lee, June 8.

—to Thomas and Mary Sue (Jones) Jackson, Terre Haute, Ind., a boy, Robert Dale, Sept. 29.

—to Neel and Patricia (Smith) Price, Brookline, Mass., a girl, Julie Michelle, Sept. 10.

—to Rev. and Mrs. Bernie Dawson, West Des Moines, Ia., a girl, Dara Diane, Sept. 25.

—to J. Tim and Mrs. White, Rota, Spain, a boy, Sept. 17.

—to Herbert R. and Hanelle (Casey) Miller, Council Bluffs, Ia., a boy, Daniel Raymond, Aug. 18.

—to Bill and Laura (Henderson) Crouch, Iota, La., a girl, Cherle Leigh, July 25.

—to Doyle and June (McQuiney) Brittain, Durham, N.C., a boy, Paul Gregory, Oct. 11.

ADOPTED

—by Bill and Wanda (Key) Daugherty, Chattanooga, Tenn., a girl, Anissa Kaye, born Sept. 10, adopted Sept. 16.

MARRIAGE

Marilyn Louise Penn, Pasadena, Calif., and Michael Everett, San Diego, in Pasadena, Calif., Aug. 21.

Linda Dee Chalfant and Gary Palmer in Detroit, Sept. 11.

DIRECTORIES

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

NEWS OF RELIGION

YULE STAMPS CHOSEN. A sixteenth-century Nativity scene, adapted from a painting hanging in the National Gallery, Washington, D.C., and a "partridge in a pear tree" motif are the designs chosen for the 1971 U.S. Christmas stamps.

The Nativity scene is a detail from Giorgione's "Adoration of the Shepherds," painted about 1510. It shows Mary, Joseph, the infant Jesus, and two shepherds. Across the top of the eight-cent stamp is the word, "Christmas." Lettering on the stamp is adapted from a style popular at the time Giorgione painted his Nativity scene.

The gravure stamp designed by Bradbury Thompson of Riverside, Conn., will be printed in gold, yellow, red, blue, black, and brown.

The popular ballad about a partridge in a pear tree is the theme for the second Christmas stamp. The words, "On the first day of Christmas my true love sent to me," from the carol, appear over a partridge sitting on a branch bearing two pears.

Jamie Wyeth, son and grandson of the distinguished artists Andrew Wyeth and Newell Convers Wyeth, designed the stamp.

The two Christmas stamps were issued in Washington on November 10. □

FIVE DIE, MANY INJURED IN CHURCH BLAST. Five persons were killed and 14 others were injured when a boiler at First Baptist Church in Marietta, Ohio, exploded during Sunday school, bringing tons of concrete and steel down upon a high school class.

More than 100 persons were in the building when the boiler blew out a wall and stairwell to the three-story church annex.

The dead were identified as Michael Murphy, 30, a teacher; and high school students: Rich Morris, Gary Holley, Carol Joy, and Heather Dawson. A number of other students were injured, one critically. □

WCTU LEADER WARNS OF THREE "POLLUTANTS." While the nation concerns itself with pollution of its natural resources, "we are losing sight of the three greatest contaminants and pollutants in America—liquor, tobacco, and other narcotics," a national temperance leader said in Peoria, Ill.

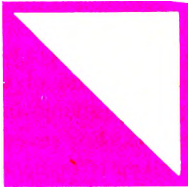
Mrs. Fred Tooze, president of the National Women's Christian Temperance Union, told the Illinois WCTU state convention that pollution may come from "chemicals, germs, plants, animals, or man's inhumanity to man.

"We are appalled by the revelation that America's streams, rivers, and lakes are being destroyed by unwise waste disposal," she said. "But let us consider the pollution which alcohol brings to the mainstream of our national life."

She charged that "tobacco and tobacco smoke is another pollutant which is taking its toll in lives as it pollutes the air we breathe and in many instances destroys life itself in cancer and respiratory diseases."

Turning to the drug problem, Mrs. Tooze declared that "the past decade has seen the abuse of drugs grow from a police problem into a threat to the health and safety of millions of Americans.

"We need a reconsideration of our national morality," she said, "that our polluted land and lives might be brought back to acknowledgment of God and that individually and collectively our moral standards might be raised and returned to a higher level." Mrs. Tooze said that God "gave us everything, but man in his 'wisdom' has polluted it and is hastening toward his own destruction." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **The "Manual" says we should serve Communion at least every three months. Our pastor says he serves it when the Lord tells him. We seem to average Communion about once a year. I do not understand this.**

Neither do I.

We do not put much emphasis on the sacraments. But once a year for the Lord's Supper is hardly enough.

It is well to plan a church program

as the Lord leads. But God has spoken rather clearly at this point in the Bible: "This do in remembrance of me" (Luke 22:19); "This do ye, as *oft* as ye drink it, in remembrance of me.

For *as often* as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Corinthians 11:25-26).

■ **Why have expository preaching and in-depth Bible study become such an infrequent practice among us? What can be done to encourage more of them?**

I hope expository preaching and in-depth Bible study are not as rare among us as your question suggests.

If there is a lack along this line, it is probably due to the fact that both expository preaching and in-depth Bible study are hard work and take a considerable amount of time.

Perhaps you lay people could put your heads together and plan to relieve your pastor of some of the chores he has been doing because no one else seemed willing to undertake them.

I have always been impressed with the fact that, when extra duties

threatened the ministry of the Word in the Early Church, laymen were appointed to take care of these matters so that the apostles could give themselves "continually to prayer, and to the ministry of the word" (Acts 6:1-7).

■ **Checking the "Beacon Bible Commentary," I found no comment on I John 3:6. Would you please comment?**

I John 3:6 reads, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."

The basic thrust of this verse (e.g., that there are no "sinning saints") is

considered in the next two sections, covering verses 7:12.

Those who identify humanity with sinfulness and teach the necessity of the Christian sinning "every day in word, thought, and deed," cut all

these verses out of their Bibles. But John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:4).

■ **Do sanctified people get mad?**

This is brief and right to the point.

If by "mad" you mean justifiably angry, the answer is, "Yes."

If you mean peevish temper or the manifestation of selfish irritation, I would have to say that I could not reconcile such with the grace of perfect love.

Mark 3:5 tells us that Jesus looked "on them with anger"—those who objected to His healing on the Sabbath. Psalms 7:11 says that "God is angry with the wicked every day."

Paul wrote: "Be ye angry, and sin not: let not the sun go down on your wrath" (Ephesians 4:26).

I see no reason to blunt the meaning of these words. I have never thought of Mr. Milquetoast as a glowing example of Christlikeness.

The difference, of course, is in the cause of the anger and the way the emotion is handled.

The anger of Jesus was aroused by what was happening to someone else. There was no personal pique in it.

Temper that masquerades as righteous indignation, as H. G. Wells once said, is "only jealousy with a halo."

In answer to a similar question, I once quoted a sentence from William Barclay. It still seems to me to put the matter pretty much in a "nutshell":

"Anger which is selfish, and which comes from pride, and undue sensitiveness to one's own feelings is always and invariably wrong; anger for the sake of others, anger which is cleansed of self, can often be a weapon to be used by God."

Indeed, Powell Davies has made the point that loss of the capacity for righteous anger is one of the defects of our day. People have forgotten

how to be indignant—not because they are overflowing with human kindness, but because they are morally soft and compliant.

Davies wrote: "When they see evil and injustice, they are pained but not revolted. They mutter and mumble, they never cry out. They commit the sin of not being angry."

"Yet their anger is the one thing above all others that would make them count. If they cannot lead crusades, or initiate reforms, they can at least create the conditions in which crusades can be effectual and reforms successful. The wrath of the multitude could bring back decency and integrity into public life; it could frighten the corrupt demagogue into silence and blast the rumor-monger into oblivion. It could give honest leaders a chance to win."

DISTRICT ASSEMBLY REPORTS

NORTHWEST OKLAHOMA

The twenty-third annual assembly of the Northwest Oklahoma District was held in Herrick Auditorium on the campus of Bethany Nazarene College, Bethany, Okla., and in Bethany First Church. General Superintendent Orville W. Jenkins ordained five pastors—Ronald Iwagoshi, Robert McCroskey, Barry Whetstone, Charles R. McKinney, and John Calhoun.

In his eighth report as district superintendent, Rev. Jerald R. Locke reported that the district has given more than 10 percent for world evangelism for the fourteenth consecutive year. Church membership showed a gain of 129 for a total of 6,850. Sunday school membership stood at 11,165 for a gain of 214. Average weekly attendance in Sunday schools showed a gain of 98 with a total of 6,279. Total funds raised for all purposes totalled \$1,612,383, representing a gain of \$137,947 over the previous year.

Mrs. Jerald R. Locke was reelected missionary president. Rev. Loy Watson was reelected chairman of the church schools board. Rev. John Calhoun was elected NYPS president.

Elected to the district advisory board were (elders) Ponder Gilliland and Loy Watson; (laymen) Harry Craddock and Harry Macroy. □

SOUTHWEST INDIANA

Evansville, Ind., was the meeting place for the twenty-third annual assembly of the Southwest Indiana District. General Superintendent Edward Lawlor ordained Roy Allen Shuck, Robert L. Bush, and Joseph McCaffry. Dr. Lawlor also served as evangelist in the night services. Many people responded to the altar invitations.

District Superintendent W. Charles Oliver reported an average Sunday school attendance of 9,600 and a total enrollment of 18,877. The district raised \$1,693,718 for all purposes for a gain of \$116,625 over the previous year. Churches received 486 members by profession of faith.

The following were elected to the advisory board: (elders) Joseph Bierce, Mark Hamilton, and Samuel Schimpf; (laymen) A. E. Breeden, Edward Mason, and Jesse Pitts.

Mrs. W. Charles Oliver was elected president of the NWMS. Rev. David Humble was elected NYPS president. Rev. Mark Barnes was elected chairman of the church schools board. □

FLORIDA

The fifty-seventh annual assembly of the Florida District was held in Miami Beach, Fla. General Superintendent Samuel Young ordained Barney S. Baggott, M. G. Burnsed, Jr., Lige M. Jeter, Paul J. Trissel, and Larry W. Write.

District Superintendent A. Milton Smith, completing the second year of an extended term, reported a 16 percent increase in finances: \$2,786, 277. A total of 1,785 members were received during the year for a net increase of 6 percent.

Elected to the advisory board were the following: (elders) William O. Blue, I. W. Justice, and Clifton B. Nixon; (laymen) Preston M. Gaston, Russell Kleppinger, and A. Frank Scott.

Elected as president of the NWMS was Mrs. A. Milton Smith. Rev. Eugene Williams was elected NYPS president. Since the assembly, Mr. Williams has resigned to accept the pastorate of Wichita (Kans.) First Church. Rev. Merton Wilson was elected chairman of the church schools board. □

NORTHERN CALIFORNIA

The sixty-sixth annual assembly of the Northern California District was held in the Roy F. Smee Memorial Auditorium, Beulah Park, Santa Cruz, Calif. General Superintendent Eugene L. Stowe ordained Vernon Lee and Sung Taik Whang. He recognized the orders of No Soo Pak.

District Superintendent E. E. Zachary, completing the third year of a four-year term, reported gains in membership and Sunday school attendance. The district raised a total of \$1,611,835 for all purposes, an increase of \$99,542. The district exceeded 10 percent giving for general interests.

Two district churches—Concord and Hayward—realized a 50 percent increase in attendance. Three others—San Jose Central, San Jose Valley, and Salinas—exceeded 40 percent increase in attendance.

The following were elected to the advisory board: (elders) James S. Shaw and Harold Stickney; (laymen) Paul Price and Gus Bergesen.

Mrs. Wilma Shaw was elected president of the NWMS. Rev. Wilson Barber was elected NYPS president. Rev. Frank Watkin was elected chairman of the church schools board. Since the assembly, Watkins has moved to Minneapolis First Church. □

ILLINOIS

Nazarene Acres campgrounds, Springfield, Ill., was the meeting place for the twenty-eighth annual assembly of the Illinois District. General Superintendent George Coulter ordained James Phillip Blue,

Allan Cloyd Campbell, Edwin Lee Retter, and Lawrence Roger Wright.

District Superintendent L. S. Oliver, completing the second of a four-year term, reported giving in 1971 totalled \$1,930,903. For seven years the district has given 10 percent for world missions. Church membership increased 3½ percent from 8,018 to 8,296. Among 862 members received, 601 joined by profession of faith.

The following were elected to the advisory board: (elders) Harold Canaday, Gilbert Hughes, and George H. D. Reader; (laymen) Kent Nisbet, Kenneth Whittington, and Orville Bierbaum.

Mrs. L. S. Oliver was reelected president of the NWMS. Rev. Richard Leffel was elected president of the NYPS. Rev. Dwight Millikan was elected chairman of the church schools board. □

KANSAS

The sixty-second annual assembly of the Kansas District met at Wichita (Kans.) First Church. General Superintendent George Coulter ordained Roy Lambert Quiett.

District Superintendent Ray Hance, completing the second year of a four-year term, reported a Sunday school enrollment increase. The total raised for all purposes was \$1,658,112. Kansans raised \$18,000 for an overseas home missions special to assist in building a church in Denmark.

Elected to the advisory board were (elders) Leon Jennings and Harold Jones; (laymen) Dwight Sauer and Robert Youngman.

Mrs. Ray Hance was elected president of the NWMS. The NYPS convention is held in November (report not received). Rev. Milton Huxman was elected chairman of the church schools board. □

MISSOURI

The sixty-first annual assembly of the Missouri District was held in the St. Louis Ferguson Church. General Superintendent V. H. Lewis ordained Clarence J. Casteel, Ralph O. England, and Melvin J. Miller.

District Superintendent Donald J. Gibson, completing the second year of an extended term, reported 450 members received by profession of faith for a net gain of 210 in membership. The district gave 10 percent for world evangelism. Twenty-four churches qualified to be included on the Evangelistic Honor Roll and 14 churches reached goals of the five-point achievement program.

Elected to the advisory board were (elders) Udell Moss and Harold Brown; (laymen) Don Cork and Gene Hunze.

The NWMS elected Mrs. Donald J. Gibson president. Rev. Paul Williams was elected president of the NYPS. Rev. Paul Aldrich was elected chairman of the church schools board. □

IOWA

The fifty-ninth annual assembly of the Iowa District was held at West Des Moines. Dr. Orville W. Jenkins ordained Eugene E. Bucklin, William H. Conkling, Orbin N. Crouch, Harris R. Knox, Joseph Shimko, Jr., and Wilbur R. Taylor.

The district unanimously reelected Rev. Forrest E. Whitlatch to a four-year term as district superintendent. He reported 289 members received by profession of faith and from other denominations. There was a 331 gain in Sunday school average attendance. Pledges totalling \$11,600 were committed for a new district parsonage.

Unanimous votes at the convention elected Mrs. Forrest E. Whitlatch as president of the NWMS and Rev. J. L. Garmon president of the NYPS. Rev. James H. Diehl was elected chairman of the church schools board.

The following were elected to the advisory board: (elders) Aleck G. Ulmet and A. D. Foster; (laymen) D. A. Diehl and Howard Smith. □

AKRON

The twenty-ninth annual assembly of the Akron District was held in Louisville, Ohio. General Superintendent V. H. Lewis ordained Joseph E. Coniglio, Kenneth L. Mills, and David Varian. He recognized the elder's orders of Eugene Rowe.

In his report, District Superintendent Floyd O. Flemming said 893 members had been received with 594 joining by profession of faith. The total membership reached 11,789. The district raised \$2,540, 387 for all purposes and paid \$278, 545 for general interests.

Elected to the advisory board were (elders) George A. Gribben, Jr., L. L. Kollar, and Russell Long; (laymen) James Couchenour, L. W. Durkee, and L. Thomas Skidmore.

Mrs. E. M. Parks was elected president of the NWMS and Rev. Kenneth L. Mills was elected president of the NYPS. Rev. George Gribben, Jr., was elected chairman of the church schools board. □

SOUTH CAROLINA

The twenty-ninth annual assembly of the South Carolina District met in Columbia, S. C. General Superintendent Eugene L. Stowe ordained Thomas Preston Ponce, Arthur Mullis, and Albert Grubbs.

District Superintendent Otto Stucki, concluding the second year of an extended term, reported 195 increase in membership. Among the members received, 394 joined on profession of faith. The Sunday school average attendance showed an increase of 319. District giving increased \$11,000. Plans were projected to reach the Negro population com-

posing over 40 percent of the citizens of South Carolina.

The following were elected to the advisory board: (elders) B. W. Downing and J. L. Powers; (laymen) C. I. Coleman and J. B. Hucks.

Conventions elected Mrs. Nina Gunter president of the NWMS and Rev. Moody Gunter president of the NYPS. Rev. Jerry Lewis was elected chairman of the church schools board. □

TENNESSEE

Nashville First Church hosted the fifty-ninth annual assembly of the Tennessee District. Presiding General Superintendent George Coulter ordained Michael Estep, Donald Henderson, and Douglas Barnett. He recognized the credentials of Adrian Jones.

Dr. H. Harvey Hendershot was elected to a four-year extended term as district superintendent. Completing his first year in the office, Dr. Hendershot reported 426 members received by profession of faith, a record Sunday school enrollment, a 503 increase in average weekly attendance. The district giving showed an increase of \$107,000. Among the 92 churches, 48 received 10 percent certificates and 22 qualified for the Evangelistic Honor Roll.

The following were elected to the advisory board: (elders) Edward F. Cox and J. V. Morsch; (laymen) Wendell Poole and Leon Guill.

Rev. George Pitzer was reelected chairman of the church schools board. Mrs. Dorothy Cox was reelected president of the NWMS. Rev. William E. Shelton was reelected president of the NYPS. □

EAST TENNESSEE

The twenty-fourth annual assembly of the East Tennessee District was held at the campground in Louisville, Tenn. General Superintendent Eugene L. Stowe ordained Wallace Dorn, J. C. Haun, James L. Hodge, Donald W. Simmons, and Justin Nave.

District Superintendent Victor E. Gray reported a gain of 460 in membership, including 316 received by profession of faith. District giving increased \$71,007.

Elected to the advisory board were (elders) John Andrus and Charles Patton; (laymen) Charles Cagle and Oscar Wheaton.

Mrs. Victor Gray was elected president of the NWMS and Rev. M. K. Weaver was elected president of the NYPS. Rev. Merle M. Mead was elected chairman of the church schools board. □

NORTH ARKANSAS

The nineteenth annual assembly of the North Arkansas District was held at Jonesboro, Ark. General Superintendent Eugene L. Stowe ordained Ronald Anzalone, Andy Benson, Robert Carson, James B. Jones, Bertie Mitchell, and J. T. White.

District Superintendent Boyd C. Hancock, completing the second year of an extended term, reported \$695,000 raised for all purposes, representing an increase of \$95,000 over the previous year. The district has realized its tenth consecutive year in membership gain.

The following were elected to the advisory board: (elders) Ted Ingram and Jewell McKinney; (laymen) Dale Webster and Neil Stallings.

Mrs. Boyd C. Hancock was elected to head the NWMS and Rev. Bill Lambert was elected president of the NYPS. Rev. Ralph Simpson was elected chairman of the church schools board. □

MINNESOTA

The thirty-second annual assembly of the Minnesota District was held at Lake Koronis Assembly Grounds. Dr. George Coulter ordained Edgar S. Campbell, William A. Goodman, Terrill L. Haddix, Mrs. Arlene R. Wright, and Howard E. Wright.

District Superintendent Norman W. Bloom, completing the second year of an extended term, reported an increase in all areas of giving. Total raised for all purposes reached \$567, 670 for an increase of \$56,268. For the seventh consecutive year, Minnesota has been a 10 percent district. All churches paid all budgets in full. Gains were also seen in church membership, Sunday school enrollment and average attendance, and in NYPS and NWMS memberships.

Elected to the advisory board were (elders) Stanley Gerboth and Herbert Ketterling; (laymen) Ray Richardson and Ray Shuey.

Mrs. Norman W. Bloom was elected NWMS president and Rev. James T. Christy was elected president of the NYPS. Rev. Kenneth R. Wood was elected chairman of the church schools board. □

NORTHWESTERN ILLINOIS

The twenty-third annual assembly of the Northwestern Illinois District was held at Manville Nazarene Camp. Dr. Orville W. Jenkins, presiding general superintendent, ordained Dennis K. Yingling, Irven Pressler, and Donald L. Peck.

District Superintendent Floyd H. Pounds, completing the second year of a four-year extended term, reported 363 new Nazarenes. Fourteen churches were included on the Evangelistic Honor Roll. The district gave 10.4 percent for missions. For all purposes, the churches raised \$1,320,804.

Elected to the advisory board were (elders) James E. Hazelwood and Willard Hollis; (laymen) John Alderson and Wendy Parsons.

Mrs. Floyd Pounds was elected president of the NWMS and Rev. Kenneth Martin was elected president of the NYPS. Rev. Donald Tyler was elected chairman of the church schools board. □

"BY ALL MEANS...
SAVE SOME"

Salvation by Tape Recorder

What a fine young couple! This was the thought Linda and I shared when we first met Joe and JoAnn.

They had come to our church as the result of a vacation Bible school, and immediately we knew that they were searching for something in their lives that they just couldn't seem to find.

Week by week they came into the services, and service by service I felt that God was drawing them closer and closer to himself. But neither seemed able to step out in an altar service and come forward. We knew we would have to win them in their home.

At seminary, Prof. Charles Shaver had given us a class in evangelism using the Kennedy Plan. This plan is an organized and memorized step-by-step presentation of the gospel designed to bring people to a decision for Jesus Christ. We had tried on several occasions to use this plan with Joe and JoAnn, but it seemed that we just could not succeed.

But then I remembered a tape-recorded presentation of the gospel prepared by Dr. Kennedy as a tool for training those who would like to learn soul winning. I had listened to this tape many times and each time was blessed to hear the gospel presented in such a simple, beautiful way. I began to think, If I get blessed hearing this taped

presentation, why shouldn't someone else also get help if he heard it?

I decided to present this tape to Joe and JoAnn to see if they also would see the simplicity of coming to Jesus for salvation. I had tried everything else I knew to bring them to a decision, without success. So with tape recorder in hand, Linda and I went to see our new friends.

That evening, sitting in their family room, Joe and JoAnn listened attentively as the tape unfolded the story of the gospel. At the conclusion of the tape I simply asked, "Joe and JoAnn, does this make sense to you?"

"Yes," they both said.

Then I asked if they would like to kneel right there in their family room and ask Christ to become their Saviour and Lord. They both wanted to pray and both accepted Jesus that evening.

I am more firmly convinced than ever that we must be willing to do whatever is legitimately necessary to win souls. Sometimes it will require us to do something different. Sometimes we will have to be willing to do what seems peculiar. But as God leads, we must use *every possible means* to win as many as we can.

—Phil Cory
Mt. Laurel, N.J.

"BASIC" PENSION PROGRAM PROGRESSES

In a summary report of the first seven months of operation of the new "basic" pension program, significant progress was noted. Since April 1, 1971, a total of 479 retired elders and elders' widows have been placed on "basic" pension.

Through October 30, 1971, the first 10 months of the calendar year, 574 retired ministers and ministers' widows continue to be served through the monthly benevolence program.

All 72 districts participating in the NMBF budget have made the 90 percent goal for the 1970-71 assembly year. This is a FIRST! The General Treasurer's final report in November will show that as a denomination we have raised in excess of 93 percent of the 1970-71 NMBF official budget.

The 1971-72 pension and benevolence budget figured on the new 4 percent formula is approximately 47.2 percent increase over the old 2 percent formula. (Eighteen months ago the pension study committee estimated that it would be approximately 50 percent.)

These initial accomplishments could not have been made without the total support of the Board of General Superintendents, members of the General Board, Department of Ministerial Benevolence, pension review committee, district superintendents, pastors, and laymen. The combined effort has made it possible for more than 1,000 retired ministers and ministers' widows to receive a regular monthly pension or benevo-

KENTUCKY WINS IN RECORD-BREAKING SUNDAY SCHOOL ATTENDANCE

The Kentucky District, led by Dr. Dean Baldwin, district superintendent; Rev. Lawrence Adams, church school board chairman; and Mr. Lew Hall, quarterback, won in both the numerical and percentage increase in the "Touchdown '71" Sunday school attendance competition.

This six weeks' drive increased attendance 72,898, or 16.7 percent per Sunday over the 1970 base figure. It was a 13.2 percent increase over the unofficial 1971 annual attendance.

lence check.

Every dollar of the pension and benevolence budget must now have priority in the days ahead in order to not only guarantee the present rate of pension benefits but to increase the rate as soon as feasible. □

CALGARY FIRST CHURCH DOUBLES IN ATTENDANCE

Calgary First Church, Alberta, Canada, reports 716 in attendance on rally day in October. Through an effective bus ministry in operation for one year, the average attendance has doubled and is approaching the 500 mark.

New families are being won to Christ. A spirit of optimism and revival prevails. Walter M. Hubbard is pastor. □

CHURCH OBSERVES GOLDEN ANNIVERSARY

On October 24 the Carthage, S.D., church celebrated its fiftieth anniversary.

Several former pastors were present for the golden anniversary observance—Rev. A. W. Hands, Huron, S.D.; Bobbie Caudill, Billings, Mont.; and D. J. Kealiher, Williston, N.D., with their families.

Many former members and friends drove long distances to celebrate the occasion.

During its history the church has seen eight of its members enter the full-time ministry. Five of these

The October attendance increase exceeds the all-time October record by 23,644 or 4.9 percent.

The greatest cooperation ever known in Sunday school work was exemplified. Every district in the United States and Canada, except one, reported each week so a report could be prepared Monday noon. Most of the reports were by phone Sunday night. The world areas are making just one report and those reports are already coming in.

Laymen played a major role in the promotion and many in the reporting. To Gerald Oliver, the general quarterback, and the quarterback on every district we say a big "Thanks" for your vital contribution.—*Department of Church Schools.* □

have taken missionary assignments.

Harry F. Taplin is the present pastor. □

REV. ARTHUR GOULD, 66, DIES

Rev. Arthur Gould, 66, pastor and evangelist, died in Tampa, Fla., on October 29. The cause of death was attributed to infection and complications from diabetes.

He is survived by his wife, Margaret Higgs Gould; three daughters: Ruth Stepp, Hammond, Ind.; Priscilla Hawkins, Pueblo, Colo.; Venita Chambers, Homestead, Fla.;

two sons: Arthur, Jr., Colorado Springs; and Dan, captain in the U.S. Air Force, stationed at Biloxi, Miss.; and 13 grandchildren.

Mr. Gould had pastored in a number of states and had been evangelizing for many years. He was pastoring the Clearwater (Fla.) Central Church prior to his death.

Funeral services were conducted from the Clearwater Central Church on November 1. □



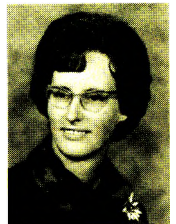
Rev. A. Gould

NEW CHILDREN'S EDITOR

Mrs. Ethel Westmark has joined the Department of Church Schools as editor of kindergarten curriculum. Before coming to Kansas City, she taught elementary children in the Baker, Ore., public schools.

Mrs. Westmark, wife of the late Rev. Raymond Westmark, has four children—Jan, David, Tim, and Carolyn. She has worked in many areas of the church, having served as Sunday school teacher, organist, choir director, and church board member.

Mrs. Westmark succeeds Mrs. Mildred Edwards. After many years of service in the department, Mrs. Edwards has moved to Garden Grove, Calif., and is teaching in a clinic for children with perceptual problems. □



Mrs. Westmark

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12 Now when Jesus had heard that John was cast into prison, he departed.

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30 And the times of this ignorance God winked at; but now commandeth all men every where to

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13 And it came to pass the morrow, that Moses said unto the people: and the people

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1 In the beginning was the Word, and the Word was with God, and the Word was God.

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TYPE SAMPLE

ST. JOHN 3

that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove



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