

# HERALD OF THE



General Superintendent Eugene L. Stowe



# The Fine Art of Waiting

No work is more important than God's work. It demands a maximum effort from every Christian. The shortness of time and the length of eternity add a dimension of urgency to the task. Sinners must be saved. Believers must be sanctified. Christ's Church must be gainfully employed. Jesus is coming soon.

And then we are confronted with the command "Wait on the Lord . . ." (Psalm 27:14). Just to be sure that we get the message, the writer says it again in the same verse. ". . . wait, I say, on the Lord."

This certainly sounds like a contradiction. How can you reconcile working and waiting? Isn't it one or the other? No, not really.

In the first place, waiting provides the necessary energy for working. The Psalmist was in mortal combat with his enemies. His human strength was exhausted. He was at the point of fainting. Then work gave way to waiting. Now he testifies, "Wait on the Lord . . . and he shall strengthen thine heart." Here is the final answer to my personal "energy crisis." When I have done my best, then I can confidently wait for God to do the rest.

Then there is also the matter of waiting

for the harvest. Jesus often took His disciples to the farmers' fields when He wanted to teach them the basic principles of Kingdom building. He talked about soil and seeds—and even weeds. But most often He spoke of sowing and reaping, of planting and harvesting. He made it clear that both take hard work. But He also plainly taught that waiting is involved, too. You can't sow one day and reap the next. It's not sinful to sit in the shade when the planting and hoeing are done. This gives God (and nature) time to work.

May the Lord teach us this truth in these days of all-out holiness evangelism. Work we must, longer and harder than ever—sowing and preaching, cultivating and praying—but then waiting while God works. Not impatiently rushing in to cut unripened grain. Not unwisely picking unripe fruit. Giving the Holy Spirit time to develop knowledge into light and conscience into conviction is absolutely essential to spiritual harvest.

*O God, teach us the delicate timing of working and waiting, so that we may have both strong hearts and full barns. Amen.* □



# MR. HARRY ROBERTSON'S CHURCH

By Paul Martin  
Berkeley, Calif.

Photo by David C. Anderson

**I** know you've heard it, but it is still worth saying to yourself:

*What kind of church would this church be*

*If every member were just like me?*

As you repeat it, listen to the story of "Mr. Robertson's church."

About 17 years ago, Harry and Fanny Robertson moved to Jasper, Tex. As far as they knew, they were the only Nazarenes in Jasper.

But it is different now. A neat, attractive, comfortable church is there, and many call it "Mr. Robertson's church."

I heard it at the bank chatting with Elray King, in the Chateau Inn during the Kiwanis Club meeting, from the clerk at the Sargent Jasper Motel, from the attendant at the Mobil

gas station.

Harry is a quiet man . . . full of love for God and man. He is a manager for Gibson's Discount Department Store, and manages West Department Store in beautiful downtown Jasper. At church, he is Sunday school superintendent, organist, greeter, and tither.

Why do the folk speak of Wesley Chapel Church of the Nazarene as "Mr. Robertson's church"?

Pastor Geren Roberts says that the church is always on Robertson's tongue and in his heart. "If you talk with him, just a few minutes, the church

comes up. He is a great layman."

There are other reasons. The church at Jasper, like so many others, is the outcome of a gracious revival. (Don't forget this!)

Bob Stamps, a Jasper boy barely out of school, held a meeting in the Methodist church which grew into a Holy Ghost revival. It spilled over into Kerbyville, where there was a small Nazarene church pastored by a blessed school-teacher, Billy Ford.

Soon an interdenominational prayer fellowship was organized in the homes of people interested in the experience of entire sanctification.

Then God used Billy Ford and Harry Robertson to pull this together. The Lindsay family, an old Jasper family, gave the church a good lot. There it is now . . . the church alive.

Jesus is first in Harry Robertson's business too. He told me this good one: "A T-shirt salesman was in the other day. He showed me a good line of shirts . . . lettered with sayings and slogans. He had me already down for a big order for two shirts with beer advertising.

"No, I won't order these. I know they're your biggest seller, but not mine. But put me down for the same amounts of these "Jesus shirts": *ONE WAY, JESUS!* and *I HAVE A LIFE TO LIVE AND JESUS HAS A LOT TO GIVE.*"

"You're making a mistake, Mr. Robertson."

"I may be, but if I'm going to buy and sell something that advertises, it won't be beer; it will be Jesus."

"You know, Brother Martin," he added, "I've had to reorder three times on those 'Jesus items.' They're our best seller."

I felt more like being a good Nazarene every time I talked to this man. Others feel this way too.

The next time you are going through Jasper (and everyone ought to, once in a lifetime) just stop anywhere and ask, "Where's Mr. Robertson's church?" □

W. T. PURKISER, Editor in Chief  
 JACK M. SCHARN, Office Editor

Contributing Editors:

V. H. LEWIS      EUGENE L. STOWE  
 GEORGE COULTER      ORVILLE W. JENKINS  
 EDWARD LAWLOR      CHARLES H. STRICKLAND  
 General Superintendents, Church of the Nazarene

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—Jack Conn  
 Knoxville, Tenn.

### ANOTHER CHANCE!

—Alice H. Mortenson  
 Racine, Wis.

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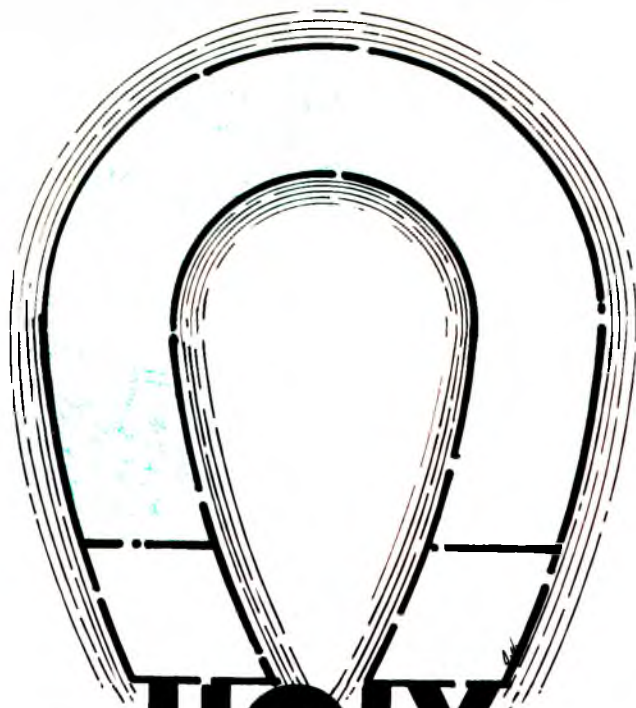
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By Gordon Wetmore  
*Columbus, Ohio*

# THE HOLY MAGNET

**A** magnet is a great organizer. It can be pulled through a pile of sawdust and gather only the metal that is naturally attracted to it. It is not deceived by pretty wrappings or broken pieces. A magnet has one job—to attract.

Life in our present world—a world made originally beautiful by God—is highly polluted by centuries of human sin and selfishness. Layer upon layer of consequence and result. An entangling growth of brambles and weeds that waits to choke anything that is beautiful, pure, or resembles the divine.

Satan, the adversary, encourages the trend to turn God's world into a trash heap. His plans thrive in the disorganized, rotting, broken hopes of man. He wins by isolation. He cuts off the blind followers of this world and leaves them to die, convinced that they may never go home.

But God has planned and provided a way of deliverance even in a society that seems to have lost its will to live. He entered into this trash heap and let Satan attempt to throw Him out. The result was that here was One whom he could not destroy.

Not only did Jesus survive death but He so soundly threw it back in the teeth of the deceiving one that death and spiritual rot ceased to be a real threat to the people of God. Jesus opened the door of Satan's trash yard and

holds it open to all who would follow Him. The Bible tells about the gates of hell being ineffective in the face of the redeeming power of Jesus.

But we today are still in this present world and need something—or Someone—to get us through. Alone we have trouble discerning the trash and the sawdust from the eternally valuable. Jesus knew this, so He not only purchased our salvation, saw to it that we would have a written record and set of instructions, but He also gave us a Guide.

An Organizer. A Group Leader. A Holy Magnet. The Holy Spirit, who comes from the Father and the Son, and who is the great Communicator.

He may well be the Answer to our problems. He can make sense out of living a holy life in a heathen society. He may well be the great Leader who will call together the perseverers and prepare us for that great day when Christ will come again to receive those who accept His grace. □

**helps to holy living**

# DRIFTING IS

**D**rifting is always unintentional. Carelessly, apathetically, one drifts along, "Huckleberry Finn style."

Then one day, it is too late! The first warning in the Hebrews letter (2:1) is a warning against drifting: "We must pay more careful attention, therefore, to what we have heard, so that we do not drift away" (1). Drifting is dangerous.

Drifting is dangerous because it is always downstream. You cannot drift upstream; always it is downstream.

The Greek word for "slip" or "drift" (*pararrein*) is used of a ship which has carelessly been allowed to drift past the harbor. Usually the cause of such drifting was a mariner who forgot to allow for the wind or current.

How easy to drift with the winds and currents of our time! "Don't let the world . . . squeeze you into its own mold" (Romans 12:1, Phillips).

Only by effort and determination can we go upstream. Definite planning and exertion of energy is required to move upward.

Drifting is for the careless. You can drift into lower ethical standards, but never into higher ones. No one ever drifted into a better devotional life, but many drift into poor devotional habits. Few drift into the Church; many drift out! No one drifts into heaven, but how many drift into hell!

The cure for drifting is to have an anchor. William Barclay translated Hebrews 2:1 this way: "Therefore, we must the more eagerly anchor our lives to the things that have been taught, lest the ship of life drift past the harbor and be wrecked."

Drifting with the tide is easy. It takes intestinal fortitude to buck the tide and go upstream.

The "casually good" (the good moral man) is a drifter. Even the "casual Christian" is merely drifting.

If we would avert drifting, we must anchor our lives to Christ. There must be some definite commitments to Him. All of life will be

Photo by Art Jacobs

**THE DRIFTER ENDANGERS HIS OWN ETERNAL DESTINY. FEW TURN THEIR BACKS ON GOD IN A MOMENT OF TIME. YET DAY BY DAY MANY DRIFT AWAY FROM GOD AND INTO SIN.**

# DANGEROUS

surrendered to Him.

Drifting is dangerous because it is difficult to detect. It is so subtle as to be almost imperceptible. Like creeping paralysis, it gradually brings one to a pitiable state.

Backsliding is a gradual drift away from God. In a sense, it is like the wife who declares one day, "I just don't love my husband anymore!" But she did not quit loving him overnight! Neither does one go away from God overnight.

Satan knows what he is doing. He tempts us, not with the big sins, but with little things. At first it is by no means adultery, murder, or some other great crime. Usually it is not even to tell lies—only half-truths.

At first it is not a temptation to dishonesty; merely to shady deals. Like a little sore, we ignore it, until we learn the "little sore" is terminal cancer!

C. S. Lewis in *Screwtape Letters* speaks eloquently to this issue. He has Screwtape writing to his nephew Wormwood (a junior devil): "You will say these are small sins . . . the only thing that matters is the extent to which you separate a man from his God. Murder is no better than cards if cards can do the trick. Indeed, the safest road to Hell is the gradual one . . . the gentle slope, soft underfoot, without sudden turnings, without milestones, without guideposts." The gradual drift to hell!

When the point of reference is lost, one becomes unaware he is drifting. Christ is our Point of Reference. To lose that is to endanger ourselves. The gentle drift sets in and we can be unconscious it is taking place.

Salvation is not a boxed gift; it is a relationship with Christ. If we lose that relationship, our downward drift will not cease.

Gradually little things will get smaller. Big things will become small. Moral vision becomes fuzzier and fuzzier.

Becoming too patronizing with sin, one falls in love with it. Samson fell in love with his sin. He broke all his vows, only to awake not knowing the Lord had departed from him.

When the point of reference is lost, it is easy to be too busy for God. It is convenient to ignore God's will when the point of reference is lost. There seems no need to tithe once the point of reference is gone. Everything can be condoned with an easy "There's no harm!" once the point of reference is lost.

Drifting is dangerous because it invites disaster. Hebrews 2:3 is a question for the "drifting Christian" as well as the unconverted sinner: "How shall we escape if we neglect [and drift and drift!] so great salvation?" The answer is clearly inherent in the question: We shall not escape! Five foolish virgins drifted and found the door locked at midnight.

Though morals are high, lives are clean, faith is orthodox, doctrine is fundamental, and habits are respectable, we dare not drift! To those drifting, the Lord says, You have left your first love (Revelation 2:4).

The drifter endangers his own eternal destiny. Few turn their backs on God in a moment of time. Yet day by day many drift away from God and into sin.

He who drifts also endangers the destiny of others. Each is responsible for his own soul, but no one ever left Jesus alone. No one ever went to hell alone. Whatever the direction of our sails, we are taking someone with us!

Drifting leads to disaster. A sudden blow-out alarms and shocks us. Yet we may give little attention to the leaky tire. The result is the same.

The threat is not that we shall plunge to disaster. The really great threat is that we'll drift, daily and imperceptibly, into disaster.

Most people do not backslide over big things. They backslide over an accumulation of small things. Backsliders drift into their backslidden state.

No one intends to let it go that far. But once one is drifting, it is hard to turn around and fight the current.

Radioed messages warned the great *Titanic* of impending danger. The voice of warning was cut off with, "Shut up; I'm talking to Camp Race."

Later senate hearings revealed the topic of conversation that was so important concerned such matters as turning down sheets in the millionaires' homes. Chauffeurs were being told to meet them at the docks. Cooks were being advised about the first meals home for those aboard the floating palace.

A giant claw reached out from the submerged iceberg and ripped a 300-foot gash in the side of the unsinkable *Titanic*. On April 15, 1912, it plunged to the bottom of the sea, carrying 1,517 souls to a watery grave.

Will drifters heed the warning? Unless we do, we shall perish! □

By Jerry W. McCant  
Decatur, Ga.

**W**e have heard many times that God is greater than the bad things of life. We have heard that our sins can be washed away and that we can achieve victory over sin. We have heard that we can have peace even in adversity.

This is important, and we certainly need to hear this message more than ever. The purpose of this article, however, is to suggest that God would like to be Lord over the good things of our lives, over the things which are not sinful in themselves, over the facilities He has given to us as humans, and even over the institutions He has established to help us.

When thinking about the good things God has given us, we might err in going in either of two directions, either of which would hinder us in our development. In one direction we might find ourselves idolizing our goods, paying more attention to the good instrumentality given by God than to God himself.

In the other direction we might find ourselves not sufficiently using the goods God has given. By not using these goods we fail to grow as we should and hinder growth in others.

Let's now consider some of the good things that God has given us.

### I

#### *God is greater than the Church.*

We receive much good from the Church. Because of this it may be a temptation to get our eyes off God and on the human institution, and to idolize or worship the institution rather than God. It would be hard to imagine living

the Christian life without the support of fellow believers individually and collectively. Yet God wants us to put Him first, not the institution.

On the other hand, some have failed to avail themselves of the blessings available from the Church. These people have failed to realize the important role the Church is to play in the believer's life. By failing to take advantage of the benefits available from the Church, they have failed to grow as rapidly as possible and some have even dropped away from the faith.

### II

#### *God is greater than the Scriptures.*

Although we believe the Holy Scriptures to be inspired and to be given to us for our benefit, we do not feel that they are divine in their own right. They are not to be the subject of worship or veneration.

Among other things, the Scriptures have the purpose of pointing us to salvation and God's will for the development of our potential as creatures made in His image. Any attempt to elevate the Bible as something to be worshipped is bibliolatry.

The phrase from Mary Lathbury's poem "Break Thou the Bread of Life" comes to mind here: "Beyond the sacred page, I seek Thee, Lord." This is another way of saying that the subject of our worship is to be God and not the Bible, which tells us about God.

Most of us don't have this problem, I'm afraid. Probably more of us err on the side of underutilizing the Scriptures. This, too, will have a hindering effect on our development.

### III

#### *God is greater than our minds.*

Those of us in the colleges have a tendency to place a great deal of emphasis on the mind. We like to think of ourselves as thinkers and we rightly encourage our students to be scholars. We in the Wesleyan tradition especially give full weight to reason as well as revelation and experience.

This ability to reason and to make decisions is crucial to humanness and probably is related to the image of God in which we were created. But let us not fall into the trap of elevating reason to an improper place, forgetting God and forgetting the other qualities that make us human.

On the other hand, let us not put down intelligence by failing to think for ourselves and exercise our own priesthood before God. Let us not give up to any individual the right to make spiritual, ethical, and moral decisions for us. With God's help we can dedicate our minds to Him and to be used for the betterment of His kingdom and mankind and for our own self-actualization.



**WE HAVE BEEN SHAPED AS BEINGS WHO WILL NEVER CEASE TO BE. ONE OF THE GOODS THAT GOD HAS GIVEN US IS THE POSSIBILITY OF LIVING FOR HIM HERE. LIFE IS EXTREMELY IMPORTANT TO US, AND THE PRESERVATION OF LIFE SHOULD BE OF VERY HIGH IMPORTANCE.**

#### IV

*God is greater than material goods.*

Many of us are fortunate to have been born into an affluent society. Because of this, a good share of our time is spent in acquiring means to purchase material goods which in no ultimate sense could be considered necessary for physical, spiritual, and psychological well-being.

It is then a temptation to become slaves to our own goods, to spend so much time obtaining, caring for, and worrying about our goods that they detract us from growth in many areas of our lives. In other words, we find that our material goods have become our idols.

On the other hand, we do not need to say that matter and physical goods are inherently evil. In this sense, Christianity may be one of the most "materialistic" of religions because it recognizes matter as being a creation of God at one time pronounced good by Him.

Man is to be the steward of the earth and is to utilize the resources of the earth to make for himself a life conducive to well-being. It is proper that material goods be accumulated so long as we make a serious attempt to conserve and protect nature for ourselves and future generations.

#### V

*God is greater than our careers.*

It is an exciting thing to be working in a career to which one has been called by God. The deep feeling of peace that comes, the spiritual and psychological benefits that accrue to the individual, far outweigh any disadvantages that might be present in that career.

Because we are called and because we love the work God has given us and are trying to do the best job possible, it is a temptation to place the career on a pedestal and pay more attention to the career than to God, ourselves, or our families.

We need constantly to remind ourselves that we are full-time Christians working in a particular occupation and our worship is to God and not to the occupation.

The other side of the coin is that we may undervalue career and job. We may fall into the trap of thinking that we work at a secular job

during the day in order to do something sacred at nights and on weekends. With this thinking it is easy to lose interest in the occupation and fail to do the best work possible.

If we view the various legitimate occupations as ordained of God in His cultural mandate for the control of the earth and the maintenance of society, then we should see our part in our job as being the fulfillment of God's will for us.

Then our occupation can become more interesting and we may view ourselves as being in full-time Christian service and not attempt to dichotomize our lives into "sacred" and "secular" parts. With God's guidance we can achieve new insight into the contribution we are making to the betterment of mankind and can take new interest in our careers.

#### VI

The final point to be considered here is that *God is greater than our lives.*

We have been shaped as beings who will never cease to be. One of the goods that God has given us is the possibility of living for Him here. Life is extremely important to us, and the preservation of life should be of very high importance.

However, let us not worship human life so much that we spend time worrying about the death that is sure to come. After all, are we not expecting a life after death? Those of us who are Christians will have *life*.

If God chooses us to serve by giving up human life in order that others may be benefited, then let us ask for the grace that He can give in that situation and leave it to Him. If we find ourselves in terminal illness, let us not attempt to prolong our own lives beyond all reasonableness.

On the other hand, let us not knock life on earth. God has placed us here for a purpose. For believers, eternal life can begin now, and we can start to enjoy in some measure the *joy*, the *peace*, and the *love* that will be fully realized in heaven. Let us not fall into the trap of thinking of this life as being completely corrupted by the Fall and of thinking that no good is to be had here at all.

These are just a few of the goods that God has given us. God will help us utilize to the greatest extent possible the good things He has given us if we do not misplace our worship by setting up the creations as idols in our hearts rather than worshipping the Creator, who gave us the good things. God is greater than the good things of life. □

By Samuel L. Dunn  
Seattle, Wash.



Photo by John N. White

You can't  
live wrong  
& die  
right

**T**wo ministers once had a discussion about whether or not everybody who was once born again would be saved.

The one who believed that it was possible to be lost, even after one had become a child of God, said, "You must admit, at least, that my side is the safer one. If you are right and everyone will finally be saved, I'm just as safe as you are. But if I am right, and there is punishment in hell awaiting sinners, my side is much the safer one. If I fall through my platform, I will land on yours; but if you fall through your platform, you will land in hell."

The idea that once you have been saved you can go out and live in sin and yet God will keep you and bring you to heaven is not eternal security but a false security.

Any teaching that promises heaven to me with sin in my life and denies the fact of personal and continual obligation is the devil's counterfeit religion. It is the greased plank in his platform by which he is sliding deceived souls to hell. The Bible nowhere teaches unconditional security.

The theory "Once a son, always a son," is theologically untenable and unsupported scripturally. If the theory is true, Adam never lost his spiritual sonship in the Fall. He was the

unfallen son of God in the beginning (Luke 3: 38), and accordingly he could not forfeit that sonship.

By the same sign, if his sonship was not forfeited in that primal act of rebellion, his progeny are still the spiritual sons of God, and the new birth is in no way a necessity. But if Adam and his progeny lost their spiritual sonship, then the theory of "Once a son, always a son" is completely negated.

The orthodox church world is united on its teaching that in our natural, unregenerate state we are not the sons of God. If in our natural, unregenerate state we are the "children of wrath," then, according to the theory of irrevocable sonship, we could never be converted. If we are the sons of the devil, we could never become the sons of God, for we cannot change sonship. The theory must work both ways or not at all.

Spiritual sonship was lost originally by an act of moral volition. It may be restored by that same volition, and it may in turn be forfeited again by a reversal of the moral choice. Physical sonship is contingent upon biological conception and birth and is therefore irreversible, but spiritual sonship rests upon the moral will and is accordingly subject to retention or forfeiture.

The Bible clearly teaches that there are some things we have to do to be saved. Paul says, "By grace are ye saved through faith." There you will find two things that enter into our salvation. One of them is grace. There is plenty of that to save anyone and everyone.

However, not everyone will be saved. It is not because people cannot be saved but due to the fact that they will not accept the grace for salvation. Until faith works, grace is ineffective.

Now just as surely as there are some things we must do to get saved, there are also some things that we have to do to keep saved. We are kept by the power of God through faith.

Here again, two things enter into our being kept. One of them is the power of God. There is plenty of that for any need we may have.

However, there is another side to being kept, and that is our faith. Just as grace will not work without faith for our salvation, just so the power of God will not work without our faith.

One question asked by those who advocate irrevocable sonship is "Did not Jesus say, *I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. . . . no man is able to pluck them out of my Father's hand?*" Yes, Jesus said this, but it does not imply that we cannot forfeit the relationship which makes this truth a reality.

The real key to John 10:28-30 is found in the verse just before the twenty-eighth. Those who teach irrevocable sonship rarely quote this verse. It says, "My sheep hear my voice, and I know them, and they follow me."

In other words, the condition for being His sheep is to hear His voice and follow Him. If we do not do this, we are not His sheep. We are lost sheep.

How did we get into the Father's hand? By our moral volition; and we may get out by the same means.

No creature in all this universe can take us out. No man or devil can deprive us of our salvation. But we can forfeit our position of security in the Father's hand by a line of moral action which reverses our relationship to God, and in that forfeiture we sacrifice both sonship and eternal life.

Moral decision is the basis of moral action. We are lost on that basis, and we are saved on the same basis. So long as we possess moral volition we can change our moral relationship.

The doctrine of irrevocable sonship condones the devil's first lie—that sin does not mean death (Genesis 3:4). It implies that, while sin is war against God and slays the sinner, it leaves the saint intact. "Ye shall surely not die," even if you sin. The devil was the first teacher of the doctrine of eternal security.

You cannot live wrong and die right. If you expect to be kept by the power of God, then you must do your part. The warning to all who are resting in the false security of "once saved, always saved" is the unalterable decree of God that "the wages of sin is death" (Romans 6:23). □

By Morris Chalfant  
Norwood, Ohio

## PEN POINTS

### GUESS WHO HAS MOVED!

The bulletin board highlighted a wry message to passing students as they trudged across the college campus: "If God seems far away—guess who has moved!"

Though a question, it is put down in the form of an exclamation.

"Guess who has moved!" brings fact and truth into focus. The question is a fair one, and no one needs help with the answer. No need to rush into counsel, resort to dialogue, stride off to the library, or scratch the proverbial head! The logical answer is clear and easy.

First, God did not move! "For he hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5). Thus, by simple elimination there is but one conclusion left, I moved! Here, then, is the candid answer to the original proposition, "If God seems far away—guess who has moved!" I have. Sorrowful as that may seem and is, thankfully the regrettable tale

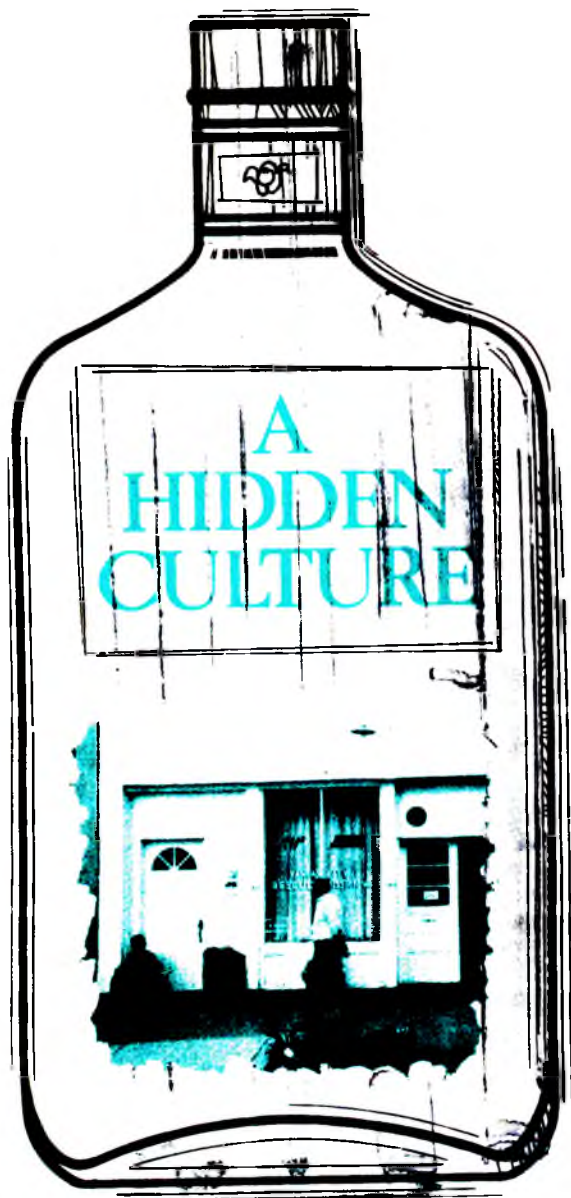
need not end in alienation.

God seems far away, but He offers eternal hope; for He says, "Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7). No breach is too great, no chasm is too deep; for without reservation He pleads, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts." Then follows the gracious entreaty of love, "Let him return unto the Lord."

Healing is in returning; hope lies just across the Grand Canyon from your side of the "big ditch." If God seems far away, guess who has moved! I have.

If the aching breach is to be healed, guess who will move! I will. □

By Mel-Thomas Rothwell  
Bethany, Okla.



By Robert D. Filer  
*Overland Park, Kans.*

**F**rom the bottom the only way to go is up. But when a man is totally defeated, he may stay down for a long time, or he may take his own life as a way out.

This is the state of a group of people almost hidden within our own culture. These are men who have been downed, then kicked out by society. Transients, drunks, or bums, they are called.

They are, however, human beings caught up in the "devil's devices" and who have lost in the game of life. They are losers in a world that proclaims, as did Vince Lombardi, "Winning is the only thing."

Shakespeare wrote that "alcohol is the poison men take into the mouth to steal away the brain." These men seek escape in the bottle

whenever they can beg the coins to buy the cheapest wine. Drugs are sometimes their vehicle for escape. Always Satan is at hand to stomp them again until sometimes suicide or occasionally murder hurls them into another world with unquenchable misery.

From all parts of the country they come, seeking warmer climates or following a ray of hope. You have seen them borrowing a seat on a storefront window ledge. The police keep them moving.

But in many cities there are havens of rest. These are the city missions ministering to the down-and-out.

One such haven is the Kansas City Rescue Mission, founded by Jarrette Aycock. Because of a man who, through the power of Christ in his own life, was himself redeemed from such a life, there is a place of hope.

Through the doors of the mission men come night after night. For some, the church service they must sit through is only a means of gaining a meal and a bed for the night. For others it is a comfort and, for a few, it is the open door to the "life more abundant" which Christ promised.

For Jose, the mission was the dawning of a new day. Jose had sunk to the bottom. His life consisted of alcohol, drugs, and constant trouble with police.

One night, with his left arm badly wounded by a police bullet, and with no understanding of English, Jose met "the Master" at the old tear-stained altar. He now beams with a smile that only a born-again Christian can smile—from the heart. At present he is attending a Christian school in Texas in preparation for Christian work among his own people.

Bob was once a professor in a prominent California university. His master's degree, however, was not sufficient to help him overcome the sickness of alcoholism. He lost his job, his family and friends, and finally ended up on skid row. His life was one of misery, but because the Kansas City Rescue Mission stood in his path, he found that Christ is the Answer to the problem of bondage to sinful habits. Bob is now a Christian and is living a productive life.

Others have come and gone. A few have taken Christ and a Christian testimony with them. Still others will come and go, friendless, homeless, defeated.

The stream is not subsiding. Arnold Toynbee, the great British historian, has pointed out that "the number one enemy of the American way of life is drunkenness." The mission is needed today more than ever.

The Kansas City Rescue Mission does what it can to minister to the spiritual needs of those of the "hidden culture"—as well as to feed them, clothe them, bind up their wounds, and take them to the hospital when necessary. Many weary souls have found Rev. Adam Hoffpauir, the present superintendent, and his wife, Vera, waiting at the door night after night.

Also bringing the message of hope are the laymen and ministers who donate their time and talents to help the Hoffpauirs to conduct the chapel services. And there are those who donate money and other goods.

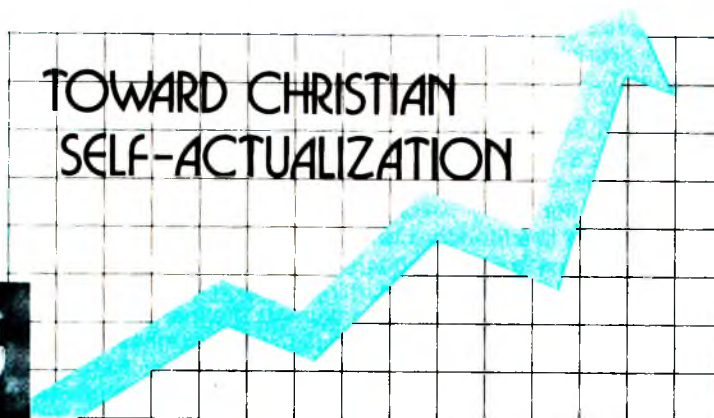
The wise man said, "Wealth maketh many friends; but the poor is separated from his neighbour" (Proverbs 19:4). Jesus also gives us insight when He said, "Ye have the poor always with you" (Matthew 26:11). The challenge of this special ministry is great, and only a special few can serve among the poor of skid row. For

those who help, the reward is seeing lost souls plucked from the very gates of hell. How heaven must rejoice for every one!

Jesus understood the plight of the "hidden culture." His ministry was directed at the poor. It was for them, also, that He taught the parable of the one lost sheep and told the story of the prodigal son. It was for them, also, that He hung on the Cross. It is for them, also, that He is preparing a place in heaven. And when He returns, as He will soon, a few of them—praise the Lord!—will meet Him in the air. □

## BECOMING MATURE:

By **Lyle P. Flinger**  
Bethany, Okla.



## INTELLECTUAL MATURITY

**Central Idea:** *Our mental attitude toward life is vitally important to our maturity.*

Our problem is not that we do not have enough brains, but that we don't use what we do have! Most psychologists feel that few of us operate at any more than a small fraction of our mental and physical abilities.

Given normal physical and social development with an average amount of stimulation, our brains will mature automatically from a physical standpoint. But that's not the total answer. Many a child with adequate or superior intelligence may have emotional blocks to learning.

Actually, the Bible seems to indicate that "understanding" comes from God: "Make me to understand the way of thy precepts" (Psalm 119:27); "Give me understanding, and I shall keep thy law" (Psalm 119:34); "If any of you lack wisdom, let him ask of God" (James 1:5).

Even as adults, we have blocks that keep us from thinking clearly and truly. Our world becomes just a little distorted. Two people with equal intellectual ability may have widely differing outlooks on life and completely different attitudes in relation to many issues and people. Every man develops his own world, as he sees it!

There are many possible criteria for intellectual maturity, but the following have some merit:

1. A mature person can make up his own mind.

Decision making is always difficult—advantages, disadvantages, motives, alternatives all confuse the issue. But the mature person succeeds in making up his mind. He can consult authority but he is not dependent upon it. He respects tradition but he does not lean upon it.

2. A mature person can accept responsibility. He sees that results always come from causes. The human mind will seek the most elaborate excuses rather than admit ignorance or error. A mature person does not look for someone or something to blame but accepts the responsibility for his own actions.

3. A mature person can think objectively about himself, his work, and his relations with others. He sees things, ideas, and people in their proper perspective.

4. A mature person sees things more in tune with reality. The immature person sees the world from a very subjective point of view. The mature person sees it as it is.

5. The mature person can maintain an open mind. He does not close his mind permanently, except in fundamental moral issues, nor does he even close it temporarily until he is sure the available evidence is all in. □

**Point to Ponder:** *How can I bring my thinking and attitudes more into accord with the way things really are?*



When I think of those  
who have influenced  
my life the most,  
I think not of the great  
but of the good.

—John Knox

REV. JAMES CULLUMBER

## "HOW TO GIVE 35 MILES A GALLON!"

If the kids were allowed to elect a district superintendent, Rev. James Cullumber would win by a landslide."

This statement was made by Arizona District Superintendent M. L. Mann, who has observed Jim Cullumber's life for many years.

Rev. Cullumber is a friendly and enthusiastic Nazarene pastor who has had a lasting influence on many lives. He is now associate pastor of First Church of the Nazarene in Tucson, Ariz.

Jim was converted from a non-Christian home in Chandler, Ariz. Shortly after he was saved, Jim learned to put appreciation for his first pastor into action. His minister did not have enough money to buy gasoline for pastoral calls. Jim was praying one day and the Lord said, "Do something kind for your pastor *without letting him know you are the one responsible.*"

Jim tells of the Lord's strategy "Every two weeks I would sneak by the pastor's house at night and empty five gallons of gasoline into his gas tank."

During the weeks that followed, Jim overheard his pastor declaring to unbelieving laymen, "I'm getting 35 miles per gallon from my old Chevrolet."

Jim's eyes still fill with tears as he relates, "Whenever I heard my pastor bragging that way, I had to leave because the blessing of the Lord was so great I couldn't contain it."

After receiving an unmistakable call to preach, Jim Cullumber enrolled in and graduated from Pasadena College. He has pastored on the Arizona District all of his life. Though never ministering in a large church, Rev. Cullumber has been much loved wherever he has served.

When Jim Cullumber prays, he usually includes the petition,

"Father, bless our general superintendents and our district superintendent, Dr. Mann." This has never been a trite phrase, but always expressed in heartfelt gratitude for the leaders of our denomination. His respect for leaders is a positive reminder of how we too should lift them in prayer.

Jim married a young lady named Thelma, who has been a quiet, yet warmhearted, pastor's wife and mother. Rev. and Mrs. Cullumber have followed Bible guidance in bringing up their two children "in the discipline and instruction of the Lord" (Ephesians 6:4, RSV).

Their son, also named Jim, began getting in late at night during high school years—so late that Rev. Cullumber couldn't stay awake. As he prayed about this widening break in communication, the father hit upon an idea. He went to sleep in his son's bed.

In the early morning hours when his son Jim came home, he had to awaken his dad. Instead of "chewing out" young Jim, Rev. Cullumber said, "Son, I've mentioned repeatedly the time you are to be home, but you haven't obeyed. Your dad must be a failure. Let's go next door to the church altar. I want you to pray for me, that the Lord will give me wisdom to raise you."

As it turned out, father and son prayed and wept together and came to a clear understanding. His son is now a steady lay leader in the Chandler church with the same kind of spirit as his dad.

Every boy or girl who has attended Arizona District summer camps knows Rev. Jim Cullumber. At each camp, he learns their names, plays ball with them, and laughs with them. He loves good, clean fun—he seems to have mastered the art of horseplay. Young

people *love* to tease him in return.

What is the prime reason Rev. Cullumber comes to work in camps? The *kids* know why he is there. He comes to help them respond to the saving love of Jesus. At campfire altar calls, when he places his hand on their shoulders, I have seen hardened teen-age guys willingly go forward and later testify, "I wanted the kind of religion that Rev. Cullumber has." He has personally led more children and teens to the Lord than any person I know.

No doubt, Jim Cullumber is representative of hundreds of dedicated pastors and laymen who will take time this summer to spend a fatiguing week at camp. Who can ever tell of the influence of Christians like Brother Cullumber, who *give of themselves without caring about the credit?*

**PRAYER:** *Lord, are You speaking to me from the life of Rev. Cullumber? Is there some kindness I could do for someone without receiving the recognition? Is there some problem in my home that Your strategy and love can solve? Do You have something to say to me about investing my time at summer camps, or in Sunday school teaching, or Caravans? Jesus, help me to apply Your message from Jim Cullumber's life to my own . . . today. Amen.* □

Wil M. Spaité  
Porterville, Calif.

Photo by  
Lusk Studios





By Aarie J. Hull, Centraira, Wash.

# A Christian Woman's World

## SOFT ANSWERS TURN AWAY WRATH

Most people have a tendency to be hurt or to get a little hot under the collar when others criticize them. It's very difficult to remain objective and say to yourself, 'Maybe he's right, or, I may be wrong.'

I have never been able to take criticism very well. When I first began writing, I wouldn't even let my husband read my unpublished manuscripts for fear he would criticize them.

Benjamin Franklin's life has been helpful to me.

Once an outspoken Quaker told Mr. Franklin to his face that he was too proud, "not content with being in the right when discussing a point but was overbearing and rather insolent."

Shocked, Benjamin Franklin determined to practice humility from then on, and the kind of humility he practiced enabled him to become one of this country's finest diplomats.

"I made it a rule," he wrote some years later, "to forbear all direct and positive assertion. I even forbade myself the use of every word or expression that imported a fixed opinion, such as 'certainly,' 'undoubtedly,' etc.; and adopted instead, 'I conceive,' or 'I apprehend,' or 'I imagine a thing to be so,' or 'it so appears to me at present.'"

"When another asserted something I thought in error, I denied myself the pleasure of contradicting him abruptly and showing immediately the absurdity of his proposition; and, in answering, I began by observing that in

certain cases or circumstances his opinion would be right, but in the present case there 'appeared' or 'seemed to me' some difference.

"I soon found," wrote Benjamin Franklin, "the modest way in which I proposed my opinions procured them readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I easily prevailed with others to give up their mistakes and join me when I happened to be in the right."

### Loneliness and Solitude

Loneliness is rampant in our urban, populous society. Interestingly solitude is not what makes loneliness

"Being *alone* does not necessarily mean *loneliness*," writes Ann B. Mow in her delightful book, *So Who's Afraid of Birthdays?* "Your condition depends more on how you get along with yourself. . . . If you have a great emptiness in your life, you are not only alone but lonely."

Mrs. Mow makes a significant point when she advises her readers (those over 60 and those who expect to be) not to despise solitude if it becomes a part of their lives. In fact, she asserts that it may be worth seeking. "If solitude follows years in the midst of the modern 'rat race,' it may be a well-earned privilege."

Seventy-six years old, Mrs. Mow tells of a woman who has given her life in service to others, but now, in her later years, does not feel rejected and lonely because she is not needed. "She is almost always alone at near ninety. Both daughters live and teach in New England. The congregation of birds that live in her trees, a few choice friends who drop in for tea and laughter give her variety but she loves the time alone with God. 'I'd rather be alone thinking something beautiful,' she says, 'than to have company buzzing for nothing.'

"Those who know the Lord are never alone," writes Mrs. Mow. "Solitary times are opportunities to know Him in greater depth."

The only question is: Do you have enough mental furniture?

"If you cannot stand to be alone, if you must always seek diversion outside yourself, then your 'house' is empty, you have no mental furniture. You will never have peace unless you can furnish your inner house."

Worse than emptiness is the wrong kind of mental furniture. People who are driven by crippling fears—fears of being ignored, of being forgotten, or being discredited, or not being appreciated—have furnished their inner houses with furniture making themselves impossible to live with.

To restore your inner life, Mrs. Mow suggests you turn to God and away from your own self-centeredness. Peace of mind and happiness are by-products of giving yourself to God and to others.

"When you know God you are never alone. He waits for you." □



CHURCH OF THE NAZARENE/INTERNATIONAL HEADQUARTERS  
6401 THE PASEO • KANSAS CITY, MISSOURI 64131

GEORGE COULTER  
General Superintendent

To all Nazarenes

Dear friends:

Already in this quadrennium we have seen evidence of God's special help in the number of new Nazarenes received into membership, Sunday school increases, and the amounts given to world evangelism.

This should be a year of prevailing prayer. Soul-winning training and practice should be a constant part of the program of every pastor, evangelist, and local church. Conserving the fruits of our evangelism by bringing converts into the membership of the church should be the concern of every churchman. 1974, will be a pivotal year in this quadrennium. It has been set apart as the Year of Holiness Evangelism!

The Board of General Superintendents would like to join you in this special emphasis on holiness in every service from Easter to Pentecost!

What an impact this will make upon our churches! Holiness being preached in every service by our pastors and evangelists will edify the saints, create hunger for the experience, and honor the Holy Spirit. Remember -- Easter to Pentecost! April 14 to June 2! Emphasize holiness in every service!

In the year 1772 John Wesley wrote to one of his young preachers, "Press all believers to go on to Perfection. Insist everywhere on a Second Blessing, as receivable in a moment, and receivable now by simple faith." That's good advice for Nazarenes in 1974!

Make "Holiness unto the Lord our watch-word and song!"

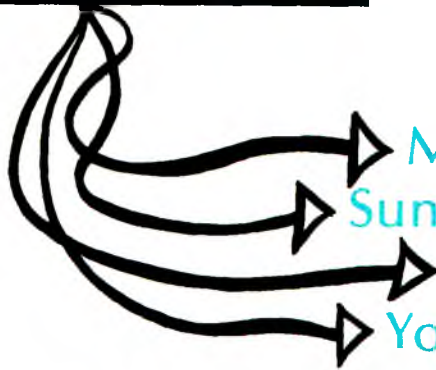
Yours in His service,

GEORGE COULTER  
BOARD OF GENERAL SUPERINTENDENTS



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ON THE PERSON  
AND WORK OF  
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
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# editorially SPEAKING

By W. T. PURKISER

## Religion Is A Four-Letter Word

"Religion," says Robert J. Hastings, "is not an eight-letter word, but a four-letter one. And that four-letter word is LOVE."

There is something to be said for this idea. It all depends, of course, on the definition of *love*. For *love* is a word of many meanings to many people—ranging all the way from self-centered physical lust to God's kind of love.

But when we understand love as Paul describes it in 1 Corinthians 13, it does come close to being the very heart and soul of true Christianity viewed from both God's side and ours.

Students of the New Testament have puzzled over the strange grammar in Galatians 5:22-23, "The fruit of the Spirit *is* love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (NASB).

It would sound as if Paul should have written, "The fruit of the Spirit *are*—," or, "The *fruits* of the Spirit *are*—."

There are two ideas about what lies behind this manner of speaking—and both of them may be right.

One is that the measure of the indwelling of the Holy Spirit is not a series of disconnected virtues, any one of which might exist in isolation from the others. To say, "The fruit of the Spirit *is*—," shows that the fruit of the Spirit constitutes an indivisible whole, so interrelated as to be inseparable.

This is in complete contrast to the gifts of the Spirit.

Of the gifts, Paul writes, "The manifestation of the Spirit is given to every man to profit withal," or "for the common good" (1 Corinthians 12:7).

"To one is given by the Spirit the word of wisdom; to another the word of knowledge . . . to another faith . . . to another the gifts of healing . . ." and so on through the list (verses 8-10). And "one and the same Spirit works all these things, distributing to each one individually just as He

wills" (verse 11, NASB).

But the graces listed in Galatians 5 are not divisible. It is not that one person is given love, another joy, another peace, another patience, another kindness. All belong together and all grow together.

**T**he other understanding of Galatians 5:22 has equal merit. It hears Paul as saying, "The fruit of the Spirit is love" (period). That love is joyful, serene, patient, kind, good, faithful, gentle, and temperate.

Here we have a striking parallel with 1 Corinthians 13:4-7, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (RSV).

How better could one describe the Christlikeness that is the essence of Christian piety? By the same token, "Who is sufficient for these things?"

Certainly no one in himself could rightly claim to have fathomed "the breadth, and length, and depth, and height" of "the love of Christ, which passeth knowledge" (Ephesians 3:18-19). It is only as "the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Romans 5:5, NASB) that sentences like these become more than just words.

God's kind of love in us is more than a romantic feeling. It is a commitment, an undeviating purpose that strives always for the good of the beloved.

Human love is liking; God's kind of love is caring; and there is a world of difference between the two. God's kind of love can care tremendously about people even while it doesn't like what they do. Our problem is that we so often fail in caring about those we don't like.

God's kind of love in us may be pure and even "perfect" in that it excludes all rivals, and still be growing and deepening day by day. This is the paradox of an imperfect perfection and an "en-

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ture" sanctification that calls us to unending growth.

On December 2, 1873, the Holy Spirit led Frances Ridley Havergal into an experience of commitment and cleansing she described later as follows: "The blood of Jesus Christ his Son cleanseth us from all sin.' I see it all and I have the blessing. It has lifted my whole life into the sunshine to which all my previous experiences were but as pale and passing April gleams compared with the fullness of the summer glory."

Eleven months later, Miss Havergal wrote lines that could well be applied to God's kind of love:

*Like a river glorious  
Is God's perfect peace,  
Over all victorious  
In its bright increase.  
Perfect, yet it floweth  
Fuller every day;  
Perfect, yet it groweth  
Deeper all the way.*

When *love* is rightly defined, *religion* is indeed a four-letter word.

## ***Concluding to Jump***

Faith, it is said, is not jumping to conclusions. It is concluding to jump.

The difference is important.

Faith has often been described as a matter of intellect. It is grasping and affirming something with the mind.

But faith as the Bible describes it is more than intellectual. It involves emotions—the way we feel about truth. Most of all, it demands choice.

This becomes of practical importance when we recall that it is "by grace" we are saved "through faith" (Ephesians 2:8). The faith through which we are saved is not a mental exercise. It is a commitment of the will.

In these days of "cheap grace" and sentimental Christianity, it needs to be said over and over: as far as the New Testament is concerned, "believing the gospel" and "obeying the gospel" are one and the same.

Our faith is not defined by what we say about it, but by what we do about it. This is why the whole business of "believers" living and acting like unbelievers is a sham and a fraud.

Not only saving and sanctifying faith, but achieving faith, is "concluding to jump," not jumping to conclusions. It does no good to pray for rain unless you take a raincoat or an umbrella.

It is the very nature of faith to take God's word at face value even before there is any supporting evidence.

The Bible is full of examples of this time-transcending quality of faith. A good example is God's word to Joshua. "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour" (Joshua 6:2).

The Lord did not say, "I will give you the city of Jericho," but, "I have given." There was still a battle to fight. But the battle was to take possession of what was already theirs by the gift of God.

Faith walks with God even when it cannot see the way ahead. Faith can say, as one has, that what it likes about the desert is that somewhere it contains a well.

Whether the well is soon found or not, faith walks on. Faith conquers man's greatest fear, the fear of not knowing.

Such faith is no static quantity. It grows as we go. And it is always willing to pray in John Oxenham's lines:

*Lord, give me faith!—to live from day to day,  
With tranquil heart to do my simple part,  
And, with my hand in Thine, just go Thy way.*

*Lord, give me faith!—to trust, if not to know;  
With quiet mind in all things, Thee to find,  
And, childlike, go where Thou wouldst have  
me go.*

*Lord, give me faith!—to leave it all to Thee.  
The future is Thy gift; I would not lift  
The veil Thy love has hung 'twixt it and me.\**

\*From *Bees in Amber*. Copyright. American Tract Society. Used by permission.

# Some Thoughts on Extended Pastoral Calls

Dear Keith:

Since you are the chairman of the board of stewards, you would be the logical one to lead your local church board in a discussion on the subject of extending your pastor's call beyond the one-year vote.

Provision is made for this in Paragraph 126 of the 1972 "Manual." You will notice that it applies only to an ordained minister, and the word "may" is used. In other words, the responsibility of recommending an extended call for your pastor rests with the judgment of the board.

Let's think of some advantages of four-year extended calls.

★ Obviously such an extended call gives both the pastor and the elected board a long-range planning period. This is important in the life of any institution. Many churches suffer because they have no long-range growth plans.

★ Extended calls are important because the pastor needs time to grow his acquaintanceship roots in a community, so that people will increasingly have confidence in his spiritual leadership. This takes time because people cannot respond in a spiritual way to a new person, regardless of how dynamic and appealing the new person may be.

★ Extended calls increase the strengths of our representative form of government. We believe a representative form of government is stronger than a pure congregational type.

Let me explain that a bit further. When a congregation has followed the recommendation of their board and given the pastor a four-year extended call, the month-by-month leadership of that church is placed more predominantly in the elected church board. This makes for good, responsible government.

The elected board members are the most stable and devoted members in the church. In times of crisis they will hold steady and lead the church forward to another victory.

On the other hand, if the pastor

has to submit his name every year for congregational approval, his whole ministry is too constantly under the judgment of those who may be much more immature. For a month or two prior to voting time, all the members, even the new Christians and the young people, must bring their pastor's ministry into judgment so that they can vote intelligently. I suggest that this sometimes creates an atmosphere which is not conducive to the best preaching of the gospel.

This strengthened leadership by the board is one of the main advantages of recommending an extended call, and should be both discussed and understood by the board and the people when they vote.

Laymen sometimes have reservations about recommending an extended call because they say that it commits the church but does not commit the pastor. He is still free to terminate during the period of the call.

We must continue to give the pastor that freedom. However, the board should feel free to discuss the implications of an extended call with their pastor. In most instances the pastor will accept the implications. Certainly if he accepts the extended call, he will plan to stay at least the major portion of that call.

A pastor cannot always fulfill an extended call to the last month, because he has no control over the timing as to when he may be called to another church. More and more the most capable and responsible pastors are committing themselves to longer-term pastorates. I believe the laity should give them this opportunity.

Furthermore, I want you, with your board, to recognize that, should serious differences arise in the pastoral relationship during the period of an extended call, provision is made for a reevaluation by the vote of the people ("Manual," Paragraph 129).

A layman said to me one time, "I am subject to an annual review in my job. Why shouldn't the pas-

tor also be subject to an annual vote of the people?"

I pointed out to him that there was a great deal of difference between an annual review by a board and a vote of the people. I asked him, in turn, how he would like to have his high school students vote on him annually (he was a high school principal). That was quite frightening to him.

Of course, there are differences in the makeup of a church congregation and a group of high school students. Yet we should remember that in every pastoral vote there are new Christians, immature Christians, and young people entitled to cast a ballot.

The man above got the point and voted to recommend an extended call for his pastor, so that the matter of the continuance of pastoral relationships would be in the hands of the elected board until the end of the extended-call period.

Since we have a representative form of church government, you as a board will need to lead and educate your entire congregation in the meaning and purpose of an extended call for the pastor.

A strong extended-call vote is not only a tribute to the pastor, but a commendation for the whole church also. It means the church is in good health, making progress, and moving in the right direction. It means that the board members are good, responsible elected officials of the church and not only feel the pulse of the church but know how to lead the church forward in both material and spiritual progress.

I trust these remarks will enable you to lead your board in a meaningful discussion on an important subject that, if acted on wisely, will lead the church to increasing strength. If I can be of any further help to you in any way, please do not hesitate to call me.

Your district superintendent,

Kenneth Vogt  
(Sacramento District)

## DISTRICT ASSEMBLY SCHEDULE

<b>V. H. Lewis</b>	
Hawaii	April 18-19
Western Latin American	April 24-25
Los Angeles	May 17-18
New Mexico	May 22-23
Northeast Oklahoma	June 19-20
Kentucky	June 26-27
Dakota	July 4-5
Central Ohio	July 17-19
Southwest Indiana	July 25-26
Akron	August 1-2
Georgia	August 8-9
South Carolina	August 21-22
North Carolina	August 28-29
<b>George Coulter</b>	
Mississippi	May 9-10
Alabama	May 15-16
Florida (Central)	May 21-22
Eastern Latin American	May 24-25
Canada Central	June 6-7
Maine	June 12-13
Chicago Central	June 28-29
New England	July 5-6
Eastern Kentucky	July 10-11
East Tennessee	July 25-26
West Virginia	August 1-2
Virginia	August 8-9
Kansas City	August 21-22
Southeast Oklahoma	September 5-6
<b>Edward Lawlor</b>	
Central Latin American	April 25-26
San Antonio	May 8-9
Arizona	May 16-17
Southern California	May 22-23
Nevada-Utah	June 6-7
North American Indian	June 13-14
Colorado	July 11-12
Northern California	July 17-18
Northwest Oklahoma	July 24-25
Joplin	August 1-2
Indianapolis	August 7-8
Missouri	August 22-23
Louisiana	August 28-29
<b>Eugene L. Stowe</b>	
Sacramento	April 26-27
Central California	May 3-4
West Texas	May 8-9
North Florida	May 22-23
South Florida	May 29-30
Rocky Mountain	June 13-14
Canada West	June 21-22
Southwestern Ohio	July 5-6
Northwestern Ohio	July 10-11
Northeastern Indiana	July 26-27
Kansas	July 31—August 1
Iowa	August 9-10
Minnesota	August 22-23
Southwest Oklahoma	September 5-6
<b>Orville W. Jenkins</b>	
Washington	April 24-25
New York	May 3-4
Philadelphia	May 8-9
British Isles North	May 20-21
British Isles South	May 25-27
Canada Atlantic	June 20-21
Upstate New York	June 27-28
Eastern Michigan	July 10-11
Michigan	July 17-18
Pittsburgh	July 25-26
Northwestern Illinois	August 8-9
Dallas	August 22-23
South Arkansas	August 28-29
<b>Charles H. Strickland</b>	
Washington Pacific	April 24-25
Northwest	May 1-2
Idaho-Oregon	May 9-10
Canada Pacific	May 31—June 1
Oregon Pacific	June 7-8
Alaska	June 13-14
Nebraska	June 27-28
Houston	July 10-11
North Arkansas	July 17-18
Illinois	July 24-25
Tennessee	July 31—August 1
Northwest Indiana	August 8-9
Wisconsin	August 22-23

## OF PEOPLE AND PLACES

**Dan York**, son of the Rev. and Mrs. Leonard York of Crescent City, Calif., and former missionaries to British Honduras, won two first-place awards at the Idaho Speech Conference in February. Dan is a sophomore at Northwest Nazarene College, Nampa, Ida., majoring in art-speech. He delivered his winning speeches from a wheelchair. The awards were earned in junior interpretation and junior oratory. □

**Alexander Wachtel** was unanimously elected chairman of the United Christian Council in Israel at its annual conference in February held in Tiberias. John E. Riley, substituting for Berge Najararian in Jerusalem, stated, "This is the most significant Christian Council in Israel and is regarded by the government as the unofficial spokesman for Christians."

Wachtel has been active in this organization for years. He recently has served as acting treasurer and assistant secretary. Riley reported that Alex Wachtel is known and respected by both Jews and Arabs. □

**Ruth Vaughn**, assistant professor of speech and creative writing at Bethany Nazarene College, Bethany, Okla., has been named to appear in the 1974-75 awards volume of *Outstanding Educators of America*. She has authored 15 books and written hundreds of articles, short stories, poetry, and plays.

The special honor is extended to those considered outstanding members of the academic community, devoted to the highest principles of education. Ruth Vaughn is a member of Pi Lambda Theta and International Women in Communications. She is also listed in *Who's Who in American Writers* and in *Contemporary Authors*. □

**Centralia, Wash., Church** recently celebrated its fiftieth anniversary. Mr. and Mrs. Walter Babb, only charter members living, were honored with a giant cake decorated by Mrs. Leon Bowman and served by the ladies of the church.

During the dinner hour, early church history was recalled by Ruth Henry Becker, daughter of Rev. Daniel P. Henry, who organized the church in 1923. Responses were heard from former pastors and families. Letters of greeting were read. There was a period of reminiscing for each decade of the church's history. Music was furnished by "Shekinah," a young people's musical group under the direction of Larry Miller, youth

minister.

Pastor Bob Denham presented a series of artist-sketched slides to show previous meeting places. The slides included sketches of a home where the first small group met for worship. The present commodious church was built by Rev. J. C. Pults.

Speakers for the celebration were Dr. Samuel Young, general superintendent emeritus; Rev. Bert Daniels, superintendent of the Washington Pacific District; and Dr. L. Wesley Johnson, former pastor. □

**The Princeton (W.Va.) First Church** suffered heavy losses through fire damage, February 13. Before firemen could respond, flames had spread throughout the building. The sanctuary and educational unit were almost totally destroyed.

An investigating fire marshal determined that the fire was deliberately set. It is believed to have been started in the pastor's study. Pastor Gary Wilson reported that the fire completely destroyed his personal library along with various church records. □

**Fort Wayne (Ind.) Fairfield Avenue church** presented a one-hour TV special, Channel 15, on New Year's Eve. The theme of the program was "Because He Lives." It was geared to patriotism, family life, and spiritual life.

The program featured Jim Strader and his chorale; the Sanctuary Choir; the Sanctuary Quartet; ventriloquists, Amy and Debra Moss; Mr. Ernest Pelz; and Pastor Ron Ross. A portrayal of people from the congregation at their jobs in the community emphasized practical Christianity in daily community involvements.

Favorable comments were received from throughout the city. The television station has already reserved time for a similar feature next New Year's Eve. Other staff personnel include Pastor Dan Geeding, and Stephen Goforth, minister of music. □

## REPORT OF R.S.A.N. FIELD COUNCIL

The third annual council of the missionaries of the Republic of South Africa, North Field, met at Acornhoek Mission Station. General Superintendent and Mrs. George Coulter were present during the retreat and council.

The council chairman, Dr. T. H. Jones, reported. He stated that the district had opened two new areas of work during the past year. Louis Trichardt has accepted an assign-

ment to begin work among the Venda people and Brits in the northern area of Bophutatswana.

A committee was appointed to investigate the possibility of beginning work in Botswana soon. Dr. Jenkins was selected to serve as **general chairman**.

Appropriate farewells for Rev. and Mrs. H. K. Bedwell were pronounced. After taking a furlough before next coming, the Bedwells will return to active missionary service. □

## CONFERENCE AT BERKELEY CHURCH SIGNALS NAZARENE URBAN ADVANCE

Nazarenes concerned with reaching our cities for Christ met February 18-19 at historic Berkeley Church, chairman for the first far west conference on Urban Ministries.

The conference was under the joint sponsorship of the Northern California District and the Department of Home Missions.

Previous conferences on Urban Ministries had been held in Kansas City and Chicago. In addition, several other districts have sponsored such conferences to bring attention to the challenge of the inner city areas.

The next Urban Ministries Conference is scheduled for May 16-18 in Washington, D.C.

Dr. R. E. Zachary, host district superintendent, welcomed the group of over 100 concerned Nazarene leaders by saying that they had come to share their experience and to learn together how to more effectively reach the multihued millions of the San Francisco Bay area.

The Bay area is one of the world's unique communities, where 3.2 million people share a cosmopolitan heritage that began with the 1849 gold rush. Chinese, Koreans, blacks, Mexicans, Indians, and all manner of mixtures make up the population.

With the largest number of Chinese in the United States, San Francisco's Chinatown has a distinct culture within the urban setting. Rev. Juba Lau, pastor of the San Francisco Chinese Church of the Nazarene, led the conference in devotions and shared his experience in building a congregation in the metropolis.

Conference speakers included Rev. Roger Bowman, director of districts, who urged conferees to "find a way to reach the hearts of people; our mission must always be people and we must find a way

to minister to all men."

And, Rev. Bowman noted, he has sensed a "happy note of optimism in the Church of the Nazarene. We are searching. We are moving. This is the day for the church to move—not only to preach holiness, but to practice it in the inner city."

Dr. Sergio Franco, senior editor of the Latin Division, then led the conference in a process of self-examination, urging all to be receptive to new ideas and new approaches to truth from whatever race or culture, so that by a sympathetic awareness we can truly accept all people and serve with them in the cause of Christ.

After a full day of coming to grips with the many problems of inner-city ministry, Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, brought the conference to a close with a reminder that it was the mighty experience of Pentecost that triggered the first major expansion of the Church.

When Pentecost came, he said, "the trigger was pulled on a mighty evangelistic explosion. For 300 years a revival raged around the Mediterranean until it was a gospel lake."

Now again, he said, "there's a great gospel job to be done; and as I see it, if we are to make incursions into this world of need, we must

find people where sin is raw and rough and mean and terrible. If we just stay in our little enclaves and polish the saints, we will never make the inroads in the urban areas that we must make.

"Let it happen again!" he said of Pentecost. "Let it happen again!"

That was the challenge that lingered on the heart as the Conference on Urban Ministries closed at Berkeley.

Now comes the street-level test. The final account of the conference is not yet written; it will be told only as pastors and laymen of the area follow the Holy Spirit and claim the city for Christ. □

—JOHN C. OSTER, Reporter



Rev. Earl Watson (panelist) is pastor of the Oakland (Calif.) Emmanuel Church. To his right is Rev. Sergio Franco, conference speaker.

The youth choir, San Francisco Chinese Church, sang Monday night at the opening meeting of the conference.



Isaias Tancara and Carlos Orellana were ordained by General Superintendent Orville W. Jenkins on November 23 in Santiago, Chile. These men are the first pastors to be ordained in Chile. Behind the candidates are Dr. Jenkins (center) and missionaries Charles Roberts and George Adkins.



## CHURCH SCHOOLS

*Norman Brown* reporter

### Senior Adult Ministries

by **Melvin ShROUT**  
General Director

#### Budget Requests Emphasize Concern for Senior Adults

On the political front, senior adults are big business.

President Nixon's budget requests, delivered to Congress, February 5, includes millions for aging concerns. The largest request (\$202.6 million for the Older Americans' Act) includes \$96 million for Title III; \$7 million for Title IV Research; and \$99.6 million for Title VII Nutrition (Meals on Wheels, and related food programs). Also budgeted were \$28 million for Foster Grandparents' program; \$15.98 million for RSVP (Retired Senior Volunteer Program); and \$400,000 for SCORE and ACE (retired executive services). Medicare request was \$13.4 billion, an increase of \$2 billion; and Social Security was increased too.

#### Seminary Modules Include SAM

Dr. Chester Galloway, Professor of religious education at NTS, has arranged Christian education modules dealing with the "Adults in the Church," with includes SAM. Both the general director of Senior Adult Ministries, Melvin ShROUT, and the minister of pastoral care at Bethany (Okla.) First Church, Sam Stearman, have been recent guest instructors in the interest of SAM.

The fact that senior adult population will increase to 25 million by 1980 highlights the importance of Dr. Galloway's planning.

#### Eastern Michigan Tops In Home Department

Eastern Michigan's Home Department director, June Liddell, Lowell, led her district to top honors in 1973. They are number one in Home Department enrollment, number one in numerical

gains for the year, and number one in percentage of gain. They are among the top districts in percentage of enrollment, with 3.56 percent as compared with the average of 2.13 percent.

Mrs. Liddell is also active in Home Department work in her local church. Home Department is included in Senior Adult Ministries.

Congratulations to Eastern Michigan and June Liddell.

#### News Notes

The Colorado District appointed Mrs. Rose Ann McDaniel to promote NIROGA II on the district.

Mrs. Annie Arms, adult division director, Los Angeles District church school board, plans to promote NIROGA II through publicity in their district paper. She also reports the revitalizing of senior adult programs in Pasadena First Church. Richard and Irene Matlock, a young lay couple, were appointed directors.

Arkansas will have many more registrants at NIROGA this year as the result of the glowing reports of a Springdale couple. Mr. and Mrs. Sylvan Starks were the only Nirogans from Arkansas last year. They also report good prospects for a SAM group of 50.

A young NYPS officer from Kentucky is further evidence that interest in SAM is not just an adult thing. Mrs. Leah Fryman, Augusta, Ky., writes, "I received your address through the *Herald of Holiness*, and thanked the Lord for an answer to prayer. I am only 20 and vice-president of the NYPS in my local church. However, I have sensed the need for more social involvement of the senior adults. Please send me further information about SAM helps, as I feel I could get some of the senior adults interested and perhaps they will form a SAM group."

Mr. Robert Crevoisier, Union City, Calif., writes that his church (Hayward First) is beginning a Bible class in a senior housing project.

Lucy Smith, Newberg, Ore., reports that after attending NIROGA last year, a senior fellowship group was started in her church. Twenty-three attended the first meeting. The last meeting had 37 in attendance. She also states, "I don't believe I ever enjoyed anything so much as I did NIROGA. I am looking forward to this fall."

# - Ready - - Get Set - - Go -

## THIRD INTERNATIONAL NAZARENE LAYMEN'S CONFERENCE

Hollywood-by-the-Sea, Florida  
August 13 through noon, the 18th



Colonel Thane Minor (left), now vice-president of Riley Database International, Ltd., is completing his application. He lives in Houston but works out of Calgary, Canada. Just as in his career as an air force officer, he's up in the air, much of the time.

**1,350 applications have been received and processed thus far.**

Gordon Olsen, Eugene, Ore., first chairman and on the Executive Council, is Florida bound too and is the first to place a window or bumper sticker on the back of his car.

**Mail your registration in now, regardless of district quotas.**

Pilot Roger D. Wenzel of Eastern Air, is also photographed in his plane with the conference sticker on his flight bag. Roger is a new Nazarene (1968) from Jonesboro, Ga.

**For further information and reservation forms write: International Laymen's Conference, 6401 The Paseo, Kansas City, Missouri 64131. OR see March 13 issue of the "Herald of Holiness."**

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- GARDNER, GEORGE** (C) Box 9, Olathe, Kans. 66061
- ◆**GAWTHORP, WAYLAND & JOAN** (C) Box 383, Mahomet, Ill. 61853
- ◆**GLORYLANDERS QUARTET** (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
- GOODMAN, WILLIAM** (C) R. 3, Box 269, Bemidji, Minn. 56601
- ◆**GORMANS, THE SINGING (CHARLES & ANN)** (C) 5125 Patterson Dr., Louisville, Ky. 40219 (full-time)
- GRAVVAT, HAROLD F.** (C) Box 427, Anna, Ill. 62906
- ◆**GREEN, AL** (C) c/o NPH\*
- ◆**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\*
- GRINDLEY, R. E.** (C) 6187 Ambleside Dr., Columbus, Ohio 43229
- ◆**GRINDLEYS, THE SINGING (GERALD & JANICE)** (C) 539 E. Mason St., Owosso, Mich. 48867
- ◆**HAPPINESS SINGERS** (C) c/o NPH\*
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068
- ◆**HEASLEY, JIMMY & FERN** (C) c/o NPH\*
- HEGSTROM, H. E.** (C) c/o NPH\*
- HENDERSON, DEE** (C) Box 525, Islamorada, Fla. 33036
- HENDERSON, DON** (R) Box 338, Fern Park, Fla. 32730 (full-time)
- HENSHAW, JOHN M.** (R) R. 1, Harrisburg, Ill. 62946
- HERIFORD, RUSSEL W.** (C) R. 1, Box 284, Grove, Okla. 74344
- HILL, H. W.** (C) 555 Highcrest Dr., Nashville, Tenn. 37211
- HODGE, W. M.** (C) R. 1, Box 278, Science Hill, Ky. 42553
- HOECKLE, WESLEY W.** (C) Vaky St., Corpus Christi, Tex. 78404
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028
- HOLLEY, C. D.** (C) 529 Jessop, Lansing, Mich. 48910
- HOLLOWAY, WARREN O.** (C) 445 W. Lincoln Way, Lisbon, Ohio 44432
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB** (C) Adair Ave., Columbia, Ky. 42728
- ◆**HOPKINS, BOB & LINDA** (C) R. 2, Box 719, Indianapolis, Ind. 46231
- HOUESHELL, MISS L. M.** (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD** (C) 902 St. Felix Dr., Huntington, Ind. 46750
- HUNDLEY, EDWARD J.** (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HYSONG, RALPH L.** (C) Box 224, Clarion, Pa. 16214
- IDE, CHARLES D.** (C) 1794 52nd St., S.E., Grand Rapids, Mich. 49508
- INGLAND, WILMA JEAN** (C) 322 Meadow Ave., Charleroi, Pa. 15022
- ◆**IRWIN, ED** (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
- ISENBERG, DONALD** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ◆**JANTZ, CALVIN & MARJORIE** (C) c/o NPH\*
- JARED, RALPH** (C) 2135 S. Irvington, Tulsa, Okla. 74114
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JETER, H. LESLIE** (C) 1309 N. Elizabeth, Ferguson, Mo. 63135
- JONES, CLAUDE W.** (C) R.F.D. 4, Box 42, Bel Air, Md. 21014
- JONES, FRED D.** (R) 675 Harding Pl. (D-11), Nashville, Tenn. 37211 (full-time)
- KALDENBERG, R. T.** (R) 56649 Golden Bee, Yucca Valley, Calif. 92284 (full-time)
- KEALHER, DAVID** (C) 316 Dufur, Nampa, Ida. 83651
- ◆**KENNEDY, CHUCK** (C) 5765 Glasgow, Sylva, Ohio 43560
- KENNEDY, GORDON L.** (C) 405 W. Benton St., Wapakoneta, Ohio 45895
- ◆**KLEVEN, ORVILLE H.** (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
- KLINE, DAVID K.** (C) 31 Davidson Rd., Boxborough, Mass. 01719
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- KOHR, CHARLES A.** (C) R. 2, Box 298, Brookville, Pa. 15825
- LAMAR, C. M.** (C) R. 1, Macouketa, Ia. 52060



- LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind. 46225
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE. (C) 223 Jefferson St., Marion, Ohio 43302
- LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, 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) 2916 Bell, Lawton, Okla. 73501
- LONG, WILMER A. (R) 926 Franklin St., Johnston, Pa. 15901
- LUSH, RON & MYRTLEBEL. (C) c/o NPH\*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelby Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK. (See Martin-Fisher Evan.)
- MARTIN, PAUL. (C) c/o NPH\*
- MARTIN-FISHER EVANGELISM. (C) c/o NPH\*
- MAY, VERNON D. & MRS. (C) R. 1, Box 15, Norwood, Mo. 65717
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCAMENT, WESLEY. (R) 426 N. Elm St., Mokenca, Ill. 60954 (full-time)
- McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155
- McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCOY, LAWRENCE W. (R) 3419 2nd Ave., Council Bluffs, Ia. 51501 (full-time)
- McCULLOUGH, FORREST. (C) c/o NPH\*
- McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McDOWELL, DORIS. (R) 16 Brookes Ave., Gaithersburg, Md. 20760
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McVEY, V. L. (C) Box 773, Houghton Lake, Mich. 48629
- McWHIRTER, G. STUART. (C) c/o NPH\*
- MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
- MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*
- MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
- MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
- MILLHUFF, CHARLES. (C) c/o NPH\*
- MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT. (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE. (C) 5281 Ridge Cross Dr., Charleston, W. Va. 25312
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
- MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES E. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH\*
- NICHOLAS, CLAUDE. (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH\*
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- O'BRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)
- OCKERT, F. E. (R) Box 786, Lady Lake, Fla. 32659 (full-time)
- OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- OYLER, CALVIN G. (C) 605 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
- PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*
- PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PAUL, CHARLES. (C) R. 8, Cookeville, Tenn. 38501
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PFEIFER, DON. (C) Waverly, Ohio 45690
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- POOLE, JOHN WESLEY & MRS. (C) R. 5, Leighton Rd., Augusta, Me. 04330
- POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
- PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L. (C) Box 284, Corning, Ark. 72422
- PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH\*
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N. (C) c/o NPH\*
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
- RIST, LEONARD O. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROEDEL, BERNEICE L. (R) 423 E. Maple St., Boonville, Ind. 47601
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
- RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS. (C) c/o NPH\*
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Rubie Ave., Louisville, Ohio 44641
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
- SHARP, CHARLES & FAMILY. (C) R. 1, Lyons, Mich. 48851
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM. (R) 4206 Dover Rd., Louisville, Ky. 40216 (full-time)
- SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673
- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (R) c/o NPH\* (full-time)
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
- SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jack-sonville, Ark. 72076
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidoupe, Pa. 16351
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 39180
- SNELMGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPARKS, JONATHAN & PAULA. (C) Box 462, La Vergne, Tenn. 37086
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- STARK, EDDIE G. & MARGARET. (C) 6906 N.W. 36th, Bethany, Okla. 73008
- STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETT E. (C) c/o NPH\*
- TAYLOR, ROBERT W. (C) 4011 Croftshire Dr., Dayton, Ohio 45440
- TEASDALE, ELLIS L. (C) 3205 Pleasantwood Ct., N., Elkhart, Ind. 46514
- THOMAS, FRED. (C) c/o NPH\*
- THOMAS, J. MELTON. (C) c/o NPH\*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743
- TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- 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)
- VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- VARIAN, W. E. (R) 5423 Hicks Corner, Kalamazoo, Mich. 49002 (full-time)
- 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) 114 8th St., N.E., New Philadelphia, Ohio 44663
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- WELCH, RICHARD & CLAUDIA. (C) c/o NPH\*
- WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHISLER, JOHN. (C) 1104 Oak, 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
- WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, F. FRANKLYN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- WISEHART, LENNY & JOY. (R) 1136 Westfield Pl., Olathe, Kans. 66061

**WOLPE, JOSEPH P.** (C) 5130 Magnolia Ave., Riverside, Calif. 92506  
**WRIGHT FAMILY SINGERS.** (C) P.O. Box 430, Waynesboro, Va. 22980  
**WYLIE, CHARLES.** (C) 1217 Fuller, Winfield, Kans. 67156  
**WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601  
**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501  
**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

Ky., Apr. 8-14; Covington, Ky. (1st), Apr. 15-21; Madison, Ind., Apr. 22-28; Spiceland, Ind., Apr. 29—May 5  
**DIXON:** Gospel Concerts, western states  
**DODSON:** Viborg, S.D., Apr. 10-21; Aroma Park, Ill., Apr. 23-28  
**DUNMIRE:** Camden, Tenn., Apr. 2-7; Memphis, Tenn. (Berclair), Apr. 9-14; Lebanon, Tenn. (West Side), Apr. 16-21; Memphis, Tenn. (1st), Apr. 23-28; Lenoir City, Tenn., Apr. 29—May 5  
**ELLINGSON:** Del City, Okla. (1st), Apr. 22-28  
**ELSTON:** Falmouth, Mich., Apr. 23-28; Laingsburg, Mich., Apr. 30—May 5  
**EMSLEY:** Binghamton, N.Y., Apr. 3-7; Palco, Kans. (Canaan Chapel), Apr. 10-21; Backus, Minn., Apr. 24—May 5  
**FELTER:** Reading, Pa., Apr. 1-7; Berne, Ind. (Mt. Hope), Apr. 9-14; Warren, Ohio, Apr. 16-21; Churubusco, Ind., Apr. 22-28; Muncie, Ind. (Wheeling Ave.), Apr. 30—May 5  
**FILES & ADAMS:** Temple, Pa., Apr. 3-7; Williamsport, Pa., Apr. 9-14; Atwater, Ohio, Apr. 16-21; Britton, Mich. (Ridgeway), Apr. 23-28  
**FINE:** Logan, Ohio, Apr. 7-14; Kansas City, Kans. (Church of God), Apr. 21  
**FINKBEINER:** Layton, Utah, Apr. 7-14  
**FISHER, WM.:** Newport, Ore., Apr. 2-7; Temple City, Calif., Apr. 14-21; Salt Lake City, Utah (1st), Apr. 30—May 5  
**FLORENCE:** Cincinnati, Ohio (Mt. Carmel), Apr. 17-28  
**FORD, JAMES:** Bristol, Ind., Apr. 1-14; Clendenin, W.Va., Apr. 19-28; Philippi, W.Va., Apr. 29—May 5  
**FORD, NORMAN:** Spencer, W.Va., Apr. 5-14; Garfield Heights, Ohio, Apr. 19-28  
**FORTNER:** Royaltown, Ill. (1st), Apr. 1-7; Murphysboro, Ill. (1st), Apr. 22-28; Monticello, Ill. (1st), Apr. 29—May 5  
**FRODGE:** Fairfield, Ill. (1st), Apr. 8-14; Danville, Ill. (Home Gardens), Apr. 17-28; Van Wert, Ohio (1st), Apr. 29—May 5  
**GAWTHORP:** McConnellsville, Ohio, Apr. 2-7; Roseville, Ohio, Apr. 8-14; Miamisburg, Ohio (West. East), Apr. 15-21; Kingsport, Tenn. (Church Hill), Apr. 23-28; Berry, Ala. (Salem), Apr. 30—May 5  
**GILLESPIE:** Eaton, Ind., Apr. 7-14  
**GOODMAN:** Brodhead, Wis., Apr. 2-7; Olivia, Minn., Apr. 14-21  
**GORMANS:** Louisville, Ky. (Peniel), Apr. 1-7; Madison, Ind. (1st), Apr. 22-28  
**GRAVVAT:** Cedar Rapids, Ia. (Trinity), Apr. 3-14; Paris, Ill. (1st), Apr. 15-21  
**GREEN, JAMES:** Columbia, Ohio (Sheppard), Apr. 2-7; East Peoria, Ill., Apr. 9-14; Bethany, Okla. (Western Oaks), Apr. 16-21; Muskogee, Okla. (1st), Apr. 23-28; Texarkana, Tex. (1st), Apr. 30—May 5  
**GRIMSHAW:** Plano, Tex., Apr. 2-7; Dallas, Tex. (Lake June), Apr. 9-14; Decatur, Ill. (West Side), Apr. 16-21; Crawfordsville, Ind. (1st), Apr. 23-28; West Carrollton, Ohio, Apr. 30—May 5  
**GRINDLEY, GERALD:** Frankfort, Ind. (1st Wes.), Apr. 1-7; Roanoke, Va. (Emmanuel Wes.), Apr. 14-21; Charlottesville, Va. (Monticello Wes.), Apr. 23-28  
**HARROLD:** Brownstown, Ind. (1st), Apr. 2-7; Mahomet, Ill. (1st), Apr. 9-14; Monmouth, Ill. (1st), Apr. 16-21; Rapid City, S.D., Apr. 23-28; Staples, Minn. (1st), Apr. 30—May 5  
**HEASLEY:** Harmon, Okla., Apr. 3-7; Ft. Scott, Kans. (1st), Apr. 14-21; Duncan, Okla. (Oak Ave.), Apr. 23-28  
**HEGSTROM:** Hobart, Ind. (St Paul), Apr. 1-7; Litchfield, Minn., Apr. 8-14; Willmar, Minn., Apr. 15-21; Centerville, Ia., Apr. 29—May 5  
**HENDERSON, DEE:** Albany, Ind. (Cowan), Apr. 1-7; Carthage, Ind., Apr. 8-14  
**HILL:** Columbiana, Ohio (1st), Apr. 2-7; Bedford, Ohio (1st), Apr. 9-14; Brighton, Mich., Apr. 16-21; Lima, Ohio (1st), Apr. 23-28; Lewisburg, Tenn. (1st), Apr. 30—May 5  
**HOLCOMB:** Mangum, Okla. (1st), Apr. 7-14; Ridgeville, Ind. (1st), Apr. 17-28; La Marque, Tex. (1st), Apr. 30—May 5  
**HOLLEY:** Mansfield, Ill., Apr. 2-7; Mt. Vernon, Ill. (1st), Apr. 8-14; Marion, Ill., Apr. 17-28; Quincy, Ill. (Emmanuel), Apr. 29—May 5  
**HOLLOWAY:** Decatur, Ind. (1st), Apr. 2-7; Benton, Ill. (1st), Apr. 9-14; Portland, Mich. (1st), Apr. 16-21; Barberton, Ohio (1st), Apr. 23-28; Elmira, N.Y. (1st), Apr. 30—May 5  
**HOOT:** Ravenswood, W.Va., Apr. 30—May 5  
**HUBBARTT:** Centralia, Ill., Apr. 1-7; Elwood, Ind., Apr. 9-14; Willoughby, Ohio, Apr. 16-21; Endicott, N.Y., Apr. 30—May 5  
**HUNDLEY:** Rutland, Ohio, Apr. 7-14; Waltersburg, Pa., Apr. 19-28; Willshire, Ohio (Wren), Apr. 30—May 5  
**HYSOON:** Hawthorn, Pa., Apr. 2-7; Beipre, Ohio,

Apr. 9-14; Allison, Pa., Apr. 16-21; Yorkton, Sask., Apr. 24-28; Regina, Sask. (Parkdale), Apr. 30—May 5  
**IDE:** Waukegan, Ill., Apr. 2-7; Ft. Wayne, Ind. (Fairfield), Apr. 16-21; Elkhart, Ind. (1st), Apr. 23-28; Wabash, Ind., Apr. 30—May 5  
**IRWIN:** Loudonville, Ohio, Apr. 2-7; Cadiz, Ohio, Apr. 9-14; Tecumseh, Mich. (1st), Apr. 15-21; Plant City, Fla. (1st), Apr. 22-28; Cadillac, Mich. (1st), Apr. 30—May 5  
**ISENBERG:** McConnellstown, Pa., Apr. 2-7; Bloomington, Minn., Apr. 23-28  
**JANTZ:** Miamisburg, Ohio (1st), Apr. 1-7; Akron, Ohio (Kenmore), Apr. 8-14; Winchester, Ind. (1st), Apr. 15-21; Anna, Ill. (1st), Apr. 22-28; Pittsfield, Ill., Apr. 29—May 5  
**JAYMES:** Berne, Ind., Apr. 17-28  
**JONES, CLAUDE:** North Windham, Me., Apr. 2-7; Strong, Me., Apr. 9-14; Portland, Me. (1st), Apr. 16-21; Fairfield, Me., Apr. 23-28; Bingham, Me., Apr. 30—May 5  
**KLEVEN:** Fremont, Ia., Apr. 1-7; Syracuse, Ind., Apr. 8-14; Alberta, Minn., Apr. 15-21; Minneapolis, Minn., Apr. 22—May 5  
**LAMBERT:** Powhatan Point, Ohio (1st), Apr. 1-7; Indianapolis, Ind. (Univ. Hgts.), Apr. 8-14; Huntingburg, Ind. (1st), Apr. 15-21; Lagrange, Ind. (1st), Apr. 22-28  
**LANIER:** Craigville, Ind. (Un. Meth.), Apr. 8-14; Landess, Ind. (Chr.), Apr. 17-28  
**LASSELL:** Indianapolis, Ind., Apr. 1-7; Hagers-town, Ind., Apr. 8-14; Indianapolis, Ind. (Westbrook), Apr. 15-21; Cambridge City, Ind., Apr. 22-28; Shelbyville, Ind. (S.S. Wes.), Apr. 29—May 5  
**LAW:** Tishomingo, Okla., Apr. 23-28  
**LAXSON:** Little Rock, Ark. (1st), Apr. 2-7; Columbus, Ind. (1st), Apr. 9-14; Columbus, Ohio (Warren Ave.), Apr. 16-21; Cridersville, Ohio (Carthage), Apr. 23-28; Hannibal, Mo. (1st), Apr. 30—May 5  
**LECKRONE:** Indianapolis, Ind. (1st), Apr. 1-7; New Boston, Ohio, Apr. 8-14; Ft. Wayne, Ind. (Fairfield), Apr. 16-21; Elkhart, Ind. (1st), Apr. 23-28; Wichita, Kans. (West Side), Apr. 29—May 5  
**LESTER:** Baytown, Tex. (1st), Apr. 9-14; Dearborn, Mich. (1st), Apr. 23-28  
**LIDDELL:** South Point, Ohio, Apr. 2-7; New Berlin, Wis., Apr. 9-14; Akron, Ohio (Arlington), Apr. 23-28  
**LUSH:** Charleston, W.Va. (Southeast), Apr. 3-7  
**MACK:** Davenport, Ia. (Sal. Army), Apr. 7-14; Hibbing, Minn. (Sal. Army), Apr. 28—May 5  
**MANLEY:** Otisville, Mich. (Richfield), Apr. 2-7; Dayton, Ohio, Apr. 9-14; Flint, Mich. (West), Apr. 16-21; Flint, Mich. (South), Apr. 23-28; Flint, Mich. (1st), Apr. 30—May 5  
**MANNING:** Hillsboro, Ohio, Apr. 1-7; Irvine, Ky., Apr. 12-21; North Middletown, Ky., Apr. 23-28; Kent, Ohio, Apr. 29—May 5  
**MARTIN-FISHER EVAN:** Stanwood, Wash. (Warm Beach Free Meth.), Mar. 31—Apr. 14; Chelan, Wash., Apr. 16-21; Sandpoint, Ida., Apr. 23-28  
**MARTIN, PAUL:** Little Rock, Ark. (1st), Apr. 2-7; Ava, Mo. (Highway), Apr. 9-14; Arlington, Va. (Calvary), Apr. 16-21; New Philadelphia, Ohio (1st), Apr. 22-28; Royersford, Pa., Apr. 29—May 5  
**MAYO:** Hereford, Tex., Apr. 2-7  
**McCLURE:** Springfield, Ohio (Erie Ave.), Mar. 27—Apr. 7; Continental, Ohio (Free Meth.), Apr. 8-14; Delta, Ohio, Apr. 21-28  
**McCULLOUGH:** Hamilton, Ohio (1st), Apr. 2-7; Columbus, Ind. (1st), Apr. 9-14; Columbus, Ohio (Warren Ave.), Apr. 16-21; Cincinnati, Ohio (Carthage), Apr. 23-28; Hannibal, Mo., Apr. 30—May 5  
**McKINNEY:** Fostoria, Ohio (U.B.), Apr. 8-14; Ashland, Ohio, Apr. 16-21; Jerry City, Ohio (U.B.), Apr. 22-28; Huntington, W.Va. (Wal. Hills), Apr. 30—May 5  
**McWHIRTER:** Cordova, Ala. (1st), Apr. 1-7; Gadsden, Ala., Apr. 8-14; Carthage, Mo., Apr. 16-21; Springfield, Mo. (1st), Apr. 23-28; Sherman, Tex. (1st), Apr. 29—May 5  
**MEREDITH:** Greensboro, N.C. (1st), Apr. 1-7; Mt. Vernon, Ind., Apr. 15-21; Barnsdall, Okla., Apr. 22-28; Fargo, Okla., Apr. 29—May 5  
**MICKEY:** Denver, Colo. (East Side), Apr. 3-5; Green River, Wyo., Apr. 8-14; Goldendale, Wash., Apr. 16-21; Regent, N.D., Apr. 23-28; Oaks, N.D., Apr. 29—May 5  
**MILLHUFF:** Boseman, Mont., Apr. 2-7; reserved, Apr. 8-20; Whittier, Calif. (1st), Apr. 21-28; Lawrence, Kans. (1st), Apr. 30—May 5  
**MONTGOMERY:** Mackey, Ind., Apr. 1-7; Atlanta, Ga. (Riverside), Apr. 15-21; Terre Haute, Ind. (1st), Apr. 24-28; Rising Sun, Ind., Apr. 29—May 5  
**MULLEN:** Waltham, Mass., Apr. 1-7; Warren,

## APRIL SLATE

(As reported to Visual Art Department)

**ANDREWS:** Lombard, Ill. (1st), Apr. 4-14; Rich-ton Park, Ill. (Community), Apr. 15-21; Searcy, Ark., Apr. 22-28; Dover, Tenn., Apr. 30—May 5  
**ARMSTRONG:** Fallon, Utah, Apr. 2-7; Reno, Nev., Apr. 9-14; Hawthorne, Nev., Apr. 16-21  
**BABCOCK:** Freeport, L.I., N.Y., Apr. 9-14; Hun-tingdon, Que. (Franklin Ctr.), Apr. 23-28  
**BAILEY, C. D.:** Ravenna, Ohio (1st), Apr. 1-7; Martinsville, Ind. (1st), Apr. 15-21; Vincennes, Ind. (1st), Apr. 22-28; Des Moines, Ia. (East Side), Apr. 29—May 5  
**BAKER:** Burnwell, W.Va., Apr. 17-28  
**BATTIN:** Amarillo, Tex. (S. Georgia), Apr. 2-7; Hensley, Ark., Apr. 21-28  
**BELL:** Syracuse, N.Y. (Immanuel), Apr. 2-7; Greensburg, Ky. (Summersville), Apr. 9-14; Hope, Ark., Apr. 16-21; Troup, Tex. (Martins Chapel), Apr. 23-28; Plainview, Tex., Apr. 30—May 5  
**BENDER:** Arenzville, Ill. (Bethel), Apr. 4-14; Reed City, Mich. (1st), Apr. 18-28  
**BERTOLET:** Port Arthur, Tex. (1st), Apr. 2-7; Jamestown, N.Y., Apr. 16-21; Muncie, Ind. (Riverview), Apr. 23-28; Wooster, Ohio, Apr. 30—May 5  
**BLUE:** Marlow, Okla., Apr. 2-7; Norman, Okla. (1st), Apr. 9-14; Bethany, Okla. (Calvary), Apr. 17; Oklahoma City, Okla. (Trinity), Apr. 23-28  
**BOGGS:** Altus, Okla., Apr. 22-28; Calcutta, Ohio, Apr. 30—May 5  
**BOHI, JAMES:** Seattle, Wash. (Highland Park), Apr. 3-7; Puyallup, Wash., Apr. 10-14; Fresno, Calif. (Calvary), Apr. 17-21; Springfield, Mo. (1st), Apr. 23-28; Nashville, Tenn. (1st), Apr. 30—May 5  
**BOND:** Colorado Springs, Colo. (Trinity), Apr. 2-7; Sturgis, Mich. (1st), Apr. 9-14; Rockford, Ill. (Samuelson Rd.), Apr. 16-21; Morris, Ill., Apr. 23-28; Martins Ferry, Ohio, Apr. 30—May 5  
**BONE:** Seattle, Wash. (Ballard), Apr. 1-7; Ritz-ville, Wash., Apr. 9-14; Helena, Mont., Apr. 15-21; Abbotsford, B.C., Apr. 22-28; Wheatland, Wyo., Apr. 29—May 5  
**BROOKS:** Lexington, Ky. (1st), Apr. 2-7; Stock-ton, Ill., Apr. 12-14; St. Johns, Mich., Apr. 16-21  
**BROWN, ROGER:** Baton Rouge, La., Apr. 2-7; Charleston, W.Va. (Davis Creek), Apr. 9-14; Jefferson, Ohio (1st), Apr. 16-21; Canton, Ohio (Calvary), Apr. 23-28; Portland, Me. (South), Apr. 30—May 5  
**CAUDILL:** Logan, Ohio (1st), Apr. 7-14; Flint, Mich. (West), Apr. 16-21; Battle Creek, Mich. (1st), Apr. 22-28  
**CAYTON:** Potsdam, N.Y., Apr. 2-7; Clearfield, Pa., Apr. 12-21; Great Barrington, Mass., Apr. 25-28; Waterville, Vt., Apr. 30—May 5  
**CHAPMAN:** Udall, Kans., Apr. 29—May 5  
**CLARK:** Ellettsville, Ind. (Zion), Apr. 2-7; Vin-cennes, Ind. (North Side), Apr. 9-14; Manteno, Ill., Apr. 16-21; Dresden, Ohio, Apr. 23-28; Lorain, Ohio, Apr. 30—May 5  
**CLIFT:** South Gate, Calif. (1st), Apr. 8-14  
**CLINE:** Ft. Wayne, Ind., Apr. 22-28  
**COOK:** St. Louis, Mo. (Golden Gate), Apr. 2-7; Belle Vernon, Pa., Apr. 14-21; Chattanooga Valley, Ga., Apr. 23-28  
**CRANE:** Charlotte, N.C. (city-wide), Apr. 2-7; Man, W.Va., Apr. 15-21; Glasgow, W.Va., Apr. 22-28; Racine, Ohio, Apr. 29—May 5  
**CREWS:** Colona, Ill., Apr. 2-7; Oklahoma City, Okla. (Capitol Hill), Apr. 15-21; Paris, Tex., Apr. 22-28; San Benito, Tex., Apr. 29—May 5  
**CULBERTSON, BERNIE:** Rock Springs, Wyo., Apr. 3-14; Billings, Mont. (Trinity), Apr. 17-28  
**DARNELL:** Robertsville, Ohio, Apr. 4-14; Paris, Ohio, Apr. 18-28  
**DISHON:** Owensville, Ind., Apr. 1-7; Monticello,

Ohio, Apr. 16-21; Barberton, Ohio, Apr. 23-28; Coschocton, Ohio, Apr. 29—May 5

MYERS: Alpena, Mich., Apr. 2-7; Harrison, Mich. (Temple), Apr. 9-14; Bay City, Mich. (1st), Apr. 16-21; Midland, Mich. (Nease Mem.), Apr. 23-28; Perry, Mich., Apr. 30—May 5

NEFF: Louisville, Ky. (Wellman Wes.), Jan. 2-7; Winona, Minn., Apr. 9-14; Sidney, Ohio (Miss.), Apr. 26-28; Valparaiso, Ind. (1st), Apr. 30—May 5

NEUSCHWANGER: Richmond, Va. (Southside), Apr. 1-7; Kearney, Neb., Apr. 8-14; San Antonio, Tex. (Hatfield Mem.), Apr. 16-21; Bethany, Okla. (Wms. Mem.), Apr. 22-28; Ft. Morgan, Colo., Apr. 29—May 5

NORTON: San Antonio, Tex. (E. Terrell Hills), Apr. 1-7; Higgins, Tex., Apr. 15-21

PALMER: Augusta, Ky. (1st), Apr. 2-7; Moberly, Mo. (1st), Apr. 9-14; Indianapolis, Ind. (Eagle Dale), Apr. 16-21; Indianapolis, Ind. (Ray St.), Apr. 22-28; Clermont, Ind., Apr. 30—May 5

PARR: Ashland, Ky. (1st), Apr. 2-7; West Frankfort, Ill., Apr. 14; Marion, Ill., Apr. 17-28; Des Moines, Ia. (East Side), Apr. 29—May 5

PASSMORE: Bellevue, Ohio, Apr. 2-7; Hollywood, Md., Apr. 9-14; Cortland, N.Y., Apr. 16-21; Brooktondale, N.Y., Apr. 23-28; Ellwood City, Pa., Apr. 30—May 5

PFEIFER: Cedar Rapids, Ia. (1st), Apr. 2-7; Lawton, Okla. (Lawton Hgts.), Apr. 9-14; Oklahoma City, Okla. (Penn. Ave.), Apr. 16-21; Dayton, Ky., Apr. 23-28; Nashville, Tenn. (1st), Apr. 30—May 5

PHILLIPS: Rock Hill, S.C. (Emmanuel), Apr. 2-7; Winslow, Ind., Apr. 9-14; Augusta, Kans., Apr. 18-28; Bettendorf, Ia., Apr. 30—May 5

PIERCE: Georgetown, Ill. (Cum. Pres.), Apr. 1-7; Elkhart, Ind. (Bresee), Apr. 9-14; West Des Moines, Ia., Apr. 16-21; Joliet, Ill. (Crystal Lawns), Apr. 23-28; Independence Hill, Ind., Apr. 30—May 5

PRESSLER: Evansville, Ind. (Ricky Foster Mem.), Apr. 2-7; Coldwater, Ohio, Apr. 15-21; Paducah, Ky. (1st), Apr. 23-28

PRICE, JACK: Peoria, Ill. (Forrest Hill), Apr. 1-7; Greenbrier, Ark., Apr. 8-14; Rockford, Ill. (Auburn Rd.), Apr. 22-28; Ottawa, Ill. (Southside), Apr. 29—May 5

QUALLS: Ravenna, Ohio (1st), Apr. 1-7; Fostoria, Ohio (1st U.B.), Apr. 8-14; Ashland, Ohio (1st), Apr. 16-21; Bryan, Ohio (1st), Apr. 23-28

RAKER: Guyana, month of April

RAYCROFT: Hamilton, Ont. (Mountain), Apr. 2-7; Gouverneur, N.Y. (1st), Apr. 9-14; Wolfboro, N.H. (1st), Apr. 16-21; North Syracuse, N.Y., Apr. 23-28; Burlington, Ia. (1st), Apr. 30—May 5

ROBISON: Marlinton, W. Va., Apr. 21-28

RODGERS: East Harpswell, Me., Apr. 9-14; Auburn, Me., Apr. 22-28

ROTHWELL: Framington, N.M., Apr. 21-28

SAY: Marion, Va., Apr. 9-14; Roanoke, Va. (East Gate), Apr. 16-21; Washington, Pa. (1st), Apr. 23-28; Evansville, Ind. (Northside), Apr. 30—May 5

SCHOONOVER: Warsaw, Mo. (1st), Apr. 1-7; Battle Creek, Mich. (1st), Apr. 22-28; Alger, Ohio (Wes.), Apr. 29—May 5

SCHULTZ: Orient, Ohio, Apr. 1-7; Plainfield, Ind., Apr. 8-14; Erie, Ill., Apr. 16-21; De Queen, Ark., Apr. 29—May 5

SERROTT: Mann, W. Va., Apr. 2-7; McCrory, Ark., Apr. 9-14; St. Petersburg, Fla. (Lealman), Apr. 19-21; Flint, Mich., Apr. 23-28; Coatesville, Pa. (Hol. Chr.), Apr. 29—May 5

SEXTON: Ypsilanti, Mich. (1st), Apr. 14-21

SHARP: Pottsville, Mich., Apr. 2-7; Saginaw, Mich. (Shields), Apr. 9-14; Holt, Mich., Apr. 16-21; Ann Arbor, Mich. (1st), Apr. 23-28; Grand Rapids, Mich. (Fuller Ave.), Apr. 30—May 5

SHARPLES: Sidney, Mont., Apr. 3-14

SHUMAKE: Cullman, Ala. (1st), Apr. 1-7; College Park, Md., Apr. 22-28; Cayce, S.C., Apr. 29—May 5

SLACK: Plainfield, Ind., Apr. 8-14; Louisville, Ky. (Wes.), Apr. 23-28; Selmer, Tenn. (Sanc. Ch. of Christ), Apr. 30—May 5

SLATER: Galena, Kans., Apr. 15-21; Clinton, Mo., Apr. 22-28

SMITH, C. H.: Wenatchee, Wash. (1st), Apr. 2-7; Van Nuys, Calif. (1st), Apr. 9-14

SMITH, OTTIS: Dexter, Mo. (1st), Apr. 2-7; Ossian, Ind., Apr. 9-14; Hopewell, Va. (1st), Apr. 16-21; Oil City, Pa. (1st), Apr. 24-28; Southgate, Mich. (Allen Park), Apr. 30—May 5

SNELGROVE: Tabor, Ia. (1st), Apr. 28—May 5

SNOW: Morrow, Ohio (1st), Apr. 1-7; Grand Rapids, Mich. (West), Apr. 9-14; St. Johns, Mich. (1st), Apr. 16-21; Tinley Park, Ill., Apr. 23-28; Albion, Mich. (1st), Apr. 30—May 5

SPARKS, ASA: Wrens, Ga., Apr. 2-7; Aberdeen, Ohio, Apr. 16-21; Cincinnati, Ohio (Fairfax), Apr. 23-28; Texarkana, Tex. (1st), Apr. 30—May 5

SPARKS, JONATHAN: Chesapeake, Va., Apr. 16-21; Hagerstown, Md. (1st), Apr. 23-28

STAFFORD: Ponchatoula, La. (Bible Hol.), Apr. 4-14; Concord, Tenn. (Bible Meth.), Apr. 18-28

STARNES: Dublin, Ohio (Shawnee Hill), Apr. 15-21

STOCKER: Broken Arrow, Okla. (1st), Apr. 3-14

STRICKLAND: Celina, Ohio, Apr. 2-7; Columbus, Ohio (Whitehall), Apr. 9-14; Fawn Grove, Pa., Apr. 16-21; Bryan, Ohio, Apr. 23-28; Nashville, Tenn. (College Hill), Apr. 30—May 5

SWANSON: Robeline, La. (Friendship), Apr. 1-7; Menomonee, Wis. (Forest Center), Apr. 9-14; Lakewood, Ohio (Edgemont), Apr. 16-21; Olatum, Ia. (Trinity), Apr. 30—May 5

SWEARENGEN: Eureka, Ill., Apr. 2-7; New Boston, Ohio, Apr. 8-14; Wright City, Mo., Apr. 16-21; Council Bluffs, Ia. (Emanuel), Apr. 23-28; Mundelein, Ill., Apr. 30—May 5

TAYLOR, E. E.: Channelview, Tex., Apr. 2-7; Coalgate, Okla., Apr. 9-14; Abilene, Tex., Apr. 16-21; Ft. Worth, Tex. (Haltom City), Apr. 23-28; Dallas, Tex. (Woodland Park), Apr. 30—May 5

TAYLOR, ROBERT: Dayton, Ohio (Golden Acres), Apr. 23-28; Dayton, Ohio (Daytonview), Apr. 30—May 5

TEASDALE: Latrobe, Pa. (Miss. All.), Mar. 31—Apr. 7

THOMAS, FRED: Bluefield, W. Va., Apr. 30—May 5

THOMAS, J. MELTON: Soldotna, Alaska, Apr. 2-7; Juneau, Alaska, Apr. 9-14; Sitka, Alaska, Apr. 16-21; Ketchikan, Alaska, Apr. 23-28; Seattle, Wash. (Crown Hill), Apr. 30—May 5

TOMPKINS: Bartlesville, Okla. (Central), Apr. 2-7; Shreveport, La. (Werner Park), Apr. 12-14; Parsons, Kans. (1st), Apr. 16-21; Cimarron, Kans., Apr. 23-28; Buchanan, Mich., Apr. 30—May 5

TRIPP: Hilliard, Ohio, Apr. 1-7; Columbus, Ohio (West Broad), Apr. 8-14; Little Rock, Ark. (Rose Hill), Apr. 28—May 5

TUCKER: Warrensburg, Mo., Apr. 1-7; Indianapolis, Ind. (Central), Apr. 8-14; Hollis, Okla., Apr. 23-28

UNDERWOOD: Meaford, Ont. (1st), Apr. 2-7; Owen Sound, Ont. (1st), Apr. 9-14; Marksdale, Ont. (1st), Apr. 16-21; Nelsonville, Ohio (1st), Apr. 23-28; Crestline, Ohio, Apr. 30—May 5

VANDERBUSH: Chester, Pa. (Wes.), Apr. 4-14; Smyrna, Del. (Wes.), Apr. 16-21; Levittown, Pa. (Wes.), Apr. 23-28; Florence, N.J. (Wes.), Apr. 30—May 5

VARIAN: Ashland, Ky. (1st), Apr. 2-7; Charleston, W. Va. (Davis Creek), Apr. 9-14; Detroit, Mich. (Met.), Apr. 16-21; Clarksville, Tenn. (1st), Apr. 30—May 5

WALKER: Olive Hill, Ky., Apr. 2-7; Ocoee, Fla., Apr. 9-14; Malden, Mo. (Grace), Apr. 23-28; Corsicana, Tex., Apr. 30—May 5

WALLACE: Oakland City, Ind. (1st), Apr. 2-7; High Springs, Fla. (1st), Apr. 19-28; Sylva, N.C. (Meth.), Apr. 30—May 12

WARD: Ft. Recovery, Ohio (1st), Apr. 11-21; Jackson, Ohio, Apr. 25—May 5

WEST: Hamburg, N.Y., Mar. 29—Apr. 7; West Mifflin, Pa. (Pittsburgh Terr.), Apr. 12-21; Milton, Del. (1st Wes.), Apr. 26—May 5

WILLIAMS: Springfield, Mo. (Grace), Apr. 5-7; Indianapolis, Ia. (1st), Apr. 29—May 5

WYLIE: Wichita, Kans. (Park City), Apr. 1-7; Coffeyville, Kans. (Central), Apr. 8-14; Kingman, Kans. (1st), Apr. 15-21; Osborne, Kans. (1st), Apr. 26—May 5

WYRICK: Lexington, Ky. (1st), Apr. 2-7; Chandler, Ind., Apr. 9-14; Hartford City, Ind., Apr. 16-21; Ashland, Ky. (Plaza), Apr. 23-28; Jonesboro, Ga., Apr. 30—May 5

ZIMMERLEE: Longmont, Colo. (1st), Apr. 4-14; Fairbury, Neb., Apr. 16-21; Leavenworth, Kans. (1st), Apr. 23-28

## MORTGAGE PAID IN FULL FOR OKLAHOMA CITY FIRST

In December, a gift of \$85,000 was presented to Oklahoma City First Church to pay off its mortgage. Interim pastor, Dr. Robert Griffin, received the paid mortgage during a Sunday morning service from Mr. Melvin Hatley.

Mr. Hatley said, "I've always been taught through the instruction and example of my parents to give to the church. We are all God's stewards and everything belongs to Him. We cannot outgive God."

Oklahoma City First Church Board, through the leadership of its chairman, Mr. Earl Hatley (father of Melvin), led the church in purchasing the building site of 11.2 acres on Northwest Highway for \$200,000, thus making it possible for First Church to begin its building program.

The congregation united in a building fund drive and raised sizable amounts toward construction. Mr. Joe Gray was a large contributor during the special drive.

More recently, Mr. and Mrs. Homer Cole have given \$25,000 to start a fund for the \$500,000 sanc-

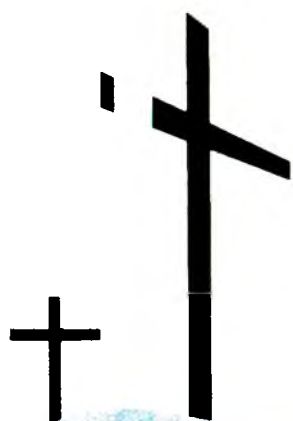
tuary which is planned for construction within the next two years.

Rev. L. Thurl Mann, new pastor, began his ministry the first Sunday in January. He brought with him his associate, Rev. Veryl D. Hodges, from Colorado Springs Southgate church. □

Melvin Hatley (seated) reenacts for his father, Earl Hatley (r.), and District Superintendent Jerald R. Locke the signing of the check which completed payment on the mortgage for Oklahoma City First Church.



# Help Bring the Light of the Glorious Gospel to Those Who Walk in Darkness



*Support  
World  
Evangelism*

**GOAL... \$3,850,000**

**APRIL 14**

*Easter Offering*

**CHURCH OF THE NAZARENE**

By Dr. Edward Lawlor

The story is told of an African chief who had noticed a great difference between his village and a neighboring village where a missionary was working. He wrote to the mission asking, "What does a missionary cost? We would like to have one in our village!" How much does one cost?

Undoubtedly someone might have given the answer in dollars and cents and it may have surprised the chief. In fact, it might surprise others who do not know "how much a missionary costs"!

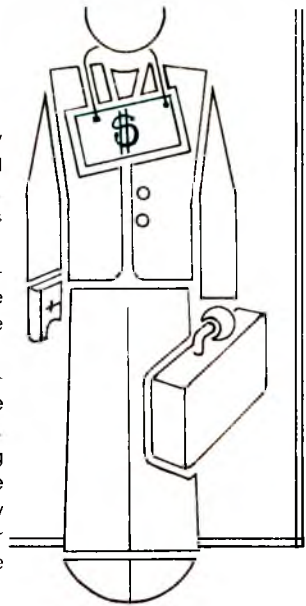
There is glamour in being a missionary—new lands, new and exciting experiences—but there is also sacrifice, separation from loved ones, and adjustment to a way of life quite different from that to which one is accustomed. There must be a willingness to go, to adjust; but also there must be money,

prayers; and real commitment.

Yes, there are costs and one cannot fully express what they are. Missionaries are still needed. We at home must count the cost too. We must pray and give. That's what the 1974 Easter Offering is all about.

Stewardship has been defined as "healing from the paralysis of selfishness." We expect our missionaries to be unselfish. We at home must be unselfish, too.

This past January our General Board appointed 36 new missionaries. They will be paying the costs of missionary commitment. About 600 missionaries are already paying the cost of their commitment to God and the church. In spite of inflation and the energy crisis, let us match their devotion with our prayers and with our unselfish giving in the Easter Offering of 1974.



Showers of Blessing  
PROGRAMS

Dr. William Fisher

March 31—"Playing It Safe"  
April 7—"The King Has Come"

## EVANGELISTS' OPEN DATES

James and Ruth Ford, evangelist, singer, and children's workers, will be in Minnesota, October 15-27, 1974, and have an open date October 1-13 they would like to slate in this area. Contact them at 938 Lodge Dr., c/o Homer Show, Indianapolis, Ind. 46231.

## RECOMMENDATIONS

I am glad to recommend William Varian, who is entering the field of full-time evangelism. Rev. Varian just completed a most successful pastorate at Kankakee, Ill., First Church. He is not new to the field, and in the past has enjoyed excellent success as an evangelist.—Forrest W. Nash, Chicago Central district superintendent.

## ANNOUNCEMENT

First Church of the Nazarene in Valparaiso, Ind., is planning a Fiftieth Anniversary Homecoming Celebration on June 2.

## MOVING MINISTERS

- Donald I. Arey from Norway, Me., to Pawtucket, R.I.
- Joseph L. Bright from Danville (Ill.) Oaklawn to Wilmington, Ill.
- Douglas E. Clem from Hastings, Neb., to Kansas City Victory Hills.
- Paul H. Cotner from Willits, Calif. to Enterprise, Ore.
- Larry Cox from Mangum, Okla., to Oklahoma City May Avenue.
- Glenn Griffiths from De Kalb, Ill., to Hobart (Ind.) St. Paul.
- Harold Johnston from Mason, Mich., to Pontiac (Mich.) Hillcrest.
- Jesse L. Keenan from College Hill, Pa., to Parsons, W. Va.
- Lowell Keene from Shelton, Wash., to Hanapepe, Hawaii.

- Charles L. Kirby from Virginia Beach (Va.) Tidewater Central to Lubbock (Tex.) First.
- Douglas Money from Enterprise, Ore., to Kimberly, Ida.
- Roger K. Moore from Markdale, Ontario, Canada, to Cambridge (Ontario Canada) Calvary.
- Clifton Robnett from Mt. Vernon (Ill.) First to Rantoul, Ill.
- C. C. Spencer, Jr., from Alderson, W. Va., to Bethesda, Ohio.

## CHURCH LEADERS LOSE LOVED ONES

MRS. CLARA LEWIS, mother of General Superintendent V. H. Lewis, passed away Saturday, January 19. Funeral services were held Tuesday, January 22, in the Delta, Colo., church. □

THE FATHER OF REV. BILL PRINCE, principal of European Bible School, passed away in January. Funeral services were held January 21 in Atlas, Okla. □

## RETIRED EDITOR DIES

Miss Edith N. Lantz, former editor of youth curriculum materials for the Sunday school and NYPS, succumbed to terminal cancer on February 6 in Newton, Kans. Funeral services were conducted on February 9 by Pastor Leon Jennings, assisted by Rev. Robert D. Troutman, assistant executive editor, Department of Church Schools, Kansas City. Burial was in Greenwood Cemetery, Newton.

Edith Lantz was born in Newton, Kans., in 1896 and lived there until she enrolled in Bresee College in Hutchinson. After graduating from college, she taught until 1936, when she came to Kansas City as editor of intermediate materials.

In her 31 years of work at Kansas City, Miss Lantz served as editor of *Intermediate-Senior Quarterly*, *Youth's Comrade*, *Junior High*

*Teacher*, *Junior High Pupil*, and *Teen Topics*. She was also director of PAL, a program of youth activities.

After her retirement in 1967, Miss Lantz lived in Newton, where she remained active in the educational ministry of her local church. Survivors include a brother, Dillard; three sisters, Emma, Marie, and Mrs. Lucille Reed; a nephew, Dr. Gerard Reed, professor at Mid-America Nazarene College; and a niece, Mrs. Barbara Reed Culbertson, who with her husband, Howard, is under missionary appointment to Italy. □

## VITAL STATISTICS

### DEATHS

MARGUERITE KEENEY BINGHAM, 49, died Feb. 5 in Oregon City, Ore. Funeral services were conducted by Rev. Bob Sutton. She is survived by her husband, John; three sons, Roger, Garen, and Larry, one daughter, Debbie; her mother, Faye Keeney Olin; two brothers, and two sisters.

MISS SANDRA SUE FOWLER, 22, died Jan. 31 after a long illness, in Greensboro, N.C. Funeral services were conducted by Rev. Terrell Sanders, Jr., and Rev. Sidney Murphy. Sandra's parents are Dr. and Mrs. Ira E. Fowler.

REV. O. S. FREE died Dec. 23 in Little Rock, Ark. Funeral services were conducted by Rev. Boyd Hancock. Rev. Free was a pastor and evangelist in Arkansas for many years.

FRANK E. KIRKUS, 65, died Feb. 7. Funeral services were conducted in Barnesville, Ga., by Rev. Doug Mills and Rev. Hugh Hill. He is survived by his wife, Jessie; a son, Joe; a daughter, Janice Fowler; and six grandchildren.

DOUGLAS M. LAWSON, 33, died Feb. 2 in Topeka, Kans. Funeral services were conducted by Rev. Ronald D. Crees. He is survived by his wife, Wanda (Petefish) Lawson, and a daughter, Elizabeth Janine.

MRS. ELLA B. MASSEY, 94, died Jan. 30 in Ventura, Calif. Funeral services were conducted by Rev. Stewart Johnson. Survivors are 3 daughters: Mrs. Coy (Anna Mae) Carroll, Mrs. Warren (Margaret) King, and Mrs. Daniel (Virginia) Barnakus; 5 sons

Roy, Paul, Otis, Horace, and Walt; and 22 grandchildren.

REV. G. WAYNE PARKS died July 28, 1973, in Pittsburgh, Pa. Funeral services were conducted by Rev. David Hamilton and Rev. Charles Akester. Survivors include his wife, Peggy; two daughters, Darlene and Donna; his mother, Mrs. Elsie Parks; and a brother.

DONALD A. PATTERSON, 29, died Aug. 11, 1973, in Bend, Ore. Funeral services were conducted by Rev. Gordon Miller. He is survived by his wife, Shirley; and three children: Chad, Jason, and Marico.

LINDA R. (PIERCE) PETERS, 34, died Dec. 15 in West Palm Beach, Fla. Funeral services were conducted by Rev. C. R. Moore, Dr. W. S. Purinton, and Rev. C. V. Holstein. She is survived by her husband, Eugene; a daughter, Joy Lin; and her parents, Rev. and Mrs. Boyce Pierce, song evangelists.

MRS. PAULINE SEARS died Jan. 15 after an extended illness. Funeral services were held in Comanche, Okla., and were conducted by Rev. Charles Stroud. She is survived by 5 daughters, 4 sons, and 39 grandchildren.

HENRY R. SMITH, 97, died Feb. 7 in Rogers, Ark. Funeral services were conducted by Rev. Ted Ingram. He is survived by his wife, Matie; a son, Jefferson D.; 2 daughters, Mrs. Maggie Rogers and Mrs. Studie Huffman; and 11 grandchildren.

ROBERT D. SPENCER, 33, died Jan. 29 of spinal meningitis. Funeral services were conducted by Rev. Merton Wilson in Orlando, Fla. He is survived by his parents, Mr. and Mrs. Raymond Spencer; and a brother, Ray.

EVA LOUISE TISCH, 69, died Feb. 11 in Marion, Ill. Funeral services were conducted by Rev. Odis R. Brown and Rev. William D. Chenault.

BETTY (MORRIS) WILBER, 43, died Dec. 25 in Pennsville, N.J. Funeral services were conducted by Rev. Robert Dixon and Rev. Harold Berrian. She is survived by her husband, Wesley E.; a son, Wesley; a daughter, Edna A. Mahala; her parents, Mr. and Mrs. Preston Morris; and one grandchild.

EVA C. WRIGHT, 83, died Jan. 13 in Denver, Colo. Survivors include 2 sons, Paul and Leonard; 3 daughters, Thelma Jones, Bernice Edwards, and Gertrude Heckethorn; and 16 grandchildren.

#### BIRTHS

to CHARLES AND PAULA (VOIGT) ATCHISON, Houston, Tex., a girl, Jodi LeAnn, Nov. 14.

to REV. DAVID L. AND JUDY (LOON) DONOVAN, Electra, Tex., a girl, Pamela Kay, Feb. 6.

to REV. AND MRS. GWYN DOWNING, Panama, a boy, Jonathan Elliott, Jan. 21.

to JAMES C. AND CHERYL A. (MEYER) DOWNS, Oakland, Calif., a girl, Elisabeth Miquel, Jan. 19.

to DAN AND KATHIE ETULAIN, Sitka, Alaska, a boy, Troy Michael, Feb. 9.

to JERRY AND DIANE (NEAL) HAMPTON, Blue Springs, Mo., a girl, Stacy Lynn, Feb. 25.

to MIKE AND BARBARA (WILSON) LAIRD, Del City, Okla., a boy, Warren Troxel, Jan. 22.

to CHARLES AND KAREN (PARKER) TYLER, Sylacauga, Ala., a boy, Charles Lee, Jr., Feb. 3.

#### MARRIAGES

PAMELA ROSE WILLIAMSON and VERLYN CLYDE EDIGER at Willmar, Minn., Jan. 26.

### DIRECTORIES

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

# WELFARE OF RELIGION

**WORLD POPULATION: 3.8 BILLION; U.S. GROWTH RATE SLOWED.** The global population stands at 3.8 billion, increasing at about 200,000 per day, according to the vice-president for academic affairs, University of West Florida.

Arthur H. Doerr said here that population statistics show the world receives more than 70 million more people each year. The current annual growth rate of the world's population hovers around 2 percent, he said.

In a speech delivered before the Pensacola, Fla., Home Builders Association, Dr. Doerr said world population will double in 35 years. In underdeveloped countries the growth rate is as high as 3.5 percent per year. The population doubling time for such countries is 20 years.

"The spectre of a rapidly rising world population haunts governments, planners, and economists because of the obvious impact upon available resources and the environment," the educator said.

The National Center for Health Statistics in Washington said that the birth rate in the U.S. fell to the lowest level in the nation's history in 1973.

**MARYLAND HOUSE ENDORSES "TEN COMMANDMENTS" BILL.** The Maryland House of Delegates gave final approval in Annapolis, Md., and sent on to the senate a bill that would allow pupils or teachers to recite the Ten Commandments daily in the state's public schools.

The vote was 104 to 8. There was no discussion. Preliminary approval had been given earlier in committee.

If the state senate concurs, the measure would extend state provisions which permit private meditation and scripture reading in public primary and secondary schools.

**CONNECTICUT ASSEMBLY WILL "DECRIMINALIZE" ALCOHOLISM.** Alcoholism will be "decriminalized" by the Connecticut General Assembly this year, a Republican legislator told a church meeting in Hartford, Conn.

State Sen. Lewis Rome, senate majority leader, made his prediction at the Connecticut Council of Churches' legislative seminar.

"It will pass this session without any question," he said. Senator Rome said that a proposed \$1.5-million allocation for alcoholism treatment is "only the first step" on the part of the state to "do something in a positive way" for alcoholics.

**DYING FATHER FORMS CLUB FOR INCURABLES.** Burlington, Ia. (EP)—Orville Kelly, a 43-year-old father of four young children who is dying of cancer, has formed a club for persons like himself.

"At first I felt sorry for myself," said Kelly, who also invites friends of dying loved ones to join his club. "I held God responsible. Otherwise, why would He let this happen to me?"

Now, Kelly admits, "I ask myself how I could doubt the existence of God—when I hear a child's laughter on a summer evening, or see around me the miracle of life itself."

"Make Today Count" is the name of the new organization. Eighteen people attended the first meeting. There is no structured program, just the opportunity for people to "talk out their grief."



# the answer corner

Conducted by W. T. Purkiser, Editor

**■ Was David not permitted to build the Temple because of his own sins? Or because of the sins of his forefathers, as in Deuteronomy 23:2, “. . . even to the tenth generation”?**

I can't see that Deuteronomy 23:2 has anything to do with David and/or the building of the Temple.

In 1 Chronicles 28:3, David re-

ported that God had said to him, “Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.”

Solomon instead was to build the Temple, since he was a man of peace.

**■ There is a scripture I have marked in one or more of my Bibles but cannot find it now. It says that we become Jews when we are Christians. Please give me that scripture.**

You probably have in mind Romans 2:28-29; 4:16-18; 9:6-8; or Galatians 3:7-9.

However, it could be very misleading to use the term *Jew* in connection with these references. They indicate that God's elective purpose is fulfilled in His “new Israel,”

those who are “children of Abraham” by faith.

The term *Jew* now carries cultural and religious meanings it would not have had when Paul wrote Romans 2:28-29, “For he is not a Jew, which is one outwardly;

neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

**■ Several members of our outreach class insist that they have read in the Bible, “Men shall rise up as birds in the air and ride around in horseless carriages.” They do not remember its location. I've suggested Isaiah 40:31 and Nahum 2:4, but they say this is not what they mean. I've exhausted my library. Have you any suggestions? I believe they heard it from some other source and attribute it to the Bible.**

You are correct. The quotation is not from the Bible.

Although their wording is a little garbled, what they apparently have in mind is from the “Prophecy” of Martha (“Mother”) Shipton, who wrote in the early sixteenth century:

*Carriages without horses shall go,*

*And accidents fill the world with woe. . . .*

*Around the world thoughts shall fly*

*In the twinkling of an eye. . . .*

*Under water men shall walk,*

*Shall ride, shall sleep, and talk;*

*In the air men shall be seen*

*In white, in black, and in green. . . .*

*Iron in the water shall float*

*As easy as a wooden boat.*

**■ What is the difference between believing “in” Christ and believing “on” Christ as in John 3:16 (in) and 3:18 (on)?**

None whatever.

In John 3:16 and 18, the original Greek reads exactly the same (*πιστευον εις*).

The usual King James translation is “believe on,” although “in” is occasionally used—perhaps just

to avoid monotony. Newer translations usually use “believe in.”

John is the New Testament writer who most often speaks about “believing in” Christ. The point of this particular way of speaking is to emphasize that saving faith is

not just assent to a truth, but commitment to and trust in a Person.

To *believe in* Christ is to commit oneself to Him in obedient trust for forgiveness and new life. It is ever so much more than anything one could believe *about* Him.

**■ In our Wednesday evening Bible study the question came up as to whether the attribute of being everywhere present belonged only to God. Some thought the devil could also be present in all places and some thought not. We would like your answer.**

I know of no indication in the Bible that Satan is omnipresent.

He is, however, a malignant spirit and therefore not confined as

strictly as we are by the limitations of space.

Satan also rules a kingdom of evil in which he is served by a host of

demons, all of which constitute the “principalities and powers” of which the New Testament speaks (Ephesians 6:12; Colossians 2:15).

## MANC HOLY LAND TOUR

Twenty people recently returned from a tour of Israel sponsored by Mid-America Nazarene College, Olathe, Kans. Professors Larry Fine and Gerald Lane organized and conducted the tour. Dr. Robert Sawyer also joined the group.

Eleven students received college credit for the travel-study course. The January interim, new at MANC, provides opportunity for specialized ventures. One week of pretrip class sessions was spent studying textbooks, taking exams, and noting what to look for during the tour. One week of posttrip

classes included retaking of exams and sharing and evaluation sessions.

The 10-day trip began with a tour of Zurich, Switzerland, noting the life and ministry of Zwingli. Four days were spent in the Jerusalem area, touring the city and surrounding communities—Qumran, Jericho, Bethlehem, and other

sites. The remainder of the trip encompassed northern Israel, especially the Sea of Galilee area. Two nights were spent in a kibbutz at Akhziv near the Lebanese border.

The group visited many of the sites connected with biblical history. Worship services were shared with the Rileys in Jerusalem and the Morgans in Nazareth. □

**Judy Lawlor, senior religion major at MANC, distributes coins to Arab children at the Pool of Siloam.**



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The South Arkansas District recently sponsored a five-day tour by zones to conduct Christ Sharing Clinics. Rev. James Calvert, district director of evangelism from Central Ohio, was speaker.

The trainers for the clinics are pictured: (front row l. to r.) Revs. Bob Calvert, Tom Hermon, and James Calvert; (back row) Revs. Bob Huffaker and Darrell Spencer. A total of 25 people accepted Christ as Saviour during the five-day emphasis and over half were in church the following Sunday to make public profession.



"Little People's Crusades" have become the special ministry of evangelists and singers Gloria Files and Dorothy Adams. The children's workers have a repertoire of nearly 40 puppets, scene-o-felt with colored lights, music, stories, prizes, surprises, and Bible-centered messages. They report up to 90 unchurched children reached in one crusade.





# LINK LIFE WITH LOVE



A promotional piece, a progress chart for displaying on a table or the wall. Provides space for filling in goals and attendance for each of the eight Sundays. Serves as anchor for ends of commitment and attendance (response) chains. 28 x 56". Suggested quantity: one for every Sunday school and each department and/or classroom. Needed by March 31. U-1074 \$5.95

Encourage total participation by having all members promise to "do my best" to be faithful in attendance, bringing visitors, calling in homes, and praying between Easter and Pentecost. Slips are then linked together to dramatize the number who have signed this commitment. 2 x 8". Suggested quantity: equal to SS enrollment. Start using March 31. U-1075 Package of 50 for 75c

Demonstrate your love and interest when inviting nonmembers by having them sign (with address) this response to attend "every Sunday I can from Easter to Pentecost." This signed portion is returned to the church to serve as a follow-up and become an important link in a second chain. The right half is kept as a book-mark reminder of your invitation. 2 x 16", perforated. Suggested quantity: twice your enrollment. Start using March 31. U-1076 Package of 50 for \$1.25

## All in attractive 2-color designs



Let your whole world know that things are happening at your church. Design—an appropriate tie-in with "Link Life with Love"—creates a sense of excitement, love, and welcome. Silk-screened in three brilliant "glo" colors on an all-weather plastic canvas. 3 x 10 feet. Suggested display date: April 7 or 14. SIX-1274 UX-400 \$7.95

A brief and to-the-point, four-page message to encourage Christians to "Link Life with Love" by witnessing. 4 5/8 x 2 3/4". Suggested quantity: equal to enrollment, for giving to all signing the commitment link.



NAZARENE PUBLISHING HOUSE



**"BY ALL MEANS...  
SAVE SOME"**

## She Had Been Waiting

**I**t was my joy during regular Sunday school visitation to call on a new lady who had moved into an apartment next door to the church. I welcomed her sincerely and found that she had no church home and had lost all faith that there was a God.

Kindly and softly I assured her that God both cared for and loved her. A new friendship was born between us, and in the months ahead she began to come to some of the services.

In the fall I definitely felt the leading of the Holy Spirit to present the plan of salvation to her across her kitchen table. At the close of the presentation, she hungrily accepted Christ into her life.

At first she said that she felt no change, but I encouraged her to keep her heart door open and the witness of His saving presence would be made known to her. That very night she

awoke from her sleep in the middle of the night to exclaim out loud, "God has saved me! God has saved me!" She knew His salvation was real in her life.

She was a changed person, telling of a long life of problems, drugs, and even mental illness. Her words are worth repeating: "Some have said people who seek God need a crutch. However, I have found the exact opposite true. I had many crutches. Jesus has taken every one of them away and given me peace!"

What a joy to observe this new Christian over the past year and what an inspiration she has been to others! She has also led her daughter to Jesus. It pays to visit. Someone may be waiting for you to come. □

By Wanda L. Nickels  
Grand Rapids, Minn.

## NORMAN OKE SERIOUSLY INJURED

Dr. Norman Oke, former denominational book editor, now professor and acting dean at Nazarene Bible College, Colorado Springs, was seriously injured in an auto accident on Thursday evening, February 28. He suffered multiple bone fractures—ribs, left hip, and right collarbone. The femur bone of his right leg was broken and shattered.



Dr. Norman Oke

Oke was turning left at an intersection about two blocks from his home when a second car struck the passenger side of his V.W. At impact, Dr. Oke also sustained a concussion. His car was demolished.

Later, surgeries were scheduled for the injured leg and hip. In spite of complications from a light case of pneumonia, attending physicians seemed optimistic. They reported no internal injuries and stated that his heart was strong. □

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. Ralph E. West, presently pastoring First Church of the Nazarene, Arlington, Tex., district superintendent of the Louisiana District. He succeeds Dr. T. T. McCord, who has resigned after 13 years as district superintendent. This appointment is made effective April 1, 1974.

GEORGE COULTER  
General Superintendent

## DO YOU HAVE CONTACTS IN FRANCE OR SPAIN?

In January the General Board voted approval of the Department of World Missions' plans to explore the possibility of opening Nazarene work in France and Spain.

Dr. Paul Orjala will visit France this summer. Plans are being made to send someone to Spain to appraise the possibilities there.

If you have a relative or a friend who lives in either of these countries, who would be good contacts in starting these two new districts,

please write to Rev. Jerald D. Johnson, Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131, giving the name and address, phone number if possible, and any information about the persons that would be helpful to those who visit these countries. □

## TWO MEN ADDED TO WORLD MISSIONS STAFF

Rev. Richard Gammill from Connell, Wash., and Mr. Dennis Wayne Berard from Nampa, Ida., have been added to the World Missions staff.

Gammill will serve as candidate secretary. His duties will include handling of all correspondence with applicants for missionary service. He will direct the screening of candidates, direct the institute for new missionaries, direct the Student Mission Corps program, and process all short-term mission applicants. He will work with Executive Secretary Jerald D. Johnson in recruiting candidates for specific tasks.



Rev. Richard Gammill

Berard will serve as financial assistant and will handle disbursements of the allocated budget, keep records of all budgeted monies, approved specials, and other funds. He will work with legal matters involving properties and will handle correspondence on matters of finance with missionaries, except those cared for by the executive secretary.

Rev. Gammill comes directly to Kansas City from his pastorate at Connell, Wash. He is a 1964 graduate from Northwest Nazarene College, Nampa, Ida. He is married to the former Janice Jensen of Portland, Ore., and is the father of three boys—Jeffrey, age 10; Brian, age 8; and Steven, age 4.

In 1964, Rev. and Mrs. Gammill accepted an assignment to Milwaukee (Ore.) First Church, where he served as assistant pastor and attended Western Evangelical Seminary. He was elected NYPS zone chairman for the Portland Metropolitan Zone.

In 1966, the Gammills moved to Kansas City, where Rev. Gammill completed seminary training and graduated in 1968. He then pas-

tored the Spokane (Wash.) South Hill Church and served as zone NYPS chairman of the Spokane Zone. He also served as an officer of the Greater Spokane Association of Evangelicals and was a board member of Youth Help Association, a ministry dealing with young drug offenders.

In November, 1970, Gammill became pastor of the Connell, Wash., church. He has served as president of North Franklin County Ministerial Association and was an officer in two community organizations. For the last five years he has been district director of teen Bible quizzing, has served for four years as district NYPS secretary, and for three years has served on the district NWMS council.

Mr. Dennis Wayne Berard assumes his duties in Kansas City in a move from Nampa, Ida., where he has served as controller for Northwest Nazarene College since November, 1971. He is married to the former Barbara Ann Nowlin and has three children—Denise, 11; Gary, 9; and Robert, 5.

Berard graduated with an A.A. degree from Lower Columbia College in 1960. He graduated from Northwest Nazarene College in 1962 with a B.A. degree in business administration (accounting). He took several U.S. Government personnel and management courses and attended the College Business Management courses at the University of Nebraska at Omaha.

Berard worked with the U.S. Government for almost 9½ years—Department of the Interior and U.S. Bureau of Reclamation. From June, 1962, to December, 1966, he worked in Boise, Ida., and from December, 1966, to October, 1971, he worked in El Paso, Tex. For four years he worked as an accountant, cost accountant, and finance officer on the Rio Grande Project in El Paso, Tex., and then moved to his post as controller for Northwest Nazarene College. □

## EASTER-TO-PENTECOST SERIES ON "SHOWERS OF BLESSING"

Dr. C. William Fisher has announced a seven-sermon series from Easter to Pentecost Sunday on the general theme of "Holiness." He stated that the May series will be directed toward the title "This Way to Abundant Living," with subtitles under the main caption. The series will accent the denomination's current emphasis on holiness. □

# LET'S GO ADVENTURING AS A FAMILY



## 1974 VBS PUBLICITY SUPPLIES

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A family of publicity pieces. All in full color with beautiful reproduction to carry out the theme: The Family of God. Use for posters, door-to-door distribution, and mailing. Inexpensive and real attention-getters with ample space for dates, time, and place of your 1974 VBS program.

**A POSTER**—For bulletin boards, classrooms, or any conspicuous place. 16" x 12".  
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**B DODGER**—For mass distribution to the passerby or inserted in mailings and bulletins. 5 1/2" x 7".  
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**C POSTCARD**—For invitations and last-minute reminders. 5" x 3 1/2".  
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**V-3074—1 pkg. 60c; 4 pkgs. \$1.95**

**D DOORKNOB HANGER**—For leaving on the doorknob when to one is home. 5 1/2" x 7".  
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**F BANNER**—Brand-new for 1974. In front of your church this colorfully designed, silk-screened banner will catch the eye of those passing by. Theme is printed with weather-proof inks on plasticized material (will not tear). 10 x 3 feet.  
**VX-366—\$7.95 WITH IMPRINT \$9.95 (Allow two weeks for delivery—include imprint information with order, dates and time only.)**

**WOODEN BANNER FRAME**—Use to mount all VBS banners. Hardware included.  
**UX-400—\$5.95**

**G BACKGROUND DISPLAY**—Build maximum interest with this colorful, 28" x 56" tri-fold. Start six weeks before your VBS begins by displaying one of the departments each Sunday. Show them all the Sunday before.

Use it during the closing program.  
**V-674—\$4.00**

**H BALLOON**—Adds excitement to the publicity, decorations, and even a parade, something everybody always enjoys taking home. Assorted bright colors. Inflation size approx. 9" dia.  
Packaged in 50s. **V-574—1 pkg. \$3.00**

**I BUTTON**—Children of all ages love 'em. With everyone wearing this colorful, pin-style, metal button, interest is sure to be high for VBS. 1 1/2" dia.  
Packaged in 50s. **V-274—1 pkg. \$1.75**

**J NAME TAG**—Perfect for the first day of VBS, and every day. Punched and strung—ready to wear to identify pupils, teachers, and visitors. 2 1/2" x 2 3/4".  
Packaged in 100s. **V-174—1 pkg. \$2.50**

**K HAT**—Encourage perfect attendance with these interest builders by placing a seal for each day. Or the hat can be used in correlation with the 1974 VBS contest, with each team wearing a different color hat. It will really build enthusiasm. Space for name.  
Packaged in 50s. Order one for each child.  
**V-9455—1 pkg. \$4.95**

**SEAL**—Book of 160. **A-1942—1 book. 49c**

**L OFFERING ENVELOPE**—Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Large currency size with full-color picture. Easy-opening tab device with space for name.  
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**M BULLETIN**—This special bulletin has a full-color front cover of the Word. Inside two pages are blank for use as a church bulletin and as a publicity letter. Imprinted: "Vacation Bible School," with theme picture on back. High-grade mimeo stock, shipped flat (8 1/2" x 11").  
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**N PENCIL**—Always a popular item and an important tool. Luster-finished. Imprinted: "Vacation Bible School." Durable eraser. 7 1/2" long. Assorted colors.  
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