


HERALD OF HOLINESS

CHURCH OF THE NAZARENE



*The earth is veiled in splendor,
Tinted by twilight's hue;
A brilliant benediction
Because the day is through.*

*Stand at life's temple window;
Behold the matchless view.
Pause for a moment's worship,
Alone—just God and you.*

Jack M. Scharn

AUGUST 28 '74

CHARLES H. STRICKLAND, General Superintendent



THE WITNESS OF THE SPIRIT

An important and sometimes neglected theme among the salvation doctrines is the witness of the Spirit. Doubts and shadows in this vital area of adoption into the family of God can have disastrous results in Christian experience. Fortunately, the Holy Spirit does not leave the seeker in doubt. We can "know that we have passed from death unto life . . ." (1 John 3:14). The seeker for initial salvation can be assured that his sins have been forgiven, and the seeker for entire sanctification may know that his consecration has been accepted of God and his sinful nature has been cleansed. These assurances become the foundations for our faith and the springboard for consequent growth in grace beyond these crisis experiences.

The Word of God supports a threefold witness to the work of the Holy Spirit in our lives. First is the witness of the seeker's own heart. 1 John 5:10 reminds us, "He that believeth on the Son of God hath the witness in himself." This is a witness we experience when we are conscious of having met all of God's requirements, so that it becomes possible to activate our faith in the Son of God. Repentance, confession, and restitution are the prerequisites to conversion. Complete commitment and dedication must precede the infilling with the Holy Spirit. Every seeker is aware of his moment of

fulfillment of the prerequisites, and with this awareness will come the "witness in himself."

The second phase of the witness is the witness of the Word of God. The Holy Spirit witnesses to the seeker through God's covenant. In 1 John 1:9 we have the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus the basis of our acceptance becomes our faith in God's infallible Word. Christian workers have found that dealing with the seeker on the basis of God's Word brings a greater assurance to him than in some form of emotional impression or feeling.

We discover the final phase of the witness of the Spirit in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." It adds a crowning experience to the other two phases. The Holy Spirit gives an assurance of our acceptance. This is a confirmation to the Christian consciousness to the Christian consciousness of the seeker that he is accepted. How precious is this knowledge and how wonderful to live each day in the glorious consciousness of acceptance! What an inner strength it gives to the Christian! How comforting it is in the crisis hours to have the witness of acceptance! □



By Carlos H. Sparks
Sylvania, Ohio

I don't know who he was but he illustrated how thankless one can be for "the earth . . . and the fullness thereof."

He ambled through the alley kicking a tin can, oblivious of other cans, paper, and milk cartons that lay in ugly disarray the full length of the one-block-long alley.

Apparently, he was undisturbed by the profusion of color from the untrained roses that swung in the summer breeze, like a vagrant beauty growing from a trash heap. For him, the lilacs' purple and white grew in vain, and the scent they discharged was wasted as though dispersed on a deserted clime.

The can was empty, the label long torn away by rains and wind. The lid was still hanging by a hinge of uncut tin. No doubt it had been opened by some unconventional means . . . maybe a knife. Perhaps it was left behind by some vagrant who had made a meal from a can of cold pork and beans in the privacy of the remote alley.

At the end of his journey through the brief corridor of filth and beauty, he kicked the

battered can again, as though that punt must serve a lifetime. It rattled and spun in the gravel until at last it lay almost hidden in a clump of Johnson grass. He turned left onto Spring Street, whistling some carefree ditty, and was gone.

I rearranged the glove compartment contents while I waited for my wife to return from the doctor's office.

Another man entered the alley. He was much older than the first. I guessed he must be retired. Or a businessman spending a carefree afternoon in khaki trousers and shirt.

He carried a large box that had once contained 48 rolls of paper towels. Two crude handholds had been cut near the top. He placed the box in the tall grass beside the gravelled wheel tracks and began loading the box with empty cans, bottles, milk carton, and litter of every sort.

At one point he took a knife from his pocket, cut off an ugly weed, and cast it into the box. The old man walked over to the neglected hedge, lifted one of the long branches of pink roses, and enjoyed their fragrance. He lifted his face toward the azure sky in obvious thanksgiving to a supreme Creator, then laid the lovely branch back among its fellows.

He has led a purposeful life, I thought. Must have been a real estate man or a farmer.

Where his grey hair thinned at the top, the sun had blushed his scalp. His face was radiant. The old man picked up a folded newspaper from the car tracks, opened it as though he were searching for the date, then plunked it into the box.

The lilacs attracted him from his task. He stopped to sniff of the blossoms as a hummingbird would sip of them for vital energy. He picked a bouquet and arranged them expertly with two sprigs of white lilac against a fan of purple.

They are probably for his wife, I thought. He clutched the arrangement in his left hand, dragging the huge, half-filled carton with his right. As he went, there was not a piece of ugly litter that escaped his keen eyes.

Lord, help me as I move through this corridor called life. Let me drink of its beauty, replace what I use with honest labor, and leave it lovelier than it was because I passed through it. Amen.

That's what the old man was doing alright. At the end of the way, he retrieved the rumpled can from the clump of Johnson grass, and turned right. He was out of sight, and soon even the sound of the great box scuffing the sidewalk faded until it was swallowed up by the sound of horns and traffic. □



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PEN POINTS

FAITH IS . . .

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Ann Kiemel has said, "Faith to me is kind of like jumping out of an airplane 10,000 feet up. If God doesn't catch you, you splatter. But how do you know whether or not He is going to catch you unless you jump out?"

Some never jump. Hence, they never get to know God. Or faith. Or real living.

But they're safe—temporarily. Easy does it, for now. No jumping. No scare. No risk. But no landing, either! No discovery. No excitement.

I'd rather jump. Feel the breeze. Catch the thrill. Touch the landing. Discover. Feel. That's faith.

So, Lord, shove me out! Let me jump. Put Your hand to my back. You know I need it. □

By **C. Neil Strait**
Racine, Wis.

WHEN THE HEART FOR MERCY CRIES

You can offer the sinner a gold mine,
Or sunshine to brighten his skies;
Although these are nice, they cannot suffice,
When it's mercy for which the heart cries.

Gold can't reweave life's torn fabric;
Great riches cannot ease sin's strife;
Can't spread a sweet calm, nor apply healing's balm,
To the sore, tender places of life.

Only God's love shed from Calvary,
Only the Son's sacrifice
Can change sin's defeat into victory,
When it's mercy for which the heart cries. □

by **Carol McCleary**
Kansas City

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Ross W. Hayslip
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Joyce Maynard is the author of a book entitled *Looking Back*. It is a chronicle of growing up old in the sixties. At the age of 18 she announced that she was weary of life because of the disillusionment of being young in the sixties.

To Miss Maynard, growing up is the same as growing old. It seems to be a problem for her to discover the difference between the things that are vital and those which do not matter too much.

Our own happiness in life will be measured by our ability to make the proper choice between the central and the peripheral areas of life.

In contrast to Miss Maynard, I have seen some folks whose spirits grew younger as their years on earth increased. Paul spoke of the outer man perishing while the inner man enjoys daily renewal. His belief was that you don't need to grow old inside.

One of the great dangers of aging is the possibility of growing embittered with the processes of life. Younger colleagues gaining goals that we were never able to reach is often a source of irritation to the person who sees the years coming on. We forget that youth must be served, and the aged can rejoice in their exploits.

It is easy for us to fall into the same attitude as Joyce Maynard and get ourselves entangled in the web of hopelessness.

As long as we have a relationship with Christ we need not abandon hope for our future. We live in the spirit of Romans 8:28. God's goodness and mercy will follow us all the days of our lives and we look forward to a glorious eternity.

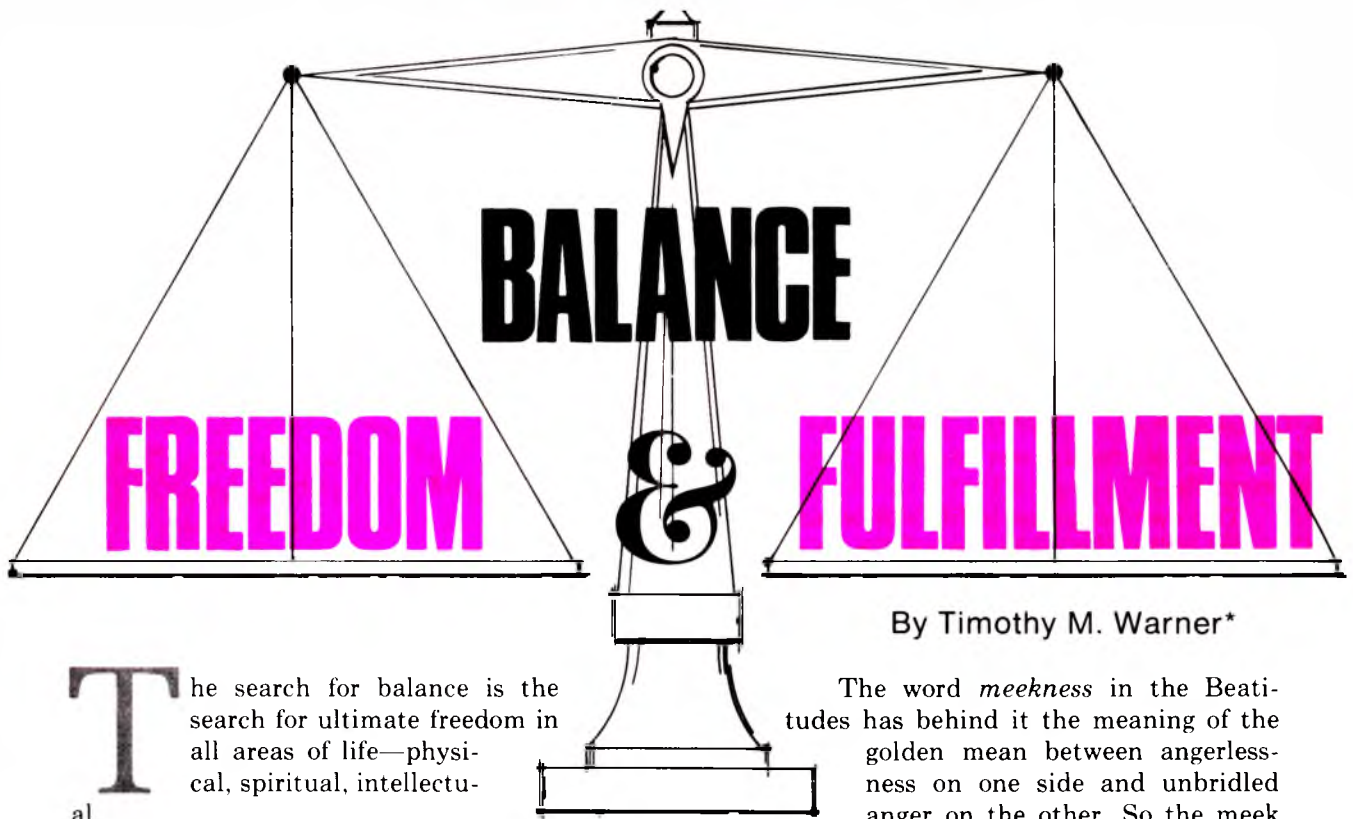
John Henson, one of Wesley's preachers, wrote of him in the declining years of his life: "In his countenance and demeanour there was cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied with every mark of the most serene tranquility."

In an age of despair man can free himself only through the power of Christ. As we lift our eyes from the environment of our times and fasten them upon the Christ of eternity, we will realize that, while we are creatures of time and change, we are children of the Most High God. We may be knocked down by our circumstances, but we are never knocked out. Age may affect us physically, but our spirits can be eternally young. We can grow into maturity, not hopeless old age. □

LOOKING BACK WITH JOY



Photo of John Wesley by Paul M. Schrock



By Timothy M. Warner*

The search for balance is the search for ultimate freedom in all areas of life—physical, spiritual, intellectual.

In the physical realm balance is required even to stand erect. Inside the ear are canals with fluid and sensors to indicate when balance is achieved. When they become diseased, you suddenly can't even walk.

Our society needs balance—the balance of payments in economics, the balance of power in politics, national and international. We also have a great struggle for balance in the spiritual life.

A fundamental premise states that evil is always the perversion of good. God created the world good. He pronounced it “very good,” both the physical world and man, including the relationship that exists between men.

Then Satan came on the scene. He is not a creator; he can only pervert what exists. Therefore he takes the good which God has created and he turns it to a wrong use.

This perversion can go in either direction. Take the concept of brokenness which is fundamental to understanding the spiritual life. My attitude toward sin and my relationship to God should be one of spiritual brokenness. But on the other hand there must be a relationship to God of confidence—confidence that He is able to give me the ability to do what He asks me to do and to do it successfully. I must maintain the delicate balance between these two.

There is balance in the emotion of anger, for example. The devil would tell you, “Anger is wrong. You shouldn't get angry.” But Jesus became angry; the Bible is very clear that He felt and expressed anger. We also need the ability to get angry.

The word *meekness* in the Beatitudes has behind it the meaning of the golden mean between angerlessness on one side and unbridled anger on the other. So the meek

man expresses anger at the right times and for the right reasons. It is a controlled power.

There is a balance between activism and apathy. When you build a fire under some people, they just move over a little bit. Others feel that if they are not on the go all of the time they are coming short of their spiritual responsibility. There must be balance between these extremes.

One of the key problems in Christian higher education is maintaining the balance between spiritual integrity on one side and intellectualism on the other side. There is a point at which a Christian institution ceases to be Christian. We have seen over the years this process at work in many institutions of our country.

I suppose the easy answer would be that they cease to be Christian when they deny certain basic doctrines of the Christian faith. I think the balance is tipped sooner than that. It is tipped at the point at which intellectual and academic respectability becomes more important than spiritual integrity.

This is a very delicate balance, and when the believer goes too far in his emphasis on the spiritual, he becomes anti-intellectual. If he tips the balance too far in the direction of intellectualism, he tends to lose the dynamic that makes him really Christian.

Another critical area needing careful definition is the balance between freedom and authority.

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OUR SOCIETY IS SAYING THERE IS NO SUCH THING AS TRUTH, NOTHING THAT YOU CAN REALLY BE SURE OF THAT CAN BE THE TOUCHSTONE FOR YOUR LIFE, NOTHING THAT WILL REALLY PROVIDE MEANING TO LIFE; BUT YOU HAVE AN AWFUL RESPONSIBILITY TO TRY TO FIND IT—TO FIND WHAT DOESN'T EXIST!

Occasionally I am visited by members of the media in our city. Every three years they must renew their license with the Federal Communications Commission and as part of that process they have to interview community leaders and ask them questions concerning the outstanding problems in the community.

My first answer is always that we have a crisis in authority. We are the first society in history, I believe, to attempt a system of values without supernatural sanctions. Beginning with the primitives, every society has had some kind of reference to the gods or the spirits.

Even the Communists, who claim to be pure materialists and who do not believe in a supernatural spiritual world, have a supernatural frame of reference in their system of values. It is dialectical materialism. The worst sin in Communism is to violate the dialect. It is an absolute. There is a principle that is guiding history, and history is moving inexorably toward the Communist ideal.

Every society, though it may have denied the supreme being in the form of a personal God, has nevertheless had some kind of supernatural frame of reference that has given sanction to its value system. But we have now become so sophisticated that we are trying to say that we can have values without a supernatural frame of reference.

A thinker as perceptive as John Gardner is an example of this. He was lecturing on the east coast on one of his favorite subjects—the need for values in our society. Following the lecture a university student asked, “Dr. Gardner, on what do you base your system of values?”

The speaker dropped his head and said, “I don't know.”

Incredible as it may seem, we have come to that point over the broad spread of society where there is no recognized authority as a basis for social or personal values.

Scientific advances expand our area of freedom in relation to the physical world, but the value of this knowledge of natural laws is made possible because of the intelligent design of the

Creator. To reason that because we have correctly observed the activity of the Creator we no longer need to recognize Him is strange logic.

On the contrary, we need to recognize that balance between the authority of the Creator and the freedom which this gives us when we cooperate with His laws. Likewise, in the realm of values, the balance is needed between a knowledge of what is true because God wrote it into this plan for man and the freedom this gives me to live with confidence.

Freedom is not something you begin with. It is rather something you end with. We have the feeling too often that freedom is something you have or you do not have, that it really is something you start with.

People may experience certain kinds of freedom and yet not be really free people at all. A felon who has just been released from prison is now free in the sense that he is no longer in prison, but may discover that he is very much the prisoner of a whole set of circumstances relating to finding a job and re-entering society.

The people in the Congo were given their freedom in 1960, but most of them had no idea what real freedom was. They were still the victims of their ignorance of the political process and the skills necessary to be a modern nation.

As the corollary of the premise that freedom is the end of a process, I suggest that we begin as the victims or the prisoners of our ignorance in whatever area of life we are talking about. The primitives were the victims of their ignorance of the physical world. They lived very narrow, restricted lives. Even to this day, to the extent that we don't understand the truth about our world, we are the victims of that ignorance.

We are not totally free people. But the more we discover in the realm of science, the broader the scope of our freedom to operate. Today we can orbit a space laboratory because the parameters of our freedom are much larger than they used to be. Therefore, we can operate in this broader sphere.

But more significant than the physical realm is the spiritual, in which we are also the victims of our ignorance. We begin, of course, as the slaves of sin. In salvation, Christ makes us free from bondage to sin, but that is only the first step into freedom. It is stepping into what may still be a very small circle.

Many Christians are still very much the victims of ignorance. They do not understand what the real parameters of life in the Spirit are.

There are those who have set up a “Mr. Ideal Christian.” Here is a man who is so bubbly and effervescent in his personality that

he doesn't have any problem witnessing to people. He is just naturally friendly; he has the ideal personality. And one feels guilty because he is not like him. But that man probably wishes he could be a little more like the person who is emotionally controlled and seems always to be on an even keel.

Both need to realize that God has placed us all in the body with different personalities, different purposes. He has made some people happy to sit behind a desk with books, and he has made other people delighted to go out and knock on doors. We don't have to feel guilty because we are not all doing the same thing.

There are those—and this is one of Satan's tricks—who are trapped in this "ideal Christian" syndrome. If a person does not fit into it, he feels guilty.

The Bible does not teach that. The Bible teaches exactly the opposite, that there are many members in the body and all members have not the same office. Unless I have grasped that bit of truth, I am still the prisoner of my ignorance of the Word at this point.

You can apply this at almost any point in the Christian life. Satan can take any spiritual truth and push it to one side or another. But we are free only when we have arrived at that balance point provided by God's authority.

Freedom, then, is not something that we begin with. It is something we end with. I

suppose the frustration of the modern student was expressed by a well-known college president who made the statement that what we need to do for college students is to help them see that "there is no absolute morality, no absolute truth, but only an awful responsibility to try to find it."

That may be the ultimate frustration. Imagine my standing before a class and saying, "Here's the assignment for tomorrow. It's a problem for you to solve. There is no solution to it—it's an unsolvable problem. But if you don't bring the answer in, you fail."

Our society is saying there is no such thing as truth, nothing that you can really be sure of that can be the touchstone for your life, nothing that will really provide meaning to life; but you have an awful responsibility to try to find it—to find what doesn't exist!

The Christian answer declares there is freedom in submission to truth, and that truth does indeed exist. Our job as Christians is to learn the truth, so that we can find that balance point between freedom and authority. This exciting process goes on and on as we move further and further out into life. No matter where we go, we are always finding another test of our sense of balance.

Let us continue to struggle to find that balance point. □

PEN POINTS

THE DIRTY TOWEL

Our son came dashing in from school this afternoon as excited as he could be. You see, tonight the Moberly Spartans were to play in the quarterfinals of the State Basketball Tourney.

This team was not just any team for our sons because two of the players, Tim and Jim Remole, are members of our church. Since Jim is the star of the team, it is only natural that he be the idol of our youngest son.

So through the house he ran, into the bathroom, to run some water over his little hands. Quickly grabbing a towel, he began to wipe off the dirt which he had failed to wash off. Then off to his room to get his basketball, so he could play like Jim.

As he came back through, he heard his mother say, "Kelly!"

Innocently he turned and said, "Huh?"

"Next time don't wipe the dirt on the towel! If you

do, you're in trouble!" replied his mother.

A pain gripped my heart as my son hung his head, embarrassed, and said, "Okay, Mom." Then he hurried out to play basketball.

I sat there thinking, A dirty towel today; what about tomorrow? What will tomorrow bring for my boy? Today Jim is his idol; who will be his idol tomorrow? Today he is in our home, obeying our voices. Whose voice will he obey in the future? Today we can teach him about Christ. Who will be teaching him in the future?

As I sat in my easy chair with the evening paper across my lap, I prayed, "Father, don't let me lose my boys to the devil. Today it was only a dirty towel, but what about tomorrow? Only You know, Lord; so help us to train up our children in the way they should go, that when they are old, they will not depart from it." □

By David L. Perry
Moberly, Mo.

KEEP THE LINES OPEN

By Morris Chalfant
Norwood, Ohio

The story is told of a talkative woman whose husband had fled. Apprehended on charges of desertion, he faced the judge.

"Why did you leave her?" asked the man on the bench.

"She talks, talks, all the time talks. She talks by day; she talks by night."

"Well, what does she talk about?"

"She don't say."

Robert Louis Stevenson said, "There are no persons so far away as those who are both married and estranged, so that they seem out of earshot, or to have no common tongue."

Hugo A. Bordeaux, executive director of the Marriage Counseling Service, Baltimore, Md., said: "All over America, husbands and wives cannot talk to each other. This, I am convinced, is our number one marriage problem. . . ."

Dr. Charles E. Wahl, chief of psychosomatic medicine at the UCLA School of Medicine, said: "Failure to communicate is by far the most frequent circumstance in a disturbed marriage."

Husbands cannot speak of financial worries, and hide their insecurities behind "manly" silence. Wives conceal spur-of-the-moment purchases or veil convictions they are no longer loved or found attractive.

Couples, once excellent companions, have learned to rope off areas of their lives, into a kind of marital no-man's-land. Trespassing into it ends up in a quarrel. Conversation declines to "truce" subjects such as weather, television, latest gossip.

Problems go unsolved and magnify. A new, "sympathetic" person is found to talk to. The marriage dissolves into misery and sometimes into divorce.

This inability to converse—it might even be called a conspiracy of silence—shows up in 85 out of every 100 couples visiting marriage

counselors. Frequently it is their only problem. Thousands of others go directly to divorce courts without counseling.

There is probably not a marriage in America entirely free of "communication" problems.

Sincere communication is one of the greatest needs in our Christian homes. Communication is a release from tensions. It is the oil that reduces the friction between us and those we love.

Communication solves problems by bringing them out into the open. One man exclaimed, "What do you mean, we don't communicate? We fight all the time!" This is not communication. Shouting and screaming at each other only adds to the confusion in our homes.

Are you humble enough and sincere enough to admit that even you are not 100 percent right all the time?

Never discuss a problem when you are in a nasty mood. Make a note of it and bring it up after you have prayed about it and thought it over carefully. You may say, "We never could discuss our problems at that rate. We are always in a nasty mood."

If you do not learn to talk and to listen after you have cooled off, your family will cease to participate in any kind of communication with you. This, like everything else in the Christian home, must be done in the power of the Holy Spirit and in love. 1 Corinthians 13:4: "This love of which I speak is slow to lose patience—it looks for a way of being constructive" (Phillips).

Talking things over will relieve pressure. Most of us know that a steam boiler has to have a safety valve on it. This is to relieve the pressure when the boiler is overheated. Communication is the safety valve in the home of Christians.

You have heard it said, "It takes 2 years to teach a child to talk and about 70 years to shut him up." Do

not ever complain if your loved ones have a tendency to talk too much in the home. It is much worse to have someone in your family who will not talk. The only thing more distressing is to have one who will not listen.

This problem of clogged communication lines can arise in any family relationship—between marriage partners, parents and children, young couples and in-laws—including Christian families.

Sexual relations, discipline of children, social activities, religion, management of income, mutual friends—all are potential problem areas for the married couple. Those who remain happily married learn to communicate and to respect each other's viewpoint. But many fail to work out a mutual agreement, so they separate or live together in misery.

If the communication lines in your marriage are tangled or down completely, don't despair. Just as a journey of a thousand miles begins with a single step, so restoration of meaningful communication can begin with a small move.

Kindness and courtesy (the kind you enjoyed during courtship) can work wonders. Listening receptively when the other is talking, instead of "turning him off," is an encouragement to more communication. Even sharing a moment of friendly silence can open lines that seemed hopelessly clogged.

In a Christian household the time of fellowship around God's Word and in prayer can open the door to communication about problems of mutual concern. It is easier to discuss together what you have just discussed in each other's presence with God.

Success in marriage involves many elements, but a good two-way communication pattern is one of the most vital. Keep the lines open. □

Background of a Beginning Christian

The fascinating facts about Jock Laurence are more like fiction than fact. He was a worldwide news analyst for more than 20 years, and a White House correspondent for 18 of those years. He served in this capacity throughout part, or all, of the administrations of Eisenhower, Kennedy, and Johnson; was closely associated with, and knew each of them *very* well.

Part of this time, Laurence served the FBI and the Senate Internal Security Subcommittee. Various assignments took him to such places as Spain, Venezuela, and Cuba. He was first to break many world news stories such as missile sites in Cuba, and activities in Viet Nam.

Jock Laurence was a news analyst on ABC, and later his own network of 67 stations across the nation. He served on both radio and TV, as well as being newspaper columnist for two or three leading newspapers in New York City and Washington, D.C. He was an acquaintance

and friend to heads of state around the world.

But ugly alcoholism was his undoing to the point that he found himself friendless, and despairing, at the doorstep of Grandview Foundation, a Christian haven for alcoholic men (which he mentions in the essay "Meditation," following).

When Ken Congrave, founder of Grandview, suggested "spiritual nourishment" to Jock, he pointed to a Bible. Jock began to read, first to gain information concerning Jesus, later to admire, then to *love*; finally to buy and devour books about the Bible, not one or two, but three dozen or more.

The "special tree" under which the former news analyst was finding the greatest news of all, the *Good News*, was a cedar of Lebanon, one of two such trees on the grounds (and the only two trees of their kind in southern California, having been imported by the original owner of the house).

It was early in Laurence's three months at Grandview that a former resident returned to speak at their Tuesday evening Spiritual Emphasis service. He, too, had been alcoholic; but before that, a professor in a Florida university.

That evening, "commentator" listened to "teacher," sensed a plus element in Carl Calohan's witness for Christ, and a few minutes later conducted an on-the-spot interview as to where Carl got *his* "spiritual nourishment." The Bible, *of course*, but what else?

Carl shared that he had found a church where there is much love, fellowship, prayer, and a pastor who is superb. It is the church Ken Congrave and his wife attend.

The next Sunday Jock showed up at First Church of the Nazarene, Pasadena, where Pastor Earl Lee breaks "spiritual bread" to that body of believers.

Jock found it so fulfilling his deep needs, he didn't want to miss a thing. He found a Sunday school class (taught by Wesley Crist), and became an ardent, studious class member and friend of its teacher. He attended (and still does) every service, and began going to others as he learned about them—midweek service, and Early Christians (Laboratory of Praise, Prayer, and Bible Study—a group of 60 to 100 persons meeting on Fridays from 6 to 7 a.m. to share and pray, concentrating on *requests* in Pasadena, and around the world).

Laurence began to hear about Manhattan Project (an outreach in soul winning in the heart of New York City that is paying tremendous dividends for the \$30,000 expended by this local church), Cassettes for Christ (this church's tape ministry that circles planet earth), the *Herald of Holiness* (official magazine of the

... UNDER THE TREE WITH THE BIBLE, I LISTENED TO MATTHEW AND MARK AND LUKE AND JOHN. AND WHEN I WASN'T PAYING ATTENTION TO MYSELF, JESUS STOLE INTO MY HEART AS GENTLY AS HE SMILED ON THE CHILD.

Nazarene denomination), Casa Robles (retirement home for returned missionaries), Point Loma College (Nazarene College for the Southwest Zone).

One day he picked up the phone and called Point Loma College. "What is the spiritual emphasis, and plus element, of a college such as this?" he inquired of the first professor with whom the switchboard operator was able to connect him (Dr. Verne Pearson, he recalls).

"Our motto," he was told, "is *Loyalty to God and the Bible*." That was answer sufficient to the reporter for his first written "Meditation" as a new Christian.

On September 12, 1973, the new man in Christ Jesus (Jock Laurence), who had "graduated" from Grandview, was baptized, and soon thereafter became a member of the visible body of Christ, the church. He is another modern miracle of a mended life made whole by Jesus, our Lord.

MEDITATION

On the Spirit of Point Loma: its simple prescription for contentment, as I fought to find a Christian ethic in my battles in the siege of Grandview.*

—Jock Laurence

When I was a boy, a very small boy, my grandmother's favorite hymn was "In the Garden." She said it had been my mother's favorite, too, before Mother and my father had to go away to heaven.

Now that I am grown nearly so old as she then, and I am in Wordsworth's sweet mood when pleasant thoughts bring sad thoughts to the mind, some of the words of the chorus are coming back to me and deep in my heart subside the verses. I have begun to think that perhaps some of the boy's innocence is there, too.

I am embarked upon deep introspection to look for my worth and consider my purpose for being. It is worthy meditation requiring a quality previously lacking in me: courage in the face

**Loyalty to God and the Bible*

of seemingly intolerable situations in place of alcoholic bravado.

Not long ago it would have been futile exercise. That I do so now, assures me of the validity of my philosophy.

Several months ago I fled the last drunken cul-de-sac to Grandview Foundation, a weathered mansion in Pasadena, Calif.

The director introduced himself as Ken Congrave. He concluded an interview with a suggestion that I might need spiritual nourishment. I expressed doubt that God would be of help to a man who was dubious about His existence.

"I didn't say you had to believe in God," he replied. "All you've got to do is want to believe." He waited. "Do you?"

After a moment I nodded. How I envied the serenity of those uncomplicated persons who had faith!

My health prospered at Grandview. I began spending the days and early evenings outdoors; and when summer came, I had several nodding acquaintances among the flowers.

I marked the growth of certain shrubs and found a special tree to sit beneath to read or contemplate. Often I thought of Thoreau, and envied him less.

I rediscovered the thinkers in my leisure; I was enriched by the polemics of their quest to learn the nature of the good life and how men should behave to achieve it.

I began to examine my attitudes and values and relate them to an inchoate philosophy. I determined that I would try to alter my character; I would not be intimidated by the pessimism of Disraeli and de la Rochefaucauld.

Congrave didn't press me with religion, but more and more I questioned him. I recall that with exquisite timing he would glance at his wristwatch after we had talked for a while.

In that gardenlike setting, under the tree with the Bible, I listened to Matthew and Mark and Luke and John. And when I wasn't paying attention to myself, Jesus stole into my heart as gently as He smiled on the child.

Epilogue

Somewhere along the years I'd like to find a Walden Pond and weigh on a different scale the events and persons that peopled my life; and should I write again, I shall write with love of God's design. □

By Kyle M. Crist
Pasadena, Calif.

INFLUENCE



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

—John Knox

J. Kenneth Grider

From the **OZARKS** to **OXFORD**

A personal testimony is what counts most! That's what I discovered in a morning chapel service at Nazarene Theological Seminary.

The professor of theology stood behind the pulpit. He began speaking rather quietly, with carefully chosen words, "Our seminary president has asked me today to share my life story." As I listened, I became keenly aware of the *greatness of God's searching love* that made this life . . . *His miracle!*

It was in the backwoods beauty of the Ozark Mountains in south Missouri that Joseph Kenneth Grider was reared. "Little Joe," as he was called, was the thirteenth child of a sharecropper's family of 14 children.

From a young age, God put a real desire within him for learning. Only a few in that mountain country ever attended school, and those who did usually dropped out in the early grades. Yet Joe walked five miles daily for six years to a grammar school where one year the entire enrollment was six pupils. Looking back, he reflects, "We had more grades than pupils."

Not one of his brothers or any of his relatives had even come close to graduating from high school. But Joe enrolled in a high school some seven miles from his home. For four years through rain, wind, and snow—he kept on. At age 16, wearing a suit for the first time, an amazing milestone was accomplished in his life—he became the first of all his kinfolk to receive a high school diploma.

Joe was raised in a non-Protestant home. He recalls, "I had prayed thousands of prayers to the saints but I had no idea of what it meant to be saved."

While he was a teen-ager, a Nazarene lady evangelist came to a nearby town. On Saturday, a church picnic was planned. It was here that he first became interested in the Christian life.

He had the impression that you couldn't

have fun and be a Christian. What changed his mind? At the picnic, he saw the lady evangelist pushing a teen-ager in a wheelbarrow. This preacher lady was laughing and having the time of her life. Joe remembers, "For the first time I was really attracted to Christ's way."

During his last year of high school, he batched and janitored a school, after his family moved to East St. Louis, Ill. There a Nazarene lady, a Mrs. Largent, began to invite the Grider family to Sunday school weekly for some four months. When Joe joined his family, Mrs. Largent continued to call each week for about another four months. The faithfulness of her visiting finally paid off. Joe's mother suggested that he attend, if for no other reason than to satisfy the persistent Mrs. Largent.

As he entered the Nazarene church for the first time, he discovered it to be a small, renovated hen house. As he listened the pastor preached the gospel—*the best news he had ever heard*. The minister told how Jesus suffered for our sins that we might be saved. When the preacher asked for those who wanted Christ's forgiveness, Joe raised his hand.

After church, a teen-ager came up to him and said, "I'll be praying for you."

Joe recalls, "I began to get under conviction and had a vivid picture of hell."

Several weeks later, he became very ill. On his bed, he began to pray to be saved, but he made no progress. The pastor's wife was in her home praying, and the Holy Spirit urged her to visit Joe.

She argued with the Lord: "I'm a Protestant. They won't even let me into that home, let alone let me talk to him." But finally she obeyed the Lord's prompting, and was invited in.

That day, November 6, 1939, the pastor's wife knelt by his bed. Joe remembers what she said: "She told me that salvation is a gift, that

Jesus died for me. My part was to repent and receive His gift by faith." What beautiful assurance came to his heart! He *knew* he had become a child of God.

The faithful pastor's wife began to tell him of the deeper need of consecrating his life to Christ in order to be filled with the Holy Spirit.

One night he went to the altar. "I was nearing my own personal Pentecost," he said, "but I left the altar because I didn't want to keep the people so late."

He started home, but his heart got so hungry that he decided to go to the pastor's home instead. He tells how it happened: "I stopped by a weed patch a few doors from the parsonage, knelt down, and finally gave my last reservation to the Lord—my ambition to be a writer. I told God that I was willing to be a preacher instead of a writer if that were *His* will. That was all it took." The Lord clearly gave him the witness of the Spirit, that He *had* sanctified him and called him to preach.

The pastor told Joe that a call to preach is a call to prepare, and suggested Olivet Nazarene College. Joe sold some old bottles and rags and collected a total of \$2.35, with which he and a friend jumped on a freight train headed in the direction of Olivet.

As the train rumbled into Bedford, Ind., the police pulled them into court for riding the train illegally. They required the boys to pay an \$11.00 fine or spend 10 days in jail. Having only \$2.35, Joe and his friend went to jail.

Looking back on that experience, he tells how he spent those 10 days: "I read about a third of the Bible and the Lord helped me get an inmate converted."

Released from jail, he went on hitchhiking toward the college, sleeping outside and working at homes for food.

Finally, early in July, he arrived on the campus of Olivet Nazarene College. Two of the administrators interviewed him and told him he would have to go back home. They advised him to work a year to save money before coming back. But Joe said: "It had taken me so long to get there that to return home was unthinkable. I just went to the front steps of the college and began to read my Bible."

After several hours, J. F. Leist, the business manager, saw this barefooted farm boy reading his Bible, listened to his story, and offered him a job on the campus.

When fall registration came, among those enrolling was a country lad in bib overalls who did not even know how to meet people. When a person was first introduced to him and said, "How do you do?" he did not understand what was meant.

That first semester and all of his years of college, Joe carried a full academic load, usually working 48 to 70 hours per week. In spite of his background and heavy work load, he was on the honor roll each year, earning Th.B and A.B. degrees with the honors of *cum laude*.

When Nazarene Theological Seminary started in 1945, J. Kenneth Grider was there to enroll. He finished the course with straight A's,

and felt God leading to continue his studies at Drew University—where he graduated with the B.D. *summa cum laude*, earning the highest grade point average in his class.

The next step in the Lord's guidance for his life was to attend the University of Glasgow in Scotland. In the six colleges of that renowned university, the requirements were so difficult that only 27 Ph.D. degrees had been granted from 1900 to 1952. So impressed were the university professors with the scholarship of this man that they awarded him their twenty-eighth doctor of philosophy degree. Dr. Grider continued with postdoctoral studies in theology at the world's most highly regarded academic institution, Oxford.

Who would have thought a sharecropper's son in an isolated area of the Ozarks could ever have earned six academic degrees? What a testimony to God's limitless grace when a person is fully yielded!

Dr. Grider's calling has been in the teaching and preaching ministry. For the past 20 years, he has been professor of theology in Nazarene Theological Seminary. All of us who have been his students have been affected by his godly life. We have a deep respect for his *intellectual honesty*.

Another strength in his teaching is confidence in the *authority of God's Word*. He is convinced that whatever we believe as Christians must be firmly founded upon the Scriptures.

Along with a brilliant memory for theology, Dr. Grider is famous for being the absent-minded professor. Being holy does not eliminate humanity. Whenever seminarians meet, they delight in recalling the hilarious stories of his absentmindedness. It is true that he mailed a sack of groceries in a mailbox instead of a letter. Yet this human weakness Dr. Grider has turned into something attractive. His ready *willingness to laugh* at himself makes it a double joy to recall the stories.

Dr. Grider's Christian faith is not limited to the seminary classroom. He has never lost his *compassion for the poor*. From time to time he puts on old clothes, goes to Kansas City's rescue missions, and eats and sleeps with the men. In this way of becoming one of them he has shared the simple and powerful plan of salvation and has led many to Jesus Christ.

When he was sanctified, he gave up his ambition to become a writer in order to preach the gospel. Yet the Lord has taken his surren-

(Continued on page 14)

Wil M. Spaité
Porterville, Calif.

Photo by
Lusk Studios



dered ambition and channeled it into far-reaching influence. Dr. Grider has now written 2 books, 4 commentaries, authored over 500 articles in religious journals, and is one of the translators of the newest Bible version—*The New International Version*.

In 1966, J. Kenneth Grider returned to Olivet Nazarene College. This time he came, not as a backward boy from the Ozarks, but to receive the college's "O" Award—the outstanding minister alumnus.

Dr. Grider is the first to point away from bringing any glory to himself. His life is reflected in his testimony: "I have a profound appreciation for the long arm of God's seeking grace. The Lord reached out to me in the midst of isolation and poverty and drew me to himself."

PRAYER: Lord, You are still reaching out and influencing us through Dr. Grider's life. You keep on reminding us that Your strategy in finding the lost is through people . . . like that lady evangelist who made the Christian way attractive by her laughter . . . a Sunday school teacher who refused to stop calling on a family as long as there remained a need . . . a pastor's wife, so sensitive to the Spirit that she was Your instrument in salvation and sanctification . . . a college business manager who saw his main business to be helping a student. Father, the example of Dr. Grider's desire for learning, his teaching of the Word, and compassion in witnessing—really speaks to me! Don't let us stop short with a half-commitment as Christians. Keep us at it, Lord, with the steadiness of Your Spirit's power! Amen. □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



A LADDER OF NEEDS—II

Central Idea: *Man's highest motives have to do with reaching the potential for which he was created.*

Continuing our "ladder of needs," we step up to the next "rung" which becomes central in our thinking. These are the esteem needs: search for self-respect, the esteem and respect of others, status, prestige, importance, approval, having worth, etc. Such needs often shape a person's vocational choices.

In a healthy course of events, these esteem needs are met in normal reactions to our experiences. We truly deserve the responses. But when this does not happen in honest experiences, persons somehow contrive experiences or wear masks to achieve esteem needs and feelings of personal worth.

For instance, many bow down to social pressures in order to receive approval—particularly of their peers. Sexual involvement and the use of drugs or alcohol are flagrant examples. Some make vocational choices which are really undesirable to them just to find a shortcut to esteem or prestige.

But the saddest cases are those (even in the church) who pretend to be what they are really not in order to meet their needs for security, love, and esteem. They have lost their personal integrity and

live behind a facade. Unfortunately, the "ends" are often so desirable and compelling that people pay insufficient attention to the "means."

There are, of course, other vital needs, but among the highest level needs are the self-actualization needs. These include the desire for creativity and self-expression, the need for realizing one's highest potential, for mature relationships with others, for religious and artistic expression, and for feelings of growth.

A person dominated by these highest needs may well begin to lead a new and expanded existence. He is less afraid of the unknown and capable of much deeper interpersonal relations.

Such a person tends to drop both his conscious and his unconscious masks and begins to get in touch with his real self. Psychologist Maslow even said that such persons have a "Godlike quality" in their freedom and wisdom about life.

Certainly Christian self-actualization is an ideal state for which to strive as man and Christ enter into a partnership to achieve a God-given potential in the life of the person.

Point to Ponder: *Am I really moving toward reaching my God-given potential?* □

WHY BE AFRAID OF THE DARK?



By Fletcher Galloway

Portland, Ore.

Human beings cannot avoid darkness.

Both darkness and light have significant purposes in the world in which we live.

There was a wave of protest when daylight saving was instituted in January on a year-around basis and children were boarding school buses in darkness.

But one young mother took it as a challenge and an opportunity. She dressed her little girl in light-colored clothes, so that she was more visible to drivers, and took time to instruct her about the new dangers involved and how to cope with them. She said, "Darkness is a fact of life; and the earlier she learns to live with it, the better."

Some children are afraid of the dark. Scolding them and forcefully closing them in a dark room frequently only makes them more nervous. Parents should take time to relieve these fears and create a healthy reaction to the dark.

Physical darkness is not its only form. Ignorance and superstition create a bondage of darkness and fear. Enlightenment and education melt away the darkness.

Jesus, "the Sun of righteousness," is the great source of truth and light and love. He alone is the Light that shines on in the darkness. As one translator has worded it, "The darkness has never put it out" (John 1:5, Phillips).

Jesus is the Light of the World and gives light to cope with all its spiritual darkness.

One purpose of physical darkness is that it gives nature a pause between its pulsations—a rest in its activity.

This has a spiritual parallel.

The first thing that God did when He had finished His creation was to give Adam responsibility to care for the Garden of

Eden, "to dress and to keep it."

Responsibility involves effort and strain and tension.

Heavy responsibility involves disappointments and sometimes frustrations.

Peter wrote to his fellow believers who "for a season" were "in heaviness through manifold temptations" (1 Peter 1:6).

Paul wrote of a time when "our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us" (2 Corinthians 7:5-6).

The prophet Jeremiah reached a low ebb in his spirits. He lived in a dark day for Israel. He wrote in Lamentations 3, "I am the man that hath seen affliction" (v. 1). His nation was going down and he was in prison because of his faithfulness in telling the king the truth. He wrote, "Remembering mine affliction and my misery, the wormwood and the gall" (v. 19), "I said . . . my hope is perished from the Lord" (v. 18). Then he remembered something else, "The Lord's . . . compassions fail not. They are new every morning: *great is thy faithfulness!*" (vv. 22-23).

Rev. William Shepherd told of a time when heavy duties had exhausted his strength. He was preaching in a great camp meeting with four or five services daily and prayer meetings early and late. He received disturbing news from home and when he went to his tent he could not sleep. He rolled and tossed awhile, then got up and tried to pray; but his mind was so filled with dark forebodings that all he did was worry.

Finally he was so exhausted that he almost fell asleep on his knees. God spoke to him and said, "Just let go and turn that over to Me and go to bed. You

can pray better in the morning." When he awoke in the morning the sun was shining and all his dark forebodings of the night were gone.

I would like to inject my personal testimony here. After 74 years, 53 of them in continuous ministry, I can testify that the dire predictions with which the devil tempted me when my spirits were low all turned out to be lies.

Old age and finally death itself are facts of life. But the Christian's hope is sure and strong. When physical strength begins to fail, faith and hope grow stronger and love grows stronger than ever. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

During more than half a century of pastoral ministry, I have stood beside the deathbeds of hundreds of God's precious saints. Every time it was possible I have been with my people when they died. I have heard their last words and have recognized that Jesus himself was in the room.

The day before my mother died at age 84, she walked to the front door of her little home and called my sister to come and "see the golden stairway stretching up to the sky."

She had never sung a solo in her life, but she stood there looking up and sang all the verses of "Take the Name of Jesus with You."

The next day they found her sitting on a little blanket at the foot of an orange tree. When they got to her, they saw she was gone.

I was called to a hospital room to visit a lady who was not a Christian. She had found that she had terminal cancer and had been crying almost hysterically day and night.

Jesus came into that room that day and forgave her sins and dried her tears. It was beautiful to see the look on her face.

She miraculously got better and lived for six months to give her testimony. Her loved ones were saved through her testimony. It was precious to be with her in her last conscious moments, and then she went to be with Jesus, whom she loved.

Jesus said, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

And "Where Jesus Is, 'Tis Heaven There." □

THE DEVIL CAN'T HURT YOU!

By R. E. Howard

Bethany, Okla.

Eric sat in my study a shaken man. Earlier in the evening he had phoned for an emergency conference, and now he was pouring out his distress.

For nearly 20 years he had worked hard for a large insurance company. He had advanced to departmental manager with high hopes for the future.

But just as he was entering the “frightening forties” an ominous threat appeared. He was certain that a vice-president was maneuvering to promote a relative at his expense, thus threatening his future.

He asked: “What should I do, pastor? Should I start over in another company, or should I stay where I am and fight—risking everything?”

I breathed a prayer for wisdom beyond myself and answered: “Don’t you think the first question is more basic? Do you believe God is in control? Do you believe God cares about what is happening to you? Do you think anyone at work can frustrate *God’s will* for you?”

Eric honestly admitted that he didn’t know. Then I remembered one of Jesus’ picture parables about a man who sowed his field with wheat (Matthew 13:21-30). His enemy came and oversowed the field with darnel—a bastard wheat. While the young plants were growing, the counterfeit wheat was not detectable.

It was only after the grain headed out that the farmhands discovered the darnel. They wanted to tear it out, but by then it was too late. The roots of the bastard wheat were tightly entangled with the good wheat.

So the farmer instructed his men to allow them to *grow together* until harvest, at which time the darnel would be gathered and burned. The point of Jesus’ parable was plain to be seen—the *darnel was not hurting the wheat*.

Eric saw the point! Together we prayed and with a new earnestness he entrusted his job, his future, and his whole life into God’s care. As he shook my hand at the door, there was a smile of assurance on his face. He said: “Now I know that no one—no, not even the

devil—can hurt me!”

How often we live in fear instead of faith! Satan’s biggest weapon is bluff.

Easter’s triumph once and forever proclaimed the good news that the devil is a *defeated foe*. The lion may snarl and even roar but he is chained.

A leading comedian has voiced the excuse of many: “The devil made me do it!” But the devil can’t make us do anything, “because greater is he that is in you, than he that is in the world” (1 John 4:4).

Could this not be at least one of the reasons why Jesus spoke the parable of the tares and the wheat?

Increasingly Jesus was surrounded by socially unsavory characters. He ate with the despised publicans and sinners and even made one of them His disciple (Matthew 9:9-13).

On another occasion when Jesus allowed a lowly street woman to anoint His feet, His Pharisee host was certain that Jesus could not be the Messiah (Luke 7:36-50). Very possibly His disciples wondered why Jesus did not use more “discretion.” Would this not hinder His mission? Must there not be separation? Will not the evil contaminate the good?

How often the devil has used this cheap and clever tactic to destroy the church. Will not God’s cause seriously suffer from hypocrisy or hidden sin? Don’t we have the responsibility of casting out the “Achan in the camp”?

We need to see that this is a blatant challenge of God’s control. It is His unique prerogative to deal with imitators and hypocrites.

Do we have confidence in God? Is He in control or not? Does He need us to protect Him and His cause?

(Continued on page 20)

helps **To** holy living



By Aarlie J. Hull, Centralia, Wash.



... A HAPPY FACE

It was early December and 18 dependent boys, all wards of Evergreen Heights Boys' Home, were culminating several weeks of diligent practice and rehearsals. The annual Christmas program was about ready for production and the boys were discussing with the directors, Mr. and Mrs. Olson, who should receive invitations.

The pastor of the church they attended headed the list. It was an appropriate invitation, since the boys seldom missed a Sunday morning service. With the Olsons, they worshipped together as a group in the first few rows of the sanctuary, right below the choir loft.

Principals, teachers, staff members, special friends, some parents, and a few social workers were added to the list. Then someone asked, "What about the 'choir lady'?"

Immediate recognition and a unanimous agreement put her name on the list . . . except that no one knew her name.

Most gingerly, Mrs. Olson asked, "And *who* is the 'choir lady'?"

The barrage of answers all said about the same thing, "She's the lady in the choir who always smiles at us."

A description of her physical appearance and where she stood in the choir identified her, and she was given a special invitation to the program.

Mr. and Mrs. Olson are my parents, and when they told me about the "choir lady" incident several years ago, I was impressed with the power and impact of a smiling face.

Just a few weeks ago I was in a large department store shopping. To say I was harried is probably an understatement.

I had driven 50 miles to shop at a larger shopping center where there was a better selection. I was behind schedule. I couldn't find a Green Bay Packer sweat shirt for my nine-year-old son. There was nothing I could find in my oldest daughter's size. And the Donald Duck swim toy my youngest had requested was all sold out. I had to return home immediately, because I had promised my baby-sitter that I would be home in time for her to play in a tennis match.

I don't know how I looked—but if I looked the way I felt, it was pretty miserable.

I was trying to be patient as I waited in line to pay for the few things I had chosen, when a young lady at the glove counter purposefully caught my eye and smiled warmly.

Her smile simply disarmed me. I relaxed, realized how harried I must be appearing, and stood completely awed at how a stranger's smile could affect the whole course of my day.

All the way home I thought about how much our faces tell about us and how much they can influence our interactions with the people around us.

The Bible says that "a happy face means a glad heart" (Proverbs 15:13, TLB) . . . and "a cheerful heart does good like medicine" (Proverbs 17:22, TLB).

The story is told about President Thomas Jefferson as he was riding horseback with a group of companions cross-country. They were having to ford a swollen stream. A wayfarer waited until several of the men had crossed and then hailed President Jefferson and asked him to ferry him across. The president did.

"Tell me," asked one of the president's friends, "why did you select the president to ask this favor of?"

The man answered, "I didn't know he was the president. All I know is that on some of the faces is written the answer *no* and on some of them the answer *yes*. His was a *yes* face."

If God is God . . . if Jesus Christ is who He says He is . . . if the Holy Spirit indwells in our innermost beings . . . then ours should be *yes* faces. Our glad hearts should manifest happy faces.

I confess that I do not use my face very effectively to positively influence the lives of those around me. But little by little God is changing me . . . and I'm growing and gradually learning how to be a more effective disciple.

Smile . . . God loves you. □

Acceptance Is Not Approval

One of the complaints of the Pharisees against Jesus was, "This man receiveth sinners, and eateth with them" (Luke 15:2). Students of the New Testament will remember these words as the prelude to three of Christ's most magnificent parables: the lost sheep, the lost coin, and the lost son.

It is strange but true that many evangelical Christians today come closer to the Pharisees at this point than to Jesus. Keith Huttenlocker makes this point in his choice little volume, *Love Makes the World Go Round*:

"The church's love has perhaps been the most weak at those points where there should have been identification but not mutuality. We have done a superlative job of loving those whose spiritual and moral values were in sympathy with ours. This is the glory of the church.

"But the shame of the church," Huttenlocker continues, "is that we have sometimes held in contempt those whose values were contrary to ours. As a matter of fact, we have on occasion assumed it was our responsibility to *condemn those people*, instead of in redeeming them."*

Much of our problem at this point comes from the need to take a strong stance against sin. Our hatred for evil slips over into disdain for the evil-doer.

It is hard for us to see clearly that acceptance is not approval. Because we cannot approve what unsaved people do, we find it difficult to accept them as those whom God loves and for whom Jesus died.

Not that our problem here is intellectual. We *know* the vilest sinner can be made clean. We *know* that God so loved *the world*—not the "saints"—that He gave His only begotten Son.

But our emotions haven't gotten the message. It is still all too easy to sweep our robes of self-righteousness around us and look with distaste on the soiled, the sordid, and the sinful.

And those around us sense how we feel, not what we think. Instead of a bridge there is a barrier. Rarely will one bruised by his own iniquity break this kind of barrier.

That Jesus received sinners and ate with them did not mean that He condoned their sins. He simply showed for all time that redeeming love is accepting love. Those who will not accept can-

*Page 84. Copyright 1974. Warner Press, Anderson, Ind. Used by permission.

not redeem.

Nor did Jesus insist that those He received and ate with make themselves over in order to be worthy of His company. They could not do that, and He did not ask it. As Psychologist Morris Inch said, "Christ did not make men over in order to accept them, but accepted them in order to make them over."

We would very much like to live in a sheltered little world free from contact with sinful people. But we can do this only at cost of being disciples of the Pharisees instead of disciples of Jesus. The cost is too great. □

The 1974 "Special"

The next *Herald of Holiness* regular subscribers will receive will be the 1974 "special."

The first *Herald* each September is an issue designed chiefly for community distribution. The date is kept inconspicuous and the content is planned for broader appeal outside the church and its constituency.

Local churches order large numbers of the "special" at reasonable cost, and use them to introduce the Church of the Nazarene to their communities. Over 800,000 copies of the "special" are printed each year.

In view of worldwide public concern for political institutions, the 1974 *Herald* will feature the importance of Christianity both to individuals and to nations.

While the majority of readers of the *Herald of Holiness* live on the North American continent, the paper goes to every portion of the English-speaking world.

Political turmoil and travail are not only facts of life in the United States; they are worldwide phenomena.

Politics has been defined as "the art of looking for trouble, finding it everywhere, diagnosing it incorrectly, and applying the wrong remedies."

That there are serious dislocations in modern life can scarcely be denied. We are the only people in history, it has been said, who can put a man on the moon while standing knee-deep in garbage on the earth.

George Bernard Shaw would hardly be called a Christian in any conventional sense, but close to the end of his life he wrote: "After reviewing the world of human events for sixty years I am prepared to say that I see no way out of the world's misery except the way that Christ would take if He should undertake the work of a modern statesman."

One reaction to the current scene is to curse the darkness. Another is to try to light a few candles.

It is for lighting candles the 1974 special *Herald* has been planned. □

“Confirmed by Your Prayers”

In simple and direct words, President Gerald Ford spoke to his countrymen when he took the oath of office as the thirty-eighth president of the United States. “You have not elected me by your ballots,” he said. “I ask that you confirm me with your prayers.”

To this a great host of Americans and well-wishers around the world can say a hearty “Amen.” Too long have we ignored St. Paul’s words, “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for . . . all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Timothy 2:1-2).

Certainly the events of August 5-9, 1974, will long be remembered in American history. For one thing, the wisdom of framers of the American Constitution was tested and proven in the agony of Watergate.

Christians of all political persuasions can play an important role in the healing processes that

are so sorely needed in the body politic.

We can be thankful there are as many practicing Christians in government as there are. We could just wish there were more of them.

From his vantage point as a newspaperman, Wesley Pippert has recently written: “Christians will never rule the world by force of numbers. But individual Christians in strategic spots can wield great power and influence. They can do the jobs they are assigned. That, after all, is primary.

“But they can apply the balm of biblical standards of justice and mercy to a hurting nation and world. And they can bring to their positions the extra equipment of the power, sensitivity, perception, and quickened conscience that the Holy Spirit provides. The process of infiltrating the establishment is not the only option open to a Christian, but it is one.”*

And those of us who are not in government—and we are the vast majority—can hold up in prayer the hands of those who carry the responsibility.

President Ford faces tremendous and trying challenges in the days just ahead. There is every indication that his request for the prayers of his fellow citizens was sincere. Let us grant that request without stint in the weeks and months ahead.

*From *Faith at the Top*, pages 8-9. Published, 1973, by the David C. Cook Publishing Co., Elgin, Ill., and used by permission.

ON GOD AND COUNTRY

The Church of the Nazarene has traditionally envisioned its mission as being spiritual rather than political. At the same time we have recognized the God-given principles and responsibilities of Christian citizenship. We cannot be unmindful of the traumatic events in Washington which have resulted in the unprecedented resignation of the thirty-seventh president of the United States and the inauguration of the new chief executive. These actions have cast a long shadow across our entire international church. As a Board of General Superintendents, we unitedly feel it our duty to make this expression.

Let us steadfastly resist any temptation to allow the Watergate revelations and other related matters to divorce us from a legitimate and necessary dedication to the democratic process of government. While we must not put our final trust in princes or presidents, the Scriptures clearly teach that God’s people must take a proper interest in civil affairs. This involves the election to public office of the best-qualified individ-

uals possible. Now is indeed the time for all good men to come to the aid of their country.

To the new president, Gerald R. Ford, as we have to previous presidents, this board has communicated a pledge of prayerful support on behalf of our entire church. Let us honor this covenant by consistently remembering him in private and congregational prayer. It is significant that in his first address as president Mr. Ford made this request: “I ask you to confirm me as your president with your prayers. And I hope that such prayers will also be the first of many.”

Finally, may this whole ordeal call us back to a renewed dedication to the biblical truth that “righteousness exalteth a nation, but sin is a reproach to any people.” Out of the ashes of this national tragedy may there emerge a spiritual awakening in America which shall demonstrate to the world that “blessed is the nation whose God is the Lord.”

—The Board of General Superintendents

How we need to hear the clear message—"I will build my church"! Neither devils nor evil men can destroy it. The tares are not damaging the wheat.

This truth is preciously personal (as Eric discovered). Neither Satan nor evil men can hurt us—individually.

We live and work in a world that is often unfriendly and even contemptuous of God's grace. How loudly the devil roars here! Do we remember—he is chained? Do we live in fear that some unscrupulous person might ruin things for us at work?

What about in the church? Can a sinful member spoil our life and witness? Do we find ourselves asking God to pull up the

tares? Is this any different than a small child asking why God doesn't kill the devil?

Yet, when we are honest, we must admit there are times when we have wished that God would kill the devil—and perhaps some people! The roar terrifies us. But instead God would teach us that *absolutely no one can frustrate God's will for us—but us!* Devils and men can't hurt us.

But that kind of faith is possible only when we reach the point of total commitment. The reason why we fear is that we are still holding the reins of our life—we are *in control*. When we stop trying to run our lives and when we give our new lives back to Him, then and only then can we

know the depths of faith that bring lasting peace.

How old this struggle is! Jacob, one of God's early children, learned this truth. He was terrified at the prospect of meeting his brother, Esau, whom he had cheated. All night he wrestled at Peniel until he came to the *end of himself*. Then the next day he bravely met Esau without fear. God was in control.

Several months later, when Eric casually mentioned that he had received an unexpected promotion, it was anticlimactic. It was no "big thing." He had already gained the victory—God was in control and even the devil couldn't hurt him. □

ALABASTER GIVING

In the past 25 years Nazarenes and friends have given over \$11 million in Alabaster offerings. Giving in the first full year (1949-50) was \$63,977.55. Increases from year to year have been consistent, reaching \$944,237.63 in 1973.

These offerings are yielding compound interest as the Lord Jesus Christ is being uplifted and glorified in almost 2,000 buildings erected with Alabaster funds.

Such giving stems not only from

the "mother" churches in the Western world, but the "daughters" are also taking up the challenge and giving to Alabaster funds. Most of our World Mission areas are giving very generously and sacrificially.

Nazarenes who have benefited from Alabaster giving are themselves rejoicing to be able to show their love by giving too! In Swaziland *every* church participates in Alabaster giving.

Souls are finding salvation and

sanctification in Alabaster-built churches.

Many of these converts go to Alabaster-built Bible schools to train for the ministry, equipping themselves to reach their own brethren for Christ.

While Alabaster-built hospitals and clinics are providing for needy bodies, hearts are being reached for the Lord.

Our church's outreach is expanding into new areas as the Lord's Great Commission is carried out. The need for buildings is continually increasing. Extensions and replacements are a constant necessity.

We are thankful for all that has been done through the generous giving of our Nazarenes over the last 25 years. It is imperative that we continue to accept the challenge of providing needs in our mission areas through Alabaster giving. Apart from mission "specials," this is the major source of money for new buildings.

The goal of \$1.25 million for the special thank offering for all God has done through Alabaster funds over 25 years is reachable! Between July 1 and December 31 we need almost \$750,000 to reach the anniversary goal. Will you increase your personal offering in September by at least 25 percent; or give in units of 25: 25 ten-dollar bills, 25 fives, 25 ones, 25 half-dollars, 25 quarters (substitute your own units of currency such as pesos, yen, pounds, rands, etc.)?

Our Alabaster giving reflects the love in our hearts for the Lord and concern for those who have never heard the glorious news of the gospel. Thank you for all you have done over the years. God grant that in September we will also be faith-

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—MRS. ELIZABETH GRACE
General NWMS Council Member
Intercontinental Zone

A MOTHER'S DIARY ON SWITZERLAND

"Do you have your passport? How about your medical release? I know I have asked a dozen times. . . . Just checking."

What if the car stalls or we have a flat? Oh, my, the instituter is in the last car on the way to the airport. If they have trouble no one will know . . . they'll miss the plane. Oh, there they are. They made it!

Excitement! The airport is buzzing with people we know. Come to think of it, I have never seen so many people known to us at one airport. Old friends . . . kids that have grown a foot since we last saw them.

Someone saying, "I forgot my passport but was only two miles from home when I remembered" . . . lucky! Weigh the baggage. . . . Oh, good, not over the 44-pound limit—even some to spare for souvenirs.

The plane is BIG. DC-10. . . . Crowding the windows to look . . . chatting with friends . . . turning passports over to leaders . . . getting names checked.

He is so young. If he had been born two weeks later he would not have been eligible for this trip. Yet in some ways he is old for his age. Loves maps. Has every inch of Switzerland stored in his mind. Never has lived where it is cold . . . wanted to take only a Windbreaker. Where will he be when he finds the sweater he didn't want, secreted between two pairs of pants? He'll thank me if it's cold . . . but if it's not . . .

They are so eager to board. Pulled a seat in center section . . . not everyone can have a window seat. They're not gone without saying good-bye, are they? Oh, there he is . . . a quick mother kiss and suddenly, wonder of wonders, a never-to-be-forgotten kiss from a 14-year-old boy in front of everyone. That was a surprise!

"Have a wonderful time"—trite but meaningful. A quick picture and he's on board.

Disappointment . . . the airport is so large we cannot see them airborne. Head for the car, still excited for them. Decide to set one watch by Swiss time. Trailing them

in our thoughts. Fifteen minutes late. Will they be in New York on time?

Soloist sings in evening service, "His Eye Is on the Sparrow." "Thank You, Lord, for Your reminder to all of us parents sitting out there in the congregation that You know where they are. That plane that looked so big on the runway seems so small over Your big Atlantic. . . . Keep Your eye on it, please, and Your hands underneath."

It's midnight here and, if our calculations are correct, it's 7 a.m. in Geneva and they are landing. Short night . . . he has been keyed up for a week. I hope he slept. He wanted to see the sun rise over Europe.

"Lord, I thank You for the lessons in trust that You have taught me through this Switzerland preparation time. Thank You for the time You sat beside me in the car when I was fretting and reprimanded me and so gently assured me that You were big enough to take care of things. What a blessed, sweet experience that was! And even though I almost forgot, Your assurance came again.

"Thank You for our wonderful church board which voted to help generously with expenses. Thank You for friends who gave him a chance to earn money. Thank You for the one that sent money in the anonymous letter.

"Thank You for the one or ones that left an envelope in our car on Sunday morning addressed to him and containing five \$20.00 bills. We needed \$80.00 . . . and there it was, exceeding, abundantly above, and on time (we were planning to borrow it the next day). Thank You for the tears of repentance that were shed all the way home because we trusted in 'Instant Cash' instead of You.


"Thank You for the one that left the complete camera set in our car on Wednesday night. The people are so kind and we would like to thank them. You know who they are. Please make this the best day of their lives! May our son never make them sorry that they invested in him.

"Lord, bless those at headquarters who had this dream and have spent sleepless nights and so much prayer and work to make it all come true.

"Above all, Lord, help each one to come home with souvenirs that are *not* duty-free. Souvenirs of blessings, of hearts filled with praise, of songs and spiritual re-


newal and commitment that require duty paid as they give to others in the measure which they have received. In the name of Jesus I pray. Amen." □

—Wilma E. Potter
San Diego



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The second annual retreat for senior citizens on the Southern California District was held April 22-24 at the Arrowhead Springs Hotel, national headquarters of Campus Crusade for Christ, near San Bernardino, Calif.

A total of 103 registered for the event known as the Golden Age Retreat. Partly subsidized by the district church school board last year, the retreat paid its own

way this year.

Chairman of the retreat was Rev. W. H. Burton, longtime elder on the Southern California District. The event was one of a series of activities being sponsored on the district under the leadership of Rev. Mark Smith, director of Senior Adult Ministries, himself a retired elder.



The youth choir from Norman (Okla.) First Church toured the Nazarene Publishing House, Headquarters, and Nazarene Theological Seminary while in Kansas City on July 23. Directed by Lee Abbott (l. of photo), the choir had presented Otis Skillings' musical *Love* in two area churches earlier in the week.

Lee is minister of youth and music at Norman First Church. Mrs. Joyce Abbot (seated r.) is pianist and cosponsor with her husband. Two of the teen participants were from the Chickasha (Okla.) church, where the choir was scheduled to conclude its concert tour on Sunday evening, July 28.

It was time out for a Polaroid photo as the choir grouped around the conference table in the *Herald of Holiness* office.

NAZARENE LEADERS ATTEND WORLD EVANGELIZATION CONFERENCE

The International Congress on World Evangelization convened in Lausanne, Switzerland, July 16-25. It was called by Dr. Billy Graham, who stated, "The Lausanne Congress can provide the challenge which can bring Evangelicals of all denominations to a new obedience that would result in worldwide evangelization."

Representing the Church of the Nazarene were Dr. John L. Knight, executive secretary of the Department of Evangelism; Dr. Paul Orjala, representing the Department of World Missions; Dr. Raymond Hurn, executive secretary of the Department of Home Missions; Dr. H. T. Reza, executive director of Latin Publications Division; Dr. Mendell Taylor, Nazarene Theological Seminary; Dr. John A. Knight, president of Mount Vernon Nazarene College; Charles Crow, Department of Evangelism; Rev. William Prince, president of European Bible College; and Rev. Murray Palette, superintendent of the North European District. □

—NIS

A. B. PATTERSON REELECTED TO PARLIAMENT

Rev. A. B. Patterson, Nazarene minister, was reelected for another term in the Canadian Parliament. He is a member of the Conservative Party and represents the Abbotsford District in British Columbia.

An experienced legislator, with 20 years of service, Patterson has won the respect of his colleagues as a Christian gentleman. He is active in his church in Ottawa and preaches frequently. □

—T. E. MARTIN

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As Christians, we are all theologians. Our redemption and our witness call for us to be at our best theologically. Christian education basically is theological nurture. We want to improve it. We need to improve it, and this book will help if we apply it: in private study, in small groups, in Sunday school class, in Christian Service Training, in prayer meeting study, and from the pulpit.

Read it but don't stop there. Reflect on it a bit at a time. Share it. Use it with your open Bible. It can change your understanding and appreciation of our experience of holiness. It will change your power of witness.



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- GOODMAN, WILLIAM. (C) R. 3, Box 269, Bemidji, Minn. 56601
- ◆GORMANS, THE SINGING (CHARLES & ANN). (C) 11505 Preston Hwy., Lot 67, Louisville, Ky. 40229
- GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- ◆GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W.Va. 26175
- ◆GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
- GRIND: EY, R. E. (C) 6187 Ambleside Dr., Columbus, Ohio 43229
- ◆GRINDLEYS, THE SINGING (GERALD & JANICE). (C) 539 E. Mason St., Owosso, Mich. 48867
- GUY, MARION O. (C) 444 Fairfax, Muskogee, Okla. 74401
- ◆HALL, BILL & SHARON. (C) Box 623, Trevecca Naz. Col., Nashville, Tenn. 37210
- HAMILTON, MARK. (C) 1305 St. Clair, Vincennes, Ind. 47591
- ◆HAPPINESS SINGERS. (C) c/o NPH*
- HAROLD, 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, DONALD, EVANGELISTIC ASSOCIATION. (C) Box 338, Fern Park, Fla. 32730
- HESS, BILL. (C) Box 92, Owasso, Okla. 74055
- HIGHER GROUND. (C) P.O. Box 40139, Nashville, Tenn. 37204
- 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
- HOOTS, BOB. (C) Adair Ave., Columbia, Ky. 42728
- ◆HOPKINS, BOB & LINDA. (C) R. 2, Box 719, Indianapolis, Ind. 46231
- HUBARTT, LEONARD. (C) 902 St. Felix Dr., Huntington, Ind. 46750
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HYSGON, RALPH. (C) Stone Church Road (Mail: Gen. Del.), New Stanton, Pa. 15672
- 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) 7459 Davis Mill Cr., Harrison, Tenn. 37341
- ISENBURG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- 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)
- KEALIER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651
- ◆KENNEDY, CHUCK. (C) 5765 Glasgow, Sylvia, 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, Maquoketa, 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
- LEIGHTY 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, Ill. 61832
- LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901
- LOWN, A. J. (C) c/o NPH*
- LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLAN, 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*
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- 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
- 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) 2501 H St., Apt. 109, Sacramento, Calif. 95816
- MORGAN, J. HERBERT. (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE. (C) 717 Kanawha Ave., Nitro, W. Va. 25143
- MULLEN, DeVERNE. (C) 67 Winstead, 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 ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NEWBREY, ROBERT L. (R) Box 1196, Gainesville, Fla. 32602 (full-time)
- 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
- 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 B. (C) 1322 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*
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON S. (R) 3732 E. Rte. 245, Cable, Ohio 43009 (full-time)
- 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
- PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L. (C) 1214 W. Third Ave., Flint, Mich. 48504
- 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, Lewis-town, Ill. 61542
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, LINDA. (C) See Higher Ground.
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66061 (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
- SCARLETT, DON. (R) 3643 Chrysler Ave., Indianapolis, Ind. 46224 (full-time)
- 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 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
- SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM. (R) Box 16166, 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, DUANE. (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouite, Pa. 16351
- SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 39180
- SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- 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, Mo. 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) 4501 Croftshire Dr., Dayton, Ohio 45440
- TEASDALE, ELLIS L. (C) 3205 Pleasantwood Ct., 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) 314 S. Summit, Girard, Kans. 66743
- TOEPFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- TUCKER, RALPH, JR. (C) c/o NPH*
- TURNOCK, JOHN J. & MRS. (R) c/o NPH*
- UNDERWOOD, G. F. & MRS. (R) 150 Shadviane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD N. (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566
- VARIAN, W. E. (R) 5423 Hicks Corner, Kalamazoo, Mich. 49002 (full-time)
- 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 Bridewood 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*
- WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
- WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- 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
- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOUNG, DAVID L. (R) 2044 8th St., Sarasota, Fla. 33577
- ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

SEPTEMBER SLATE

- ANDREWS: Knox, Pa., Sept. 3-8; St. Albans, Vt., Sept. 10-15; Lake Placid, N.Y., Sept. 17-22; Coatesville, Pa., Sept. 24-29
- BABCOCK: Hobart, Ind., Sept. 3-8; Masontown, W. Va., Sept. 10-15; Beaver Hills, Pa., Sept. 17-22; Rockland, Me., Sept. 25-29
- BAILEY, C. D.: Indianapolis, Ind. (West Side), Sept. 8-15; North Vernon, Ind. (1st), Sept. 16-22; Bedford, Ind. (1st), Sept. 23-29
- BATTIN: Harrison, Ark., Sept. 2-8; Corsicana, Tex., Sept. 10-15; Midwest City, Okla., Sept. 22-29; Harmon, Okla., Sept. 30—Oct. 6
- BECKETT: Craigsville, W. Va., Sept. 9-15
- BELL: Lubbock, Tex. (Monterey), Sept. 3-8; Houston, Tex. (1st), Sept. 10-15; Houston, Tex. (Broadway), Sept. 17-22; Waco, Tex. (1st), Sept. 24-29
- BENDER: North Little Rock, Ark. (Grace), Sept. 5-15; Hamburg, N.Y., Sept. 20-29
- BERTOLET: Carthage, N.Y., Sept. 3-8; O'Leary, P.E.I., Canada, Sept. 10-15; Trenton, N.S., Canada, Sept. 17-22; Dartmouth, N.S., Canada, Sept. 24-29
- BEYER: Clay City, Ind. (Union Chapel), Sept. 3-8; Greencastle, Ind. (1st), Sept. 9-15; Albany, Ky. (1st), Sept. 16-22
- BOGGS: Nashville, Tenn. (Trinity), Sept. 24-29
- BOHI, R. W.: Marlowe, Okla., Sept. 16-22
- BOND: La Porte, Ind. (1st), Sept. 3-8; Taylor, Mich. (Eureka), Sept. 10-15; Fairmount, Ind. (Wes.), Sept. 17-22; Bay City, Mich. (1st), Sept. 24-29
- BONE: Deming, Wash. (Van Zandt), Sept. 4-8; Redmond, Wash., Sept. 9-15; Randle, Wash., Sept. 16-22; Camas, Wash., Sept. 23-29
- BOWERS: Plainville, Kans., Sept. 9-15; Hendersonville, Tenn., Sept. 29—Oct. 6
- BROOKS: Portland, Ind., Sept. 10-15
- BROWN, ROGER: Charleston, W. Va. (Valley Grove), Sept. 10-15; Charleston, W. Va. (1st), Sept. 16-22; Springfield, Ill. (Southside), Sept. 24-29
- CANFIELD: Elsinore, Calif., Sept. 22-29
- CASTEEL: Bowling Green, Ky. (Immanuel), Sept. 20-29
- CAUDILL, STEVE: Portage, Ind. (Grace), Sept. 3-8; Sumner, Wash., Sept. 11-15; Seattle, Wash. (Aurora), Sept. 17-22; Vancouver, Wash. (Hillcrest), Sept. 24-29
- CAYTON: Manchester, Conn. (1st), Sept. 3-8; Fulton, N.Y. (1st), Sept. 10-22; Titusville, Pa., Sept. 24-29
- CHAPMAN: Carlsbad, N.M. (1st), Sept. 8-15
- CLARK: Greens Fork, Ind., Sept. 2-8; Payne, Ohio, Sept. 15-22; St. Joseph, Mich., Sept. 23-29
- CLIFT: La Habra, Calif., Sept. 8-11; Canby, Ore., Sept. 15-29; Portland, Ore. (Brentwood), Sept. 24-29
- CLINE: Glasgow, Ky. (city-wide), Sept. 3-8; Brandenburg, Ky., Sept. 10-15; Versailles, Ky., Sept. 17-22; Chattanooga, Tenn. (Lookout Valley), Sept. 24-29
- COOK: Maysville, Ky., Sept. 3-8; Van Buren, Ark., Sept. 10-15; Paragould, Ark., Sept. 17-22; Tuscaloosa, Ala. (1st), Sept. 24-29
- COX: Scotland, month of Sept.
- CRABTREE: Marysville, Ohio, Sept. 3-8; Bethel, Ohio (Chr. U.), Sept. 10-15; London, Ohio, Sept. 17-22; Columbus, Ohio (Chr. U.), Sept. 23-29
- CRANE: New Matamoras, Ohio, Sept. 3-8; Rand, W. Va., Sept. 10-15; Warminster, Pa., Sept. 17-22; Fairmont, W. Va., Sept. 23-29
- CREWS: Corpus Christi, Tex. (Arlington Hgts.), Sept. 3-8; Jackson, Miss. (Grace), Sept. 16-22
- CULBERTSON: Dayton, Wash., Sept. 4-8; Englewood, Colo., Sept. 17-22; Delta, Colo., Sept. 24-29
- DARNELL: Haberstown, Ind., Sept. 5-15; Garden City, Mich., Sept. 19-29
- DISHON: Streator, Ill., Sept. 9-15; Maryville, Ky., Sept. 16-22; Jeffersontown, Ky. (Mt. Zion), Sept. 23-29
- DIXON: Hobart, Ind., Sept. 3-8; Masontown, W. Va., Sept. 10-15; Beaver Falls, Pa. (College Hill), Sept. 17-22; Rockland, Me., Sept. 25-29
- DUNCAN: South Zanesville, Ohio, Sept. 3-8; Weirton, W. Va., Sept. 17-22
- DUNMIRE: Fairfax, Ala., Sept. 3-8; Georgetown, Ill. (1st), Sept. 10-15; Normandy, Tenn., Sept. 16-22; Charleston, W. Va. (Elk River), Sept. 24-29
- DUNN: South Point, Ohio, Sept. 17-22
- DUTTON: Cambridge, Mass., Sept. 5-8; North Wilkesboro, N.C. (area-wide), Sept. 11-15; Exeter, Me. (area-wide), Sept. 18-22; East Harpswell, Me., Sept. 25-29
- ELLWANGER: Hoisington, Kans., Sept. 3-8; Abilene, Tex. (1st), Sept. 9-15; Montpelier, Ind. (1st), Sept. 17-22; Green Rock, Ill., Sept. 24-29
- EMSLEY: Smithton, Pa., Sept. 17-22; Sharon, Pa., Sept. 24-29
- FELTER: Elyria, Ohio, Sept. 1-8; Jamestown, N.Y. (1st), Sept. 9-15; Hanging Rock, Ohio, Sept. 17-22
- FILES & ADAMS: Laurel, Del., Sept. 3-8; College Park, Md., Sept. 10-15; Rochester, N.Y., Sept. 22-29
- FINKBEINER: Panama Canal Zone, month of Sept.
- FISHER, WM.: Dodge City, Kans. (1st), Sept. 8-15; Newton, Kans., Sept. 17-22; Newcastle, Ind. (1st), Sept. 24-29
- FLORENCE: Centerville, Ind., Sept. 4-8; Danville, Ind., Sept. 27—Oct. 6
- FORD, JAMES: Lenoir, Tenn. (White Wing Rd.), Sept. 16-22; Olivia, Minn., Sept. 27—Oct. 6
- FORD, NORMAN: Archer Heights, W. Va., Sept. 6-15; Greenfield, Ind., Sept. 22-29
- FORTNER: Jerseyville, Ill. (1st), Sept. 16-22; Fairmount, Ill., Sept. 25-29
- FREEMAN: Mendota, Ill. (1st), Sept. 3-8
- FRODGE: Granite City, Ill. (St. Paul), Sept. 2-8; Louisville, Ky. (Southside), Sept. 9-15; Rushville, Ind., Sept. 18-29
- GARDNER: Knoxville, Ia., Sept. 17-22; Mangum, Okla., Sept. 24-29
- GAWTHORP: Allardt, Tenn. (Pleasantview), Sept. 3-15; Rock Falls, Ill., Sept. 23-29; De Soto, Mo., Sept. 16-22
- GORMAN: Louisville, Ky. (Peniel), Sept. 2-8; Louisville, Ky. (Maryville), Sept. 16-22; Columbia, S.C. (Grace), Sept. 23-29
- GRAVVAT: Pottersville, Mich., Sept. 8-15; Danville, Ill. (Home Gardens), Sept. 15-22; Royalton, Ill., Sept. 22-29
- GREEN: S.E. Okla. Dist. Camp, Sept. 3-8; North St. Paul, Minn., Sept. 10-15; Roanoke, Va. (1st), Sept. 17-22; Ashland, Ky. (1st), Sept. 24-29; Bridgeton, Mo., Sept. 30—Oct. 6
- GRIMSHAW: Grand Rapids, Minn., Sept. 10-15; Sandstone, Minn., Sept. 17-22
- GRINDLEY, GERALD: Valparaiso, Ind. (1st), Sept. 10-15; Rockford, Mich. (Wes.), Sept. 17-22; Ottawa Lake, Mich. (Wes.), Sept. 24-29
- HAMILTON: Ladoga, Ind., Sept. 9-15; Cayuga, Ind., Sept. 17-22; Bicknell, Ind., Sept. 24-29
- HARROLD: Smithfield, Ill. (1st), Sept. 3-8; East Liverpool, Ohio (1st), Sept. 15-22; Canton, Ohio, Sept. 24-29
- HEASLEY: Union City, Mo., Sept. 10-15; Oklahoma City, Okla. (Portland Ave.), Sept. 17-22; Amarillo, Tex. (Hamlet), Sept. 24-29
- HEGSTROM: Braidwood, Ill., Sept. 2-8; Keokuk, Ia., Sept. 9-15; Lewistown, Ill., Sept. 16-22; West Des Moines, Ia., Sept. 23-29
- HANDERSON, DEE: Dunkirk, Ind. (Olive Branch), Sept. 30—Oct. 6
- HESS: Picher, Okla. (1st), Sept. 3-8; Chelsea, Okla. (1st), Sept. 13-15; Pawhuska, Okla. (1st), Sept. 16-22
- HOECKLE: Brownwood, Tex., Sept. 5-15; Edmond, Okla. (Waterloo), Sept. 18-20
- HOLCOMB: Searcy, Ark. (1st), Sept. 2-8; Bluffton, Ind. (1st), Sept. 10-15; Huntington, Ind. (Faith), Sept. 16-22; Malden, Mo. (1st), Sept. 24-29; Williamsburg, Ind., Sept. 30—Oct. 6
- HOLLEY: Hastings, Mich., Sept. 3-8; Mt. Carmel, Ill., Sept. 10-15; Kokomo, Ind. (Northside), Sept. 17-22; New Cumberland, Pa. (1st), Sept. 24-29
- HOLLOWAY: Phillipsburg, Pa., Sept. 3-8; Bethlehem, Pa., Sept. 10-15; Columbiana, Ohio, Sept. 17-22; Butler, Pa., Sept. 24-29
- HUBBART: Portland, Ind. (1st), Sept. 9-15; Stonington, Ill. (1st), Sept. 17-22; Elkhart, Ind. (Bresee), Sept. 23-29
- HUNDLEY: Lakeview, Ohio (Indian Lake), Sept. 8-15; Fredericktown, Ohio, Sept. 17-22; Celina, Ohio, Sept. 23-29
- HYSONG: Cadillac, Mich. (Cherry Grove), Sept. 3-8; Edinboro, Pa., Sept. 10-15; Norwalk, Ohio, Sept. 17-22; Pataskala, Ohio, Sept. 24-29
- IDE: St. John, Mich., Sept. 6-15; Lansing, Mich. (North), Sept. 17-22; Grand Ledge, Mich., Sept. 24-29
- INGLAND: Franklin, Pa., Sept. 6-15; West Somerville, Mass., Sept. 20-29
- IRWIN: Delphi, Ind. (Wes.), Sept. 4-15; Gloucester, Ohio, Sept. 19-29
- ISENBERG: Stephenville, Nfld., Sept. 1-8; Mt. Pearl, Nfld., Sept. 10-15; Bay Roberts, Nfld., Sept. 17-22
- JANTZ: Colorado Springs, Colo. (Security), Sept. 3-8; Enid, Okla. (1st Wes.), Sept. 10-15; Lufkin, Tex. (1st), Sept. 17-22; Prescott, Ariz., Sept. 24-29
- JAYMES: Mansfield, Ill., Sept. 4-15; Carlisle, Pa., Sept. 18-29
- JETER: Orbisonia, Pa., Sept. 25—Oct. 6
- JONES, CLAUDE: Albany, N.Y. (1st), Sept. 3-8; Utica, N.Y., Sept. 10-15; Rome, N.Y., Sept. 17-22; North Tanawanda, N.Y., Sept. 24-29
- KLEVEN: Moville, Ia. (Evan. Ch. of N. America), Sept. 2-8; Robinson, Ill. (Cong. Chr.), Sept. 9-15; Bowling Green, Mo. (Meth.), Sept. 17-22; Huron, S.D., Sept. 30—Oct. 6
- KOHR: Marlinton, W. Va., Sept. 16-22
- LAMBERT: Dayton, Ohio (Pleasant Valley), Sept. 2-8; Bethesda, Ohio, Sept. 9-15; Martins Ferry, Ohio, Sept. 16-22; Dayton, Ohio (Huber Heights), Sept. 23-29
- LANIER: Lexington, Ohio, Sept. 4-15; Rudolph, Ohio, Sept. 18-29
- LASSELL: Mechanicsville, Va., Sept. 2-8; Elm Grove, W. Va., Sept. 10-15; Bicknell, Ind., Sept. 16-22; Indianapolis, Ind., Sept. 23-29
- LAW: Vandalia, Mo., Sept. 16-22; Handley, W. Va., Sept. 24-29; Parkersburg, W. Va. (Third), Sept. 30—Oct. 6
- LAXSON: Richmond, Va., Sept. 10-15; Huntsville, Ala., Sept. 17-22; Crestwood, Ill., Sept. 24-29
- LECKRONE: Anderson, Ind. (Goodwin Mem.), Sept. 3-8; Lansing, Mich. (North), Sept. 17-22; Grand Ledge, Mich., Sept. 24-29
- LESTER: Costa Mesa, Calif., Sept. 3-8; El Centro, Calif., Sept. 9-15; Manteca, Calif. (1st), Sept. 17-22; Gridley, Calif., Sept. 24-29
- LIDDELL: Lancaster, Ohio (Un. Br. in Chr.), Sept. 3-8; Meadville, Pa. (1st), Sept. 17-22
- LINDER: Niles, Mich. (1st), Sept. 8-15; Kalamazoo, Mich. (Southside), Sept. 22-29
- LOWN: Denver, Colo. (1st), Sept. 8; Kansas City, Kans. (Rainbow), Sept. 16-22; Seymour, Ind. (1st), Sept. 29—Oct. 6
- MACK: Birds, Ill. (Free Meth.), Sept. 8-15; Jeffersonville, Ind. (1st), Sept. 22-29
- MANLEY: Warren, Ind., Sept. 3-8; Minford, Ohio, Sept. 10-15; Alexandria, Ind., Sept. 17-22; Marion, Ind. (Lincoln Blvd.), Sept. 24-29
- MARTIN-FISHER: Spokane, Wash., Sept. 3-8; Grand Coulee, Wash., Sept. 10-15; Selah, Wash., Sept. 17-22; Zillah, Wash., Sept. 24-29
- MARTIN, PAUL: Nampa, Ida., Sept. 2-8; Colorado Springs, Colo. (Indian Hgts.), Sept. 10-15; Boise, Ida. (1st), Sept. 23-29
- MAYO: Spiceland, Ind., Sept. 6-15; Farmland, Ind., Sept. 17-22
- McCLURE: Riverbank, Calif., Sept. 1-8; Willows, Calif., Sept. 9-15; Roseville, Calif. (1st), Sept. 16-22
- McCULLOUGH: Covington, Ky., Sept. 3-8; Sylacauga, Ala. (1st), Sept. 10-15; Huntsville, Ala. (1st), Sept. 17-22; Fairmont, W. Va., Sept. 24-29
- McKINNEY: Seelyville, Ind., Sept. 3-8
- MEREDITH: New Albany, Ind. (Hour of Power), Sept. 2-8; Farmington, N.M., Sept. 10-15; Midland, Tex. (1st), Sept. 16-22; Yukon, Okla. (1st), Sept. 24-29; Harmon, Okla., Sept. 30—Oct. 6
- MICKEY: Ft. Sumner, N.M., Sept. 3-8; Denver, Colo. (Thornton), Sept. 10-15; Rifle, Colo., Sept. 17-22; Fargo, N.D., Sept. 24-29
- MILLER: Williamsport, Pa., Sept. 23-29
- MILLHUFF: Georgetown, Ill. (Olivet Camp), Sept. 2-8; Sandwich, Ill., Sept. 10-15; Ft. Wayne, Ind. (Lake Ave.), Sept. 17-22; reserved, Sept. 23-29
- MONTGOMERY: Terre Haute, Ind. (Southside), Sept. 3-8; Newburgh, Ind., Sept. 10-15; Evansville, Ind. (1st), Sept. 17-22
- MOOSHIAN: S. Calif. tour
- MULLEN: Collingwood, Ont. (Union), Sept. 4-15; Brampton, Ont., Sept. 17-22; Trenton, Ont. (Free Meth.), Sept. 28—Oct. 6
- MYERS: Flushing, Mich., Sept. 3-8; East Detroit, Mich. (Huron Park), Sept. 10-15; Sparta, Mich., Sept. 17-22; Clarksville, Mich. (Elmdale), Sept. 24-29
- NEFF: Covington, Ky. (Eastside), Sept. 3-8; Roanoke, Va. (Grandview Hgts.), Sept. 10-15; Roanoke, Va. (Garden City), Sept. 17-22; Roanoke, Va. (Hollins), Sept. 24-29
- NEUSCHWANGER: Houston, Tex. (Woodsdale), Sept. 2-8; Newport, Ore., Sept. 15-22; Hutchinson, Kans. (1st), Sept. 29—Oct. 6
- NORTON: Virden, Ill., Sept. 3-8; Temple, Tex. (Trinity), Sept. 10-15; Ft. Worth, Tex. (Glen Park), Sept. 22-29
- OVERTON: Dearborn, Mich., Sept. 10-15; Montrose, Mich., Sept. 17-22; Mt. Morris, Mich., Sept. 24-29
- OYLER: Greenville, Tex. (Peniel), Sept. 2-8; Severy, Kans., Sept. 9-15; Duncan, Okla. (1st), Sept. 16-22; Johnson, Kans. (Bethel), Sept. 29—Oct. 6
- PALMER: Tallahassee, Fla. (1st), Sept. 3-8; Fredericktown, Mo., Sept. 10-15; Elwood, Ind. (1st Wes.), Sept. 17-22; Rushville, Ind. (Andersonville), Sept. 24-29

PARR: Danville & Decatur, Ill., concert tour, Sept. 19-21

PASSMORE: California, Ky. (Carthage), Sept. 2-8; Britt, Ia., Sept. 10-15; Pleasantville, Ohio, Sept. 18-22; South Point, Ohio (Sunrise), Sept. 24-29

PERDUE: Fayette, Ohio, Sept. 3-8; Bradford, Ohio, Sept. 16-22; Spencerville, Ohio, Sept. 23-29; Coldwater, Ohio, Sept. 30—Oct. 6

PFEIFER: Jackson, Miss. (1st), Sept. 3-8; Randleman, N.C. (1st Wes.), Sept. 10-15; Parkersburg, W.Va. (1st), Sept. 17-22; Catlettsburg, Ky. (Southside), Sept. 24-29

PHILLIPS: Tabor, Ia., Sept. 6-8; Georgetown, Ill., Sept. 10-15; Charleston, W.Va. (1st), Sept. 17-22; Charleston, S.C. (1st), Sept. 24-29

PIERCE: Garrett, Ind., Sept. 8-15; Fairfield, Ia. (1st), Sept. 20-29

POWELL, FRANK: Walnut, Ill., Sept. 6-8

PRESSLER: New Harmony, Ind. (Harmony Chapel), Sept. 4-15; Mt. Vernon, Ind. (Pt. Township 1st), Sept. 16-22; Cynthiana, Ind. (1st), Sept. 29—Oct. 6

PRICE, JACK: Stockton, Ill., Sept. 9-15; Erie, Ill., Sept. 16-22; Cuba, Ill., Sept. 23-29

PRICE, JOHN: Sylvan Hills, Ark., Sept. 2-8; Piedmont, Mo. (1st), Sept. 9-15; Canton, Ill. (1st), Sept. 16-22; Ellisville, Ill., Sept. 23-29; Pittsfield, Pa., Sept. 30—Oct. 6

QUALLS: Jefferson, Ohio (1st), Sept. 3-8; Ash-tabula, Ohio (1st), Sept. 10-15; Covington, Ky. (1st), Sept. 17-22; Nashville, Tenn. (Trinity), Sept. 24-29

RAYCROFT: Cass City, Mich., Sept. 3-8; Brighton, Mich., Sept. 10-15; Owego, N.Y. (CCCU), Sept. 17-22

REEDY: Risingsun, Ohio, Sept. 10-15

RICHARDS: Anderson, Ind. (Cent. Wes.), Sept. 17-22

RODGERS: Jonesboro, Ill. (Ebenezer Meth.), Sept. 1-8; Orland, Ind., Sept. 13-22; Ticonderoga, N.Y. (Wes.), Sept. 24-29

ROTHWELL: Owosso, Mich., Sept. 22-29

SAY: Oil City, Pa., Sept. 3-8; St. Petersburg, Pa., Sept. 10-15; Newell, W.Va. (Glendale), Sept. 17-22; Louisville, Ky. (Okolona), Sept. 24-29

SCHULTZ: Marion, Ill., Sept. 1-8; Metropolis, Ill., Sept. 9-15; Covington, Ind., Sept. 16-22

SERROTT: Coffeyville, Kans. (Central), Sept. 10-15

SEXTON: Jackson, Mich. (1st), Sept. 23-29

SHARP: Battle Creek, Mich., Sept. 3-8; Alanson, Mich. (Lakeview), Sept. 9-15; Bay City, Mich. (Faith), Sept. 17-22

SHELTON: Prospect, Ore., Sept. 15-22

SHUMAKE: Glasgow, Ky., Sept. 9-15; Cincinnati, Ohio (Carthage), Sept. 16-22; Newell, W.Va., Sept. 23-29; Youngstown, Ohio (Wycliffe), Sept. 30—Oct. 6

SLACK: Centerville, Ind., Sept. 4-8; Greensboro, Ind., Sept. 10-15; Parkersburg, W.Va., Sept. 17-22; Bedford, Ind., Sept. 24-29

SMITH, C. H.: Anderson, Ind. (Goodwin Mem.), Sept. 3-8; Hartford City, Ind. (1st), Sept. 10-15

SMITH, DUANE: Greenville, Pa. (1st), Sept. 9-15; Menomonee, Wis. (1st), Sept. 17-22; Dawson, Minn., Sept. 24-29

SMITH, OTTIS: Leicester, Vt., Sept. 3-8; Saratoga Springs, N.Y. (Grace), Sept. 10-15; Plymouth, Ind. (1st), Sept. 17-22; Merrillville, Ind. (Independence Hill), Sept. 24-29

SNOW: Hurricane, W.Va. (Teays Valley), Sept. 3-8; Eaton, Ohio (1st), Sept. 10-15; Xenia, Ohio (1st), Sept. 18-22; Fairfield, Ohio, Sept. 24-29

SPARKS: Charleston, W.Va. (Southeast), Sept. 17-22

STAFFORD: Anniston, Ala., Aug. 29—Sept. 8; Franklin Furnace, Ohio, Sept. 12-22; Mercer, Pa. (Allegheny), Sept. 26—Oct. 6

STARNES: Kankakee, Ill. (Eastridge), Sept. 24-29

STRICKLAND: Jefferson, Ohio, Sept. 3-8; The Plains, Ohio, Sept. 10-15; Covington, Ky. (1st), Sept. 17-22; Columbus, Ohio (Franklin Rd.), Sept. 24-29

SWANSON: Borger, Tex. (Trinity), Sept. 10-15; Marlow, Okla., Sept. 16-20; Newton, Ia., Sept. 23-29

SWEARENGEN: Houghton Lake, Mich., Sept. 3-8; McPherson, Kans., Sept. 10-15; Colorado Springs, Colo., Sept. 16-22; Hickory Hills, Ill., Sept. 24-29

TAYLOR, E. E.: Muscatine, Ia., Sept. 17-22; Portland, Mich., Sept. 24-29

TAYLOR, ROBERT: Dayton, Ky., Sept. 3-8; Bata-via, Ohio, Sept. 10-15; Spencer, W.Va., Sept. 17-22; Williamsburg, Ohio, Sept. 24-29

THOMAS, FRED: Virden, Ill., Sept. 3-8; Aurora, Ill. (1st), Sept. 10-15; Ironton, Mo., Sept. 17-22

THOMAS, MELTON: South Zanesville, Ohio, Sept. 3-8; Clendenin, W.Va., Sept. 10-15; St. Paris, Ohio, Sept. 17-22; Lake Charles, La. (1st), Sept. 24-29

TOEPFER: Bonham, Tex. (1st), Sept. 2-8; Temple, Tex. (Grace), Sept. 9-15; Vidor, Tex., Sept. 16-22; Gainsville, Tex. (1st), Sept. 23-29; Mansfield, Ark., Sept. 30—Oct. 6

TOMPKINS: El Dorado, Kans., Sept. 3-8; Caruthersville, Mo., Sept. 10-15; Borger, Tex. (1st), Sept. 17-22; Pampa, Tex., Sept. 24-29

UNDERWOOD: Waverly, Ohio (1st), Sept. 3-8; Elizabethton, Tenn. (1st), Sept. 10-15; West Columbia, S.C. (N. Main), Sept. 17-22; Moundsville, W.Va. (1st), Sept. 24-29

VANDERBUSH: Wayne, Neb., Sept. 15-22; Wadsworth, Ohio, Sept. 29—Oct. 6

VARIAN: Bakersfield, Calif. (1st), Sept. 9-15; Vicksburg, Mich. (Chapman Mem.), Sept. 17-22; York, Pa. (1st), Sept. 24-29

WALKER: Oakland, Md., Sept. 3-8; McDonald, Pa., Sept. 12-22; Aiken, S.C., Sept. 24-29

WALLACE, GARY: Glasgow, Ky., Sept. 27-29

WALLACE, J. C.: Louisville, Ky. (St. Matthews), Sept. 3-8; Louisville, Ky. (1st), Sept. 10-15; Duncan, Okla. (Oak Ave.), Sept. 17-22; Lawton, Okla. (Lawton Hgts.), Sept. 24-29

WARD: Bedford, Ind., Aug. 29—Sept. 8; Bryan, Ohio, Sept. 10-15; Andover, Ohio (Cherry Valley), Sept. 19-29

WELCH, RICHARD: Tullahoma, Tenn. (Brownington), Aug. 28—Sept. 8; Chattanooga, Tenn. (Lookout Valley), Sept. 27-29

WEST: Moncton, N.B., Canada, Sept. 6-15; St. John, N.B., Canada, Sept. 16-22; Spring Valley, N.Y. (1st), Sept. 27—Oct. 6

WILLIAMS: Huntington, Ind. (Northside), Sept. 2-8; Groves, Tex., Sept. 16-22; Oakes, N.D., Sept. 30—Oct. 6

WYLLIE: Boise City, Okla. (1st), Sept. 8-13; Wellington, Kans. (1st), Sept. 15-22; Muldrow, Okla. (1st), Sept. 23-29

WYRICK: Pt. Pleasant, W.Va., Sept. 3-8; Oak Hill, W.Va., Sept. 10-15; Zanesville, Ohio (North), Sept. 17-24; Charleston, W.Va. (Elk River), Sept. 24-29

ZIMMERLEE: Woodburn, Ore. (1st), Sept. 19-29

The Southwest Indiana District NYPS sponsored a special offering for the European Bible College. District President Byron Buker (l.) and teen representatives—Rick Wilson, Jeryl Friend, and Cliff Hofferbert—presented the check for \$600 to Rev. William Prince (r.), principal of the European Bible College, at the World Youth Conference held in Fiesch, Switzerland. The money will be used to purchase audiovisual equipment for the college.



General Superintendent Charles H. Strickland officiated at the mortgage-burning ceremony in the Indianapolis Westbrook Church earlier this year. He also dedicated the newly acquired property adjacent to the church for future expansion. See story page 27, June 19 issue.

Pictured with ministerial church leaders are the trustees: (l. to r.) Robert Rosselot, Al Wilson, Laverne Bates, Rev. Ross Lee, Dr. Strickland, Pastor J. E. Childress, Robert Mattingly, Alva Rosselot, and Harley Hopkins.



DISTRICT ASSEMBLY REPORTS

NORTHEAST OKLAHOMA

The twenty-third annual assembly of the Northeast Oklahoma District convened at Tulsa Central Church, June 19 and 20. Rev. W. T. Dougharty was elected superintendent. General Superintendent V. H. Lewis presided over the assembly business.

Elected to the advisory board were (elders) E. Keith Bottles and Eugene Sanders; (laymen) Bob Kannady and Bob Donaldson.

Mrs. Nell Dougharty, wife of the new district superintendent, was unanimously elected NWMS president. Rev. Larry R. Brinkley was reelected president of the NYPS. Rev. Dal Newberry was reelected chairman of the church schools board. □

NEW MEXICO

At the sixty-first annual assembly of the New Mexico District, Dr. Harold W. Morris was reelected to a four-year term as district superintendent. General Superintendent V. H. Lewis presided as the assembly convened at El Paso (Tex.) First Church.

Elected to the advisory board were (elders) Dudley B. Anderson and L. Wayne Quinn; (laymen) Forrest Freeman and Virgil Haley.

Mrs. Ruth Morris was reelected president of the NWMS. □

NEVADA-UTAH

General Superintendent Edward Lawlor presided over the thirtieth annual assembly of the Nevada-Utah District held during June in Las Vegas (Nev.) First Church.

District Superintendent I. F. Younger was elected to an extended four-year term.

The following were elected to the advisory board: (elders) Robert Ulrich and Weber

(Continued on page 28)

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(Continued from page 27)

McGarrah; (laymen) Dwayne Frank and Art Tallman.

Mrs. Robert Ulrich was unanimously re-
elected NWMS president. Rev. Ronald Mc-
Gilvra was reelected president of the NYPS.
Rev. Weber McGarrah was elected chairman
of the church schools board. □

CANADA PACIFIC

The nineteenth annual assembly of the
Canada Pacific District was held in Prince
George, British Columbia, May 31—June 1.
Daniel J. Derksen was unanimously re-
elected to a one-year term as district super-
intendent. General Superintendent Charles
H. Strickland presided over the business
sessions.

The following were elected to the advisory
board: (elders) W. Warren Boyd and Eugene
M. Culbertson; (laymen) Robert Collier and
Harold Jones.

Mrs. D. J. Derksen was unanimously re-
elected president of the NWMS. Rev. Dwight
Greiner was elected president of the NYPS. □

SOUTHERN CALIFORNIA

The sixty-eighth annual assembly of the
Southern California District convened in
Riverside, Calif. Following his eighteenth
report as district superintendent, Dr. Nicolas
A. Hull was reelected for a four-year term.

General Superintendent Edward Lawlor
ordained J. L. Graves, Mark Hendrickson,
Carl R. Hamilton, Steve Webber, and James
A. Wilson. The elder's orders of Dale Bailey
were recognized.

Elected to the advisory board were (el-
ders) Bill Burch, Robert Scott, and Leon
Wyss; (laymen) T. R. Partee, Jack Morris,
and Eddie Anderson.

Rev. David Slamp was elected president
of the NYPS. Mrs. Robert Ferris was re-
elected district NWMS president. Rev. B. E.
Gebhart was reelected chairman of the
church schools board. □

CANADA ATLANTIC

The thirty-first annual assembly of the
Canada Atlantic District was held at Lutes
Mountain, Moncton, N.B., Canada, June 20-
22. District Superintendent William Bahan
was reelected to a four-year extended term.
General Superintendent Orville W. Jenkins
ordained Blaine Erick MacLeod.

The following were elected to the advisory
board: (elders) Bert Collins and Anthony B.
Sampson; (laymen) Milton Mellish and Fred
Myers.

Reelected to their leadership posts were
Mrs. Christine Collins, NWMS president;
Rev. Al James, NYPS president; and An-
thony B. Sampson, chairman of the church
schools board. □

UPSTATE NEW YORK

The thirty-seventh annual assembly of the
Upstate New York District was held June 26-
28 at Brooktondale, N.Y. District Superin-
tendent J. Wilmer Lambert was reelected to a
four-year extended term.

General Superintendent Orville W. Jen-
kins ordained Daniel Thew and Robert
Noah.

(Elders) Everett Kaufman and Roland
Dunlop, and (laymen) Samuel Henck and
John Bodine were elected to the advisory
board.

Reelected to her post as NWMS presi-
dent was Mrs. Blair McKim. Rev. Elmer
Wilson was elected chairman of the church
schools board. □

NORTH FLORIDA

The first assembly of the North Florida
District was held in Gainesville (Fla.) First
Church. Jonathan T. Gassett received a
unanimous election as district superinten-



First ordination class of the North Florida District: (l. to r.) District Superintendent Jonathan T. Gassett; ordinands Charles M. Cloud, J. W. Johnson, Clinton Roberts, and Donald LeRoy Stults; and General Superintendent Eugene L. Stowe.

dent on a four-year extended term.

General Superintendent Eugene L. Stowe ordained J. W. Johnson, Donald LeRoy Stults, and Charles M. Cloud. He recognized the elder's orders of Clinton Roberts.

Elected to the advisory board were (elders) Jim Herndon and J. W. Spiva; (laymen) H. P. Cooper and R. E. Zollinhofer.

Mrs. J. W. Spiva was elected president of the NWMS. Rev. Charles D. Acheson was reelected NYPs president. Walter Mingledorff was reelected chairman of the church schools board. □

HOUSTON

The twenty-seventh annual assembly of the Houston District was held, July 9-11, at Houston First Church. District Superintendent W. Raymond McClung was reelected to a one-year term. General Superintendent Charles H. Strickland ordained Jerry Duane Porter.

The following were elected to the advisory board: (elders) D. W. Thaxton and Robert

(Continued on page 32)

HUGH L. SMITH from Grandview, Mo., to Arlington (Tex.) First
 CLYDE H. TOWNSEND from associate to Roswell (N.M.) Central
 THOMAS E. WEAVER from Middleport, Ohio, to associate, Point Pleasant, W. Va.

VITAL STATISTICS

DEATHS

LARRY ANDERSON, 18, died July 18 in an auto accident in Houston, Tex. Funeral services were conducted by Rev. Paul Blackmon and Rev. Tommy Story. He is survived by his parents, Mr. and Mrs. Paul B. Anderson; and one brother, Randy.

RICHARD W. BLAUVELT, 81, died July 1 in Walton, N.Y. Funeral services were conducted by Rev. Herbert Olver and Rev. Raymond Hedges. He is survived by his wife, Iva; and two daughters, Mrs. Adelaide Woodcock and Rhea Blauvelt.

PEARL LOYD FIELDING, 87, died Mar. 2 in Concord, Calif. Funeral services were conducted by Revs. James Shaw, Harold Kiemel, and John Taylor Bledsoe. She is survived by four daughters, Mrs. Pauline Chivers, Mrs. Happy Garrett, Mrs. Marie Millhollon, and Mrs. Ruth Donohoe; two sons, J. D. Loyd and Benny Loyd; nine grandchildren; and nine great-grandchildren.

LORENA RILLA GILMORE died June 15 in Buffalo, N.Y. Funeral services were conducted by Revs. Charles Wheeler, Wilmer Lambert, David Aaserud, and Stewart Fretz. She is survived by her husband, Rev. Paul S.; 2 sons, Paul S., Jr., and Bruce D.; 2 daughters, Mrs. William (Bonna-Year) Owens and Mrs. Edward (Darlene) Reilly; 13 grandchildren; and 1 sister.

MRS. LENNA D. GREEK died Apr. 17 in Indianapolis. Funeral services were conducted by Dr. Fletcher Spruce. Rev. Loren McMillan, and Rev. Robert Watson. She is survived by one son, Dr. Walter B.; and one daughter, Mrs. L. E. (Etta) Tucker.

EFFIE M. GUSTIN, 87, died July 12 in Newport, Mich. Funeral services were conducted by Rev. Ben F. Marlin in Ft. Lauderdale, Fla. She is survived by 3 sons, Lester W., Roy G., and Russell M.; 2 daughters, Martha Cornelius and Myra Crisman; 20 grandchildren; and 40 great-grandchildren.

KIMBERLEY DAWN HAYS, 25 days, died July 15 in Alamogordo, N.M. She is survived by her parents, Rev. Howard and Lois (Wood) Hays.

MISS SAUNDRA ANN HONEA, 23, died May 12 from injuries received from a bicycle accident in Dallas. Funeral services were conducted in Texarkana, Tex., where her parents, Mr. and Mrs. William T. Honea, reside.

MRS. DORIS E. KRUTENAT, 65, died Jan. 20 in Ontario, N.Y. Funeral services were conducted by Revs. M. Crawford, M. Wilson, and D. Calhoun. She is survived by her husband, Alfred; five sons, Robert, Dr. Richard, William, David, and Donald; three daughters, Mrs. John (Christine) Blenninger, Dorothy, and Kathryn; and one brother.

MRS. GRACE L. NASH, 84, died July 24 in Vallejo, Calif. Funeral services were conducted by Rev. Stan Meek in Winfield, Kans. She is survived by 1 son, Rev. Forrest Nash; 2 daughters, Mrs. Harold (Ruth) Kiemel and Mrs. Marselle (Betty) Knight; 10 grandchildren; and 4 great-grandchildren.

REV. OLIVER C. RUSHING died July 13 in Nashville. Funeral services were conducted by Dr. H. Harvey Hendershot and Dr. L. B. Hicks. He is survived by his wife, Myrtle (Haynes); two sons, Oliver C., Jr., and Dorsey; six daughters, Mrs. J. C. Bybee, Mrs. Jack Archer, Mrs. John A. Knight, Mrs. Everett Barber, Mrs. David Baker, and Mrs. James Bearden.

MOVING MISSIONARIES

REV. DANIEL BREWER, opening new work in Santa Cruz: Casilla 3135, Santa Cruz, Bolivia, South America

REV. REX EMSLIE, P.O. Box 20, Athlone, Cape Province, Republic of South Africa

REV. ROBERT GRAY, returned to the field: Apartado 4950, Miraflores, Lima, Peru, South America

REV. MERLIN HUNTER, on furlough: 6640 Madara, North Highlands, Calif. 95660

REV. IVAN LATHROP, on furlough: 1326 Kulien, Centralia, Wash. 98531. Phone: (206) 736-5922.

MISS RUTH MATCHETT, returned to the field: P.O. Box 21, Letaba 0870, Northern Transvaal, Republic of South Africa

REV. HAROLD RAY, returned to the field: 4 Calle 13-53, Zona 3, Quezaltenango, Guatemala, Central America

MISS MARY LOU RIGGLE, on furlough: 1415 E. 66th St., Kansas City, Mo. 64131. Phone: 361-7820.

MR. JIM STOCKS, on furlough: Olivet Nazarene College, Kankakee, Ill. 60901

REV. WALLACE WHITE, on furlough: c/o Dick Myrick, 628 N. Pershing, Liberal, Kans. 67901

ANNOUNCEMENT

The Elgin, Ill., church is planning its fiftieth anniversary celebration on Sunday, November 3. A special invitation is extended to former pastors, members, and friends. Contact: Byron M. Carmony, pastor, Rte. 4, Box 115, Elgin, Ill. 60120.

RECOMMENDATION

Rev. Bill Hess, an ordained elder on the Northeast Oklahoma District, is entering the evangelistic field. He is an excellent preacher, a dedicated worker, and of excellent character. I am happy to recommend him to our church for revival services.—W. T. Dougharty, Northeast Oklahoma District superintendent.

EVANGELIST'S OPEN DATES

Rev. C. William Ellwanger has some available time for spring of 1975. He may be contacted at: 2020 W. 81st, Leawood, Kans. 66206.

DISTRICT ASSEMBLIES

SOUTHWEST OKLAHOMA—September 4-6. First Church of the Nazarene, 10th and Willow Sts., Duncan, Okla. 73533. Host Pastor: O. W. Wilson. General Superintendent: Dr. Eugene L. Stowe.

SOUTHEAST OKLAHOMA—September 5-6. First Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Host Pastor: James Daniel. General Superintendent: Dr. George Coulter.

MOVING MINISTERS

FRANK M. BRICKLEY from Huntington Beach Calif., to Orrville, Ohio

W. LEROY COLE from Yerington, Nev., to Severy, Kans.

PAUL W. DOUGLASS, SR., from Mercer, Pa., to Waltersburg, Pa.

P. LINDSAY FARIS from Charleston, Mo., to De Soto, Mo.

LORAN L. FORBES from associate to Dover, Okla.

LILLIAN FULLER from Gordonsville, Tenn., to Knoxville (Tenn.) Grace

WILLIAM J. HESS from Owasso (Okla.) First to evangelism

CHARLES JAMES from Costa Mesa, Calif., to Kansas City Hillcrest

MELVIN KUHN from New Egypt, N.J., to Thomasville (Ga.) First

RICHARD A. LEWIS from Staten Island (N.Y.) Asbury to Waterville, Vt.

TOMMY L. LOVING from Baytown (Tex.) First to Collinsville, Okla.

JESSE J. LUSTER from Wurtland (Ky.) First to Clarksville (Tenn.) Memorial Drive

KENNETH NEIDERHISER from Pittsburgh North Hills to Belle Vernon, Pa.

LOUIE P. OWENS from Covington, Ga., to Michigan City, Ind.

BERNARD A. PROSSER from Olean, N.Y., to Marshall, Mich.

HAROLD V. QUANTZ from Calgary (Alberta, Canada) Forest Lawn to Eckville, Alberta, Canada

ALVIN D. RICHARDS from Rochester (Mich.) Auburn Road to Caro (Mich.) Ellington

DON SANDERS from evangelism to Bloomfield, Ia.

BYRON E. F. SCHORTINGHOUSE from Carol City, Fla., to Avon Park, Fla.

NEWS

OF RELIGION

MRS. ALICE ANNIE THOMAS, 86, died July 6 in Grand Junction, Colo. Funeral services were conducted by Rev. James P. Bailey and Rev. Dave Severin. She is survived by her husband, Cassie; 2 sons, Selmer and Jimmie; 1 daughter, Mrs. Betty Linville; 15 grandchildren, and 14 great-grandchildren.

LUNA MAE (LEACH) THOMPSON, 83, died July 5 in Tulsa. Funeral services were conducted by Rev. Thomas Hermon and Rev. Earl Hunter. She is survived by her husband, Lewis S.; 4 daughters, Mrs. G. E. Hawkins, Mrs. Harold Mannon, Mrs. Hampton Anderson, and Mrs. Neil Hightower; 3 sons, Rev. Jack, Luther, and Lewis R.; 14 grandchildren; and 3 great-grandchildren.

ELISHAH CLINTON VAUGHAN, 77, died June 20 in McKinney, Tex. Funeral services were conducted by Rev. Lawrence Gholson and Rev. Henry L. Green. He is survived by his wife, Lula Day; 7 sons; 4 daughters; 27 grandchildren; 18 great-grandchildren; and 3 brothers.

MRS. EDNA ETHEL VON STEIN, 83, died July 3 in Fort Bragg, Calif. Funeral services were conducted by Rev. Daniel Penn in Medford, Ore. She is survived by her husband, Hal M.; two sons, A. Dean and Neville; one daughter, Audrey Muirhead; nine grandchildren; and four great-grandchildren.

BIRTHS

to HOWARD AND SHARRON (MIDDLETON) ALBERTSON, Dallas, Tex., a girl, Heather Coleen, July 18.

to GEORGE AND SHERILL (HUGGINS) BEAIL, Anchorage, Alaska, a boy, Kevin Lee, Apr. 20.

to DENNIS AND DREXELL (GASSETT) BERGSTROM, Longmont, Colo., a boy, Blake Charles, May 22.

to LT. HERBERT AND MARCIA (GEE) HUNSUCKER, Kokomo, Ind., a boy, Matthew Tyson, June 9.

to DAN AND MARILYN (KOUNTER) RADLEY, Bakersfield, Calif., a girl, Kristen Rachele, July 25.

to RICHARD AND LYNENE (LESTER) SANDBLOOM, Olathe, Kans., a girl, Marguerite Elizabeth, June 19.

to JON AND MARGARET SCOTT, Kansas City, Mo., a boy, David Paul, July 17.

to JOHN AND LINDA (SMITH) SEAMAN, Olathe, Kans., a girl, Kendra Leigh, July 29.

to DENNIS AND LAURA (LAWSON) THOMPSON, Dallas, Tex., a boy, Shawn Paul, June 25.

MARRIAGES

JUDITH ANN TUCKER and J. MELTON SAYES at Warren, Ohio, June 8.

JANET C. WARDROBE and DALE D. LEE at Atwater, Calif., July 6.

CARLA JO CRISP and GEORGE HANKINS at New Castle, Ind., June 22.

TERESA SUE ALBERDING and DAVID WAYNE SULTZ at Arkansas City, Kans., July 4.

CAROL FRANCES HELLIWELL and TERRY LEE IRISH at Buena Park, Calif., June 21.

SHARON LYNN TOLBARD and FREDERICK T. HALEY at Schuylkill Haven, Pa., July 13.

JOYCE DIANNE HICKEY and JAMES ELBERT SMITH at Cookeville, Tenn., June 14.

REV. LUCILLE HENSHAW and MEROM HAUSSER at Carrier Mills, Ill., June 3.

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

CHURCH MISSION DISCUSSED AT INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION. Two evangelical leaders from opposite sides of the world have again advanced the position that the Church's mission demands a concern for man's physical, mental, and spiritual development.

Noted German theologian Dr. Peter Beyerhaus and Latin American Samuel Escobar addressed a plenary session of the International Congress on World Evangelization, Lausanne, Switzerland, July 22. Nearly 3,200 participants and official observers gathered from 150 nations for the Congress.

Professor Beyerhaus, in discussing "World Evangelization and the Kingdom of God," noted that the Kingdom is basically the restoration of a broken spiritual relationship between God and man. But the spiritual nature of the Kingdom in its present state does not mean that its working is merely internal and invisible, he said.

Beyerhaus is professor of mission studies and ecumenical theology at the University of Tubingen.

"Jesus Christ is already the Lord of the universe invisibly," Professor Beyerhaus said. "In evangelism we have to claim for Him the totality of man's life as an individual and . . . as a social and political being. Therefore, the oral witness must be accompanied by deeds of love that manifest the capacity of the gospel to give new life to the whole man."

He called for evangelical Christians to "line up in an international fellowship for world evangelization." The reason, he said, was not just to found another organization, but because "only Evangelicals are fully aware of the real need of the desperate unevangelized billions . . ."

The greatest menace to world evangelization today, Beyerhaus warned, comes from within the Church. He believes that the efforts of this congress will be "totally frustrated" if it does not give an "unmistakable direction to the forces of world evangelization."

Escobar, in his discussion of "Evangelization and Man's Search for Freedom, Justice, and Fulfillment," noted that biblical evangelism transformed lives. Such a community (of Christians) has a revolutionary effect in changing a society.

The Latin American, who is now general secretary of Inter-Varsity Christian Fellowship of Canada, called on missionaries to be identified with the oppressed because the "credibility of the gospel is at stake." He lauded Dr. Billy Graham's refusal to preach before segregated audiences throughout the evangelist's career.

"A stance like this is already communicating something about the nature of the gospel that gives credibility to the gospel itself when it is announced," Escobar said.

He called for strategies of evangelization that would: (1) support and encourage Christians in areas that are hostile to Christianity without embarrassing or endangering them, (2) build a new system of promotion of missions not based on glamorous pictures of success, and (3) mobilize the laymen.

"We live in a fallen world which is trapped in injustice and sin, and what happens at the political and financial level is what also happens in our own personal daily life," Escobar declared. "We come here to encourage one another in the difficult task of living as sheep among the wolves. . . . We should . . . demonstrate . . . that there is a different way for men to live together . . . to make this world a bit less unjust and cruel, as an evidence of our expectation of a new creation." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **What is your concept of the meaning of the last part of Matthew 19:6, "What therefore God hath joined together, let not man put asunder." In other words, are marriages which are not in the will of God as binding?**

All marriages are binding for unbelievers as well as Christians.

The basic law of human marriage was stated in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

It was reaffirmed by Jesus: "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be

one flesh?" (Matthew 19:4-5).

To break a marriage tie on the basis that the marriage "was not in the will of God" would be a cop-out without any justification in scripture. □

■ **I am interested in a book containing words of the King James Version, explaining the Greek terms behind them. What do you recommend?**

The best single volume I know of that does what you wish is W. E. Vine's *Expository Dictionary of New Testament Words*.

It's a large book, 1,370 pages,

costs \$13.95; \$15.50 with thumb index (ordered from the Nazarene Publishing House), and is mildly Calvinistic in spots. But it is the most valuable single reference tool

of this sort I've come across.

There are a number of other word studies that would help with selected words. But Vine is the only one that covers every word. □

■ **Would you please explain what Jesus meant in Luke 22:35-38, "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. . . . And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Just what did He want them to have swords for?**

As usual in difficult passages, there are different interpretations.

John Wesley and others both then and now were sure Jesus was speaking metaphorically. Mr. Wesley said, "It is plain this is not to be taken literally. It only means, This will be a time of extreme danger."

Others tie the passage in with Ephesians 6:17 ("the sword of the Spirit, which is the word of God") and Hebrews 4:12 ("the word of God is . . . sharper than any two-edged sword") and relate it to the Scriptures.

Others accept the sword as literal, and point out the need for pro-

tection against wild animals and marauding bandits.

All, however, hasten to point out that the gospel is not to be imposed on others at the point of a sword.

A couple of points might be made: Jesus' words "But now . . ." show clearly that changing conditions demand changing methods.

Purses and scrips (provision bags or knapsacks) were not necessary when the disciples were first sent out at the height of Jesus' popularity. But the opposition was mounting, and preachers of the gospel could expect difficult going in the

days just ahead.

Second, this conversation took place just as the little group was entering the Garden of Gethsemane.

There were two swords in the company. In the light of what happened when Peter slashed off the ear of the high priest's servant (verses 50-51) a short while later, the two swords were enough to demonstrate their ultimate futility.

In the light of the whole setting, I would personally settle for Mr. Wesley's understanding of the verses. □

■ **Is there scripture that would admonish Christians to control their weight?**

Not in so many words.

In view of the health dangers involved in persistent overweight, 1 Corinthians 3:16-17 would seem

relevant: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [destroy] the temple

of God, him shall God destroy; for the temple of God is holy, which temple ye are." □

(Continued from page 29)

A. Britt: (laymen) John Bundy and Rex Weisinger.

Mrs. Earl Cotton was elected president of the NWMS. Darrel D. Miley was reelected president of the NYPS. Charles E. Jones was elected chairman of the church schools board. □



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- September 15**—"What It Means to 'Walk with God'"
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1974—A YEAR OF
HOLINESS EVANGELISM



**CHURCH
SCHOOLS**

Norman Brown reporter

NEW BIBLE MEMORIZATION PROGRAM FOR CHILDREN

The Department of Church Schools has just released a Bible Memorization Program for Children. The committee to be congratulated for the research and development of this program are: Ethel Bailey, kindergarten editor; Maureen Box, junior editor; Donna Fillmore, middler editor; Elizabeth Jones, primary editor; Jeannette Wienecke, nursery editor; and Bill Young, general director of Caravan.

Across the centuries, God's people have proved the value of memorizing scripture. The Psalmist wrote, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). "Take . . . the sword of the Spirit, which is the word of God," Paul urged the Christians at Ephesus (Ephesians 6:17). When Jesus faced the greatest temptations ever known, He answered with the Word of God. Our boys and girls, men and women need to know God's Word.

But what passages should they learn? This has been the question asked by children's workers throughout the church. To learn every key verse listed in the Sunday school curriculum and every passage suggested in Caravan, children's church, Junior Fellowship, quizzing, and vacation Bible school was an almost overwhelming task, undertaken by very few. In many cases little or no memorization was done.

As children's leaders in the Department of Church Schools studied these facts, they recognized the pressing need for a unified memorization program. We have recommended a helpful and reasonable minimum we can expect our boys and girls to memorize at each age level.

Instead of each organization requiring different selections for memorization, we have planned a common list which each program



BIBLE
Memorization
Program
for Children

supports. Thus if a junior learns the Beatitudes in Sunday school, this learning will be reinforced in Caravan, VBS, children's church, and Junior Fellowship. Memorization aids are provided in curriculum materials.

These recommendations include selections from each area of Christian learning. We believe these to be the minimum that every member of our Nazarene Sunday schools should know. The list is planned so that major verses and passages learned at each age level are reviewed by the next age-group. It is hoped that children's workers will continue to review all past memory selections, so that by the time a junior moves into the Junior High Department he will know all the selections considered important for young Christians to know.

If, for example, a pupil does not begin to attend Sunday school until he is a fourth grader, it is hoped that his teachers and leaders will help him "catch up" by teaching him the primary selections. Many children's workers will want to go beyond the basic list. For them we have added suggestions for extra credit. These should be attempted only when basic selections have been mastered.

In today's world, our boys and girls need the Sword of the Spirit if they are to stand true. In times of testing there is not always time or opportunity to seek the help of an older Christian or to search God's Word for guidance. If the child has committed to memory a promise or a warning from God's Word, the Spirit may bring it to mind just when he most needs its message. Like the Son of God, our children may use the Sword of the Spirit to fight off the devil's attacks. Through this basic memory program we can help them hide God's Word in their hearts. □

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

SAVED AT SEVENTY

I met Walter Higgins three days after I began my first pastorate. He was not a member of the church, but one of my parishioners asked me to visit him.

At 70, Mr. Higgins had never known the Lord. Though married to a devout Catholic, he seldom attended church. He was not an outbroken sinner; Walter simply had never been introduced to the Saviour.

When I arrived, Mrs. Higgins was on her way to the market, so Walter and I were left to visit by ourselves. Talking about everything from politics to farming, we became good friends that day.

Then Walter began to tell me about the heart attack he had suffered two months before. He had been working near a bonfire but, fortunately, fell backwards away from the fire instead of face first into it.

At this point I reached into my pocket for a small booklet. Looking straight into Mr. Higgins' eyes I asked, "Have you ever heard of the *Four Spiritual Laws*?"

"No, I haven't," he replied.

"Would you like to hear about them?"

"Yes, I would," he said.

Together we read the booklet and discussed its meaning. Walter began to realize that he was a sinner; he needed God's forgiveness.

I explained that God had spared his life and now He wanted to save his soul. Walter listened intently.

Finishing the *Four Spiritual Laws*, I asked the final question. "Mr. Higgins, would you like to have Jesus Christ come into your life?"

He hesitated a moment. Then, looking up, he said deliberately, "Yes, I would."

I invited him to pray. He didn't know how. The best he could do was repeat after me a simple prayer.

The gospel had been presented, though poorly. But Jesus came. The Holy Spirit descended. As I looked up at Mr. Higgins, I saw tears of joy trickling down his cheeks. Here was a man who, without a doubt, had accepted Christ into his life. Walter Higgins had been saved at 70. □

 By Thomas E. Rash
Kansas City



The "High Life Keys" plus six adults from Pasadena (Tex.) First Church toured World Headquarters and the Publishing House this summer. Following the tour, the group shared a time of inspiration in song, testimony, and prayer at a noon-hour enrichment series at the house.

Director Stan Taylor is pictured at the right of the first row. The other five adults traveling with the group were: Mrs. D. W. Thaxton, wife of the pastor; Mrs. Stan Taylor; Mr. and Mrs. Ed Archambo (Ed is the Sunday school superintendent); and the Trailways Bus driver, who celebrated his second year as driver for the group. He also celebrated his spiritual anniversary, as he was saved on tour with the group a year ago.

ABOUT THE "HERALD" —SPECIAL ISSUE

During September, mails will carry the 1974 special issue of the *Herald of Holiness*. Its theme, **GOD AND THE NATIONS**, focuses on a positive declaration of hope for today's world.

The special *Herald* is designed to assist Nazarenes in sharing Christ and His abundant life. From Dr. Edward Lawlor's opening reflection on Psalm 144:15—"Happy is that people, whose God is the Lord"—to the closing appeal of U.S. Senator Mark O. Hatfield, the content concentrates on a need for a firm foundation of faith.

Approximately 800,000 copies of the special *Herald* have been printed. Ask your pastor about the extra copies your church has ordered.

A copy in the hand of an unsaved friend could be a key to reach his heart. Try it. □

—JACK M. SCHARN
Office Editor

ANSWERS TO PRAYER REPORTED

Many requests have been received from those desiring to be remembered in the "Ministry of Intercession" at Nazarene Bible College. A number have reported definite answers to prayer. The prayer chapel is frequently in use.

Correspondence from the college stated—"One outstanding answer

to prayer has been the strong recovery of Dr. Norman Oke, from serious injuries suffered in an automobile accident. He has taught a session in summer school and has taken his place on a camp meeting program this summer."

Requests are received by the office of the chaplain, Nazarene Bible College, Box 4746, Colorado Springs, Colo. 80930. Reports of answered prayers will also be welcomed by the chaplain. □

NPH PRINTS PHOTO BOOK ON WORLD YOUTH CONFERENCE

The Department of Youth is announcing the production of a photo book to capture moments from the World Youth Conference. Entitled *Nazarene World Youth Conference—Something Special*, the book will contain 72 pages with over 80 photos of the WYC experience.

The book will be available at the end of September for a cost of \$1.95 per copy. It can be ordered through the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. □

NEW CHURCHES ORGANIZED

Four new churches have been reported to the Department of Home Missions, bringing the number organized since Easter to 14 and the total for the quadrennium to 119.

Latest to join the Nazarene family of churches are:

Alief Church of the Nazarene, Houston, Tex.; Houston District; Dr. Raymond McClung, district superintendent

Calvary Ridge Church of the Nazarene, North Ridgeville, Ohio; Rev. Samuel N. Myers, pastor; Central Ohio District; Dr. Don Gibson, district superintendent

Wilshire Boulevard Church of the Nazarene, Oklahoma City, Okla.; Dr. Joe Edwards, pastor; Northwest Oklahoma District; Dr. Jerald Locke, district superintendent

Bel Aire Church of the Nazarene, Wichita, Kans.; Rev. Jim Dillow, pastor; Kansas District; Dr. Ray Hance, district superintendent

Denominational goal for the quadrennium is 400 new churches, as set by the 1972 General Assembly. □

M. V. (BUD) SCUTT APPOINTED NEW YORK D.S.

With the unanimous endorsement of the Board of General Superintendents and in consultation with the District Advisory Board, I hereby appoint Morris V. Scutt (now pastor of the Little Rock, Ark., First Church of the Nazarene) superintendent of the New York District, effective August 18.

ORVILLE W. JENKINS
General Superintendent



Rev. M. V. Scutt

The appointment of Rev. M. V. (Bud) Scutt to lead the New York District was necessitated by the sudden death of Rev. J. H. (Jack) White on June 20.

Rev. and Mrs. Scutt have three children—a married daughter and two sons. Prior to his Little Rock First ministry, Rev. Scutt pastored the following four churches on the Eastern Michigan District: Rochester, Eureka, Detroit, and Port Huron. He was ordained in 1965. □

PLEDGING HIGH AT SEATTLE FIRST

Seattle First Church reports a total of \$61,406 in faith-promise giving for world missions. Mr. Wendell Nance and Rev. Dennis Schmelzenbach were guest speakers during the faith-promise emphasis at the church. Walter M. Hubbard is pastor. □

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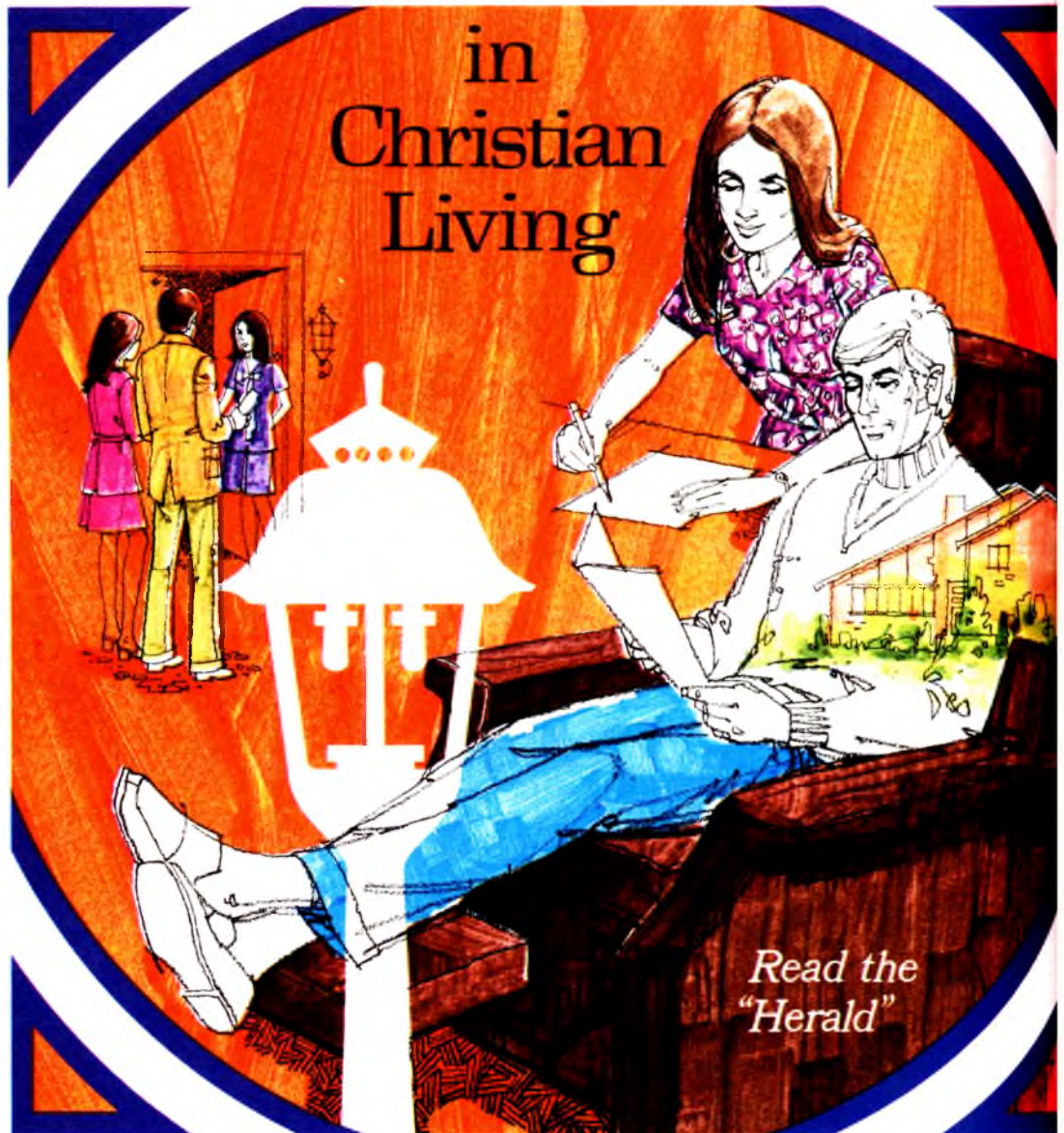
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