

# HERALD OF HOLINESS

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# PREPARED FOR THE CRISIS

Every day new threats confront our world. One of the most recent is the energy crisis. We are told that shortages, dwindling reserves, and possible rationing may be in prospect.

Suddenly power has become a luxury, costing more and becoming more difficult to obtain. But the need for power is as old as man. It is never a luxury—it is always a daily necessity.

How strange that we should be so concerned about energy to provide light, heat, and power to operate machines and vehicles and yet so negligent of the spiritual power so vital to our well-being and effectiveness as Christians!

During the earthly ministry of Christ, the disciples found in Him an abundant Source of power. His presence, His words, His deeds were a constant reservoir of strength, comfort, and victory.

The announcement of His departure to the Father precipitated a kind of "energy crisis" in the lives of the disciples. Without Christ they would be isolated, ignorant, and impotent.

But Jesus prepared them for every crisis they would face by announcing the coming of the Comforter, "the Holy Ghost." He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

In speaking of the ministry of the Holy Spirit, Jesus said, "When he, the Spirit of

truth, is come, he will guide you into all truth" (John 16:13).

Before His departure into heaven, Jesus assured His fearful followers, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Through the Holy Spirit a fretful, hesitant group of men were promised the power of a living, abiding, and enabling Person to make them adequate for life and its demands. All that Jesus had done for the disciples during His ministry the Holy Spirit would continue to do.

Jesus had been their constant Companion—now the Holy Spirit would "abide" with them forever.

Jesus had been their Teacher—now the Holy Spirit would "guide" them into all truth.

Jesus had been their Strength and Power—now the Holy Spirit would "dwell" within them to empower them for the task of evangelism and personal witness.

The power of the Holy Spirit is a vital necessity for abundant life, fullness, and effectiveness in Christian living.

There are no power shortages with the Holy Spirit. His power is available to all who will receive Him by faith. His companionship, His guidance, and His indwelling presence provide power for every crisis. □



# DEATH THAT HAS MEANING

**F**EARING TO DIE, we cease to really live. One thing we fear about death is that it will be without meaning. We fear death that has no sense, design, or purpose.

When we see a person in the prime of life suddenly taken, we feel it is a senseless death. Meaningless death seems a waste to human resources.

Whether at age six or 60, the death which seems empty is that which can be explained physically but has no other apparent meaning. To die of injuries or disease gives an easy explanation of "how" one dies, but it doesn't explain "why."

Death that has meaning has both a "how" and a "why." When a dimension of meaning is added to an explanation of the causes of death, it takes its place in the portrait of noble human experience.

One kind of death that has dignity and beauty is that which comes in the course of events in which one is engaged with love and enthusiasm. Amelia Earhart died while crossing the Pacific in a private airplane. It seems senseless until we realize that she died doing that which gave her life fullness and meaning.

The Christian, be he young or old, who dies while happily engaged in the work of the kingdom of God dies in honor. "Precious in the sight of the Lord is the death of his saints" (Psalms 116:15).

Another kind of death with potential meaning is that which comes as a result of a calculated, meaningful risk.

A dedicated Christian was told he needed heart surgery or face living the rest of his days on meager strength. The doctor wisely warned him that chance of success was only 80 percent. The Christian man prayed about this critical choice. His decision was to go with surgery. He would not allow the 20 percent chance of failure to paralyze him. He prepared his spirit, mind, and body for this great risk just as he prepared for work, or any other event. He faced it deliberately, with confidence that God could bring him through to better health; and if not, that, according to his Christian faith, he would have an even greater experience—the ultimate—heaven.

He did not survive the surgery. It was a sad and disappointing event for those who lost a loved one and friend. But what a beautiful death! He was ready to live, but he was also ready to risk death. Until we are ready to die, are we really ready to live?

Perhaps the death that shines with the most intense radiance is that of the martyr, the one who puts his life on the line for some self-consuming cause, like Paul, or Stephen, or Peter, or a long list of Christians throughout history.

Few of us will die as martyrs. Not many have the kind of faith and conviction that puts them in a position to face martyrdom. That is reserved for a special class of Christians.

Most of us will not have the privilege of controlling "how" we will die. More of us may have a hand in saying "why" we will die.

But all of us can decide "why" we are going to live. There is no real life in living because we are afraid of dying. But when we are willing to die for something in which we believe, when we are determined to make choices that involve risks, and when we live for that which we love, then perhaps we have learned one of the secrets of Jesus' challenge to "lose" our lives, and in so doing "find" them in Him.

"Blessed are the dead which die in the Lord" (Revelation 14:13). □

By Daniel Steele, *Columbus, Ohio*

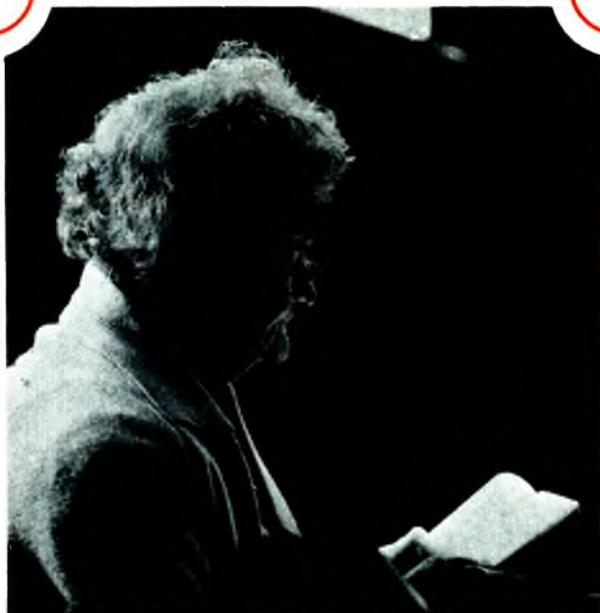


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EDWARD LAWLOR      CHARLES H. STRICKLAND  
General Superintendents, Church of the Nazarene

Photo by John N. White



## SHUT IN

(Dedicated to all shut-ins)

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"Shut-ins" are we,  
Prisoners of infirmity and time—  
Faltering steps, memory which recedes,  
Dependence on another for our needs!

Not always so—  
Time was when we were wont to sit with you,  
Perchance to pray, to teach, or witness bear.  
But now for weary months—too few to share

Our loneliness.  
In vain we look to see the door ajar,  
And find again the face we loved of yore,  
And hear again your prayers as oft before!

But no one comes—  
And precious memories must serve us now.  
We seek to find our solace in the Lord,  
Who will unfailingly His grace afford!

But we, His sheep,  
Can yet sometimes a blessing to you be,  
As you to us, if you would pause awhile  
To talk, to pray, to laugh, to share, to smile!

His promise sure—  
Of water cold in His dear name given—  
Brings rich rewards to those who give in love,  
And thanks from us who wing our praise above!

So pause awhile—  
And you will be both blessed by God and us;  
Our souls, enriched so very mutually,  
Reveling in thoughts of eternity!

For then we know—  
Unhampered by infirmity and age—  
That there, our spirits of the body free,  
No longer "shut-ins" will we have to be!

—Dorothy Lamb  
Enid, Okla.

Regina Rice



# A Miracle for

# “MINUTE RICE”

By G. Thomas Spiker, *College Park, Md.*

**I**t was almost prayer time when the phone rang in the church office. I picked up the receiver and recognized the voice of Mr. Billy Rice.

Billy said, “Pastor, please have the church pray for Regina. She took her older sister Renee’s medicine, thinking it was candy. The doctors offer us very little hope that she will recover.”

I assured him I would pray, and have the church pray. I also said I would be there as soon as the prayer meeting was over.

We urged our people to pray for the little six-year-old. We had affectionately named her “Minute Rice” when she was about two years old.

After prayer meeting, Associate Pastor Dan Thew, one of my laymen, and I drove down the Washington Beltway to Andrews Air Force Base Hospital. We went in to see a little girl struggling to try to keep awake, and anxious parents trying to keep her awake.

She had first been taken to a nearby hospital and after an hour they decided they could do nothing for her. Then the ambulance driver, for some unknown reason, took the long way around to get to Andrews Air Force Base Hospital.

About 7:30 that night she was in the emergency room with five of the best doctors on the staff working with her. Blood tests were run. One of the doctors said to Mr. and Mrs. Rice, “Your little girl has enough toxin in her blood to kill an adult.”

We prayed with her in the hospital room that night. The next morning I returned and found she had shown signs of improvement.

The second morning, when I arrived at the hospital and walked down the long hall, the nurse recognized me and said, “Pastor, I have good news for you. Your little girl is much better.”

When I went into the room and went over to the bed, little “Minute Rice” raised both arms and gave me a hug I will never forget.

The following Sunday she was released from the hospital and that night her parents brought her to church. We brought her up front and had a hallelujah time. God answered prayer for a little girl whom we loved so much.

Her father, Billy, said, “I had given up that night; but I am glad, Pastor, you held on.” God still lives and the days of miracles are not over. □



# LOOKING IN THE WRONG PLACE

Photo by Walt Bolter

By Gene Van Note, *Camarillo, Calif.*

**T**IPPIE” was a brown mongrel dog with a bit of terrier in his history and a lot of mischief in his character. Tippie had a way of getting into everything, including the hearts of the three children who lived up on the hill in the big old house. He enthusiastically joined our escapades and quietly accepted more than his share of the blame.

Then one day Tippie disappeared.

Frank, the prospector who lived down the hill and drove the ancient air-cooled Franklin automobile, told us that when dogs get sick they will often leave those they love and go out into the brush to die alone.

When the sun went down the second day of Tippie’s absence, my parents allowed me to go down the hill where we had often played together. Darkness had erased all the familiar landmarks. In their place were menacing shapes and frightening sounds. The lonesome howl of a coyote was combined with the nearby cricket, while the rumble of the bullfrog joined with the ghostly brush in the half-moonlight to form their private brand of terror.

I clutched the .22 rifle and crept down the trail toward Viejas Creek. For a few minutes I conquered my fear of the dark because of my love for a dog named “Tippie.” I never saw him again. Obviously, I was looking for him in the wrong place.

So often it happens. We conquer our fear in our search for life’s best and are disappointed. We understand the emotions revealed in the New Testament story about one of the friends of Jesus.

“Early Sunday morning, while it was still dark, Mary Magdalene came to the tomb and found that the stone was rolled aside from the entrance” (John 20:1, LB\*).

In the conversation that followed, the angel said, “Why are you looking in a tomb for someone who is alive?” (Luke 24:5, LB)

“Don’t be surprised,” the women were advised, “aren’t you looking for Jesus, the Nazarene who was crucified?”

But “the women fled from the tomb, trembling and bewildered, too frightened to talk” (Mark 16:8, LB).

Mary Magdalene, whom Christ had freed from a bitter life, was overcome with sadness. She could not find Jesus because she was looking in the wrong place.

In this regard, we are so much like Mary of Magdala. We too seek answers. We need deliverance from habits that would destroy, or situations which threaten to strangle us. We long for strength to live victoriously.

People have told us that Jesus Christ is the Answer. We share the feeling of the couple on the way to Emmaus who said about Jesus, “We had thought he was the glorious Messiah and that he had come to rescue Israel” (Luke 24:21, LB).

Perhaps the reason Mary did not find Jesus was that she could not see Him through her tears. Our emotions have such a tremendous effect on us.

\*The Living Bible, Kenneth N. Taylor, copyright 1971 by Tyndale House Foundation. Used by permission.

Sometimes a shocking experience blocks out the memory of all the comforting words of the Bible. In times of sorrow even devout Christians have questioned the goodness of God, or even if God is good. Mary was like that.

The Prophet from Nazareth had given every indication that He was the Messiah. He had brought deliverance and freedom to many, not the least of whom was this woman who went to the tomb early one Sunday morning. When she found it empty she was faced with a double tragedy. First, they had killed her good Friend, and then they had stolen His body.

“‘Why are you crying?’ the angels asked her.

“‘Because they have taken away my Lord,’ she replied, ‘and I don’t know where they have put him’” (John 20:13, LB).

But some people seem to have a confidence in God which tragedy does not shake. The woman I met outside the hospital’s intensive-care unit was such a person. I sat down across from her while I waited my turn to see a patient. Her first words were, “What do people do if they don’t have a faith?”

She had no way of knowing I was a minister, for I was dressed in a green suit with a colorful

tie. The clergy in her church dress a bit more conservatively.

In the ensuing conversation it did not seem important to tell her that I was a pastor. We shared the thrill of being members of the fellowship of the redeemed.

She told me of her husband, who had suffered a stroke and was not yet conscious, and casually mentioned the neck collar and back brace she wore from an earlier accident. With all her trouble and sorrow, her testimony was as victorious as any I have ever heard.

How do people come to that level of victory? Like Mary of Magdala, they learn that though you may look in the wrong place you will be found by the right Person, Jesus Christ. At the time of her greatest sorrow, when she could not find Christ, He found her.

The risen Lord is always nearby, even at the time of anxiety when we cannot find Him. As the aged saint put it, “He is so near that if you were to reach out your hand you would reach too far.”

May we not only seek the Lord, but be found by Him—and in finding, learn the secret of His peace. □



## WHAT'S IN THE NEST?

F. W. Boreham said that a cuckoo will lay her eggs in a robin’s nest. These strangers in the nest hatch out alongside the baby robins.

At first the parents are horrified at the presence of foreigners among their brood. In time the growing cuckoos push the baby robins out of the nest to die on the ground. Nevertheless, the parent robins continue to feed the murderers of their own offspring, treating them as their own.

This is not a phenomenon confined to the world of birds. It also happens in human experience as related to sin. Satan has a subtle way of slipping sin into our lives. If sin is not disposed of “before it hatches,” it has a way of growing and taking over. Alexander Pope expressed this truth in the following lines:

*Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace.*

Note the sequence: endure, pity, embrace. Once sin is allowed to become commonplace and familiar, we are on the road to embracing it for our own.

Not a few persons are embracing sins which they once abhorred. The reasons for doing so are many, but not least among them is that the egg was not thrown from the nest at the moment it was laid. Time made it a member of the family.

The Scripture is clear at the point of our attitude toward sin. We are instructed to deal with it instantly. The Apostle Paul enjoined us to shun the very “appearance of evil” (1 Thessalonians 5:22). By doing so, we will not permit sin to hatch out and take over our lives.

In some segments of the Christian Church a relaxed and friendly attitude is being taken toward sins which once were considered abhorrent. If we do not remain spiritually perceptive, we could fall into the same error, causing us to condone the sins which we are called to condemn. Let us check the nest and throw out the foreign eggs before they hatch and do their deadly work. □



By Tom Nees, Washington, D.C.

**C**HINA'S CHAIRMAN MAO has been described as "one of the most charismatic political leaders of this century. This charisma . . . gives him greater stature than any other national leader today has in his own country."

Malcolm Boyd's *The Lovers* has just been published. In its publicity, the publishers describe Author Boyd as one who "seeks to avoid a world of charisma and chic."

News of the religious world contains a report of a gathering in Toronto described as a "large charismatic group of main-line churchgoers."

All three of these quotations are from the same issue of *Christianity Today*, and confirm A. M. Hunter's claim that "charisma" is "the latest biblical word to suffer the fate" of "being secularized and sometimes profaned."

If these quotes had come from different sources, it would be somewhat easier to understand the confusion. But coming as they do from the same periodical, intended for a common audience, the confusion surrounding the word "charisma" is heightened.

Outside the religious world, charisma has come to denote personality appeal, such as in a winning politician or glamorous actress. The publicity for the new Boyd book uses "charisma" to describe something phony or put on.

Most church people are aware that the "charismatic movement" is another way of referring to a new Pentecostalism. Consequently, the religious use of the word has been in reference to Pentecostals who claim to be or are spoken of as "charismatics."

Most recently though, there has been a revival of interest not only in the original New Testament meaning of the word, but in the whole concept of spiritual gifts. There is hardly

a book on the Church written in the last year or so which does not emphasize the gifts of the Spirit as God's way of distributing service and responsibility within the body of Christ. This widespread interest has served to rescue a word and concept whose meaning has been obscured by misuse.

*Charisma* is a Greek word derived from *charis*, the New Testament word for "grace." As Hunter defines it: "*Charis* (grace) means primarily the free forgiving love of God in Christ to sinners and then operation of that love in the lives of Christians."

When *charis* becomes *charisma*, it describes the "grace-gift" or gifts listed in Romans 12; I Corinthians 12; and I Peter 4. Depending on how they are distinguished, 15 to 20 distinct gifts are mentioned in these passages. All are regarded as "manifestations of the primary gift, the Holy Spirit."

The lists of gifts in the New Testament were evidently not meant to be exhaustive. There is an unlimited variety of ways for the Spirit to operate through believers. The implication of these passages is that the Spirit would be manifested through new gifts, depending upon the needs of the Church at any one time in history. Not all the gifts mentioned are to be duplicated in their original form.

In the context of Scripture, *charisma* is not some special charm possessed by a few naturally gifted personalities. The gifts are distributed throughout the Church. According to I Corinthians, Romans, and I Peter, each Spirit-filled believer has at least one gift. In I Corinthians, gifts function within the Church as organs and limbs do in a physical body.

Notwithstanding the risk of misunderstanding, there is much to be said for a serious con-

sideration of spiritual gifts as the means by which the Church is to divide ministry and administration.

Such a study could correct what many have felt to be an unfortunate division between the clergy and laity. It often seems that the pastor is the only one thought to be "called" and "gifted" in this spiritual sense. He must even have "charisma" in the popular sense. Laymen take on responsibilities and are elected to offices but seldom see themselves endowed with spiritual gifts. The result has been congregations which bear slight resemblance to the New Testament patterns where the Church was an organic body with each member performing a God-given ministry.

A layman told what he conceived to be his

pastor's first responsibility. He said, "I expect my pastor to show me how to live for and serve Christ." The gift of pastoring is thus to lead believers to discover their gifts. Elton Trueblood has described such a pastor as a playing coach, one who leads others into ministry by example.

In time this new emphasis may correct the frustrations of people who feel that they are only cogs in an organizational machine. The church will be a place where people are given opportunity to fulfill a call to service rather than to an institution demanding time and attention.

It has been said that 20 percent of the people in most congregations do 80 percent of the work. If so, there are many good people whom God is waiting to use, many gifts to be discovered. □

# THE DANGER OF THE SHORTCUT

By C. Neil Strait, *Uniontown, Ohio*

**D**AVID LIVINGSTONE, pioneer missionary to Africa, received a letter one time from a missionary society in England asking, "Have you found a good road to where you are going? We have some men who want to come and serve with you."

Livingstone replied: "I do not want the kind of men who wait until a road is built. Send me the kind of men who do not care whether there is a road or not."

This story applies to us because so many times we seek the easy way, the shortcut, an instant method. One modern witness to this fact can be seen in any grocery store. Products are numerous that have "instant," "quick," "heat and eat," "just open," "jiffy," "new, shorter method," on their labels.

The urge for the instant solution, quick success, a shortcut to knowledge has become a quest of modern living.

But something of depth and goodness is lost in the instant, quick, shortcut route. One thing the self-help books and philosophers all have in common is an insistence that success does not come easy. Genuine and lasting success comes through work, and lots of it.

But fast-paced moderns feel they do not have time to work toward success, to work on a solution or seek the deeper things. So we seek the instant, quick way.

To seek the route of a scholar is too laborious, so we seek a shortcut to obtain the facts. Reading is too confining and takes too long; we rely on television and other less reliable media, including gossip, to obtain our knowledge. Life runs into hard moments and, instead of pulling ourselves together to seek a solution, we throw in the towel and call it quits.

However you calculate it, however you figure the instant, shortcut method, it is less than life-size living, for too often it settles for a way out which is not necessarily a way through. Hence the danger of settling for second best and calling it good enough.

Life needs, on occasion, to set itself to hard study; to a sincere, disciplined search for a way, a truth, a life. Where life does not experience such occasions, it will be tempted by the shortcuts, the quick solutions, only to find they are less than adequate for twentieth-century living.

Where life has a sincere, disciplined search for deep and abiding truths and causes, there also successful living, spiritual victory, and problem solving will be part of the life-style.

Yes, the Christian community, the home, society, all of these need those who can make a way where there is no way, who can stay with a problem until solutions are found, who can search until the best is found, who have Christ's best as their goal. □

# the cup in the father's hand

By R. B. Acheson, *Indianapolis*

**W**HO COULD NAME the most important event in the life of Jesus? It is like asking the window washer, perched precariously 20 stories up, which is the most important link in the chain that holds him from falling! Of course, each link is equally important.

Perhaps it can be said, however, that Gethsemane was the most crucial event of all. Jesus conquered sin and Satan on Calvary; but the victory was really won the night before when the Divine Sufferer groaned, "Not my will, but thine, be done."

Jesus came to die. Calvary was His mission. Yet He prayed, "If it be possible, let this cup pass from me."

Jesus shrank from the Cross, and well He might, for on the Cross He literally "was made sin for us." The sinless soul of God's only Son revolted at the thought. The next day the Father would turn away from the suffering Sacrifice, and Jesus would know for three black hours the utter abandonment of a lost soul. He shrank from this experience.

The hope of a hell-bound world rested on the outcome of this struggle, and the whole universe relaxed in relief at His decision: "Not my will, but thine, be done."

Gethsemane is holy ground. Even Peter, James, and John remained at a distance. But three of the Gospel writers invite us in to take a closer look. The Son of God is in agony. Nowhere in Holy Writ does He show His humanity so plainly as in His pleading with the Father that, "if it were possible," He be spared the ordeal of drinking "the cup." He was tempted in all points like as we are, and He must go through Gethsemane that He might help us when we wrestle with self and the will of God.

Surely Jesus knew the "master plan" called for the Cross. But under the intense pressure of Gethsemane, there surfaced the hope that there might be another way. In John 18:11, He had said, "The cup which my Father hath given me, shall I not drink it?" Yet now He prays, "If it be possible, let this cup pass from me."

Can it be that the Son of God is confused and uncertain? To be sure, it is but for a moment—but in that moment He is unsure, groping for light. If Jesus experienced this, then we need not cast away our confidence when we find ourselves confused and unsure about God's will for us.

Some of God's choicest saints have known such "dark nights of the soul." One may be wholly sanctified and yet confused for a time over what God really wants. If it is impossible for sanctified people, in the crucible of distressing circumstances, to experience uncertainty, doubt, or frustration, then who indeed can testify to being sanctified? It helps to know that the Man Christ Jesus experienced this, too.

But there was no other way—the Cross was the Father's will. Yet the holy soul of Jesus shrank from the Cross! He was thoroughly dedicated to do His Father's will, but He wasn't emotionally blest at the thought! He surrendered His own will, He submitted to the plan, He would drink the distasteful cup—but His assignment was not pleasant! Who said that doing the will of God always results in pleasant experiences and emotional blessing?

I have known young Christians to be disturbed by the testimonies of good and well-meaning people who gave the impression they were always blest. Such claims challenge a new convert to seek for perpetual bliss too; but after fruitless search, he may be tempted to give up altogether. Seasoned saints help new converts when they honestly confess to the ebb as well as

helps to holy living

the flow of spiritual tides.

God's will and emotional pleasure aren't always synonymous. Certainly, the best place in the world is in the center of His will, and God's people are the only truly happy people alive. But we must remember also that Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

In Gethsemane we see the human Jesus. Reluctant to identify with sin, He will drink the cup, but only if the Father confirms there is no other way. Here is perfect commitment; He goes willingly to the Cross, not because He enjoys it, but because the Father wills it. "For the joy that was set before him, [he] endured [not enjoyed] the cross."

The important lesson of Gethsemane is that Jesus yielded to the Father's will, though the task was difficult and distasteful. His mind would seek another way; His soul revolted in horror; yet His heart could say, "Nevertheless, not my will, but thine, be done."

He called to His disciples, "Rise, let us be going." The battle is over; His direction is set.

Whatever happens, pleasant or not, it is His Father's will, and that's all that matters. The cup is bitter, but it is in His Father's hand. He is committed to follow; God is obligated to lead.

The victorious Christian life is the totally committed life. Inner peace is reached by total submission to Him and is maintained by a childlike belief that "the steps [and stops] of a good man are ordered by the Lord."

Is your situation unpleasant? Pray, and if He is pleased to change it, thank Him. But if it doesn't change, thank Him anyway, and serve Him where you are, as you are.

There are times when you will walk with Him in the dark. You won't know where He is leading nor why things are as they are. You may be mentally confused, emotionally dry, and physically drained, but this is no reason to give up.

Gethsemane's victory isn't heralded by a shout of joy, but by a tearful, submissive "Not my will, but thine, be done."

Don't be afraid; only believe. Remember, the cup is in your Heavenly Father's hand—and He loves you. □

## PEN POINTS

## WHAT TO DO WHEN YOU'RE STUCK IN AN ELEVATOR!

By Robert H. Scott  
Santa Ana, Calif.

**I**MAGINE IT! There we were! Stuck! Really stuck! Between the fourth and fifth floors! In one of El Cortez Hotel's finest elevators. Except it had stopped where elevators aren't supposed to stop!

What an assortment of looks went across the faces! Frustration. Weakly concealed fear. One or two cases of near-panic. And then one of the 17 "prisoners" standing near the control panel saw the door marked, "Telephone." He opened it, passed the word about the problem, and then we waited.

Now suppose . . . just suppose "I" had taken charge.

"I have a good idea," I announce. "The problem is obviously that this facility is overloaded. All we have to do is lighten the load, and it will move on up. So . . . we'll just make some selections, have you get off, and our problem will be solved. You there. And you. And you, the overweight one. All of you get out, so this elevator can get on toward our destination!"

Ridiculous? Of course! Even if it was the problem, who can get off when an elevator is stuck?

The solution came by a very different source. A 15-minute wait brought the experts. They went high up on top of that hotel to where power control units were tied in with that elevator.

In the hands of the expert, that power control unit was adjusted. A new surge of its force went out over those lines, and we "waiting 17" felt motion. The problem was solved as quickly as it came.

It was solved, not because "we lightened the

load." We couldn't. The problem was solved because after we gave the proper notification, did all we could do, and patiently waited, "he" did something about our power connection.

What do you do when you find yourself locked into immovable life-circumstances?

"I have too many bills. I can't afford to tithe. After I have time to lighten the load, I'll give God some money!"

"I am too busy now. I can't teach a Sunday school class. When I have lightened my load a bit, I'll take on that assignment."

You put in whatever your "line" is. You know it well. You've practiced it enough.

But let's face it. That's not the answer. There is a better one. You don't have to *wait* until *your circumstances* are improved for right to be done or for God to take over!

Announce the problem clearly to Him. Then get on with the business of doing what is *right*.

*Now* is the time to give your money!

*Now* is the time to talk about Jesus!

*Now* is the time to get with it in Christian service!

It is the connection with *His* power that counts, *not* the humanly devised ability for *you* to lighten *your* load.

He's still the world's greatest Expert at moving things which everyone else has been sure could not be moved! He is the master elevator "Unsticker" . . . for *people*, that is! □

# THE CHRISTIAN V

**W**HEN YOU WENT TO SCHOOL, did you ever take a course in thanatology? Probably not. It's a new thing on campus. It hasn't swept over the land in an epidemic, but in a few schools some pioneer instruction has been started.

Thanatology is the study of dying, just as theology is the study of God, geology the study of earth, anthropology the study of man.

It's interesting, and I think encouraging, that some people in our day are trying to make a rational, scientific study of death. For our usual approach to it is not to approach it at all—until we have to!

For about two generations now, we Americans have been doing some unbelievably silly things trying to convince ourselves that death is not real. It's embarrassing even to mention some of them. You know the familiar euphemisms, such as "if anything happens to me" for "when I die," "passed away" for "died," and "remains" for "corpse." Many of us, visiting a funeral home to pay our respects to the departed, have been informed by a mortician that "Mr. Jones is now ready to receive guests in the Slumber Room"!

The new thanatologists on the campuses are reacting against all that absurd pretense. They are pleading for a simple honesty about death, and surely we can't have too much of that.

But some reports of what is being said and done disturb me with the thought that these pioneers may be trying to replace the old euphemisms with some new and different ones which, though new and different, will still be euphemisms.

For example: At one school students have been visiting funeral homes and cemeteries and even lying in coffins, presumably trying to "get the feel" of dying. This is preposterous and pathetic. Nobody can get the feel of dying by playing games.

The new thanatology lays much stress upon being "natural" about death. Death is a part of life. It is as natural to die as to breathe. This sounds fine, but I'm afraid in reality there's a catch in it. I can breathe without anguish. I cannot die without anguish. I cannot see friends and loved ones die without anguish, and if I could I should be less than human.

Christians who may feel ashamed of their anguish about death do well to remember Jesus at the grave of Lazarus. He wept, even as He was about to raise His friend from death. The only complete human being who ever lived felt anguish at the death of His friend. If being "natural" about death is a matter of just taking it in stride, reacting to the death of others with a ho-hum, clearly Jesus was not natural about it.

There is a distinctly, peculiarly Christian thanatology—a way of looking at death, reacting to it, preparing for it, approaching it; and in connection with Memorial Day we do well to examine our own thanatology in the light of our Lord's resurrection.

## The Christian Concept of Death

If I were challenged to state my Christian thanatology all in a single sentence, I should borrow some words from St. John's Gospel and say: Because Christ lives, I shall live also.

That statement may call for a little explaining, but not very much, really. Christ lives. His resurrection means that. I live in Him, by virtue of God's adoption of me as His child, in Christ. We Christians are, as St. Augustine put it, "sons in the Son."

I remember that Christ, in whom I live, once passed our way as a man. In one of our hymns we say that "He every grief hath known that wrings the human breast." Indeed He does.

This world in which I now live did its worst to Him. It can conceivably do its worst to me. If so, I should not be surprised. But neither should I be dismayed. It did its worst to Him in whom I now live—and He rose triumphing over it all.

Because He lives, we shall live also. Because He died and then rose from the dead, we die and rise to life also.

This is our Christian hope and confidence. "Blessed be the God and Father of our Lord Jesus Christ," exclaims Peter, "which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Our Christian thanatology is this "living hope."

It isn't like any other kind of hope. Some people are naturally, happily optimistic. Perhaps because of their glands, or upbringing, or life

# VIEW OF

# HEAVEN

situation, or whatever, they feel very good about life. Call them optimists.

Optimism is an asset but it is not our "living hope." If we have this hope, it is not because of the way "the cookie crumbles" for us or because we have an invincibly happy constitution or anything like that. It is because we have died with Christ and we have been raised with Christ.

This living hope has a dying in it; not just the death of the body at our mortal end, but a present dying. We must die to sin and self to know the power of Christ's resurrection in our own being.

A woman once told me that she so hated her sister for many years that there had been no communication between them. Her sister had done something that humiliated her publicly, a mean and malicious thing.

My friend had resolved never to forgive her sister, and had in fact avoided the Lord's Supper through all those years because of her resolution. But there came a day when Christ's gentle but persistent prodding of her conscience prevailed.

She sat down and wrote a letter to her sister, saying that she wanted to drop the whole grievance and wanted them to love each other again and asked forgiveness for having been unforgiving. She told me: "The moment I posted that letter I felt a kind of resurrection in myself." Exactly! It was a resurrection. It was the power of Christ working in her.

William Blake beautifully said that every act of love is a little death in the divine image. That is true; but it is no less true that every act of love is a little resurrection in the divine image. Whenever we love, there is cost to us; but there is also increase of that life of Christ in us which is the eternal life.

The lady who obeyed Christ and forgave her sister experienced both a dying to pride and a resurrection to life. This is the power of God at work in her. It is the power that raised Jesus from the dead. It is the power by which Jesus raised Lazarus from the dead. It is the power that will raise us from the death of this mortal body to the life of everlasting fellowship with God and all just souls made perfect.

One of the most beautiful of all spirituals proclaims: "I've heard of a city called Heaven

—I've started to make it my home!" That is what you and I can be doing now, today, every day of our lives, up to the moment of our departing. The way is the way of lovingly, faithfully, trustingly following Christ.

Our Christian way of thinking about death should be rooted and grounded, not in theorizing about God, and not simply in believing what the Bible tells us about the promises of God and the resurrection of Christ, but in our own personal experience of following Christ as our Lord and Master.

If we are faithful in our following, we become more and more conscious as our years increase that the Lord is *making us fit to live*. Can it be that God takes us through this lifelong experience of growth and preparation only to let it all come to an end in a grave? That hardly makes sense. If this is how God manages it, we must say that it looks like mismanagement to us.

But—Christ is risen! He lives! And because He lives, we live also, now and forever! We find, in our experience of following Him, that He keeps His promises to us. He promises us the strength we need to do the tasks He sets before us. He promises us His heavenly peace in the midst of our conflicts. He promises us His forgiveness when we repent of our sins. All of these promises He must surely keep.

What, then, of His promise: "In my Father's house are many mansions . . . I go to prepare a place for you"? Could He who died and rose again for us, the great Shepherd of our souls, deceive us about this? I could never believe it.

And so, about death—mine, and yours, and that of every man: We need not try to be casual about it. If Jesus wept for Lazarus and grief moves us to weep for those whom we have "loved long since, and lost awhile," we may surely weep with a good conscience!

But death has met its Master, and He is our Master. Of what lies beyond the grave for us we may be content to say with the Puritan Richard Baxter:

*My knowledge of that life is small;  
The eye of faith is dim.  
But 'tis enough that Christ knows all,  
And I shall be with Him!*

□

\*Associated Church Press.

**... TO THE NEW TESTAMENT WRITERS, THE SECOND COMING OF CHRIST WAS OF VITAL IMPORTANCE. TO THEM IT WAS NOT INCIDENTAL, BUT FUNDAMENTAL; NOT AN APPENDAGE TO THE GOSPEL, BUT AN INTEGRAL PART OF THE MESSAGE WHICH JESUS COMMANDED HIS DISCIPLES TO TAKE TO THE ENDS OF THE EARTH.**

# THE REVIVAL OF ESCHATOLOGY

By Maynard James, *Southport, Lancashire, England*

**O**ne of the most encouraging signs of today is the quickened interest in the second coming of Jesus Christ. It is a revival of the burning hope of those early Christians who, as Dr. Alexander Maclaren expressed it so succinctly, "thought more about the second coming of Jesus Christ than about death or heaven."

Massillon, the historian, went so far as to state that, "in the days of primitive Christianity, it would have been apostasy not to sigh for the return of the Lord."

This modern concern about the second advent of Christ has touched all sections of society. According to a Gallup Poll, more Americans believed in the second coming of Jesus Christ than voted for Richard Nixon in the 1968 presidential election.

In January, 1961, just five days before he was inaugurated president of the United States, the late John Fitzgerald Kennedy turned with sober concern to Dr. Billy Graham and asked: "Billy, would you tell me about the second coming of Jesus Christ? I don't know much about it!"

A little later he asked another searching question, "What does my church teach about the second coming of Jesus Christ?"

Of course there are still many people—even professing Christians—who fail to realize the practical value of the "Advent hope."

Some years ago I talked with the principal of a well-known Bible college. In his study were many hundreds of volumes which had been left there by his predecessor. I noticed on the shelves the well-known lectures on the Apocalypse by Dr. Seiss. When I mentioned them to the college principal, he dismissed the subject by saying quite airily, "I have been so busy preaching the gospel that I have had no time for prophecy!"

As if Bible prophecy were a sideline, some-

thing "tacked onto" the gospel!

Evidently the good principal did not realize that, to the New Testament writers, the second coming of Christ was of vital importance. To them it was not incidental, but fundamental; not an appendage to the gospel, but an integral part of the message which Jesus commanded His disciples to take to the ends of the earth.

What do we find in the Scriptures? The important subject of baptism is referred to only 19 times in all the Epistles. Even the sacred theme of the Last Supper is mentioned no more than six times in the New Testament. But the second coming of Christ is mentioned over 300 times in the New Testament.

So we dare not ignore or despise this vital theme. We may not agree entirely with Karl Barth's famous statement: "If Christianity be not altogether and unreservedly eschatology, there remains in it no relationship whatever to Christ." We may even ask, with Jurgen Moltmann, "Yet what is the meaning of eschatology here?" But we *are* 100 percent behind Professor H. H. Rowley's contention that "the hope of that advent [of Christ] is *integral* to New Testament thought."

It may well be asked: What is the practical value of the teaching of Second Advent truth?

Three answers are obvious:

First: *The glorious hope of Christ's return is a sure incentive to holiness of heart and life.*

Says St. John in his First Epistle: "Every man that hath this hope in him purifieth himself, even as he is pure" (3:3).

St. Paul writes in similar vein to Titus: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking* for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:12-13).

Second: *The essential preparation for meeting our Lord Jesus when He returns in the air is a genuine experience of heart purity and a daily walking "in the light."*

St. Peter emphatically exhorts: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? . . . be diligent that ye may be found of him in peace, without spot, and blameless" (II Peter 3:11, 14).

In the words of the writer to the Hebrews: "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14).

Third: *The anticipation of the Lord's second coming is a source of comfort to those believers who have lost loved ones in Christ.*

Writing to bereaved Christians in Thessalonica, Paul consoles them with the advent hope. You are not to sorrow, even as others who have no hope, he tells them. The Lord himself is

coming back in the air, to translate all His saints, both living and dead.

"So shall we ever be with the Lord." Then comes the closing exhortation: "Wherefore comfort one another with these words" (I Thessalonians 4:13-18).

A true story is told of a little Christian girl, brought up on a farm, who was taken with her parents to see the Empire State Building in New York City. Riding the elevator was a new experience for the child; so when they reached the eighty-sixth floor, she asked: "Mommy, does Jesus know we're coming?"

Yes, Jesus knows all who will be "coming" to meet Him in the air on that great day of His appearing! Says St. Paul: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Timothy 2:19). □

## I KNOW NOT HOW

*How can the aching heart,  
Bowed down with grief and pain,  
With inward peace and strength  
Take up the task again?*

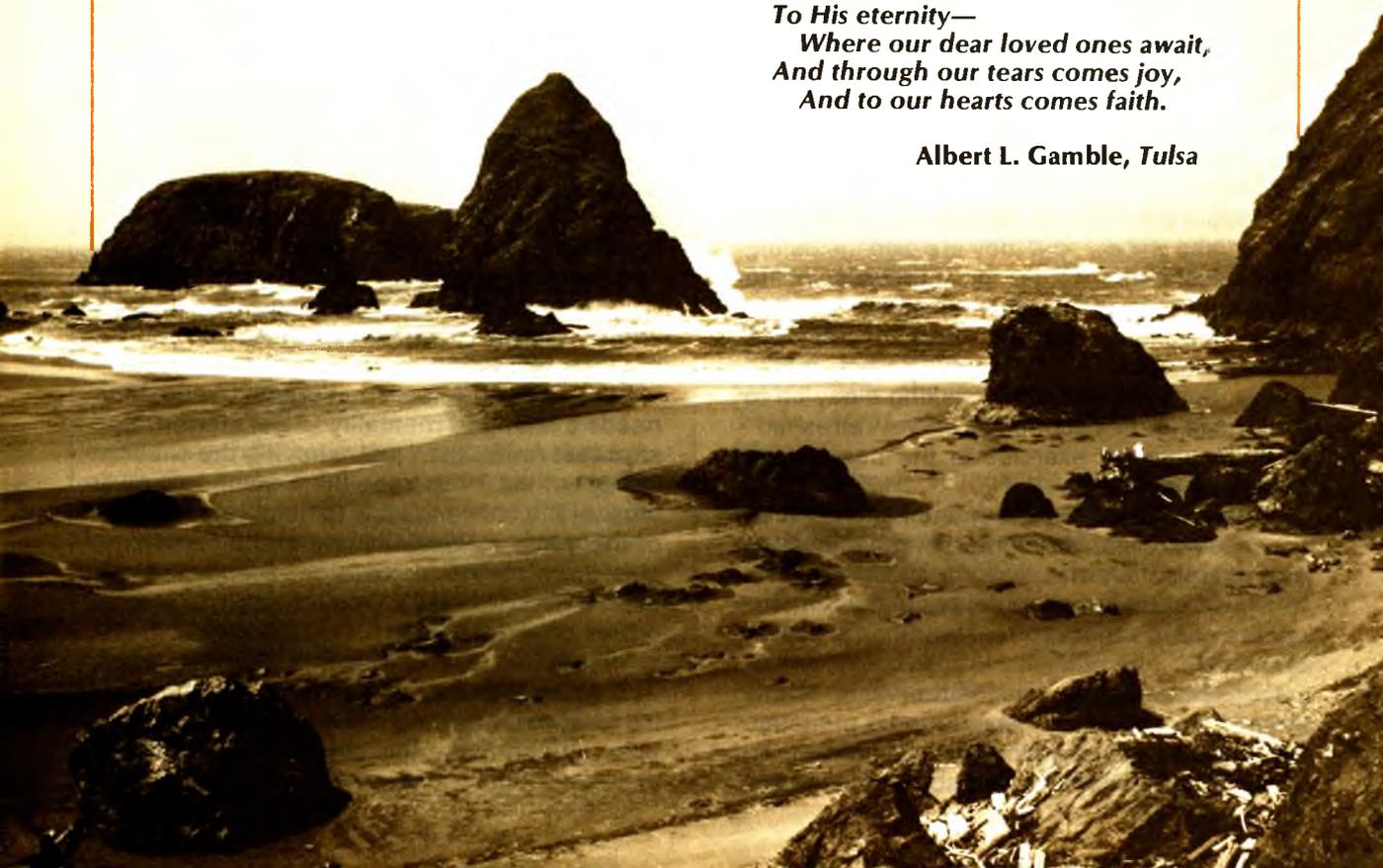
*When shattered dreams are strewn,  
When love from love is torn,  
When darkness fills the night  
And the soul is tossed and worn?*

*I know not how—I know  
Christ brings Faith's answer, true,  
And in the soul repose,  
And outward storms subdue.*

*Jesus—oh, blessed name!—  
Lifts up the veil between,  
And lets us peer beyond  
This changing, shifting scene*

*To His eternity—  
Where our dear loved ones await,  
And through our tears comes joy,  
And to our hearts comes faith.*

**Albert L. Gamble, Tulsa**





By Aarlie J. Hull, Seattle

# A Christian Woman's World

## CREATIVE RECREATION

It's about time for us to begin planning ahead for the use of our leisure time this summer. Whether it is a week-long vacation, an entire summer at a cabin on the beach, or just trying to keep the children occupied around the house, we are all faced with three months of nice weather, longer days, and more free time for recreational pursuits.

Edith Schaeffer, in her book *Hidden Art*, writes about creative recreation.

There are two aspects of creative recreation, Mrs. Schaeffer feels: recreation which produces creative results or stimulates creativity, and recreation which is the result of original, creative ideas.

Mrs. Schaeffer contends that recreation which stimulates creativity is found in nature, the most natural atmosphere in which to be inspired.

"People are not only spoiling nature and the earth," she writes, "but they are also insulating themselves from it." People always seem to have something between themselves and the earth—a building, a street, a car, or a terrace paved with tile.

Mrs. Schaeffer advocates taking a day off to walk or hike, to become "tired yet refreshed" through physical exercise in the beauty and quietness of nature.

"Physical tiredness and mental and nervous tiredness are not the same thing," she says, and exercise such as walking and hiking in a totally different but beautiful and natural atmosphere can do more to rest you than sleeping on a bed.

Our family can vouch for the value of this kind of recreation. We have found a mountain trail to be a real haven for family togetherness. My husband and I have had some of our most

enjoyable, creative talks while trying to keep up with three kids on a secluded path. We've dreamed and planned and thought about and sorted out the things that really matter to us.

It's been at times like these that our children have asked some of the more thoughtful questions of their young lives: "If God is everywhere why can't I see Him? . . . Joey's dad moved out of their house to live in an apartment. What's divorce, Mom? . . . How can Jesus and God be the same Person but different?"

Somehow as we trudge along with no time limits or conflicting voices all around us—away from the sights, sounds, flavors, and smells of machine, concrete, exhaust, and other nonnatural things—we have sensed the creativity expressed in God's creation and responded to it.

The second aspect of creative recreation Edith Schaeffer develops in *Hidden Art* is the creative planning of recreation. She suggests that to create something new and different in the form of recreation will delight the recipients as well as the creator.

"The very planning, preparing, anticipating and executing will fulfill something in you, as well as provide something to refresh and bring fun to the others for whom you provide a surprise or an original time of recreation."

She tells about the "treasure hunt meals" she planned when her children were small. On some random evening when she felt there was a disappointment or sadness or some friction about something, she would announce, "Supper tonight will be a treasure hunt!" Then she would place clues around the house or outside, leading the children to other clues that would finally lead them to the different courses of the meal.

There were endless variations of their treasure hunts. Some would lead to a new book . . . cold watermelon on a summer day . . . a picnic box . . . bubble bath . . . but the important elements were surprise, fun, and creative togetherness not dependent on clever, battery-run gadgets or expensive trinkets.

Trips to museums, mock radio and puppet shows, backyard circuses—these all can be creative recreation.

Edith Schaeffer feels that creative recreation needs a changed mentality to get started. She says that rather than just "shoving the children in front of the TV to keep them quiet," we must think of the challenge it is to help develop each of them into a PERSON and at the same time give them memories of a childhood which is their OWN, not just a looking into the lives of others on a TV screen.

Time? Effort? Yes! But it is time and effort well spent. It's what makes a real FAMILY life. It's what makes home more fun than any other place. It can make this summer the very best yet!

## *The Life Beyond*

A North American psychologist, Dr. William James, said that "the greatest use of life is to spend it for something that will outlast it."

What there is that outlasts this life has always been the ultimate human question.

There is no evidence that animals have any concern except for the life that now is. Only a man would ask, with ancient Job, "If a man die, shall he live again?" (Job 14:14). But people have always asked that question.

Who will answer?

Philosophers, ancient and modern, have sought to answer. Some, with Bertrand Russell and Jean-Paul Sartre, have looked across the waters and seen only blackness. The result has been to make life a mockery and human existence the final absurdity.

Others, from Plato to Elton Trueblood, have found reason to hope—and some even to believe—that the grave is not the goal of man's life, and "Dust to Dust" was not spoken of the soul.

Beyond the gropings of philosophy stands one sure beacon of certainty. It is the testimony of the Bible, the Judeo-Christian Scriptures. Philosophy has no empty tomb in a garden outside a city wall. It has no fifteenth chapter of I Corinthians.

But the Word of God stands sure. It speaks with no uncertain voice. Its witness finds echo within us that testifies to truth. It tells us, better than any other, whence we have come, why we are here, and whither we are going.

Throughout the ages, millions of believers have lived and died in the quiet confidence that the God who created and redeemed them has given them life not only for 50, 70, or 90 of earth's short years, but forever. They have known that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

**M**ark well those last words! Christian confidence in the life beyond does not rest on the faith of Job, or David, or Isaiah, or Daniel—clear and fine though that faith might have been. Christian confidence in the life beyond rests on the assurance of Jesus Christ that "because I live, ye shall live also" (John 14:19).

Of the countless millions who have gone through the portals of death—though a few have been temporarily returned to this life by the direct power of God—only One has come back in the glory of resurrection.

A Christian missionary preached in a bazaar in

India thronged with Moslems. As he finished, one of his hearers said, "But we Muslims have something you Christians do not have."

"What is that?" the missionary asked.

"When we Muslims go to Medina, we can see the grave of Mohammed, prophet of Allah. But when you Christians to Jerusalem, you do not even know for sure where Jesus was buried."

"And that, my friend," the missionary said, "is just the difference. The founder of Islam is dead. You have his grave at Medina. The Founder of Christianity is alive forevermore. We have no grave in Jerusalem because Jesus is not there. He is risen, and lives now to save all who come to God by Him."

It is fair to ask how we in our century may have this kind of confidence. We have not seen the risen Redeemer with eyes of flesh. We have not heard His voice with the physical ear.

The answer is both the mystery and marvel of our Christian religion. When we believe the gospel the risen Christ commissioned His followers to preach, a miracle happens. Now, as then, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

When, in repentance and faith, we receive the Saviour as Lord and Master, His Spirit "beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:16-17).

**T**hat there is life beyond the grave is the confidence we have both from our own deep instinct and from Christ, who passed through the portals of death and came back. But *what* can we know of the nature of this life beyond?

Here, everything reasonable tells us that we should hear the words Christ himself spoke. Those words are three: judgment, hell, and heaven.

The Gospels tell us that Jesus Christ, who came as a Babe in the manger at Bethlehem, is coming again as King to judge the world.

The basis of that judgment is not color, nationality, culture, or even church membership. It is simply and only our response to Christ himself: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in

*It is not that the crisis becomes any less important. It is rather that it is seen for what it is: the gateway, not the goal; the change of direction, not the destination; finding the highway, not completing the journey. When we get these distinctions fixed in mind, many problems are swept away.*

the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:17-19).

Beyond condemnation is hell. There are only two basic life attitudes. One is, "Not my will, but Thine, be done." The other is, "Not Thy will, but mine, be done." Heaven is the extension of life for those who say to the Lord God, "Thy will be done." Hell is the perpetual remorse of those to whom God finally says, "Thy will be done."

The Bible describes hell in horrible terms: everlasting fire, outer darkness, the gnawing worm that never dies, torment, eternal death. Its greatest horror must certainly be the inescapable knowledge that those lost are lost in spite of everything the love of God could do to prevent it.

"You judge yourselves," Paul said to Christ-rejecting men in his day; "Ye . . . judge yourselves unworthy of everlasting life" (Acts 13:46)—and there is only one alternative.

The judgment that dooms those who die in their sins opens the gates of heaven to those who receive the Saviour in obedient faith. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

The Bible describes heaven in glorious terms: gates of pearl, golden streets, a rainbow-circled throne, home in the Father's house. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

Though we might like detailed descriptions of heaven, the gospel simply speaks of a life that is "in my Father's house" (John 14:2). Not what we get, but with whom we are, is what really counts. Not even the most learned theologian knows in detail what heaven is going to be like. But there is one thing the simplest Christian knows—it is going to be just right.

For heaven is not our payment for walking with God. Heaven is where the road leads. One of England's great Puritan preachers, Richard Baxter, wrote:

*My knowledge of that life is small,  
The eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be with Him.* □

## **Continuation Beyond the Crisis**

A note, sometimes muffled in the preaching of holiness, is beginning to sound again with greater clarity. It is the recognition that beyond the crisis experience there is a life of unending commitment to the unfolding will of God.

Roy S. Nicholson, whose credentials as an authentic preacher of Bible holiness are unquestionable, has recently written:

"There is a continuation beyond the crisis. In fact, the crisis has the process in view and is to that end. Doubtless, great hurt has come to the cause of holiness due to the failure to teach the clear truth concerning the post-crisis continuation. . . .

"Too many have rested in their obtainment and become static, with the result that their experiences proved unsatisfactory and their progress was dwarfed. By observing *the scriptural distinctions* between the crisis and the process, between finality and fitness, between purity and maturity, between the reception of a gift and its proper employment, between receiving an inheritance and cultivating it, we shall do our cause service and make our holiness message both appealing and relevant. . . .

"If, therefore, we are to teach and preach holiness according to the divine pattern, we are of necessity compelled to acknowledge that heart purity, which is the negative aspect of holiness, is not the most advanced state of the Christian life that is possible. Beyond the glorious crisis of cleansing lie opportunities for almost illimitable and inconceivable spiritual enlargement and enrichment as one develops the capacity to 'be filled with all the fulness of God.'"

These ideas are not new among us. They have sometimes been forgotten.

It is not that the crisis becomes any less important. It is rather that it is seen for what it is: the gateway, not the goal; the change of direction, not the destination; finding the highway, not completing the journey.

When we get these distinctions fixed in mind, many problems are swept away. All trace of smugness and self-satisfaction will disappear.

We will see that there is enough beyond us to keep us on the stretch until Jesus comes.

When we get our directions fixed, we are free to give attention to the distance and what it offers in progress and challenge. □

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35 And he said unto them, **When I ye without purse, and scrip, and lacked ye any thing?** And they Nothing.

36 Then said he unto them, **But he that hath a purse, let him take it, likewise his scrip: and he that hath sword, let him sell his garment, and one.**

37 For I say unto you, that this th written must yet be accomplishe me, And he was reckoned among transgressors: for the things concer me have an end.

38 And they said, Lord, behold

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660WN, same in white, \$7.95

ER 16

Also with the Sadducees and tempting de- would shew them

And said unto them, **Ye say, It will be foul for the sky is red as purple, It will be foul for the sky is red as purple, ye can of the sky; but can**

## Sunday School Bibles

Popular Award Editions include many special features: 128-page concordance; Calendar for daily reading; summary of Books of the Bible, languages of the Bible; full-color endpapers, the Beatitudes, presentation page, religious painting frontispiece, Holy Land maps; periods of Bible history; tables of weights, money and measures.

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221CR Red, red edges

221CW White, amber

edges

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210D Black, red edges

210DR Red, red edges

210DW White, amber

edges

can do these miracles that thou doest, e: God be with him.

3 Je-sus answered and said unto Verily, verily, I say unto thee, Except a be born again, he cannot see the kingdo



# World Heritage

World has created the most remarkably innovative Bible study system of the century, a model of ingenuity because it is so simple. Note that only two symbols appear in the Bible verses: a "R" to indicate that in the center column there is a *reference* to a related verse, and an "N" to indicate that a *note* of explanation can be found in the center column. Compare the type samples here with other reference systems cluttered with letters and numbers, and you'll see why Heritage Reference Bibles have become the world's favorite.

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Large Print

Mark 4:30 Luke 13:18 Luke 13:20, etc. The word 33 in the Greek is a meas- ure contain- ing about a peck and a half, want- ing a little	33 ¶ <sup>R</sup> Another p; he unto them;
	34 <sup>R</sup> All these thing unto the multitude

### Standard Size *Red Letter Edition*: 1536 pages, semi-overlapping covers, gold edges, 4¾ x 7x1

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because <sup>R</sup>they took him for a prophet.

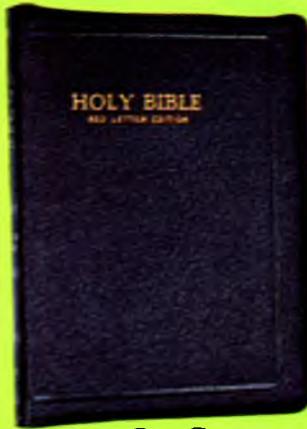
#### CHAPTER 22

**A**ND Jesus answered <sup>R</sup>and spake unto them again by parables, and said,

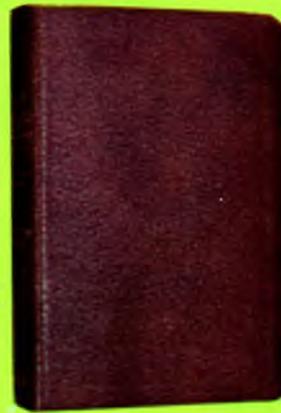
2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other



851C



865C



870C

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#### 183 THE ACTS 23

tain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And <sup>R</sup>the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, <sup>R</sup>certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this con-



892C

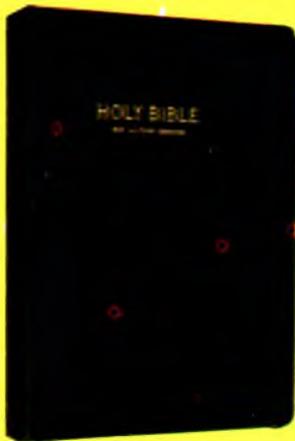


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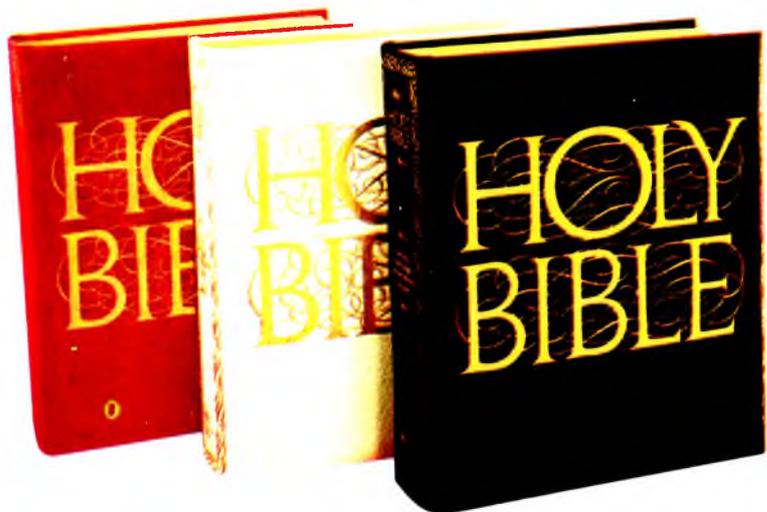
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CHAP. 6 AD 31 Mat. 9:20 Lk. 5:27, 28 Acts 19:12 J. O. //	15 There is nothing entering into him; can which come out of it defile the man. 16 *If any man ha hear. 17 *And when he w from the people, his
CHAP. 7 AD 32 Mat. 15:1	

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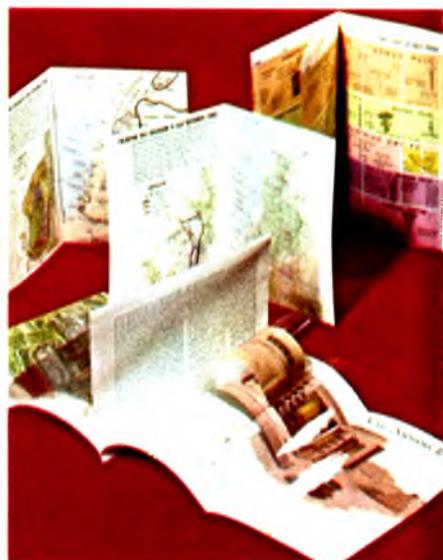
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 258N Red, \$9.95

Si'-mon Pe'-tēr: and Lord, dost thou wash st and said unto him, st not now; but thou im, Thou shalt never answered him, If I	something to the poor. 30 He then having received the sop went immediately out: and it was night. 31 ¶ Therefore, when he was gone out, Jē'-sūs said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall
--	--



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me unto him. n the mean while his disciples l him, saying, Master, eat. it he said unto them, I have o eat that ye know not of. erefore said the disciples one ther, Hath any man brought ight to eat? 'sūs saith unto them, "My is to do the will of him that e, and to finish his work. v nat va. There are yet four	u Job ch. 6. 4: 19. z Matt Luke y Dan. z ver. a ch. 1 1 Joh
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**Pauline E. Spray, Sparta, Mich.**

John Wesley noted that "our people die well." Betty Jean Anderson verified his observation. Despite intense, prolonged suffering, she exemplified the beauty of holiness until lapsing into unconsciousness.

"When I am approaching death as she is, I hope I can be like her. I'll always be a different person because of knowing and caring for her in her final illness," one of her physicians testified.

I talked to Dr. Richard McConville shortly after Betty's death. He said, "At first she was depressed, but her faith brought her through. She didn't want to leave her husband and children, but she was willing to go if it was God's will. She was thankful for the five years He had given her."

We came to know Betty and her husband (now pastor at New Lothrop, Mich.) when they were members in a former pastorate of ours. During this time Ken answered the call to preach. It was following his first sermon that Betty was sanctified. And holiness made all the difference in her life—and death. It changed a jealous, high-tempered, determined young woman into a miracle of God's grace, a tremendous witness to the cleansing power of the Holy Spirit.

A short time after the Anderson family moved to a college town where Ken could prepare for the ministry, Betty had a mole surgically removed from her head. Examination failed to show any irregularity.

Then nearly five years ago, growths appeared on the back of her neck at the base of her skull. These necessitated extensive surgery (she was on the operating table for over eight hours). Her condition was diagnosed as malignant melanoma, a rare and rapid-growing type of cancer.

Recovering from this illness, Betty continued to improve. The malignancy seemed to be under control. She gave birth to another child. All seemed well. But a year or two ago, more surgery was required. Still later, the cancer showed itself again. Betty entered the hospital on November 29, 1972, and died on February 13, 1973, the day before Valentine's Day.

Many people asked, "Why?" Certainly we do not understand why God chose to take this young minister's wife and the much-needed mother of three children. Perhaps as her husband explained to their eight-year-old, "God needed a baby-sitter," for Betty's greatest love was babies.

This we do know: God doeth all things well. Like the rose A. L. Frink wrote about poetically, during her months of suffering, Betty's influence budded and blossomed, shedding its beauty and fragrance on those about her as she followed God's ray of light through the wall's crevice to bloom with Him eternally.

"She's a beautiful woman," a doctor murmured as he left her room. Certainly he was not referring to physical beauty—for cancer had ravished her body, depleting its comeliness—but to her sanctified spirit, her faith, devotion, patience, and concern for others.

"She never asked for anything unless she really needed it," he said later.

Betty freely expressed her affection. We never left her room without hearing her say, "I love you."

She told her surgeon, "I wish I could tell the whole world what a great doctor you are."

Naturally, her thoughts centered on her children. A day or two before her death, Betty dictated a letter to Kendra:

"I've been thinking about you all day and also Paul and Karla, hoping that God will keep you in the center of His will. It's hard to know what to say but God is near to all who pray and want to do His will. I know you love the Lord and want to be a good Christian girl. My prayer is for you to grow up with the Lord's blessings on you. You can help Daddy with some of the work. . . . The Lord can use little hands, too. . . . Remember I love you very much and want God's very best for you. Keep watching and praying. Love and prayers, *Mama.*"

Shortly before losing consciousness, Betty asked her mother to send a card of appreciation to one who had been kind to her.

Following her death, Betty's husband received a letter of condolence from her surgeon: "Betty was one of my favorite patients and one I always will remember. She was so kind, so understanding, and so very patient, but most of all, so thoroughly Christian. Her life and her death were a great testimony to everyone about her. . . ."

"My goal is to go home by Valentine's Day," Betty told us three weeks before her passing. She did not make it to New Lothrop, but she found a better home—where there is no more pain, suffering, or disfiguration. There she reigns in eternal beauty, "the rose beyond the wall." □

## WEDDING ANNIVERSARIES

MR. AND MRS. EVERETT M. MURRILL, Chelyan, W. Va., celebrated their fifty-ninth wedding anniversary on April 11. They are charter members of the Chelyan church. The couple have five children. □

MR. AND MRS. THOMAS EVERSOLE observed their golden anniversary last February while spending the winter in Orlando, Fla. They are the parents of four daughters. They have 10 grandchildren and 10 great-grandchildren.

The Eversoles are charter members of Dayton (Ohio) Parkview Church. Mr. Eversole served as a trustee on the church board for over 40 years and was treasurer for 35 years.

Mrs. Eversole (Anna Mae) became a consecrated deaconess in 1938 and is still serving faithfully. She was a Sunday school teacher for over 40 years.

The couple were honored with an open house and a reception in the church recreation hall on April 29 hosted by their daughters—Loretta Stevenson and Bertie Moore of Dayton, Ohio; and Polly Percy and Florence Knight of Florida. □

MR. AND MRS. JOHN GUINN, Goshen, Ark., celebrated their sixty-fifth wedding anniversary on March 15. The couple are charter members of the Goshen church. They joined in November, 1934.

A week was set aside for open house at the Guinn home. The couple received friends and relatives who dropped in to congratulate them. The Guinns were honored at a dinner attended by 60 relatives including their seven children. □

Mr. and Mrs. John Guinn (l.) receive a gift from Rev. Donald Ray Reed, pastor of the Goshen church, where they are members.



MR. AND MRS. N. O. GOLDEN of Amarillo, Tex., celebrated their golden wedding anniversary on February 1. They were honored by a reception hosted by their daughter-in-law, Mrs. Lois Golden, and her two sons, Dale and Mark, of Denver.

The reception was held at the Amarillo (Tex.) San Jacinto Church. About 150 guests greeted the couple.

Parents of Mrs. Lois Golden (hostess), who will be celebrating their seventieth anniversary this year, were special reception guests. □

TWO COUPLES FROM JOHNSTOWN (PA.) FIRST CHURCH celebrated March anniversaries. MR. AND MRS. HERMAN GOUGHENOUR celebrated their golden anniversary on March 31 at a reception attended by family and friends. The Goughenours have been active in their church for many years. Mr. Goughenour is presently serving as a trustee and church usher.

MR. AND MRS. HOWARD FERGUSON of Alum Bank celebrated their sixty-second anniversary on March 4. The Fergusons are members at Johnstown (Pa.) First Church. □

MR. AND MRS. JOHN DONALD, members of the Ontario (Canada) St. Thomas Church, celebrated their golden wedding anniversary on March 28. A reception in their honor was hosted by their children.

The Donalds also greeted friends and relatives at a special church tea. They are active Nazarenes and serve their local church in many capacities. □

FOUR COUPLES from the Plainville, Kans., church have recently celebrated anniversaries. REV. AND MRS. HAROLD H. ISHAM and MR. AND MRS. D. P. HUGLEY celebrated their fifty-fifth anniversary. MR. AND MRS. JOHN HILGERS marked their fifty-second anniversary and MR. AND MRS. MIKE LOREG celebrated their fifty-first anniversary.

The church is anniversary-conscious. It celebrated its sixty-fourth anniversary on April 5. This was a kickoff for its sixty-fifth anniversary year activities. John H. Wright is pastor. □

REV. AND MRS. R. E. BEBOUT celebrated their fifty-sixth anniversary at their hometown, San Luis Obispo, Calif. The Bebouts have three children. Mr. Bebout has preached for 40 years. □

## NEWS OF REVIVAL

DUPO (ILL.) FIRST CHURCH accepted a challenge to receive 15 new members as a goal for the Key 73 emphasis. Nine were received by profession of faith on Sunday, March 11. This brings the total to 16 received by profession of faith and is an increase of 54 percent in membership this assembly year.

An NYPS was organized in January and attendance has averaged 23. Most of the new members are teen-agers. People are still finding spiritual help at the church altars. R. H. Stoner is pastor. □

DURING A LAY WITNESS MISSION at the Prospect (Ore.) Nazarene Chapel in the Pines, about 20 adults and teens testified to receiving special spiritual help in God's saving grace or through a new commitment.

Pastor Fred Holliman reports—"Our people are really turned on and alive unto God. They are witnessing in and out of the church. We've seen a great new spirit of response. Seekers flood the altar in our regular services." □

THE HAMPTON, VA., CHURCH held a meeting with Evangelist T. E. Holcomb. Pastor Gene Anspach reports: "Many souls found Christ, believers were sanctified, and the church was spiritually strengthened." □

A REVIVAL AT JACKSONVILLE (FLA.) BEACHES FIRST CHURCH was conducted March 5-11 by Evangelist Alva O. Estep. Many seekers found Christ. Sun-

day school attendance increased more than 60 percent. Lige E. Jeter is pastor. □

HAMILTON (OHIO) TULEY ROAD CHURCH saw 50 persons find spiritual victory during a revival with Dr. Donald Snow as evangelist. Pastor Michael Hutchens reports that an outstanding feature of the revival was the music provided by the local church. □

WICHITA FALLS (TEX.) UNIVERSITY PARK CHURCH held a February 18-25 meeting with Evangelist Rev. Fred R. Lester of White Oak, Tex. There were 25 seekers during the revival. Brance E. Moyer is pastor. □

### NEEDED—FOOD AND CLOTHING FOR NICARAGUA

Word has just been received that for the next six months to one year (no later than June, 1974) it will be possible to send parcels of food and lightweight clothing to Nicaragua through a relief agency recognized by the government. Parcels sent to the following address will be relayed to Nazarenes without duty charges, to be distributed by them.

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C.E.P.O.D.

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**NOTE: DO NOT ADD THE NAME OF A MISSIONARY.** If a missionary's name is on the package anywhere, high duty will be charged and the missionary will be forced to refuse the parcel.

**FOOD NEEDED:** White rice; dried corn (NOT SEED CORN—this is treated); small red beans; rolled oats; rolled or whole (untreated) wheat; powdered milk in envelopes or small boxes. Put contents inside plastic bag to protect from moisture, before packing. **WEIGHT LIMIT:** Suggested weight for food parcels is 15 pounds or less.

**CLOTHING:** Summer and lightweight ONLY. No winter clothing. There is a special need for *men's* summer suits, slacks, shirts, ties, shoes; *ladies'* and *girls'* dresses, slippers, shoes; *children's* clothing; *baby* clothing—newborn to two years. **CLOTHING PARCELS**—20 pounds or less.

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—HELEN TEMPLE, *Office Editor*  
*Department of World Missions*

### TWO CHURCH LEADERS CONVALESCING

DR. FLETCHER SPRUCE, superintendent of the Northeastern Indiana District and General Board member, is suffering from a blocked aorta valve in his heart. He is responding to treatment, and the prognosis for recovery is good.

MR. E. H. STEENBERGEN, General Board member of Ashland, Ky., was admitted to Kings Daughters Hospital, April 21. He is making good progress after a suspected

coronary, and is out of intensive care. □

### OF PEOPLE AND PLACES

REV. JAY HAROLD KEISER, pastor of the Cardington, Ohio, church, was one of several speakers at the first World Bible Conference held in modern Israel, March 9-11. Working in cooperation with the Key 73 program, the conference featured Dr. Carl Henry, Dr. T. A. Raedeke, Dr. Leslie Hunt, and Dr. Stephen Olford.

The fourfold emphases of the conference were as follows: (1) The confirmation of the authority, authenticity, and historicity of the divinely inspired Scriptures; (2) The basic teachings of the written

Word of God; (3) The application of basic biblical truths as related to evangelism; and (4) The effective methods and means of the dissemination of the Word of God. □

**MACON (GA.) FIRST CHURCH** honored two sisters—Mrs. Milton (Betty) Pipkin and Mrs. Wilbur (Matile) Kitchens, on Sunday, March 4. The two ladies have been singing together since the ages of nine and five. They traveled over the state of Georgia and surrounding states with their father, Rev. O. L. Lyles, who is now a retired minister.

Mrs. Pipkin, mother of three sons; and Mrs. Kitchens, mother of three daughters, have continued to work together in a music ministry. They have blended their talents at the piano and organ, and have sung for regular services, revivals, funerals, and special radio and TV programs.

The "Lyles Sisters" have served their church in numerous areas of responsibility—Sunday school teachers, NYPS presidents, committee members, church board members, church secretary, and as workers in vacation Bible school.

Appropriate gifts were presented to the honored members at the end of the special program prepared as part of the morning worship service. The two ladies were guests of honor at a fellowship dinner held at the church during the noon hour. □

**MR. CALVIN E. HORNER**, member of Bozeman (Mont.) First Church, received a certificate of merit from the United States Department of Agriculture, Soil Conservation Service, "for immediate response in saving the life of a young child, victim of smoke inhalation, by timely application of artificial respiration."

Calvin is a soil conservation technician in the Bozeman Soil Conservation Service Field Office. He serves on the local church board and is teacher for the college Sunday school class. □

**THE LAKELAND (FLA.) SOUTH FLORIDA HEIGHTS CHURCH** honored Rev. Hugh Putnam, 81, with a program entitled "This Is Your Life, Hugh Putnam." Pastor Paul Bickes served as master of ceremonies.

Mrs. Laura Putnam, wife of the honored minister, reflected on the life of her husband and told of the family altar which was part of their daily life. She spoke about many churches they had served. A

dozen red roses were given to Mrs. Putnam.

Selected members reflected on the influence that Rev. Hugh Putnam's life has made through the years as pastor and friend. The service concluded with a solo by Rev. Kerry Lumley, associate pastor, who sang "When We See Christ."

At the end of the program, the congregation honored Mr. Putnam with a standing ovation. □

**THE HIGHLAND, MICH., CHURCH** is completing a five-Sunday series with guest laymen which began April 29 and is scheduled to conclude May 27. Speakers were selected to share their faith and to show the relevance of Christianity to their professions.

Highland church scheduled the following speakers: Ray Williams, industrial sales engineer for Detroit, Mich., Edison, April 29; Dr. John Dickey, physician from Royal Oak, May 6; Harlan Heinmiller, manager of Forward Planning for General Motors, May 13; Keith Chobot, senior at the University of Michigan, May 20; and Norman Rhoads, president of Rhoads-Johnson Construction Company of Flint, Mich., May 27. The Sunday sessions were to be held at the church at 9:45 a.m. each week during the series. James Krauss is pastor. □

**ELEVEN CHURCHES ON THE WASHINGTON PACIFIC DISTRICT** (composing the Green River Zone) held their sixth annual holiness crusade this year at Kent (Wash.) First Church. Dr. C. William Fisher was speaker for the crusade. At least 200 people sought spiritual help during the meeting.

Attendance at the six night services averaged over 400. More than 700 people were present for the closing Sunday night service. Three day services were held in outlying churches, and many who otherwise could not have attended participated. Rev. Bert Daniels is district superintendent. □

**GARY SUBER**, 35, of Moultrie, Ga. started selling insurance in May, 1971. He did not have previous experience in the business. At the end of his first full year, he was leading the Gulf Life Insurance Company in sales, with the exception of one agent (a veteran insurance salesman) who barely exceeded Gary. His experienced competitor



Gary Suber

is the only man in the company's history to top Gary's record of sales in one year.

In recognition of his continued achievements, Mr. Suber was awarded a four-day trip to the Bahamas this month. Gary will also receive a large oil painting of himself as a bonus award for gaining recognition among the top salesmen of the company.

Mr. Gary Suber attends the Moultrie (Ga.) First Church, where he is presently serving his first year as Sunday school superintendent. He was saved and united with the Church of the Nazarene within the last four years.

While working at his job, Gary finds opportunities to witness. He has won clients and prospective clients to Christ in their homes.

Gary's wife, Ann, is organist at the Moultrie First Church and is head of the music committee. The Subers have two boys, Cary and Brit. □

## NAZARENE ELECTED CITY COMMISSIONER

**Mr. Wayne Babb**, 31, Olathe, Kans., was recently elected city commissioner. In March, he was honored by First National Bank of Olathe as "Our Merchant of the Month."

On July 15, 1970, Mr. Babb opened a business—Babb Flower and Gift Shop, Inc., in Olathe. His educational background and apprenticeship training have contributed to his success.

The gift shop has doubled in size. Babb has received recognition through national magazines and listing with four national wire services. He has become widely known through his display of skill in floral design at numerous national and regional conventions.

Wayne is an active member of the Olathe (Kans.) College Church. Paul G. Cunningham, Jr., is pastor. Mr. Babb sings in the church choir.

Mr. Babb carries his Christian witness into his community. His involvements include membership in the Olathe Kiwanis Club, Chamber of Commerce, and the present city post to which he has been elected. □

## MIDDLE EUROPEAN DISTRICT HOLDS ASSEMBLY

Under the banner and the promise, "My Spirit remaineth with



Wayne Babb

you," the twelfth annual assembly of the Middle European District was held in Frankfurt, Germany, March 21-23. General Superintendent Edward Lawlor presided over assembly business. During a morning devotional service, many sought and found the fullness of the Holy Spirit. Hearts were refreshed and renewed.

District Superintendent Richard Zanner reported that, as a result of the financial crises which have shaken the world, budgets were practically cut by a full 23 percent during the assembly year. He said the district responded to this challenge, and the increased giving more than met the amount lost by devaluation.

Dr. Edward Lawlor ordained the following: Clifford Hurst, pastor in Kaiserslautern; Johannes Smink, pastor in Wuppertal; and Werner Stöppler, pastor in Stuttgart. □



Sunday School Superintendent Norman Presley (r.) presents a plaque to Mr. Frank Price (l.) as an award for completing 27 years of perfect attendance in Sunday school at the Sanford (Fla.) First Church. D. D. Elliott (center) is the pastor. □

Dr. C. A. Gibson, longtime pastor and district superintendent (Wisconsin, Ohio, Illinois), poses with his new five-speed, three-wheeled bicycle which he frequently rides around the campus of Olivet Nazarene College, Kankakee, Ill. He and Mrs. Gibson reside near the college. Dr. Gibson was responsible for starting over 200 new Nazarene churches. □



Sheri White entered Caravan as a Silver Moon Maiden in the Freeport, Ill., church. She is the first in her church to complete requirements for the Esther Carson Winans Award. She is pictured receiving the award from her pastor, R. E. Hoskins. Behind Sheri are Barbara Backus, and Dana Montgomery. Also pictured (r.) is the church Caravan director, Alvin White. □

In an impressive white-glove award ceremony at Pasadena (Tex.) First Church, two advanced Pathfinder girls and four advanced Trailblazer boys were presented the highest Caravan citation awards. Shown front row (l. to r.) are Letitia Morgan; Mrs. J. R. Crain, advanced Pathfinder guide; and Pam McNabb. In the back row are David Walker; Rev. D. W. Thaxton; Sammy Wall; David Wood; George McKay; and Duane McKay, advanced Trailblazer guide. These Caravaners are now working as assistant guides to younger children. □



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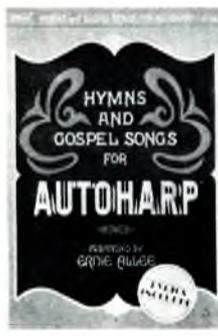
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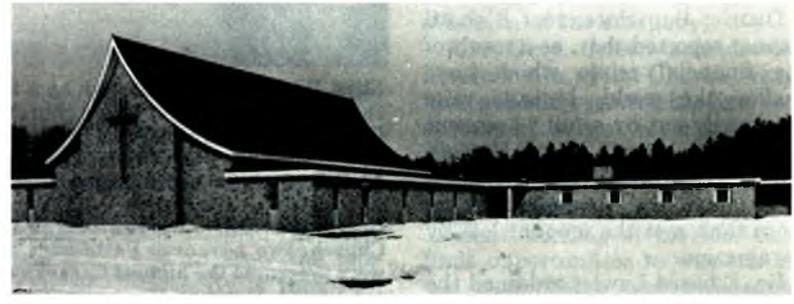
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**CHURCH DEDICATIONS**

Muskegon (Mich.) First Church dedicated its new facilities on March 4. Dr. Orville W. Jenkins delivered the dedicatory message. Dr. Fred J. Hawk, superintendent of the Michigan District, also participated. Last December the congregation moved from its old location where it had been housed since 1917. The new building has 13,500 square feet of floor space. The sanctuary and overflow area have a seating capacity for 500. The building is constructed of block, brick, and laminated decking and arches. It is carpeted throughout. The church is located on a full city block across from a large high school in one of the fast growing districts of this metropolitan area. Erwin A. Self is pastor. □



Akron (Ohio) Arlington Church dedicated its new sanctuary and education unit on Sunday, March 25. The new unit, tied into the old building, was erected at a cost of \$275,000 (including the land). Total value of the church property is now set at \$500,000 with an indebtedness of \$200,000. The sanctuary has a seating capacity of about 500.

Dr. George Coulter delivered the dedication message. Rev. Floyd Fleming, superintendent of the Akron District, assisted in the dedication. Austin H. Wright is the pastor. □



Coeur d'Alene (Idaho) First Church recently conducted a mortgage-burning ceremony. Pictured (l. to r.) are former Mayor L. L. Gardner; Robert Thomas, church treasurer; and Pastor Thomas D. Floyd. After 20 years, the mortgage on the present building was retired. The next week the church building was sold to make way for the construction of a new complex on a 10-acre tract where a \$250,000 building will be erected. The church has outgrown its present facilities, has gone to double sessions, and is still growing. □



**"Showers of Blessing"**  
PROGRAM SCHEDULE

Dr. William Fisher

**May 27**—"This Physician Keeps No Office Hours!"

**June 3**—"We'll Sing in the Sunshine"—and at Midnight, Too"

## DISTRICT ASSEMBLY INFORMATION

**EASTERN LATIN-AMERICAN**—May 25-26. 95 Center St., Bridgeport, Conn. 06604. Host Pastor: Jose Martinez. General Superintendent: Dr. Orville W. Jenkins.

**BRITISH ISLES SOUTH**—May 26-28. First Church of the Nazarene, Daubhill, Bolton, England. Host Pastor: Rev. Raymond Spence. General Superintendent: Dr. Eugene L. Stowe.

**CANADA ATLANTIC**—May 30—June 1. Church of the Nazarene, 156 Fitzroy St., Summerside, Prince Edward Island, Canada. Host Pastor: Clarence Edgar. General Superintendent: Dr. Edward Lawlor.

**IDAHO-OREGON**—May 31—June 1. Boise First Church of the Nazarene, 1200 North Liberty Rd., Boise, Idaho 83704. Host Pastor: Robert D. Hempel. General Superintendent: Dr. V. H. Lewis.

**NORTH AMERICAN INDIAN**—May 31—June 1. Nazarene Indian Bible School, 2315 Markham Rd., S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. Charles H. Strickland.

**OREGON PACIFIC**—June 1-2. First Church of the Nazarene, 1550 Market St. N.E., Salem, Ore. 97308. Host Pastor: H. B. London. General Superintendent: Dr. George Coulter.

**BRITISH ISLES NORTH**—June 4-5. Parkhead Church of the Nazarene, Burgher St., Glasgow, Scotland, Host Pastor: Sydney Martin. General Superintendent: Dr. Eugene L. Stowe.

**MAINE**—June 6-7. Church of the Nazarene, 525 Highland Ave., South Portland, Me. 04106. Host Pastor: George W. Whetstone. General Superintendent: Dr. Orville W. Jenkins.

**ALASKA**—June 7-8. First Church of the Nazarene, 1200 E St., Anchorage, Alaska. Host Pastor: J. Eppler. General Superintendent: Dr. George Coulter.

**NEBRASKA**—June 7-8. Church of the Nazarene, 33 St. and Ave. O, Kearney, Neb. 68847. Host Pastor: Willard Emerson. General Superintendent: Dr. Charles H. Strickland.

## CORRECTION

Inadvertently the pictures of Ted Holstein, Dr. and Mrs. C. E. Shumake, and Rev. and Mrs. James Blankenship accompanying a news item (page 24, May 9 issue) were reversed. □



Bedford (Ind.) First Church held its ground-breaking ceremony for a new sanctuary February 11. The new building will replace a 40-year-old structure. It will be built of Indiana limestone and valued at \$140,000. Shown participating in the ceremony are Pastor Paul L. Hoskins; Frank Zagar, architect; and trustees—Robert Kindred, Byron Buker, and Bill Vowell.

Ground-breaking services for the new West Columbia (S.C.) First Church were held on Sunday, March 18. The new sanctuary will be built next to the old one, with a seating capacity of approximately 400 persons. Pastor P. D. Montgomery turned the first shovelful of dirt. Pictured (l. to r.) are the trustees—Mrs. Grace Brown, W. W. Romanstine, Joseph Moore, Pastor Montgomery, and C. O. Grice. Rev. P. D. Montgomery is finishing his nineteenth year as pastor of the church with a four-year recall.



Nine of the 32 shovel handlers who participated in ground breaking for the new \$550,000 sanctuary-administration unit of Santa Ana (Calif.) First Church are (l. to r.) George Peterson, board member and chairman of the new church finance committee; Fred Taylor II, assistant vice-president of Hemet Federal Savings and Loan, lending institution for the project; Jerry Tracy, vice-president of Hemet Federal Savings and Loan; District Superintendent Nicholas Hull, Southern California District; The Honorable Loren Grisct, mayor of Santa Ana; Pastor Robert H. Scott; Dr. Jerry Andes, new church finance committee member; Jim Metcalf, president of Prime Contractors, construction firm to erect the new facility; and Dwane Prescott, board member and chairman of the new church architect committee.

The church has planned its relocation for five years. Delays were encountered in finding available property and due to high costs of land. On its new five-acre site, a master plan calls for four buildings at a cost of \$1,250,000. The present construction will be followed by additions of an educational unit, a fellowship-gymnasium, and a prayer chapel.



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**MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807  
**MICKEY, BOB.** (C) 504 N. 6th St., Lamar, Colo. 81052  
**MILLER, RUTH E.** (C) 111 W. 48th St., Reading, Pa. 19606  
**MILLHUFF, CLYDE.** (C) c/o NPH\*  
**MONTGOMERY, CLYDE.** (C) 2517 N. 12th St., Terre Haute, Ind. 47804  
**MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157  
**MORRIS, CLYDE.** (C) 705 Edgewood Ave., Moundsville, W. Va. 26041  
**MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket, Ont., Canada  
**MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504  
**NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867  
**NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756  
**NEUSCHWANGER, ALBERT.** (C) c/o NPH\*  
**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH\*  
**NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw, #15, Aloha, Ore. 97005  
**NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520  
**O'BRYANT, W. GARY.** (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)  
**OLIVER, RICHARD G.** (C) 6328 Iroquois Dr., North Little Rock, Ark. 72118  
**OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097  
**PAINE, THOMAS P.** (R) 1951 S. Garfield Ave., Monterey Park, Calif. 91754  
**PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525  
**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH\*  
**PATTERSON, ALEX B.** (R) 33520 Marshall Rd., Abbotsford, B.C., Canada  
**PERSONETT, C. N. & MRS.** (C) R. 1, Petersburg, Ind. 47567  
**PFEIFER, DON.** (R) R. 7, Box 7, Chillicothe, Ohio 45601 (full-time)  
**PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340  
**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832  
**PITTEGGER, TWYLA C.** (C) R. 1, Shelby, Ohio 44875  
**POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH\*  
**POWELL, CURTICE L.** (C) 2010 London Dr., Mansfield, Ohio 44805  
**POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595  
**PRATT, G. EMERY.** (C) R.F.D. 2, Waldoboro, Me. 04572  
**PRENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008  
**PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915  
**PRICE, JACK L.** (C) Box 284, Corning, Ark. 72422  
**PRICE, JOHN.** (C) (Van Buren, Ark.) c/o NPH\*  
**QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809  
**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542  
**RAYCROFT, R. N.** (C) c/o NPH\*  
**REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914  
**RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)  
**RIST, LEONARD O.** (C) 3544 Brookgrove Dr., Grove City, Ohio 43123

**ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627  
**RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)  
**ROEDEL, BERNEICE L.** (R) 423 E. Maple St., Boonville, Ind. 47601  
**ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008  
**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.** (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)  
**SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901  
**SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221  
**SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701  
**SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730  
**SCOTT, WILLIS R.** (C) 8041 Rubie Ave., Louisville, Ohio 44641  
**SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312  
**SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2808 S. 29th St., Ashland, Ky. 41101  
**SHARP, CHARLES & FAMILY.** (C) Rte. 1, Lyons, Mich. 48851  
**SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)  
**SHELTON, TRUEMAN.** (C) 8700 24th St., Rio Linda, Calif. 95673  
**SHUMAKE, C. E.** (R) Box 4538, Nashville, Tenn. 37216  
**SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117  
**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040  
**SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003  
**SMITH, HOWARD M.** (C) R. 1, Box 87-B, Jacksonville, Ark. 72078  
**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidoute, Pa. 16351  
**SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276  
**SMITH, SYLVESTER A.** (R) 814 E. Lincoln, East Tawas, Mich. 48730  
**SNELLENBERGER, L. B.** (C) 4105 N. Garfield, 51, Loveland, Colo. 80537  
**SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705  
**SNOW, DONALD E.** (C) 53 Bayla, S.W., Grand Rapids, Mich. 49507  
**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210  
**SPARKS, JONATHAN & PAULA.** (C) Box 462, La Vergne, Tenn. 37086  
**SPROSS, DAN.** (C) 6934 Benton, Kansas City, Mo. 64132  
**STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008  
**STARK, EDDIE G. & MARGARET.** (C) 4316 N. Asbury, Bethany, Okla. 73008  
**STARNS, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915  
**STEPHENS, KEN.** (C) 731 Lakeside Dr., Duncanville, Tex. 75116  
**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901  
**STONE GOSPEL SINGING FAMILY.** (R) R. 2, Box 366, Spooner, Wis. 54801  
**STRAHM, LORAN.** (C) 732 Kingston Ave., Grove City, Ohio 43123

**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.** (R) Box 4847, Sacramento, Calif. 95825  
**TEASDALE, ELLIS L.** (C) 3205 Pleasantwood Ct., N., Elkhart, Ind. 46514  
**THOMAS, FRED.** (C) c/o NPH\*  
**THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437  
**THOMPSON, L. DEAN.** (C) 715 W. Cedar, Girard, Kans. 68743  
**TOEPPER, PAUL.** (C) Box 146, Petersburg, Tex. 79250  
**TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101  
**TRIPP, HOWARD M.** (C) c/o NPH\*  
**TUCKER, RALPH, JR.** (C) c/o NPH\*  
**UNDERWOOD, G. F. & MRS.** (R) 150 Shadyline Circle Ct., Warren, Ohio 44483 (full-time)  
**UNDERBUSH, HENRY AND RHONDA.** (C) Bushnell, S.D. 57011  
**VANDERPOOL, WILFORD N.** (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566  
**VENNUM, EARLE W. & ELIZABETH.** (C) Evangelists, 606 Eilen Dr., Goodlettsville, Tenn. 37072  
**WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115  
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**WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299  
**WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901  
**WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917  
**WELLS, KENNETH & LILY.** (C) Box 1043, Whitelash, Mont. 59937  
**WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907  
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**WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110  
**WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201  
**WILLIAMS, B. IVAN.** (R) Box 195, Elkhart, Kans. 67950 (full-time)  
**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008  
**WILSON, ROBERT J.** (R) R. 1, Lexington, Ala. 35648  
**WISE, G. FRANKLIN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914  
**WOLPE, JOSEPH P.** (C) 5130 Magnolia Ave., Riverside, Calif. 92506  
**WOOD, AL & BEVERLY.** (C) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)  
**WRIGHT FAMILY SINGERS.** (C) P.O. Box 430, Waynesboro, Va. 22980  
**WYLLIE, CHARLES.** (C) 1302 Main, Winfield, Kans. 67158  
**WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601  
**YARBROUGH, J. F.** (C) 385 Cliff Dr., Apt. 1, Pasadena, Calif. 91107  
**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501  
**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

## JUNE SLATE

(As reported to Visual Art Department)

**BAILEY, C. D.** Bedford, Ind. (1st), June 11-17  
**BATTIN:** Brownfield, Tex., June 3-10  
**BELL:** Plainview, Tex., June 17; Shamrock, Tex., June 19-24  
**BENDER:** Apalachicola, Fla. (Wes.), June 21—July 1  
**BERTOLET:** In Africa, month of June  
**BOHI, JIM:** Midway City, Calif., June 4-10; Thomasville, Ga., June 13-17; Moultrie, Ga., June 20-24  
**BOND:** Chicago Dist., month of June  
**BROWN, CURTIS:** Houston Dist. Youth Camp, June 4-8; Lynn, Ind., June 12-17  
**BROWN, GARY:** Springfield, Mo. (Grace), June 5-10; Enon, Ohio, June 12-17; Bridgewater, Va. (Spring Creek), June 26—July 1  
**CAYTON:** Pittsburgh, Pa. (Sheridan), June 5-10; Kane, Pa., June 12-17  
**CHAMBERS:** Fairfax, Ala., June 4-10; Birmingham, Ala. (West Haven), June 12-17; Florence, Ala. (1st), June 19-24  
**CLARK:** Terre Haute, Ind. (World Gospel), June 4-10;

Westlake, Ohio (Parkside), June 11-17; Kettering, Ohio (1st), June 18-24; Barberton, Ohio (1st), June 25—July 1  
**CLIFT:** Hemet, Calif. (1st), June 18-24  
**COX:** Richmond, Ind. (1st), May 30—June 10; Lambertville, Mich., June 12-17; Grand Rapids, Mich. (Hol. Conv.), June 20-24; Kurtz, Ind., June 27—July 1  
**CREWS:** Kirbyville, Tex., June 4-10; Bowie, Tex., June 11-17  
**DARNELL:** Rensselaer Falls, N.Y. (camp), May 31—June 10; Thomasville, N.C. (camp), June 15-24  
**DENNIS:** Kingman, Ind. (Stone Bluff), June 5-10  
**DIXON:** West Islip, N.Y., June 1-3; Hobart, Ind. (tent), June 15-24; Richmond, Ohio (tent), June 29—July 8  
**DUNMIRE:** Marion, Va., June 5-10; Coshocton, Ohio (Bethel Camp), June 14-24; Barberton, Ohio (Sharon Camp), June 28—July 8  
**DUNN:** Steubenville, Ohio, June 3-10  
**ELLWANGER:** Middle East Bible Lands, June 13—July 4  
**ESTERLINE:** Kings Canyon National Park, Calif. (Camp San Joaquin), June 11—Sept. 9

**EUDALEY:** Warsaw, Mo., June 12-17; Tabor, Ia., June 18-24  
**FELTER:** Columbus, Ohio (Chr. Baptist), June 3-10; Fulton, N.Y., June 14-24; Beachburg, Ont. (zone camp), June 29—July 9  
**FILES & ADAMS:** Collingdale, Pa. (Bible school), June 4-10; Leesburg, Va. (Kiddies Cru.), June 12-17; Irwin, Pa. (Kiddies Cru.), June 19-24  
**FISHER:** Honolulu, Hawaii (1st), June 24—July 1  
**FLORENCE:** Rockport, Ind., May 30—June 10  
**FORD:** New Kensington, Pa., June 8-17; Ellwood City, Pa., June 22—July 1  
**FREEMAN:** Washington, Ill. (1st, VBS), June 4-10; Sandwich, Ill. (1st, VBS), June 11-17; Marseilles, Ill. (1st, VBS), June 18-24; Streator, Ill. (1st, VBS), June 25-30  
**GAUTHORP:** Rockwood, Tenn., June 11-17  
**GORMANS:** Ky. Dist. Tour, June 4-10; Clarksville, Ind. (1st), June 12-17  
**GRAVVAT:** Colorado Springs, Colo. (Indian Hgts.), June 6-17  
**GREEN, JIM:** N.W. Ill. Camp, June 29—July 8

GRIMSHAW: Tulsa, Okla. (Southwest), June 5-10  
 HADEN: Louleville, Ky. (Maryville), June 11-17  
 HARROLD: Rochelle, Ill. (1st), June 12-17  
 HEASLEY: Davenport, Okla., June 18-27  
 HEGSTROM: Brainerd, Minn., June 4-10  
 HOLCOMB: New Ellenton, S.C., June 4-10; Houston, Tex. (Lake Forrest), June 17-24; Houston, Tex. (North Freeway), June 25—July 1  
 HOLLOWAY: Taylorville, Ill., June 5-10; Lawson, Mo., June 12-17  
 HUNDLEY: Muncie, Ind. (Tri-Co.), May 31—June 10; Clarksville, Ind., June 12-17; Ironton, Ohio (Church of God), June 18—July 1  
 IRWIN: Deltz Lake, Ind. (camp), June 10 and 24  
 JANTZ: Great Bend, Kans., June 10-17; Europe and Holy Land, June 19—July 10  
 JAYMES: Alpha, Ohio, June 4-10  
 JONES: Lake Placid, N.Y., June 12-17; Mt. Albert, Ont., June 18-24; Egypt, Ont., June 25—July 1  
 KELLY: Zebulon, Ga. (Pine Mt. Camp), June 21—July 1  
 KENNEDY: Killbuck, Ohio, June 13-24  
 LAMBERT: Cincinnati, Ohio (Gos. Tab.), June 4-10  
 LANIER: Logan, Ohio (Baptist), June 4-12; Clear Spring, Md. (Ch. of God), June 13-24  
 LAW: Clymer, Pa., June 12-17; Brooksbury, Ind., June 18-24  
 LAXSON: Bahama Islands (camp), June 4-10; East Point, Ga., June 12-17; Charlotte, N.C., June 18-24  
 LIDDELL: Port Arthur, Tex. (Grace), June 4-8; Lynn, Ind., June 12-17; Fremont, Ohio, June 18-24; Sydenham, Ont. (camp), June 29—July 8  
 MACK: Camp Lake, Wis. (Camp Wonderland), June—Aug.  
 MANLEY: Springfield, Mo. (Grace), June 5-10; Enon, Ohio, June 12-17; Liberty Center, Ohio (Wes.), June 18-24; Bridgewater, Va. (Spring Creek), June 25—July 1  
 MARTIN, DICK: Susanville, Calif., June 12-17; Nevada-Utah Camp, June 18-24  
 MARTIN, PAUL: Neb. Dist. Camp, June 4-10; Odessa, Tex. (1st), June 12-17; Kilgore, Tex., June 18-24; Dallas Dist. Camp, June 25—July 1  
 MAYO: Franklin, Ind. (Evan. Math.), June 5-10  
 McCULLOUGH: Gastonia, N.C., June 5-10; East Point,

Ga., June 12-17; Charlotte, N.C. (United), June 18-24; Hendersonville, N.C. (camp), June 28—July 8  
 McWHIRTER: Crestwood, Ill., June 5-10; Europe, June 11-27  
 MEADOWS-REASONER: Benton, Ill., June 3-10; Vincennes, Ind. (1st), June 11-17; Rising Sun, Ind., June 17-24  
 MICKEY: Great Bend, Kans. (Children's Cru.), June 4-10; Stafford, Kans. (Children's Cru.), June 11-17; Louisville, Ky. (Children's Cru.), June 18-24; Petersburg, Tex., June 25—July 1  
 MONTGOMERY: Indian Springs, Ind., June 27—July 1  
 MULLEN: Melrose, Mass. (1st), June 4-10; High Point, N.C. (1st), June 12-17  
 NEFF: Concerts in Virginia, May 29—June 10; Ashley, Mich. (Ola Camp), June 14-24  
 NEUSCHWANGER: La Junta, Colo. (1st), June 10-17  
 OVERTON: Woodbury, N.J. (Children's Cru.), June 5-10; Williamport, Pa. (Children's Cru.), June 12-17; Jersey Shore, Pa. (Children's Cru.), June 19-24; Pennville, N.J. (Children's Cru.), June 25—July 1  
 PARR: Deltz Lake, Ind. (camp), June 10 and 24  
 PASSMORE: Vermontville, N.Y., June 5-10; Auburn, Pa. (camp), June 22—July 1  
 PFEIFER: Midway City, Calif., June 4-10  
 PHILLIPS: Mexico, Mo., June 5-10; La Harpe, Ill., June 12-17  
 PIERCE: McLouth, Kans., June 5-10  
 PRENTICE: Ruston, La. (tent), June 8-17  
 PRICE, JOHN: Berryville, Ark., June 11-17  
 QUALLS: Excell, Ala. (Beulah Camp), June 23—July 3  
 RAYCROFT: Detroit, Mich. (Glorious Gos. Mission), June 12-17  
 ROBISON: Tent revivals, June 7-29  
 ROEDEL: Indianapolis, Ind., June 10-17  
 ROTHWELL: Melrose, Mass., June 5-10; Newark, Del. (1st), June 12-17; Florence, Ala. (Beulah Camp), June 21—July 1  
 SANDERS, RUFUS: Fresno, Calif., June 3-8; Oakland, Calif. (Bethel), June 10-18; Oakland, Calif. (Emmanuel), June 17-22; Vallejo, Calif., June 24-29  
 SHARP: East Tawas, Mich., June 5-10  
 SLACK: Bedford, Ind., June 11-17  
 SMITH, C. H.: Little Rock, Ark. (Central), June 20-24  
 SMITH, OTTIS: N. Tonawanda, N.Y., June 5-10; James-

town, N.D. (camp), June 14-24; Greene, Ohio, June 25—July 1  
 SNELMGROVE: Biloxi, Miss. (camp), June 25—July 1  
 SNOW: Nelsonville, Ohio, June 28—July 8  
 SPARKS, ASA: Millington, Tenn. (1st), June 5-10; Bristol, Va. (Brentwood), June 12-17  
 SPARKS, JONATHAN: Calvert, Ala. (1st), June 10-17  
 STAFFORD: West Monroe, La. (Cal. Wes.), June 7-17; Dover, Tenn., June 21—July 1  
 STARK: Oklahoma City, Okla. (Shields), June 3-10; Mustang, Okla., June 11-17; Alva, Okla., June 18—July 1  
 STONE: Minong, Wis. (VBS), June 4-10; Sheboygan, Wis., June 18-24  
 STRICKLAND: Columbus, Wis. (1st), June 5-10; Dayton, Ohio (Glen Road), June 12-17; Trenton, Ohio, June 18-24; South American Tour, June 25—July 1  
 SWANSON: S.W. Okla. Dist. Boys' & Girls' Camp, June 26-29  
 THOMAS: Belgrade, Mo. (Potoal), June 5-10; Des Arc, Mo., June 11-17  
 THOMPSON, L. DEAN: Warsaw, Mo., June 12-17  
 TOEPFER: Lexington, Okla., June 12-17  
 TOMPKINS: Caddo, Okla., June 5-10; Corsicana, Tex., June 12-17; Pasadena, Tex. (Red Bluff), June 19-24  
 TRIPP: Gadsden, Ala., June 4-10; Ironton, Mo., June 12-17  
 VANDERBUSH: Belle Fourche, S.D. (Wes.), June 1-3; Gordon, Neb. (Inter. Camp), June 23—July 1  
 WACHTEL: Jackson, Miss., June 25—July 1  
 WALKER: Niles, Mich., June 5-10; Hobart, Ind., June 18-24; Amsterdam, Ohio, June 25—July 8  
 WALLACE: Louisville, Ky. (St. Matthew), June 5-10; Richmond, Ky. (1st, Bible Conf.), June 17-20  
 WARD: Casey, Ill., June 5-10; Hutchinson, Kans., June 11-17; Saraboo, Wis., June 21—July 1  
 WELLS: Bible Lands Tour, June 25—July 11  
 WEBB: Cambridge, Ohio (1st), June 8-17; Amarillo, Tex. (Georgia), June 24—July 1  
 WILLIAMS, L.: Jefferson, Tex., June 4-10  
 WOOD: Fairfax, Ala., June 4-10  
 WRIGHT: Okhville, Pa., June 8-17  
 WYRICK: Bowling Green, Ky. (Immanuel), June 5-10; Manchester, Ohio, June 12-17; Parsons, W. Va., June 25—July 1  
 ZIMMERLEE: Eminence, Mo., June 14-24



# VACATIONS WITH A PURPOSE

## 1973 IMPACT TRAINING CONFERENCES (CST)



**GOLDEN BELL**  
 July 9-13, 1973  
 Class Schedule

**LAKE JUNALUSKA**  
 August 6-10, 1973  
 Class Schedule

9:00-10:00—Dr. Earl G. Lee		9:00-10:00—Dr. L. S. Oliver	
10:10-11:10	11:30-12:30	10:10-11:10	11:30-12:30
<b>Dare to Discipline</b> Henry Cheatwood		<b>Dare to Discipline</b> A. C. McKenzie	
<b>Creative Teaching Methods</b> Phyllis Cheatwood		<b>Creative Teaching Methods</b> Anne McKenzie	
<b>Youth and Drugs</b> Asa Sparks	<b>Teens and Devotions</b> Jerry Ketner	<b>Youth and Drugs</b> Asa Sparks	<b>Teens and Devotions</b> Hugh Smith
<b>Bible Holiness</b> Earl Lee	<b>New Testament Evangelism Today</b> John Nielson	<b>Bible Holiness</b> L. S. Oliver	<b>New Testament Evangelism Today</b> Wesley Tracy
<b>Home Bible Studies</b> Dick Young	<b>Conservation of Converts</b> Dick Young	<b>Home Bible Studies</b> Gary Miller	<b>Conservation of Converts</b> Gary Miller
<b>When We Work With Adults</b> Mildred Wolf	<b>When You Work With Children</b> Sylvia Frank	<b>When We Work With Adults</b> Mildred Wolf	<b>When You Work With Children</b> Sylvia Frank
<b>PRIMARIES AND JUNIORS</b> Bill and Rose Young		<b>PRIMARIES AND JUNIORS</b> Bill and Rose Young	

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## A WILL TO REMEMBER

"I'd like to speak to the president of S. & S. Electronics, please."

"I'm sorry, sir," replied the secretary, "but Mr. Jeffries is out of town for the rest of the week. May I take a message?"

Ron Jeffries certainly was out of town, for at that very moment he was being greeted at the Los Angeles International Airport by his father, Rev. Raymond Jeffries, whose gait and bearing belied the rigors of pastoring 46 years. He was very pleased that he had finally persuaded his son to take a few days off just to relax, having forgotten how seldom he had himself relaxed until he had retired two years previously.

Upon arrival at the elder Jeffries' home, Ron was pleasantly surprised to see how well kept everything was.

"Everything looks great, Dad. I'm sure glad you're getting along so well. I was afraid it might not be like this when you retired, since I knew you didn't have too much saved up."

"Well, Son," Rev. Jeffries chuckled, "I've always told you God would provide for His servants and you can readily see that He has. The church I've served so faithfully these many years hasn't forgotten your old dad now that I can't pastor anymore."

He went on to explain to his son about the pension he was receiving monthly, in addition to his social security check, that enabled him to continue living comfortably. Being a good businessman, Ron readily appreciated the financial principles involved. The conversation then shifted to Ron's business, the family, and other interests.

All too soon the relaxation, sunshine, and fellowship were ended. Ron found himself thinking over the events of the past few days as he jetted back to Chicago. Realizing how much his father's pension meant to him, he decided that he wanted to have a part in helping to provide for other retired ministers like his dad. By having his attorney make a generous provision in his will for the Department of Pensions and Benevolence, Ron received the great satisfaction of knowing that he had prepared to aid retired ministers far beyond his own lifetime.

The scene, setting, and characters in this story are fictitious, but a similar event recently occurred involving a retired Nazarene minister and his executive son. He became one of the many who decided

(Continued on page 32)

# 1973-74 Adult/Youth Missionary Reading

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## ANNOUNCEMENTS

The Crowley (La.) Ellis Church will be celebrating its sixtieth anniversary, August 26. They would like to hear from all former pastors and members of the church. Address: Rte. 2, Box 284, Crowley, La. 70526.

## VITAL STATISTICS

### DEATHS

MRS. EVA M. LAIRD, 68, died Dec. 7 at Nampa, Idaho. Funeral services were conducted by Rev. Charles E. Higgins and Rev. Herbert Lilly. She is survived by her hus-

band, Russell C.; one son, Rev. Irving W.; and two grandchildren.

LILLIE ANN HAMILTON, 87, died April 8 at Richmond, Ky. Funeral services were conducted by Rev. Norman K. Phillips and Rev. James Barnett. She is survived by one daughter, Fannie Hamilton; five sons, Virgil, Hugh, Jack, Rev. Mark, and Rev. Omar; four grandchildren; and five great-grandchildren.

JAMES F. HOLCOMB, 65, died Jan. 25 in Oklahoma City. Funeral services were conducted by Revs. Russel Harris, Carl Ingersol, and R. E. Hodgson. He is survived by his wife, Imogene; two daughters, Mrs. Sam (Dorothy) Edmonds, Mrs. Bob (Margaret)

# NEWS OF RELIGION

Hess; one son, James H.; four grandchildren; three brothers; and one sister.

REV. HARRY J. KERN, 98, died Apr. 2 in Barstow, Calif. Funeral services were conducted by Rev. Brian Vanciel, with interment in Needles, Calif. Surviving are his wife, Agnes; a son, Ira; a daughter, Esther Clary; six grandchildren; and seven great-grandchildren.

GEORGE W. GRISHAM, 71, died Apr. 7 in Alameda, Calif. Funeral services were conducted by Rev. Leonard J. Deakins. Surviving are two daughters, Mrs. Hilda Brown and Mrs. Lois Delaney; two sons, James and George; nine grandchildren; five great-grandchildren; and one sister.

EDNA CHAMBERS, 59, died Jan. 26 in Buna, Tex. Funeral services were conducted at Vidor, Tex., by Rev. Odell Harris. She is survived by her husband, C. P. Chambers; one daughter, Mrs. Billie Olsen; six grandchildren; five great-grandchildren; and her father, Rev. D. A. Burge.

KENNIE HARPER, 75, died Nov. 27 in Lancaster, Calif. Funeral services were conducted by Rev. Harold Beeson. He is survived by his wife, Beulah; a daughter, Bonnie Girard; a son, Ira; and several grandchildren.

LILLIAN M. THOMPSON, 78, died Nov. 15 in Lancaster, Calif. Funeral services were conducted by Rev. Harold Beeson. Burial was in Milwaukee, Wis.

JAMES W. LARRISON, 70, died Feb. 23 in New Castle, Ind. Funeral services were conducted by Rev. Gene Bennett. Surviving are his wife, Sylvia; two daughters, Mrs. Keith (Pat) Showalter and Mrs. Jack (Nancy) Clinton; three grandchildren; and one brother.

## BIRTHS

—to Robert and Dorothy (Alexander) Trimmer, Reading, Pa., a boy, Benjamin Matthew, Apr. 3.

—to Gerald M. and Janis (Albrecht) Cole, Alvada, Ohio, a boy, Anthony David, Mar. 29.

—to Terry and Joan (Gibson) Read, Port-au-Prince, Haiti, a boy, Daniel Scott, Feb. 17.

—to Lou and Carolyn Walker, Wheeling, W. Va., twin girls, Karen Jane and Sharon Elaine, Feb. 8.

—to Roger and Patty Lambert, Wheeling, W. Va., a girl, Vanessa Lee, Feb. 21.

—to David and Karen McIntosh, Irvine, Ky., a girl, Stacey Lynn, Apr. 8.

—to Bennie and Rosemary Puckett, Irvine, Ky., a girl, Amy Beth, Mar. 1.

—to Stone Franklin and Louise Cooper, Irvine, Ky., a girl, Michelle Leigh, Nov. 10.

—to Larry and Ann Hinsley, Irvine, Ky., a boy, Sammy Wayne, Mar. 4.

—to Harry and Peggy Richardson, Ravena, Ky., a boy, David Lee, Oct. 31.

—to Onzile and Jeweldine Conrad, Lexington, Ky., a boy, Danny Wayne, Dec. 7.

—to Mr. and Mrs. James Dunn, Oklahoma City, a girl, Lezli Renae, Apr. 14.

—to Bob and Mary (Barton) Fairbairn, Huntsville, Ala., a boy, Matthew David, Apr. 18.

—to Keith & Pat (Larrison) Showalter, Oskaloosa, Ia., a girl, Kristi Danielle, Oct. 2.

—to Sgt. Kevin M. and Pamela M. (Naill) Vasey, Bentwater U.S. A.F.B., England, a girl, Jennifer Elizabeth, Mar. 10.

## ADOPTED

—by Dale and Ellen (Dallas) Apple, Osborne, Kans., on Mar. 28, a boy, Shawn David, born Mar. 22.

## 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.

**THE LAW ENTERS CASE OF POISON, BLOWTORCH AS TEST OF FAITH.** A district attorney at Newport, Tenn., says he will press charges of involuntary manslaughter against a mountain minister whose brother died after taking poison during church services.

Two died in the Hollness Church of God in Jesus' Name—a preacher and another leader—when they attempted to display their conquering faith by drinking strychnine. They were Rev. Jimmy Ray Williams, 34, and Buford Pack, 30, from Marshall, N.C.

Police said the two refused medical attention after they investigated. Officers reported also that the crowd of people at the church refused to let them take Williams, the only one still alive, to the hospital.

In response to District Attorney General Henry Swann's warning, Pastor Liston Pack said he would not cooperate. "I believe in obeying laws of the land, but when they are contrary to God's law we will have no part," he said.

He added that members of his church would not only continue to drink poison in complete reliance on God to deliver them as they interpret Mark 16:17, but would continue to handle deadly snakes.

Rev. Liston Pack said a blowtorch would be applied to the face and arms "of those anointed by the Holy Ghost," in a literal belief that God would help them quench the violence of fire, a phrase taken from Hebrews 11:34. □

**BIBLE TRANSLATIONS ON TAPE MARKS PROGRESS.** Eight months after organization, Bible Translations on Tape has 500 cassette tape players and two rapid cassette duplicators on the field for the use of pioneer Bible translators in six countries.

Director Paul Smith, Orange, Calif., estimates that in many tribes that have recently received translations of the New Testament, more than 90 percent of the people remain illiterate. Each player donated by BTT will enable as many as 1,000 illiterate tribespeople to listen to portions of the Bible in their own language. □

**FEDERAL COURT RULES NEW JERSEY'S SCHOOL AID LAW IS UNCONSTITUTIONAL.** A \$19.5 million non-public-school aid program in New Jersey, designed to offset textbook costs and to provide teacher services, supplies, and equipment, was ruled unconstitutional by a three-judge federal court here.

The federal panel ordered an immediate preliminary injunction to stop the state from making payments to parents and schools, declaring that the programs violate the constitutional mandate for separation of church and state.

Gov. William Cahill of New Jersey, while ordering State Atty. Gen. George Kugler to file an appeal with the U.S. Supreme Court, also called upon the federal panel to modify or stay the injunction so that the state could distribute aid already committed. □

**BILL WOULD SHIFT U.S. THANKSGIVING OBSERVANCE WHEN IT FALLS ON NOV. 22 (KENNEDY ASSASSINATION).** Legislation that would change the date of Thanksgiving Day to the fifth Thursday when the fourth Thursday of November falls on the twenty-second has been introduced in the House of Representatives, Washington, D.C.

Rep. Bertram L. Podell (D.-N.Y.), in submitting the bill, explained that November 22 is the date on which President John F. Kennedy was assassinated and said: "We are still sufficiently close to that painful day so that it is considered a date of sorrow and mourning." □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **Our Sunday school teacher quotes the scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"; so he says, "I believe that promise, and take it for my family, and won't ask God again to save them. I will stand on that promise." I feel God wants us to keep praying for our loved ones. Who is right?**

In the light of Luke 11:1-13 and 18:1-8, I believe you are.

Your teacher has misunderstood the promise. It is not that if he believes on the Lord Jesus Christ, his family will automatically be saved. It is that his family will be saved just as he is, on the basis of personal repentance and faith.

This is the elliptical form quite common in the New Testament. "And thy house" in Acts 16:31 means that members of the family will be saved on the same terms as the jailer himself. It does not mean that the jailer's faith will save his family apart from their own acceptance of

Christ.

We do have promises that relate to the members of our families. Like all other promises, they are the basis for a faith that is both thankful and persistent. Some prayers, Jesus said, are answered "because of . . . importunity" (Luke 11:8).

■ **How do you get faith? I've tried and tried, and I just can't believe God for my personal salvation.**

Usually such a condition as yours is caused by unconfessed or unforsaken sin. Disobedience in any area destroys faith.

Search your heart in prayer, and make sure of your willingness to do whatever the Lord may require.

If nothing turns up in the way of neglected duty or practices your conscience and the Word of God condemn, then turn to the Scrip-

tures and feed on the promises of God in such passages as Proverbs 28:13; Isaiah 55:7; Matthew 11:28-30; John 6:37; Romans 10:8-10; Ephesians 2:8-9; I Peter 1:5-9; and I John 1:9.

"Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

If you haven't read it, write the Nazarene Publishing House for a

copy of Hannah Whitall Smith's *The Christian's Secret of a Happy Life*, 75c. If you have read it, read it again.

But again, remember the importance of obedience. Paul uses the phrases "believe the gospel" and "obey the gospel" interchangeably. New Testament Greek has one word that means both "disobedience" and "unbelief."

■ **Are demon possession and being mentally controlled by demons one and the same thing? If so, why didn't Jesus cast the demons out of the scribes and Pharisees?**

"Being mentally controlled by demons" is a rather nebulous phrase not used in the New Testament.

Demon possession was especially prevalent during the time Jesus was here in the flesh. It is described in terms which indicate that startling personality changes occur in this state. The person so afflicted may actually struggle against the demonic forces acting through him.

While in a very loose sense all evil action may in part be due to demonic suggestion, there is no indication that the scribes and Pharisees were either demon-possessed or "mentally controlled by demons." What they did, they did on their own.

Several of my correspondents were shocked by an article in *Personal Christianity*, by C. S. Lovett, that argued that "Christians" may actual-

ly be controlled by demons.

The proof he cites was a young mother who was "truly saved," yet tried to kill her baby, and went from man to man inventing stories to cover her escapades. She, he says, is a "Christian" who is controlled by demons. His difficulty here is his doctrine of unconditional eternal security.

I do not deny the demon control. I deny that a woman who tries to kill her baby, who lives in adultery and lies, is in any New Testament sense of the word a Christian. John describes this woman's situation in unmistakable terms: "He that committeth sin is of the devil" (I John 3:8-10).

Christians may be tormented by Satanic powers, tempted, accused,

and assaulted by demons, but never controlled by demons. The house that was swept and garnished, if left empty, may be repossessed by demons (Matthew 12:43-45; Luke 11:24-26). But it does not in any way picture a Christian personality.

I have no doubt that demon possession occurs today. It will probably become more prevalent as the second coming of Christ draws nearer, just as it became more prevalent in connection with the first coming of Christ. The use of hallucinogenic drugs can be an open door to demonic possession.

But no Christian, born of, led by, and filled with the Spirit of God, need fear either demon possession or being "mentally controlled by demons."

(Continued from page 29)

that their stewardship ought to include even the final settlement of their estates after they have passed on. With the inception of the "Basic" Pension plan that provides a pension of up to \$100 per month for virtually all ministers, there has been a great increase in the number of individuals who have named the Department of Pensions and Benevolence in their wills as recipients of a portion of their estates.

Some have chosen to provide for the department by means of the Charitable Remainder Annuity Trust, which is basically a gift to the department of certain assets in exchange for a guaranteed income of up to 10 percent annually from these assets. Upon the death of the donor, the assets then become the property of the department.

Still others have chosen to designate the General Board of the

Church of the Nazarene as the recipient of a portion of their estates, of which a certain percentage is allotted to each department. These are encouraging trends, yet there are still many who fail to understand the importance of them.

Many good people fully intend to leave a gift or make a donation to the church or a specific department, but never have a will drawn up that will comply with their wishes. The result is intestacy, the application of the will drawn up by the state to cover all individuals that die without a legal will. This seldom makes any provision for charitable giving. An expression of intent is *not* valid; the individual must specify a given organization in a legal will in order for that organization to receive the benefit of any part of the estate.

Others try to be so specific in designating the exact use of the donation that they sometimes make it impossible for the institution to use what they receive. On the other hand, some are so vague about whom they want to receive a given portion that it cannot legally be claimed by anyone. The full legal name of the organization is a must in the will, and if you desire the proceeds to go to a specific department within the organization, you must so specify in the will.

Still others fail to realize the value of their estate and do not feel they will have anything left of value that could help the church. Every contribution, be it ever so small, can be put to good use. Many of our people tithe faithfully all their lives, regardless of income level, and then fail to recognize the same principle in the settling of their estates. Many assets need not be turned to cash to be of benefit to the church or the department. In fact, it is usually more tax wise to give personal property rather than to have it sold, with the difference amounting to as much as 50 percent of the total value of the property. This is especially true of appreciated property such as real estate, stocks, and bonds.

Many laymen have faithfully supported their minister throughout his years of service to the church. Provisions such as those mentioned above make it possible for the dedicated layman to help continue providing for a comfortable retirement for their ministers, who have labored valiantly in the work of the Kingdom for the Church of the Nazarene. You can also remember, if you will.

Department of Pensions and Benevolence

# Summertime Reading



for your  
SUMMER  
QUARTER  
LESSONS

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3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	7	8	9	10	11			
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24	25	26	27				29	30	31							26	27	28	29	30	31								

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ALL ITEMS: THEME AND 2-COLOR DESIGN COORDINATED

**IT'S IMPORTANT to start planning NOW. Materials should be in your hands ready to use no later than May 25.**



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

# DON'T FORGET THE CHILDREN

**T**HE SECOND NIGHT of on-the-job training in a Lay Evangelism Institute at Arlington, Va., Calvary Church, our team assignment was to visit one of the bus-ministry families.

As we arrived, the man of the house was just leaving for an appointment. The mother invited us in, however, and we enjoyed meeting her, two boys, ages 11 and eight, and a girl of five.

As introductions were concluded we were astounded when the 11-year-old said, looking at me, "I remember you."

He was one of the 147 juniors who had sung for a morning service.

"You told us Sunday that the world needed to be saved for Jesus. You said it couldn't be done fast enough by just counting one, two, three, four, five; but they had to be won by 'spiritual multiplication'" (the sermon topic of the morning).

As we continued the conversation the Holy Spirit graciously opened the way to share the gospel. I directed my attention to the mother and had just quoted Romans 3:23, "All have sinned, and come short of the glory of God," when the boy broke into the conversation again.

"I am a sinner," he said. "I know I do wrong 'most every day."

Sensing the Spirit's conviction, I inquired if he had asked Jesus to forgive him.

"No," he said. "I am not sure about that."

"Let's pray right now, Son," I responded, "and tell Jesus what you have just told me."

"Jesus," he prayed, "please forgive me of all my many sins. I know I have done wrong and I am sorry."

As he hesitated, I asked him what he would do if his father offered him a gift.

"I would take it," he replied. And without further urging he bowed his

head and prayed, "I believe You forgive me, Jesus, and I want to do what is right each day."

There was not a dry eye in the room as I turned to the mother. In the earlier conversation she had been hesitant, talking about "being mixed up" and "not knowing what to believe."

Now she seemed open to God, especially when I quoted, "Except ye be converted, *and become as little children*, ye shall not enter into the kingdom of heaven" (Matthew 18:3). Following my lead she prayed, confessing her sin, and soon, by faith, received Christ as her personal Saviour.

Preparing to leave, we gave the mother *Study Number One*, "What Happened to Me?" in Charles Shaver's *Basic Bible Studies* (Nazarene Publishing House, No. VE-80; 75c each; six or more, 50c each) urging her to go through it with her son. A follow-up call was arranged. The bus pastor agreed to call back the next day.

Just as we left, one of the team members who had been out with us that afternoon told the lady that just a few hours ago her friend and neighbor had also accepted Christ. The suggestion was made that they get together. (These are just three of the 11 different people who found Christ during the five-day institute.)

With this experience fresh in mind, I urge all who know the forgiveness of God to share His love with the lost all around. Pray, asking Him to help *you* go into the homes of your friends, your neighbors, those on the prospect list of your Sunday school and church, sharing Christ with those who need to know His forgiveness.

And as you go, "Don't forget the children"!  
□

—David K. Kline  
Boxboro, Mass.

## STUDENT LEADERSHIP CONFERENCE HELD IN KANSAS

The annual Nazarene Student Leadership Conference was held April 26-28 at the Circle "C" Ranch in Edgerton, Kans. By vote of the student leaders last January, the conference theme was—"Diversity in Unity, by the Power of the Spirit."

Activities began with registration at Nazarene Theological Seminary, Kansas City, and a tour of Nazarene Headquarters. The keynote speaker at the opening banquet was Dr. Paul M. Bassett, professor of church history at NTS. He also brought a paper on the subject—"Diversity in Unity, by the Power of the Spirit: The Academic Situation." At the final session, Dr. Bassett conducted Communion for the group.

Youth worker Norm Shoemaker directed group encounter sessions both Thursday and Friday evenings of the conference.

Other speakers included Professor Tom Barnard, dean of students at Bethany Nazarene College, Bethany, Okla.; Professor Jon Johnston, dean of students at Mount Vernon Nazarene College, Mount Vernon, Ohio; Dr. James Jackson, dean of students at Pasadena College, Pasadena, Calif.; and James Copple, student at Nazarene Theological Seminary.

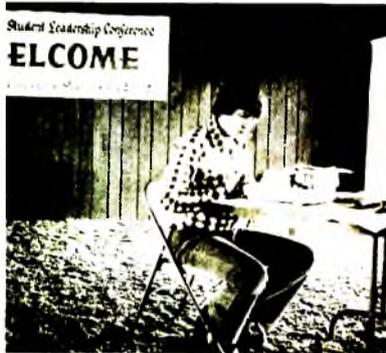
The conference closed with a tour of Nazarene Publishing House in Kansas City and a banquet at the Plaza Inn sponsored by NPH. The speaker at this final occasion was Paul Skiles, executive secretary, Department of Youth. He discussed the relationship between NSLC and the Church of the Nazarene.

The conference adopted a revised Constitution and Bylaws and discussed the possibility of an international retreat for young people of college age. They also voted to cooperate with the Nazarene Publishing House in producing periodically a devotional book written by, and geared to, college-age youth. The date for the next conference was set for April 25-27, 1974. It will be held on the campus of Bethany Nazarene College.

Officers elected for the coming year are: student cochairman, Steve Ingersol, BNC; student vice-cochairman, Dave Skelton, Olivet Nazarene College, Kankakee, Ill.; and treasurer, Doug Clem, Eastern Nazarene College, Quincy, Mass. Steve Ingersol automatically becomes a member of the General Council of the Nazarene Young People's Society for one year.

Delegates in attendance from the various institutions are as follows: BNC—Steve Ingersol, Bettie Lou Loeber, Gary Morsch, and Rick Rhodes; CANADIAN NAZARENE College, Winnipeg, Canada—Char James, Wesley Peacock, Roland Renton, and Glenn Roeder; ENC—Doug Clem, Kaarina Ham, John La Lone, and Cheryl Sammarco; MID-AMERICA NAZARENE COLLEGE, Olathe, Kans.—Joe Knight, Debbie Morgan, Wayne Moss, and Darrell Ranum; MVNC—Kathy Beam, Ken Holstein, Jim Radcliffe, and Ben Walls; NAZARENE BIBLE COLLEGE, Colorado Springs—Lin Brown, Gil Jacobs, and Gene Skidgel; NTS—Lindell Browning, Church Carder, and John Denney; NORTH-WEST NAZARENE COLLEGE, Nampa, Ida.—Barry Grant, Randy Maddox, Randy Morgan, and Chuck Wilkes; ONC—David Flack, Gordon Graves, Alan Lyke, and David Skelton; PC—Terry Albert, Mark Ballew, Dub Lane, and Dave Smee; TREVECCA NAZARENE COLLEGE, Nashville—Dave Foltz, Lawrence Golden, Wayne Thomas, and Don York. Miss Norma Wilson, a student at NTS, represented BRITISH ISLES NAZARENE COLLEGE. Also in attendance were several of the executives and staff members from Nazarene Headquarters and administrative officers and student guests from the various colleges.

**Doug Clem, vice-president of the student council at ENC, was elected treasurer of NSLC. Work began immediately.**



### A TIME FOR SHARING

It was "sharing time" at the Nazarene Student Leadership Conference. Members of the conference sat in small groups and witnessed to each other. In one group was a student who had been converted when he was nine years of age. Another came from a well-known Nazarene family, but had been a Christian for only a few years. Another was involved in the drug culture only two short years ago.

All three seemed confident of their present relationship with Christ. All three expressed an intense desire to be more Christlike in all their activities. All three are carrying double majors in their respec-

tive colleges. All three are looking forward to some kind of full-time Christian service in the Church of the Nazarene. All three shared their testimonies, hopes, and aspirations with Paul Skiles, executive secretary of the Department of Youth. All three are typical of a host of Nazarene young people now studying in Nazarene colleges.

The Church of the Nazarene is rich—fabulously rich—with thousands of college youth who are concerned Christians. Some have grown up in the church and others have been won in recent years. Almost without exception they are grateful for the environment which their church has provided them. They are eager to be of service to the church both now and in future days.

The Church of the Nazarene is rich in its ministry to youth. During the past few years in particular the programs promoted by the Department of Youth have had a profound effect upon Nazarene youth. Many of the freshmen who now register in our colleges have participated in youth camps, institutes, quiz teams, and IMPACT activities. As a result, they are more established Christians when they matriculate.

The Church of the Nazarene is rich in its educational institutions. These have played a prominent part in the remarkable growth of our church throughout the years. Despite the difficult days of the past decade, student enrollment has nearly doubled and the value of our campuses has more than quadrupled. Best of all, interest in Christian outreach has developed until it is now at an all-time high.

They're an unbeatable combination—Nazarene youth . . . Nazarene youth ministries . . . and Nazarene colleges. With God's blessing, this happy blending of talent, activities, and training will continue to contribute tremendously to the ongoing of our enterprise. With such prospects in view it is understandable why Nazarenes have profound confidence in the future of their church.

—EDWARD S. MANN, *Executive Secretary*  
*Department of Education and the Ministry*



# LEARN TO SERVE ON A



Dr. Stephen W. Nease  
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Bethany, Oklahoma 73008

Dr. Jack Ford  
**BRITISH ISLES  
NAZARENE COLLEGE**  
Manchester, M20 8GU, England

Dr. Arnold Airhart  
**CANADIAN  
NAZARENE COLLEGE**  
Winnipeg, Manitoba, R3T 2P7,  
Canada

Dr. Leslie Parrott  
**EASTERN  
NAZARENE COLLEGE**  
Quincy, Massachusetts 02170

Dr. Curtis Smith  
**MID-AMERICA  
NAZARENE COLLEGE**  
Olathe, Kansas 66061

Dr. John A. Knight  
**MOUNT VERNON  
NAZARENE COLLEGE**  
Mount Vernon, Ohio 43050

Dr. Leonard S. Oliver  
**NAZARENE  
BIBLE COLLEGE**  
Colorado Springs, Colorado 80930

Dr. William Greathouse  
**NAZARENE  
THEOLOGICAL SEMINARY**  
Kansas City, Missouri 64131

Dr. John E. Riley  
**NORTHWEST  
NAZARENE COLLEGE**  
Nampa, Idaho 83651

Dr. Harold W. Reed  
**OLIVET  
NAZARENE COLLEGE**  
Kankakee, Illinois 60901

Dr. W. Shelburne Brown  
**POINT LOMA COLLEGE**  
San Diego, California 92106

Dr. Mark R. Moore  
**TREVECCA  
NAZARENE COLLEGE**  
Nashville, Tennessee 37210

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