

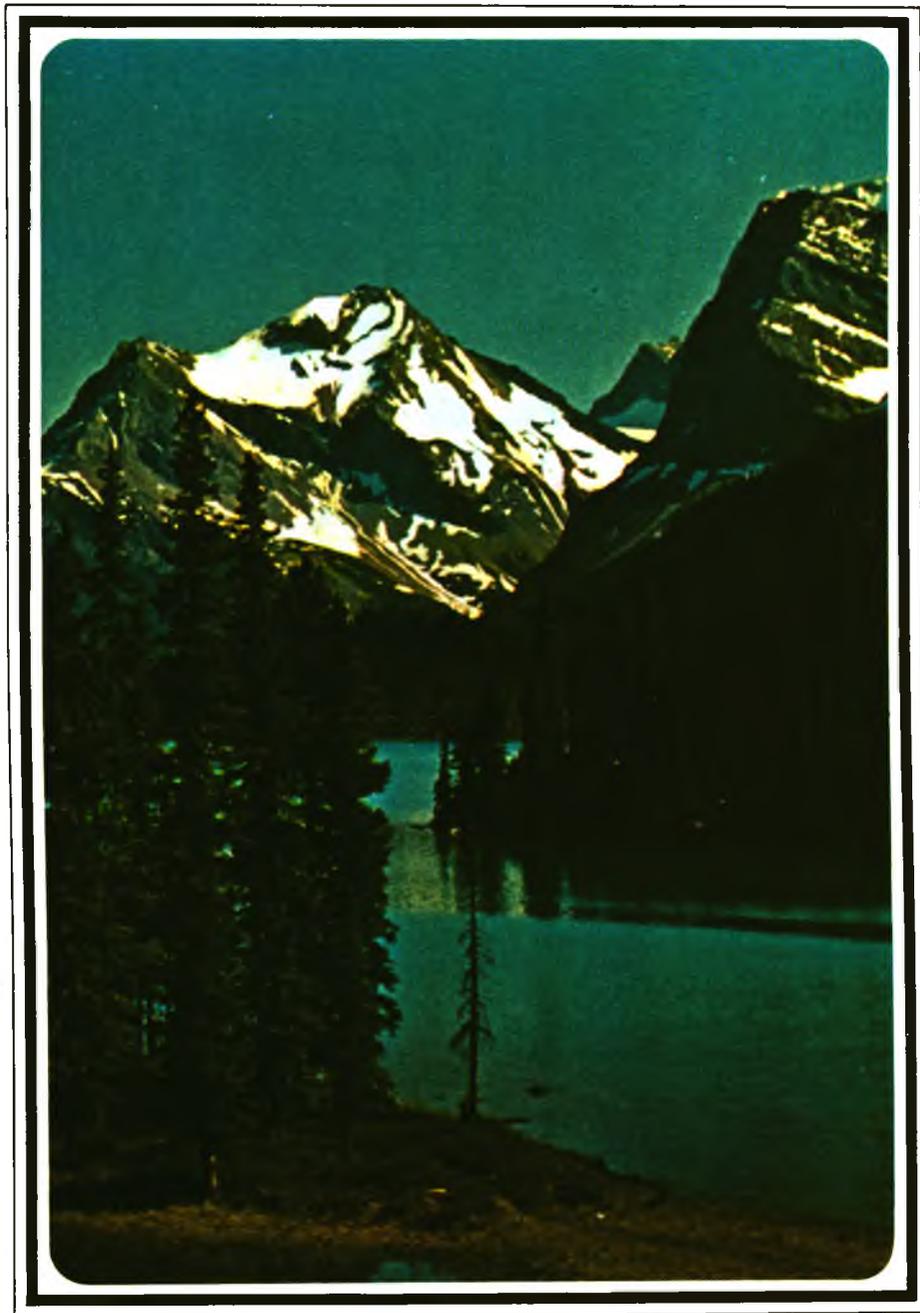
□ MAY 26, 1971

# HERALD OF HOLINESS

PENTECOST SUNDAY, MAY 30

MEMORIAL DAY, MAY 31

HOME MISSIONS INSERT — See center pages.



*"... he leadeth me beside the still waters"*

—Psalms 23:2



# Our Eternal CONTEMPORARY

**T**he Day of Pentecost brought in a new day for the people of God. It was a day of fulfillment but it was also a day of expectation. It was the beginning of better things. Peter witnessed: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." He continues, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:16-17a, 21).

Here the Holy Spirit, who was identified by Jesus as the Spirit of Truth, is related personally to the work of redemption. Jesus also had promised concerning Him, "And when he is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11).

Jesus recognized the limitations imposed upon His own ministry as well as the limitations of His followers, but He seems to say that the Holy Spirit will be our Eternal Contemporary—"He will guide you into all truth . . . and he will shew you things to come" (John 16:13).

Even on the Day of Pentecost, the scope of the divine gift in the person and work of the Holy Spirit was not narrowed to a favorite nation or time or place: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

God wants the whole man today. Our commitment must be total (Romans 12:1), no limitations. Only then can God make us whole. Paul's prayer for that first-century church fits our generation, too: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thessalonians 5:23). God wants to make us whole—not marginal Christians, in mind or mood.

But the leadership of the Holy Spirit is not to be found simply in one high, ecstatic moment; He would be our Teacher and Guide and Paraclete always, day by day. "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

The Holy Spirit is in our world today, unseen but eternally present. He is the Guarantor of redemption's plan and fulfillment, for God cannot lie or fail. □

# THE MESSAGE OF THE GOSPEL TO THE MODERN CITY



Photo by Pope Studio

**A**s the curtain rises, it may well be asked, What is the message of the Gospel and to whom is that message addressed? We venture to suggest an answer: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Gospel then is the glad tidings of love—the love of God toward all mankind. It is the glad tidings of salvation, earnestly and divinely set forth in Holy Writ, bringing life everlasting for all believers. "He that believeth and is baptized shall be saved."

The modern city does not need a new message in order to have the saving health which comes to men and women, boys and girls, who possess the Faith. It needs the same message ever old and ever new. In fact, it is not possible for the Gospel to grow old and worn-out as a garment, because Christ is the vitalizing force who brings hope and love into our hearts.

We are anxious to build a new world, and we lay plans, we dream dreams. We employ architects to set forth all the parts of this new building—its foundation, the various facilities customary to a building of the type we desire to erect—but we often leave God out.

According to Walter E. Tressel, "The modern world, and particularly the more highly civilized countries, may well boast of the rapid advance in knowledge, methods, and facilities in the field of education. Young people by millions are enjoying the benefits of school and college. Countless homes are enriched and beautified by culture. Intellectual association of a kind and a degree hitherto unknown has been made possible. But education isn't everything, nor is it the principal thing. Educate a rascal, and you make him the more clever and potent for rascality."

Dr. M. Loy wrote: "Education, though it can develop the natural powers, cannot change their nature: it never transforms the natural into the spiritual."

The new world cannot be built by education alone. The message of the Gospel to the modern city is that man must return to God. He must return to all the ancient creeds and doctrines that made our country great—that enabled her to develop and become a great "nation under God, indivisible, with liberty and justice for all."

According to a report issued by J. Edgar Hoover, director of the Federal Bureau of Investigation, the year 1969 saw a record high of 86 law-enforcement officers killed by felonious criminal action. This is a 34 percent increase over 1968, when 64 law-enforcement officers were murdered. The previous high of 76 was set in 1967. This raised the toll of these tragic deaths to 561 for the years 1960

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■ **By Clarence C. Jacobs**  
*Brooklyn, N. Y.*

through 1969. Nor is there any comfort to be found in a report of the robbery rate in the United States: 147 victims per 100,000 inhabitants in 1969. This was 13 percent above the 1968 rate, and 146 percent above the 1960 rate. Robbery is a big-city crime.

Cities with over 250,000 population accounted for nearly three out of four robberies which occurred in the United States during 1969. There were 488 victims per 100,000 inhabitants. There were 50 robbery victims per 100,000 in the suburban areas, up 12 percent over the preceding year, and 13 victims in the rural portions of the country.

Robbery rates in the larger cities were about 10 times greater than they were in the suburban areas—again pointing out the fact that robbery rates tend to increase in proportion to density of population.

On a geographic basis, this crime occurred most frequently in relation to population in the northern states, where the rate was 189—9 percent higher than in 1968. The western states followed with a rate of 152, an 8 percent increase.

It is noted that arrests of persons under 18 for narcotics violations have increased sharply in recent years. In fact, in 1969, 55 percent of the individuals arrested for violations of narcotics laws were persons under 21 years of age. Twenty-seven percent of the marijuana arrests in 1969 were of persons under the age of 18; and 63 percent of the arrests for these crimes involved persons under 21 years of age. It should be noted that in 1964 less than 6 percent of the persons arrested for narcotics violations were under 21 years of age.

Arrests for narcotics violations were up 45 percent nationally in 1969 over 1968.

There are hundreds of murders every year in our cities, yet God said, "Thou shalt not kill."

Thieves are busy, and violations of the law against stealing have been noted in high places; yet God said, "Thou shalt not steal."

Sex impurities are committed under the eye of Him who said, "Thou shalt not commit adultery."

Marriage vows are broken, and homes are wrecked. Divorces are increasing. Juvenile delinquency and parental delinquency fill our modern cities.

Every newspaper publishes daily the shocking accounts of violence and crime. We are confronted constantly with domestic sins, state sins, national sins, and international sins. Yes, the Gospel reveals not only how deeply a man can fall into sin, but undoubtedly how far the love of God can reach out to lift a man out of the dungeon of his misdeeds.

"Where sin did abound, grace did much more abound."

The message of the Gospel emerges as the one and only saving hope for lost and bewildered mankind.

The royal Psalmist David saw it long before the coming of Christ, and in Psalms 119:105 he said, "Thy word is a lamp unto my feet, and a light unto my path." That Light is the great need of the world today. It is the need of the cities, of the counties, of the townships, and of the villages—"Tell it out

## CHRIST IS THE ANSWER

Are you lonely and discouraged?  
Do you need a faithful Friend?  
Christ is One who seeks to help you;  
He life's broken strands will mend.

Are you sinful, oh, so guilty?  
Do you need forgiving grace?  
There is One who waits to pardon;  
You can find a hiding place.

Are you torn by inner conflicts?  
Do you need the cleansing wave?  
Let the Christ possess you fully;  
He's the Answer that you crave.

Christ can answer all your problems;  
His great grace will lift, renew,  
Understanding all your heart's need,  
His great heart yearns just for you.

Jessie D. Culbertson  
Pasadena, Calif.

among the nations that the Lord is King." He is the Light of the world, and the Light that "lighteth every man that cometh into the world."

We pray therefore in the words of King David in the forty-third psalm: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God" (vv. 3-4).

God demands first place in our lives: in our thinking, in our praying, in our working, in our leisure time, in our contact with our friends, in our family life. There is a growing tendency in the life of modern man to leave God out of his consideration. And if God is not entirely left out, we tend to give Him only what is left. God gets what is left of our time, what is left of our talents, what is left of our substance, He often gets what is left of our strength. The message of the Gospel is clear and simple. It is really this: "Believe on the Lord Jesus Christ, and thou shalt be saved."

We close with the inspired words of H. Downton in the hymn,

*Tidings sent to every nation,  
Millions yet have never heard.  
Can they hear without a preacher?  
Lord Almighty, give the Word.  
Give the Word; in every nation  
Let the gospel trumpet sound,  
Witnessing a world's salvation  
To the earth's remotest bound.* □

# A Light At the River

Photo by Art Jacobs

**I**t was a cold December morning. Sleet had been falling all night.

But the weather outside, dreary as it was, could not begin to compete with the sorrow that filled our hearts in our home that morning.

I looked at my mother, bending over my father as he lay dying. We children, I the oldest of nine, were gathered in the room with her. It was back in the days when sick people, even those dying as my father was dying, did not have the hospital facilities that we have today.

The old family doctor made his visits, regardless of the time of day or night or weather—his faithful horse getting him to his patient. It was never too dark, too cold and rainy, or too late for the visit to be made.

On this December morning, our family doctor had been with us through the entire night, for he knew the end of life was very near for my father.

Stricken with pneumonia, he was now going through the crisis, and pneumonia in that day was an illness that often proved fatal, especially when a person's health was already broken from hard work. My father was a carpenter, and knew what

it was to work hard at this occupation, then spend many hours at night sawing and cutting firewood for cooking and heating, and carrying water from the old well so that we would be supplied with these needs.

The doctor had told my mother and me that it was not possible for my father to survive. In those days, quinine was the only medicine known for pneumonia, and three days before this the doctor had discontinued its use, as it had enlarged my father's heart to the extent that more quinine would be fatal before the disease itself would take his life.

But even on that cold, sleety morning, in the cold rooms of our old farm home, there was something that warmed the atmosphere about us.

My mother was praying aloud. My father, too weak even to pray with her, was smiling up at us, seeming to try to tell us that he was in accord with our mother's prayer. And even with the chill of death in the room, God's presence brought warmth to our hearts.

All at once, my father indicated as well as he could that he wished to say something. His sunken eyes pled with us to get close and listen to his weak



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Cover photo: Don Whitlock

whisper. My mother bent down close to him and I did also.

This was what we heard, faintly, oh, so faintly: "There is a light burning at the river for me."

My mother fairly shouted even in the presence of death. The younger children seemed dazed. But there were several of us who knew what was going on. Our father was seeing the light that Jesus was holding for him as he crossed that cold, dark river of death.

Many years have passed since that morning in December. But always I shall remember my father's words, the last he ever spoke in this world: "There is a light shining at the river for me."

Those were the days before dying was made easy with all the shots and medication they have today. Those were the days when as people were dying they knew it to their last breath. My mother told us later how she had sat at the bed with neighbors and friends who were dying without God and how sometimes it would take two or three people to hold them down as they died, they would fight the demons so.

As I think of that December morning, I thank God for the testimony my father left behind. But I also think of the many souls that have gone out

to meet God unprepared but sedated to where they could not cry out for prayer even in that last moment—going to meet God without a light burning for them.

I do volunteer work in one of our large hospitals. Many times I see people who have been dying for hours or even days, without any form of life showing but the weak pulse and heartbeat that the attending nurse or doctor finds still there. And then in a little while the sheet is pulled over the head, members of the family leave weeping, and soon the body is taken away by the two men who have come to get it to prepare it for burial. And I think, I wonder if they had been conscious the last few hours what they would have said or what they would have tried to do.

A praying father died; a chair was left vacant; a mother was left with nine fatherless children.

But, thank God, that father left something behind. It was not a great amount of this world's goods, for he didn't have any of this to leave. He left a legacy that a million dollars could not purchase for us, a testimony to encourage us to live such a life as to have a light burning at the river for us when we leave this world and go to our home in heaven. □

■ By C. Neil Straff

## WHAT DO ATHEISTS BUILD?

**A**theists are a funny breed. So funny, in fact, that no one has ever completely figured them out. R. G. Friedrichs observed that, while atheists profess themselves to be pretty smart fellows, you never find them doing any great organized good in the world. You never hear of an Atheist Hospital, or an Atheist Children's Home, or an Atheists' Committee for the Relief of Starving Whoosis Tribes.

Further notice that atheists do not have glee clubs, picnics, or bowling teams. It seems to take some kind of faith to get people together to do some good—or even to have some fun.

Now that it has been called to our attention, it does seem rather strange that we never hear of atheists doing anything creative or constructive. We do hear of their organizing to get prayer out of the schools, and Bible reading out of space. But if that is all this breed ever accomplishes, history will not write a very thrilling chapter about their existence.

The way of the atheists invites us to take a look at the reasons why men *do* get together for creative and worthwhile means.

Perhaps the greatest thing the world has going for it at this chaotic time is that there are people still with faith and courage and hope. Faith to mount the storms and build a better world. Courage to face the chaos and tap the deeper, finer resources of men. Hope that leaps over the present crisis and sees the brighter possibilities that can arise when man is properly motivated.

So men of faith put themselves to work, casting about their belief, until it catches on in another's heart. They put themselves to work, building broken relationships and mending torn lives. They have a faith that says man can do better, a courage to see that he is better, and a hope that holds him together until he is better.

That our times demand the best men is without question. Our problems are too big to be handled by small men. Our issues are too complex to be solved by the minds of men alone. Such days call for men of faith and belief. Men of courage and hope. Men of God, who recognize the value of divine resources.

And I ask you, now, For such times, atheists would be poor workmen, wouldn't they? □

# THE SIGNIFICANCE OF WATER BAPTISM\*



General Superintendent Eugene L. Stowe (right) and Missionary Dean Galloway are pictured at a recent baptismal service in Nicaragua.

■ **By William M. Greathouse**  
Kansas City

**C**hrist commands His Church to disciple all nations and baptize those who believe (Matthew 28:19; Mark 16:15-16). To omit baptizing Christ's disciples is to reject His clear command and to set our wisdom above His. "Christian baptism is . . . to be administered to believers" (Nazarene Articles of Faith, XIII).

The words of Paul in I Corinthians 1:13-17 are not a belittlement of baptism but a protest against the mistaken notion of certain Corinthians who supposed they had been baptized into the name of the one who had administered the rite to them rather than into the undivided name of Christ.

## **Baptism, the Symbol of Entry into the Church**

From the Day of Pentecost baptism has been the symbolic rite of entry into the Christian community (see Acts 2:38, 41; 8:12; 10:47-48; etc.). In New Testament times the new convert would confess, "Jesus is Lord," and be baptized into the community of salvation (Romans 10:8-10; cf. Matthew 16:15-18; I Corinthians 12:3; I John 4:15). Later this simple confession was expanded into the Apostles' Creed, which is still used in this way (see Nazarene ritual for Christian baptism). In our communion, reception into the Church of the Nazarene follows this rite of entrance into the visible body of Christ.

As the ancient Israelites "were baptized into Moses" in the Red Sea (I Corinthians 10:2), so by water we are "baptized into Jesus Christ" (Romans

6:3). In both cases baptism means *initiation into a community which is being saved by a divine deliverer*—ancient Israel by God's saving activity through Moses, the Christian Church by God's saving activity through Jesus Christ.

There were simply no unbaptized Christians in the New Testament Church, except those who were being prepared for baptism. True, we are incorporated into the living body of Christ by the Spirit; but in the New Testament this was followed immediately by Christian baptism, which incorporated these persons into the visible body of Christ. I Corinthians 12:12-13 is a passage which indicates this dual incorporation.

## **The Significance of Christian Baptism**

Christian baptism richly symbolizes the miracle of God's saving grace.

1. It pictures the washing away of our sins, the bath of regeneration (Acts 22:16; Titus 3:5; I Peter 3:21).

2. It dramatizes our death, burial, and resurrection with Christ (Romans 6:1-4; Colossians 2:9-13). As the New Testament believer went down into the waters of baptism he "died" to his old life; as he came forth from the water he arose to "walk in newness of life." This is still the dramatic symbol of baptism in non-Christian lands. Baptism cuts the new man off from his old life and marks him henceforth as Christ's man. When it is so understood, baptism is a powerful deterrent to backsliding. Baptism puts our death to sin into the area of pub-

lic fact. As Jesus' burial was proof of His death to sin, Christian baptism is intended to demonstrate our death to sin. As such, it incorporates us into the full benefits of Christ's atonement and becomes our pledge to holiness.

3. It portrays our "putting on Christ" (Galatians 3:26-29; Romans 13:14; Colossians 3:9-11). In the Early Church the person about to be baptized laid aside his old garments (which symbolized his old manner of life) as he stepped into the water; as he emerged he was given new, white clothes (which pictured the new robe of Christ's righteousness and holiness which was his). Thus he "put on the new man," or Christ, in a dramatic ceremony which told the world the old had passed and the new had come. This practice is behind that of our putting on new clothes at Easter, since in later centuries Easter became the time when many were baptized.

4. It symbolizes the baptism with the Holy Spirit (Matthew 3:11; Acts 1:4-5). The Pentecostal gift of the Holy Spirit is associated with Christian baptism throughout the New Testament, but especially in Acts. Sometimes this gift seemed to come at the time of baptism (Acts 9:17-18; 19:4-6); again, it was separated by some length of time (Acts 8:12-17); yet again, sometimes the baptism with the Holy Spirit preceded water baptism (Acts 10:44-48). Nevertheless, the reality symbolized by water baptism is not experienced until we have been filled with the Spirit and cleansed from sin. Water baptism is a pledge and seal of Spirit baptism.

### The Mode of Baptism

In the New Testament, baptism seems to have been either by immersion or by effusion (or pouring). Luke 11:38, which says literally that Jesus did not "baptize" himself before dinner according to Pharisaic ritual, is proof that the Greek verb *baptizo* did not mean simply "to immerse or dip." It seems that Romans 6:1-4 and Colossians 2:9-13 most naturally suggest immersion. But other passages seem to indicate pouring. "Having stood up," (literally) Paul was baptized in his room in the house on Straight Street in Damascus (Acts 9:17-18). The Philippian jailer and his household were baptized in the middle of the night in their apartment at the jail (Acts 16:32-34). Simon Peter commanded water to be *brought in* to baptize Cornelius and his household in the room where they had just been baptized with the Holy Spirit (Acts 10:47-48).

In the manual of the Christian Church, called *The Teaching of the Twelve Apostles*, we have the earliest reference to the mode of baptism. It instructs: "Having first recited all these things [the Creed], baptize 'in the name of the Father and of the Son and of the Holy Spirit' in living [running] water. But if thou hast not living water, then baptize in other water; and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit" (about A.D. 135).

Our Nazarene practice of administering baptism

"by sprinkling, pouring, or immersion, according to the choice of the applicant" (Article XIII) thus appears to be in line with the practice of the Early Church.

### Child Baptism

Our article on baptism also permits Christian parents or guardians to present "young children" for Christian baptism. Many believe infant baptism is indicated by the cases of "household baptism" mentioned in the New Testament (Acts 16:15, 33; 18:8; 1 Corinthians 1:16; etc.). In the use of the term "household" young children were specifically included at that time. Paul seems to indicate that baptism is the equivalent of Jewish circumcision, which was administered to infants (see Colossians 2:11-12; Acts 21:21). As such, baptism is "the sacrament of prevenient grace," an outward symbol of the grace which God will exercise through the lives of parents who thereby pledge to give the child "necessary Christian training" (see 1 Corinthians 7:14).

Many Christian leaders, however, believe it is preferable to dedicate infants publicly and to reserve Christian baptism for that moment when the child understands the meaning of the rite and is able to appropriate for himself the rich benefits of this sacred ceremony.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the close of the age" (Matthew 28:19-20, RSV). □

\*Note: The material in this article is available in pamphlet form, prepared for the Department of Evangelism, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131.

## AT CALVARY

**A Man betrayed and a wooden cross,  
A crown of thorns and many tears,  
Mocking sneers and rolling dice,  
Shouted taunts and whispered prayers!**

**"My God, my God, why hast thou  
forsaken me?"**

**A Man has cried in deep despair.  
White is black and death is life,  
For He has died who cared.**

**An empty tomb, a Man alive,  
And word by mouth has spread.  
Behold! The Son of God still lives!  
Look! God is not dead!**

Patricia Campbell  
Visalia, Calif.

# THE DAY THE SHEPHERDS CAME

**I**t was cold that day in Nashville as we entered the pediatrics ward of the large Baptist Hospital. The chill outdoors was nothing compared to the chill we felt deep within us as we started the long vigil.

David, our 19-month-old grandson, was undergoing brain surgery. David's young parents were worried. Anxiety and concern showed in every glance and every move they made.

The little boy had the worst type of brain tumor, deeply embedded, massive, and almost certainly malignant, the surgeon had said. Together we found our way to the chapel, where we prayed and read God's Word. How lonely and how desperate we felt! But *then the shepherds came.*

The Nazarene pastors in that great city heard about David and so they came. Their sincere prayers, their offers of help, their warm handclaps brought immediate encouragement and lifted the faith of the young parents immeasurably. The faithful shepherds helped lift our burdens.

David lived and was healed through prayer and surgery. To the amazement of doctors and surgeons, he is back to his normal and lively self, fully recovered. God had performed another miracle! There was no brain damage, no malignancy, no paralysis, even though the tumor was a massive two-thirds of a pound.

It is now many months and we often find ourselves looking back to that day—the day that God through His mercy restored little David to us.

It was the day the shepherds came. □

■ **By Isobel Finney**  
St. Petersburg, Fla.



## REJECTED

Three-year-old Michele had a brand-new father—probably the only one she would remember in later years.

Yesterday he brought the girl for me to baby-sit. As he turned to leave, I reminded Michele, "Give Daddy a good-bye kiss."

She lunged for him, squirming inside his bear hug. Left slightly off-balance by this tiny tornado of energy, he struggled to his feet.

Suddenly little Steve stood before him. Four years old, fatherless, and filled with longing, the child raised his arms expectantly and waited to be kissed too.

The man was obviously embarrassed. Waving awkwardly, he left.

Steve slowly lowered his arms and turned away. His eyes said it all. A light switched off behind those twin gray windows. Except for dark, stabbing questions such as "Why doesn't he like me?" and "What's wrong with me?" there was aching emptiness.

"That's Michele's father, Stevie," I said, squeezing him hard. "Maybe someday you'll have your own daddy too. Until you do, oh, so many people love you! Me, your mommy, your grandpa and grandma..."

He brightened.

That night I explained Steve's actions to Michele's father, adding, "Maybe you could just shake his hand."

Smiling, the man agreed.

However, the next morning the boy sat silently, unmoving, across the room.

Have you ever felt rejection? Close your eyes just now and taste that moment again.

Bitter, wasn't it? Like Steve, we would avoid repeating that pain. Why? Because we're human.

Isn't it unbelievable that some doubt the Lord's divinity? How can they wonder if the Son of God was only a good man?

No mortal, however fine, would stretch welcoming arms to us time after time—and take continual rebuffs. Who, but Jesus, would care enough to forgive the slammed doors and try again—and again?

Has He knocked at the threshold of your heart and been turned away—more shabbily treated than an unwanted stranger?

What if today you reached out in need and found Him gone? What if tomorrow you woke to find your body had died as you slept? Would you be ready to face a judgment you hoped was years away?

Why wait? Accept Him now. You have nothing to lose and heaven to gain.

**Rosemary Lee**  
Worthington, Ohio

## PEN POINTS

### A LETTER TO THE CHURCH OF THE NAZARENE ON THE EVE OF MY WEDDING

Dear Church of the Nazarene:

I was born in one of your parsonages and spent all of my "growing-up years" there. Then I attended one of your colleges and met a young man who asked me to return with him to one of your parsonages in a different role. Because I loved him dearly, I said, "Yes."

Tomorrow I will be his bride. But tonight as I sit here writing letters to the important people in my life, I felt that I should write to you and tell you that another reason that I will be returning to one of your parsonages is that I love you dearly, too.

I have heard all of the critics of the church speak their pieces. (Don't preachers' kids always hear the worst?) I have heard the labels of "incompetent," "inconsistent," "unrealistic." And with the searching eyes of youth, I have found some basis for the labels. But in the overall picture of you at work, I have decided that most of your critics have not attended your churches.

My father has pastored many of your smaller churches. None were cathedrals. But all maintained an atmosphere that turned my thoughts toward God. The people who sat about me in the pews were simple, care-worn people seeking spiritual strength. And the Nazarene minister behind the pulpit was able to lead all of us into an astonishingly practical, useful, and love-lined relationship with God. Sunday after Sunday, he set forth an uncompromising Christianity, always sticking close to Christ's very difficult but challenging teaching.

Say I am too young and inexperienced to know much about you. Say I am not yet qualified to judge. But I am old enough to know the agony of men—searching urgency of youth—the fears and suffering, pain and death in my world.

And I am old enough to have seen agony healed through a lifting of man's wounded spirit to God in your sanctuary—to have felt the searching urgency find fulfillment in the quiet prayer of a college professor before class—to have seen the fears and suffering, pain and death in my world become tolerable—even exalted—when brought into the perspective of sharing with God.

I was dedicated at your altar.  
I was converted at your altar.  
I will be married at your altar.  
And because I believe in you,  
I will bring my children to be dedicated at your altar.  
I will see them converted at your altar.  
I will see them married at your altar.

I have observed you carefully for 19 years. I have found some things to despise, some things that need change. But on the whole, I have found you doing your very best to represent the Spirit. I have found you to be worthy of my love.

I just wanted you to know.

Ruth

□

*"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).*

#### LOVE-WATCHERS

Here is a verse in the Bible that reminds me of "weight-watchers."

You have met the "weight-watchers": people with all manner of weight problems—in all sizes, and shapes—meeting regularly to encourage each other to "watch it" at the table—to cut out snacks, and quit sneaking a doughnut in the dark!

The theory is that getting together, listening to others, sharing the struggle, renewing promises to diet, helps to continue to lose weight and so live longer.

That is just what goes on at the midweek service . . . at prayer meeting: Love-watching! (I like that—do you?) People, far from perfect in judgment or nervous response—tempted—set upon on all sides by the devil—people surrendered to God—Spirit-filled—getting together to encourage each other.

I need prayer meeting. I need to pray . . . to hear others pray—and I really enjoy the testimony time—for many have found so much in God that is new and exciting. I can go to prayer meeting, too—and I should do it—to encourage a friend—to help restore one who is dropping out. In meekness—and carefully—I can be a love-watcher.

Love-watchers have this going for them:

1. They know the frailness of their own spiritual strength and the force of temptation.
2. They know the real issue in the Christian life is LOVE. It is a LOVE BUSINESS.
3. They seek to tell all who will listen that there is strength in getting together—sharing, listening, praying, believing.
4. They feel better, look better, and are less spiritually tired as they lose a lot of extra worries, fears, and religious fat—in bearing others' burdens.

OK. Love-watchers meet at 7:30 p.m., Wednesday.

—PAUL MARTIN, Berkeley, Calif.

■ By Mel-Thomas Rothwell  
Bethany, Okla.



# “The Hidden Soul of Harmony”

Photo by Art Jacobs

**A** line from Milton's *L'Allegro* commends to men of all ages a discernment and moral style which thinkers have sought in vain to articulate and communicate in complicated philosophical and theological systems: "The hidden soul of harmony."

The beloved English poet's allusion to the harmony of the soul betokens a purpose and hope which have engaged man's attention whenever he dared reflect seriously. The idea of harmony has disturbed his pensive moods and unsettled his claim to idealism. It has often provided the only clue to mental poise.

We speak of emotional or mental balance, or more frequently in our day of mental health. To be well-adjusted to one's personal and social circumstances becomes a mark of personal well-being. Whether we use a simple term as adjustment, or with Sorokin say "creative altruism," or with Wieman "creative interchange," the reference is to a state or order and concord within the human personality.

The first thinker to pinpoint the ravages of imbalance in personality was Plato, who was searching for a means to equalize the three parts of the soul: the reason, the spirit, and the appetites. For either the individual or the state to function morally, Plato proposed a balance through the general virtue, justice, which was a condition of disciplined harmony of the parts, in conformity with the other cardinal virtues: temperance, courage, and wisdom. Hence the health of the soul, or the state, depended on the harmony of the parts.

From the mild optimism of Plato to the deep pes-

simism of Machiavelli and Hobbes and onward in time to our day, a persistent fact confronts us—human nature has been an issue of concern to philosophers and theologians. What is wrong? What is the remedy?

Clearly there is something amiss, else man's character and culture would not be so corrupted and treacherous. What else can all the ugly curse of evil be about, and why the controversy, unless man is trying to discover a workable balance which will bring peace to his fragmented soul and to his deeply divided society?

As we can see, neither strife nor harmony is a strange word in human history. Neither is alien to man's universal state and need. Man's best moments have been filled with reflection concerned with how to bring about a condition of harmony among the broken chords and pieces of his splintered personality; how to cross the "great divide," as it were, to peace and a life of harmonic enjoyment and assurance.

In our highly "analyzed," "clinicized," and "tranquilized" society, despite increasing means to combat it, the need spreads and deepens. Even though Pope claims that "hope springs eternal in the human breast," fear, like a deadly phantom, stalks the common path.

Harmony, or peace? Health of soul and mind? Is such a lofty goal within man's reach? Can a badly

helps to holy living

unstrung life reenter the symphony and render concert harmony? Can an unrewarding, deranged life-score be turned into sweet melody and be executed with ecstasy? Has man's quest been dimly in vain? Is the exit his only prospect? Is the pessimist right after all, and the sooner the curtain falls on the whole distressing scene, the better it will be for everybody concerned?

We can be grateful—there is an alternative! Heartening tidings are at hand for those who care. We can affirm with assurance that there is harmony (peace) for the distraught soul of man! Even now, millions can witness to a transformation which brings balance and equilibrium to a once fragmented and bewildered life.

In Jesus Christ and His holiness of heart and life, questing man has found the answer of the ages.

The way is so simple one may say it is too easy. Paul reminded the Corinthians, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness."

Christ himself invites, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29).

The soul, deep in strife and depraved and divided by sin, can find harmonious peace and accord in the will of God and the way of salvation. Reason

could not trap it in its syllogism, nor could hedonism distill it in its surfeit and saturation of pleasure. But by simple faith in the Prince of Peace the vast stretches of man's life can be flooded with peace, harmony, and abiding joy.

Harmony means at most a state of health. Holiness likewise means health. Team anything else with life and there will be damaging lacks, melancholy gaps, which spread disorder to every part. Holiness with its condition of spiritual health brings a harmony of existence to the human being.

Plato, and a long train of philosophers and theologians after him, missed the goal because the idea was to harmonize the natural powers of man apart from God's plan and presence. But sin, like the "grain of sand under the eyelid," has spread its inflammation and pain to every part of human personality. Not until the offender is gone can the offense be adjusted. Not until the self is fully surrendered and the Gethsemane capitulation is final will the "peace that passeth understanding" flood the soul.

Harmony has been man's recognized age-long need. We find that true harmony is soul health, and personality well-being cannot exist apart from God's holiness, and universal harmonizing quality. Hence the answer to man's quest, which to many may seem like an oversimplification, is holiness and life. Separate them, discord; unite them, harmony and peace. □

# MORE POWER TO YOU

**O**ne of the most popular words in today's vocabulary is the word "power." Statesmen speak of the realignment of political power in the world. Politicians speak of political power, and presidential hopefuls are already jockeying for position and increasing

their power-base for the next elections. Scientists speak of atomic power; military men speak of their manpower or the power of their missiles; and preachers, or at least some of them, speak of the power of positive thinking.

We hear this word "power" so often because we

"But 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)

live in a power-obsessed age. How refreshing, then, in a world that is so power-crazed, to hear Jesus say, "You will receive power, when the Holy Spirit comes upon you" (Berkeley)!

But is this power of the Holy Spirit promised to everyone, unconditionally? No. The power of God's Spirit is promised only to those who have come to know Jesus Christ in personal relationship.

Sinners are promised *pardon*—"Let the wicked forsake his way," God says, "and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

The promise of the power of the Holy Spirit, however, was given only to the *disciples*—those who already knew Christ in personal relationship. Jesus had already told them that their names "were written in heaven." But then He made them this promise: "You will receive power, when the Holy Spirit comes upon you."

Jesus was also very clear in stating that the purpose of this power was to enable them to be witnesses unto Him—"to the uttermost part of the earth."

"Ye shall be witnesses unto *me*," Jesus said. Not merely a witness to a certain church or a certain doctrine or a certain preacher of a certain regulation—but a witness to the reality and thrill and meaning of Christ in the heart. And if Jesus Christ is not the center of *any* Christian's witness, that Christian is off-center.

To be an effective witness unto Christ, however, takes far more than mere human ability or talent or glibness or energy; it takes the power of the Holy Spirit to witness effectively to the reality of Christ. Could that be the explanation for so much ineffective and fruitless service today? Too much of the witnessing is done in the energy of the flesh instead of in the power of His Spirit.

It takes no spiritual power to be nice or to attend church or to pay one's tithe or to invite others to come to church. But to witness effectively for Christ, to bring glory to His name, to really advance His cause—*that* takes a power above and

beyond the human; it takes the power of the Holy Spirit.

And what is the price of this power?

Well, looking at the price tag from one angle, it seems incredibly low—for we give so little and we get so much. But looking at it another way, the price seems fantastically high—everything, absolutely everything must be surrendered, yielded, consecrated, given over to Him.

This power of the Spirit first comes, as it did on the Day of Pentecost, in a crisis, an experience, an initial enduement and outpouring. But if one expects to enjoy *continual* spiritual power, he must be willing to pay a *continuing* price.

Purity, which the disciples also received on that Day of Pentecost, is a constant. "If we walk in the light, as he is in the light," God says, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Power, however, is a variable. Power ebbs and flows. The line on the graph of our power is a fluctuating line; it rises and falls. It is possible, and necessary, for a Christian to receive repeated outpourings and fresh unctions and new infillings of the Spirit's power, not only for victorious personal living, but for effective and fruitful witness.

The Scriptures record several instances of the disciples receiving fresh enduements of power after Pentecost. Years after Pentecost, Peter, for instance, was still testifying that his heart was "purified" on the Day of Pentecost. But Peter, along with other disciples, received fresh outpourings, fresh surges of the Spirit's power *after* Pentecost.

If we see ourselves as *pipes*, as Dr. Elsten suggests, instead of *buckets*—as channels instead of containers—it is easier to understand this truth of fresh surges of the Spirit's power through our lives, and to see why it is that God never sends His power to us unless He sends His power *through* us.

But a pipe can become clogged, a channel can become choked. And that is exactly what has happened in many lives—they have become clogged with little hurts, little prejudices, little neglects, until there is not sufficient power surging through their lives to be as fruitful as they would like to be, and as effective as God wants them to be.

On this Pentecost Sunday, then, may we hear again Christ's promise of power and be willing to pay whatever price we need to pay for that measure of spiritual power which alone will make us victorious in our personal living and effective in our service for Christ. □

**RADIO SERMON OF THE MONTH**

*By C. William Fisher*

■ By Linda Banz

Bethany, Okla.

*"Before this summer experience, prayer was just something that I did because I was supposed to. It wasn't really that meaningful. The summer changed that."*

# A SUMMER'S SPIRITUAL SEARCH

There was a growing awareness over a period of time that I could be doing more than I was doing . . . that there was more joy and happiness in the Christian life than I was experiencing or that we as a family were experiencing."

Thus explains David Baker, athletic director at Bethany Nazarene College, who with his wife and three sons spent last summer in southern California in a "search for personal spiritual revival."

The southern California area was chosen because of their acquaintance with pastors in the area. They could also combine a family vacation on the coast with the desire to be of service to the summer program of churches there.

Why would a college professor and his teacher-wife, along with three active, young sons, rent out their home in Bethany, pack up enough things for a young family's summer, and travel 1,200 miles in search of spiritual renewal?

Perhaps you would have to know David and Edna Baker to answer that question. If you met them you would soon be aware of a strong personal honesty which saw themselves in somewhat of a spiritual rut, though they have been active members of Bethany First Church of the Nazarene for several years.

The answer to that spiritual rut, for the Bakers, was to stop *saying* what they believed and to start *doing* something—about their personal spiritual growth and effectiveness, about their faith in God's guidance for individuals, about their personal experiences with prayer.

Tests of their faith started almost

immediately. Less than 200 miles from home their station wagon started acting up. With the Rocky Mountains and miles of desert ahead, the heating system broke. No power for mountain driving. No air conditioning for desert driving.

They prayed and kept going, sometimes at 40 miles an hour or less. The car knocked, sputtered, stalled . . . did everything except completely quit. Literally one day at a time, sometimes one mountain at a time, the exhausted station wagon and Baker family finally made it to California.

Perhaps no experience of the entire summer made more of an impression on the young minds of Shawn, seven, and the four-year-old twins, Byron and James, than did that of the car. "They learned so much about Christ and about how He answers prayer, even though they are very young! Now when we get in the car and it makes noises or something they say, 'Jesus will help the car.'"

Upon arriving in Long Beach they learned that the house which they had rented for the summer was not available. No house. A ruined car. They prayed again. They borrowed a car and looked for another house.

"You couldn't feel so strongly about something as we did and have so much go wrong at the beginning without it trying your patience. But we were just convinced that we were doing the right thing. We didn't have to go over that decision again," Edna explained.

With this kind of faith some things started pulling together. After living in a crowded trailer for 17 days, they found a house to rent for one month.

Though the car's engine was completely ruined, when they arrived they learned that the warranty had been extended on that particular model and the new engine was installed at no charge.

Determined to take advantage of every opportunity to see, hear, or capture some new experiences in both faith and service, the Bakers found those opportunities at many sources.

They spent three weeks at Long Beach First Church working with the teen "summer offensive" program—an aggressive, intensely evangelistic, outreach program designed to touch the entire city of Long Beach. The Bakers also accompanied the Long Beach teens to the Imperial Beach home mission church, where they met and worked with the young pastor and his wife, who were preparing for the mission field.

Exposure to the vast beach culture of the southern California area gave David the opportunity to speak with and observe the young people—from the real hippies to the "street Christians" who dedicated their time to witnessing to the hippies.

Of his visit to students and leaders of the Christian World Liberation Front on the Berkeley campus, David observed, "They are giving their lives full-time to the task of witnessing and sharing Christ with student radicals. Their dedication and concerned love are genuine."

Praying with teens, speaking at banquets, and supply-preaching for vacationing pastors, the Bakers involved themselves in six Nazarene Churches including Hermosa Beach, Norwalk, Garden Grove, Imperial



David and Edna Baker and family (left to right): Shawn, James, and Byron

Beach, Long Beach First, and Long Beach Bixby-Knowles.

It was in the practical matter of money that the Lord directed a great deal of their summer. Before leaving Bethany the final car checkup bill was \$98.00. The night before that bill was due some friends handed them a \$100 check to help with expenses of their self-financed summer. Sending their trunks back to Oklahoma from Long Beach totaled \$45.00. The next week a check came from one of the churches where David had supplied—for \$40.00. Another car checkup before leaving California was \$64.00—the church that week gave them \$60.00.

“Things like that just give you more faith to know that the next time you think you should do something the need will be supplied. Before this summer experience, prayer was just something that I did because I was supposed to. It wasn’t really that meaningful. The summer changed that,” Edna confessed.

If you looked for dramatic changes in the life of the Baker family since last summer’s trip, you probably would not find them. They are back at the routine of schoolteaching, church and college activities, and family life.

Yet closer observation would reveal evidence of a more purposeful commitment to the daily leadership of the Holy Spirit than either David or Edna has ever experienced. God has used their open, honest evaluation of their personal needs and experiences to further the spiritual awakening among young adults in Bethany First Church as they have witnessed to His workings in their family.

Mothers of Edna’s first graders have expressed appreciation for her concern for her students and for her decision to pray with them each morning before classes begin.

Dave and Edna are team-teaching a college Sunday school class and are helping with special children’s activities. Dave is actively involved in BNC campus life in purposeful, positive aspects which reach beyond the sphere of influence of the athletic department.

There is the desire to respond to the needs of those around them, to be involved in the most worthwhile ventures where their talents can be used. There is a more meaningful faith that God can use them wherever they are—for His purposes—as long as they are open to His leadership.

This Spirit-filled responsiveness is perhaps the greatest fruit of their life-changing summer experience. □



# DIMENSION

## *Adventures in Self-discovery*

BY DARRELL E. LUTHER

Lansing, Mich.

### GRIEF AND SORROW

With a stoic fixation, he viewed four caskets. What a pathetic sight—a father burying four sons! The automobile these boys had been riding in was hit by a speeding train. The boys were killed instantly.

This father didn’t express his sorrow. Six weeks later he had transferred his unexpressed sorrow into a new symptom. He became a total invalid!

We should recognize the distinction between grief (morbid sorrow) and simple sorrow. When one is grief-stricken, he experiences a sense of hopelessness, tends to withdraw from others, his disposition is radically altered, and there is a loss of interest in the activities in which he formerly found pleasure.

Grief may be relieved when the person understands the presence of repressed factors within himself. Often a sense of repressed guilt (true or false) is a factor in the explanation of grief. When this is discovered, grief becomes sorrow and can be dealt with as simple sorrow.

Sorrow differs from grief in that hope is never completely absent and it presupposes a genuine love-sentiment between the deceased and his relatives. Love is not possessiveness. Usually possessiveness and not love is involved in grief. But if the love-sentiment is strong, even sorrow may be a crushing experience.

Sorrow can make one bitter or better. One of the numerous ways man has attempted to respond to sorrow is with rebellion—“It’s not fair—I’m through with God—I thought God loved me.” There is no comfort in rebellion.

Stoic resignation isn’t the answer. Some believe they have found the acceptable solution when they say, “I guess it’s God’s will, so what can you do but take it?” Is God always to blame for every misfortune? Is it God’s fault when a drunken driver doesn’t stop for a red light and kills a child? Often the innocent suffer because of someone else’s sin.

Sorrow tends to disappear when one’s love is redirected to a suitable substitute. There is a gospel for the sorrowful!

My experience has taught me there are two elements in the gospel that fully meet man’s need in the time of sorrow. One is the consciousness of the presence of Christ. The other is faith in the life to come. “God and life after death” as Immanuel Kant asserted, “involve each other.”

The New Testament approach to sorrow is to prepare for it. The disciples, threatened by loss, found a Friend (Luke 24:13-35). In a loss of a loved one, you can discover a heavenly Friend. All who follow Christ will one day hear another call (John 11:25; 14:1-3). Paul spoke of this crowning event (Philippians 1:21, 23; I Corinthians 15:54-57; II Corinthians 5:8).

We have hope. He will return and “he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more . . .” (Revelation 21:4, RSV).



# THE STRANGERS AMONG US

**I**t was her turn to speak. We had been listening as the eight persons in the room told why they had begun to attend the Knollwood Church of the Nazarene. Words came with some difficulty.

"My parents never took me to church.

"I went to Sunday school on my own years ago.

"I can't tell you how much this church has meant . . ."

Her comments were silenced in a handkerchief wiping the tears from her face. A strange place to be so affected: a pastor's class for prospective members.

But I understood the meaning of her emotion. For several years now I've been taking people through these classes. We usually begin by having each person give a brief history of his spiritual life. It is one of my most rewarding privileges to listen as they describe how the Lord has found them and led them to the church.

The tears that Sunday morning fell from one who had finally found the answer to her spiritual quest. It had been a long, sometimes difficult search with few to help. From one church to another, sometimes disappointed, never really satisfied. A friend sensed her need and invited her to try again. It was the beginning of a new experience.

Those of us who have been in a congregation for some time tend to forget how a stranger feels. Looking for a church home is not like hunting for a new job or locating a new home. It's more like making your way into a family. That's not done quickly or easily.

A few years ago a panel of ministers in the San Francisco Bay area were discussing the problems of reaching a mobile urban population. One pastor cited a study indicating that when people move into a new neighborhood the first thing they locate is the grocery store, usually within a day or two. The last thing new residents look for, after finding whatever other services they need, is a church. It may be impossible to prove, but he said it takes an average of three years for people to find a church home after moving.

The reason is not always that people don't want to attend. I have had people in membership classes who have spent years drifting from one congrega-

tion to another searching for something genuine. Other, more timid folks, wait for months, sometimes years, before they have the courage to make their way into the new congregation.

We who feel at home in church might help the situation by being reminded what it's like for new people to find their place among us. A congregation is like a family. New people can sense if there is room for them. They know if they are being received as brothers and sisters or are being held at a distance.

In our home my wife, four children, and I have some routines, as every family does. We each have a place to sit around the table. These places were never assigned. It's just how it's always been. There is seldom any discussion about where we will sit for a meal.

Although we have never really talked about it, we like it that way. A while back one of the children decided to change places. What confusion! It seemed so strange not being in the same old spot. We were all uncomfortable and didn't enjoy the food. The next meal we were back to our regular positions, and have been there since.

As unknowingly a congregation, like a family, develops ways of its own. Ways of relating to one another, ways of worship and administration. This is good and necessary but it poses problems when the people we try to reach feel uncomfortable among us.

Prospective members in a congregation are not satisfied being treated as guests. They are trying to find a permanent place around the same table where others are being fed. They wonder if it will unsettle anyone to move over and make room for them. Is there a place for them? A place of acceptance and warmth, of shared responsibility and fellowship?

I would like to include a few established members in each of these classes with the new people. It might have been a revelation to some to have sensed the joy, the relief, and the gratitude of this one person who at last has found a church family willing to make a place for her in its fellowship. If we church members can somehow open ourselves to the needs of others, visitors who attend occasionally will be more than anxious to fill a permanent place with us. □

# editorially SPEAKING

By W. T. PURKISER

## *The Proof of Pentecost*

You can't easily overestimate the importance of Pentecost.

Without it, there would have been no Christian Church.

Without it, there would have been no sure proof of the risen Christ ascended and reigning at the right hand of God.

Pentecost marked the dawn of a new age, the age of the Spirit. Over and beyond all else Pentecost may mean, it stands for the presence and power of the Holy Spirit as the true norm of New Testament Christianity.

As the beginning of a new age, that first Pentecost has never been repeated. The Church could be inaugurated but once. The Spirit of God could be poured forth the first time only once.

But in all that Pentecost meant inwardly to Peter and John, to James and Andrew and the other early disciples of Jesus, it has been, it can and it must be repeated over and over.

The New Testament itself makes clear the continuing proof of Pentecost. It is not in the three signs that appeared at the first Christian Pentecost in Jerusalem. It is not in any one of those signs.

The continuing proof of Pentecost is found in Peter's testimony 18 years later when he said about those filled with the Spirit in Caesarea, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

These words are the more remarkable when we recall the reason they were spoken. The issue was the identity of what happened to Cornelius and his household with what had happened in Jerusalem 18 years before.

If any "gift" could have been the proof of Pentecost, Peter had it at hand. Cornelius and his family spoke other languages when the Spirit's fullness came upon them, just as had the disciples at the Jerusalem Pentecost. But Peter never mentioned it at all.

Not that these were "unknown" tongues, any more than there had been "unknown" tongues in Jerusalem 18 years before. The Greek in Acts 10:46 makes it much more clear than does the English translation that those with Peter heard Cornelius and his family magnifying God in other languages. What they were saying was understood.

**M**any today, to be sure, have claimed that speaking in "unknown tongues" is in some way essential to the proof of Pentecost. Even when they don't put it into so many words, they assume that all who really have the baptism will speak in unknown tongues in spite of the direct denial of this in the New Testament (I Corinthians 12:4-11, 28-30).

This doctrine—never heard in the Christian Church before the twentieth century—is usually called "Pentecostal," or "Neo-Pentecostal." The truth is, it isn't Pentecostal at all. It is Corinthian—modelled after what people understand to be described in I Corinthians 14.

Please note well: To question a theory does not mean to judge those who believe it or practice what it teaches. Good people may be mistaken; people orthodox and sound in doctrine may fail to live up to their creeds.

The tongues of Pentecost in Jerusalem were languages and dialects listed by name (Acts 2:6-12). Far from being "unknown," the miracle was given precisely to prevent "unknown tongues." For if the Galilean disciples had spoken "the wonderful works of God" in their native dialect, they would have been speaking an unknown tongue to most of the cosmopolitan crowd gathered in Jerusalem that day.

Actually not only the New Testament but the writings of Early Church fathers confirm the fact that the languages of Pentecost were understood by those who heard.

For example, Irenaeus, who lived within a century of the apostolic age, spoke of those who "received the Spirit of God" and like the Apostle Paul spoke "in all languages." Even in his day, Irenaeus said, "We do also hear many brethren in the Church . . . who through the Spirit speak all kinds of languages."

Augustine, 200 years later, wrote of the languages of the Early Church as "signs adapted to the time. For there behooved to be that betokening of the Holy Spirit in all languages, to show that the Gospel of God was to run through all languages over the whole earth. That thing was done for a betokening, and it passed away."

There are occasional reports that, amid the revived Corinthian tongues of our day, genuine languages are miraculously spoken and understood. When such occurs, I for one would give glory to God. But even this would be a gift of the Spirit,

*That the Holy Spirit should fill and permanently dwell in hearts defiled by envy, malice, selfish temper, bitterness, harshness, carnal self-will, and worldly compromise is an idea quite incredible. The first proof of Pentecost is purity—a sanctified heart.*

not an "evidence" or proof of His fullness.

In the meantime to identify Corinthian tongues with the tongues of Pentecost can lead only to confusion and division among the people of God.

**I**s there then no proof of Pentecost? Indeed there is—of the best possible sort.

We have already noted the proof Peter offered in telling the story of Cornelius and his family. It is the purifying of the heart in response to the faith that receives the fullness of the Spirit.

That the Holy Spirit should fill and permanently dwell in hearts defiled by envy, malice, selfish temper, bitterness, harshness, carnal self-will, and worldly compromise is an idea quite incredible. The first proof of Pentecost is purity—a sanctified heart.

But along with purity is power. Our Lord himself left this promise: "But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8, NASB).

This is not always power to sway the masses. Peter preached in Jerusalem and 3,000 were converted (Acts 2). Paul preached on almost exactly the same spot 30 years later, and they almost killed him (Acts 22).

While the power of Pentecost is not always power to sway the masses, it is always power to be the kind of people whose witness God can bless. There is witness in word too often neglected. But Jesus did not speak of that alone. The emphasis in His promise is on *being*—being worthy witnesses whose lives are as credible as their lips.

The fruit of the Spirit is still that cluster of graces listed in Galatians 5:22-23, love, joy, peace, long-suffering, kindness, goodness, faithfulness, disciplined strength, and self-control.

Inwardly, the proof of Pentecost is persuasion—the "full assurance of faith" of which the Bible speaks often in many ways. Here is certainty no secondary sign could ever give. No candle is ever needed to "prove" the sunrise.

Both Paul and John say it: "We know." How do we know? "We have received, not the spirit of the world, but the spirit which is of God" (I Corinthians 2:12). "By the Spirit which he hath given us" (I John 3:24; 4:13). The same sort of witness that tells us we are born of God assures us that "he abideth in us" and that "we dwell in him."

Next Sunday is Pentecost Sunday. Let us re-

joice in the personal meaning of this great day and the purity, power, and persuasion that together are its continuing proof. □

## Key '73

"Key '73" is a term evangelical Christians will hear often over the next two years. It is the name of an all-out evangelistic emphasis designed to make a united Christian impact on the life of the entire North American continent leading up to and during the year 1973.

The name comes from the "Key Bridge Consultation" four years ago. Forty men from most of the evangelical denominations of the United States and Canada met for prayer and planning in a motel near the Francis Scott Key Bridge in the nation's capital.

The shared burden of that consultation was the desperate need throughout North America for revival and united witnessing to the saving Gospel to every person on this continent.

The Key Bridge consultants were not blind to the need for overseas missions. But their particular burden was the people on our own shores who go on year after year with no direct confrontation with the claims and comfort of Christ.

Out of this time of prayer and planning came other consultations. An executive committee for "Key '73" was set up. Dr. John L. Knight, executive secretary of our Department of Evangelism, is a member of this 15-man group.

No effort is being made to promote any single method of witnessing and preaching. Each denomination and local church will be free to use whatever methods they may be led to use.

The unity in "Key '73" is a burning desire to make Christ known to our own people. There is the clear recognition that, unless the tide is turned, Christianity as we have long known it in the Americas may well become a thing of the past.

"Key '73" will seek to use television, radio, and the press to arouse public interest. Under that overarching "umbrella" each local church and each concerned Christian will find openings for what we in our church call IMPACT—IMmediate Personal ACTION for Christ.

It isn't a bit too early to schedule revival campaigns, to plan and train for personal soul winning, to pray and work to the end that "Key '73" may be the key to the Kingdom for a great host of newborn Christians. □

# Black Ministers Train

The Department of Home Missions of the Church of the Nazarene will sponsor summer refresher courses in regional Nazarene colleges for all Negro Nazarene pastors during the summer of 1971. About 60 pastors have been invited to attend summer refresher courses with all expenses paid. If they all accept the invitation, several thousand dollars will be spent for travel, board, room, and tuition in an effort to provide a "crash program" of instruction for black Nazarene ministers. This program, voted in January, 1971, came at the urgent request of Negro ministers serving on the Negro Advisory Committee. College administrators and district superintendents have contacted pastors in their areas to present this program. The Department of Home Missions will make its subsidy through the district superintendent. If the regional col-



Representative of dedicated young men God has called to preach in the Church of the Nazarene are the three pictured, left to right: Melvin Miller, St. Louis pastor; Walter Veals, Charleston, W. Va. pastor; and Larry Smith, Boomer, W. Va.

lege does not offer summer refresher work, the nearest Nazarene college in another region may be attended.

Any individual or church desiring to help financially with this program will receive 10 percent special credit. Send your check to Norman O. Miller, general treasurer, marked, "Negro Scholarships."

## Gulf Central Builders' Club

For many years the Gulf Central District maintained a Builders' Club with several hundred members who periodically sent offerings to assist Negro construction projects. With the phasing out of the Gulf Central District, the Gulf Central Builders' Club has been discontinued. All who previously participated in this club are invited to make contributions toward the Negro Scholarship Fund. These funds will be utilized in assisting with the training of Negro ministers in the Church of the Nazarene. Interested parties may write to the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

## White Workers Needed

A definite expression of need for white workers from nearby churches to give time and effort assisting Negro churches was underscored by the black members of the Negro Advisory Committee meeting January 11 and 12, 1971, in Kansas City. Of special need are those who are willing to be Sunday school teachers, supervisors of departments, musicians, youth workers, etc. Such service could be given for several months without affecting church membership or financial support of the mother church. Or this service could be a permanent arrangement with the transfer of church membership to the racially mixed or black congregation.

## Negro Advisory Committee

The Department of Home Missions voted to continue the Negro Advisory Committee throughout the quadrennium to advise the Department relative to Negro evangelism. The executive secretary of the Department of Home Missions, Dr. Raymond Hurn, has conducted meetings with black pastors and laymen in several parts of the country since the fall of 1968. The Advisory Committee assisting him is composed of the following:

Rev. Rufus Sanders	Rev. Roger Bowman	Dr. Raymond McClung
Rev. Roland Chopfield	Rev. Warren Rogers	Dr. Harvey Galloway
Rev. Archie Williams	Dr. R. W. Cunningham	Rev. Kenneth Pea:all
Rev. Clarence Jacobs	Dr. Ray Hance	Mrs. Rhoda Olsen

In addition to these committee members, various headquarters executive secretaries were also invited to attend committee meetings.

An Interracial Committee representing a wider span of minority groups met in Kansas City, April 1 and 2, 1971, to give attention to the broader aspects of ministering to minorities.

**DR. RAYMOND W. HURN**  
Executive Secretary  
Department of Home Missions

Rev. Joe Davis, left, a recent graduate of the Nazarene Bible College, has assumed the pastorate of the Prentiss, Mississippi Church of the Nazarene.



# NEGRO CHURCHES THE UNITED STATES



## CALIFORNIA

Altadena  
Compton  
Duarte  
Fresno Westside  
Los Angeles Grace  
Oakland Bethel  
Oakland Emmanuel  
San Diego Southeast  
Vallejo St. Paul's

## KANSAS

Wichita North Ash

## MISSOURI

Kansas City Park Avenue  
Kansas City Chapel  
St. Louis Bible Way  
St. Louis Wellston

## OKLAHOMA

Oklahoma City Providence

## TEXAS

Amarillo North Beacon  
Columbus  
Houston Lockwood  
Lubbock Parkway  
Port Arthur Central  
San Antonio Grace  
San Antonio Morning Glory  
San Antonio West End

- 59 Negro congregations
- 14 Mixed congregations

Our list is incomplete. Please send additional information to the Department of Home Missions.

# IN ES



## MASSACHUSETTS

Boston Chapel  
Cambridge

## NEW YORK

Brooklyn Bedford Zion  
Brooklyn Bethel  
Brooklyn Beulah  
Brooklyn Bronx Bethany  
Brooklyn Bushwick Tabernacle  
Brooklyn Franklin Memorial  
Brooklyn Miller Memorial  
Springfield Gardens  
Wyandanch

## PENNSYLVANIA

South Philadelphia Calvary

## NEW JERSEY

Jersey City

## MARYLAND

Capitol Heights Washington Grace

## DELAWARE

Dover Mission

## VIRGINIA

Richmond Woodville

## WEST VIRGINIA

Charleston West Side  
Colliers Archer Heights  
Institute  
Rand Bethel

## ILLINOIS

Chicago Ingleside  
Chicago Midwest  
East St. Louis Alorton  
Kankakee Central

## INDIANA

Fort Wayne Lillie Street

## MICHIGAN

Detroit Faith  
Saginaw Burk Memorial

## OHIO

Toledo Manhattan  
Toledo Trinity

## LOUISIANA

New Orleans Bethel  
Winnsboro Shilo

## MISSISSIPPI

Columbus St. Mark  
Meridian Fitkin Memorial  
Prentiss

## ALABAMA

Calvert Faith  
Shawmut Bethel

## TENNESSEE

Chattanooga Alton Park  
Memphis Friendship  
Memphis South  
Nashville Community  
Nashville Rogers Chapel

## GEORGIA

Gainesville Bethel

## FLORIDA

Goulds First  
Miami Emmanuel  
Miami Grace  
Miami St. John  
Orlando Gorman Memorial  
Orlando Praise Temple  
Orlando Taft

# BLACK STUDENTS SPEAK FOR CHRIST



Sylvester Ballard, attending Trevecca Nazarene College, was born in Mississippi and is 21 years old. His home church is the West End Church of the Nazarene, San Antonio, Tex. The following is his personal testimony:

"I have been a Christian for 12 years and have been sanctified for three years. I have been preaching for about three years. I began preaching while in the U.S. Air Force. I plan to continue working for Christ as an evangelist. My college major is religion and my minor is psychology.

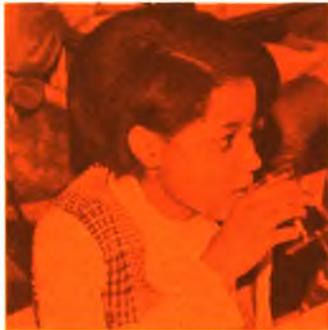
"I know Christ as my Saviour and my desire is to live for Him and tell others about Him. He is my reason for living. 'He is my everything.' For 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me' (Galatians 2:20)."

**Sylvester Ballard,**  
Trevecca Nazarene College.

**Warren Rogers, Jr.,**  
Mid-America Nazarene College.

Warren Rogers, Jr., son of Rev. Warren Rogers, evangelist, is a freshman ministerial student at Mid-America Nazarene College. During childhood Warren, Jr., travelled extensively with his district superintendent father. He was called to preach at the age of three in Red Deer, Alberta, Canada. He is anxious to finish his education and fulfill his calling by spreading "the good news of Jesus Christ in its FULLNESS."

Warren states that he "believes that the decade of the seventies will be a time of better relationship between God and man," and that he is "trusting God that there will be a better understanding in lines of communication and love between all people."



Miriam Solomon, daughter of Rev. and Mrs. Ivan Solomon, of St. Louis, Mo., attends Mid-America Nazarene College "because it is a religious college and I wanted to be among Christian people." She has committed herself to God and is leaving her future to Him. She feels now it is His will for her to be an education teacher in one of our colleges.

Miriam's testimony is: "I am happy to say I am a Christian. I am living for Jesus every day. There is nothing in this world I would exchange for Him, since He has never disappointed me. He is All to me and can be All to you if you give Him a try."

**Miriam Solomon,**  
Mid-America Nazarene College.

**Norflee D. Harrison,**  
Nazarene Bible College, Colorado Springs.

Norflee D. Harrison is making good at Nazarene Bible College, where he is an excellent student.

Born near Elams, N.C., he early felt the influence of godly farm parents. They maintained an altar in the home and effectively encouraged their children in spiritual things. He testifies, "I knew about God at an early age and accepted Christ as my personal Saviour in 1946 at the age of 11 in a revival meeting."

Norflee goes on to say, "I felt that God was speaking to me about preaching in my early teen years, but the fact that I had been called 'preacher' nearly all my life made it difficult for me to respond to the call. I wanted to know for sure."

He married Freddie L. Martin in 1957, while stationed in California in the armed services. In 1962 they started attending the Monterey Peninsula Church of the Nazarene, and were received into church membership shortly thereafter by Pastor Wayne Shirley.

Norflee recalls, "It was in a revival meeting, January 13, 1964, that I was sanctified. I really settled it! On the morning of January 15, while in prayer, I answered a definite call to preach."

He became supply pastor of a Nazarene church in Oakland, Calif., serving from May, 1965, to August, 1969. During these years he felt keenly the need for more training. He states, "I had a desire to attend Nazarene Bible College from the first time I heard of it. God marvelously opened the door when the Northern California District pledged \$2,000 to assist my wife and me in this venture."

He is at this time successfully completing his second year at NBC and says, "I cannot tell just how much Nazarene Bible College has meant to me. It has meant far more than my highest expectations. It has provided me with excellent instruction. It has given opportunity for me to meet a great cross section of fine men who love God and are striving to become what He wishes them to be. The faculty is God-loving and student-loving."

As to his future, he confidently states, "It is in God's hands and I am waiting openly and willingly to serve God where He sends me."



## Negro College Students Sought

It is imperative that all ministers and laymen in the church be alerted to the great need for a Nazarene college education for Negro young people. Many choice young people attend community colleges. While they may be getting an excellent secular education, many would be better prepared to serve in their chosen pro-

fession through the Church of the Nazarene if they were to obtain their college education on a Nazarene campus. Grants or scholarships are available from the government through our colleges. Let us encourage our young people to attend the Nazarene college on their educational zone.

DEPARTMENT OF HOME MISSIONS

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NOTICE—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

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 McCULLOUGH, FORREST. (C) c/o NPH\*  
 McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403  
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701

McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034  
 McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113  
 McWHIRTER, G. STUART. (C) c/o NPH\*  
 MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924  
 MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*  
 MEWBUORN, O. V. (C) 1045 Brookwood Dr., S., St. Petersburg, Fla. 33707  
 MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807  
 MICKKEY, BOB. (C) 1501 Edison, La Junta, Colo. 81050  
 MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187  
 MILLHUFF, CHARLES. (C) c/o NPH\*  
 MINGLEDOERFF, O. C. (C) R. 1, Douglas, Ga. 31533  
 MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504  
 MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043  
 MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157  
 MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832  
 MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041  
 MOULTON, M. KIMBER. (C) c/o NPH\*  
 MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada  
 MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138  
 NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867  
 NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756  
 NESSETH-HOPSON PARTY. (C) c/o NPH\*  
 NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134  
 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  
 OLIVER, RICHARD G. (R) 6328 Iroquois Dr., North Little Rock, Ark. 72116 (Full-time)  
 OVERTON, WM. D. (R) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097 (Full-time)  
 PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525  
 PARROTT, A. L. (C) 460 S. Bresee Ave., Bourbonnais, Ill. 60914  
 PARSONS, FRED W. (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424  
 PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*  
 PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada  
 PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139  
 PHILLIPS, GENE E. (C) 1102 Grand Ave., West Des Moines, Ia. 50265  
 PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631  
 PICKERING FAMILY. (C) c/o NPH\*  
 PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832  
 PITTINGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875  
 PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201  
 POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706  
 POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH\*

POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903  
 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  
 PRICE, JOHN. (C) c/o NPH\*  
 PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209  
 QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809  
 RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542  
 RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842  
 RAYCROFT, R. N. (C) c/o NPH\*  
 RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203  
 RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302  
 RIST, L. O. (R) 6219 Chestnut St., Painesville, Ohio 44077 (Entering full-time)  
 ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627  
 ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008  
 RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257  
 SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901  
 SCHERRER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421  
 SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221  
 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) 2809 S. 29th St., Ashland, Ky. 41101  
 SEYMORE, PAUL W. (R) 807 White St., Marion, Ill. 62959 (Entering full-time)  
 SHARPLES, J. J. & MRS. (C) 41 James Ave., Yorkton, Saskatchewan, Canada  
 SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061  
 SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833  
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117  
 SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043  
 SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003  
 SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidicut, Pa. 16351  
 SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276  
 SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537  
 SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507  
 SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210  
 STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008  
 STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401  
 STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915  
 STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337  
 STEPHENS, KEN. (R) c/o NPH\* (Full-time)  
 STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, (Ind. Hol.), June 15-20; Kingsport, Tenn. (Sal. Army), June 22-27  
 COOK, L. & M.: Vivian, La. (McCoy), June 13-20; Canyon, Tex. June 29—July 4  
 COX: Oakville, Ontario, May 31—June 6; Columbus, Ohio (U.B.), June 7-13; Sumner, Mich. (camp), June 17-27  
 CRABTREE: Ft. Walton Beach, Fla., June 1-6  
 CRUTCHER: Amherst, N.S. (Wes.), June 9-13  
 DARNELL: Mason, Ill., June 3-13; Royal Oak, Mich., June 14-20; Titusville, Pa. (Summit Camp), June 24—July 4  
 DAVIS: Clarksville, Ind., May 31—June 6; Chrisfield, Md. (Eastern Shore Camp), June 25—July 4  
 DENNIS, D.: South Zanesville, Ohio, June 4-13; Dover, Tenn., June 15-20; Jamestown, Tenn. (Grove Wes. Camp), June 25—July 4  
 DISHON: Monterey, Tenn., June 3-13; Crossville, Tenn. (Meth.), June 14-20  
 DIXON: Waldoboro, Me., June 1-6; Conneaut, Ohio (Kellogsville), June 8-13; Powhattan, Ohio (Tent), June 25—July 4  
 DUNMIRE: Waco, Tex. (S. Manor), May 31—June 6; Tulsa, Okla. (West), June 14-20; McEwan, Tenn. (Pine Hill), June 22-27; S.C. Camp, June 28—July 4  
 EMSLEY: Carthage, N.Y., June 1-6  
 ESTEP: Hyndman, Pa., June 7-13  
 ESTERLINE: Live Oak, Calif., June 2-13  
 FELTER: Reed City, Mich. (1st), June 8-13; Cumberland, Md. (Bethel), June 18-27  
 FILES & ADAMS: Pittsburgh, Pa. (1st), June 1-6; Oxford, Pa. (Children's Cru.), June 18-20; Philadelphia, Pa.

Minn. 55901  
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503  
 SWAERENG, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914  
 TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410  
 TAYLOR, EMMETT E. (C) c/o NPH\*  
 THOMAS, FRED. (C) c/o NPH\*  
 THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315  
 TODD, CHESTER F. & MARJORIE. (C) c/o NPH\*  
 TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101  
 TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301  
 TRIPP, HOWARD M. (C) c/o NPH\*  
 TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008  
 UNDERWOOD, G. F. & MRS. (R) Box 150, Shadylane Cir Ct., Warren, Ohio 44483 (Full-time)  
 VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072  
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115  
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228  
 WALKER, LAWRENCE C. (C) c/o NPH\*  
 WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008  
 WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299  
 WALLS, LYNDON A. (C) 192 Woodcliff Dr., Columbus, Ohio 43213  
 WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901  
 WARNE, RAY E. (C) Box 333, Dillonvale, Ohio 43917  
 WATSON, PAUL. (C) 311 N.W. Seventh St., Brentonville, Ark. 72712  
 WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937  
 WEST FAMILY, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907  
 WHIPPLE, LEONARD. (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653  
 WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836  
 WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061  
 WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110  
 WILLIAMS, EARL C. (C) c/o NPH\*  
 WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008  
 WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401  
 WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33084  
 WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506  
 WOODRUFF, ELMER & BONNIE. (R) c/o NPH\* (Full-time)  
 WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013  
 WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042  
 WYRICK, DENNIS E. (C) c/o NPH\*  
 YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501  
 YOUNGER, I. F. (C) c/o NPH\*  
 ZIMMERLEE, DON & JUNE. (C) 2060 S. Forissant Rd., Florissant, Mo. 63031  
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302  
 (1st Children's Cru.), June 22-27  
 FINGER: Sanford, N.C., May 28—June 6  
 FINKBEINER: San Jose, Calif. (Cam. Park), June 1-6  
 FISHER: Seattle, Wash. (Burien), June 1-6  
 FLORENCE: Decherd, Tenn. (Warren), June 2-13; Manchester, Ohio, June 16-27  
 FORD: Clymer, Pa., May 30—June 6; Philippi, W. Va., June 11-20; Midland, Pa., June 25—July 4  
 FOWLER: Meansville, Ga. (Pine Mt. Camp), June 24—July 4  
 FREEMAN: Sandwich, Ill. (1st, VBS), June 7-20  
 FRODGE: Fayetteville, Tenn., June 22-27  
 GAWTHORP: Rossville, Ga. (Lakeview Wes.), June 14-20; Monteagle, Tenn. (Chap. Chapel), June 21-27  
 GLORYLANDERS: Xenia, Ohio (Ch. of Christ in Chr. U.), June 6  
 GORMANS: Louisville, Ky., May 30—June 6; Summit, Ky. (Bapt.), June 19; Glasgow, Ky., June 20  
 GRAVAT: Centerville, Mo. (Countryside), May 30—June 6  
 GRAY: Great Britain, June 1-30  
 GREEN: Clarksville, Tenn. (1st), June 1-6; San Diego, Calif. (Indoor Camp), June 21-27  
 GRIMSHAW: Boise, Idaho (Hillview), June 4-6; Nampa, Idaho (College), June 7-13  
 HARROLD: Mt. Sterling, Ill. (1st), June 4-13  
 HEASLEY: Cherryvale, Kans., May 30—June 6; Davenport, Okla., June 20-27  
 HEGSTROM: Oakes, N.D. (Camp), June 3-13  
 HIGGINS: Hawaii, June 19—July 30

## JUNE SLATES

(As reported to Visual Art Dept.)

ARMSTRONG: Ballinger, Tex., June 6-13  
 BAILEY, C. D.: La. Dist. Camp, June 28—July 4  
 BATTIN: Jonesboro, Ga., June 4-13; Osceola, Ark., June 20-27  
 BELL: Nocona, Tex., June 1-6; Ponca City, Okla. (1st), June 12-13  
 BENDER: College Corner, Ohio (tent), June 10-20; N.Y. State Indian Hol. Camp, June 24—July 4  
 BETTCHER: Crowley, La. (Ebenezer Camp), June 18-27; West Monroe, La. (Wes. Miss.), June 28—July 4  
 BOOGS: Grand Saline, Tex., June 7-13  
 BOHI: Bethany, Okla. (Overholser), June 1-6; High Point, N.C. (city-wide), June 14-20; Neb. Camp, June 21-27; Dak. Camp, June 28—July 4  
 BOWERS: Vilonia, Ark., June 14-20  
 BRAND: Alma, Ill. (Meth. Camp), June 30—July 11  
 BROWN, C.: Coshocton, Ohio (Bethel Camp), June 10-20  
 BROWN, W. L.: Poteau, Okla. (1st), June 7-13; Le Mars, Ia. (1st), June 14-20  
 CHAPMAN: Gordon, Neb. (Camp), June 18-27  
 CHIZUM: Eureka, Ill., June 9-13  
 CLARK, G.: Port Clinton, Ohio, June 7-13; Miamisburg, Ohio, June 14-20; Odon, Ind. (Camp), June 23—July 4  
 CLARK, H. S.: Cincinnati, (God's Bible School Camp), May 28—June 7; New Westville, Ohio (Community), June 9-20  
 CLINE: Olive Hill, Ky. (Tent), June 1-6; Maryville, Tenn.

(Ind. Hol.), June 15-20; Kingsport, Tenn. (Sal. Army), June 22-27  
 COOK, L. & M.: Vivian, La. (McCoy), June 13-20; Canyon, Tex. June 29—July 4  
 COX: Oakville, Ontario, May 31—June 6; Columbus, Ohio (U.B.), June 7-13; Sumner, Mich. (camp), June 17-27  
 CRABTREE: Ft. Walton Beach, Fla., June 1-6  
 CRUTCHER: Amherst, N.S. (Wes.), June 9-13  
 DARNELL: Mason, Ill., June 3-13; Royal Oak, Mich., June 14-20; Titusville, Pa. (Summit Camp), June 24—July 4  
 DAVIS: Clarksville, Ind., May 31—June 6; Chrisfield, Md. (Eastern Shore Camp), June 25—July 4  
 DENNIS, D.: South Zanesville, Ohio, June 4-13; Dover, Tenn., June 15-20; Jamestown, Tenn. (Grove Wes. Camp), June 25—July 4  
 DISHON: Monterey, Tenn., June 3-13; Crossville, Tenn. (Meth.), June 14-20  
 DIXON: Waldoboro, Me., June 1-6; Conneaut, Ohio (Kellogsville), June 8-13; Powhattan, Ohio (Tent), June 25—July 4  
 DUNMIRE: Waco, Tex. (S. Manor), May 31—June 6; Tulsa, Okla. (West), June 14-20; McEwan, Tenn. (Pine Hill), June 22-27; S.C. Camp, June 28—July 4  
 EMSLEY: Carthage, N.Y., June 1-6  
 ESTEP: Hyndman, Pa., June 7-13  
 ESTERLINE: Live Oak, Calif., June 2-13  
 FELTER: Reed City, Mich. (1st), June 8-13; Cumberland, Md. (Bethel), June 18-27  
 FILES & ADAMS: Pittsburgh, Pa. (1st), June 1-6; Oxford, Pa. (Children's Cru.), June 18-20; Philadelphia, Pa.

(1st Children's Cru.), June 22-27  
 FINGER: Sanford, N.C., May 28—June 6  
 FINKBEINER: San Jose, Calif. (Cam. Park), June 1-6  
 FISHER: Seattle, Wash. (Burien), June 1-6  
 FLORENCE: Decherd, Tenn. (Warren), June 2-13; Manchester, Ohio, June 16-27  
 FORD: Clymer, Pa., May 30—June 6; Philippi, W. Va., June 11-20; Midland, Pa., June 25—July 4  
 FOWLER: Meansville, Ga. (Pine Mt. Camp), June 24—July 4  
 FREEMAN: Sandwich, Ill. (1st, VBS), June 7-20  
 FRODGE: Fayetteville, Tenn., June 22-27  
 GAWTHORP: Rossville, Ga. (Lakeview Wes.), June 14-20; Monteagle, Tenn. (Chap. Chapel), June 21-27  
 GLORYLANDERS: Xenia, Ohio (Ch. of Christ in Chr. U.), June 6  
 GORMANS: Louisville, Ky., May 30—June 6; Summit, Ky. (Bapt.), June 19; Glasgow, Ky., June 20  
 GRAVAT: Centerville, Mo. (Countryside), May 30—June 6  
 GRAY: Great Britain, June 1-30  
 GREEN: Clarksville, Tenn. (1st), June 1-6; San Diego, Calif. (Indoor Camp), June 21-27  
 GRIMSHAW: Boise, Idaho (Hillview), June 4-6; Nampa, Idaho (College), June 7-13  
 HARROLD: Mt. Sterling, Ill. (1st), June 4-13  
 HEASLEY: Cherryvale, Kans., May 30—June 6; Davenport, Okla., June 20-27  
 HEGSTROM: Oakes, N.D. (Camp), June 3-13  
 HIGGINS: Hawaii, June 19—July 30

HOLCOMB: Union City, Tenn., June 7-13; South Miami Heights, Fla., June 14-20; Columbia, Tenn. (Jones Chapel), June 23—July 4  
 HOLLEY: Salem, Ill., May 28—June 13  
 HOOT, W. W.: Akron, Ohio (Kenmore), June 1-6; Vienna, W. Va., June 7-13  
 HOOTS: Monticello, Ky. (1st), June 1-6; Ladoga, Ind. (1st), June 8-13; Columbia, Tenn. (Mt. Wes.), June 15-20; Ravenswood, W. Va. (1st), June 22-27  
 HUFF: New Paltz, N.Y., June 1-6; East Charleston, Va., June 8-13; Staten Island, N.Y., June 15-20; Rockland, Me., June 22-27  
 HUNDLEY: Galt, Ont., May 30—June 6  
 INGLAND: Willoughby, Ohio, May 28—June 6; Atlasburg, Pa., June 11-20  
 IRICK: Balboa, Canal Zone, June 20-27; Margarita, Canal Zone, June 29—July 4  
 JANTZ: Sparta, Ill., May 31—June 6; New Orleans, La., June 8-13; Irvington, Ill. (Free Meth.), June 15-20  
 JAYMES: Dayton, Ohio (Pl. Valley), June 2-13  
 JONES, C. W.: Phila. Dist. Home Missions, June 14-27  
 KELLY: S. C. Dist. Home Missions, June 7-20; Nashville, Ga. (camp), June 24—July 4  
 KILLEN: Chicago, Ill. (Northside), June 1-6; Kingsport, Tenn. (1st), June 8-13; Lapeer, Mich. (Oak Grove Camp), June 18-27  
 LANIER: Brilliant, Ohio, June 2-13; New Straitsville, Ohio (Bapt.), June 18-27  
 LASSELL: Bethesda, Ohio (1st), May 31—June 6; Lawrenceville, Ill., June 7-13; Troy, Ohio, June 14-20; Coldwater, Mich., June 24—July 4  
 LAW: Paden City, W. Va., May 28—June 6; Clarence, Mo., June 7-13; Creston, Ia., June 14-20; Anthony, Kans., June 22-27; East Enterprise, Ind. (camp), June 28—July 8  
 LAXSON: Richmond, Ind., June 1-6; Kansas City Dist. Camp, June 7-13; Joplin Dist. Camp, June 14-20; New Castle, Ind. (Union Cru.), June 21-27; S.W. Ind. Camp, June 29—July 4  
 LEICHTY: Memphis, Tenn. (North), June 13-20  
 LONG: St. Paul, Minn. (1st, VBS), June 7-20  
 LUSH: Ft. Worth, Tex. (River Oaks), May 31—June 6; Arlington, Tex. (1st), June 8-13; Jonesboro, Ark. (Edge-wood), June 15-20; La. Dist. Tour, June 21-27; La. Dist. Camp, June 28—July 4  
 MANER: Woodbridge, Va., June 8-13; Gwynn, Va., June 15-20  
 MANLEY: Eron, Ohio, June 1-13; N.W. & S.W. Ohio Dist. Youth Camps, June 14-25  
 MARLIN: Donaldville, Ga., May 31—June 6; Warner Rob-  
 ins, Ga., June 9-20

MARTIN, P.: Ft. Worth, Tex. (Riveroaks), May 31—June 6; Kansas City Dist. Camp, June 7-13; Joplin Dist. Camp, June 14-20; Europe, June 21—July 18  
 MAYO: Littlefield, Tex. (1st), June 22-27  
 MCCULLOUGH: Richmond, Ind. (St. Paul), June 1-6; Chattanooga, Tenn. (E. Ridge), June 8-13; Richmond, Ind. (1st), June 15-20; New Castle, Ind. (Un. Cru.), June 21-27  
 MCNUTT: Concerts in California  
 MCWHIRTER: Mansfield, Ohio (1st), May 31—June 6; Loveland, Ohio, June 7-13; High Point, N.C. (city-wide), June 14-20; Dak. Dist. Camp, June 28—July 4  
 MEADOWS-REASONER: Monticello, Ill., June 8-13; Roxanna, Ill., June 14-20; Bridgeport, Ill. (Wes.), June 21-27  
 MEREDITH: Monterey, Tenn., June 3-13  
 MICKEY: Continental, Ohio (Free Meth.), May 31—June 6; St. Joseph, Mo. (Northside), June 21-27  
 MILLHUFF: Denton, Tex. (Taylor Park), June 8-13  
 MONCK: Branson, Mo., June 2-6; Kans. Dist. Youth Camp, June 8-13; South Pittsburg, Tenn., June 15-20; Mt. Juliet, Tenn., June 21-27  
 MOULTON: Wolcott, Vt., June 1-6; W. Somerville, Mass., June 7-13; Quincy, Mass., June 14-20; North Leeds, Me., June 21-27; Wells, Me., June 28—July 4  
 MULLEN: Cleveland, Ohio (Westside), May 31—June 6  
 MYERS, D. J.: Neisoville, Ohio (Oak Grove Wes.), June 10-20  
 NEFF: Terre Haute, Ind. (Evan. Meth.), May 31—June 6; Jenison, Mich. (Allendale Camp), June 16-27; Parkers-  
 burg, W. Va. (Chillicothe Camp), June 28—July 4  
 NESSETH-HOPSON: Smyrna, Ga., June 10-20  
 NEUSCHWANGER: Lake Charles, La. (Col. Park), May 31—June 6; Australia Dist., June 13—July 23  
 NORTON: Brunswick, Mo., May 31—June 6  
 OVERTON: Oakland, Md., May 31—June 6; Dover, N.J., June 23-27  
 PARR: Chrisman, Ill. (United), June 15-20  
 PASSMORE: Decatur, Ind., June 1-6  
 PHILLIPS, G. E.: Clinton, Ia., June 7-13; Indianapolis, Ind. (Central), June 17-20  
 PICKERING: Concerts, central states, May 24—June 13  
 PIERCE: Covington, Ind., May 30—June 6; Ossian, Ind., June 7-13  
 PITTINGER: Dunbar, W. Va., June 21—July 4  
 POTTER, L. & L.: Pine Bluff, Ark. (1st), June 6-9  
 POWELL: Mansfield, Ohio (1st), June 7-13  
 PRATT: Donelson, Conn., June 7-13  
 PRENTICE: Calvert, Ala., June 6-13  
 PRICE: N. Little Rock, Ark. (Liberty), June 7-13  
 QUALLS: Excel, Ala. (Beulah Camp), June 24—July 4

RAKER: Barry, Ill., May 31—June 6; Ill. Dist. (tent meet-ings), June 13-27  
 RANEY: Bicknell, Ind., June 6-13  
 RAYCROFT: Belleville, Ont. (Wes.), June 1-6  
 ROBISON: Gassaway, W. Va., June 10-27  
 ROTHWELL: Ava, Mo., June 6-13; Freeport, Tex., June 20-27  
 SCHULTZ: Tullahoma, Tenn., June 7-13; Conway, Ark. (Pl. Hill), June 27—July 4  
 SERROTT: Man, W. Va., May 31—June 6; Live Oak, Fla., June 7-13; Orlando, Fla. (Praise Tem.), June 14-20; Sanford, N.C., June 21-27  
 SHAVER: Trenton, Mo., June 1-6; Jefferson City, Mo., June 7-13; S. Ark. Youth Camp, June 14-18; Clinton, Mo., June 18-20  
 SLACK: Madison, Ind. (1st), May 31—June 6; Bicknell, Ind. (1st), June 8-13; Richmond, Ind. (1st), June 15-20; Fayetteville, Tenn., June 22-27  
 SMITH, O. & M.: North Tonawanda, N.Y., June 1-6; Greene, Ohio, June 8-13; Deerfield, N.J. (camp), June 18-27  
 SNOW: Columbus, Ind. (1st), June 23-27  
 SPARKS: Church Hill, Tenn., June 1-6  
 STAFFORD: Akron, Ohio (Copley), May 26—June 6; Birmingham, Ala. (South Hampton), June 10-20; Indian-  
 apolis, Ind. (Hol.), June 24—July 4  
 STRICKLAND, R.: Cedarville, Ohio, May 31—June 6  
 TOMPKINS: Benton, Ark. (1st), May 31—June 6; Searcy, Ark. (Pickens Ch.), June 7-13; Searcy, Ark. (Clinton), June 15-20; Danville, Ark., June 22-27  
 TRIPP: Waco, Tex. (S. Manor), May 31—June 6; Nash-  
 ville, Tenn. (Bordeaux), June 11-13; Tulsa, Okla. (West), June 14-20; Ironton, Mo., June 21-27; Nash-  
 ville, Tenn. (Benson), June 29—July 4  
 UNDERWOOD: Lansing, Mich. (Ind. Hol. Camp), June 3-13; E. Mich. Dist. Camps, June 21—July 2  
 WALKER, L.: Frostburg, Md., June 15-20; Powhattan Point, Ohio (tent), June 25—July 4  
 WARD: Crothersville, Ind., May 27—June 6; Farmer City, Ill., June 10-20; Towanda, Kans., June 21-27; Eureka, Kans., June 28—July 4  
 WEST: Otter Lake, Mich., June 11-20  
 WHITTINGTON: Scandinavian tour, June 1-30  
 WILLIAMS, L.: Kirwin, Kans., June 7-13  
 WOODWARD: Morrow, Ohio, May 28—June 6; Casey, Ill., June 8-13; Ashland, Ohio (camp), June 15-27  
 WYMAN: Columbia, S.A., June  
 WYRICK: Louisville, Ky. (Fairdale), May 31—June 6; Louisville, Ky. (Broadway), June 8-13; Huntington, W. Va. (Central), June 14-20; Danville, Ky., June 21-27  
 ZIMMERLEE: Plainville, Kans. (1st), June 3-13

## NEWS OF REVIVAL

**THE TULSA ST. PAUL CHURCH** closed a revival meeting on April 4 with Dr. Gene E. Phillips as evangelist. Between 80 and 100 seekers bowed at the altar and some were first-time conversions. The Saturday night and Sunday morning services were times of special visitation from the Holy Spirit and there was no preaching in either of these services.

Earlier this year the church had a youth and missions crusade with Missionary Merlin Hunter (Trinidad) as speaker. At the close of the crusade more than \$1,400 was received in faith promises. □

**THE NORTH LITTLE ROCK (ARK.) GRACE CHURCH** experienced outstanding results in a revival with Jimmy Dell, who was converted six years ago in the Church of the Nazarene.

He shared his story of salvation at North Little Rock High School and invited all who didn't know Jesus as Saviour to come forward to accept Him. Over 400 students responded to an invitation to accept Christ. Later in the day he visited the Ridgeroad Junior High School and over 300 students responded to an invitation to accept Christ.

In four services at the church,

over 75 knelt at the altar. Bob Calvert is pastor. □

**THE COLONIAL QUARTET AND LARRY D. FINE**, professor of biblical literature at Mid-America Nazarene College, Olathe, Kans., held a youth weekend revival at the St. Louis Golden Gate Church early this year. Previous attendance records were broken and there were seekers in every service. B. L. Worley is pastor. □

**EVANGELIST J. C. WALLACE** reports—"We recently closed one of the greatest revivals of our ministry with Pastor Harry Wilson and the wonderful people of the Miamisburg, Ohio, church. The crowds were excellent each night and there were more than 60 victories at the altar.

"Many of those at the altar had never knelt at a church altar before. The Spirit of the Lord was very real and the results were most gratifying." □

**THE AVERAGE ATTENDANCE** for a youth revival at Kankakee (Ill.) First Church was 407, with 563 people attending the final Sunday evening service. Rev. John Hancock was the evangelist and Mr. Roger Brown the musician.

New people from the community

attended the services. There were over 100 seekers at the altar. The church was revived.

Six days prior to the revival, a round-the-clock prayer chain was conducted. Two special prayer services were held at the church each day of the revival. The results were reported by Pastor W. E. Varian. □



*James Paul Hall is the newest Nazarene chaplain. He recently finished chaplains' school and is in his first assignment at Vandenberg Air Force Base in California. Some of his duties include the areas of religious education, sponsor of senior high Protestant youth of the chapel, and liaison chaplain for four squadrons.*

## I SAW IT WITH MY OWN EYES!

I saw a first-century church in a twentieth-century setting. It is the nearest thing I have ever witnessed to what I believe the Church was like after the Day of Pentecost.

The news had begun to circulate across the nation that God was moving in a spectacular way in the Church of the Nazarene in New Milford, N.J. Long-haired drug addicts, "rock" singers, swingers, and rebellious youth were turning to Christ by the scores. The entire area was awakened to the power of God and saw that faith in Jesus Christ brings personal salvation and deliverance from the bondage of sin and even the drug habit.

My soul was thrilled as I gleaned more and more information of this "spiritual happening" that was stirring not only Bergen County, New Jersey, but also spreading into New York, Connecticut, Pennsylvania, and on and on.

Could all this be true? Was it genuine? Were these young people really transformed? Do they go out to live holy lives like Jesus and turn from their wicked ways? Is their turning to Christ just a phase of excitement, or do they become genuine disciples?

My heart was filled with praise to God for the news I had heard and my soul hungered to be present and to share the holy joy that was bringing miracles to the lives and homes of this New Jersey area.

In a few weeks I was privileged to be there. It was the most thrilling and spiritually exciting moving of God I had witnessed in the church in 25 years.

The up-to-date report at that time was over 1,200 first-time conversions in seven months. More than half came from Roman Catholic homes or backgrounds. Some 40 or 50 Jews had turned to Christ, and many others with no previous religious influence in their lives. It is estimated that 900 of these had used drugs and some were addicts.

It was my privilege to speak to groups of these converts on three occasions. They hungered after the truths of God's Word. They freely asked questions that they might better understand the Christian way. They spontaneously broke out in praiseful testimony, telling how God was dealing with them and teaching them from His Word. Their prayers to God were like little children talking to their Father. There was no holding back after their conversion from pressing on that they might know God in His fullness, and

many testified that they had been baptized with the Holy Spirit.

The services were informal. They sang many songs of their own composition, words and music, but they also sang some old songs such as "Amazing Grace," "O Happy Day," and songs about the Blood.

They testify freely and pray often. They pay a tithe of their increase. They are most interested in the second coming of Jesus Christ, and believe that this is the time of His return.

How did this moving of God grow and spread? It was through personal testimony. As soon as one is converted, he begins to tell it. He tells it to his family and brings his brothers and sisters with him, and they soon "get in."

I met a schoolteacher who had been won to Jesus. When asked how she was reached, she said her younger sister brought her.

Sunday evening they were testifying after the altar service. A young Jewish actress who had been praying at the altar told how she wanted to be an actress above everything else. She had sacrificed everything to succeed. Nothing had meant more to her. Then her brother, Charlie—the "rock" singer who had been marvellously saved and transformed—began talking to her about Jesus. She came with him to the meetings and there gave herself to Jesus. She testified that night, "Now Jesus means more to me than anything else in life."

The teen-agers in school tell of their newfound joy to their classmates and bring them along and lead them to the Saviour.

These are not preaching services, although there is some preaching. But like most movings of the Spirit, it is through personal witnessing that souls are being won. Every place in the church is an altar, and souls are led to the Saviour all over the building.

The weekend I was present a news reporter was in attendance at all services and tried to interview many of the young Christians. She said that she could hardly get an interview because everyone she took aside to talk to tried to win her to Jesus. A reporter for NBC news said, "They almost won me."

It seems to me it must have been like that after Pentecost. They went from house to house. Their group meetings were, no doubt, in homes.

In the New Milford moving of God, it all began when Paul Moore, in his first pastorate, invited the town's young people, hanging around the pizza parlor, to come to the Church of the Nazarene on Friday night, bring their guitars, and

they would start a coffee house.

The youth came, in small numbers at first. They sang their "beat" music and he talked to them about Jesus. After about 18 months of hard struggle, God broke in, saved Charlie Rizzo, the leading "rock" singer, and began this wonderful sweep that has brought hundreds to Jesus Christ.

Friday and Saturday nights are still the "big" nights when the youth come from everywhere. Always there are many turning to Christ. A dozen or more other "coffee houses" have sprung up in the area, aided by groups from the "Maranatha Coffee House," 250 Center Street, New Milford, where God is working so wonderfully.

Pastor Paul Moore states that he has never had to instruct these young Christians that they must quit drugs, drink, and smoking. "They are Spirit-taught," he says, "because we get them reading the Bible at once. They come back and testify how God shows them that they must break with these things."

From the beginning, he has taught them that they must go on and be filled with the fullness of the Spirit of God. They are quick to respond.

It is so refreshing to see these young Christians rejoicing in the "simplicity of the Gospel." The simplicity of coming to Jesus and trusting Him as a little child. The simplicity of reading His Word continually and learning the way to walk with Him. The simplicity of giving their all to Him and receiving the baptism with the Holy Spirit. The simplicity of telling their newfound joy to everyone and bringing many to Jesus. The simplicity of expressing their faith and love to one another whenever they come together. Their typical greeting is, "Praise the Lord, Brother!" and they throw their arms around one another in a holy embrace of love.

—H. DALE MITCHELL.

### PASTORS

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Kansas City, Mo. 64131



**SUMMER STUDY PROGRAMS  
OFFERED BY  
NAZARENE INSTITUTIONS**

Nazarene institutions of higher education are providing abundant opportunity for summer study not only for regularly enrolled students but also for pastors and other interested people by means of workshops and short courses.

Highlights for each institution follow. Additional information may be obtained in each case by writing the dean of the college.

Of special interest is the announcement that Nazarene pastors of black churches may receive scholarship aid to attend a summer session of the college on their zone. Application should be made to the dean of the college.

**BETHANY NAZARENE COLLEGE**, Bethany, Okla. Dates for the regular summer session are June 1 to July 30, with courses in most liberal arts subjects. Special workshops for teachers will be held May 18 to June 4, June 7 to 18, June 21 to July 2, July 5 to 16, and July 19 to 30. A ministers' workshop with Dr. T. Crichton Mitchell will be held July 12 to 16.

**EASTERN NAZARENE COLLEGE**, Quincy, Mass. Two four-week summer sessions offer a full range of courses. The first term will be held June 2 to 30; the second, July 6 to 30. Dr. Paul M. Bassett, professor at Nazarene Theological Seminary, will be teaching a course during the first term. A special course in biology field studies will be held in the Adirondack Mountains during June and early July.

**MID-AMERICA NAZARENE COLLEGE**, Olathe, Kans. A one-month summer session will be held from June 1 to June 30 with course offerings in the usual liberal arts subjects.

**NAZARENE THEOLOGICAL SEMINARY**, Kansas City. An early summer school is scheduled from May 24 to June 22 with courses offered by Dr. Delbert Gish, Dr. James Hamilton, and Dr. Richard S. Taylor.

**NORTHWEST NAZARENE COLLEGE**, Nampa, Idaho. The first summer term will be held June 14 to July 16 and a second term from July 19 to August 6. In addition to the regular faculty, visiting faculty members include Dr. Arthus Ellis, Rev. Allen Rhoda, and Rev. Ira L. Shanafelt. Summer workshops will also be held off-campus from June 7 through June 12 at the First Church of the Nazarene, Portland, Ore., and at Coos Bay, Ore., Church of the Nazarene.

**OLIVET NAZARENE COLLEGE**, Kankakee, Ill. The regular summer session will be held June 14 to August 6, with a pre-session from May 31 to June 11 and a post-session from August 9 to 20. A short course for ministers is scheduled from June 15 to 25 with Rev. David Browning, Dr. J. Ottis Sayes, Dr. J. Kenneth Grider, and Professor William Woodruff. A special European Art Study Tour will be conducted by Dr. Mary Shaffer, June 28 to July 27.

**PASADENA COLLEGE**, Pasadena, Calif. Dates for the three summer sessions are June 15 to July 1, July 2 to August 9, and August 10 to September 10. Each session offers courses for both undergraduate and graduate credit. Of special interest are workshops in modern reading techniques, modern elementary math, and computer-oriented calculus.

**TREVECCA NAZARENE COLLEGE**, Nashville. Two regular sessions are held June 14 to July 16, and July 19 to August 20. In addition there will be 23 workshops in teacher education varying from aero-space to social science and including a European tour, July 19 to August 7. A special feature is a "summer college for ministers," which will be held June 7 to 11 featuring Dr. Willard Taylor, professor of biblical theology at Nazarene Theological Seminary, along with Dr. Mildred Wynkoop, Dr. H. Ray Dunning, Professor Charles E. Baldwin, Dr. William Strickland, and President Mark R. Moore.

**DEPARTMENT OF EDUCATION**, Kansas City. In addition to the above, for the first time, the Department of Education is sponsoring a five-week "Study in Britain" from June 22 through July 26. A course in John Wesley will be taught by Professor John B. Nielson of Mount Vernon Nazarene College, and a course in English literature by Professor Gunnell M. Jordan of Olivet Nazarene College. These instructors will be assisted by the personnel of British Isles Nazarene College. The courses will include a week's tour of Scotland and northern England and four weeks in residence at British Isles Nazarene College. Additional field trips will also be taken to various parts of England and Wales. □

**EVANGELIST TO UNDERGO  
HEART SURGERY**

C. S. Nutter, evangelist, will be undergoing open-heart surgery, June 16, at the Cleveland Clinic Hospital, Cleveland, Ohio. He has requested prayer. □

**NAZARENE COLLEGES  
AWARD HONORARY DEGREES**

The following honorary degrees will be awarded this year:

**BETHANY NAZARENE COLLEGE**, Bethany Okla.:

Doctor of Divinity to Rev. Clyde C. Dawson, pastor of Amarillo (Tex.) First Church; Doctor of Laws to Mr. Marcus Lowthorp, U.S. Office of Higher Education.

**OLIVET NAZARENE COLLEGE**, Kankakee, Ill.:

A Doctor of Divinity degree to Rev. Walter Greek, pastor of Muncie (Ind.) South.

**PASADENA COLLEGE**, Pasadena, Calif.:

Doctor of Divinity degrees to Rev. Earl Lee, pastor, Pasadena (Calif.) First; and Rev. Kenneth Vogt, district superintendent, Sacramento District, Church of the Nazarene; Doctor of Laws degree to Dr. Earle G. Pullias, professor of higher education, University of Southern California.

**TREVECCA NAZARENE COLLEGE**, Nashville:

A Doctor of Letters degree to John T. Benson, founder and longtime president of John T. Benson Publishing Company at Nashville; Doctor of Divinity to Rev. Bruce B. Hall, pastor of Claxton (Ga.) Trinity and secretary of the board of trustees of Trevecca Nazarene College.—**EDWARD S. MANN**, *executive secretary, Department of Education.* □

**NEW ALASKA CHURCH  
ORGANIZED**

Eagle River (Alaska) First Church received 21 members at their organization service. Sixteen were adults. Three were by profession of faith.

Severe cold prevailed throughout January, resulting in some illness and numerous car failures. In spite of the problems, the new Sunday school averaged 25 for the first seven Sundays. Church attendance was even higher with an average of 27.

Offerings to date have totaled \$1,287. "The outlook is most encouraging and we give God praise for it all," reports Rev. John L. Vaughn, pastor.—**R. W. HURN**, *Department of Home Missions.* □



**"Showers of Blessing"  
PROGRAM SCHEDULE**

**Dr. William Fisher**

May 30—"What This Country Needs"  
June 6—"An Assortment of Saints—Spiritual Saints"

## NEWEST BLACK CHURCHES

Outstanding new churches have been launched since General Assembly, 1968, among blacks, who comprise the largest racial minority (23 million) in the United States. A total of 12 new black churches have been started since 1968. A number of other new churches are in the process of being developed.

Are Nazarenes really interested in the black people of America? A look at some of the facts surrounding black church organization on the many districts speaks in the affirmative.

### EASTERN MICHIGAN DISTRICT—Mt. Zion

The Mt. Zion church has excellent facilities located in the heart of a black area. The Eastern Michigan District decided to continue it as a black church. They have been subsidizing this work for several years.

Additional help from the people on the district has provided substantial backing for the new project.

Assistance in leadership development, training, and teaching has been provided by pastors and laymen from a nearby city.

The general superintendents have approved this as a 10 percent "approved special." This is only the beginning of a strong black church.

### GEORGIA DISTRICT—Gainesville Bethel

A child evangelism class began in October, 1967, in a community house. A white woman began teaching a teen Sunday school class on Sunday. This led to meetings during the week for Bible study and prayer time, and the organization of

In July, 1970, a new parsonage was completed. Under the direction of the pastor, Rev. Edward Husband, the young people of the church accepted a special project. They cleaned enough used brick which had been given to the church to build the parsonage. In addition, they sold enough used brick to make the down payment on a church bus.

Young people from Bethel clean the buildings of Gainesville First Church to assist in making their building payments. The teen choir has traveled many states giving concerts which are a blessing to all. As students, they do not have money to give, so they freely give of themselves.

Two laymen of the church travel to Decatur each Saturday morning to conduct services for a large number of blacks in a housing project.

This church won the Growing Church Achievement Award for churches under 50 membership for 1970.

### HOUSTON DISTRICT—Houston Lockwood Mission

Although less than two years old, Houston Lockwood is one of the fastest growing congregations of the Houston District.

Lockwood Mission was sponsored by the Houston Spring Branch Church under the direction of Rev. Nathan Price, pastor, and a number of interested laymen. The sponsoring group continues to subsidize the new work. A Nazarene layman from the Spring Branch Church donated the land for the Lockwood building.

Lockwood resulted from a vacation Bible school sponsored by the

### HOUSTON DISTRICT—Port Arthur Central

The Houston District advisory board could see the beginning of a black work in Port Arthur when the Central Church moved to a new location. The Central Church property was purchased to start a new black church.

Pastors and laymen of the Beaumont Zone gave endlessly of themselves in labors of love. They assisted in their Bible school.

The Sunday school grew from five to 65 in attendance within one year.

They previously received subsidy from the Department of Home Missions. The district is continuing to subsidize the work as it is needed.

### KANSAS CITY DISTRICT—Kansas City Nazarene Chapel

The Kansas City Nazarene Chapel is the answer to years of prayerful concern for the inner city. A growing new congregation promises to become an established church within the next few years.

Lay people and ministers from Kansas City First Church have donated much time and labor at Nazarene Chapel, a home mission project of the church. They met first in an apartment building until the tenants complained. Then services were held in a park, and elsewhere until the first floor of a house was rented.

With the offerings from First Church, giving at the chapel, and the many donations from interested, concerned people, a large house was purchased and converted into a church with classrooms.

This chapel work, which was started in 1968, is serving the community, to reach both white and black people living in the area.

### MISSOURI DISTRICT—St. Louis Wellston

In mid-America the St. Louis Wellston congregation, another outstanding example, is the result of a district that cares. With over 220,000 blacks in St. Louis, the district advisory board voted to raise \$25,000 on the district and to negotiate to borrow the remainder of the funds for a second black church in this metropolis.

Rev. Warren Rogers, pioneer in Negro evangelism, and Rev. Ivan Solomon, present pastor of the church, toured the Missouri District with Dr. Donald J. Gibson, district superintendent, to raise the \$25,000. They purchased the old Wellston Church of the Nazarene property from the original white congregation, and this has become the second black church in St. Louis. They enrolled over 130 in their first vacation Bible school.

Alabaster funds were used for



*Church choir in uniform*

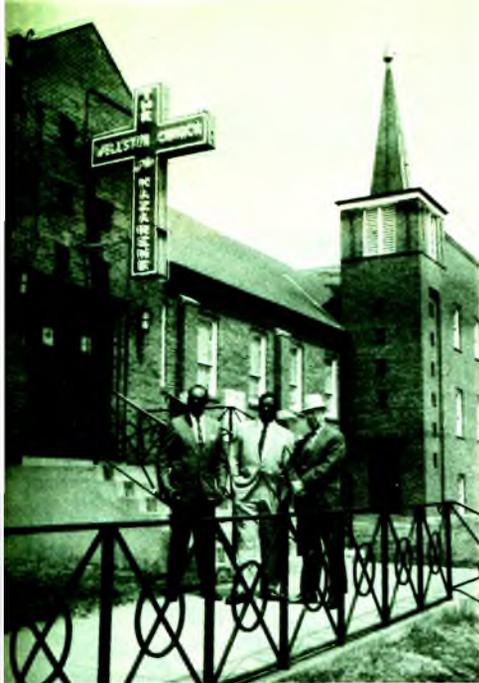
a teen choir. Her husband, a businessman in the community, also became interested and involved in the project.

On August 25, 1968, the church was organized with eight charter members. The 1970 minutes reported 33 members.

The Department of Home Missions has subsidized this work for several years. Alabaster funds were used to help with the building payments.

Spring Branch Church and a revival conducted in the public school auditorium. Rev. Warren Rogers was the evangelist for the first revival directed toward opening the church.

Rev. Kenneth O. Barbour is doing an excellent work as pastor. On Easter Sunday, April 11, there were 225 people crowded into the sanctuary. Several were standing throughout the entire service. God blessed the service and 16 responded to an altar invitation.



*St. Louis Wellston Church*

part of their down payment. The Department of Home Missions has subsidized the work since it started in 1970.

**NEW YORK DISTRICT—Brooklyn Bethel**

The New York District is helping several black churches in the Brooklyn area. Opportunities by the hundreds present themselves continually for new work among the American black people. To begin a work, property is rented. When property becomes available, church leaders try to buy. The needs are staggering.

One of the newest is the Brooklyn Bethel congregation under the leadership of Rev. Mrs. Juliette Byer. The New York District has received Alabaster funds to help purchase new building properties. The Department of Home Missions has subsidized the black work in the New York District for several years.

**PHILADELPHIA DISTRICT—South Philadelphia Calvary**

The Philadelphia District could see the need for a work among the black people in south Philadelphia. As a district home mission project, they took the purchase of a building with three storefronts. The building was converted into a sanctuary seating 125 people and Sunday school rooms.

The lay people and pastors in the area donated time to remodel the previous business establishment into a place of worship. Three apartments above the church were rented to help make the property payments.

Alabaster funds were granted to help purchase the building. Home mission subsidy has been received and has been used to help get this work started. The district will continue to subsidize this work until it

is established for the black people in south Philadelphia.

**SAN ANTONIO DISTRICT—San Antonio Grace**

The San Antonio District is helping a new black congregation to get started. They are purchasing the old Grace Church, which also has a parsonage for the new preacher.

With the Alabaster grant to be received, the San Antonio District will be able to take full responsibility for this new black church. Prayer meetings were started in the neighborhood by a local preacher.

**WASHINGTON DISTRICT—Baltimore Inner City**

Baltimore First Church has purchased new property in the suburbs. The church has agreed to help get a new black work started. The general superintendents have authorized this project as a 10 percent "approved special." The Department of Home Missions has allocated funds this year to help purchase property.

**WASHINGTON DISTRICT—Washington Grace**

Part of the Washington Grace Church merged with Washington Faith congregation and the church purchased new property for relocation. One of the nicer church buildings on the Washington District was left. This is located in a predominantly black neighborhood.

The few remaining families which consisted of both whites and blacks organized the new Washington Grace Church on August 30, 1970, with Rev. Rodney Buckley as pastor.

On the first three Sundays of this newly organized church they averaged 95 in Sunday school. More than 250 children were enrolled in the first vacation Bible school, of which nearly 80 percent were black.

The Washington Faith congregation has adopted a program to subsidize the new work. They care enough to help win their black friends to the Lord.

**WEST TEXAS DISTRICT—Lubbock Parkway**

The Lubbock Parkway Church neighborhood is changing from a

*Lubbock Parkway Church*



**Pro: "Grace"**

A recent explanation about "tulip" theology took me back in memory about 20 years to the time when some good friends of mine where I was boarding brought up this Calvinistic memory device. I listened carefully, thanked them, then went to my room.

In a little while I reentered the discussion by asking if my friends would like to hear my "five points." They are, as near as I can recall, as follows:

General atonement

Resistible grace

All have sinned . . .

Conditional predestination

Enduring to the end

We all had a good laugh as I said, "Now we would all rather have grace than a tulip, wouldn't we?"

—ROGER B. MILLS  
*California*

white to a predominantly black area. This is an attractive church with adequate Sunday school rooms. It has additional land for future development.

There is also a nice parsonage for the new pastor, Rev. Eugene Jackson. This congregation consists of whites and blacks to serve the community.

The district has undertaken the Lubbock Parkway Church as the main home mission project for 1971. Alabaster funds were given to help purchase the property. The general superintendents have granted a 10 percent "approved special" for this church. □

**OF PEOPLE AND PLACES**

**MINNEAPOLIS FIRST CHURCH** recently celebrated its golden anniversary. Special services were planned for a five-week celebration. Guest speakers included in the schedule were General Superintendents V. H. Lewis and Eugene L. Stowe.

An anniversary hymn, "The Church Triumphant," was written by Jerry Nelson for the event. Two charter members who are still active were honored—Mrs. Edith Swenson and Rev. Ben Hathison. C. F. Champion is pastor. □

**THE INDIANAPOLIS DISTRICT** awarded a trip to British Honduras as a prize for results in a district Sunday school contest. Rev. Duane Landreth and Dr. Ralph Fox of Indianapolis Ray Street Church visited the San Ignacio, Cayo District, church. They conducted services and witnessed a fine response.

Pastor S. Onesimo Pot reported—"In preparation for the special services the people had a week of prayer. Consequently the services, which began on a rainy Saturday, averaged 105 nightly for four nights. Five local Spanish churches also participated and the services were translated. Fifty-eight people knelt for prayer." □

**GROUND-BREAKING SERVICES** were recently held for the first unit of the Arnold, Mo., church. Presently, services are being held in a school building. At the ground-breaking service, \$7,500 was raised for the new unit.

The Arnold church was organized on August 1, 1969. A high point in the brief history of the church was realized on the day of the ground breaking, when the Sunday school reached an attendance of 102. □

*Pictured left to right are Gordon Miller; Charles Moreland; Pastor Bill Dillon; Dan Ballinger, Sunday school superintendent; and Bill Denbow. The laymen are all members of the building committee.*



**THE BLOOMINGTON, CALIF., CHURCH** reached an all-time high for Sunday school and church attendance on Easter Sunday. With a special attendance goal, a drive begun in February resulted in the Easter Sunday peak of 914.

Located in a non-incorporated county parcel, the impact of the endeavor produced far-reaching results.

Pastor J. Wayne Eyestone said the church is now running close to 400 in attendance per Sunday. It will raise \$80,000 and will give nearly \$10,000 to foreign missions. A recent revival with Rev. George Woodward brought outstanding results and the influence of the meeting has continued.

The church has received 55 new members this year. Of the group received, 40 came into membership on profession of faith. □

**AN EVANGELISTIC CRUSADE** was conducted on the Kansas District, April 14-18. The expression "old-fashioned" probably best characterizes the historic crusade held in the Hutchinson, Kans., Convention Hall, according to a district reporter.

Previously the evangelistic crusade was held in conjunction with the assembly. This year marked the beginning of separation for the two meetings.

General Superintendent Edward Lawlor was the evangelist, and Wally and Ginger Laxson were the special singers. Hundreds lined the altars and the presence of God was in evidence throughout the campaign. □

**PHILLIP GUYOR TOOK TRAINING FOR SERVICE** seriously as he finished a two-year program in Christian education at the Nazarene

Bible College, Colorado Springs. During the period of his training, he extended his preparation through the Christian Service Training program.



*Rev. Henry Cheatwood and Mr. Guyor*

Mr. Guyor was presented the Certified Teacher, Sunday school superintendent, and the churchmanship awards by his pastor, Rev. Henry Cheatwood, at Colorado Springs Eastborough Church. He feels that God has a continued ministry for him and wants to be at his best for Christ. □

**MR. ROY COPELAND**, member of the Moultrie (Ga.) First Church, was advised by Nationwide Insurance Companies that he has been selected "number one agent in Georgia" in production including all lines for the companies in 1970. According to the *Moultrie Observer*, "The selection was based on sales in at least five categories of insurance." □



*Copeland*

In his local church, Mr. Copeland is a trustee and teacher of the men's Bible class. Mrs. Copeland is supervisor in the Primary Department. Doyle C. Smith is pastor. □

*(Continued on page 32)*

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(Continued from page 30)

DISTRICT SUPERINTENDENT W. Raymond McClung, Houston District, reported the annual board meeting of the Rest Cottage Association held in Denton, Tex., on April 13. Both lay and ministerial representatives from several districts were in attendance.

Dr. Paul H. Garrett officiated as chairman, with Rev. Mrs. Emma Irick, secretary.

In his annual report as Rest Cottage superintendent, Dr. Geron C. Roberts indicated that the home at Pilot Point had efficiently and warmly ministered to unwed mothers during the year and had placed their babies in carefully selected homes. He reported that several girls in the home had received definite spiritual help.

The following officers were elected to the board for the new year: Dr. Paul H. Garrett, chairman; Dr. Lyle Eckley, vice-chairman; Rev. Emma Irick, secretary; and Mrs. Geron C. Roberts, treasurer.

Other action of association was reported in the May 12 issue of the *Herald of Holiness* on page 32. □

THE CHARLOTTE, MICH., CHURCH honored Mrs. Hilda Fullerton with an orchid corsage on Easter Sunday. The occasion marked 41 years of membership in the Charlotte church and was also her birthday.

She has served in nearly all offices of the local church during the years and is a prayer warrior. Her pastor is Rev. Arthur R. Salisbury. □

#### MOVING MISSIONARIES

Rev. and Mrs. Leland Hagens, c/o Rev. Jay Hunton, P.O. Box 543, Bulawayo, Rhodesia, Africa.

Dr. and Mrs. William Sedat, 4909 17th St., San Francisco, Calif. 94117.

Rev. and Mrs. Royce Wilkerson, 154 Farragut Rd., Cincinnati, Ohio 45218.

### DON'T MISS THIS

Dr. William Fisher on  
"Showers of Blessing"

### "AN ASSORTMENT OF SAINTS"

June 6—"Spiritual Saints"

June 13—"Sensual Saints"

June 20—"Shallow Saints"

June 27—"Slumbering Saints"



The Heritage Building of the Publishing House was likened to the original "Glory Barn" as the Speer family and Evangelist Charles Millhuff climaxed a noon-hour enrichment service for employees. Attendance was voluntary. The building was packed. A highlight of the special service was the Speer family's presentation of the beautiful song "The King Is Coming." The Speer family and Evangelist Millhuff were at Kansas City First Church in a victorious evangelistic campaign, April 12-18. Pictured left to right—Brock Speer, Susan Speer, Sue Chenault, Jeanie Johnson, Harold Lane, Bob Johnson, Chuck Millhuff, Ben Speer at the piano.

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Pictured are 225 people who participated in a "mass Easter choir" directed by Associate Pastor Bill C. Manning at the Colorado Springs (Colo.) Southgate Church, in the first wor-

ship service on Easter Sunday. Two services were conducted with a total attendance of 1,126. Rev. L. Thurl Mann is the pastor.



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William Bruck, Nazarene layman from the Washington District, highly professional engraver and printer with the Federal Government in Washington, D.C., toured the Publishing House with Arch Edwards, production manager, and posed for a picture with Elvin Hicks (left), who was in preparing for this year's district assemblies. Mr. Bruck, who has observed the printing of millions of dollars in United States currency, expressed appreciation that his publishing house had such modern printing equipment and, best of all, it was being used for the glory of God.



Attendance in the Lincoln, Me., Sunday school reached an all-time high of 95 on Easter. Stanley L. Ross is pastor. The significant increase was achieved during three previous Sundays when the attendance more than doubled. Pictured (left to right) are Pastor Stanley L. Ross; Mr. Lester Kennedy, superintendent; and Mr. and Mrs. Everett Lowe, as they received an award for having brought 21 new persons to the Sunday school during a recent contest.

## VITAL STATISTICS

### DEATHS

REV. WILLIAM B. CROOKER, 85, died Feb. 6 in Nampa, Idaho. Funeral services were conducted by Rev. A. E. Woodcock and Rev. H. L. Lilly. Survivors include his wife, Rev. Sarah E.; one son, Harvey; two daughters, Irene Ness and Shirley Vevig; eight grandchildren; and 20 great-grandchildren.

WALTER W. COOK, 85, died Mar. 18 in WaKeeney, Kans. Memorial services were conducted by Revs. F. M. Runyon, Henry Wells, and Bob Schroeder. He is survived by his wife, Olive; three sons, Rev. Frank, Carroll, and W. D.; three daughters, Lois, Eunice, and Naomi; 25 grandchildren; and 14 great-grandchildren.

HERMAN A. STREECH, 93, died Mar. 13 in Kenmare, N.D. Funeral services were conducted by Revs. Ellen Doke, J. Wilmer Lambert, and A. E. Belzer. Interment was in Norma, N.D.

RODDIS H. DAWSON, 54, died Feb. 26 in Biloxi, Miss. Funeral services were conducted by Rev. Bill Oxner. He is survived by his wife, Opal; one daughter, Joyce; and two sons, Harold and Jerry.

ROBERT C. LOGSDON, 48, died Apr. 12 in San Diego, Calif. Funeral services were conducted by Rev. Ivan Kounter and Rev. Milton Poole. He is survived by his mother, Marie Logsdon; and one brother, John W.

DELORIS JEAN MAHAN, 11, died April 3 in an Oklahoma City hospital. Services were held by Rev. Charles Stroud and Rev. Bonnie Johnston in Duncan, Okla. Interment was in Oscar, Okla. Surviving are her parents, Jim and Mary; one sister, Patty; and two brothers, Jimmy and Billy.

MRS. SADIE PARKER, 68, died Mar. 26 in Bethany, Okla. Funeral services were conducted by Rev. O. A. McGuire. She is survived by her husband, Bob M.; four sons, Robert L., Kenneth W., Richard H., and Cairol J.; one daughter, Rosanna McGuire; 15 grandchildren; two great-grandchildren; and three brothers.

MRS. FLO (PINTO) CURTIS, 69, died April 2 in Sacramento, Calif. Funeral services were conducted by Rev. R. R. McCollom and Howard Wolfe. Interment was in Glendale, Calif. She is survived by her husband, Rev. John; a daughter, Arminda; two grandsons; and one sister.

STEVEN W. MERRITT, 25, died April 10 in Ft. Wayne, Ind., as a result of a car accident. Services were conducted in Huntington, Ind., by Rev. F. Spruce and Rev. W. Watson; and in Webster City, Ia., by Revs. Ralph E. Shafer, Lowell Satre, and Carroll Satre (all uncles of Steven). He is survived by his parents, Rev. and Mrs. Herbert W. Merritt; two sisters, Ruth and Lynelle; one brother, Mark; and his grandparents.

ROY J. HARTER, 85, died Apr. 11 in Pontiac, Mich. Funeral services were conducted by Rev. James Krauss. Interment was in Highland, Mich. He is survived by his wife, Elizabeth; a son, John; two daughters, Mrs. Ervan Donahoe and Mrs. Arthur Collins; and two nephews he reared: James and Donald Largo.

### BIRTHS

—to Michael and Nina (Pappan) Loney, Midwest City, Okla., a girl, Dawn Rae, Apr. 16.

—to Richard and Donna (Moxley) Ray, San Jose, Calif., a girl, Jennifer Lynnette, Apr. 3.

—to Sgt. and Mrs. Peter Kutras, Jr., in Ethiopia, a girl, Rachael Denise, Apr. 11.

—to Rev. Bill and Mary Lou Johnson, Chubbuck, Ind., a boy, Todd Earl, Apr. 16.

### MARRIAGE

Marthanan Edmonds, Dutton, Ala., and Rev. Sammy Wood, Jamestown, Tenn., at Nashville, Dec. 19.

Elsie York and E. A. Copeland in Indio, Calif., Apr. 14.

## DIRECTORIES

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

# NEWS OF RELIGION

**MOTHER WON'T BLAME BOYS WHO CRUCIFIED HER BABY.** An understanding mother in San Francisco sorrowfully told officials she would not blame two small boys who tied her 20-month-old infant to a cross, where he died.

"It was hate and resentment," Mrs. Melanie Alba said, tears streaming down her cheeks, "that probably caused them to do this. I know there are little ones who don't get any love . . ."

The body of little Noah was found under wallpaper in a basement, a red cord tied several times about the neck; ankles were lashed together at the base of the cross and the arms were secured similarly with wire, string, cloth, and the cord. □

**1,000 "JESUS PEOPLE" BAPTIZED IN OCEAN OFF CALIFORNIA.** Approximately 1,000 young people entered the waters of baptism April 17 in a mass seaside service at a secluded beach area here at noon.

The baptismal extravaganza was sponsored by Calvary Church of nearby Santa Ana, whose pastor, Chuck Smith, performed most of the baptisms. The portly, husky pastor waded in and out for some 90 minutes, leading person after person into the frigid waters of a breakwater channel. Hundreds of youth watched and sang, either standing on the sand at the beach or sitting on a bluff which encloses the half-moon area called "Pirate's Cove." Half a dozen helpers assisted in the baptisms.

The service was a repeat of one last fall featured in a February 9 *Look* magazine photo story.

The word from most of the dripping and shivering believers following their baptism was, "Beautiful!" Many had a fuzzy view of any theological implication beyond the thrill of joining such a large group and "going all out for Jesus."

Many scuffy-looking young people were at work on the beach, urging their friends to come to the Lord and be baptized. Some made the eternal decision on the spot and immediately were baptized. □

**PLIGHT OF POW'S PRICKS WORLD'S CONSCIENCE—BAILEY.** Five American churchmen returned from talks with North Vietnamese report that the POW issue is an embarrassment to the Communists in Indochina, that conditions in the war camps have improved, and that the Viet Cong's holding of five civilian missionaries as prisoners—three since 1962—has aroused great sympathy among the neutralist government officials and the pope.

Dr. Nathan Bailey, president of the Christian Missionary Alliance church, and a member of the delegation, told newsmen in Los Angeles that repeated requests to visit North Vietnam were turned down because the Communists declared they could not guarantee their safety. He said the reports about bad conditions in the "tiger cages" were vastly exaggerated, and that the cells being built to replace them are more confined and uncomfortable than the original confinement quarters.

The churchman said he and the party were permitted to visit POW camps in South Vietnam where some 35,000 are held by South Vietnamese. The treatment of Viet Cong and civilian prisoners, he said, was humane and sanitary. He said the North Vietnamese are well-disciplined and offer little cooperation with the prison program. □

**WRINKLES ON DEAD SEA SCROLLS WORRY SCIENTISTS.** Small wrinkles have started to appear on the Dead Sea Scrolls, precipitating a scientific research project in Jerusalem on how to preserve the ancient manuscripts.

Dr. Magen Broshi, curator of the Shrine of the Book, said he noted recently that a few of this country's hundreds of 2,000-year-old documents had started to wrinkle. Unchecked, the wrinkling might weaken the texture and crack them, he said. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **Have all the prophecies been fulfilled before the rapture takes place? Will the joining together of 10 nations in Europe and the rebuilding of the Temple in Jerusalem take place before the rapture? Will the rapture take place before the great tribulation?**

Recognizing the sharp differences of opinion among students of prophecy, my personal convictions are as follows:

I believe there are no prophecies which must be fulfilled before the Lord Jesus Christ comes to receive His own to himself in what is customarily called "the rapture" (from the Latin *raptus*, "carrying off or taking away").

I do not believe there will necessarily be a joining together of 10 nations in Europe or the rebuilding of the Temple in Jerusalem before the rapture.

I believe the rapture will take place before the great tribulation is identifiable as such. I put it this way because it would probably be pretty hard to convince Christians behind the Iron Curtain, for instance, that the tribulation hadn't already started.

In other words, my view would be

what has come to be called belief in a "pre-tribulation rapture."

I don't hold this view by reason of ignorance of the alternatives. I have read George Eldon Ladd's *Blessed Hope* (twice, in fact), and he leaves me quite unconvinced.

For one thing, it seems to me that the historical factors are much clearer in Luke 21 than in Matthew 24. *Eutheos*, as used in Matthew 24:29, ordinarily means "immediately"—but in III John 14, where it is translated "shortly," it obviously allows for a lapse of time.

In addition, most students of biblical prophecy recognize what is called the prophetic present or prophetic perfect, where imminence (that is, nearness in time or even prior occurrence) is used to express the idea of certainty. Prime examples of this are Isaiah 9:6 and Romans 8:30, where events anticipated are so certain in the writers' minds

that they speak of them as having already occurred.

Again, in II Thessalonians 2, the time sequence is made clear in verses 7-8, not in verse 3 alone.

Jesus said, "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh" (Matthew 24:42-44; 25:12).

But more than anything else, I have never been able to see the justification for adding to these words, "But it won't be until after the European common market is formed with 10 nations, or until after Antichrist is revealed, and until after the Temple is rebuilt."

To interpose such recognizable historical events before the return of Christ is in effect completely to deny its imminence. It gives great comfort to those who think they can put off the issues of personal salvation until they recognize these supposed preconditions for Christ's coming.

■ **Will you please explain I Thessalonians 4:15? I am writing this for my mother, since my father passed away this summer. I am sure an answer would give much comfort to her.**

I trust it will. Paul wrote in verse 18, "Wherefore comfort one another with these words."

I Thessalonians 4:15 reads, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

You need to read the whole passage from verse 13 to the end of the chapter.

The Thessalonian Christians appear to have been troubled by the fact that some of their number had died before Christ's return. It seemed to them that these believers might be at some loss because they were not alive at the time when the Lord

would come again.

"Prevent" in the Elizabethan English of the King James Version means "precede," in the sense of having an advantage over.

Paul assures them that those who "sleep in Jesus" will come with Christ when He comes again (v. 14). Their bodies sleep, but their souls are with the Saviour (II Corinthians 5:1, 6, 8; Philippians 1:21-23), and at the Second Coming soul and resurrected body will be reunited in His presence (v. 16).

Those who are alive at the time will be "caught up" (from which the term "rapture," "to carry off or carry away," comes) to meet Christ and their Christian loved ones, ever

to be with the Lord.

Both the resurrected bodies and the physical bodies of Christians living when Jesus comes again will be "changed . . . for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:50-54). This change is known as being "glorified" (from Romans 8:17, 30; see John 17:22).

The important practical application of it all is found in I John 3:2-3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

**POLICE OFFICER  
SAVES LIVES—  
MAKES COMMITMENT**

The (Arkansas) *Gazette State News Service* gave the following story:

State Police Sgt. O. H. (Bill) Mullenax rescued six bedfast elderly persons from a burning boarding house in Searcy, Ark. Mullenax carried four to safety before collapsing from smoke inhalation.

Joining the trooper in the rescue were J. B. Camper of Searcy and Raymond Jones of Higginson.

Mullenax, a state policeman for seven years, was hospitalized but reported to be in good condition.

Mullenax, 34, was driving back to Little Rock after presenting a defensive driving course at Harding College in Searcy when he passed the Rip Van Winkle Motel and spotted a fire behind it.

He said he pulled up to the motel, ran around behind it, and saw several persons standing outside. He asked a neighbor, Mrs. Coy Kelly, if anyone was in the house.

"She told me there were eight elderly people trapped in there," the trooper said, "so I went inside and started carrying those people out."

Jones, one of the first to arrive, said he and others did not realize anyone was in the home, known as Mae's Boarding House. Learning there were people inside, he said he and Camper charged in with the trooper.

"We were pretty shook up when we found out they were in there," Jones said.

Mullenax said the first room they entered was enveloped in smoke, but that a closed door had kept the smoke from the room in which the bedfast persons were sleeping.



*Sgt. Mullenax is commended for bravery by Pastor Ahlemann.*

"I carried out four and some gentlemen came up and carried out two," the trooper said.

"When we got the last one out, I kind of collapsed."

Mullenax, a native of Conway, Ark., was a member of the Conway

Police Department before joining the State Police in 1963. He has been stationed at Yellville, Hamburg, and Forrest City. Last May he was transferred to Little Rock with the State Police Public Information Office and promoted to sergeant.

His pastor, Rev. James L. Ahlemann, of Little Rock (Ark.) Cedar Lane Church, reports:

Sgt. Mullenax and his wife had just started attending Cedar Lane. God was dealing with their hearts. After Sgt. Mullenax had saved the lives of these elderly people from a burning rest home, the thrilling story continues . . .

The following Sunday night, Sgt. and Mrs. Mullenax both came to the altar and committed their lives to Christ.

As Sgt. Mullenax related the account of his experience to the congregation, he said he generally took another route after teaching his assigned course at the college. However, for some reason, that night he decided to take the alternate route home that led him by the fire. He said that he realized then that God had led him to take this new way. Pastor Ahlemann observed—"God was leading all the way." □

**RECOMMENDATION**

Paul Seymore is entering the field of evangelism, August 1. He has pastored in various areas of our church. At present he is pastoring in Marion, Ill. Until August 1 he may be contacted at 809 W. White St., Marion, Ill. 62959. After August 1 his address will be General Delivery, Pittsburg, Ill. 62974.

**NAZARENE CAMPS**

May 23-28, ALASKA. Indoor camp. Hillcrest Nazarene Church, 2000 Muldoon Rd., Anchorage, Alaska 99504. Raymond Hurr, evangelist. Roy J. Yeider, district superintendent.

June 7-11, HOUSTON. Pinewoods Baptist Encampment, Groveton, Tex. Raymond McClung, district superintendent.

June 7-13, KANSAS CITY. District Center, 7640 Antioch Road, Overland Park, Kans. 66203. W. T. Purkiser and Paul Martin, evangelists. Wally and Ginger Laxson, singers. Wilson Lanpher, district superintendent.

**MOVING MINISTERS**

Johnny Lee Adams from Carl Junction, Mo., to Forsythe, Mo.

Ronald C. Bishop from Fort Wayne (Ind.) Trinity to Peru (Ind.) First.

Freeman A. Brunson from Long Beach (Calif.) Westside to Grover City, Calif.

Bert Edwards from Poulsbo, Wash., to Denver Englewood.

Ronald E. Grindley from Chillicothe (Ohio) Westside to field of evangelism.

James S. Irwin from Philadelphia Northfield to Charleston (S.C.) Calvary.

Bernard Johnson from Hurland, Mo., to Butler (Mo.) Salem.

Kenneth L. Mills from Newton Falls, Ohio, to Canton (Ohio) First, minister of youth and music.

Byron Solomon from Hart, Mich., to Marshall, Mich.

Noah Sullivan from East Liverpool (Ohio) LaCroft to Youngstown (Ohio) Wickliffe.

John A. Westmoreland from Memphis (Tenn.) Blair to Magnolia, Miss.



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## ALUMNI OF ENC HONORED

Six alumni from Eastern Nazarene College, Quincy, Mass., were selected to appear in the 1970 edition of *Outstanding Young Men of America*. Awards were made in recognition of outstanding ability, accomplishments, and service to their community, country, and profession.

Persons included are: Mr. Keith Bell, class of 1964, who is assistant professor of modern languages and acting chairman of the division of communication services at Mid-America Nazarene College, Olathe, Kans.;

Mr. John P. Bowen, class of 1964, director of manpower development and training for Bio-Dynamics, Inc., in Cambridge, Mass.;

Dr. Charles Gailey, class of 1958, Nazarene teaching and preaching missionary in Swaziland, Africa, who last year served as visiting associate professor of sociology at ENC;

Dr. Alan Gruber, class of 1962, associate professor of social work at ENC, director of research at Boston Children's Service Association and adjunct associate professor of research at Boston University School of Social Work;

Dr. Gerald Lashley, class of 1957, chairman of the mathematics department at ENC, and chairman of the New England District Urban Project for the Church of the Nazarene, a Boston inner-city project; and

Mr. Richard Schubert, class of 1958, executive assistant to the secretary of labor, James D. Hodgson, in Washington, D.C., and current president of the ENC alumni association.

Now in its seventh year, *Outstanding Young Men of America* is an

annual awards volume sponsored by leading men's civic and service organizations. Each year over 5,000 young men between the ages of 21 and 35 are nominated for the awards publication by Jaycee chapters, civic organizations, college alumni associations and military commandants.

It is the purpose of the volume to recognize and honor the young men in our country who are working toward excellence in their careers and community service. □

## COLLEGE RECEIVES CERTIFICATION FOR NEW PROGRAM

The new nursing program at Pasadena College, Pasadena, Calif., has been granted full certification by the California Board of Nursing Education and Nurse Registration. Mrs. Laura Douglass, director of the nursing program, and President W. Shelburne Brown met with the State Board in San Francisco, Friday, February 19.

Full approval was granted to admit sophomore and freshman students into the program in September of this year. □

## ONC GRADUATE EDUCATION PROGRAM SEES GAIN

Enrollment figures for the spring semester at Olivet Nazarene College, Kankakee, Ill., show graduate enrollment up 50 percent over that of the previous spring. The program, limited at present to elementary education, was initiated two years ago.

Elementary teachers from the surrounding area find an accredited program for improving professional classroom competence. Not the least important benefit to the teacher is a move up on the salary schedule.

Dr. Eustice, director of the program, stated that recruitment for the program relies mainly upon favorable reactions passed on to colleagues by those in the program. A program in secondary education is currently under development with a target date in the fall of 1972.

All school-year classes are evening classes to accommodate those who are currently teaching. A summer session equivalent to a summer quarter enables teachers to take advantage of their vacation periods to further their education. □

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Every church will find these attractive pencils helpful in stimulating interest in celebrating this special day of the year. Brightly colored and imprinted: "Children's Day - Church of the Nazarene." High-quality, No. 2 1/2, standard-size lead pencil, 7 1/2" long. PE-17 5c; 100 for \$4.50; 250 for \$10.50; 500 for \$19.50

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An attractive full-color postcard that is a real attention-getter. Ample space is provided on front and back for date, time, and place of your 1971 Children's Day program. Use also as last-minute reminders. Size, 3 1/2 x 5 1/2". PC-305



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“BY ALL MEANS...  
SAVE SOME”

## The Old Man in Room 7

I walked along early that beautiful spring morning in the very presence of God—watching the sun cast rays of pink across the scattered clouds. No wonder the words of the song “How Great Thou Art” were so very real as I counted my many blessings and breathed a prayer—“Jesus is all I need.”

Never had He failed me and surely I would need Him more today than ever before—because He was asking me to tell of His great love to the little old man in Room 7 at the Southern Inyo Hospital, where I had worked so many years.

It had been easy to witness to most of the patients, and I had seen some of them wonderfully saved. But this was a hard case—or so I thought. He talked in such a vile way to everyone who tried to comfort or help him.

The start of the day was a normal, happy one until I heard the familiar voice from Room 7. Going in, I took his frail, skinny hand and told him what a beautiful day it was, and that I loved him and wanted to share from the Bible about Someone else who loved him.

He answered in anger, “No one loves me.”

Opening the Bible to John 3:16, I read, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The man was very calm and attentive and looked up and smiled for the first time as I offered a short prayer and felt God in a most unique experience.

The hours went by slowly that day. This one thing I knew for sure—I had obeyed the Holy Spirit. God had called me to witness and I had done my best—leaving the rest to God.

Others made the comment that day: “We don’t know what has happened to the patient in Room 7. He is still rational and so different. He smiles at us now.”

Late that afternoon he died. No friends or loved ones were at his bedside.

I gathered what he had in the hospital—a few old clothes and two pennies. The Bible was still open to John 3:16. As I closed it and put it in the bedside table, another scripture came to me: “Follow me, and I will make you fishers of men” (Matthew 4:19). Cases that seem the hardest for us are the easy ones for our Master—when we are willing to follow Him and tell of His great love.

When I get to heaven, after greeting Jesus and loved ones, I expect to greet the little old man who thought no one loved him, and see him smile again.

—EUNICE CLARK  
Lone Pine, Calif.

## STUDENT LEADERS MEET AT MANC

The 1971 Nazarene Student Leadership Conference was held April 29—May 1 on the campus of Mid-America Nazarene College, Olathe, Kans. Mr. Dennis Moore of Trevecca Nazarene College and Dr. Edward S. Mann of the Department of Education were cochairmen.

The theme of the conference was "Our Time—Our Task." Concurrent discussion groups studied areas of student involvement in decision making, publications, and service.

General Superintendent Eugene L. Stowe and several executives at Nazarene headquarters also participated in the conference.

The Nazarene Theological Seminary was host to the delegation for a dinner on Thursday evening, and the Nazarene Publishing House provided the dinner on Friday evening at the Glenwood Manor.

The chairman for next year's conference will be Mr. John Seaman, of Nazarene Theological Seminary. It will be held on the campus of Nazarene Bible College, Colorado Springs, April 20-22, 1972.

With the unanimous endorsement of the Board of General Superintendents, and the unanimous approval of the Department of Home Missions, we hereby appoint Rev. Bruce T. Taylor (presently superintendent of the Canada Central District) superintendent of the South African European District to succeed Rev. Milton B. Parrish. This appointment is made effective October 22, 1971.

V. H. Lewis  
General Superintendent

## MULTIPLE-STAFF CONFERENCE— AUGUST 10-12

Program details for the Multiple-Staff Conference have been finalized according to Rev. Robert Miller, president of the Nazarene Directors of Christian Education Fellowship. The conference will be held at Northwest Nazarene College, Nampa, Idaho, August 10-12.

General Superintendent Orville W. Jenkins will be keynote speaker for the opening of the conference. Dr. Robert Schuller, pastor of the fast-growing Garden Grove, Calif., Community Church and author of the best-selling book, *Move Ahead*



Discussion group on student involvement in service



Paul Miller leads discussion on student involvement in publications



Discussion group considers student involvement in decision making

with *Possibility Thinking*, will speak twice.

Program highlights include discussions on ways public education can enrich Christian education, use of new media for Christian education, pastoral relationships with the developing staff, the pastor as his own Christian education director, computer Sunday school records, outreach through buses, publicity and promotion, electives, reaching teens on the high school campus, and role playing for children.

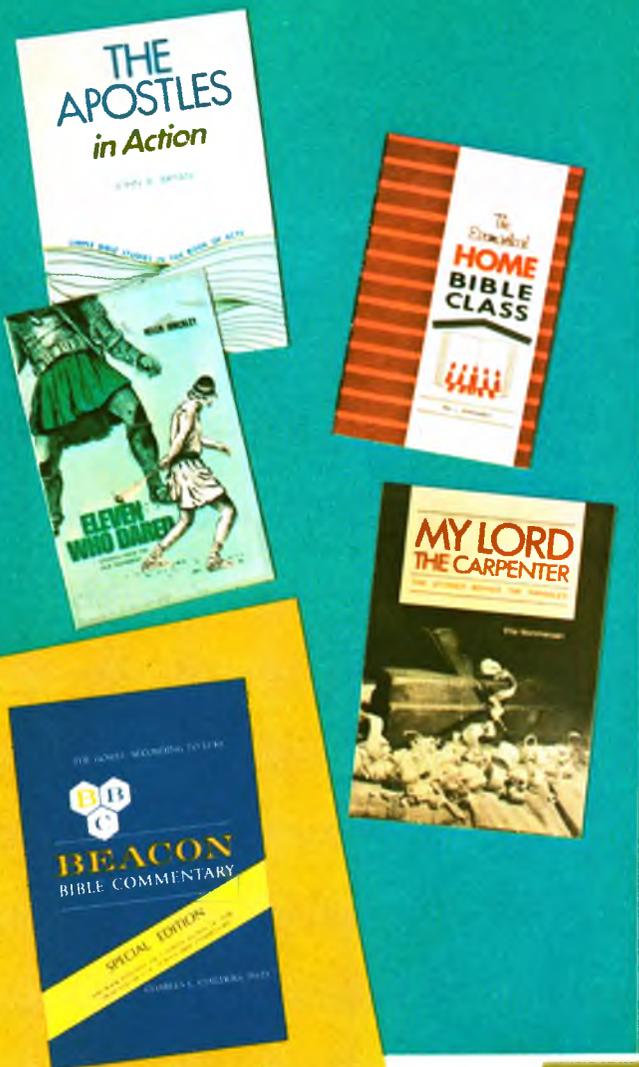
The Department of Youth is programming one day especially for youth ministers. A special concert by the "Lost and Found" will be presented on Wednesday evening.

The Multiple Staff Ministry Conference is sponsored jointly by the Nazarene Directors of Christian Education Fellowship and the Departments of Youth and Church Schools. Schedules and registration details may be secured by writing to Mr. Dave Benson, 1400 East Kellogg, Wichita, Kans. 67211.

The program is especially planned for local Christian education specialists, pastors, laymen, and all who serve in multiple-staff ministries. Everyone is welcome to attend.

The conference will be preceded by a meeting for all teachers of Christian education from Nazarene colleges.—NEIL WISEMAN, reporter. □

# '71 WONDERFUL BOOKS



## BIBLE

**THE APOSTLES IN ACTION**, by John B. Bryan **\$1.25**

Twenty-six informative and illuminating Bible studies in the Book of Acts. Easy to read and thought-provoking, they make for excellent use in home Bible study groups, family devotions, prayer meeting talks, and Sunday school study. 55 pages. Paper.

**THE EVANGELICAL HOME BIBLE CLASS** by Ira L. Shanafelt **\$1.75**

Designed for use as the text in the Christian Service Training course, "Developing Leaders for Evangelical Home Bible Classes," Unit 162.6a. To be used in the home of the new Christian with the purpose of influencing his unsaved friends to attend. 104 pages. Paper.

**ELEVEN WHO DARED**, by Helen Hinckley **\$1.25**

Twelve just-right-length Old Testament stories about 11 who were distinguished for their bravery and courage: Abraham, Joseph, Moses, Samuel, David, Elijah, Daniel and his three companions, and Esther. For junior-level reading. Illustrated. 64 pages. Paper.

**MY LORD THE CARPENTER**, by Etta Nommensen **\$1.75**

A unique story of the life of Christ prior to His active ministry. It is built around the thesis that the parables Jesus used grew out of His experiences while He lived as a carpenter. The stories of the major parables, customs, and features of the people and land are woven into the story. Informative for juniors through adults. 128 pages. Paper.

**THE GOSPEL ACCORDING TO ST. LUKE, BBC** Special Edition by Charles L. Childers **\$1.50**

No richer exegesis of this area of scripture can be found. The material was lifted directly from the *Beacon Bible Commentary*, Volume 6, with no alteration. Size, 6 x 9", with study map. Attractively bound in a technically processed paper cover. A [S] text for Unit 122.3b. 208 pages.

## CHURCH SCHOOLS

**BETTER BULLETIN BOARDS**, by Jeannette Wienecke **\$1.95**

A "how-to" book showing that bulletin boards can be used as effective teaching tools. Drawings and pictures with hints on how to select, prepare, and file material together with techniques for making figures. 64 pages. Paper.

**THE MINISTRY OF THE CRADLE ROLL**, by Betty Bowes **\$1.50**

Presents methods for making home contacts, for involving non-church parents, and for using the array of department materials. Illustrated. A [S] text for Unit 223a. 87 pages. Paper.

**PRESESSION ACTIVITIES WITH CHILDREN** by Betty B. Robertson **\$1.25**

Emphasizes the importance of making this time part of the learning or teaching process. Ideas are given for children from kindergarten through junior age, with specific projects outlined. 56 pages. Paper.

