

NOVEMBER 25, 1970

Herald of Holiness

CHURCH OF THE NAZARENE

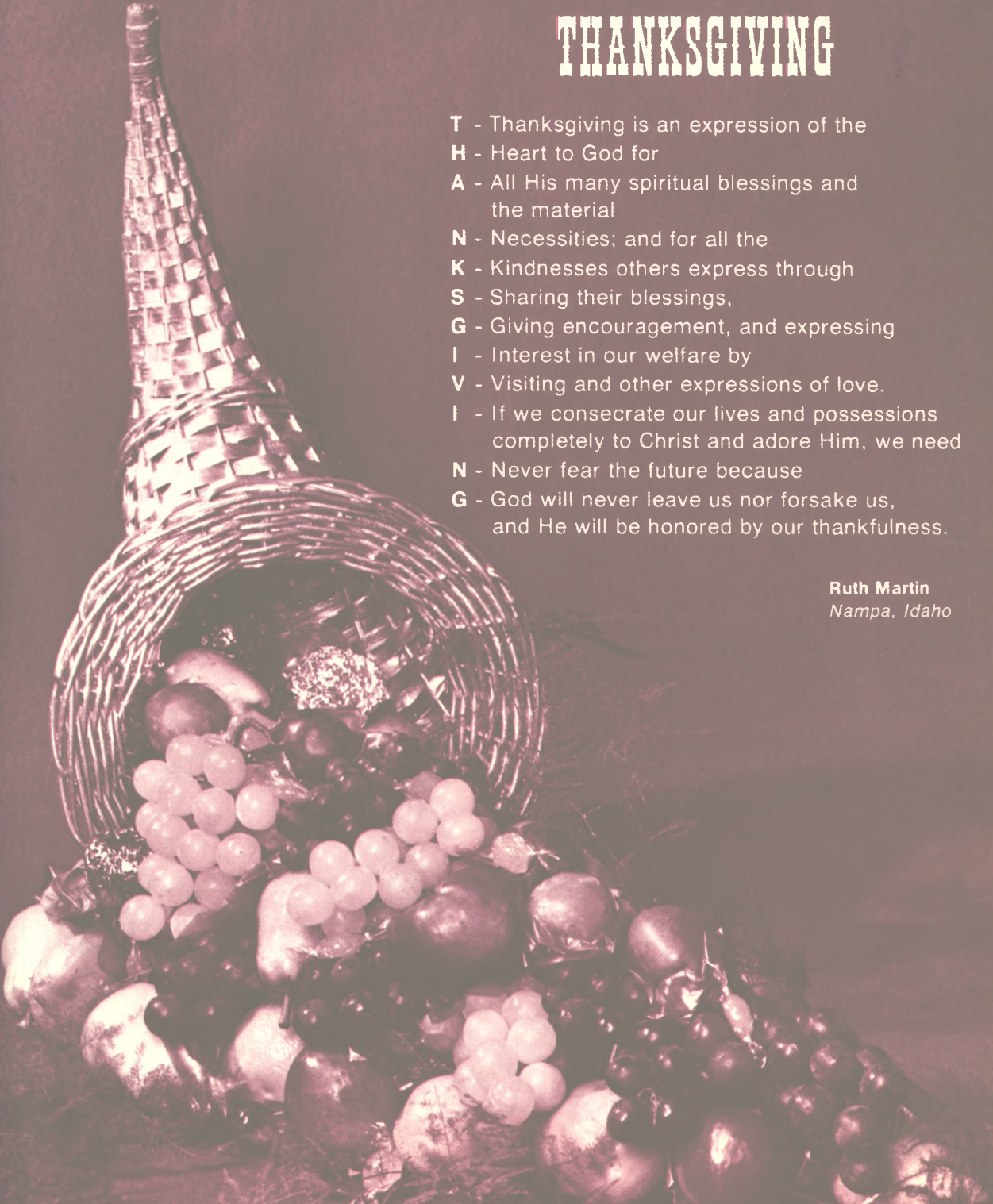
FULL CORN IN THE EAR

(See page 3.)

We Must Bring Christ Back to the Jew

(See page 8.)

THANKSGIVING

- 
- T - Thanksgiving is an expression of the
 - H - Heart to God for
 - A - All His many spiritual blessings and the material
 - N - Necessities; and for all the
 - K - Kindnesses others express through
 - S - Sharing their blessings,
 - G - Giving encouragement, and expressing
 - I - Interest in our welfare by
 - V - Visiting and other expressions of love.
 - I - If we consecrate our lives and possessions completely to Christ and adore Him, we need
 - N - Never fear the future because
 - G - God will never leave us nor forsake us, and He will be honored by our thankfulness.

Ruth Martin
Nampa, Idaho



General Superintendent Lawlor

Telling It like It Is!

THAT'S the demand we hear today—to “tell it like it is”! It seems to me that the Psalmist did this when he wrote the one hundred third psalm. “Bless the Lord, O my soul: and all that is within me, bless his holy name. . . . who forgiveth all thine iniquities . . . who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies . . . so that thy youth is renewed like the eagle’s. . . . As far as the east is from the west, so far hath he removed our transgressions from us.”

Here is heaven coming down to earth, a blending of dust with Deity.

Tell it like it is—*God with us! God for us! God in us!* “For God so loved the world, that he gave his only begotten Son.” Christ so loved the world that He came. As a Babe at Bethlehem, He became “God with us.” The Christ of Calvary became “God for us.” The Holy Spirit of God so loved us He came seeking and refining, and became “God in us.” Today He abides; He possesses us; He keeps us; He blesses us. We, who were by nature lost and undone, helpless and hopeless, are now by grace found and cleansed, clothed and enriched.

If that is really “telling it like it is,” then He can use us and become “*God through us.*” For the new song of thanksgiving which he puts in our mouths must be demonstrated by our thanks-living. “Bless the Lord, O my soul, and forget not all his benefits.”

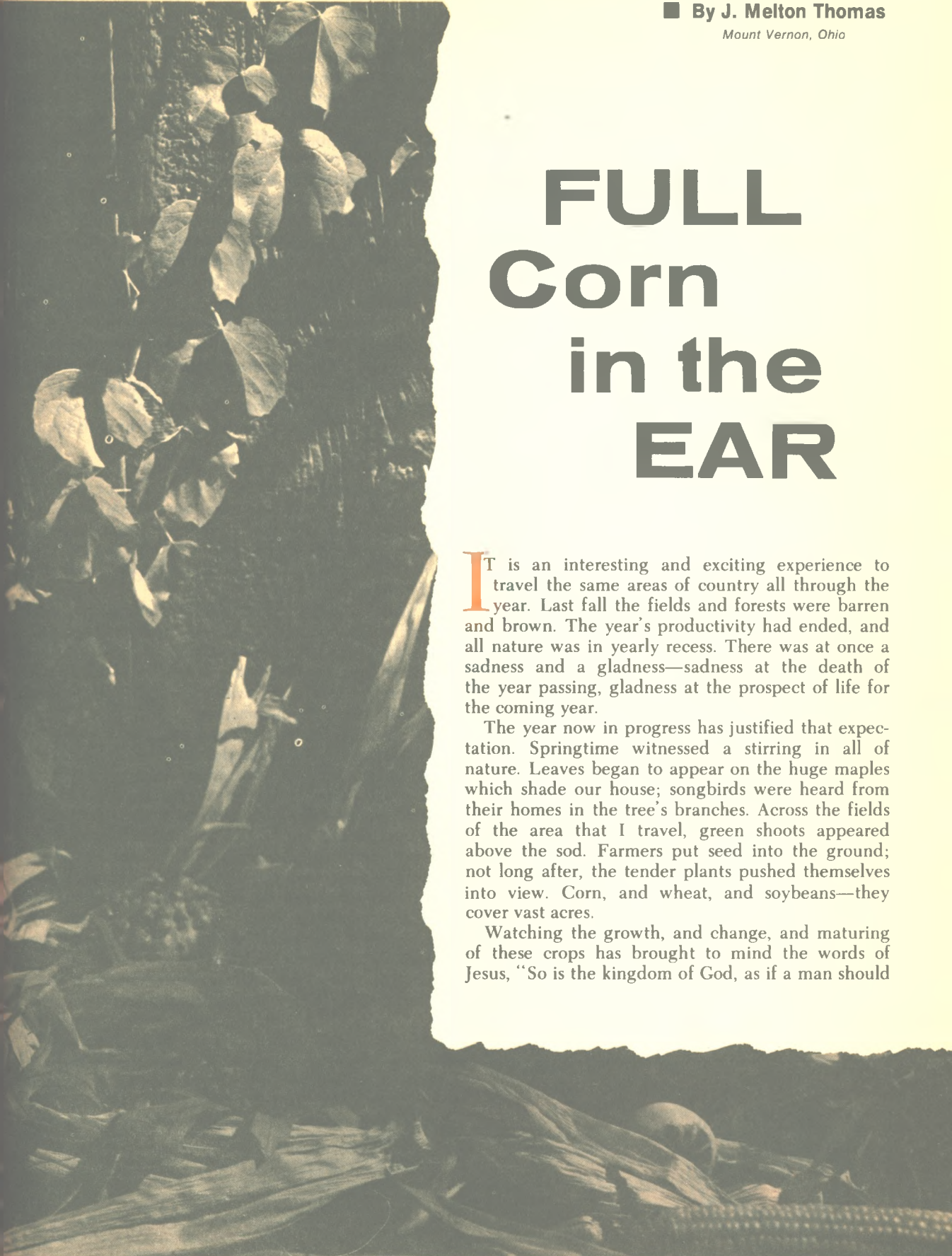
Thanksgiving that is comprehensive and joyful is never temporary or transient. One unfortunate by-product of celebrating an annual, national Thanksgiving Day is that, after the day is over, thanksgiving too often is over also. This is not true thanksgiving. Genuine thanksgiving must be manifested in our lives daily and included in our prayers always.

Set aside daily times for thanksgiving—sing hymns of thanksgiving often—give a special gift out of grateful love or do some special service for the Lord. When we are able to say to Him, “Thou for me, I for Thee, and we for others,” then our thanks-living will truly personify our thanksgiving.

That’s telling Thanksgiving as it should be . . . Yes, let’s “tell it like it is!”

□

FULL Corn in the EAR



IT is an interesting and exciting experience to travel the same areas of country all through the year. Last fall the fields and forests were barren and brown. The year's productivity had ended, and all nature was in yearly recess. There was at once a sadness and a gladness—sadness at the death of the year passing, gladness at the prospect of life for the coming year.

The year now in progress has justified that expectation. Springtime witnessed a stirring in all of nature. Leaves began to appear on the huge maples which shade our house; songbirds were heard from their homes in the tree's branches. Across the fields of the area that I travel, green shoots appeared above the sod. Farmers put seed into the ground; not long after, the tender plants pushed themselves into view. Corn, and wheat, and soybeans—they cover vast acres.

Watching the growth, and change, and maturing of these crops has brought to mind the words of Jesus, "So is the kingdom of God, as if a man should

cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29).

As do the farmers' crops, so does the kingdom of God depend on *sowing*. A man casts seeds into the prepared ground; a Christian worker, professional or not, plants, by various means, the seeds of the gospel.

That sowing may be done by parents in the home. It may be done by Sunday school teachers in the classroom. It may be done by preachers in pulpits. It may be done by wayside sowers, those important and indispensable people who are constantly alert to soil that ought to be spiritually productive and are constantly tossing out the truth which issues in life.

The Scriptures contain both admonition for and promise to the gospel sowers. For the greatest prospect of harvest the admonition is, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11:6).

For the constant reassurance needed the promise given is, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:5-6).

The farmer's sowing is followed by *waiting*. And so is the sowing of the bearer of gospel seed. There is a process of nature which cannot be speeded up. Seed must lie in the soil. Rains come. Presently, the sower knows not how, the presence of life in the seed makes itself known as the tender shoot bursts from it and appears above ground. The farmer must wait. Indeed he cultivates; he may add enrichment to the soil; he may irrigate—but the life process he must wait for.

Seed is not sown today and ears of corn plucked tomorrow. "First the blade, then the ear, *after that* the full corn in the ear."

I commended my wife on the tender ears of corn she served at dinner. Said she, "Well, I had to go through about 50 ears to get these two." Someone pulled the corn too soon; the market had been overeager; the result was only waste.

I wonder if we do not sometimes "pull the fruit too green" as it relates to Kingdom harvest?

I shall never forget an incident of my early ministry. I was trying so hard to get people to the altar—too hard. One night a lady evangelist attended the meetings and after the service, sensing my frustration, gave me this needed word: "Young man, there are two ways to get fruit from a tree. One is to beat it off while it is green. The other is to let the fruit ripen, and then it will fall of its own accord." The advice was not the full truth, of course, but the truth of it was not lost to me. Sometimes "they also serve who only stand and wait."

Finally, however, there is the *harvest*. I remember it well from boyhood days on the farm. Not everyone owned threshing machines for the wheat, or binders for the oats, or bailers for the hay. So one with such a machine must be found. Often neighbors were hired as extra help. The whole family was involved, from children taking chores usually done by others, to mother preparing the huge dinner for all the "hands."

There was an urgency about it that sent us out early, prodded us to keep going through the heat of the day, kept us at it until the sun had slipped below the western horizon. The precious crops were ready now. The storms could gather and beat them into the ground. We must harvest *now*, lest the work of an entire year be lost.

And so soul harvest. The preaching is done for verdict. The witnessing is done to win. The teaching is carried on toward receptivity. We go forth bearing precious seed in the full belief that God will honor His Word, and we shall come with rejoicing, bearing the precious sheaves.

I saw this happen at camp meeting. A year—nay, many years—had pointed to this crucial time. People were together from across a great district. All that had gone before in a given local church for a given person was in focus here. The prayers prayed before, the words spoken previously, the interest and concern manifested in local church days now, suddenly came into harvest. The man who came was an old man; the immediate instrument used of God was the district superintendent.

It didn't take long, and the man was in the Kingdom. That district superintendent, the man's wife, and his several friends all shed tears of rejoicing. They could have so easily been tears of regret!



Herald of Holiness

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I talked with the old man afterward. Said he, "The Lord indicated to me that He had been patient as long as He would. He made clear that time for me was running out. He showed me that now was my day of salvation, that now was my accepted time."

And yet all of that might have been lost had not a reaper been sensitive to the immediate need, the urgency of the *present* harvest!

There are thousands like the old man at camp meeting. Sorrow has overtaken them. Life has run over them. The futility of sin has been made clear to them. A hope for something, they know not what, is evident in them. Some one of us can reap these people for our Lord—are we but sensitive and willing to be used!

Have we been true to the trust He left us?

Do we seek to do our best?

If in our hearts there is naught condemns us,

We shall have a glorious rest! □



God's Best Gifts

God's best gifts come quietly:

The violet, purple velvet—

Pushing toward the sun, where yesterday
Cold whiteness covered all the woodland floor.

The dawning light of faith
to the soul long turned away from heaven
in doubt and bitterness.

The first comprehensive smile of a new baby.
And the way his petal-soft hand closes
around your finger.

The quiet helpfulness of a neighbor
when trouble comes.

The letter from a distant friend, bringing
warmth and understanding across the miles.
Awareness of a great truth to a seeking mind.

True love dawns in the hearts of the young
without the need of words, and
glows in the eyes of old lovers with a silence
that is beyond words.

No ear can hear the falling of snowflakes,
The shining of the evening star,
or the opening of a scarlet poppy.

Peace with God is a quiet certainty;
Knowing it is well with your soul—that nothing
can separate you from His love.

God's best gifts come quietly.

KATHRYN BLACKBURN PECK
Kansas City



Pen Points

TRAGEDY IN VIETNAM . . . VICTORY AT HOME

WHILE checking over the bus route records, I noticed Brian had missed several Sundays. There were other things pressing as always, in a household with three active children, but it seemed imperative that I take "time out" to see why Brian had been absent.

As I drove up to make the call I did not see Brian but met his father, a distinguished-looking businessman, in the front yard. I told him how much we had been missing Brian and asked if he had been sick.

He said his oldest son had just been killed in Vietnam and they were all quite upset. As he talked I could see he was very tense and desperately reaching out for something. (He later confided he had even contemplated suicide.)

I told him I had known many people who had come to the place where life did not seem worth living; finally in desperation they had come to God, asked for forgiveness, turned their lives over to Him—and it was the beginning of a new, wonderful day. I told him that this had worked in my own life.

He said that was what he needed to do and that our talk had helped him. It seemed that something more needed to be done, so I asked him if he would like to pray. He agreed. We stood and prayed at the curb.

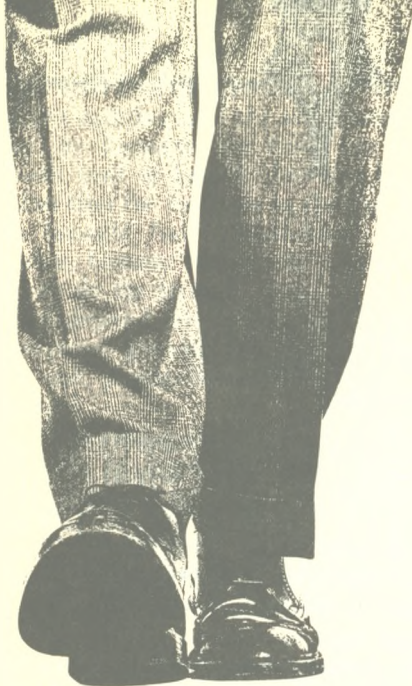
Others of the congregation called on the McGuires that week, and Sunday morning Mr. McGuire came forward to the altar at the close of the service. He gave a clear testimony stating that after prayer in the front of his home he had felt a "Presence" and was not alone. He said he wanted to come forward to take a public stand for Christ.

As I think of the activities of that crowded Saturday morning, fear comes over me. What if I had allowed the legitimate pressure of the day to keep me from visiting Brian?

—By a layman in California

Sanctification:

A NATURAL STEP



SANCTIFICATION is a necessary point on the continuum between birth into the family of God and reunion with that family in the presence of God. It marks the division between the struggle of self for a despotic reign and the yielding of total allegiance to the Saviour.

Holiness is a second work of grace which too often seems incomprehensible to the layman. The ordinary man in the pew either mistakes a fruitless emotional tickle as the blessed experience or bypasses it as a purely academic concept useful only to the scholar or student of religion.

The experience of the cleansing of the wellsprings of the heart and the infilling with the Holy Spirit is not a private revelation of divine truth given to holiness people. It is a natural meeting of the will of a holy God and the yearning of the human heart.

God demands that we be perfect even as He is perfect (Matthew 8:48), that we have the Spirit of Christ or we are none of His (Roman 8:9), and that we exhibit the fruit of that Spirit (Galatians 5:22-23). And all who have come to know the Lord Jesus Christ as Saviour—who have been grieved again and again by their failure to be able to live up to their measure of light—will long for nothing in the world more than to go deeper and closer to His great heart. They will want to dwell in Him, to possess Him, to be possessed of Him.

I give myself as a case in point. I grew up in a Calvinistic church. Sanctification was only a word in the Scriptures in those days. Even then, we had

sermons on the deeper life, on complete consecration and the fullness of the Spirit. I remember lives exhibiting the beauty of holiness even without the benefit of a definitive theological provision for the experience.

As a young woman, I met and married a Christian of holiness background. In my doctrinal naiveté, I attended my new church without any particular recognition of the differences in emphasis.

In the summer between our junior and senior years of college, while my electrical engineer husband worked at his vocation in our home town, I kept house for us in one tiny room in the home of a friend of the family.

In the many quiet alone times that summer, I enjoyed fellowship with my Lord. As I drew closer to Him, the joy of my new familiarity with my Friend drew me to desire to know Him even better.

He began to point a finger at things in my life that I valued. "Do you love Me more than this?" was the question I was forced to face up to and answer about item after item, value after value.

Some of the items may not have been to His highest glory or to my best interests as a Christian. But the majority were perfectly legitimate parts of all our lives.

As a young person, I liked pretty clothes. "Do you love Me more than these?" After school, I looked forward to a comfortable, tasteful home. "Do you love Me more than this?" On point after point, I battled through an initial rebellion to a complete commitment.

One day at the side of our bed, I felt that I was backed into a corner.

He was claiming lordship over every area of my life. He wanted a final capitulation, a complete submission of my will to His. And I did surrender to Him that day.

I realized that, if I had all the world without the Saviour, I would be utterly poverty-stricken—and that if I had nothing else in all the world but Him, I would be totally satisfied.

Something wonderful happened. No, I did not speak in a strange tongue. Though certainly my tongue was changed, and it may have seemed strange at times to my young husband, for it was now motivated by love!

I became a new person in even a greater sense than at my conversion! Because it was no longer I, but Christ who lived in me. He was in me now to will and to do of His good pleasure. With self dethroned and its selfishness crucified, the great obstacle to Christian growth was removed. And I grew like a healthy, well-nourished child, for suddenly my only desire was to please my Lord.

And do you know that I didn't even realize that I was sanctified? I was totally unable to grasp the concepts of "depravity," the "root of bitterness," or "eradication." But I had found the joy of possessing and being possessed by the blessed Spirit of the living God.

Thank the Lord that sanctification is not only a weighty concept in a ponderous theological volume. It is a real experience. And it is a natural experience for the child of God who has tasted and found that the Lord is gracious, one whose spiritual appetite cannot be satisfied with less than all that the Lord has willed and made available to him—that he might be cleansed once and for all from the tyranny of self, and might be filled and empowered with the gentle, gracious, and compassionate Holy Spirit of God. □



SOMETIMES the greatest thing a person can do is just hold on and not quit. A historian describing the important place filled by Sir Winston Churchill said, "There was a time in the dark days of the London 'blitz' when the only thing that stood between England and oblivion was one stubborn old man."

Nine times in the first 10 verses of the fifteenth chapter of John, Jesus exhorted His followers to "abide."

Josh Billings said, "Learn a lesson from the postage stamp, my son. Its usefulness consists in its ability to stick to one thing until it gets there."

Uncle Bud Robinson said, "The reason God made a bulldog like he did was so he could hold on and still breathe."

Joseph in Egypt gives us a classic example of patient endurance. It is true that he had no choice as to what he went through, but he did have a choice as to how he went through.

When his father, Jacob, pronounced his farewell blessing he said of Joseph, "Joseph is a fruitful bough . . . whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God." Eight years was a long time to be in slavery and in prison—but "it is a long lane that never turns."

One of the key factors in the effectiveness of a church is for the pastor to be so strongly convinced he is in the will of God that he can take the inevitable ups and downs. There are times when a pastor needs the counsel of his district superintendent and there

are times when he may need, like Daniel, to "sanctify a fast" of his own, but I believe he can know.

There is a time for a pastor to make a change and there are times when a church needs a change. I have a strong personal conviction that when God's will is given preeminence the changes are made without serious setbacks to the Kingdom. It is tragic that some preachers and some laymen never settle down and do much good anywhere, and life slips by.

Staying put is important in professions and jobs. The earlier decisions are made, the better. The "jack-of-all-trades" is "master of none."

Marriage vows are taken entirely too lightly these days. This year a law was passed in California which substitutes "dissolution" for divorce. Now about all that is necessary is for two people to decide they do not want to be husband and wife any longer—no guilt or innocence or divine laws considered.

In contrast with this I recall a lady in my first pastorate who had run away from home at 14 years of age and married a man older than herself. He was wicked and godless, but later she got saved. She was one of the three Nazarenes in the town who formed the nucleus of the church I was able to start.

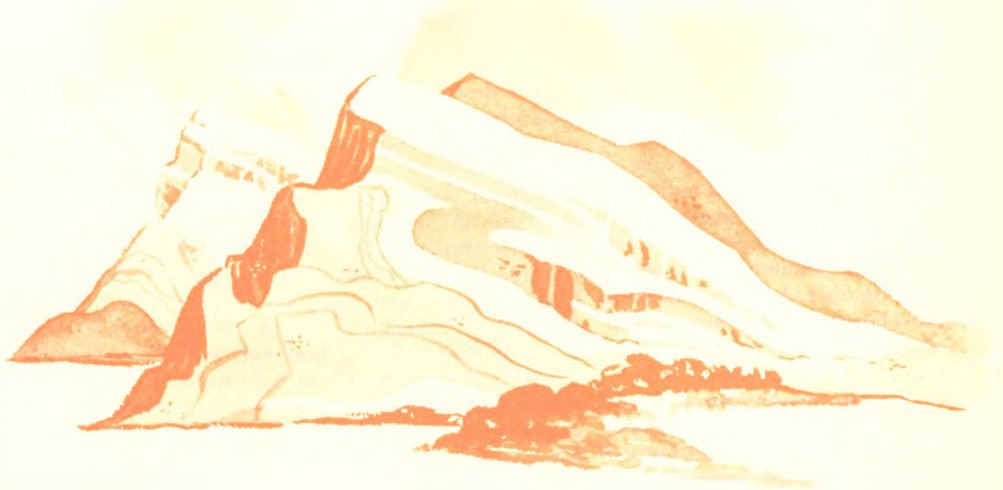
Her husband had left her many times and sometimes for a year or more she would not hear from him, but she kept the three children together and she kept praying. For 18 years she fasted and prayed, and we saw Tom Harbin saved.

Tom Harbin's testimony was printed in the *Herald of Holiness* in 1924. Every year until he died 45 years later, wherever I was at the time, Mary Harbin sent me Christmas greetings and reminded me of the wonderful answer to prayer in Tom's salvation. □

STAYING PUT

■ By Fletcher Galloway

San Francisco





Sidon—Biblical city

Photo by Issa Freres

We Must Bring Christ Back to the Jew

■ **By Alexander Wachtel**

Superintendent Nazarene Work in Israel

WHEN I was 16, I found Christ as my Messiah at a Nazarene altar in a Nazarene tent meeting. For years, as a Jew, I had prayed in the synagogue and had sought the Divine Presence, only to find that Presence in Jesus, my Emmanuel, which means "God with us." Since then I have enjoyed 32 years as a member of God's wonderful family in the Church of the Nazarene.

But honestly I do not believe that the church cares enough for the Jews. Since last October, I have spoken in over 180 churches and I have found only two converted Jews in all these churches.

What are the reasons for this unconcern? Are they due to wrong attitudes? Do we feel resentment toward Jews because of whom they rejected?

I believe that there is a moral level below which born-again Christians do not descend. However, when one remembers that over 90 percent of the people who attend church worship a Saviour they do not know, then the attitude of resentment or disdain can be tragic in its consequences.

Down through the history of the Church it was mostly the nominal Christians who took upon themselves the task of avenging the death of Christ on the bodies of Jews and who thought that by these acts they were doing God a service. It is this sad record of anti-Semitic acts by so-called Christians in Europe that has made it so difficult to preach Christ to the Jew

in Israel. Bitterness and disdain wrought a bitter fruit.

The sad thing is that these Christians forgot what their very Master said about the Jews: "Father, forgive them; they know not what they do." They also forgot the primary purpose of Christ's death, which is to bring to all forgiveness of sins, purity and power in the Holy Spirit, and an inward confidence in life beyond the grave.

We missionaries who have been in Israel since it became a state in 1948 have learned differently. No longer do we feel antagonism toward the Jew, if we had before. We have become humble and grateful.

How has this change come? We first began learning the Hebrew language. Then we studied Hebrew literature.

Through this we rediscovered the Jewish backgrounds of our Gospels.

It was like an upheaval to rediscover that Jesus was a Jew, born of a Jewish mother in Bethlehem, the ancient capital of Judea; that all His 12 disciples were Jews; that the great majority of the early New Testament Church was Jewish, many of whom gave their lives for His sake; that the New Testament was mostly written by Jews; that its doctrines of the supernatural person of the Messiah, of His atoning death, and of the utter need for an inward, spiritual regeneration of mankind are Jewish in origin. When we rediscover Jewish backgrounds to our most fundamental beliefs, we are grateful for what we have received through God's chosen people, the Jews.

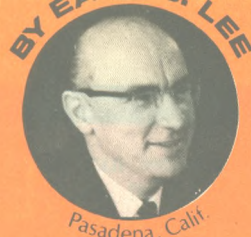
How Israel has suffered for nearly 2,000 years! We Jews became blind because we followed the blind. We wandered and we suffered, frequently terribly.

Now in these last days, when the end of the ages has come, when God is beginning to remove the veil of blindness from Jewish eyes as a great sign of Christ's soon return, it is our joy and obligation to give back to the Jews the wonderful news they originally brought to us.

There are three things the Jewish people long for: they long for the Shekinah Glory or the Divine Presence; they would enjoy a fellowship of love; they yearn for an inward confidence in life beyond the grave.

These three things we have found in Jesus, the Jewish Messiah. We show that we care by telling them the Good News and by living what we preach. By this, Paul writes, we will incite in them a desire to obtain what we possess.

So will be fulfilled Paul's entreaty to the Gentiles in the Epistle to the Romans: "Through your mercy [by telling the word and by living the life] they also may obtain mercy." □



DISCOVERY

THANKSGIVING—A WAY OF LIFE

THANKSGIVING is an attitude, not a holiday; it is a way of life. It takes time to say, "Thank you," and it also takes thoughtfulness.

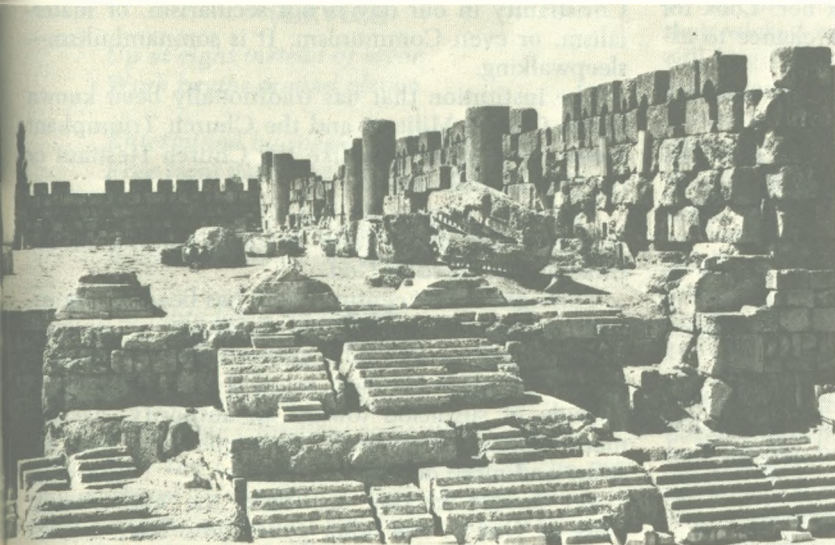
I found it interesting that in the Marathi language of India there was no word for "thank you"; the expression had to be contrived. It would seem that thanksgiving is a Christian concept started long before the Pilgrims landed in Plymouth.

Jesus did not say a great deal about thanksgiving; He taught us to say the word with our living. He took the small lunch from the boy and fed 4,000 people. Even so, we say, Thank you, as we become broken in His hands to feed a hungry world.

The Gospel writer made a simple observation that, having given thanks, He broke bread. We cannot be thankful for the great gifts of life without being aware of the small mercies. We give thanks for bread and make it an offering unto Him. Our thanksgiving is expressed to God in our sharing. If one learns to thank God for bread, for the elementary things of life, he may well be on the way to an abundant life of thanksgiving.

Archibald Rutledge shares a memorable experience in his book, *It Will Be Daybreak Soon*. He writes: "I boarded a tiny tugboat I used often on a southern river and saw we had a new Negro engineer. He sat in the doorway of the engine room reading the Bible . . . and in his eyes was the splendor of an ancient wisdom and peace with the world. And the engine! It gleamed and shone . . . When I asked him how in the world he had managed to clean up the old room and the old engine, he answered in words that go far toward solving life's main problems. 'Cap'n,' he said, nodding in the direction of the engine, 'it's just this way: I GOT A GLORY!'"

Thanksgiving goes a long way toward giving us a glory and it makes the world a better place in which to live. It is a way of life, not an afterthought.



Temple of Jupiter

Photo by Issa Freres

INFORMATION ABOUT THE PHOTOS . . .

SIDON is the biblical city located 40 kilometers from Beirut. The picture gives a contrast of old and new. Jesus came into the coast of Tyre and Sidon.

TEMPLE OF JUPITER at Baalbek is located in the fertile Bekaa Valley. Built by the Romans, it was one of their main military posts. Food could be grown in abundance and water was plentiful. The post was protected by the Lebanese and Anti-Lebanese Mountains.

Editorially Speaking

By W. T. PURKISER

Thanksgiving Can Change Your Life

A marriage counselor reported dealing with a couple whose home was threatened by serious trouble. He talked to them together, then to each spouse separately.

It quickly became clear what their problem was. Both husband and wife had fallen into the habit of complaining, criticizing, and picking at each other's faults.

The counselor's advice was simple. He told the man: "Watch your wife. Every time she does something for you or for the home, thank her. Look for things to thank her for. Never miss a chance to express appreciation."

He gave the same counsel to the woman, and both agreed to try it for a month.

The result was predictable. Husband and wife drew together. Other problems fell into perspective. Thanksgiving changed their total lives. The home was saved.

What was good advice to a married couple in trouble is good advice in all the relationships of life. Thanksgiving puts a new note in the atmosphere of the home and the heart.

The same truth applies in our relationship with God. The psalms are the most eloquent possible proof that man's praise glorifies and pleases God. But gratitude works wonders for us as well.

There is the sting of truth in Dostoyevsky's comment that "the best definition of man is the ungrateful biped." The Gospels report that Jesus "took . . . and gave thanks." Too many of us just take.

Nor should we wait for the big blessings of life to give thanks. Dot Aaron wrote the lines:

*With legs to take me where I'd go—
With eyes to see the sunset's glow—
With ears to hear what I would know—
O God, forgive me when I whine.
I'm blessed indeed. The world is mine!*

In a little volume entitled *Living Together*, Dietrich Bonhoeffer wrote, "Only he who gives thanks for little things receives the big things. We prevent God from giving us the great spiritual gifts He has in store for us, because we do not give thanks for daily gifts."

Thankfulness is a person-to-Person matter. Pity the poor atheist. With everything else he misses in life, he has no one to say, "Thank you," to when he feels grateful for the marvellous potential of the universe in which we live.

At home, at work, at church—try thanksgiving. Not just one day in the year but every day. It can change your life. □

The Church Recumbent

One pastor remarked that the great enemy of Christianity in our day is not secularism, or materialism, or even Communism. It is somnambulism—sleepwalking.

The institution that has traditionally been known as the Church Militant and the Church Triumphant seems much more now like the Church Hesitant or the Church Recumbent.

There are reasons for this. One of them is Christendom's loss of its faith in the authority of the Bible as the Word of God.

Throughout this century there has been a progressive erosion of respect for Scripture as divinely inspired and completely authoritative in matters moral and spiritual. This, coupled with the modern attitude of suspicion toward all authority, has left many denominations with more questions than answers and more doubt than faith.

Yet people in this age need the authoritative voice of God as few other generations have needed it. From no other position can we challenge the forces that destroy the happiness and hope of mankind.

Hagan Staack tells of his first pastorate in a small church near the Baltic on the eve of the rise of Naziism in Germany. The most impressive piece of furniture in the building was the pulpit, hewn out of a huge oak tree, around the top of which in letters four inches high were carved the words from Isaiah 40:8, "But the word of our God will stand for ever."

Staack recalls: "This was the time of the German church's struggle with the Nazi government, and it seemed that the end of all good things had come, perhaps even the end of the church. The church had been relegated to a small corner in the theater of

Naziism, and those who really preached the gospel, the good news of Jesus Christ, were persecuted, hunted down, and imprisoned. Isaiah's sentence, 'But the word of our God will stand for ever,' became a sort of password, a reassurance that not even a satanic 'millenium' of Adolph Hitler, his 'Thousand-Year-Reich,' could change this prophecy."

Only a church in which the pure Word of God is preached with prophetic courage—and in which the Word is heard in obedient faith—will be able to shake off the drowsiness and lethargy of these end-time days.

TOO LONG have we listened to the Gospel as if it were a lullaby instead of a battle cry. We have been too long like the perpetually unemployed man who was asked if he was afraid of hard work.

"No, indeed," he replied. "I can lie right down alongside it and go to sleep!"

There is a strange quirk in our terminology that some have noticed. We tend to call a meeting for worship a "service." It is time to recognize that service—rendered in the name of Christ and for His kingdom's sake—is an act of worship.

This is the point of Ken Anderson's lines in *Stains on Glass Windows*:

SERVICE

*Up at eight instead of seven.
Work begins around eleven.*

*Entertained by special numbers,
Free from dawdling, free for slumbers.*

*Work is done while plushly seated.
In an hour the work's completed.*

*No more labor for the day.
Just relax, or sleep, or play.*

*Does it not seem rather odd,
How some Christians serve their God?**

Whether the Church becomes a relic of the past or a signpost to the future depends very much on what happens in the next few years. Both the parody and the original of William Merrill's hymn are pertinent:

*"Wise up, O men of God,
It's later than you think!"*

And the stately cadence of the original:

*Rise up, O men of God,
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!*

*Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!*

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Ecology and Sin

"Ecology" is another slogan word popularized by a slogan-loving generation. Its literal meaning is the science of environment, or more precisely, of the interaction of organisms with their environments.

That we have created some vast and imponderable ecological problems for ourselves seems beyond argument. What has not always been clear is the underlying cause.

A recent news story on environmental pollution quoted an outstanding geologist as saying, "The earth has a skin disease, a case of microbes infecting its crust. That disease is man."

For once, the prophets of ecology agree with the prophets of theology. Man is, in fact, the pollutant of his environment.

It is interesting to note how closely the Old Testament identifies the well-being of the land with the well-being of the people. Human sin brought the first intimation of environmental problems—thorns, thistles, and the toil necessary to wrest a living from the surface of the earth.

The great spiritual revival promise of II Chronicles 7:14 ends with this same note: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will *heal their land.*"

Our land needs that touch of healing. Yet the conditions are clear. Healing for the land will come only when people who are nominally God-fearing humble themselves, pray, seek the face and favor of the Lord, and turn from their wicked ways.

This is it. Environmental problems are not the result of ignorance or the lack of ways to prevent them. Environmental problems are the result of greed, thoughtlessness, and a monumental disregard for the golden rule that bids us do unto others as we would have them do for us.

We need look for no quick cures. Repentance never comes easily. Clear air and pure water, fertile fields and clear streams come with a high price tag attached.

But the laws of God and of nature are solid as the rock of Gibraltar. We must come to terms with them both in ecology and in our own hearts and lives. □

Love is not just some great abstract idea or feeling. There are some people with such a lofty conception of love that they never succeed in expressing it in the simple kindness of ordinary life. They dream of heroic devotion and self-sacrificing service. But waiting for the opportunity which never comes, they make themselves very unlikeable to those near them, and never sense their neighbor's need.—*Paul Tournier.*

EVANGELISTS' SLATES

Compiled by
Visual Art
Department

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

AKIN, E. P. (C) 7111 N.W. 44th, Bethany, Okla. 73008
ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837: Royal City, Wash., Dec. 1-6
ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834
ANDREWS, GEORGE. (C) c/o NPH*: Fairfield, Me., Dec. 1-6; Livermore Falls, Me., Dec. 7-13
ANSTINE, DENE. (C) 634 Damascus Ave., Springfield, Ohio 45508
ARMSTRONG, ERNEST. (C) c/o NPH*: Oklahoma City, Okla., Dec. 1-6
BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371
BAILEY, CLAYTON D. (C) 298 Turrill Ave., Lapeer, Mich. 48446: Evansville, Ind. (Northside), Nov. 30—Dec. 6; Ft. Madison, Ia., Dec. 7-13
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
BASS, MARTIN V. (C) Box 130, 15 Ray Rd., Shelby, Ohio 44875
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413: Crowley, La., Nov. 29—Dec. 6; Frith, Tex., Dec. 8-13
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362: Evangelism Tour, Nov. 12—Dec. 31
BELL, JAMES & JEAN. (C) Box 776, Bethany, Okla. 73008: Nampa, Idaho (North), Nov. 29—Dec. 6
BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33569: Jacksonville, Fla., Nov. 26—Dec. 6
BERTOLETTI, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
BEITCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407
BIERCE, JACK. (C) 1000 Madison, Apt. 12-A, Annapolis, Md. 21403
BILLINGS, HARLEY. (C) Box 485, Jackson, Mich. 49204
BOGGS, W. E. (C) c/o NPH*: Euless, Tex. (1st), Nov. 30—Dec. 6
BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537: Lubbock, Tex., Dec. 1-6; Northfield, N.J., Dec. 9-13
BOLLING, C. GLENN. (C) c/o NPH*
BOND, GARY C. (C) R. 1, Lockport, Ill. 60441
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801: Grants Pass, Ore., Nov. 29—Dec. 6; Philomath, Ore., Dec. 7-13
BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205
BOWMAN, RUSSELL. (C) 314 Wetmore Rd., Columbus, Ohio 43214: Winchester, Ohio (Community), Dec. 6-13
BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008
BRAUN, GENE. (C) 1706 Montego Dr., Springfield, Ohio 45503: Concerts in Lima, Ohio, Dec. 5-6
BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914: Pine Bluff, Ark. (1st), Nov. 30—Dec. 6; Kankakee, Ill. (1st), Dec. 31
BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914: Nampa, Idaho (North), Nov. 29—Dec. 6
BROWN, ODELL A. (C) 1160 N. Sam Houston, San Benito, Tex. 78586
BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901: Concerts in St. Louis Area, Dec. 4-6; Glenwood, Ia., Dec. 10-13; Streator, Ill., Dec. 27
BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008: Crawford, Neb., Nov. 30—Dec. 6
BYERS, CHARLES F. & MILDRED. (C) 1656 Valley St., N.W. Cedar Rapids, Ia. 52405
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
CANTWELL, LUTHER. (C) c/o NPH*
CASEYS, THE MUSICAL. (C) c/o NPH*
CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320

CHAPMAN, W. EMERSON. (C) c/o NPH*: Ottawa, Kans. (Wes.), Dec. 6-13
 Chizum, Dennis D. (R) Box 273, Mishawaka, Ind. 46544 (full-time evangelism)
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840: Lowell, Ind., Nov. 30—Dec. 6; Belleville, Mich. (Un. Miss.), Dec. 7-13; Hanging Rock, Ohio, Dec. 28—Jan. 3
CLARK, HAROLD L. (C) 1812 N. A St., Elwood, Ind. 46036
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
CLARK, RONALD E. (C) 604 Brantner Ln., Cincinnati, Ohio 45244
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
COLLINS, J. C. & OPAL. (C) Box 264, Morristown, Ind. 46181: Ridge Farm, Ill., Nov. 30—Dec. 6
COOK, LEON G. & MARIE. (C) c/o NPH*: Jacksonville, Fla. (Christ's), Nov. 27—Dec. 6
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503: Asheville, N.C. (1st), Dec. 1-6; Central America, beginning Dec. 7
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
CREWS, HERMAN F. & MRS. (C) c/o NPH*: Sierra Vista, Ariz., Nov. 30—Dec. 6; Brownwood, Tex., Dec. 8-13
CRIDER, MARCELLUS & MARY. (C) R. 3, Box 27, Shelbyville, Ind. 46176
CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082: Kansas City, Kans. (Rosedale Ch. of God Hol.), Nov. 30—Dec. 6; Pittsburg, Tex., Dec. 10-20
DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421: Clarks-ville, Ind., Nov. 30—Dec. 6
DeLONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867
DENNIS, DARRELL & BETTY. (C) c/o NPH*: Evansville, Ind. (Trinity), Dec. 3-13; Cuba, Ill., Dec. 15-20; Camby, Ind. (Bethel Chapel), Dec. 28—Jan. 3
DENNIS, GARNALD D. (C) 427 W. Osage, Greenfield, Ind. 46148
DENNIS, LASTON & RUTH. (C) 1733 E. Terr., Indianapolis, Ind. 46203
DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Lebanon, Ohio (1st), Dec. 29—Jan. 3
DONALDSON, W. R. (C) c/o NPH*
DONOHUE, DONALD & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374
DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211: Hutchinson, Kans. (Peniel), Dec. 1-6; Sherman, Tex. (1st), Dec. 7-13
EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
EDWARDS, E. H. (C) 506 Dena Dr., Newbury Park, Calif. 91320: Newbury Park, Calif. (Thousand Oaks), Dec. 2-6
EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Clifton Springs, N.Y., Nov. 30—Dec. 6
ESTEP, ALVA O. (C) Evangelist & Scene-o-let Artist, Box 7, Losantville, Ind. 47354
ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654: Redway, Calif., Nov. 25—Dec. 6
EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370
FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*: Paoli, Ind., Nov. 29—Dec. 6; Lockbourne, Ohio (Ch. of Christ in Chr. U.), Dec. 7-13
FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097: Clearwater, Fla., Nov. 29—Dec. 6
FERGUSON, JOHN R. (C) 8770 Galen Ct., Apt. C1, Thornton, Colo. 80229: Rio Linda, Calif., Dec. 3-13
FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710: Owego, N.Y. (Children's Crus.), Dec. 1-6
FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Linc-olnton, N.C. 28092
FINKBEINER, A. J. (C) c/o NPH*
FISHER, WILLIAM. (C) c/o NPH*: Dallas, Tex. (Central), Nov. 29—Dec. 6
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454
FORD, NORMAN K. (C) Box 46, Scottdale, Pa. 15683: Bed-ford, Pa. (1st), Dec. 2-13
Fowler, Paul & Sandra. (R) c/o NPH*
FREE, O. S. (C) # 12 Taylor Ln., Little Rock, Ark. 72109
FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801

FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837
GATES, KENNETH W. (C) 1621 S. Bedford Ave., Evansville, Ind. 47713
GAWTHORP, WAYLAND AND JOAN. (C) Box 383, Maho-met, Ill. 61853: Decatur, Ill. (Oak Grove), Dec. 2-13
GERMAN, C. DALE. (C) c/o NPH*
GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
GLAZE, HAROLD. (C) 4901 Haywood, N. Little Rock, Ark. 72117
GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
Gormans, The Singing (Charles & Ann). (R) 5125 Patterson Dr., Louisville, Ky. 40219: Brandenburg, Ky. (1st), Nov. 25—Dec. 6; Clarkson, Ky., Dec. 31
GRADY, DAVID. (C) c/o NPH*: Marienthal, Kans. (Sunny-side), Nov. 30—Dec. 6
GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasadena, Calif. 91104
GRAVATT, HAROLD F. (C) Box 427, Anna, Ill. 62906: New Orleans, La. (Downtown), Dec. 2-13
GRAY, JOSEPH & RUTH. (C) Evangelist & Children's Work-er, 2015 82nd St., Lubbock, Tex. 79412: Brunswick, Mo., Dec. 2-13
GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520: New Philadelphia, Ohio (1st), Nov. 30—Dec. 6
GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Okla-homa City, Okla. (Village), Dec. 1-6; Oakley, Kans., Dec. 7-13
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175: Sterling Park, Va. (Loudoun Valley), Nov. 30—Dec. 6
GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Payette, Idaho, Nov. 29—Dec. 6; Woodburn, Ore., Dec. 7-13
HADEN, CHARLES E. (C) Sacramento, Ky. 42372
HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
HAYES, A. F. (C) 2 E. Upper Terr., San Dimas, Calif. 91773
HEASLEY, JIMMY & FERN. (C) c/o NPH*: Stuart, Okla. (Friendship), Dec. 1-6
HEGSTROM, H. E. (C) c/o NPH*: Kewanee, Ill., Dec. 3-13
HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33038
HERIFORD, RUSSELL W. (C) 1101 S. Mill St., Grove, Okla. 74344: Canon City, Colo., Dec. 2-13
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HIGGINS, CHARLES (CHUCK) E. (C) 2666 Megular Dr., Pasadena, Calif. 91107: San Jose, Calif. (1st), Nov. 30—Dec. 6; Tulare, Calif., Dec. 7-13
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028: Temple, Tex. (Grace), Nov. 30—Dec. 6; Sherman, Tex. (1st), Dec. 7-13
HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910: Mar-shall, Ill., Nov. 30—Dec. 6; Mt. Erie, Ill., Dec. 7-13
HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
HOOD, GENE. (C) c/o NPH*
HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590: Mason, Mich., Nov. 30—Dec. 6
HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
HOOTS, BOB. (C) c/o NPH*: New Philadelphia, Ohio (1st), Nov. 30—Dec. 6
HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750: Upland, Ind., Nov. 29—Dec. 6
HUFF, DEL, JR. (C) 120 E. Chestnut, Glendale, Calif. 91205
HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890: North Bloomfield, Ohio (Greenlee), Dec. 1-6; Hagerstown, Md., Dec. 8-13
HUFFMAN, RAY. (C) 1120 Beeher, Owosso, Mich. 48867: Greenville, Pa., Dec. 1-6
HUGHES, HENRY B. (C) c/o NPH*: Texarkana, Ark., Dec. 2-6
HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214
HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethle-hem, Pa. 18018: California, Pa., Nov. 29—Dec. 6
HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050: Dresden, Ohio, Nov. 30—Dec. 6
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022: Brocton, N.Y., Dec. 1-6
IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901: Caney, Kans. (1st), Nov. 29—Dec. 6
ISEBELL, R. A. (C) Drawer 408, Crowley, La. 70526
ISENBERG, DONALD. (C) Chalk Arlist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Geneva, Ohio, Dec. 1-6; Auburn, Ind., Dec. 7-13; Pineville, La., Dec. 29—Jan. 3

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- JENSEN, MARK. (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014; Carthage, N.Y., Nov. 30—Dec. 6; Lowville, N.Y., Dec. 7-12
- JOYCE, DICK. (C) 30 S. Wilson Ave., Pasadena, Calif. 91104; Bakersfield, Calif. (Rosedale), Nov. 29—Dec. 6
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205
- KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
- KILLEN, ALLEN R. (C) c/o NPH*: High Point, N.C. (Archdale), Dec. 1-6
- KLEVEN, ORVILLE H. (C) 10568 Bogue St., Temple City, Calif. 91780
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
- LASSLE, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112; Covington, Ky. (Wes.), Nov. 30—Dec. 6; Paris, Ky. (Wes.), Dec. 7-13; Bluffton, Ind. (Nottingham), Dec. 14-20; Dayton, Ohio (Wes. Tab.), Dec. 28—Jan. 3
- LAW, DICK & LUCILLE. (C) Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; Kingman, Kans., Dec. 7-13; Deming, N.M., Dec. 15-20
- Gal. 4 H.H. (Nov. 25) slates 6648 11-2 ab
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611; Atlanta, Ga. (Brookhaven), Dec. 1-6; Charlotte, N.C. (Thomasboro), Dec. 29—Jan. 3
- LEE, TED. (C) c/o NPH*: Oklahoma City, Okla. (Capitol Hill), Nov. 30—Dec. 6; Richton Park, Ill., Dec. 8-13
- LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901; Boswell, Ind., Dec. 2-6
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343; Northridge, Calif. (North Hills), Nov. 29—Dec. 6
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Cloverdale, Ore., Nov. 30—Dec. 6
- LEWIS, ELLIS. (C) 4503 N. Donald, Bethany, Okla. 73008
- LIDDELL, P. L. (C) 8231 N. Burkhardt, Howell, Mich. 48843; Marine City, Mich., Dec. 1-6; Alma, Mich., Dec. 8-13
- LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803
- LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514; Marion, Ind. (26th St.), Nov. 27—Dec. 6
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH*
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- LUSH, RON & MYRTLEBEL. (C) c/o NPH*: Peoria, Ariz., Dec. 1-6; Bisbee, Ariz., Dec. 8-13; Globe, Ariz., Dec. 15-20
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H. (C) 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E. (C) 229 Wallace Rd., Nashville, Tenn. 37211; Jonesboro, Ga., Dec. 1-6; Flintstone, Ga. (Chatt. Valley) Dec. 8-13
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302; Hicksville, Ohio, Nov. 30—Dec. 6; Gaston, Ind., Dec. 7-13; Matthews, Ind. (Un. Meth.), Dec. 14-20; Middletown, Ind., Dec. 31—Jan. 3
- MARLIN, BEN F. (C) Box 8425, Orlando, Fla. 32806; Greenfield, Ind., Nov. 30—Dec. 6
- MARTIN, PAUL. (C) c/o NPH*: Pasadena, Calif. (1st), Nov. 30—Dec. 6; Stockton, Calif. (1st), Dec. 7-13; Redwood City, Calif., Dec. 14-20; Lebanon, Ore., Dec. 28—Jan. 3
- MASTERS, W. F. (C) 275 Hatteras Court, Virginia Beach, Va. 23462
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCLUNG, JAMES B. (C) Rd. 1, Box 77B, Sugar Grove, Ohio 43155
- McCULLOUGH, FORREST. (C) c/o NPH*: Atlanta, Ga. (Brookhaven), Dec. 1-6; Columbia, Miss., Dec. 8-13; Sweetwater, Tenn., Dec. 15-20; Charlotte, N.C. (Thomasboro), Dec. 29—Jan. 3
- McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, WRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Concerts in New England area, month of December
- McWHIRTER, G. STUART. (C) c/o NPH*: Springfield, Ohio (Central), Nov. 30—Dec. 6; Coldwater, Mich., Dec. 7-13; Shelbyville, N.C., Dec. 27—Jan. 1
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Kalvesta, Kans., Nov. 30—Dec. 6; Kingfisher, Okla., Dec. 13
- MEWBOORN, O. V. (C) 1001 65th St., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807; Plymouth, Ind. (1st), Nov. 30—Dec. 6
- MICKEY, BOB. (C) 1501 Edison, La Junta, Colo. 81050; Bismarck, N.D., Nov. 30—Dec. 6; Taloga, Okla., Dec. 7-13; Akron, Colo., Dec. 27—Jan. 3
- MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187
- MILLHUFF, CHARLES. (C) c/o NPH*: Lubbock, Tex., Dec. 1-6; Chicago Heights, Ill., Dec. 7-13
- MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Winamac, Ind., Dec. 1-6; New Lenox, Ill., Dec. 8-13
- MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
- MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
- MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH*: Orange, Calif., Nov. 30—Dec. 6
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada; Frederick, Md. (1st), Dec. 1-6
- MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138; Haydenville, Ohio (Laurel Run), Nov. 25—Dec. 6; Obetz, Ohio, Dec. 10-13
- NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867; Mitchell, Ind. (Wes.), Dec. 1-6; Findlay, Ohio (Un. Br.), Dec. 7-13
- NELSON, CHARLES E. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NESSETH-NOPSON PARTY. (C) c/o NPH*: Britton, Mich. (Ridgeway), Nov. 26—Dec. 6; Sylvania, Ohio (Missionary), Dec. 8-13; Smyrna, Ga., Dec. 16-20; Florida Dist., Dec. 21—Jan. 17
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Spokane, Wash. (Bethel), Nov. 30—Dec. 6; Kimberley, Idaho, Dec. 9-20
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Spencerville, Ohio, Nov. 29—Dec. 6
- NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520; Stillwater, Okla. (1st), Nov. 30—Dec. 6
- Overton, Wm. D. (R) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097; Woodbury, N.J., Dec. 17; Paulsboro, N.J. (St. Paul's Meth.), Dec. 21
- OPARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- PARROTT, A. L. (C) 460 S. Breeze Ave., Bourbonnais, Ill. 60914; Dixon, Ill., Dec. 6-13
- PARSONS, FRED W. (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Lavelle, Pa., Dec. 4-6
- 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 Warkentina, Kingsburg, Calif. 93631
- PICKERING FAMILY. (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832; Metropolis, Ill., Dec. 4-13
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Georgetown, Ohio, Nov. 27—Dec. 6
- POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Riverside, Calif. (Arlington), Nov. 29—Dec. 2
- POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
- PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Albany, Ga. (1st), Dec. 6-13; Thomaston, Ga., Dec. 14-20
- PRICE, JOHN. (C) c/o NPH*: Sarcoxie, Mo., Nov. 30—Dec. 6; Clinton, Ohio, Dec. 7-13
- PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Lexington, Ky. (Smiley Mem.), Dec. 9-13
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542; Coulterville, Ill., Nov. 30—Dec. 6
- RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842; Linton, Ind., Nov. 29—Dec. 6
- RAYCROFT, R. N. (C) c/o NPH*: Lincoln Park, Mich., Dec. 1-6
- RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627; Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Cattaraugus, N.Y. (East Leon Wes. Meth.), Nov. 29—Dec. 6
- Round, Ralph S. (R) Dubois R., Riverton, Wyo. 82501
- ROWE, GENE E. (C) 5718 Cortez Dr., Orlando, Fla. 32808
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257; Sanner, Harold M. (R) c/o NPH* (Entering full-time evangelism)
- 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; Idabel, Okla., Nov. 30—Dec. 6
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312; Eustis, Fla. (1st), Nov. 30—Dec. 6; Rosea, Dominica, W.I., Dec. 28—Jan. 10
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
- SHARPLES, J. J. & MRS. (C) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061; Porterville, Calif., Nov. 30—Dec. 6; Kingston, Mo., Dec. 8-13
- SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Gallon, Ohio 44833; La Crosse, Wis., Dec. 1-6; Galion, Ohio (Caledonia), Dec. 7-14
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043; Madison, Ind. (Wes.), Nov. 27—Dec. 6
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidoupe, Pa. 16351; Burnham, Pa., Dec. 6-13; Hadley, N.Y. (Wes.), Dec. 30—Jan. 3
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C) 1920 E. University, #3, Tempe, Ariz. 85281
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210; Gastonia, N.C. (1st), Nov. 29—Dec. 6
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008; Sandwich, Ill., Dec. 28—Jan. 3
- STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915; Lamar, Mo., Dec. 2-13
- STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337
- STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501
- STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901; El Paso, Ill., Nov. 25—Dec. 6
- STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- Strahm, Loran. (R) 732 Kingston Ave., Grove City, Ohio 43123
- STREET, DAVID. (C) Box 221, Saunemin, Ill. 61769
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; Springfield, Ohio (1st), Nov. 30—Dec. 6; New Carlisle, Ohio, Dec. 7-13
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914; Peoria, Ill. (1st), Nov. 30—Dec. 6
- SWISHER, CONNIE L. (C) R. 2, Box 462, West Columbia, S.C. 29169
- 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*: Saline, Mich. (Miracle), Nov. 31—Dec. 6
- THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
- TODD, CHESTER F. & MARJORIE. (C) 1402 E. Norton St., Indianapolis, Ind. 46227
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101; West Memphis, Ark., Dec. 1-6; Ft. Smith, Ark. (Faith), Dec. 7-13
- TOONE, L. E. (C) 1705 N. Catalina Ave., Pasadena, Calif. 91104
- TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
- TRIPP, HOWARD M. (C) c/o NPH*: Hutchinson, Kans., Dec. 1-6; Cherryvale, Kans., Dec. 7-13

◆ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748

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)

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228; Stillwater, Okla. (1st), Nov. 28—Dec. 6

WALKER, LAWRENCE C. (C) c/o NPH*: Pinellas Park, Fla., Dec. 1-6

WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008

◆ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Miamisburg, Ohio (1st), Dec. 27—Jan. 3

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; Dresden, Ohio (Cooperale), Nov. 27—Dec. 6; Clinton, Ohio, Dec. 7-13; Sweetwater, Tenn. (Beulah Chapel), Dec. 15-20

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Ft. Smith, Ark. (Faith), Dec. 8-13

◆ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937; Richmond, Calif. (1st), Nov. 29—Dec. 8; Stockton, Calif. (Peniel Mission), Dec. 9-13

◆ **WEST FAMILY, THE SINGING.** (C) 910 Carltale St., Colorado Springs, Colo. 80907; Bellmore, N.Y., Nov. 29—Dec. 6; Schuylkill Haven, Pa., Dec. 26-27; Braidwood, Ill., Dec. 31—Jan. 10

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; Cleo Springs, Okla., Nov. 27—Dec. 6; San Marcos, Tex., Dec. 7-13; Beaver, Okla. (1st), Dec. 28—Jan. 3

WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

WOLPE, JOSEPH P. (C) 3588 Oakwood Pl., Riverside, Calif. 92508

WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013; Cimarron, Kans., Dec. 1-6

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Costa Rica, Dec. 1-16

WYRICK, DENNIS E. (C) c/o NPH*: Charleston, W. Va. (Capitol View), Nov. 30—Dec. 6; Grafton, W. Va., Dec. 7-13; Columbia, Ky., Dec. 27

◆ **YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501

YOUNGER, I. F. (C) c/o NPH*: Placentia, Calif., Nov. 30—Dec. 6

◆ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Waltersburg, Pa., Dec. 3-13

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

CLOSING THE WITNESSING GAP

Somewhere—someplace—every church has a "Lost and Found." A place where "lost things"—testimonies to careless, forgetful, absentminded people—can be found. But "Lost and Found" has a new meaning these days. It's not a place . . . it's people. If you want to meet them, don't look in the church sanctuary, Try the city park, the shopping malls, the airport, the city plaza, the high school; you might even turn on the television or the radio. More precisely, the "Lost and Found" is a very talented singing

group, composed of very Christian college students who, under the sponsorship of the Department of Youth, traveled 16,000 miles this summer from Portland, Ore., to Miami, Fla., initiating real-alive—YOUTHQUAKES.

THE RESULTS?

- ◆ 479 Nazarene teens personally introduced to the "witnessing way of LIFE" and trained in IMPACT seminars conducted by the "Lost and Found."
- ◆ 479 teens not only trained but "sent out." Sent out to—city parks—

campuses—beaches—airports—plazas—homes—sent out to share the fact that "Life Can Have Meaning."

◆ Weekly television and radio appearances allowed the "Lost and Found" to share their "mission and message" with a vast viewing-listening audience.

◆ Outdoor "street concerts," presented almost daily, opened countless witnessing opportunities and placed the group in touch with "all sorts" of people from the business executive to the cleaning lady, from the sophisticates to the street people. The intent way in which these "listeners" responded to the group's fervent testimony indicated without doubt that the message was getting through.

◆ Using the communicative power inherent in the universal language of youth today, music, the "Lost and Found" shared the gospel truths of love, freedom, forgiveness, peace, salvation, and life to uncounted thousands in public concerts performed in civic and church auditoriums. The significant number who responded to the closing invitation indicated the presence and power of the Holy Spirit as He used and guided the witness and message of the group from night to night.

◆ Closing YOUTHQUAKE services reminded all church members of the essential mission of the church and the necessity for Immediate Personal Action for Christ.

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• The vibrations of YOUTH-QUAKE are still being felt. They probably will be felt for a long, long time—some for eternity. One young man, a converted street fighter of five months, said it this way, "This has been absolutely the greatest time of my life." No wonder he felt that way! He had just introduced a friend to Jesus Christ. Where? In the city park.—REPORTED BY DEPARTMENT OF YOUTH. □

KANSAS CITY NAZARENE VICTIM OF CRASH

A chain-reaction, five-car crash on a crowded Kansas City highway October 23 resulted in the instant death of Mrs. Etta Bernice Copeland, 40, Overland Park, Kans. Mrs. Copeland was an active member of Kansas City First Church, where she and her husband, Bob, were supervisors for the college and career and professional age department.

Mrs. Copeland worked for the Shawnee-Mission school district as a special education teacher. She had been a guest speaker in one of the Nazarene Theological Seminary classes on the Wednesday before her death. Mr. Copeland is president of the Laymen's Retreat Committee for the Kansas City District.

The memorial service for Mrs. Copeland was conducted from Kansas City First Church, October 26. Dr. C. William Ellwanger, pastor, and Rev. Jerrold Ketner of Kansas City officiated. Interment was in Bucyrus, Ohio. □

OHIO MINISTER DIES

Rev. Ralph D. Schurman, 72, suffered a heart attack that claimed his life. He died on the morning of October 27. He is survived by his wife, of the home.

Mr. Schurman has served as both evangelist and pastor. Among the churches he pastored are the following: Nashville Grace Church, Roanoke (Va.) First, and Columbus (Ohio) Bellows Avenue Church. Prior to his death he served as minister of visitation at Columbus (Ohio) First Church.

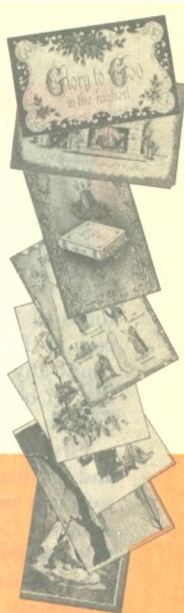
The funeral service was conducted from Columbus First Church on October 30 with Dr. Harvey S. Galloway, district superintendent of the Central Ohio District, and Dr. Miles A. Simmons, pastor at the Columbus First Church, officiating. □

Every foe of man is an enemy of God, and opposition to God is in the last analysis a threat to man.—*Morris Inch.*

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Pro: Extremism

On the assumption that your editorial of September 30 on "The Success of Excess" was intended to discount any form of extremism, I would like to offer reasons for the necessity of such.

First of all the devil is an extremist, and if we are to cope with his strategy we must put on the "whole [extreme] armor of God."

Secondly, there is nothing moderate about divine love. It suffereth *long* (extremely so). God's Word says, "I would thou wert cold or hot. . . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

In fact there is nothing moderate about truth. It can hurt; it can cut; it can light the darkest corner. It does not color everything gray. It is *extremely* illuminating. It is the moderate who invariably contends for the relevancy of truth, or the moderation of truth. . . .

People often harp "on one string," but they are as apt to be as moderate as anything else, maybe more so, since they take no strong positions. And no one is apt to "paint all his pictures with one color" more than a moderate, and usually the color is gray—never black and white. . . .

M. D. THOMAS
Indiana

VITAL STATISTICS

DEATHS

MRS. MAMIE E. CROFT, 92, died Oct. 4 in Yakima, Wash. Funeral services were conducted by Rev. Duane Muth. She is survived by one daughter, Mrs. Thomas Stave; one stepson, Floyd; two grandchildren; five great-grandchildren; and one sister.

ALTON P. BROOKE, 65, died Sept. 29 in Hillcrest Heights, Md. Funeral services were conducted by Rev. Robert Crew and Rev. Branson Roberts. He is survived by his wife, Hilda; and two daughters, Mrs. Cathy Frame and Mrs. Janet Allen.

REV. WILBUR R. CASEY, 73, died Sept. 27 in Rockland, Me. Funeral services were conducted by Rev. Joshua C. Wagner. He is survived by his wife, Louise, one son and two daughters.

REV. W. GORDON GRAVES, 66, died Aug. 3 in Palm Harbor, Fla. Funeral services were conducted in Bradford, Pa., with Revs. Robert Goslaw, George Sarber, Willis Anderson, and Mary Anderson officiating. He is survived by his wife, Kathryn; three daughters, Mrs. Lois Price, Mrs. Carolyn Rohe, and Mrs. Judith Tayes; and one son, Gordon, Jr.

REV. HARLEY A. DOWNS, 51, died Aug. 27 in Flint, Mich. Funeral services were conducted by Rev. J. Donald Freese and Fred Barber. Interment was in Morrystown, Ind. He is survived by his wife, Waneta; two sons, Eddie and Jeffrey; one grandchild; and two brothers.

BOMBERS CRIMINALS, NOT RADICALS—SKINNER. People who bomb university buildings are not radicals but criminals.

So states black Evangelist Tom Skinner, speaking in Seattle during Christian Commitment Week at Seattle Pacific College.

"There's a difference between a criminal and a radical," Skinner said. "A radical looks at what's wrong and tries to get to the root of it to correct it. Bombing a laboratory (at the University of Wisconsin) was dealing with peripherals, not changing anything."

Mr. Skinner conducted a retreat for the students at SPC and spoke at a banquet. He spoke also at the First Free Methodist Church in Seattle.

The son of a Baptist preacher and head of Tom Skinner Associates of Brooklyn, the preacher has become a sting and a goad to a wide spectrum of church people since his landmark address at the U.S. Congress on Evangelism in Minneapolis a year ago. □

COURT REJECTS "IN GOD WE TRUST" CHALLENGE. The Ninth U.S. Circuit Court of Appeals turned down a challenge to rule against the constitutionality of the national motto, "In God We Trust," and its use on the nation's coins and currency.

Stefan Ray Aranow of Woodland, Calif., was told by the appellate court it would uphold a 1968 ruling by U.S. District Court Judge Lloyd Burke.

The decision stated that "it is quite obvious that the national motto and slogan, 'In God We Trust,' on coinage and currency has nothing whatsoever to do with the establishment of religion. Its use is of a patriotic or ceremonial character and bears no true resemblance to a governmental sponsorship of a religious exercise."

The court did not rule on Aranow's right to sue. It limited its ruling to the constitutionality of the motto. □

MINISTER'S SON KILLED BY DRUGS. The tall, athletic son of a Methodist minister and his wife in this comfortable Hudson Valley community (Hopewell Junction, N.Y.) died recently from an overdose of drugs.

"We knew he was taking drugs," said Rev. and Mrs. Harold Stewart of their 18-year-old son, Jeff, "but we didn't know what to do."

In and out of clinics, the boy, who was a star baseball player and had helped build a clubhouse on Candy Lane, could only say of his pill consumption: "I like them."

One time his mother remembers Jeff wishing he were a child, so he could start life over. He said he wished he had never started taking drugs. He wanted to stop but wouldn't cooperate with the clinics. "I can handle it myself," he said.

Before he died, Jeff Stewart told his parents he had made his peace with God.

Most of his friends admitted smoking marijuana and dropping acid. Why? "There's not much else to do in Hopewell," they said. □

CATHOLIC PRIEST NEW CONGREGATIONAL PASTOR. Members of the Keystone Congregational Church in Seattle have voted as their new minister Rev. Lawrence Dannenmiller.

For 20 years the new minister had served as a Roman Catholic priest in the Society of Priests of St. Sulpice, an order which educates young men for the priesthood.

"A year ago if someone had told me I'd be a Protestant minister I would have said I wouldn't do it," Pastor Dannenmiller declared. "But now that I am doing it, I don't feel any different that I did as a Catholic priest. In fact, it's five times better, having a wife—and a future family, I hope." □

BIRTHS

—to Rev. and Mrs. Floyd Hall, Dille, W. Va., a girl, Tonia Faith, Sept. 22.

—to Rev. M. Lynn and Elaine Brown, Wapato, Wash., a girl, Erica Jewel, June 25.

—to Mr. and Mrs. Herbert Hamlin, Boyne City, Mich., twin boys, Aaron C. and Arden D., Oct. 18.

MARRIAGES

Judie Starner, Lancaster, Ohio, and Terry Williams, Cleveland, Ohio, at Lancaster, Ohio, July 25.

Florene Lee Wogan, Chesterhill, Ohio, and L/Cpl Ronald Arnholt, Loudonville, Ohio, at Chesterhill, Ohio, Sept. 13.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Wendell R. Raney, 1236 N. 8th St., Clinton, Ind. 47842, has entered the evangelistic field after serving for over nine years as a successful pastor on the Southwest Indiana District.—W. Charles Oliver, Southwest Indiana district superintendent.

Kenneth W. Gates, 1970 graduate as music major of Olivet Nazarene College, is available as song evangelist. He may be reached at 1621 S. Bedford, Evansville, Ind. 47713.—W. Charles Oliver, Southwest Indiana district superintendent.

ANNOUNCEMENT

Ray and Hazel Huffman and daughter Susan are traveling together as a singing group.

EVANGELISTS' OPEN DATES

Leo C. Davis, 403 "N" St., Bedford, Ind. 47421, has open all of January and February, 1971.

Robert W. Taylor, P.O. Box 1344, Dallas, Tex. 75202, is returning to full-time evangelism and presently making up his slate.

Clyde H. Morris, 705 Edgewood Ave., Moundsville, W. Va. 26041 (phone: 845-3670), has some open dates in 1971.

Larry and Patricia Neff, 625 N. Water St., Owosso, Mich. 48867, have open time in January and February, 1971.

Alva O. and Opal Estep, Box 7, Losantville, Ind. 47354 (phone: 317-2543), have open February 8-14, 1971.

W. Fred Thomas, Box 527, Kansas City, Mo. 64141 (phone 219-522-3223), has open December 28—February 14, and February 22-28.

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Who instituted the seventh-day Sabbath? When? Who instituted the first-day Sabbath? When? Who gave the first day of the week the title of "Lord's Day"? When?

Your first two pairs of questions are almost unanswerable in the terms in which you state them, since they presuppose an unvarying weekly cycle arranged as our modern calendars are, extending unbroken back into antiquity.

"Sabbath" means "cessation, rest." It is nowhere identified as Day Number Seven of any unvarying weekly cycle, nor is it ever called Saturday.

The Sabbath commandment was given by God to Moses on Sinai about 14 centuries before Christ. It uses the ordinal number *seventh*, which means next after six, and simply says, "Six days shalt thou labor, and do all thy work: but the seventh day [next after sixth] is the sabbath of the Lord thy God" (Exodus 20:9-10).

Those who argue for a Saturday sabbath add, unconsciously perhaps but actually, "the seventh day of the weekly cycle or Saturday" to the commandment. But we have no right to add to the Word of God.

At the time of Christ's resurrection (which Mark 16:9 definitely states was on the first day of the weekly cycle then observed), His followers began to recognize that day as the Lord's Day. While a special day of meeting for

Christians is not often mentioned in the New Testament, whenever it is, it is "the first day."

In Matthew 28:1 the ordinary word for *weeks* is not used. Instead, the verse literally reads, "At the end of the sabbaths, toward the dawn of the first of the sabbaths"—at least hinting that one series of Sabbaths was ended, and a new series was beginning. Hosea 2:11 implies that the old Sabbath was to cease.

That "sabbath" in its biblical usage has no necessary connection with either "seventh" or Saturday is seen in Leviticus 23:39, "On the first day shall be a sabbath."

The term "the Lord's day" is first found in Revelation 1:10, and post-apostolic literature makes it clear that it was the first day of the week. Scholars differ as to the precise date of the writing of Revelation, but almost all make it before the end of the first Christian century.

If, as some claim, John meant to indicate the seventh day of that weekly cycle by his use of this term "Lord's day," there is no conceivable reason why he should not have said so. He distinguishes from, not identifies with, the old Sabbath.

What is the meaning of the warning against "casting pearls before swine"? Somewhere there must be a fine line between that and "going the second mile."

Going "the second mile" is based on Matthew 5:41, "And whosoever shall compel thee to go a mile, go with him twain."

"Casting pearls before swine" comes from Matthew 7:6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

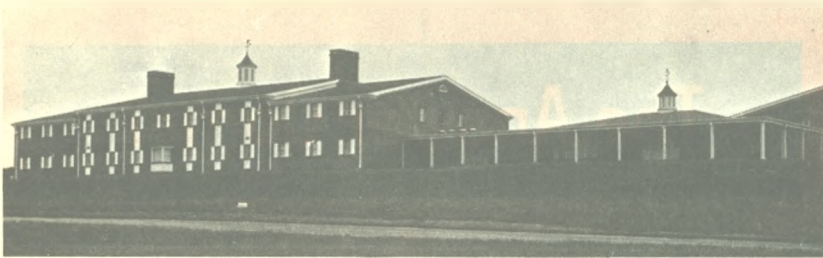
Both are principles stated by Jesus in the Sermon on the Mount, Matthew 5—7.

The "second mile" principle refers to the right of people in authority to commandeer the services of available

citizens to carry a load for the distance of at least a mile. To carry it the second mile would relieve another of this unwelcome service, and thus be an expression of thoughtful consideration for a fellow citizen.

The general consensus is that Matthew 7:6 has to do with insensitive talk about the things of the Spirit to persons as yet without capacity for appreciation for them.

Not every person is able at the time to receive the "things of the Spirit," and fruit can be spoiled if it is picked too green.



The newest dormitory on the campus of Mid-America Nazarene College, Olathe, Kans., has been named "Rice Hall," in memory of Paul Rice, Kansas City teen-ager who passed away August 16, 1968. Paul, the son of Rev. and Mrs. George Rice, Kansas City, had planned to attend Mid-America in the fall of 1969. His desire was to major in psychology and enter some phase of social work. The two-story structure has 52 rooms, and provides living accommodations for 104 students. An appropriate dedication ceremony is planned for later this year.

EIGHT SAMOANS ATTEND AUSTRALIA NAZARENE BIBLE COLLEGE



Pictured from left to right are, Gata Lesatele, Mika Fili, Selema Naea, Iakopo Kuresa, Faigafou Lesatele, Taulima Oge, Petai Matau, Lotumaalii Lesatele, students at Australia Nazarene Bible College.

A recent letter from Dr. Chester Mulder, principal of Australia Nazarene Bible College, tells of eight young Samoans who are enrolled in the college. Dr. Mulder states, "These young Samoans carry a deep concern for their own people and await the opportunity to get back to their home and

become involved in promoting God's kingdom."

Dr. Mulder also reports that for their third term they expected an increase in student enrollment.—RAYMOND HURN, reporter. □

DR. WYNKOOP HONORED

Trevecca President's Award to the faculty member of the year was made to Dr. Mildred Bangs Wynkoop by President Mark R. Moore at the conclusion of the faculty workshop this fall, at which Dr. Edward S. Mann, executive secretary, Department of Education, was special speaker.

The purpose of the President's Award is to honor one person in the field of teaching who has, in the judgment of his peers and the president, made an outstanding contribution to the profession.

Dr. Wynkoop, A.B. and Th.B., Pasadena College; B.D., Western Evangelical Seminary; M.S., University of Oregon; Th.D., Northern Baptist



Left to right, Drs. Moore, Wynkoop

Thological Seminary, distinguished herself during the past year in authoring a number of books while maintaining a high degree of success in communicating the ideals, standards, and philosophy of the experience of holiness in doctrine and life. The president's citation also noted her high degree of professional proficiency, contribution in achieving the objectives of Trevecca in professional meetings, committee assignments, etc.

Dr. Stanton P. Parry, B.S., Cornell University; M.S. and Ph.D., Michigan State; dean of the college, received the President's Award as the staff member of the year. □

OF PEOPLE AND PLACES

PORT ANGELES, WASH., CHURCH entered a float in the Sequin Festival Parade. The church float, a project of the Junior High Department, carried the theme—"God's Word for All; Advance." A six-foot Bible bore the words, "Go Ye!" A white dove sat on the edge of the Bible, representing the Holy Spirit.



Teens on float

The departments of the church were represented by riders on the float. Mrs. Jack Byrd directed the project; and the pastor, Rev. Ed. Wallace, and the church backed the work of the teens. One hundred working hours went into the float. A third-place recognition was given for the church entry. □

With gratitude to God we enclose our check for the 1970 THANKSGIVING OFFERING to help spread the gospel.

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THE OKLAHOMA CITY TRINITY CHURCH received highest honors for its float entry in the community parade sponsored by the American Heritage Committee. The theme of the church entry was "... and the truth shall make you free" (John 8:32).

Approximately 12,000 artificial carnations made from Kleenix were used in constructing the float. It became an all-church involvement, but a time of fruitful fellowship, according to James



Church entry

A. Sankey, reporter.

Designed to depict the theme in the flag, the Bible, and the three crosses, the float was accompanied by three decorated church buses and about 110 people forming a marching unit. The marchers sang "God Bless America" as they passed the crowds lining the streets. The spectators responded with applause.

The project idea grew out of a preaching series on patriotism conducted by Pastor R. L. Sumner. Church leaders wanted to find a practical way to share their inspiration ... and they did. □

JESSE E. PITTS, Sunday school superintendent of the Brazil, Ind., church, was recipient of the Outstanding Christian Layman's Award for 1970 presented by the Brazil Kiwanis Club. The annual award is presented by Kiwanis in recognition of a man's dedication to God and his outstanding contribution to the spiritual life and welfare of his community. Mr. Pitts is principal of Brazil high school. The *Brazil Daily Times* gave coverage to the event. □

TEEN-AGERS AT THE BROADVIEW (N.M.) CHURCH presented a new Lowery organ and matching Cable piano to the church. This major project for their teen society was accomplished through a number of activities and hard work in earning the money for the purchases. Adult spon-

Teens make presentation of organ and piano.



sors were Mr. and Mrs. Bud Bold. Melvin J. Frazier is pastor. □

CHAPLAIN (MAJ.) VERNON GENE SWIM was honored recently at a special ceremony held at the U.S. Army Chaplain School, Fort Hamilton, N.Y. He received the Army Commendation Medal.

Since January, 1962, Major Swim has served in the chaplaincy of the U.S. Army. He is presently assigned as a student in the advanced class at the U.S. Army Chaplain School. The curriculum emphasis is predominantly professional and is designed to prepare the students for staff supervisory assignments in the Army.

Before becoming a student, he was assigned to Hospital Chaplain, 98th General Hospital, Germany. His hometown is Hutchinson, Kans. The class to which he is assigned will graduate on June 9, 1971. □

THE ANNUAL MEETING of the Mid-Eastern Region of the Association of Mental Health Chaplains was held at the New Yorker Hotel, New York City. Chaplain David E. Sparks, elder on the New York District, is the regional representative to the national organization.

Dr. Glenn Chaffee, director of Metropolitan Guidance Center, a psychologically oriented counselling extension of the ministry of Detroit First Church, was among the principal speakers. He presented as his theme "Concepts of the Therapeutic Counselling Program in the Local Guidance Center." □



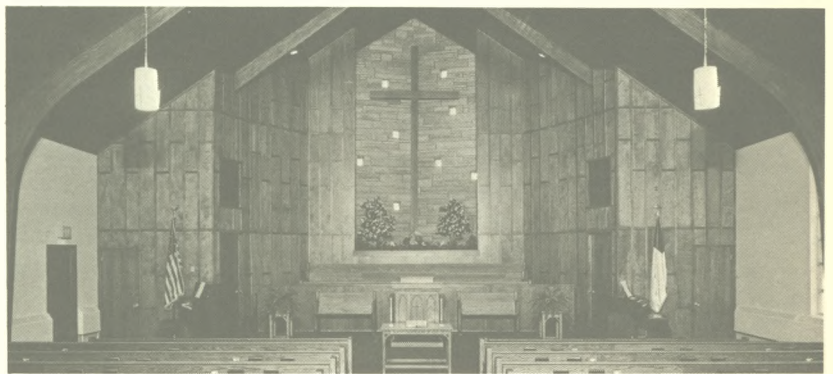
THE KANSAS CITY HILLCREST CHURCH honored Mr. Gordon Dawn as "Father of the Year" and presented a plaque in recognition. Mr. Dawn was selected by a special church committee for the honor. He serves in the Hillcrest Church on the official board, as scoutmaster of the church troop, usher, and church custodian. He is the father of three boys. For 14 years, Mr. Dawn has been employed at the Nazarene Publishing House, where he is head pressman on the Web Press. □

BIBLE COLLEGE TO GRANT ASSOCIATE DEGREES

Nazarene Bible College, Colorado Springs, has received official word from the commissioner of education for the Colorado Department of Education that it is legally entitled to award the associate degree of Associate in Arts (A.A.).

The school expects to have an announcement soon from the Veterans Administration on the status of the college as a result of this action.

The news of final authority for the Bible College to grant the associate degrees was forwarded to the Department of Education in Kansas City by Dr. Charles H. Strickland, president. □



THE NEW sanctuary of the Uniontown (Ohio) Trinity Church was dedicated by General Superintendent Eugene L. Stowe early this year. Value on the present property is \$200,000. Both the sanctuary and educational unit are built of brick and Indiana limestone. The sanctuary seating capacity is 300 with an overflow area for an additional 75. The educational unit houses a chapel, 10 classrooms, church office, superintendent's office, pastor's study, three lavatories, and two supply rooms. Ralph L. Mouton has pastored the church since its beginning. The church will celebrate its twelfth anniversary on Thanksgiving Sunday. It has a membership of 105 and Sunday school enrollment of 211. During the fiscal year it raised \$26,436 for all purposes and received 28 new members, with 22 of these received on profession of faith.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means...”

RECLAIMED

It had been a 900-mile drive and we were not even sure she was in the house, but we knocked anyway. Yes, she was there; for when the door opened, we saw her across the smoke-filled room at a table playing cards.

Doreen was just a teen-ager, but what a life! . . . shunted from foster home to foster home, without any real love for years—yet somehow God had reached down to this lonely girl through a concerned group of people whom I pastored at the time, and had wonderfully saved her.

What were we doing standing at that door? I was not even her pastor anymore, for God had called us elsewhere the year before. We were there because God had led us back that Christmas to try to reclaim one over whom we had prayed many hours, who had slipped back into sin. We were there for the same reasons the shepherd Jesus spoke of had gone back out into the night to search for the one lost sheep.

Into the car and from it to a cafe, where there were words of anguish over coffee, then to her apartment. “I’m expecting a baby, Pastor,” she confessed. “What should I do?” We had prayer by the kitchen table and God heard and forgave.

We visited Doreen again a few days ago. She is now the proud mother of a lovely baby boy and doing her best to raise him in the church as a Christian. Of course it was sin, but God forgave, and Christian people loved. God didn’t say that her life was all right; rather, that it was all wrong. But He also gave her the chance to change her life again from top to bottom and to go and sin no more. With God’s help she did just that.

Isn’t there someone you know who needs to be reclaimed? Try it!

KENNETH H. MARTIN
Camrose, Alberta, Canada

SAVE SOME”

1 Cor 9:22