

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 29 '72

“ . . . alive for
evermore ”

Revelation 1:18

General Superintendent Jenkins



HE LIVES!

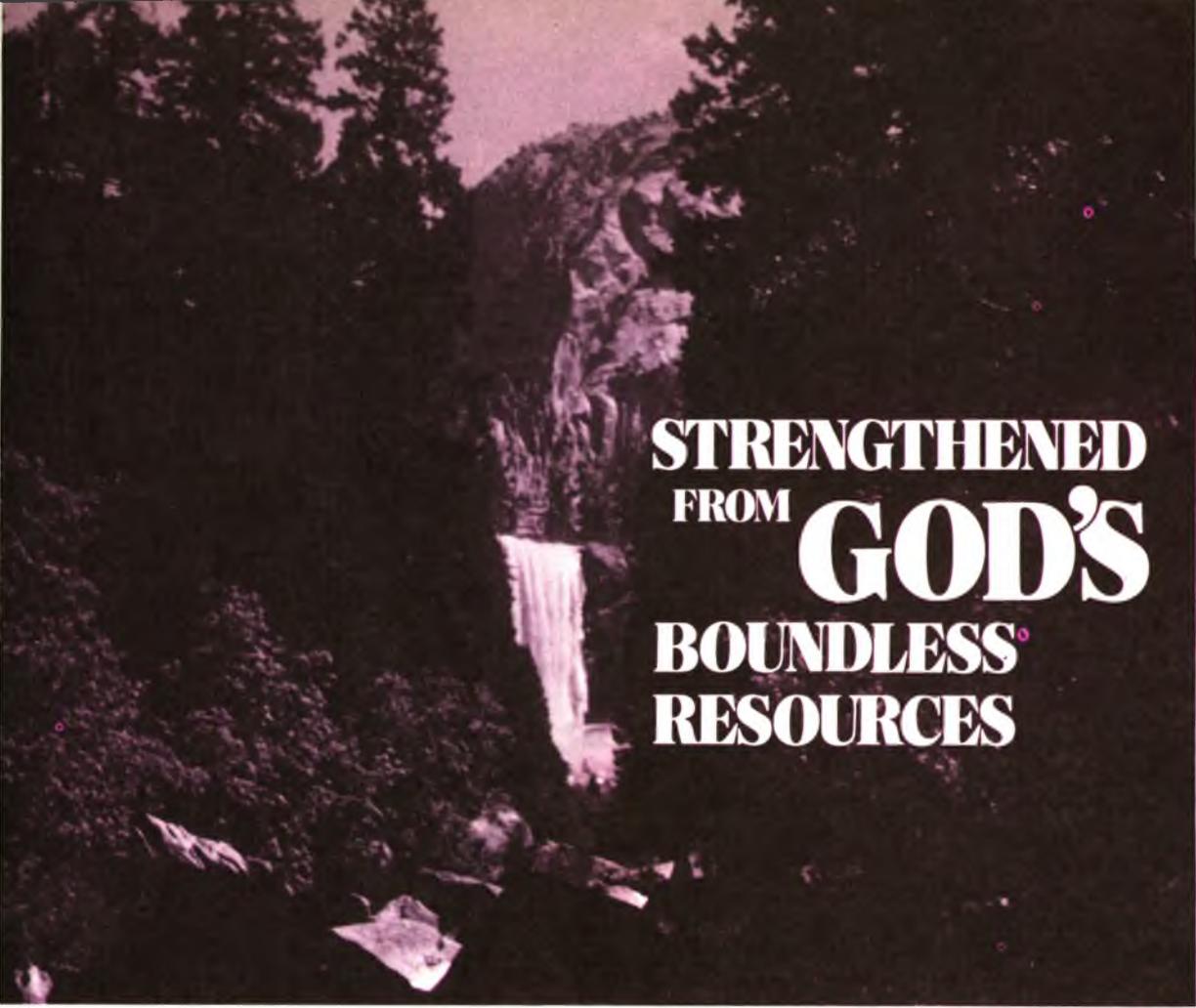
Once again the eyes of the world are turned toward the open tomb which held the body of the lowly Nazarene. On Friday they put Him to death by the cruel means of crucifixion, then laid Him in the borrowed grave of Joseph of Arimathaea. Prior to His death He had prophesied, "The third day he shall rise again"; so at the request of the Jewish leaders the tomb was closed and sealed. Early in the morning of the third day, certain women came and found the seal broken and the stone rolled aside. Jesus was alive!

His death marked the meeting place of the energies of three worlds. At the Cross, God revealed His tremendous love for man—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9). At the Cross the unchecked evil hearts of men were allowed to carry out their dark purposes. The Cross also marked the place where the forces of hell and Satan were turned loose. But actually sin and hell overreached themselves when they crucified Christ, for the Cross is the place of the eternal

victory of Jesus.

He declared, "I have overcome the world," and Calvary and His resurrection proved it. By His resurrection He inflicted a mortal wound on the monster called death, in whose maw He lay. His triumph over death and the grave gives Him power to allay our fears over death, and power to redeem and cleanse us from the dominion of sin and evil. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). He died and now lives to conquer man's every foe.

By His life, death, and resurrection Jesus now lives as man's Redeemer, Saviour, Lord, and coming King. Paul said, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). Yes, because He lives we live. We have the assurance of sins forgiven and hearts made pure in this life, and the hope of life beyond the grave. He lives in the person and power of His Spirit in our hearts and lives today! □



STRENGTHENED FROM GOD'S BOUNDLESS RESOURCES

The Apostle Paul prayed for the Colossian Christians, "As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage" (Colossians 1:11).^o The Bible reaffirms my faith that the message of the Church surpasses interplanetary space travel, heart transplants, and even death, and takes hold of eternity.

Scholars stretch their minds with the perennial problems of human history such as, "When a man dies, will he live again?" Paul reaffirmed that, through the Christian message of the risen Christ, we have an endless hope rather than a hopeless end. Jesus' disciples discovered the empty tomb long before Paul, and their agnosticism turned to vital faith.

When the disciples saw the Lord disappear into His tomb, the tyrant Death silently grinned at them, mocking the seeming failure of God's grace. Not until they saw the risen Lord did they understand the scriptures which showed that He must rise again from the dead (John 20:9).

Unbelieving disciples became convicted believers who would risk their lives to testify that Christ was raised from the dead by the power of God. In this faith, they conquered, threatening to upend the whole world with their teachings which made

every Lord's day an Easter resurrection.

Twentieth-century society lives in the transitional period, between the day He came forth from the grave and the day He will come "in like manner" to receive His own unto himself and deliver them before the throne of God (Acts 1:11).

Paul's prayer for the Colossian Christians was to the end that they could face any experience with optimistic courage as they lived this new life of faith in Christ. Paul knew that the limitless resources of God's boundless strength would be sufficient for their need. They would even experience a sense of privilege, although they lived amid pain and distress.

A Mohammedan ridiculed a Christian who could only point to an empty grave. Proudly proclaimed the Mohammedan, "Here in the tomb lies our prophet, Mohammed." "But," exclaimed the Christian, "that is just the point. You point to the grave and serve a dead prophet, but we see beyond the empty tomb a risen Saviour."

Was Jesus a fact, or only a fraud? Have we Christians been tyrannized by a victim of a paranoid God-complex? Or have we become witnesses to an invasion of earth from the heavenly realm? If Jesus did not come forth bodily from His grave,

By Wayne M. Warner, *Vallejo, Calif.*

HERALD of HOLINESS



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we may as well join Peter and go fishing in the slough of despair (John 21:3).

However, concludes Paul, "We must never forget that . . . it is by his Son alone that we have been redeemed and have had our sins forgiven" (Colossians 1:14).° Although we may find Him and not recognize Him, as did Mary; and although we may not even find Him, He finds us as He did Mary (John 20:14). Writes Paul, This "Christ is the visible expression of the invisible God" (Colossians 1:15).°

One day I stood before a large congregation of people to conduct a memorial service for a young housewife and Sunday school teacher. When the service was concluded, the bewildered husband's employer made the comment, "That is the first funeral I have ever attended that I felt was really Christian." In that worst hour of tragedy, we were sharing together "from God's boundless resources" as we tried to live in this vital "new life."

An American friend entered the Garden Tomb one cloudless Jerusalem morning and later commented, "All I could see was the blinding light."

Life can become a very dark hole, but when you look out of the dark and into the dawn, you see a very bright light. The Apostle Paul concludes that you should "not allow yourselves to be shifted away from the hope of the gospel, which you have heard, and which, indeed, the whole world is now having an opportunity of hearing" (Colossians 1:22-23).°

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The Easter Song

Last year when Easter music filled the air
In praise of Him who died and lives again,
I lifted up the song with joyful voice,
Untouched by undertones of grief or pain.

Since then earth's best and dearest one has gone
This Easter music sounds a minor chord;
Yet, more than any Eastertide before,
I sense the presence of my risen Lord.

Because He lives, my dear one lives, I know;
Though lonely room and empty chair I see,
Faith looks beyond; and though the tears must flow
This year how truly Easter speaks to me!

—Kathryn Blackburn Peck
Kansas City

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KANKAKEE, ILL.

By Joline Kaneshiro, *Kaneohe, Hawaii*

An acquaintance of mine made a fantastic business deal. He negotiated the import rights for the Japanese car, the Datsun. It has been several years since this transaction but he is still receiving nearly \$6,000 a month commission. My mind is boggled by the enormity of such a thing.

However, I have negotiated import rights of a different sort.

Three years ago I was selling from door to door. In my canvassing, I discovered a young girl, 18, the mother of two children and expecting her third. Her husband had turned to dope. The welfare people were trying to convince her to place her unborn child up for adoption.

Her life was easily the most troubled that I'd ever encountered. I invited her to church, prayed with her, and tried to help.

She did not respond.

Still, there were things that I could do. I shared my concern with two friends, Helen Jones and Sara Larsen. For the next three years we brought food, clothes, and friendship.

Last week Rev. Bob Smith visited her and again explained the way of salvation. She accepted Christ and her husband started attending church with her.

I was elated; but I was bugged, too. Why couldn't I have won her to Christ?

I recalled a tape I'd heard of Dr. James Dobson's lecture, "The Hierarchy of Christian Needs." He had explained that overwhelming physical and mental needs will submerge spiritual needs. That helped.

But then, Jesus whispered, "You have the import rights." In another society, Paul stated, "I have planted, Apollos watered; but God gave the increase." Somehow, this city girl could grasp import rights and all that is involved in manufacturing, shipping, servicing, and selling the product.

I wondered what the heavenly commission might be on these deals that God allows us to negotiate? □

By Ovella Satre Shafer, Kingman, Kans.

Music Memoettes

No Easter season is complete without this hymn. It is immortal. The pen of a pastor gave it to us—Rev. Robert Lowry, D.D. He lived from 1826 to 1899.

As a precocious child in Philadelphia, Robert amused himself with a pump organ and also played several stringed instruments.

He was converted at 17 and the Baptist church, which he joined, put him to work immediately as Sunday school teacher and chorister.

Lowry felt a call to the ministry and at 22 entered the University of Lewisburg, Pa. At the age of 28 he graduated with highest honors. He became a Baptist minister. Later he taught at his alma mater, then known as Bucknell University. His honorary degree was conferred upon him there.

Even though Robert was fond of music from earliest childhood, he did not undertake serious study of it until after 40 years of age. He frequently said, "I would rather preach than write." Yet when inspiration came, fortunately for us and posterity, he wrote down the words and music. They are preserved for us.

Dr. Lowry, described as a brilliant and interesting preacher, had great ability in painting word pictures. Nowhere is this more evidenced than in his vivid portrayal of the death and resurrection of Christ.

*Low in the grave He lay—Jesus, my Saviour!
Waiting the coming day—Jesus, my Lord!*

*Vainly they watch His bed—Jesus, my
Saviour!*

Vainly they seal the dead—Jesus, my Lord!

*Death cannot keep his prey—Jesus, my
Saviour!*

He tore the bars away—Jesus, my Lord!

REFRAIN:

*Up from the grave He arose,
With a mighty triumph o'er His foes.
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose!*

A reporter once asked Dr. Lowry about his method of composition. "Do you write the words to fit the music or the music to fit the words?"

His reply was: "I have no method. Sometimes the music comes and the words follow, fitted insensibly to the melody. I watch my moods, and when anything good strikes me, whether words or music, and no matter where I am, at home or on the street, I jot it down—often on the margin of a newspaper or the back of an envelope. My brain is sort of a spinning machine, for there is music running through it all the time. The tunes of nearly all the hymns I have written have been completed on paper before I tried them on the organ. Frequently the words of the hymn and music have been written at the same time."

This Christian composer's hymns have been translated and sung in every civilized country. "I Need Thee Every Hour," "All the Way My Saviour Leads Me," "Saviour, Thy Dying Love," "We're Marching to Zion," "Shall We Gather at the River?" and "Nothing but the Blood of Jesus"—all are Lowry's contributions.

Yes, what Dr. Robert Lowry thought and felt in his inmost soul has become part of the emotions of the whole Christian world. We are all his debtors. Dead, yet he lives in gospel song, and "though he were dead, yet shall he live." □

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Christ Arose

R. L.

ROBERT LOWRY

1. Low in the grave He lay—Je-sus, my Sav-iour! Wait-ing the com-ing day—
2. Vain-ly they watch His bed—Je-sus, my Sav-iour! Vain-ly they seal the dead—
3. Death can-not keep his prey—Je-sus, my Sav-iour! He tore the bars a-way—

REFRAIN *faster*

Je - sus, my Lord! Up from the grave He a - rose, With a
He a - rose,

might - y tri-umph o'er His foes. He a - rose a Vic-tor from the

dark do-main, And He lives for - ev - er with His saints to reign. He a -

rose! He a - rose! He a - rose! He a - rose! Hal - le - lu - jah! Christ a - rose!

a marriage that endures

Blessed are the pure in heart," said Jesus (Matthew 5:8). "Blessed and holy is he that hath part in the first resurrection," said John (Revelation 20:6).

The Word of God has joined in holy wedlock the concepts of holiness and happiness! What God has joined together let no man put asunder!

A common slander would have people think that holiness is neither conducive to nor compatible with happiness. Holiness is often associated with moral straitjackets, bleak lives, and sour-pusses.

Without denying for a moment that there are "pleasures of sin," I want to insist that such pleasures are a sputtering candle compared to the steadily shining star of joy produced by holiness.

How could it be otherwise? Holiness is, after all, "the life of God in the soul of man," and God is not gray and joyless—He is "the blessed God"!

The union of happiness and holiness was conspicuous in the Apostolic Church. Those first witnesses for Christ were subjected to jailings, beatings, and even death. In the face of all threats they continued to live and speak for Christ, not whining, complaining, or being consumed by self-pity, but joyous. Of them we read, "The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52).

I can affirm the marriage of holiness and happiness from personal experience. Living in the bondage of evil (while cockily asserting my freedom!), I committed nearly all of the sins in which men indulge in their wild chase after pleasure, and I was willing to try the rest of them if opportunity arose.

But those sins led to guilt and misery and self-contempt. A life redeemed by, and devoted to, Jesus Christ introduced me to a way of holiness that has meant deepening satisfaction and enduring joy the longer and farther I pursue it!

Some months ago I was preaching in revival services at our First Church in Las Vegas, Nev. One day I walked through a combination casino-restaurant, and watched the people who thronged the place to gamble.

This was supposed to be a "fun spot." On face after face I saw unmistakable expressions of sheer boredom or grim intensity. If these people were happy, their faces didn't know it. The atmosphere, despite the tinkle and tinsel, was depressing. What a relief to exit from that joy-devouring monster!

That evening I watched the faces of Pastor Bob Ulrich and his people as they worshipped God and listened to His good news. What a contrast! Here was real joy—a warmth and radiance and fellowship that made the church a veritable vestibule of heaven!

Yes, God has wedded holiness and happiness. They are fully compatible and utterly inseparable. This marriage has never ended in divorce! If you want genuine and abiding joy, travel the way of holiness! □

helps to holy living

By W. E. McCumber, Pasadena, Calif.

ONE MAN + GOD = 100,000 SOULS

That boy said a bad word, and I hurt on the inside." Little Freddie wept as he came running to his mother.

Wise Salvation Army saint that she was, the mother listened as her three-and-one-half-year-old sobbed out the story of his own conviction for sin, triggered in his own consciousness by the vile curses of his little playmate.

Then at the appropriate moment the mother placed the small hand of her son in the big hand of her Saviour, who said, "Suffer little children to come unto me." And Freddie was that moment converted to Christ.

Just two years later he was sanctified wholly under the preaching of Dr. I. G. Martin and Dr. L. Milton Williams in a home missions campaign in his hometown of Bloomington, Ill.

Although young Fred was a miracle of grace, he had a problem that neither grace nor the doctors seemed to solve: a speech impediment. This birth defect was in the form of a cord connecting the back of the tongue to the spine, thus making clear speech impossible.

But God seemed unimpressed with Fred's speech limitations, for He called him to preach—even when, at the age of 12, he could not speak his own name clearly enough to be understood. But he could preach! And although many could not understand his words—they got the message!

One hundred were converted in the boy-preacher's first revival in Peoria, Ill., the last two weeks of June, 1922—just 50 years before the General Assembly at Miami Beach, Fla., a little less than three months away.

Brother Freddie (as the slim teen-ager was affectionately called) often prayed for God to free his tongue from the impediment. Many were the times he was anointed for divine healing, to no avail. One Saturday night while he was thus praying during a Decatur, Ill., revival, a wonderful answer came. Brother Fred described it in his own words.

"About 11:30 in the old First Church, my gracious Heavenly Father came and asked me, 'Will you be satisfied, if I could get more glory out of your tongue, if I did not heal you?'"

"I answered, 'Not my will, but Thine, be done.'"

"Then He gave me the gracious promise that He gave to the Apostle Paul, 'My grace is sufficient for thee.'"

It was not the answer he wanted, but it was the

answer God wanted. And God vindicated His method of answering the prayer of the young preacher in the half-century to follow by giving him more than 1,000 revivals and camp meetings which have netted 100,000 souls at his altars, enlisting 2,500 members into the Church of the Nazarene. In one 15-day revival 400 people were saved and 100 joined the church on profession of faith!

Rev. W. Fred Thomas was granted a district minister's license at the age of 16; and at the age of 21 he was ordained by Dr. R. T. Williams as a minister of Christ. He has preached in every section of the country and in almost every state in the Union; he has conducted campaigns in two Nazarene colleges and has spoken in five others and the seminary.

In addition to 38 years as a successful evangelist, Brother Thomas pastored some of the strongest churches in Indiana: Ft. Wayne, Anderson, Elkhart, and Kokomo. In each of these ministries, his efforts were signally blessed of God both in attendance, altar services, membership, finances, and missionary support.

Just six days prior to their fortieth wedding anniversary, Mrs. Thomas, who had been such a strong support in their pastoral ministry, went home to be with her Lord.

Grace, their daughter, is the wife of Rev. Wilbur Brannon, pastor of Orlando, Fla., Central church.

Their sons, John Paul and David, are both doctors: the former a Ph.D. in Southwest Minnesota State College, and the latter a medical doctor in San Diego, Calif.

Brother Thomas still makes his home in Elkhart, Ind. And he is still full-time—enjoying some of the most fruitful revivals ever!

Rev. Fred Thomas has not missed a General Assembly since 1928, and plans to enjoy the eighteenth at Miami Beach, Fla., in June, 1972. And literally hundreds will fellowship with him—or recognize him from a distance as they recall his evangelistic preaching.

But "Brother Freddie" will have the edge on most of us: he will be celebrating the golden jubilee of his ministry, fondly recalling that first revival in Peoria in the last two weeks of June, 1922—when he was 12.

Congratulations to a successful soul winner from a denomination that believes in winning souls! □

By Herman R. Holler, *Fresno, Calif.*

THE PURPOSE OF Life

Many people find life to have no meaning or purpose. They are like the participants in a play rehearsing their parts day by day without a plan or dramatic climax.

The incredible, breathtaking advancements of science and technology of the latter half of the twentieth century do not satisfy this lack of purpose for living. Gadgets and knowledge cannot take the place of meaning in life.

Some people, it is true, have found the purpose of life in a lesser aim or goal. Perhaps the goal has some merit.

For instance, some people think the answer to the question, "What is the purpose of life?" is, "To be happy." There is nothing wrong with the desire to be happy. But is finding happiness all life should mean to us?

Other people think that life is worthwhile if they are successful. Surely no one plans or desires to be a failure. God himself has implanted within each one of us the desire to succeed in his work or in a worthy activity. But is this ambition to be first?

There are still others who think that fulfillment in life depends on being a good parent. All of us should be the best parents possible. Better parents mean better children and in turn a better world. Still, is this where we should put our first efforts?

Is the purpose of life to be a good citizen? Most of us love our country for its freedom and its ideal

of equal opportunity for all men regardless of their race or creed. But is this love to be our first love?

What then is the meaning of life? Where is it to be found if it is not in admirable goals such as these?

The Christian will sum it all up in the claim that the purpose of life is to be found in being Christlike. It is in developing Christian character.

Dr. E. Stanley Jones once said, "If the end and motive of Christianity and therefore of Christian missions is to produce Christlike character, I have no apology for being a Christian missionary, for I know nothing higher for God or man than to be Christlike."

This is a proper goal for life for all men over the earth whether they choose Christ or not. We were created by God in the beginning to be holy, just as a car was designed to run by gasoline.

It is as Dr. William M. Greathouse has said: "True holiness is Christlikeness."

Why should we be Christlike? Why is this the purpose of life? There are many reasons why. Let us explore a few.

First of all, to be Christlike is the purpose of life because it is the most beautiful thing in the world.

Life has many exciting and pleasurable experiences in the realm of beauty. All we need to do is to look around us and see.

Some years ago it was my privilege to visit the Yosemite valley in California. There among its picturesque surroundings I saw restful meadows, dashing streams, tumbling waterfalls, and gigantic trees at their best, enclosed by towering mountains. A beauty spot indeed! Beautiful enough to attract world travelers!

Truly, the earth has much beauty.

But one day I saw Jesus with the eye of faith. I saw Him walking the dusty roads of yesterday, going about doing good. He was always thinking in terms of little children, the poor and the needy—their interests and importance. He had compassion and healing for the leper, the outcast, and the blind. He made whole those who were physically, mentally, and spiritually ill. He gave rest to those who carried heavy burdens. He loved others so much and was so heartbroken when people did wrong and could not live their best that He willingly accepted the Cross as the only means of their salvation.

We can say without reservation: Christlike love expressed through human personality is the most beautiful thing in the world.

Second, to be Christlike is the purpose of life because it is the greatest evangelistic power the world has ever seen. We witness with both our lives and our lips. There is no doubt about it.

We should tell others about Jesus and His way of life whenever the opportunity presents itself and invite them to the house of God. But often it is the silent witness of a holy life that wins people to Christ and makes salvation truly winsome. Being

Christlike makes our lips much more persuasive.

This thought is best expressed by the story of two missionaries who years ago journeyed deep into the heart of Africa. They traveled through dangerous territory where the villagers were constantly preparing for warfare, living in the darkness of superstition and fear, in uncleanness and base moral practices. They came into another area where they found quite a contrast. The natives of the new villages lived in an atmosphere of peace and serenity. Their huts were well-constructed and well-kept. There were flowers and grass growing in front of them.

The missionaries approached a man they thought was the chieftain. They asked him, "What makes this village so different from the other villages we have seen?"

The chieftain replied, "Because we have seen Jesus Christ and He lived here with us."

The two missionaries looked at each other. One replied, "But you couldn't have. Jesus Christ lived 2,000 years ago."

The chief still insisted that he had seen Jesus. "All right then," said the missionary, "will you tell me what He looked like?"

Immediately the chief proceeded to give them a description. The missionaries smiled. They heard the head of the village describe their predecessor—a missionary who had worked in the area many years before. This man lived so much like Jesus Christ that the natives mistook him for the Master himself.

It is the constant witness of our lives that makes it easier to win people to Christ and give force and power to the words we say. Nothing so brightens up the world and makes it a better place to live than Christian love.

Finally, to be Christlike is the purpose of life because our eternal destiny depends upon it. It is our ticket to heaven. It is our guarantee of becoming citizens of the celestial city. If the road to hell is paved with good intentions, then the road to heaven is marked by Christlikeness.

We can be Christlike and have this assurance of heaven only if we are born anew—only if we renounce the old life of sin and self and put on the new man in Christ Jesus. We need to be sanctified wholly and filled with the Spirit. Then we can have perfect love. Then we can grow more and more like the Master day by day. Only then do we find the purpose of life. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

Dealing with Death

Death is a defeated conqueror. Its temporary triumph, however, is certain. Therefore all should prepare to deal with it.

That death which disrupts the laws of nature seems to be the most difficult to handle. Unexpected death prior to the completion of one's threescore and 10 years may become occasion for trauma.

One's attitude toward death—approaching death or the recent death of a loved one—has effects for either good or ill. Inevitably it provides the raw materials with which one becomes bigger and finer in spirit, or dull and dwarfed in character.

An abnormal fear of one's own death plagues many. It may arise out of an undue preoccupation with oneself or an unchristian attitude toward someone else.

One veteran nurse reported that, in all her experience with dying persons, only one, coming to the end, seemed to feel any terror—a woman who had done her sister a wrong which it was too late to rectify. Such fear can be dispelled only by forgiveness of sin and righteousness of conduct (Hebrews 2:11-15).

There is a normal fear of the unknown. But death to the Christian should be as natural as life itself—because

its "sting," namely, sin, has been removed (1 Corinthians 15:55-56).

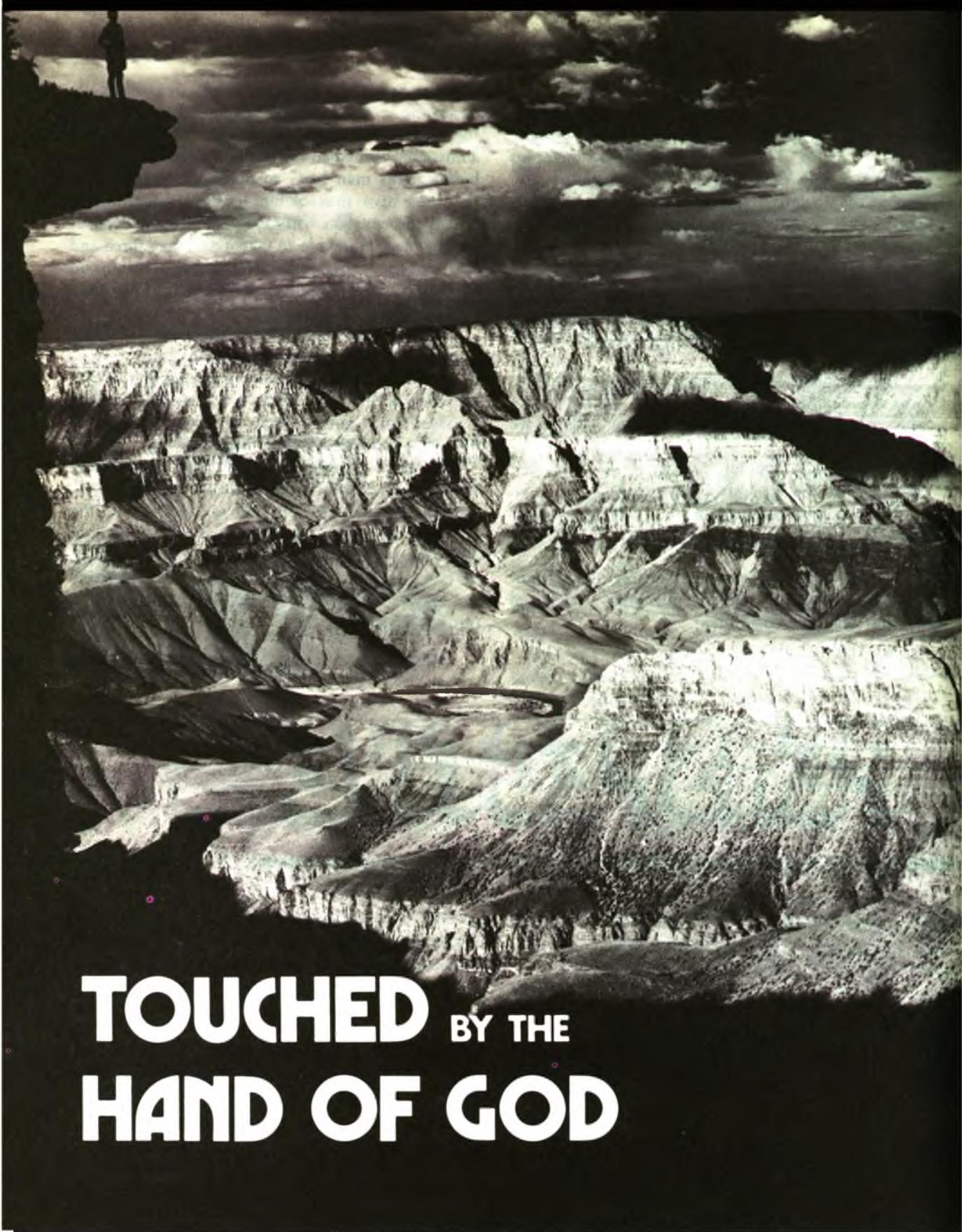
The death of a loved one, resulting in grief and loneliness, also may be permitted to dissipate zest for living or to destroy incentive for service. But if death is merely the doorway into a continuing and fuller existence, as the Christian believes, such a devastating effect need not occur.

Peace of mind comes when one releases his loved ones to experience the peace and joy which God intended for His own. To hold on to them is to doubt that they are in the kindly hands of God.

Death can be handled only by the power of faith. Believing that what will happen or what has happened God will turn into good (Romans 8:28) provides adequacy in the presence of death. To fail to so believe is to deprive oneself of those spiritual resources which enable the Christian to overcome.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).





TOUCHED BY THE HAND OF GOD

By Katherine Bevis, *Houston*

Union Pacific Railroad Photo

I stood one day with a group of tourists, looking at the Grand Canyon. The sun was rising, and the many brilliant colors filled one with awe and wonder. There was deep

silence for a few moments; then one of the young men in the group said, "It is touched by the hand of God!"

I could not help but think of this statement as

we went on our way, "Touched by the hand of God." All things are beautiful when touched by His hand. How many times have we stood looking at a glorious sunset, a majestic scene, and while gazing, it seems we can almost see the hand of the Master Artist as He strokes the colors across the heavenly blue canvas of His sky!

I remembered times when I have looked over the waters of a beautiful moonlit lake and marvelled at the handiwork of the Master.

I remembered the widespread bluebonnet fields of the big state of Texas, with the burnt-orange hues of Indian paintbrush mingled and mixed with the heavenly blue. As I stood gazing at the panorama, I knew that only God could make such beauty, such vivid splashes of color to uplift and inspire—acres and acres of sheer loveliness.

I have stood listening to a redbird in our magnolia tree and my heart was so tender that I wept at the beauty of his song, so thrillingly sweet. For "the heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalms 19:1-2).

Yes, all of these are wonderful sights. But there is something even more wonderful than all this beauty: a soul transformed, touched by the hand of God!

Hardened sinners are changed into tender-hearted, radiant Christians through One who gave His life on the Cross that lives may be transformed into useful vessels to glorify our great Lord and Master.

I stood one day and looked at a peach tree in all the glory of full bloom. There was a promise of much fruit to come when the loveliness of the flower was gone.

But this same tree had not always stood forth in dainty beauty as now. In years gone by, each season had produced only a few struggling blossoms that withered and died. There had been no fruit.

This year's transformation had come forth as the result of a gardener cultivating it and giving it needed care—the touch of a gardener's hand. Now this tree had produced dazzling results.

Peter was arrogant and self-reliant until the Master, by the touch of His hand, changed him into a mighty preacher of His Word.

Saul, a learned Pharisee, but lost and undone, was touched by the loving, patient hand of the Master, and from that day on the Damascus road until the day of his death, lived every moment of his life, "Not I, but Christ."

One cannot look upon the beauties of this world that God has made without fully realizing that a Master's hand has performed the work. But greater still is that something more wonderful than all of this—a life touched by the hand of God. □

PEN POINTS

ROUGH ROAD TO EASTER

History makes it easy for us to believe Easter is coming. We read the pages telling of our Lord's encounter with death quite fearlessly, for we have read the next chapter and know it all turns out right. Because we know the following events we read quite casually the account of His journey toward the Resurrection.

Easter is made possible by Calvary. There could have been no resurrection apart from a crucifixion. There could have been no crucifixion if there had been no conflict. There would have been no conflict if there had not been a divine concern. Triumph had to be found at the end of the road of ugliness.

If we had not already read the story of Easter, we would find the path toward it as terrifying as the disciples found it. It was a road of ruggedness, a dark trail through a darker trial, a way cluttered with stones and gashed by a grave. It was a path of pain—agonizing, unrelenting, drilling pain. Sometimes it was physical agony which tears at the flesh, and sometimes heart pain which stabs the inmost soul—sometimes the vicarious pain of others we see inflicted upon Him.

Yes, we know it ended in victory for our Lord. Will we dare to believe that, beyond this path of pain we may betimes walk, there will be the day of triumph? Can we who are sent as He was sent dare to believe that beyond all this is Easter?

—Milo L. Arnold
Colorado Springs

WATCH THE JUNGLE... man has been

a slow learner. He has either read his past and ignored it or, having read it, pronounced the past losers fools.

The famous historian Arnold Toynbee one time told of a lost city, overgrown and buried by the jungle. An explorer discovered it, cut away the vines and the bushes that kept it hidden, and found the remains of a once magnificent city.

The historian had used the story to illustrate how the jungle waits like a beast to spring upon a careless civilization. For Toynbee said: "The most dangerous period for a civilization is when it thinks it is safe and no longer needs to face further changes."

Toynbee gives us something to think about in the Christian realm. If the Christian gets careless with his devotion and his discipleship, soon the waiting jungle of unbelief and the vines of discouragement will run over life and hinder it from victory and shut it out from spiritual light.

The jungle is a picture of sin. It waits like a beast to snatch its prey. And it creeps into the life stream, often unnoticed. It establishes itself at the boundaries of life and then slowly closes in. If it is allowed to go unchecked, it can claim a once beautiful Christian life as its victim.

Toynbee not only cautions us against the jungle, but he cautions us more especially against the carelessness that allows the jungle to creep in and claim a city, a civilization, or a life. And it is a caution worth heeding.

Historians have made man aware of his pitfalls in the past. The fall of the Roman Empire is their prime exhibit. It shows how a careless age forfeited wealth and wisdom, and how the creeping jungle was there to claim the spoils. It is a sad chapter in history.

But man has been a slow learner. He has either read his past and ignored it or, having read it, pronounced the past losers fools. Then he sets out

to show how the fools should have played the game. But all too many times he only proves how two can lose the same game, at different times.

But whether a man misreads his past or ignores it, the basic question is always one of the present. How is he handling today, with its opportunities and its challenges? How a man answers this will determine whether the jungle will overtake him.

The Apostle Paul cautions us: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11).

Paul knew, as Toynbee and all historians know, that life is challenged constantly. A multitude of voices beg for attention. The call of the jungle is constantly ringing. And where a man gets careless in handling spiritual commitments and divine resources, there the jungle waits to creep in.

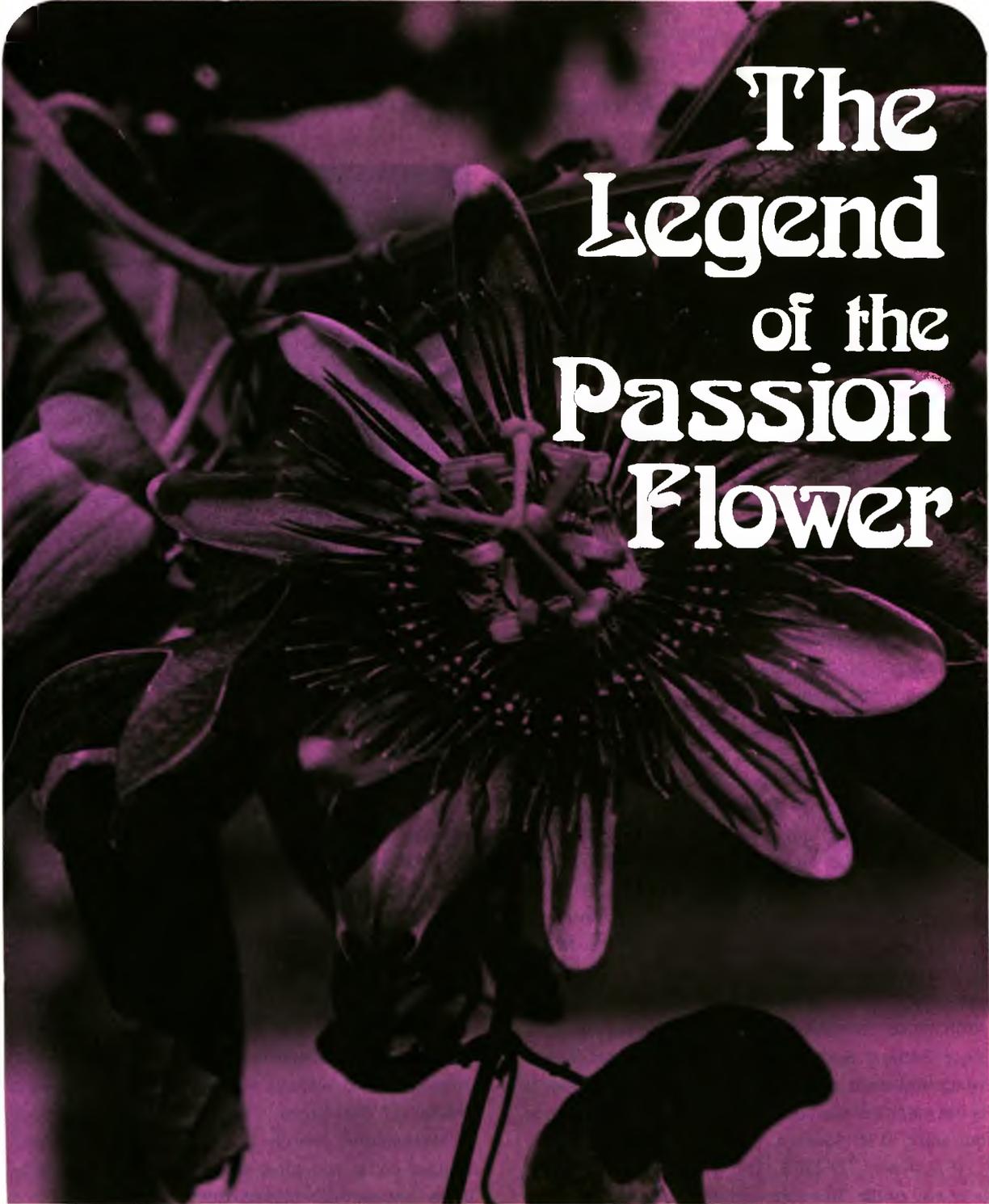
Paul further admonishes the Christian that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). It is an adequate description of the jungle.

But there is a cure for the jungle challenge. "... take unto you the whole armour of God, that ye may be able to withstand in the evil day" (Ephesians 6:13).

Ours is to journey by faith, with our resolves firm and our commitments secure. Ours is to be on guard, with the full armor of God, to beat back the surging jungles that would claim our souls.

Only when life has done this will the jungle retreat and life reach the high plain of meaningful living. □

By C. Neil Strait, *Uniontown, Ohio*



The Legend of the Passion Flower

According to early Christian legend this exotic flower growing upon a vine in many sections of tropical America was so named because the various parts of the plant bear resemblance to the instruments of Christ's crucifixion.

The purple color of the blossom represents the color of Christ's robe; the three secondary leaf bracts, the Holy Trinity; the 72 filaments of the corolla, the number of thorns

in the crown that Jesus wore.

The leaves of the plant, being spear-shaped, suggest the spear which was thrust into the body of Christ as He hung upon the Cross, and the curling tendrils of the vine the scourges with which He was whipped, while the 30 round marks on the underside of the leaves represent the pieces of silver for which He was betrayed.

The five petals and five sepals of

the blossom symbolize the loyal apostles, omitting Peter (who denied Him), and Judas (who betrayed Him). The three styles suggest Christ and the two on the crosses, the three stigmas the nails, and the stamen the hammer with which they were driven into His hands and feet, while the five anthers represent His wounds.—*Photo story by Luoma Photos.* □

YOUR GENERAL BUDGET DOLLAR MEANS "LIFE"!

By Mark Rudeen, Missionary to Peru

What does the General Budget dollar mean to you?

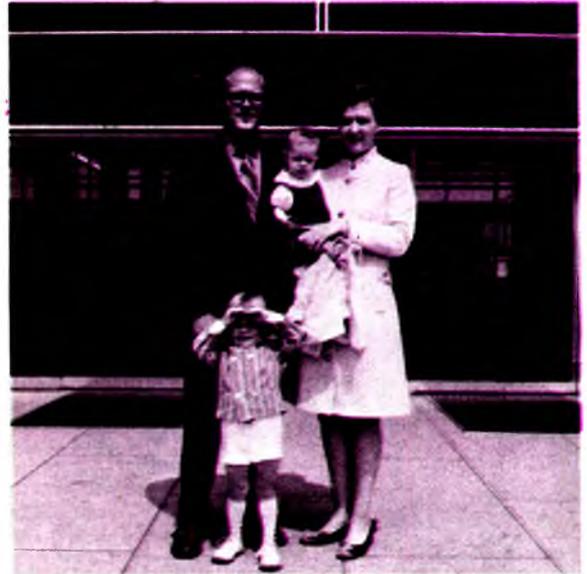
To many who read this, the General Budget dollar simply means another Easter or Thanksgiving Offering drive. To some it means "missions." It is likely that some haven't decided yet what it really does signify. Having lived from the General Budget dollar nearly all of my life, I have come to view it in terms of two very concrete, down-to-earth realities: (1) a way OF LIFE, and (2) a way TO LIFE.

It is a way OF LIFE. Your General Budget dollar is the reason I have had the privilege of being raised as a missionary's child (M.K.).

The dollar that you sacrificed, plus that of many others, paid our plane fare to the field, built our house, paid our salaries. It was that same dollar that paid emergency chest-surgery expenses for my younger brother, David. Your General Budget dollar performs many spectacular things!

Do you see now why I say that your General Budget dollar is a "way OF LIFE"? It financed my father's work and family as he obeyed God's call to carry the gospel's good news to Nicaragua. It now finances my family and me (as well as other missionaries) as we obey the call of God in our own field of service on the mission field. As the years pass, that dollar is stretched more and more. Its responsibilities grow as the Church of the Nazarene's missionary family grows, and as each labor, unfolded, grows. As more seed is sown, God calls forth more harvesters. We must answer that call. Your General Budget dollar is the practical means which makes it possible to fulfill this call of God. It is the means of our support and the means to finance our work. It is indeed a "way OF LIFE"!

It is a way TO LIFE. The General Budget dollar is a way of life, but even more important is the fact that it is a way TO LIFE. That dollar is financing the spread of the gospel to many places in the world where that Good News is not known, or has been perverted.



Mr. and Mrs. Mark Rudeen and children, Lee and Laurie, arriving in Lima, Peru.

Don Gregorio (Nicaragua) was dead—spiritually. Your General Budget dollar made it possible for him to hear the Good News. He accepted this new life in Christ. He became one of the many unsung heroes in this fierce battle for the souls of men. His life history reads like the story of Paul the Apostle. On foot, horseback, or boat he went, taking the Good News to dozens of nearly inaccessible regions. Serious attempts were made on his life. It was only God's miraculous grace that saved Don Gregorio's life. I don't reminisce long about my life as a missionary's child without thinking about this dynamic soldier of the Cross. The paths of his influence crisscross the church in Nicaragua. The General Budget dollar you gave brought "life" to Don Gregorio, and through him to many, many others.

Do you take your Easter Offering seriously? It can mean the difference between "life" and "death." Let's do our part, remembering that this is God's way. It is the way TO LIFE—LIFE ETERNAL!

A RECORD \$3 million is needed

EASTER OFFERING

for world evangelism, April 2, 1972

A Christian Woman's World

EASTER ALL YEAR

It was late November a few years ago and my husband, Larry, and I were in Nampa, Idaho, attending the 10-year reunion of his college graduating class. There was a trace of snow on the ground. The temperature outside was about 18 degrees.

People were milling around, excitedly greeting friends they hadn't seen in years—madly trying to recall names and places.

Even though Larry courteously introduced me to his friends, I was really kind of a "fifth wheel." A couple of people politely said they remembered me from the "good old days"—I didn't have the heart to tell them I'd never attended NNC.

Quite abruptly, in the midst of all of this, a jolly-looking fellow strolled up to Larry, slapped him on the back (a common gesture at 10-year reunions I had noted), and said, "He is risen!"

Needless to say, I perked up! My husband, who was taken completely off guard, shuffled his feet nervously, hem-hawed around a bit, then snatched the opportunity to introduce me. The conversation that ensued was purely delightful.

This man was completely and absolutely involved with the Lord. Exciting spiritual things were happen-

ing in his life and he spoke of these spiritual events with the same enthusiasm others talked of thriving businesses and precocious children. I was impressed. I'll never forget it.

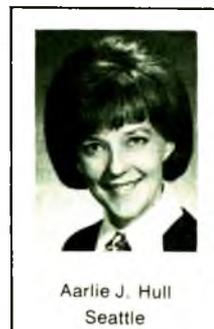
The fact that Jesus rose from the dead is one of the most significant and exciting facts of Christendom. So why were Larry and I so taken back when a brother in Christ greeted us with, "He is risen"? Why don't we sing, "Up from the grave He arose . . . and He lives forever with His saints to reign," in August or October?

Tulips and daffodils are fitting accompaniments to a celebration of His resurrection . . . but happy faces, victorious lives, and meaningful relationships are the realities of His resurrection—be it spring-time or winter.

Did you know the reason we worship Christ on Sunday instead of Saturday is because Sunday was the day He arose? Even today the Sunday greeting in many Eastern Orthodox churches is, "He is risen. He is risen indeed."

And indeed He is! He is risen and lives in my life. He lives in Larry's life. He lives in the life of the jolly fellow at NNC. He lives in the lives of millions of people all over the world. The fact that He arose and lives forever in the lives of those who love and follow Him is the really relevant message of Easter. It is the crux of the Christian message.

So, in the dead of winter or the heat of Indian summer, when the song leader asks for requests on Sunday night, I'm going to request "He Arose." People may snicker a little and squirm uncomfortably in their pews, but I will sing with gusto—praising the Lord because He lives in my heart.



Aarlie J. Hull
Seattle

Beyond The Cross

Look out beyond the rugged Cross—
Its tragedy and gloom.
Come early to the sepulchre.
Behold the open tomb.



List to the messenger of God—
Christ Jesus is not dead.
"He is not here. Come, see the place.
He's risen, as He said."

Lo, He who died for sinful men
Has conquered earthly strife
To usher in a reign of peace
And everlasting life.

—JACK M. SCHARN

editorially SPEAKING

By W. T. PURKISER

Good News from a Grave

History has been defined by those who do not think it really matters as "just news from a graveyard." In the ordinary course of events, the last place to go for news would be to a cemetery.

But there is one piece of news from one particular grave that matters more than any other historical event ever recorded. This is the news the angel gave the women who came to prepare the body of Jesus for final burial:

"Do not be afraid; for I know that you are looking for Jesus who has been crucified. He is not here, for He has risen, just as He said. Come, see the place where He was lying. And go quickly and tell His disciples that He has risen from the dead" (Matthew 28:5-7, NASB*).

Easter is either myth or miracle.

Such is the freedom of the human will and the blindness of the unregenerate mind that a man may reject the record of the New Testament. He is free to reject it but not free to revise it. And if there is one fact above all others the New Testament reports, it is that the very same Jesus who was crucified under Pontius Pilate and buried in Joseph's new tomb was raised from the dead by the power of the Father and that He lives forevermore.

While in an important sense the gospel is one, and all parts of the record are equally true and necessary, in another sense the demands of a particular age may call for more emphasis on one truth than another.

There was a period in the history of Christian thought when the atoning death of Christ was the point at issue. Such was the optimism of the last half of the nineteenth century that many thought all man needed was an example.

Two world wars, the constant threat of a third, and the general collapse of society's moral standards have changed all that. The stark depravity of man apart from God is all too evident in our day.

It is not hard to prove now that what men need is not an example or more education but redemption—the deliverance that could be purchased only at the cost of Calvary.

We still need that message of the old rugged Cross. But completing the news of the dying Saviour is the news that comes from His empty tomb.

Death, by itself, is not a miracle. Our century knows well the form of death. Sober estimates place at 75 million the number of people

who have been slaughtered in the wars and massacres of the twentieth century. Fifty-six thousand die on the streets and highways of the United States in automobile accidents every year of the world.

What our age needs most is the message of life. For this Jesus came. For this He died. For this He was raised from the dead. For this He lives forever.

This is the good news that comes to us from the tomb. Christ's first recorded word to His disciples that Easter morning was, "*Chairete.*" It is translated, "All hail" (Matthew 28:9). It means, "Rejoice!"

This is the joy of Easter! Death's stranglehold on humanity is broken! The most final experience in human existence has been emptied of finality. The grave is not extinction but a gateway to endless life!

This is the most thrilling news ever given to wondering men anywhere. The verdict of history is that Death died the first day of that first week in the fullness of time.

Rufus Mosely, a Quaker layman, was once called on to conduct a funeral. He went to the New Testament to see how Jesus did it. He said that he found, to his amazement, that "Jesus did not conduct funerals. He conducted resurrections."

E. Stanley Jones wrote, "This, that I have in Jesus, does not have the feel of a funeral upon it; it is the feel of a resurrection."

Jesus said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). It would be entirely correct to translate these words, "I am Resurrection and Life." Christ is himself the Principle and Power of life.

Our faith is rooted in the fact of Christ's resurrection. In His living presence we see that love is stronger than death. Easter does not deny Good Friday but shows us that death and the grave—though real to our dim eyes—are not the final reality. In this great good news is the power that transforms every dark experience of life into a door of hope.

Paul Little was so right when he wrote: "If the resurrection is true, it makes all the difference in the world. It is confirmation of God's revelation in Christ, an absolute truth, an historical fact outside of ourselves, an objective fact to which our subjective experience is tied.

"We need to hold these two facts, the objective and the subjective, in proper perspective. The fact that Jesus Christ rose from the dead means nothing to me personally or experientially until I receive Him as Lord and Saviour in my own life.

*Our faith is rooted in the fact of Christ's resurrection.
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and the grave—though real to our dim eyes—are not the final reality.
In this great good news is the power that transforms every dark
experience of life into a door of hope.*

"On the other hand, if I have only my own experience, I'll sooner or later begin wondering if it is real or merely self-suggestion. I need to recognize that my experience is based on the solid foundation of an objective fact in history."

Such a foundation we have in the good news from an empty tomb. To us as to those who first heard it, the risen Christ says three things:

"Rejoice!"

"Be not afraid."

"Go tell my brethren" (Matthew 28:10). □

Christ's Finished Work— Our Unfinished Task

Good Friday and Easter morning remind us of Christ's finished work. They also remind us of our unfinished task. The finished work of Christ is the basis of the unfinished task of the Church.

That task is laid out for us in what we call "The Great Commission." It is given in one form or another in every one of the Gospels and is outlined in the key verse in the Book of Acts. It is simply, starkly, "Go . . . teach all nations" (Matthew 28:19). Jesus said, "As my Father hath sent me, even so send I you" (John 20:21).

It is true, of course, that missionary motivation, like all other kinds, is mixed motivation. All of us act from mixed motives. The question is not whether our motives are mixed or not. The question is what they are mixed with.

Missionary motivation often begins with *compassion*—the kind of compassion that comes from the love of God shed abroad in our hearts by the Holy Spirit.

A man visiting a leper hospital said to the missionary nurse who was his guide, "I commend you for your humanitarian sentiments in resigning yourself to care for the patients here."

"I don't know how far my sentiments go," she replied. "I can assure you that, before I knew Christ, my humanitarian sentiments could not have kept me here a week. It is the love of Christ which constrains me. He found me and made of me what I am today. I could not do anything else after I realized how much He loved me."

Community is another area of missionary motivation. We go and send because we recognize that we are of one blood and of one nature with untold millions dying untold.

The human needs, passions, desires, and inarticulate longings that are so real in our lives in

bringing us to Christ are just as real in the lives of the world's unevangelized millions.

Missions, to paraphrase one of Daniel Niles's statements, is one beggar telling others where to find bread.

The *conviction* that Christ is the only future this dying world has is another missionary motivation. If this earth is to survive as an inhabited planet, it will be only because God helps His people win their race with disaster.

Without taking back anything that has been said about these great missionary motivations, the supreme motivation is obedience to our commission from our risen Redeemer. The church that would be true to Christ will be a missionary church.

James S. Stewart, Edinburgh's great New Testament scholar and preacher, said it clearly:

"Here, then, is the imperative of the Church's mission. Here is the urgency of the unfinished task. By the decree of God, it is the missionary preaching of the Gospel that is to fill and span the interval between the first and the second Advents, between the Cross and the Resurrection on the one side and the Parousia on the other; or, as Cullman puts it, between the decisive battle which has already taken place and the final Victory Day that will end the campaign.

"It was the clear realization of this stupendous fact," Dr. Stewart went on, "that explains the immense verve and lustre and excitement of apostolic Christianity. It was this overwhelming sense of a summons to share in the divine redemptive plan that made those men of the early mission stronger than the legions of Rome."

It is "this overwhelming sense of a summons to share in the divine redemptive plan" that will bring us to the altars of our church next Sunday with a \$3-million offering for world evangelism.

Years ago, Vachel Lindsay wrote a now almost forgotten epic he called "General William Booth Enters into Heaven." One section of that poem was titled, "Foreign Missions in Battle Array." Among its stanzas is a description of the work of missionaries in other lands:

*These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command. . . .*

(Continued on page 23)

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- FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
- FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FINKBEINER, A. J. (C) c/o NPH*
- FISHER, WILLIAM. (C) c/o NPH*
- 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, Scottsdale, Pa. 15683
- FOWLER, PAUL & SANDRA. (C) c/o NPH*
- FOWLER, THOMAS, SR. (C) R. 2, Locust Grove, Ga. 30248
- FREEMAN, MARY ANN. (C) Box 44, Ellitsville, Ill. 61431
- FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
- GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
- GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind. 47714
- GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet Ill. 61853
- GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117
- GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
- GORMANS, THE SINGING (CHARLES & ANN). (C) 5125 Patterson Dr., Louisville, Ky. 40219 (Full-time)
- GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasadena, Calif. 91104
- GRAYVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
- GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
- GRINDLEY, R. E. (C) 180 W. Grandville Rd., Box 367, New Albany, Ohio 43054
- HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
- HARDING, MARDEL. (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
- HEASLEY, JIMMY & FERN. (C) c/o NPH*
- HEGSTROM, H. E. (C) c/o NPH*
- HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036
- HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
- HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
- HIGGINS, CHARLES (MUCK) E. (C) 2666 Meguar Dr., Pasadena, Calif. 91107
- HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
- HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
- 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
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*
- HOSTETLER, RAY. (C) 235 McCormick St., La. Rue, Mo. 43332
- HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
- HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45001
- HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
- HUGHES, HENRY B. (C) c/o NPH*
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind. 46227
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C) R. 51, R.D. 1, Box 187, Bel Vernon, Pa. 15012
- IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 1, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Chalfont, Pa. 19022
- ISEBELL, R. A. (C) Drawer 408, Crowley, La. 70528
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefonte, Ohio 43311
- JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W. (C) Bon-Air Mobile Court, Lot 1, 2501 N. Apperson Way, Kokomo, Ind. 46901
- KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
- KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
- KILLEN, ALLEN R. (C) c/o NPH*
- KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., Seal Beach, Calif. 90740
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H. (C) Poplar St., Junction City, Mo. 64378
- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46101
- LAW, DICK & LUCILLE. (C) Box 481, Bethany, Mo. 73008
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ga. 30611
- LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R. (C) c/o NPH*
- LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48840
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Ill. 65804
- LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradenton, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH*
- LONG, WILMER A. (C) Fassenden, N.D. 58438
- LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, LEON. (R) 1401 E. Pecan, Sherman, Tex. 75001 (full-time)
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (Full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Cl., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDOWELL, DORIS. (C) 1214 California Ave., Ap Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak, 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) 360, Greencastle, Ind. 46135
- NEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034

- MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne Ind. 46807
- HICKEY, BOB.** (C) 504 N. 6th St., Lamar, Colo. 81052
- MILLER, RUTH E.** (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHARLES.** (C) c/o NPH*
- MOORE, C. ROBERT.** (C) R. 3, Vevay, Ind. 47043
- MOGHIAN, 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*
- MORGAN, J. HERBERT.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MULLEN, DeVERNE.** (C) c/o NPH*
- MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- NEUBCHWANGER, ALBERT.** (C) c/o NPH*
- NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*
- NORTHRUP, LLOYD E.** (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- O'BRYANT, W. GARY.** (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)
- OLIVER, RICHARD G.** (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D.** (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- 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
- PERSONETT, C. N. & MRS.** (C) R. 1, Petersburg, Ind. 47567
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- SPICKERING FAMILY.** (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- PITTENGER, TWYLA C.** (C) R. 1, Shelby, Ohio 44875
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 526 Webb Dr., Bay City, Mich. 48706
- POWELL, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*
- POUSH, LYLE.** (C) 224 S. Holcombe, Litchfield, Minn. 55355
- 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, 7808 N.W. 27th St., Bethany, Okla. 73008
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L.** (C) Box 143, Paragould, Ark. 72450
- 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*
- REEDY, J. C.** (C) 269 N. Newcomb St., Porterville, Calif. 93257
- RICHARDS, LARRY A PHYLLIS (COULTER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203
- RICHARDSON, HAROLD S.** (C) R. 8, Box 437, Muncie, Ind. 47302
- RIST, L. O.** (C) 3454 Richard Ave., Grove City Ohio 45841
- ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26827
- RODGERS, CLYDE B.** (R) 50 Lester Ave., Nashville, Tenn. 37210
- 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
- SCHOONOVER, MOOIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101
- SEYMORE, PAUL.** (C) Box 94, Pittsburg, Ill. 62974
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAVER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061
- 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, HOWARD M.** (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- 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
- SNELLGROVE, H. G.** (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPARKS, JONATHAN.** (R) 8 Riviera Courts, Murray, Ky. 42071 (Entering full-time, Sept. 1)
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR.** (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNS, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN.** (C) c/o NPH*
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETT E.** (C) c/o NPH*
- TEASDALE, ELLIS L.** (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
- THOMAS, CLIFTON T.** (C) Box 47, St. Petersburg, Pa. 16054
- THOMAS, FRED.** (C) c/o NPH*
- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- THOMPSON, WILLIAM E.** (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
- TODD, CHESTER F. & MARJORIE.** (C) c/o NPH*
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- TRIPP, HOWARD M.** (C) c/o NPH*
- TUCKER, RALPH, JR.** (C) c/o NPH*
- UNDERWOOD, G. F. & MRS.** (R) 150 Shadyline Circle Ct., Warren Ohio 44483 (full-time)
- VANDERPOOL, WILFORD N.** (C) 1188 Kottlinger Dr., Pleasanton, Calif. 94566
- VENNUN, EARLE W. & ELIZABETH.** (C) Evangelists, 606 Eilan 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*
- WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD.** (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
- WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD & MAE.** (C) Box 18, Mound City, Mo. 64470
- WOLPE, JOSEPH P.** (C) 4537 Beatty Dr., Riverside, Calif. 92506
- WOODWARD, GEORGE P.** (C) c/o NPH*
- WYLIE, CHARLES.** (C) 1302 Main, Winfield, Kans. 67156
- WYMAN, EDWARD G.** (C) 6259 Sayin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F.** (C) c/o NPH*
- ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

APRIL SLATE

(As reported to Visual Art Department)

- ALLEN, J. A.: Plainville, Kans. (1st), Apr. 10-16
- ANDREWS: Pittsburg, Kans., Apr. 25-30
- ARMOLD: Decatur, Ga. (1st), Apr. 6-16; Cape Girardeau, Mo., Apr. 17-23
- BAILLEY, C. D.: Baton Rouge, La. (Trinity), Apr. 4-9; Nacogdoches, Tex. (1st), Apr. 10-16; Wichita Falls, Tex. (1st), Apr. 17-23
- BASS: Avon Lake, Ohio, Apr. 6-16; South Point, Ohio, Apr. 20-30
- BATTIN: Houston, Tex. (Irvington), Apr. 9-16; Ava, Mo., Apr. 21-30
- BELL, JAMES & JEAN: Bel Air, Md., Apr. 4-9; Reading, Pa. (Calvary), Apr. 11-16; Lewisburg, Pa. (1st), Apr. 18-23; Owego, N.Y. (1st), Apr. 25-30
- BELL, WAYNE: Breckenridge, Tex., Apr. 24-30
- BENDER: Beaver, Pa. (College Hill), Apr. 6-16; Hamburg, N.Y., Apr. 20-30
- BERTOLET: Independence, Mo. (1st), Apr. 11-16; Topeka, Kans. (1st), Apr. 18-23; Florissant, Mo., Apr. 25-30
- BETTCHE: Knoxville, Tenn., Apr. 3-9; Hurricane, W. Va., Apr. 10-16; Columbus, Ind. (1st), Apr. 21-30
- BOGGS: Kilgore, Tex., Apr. 12-23
- BOHI, JAMES: Oklahoma City, Okla. (Western Oaks), Apr. 3-9; Waynesburg, Pa., Apr. 10-16; Howell, Mich., Apr. 17-23; Portage, Ind. (1st), Apr. 25-30
- BOLLING: College Park, Md., Apr. 10-16; Coal Grove, Ohio, Apr. 21-30
- BONE: Riverton, Wyo., Apr. 3-9; Leavenworth, Wash., Apr. 10-16
- BRAND: Spencer, W. Va., Apr. 6-16; Leavittsburg, Ohio, Apr. 20-30
- BROOKS: Gary, Ind. (Glen Park), Apr. 3-9; West Monroe, La., Apr. 11-16; Bradford, Pa. (1st), Apr. 18-23; Hessville, Ind. (1st), Apr. 26-30
- BROWN, CURTIS: College Park, Md., Apr. 10-16; Columbus, Ohio (Ch. of Christ in Chr. U.), Apr. 17-23
- BROWN, GARY, SINGERS: Middletown, Ohio, Apr. 3-9; Columbus, Ohio (Whitehall), Apr. 11-16; Dallas, Tex. (Valwood), Apr. 18-23; Irving, Tex. (1st), Apr. 24-30
- BROWN, ODELL: New Orleans, La. (1st), Apr. 17-23
- BROWN, ROGER: Barborton, Ohio (1st), Apr. 4-9; Canton, Ohio (1st), Apr. 10-16; Kankakee, Ill. (Eastridge), Apr. 18-23; Charleston, W. Va. (Southeast), Apr. 24-30
- CARLISLE: Tyler, Tex. (South), Apr. 3-9; Columbiana, Ohio, Apr. 10-16; Youngstown, Ohio (1st), Apr. 17-23; Waco, Tex. (Trinity), Apr. 25-30
- CHAMBERS: Columbus, Ind. (1st), Apr. 14-16; Huntsville, Ala. (Mastin Lake), Apr. 21-23 and 28-30
- CHAPMAN: Miltonvale, Kans., Mar. 29—Apr. 9
- CHIZUM: Lagrange, Ind. (1st), Apr. 2-9; Hoopston, Ill. (Wes.), Apr. 10-16; Bluffton, Ind. (1st), Apr. 26—May 7
- CLARK, GENE: Arona, Pa., Apr. 3-9; Kutztown, Pa., Apr. 10-16; Fredericktown, Ohio, Apr. 17-23; Kokomo, Ind. (Northside), Apr. 24-30
- CLINE: Elktion, Ky. (1st), Apr. 4-9; Ludlow, Ky., Apr. 11-16; Glasgow, Ky. (Wes.), Apr. 21-30
- COOK, DON: Sparks, Nev. (1st), Apr. 5-13; New Plymouth, Idaho, Apr. 16-23
- COOK, LEON: Oklahoma City, Okla. (Capitol Hill), Apr. 7-16; Wichita, Kans. (Grace), Apr. 18-23; Oklahoma City, Okla. (Shields), Apr. 25-30
- CORBETT: Redkey, Ind., Apr. 23-20
- COX: London, Ontario, Apr. 3-9; Columbus, Ohio (Ch. of Christ in Chr. U.), Apr. 10-16; Science Hill, Ky., Apr. 20-30
- CREWS: Derby, Kans., Apr. 3-9; Anderson, Mo. (Banner), Apr. 10-16; Holt, Ala., Apr. 24-30
- DARNELL: Speedway, Ind., Mar. 30—Apr. 9; Minerva, Ohio, Apr. 12-23; New Castle, Ind. (Wes.), Apr. 27—May 7
- DENNIS, D. Boone, Ia., Apr. 4-9; Missouri Valley, Ia., Apr. 11-16; Harlan, Ia., Apr. 18-23; Wyoming, Mich., Apr. 25-30
- DENNIS, L.: Cynthia, Ind., Apr. 5-16

DISHON: Newport, Tenn., Apr. 3-9; Olive Hill, Ky., Apr. 24-30

DIXON: New Philadelphia, Ohio (Indian Valley), Apr. 4-9; Vienna, W. Va. (1st), Apr. 11-16; Hobart, Ind. (1st), Apr. 18-23; Georgetown, Ill. (1st), Apr. 25-30

DUNMIRE: Shelbyville, Ill. (1st), Apr. 4-9; Columbus, Ohio (Bellows), Apr. 10-16; Coffeyville, Kans. (1st), Apr. 18-23; Bradley, Ill., Apr. 25-30

DUNN: Canton, Ohio (South), Apr. 18-23; North Bloomfield, Ohio (Greene), Apr. 24-30

EMSLEY: Albuquerque, N.M. (Friends), Mar. 29—Apr. 9; Harrisonville, Mo., Apr. 11-16; Colorado Springs, Colo. (Trinity), Apr. 19-30

ESTERLINE: Benedict, N.D., Apr. 3-9; Hillsboro, N.D., Apr. 10-16; La Mours, N.D., Apr. 19-30

EVERLETH: Elgin, Ill., Apr. 5-9; Decatur, Ind., Apr. 10-16; Pekin, Ill. (1st), Apr. 17-23; Lisbon, Ohio, Apr. 24-30

FELTER: Tinley Park, Ill., Apr. 4-9; Gibraltair, Pa. (Hol. Chr.), Apr. 11-16; Apalachin, N.Y. (1st), Apr. 17-23; North Tonawanda, N.Y. (1st), Apr. 25-30

FILES & ADAMS: Pennsville, N.J., Apr. 3-9; Port Elizabeth, N.J., Apr. 23-30

FINGER: Clearfield, Pa., Apr. 7-16; Menomonie, Wis., Apr. 21-30

FINKBEINER: Scotland, month of April

FISHER: Walla Walla, Wash. (1st), Apr. 2-9; Portland, Ore. (1st), Apr. 11-16; Denver, Colo. (1st), Apr. 18-23; Council Bluffs, Ia. (1st), Apr. 25-30

FITCH: Newell, W. Va. (Glendale), Apr. 2-9; McDonald, Pa., Apr. 11-23

FLORENCE: Kurtz, Ind., Apr. 5-16; Petersburg, Ind., Apr. 19-30

FORD: Washington, Pa. (Hart Ave.), Apr. 7-16; Grove City, Pa., Apr. 21-30

FOWLER, PAUL: Hanover, Pa. (Trinity), Apr. 4-9; New Egypt, N.J., Apr. 11-16; Frackville, Pa., Apr. 17-23; Decherd, Tenn., Apr. 25-30

FREEMAN: Erie, Ill. (1st), Apr. 16-23

FRODGE: Salem, Ill., Apr. 18-23

GARDNER: Kinsley, Kans., Apr. 3-9; Smith Center, Kans., Apr. 11-16; Gladewater, Tex., Apr. 18-23; Independence, Kans., Apr. 25-30

GAWTHORP: Timberville, Va., Apr. 3-9; Maryville, Tenn., Apr. 10-16; Church Hill, Tenn., Apr. 17-23; Oak Ridge, Tenn., Apr. 24-30

GILLESPIE: Muncie, Ind. (Mayfield), Apr. 19-27

GORMAN: Clermont, Ind., Apr. 2; Huntington, Ind., Apr. 11-16

GRAVAT: Havana, Ill., Apr. 2-9; Fortville, Ind., Apr. 12-23; Crestwood, Ill. (Calvary), Apr. 18-23—May 7

GREEN: Springfield, Ohio (1st), Apr. 5-9; New Castle, Ind., Apr. 10-16; Sandwich, Ill., Apr. 18-23; Overland, Mo., Apr. 25-30

GRIMSHAW: North St. Paul, Minn., Apr. 4-9; Minot, N.D. (1st), Apr. 11-16; Ferguson, Mo., Apr. 25-30

HADEN: Louisville, Ky. (Lynnhurst), Apr. 2-9

HARROLD: Columbia City, Ind. (1st), Apr. 7-16; St. Bernice, Ind. (1st), Apr. 18-23; Champaign, Ill. (Westside), Apr. 25-30

HEASLEY: Harrah, Okla., Apr. 9-16; Perry, Okla., Apr. 23-30

HEGSTROM: Griffith, Ind., Apr. 10-16; Peoria, Ill., Apr. 17-23; Worth, Ill., Apr. 24-30

HENDERSON: Wabash, Ind. (1st), Apr. 3-9; Shirley, Ind. (Friends), Apr. 10-16

HIGGINS: Caldwell, Idaho (1st), Apr. 3-9; Santa Monica, Calif., Apr. 10-16; San Jose, Calif. (1st), Apr. 17-23; Dallas, Tex. (Central), Apr. 25-30

HOECKLE: Fargo, Okla., Apr. 3-9; Macomb, Ill., Apr. 12-23

HOLLEY: Marshall, Ill., Mar. 29—Apr. 9; Detroit, Mich. (Trinity), Apr. 11-16; Lynchburg, Va. (1st), Apr. 18-23; East St. Louis, Ill. (Crestview), Apr. 30—May 10

HOOD: Meade, Kans., Apr. 3-9; Dallas, Tex. (Castleview), Apr. 11-16; Dallas, Tex. (Woodland Park), Apr. 17-23

HOOT EVAN PARTY: Syracuse, Ind., Apr. 18-23; North Manchester, Ind., Apr. 24-30

HOOT, W. W.: Nashville, Mich., Apr. 3-9; Titusville, Pa., Apr. 12-16; Warren, Ohio (Bolindale), Apr. 21-30

HOOTS: Springfield, Ohio (1st), Apr. 4-9; Wurtland, Ky., Apr. 11-16; Pekin, Ill. (1st), Apr. 18-23

HOSTETLER: Elyria, Ohio, Apr. 2; Elyria, Ohio, Apr. 9-16; Grove City, Ohio (Darbydale), Apr. 18-23; The Plains, Ohio, Apr. 30—May 7

HUBARTT: Casey, Ill., Mar. 29—Apr. 9; Columbus, Ohio (Frank Road), Apr. 10-16; Ft. Dodge, Ia. (1st), Apr. 17-23; North Pekin, Ill., Apr. 24-30

HUFF: Ashland, Ohio, Apr. 7-16; Ft. Wayne, Ind., Apr. 18-23; Port Clinton, Ohio, Apr. 25-30

HUNDLEY, EDWARD: Napoleon, Ohio, Apr. 10-16; Hilliard, Ohio, Apr. 21-30

HUTCHINSON: Durham, N.C. (Wes.), Apr. 9-16

HYSONG: Madison, W. Va., Apr. 9-16; East Palestine, Ohio, Apr. 25-30

INGLAND: New Cumberland, Pa., Mar. 31—Apr. 9; Elizabeth, W. Va., Apr. 14-23; Delroy, Ohio, Apr. 28—May 7

ISELL: Denton, Tex. (1st), Apr. 10-16; House Springs, Mo. (1st), Apr. 17-23

ISENBERG: Coquille, Ore., Apr. 4-9; Bellingham, Wash., Apr. 10-16; Cloverdale, Wash., Apr. 18-23

JANTZ: Otisville, Mich. (Richland), Apr. 4-9; Lombard, Ill., Apr. 10-16; Anna, Ill. (1st), Apr. 17-23; Seymour, Ind. (1st), Apr. 30—May 7

JAYMES: Lacon, Ill., Apr. 5-16; Nancy, Ky., Apr. 19-30

JETER: Indianola, Ia. (1st), Mar. 29—Apr. 9; Broken Bow, Neb., Apr. 10-16; Salem, Ala., Apr. 23-30

JONES: Millinocket, Me., Apr. 4-9; South Portland, Me., Apr. 11-16; Pittsfield, Me., Apr. 18-23; Bath, Me., Apr. 25-30

KELLY: Mountain Home, N.C., Apr. 12-23; Jesup, Ga. (Wes.), Apr. 24-30

KEMPER: Myrtle Creek, Ore. (Un. Meth.), Apr. 3-9; Cheyenne, Wyo. (1st), Apr. 18-23; Marion, Ind. (1st), Apr. 30

KLEVEN: Abilene, Tex., Apr. 18-23; Ottumwa, Ia. (Trinity), Apr. 25-30

LANIER: Huntington, Ind., Apr. 5-16; Marion, Ind. (Chr. New Light), Apr. 19-30

LAW: Goodland, Kans., Apr. 10-16; Augusta, Kans., Apr. 17-23; Clayton, Ind., Apr. 25-30

LAXSON: Charleston, W. Va. (1st), Apr. 10-16; Belle, W. Va., Apr. 18-23; Charleston, W. Va. (Davis Cr.), Apr. 25-30

LESTER: Payette, Idaho, Apr. 4-16; Weiser, Idaho, Apr. 17-24

LIGHTNER: Newton, Kans. (1st), Apr. 10-16

LINDER: Redkey, Ind. (Collett), Apr. 2-9; Springport, Ind. (Luray), Apr. 18-23; Muncie, Ind. (Forest Park), Apr. 30—May 7

LIPKER: Findlay, Ohio (1st), Apr. 11-16

LUSH: Danville, Ill. (1st), Apr. 11-16; Decatur, Ill., Apr. 18-23; East Liverpool, Ohio (city-wide), Apr. 25-30

MacALLEN: Las Animas, Colo. (1st), Apr. 2-9; Arkansas City, Kans., Apr. 13-23; Searcy, Ark., Apr. 24-30

MACK: Waterloo, Ind., Apr. 5-16; Blanchard, Mich. (Wes.), Apr. 20-30

MANLEY: Van Wert, Ohio (Calvary Evan.), Apr. 3-9; Decatur, Ind., Apr. 10-16; Cadillac, Mich., Apr. 17-23; Muncie, Ind., Apr. 24-30

MANNING: Springfield, Ohio (Central), Apr. 10-16; Trout, La. (McVay Mem.), Apr. 18-23; Monroe, La. (1st), Apr. 24-30

MARTIN, PAUL: Oklahoma City, Okla. (1st), Apr. 5-9; Shawnee, Kans., Apr. 11-16; Louisville, Ky. (Southside), Apr. 18-23; Muskogee, Okla. (1st), Apr. 25-30

MAYO: Erick, Okla., Apr. 3-9; Elk City, Okla., Apr. 10-16; Shreveport, La. (Free Meth.), Apr. 21-30

McCULLOUGH: McConnellsville, Ohio, Apr. 4-9; Clarksdale, Miss., Apr. 11-16; McComb, Miss., Apr. 17-23; Granite City, Ill. (1st), Apr. 25-30

McWHIRTER: Middletown, Ohio (1st), Apr. 3-9; Columbus, Ohio (Warren), Apr. 10-16; Wheelersburg, Ohio, Apr. 17-23; Louisville, Ky. (Farmdale), Apr. 25-30

MEADOWS-REASONER: Griggsville, Ill., Apr. 5-16; Tell City, Ind., Apr. 23-30

MEREDITH: Kingsport, Tenn., Apr. 3-9; New Ellenton, S.C., Apr. 17-23

MEYER: Butler, Ind., Apr. 3-9; Cortland, N.Y., Apr. 11-16

MICKEY: Lincoln, Neb. (North Side), Apr. 3-9; Kearney, Neb., Apr. 10-16; Pratt, Kans., Apr. 17-23; Lenoir City, Tenn., Apr. 24-30

MILLHUFF: Oklahoma City, Okla. (Western Oaks), Apr. 3-9; Waynesburg, Pa., Apr. 10-16; Howell, Mich., Apr. 17-23

MOULTON: Little Rock, Ark. (1st), Apr. 9-16; Wichita, Kans. (Linwood), Apr. 17-23; Enid, Okla. (1st), Apr. 24-30

MULLEN: Warren, Pa. (1st), Apr. 10-16; Salisbury, Md. (1st), Apr. 17-23; Bath, Me. (1st), Apr. 25-30

MYERS, HAROLD: Harrison, Mich. (Temple), Apr. 4-9; Cadillac, Mich. (Cherry Grove), Apr. 11-16; Midland, Mich. (Nease Mem.), Apr. 18-23

NEFF: Colorado Springs, Colo. (1st Wes.), Apr. 6-16; Salem, Ill., Apr. 18-23; Marine City, Mich., Apr. 28-30

NEUSCHWANGER: Tulsa, Okla. (1st), Apr. 3-9; Murphysboro, Ill. (1st), Apr. 10-16; San Angelo, Tex. (1st), Apr. 17-23; Greeley, Colo. (Sunnyview), Apr. 27—May 7

NORRIS: Steele, Ala. (1st), Apr. 18-23; Central City, Ky. (1st), Apr. 25-30

OVERTON: Montrose, Mich., Apr. 3-9; Mt. Morris, Mich., Apr. 11-16; Romney, W. Va., Apr. 19-30

PARR: Meaford, Ont., Apr. 10-16; Goderich, Ont., Apr. 21-30

PASSMORE: Bryan, Ohio, Apr. 3-9; Findlay, Ohio (1st Un. Br.), Apr. 11-16; Newcomerston, Ohio, Apr. 17-23; Bunola, Pa., Apr. 25-30

PHILLIPS: Greensburg, Ind., Apr. 3-9; New Castle, Ind. (Broad St.), Apr. 10-16; West Des Moines, Ia. (1st), Apr. 18-23; Munster, Ind., Apr. 24-30

PIERCE: Granite City, Ill. (St. Paul), Apr. 7-16; La Crosse, Wis. (1st), Apr. 21-30

POTTER, LYLE: Texarkana, Ark. (1st), Apr. 2-5; El Dorado, Ark. (1st), Apr. 9-12; Laurel, Miss., Apr. 16-19; Thomasville, Ga. (1st), Apr. 23-28; East Point, Ga., Apr. 30—May 3

POWELL, CURTICE: Delaware, Ohio, Apr. 8-16; Vanlue, Ohio (Ridge Chapel), Apr. 17-23; Franklin, Pa., Apr. 28—May 7

POWELL, FRANK: Algona, Ia., Apr. 4-9; Grinnell, Ia. (Bresee), Apr. 24-30

PRENTICE: LaFayette, Ga. (1st), Apr. 3-9; Chattanooga, Tenn. (Beulah Chapel), Apr. 10-16; Oklahoma City, Okla. (Southside), Apr. 23-30

PRESSLER: Bath, Ill., Apr. 3-16; Bedford, Mo., Apr. 17-19; Gibson City, Ill., Apr. 24-30

PRICE, JACK: Jonesboro, Ark. (Forrest Home), Apr. 16; Coal Valley, Ill., Apr. 17-23; Rockford, Ill. (Aurora Rd.), Apr. 24-30

PRICE, JOHN: Tucson, Ariz. (Mountain View), Apr. 10-16; Flagstaff, Ariz., Apr. 17-23

QUALLS: Logan Ohio (1st), Apr. 3-9; Ashland, Ohio (1st), Apr. 10-16; Lancaster, Ohio (Ch. of Christ in Chr.), Apr. 17-23; Olive Hill, Ky. (1st), Apr. 24-30

RAKER: Yarmouth, Me. (1st), Apr. 10-16

RAYCROFT: Markdale, Ont., Mar. 29—Apr. 9; Rochester, Mich., Apr. 11-16; Atlica, Mich. (Beulah), Apr. 18-23; East Jordan, Mich. (Missionary), Apr. 25-30

RICHARDS: Bloomington, Ind. (East Side), Apr. 3-9; Mackey, Ind., Apr. 16

RIST: Upper Sandusky, Ohio, Apr. 10-16; Columbus, Ohio (Whitehall), Apr. 18-23

RODGERS: Oswego, N.Y., Apr. 4-9; Bay Shore, N.Y. (Brightwaters), Apr. 12-23

SANDO: Hicksville, Ohio, Apr. 17-23

SCHOONOVER: Lima, Ohio (Grand Ave.), Apr. 4-9; Algona, Ohio (Wes.), Apr. 10-16; Greenville, Ohio (1st), Apr. 17-23; Bellefontaine, Ohio, Apr. 24-30

SCHULTZ: Mountain Home, Ark., Apr. 17-23; Royalton, Ill., Apr. 24-30

SEXTON: Brandenburg, Ky., Apr. 16-23

SEYMORE: Willow Springs, Mo., Apr. 7-16; Lansing, Ill., Apr. 17-23

SHAVER: Kansas City, Mo. (1st), Apr. 9-16; Raytown, Mo. (Southwood), Apr. 18-23

SLACK: Kurtz, Ind., Apr. 10-16; Port Clinton, Ohio, Apr. 18-23; Seymour, Ind. (1st), Apr. 30—May 7

SMITH, OTTIS: Scottsdale, Pa., Apr. 4-9; Endicott, N.Y. (1st), Apr. 11-16; New Castle, Pa. (1st), Apr. 18-23; Hammond, Ind. (Woodlawn), Apr. 25-30

SNELGROVE: Scott, Ga. (Mt. Olive), Apr. 17-23

SNOW: Lansdale, Pa. (Emmanuel), Apr. 4-9; Battle Creek, Mich. (1st), Apr. 14-16; Mt. Sterling, Ohio, Apr. 18-23; Amelia, Ohio, Apr. 25-30

SPARKS: California, Ky. (Carthage), Apr. 3-9; Dayton, Ohio (Central), Apr. 16-23

STAFFORD: Cambridge City, Ind., Mar. 30—Apr. 9; Indianapolis, Ind. (Southport), Apr. 12-23; Ashford, W. Va. (Ch. of God Hol.), Apr. 27—May 7

STRAHM: Nelsonville, Ohio, Apr. 9-16; Belpre, Ohio, Apr. 23-30

STRICKLAND: Decatur, Ill. (Westside), Apr. 3-9; Columbus, Ohio (West Broad), Apr. 10-16; Loudon, Tenn. (1st), Apr. 17-23; Columbus, Ohio (Northland), Apr. 24-30

SWEARENGEN: Bloomington, Ind. (Eastside), Apr. 3-9; Wichita, Kans. (West Side), Apr. 11-16; Palmyra, Ind., Apr. 17-23; Greenwood, Ind., Apr. 24-30

TAYLOR: Harmon, Okla., Apr. 4-9; Midwest City, Okla. (1st), Apr. 10-16; Berger, Tex. (Trinity), Apr. 18-23; Miami, Okla. (1st), Apr. 25-30

TEASDALE: Elkhart, Ind. (1st), Apr. 16-26

THOMAS: Logan, Ohio (1st), Apr. 3-9; St. Louis, Mo., Apr. 10-16; Beabe, Ark. (1st), Apr. 18-23; Nashville, Tenn. (Radnor), Apr. 24-30

TOMPKINS: Vilonia, Ark., Apr. 10-16; Pargould, Ark., Apr. 18-23; Pasadena, Tex. (Red Bluff), Apr. 25-30

TRIPP: Shelbyville, Ill. (1st), Apr. 4-9; Columbus, Ohio (Bellows), Apr. 10-16

TUCKER: West Plains, Mo., Apr. 19-30

UNDERWOOD: Crossville, Tenn., Mar. 29—Apr. 9; Elizabethtown, Tenn., Apr. 10-16; Orrville, Ohio, Apr. 25-30

VANDERPOOL: Prospect, Ore., Apr. 5-16; Phoenix, Ariz. (Monte Vista), Apr. 23-30

WALKER, LAWRENCE: New Philadelphia, Ohio (Indian Valley), Apr. 4-9; Willoughby, Ohio, Apr. 11-16; Hobart, Ind. (1st), Apr. 18-23

WARD: Toledo, Ohio (Chapman Mem.), Mar. 30—Apr. 9; Adrian, Mich., Apr. 14-23; Princeton, Ind. (1st), Apr. 27—May 7

WELLS: Oakridge, Ore., Apr. 5-9; Salem, Ore. (South), Apr. 11-16; Randle, Wash., Apr. 25-30

WEST: Elmsdale, P.E.I., Mar. 29—Apr. 9; Summerside, P.E.I., Apr. 12-23; Moncton, N.B., April 26—May 7

WHITTINGTON: Mitchell, S.D. (1st), Apr. 4-9; Fessenden, N.D., Apr. 11-16

WILKINSON: Osgood, Ind., Apr. 2-9

WILLIAMS, LAWRENCE: Walters, Okla., Apr. 3-9; Watson, Okla., Apr. 14-23

WISE: Goodrich, Mich. (Un. Miss.), Apr. 28-29

WOLPE: Maywood, Calif., Apr. 2-9

WOOD: Pensacola, Fla. (1st), Apr. 3-9; Columbus, Ind. (1st), Apr. 14-16; McComb, Miss. (1st), Apr. 17-23

WYLIE: Towanda, Kans. (1st), Apr. 10-16; Herington, Kans. (1st), Apr. 17-23; Udall, Kans. (1st), Apr. 24-30

WYMAN: Peruvian Dist., Apr. 3-14

WYRICK: Georgetown, Ky., Apr. 3-9; Huntington, W. Va. (Walnut Hills), Apr. 11-16; Belle, W. Va., Apr. 18-23; Lisbon, Ohio, Apr. 25-30

YOUNGER: Muncie, Ind., Apr. 2-9; Sturgis, Mich., Apr. 10-16; Elkhart, Ind., Apr. 17-23

ZIMMERLEE: Hollis, Okla., Apr. 8-16; Duncan, Okla. (Oak Ave.), Apr. 19-30

What is the fatal ending?
 The issue, can we know?
 Will Christ outlive Mohammed?
 Will Kali's altar go?

he answer comes back with ringing certainty:

This is our faith tremendous—
 Our wild hope who will scorn—
 That in the name of Jesus
 The world shall be reborn!

Some might not now be so optimistic. They tend to despair of the future. But this much is sure

whatever future there is will be the fruition of this "faith tremendous" that lies behind the world missionary enterprise.

The \$3-million goal for this Easter is the largest challenge we have faced for a single offering in the Church of the Nazarene. It will not be met by dreams or wishes. It will be met only by a greater compassion, a deeper sense of continuity with human needs, a firmer commitment to the commission of Christ, and a "faith tremendous."

Ours is a summons to share. As we obey the summons in our day, the Power that made the Early Church "stronger than the legions of Rome" will make His people stronger than the legions of atheistic Communism, secularism, and the self-seeking of this present age. □

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NEW DEAN SELECTED FOR NAZARENE BIBLE COLLEGE

At the recent meeting of the board of trustees, Dr. Norman Oke requested to be relieved of his duties as dean of Nazarene Bible College, Colorado Springs. His resignation is to become effective at the close of the present academic year. He will continue to teach full time in the department of theology but asked to be relieved of the additional duty for health reasons.

The board of trustees elected Dr. Barth Smith to become dean of the college from July 1. Dr. Smith has been with Nazarene Bible College for one year and has served as registrar in addition to his full-time teaching schedule.



Dr. Barth Smith
 Rev. D. Neuenschwander

Rev. Dwight Neuenschwander was elected to serve as registrar. He serves at present as dean of students in addition to his teaching responsibilities. □

MOVING MINISTERS

George E. Evans from Pittsburg, Calif., to Elko, Nev.

Maurice E. Evans from Fillmore, Calif., to Lancaster (Calif.) First.

James R. Grimm from St. Petersburg, Pa., to Port Allegany, Pa.

James L. Heckathorn from Floyd, Va., to Norfolk (Va.) Calvary.

William D. Hobbs from Hartselle, Ala., to Atmore, Ala.

Hylyard Irvin from Mobile (Ala.) Riverside to Gadsden, Ala.

Ronald E. Wesley from Hamilton (Ohio) Tuley Road to Springfield (Ohio) First.

G. W. Williams from Kokomo (Ind.) First to field of evangelism.

Arnold E. Woodcock from Nampa (Idaho) First to Sacramento (Calif.) First.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

April 16—"How Can You Be So Sure?"
 April 23—"Handling Your Hurts"



Rev. Robert F. Lamont (left) received a presidential citation upon his retirement from a 20-year career in the U.S. Navy. The award, presented by Admiral Gravely, recognized Lamont's outstanding work the last two years as head of the combatant material readiness branch of the Naval Communication Command. The Admiral noted that Commander Lamont was resigning at the midway apex of a successful career in the navy to pursue a "higher calling." Rev. R. F. Lamont became pastor of the Seaford, Del., church.

Dr. Leslie Parrott (left), president of Eastern Nazarene College, Quincy, Mass., spoke to 75 pastors in three "fly in" seminars on the Missouri District. The seminars dealt with such practical subjects as: motivation, attitude, lay leadership, staffing and financing, music, and the pastors' personal problems. The superintendent, Dr. Donald J. Gibson, said it was one of the most successful programs for pastors he has had on a district level.





Assembled at a district gathering, the people pictured have completed requirements for registered, qualified, and certified teachers' certificates through the Christian Service Training program on the Eastern Kentucky District. A number have also completed the registered, qualified, and certified courses for Sunday school administration, and some have completed the course in churchmanship. Rev. Eddie Burnem is district CST director.

ENC BOARD HEARS OPTIMISTIC REPORT

The Eastern Nazarene College board of trustees heard President Leslie Parrott report at its semiannual meeting that 50 percent of the annual educational budget had been re-

ceived from the churches, with prospects for a balanced budget for the college for the entire year.

Debt liquidation funds surpassed amounts paid in this time last year,

and the banks holding the mortgage on the campus reduced the current interest rate on the indebtedness by one percentage point.

Preliminary indications are favorable for a subsidized loan from the federal government for a new physical education building.

The board voted to confer an honorary degree of Doctor of Divinity on Rev. Earl Wolf, ENC alumnus who is now CST director for the denomination.

Faculty sabbaticals were voted to Dr. Gerald Lashley and Dr. Bill Winget, and an administrative leave was given to Academic Dean Donald Young to accompany his father, Dr. Samuel Young, on his last visit to Ireland and the British Isles as general superintendent in the Church of the Nazarene. □

NEWS OF REVIVAL

JACK AND "GOLDIE" COONROD have had a ministry to over 34,000 boys and girls and a host of adults in seven western states and Alaska during the last three years. They have seen over 25,000 give their hearts to the Lord.

Jack Coonrod stated—"Never has there been a time when boys and girls need Christ more than these days." □

THE HOBART (IND.) ST. PAUL CHURCH experienced revival under the ministry of Rev. Richard Strickland, evangelist, and the Hopewell Singers of Kouts, Ind. Many entire families were converted and reclaimed during the meeting. Rev. H. David Fountain is pastor. □

THE COLUMBUS (OHIO) WHITEHALL CHURCH saw 193 souls bow at the altar during a meeting with Evangelist Richard Strickland. Pat Duncan was singer. Attendance for the services averaged 290. Rev. J. Donald Carrico is pastor. □

KINGFISHER, OKLA., CHURCH was renewed in love and fellowship during a meeting conducted by Evangelists Dick and Lucille Law. There were significant altar services. Seven members were received into the church and three members were baptized.

All departments noted increase in attendance and interest following

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District Assembly Schedule

CORRECTION:

The district assembly schedule published in the March 1 "Herald of Holiness" was in error. Following is the corrected schedule.

Samuel Young	
Northwest	April 19-20
British Isles North	May 8-9
British Isles South	May 13-15
West Texas	May 24-25
San Antonio	May 31—June 1

H. Lewis	
Mississippi	May 4-5
Alabama	May 10-11
Florida	May 15-16
New Mexico	May 24-25
Spanish East	May 29-30

George Coulter	
New York	April 14-15
Central California	April 28-29
Nevada-Utah	May 4-5
Canada West	May 18-19
Rocky Mountain	May 26-27

Harold Lawlor	
Central Latin-American	April 13-14
Washington Pacific	April 19-20
Canada Pacific	April 28-29
Idaho-Oregon	May 11-12
Alaska	May 18-19
Maine	May 31—June 1

Gene L. Stowe	
Washington	April 26-27
Philadelphia	May 3-4
Southern California	May 17-19
Arizona	May 25-26
Nebraska	June 1-2

Willie W. Jenkins	
Hawaii	April 20-21
Sacramento	April 28-29
Western Latin-American	May 3-4
Los Angeles	May 19-20
American Indian	May 25-26

Following General Assembly

New England	June 30—July 1
Eastern Kentucky	July 5-6
Northeast Oklahoma	July 5-6
Canada Central	July 6-7
Colorado	July 6-7
Dakota	July 6-7
Upstate New York	July 11-12
Eastern Michigan	July 12-13
Michigan	July 12-13
Northwestern Ohio	July 12-13
Oregon Pacific	July 12-13
Chicago Central	July 13-14
Northern California	July 19-20
Northwest Oklahoma	July 19-20
Southwestern Ohio	July 19-20
Central Ohio	July 19-21
Canada Atlantic	July 20-21
Northeastern Indiana	July 21-22
Houston	July 26-27
Illinois	July 26-27
East Tennessee	July 27-28
Pittsburgh	July 27-28
Southwest Indiana	July 27-28
Akron	August 3-4
Indianapolis	August 9-10
Kansas	August 9-10
South Carolina	August 9-10
Iowa	August 9-11
Dallas	August 10-11
Virginia	August 10-11
Kentucky	August 15-16
Louisiana	August 16-17
West Virginia	August 16-17
Missouri	August 17-18
Northwest Indiana	August 17-18
Northwestern Illinois	August 17-18
Kansas City	August 22-23
North Arkansas	August 23-24
North Carolina	August 23-24
South Arkansas	August 23-24
Minnesota	August 24-25
Wisconsin	August 24-25
Tennessee	September 1-2
Joplin	September 6-7
Georgia	September 7-8
Southeast Oklahoma	September 7-8
Southwest Oklahoma	September 7-8

the meeting. Forrest Woodward is pastor. □

DURING A REVIVAL AT THE CUBA, ILL., CHURCH, 46 seekers bowed at the altar. Rev. and Mrs. Marcellus Crider of Shelbyville, Ind., were the evangelistic workers. Rev. John W. Barrick is pastor. □

PRAYER, FASTING, and VISITATION preceded a meeting at the Beebe, Ark., church. Rev. Larry Taylor and Richard Oliver of North Little Rock were workers.

A healing service resulted in four persons testifying to God's special touch. One gentleman whose feet had been numb for five years testified to restored feeling. Pastor Paul LaChance said the entire church had been strengthened. □

THE FIFTY-FIFTH ANNUAL HOLINESS CRUSADE under auspices of the Metropolitan Holiness Association, affiliate of the Christian Holiness Association, was held at the Brooklyn (N.Y.) Miller Memorial Nazarene Church. Souls were saved

and several people were healed physically. Plans for a larger holiness convention are being made for 1972. □

THE FOSTORIA (OHIO) CHURCH heard Evangelists J. C. and Marie Wallace in a winter series. Pastor D. E. Clay reported that the church was revived, finances were easily raised, and there were several spiritual victories. □

FOLLOWING THE MINISTRY OF EVANGELIST W. E. Boggs, the Hoopston (Ill.) First Church experienced the lingering spirit of revival. During the week, there were seekers.

On Friday night of the campaign, the church conducted an all-night prayer meeting for needy souls. Sunday morning, 25 people came into a new relationship with Christ.

Pastor W. D. Huffman reported that almost every Sunday since the revival young married couples, teens, and some older people have sought and found spiritual victory. Nights of prayer were being scheduled on a monthly basis. □

OF PEOPLE AND PLACES

DR. LEON CHAMBERS will be entering full-time evangelism in June. For the past two years he has served as assistant to the president and director of institutional research at Gadsden State College in Gadsden, Ala.

In 1968, Dr. Chambers directed this new state college to its regional accreditation. This past year he directed the self-study for reaffirmation of accreditation. He has represented the college before the state board of education and the Southern Association of Colleges.

Dr. Chambers has taught a total of 11 years in the departments of religion at Trevecca Nazarene College, Nashville, Tenn.; and Mid-America Nazarene College, Olathe, Kans.

He may be contacted at 107 Lakewood Circle, Rte. 10, Gadsden, Ala. 35901. □

THE SACRAMENTO (CALIF.) DISTRICT LAYMEN'S RETREAT registered 574 at Hoberg's Resort, a 50-acre facility among the pines in Lake County, Calif., early this year. Paul Skiles, executive secretary of the Youth Department, from Kansas City, was guest speaker. The entire

text of a message given by Mr. Skiles was published by the *Dunsmuir News*, Dunsmuir, Calif.

Indoor and outdoor recreation, arts and crafts, table decoration demonstrations, musical presentations, testimonies, and messages provided a well-planned program for those attending.

A special offering was taken to assist Rev. and Mrs. Rob Chase, new pastors at the Anderson, Calif., church. The total given was \$1,005. (See photo on page 29.) □



Rev. Sam Stearman

REV. SAM STEARMAN has joined the staff of Bethany (Okla.) First Church as minister of pastoral care. He pastored a total of 18 years on the Kansas, Joplin, and Northwestern Ohio districts and since 1969 has served on the staff of Detroit First Church. □

THE COLORADO SPRINGS SOUTHGATE CHURCH gave an all-expense-paid, 11-day vacation

trip to Hawaii as a Christmas gift to Pastor and Mrs. L. Thurl Mann. Sunday school attendance on the day the presentation was made reached 739. Mr. Lynn Olney made the public presentation for the church. □

THE SENIOR CLASS of the Falls City, (Neb.) church was honored by young adult classes of the Sunday school. Following a morning service, the members were treated to a turkey dinner at Eastview Dining Room.

Special honors were given to Miss Augusta Ruegge, whose sacrificial

life has been an inspiration to the church. Miss Ruegge's eighty-sixth birthday was celebrated on the occasion. She was presented a rosebud corsage and a money tree. Rev. Roger Freels is pastor. □

THE ANTIGO, WIS., CHURCH received a certificate of recognition from the Chamber of Commerce and newspaper publicity for its entrance of a float in a community parade. Two junior girls, Brenda and Cathy Ingram, rode the float as angels.

Miss Judy Ingram is president of the NYPS that sponsored the project. Ben R. Stout is pastor. □

STOCKTON (CALIF.) FIRST CHURCH has announced that Jimmie Dell, former RCA recording star, has joined its staff as associate pastor. His new responsibilities include public relations, visitation, and youth work.

Mr. Dell has been active in the field of evangelism since his conversion. His ministry has taken him to a number of churches, television shows, and public school assemblies. David J. Felter is pastor of Stockton First. □

BARBERTON (OHIO) FIRST CHURCH honored Mr. Darrell Allgood for 25 years of faithful service as Sunday school superintendent. His



Dr. M. Kimber Moulton (right) is pictured with Mrs. Lois Mann and Pastor Robert E. Putnam.

EVANGELIST M. KIMBER MOULTON, former pastor of Los Angeles First Church, has completed 45 years in the Nazarene ministry. He is the son of missionary parents. His ministry was begun at the Waterville, Va., church in 1926. He returned on his anniversary date to

hold a series of meetings.

The Waterville church held a reception for Dr. M. K. Moulton at the home of Mrs. Lois Mann, charter member. Dr. Moulton received a pictorial book entitled "Vermont Life." □



Darrell Allgood (left) passes the torch of responsibility to the new Sunday school superintendent, Richard Drillien.

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General Treasurer
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Kansas City, Mo. 64131



years of service were reviewed through a "This Is Your Life" program.

Darrell has served under seven pastors at the Barberton church. These joined many other friends in sending personal letters of commendation. A number of relatives and friends came from distances to share in the celebration. □

THE GOLDEN WEDDING ANNIVERSARY celebration for Rev. and Mrs. R. F. Twining from the Little Rock (Ark.) First Church was distinguished by a special emphasis. The couple requested that gifts for the occasion be made as a contribution to building a Twining Chapel in Siteki, Swaziland, South Africa. Missionary Nell McNabb, from Little Rock First Church, has served on the field for 19 years.

Rev. and Mrs. Twining later presented a check for \$1,000 to their pastor, Rev. Gerald Green, toward the building project. Missionary Nell McNabb was present as the gift was received. □

REV. HUGH O. JOHNSON, pastor of the Clarksburg, W. Va., church, was honored at an anniversary service

marking his thirtieth year as pastor. His service to the church and community was noted.

Johnson's mother, Mrs. Amanda Johnson, 90, was able to attend the service given in his honor. □

CARAVAN AWARDS WERE PRESENTED to one girl and three



Left to right, front row: David Smith, Phillip Bates, David Moore, and Ruth Bates; back row: Alton Smith, guide; Pastor Moore; and Carolyn VanKirk, guide.

boys from the Owosso (Mich.) First Church. Pastor Paul K. Moore presented the Esther Carson Winans award to Ruth Bates and the Phineas

F. Bresee awards to David Smith, Phillip Bates, and David Moore. Last year, Vicky Samson became the first girl in the church to receive the Esther Carson Winans award. □

CARAVAN AWARDS were presented to Barbara Benson and Mike Short of Fort Dodge (Ia.) First Church. Pastor Paul D. Beaver presented the Esther Carson Winans award to Barbara and the Phineas F. Bresee award to Mike. Mike Short has been a recent recipient of special scholastic honors. □

THE CRAIG, MO., CHURCH honored H. H. (Jake) Raiser with a "This Is Your Life" service. The occasion marked Mr. Raiser's retirement as treasurer of the church, a position he has held since the church was organized 26 years ago.

Letters were read from former pastors and tributes were made by Mr. Raiser's twin daughters, Mrs. Ralph Showalter of Cameron, Mo., and Mrs. Virgil Trotter of Sugar City, Colo. The church presented an appropriate gift to show their appreciation for the years of faithful service.

Mr. Raiser has been a member of the board of trustees for the past 25 years. Rev. Al Remmenga is pastor of the Craig church. □

WALDRON (ARK.) FIRST CHURCH honored Mrs. Maude Harrison for more than 50 years service as Sunday school superintendent and as a member of the church board. Mr. Wayne Horn, chairman of the trustees, and Mrs. Louise Newberry, chairman of the stewards, presented a gift to the honored member. Rev. James Barnard is pastor. □



Rev. D. Keith Merritt is shown receiving certificate from Major W. E. Paris.

REV. D. KEITH MERRITT was honored for three and one-half years of service with the USAF while he was pastoring the overseas home mission work at Stephenville, Newfoundland, on the Canada Atlantic District. He received a certificate of recognition from Major W. E. (Bill) Paris, Commander 640 AC&W Squadron, USAF.

The certificate was presented for "Dedicated services as Auxiliary

Chaplain, Stephenville Air Station, Canada." It was signed by Raymond T. Mattheson, Ch. Colonel, USAF Command Chaplain, Aerospace Defense Command.

A letter accompanying the citation thanked Rev. D. Merritt for his devotion and selflessness in serving air force personnel at the station. Merritt has since moved to Camrose, Alberta, Canada, church as pastor. □



Rev. J. Barnard, left; Mr. Wayne Horn; Mrs. Louise Newberry; Mrs. Maude Harrison.



Dr. Anne C. Greve (l.) receives award from President Roy C. Cantrell (center) and Dr. Glenn McArthur.

THE BNC ALUMNI HERITAGE AWARD was presented to Dr. Anne C. Greve, professor emeritus of Bethany Nazarene College, Bethany, Okla. She was honored during 1971 homecoming activities.

Dr. A. C. Greve taught at BNC from 1946 to 1970. She served as chairman of the social science division and head of the home economics department.

She had a major role in developing educational policies at BNC that resulted in accreditation of the school by North Central Association of

Colleges in 1955.

Both her teaching and personal counselling in child and adolescent psychology were highly valued by parents and churches with nursery programs.

Dr. Glenn McArthur, alumni president, announced the award, saying, "Her scholarship and ability to get through to her students, plus her winsome personality and graciousness, made her the ideal teacher, a worthy recipient of the 1971 Heritage Award." □

THE CLOVERDALE (ORE.) HEMLOCK CHURCH has completely remodeled its facilities and has added a new educational unit. In reporting the project, Pastor Richard R. Warner stated that the work was completed with an indebtedness of less than \$7,000. He said the almost full-time labor of Mr. and Mrs. Ben L. Becker made the project possible. Mr. Becker is a retired contractor. □

THE PHOENIX ORANGEWOOD CHURCH held a Christian Service Training series in the Sunday school during the winter. Two members who have earned the highest number of CST credits over the years were introduced. Betty Barnes was recognized for having earned 56 credits and Charles Simons, Jr., for 69 credits.

As a result of the training, the following awards were presented: 33 first stars on certificates of progress; five second stars; two third stars; one registered teacher, one qualified teacher, and one registered Sunday school administration.

The highlight of the day was

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\$150* June 24
Visiting MONTEGO BAY, Jamaica
• KINGSTON, Jamaica
PORT-AU-PRINCE, Haiti

2. 6-Day LOWER CARIBBEAN Tour
\$285* June 24
Visiting SAN JUAN, Puerto Rico
BARBADOS • PORT-OF-SPAIN,
Trinidad

3. 9-Day CENTRAL AMERICA Tour
\$350* June 24
Visiting GUATEMALA • SAN
SALVADOR, El Salvador
MANAGUA, Nicaragua • SAN
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Charles Simon, Jr., (l.) with Rev. Norman Brown.

Pastor Norman J. Brown's presentation of the certified Sunday school administration award to Mr. Charles Simon, Jr. Linda G. Diehl is CST director for the Orangewood Church. □

CHAMPAIGN (ILL.) FIRST CHURCH honored Mr. W. T. Bur-



A plaque was presented to Mr. W. T. Burgess (l.) by his pastor, Paul M. Berger.

gess with a "This Is Your Life—W. T. Burgess" program on his ninetieth birthday. The occasion recognized a meritorious Christian service record of 67 years. □

A NINETY-NINTH BIRTHDAY was observed by Mrs. Gertrude Morrison of the Beebe, Ark., church. She affiliated with the Nazarenes while working for the Arkansas Holiness College at Vilonia, Ark., and Peniel College, Peniel, Tex.

Mrs. Morrison was acquainted with many of the early church founders and leaders. Her keen mind recalls many interesting events of the early days. She testifies—"God is so good to me. He comes and blesses me in so many ways. Though I can't see with my eyes here, someday I'll see Him face-to-face."

Pastor Paul LaChance verifies Mrs. Morrison's strong faith. The church is still a vital part of her life. □

RECLAIMED AFTER 30 YEARS is the story of Stanley and Mildred French, who were recently saved at the Jacksonville (Fla.) Westside Church. Their conversion occurred shortly after a friend of the couple sent Pastor Charles Cloud to visit.

Mr. French was very ill. He and his wife responded to Pastor Cloud's love and concern and both were reclaimed.



Mr. and Mrs. Stanley French

In expressing her testimony, Mrs. French said their home is now "a tiny corner of heaven." She made a

general appeal, "Please don't wait until you are 60 years old to be saved. Open your heart to God. He will answer your prayers and forgive you of all your sins, like He did us." □



John A. Biggers, retreat chairman, is pictured with a plaque presented to Rob and Linda Chase after the offering was received to assist them in their new pastorate.



Master Sergeants Howard W. Alspaugh (left) and H. Dale Lilly completed 20 years of service in the United States Air Force in January. Collectively they have spent a total of 13 years as instructor, writer, and superintendent of the two formal resident chaplain services courses. Both men are Nazarenes. The chaplain services school is located at Keesler Air Force Base, Biloxi, Miss.



Three laymen concluding many years of service at Bethany (Okla.) First Church were publicly honored and presented plaques in appreciation for their services. Pictured left to right are Ray Moore, minister of music for the past four years; Mrs. Ruth Taylor, church organist for 23 years; Pastor Ponder Gilliland; and Harry Craddock, concluding 20 years of service as Sunday school superintendent.

ANNOUNCEMENTS

RECOMMENDATION

● Ed Irwin, 7000 Davis Mill Circle, Harrison, Tenn. 37341, is launching into full-time evangelism.—Victor E. Gray, East Tennessee district superintendent.

EVANGELISTS' OPEN DATES

● W. Fred Thomas, P.O. Box 527, Kansas City, Mo. 64141, has the following open dates: May 29—June 11; July, August, and Nov. 6-26. (Phone: 219-522-3223, Elkhart, Ind.)

VITAL STATISTICS

DEATHS

JOE W. HAMILTON, 80, died Feb. 10 in Tyler, Tex. Funeral services were conducted by Rev. L. V. Reazin. Surviving are his wife, Maud; seven sons, Forrest, John, Logan, George, Oscar, Delbert, and James, Jr.; four daughters, Mrs. Mary Stuart, Mrs. Ruby Kee, Mrs. Lillie Mahaffey, and Mrs. Betty Sue Martin; 43 grandchildren; 34 great-grandchildren; and two brothers.

KATHRYN F. RUOF, 80, died Dec. 28 in Bristol, Pa. Services were conducted by Rev. Chester M. Williams. She is survived by four daughters, Mrs. Ruth Brown, Mrs. Naomi Mittelstedt, Miss Jeanne L., and Mrs. Shirley Crouthamel; three sons, Jacob A., Jr., Robert C., and Richard H.; 13 grandchildren; 15 great-grandchildren; and two sisters.

SIGFORD WELDON, 62, died Feb. 10 in Pawhuska, Okla. Funeral services were conducted by Rev. Gary White and Rev. Larry Brinkley. Survivors include his wife, Cecil; his mother; two brothers; and two sisters.

MRS. OLIVE L. SHARP, 70, died Jan. 16 in Nampa, Idaho. Funeral services were conducted by Revs. J. D. Johnson, Alvin McQuay, and J. E. Riley. She is survived by her husband, Guy E.; three daughters, Mrs. Harriet Gleason, Mrs. Joan Latter, and Mrs. Carol Cowley; and five grandchildren.

REV. ENOCH JOHNSON, 88, died Feb. 1 in Monroeville, Ala. Services were conducted by Rev. C. Harwell, Rev. E. Jackson, and Rev. Reefer Chaney. Surviving are his wife, Bessie; six daughters, Mrs. W. C. Cole, Mrs. T. J. Kilpatrick, Mrs. Roy Stacey, Mrs. R. O. Roberts, Mrs. W. M. Mixon, and Mrs. Walter Smith, Jr.; six sons, Edwin, Alton A., H. D., J. D., C. H., and Kenneth E.; 40 grandchildren; 87 great-grandchildren; and 10 great-great-grandchildren.

BIRTHS

—to Darrell and Evelyn (Frazier) Tidwell, Kansas City, Mo., a girl, Amy Marie, Jan. 30.

—to James and Peggy (Sullins) Poole, Sr., Marlon, Ill., a girl, Rebecca Ann, Dec. 3.

—to Milton E. and Carolyn (Muecke) Parrish, Cincinnati, a boy, Brian Andrew, Jan. 15.

—to Capt. Glenn Dean and Diane (Fradenburgh) Scott, Mather Air Force Base, Sacramento, Calif., a girl, Dawn Marie, June 18, 1971.

—to Padu and Sudha Meshramkar, Washim, India, a son, Anant, Feb. 5.

—to Johnny and Gayia (Windoffer) Williams, Jr., Sumter, S.C., a girl, Sharon Kay, Feb. 8.

—to Rev. J. E. and Deborah Mitchell, Alma, Ark., a girl, Jamie LaDawn, Nov. 8.

MARRIAGE

Ellen Dodgion, Choctaw, Okla., and Elvin J. Crager, Nicoma Park, Okla., at Midwest City, Okla., Jan. 7.

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

SWEDES TAKE PUBLIC SCHOOL RELIGION COURSES IN STRIDE.

Public school courses in religion are considered "as natural as courses in arithmetic or history or geography" in Sweden, according to the retired primate of the Church of Sweden (Lutheran).

Archbishop Gunnar Hultgren pointed out that "compulsory religion courses in our elementary and high schools are not indoctrination in a particular faith."

He explained that Sweden's religion courses deal with the Bible, church history, and religions practiced in other parts of the world, and asked, "How can a person be considered 'educated' if he doesn't know these things?" □

SPANKING OK, JUDGE RULES. Superintendent Ralph Mawdsley of the Fourth Baptist Christian Day School in Minneapolis was found innocent of assault on a 10-year-old student he spanked.

Mrs. Dona Isaacson, the boy's mother, signed a complaint against the superintendent, Ralph Mawdsley, after Mr. Mawdsley disciplined her son, John, by spanking him with a wooden paddle.

John, a fifth grader, was in his third year at the private, fundamental school when the incident occurred.

In finding Mr. Mawdsley not guilty, Hennepin County Municipal Judge Andrew W. Danielson said the conduct of the superintendent would constitute an assault in the absence of some special relationship.

But, the judge said, the punishment was "within the definition of reasonable force when administered by a parent" and the boy's mother had lawfully delegated her authority to the school by signing an application form. □

HALF OF COLLEGIANS USED POT—GALLUP POLL. The number of college students in the U.S. who have used marijuana is increasing, according to the Gallup Poll which sets the current percentage at 51 among those who used the drug once.

Only 5 percent of all college students said they had tried marijuana when the Gallup college drug survey was started in 1967. By 1969, the figure had climbed to 22 percent. Between 1969 and 1970, percentage almost doubled, from 22 to 42 percent.

Latest findings showed that the great majority of marijuana "triers" were recent users. Of the 51 percent who tried marijuana, four out of five had used the drug within the last year; three out of five, within the last 30 days. The latter groups said they used the drug an average of nine times a month.

The survey results are based on personal interviews conducted in November and December with 1,063 college and university students on 57 campuses. □

GANG WARS END AS POLICEMAN LEADS BOYS TO CHURCH FACILITY. Some gang members voluntarily turned in weapons to a policeman and a minister in Philadelphia, Pa., and asked for community help "in our effort to stop gang warring."

Mt. Hebron Baptist Church was the scene of the confrontation when 18-year-old Warren Pleasant led 25 members of rival South Philadelphia gangs into the chapel. Six youths approached Rev. Calvin L. Jones, Sr., and Patrolman James T. Wilson to surrender a German Luger, five knives, and a straight razor.

Patrolman Wilson, a deacon of the church, is known for his work with youth in the community. He said the boys had told him two weeks before the meeting that they were tired of gang warfare and wanted to form a social club. He said they had asked him to be their sponsor in helping them to secure a clubhouse. □

the answer corner

Conducted by W. T. Purkiser, Editor

■ Does the Bible say, "Woe unto you, doctors and lawyers"?

Not exactly.

Luke 11:46 and 52 says, "Woe unto you also, ye lawyers," and, "Woe unto you, lawyers!" But the parallel in Matthew 23:4 and 13, addressed to the "scribes and Pharisees," shows

that there is no reference here to attorneys or the legal counsellors and advocates of our day.

"Doctors" are referred to in Luke 2:46; 5:17; and Acts 5:34. These are not medical practitioners, but teachers.

The term "doctor" has been so largely applied to those who practice the healing arts that we sometimes forget that the term comes from the same root as "doctrine" and originally meant a teacher.

■ Can you tell me something about the Full Gospel Businessmen's Fellowship? What do they stand for?

The Full Gospel Businessmen's Fellowship International is a non-denominational group that places major emphasis on speaking in tongues as the evidence of the baptism "in" the Holy Spirit.

The FGBMI publishes a series of books dealing with glossolalia (tongue-speaking) in various denominations. Each of the books I have seen carries in the back the statement in italics for emphasis: "Speaking in tongues is the Scriptural evidence of the baptism in the Holy Spirit."

Whatever may be said about the practice of speaking in unknown

tongues, to affirm dogmatically that any tongue-speaking is "the Scriptural evidence" of the baptism with the Holy Spirit is a theological heresy never heard before the twentieth century.

The only times language-speaking is associated with the baptism with the Holy Spirit are in Acts 2; 10; and 19.

Acts 2 rather clearly defines the nature of the speaking. It was not unknown tongues at all, but the languages spoken in the areas listed in Acts 2:6-11.

What is called "unknown tongues" is based on an interpretation of I Corinthians 14. As the King James Version itself shows by the use of the small *s* for "spirit," there is no reference to the Holy Spirit at all in I Corinthians 14.

There is no more indication in the New Testament that I Corinthians 14 is intended to serve as a model for Christian worship than there is that Romans 7 is intended to be the norm of Christian living. I Corinthians 13 and Romans 8 are the chapters where the emphasis is to be placed.

■ How do we explain Matthew 26:29, where Jesus says, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom"?

The parallel in Luke 22:18 makes it fairly clear.

Jesus said in effect, "I will not

drink of the cup again until that day when the kingdom of God has fully come and we drink it together at the

marriage supper of the Lamb" (cf. Revelation 19:6-9).

■ Some of our so-called "better" members are trying to influence others against our pastor—really, as far as I can see, for the reason that he will not go against decisions of the church board to please them. My conviction is that we pray about our voting and let God lead. They seem to feel that God cannot lead others, so are working against our pastor. My question is, Do not I Samuel 26:9 and I Chronicles 16:22 and others indicate that we need to be very careful how we treat God's chosen or anointed men?

This is another rhetorical question that clearly implies its own answer.

I Chronicles 16:22 says, "Touch not mine anointed, and do my prophets regard for an office apart from the man who holds it, your application of these verses is not unreasonable.

I know nothing of the personalities or issues involved. But your conviction that we should pray about voting on a renewal of pastoral call and vote as we believe God leads us is, to me, absolutely correct.

I can honestly see no excuse whatsoever for political maneuvering in the sense of trying to influence the

voting of other members. I've been told that some of it goes on, but I've been fortunate enough never to have seen it.

I would just caution you to keep your own spirit free from resentment and bitterness toward those whose actions seem to be so unfair.

There may be a better way of arranging for the continuation of the pastoral relationship than periodically voting on renewal of call. But I don't know what it would be.

Some churches put all the power in the hands of their superintendents or bishops. But if you think there isn't

"politicking" in that sort of arrangement, you just don't know.

Some denominations work on the basis of an indeterminate call. But since they have no "safety valve" if things go wrong, about the only way they can deal with a severe problem is to split the church. This is like killing the dog to cure the mange.

Really, there's nothing better than the practice of the golden rule in complete openness to the guidance of the Holy Spirit. To suppose that He guides only me and my immediate circle of friends is the kind of arrogance and spiritual pride of which I want no part.

SIX SOUTH AMERICAN DISTRICTS REPRESENTED AT PASTORS' CONFERENCE



South American pastors assembled for January conference

South American pastors met January 24-29 in a suburb of Buenos Aires, Argentina, to hear U.S. church leaders and to probe the implications of the church's ministry through a half dozen papers prepared by their own national leaders.

It was a significant mixing where for the first time South American Nazarene ministers got to know each other. Pastors and missionaries came from six South American districts. Argentina had 43 representatives; Bolivia, 38; Brazil, 24; Peru, 23; Uruguay, 15 and Chile, eight.

When the general church representatives were included, 175 persons were registered for the conference, which took place on the campus of a private high school in the suburb of Ramos Mejia.

The unwritten theme of the conference, at least among missionaries, was how best to rapidly develop national leadership. The hope for self-determination in church government is evident throughout the South American districts.

North American church leaders are eager to turn over the reins as

national leadership emerges and as national finances are evident to support the work.

Missions in South America historically have developed along widely different lines. In three countries—Brazil, Uruguay, and Chile—the church has been active in organized districts for less than 15 years. In contrast, the work in Peru and Argentina is more than 50 years old.

The types of people among the districts are widely varied. For instance, Argentina has had a high degree of European influence, whereas Bolivia is best known for its short, friendly Indians.

Three of the six districts—Argentina, Bolivia, and Peru—currently have national district superintendents. Peruvian churches have assumed 100 percent of their financial support, according to Council Chairman Clyde Golliher. They are currently classified, along with Argentina and Bolivia, as a "national/mission district."

The high point of the conference was the music of four Aymara Indians dressed in traditional garb and singing their own style of gospel music. The Bolivians from high in the Andes Mountains accompanied their singing with the flute and the charango, a small mandolin covered with armadillo skin. The result was a delicate and, at times, eerie sound. It was both foreign and enchanting to Lat-



Earphones and transistor radios were used for simultaneous translations in English, Spanish and Portuguese.

ins from elsewhere in South America, as well as to the North Americans.

The mixture of national backgrounds again was evident during a prayer when Jim Bond, missionary to Brazil, was invited to pray while each of the conference registrants prayed in his native tongue. Prayers lifted in a half dozen languages.

Dr. H. T. Reza, director of the Latin Division, outlined the purpose of the conference as follows:

- To help the pastors from various districts to know each other better.
- To help the pastors toward a better understanding of their own goals and purposes.
- To help the pastors understand the international church more adequately.

There were repeated times of spiritual melting as pastors and church leaders prayed together for a new spirit of enthusiasm and evangelism in performing ministries under many difficult circumstances.

During formal presentations translation was made available in Spanish and Portuguese.

Conference special speakers were General Superintendent George Coulter and Dr. E. S. Phillips, executive secretary of the Department for World Missions. An altar service which contributed to melting the



Field chairmen and district superintendents attending conference are pictured with general church leaders. Standing (l. to r.): E. Julca, Peru; C. Colliher, Peru; J. Cochran, Argentina; E. Mosteller, Brazil; H. Stanfield, Bolivia; and F. Paxi, Bolivia. Seated (l. to r.): S. Hendrix, Chile; G. Coulter, general superintendent; E. S. Phillips, executive secretary of the Department of World Missions; T. Hughes, Uruguay; and A. Medina, Argentina.

group into one of unity and singleness of purpose followed a sermon on sanctification by Dr. Phillips.

A Communion service following a message by Dr. Coulter climaxed the week.

The conference was coordinated by Dr. H. T. Reza, director of the Latin Division.

Also present as lecturers were Dr. Kenneth Rice, secretary of the Department of Church Schools; Paul Miller, editor of *ETC.*; Sergio Franco, book editor of the Latin Division; and Ray Hendrix, sales director of the Latin Division, who was in charge of conference music arrangements.—ELDEN RAWLINGS, reporter. □

WRITERS' CONFERENCE HELD IN BUENOS AIRES

A group of 38 South American pastors and interested laymen attended a three-day religious writers' conference, January 29—February 1, in Buenos Aires, Argentina.

The journalists heard four Latin and North American writers on subjects ranging from the principles of writing style to how a writer uses his Bible. They also worked on articles for publication.

The conference was sponsored by the Latin Division of the Church of the Nazarene.

Sergio Franco, book editor of the Latin Division, coordinated the conference, which followed immediately a week-long conference of South American pastors.

Some of the delegates to the pastors' conference from Peru, Bolivia, Chile, Uruguay, and Brazil joined representatives from Argentina to attend the conference. It was the first of its kind to be held in South

America.

Speakers, in addition to Franco, included Dr. H. T. Reza, Adam Sosa, and Dr. Elden Rawlings. Reza is director of the Latin Division; Sosa is an editor of an Argentine evangelical publishing organization; and Rawlings is a journalism professor at Syracuse, N.Y., University, and former managing editor of the *Herald of Holiness*. —ELDEN RAWLINGS, reporter. □



The Shawmut (Ala.) First Church, dedicated last summer, is valued at \$150,000. Rev. J. H. King is pastor. Alabama District Superintendent Reeford L. Chaney brought the dedicatory message.

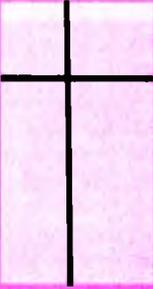
HAPPY DAY Easter RALLY

— APRIL 2 —

"Bring Them In" for a

RECORD ATTENDANCE

For promotional items, consult mailing sent to all pastors.



"BY ALL MEANS...
SAVE SOME"

He Opened the Door to Heaven

I have just come from the funeral of my little grandson, David Allyn, two years and four months old. But I cannot be too sad, for I believe that God's will was done, and little David has opened the door to heaven to two souls.

He was a "blue baby," born with transversed arteries. He had to have immediate surgery to live, and a year later he had to have surgery again.

Finally at the age of two they felt he was old enough to stand the heart machine, and permanent corrective surgery was planned.

In the meantime David had become a little person. He was a little "ball of fire," running, and playing, and talking. Four sisters and brothers had "spoiled" him with their love and indulgence, and he "ate it up." He loved to be the center of attention. His parents and grandparents loved him too.

At family prayers every night he always called for "Jesus Loves Me."

I told him the story of Samuel hearing the voice of God. He listened intently. I said, "When God speaks to you He'll say, 'David!'" That was just a few weeks before he died. His parents said every day afterward he would bring it up: "Grandpa, story, Samuel."

Several times I called long distance to know how he was progressing. Each time he had to get on the line and talk to Grandpa.

I held him in my arms just before they took him to surgery and he asked me again to tell him about Samuel.

He came through the six hours of surgery and spoke a few words. Then he lapsed into the coma from which he did not rally.

Many people in different churches were praying for David. The doctors did their best. But God knows better than we do, and He makes no mistakes.

A lady in the Wilmington church, while having lunch at work, asked her friends to join her in prayer for the little boy who was in surgery. All but one of her friends prayed and they waited. Then the last lady broke down and said, "I'm in no condition to pray. Pray for me!" They did, and she was saved.

David has a sister who had fallen under the influence of an atheistic teacher in junior high school. She idolized him. He broke down her faith and undermined her confidence in the standards of her home and church.

She rebelled against her parents and ran away from home. She married at 16 years of age and for four years all prayers and tears seemed in vain.

Some even suggested "the unpardonable sin." (After 50 years as a pastor I have never seen one.)

But she came to David's funeral. Her brothers and sisters were weeping. This did not seem to get to her. But when the soloist sang "Jesus Loves Me," the tears started flowing.

Little David opened the door to heaven for his sister that day.

—Fletcher Galloway
San Francisco

SEMINARY OFFERING— PROGRESS REPORT

With just under 2,500 churches reporting as of March 8, the seminary offering to reduce the library building indebtedness has already exceeded last year's total offering of \$50,600.

By March 8, the top 10 districts were as follows:

	1971 Total	1972 Partial
Kansas City	\$2,570	\$5,884
Central Ohio	2,408	4,172
Sacramento	573	2,739
Pittsburgh	1,221	2,689
Los Angeles	1,276	2,437
Kansas	2,000	2,428
Northwest Oklahoma	838	2,159
Akron	1,119	2,154
Northwest	930	2,116
Northwestern Ohio	929	2,059

Robert E. Crabtree, director of financial affairs for the seminary, indicated that some of the above districts still have churches that have not sent in their offerings, so final totals will undoubtedly be revised upwards.

Including all offerings received at the seminary as of March 8, the churches that have sent the 10 largest offerings are the following:

	1971	1972
Kansas City First	\$1,500	\$2,404
Bethany First	425	1,350
Chico, Calif.	15	1,100
Columbus (Ohio) First	150	1,030
Campbellsville, Ky.	25	1,021
Olathe (Kans.) College	189	675
Overland Park, Kans.	25	623
Kankakee (Ill.) College	250	600
Pasadena (Calif.) First	310	544
Seattle First	72	500

With the aid of Mr. William Broadhurst's matching grant of \$100,000, an over-the-top offering will allow the seminary to pay the \$200,000 mortgage on the library building, thus saving nearly \$55,000 in interest payments. Mr. Broadhurst is a Methodist layman from Tulsa. □

DR. C. E. HARDY DIES

Dr. C. E. Hardy, 89, died March 4 in Nashville. He was an elder in the church.

During his active ministry, Dr. C. E. Hardy once served as pastor of Los Angeles First Church and at one time was president of Trevecca Nazarene College, Nashville. He was also a medical doctor.

Funeral services were conducted from Nashville First Church with Rev. L. B. Matthews officiating. □



District Superintendent Forrest W. Nash and five pastors from the Chicago Central District recently spent a week in Barbados. The trip was a reward for winners of the district Sunday school promotion drive. The men conducted revival campaigns in six of the Barbados churches. They reported a wonderful response on the part of the Barbadians. There were a total of 136 people who knelt at the altars of prayer in these services.

Rev. Floyd Greenish, national district superintendent, and Rev. Samuel Taylor, missionary, hosted the group.

Pictured back row (l. to r.): Dr. Forrest W. Nash, district superintendent, Revs. Joseph Bright, LeDon McAnally; front row (l. to r.): Revs. Stanley Aubrey, Vernon Corzine, and William Varian.

LEADERS PLAN EVANGELISM CLINIC



The planning group shown from left to right—Parrish, Shaver, Leavenworth, McKellips, Greathouse, Gibson, and Knight

A group of church leaders met at Nazarene international headquarters, March 1, to plan for a fall evangelism clinic. The purpose of the clinic to be held October 9-11 will be the training of pastors and laymen in personal soul winning.

Serving with the planning group were Rev. Milton Parrish, superintendent of the Kansas City District; Rev. Charles (Chic) Shaver, assistant professor in the evangelism department of Nazarene Theological Seminary, Kansas City; Rev. David Leavenworth, office manager of the Department of Evangelism; Rev. Harold McKellips, pastor of the Kansas City Victory Hills Church; Dr. William Greathouse, president of Nazarene Theological Seminary; Dr. Don Gibson, superintendent of the Missouri District; and Dr. John L. Knight, executive secretary of the Department of Evangelism.

Dr. Don Gibson and Rev. Charles Shaver were selected as co-directors

of the clinic in cooperation with the Department of Evangelism.

A small registration fee will be charged. There will be a limited enrollment at the October clinic. Interested persons should write immediately to the Department of Evangelism, 6401 The Paseo, Kansas City, Mo. 64131. □

PRAYER REQUESTED FOR PASTOR'S WIFE

Prayer has been requested for Mrs. L. E. Myers, wife of Pastor L. E. Myers, from the Valparaiso, Ind., church. Mrs. Myers has had serious surgery. It is expected that further surgery will be necessary. □

NEW 1972 ATTENDANCE BUILDERS



When VBS Comes to Your Town...

Display POSTERS — Distribute DODGERS and DOORKNOB HANGERS — Mail POSTCARDS

Theme-related helps to build attendance and enthusiasm. Matching pieces to spread the word in dozens of ways — mail, giveaway, bulletin insert, door to door, posting. You fill in date, time, place.

A. Posters. Post them everywhere in church and neighborhood. V-1072 Size, 16" x 12". 25c; 12 for \$1.95

B. Dodgers. Kids love to give these away. Slip them under windshield wipers. Insert in mailings and bulletins. V-2072 Size, 5½" x 7½". Package of 100. 1 pkg., \$1.50

C. Doorknob Hangers. When no one is home, hang one of these on the door. Proven effective. Die-cut. V-4072 Size, 5½" x 7½". Package of 100. 1 pkg., \$2.15

D. Postcards. Give you wide distribution at low budget, reach entire areas. V-3072 Size, 5½" x 3¼". Package of 24. 1 pkg., 60c; 4 pkgs., \$1.95

E. Fly BALLOONS

For kids they're the greatest! Bright, assorted colors that add excitement to decorations and parades. Package of 24. V-572. 1 pkg., \$1.50; 3 pkgs., \$3.60

Wear BUTTONS, TAGS, and CAPS

F. Theme Buttons. Be sure you order enough! Everyone should wear this pin-style, metal button. An interest builder that children love. Size, ¾" diameter. V-272 Package of 24. 1 pkg., 85c

G. Theme Name Tags. Recognize pupils, teachers, and visitors. Space for name — perfect for the first day and every day. Punched, and strung — ready to wear. Package of 25. V-172 Size, 2¼" x 2¾". 1 pkg., 85c; 4 pkgs., \$3.25

H. VBS Caps. You will not have a problem with attendance and interest if you use these baseball caps. Packaged in fifties — 25 are red, 25 are blue, so they may be used in a red and blue contest, if so desired. (See contest kit on page 22.) Pupils earn a seal for each day present, to place on their caps. Space for name. Adjustable to any head size. V-9255 Order one for each child. 1 pkg., \$4.95

A-1879 Attendance Seals for Hat. Package of 100. 1 pkg., 49c

I. Put up a BANNER

Let the whole community know! Three-color, silk-screened banner printed on weatherproof paper and imprinted with weatherproof ink.

VX-364 Size, 10 x 3 ft. \$6.95
With imprint, \$8.95 (Allow two weeks for delivery — include imprint information with order, dates and time only.)

UX-400 WOODEN BANNER FRAME — Use to mount the 1972 VBS Banner. Hardware included. \$5.25

J. Set up a BACKGROUND DISPLAY

Every church should have an interest center. Change it every day to promote interest and use it several weeks before your VBS begins and during the closing program. Trifold size, 28" x 56". An important extra. V-672. \$2.25

K. Take an OFFERING

Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Special offering envelopes with a full-color design and space for name. Size, 3" x 6½", accepts unfolded currency. V-9259 Package of 100. 1 pkg., \$1.50

L. Pass out BULLETINS

Convey to both children and their parents the importance of VBS; the full-color picture is in itself a warm invitation. Imprinted with theme, "So Wonderful to Know Jesus — Vacation Bible School," on back. Use bulletins for VBS business and promotion. High-grade mimeo stock, shipped flat. Package of 100. V-9246. 1 pkg., \$2.50; 5 pkgs., \$10.00

M. Give away PENCILS

Perfect for awards and an important tool. Imprinted, "Vacation Bible School." Assorted luster-finished colors. Durable eraser, 7½" long. V-55. 5c; 100 for \$4.50

N. Stick on a STICKER

Store windows, car bumpers, and windows are the places for this proven publicity aid. Put on wagons and bicycles and have a parade. Two fluorescent green colors on white vinyl plastic. Imprinted: "Where the ACTION IS... Vacation Bible School." Space for date, time, place. V-5071 Size, 16¾" x 2¾". 25c; 12 for 20c ea.

Prices slightly higher outside the continental United States.

Advertise Your Vacation Bible School Early
**PROMOTIONAL SUPPLIES ARE IMPORTANT —
ORDER TWO MONTHS BEFORE YOUR SCHOOL BEGINS**