

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 28 '73



General Superintendent Coulter



PRAYER- THE INNER DEFENSE

Millions of dollars are spent by the governments of the world to defend their nations from enemies on the outside. But even more important is the defense which protects from enemies on the inside.

Lincoln is reported to have said that he never feared that America would be conquered from without, but that he feared it would be conquered from within.

We are witnessing the decay of "society's defenses" against evil. One by one great moral bulwarks against evil have crumbled. Our age of permissiveness and moral laxity is accepting with a kind of lazy tolerance an avalanche of pornography, easy divorce, abortion on demand, and the free flow of liquor and drugs that are available even to children of grade-school age.

It's time to strengthen the inner defenses. Christians need to be aroused from the slumber of passivity, apathy, and drift.

Prayer is the spiritual remedy which strengthens the moral fiber of the nation and the individual. Jesus knew men's needs when He gave the commandment, "Watch and

pray." It is His personal word to us, expressing His will for us and directing us to the place of inner spiritual fortification.

March 2 has been declared "World Day of Prayer." Perhaps millions of people around the world will bow their knees and hearts on this special day. For some it will be simply a formal exercise. Some will pray for victory over enemies, for advancement in business, for special favors from God. But this is not the kind of prayer which strengthens the inner defenses of the soul.

What the world needs now is that kind of prayer which comes from broken and contrite hearts; that cries out, "Search me, O God, and . . . see if there be any wicked way in me"; that comes from hearts yearning for God's will to be done on earth as it is in heaven. Brokenness, humility, yieldedness are the conditions which make prayer the mighty power that moves the heart of God.

The outer defenses may be crumbling, but the inner defense may be strengthened to resist all the forces of evil through prevailing prayer. □

CHRIST MEETS THE NEEDS



By Earl W. Transue, Fort Carson, Colo.

Union Pacific Railroad Photo

A Christian youth group had totally lost its purpose for meeting because a 17-year-old black militant had shouted down everything that was being presented. About 50 young people were present, with at least half of them black. It was clear that a small race riot was in the making.

In that tense atmosphere, I prayed, "O God, help me to do the right thing."

In response to that prayer of desperation, an answer came. I stepped to the edge of the group, picked up an empty chair, and set it in front of Tom, the dynamic leader of the blacks.

"I know you are distressed," I said to Tom. "Try an experiment with me."

I asked him to remember his early childhood when he played the game of "play-like."

I said, "Close your eyes for a moment and try to imagine that Christ is sitting in that empty chair."

After a while, with the room now quiet, Tom opened his eyes. "I can do it," he said.

I continued, "Now, Tom, I want you to tell Christ how you feel. Tell Him what is wrong with His Church, His ministers, and His people."

Tom sat silent for a while, and with every eye in the room watching him intently, he said, "Well, Jesus . . . there are just too many things that confuse me."

Tom's head bowed and very softly he said, "That's about all I can say."

Then I asked Tom to move to the empty chair and imagine that he was Christ. I said, "As Christ, I want you to talk to Tom in that empty chair."

He moved to the other empty chair, put his elbows on his knees, and sat with head bowed. The quietness of the room was intense. The air was so heavy with expectation that it seemed possible to hang hooks in space.

Slowly Tom raised his head and said, "You know, Tom, your real trouble is that you don't talk to Me very often. In fact, you almost completely ignore reading My Word. If we could just get together more often, all of your problems would be solved."

After a few brief comments the meeting was dismissed with prayer.

A week later the youth and adults met together with Dr. Barth Smith from the Nazarene Bible College as the speaker. At the beginning of the meeting I asked for one of the youth to volunteer to pray.

Tom stood up and prayed a very brief prayer: "Thank You, Jesus, for coming into my life . . ."

My heart leaped up into my throat, my eyes filled with tears, and I prayed, "Thank You, Lord, for sending me to Fort Carson."

For nine months now, Tom and I have been close friends. He reads his Bible and visits my office at least once a week. He is now a wonderful resource person when I need someone to lead other youth.

Tom is scheduled as one of the speakers for a Youth Week service in February. He told me recently that he feels a call to the ministry and is preparing to enter college.

CHRIST STILL MEETS THE NEEDS OF EVERY HEART! □

HERALD of HOLINESS



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THE POTTER'S HAND

*Life is severe
And I have fallen by the wayside
Many times.
Now I am weary
And broken.
Lord, take the shattered pieces
Of my life and
Make of me a
New creation.
Burn out the dross and
Create in me
Your image.
When You are satisfied
With the finished work,
Set me in the busy pathway
Of lost humanity
Where I may be used
As a shining witness.
And if I be broken again,
Let it be
For You, Lord.*

*Wanda Lang
Plymouth, Ind.*

THE SPIRIT-FILLED LIFE

Living the Spirit-led life is a wonderful privilege for every Christian! This life is far superior to any other kind of living because the Holy Spirit . . .

- *Leads us into paths of TRUTH and RIGHTEOUSNESS . . .*
- *Intercedes for us before the Father . . .*
- *Helps us get more done in a relaxed attitude because of the "economy of the Spirit" . . .*
- *Assists us in doing the really important things that "count," when we are sensitive to Him . . .*
- *Is the Guarantor of orthodoxy . . .*
- *Keeps us clean through the Word . . .*
- *Helps us "get along" with other Christians (the Spirit will not be divided against himself) . . .*
- *Electrifies and empowers us for life and service.*

Who would want to live any other way?

—Stanley McElrath
Tempe, Ariz.

Volume 62, Number 5 FEBRUARY 28, 1973 Whole Number 3123

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P. O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: Carlos Morales

THE GREATEST MIRACLE



By Daniel Steele,
Columbus, Ohio

I believe God is going to work the greatest miracle this hospital has ever seen." Those were her words as she sat with her pastor, waiting for the doctor to give her a report on the

condition of her husband, who had just suffered cardiac arrest following open-heart surgery.

Little did this Christian wife know that "the greatest miracle" would not be her husband's healing, but would be the ministry which she performed in the lives of at least a dozen people in that hospital as she suffered through 20 days of waiting just outside the door while her husband's life hung by a very thin thread.

Sitting hour after hour, day and night, on a simple cushion chair in the hallway outside the surgical intensive-care unit, this Spirit-filled Christian made one new friend after another who, like her, held a personal vigil for a loved one inside fighting for life.

With open arms and warm heart, she listened to their words of dread and despair, sharing their agony, helping them through flowing tears, assuring them of God's love, reading to them from the Scriptures, and praying with them over and over again to give them courage.

Some came, shared hours of suffering, and left with sad faces, having lost their loved ones.

Others came in terror and left with joy at the recovery of their loved ones. All were comforted. All received new strength.

But not only did she offer words of comfort herself; each contact was shared with her pastors. Each new friend was introduced to her pastors. Many of them received the ministry of the Word and prayer through them, too. At least one committed her life to Christ.

How could she do it? How could she be in a situation of such intense anxiety for her own husband and find the faith and compassion to give herself so freely to others?

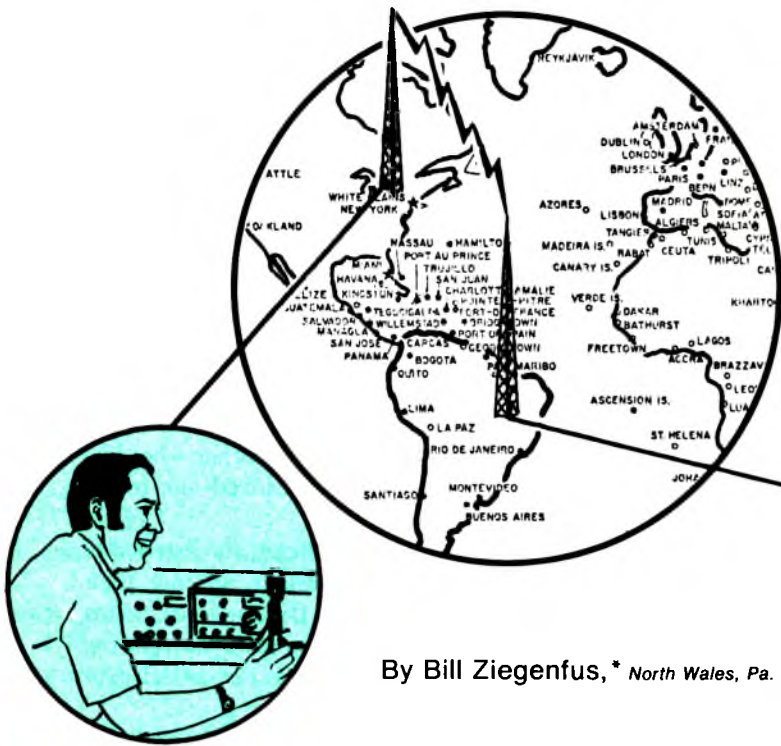
Basically it was because she is a Spirit-filled Christian who has committed her life to sharing God's love with others.

Beyond that, she had the support of what she called her "fan club": her pastors, her loving and praying church family, the neighborhood Bible study and prayer group with which she had met for several years, and her many other Christian friends.

Then, perhaps the greatest single support was the backlog of hours she and her husband had built up together, sharing God's Word and praying over the decisions of their lives.

The decision for heart surgery was no different. They talked about it, searched God's Word, and prayed. They knew the chances of success were only 80 percent. They believed God could work within that margin. He didn't. It looked like the "miracle" failed. But did it?

At least a dozen people would testify that God had sent an angel to them when they needed Him. Perhaps that was "the greatest miracle" that hospital had ever seen. □



Fellowship and Service Through **RADIO**

By Bill Ziegenfus,* North Wales, Pa.



Nazarene missionaries, evangelists, pastors, church leaders, college professors, and laymen from many parts of the world meet each week for a time of Christian fellowship. Although separated by thousands of miles, this fellowship is made possible through the miracle of amateur radio.

What a thrill and encouragement it is to talk with college students and professors at Northwest, Bethany, Olivet, and Trevecca Nazarene colleges; to hear firsthand reports from our missionaries in Argentina, Uruguay, Chile, Panama, Peru, Bolivia, Cape Verde Islands, Puerto Rico, Ecuador, and British Honduras; and to share the joys and burdens of Nazarene laymen and pastors in Canada and almost every state of the U.S.

More than 300 licensed Nazarene amateur radio operators in 20 countries belong to the Nazarene Amateur Radio Fellowship (NARF), an organization comprised of members of the Church of the Nazarene or one of the church auxiliaries such as the Sunday school.

To most NARF members, amateur radio is much more than a hobby. It is a means of promoting the gospel of Jesus Christ and fellowship among Nazarenes, and has an important part in the missionary work of the church.

Frequent contact by radio with friends and loved ones back home is a source of personal encouragement for many Nazarene missionaries. Can you imagine how it boosts the morale of a missionary just to chat with Mom and Dad for a half hour on Sunday afternoon? Or for parents to

say, "Happy birthday," or, "Merry Christmas," on those special days to their children attending school in another country? Or for a worried missionary to hear the reassuring voice of one of the church leaders at headquarters? These things are happening as a matter of routine through amateur radio.

In many parts of the world, the telephone is unreliable or nonexistent and amateur radio is the only means of communication. Missionaries in British Honduras, Guatemala, Peru, and other countries, where one or more workers are in isolated areas, maintain contact with each other by radio.

Missionary Bob Gray keeps at least a triweekly schedule with Dr. Garman, working in the jungle of Peru. Rev. Bob Gray sums up the value of amateur radio on the field by saying, "As a missionary, my radio is much more than a hobby; it is a necessity."

NARF members across the country sit by their radios each Saturday and Sunday afternoon waiting to provide the needed link between one of our isolated missionaries and civilization.

Suppose your clothes dryer broke down in the middle of winter and all you required to fix it was a new belt. You would just telephone your local appliance repairmen and you would soon be back in business. This situation actually happened to Missionary Ted Hughes at his Bible School in Montevideo, Uruguay, last year. Since there are no Sears parts stores in Montevideo, this "simple" problem could have been difficult to solve. Thanks to amateur radio, a request on the NARF net (pre-arranged schedule) had a new belt on its way by

*Publicity Secretary for the Nazarene Amateur Radio Fellowship.

airmail the next day.

Unfortunately, some of the conversations heard on the radio are of a more serious nature. Many times missionaries are informed of serious illness or death of a loved one.

In 1970, the family of Rev. Norman Howerton turned to amateur radio to tell him of the death of his father after trying unsuccessfully to reach him by telephone. Rev. N. Howerton quickly left for the U.S., arriving at the church one hour after the funeral was to begin. The family had delayed the funeral service since they knew he was on the way. Without amateur radio it might have been necessary to inform Mr. Howerton by mail that his father had died and was already buried.

Many will recall the incident when Missionary Daniel Brewer and two Student Missionary Corps (SMC) members were taken hostage in Bolivia. Due to an earthquake in Chile, Dr. E. S. Phillips, head of the Department of World Missions, could not get through to La Paz by telephone and turned to amateur radio and NARF for help. NARF was able to make contact with an amateur radio operator in La Paz, who arranged for Missionary Larry Webb to be on hand the following evening to provide the names of SMC members involved. NARF members then kept nightly schedules with La Paz until the situation was resolved.

Free medical consultation is available to Nazarene missionaries and doctors through the Medical Amateur Radio Council (MARCO), an organization of medical doctors and veterinarians who are also amateur radio operators. MARCO uses radio to prescribe treatment and medicine for missionaries anywhere in the world where regulations permit. Through amateur radio, it is now even possible to transmit an electrocardiogram to a heart specialist thousands of miles away for diagnosis.

These are only a few examples of the many ways amateur radio is coming to the help of missionaries every day. And even on days when no great emergencies arise, what a satisfaction it is to know that simply flipping a few switches and turning a few knobs on the "black box" will put the missionary in contact with any telephone in the U.S. within minutes!

The ultimate goal of NARF is to eliminate all existing communication gaps by equipping each Nazarene missionary outpost with an amateur radio station, where permitted by government regulations.

Since U.S. citizens cannot be licensed in all countries, NARF also encourages Nazarene nationals to become licensed. While Dr. V. H. Lewis was in Africa last December, he urged Dr. Skinner, a citizen of the Republic of South Africa, to obtain an amateur radio license, so that we can have person-to-person communication with him in Africa.

NARF is trying to interest laymen, future pastors, and missionaries in amateur radio by conducting training courses and forming radio clubs

Missionary Ted Hughes adjusts antenna of mobile radio used to keep in contact with Uruguay during furlough.



Layman Jim Ackerson coordinating weekly NARF schedule from Fort Lauderdale, Fla.

General Superintendent V. H. Lewis checking into NARF net from Kansas City during a break in busy schedule.

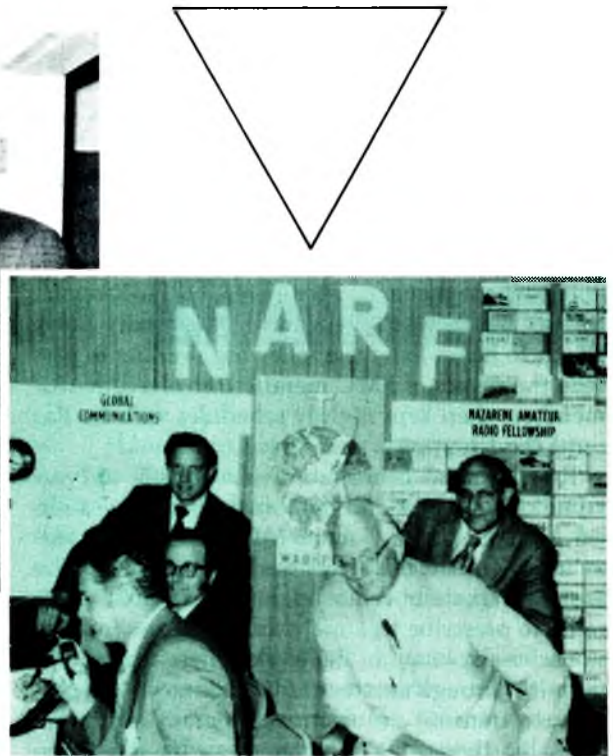


at Nazarene colleges. Amateur radio stations are now in operation at NNC, ONC, TNC, and BNC and plans have been made to soon have a station in operation at the Nazarene Theological Seminary. This offers a wonderful opportunity for students at these schools to experience firsthand the thrill of "fellowship and service through radio." *NARF* publishes a monthly newsletter which tells about its activities. For more information write: *NARF*, Rte. 1, Mokena, Ill. 60448. □

The Nazarene Amateur Radio Fellowship sponsored a booth at the Eighteenth General Assembly in Miami Beach, Fla. Members set up an amateur radio station, WAØHPW/4, complete with shortwave antennas on the roof. Daily radio contacts were made with the mission fields to keep missionaries overseas informed on the happenings of the conventions and assembly. Argentina, Bolivia, British Honduras, Cape Verde Islands, Chile, Panama, Peru, and Uruguay were among the countries contacted.



Missionary Clyde Gollither visits with fellow *NARF* members in Riverside, Calif., during furlough.



Missionary Betty Sedat in Guatemala is part of the worldwide Nazarene radio chain.



Missionary Harold Ray's familiar, cheerful voice is heard regularly from Argentina.

ADD A P.S. TO YOUR DAY

By C. Neil Strait, *Uniontown, Ohio*

A former president of Princeton University said that as a young man he accepted Christ and the gift of eternal life. All the rest of his life was simply a P.S. to that day,

wherein he could say, "Thank You, Lord, for what You gave to me then."

Everyone can live with a consciousness of Christ's presence. When the man goes to his shop—where it is not easy to bear witness to Christ—he can draw upon the resources of Christ. He can live through his difficult moments and pause at day's end to pray, "Thank You, Lord, for what You gave to me today."

The housewife, with her duties and her opportunities, her frustrations and her responsibilities, can be aware of God's presence. She can live through the hours of the day on the strength of her faith. At the day's end she can add the P.S. to her hours with the words, "Thank You, Lord, for what You gave to me today."

Young people can go to their schools, to their tasks, to their pressure-packed moments with an awareness of Christ's help. They can draw from their faith as they face temptations, encounter challenges, and bear witness to their way of life. Even youth can pause at nightfall to offer a P.S. to the day.

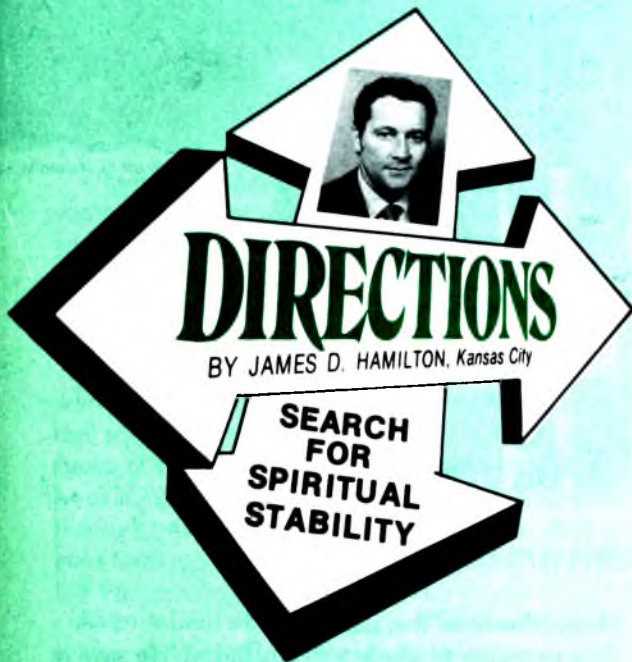
For every Christian life the possibility of the P.S. is present. Too many of us forget that He who saves also keeps. It is a part of the Christian heritage we need to incorporate more into our repertoire of living. It is one of our Christian privileges we need to exercise more.

When we exercise the consciousness of trusting Christ's sustaining and strengthening power, we mature in our trust and grow in our courage. Paul's philosophy, born of an exercise of trust, was, "I have strength for anything through him who gives me power" (Philippians 4:13, NEB^o).

Exercise your privilege of recognizing the guidance and presence of God in daily living. Then your P.S. to every day can be, "Thank You, Lord, for how You helped me today!"

Fresh every morning are God's benefits and blessings, His strength and His shielding. And he who recognizes them today will receive more of them tomorrow. □

*New English Bible, copyright 1970 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.



GOING SOMEWHERE

The processional caterpillars instinctively travel in slow, nose-to-tail caravans through the trees on which they feed. A naturalist once lured a train of them onto the rim of a large flowerpot, making an unbroken circle of furry bodies. Devoid of a leader and deprived of a destination, they circled the pot for almost a week until they died of exhaustion and starvation.

That illustrates the plight of persons without Christ. Lacking a leader and a purpose, people plod wearily through an endless circle of meaninglessness which culminates in spiritual deprivation and death.

Without Christ, men take a certain path toward an undefined goal. Some seem to be satisfied to substitute distance for direction—but like the hapless caterpillars, much going takes them nowhere. It is not the distance that one travels that matters. Rather, it is the direction in which one goes that is of ultimate importance.

When the Russians first achieved a manned space flight around the earth, one cynic observed, "Man is now capable of going in greater circles than ever before." While not disparaging the scientific genius of the feat, he was trying to point out that our greatest need is for direction, not distance.

Christ came to offer an option to such purposeless existence. The attractive alternative is meaningful purpose here, culminating in paradise hereafter. Christ declared that He is "THE WAY"—the Way that leads to happiness now and heaven later. He promised His people that He would prepare a place for them and that He would return and take them to that place. A Leader, a Way, and a destination—what more do we need? What more could we want?

A man was lost in the jungle of Burma. Finding a native he asked, "Can you tell me the way out of this jungle?" As the native began clearing a path with his large knife he replied, "There is no way. I am the way. Follow me."

That is Christ's message to man, "I am the Way. Follow Me and I will lead you out of darkness into light and out of hopelessness into heaven." □



Photo by Harold M. Lambert

IS CHRIST ON BOARD?

By J. V. Wilbanks, *Black Forest, Colo.*

Many storms have beat upon the beautiful Sea of Galilee since that momentous hour when Jesus "got into a boat with his disciples" (Luke 8:22, RSV). But none of them have shaken so many gems of truth from the tree of knowledge as has this beautiful story about the Master, some disciples, and a tumultuous sea.

The Sociality of Jesus Christ

Jesus was always a Companion of men. He loved to walk with them and talk with them. In this lovely story "he got into a boat with his disciples."

When we have Christ with us, then we have fellowship with Him, for "fellowship" can mean

"two fellows in the same ship."

Jesus wants to abide with us today. He says in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That's real fellowship.

Christ, the Director

If we are going to claim Jesus as Lord of our lives we must be willing to let Him direct our affairs. In Mark 4:35, we read that Jesus had told the disciples to get into the ship. If we shall derive the greatest benefits of the Christian life, we must let Christ direct us. He must have the say-so. We

must seek His direction every day and hour.

Notice also, in Mark, the *time* of day when Jesus gave this command: "When the even was come." Of all the times to start a boat ride!

But, here again, we must trust the wisdom of Christ. He not only knows the best thing to do; He knows when to do it! One day Jesus decided to go back into Judea, even though He had recently left there in great danger. Thomas thought it would be the end (John 11:16). Surely it was not the proper time. But it was. Jesus went back into Judea and raised Lazarus from the dead.

Jeremiah was convinced a long time ago that man is not smart enough to direct his own paths. He said, "It is not in man that walketh, O Lord, to direct his steps" (Jeremiah 10:23).

This writer has found, on a number of occasions, that a Christian is not capable of directing his own life, in regard to either time or action.

One particular instance comes to mind. In 1940 I contacted a sawmill operator for a job. But God was not ready for me to resume sawmilling (some years previously I had broken my health at that kind of work) and the man denied me work. Years later the same operator offered me a job (I had by that time resumed sawmilling), and I felt it was the Lord's time for me to take it. I did, and God prospered our labors in that company for many years. God knew both the job and the time—the specific job, the specific time, for the specific individual!

Trials with Christ on Board?

Observe another thing about this true story. Becoming a Christian does not secure us against trials. In fact, sometimes the trials of a Christian are more severe than those troubles that come to unbelievers. The people who stayed on shore were not endangered.

The narrative says that it was a "great tempest" which arose. It was no ordinary windstorm. That's the way it is with us Christians at times. Peter spoke of these peculiar trials that come to us when he said, "Now for a season . . . ye are in heaviness through manifold temptations: that the trial of your faith . . . might be found unto praise" (I Peter 1:6-7).

Even when we are close to Christ and in the center of His will, as these disciples were, trials will come. Temptation is no indication of the displeasure of God. Peter explains that persecution and affliction may actually say something to us about the *favor* of God (I Peter 2:20-21).

The Unperturbed Christ

Jesus was asleep while this great commotion was going on. There was nothing to worry about, though the disciples thought all was lost.

We need to remember that when *we* are greatly agitated, and *our* patience is tested to the breaking point, Jesus is not perturbed. He sits at the

right hand of the Father, and will undertake for us.

Once, back in the days of the Israelite kings, the great Elisha and his attendant—a young ministerial student—were besieged in the town of Dothan by a large Syrian army. The young man became very excited, and looked about in dismay. Exclaimed he, "Master, what shall we do?" But Elisha's spiritual eyesight was good that day. He saw the great power of God surrounding them. We can always be calm when God is with us.

Christ, Our Guarantee of Success

We always have a successful ending when Jesus is with us and we follow His directions. Mark 5:1 says, "And they came over unto the other side of the sea . . ." They arrived. Jesus is "the author and *finisher* of our faith" (Hebrews 12:2). He never starts something He cannot finish.

Voyaging with the Saviour is a surefire enterprise. No amount of wind and water could have sunk that boat. Jesus' mild reproof, "Why are ye fearful, O ye of little faith?" suggests the impossibility of a major catastrophe overtaking these distraught disciples.

It's that way with the believer's journey through life. "If God be for us, who can be against us?" (Romans 8:31) "Who shall separate us from the love of Christ?" (Romans 8:35) Height and depth cannot do it. Tribulation and persecution cannot do it. Nothing in life can do it. Nothing in death can, either. We've got it made so long as we stay on board with Jesus Christ our Saviour!

Blessings That Follow in the Wake of Trial

Great blessing came to these disciples through this harrowing experience. What a great calm pervaded their souls when Jesus had quieted the winds and the sea! Not only were they now physically safe, but how their faith had been strengthened! They knew now that Jesus was equal to any occasion.

Our only daughter was lost in the Black Forest of Colorado when she was only four years of age. The country then was more sparsely settled than now, and coyotes roamed the woods.

An acquaintance informed me of my daughter's mishap while I was working at a sawmill. I immediately began to hunt with many others, and continued the search until evening. I could hear those coyotes howling while we were searching among the tall pines for my little girl. She was found safe and sound just as darkness began to fall.

It was a harrowing experience, but an answer to prayer that we shall never forget. Our trials become treasures—treasures of faith.

Think of the great blessings and comforts that such a seagoing episode has brought to others and other generations. Christians will never tire of telling of the power of a wonderful Christ who can calm life's storms. □

HOPE

By Harvey J. S. Blaney, Quincy, Mass.

Medical science, southern sunshine, and social security are prolonging life and providing more of its necessities for more and more people each year. Pensions are compensating for neglected savings accounts, and lobbyists are fighting for greater benefits for these golden-agers.

Many older people, however, are hopeless and despairing, because benefits for the mind and spirit have not kept pace with those for the body.

Retirement does not always bring the joy anticipated. The tension of the job is replaced by the tedium of idleness, ambition gives way to listlessness, and hopelessness creeps in to haunt the night hours and stretch the days into monotonous circles of meaningless waiting.

Harry Emerson Fosdick said, "Alas for such a man, thrown back by fickle fortune on himself, who discovers in his own narrow cupboard nothing to live on except resentments, the irritabilities, the peevish tempers, the jealousies, the exaggerated self-regard, the disappointed ambitions of a selfish heart."

The lot of the Christian is never like this, because he has his faith to sustain him. However, the fact that he has been a vibrant Christian in his prime does not guarantee that he will be totally adjusted and triumphant when loved ones slip away, when he finds himself less capable than formerly, and when the stream of life around him is running too swiftly for his pace. The mind and the spirit may take on the weakness of the body.

It has been suggested that the three Christian virtues of I Corinthians 13 may be rearranged. Faith would still be first, because it has to do with the past—what has been received and experienced and of which the present and future are the product. Love is second, for it is the stuff of the day-by-day Christian life. Hope is third, for it stretches toward the endless future.

Faith may be marred by doubt when the past makes up the bulk of life and is relived in memories. For memories are like stars in a night sky

which are brilliant or obscured by clouds, depending on the surrounding atmosphere. And love may become a heartache when both its objects and its recipients are few or far away.

But hope belongs to those whose faces are toward the future. Hope belongs to them because they need it most and because it fits their time of life.

Hope must be given to those for whom life has lost much of its meaning. Hope is making one feel he is still worth something, that someone cares for him, that God cares, and that he still counts and is valued for himself.

Hope is giving one something to think about, something to cherish, something to do and something to anticipate. It is being thoughtful and kind.

The old gentleman had sat in lonely silence for a year without speaking—until someone was thoughtful enough to talk to him and leave him a small gift.

"Thanks," he said. And life again began to take on meaning.

Hope must be sought for as well as given. It does not come automatically, but must be labored for, the same as faith and love. It is a prize worth striving for.

Hope is an anchor to the soul—an anchor one can throw ahead and make fast in eternity.

Hope has hands holding the anchor rope and pulling for yonder shore.

Hope has eyes—for when the physical eyes dim, hope can see things known only to those who are heaven-bound.

Hope has ears, and when the physical ears are dulled, hope can hear songs in the nighttime of life.

Hope has wings to carry one up and beyond the enfeeblement of the years.

Old age need not be like walking backward, always looking at where one has been. It can go forward with hope written on its face.

When faith and love are bright, hope may be but the reflection of their splendor. But hope has a brilliance of its own in the twilight of the Christian's life. It is a beacon, mounted atop the spire of love, which in turn stands on a foundation of faith.

Faith, love, and hope must always stand together. Where one is lost, the others lose their power.

Blessed is the man whose closing years are crowned with the hope of eternal life. □

helps to holy living

MY TRIP TO HEAVEN



By Marilyn Will Browning,
Ponca City, Okla.

As the first signs of dawn appeared, I was made aware that my soul had left my body. With the speed of lightning, I was racing heavenward. How thrilled I was to realize that I would soon see Jesus face-to-face!

I soon reached the edge of the atmosphere, where I was released from all gravity. Upward I soared, enjoying the vastness of space.

Then in the distance I saw, as it were, a great wall of dense darkness. My soul journeyed toward the density and entered this terrible place. I did not stop inside but only continued upward. Clutching and clawing hands were not able to seize me, for the blood of Jesus covered me.

The instant I broke through the other side of the horrid density, my soul was released from *all* of Satan's powers. Unbounded joy flooded my

soul in the new freedom.

Soon I saw the glimmering gates and the jewelled walls, as I drew near the shining city. The gates swung open wide and I entered with a shout of victory. My soul was awestricken with the beauty of everything; for the flowers, grass, trees, leaves, buildings, roads, and people were shining with an ethereal glow from within.

I was standing at the beginning of a long, golden highway. Even though there seemed to be millions of people gliding about, I had no feeling of being overcrowded. It was a place of complete comfort.

Each person wore a spotless, glistening robe. I too wore one of the soft-textured, shining robes, of material that could not be compared with any fabric on earth. A friend, whom I had known on earth, assured me I was in the place called "Before Heaven," where the dead in Christ are awaiting the rapture.

I asked my friend where I could find Christ. He pointed down the Great Highway, and told me I could see Him in the temple.

I looked down the highway and noticed a throng of people moving along the golden road toward the temple. Some were shouting praises to God; others were singing, while others were moving along with such a look of peace and serenity on their countenances. As I joined this throng, I sang the glorious songs of praise I had known on earth; tides of great joy flooded my soul, causing me to shout praises unto God.

New beauty caught my eye, as I noticed the magnificent River of Life, flowing to the left of the highway. The closest resemblance would be the clear water of a mountain stream as it ripples across the pebbles and reflects the sun's rays; yet this describes only a small portion of what I saw that day as I gazed upon those living waters. Along the banks of this crystal-clear river lay an intricate formation of inner-lighted blossoms. I was so captivated by this scene, I had to stop to drink in its loveliness. Once again, the overwhelming desire to see Jesus sent me on my way.

The gigantic temple came into view with gem-filled marble walls. Pure, shining steps of marble stretched across the front of the edifice. The huge doors of glistening gold, inset with diamonds and rubies, were closed. Even though I could have been enthralled with this beauty forever, I thought how much I wanted to see Jesus. No sooner had this desire been my thought than I started to glide upward, just above the steps and through the closed doors.

The sanctuary was filled with the heavenly music of harps. The sacred strains of the harps softened as the angel choir, standing to the left of the centered white throne, began their rapturous singing. The overwhelming fact that I was standing in the temple where Jesus was caused shouts of

praise to spring forth from my soul as the last note of their refrain diminished to a faint whisper.

My feet glided effortlessly as I circled the sanctuary, praising God for giving me victory over sin and Satan's temptations while on earth. How thrilled I was to be released from them, for what I thought to be all time and eternity!

With the shouts of praise subsiding, I came to the front of the auditorium. I stood directly in front of the throne as I heard the voice of Jesus, filled with such gentleness and warmth as He called, "Marilyn."

With bowed head, I waited as I felt Him come from the side room. He was standing before me when I opened my eyes. I saw the nail-scarred feet, then the outstretched hands that had shed blood for my sins.

I told Him how I loved Him for suffering, enabling me to have life eternal. My eyes lingered long upon His erect, white-robed form, though I was not allowed to look upon His face. Standing so close to Him was momentarily sufficient for me.

His startling words, though spoken very tenderly, caused my soul to quake as He said, "Marilyn, I want you to go back and tell the people I am coming soon!"

Enjoying heaven as I was, my first reaction was, "Oh, no, Lord! I do not want to go back to all the suffering and trials of earth. It is so wonderful to be here with You!"

He patiently reminded me that, when He sanctified me, I promised I would do anything for Him. Immediately my reply came with heartfelt sincerity as I told Him I would go back. His loving promise to bring me back to His heavenly home someday gave me the assurance my soul longed for.

Great urgency filled His voice as He spoke the command the second time, "Go, tell the people I am coming soon," for the word *soon* vibrated

throughout the building and across the heavens as the thunder rolls across stormy skies.

Immediately following the second command, I saw a section of floor at my feet, about three feet square, open in accordion fashion. The dense darkness could be seen below through which I had ascended. Christ told me that was the prince of the power of the air. Those powers would descend on the people until they felt they would suffocate. Then He would come quickly.

His third command caused the celestial city to quake: "Tell the people I am coming soon—**MUCH SOONER THAN THEY THINK!**"

After words of instruction, He placed His hand upon my head and prayed for me. What a prayer! What tenderness of touch! With this added blessing, I willingly, even gladly, stepped out from heaven, starting my descent toward earth.

As soon as I had taken that step, I felt I was being cupped in the center of Jesus' hands. Because of those comforting hands, I was aware of the blackness only when I heard the scratching, clawing hands as they scraped against Christ's hands, attempting to reach my soul.

My earthward descent was as glorious and breathtaking as my ascent. The only difference was, now I had a mission to perform. His loving, but urgent, command had burned deep into my soul; I was anxious to give His personal message.

I was fully aware when my soul was lowered into my still body, causing the bed to give a sudden jolt. My husband was awakened with a start, asking, "What was that?"

I told him of my glorious trip to heaven. He fell on his knees, asking God to make him ready for Christ's return.

Now I ask you this most important question, "Are you ready for that soon coming day of rapture?" If your heart can only reply negatively, do not wait any longer to come to Him; let Him make you ready for that great, eventful day! □

SOME RANDOM THOUGHTS ON MINISTERS' SALARIES*

By Dallas Moore, layman, *Huntington, W. Va.*

Fools rush in where angels fear to tread" very adequately describes the feeling of most ministers when asked to discuss money as it relates to their salary. The fear of being considered mercenary or accused of "preaching for money" prevents most ministers from saying anything to laymen.

*This article is an abridgement of a paper prepared at the request of the Ways and Means Committee for presentation at the district assembly of the West Virginia District by the lay chairman, Dallas Moore.

Ministers too often face the concept that they should take the vows of poverty, which seems to be a carry-over of the false idea that holiness and poverty go hand in hand.

Ministers are also aware that many board members are put on the defensive if the minister makes more money than they are making.

The idea seems to be that if the minister is held in check financially, and made to suffer, he will not "get out of line" on other things. This atti-

tude gives credence to the thought that the laity want the minister to be indebted to them, so that he will always know "which side of his bread the 'oleo' is on."

With full knowledge of all this, we still desire to express these views. First, let it be known that we feel that any man who preaches for money is a first-class idiot! Money can never compensate for the tremendous responsibility of standing before dying men and preaching the Word of Life, a task which will directly determine the eternal destiny of those men.

As one has said, "You cannot pay a preacher enough to preach, and you cannot pay a preacher enough not to preach." No church can fully compensate a real pastor who gives 100 percent to God and the church.

Many ministers do not feel that the amount of money is the key issue, but rather the *attitude* of the majority of laymen toward pastors' salaries.

Laymen have been heard to say, "The biggest business in the world is the Church and what it is trying to do." Yet those same laymen are not willing to apply business ideas to this aspect of the "great business." In business if a person is doing the job, he is not only told, but shown by proper salary raises. It is also worthy to note that in business the raise goes to the man who does the job and not to the man who follows him. There seemingly is no fear that a raise will make him independent and that his attitude will change toward the company.

It is noteworthy that most businesses place their greatest amount of capital in men. They believe that men make the business. Often this is not so in the church, and we force men to jump from church to church as their needs for adequate financing arise. Businesses realize that if you want an executive you must pay an executive wage. He can't dress and look like an executive on an errand boy's salary.

Often it appears that the laymen have a double standard when it comes to the matter of salaries. They have the idea that when one of them makes more money he is successful; but if a minister moves for more money, he is "mercenary."

The thought seems to be that there is nothing wrong with a layman's demanding that he be paid according to his educational abilities and experience, but the minister should be willing to "live sacrificially." In fact, the minister's house, car, bank account, clothing, and everything else should be a sign of his sacrifice.

One of the few vocations which depend on the mercy of the people is the ministry. Almost all other persons have either a union or management personnel speaking out for them on wages. If a minister chooses to do so, he can speak; but even if he gets what he asks for, he in reality "wins the battle only to most likely lose the war."

IN MOST CASES, CHURCHES COULD PAY MORE IF THEY WANTED TO. IN THOSE THAT CANNOT, THE PASTORS WOULD AT LEAST KNOW THAT SOME ARE INTERESTED IN HIM AND HIS FAMILY IF THE MATTER WERE DISCUSSED . . .

But let's say you do have a layman brave enough to bring up the raise. Consider the arguments for not giving one:

1. *Can the church afford it?* Well, let's see. We can afford new buildings, padded pews, carpets, and air conditioning, but when it comes to the pastor's salary, we had better go slow. The scripture says, "The elders who do good work as leaders should be considered worthy of receiving double pay, especially those who work hard at preaching and teaching. For the scripture says, 'Do not tie up the mouth of the ox when it is treading out the grain,' and, 'The worker deserves his wages'" (1 Timothy 5:17-18, *Good News for Modern Man*^{*}). But does that apply to our pastor? We are willing to borrow money to do "things" for the church, but certainly not to do something for a man.

Could it be that this attitude really manifests selfishness in the sense that money given to the pastor is about the only money that doesn't bring tangible results to the church people? Sure, they will give money to buy pews—they get to sit in them!

2. *But look what he already gets.* After all, we pay him well in comparison to other churches. He gets his house free. We pay his insurance and social security.

Many well-intentioned board members who are trying to save "God's money" have fallen into the trap of using these excuses for not doing what is reasonably right for God's man, the pastor.

Paul tells us that to compare ourselves with ourselves is foolish. When comparing with other churches the pastor's salary, seldom is the fact considered that those with whom we compare may not be compensating their pastor adequately. Even if your pastor is making \$50.00 a week more, there is a good chance he should be making \$100 more. Unless boards are willing to arrive at a figure they think should be paid, it is useless to compare.

The idea that the pastor gets his house free is only partially true. First, it is not his house. If it is, why doesn't the church board give him the deed for it? When he moves, does the pastor have any equity in it? Why not give him so much and let him buy his own house and pay his own utilities!

But what about insurance and all? The same board members who are bringing this up fail to

^{*}*Good News for Modern Man, Today's English Version, copyright by American Bible Society, 1966. Used by permission.*

(Continued on page 20)

the echo of

By R. L. Horton, *Sahuarita, Ariz.*



An open letter to the Great Falls, Mont., First Church of the Nazarene

The events of this evening have been so unusual and so meaningful that I feel compelled to share them with you.

No usual Tuesday evening this—it is the thirty-seventh anniversary of the day of my birth and I find myself in a lonely motel room nearly 1,400 miles from home and Mary Ann and the boys. Just one more business trip in an ever increasing number of such trips!

But God saw fit to change things tonight and, unknown to you, He used the efforts of faithful Great Falls Christians to bring honor to himself and rich blessing to me.

You see, after dinner this evening of my first visit to your city, I felt impressed to get into my rental car and drive around. After driving for a short time, and without knowing then or now which direction I was traveling, I entered a very pretty section of town and thereupon noticed a church.

Like most inquisitive Nazarenes, I was curious and while passing noticed that it was your church. Again I felt impressed to drive around the block, and in so doing I observed some automobiles near an open door that I wouldn't otherwise have seen.

After parking the car I walked through the door, which was the side entrance to your sanctuary, and heard voices downstairs, probably a business meeting of some kind. Not wishing to disturb the meeting and not wishing to leave either, I stepped into the darkened sanctuary.

It was a beautiful place in the gathering evening shadows. The first thing I noticed was a bookrack on the pew with the new Nazarene hymnals. The second thing was the large but simple cross in the front of the auditorium.

Taking the liberty of strolling around the room, I noticed a bulletin for last Sunday on your piano which told of closing a revival meeting that day and indicated a church school staff meeting for

tonight, the meeting which was evidently in progress below.

There was no mistaking the sweet sense of the presence of the Spirit of God and I sat on the third pew in the middle section and began prayerfully to open my heart to Him. Concern, loneliness, and problems vanished as He began to minister to my need.

About 45 minutes passed as I sat there lost in wonder and overwhelmed by love. The thought occurred to me that, since our family wasn't able to go to district camp meeting this year because of another business trip, the Lord in His goodness was giving me this very special camp meeting in my heart.

Shortly thereafter I quietly left the sanctuary with a deep feeling of rejoicing and thanksgiving for a church that was quite likely started in a revival spirit and one more time was enveloped in such a spirit—for it was just that spirit that overwhelmed and strengthened me when I needed it most.

The faithfulness which you and your predecessors exhibited over the years made possible the special blessing which I received from heaven tonight in the shadow of the cross and the echo of a revival, both of which were equally evident in this place.

While I was returning to the motel a simple chorus came to me. It's probably a composite of several that I've heard, but the Holy Spirit gave it to me in my time of need and I share it with you:

*Just when I needed Him, He heard my plea;
Just when I needed Him, He met with me.
He heard my cry for help today,
And then as I began to pray,
He came in His own special way,
And met my need.*

□

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CHILD EVANGELISM

Shortly after school started last fall, my son came home with an invitation to a "Good News Club." Betsy Clark (a friend who lives in our neighborhood and attends our church) had given it to him and many other children as they left the school building that day.

The back of the invitation explained a little about "Good News Clubs." It said, "They are groups of boys and girls meeting one hour a week (usually after school) to hear Bible stories, sing songs, and memorize scriptures.

"Each club is taught by a dedicated Christian who attends a weekly teacher training class. These Clubs are affiliated with Child Evangelism Fellowship, an organization which is interdenominational and international in scope. Its outreach extends into all 50 states, Canada, and 60 foreign countries.

"Parents are welcome to visit the club at any time."

I called Betsy and she referred me to the county director of Child Evangelism Fellowship (CEF), who gave me lots of good information.

CEF was founded by Jesse Overholtzer over 35 years ago and has as its aim to reach the unchurched children with the gospel. Statistically speaking, only 20 percent of all children in the United States attend church or Sunday school of some type and only 5 percent attend evangelical, Bible-centered programs.

This means that 95 percent of the children are not being effectively reached with the gospel. Further, 85 percent of all Christians receive Christ before age 14. The great majority of missionaries commit their lives to this calling before they leave their teen-age years (surveys range from 62 percent to 95 percent).

Child Evangelism Fellowship bases its programs on the belief that an interdenominational, weekday, in-the-home approach helps get past some of the prejudice and indifference which exists in the homes of children who are not attending Sunday school and are not being taught the things of God in their homes.

CEF has over 600 directors who guide the work in each of the states in the U.S. Others serve in Canada and overseas. Thousands of teachers and hostesses work with these directors. One hundred fifty-nine missionaries are either on the field or under appointment in 62 countries with 143 full-time national workers working with them.

Besides the weekly "Good News Clubs," CEF conducts "Five-Day Clubs" out of doors for five consecutive days during the summer months. Volunteer teachers and young people specially trained for the work as summer missionaries conduct these



By Aarlie J. Hull, Seattle

A Christian Woman's World

special summer endeavors.

"The Treehouse Club" is the television ministry of CEF. Professionally prepared in Michigan, it is a 30-minute weekly program featuring Flo Price and the "Treehouse Gang" as well as Zack and Rusty, two zany puppets. The series is designed to interest children of all ages with character-building stories, songs, and creative activities. Special guests (a Christian astronaut appeared recently) are often featured.

"Tel-A-Story" is CEF's telephone evangelism ministry. By dialing a widely advertised telephone number, children can hear a gospel message in a very unique way. A Puerto Rican youngster recently wrote to CEF, "I called 783-6571 and found a pretty voice telling me about the Bible. I did everything she said. Please send me things about God."

CEF also reaches many young people at county and state fairs in booths, tents, and chapels-on-wheels. Hospitals, orphanages, nurseries, and detention homes are also part of their mission field.

For all of these ministries, follow-up through literature and in cooperation with local evangelical churches has been extensively organized.

Currently, CEF is trying to develop an effective program to reach inner-city children with the gospel. They're especially open to help and suggestions in this very vital area of Christian concern.

Personally, I think the "Treehouse Club" television series should receive a lot of our attention and be aired on every major television station in the country. Let's do what we can to see that it is! □

Vietnam Cease-fire

This is the first editorial to go through since the announcement on January 23 that a cease-fire in Vietnam would be signed on Saturday, January 27. No response to these long-hoped-for and long-prayed-for events could ever be as fitting as sincere and wholehearted praise to God.

The agony of Vietnam has been with us for a decade. It has brought some bitter cleavages among us—in most cases not as to the desired end but as to the best means to achieve that end.

Real peace may very well be slow coming to devastated Indochina. But it has been put within reach, and for this we thank God.

It is a subdued joy we feel. There is gratitude for those who will be coming home. In all, more than 4,500 Nazarene chaplains and servicemen have served in Vietnam.

But there is also sorrow for the thousands who will not be coming home—98 of them from our own Nazarene homes, churches, and Sunday schools.

One question still remains: What will we do with the fragile peace that is in promise before us?

One thing certainly we can set our wills to. The year 1973—scarce eight weeks old—has already been momentous in American history. We have mourned the death of two former presidents of our country. We have swung between hope and distress with the varied news of peace negotiations. And now a cease-fire has brought to an end the longest war in the history of our country.

In addition to great political and social events, we have passed through the first two phases of Key 73 with emphasis on repentance, prayer, and the power of the Word of God. We are on the threshold of "Phase Three," calling our continent to the Resurrection—the weeks that extend from March 7 through Easter Sunday, April 22.

The next 10 months will be the critical months for Key 73. If the vision of this great effort is realized in any true measure, it will make 1973 a turning point in the history of the Church as well as in the arena of international politics.

In a world where one climactic moment in history is succeeded by another even more momentous, nothing holds more meaning than the fact that death itself—man's age-long and unconquerable enemy—has been defeated.

If our world could grasp the meaning of Easter,

it would not only learn what peace requires. It would find as well that Christ Jesus is not a historic figure out of the past but in every way the living Lord, the risen Redeemer, the contemporary Christ.

Let us live these days—while some measure of peace on earth may be given us—under the orders from our Lord that "repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). □

Crumbling Defenses

One by one, legal safeguards for public morality in the United States are falling. Those that still stand are under constant attack.

We have seen the progressive liberalizing of liquor control laws, and we hear constant appeals for the legalizing of other forms of drugs.

Laws regulating business and commerce on the Sabbath are still on the books in many states. But almost universally they are honored more in the breach than by observance or enforcement.

Divorce on no other grounds than the opinion of the persons involved that they are "incompatible" is widely accepted and fully legal in the most populous of our 50 states.

The latest defense to crumble and fall has been the decision of the Supreme Court of the United States that state laws regulating abortion are unconstitutional. The effect promises to be full legalization of "abortion on demand"—subject only to the desire of the woman and the compliance of a licensed medical practitioner.

Not that all members of the medical profession are willing to become participants in the abortion trade. Many will take the position publicly announced by Dr. John W. Cashman, a member of Columbus, Ohio, First Church of the Nazarene, and state health director for the state of Ohio, to the effect that doctors should not grant abortions on demand any more than they would honor demands for penicillin or appendectomies.

But doctors are people, and some people are always swayed by the prospect of personal gain.

Modern medicine may minimize the physical dangers attached to early abortion. But no doctor can guarantee that his patient will not suffer long-lasting psychological damage from choosing abortion for no better reason than to escape the responsibilities of parenthood.

When the outer defenses crumble, inner defenses become all the more important. To the extent that moral conduct is less and less regulated by law, to that extent a sound and discriminating Christian conscience becomes an absolute essential. We can't wait for a rebuilding of legal barriers against moral evil. We must erect solid and enduring personal barriers.

The Christian conscience would generally accept abortion for sound medical reasons, particularly to save the life of the mother. But the Christian conscience would equally reject the use of abortion as a "back-up" method of birth control.

In the face of a situation such as this, the Christian citizen will support any legal remedies that may seem to be available. But the prospects are not bright for soon putting this particular Humpty-Dumpty together again.

This may serve to highlight a point made in these pages on other occasions: When the outer defenses crumble, inner defenses become all the more important. To the extent that moral conduct is less and less regulated by law, to that extent a sound and discriminating Christian conscience becomes an absolute essential.

I am not a pessimist and share with Norman Vincent Peale the conviction that a counterrevolution in public morals will certainly come if the world stands. The point is, we can't wait for a rebuilding of legal barriers against moral evil. We must erect solid and enduring personal barriers.

For all of us—parents, preachers, Sunday school teachers, all who influence the attitudes and acts of others—this means that we must address ourselves to the great, solid, unshakable principles of biblical ethics.

There is something pathetic about people—young and old—getting all fussed up about gnats when all around them people are choking to death on camels. Rules have their place in any society, but if they draw attention away from the great cardinal principles of morality they can be more harmful than helpful.

This is by no means to say, "Let the outer defenses go. They aren't worth fighting for." It is rather to say, "Though the outer defenses do go, we are not left without protection."

That protection is a pure heart, and a conscience enlightened by the Word of God and the cardinal principles of Christian ethics. When the outer defenses are threatened, let us look well to the safeguards within.

Well has a recent translation rendered Proverbs 4:23: "Guard your heart more than any treasure, for it is the source of all life." □

Over—and Over Again

A lady in Ohio tells of a little song her father sang to her when she was a child:

*I'll take my place at the dusty mill;
I'll grind out the golden grain.
I'll do my task with a resolute will,
Over—and over again!*

It is this matter of "over—and over again" that gets to most of us. What Dr. Milo Arnold has called "the dailiness of life" has led another to write: "It is harder to give one's life on weary days and hopeless, and be ready to give again, and again—than to give it in a moment gloriously."

Yet for most of us, this is just what we have to do. For all the gains modern technology has brought to us, in many cases it has only reduced labor to the endless repetition of the same small tasks over—and over again.

There is no easy way to escape the boredom that comes from such repetition. It can be made bearable only by relating it as means to a larger end—an end that does have intrinsic value to us.

Making a life is bigger and more important than making a living. We must "make a living," to be sure. But we fail miserably unless making a living is instrumental to making a life.

Making a living can be doing tasks "with a resolute will, over—and over again." Making a life is our supremely creative job. We can do it only once. And every life, in Horace Bushnell's poetic phrase, can be "a fresh thought from God to the world."

It is possible to be so preoccupied with adding years to our lives that we fail to add life to our years. Medical science can save lives; it can never make lives worth saving.

Three factors are necessary for a happy life: something to do, something to hope for, and someone to love. What we have to do may not in itself seem challenging. But the Christian, above all people, has something to hope for, and someone to love.

What we have to do, over—and over again, may be drudgery. What we have to hope for and those we have to love can make it all worthwhile. □

Correction:

In the editorial "The Future Will Tell," February 14 *Herald*, one sentence read: "Legalism is concerned not only with what is done, but why it is done." The sentence should have read: "Legalism is concerned only with what is done. Christ is concerned not only with what is done, but why it is done."

SOME RANDOM THOUGHTS ON MINISTERS' SALARIES

(Continued from page 15)

say anything about the fact that their companies are doing this and more for them. They get just half social security, but then they get sick pay, retirement benefits, bank days, ample vacation time, and similar benefits.

Now some random thoughts about the side which is seldom discussed:

1. Not many consider the fact that the pastor is the "image maker" for the church. This means he must dress nicely, in decent, clean clothes every day. It takes money to have nice clothes. Does your church give a clothing allowance? Not all jobs do, but some furnish clothes for their workers.

2. Most folk do not consider the cost involved in building a minister's library. What about a book allowance?

3. Who leads the giving in your church? In most cases, the pastor does, although he has never been the top-salaried man. He also is asked to lead in college offerings, camp meeting offerings, and other offerings on the district level.

4. Another sometimes unnoticed fact is that the parsonage family is asked to support every cause, and must, because of their position, support most of them. Among these are the various showers, receptions, anniversaries, birthdays, and other special events involving the church people.

5. The minister must, because of minimal church-supported programs, plan heavily for his own retirement.

6. Many do not consider the fact that the minister must also educate his children and that the cost is not reduced because he is a minister.

7. What benefits are given to the pastor who has a lingering illness which incapacitates him? How long would, or could, the local church pay his salary? Where would he turn for help?

8. Some consideration should also be given in regard to the educational expense the pastor has incurred in order to get a college, and many times a seminary, degree. The starting pay for college graduates in secular work is much more than what some of our most experienced pastors receive, although their education costs no more than the minister's.

A good study would be, What is the average educational level of your church board, and then what is their average wage (including all fringe benefits)? You might also ask what they started to work for if they were college graduates.

9. Look at car expense. The average pastor drives between 20,000 and 30,000 miles each year. This means, at best, three years' wear out of his car. He must absorb the cost of his car. Not only should a gas allowance be given, but also some consideration for the depreciation. A better form of remuneration would be for the church to pur-

chase a car for the pastor's use.

A survey of ministers in 20 Protestant denominations reveals that their incomes are far below the averages of most other professionals and many craftsmen and laborers, and that most clergymen feel they are underpaid. Nevertheless, *only one in 20* is thinking of leaving the ministry to secure more income (the *Church Herald*, Nov. 28, 1969).

Some ministers subsidize their salaries by securing either another full-time or part-time job. Either course will weaken the effectiveness of the minister to the local church. Some of these men may not have grounds to take this action. A minister receiving a full-time salary should give full-time service for the church. The church board has a right to expect this. But it must be noted that most men have a real justification for the actions they take, in light of what they are receiving in salary from their churches.

The problem cannot be solved overnight, but surely we need to begin to correct a situation that has existed for too long and threatens the very core of the ministry.

Some actions and recommendations have already been implied. Let us consider what can be done.

If you are a member of your local church board, you can ask that a committee study the pastor's salary in relation to monies raised and the job the pastor has done. You could also initiate a raise with a motion for such action in your next board meeting.

If you are not a board member, but just an interested church member, you could raise the question of how much your pastor is being paid by asking your church treasurer or some other member of the board.

In most cases, churches could pay more if they wanted to. In those that cannot, the pastors would at least know that some are interested in him and his family if the matter were discussed in a board meeting.

The problem cannot be solved with \$5.00 "token raises." It will take action of courage and faith by most church boards. God will honor a church that will adequately care for its pastor.

Here are four questions that deserve consideration as the decision is made on the pastor's salary for this year:

1. Was the base salary for last year adequate? Since most discussions about this year's salary use the salary of the previous year as the beginning point, this base figure should be examined. In most churches, the present figure is 25 to 35 percent above the salary of five years ago.

2. What about inflation and the rising cost of living? Currently, the Consumer Price Index is climbing at the rate of 5.5 percent per year. For the current year, the cost of living is about 22 percent above that of five years ago. This means

the church that was paying a salary in 1970 that was less than 22 percent higher than what it paid in 1965 had, in effect, reduced the pastor's salary. The pastor who will receive a 5 percent salary increase this year will actually be suffering a salary cut.

3. How large should the increase be? In most occupations, and professions, wages and salaries this year will be 5 to 10 percent above their level a year ago, and in several fields the increases will be in the 10-12 percent range.

4. Should a merit increase be granted? In many churches, as in most organizations, there is a financial reward for good performance. On the other hand the congregation has a right to expect that both the quality and the quantity of the pastor's work is of an acceptable level. If it is below that level, they have a right and an obligation to ask questions. If it is well above that level, they should reward it. □

COLLEGE NEWS

SENIORS FROM SEVEN STATES VISIT MANC



High school seniors signing in as special guests of MANC

Senior days at Mid-America Nazarene College, Olathe, Kans., were considered successful. More than 365 participated in the three-day December activity. High school seniors from the entire seven-state North Central Educational Zone were present on the pioneer campus.

The weekend of activities to acquaint the students with the colonial-styled campus and the American Heritage theme of education offered at MANC in its four-year, liberal arts curriculum began with a flag ceremony on Thursday afternoon. Flags flanked the college circle. The flags represented the states of the visitors, foreign flags, and American flags, totaling 60 in all.

Thursday evening activities included a banquet at which the new pastors and new district superintendents of the MANC zone were introduced. MANC's educational zone is Kansas, Missouri, Nebraska, Iowa, North and South Dakotas, and Minnesota.

A concert on Thursday evening was held in the Olathe College Church, adjacent to the campus. The concert was under the direction of Dr. James Main, head of the music department.

Friday activities began with a 6:30 a.m. breakfast. Rev. Maurice Hall, missionary to Africa, was speaker at a 10 a.m. chapel service held in the College Church.

Friday afternoon found the students centering attention in the Land Memorial Gymnasium, where a curriculum fair was held. Each department of the college's academic program displayed its offerings through visual and audio booth displays. During the fair numerous vocal and instrumental groups of the music

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department performed.

A special section for the guests was reserved at the Friday night MANC basketball tournament. Following breakfast on Saturday the guests ended their activities.

The weekend on campus was designed to acquaint the high school students with MANC. □

SPECIAL PROGRAM OFFERED AT TNC

Tennessee State University and Trevecca Nazarene College, Nashville, have agreed that Trevecca students may enroll in the Air Force Reserve Officers' Training Corps on the TSU campus.

Called "The Cross-Town Agreement," it was ratified for Air Force ROTC by Col. Keith C. Hanna, air force director of operations, and approved by the Air University commander, Col. Joseph R. Struby, air force assistant deputy chief of staff education.

Trevecca students will enroll in the course at Trevecca, but attend classes on the TSU campus. No extra fee will be charged and students may earn credit for their Trevecca degrees.

Trevecca students are also eligible for Air Force ROTC scholarships. □

PASADENA COLLEGE PROFESSOR PARTICIPATES IN INTERNATIONAL CONFERENCE

Professor Ismael E. Amaya, an instructor in religion and Spanish at Pasadena College, Pasadena, Calif.,



Ismael E. Amaya

was selected for a meeting held in Buenos Aires in early December. He went for a consultation between top college scholars in South America concerning the Spanish translation of the *New American Standard Bible* (NASB).

Following the NASB meeting, he also participated in the Second Theological Consultation, which was held in mid-December and sponsored by the Latin-American Theological Fraternity. In this meeting 18 scholars from Spain and Latin America and Spanish-speaking representatives from the United States met for nine days to do serious reflecting about the "Kingdom of God" and its meaning for Latin America.

Professor Amaya is an alumnus of PC. Prior to his present appointment, he was a member of the Spanish

Publications division of the Department of World Missions. The professor was also recently honored by election to the office of secretary-treasurer of the Far West Region of the Evangelical Theological Society. □

MANC BUSINESS MANAGER RESIGNS

James Elliott, business manager at Mid-America Nazarene College, Olathe, Kans., announced his resignation on January 23 to Dr. Curtis Smith, president of the College.

Elliott, who came to the college on July 1, 1968, has accepted a position with Aero Commander, a division of North American Rockwell Aircraft Corporation, located in Oklahoma City. He will serve as project manager of new production models. For many years, North American Rockwell has been a leading builder of jet aircraft for business corporations around the world. He had worked for this firm in Oklahoma City for 13 years prior to coming to Mid-America.

The resignation was effective February 15. □



James Elliott

ONC PROFESSOR TELLS WHAT RUSSIAN LIFE IS LIKE

Professor Harvey Humble of Olivet Nazarene College, Kankakee, Ill., took a trip through the Soviet Union during his sabbatical leave.

Humble described the Soviet Union as a "closed society." He said the Soviets will accept "It is not permitted" or "It is not possible" for a reason when they are refused permission. He said their traditions are all authoritarian; they have no tradition of freedom.



Prof. H. Humble

Professor Humble pointed out that the Soviet Union includes much more than Russia. Included are such areas as the Ukraine, the Baltic republics, Georgia, and vast other Asian territories that are not Russian. He said that Russia has always been expansionist and for many years expanded without facing any real opposition. When it met opposition, it stopped, he said.

Russians have attempted to impose their values and culture on the non-Russians in the Soviet Union, he said. He added, "Not everyone in the Soviet Union is happy with Russian

domination." He said their minority problems are greater than those of the United States.

He told of his long trip across Siberia to the Pacific by train, which took eight days. Bunks were assigned in the units without regard to age or sex, he said.

Meals were served in the dining car by Moscow time, which differed as much as seven or eight hours from areas the train passed through, and it became a challenge to learn when the dining car would be open.

He said the Soviet people are "committed to plans." This meant that the visitors were met, transported to the hotel, and "they pass you from place to place," he said. While this was convenient, it also was oppressive, because he was not free to just "roam around," as in European countries or America.

The country is "overloaded with bureaucracy" which slows and complicates everything, he said. Life is extremely slow-paced; workers don't feel a necessity to hurry, because of low incentive. There is also no quality control and one finds hotel rooms with unmatched tiles, unfinished baseboards, and poor workmanship.

Standards of living and wages in Russia are low, he stated, although many services were without cost. Medical service is both good and without cost to the citizens or visitors. Income tax is 6 percent for persons without children, and there is none for persons with children.

Greatest costs are food and clothing. The country is committed to "flats" or apartments. All the high rises look the same, the professor said, describing them as "monotonous and dull."

He said that Soviet agriculture is at a disadvantage because of poor weather and soil. Although the best fruits and vegetables come from private gardens, in general agriculture is inhibited by the long, cold winters and short, dry summers. The best of the climate is comparable with that of northern Minnesota.

He said the country still is trying to recover from the extensive damage and destruction of World War II.

Professor Humble noted that the people he met were very friendly to Americans, and many speak English, the number one foreign language taught. English is the scientific language and the Soviets want to keep up with scientific developments, he said.

He found the Russians very serious, while "we may be too frivolous." He said they are "so involved" with everything that is happening in their country, although they can do nothing.

ing about it, while the Russians think of Americans as being "very casual" about political leaders and elections in the United States. □

PRISONER FINDS CHRIST

Los Angeles First Church NWMS sponsors a yearly project—placing scripture text calendars in area penal institutions. Money is received by special gifts and through the sale of calendars to members and friends of the church.

Calendars have been received by

prison wardens and inmates with appreciation. The church has placed between 300 and 600 calendars annually.

Recently, a 1972 scripture text calendar was returned to Los Angeles First Church by a chaplain. It had been given to a prisoner on death row. The condemned man had placed significant markings and notes throughout the year. Some of his messages seemed to be coded and others numbered. Occasionally, a notation had been made of a birthday. Twice the prisoner stated he had

quit smoking. On the last day of the year he wrote, "I have quit smoking for good and have accepted the Lord Jesus Christ as my Saviour."

Associate Pastor Richard W. Scharn stated, "The testimony of this one man on death row makes the outreach effort seem worthwhile. We are sure that many other prisoners have received scriptural directives and inspiration. The project is a yearly witness of love." James H. Ingalls is pastor. Mrs. Esther Bresee is the local church NWMS president. □

20 DISTRICTS REACH 1972 "HERALD" CAMPAIGN GOALS

During the 1972 *Herald of Holiness* campaigns, 20 districts reached 100 percent of their goals. Winners were announced and awards presented at the annual banquet open-

ing the District Superintendent's Conference in Kansas City, January 17.

Highest percentage winners from each of five groups were announced

also in the February 14 issue of the *Herald*.

The following districts met or surpassed 100 percent of their goals:

DISTRICT	GROUP	PERCENT	DISTRICT SUPERINTENDENT	CAMPAIGN MANAGER
Illinois	I	151	James Hunton	Mr. Tom Hunter
Southwest Indiana	I	113	W. Charles Oliver	Mr. James Cook
Philadelphia	II	149	Paul Mangum	Rev. Russell E. Lewis
Northwest Indiana	II	130	George Scutt	Rev. R. V. Schultz
Northwestern Ohio	II	117	C. E. Shumake	Rev. Carlos Sparks
Iowa	II	117	Forrest Whitlatch	Rev. F. Thomas Bailey
Washington	II	103	Roy E. Carnahan	Rev. Allen G. Ray
Virginia	III	115	Gene Fuller	Rev. Thomas E. Rawlings
Northwestern Illinois	III	105	Floyd Pounds	Rev. Don Messer
North Carolina	III	103	Terrel C. Sanders	Rev. Charles Savage
Nebraska	IV	137	Hoyle C. Thomas	Rev. Bill Shipman
Minnesota	IV	122	Norman Bloom	Mr. Robert Emerson
Wisconsin	IV	116	R. J. Clack	Rev. John Reese
Maine	IV	111	Jack E. Shankel	Rev. Sumner L. Morrison
Louisiana	IV	107	T. T. McCord	Mr. J. T. Henderson
Dakota	V	135	J. Wilmer Lambert	Rev. Bill S. Rigel
Hawaii	V	126	Virgil Grover	Rev. Bob Smith
Alaska	V	118	Roy J. Yeider	Rev. Al Haynes
Nevada-Utah	V	106	W. Lee Gann	Rev. Weber McGarrah
Rocky Mountain	V	104	Ross E. Price	Mrs. Ruth Haldy



Hunter



Schultz



Ray



Savage



photo not available

Emerson



Henderson



Haynes



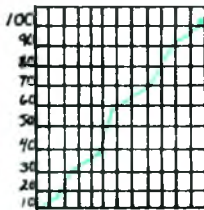
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Smith



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K.C. RAINBOW BOULEVARD CHURCH MULTIPLIES

With a small lot that left no room for expansion, their building already crowded, and many members moving to suburban parts of the city, Kansas City Rainbow Boulevard Church had to make a decision.

There were two alternatives. They could sell their present building and erect a larger church in another location. Or they could attempt to pur-

chase homes around the church, raze them, and enlarge their building at the present site. The second choice proved impractical financially, so the only option was to move.

Pastor Herbert Rogers and some of the congregation were haunted by their concern for those who lived near the present church and were responding to the gospel. Although the vote to move was positive, the people also decided to try to keep a church at the present location.

Overtures were made to the dis-

trict regarding the possibility of taking Rainbow Boulevard as a home mission project. Arrangements were made and the people were urged to seek God's will as to which church they would attend.

On October 15 services began in the new church on Nall Avenue. Most of the people moved with the church to its new site. Almost immediately people began to be reached for Christ in the new neighborhood.

A smaller group elected to stay with the older church in the city. The first service was held on Wednesday night, October 18, 1972, with 25 in attendance. The first Sunday 50 were in Sunday school. "Chic" Shaver, a seminary professor, and Larry White, a student at the seminary, felt led to accept pastoral responsibilities at the home mission project.

When Mrs. Rosemary Leonard was leaving the morning worship service on November 12, she said she needed to get back into church. The pastor and two others took that as a signal of spiritual need and that Thursday called on Rosemary and her son, Jeff. A beautiful thing happened in the living room of that home that night when Rosemary and Jeff prayed and asked Christ to bring forgiveness and eternal life.

Mike Fox had accepted Christ in his home in the hot summer of 1972. Pastor Rogers, who led the church in the Nall Avenue project, prayed with Mike. When the home mission project at Rainbow began, Mike chose to identify with the old location. His sporadic attendance soon became regular. Later he testified in writing in membership class, "I have seen Jesus increase His influence in my life each day."

To Rosemary, Jeff, and Mike could be added Bernie, a teen who's just discovered how much Christ can change a life. Add also Wayne and Penny Howell, who in December experienced the living Christ and the real meaning of Christmas. And there were others. Behind these are a group of dedicated people who love God and are committed to serve. They have worked and prayed and given and called.

The crowds grew until on December 17 there were 109 in Sunday school. Every convert was assigned a spiritual parent, who led him in Bible study. By December 31, the members of the church were following up 15 people who had recently sought God. Twelve of these were non-Nazarenes.

A new piano and a used organ were purchased and payment will be completed this month. Morning wor-

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IQ INFORMATION

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MAY								
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6	1	S	M	T	W	T	F	S
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20	15	11	12	13	14	15	16	17
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The editor is recommending for NEXT quarter to help amplify your lessons on "Affirmations of Our Faith"

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Left to right at pulpit—Chic Shaver, Milton Parrish, and Larry White with charter members at new K.C. Rainbow Church.

ship attendance has averaged 72 per Sunday since the beginning, and weekly giving has averaged \$595.

This home mission church is making the monthly payments on the district-procured loan. Over \$525 was given in the Thanksgiving offering for world missions. Visitors comment on the great love they feel in the church.

Sunday, December 31, District Superintendent Milton Parrish officially organized the church. Forty-one joined—22 from the old Rainbow Boulevard congregation, 12 transferred from other Nazarene churches, and seven joined by profession of faith.

There are now two thriving churches—one in the suburbs, reaching a new area where there had been no Nazarene church; and one in the city, touching hungry hearts. And all because a church with a new building couldn't forget its old neighborhood. —"CHIC" SHAVER, *Kansas City*. □

NIB NEW TESTAMENT FINISHED

After more than a decade of planning and more than four years of actual translation, the New Testament of the "New International Bible" has been completed. Ten men of the governing committee met in the Black Forest in Germany last summer and edited the manuscripts given to them by lower editorial teams.



Dr. Ralph Earle

The men worked nine hours a day in committee and worked individually in the evenings. These scholars from different seminaries and denominations were thus able to put the capstone on this project of such great scope.

The following were in attendance:

Dr. Ralph Earle, of Nazarene Theological Seminary, Kansas City;

Dr. Burton L. Goddard, of Gordon-Conwell Theological Seminary, South Hamilton, Mass.;

Dr. R. L. Harris, of Covenant Theological Seminary, St. Louis;

Dr. Earl S. Kalland, of Conservative Baptist Theological Seminary, Denver;

Dr. Richard N. Longenecker, of Trinity Evangelical Divinity School, Deerfield, Ill.;

Dr. William J. Martin, of Regent College, Vancouver, British Columbia, Canada;

Dr. John Stek, of Calvin Theological Seminary, Grand Rapids, Mich.;

Dr. Larry L. Walker, of Southwestern Baptist Theological Seminary, Fort Worth;

Dr. Martin Woudstra, of Calvin Theological Seminary, Grand Rapids, Mich.;

Dr. Edwin H. Palmer, the executive secretary of NIB, Wayne, N.J.

The diverse backgrounds of the editors meeting in Europe was a typical cross section of the 100 men and women contributing the "New International Bible." The 100 translators, stylists, and editors reflect the broad spectrum of the denominations in the United States.

Not all committee members were citizens of the United States; some are from Canada, England, Australia, and the Netherlands. Such denominational diversity corresponds to the broad interdenominational structure found in the parent body that is sponsoring this translation: New York Bible Society International.

The NIB translation is not the

product of a narrow sectarianism, but the breadth of Christendom. The one qualification for working on the translation—in addition to translation abilities—is a belief in the infallibility of the Bible.

The work of the summer was only the final segment of a long process of translation. Each New Testament book had been assigned to a team of men who were specialists in that book. Their translation was then gone over and revised by a group of New Testament specialists, many of whom had worked on the translation of other books of the New Testament.

The NIB New Testament, product of this editorial team, was then submitted to another group of editors, who likewise went over the translations verse by verse and word by word. Then the top committee, which met in West Germany, made the final revisions of the translation. These had the benefit also of other New Testament men and English stylists.

The autumn of 1973 should see this new translation off the press.

NIB OLD TESTAMENT TRANSLATION GOES ON

Work on the Old Testament does not now begin, but rather continues. At the very outset of the project, the Old Testament scholars began to translate at the same time as the New Testament men were working.

Because the Old Testament is three times as big as the New Testament, it will take several more years before it is finished. Some of the books have already gone through the entire editorial process and are now completed. Others have barely begun, and the great majority are in the in-between stage.

(Continued on page 32)

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- ELKINS, W. T.** (C) 7010 Cortez Ct., Hermitage, Tenn 37076
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- ELLWANGER, C. WILLIAM** (R) 2020 W. 81st, Leawood, Kans 66206 (full-time)
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- EMSLEY, ROBERT** (C) Bible Expositor, c/o NPH*
- ESTERLINE, JOHN W.** (C) 1219 M. St., Reedley, Calif 93654
- EUDDALEY, MALCOLM F.** (C) 3310 E. Linwood, Springfield, Mo 65804
- ♦ **FAGAN, HARRY L.** (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa 15370
- ♦ **FELTER, JASON H. (JAY) & LOIS** (C) c/o NPH*
- FERGUSON, JOHN R.** (C) 8290 Race, Denver, Colo 80229
- ♦ **FILES, GLORIA, & ADAMS, DOROTHY** (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
- FINE, LARRY** (R) c/o Mid-America Nazarene College, Olathe, Kans 66061
- ♦ **FINGER, MAURICE & NAOMI** (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FINKBEINER, A. J.** (C) c/o NPH*
- FINNEY, CHARLES** (R) 269 N.W. Lincoln Cir., N. St. Petersburg, Fla 33702 (full-time)
- ♦ **FISHER, WILLIAM** (C) c/o NPH*
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- ♦ **GLORYLANDERS QUARTET** (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
- GOODMAN, WILLIAM** (C) R. 3, Box 269, Bemidji, Minn 56601
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- HARDING, MARIDELO** (C) Box 195, Hastings, Neb 68901
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill 61068
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- HILL, H. W.** (C) 555 Highcrest Dr., Nashville, Tenn 37211
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- HOLCOMB, T. E.** (R) 9226 Monterrey, Houston, Tex 77028
- HOLLEY, C. D.** (C) 529 Jessop, Lansing, Mich 48910
- HOLLOWAY, WARREN O.** (R) 503 Old Annapolis Rd., Marley Park, Glen Burnie, Md 21061
- HOLSTEIN, C. V.** (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla 33460
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va 26505
- HOOTS, BOB** (C) c/o NPH*
- HOUDSHELL, MISS L. M.** (C) Box 121, Crystal Beach, Fla 33523
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- HUFFMAN, RAY** (C) 1120 Beehler, Owosso, Mich 48867
- HUNDLEY, EDWARD J.** (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HUNDLEY, JOHN D.** (C) 1127 E. Standish Ave., Indianapolis, Ind 46227
- HYSON, RALPH L.** (C) R 51, R.D. 1, Box 187, Belle Vernon, Pa 15012
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- ♦ **IRWIN, ED.** (C) 7000 Davis Mill Cir., Harrison, Tenn 37341
- ISEBELL, R. A.** (C) Drawer 408, Crowley, La 70526
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- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- ♦ **JENKINS, GERALD** (R) 126 Glenwood Ave., Syracuse, N.Y. 13207 (full-time)
- JETER, H. LESLIE** (C) 7030 S.W. 27th Ct., Hollywood, Fla 33023
- JOHNSTON, LESTER L.** (C) 37 Nippersink Blvd., Apt. 1A, Fox Lake, Ill 60020
- JONES, CLAUDE W.** (C) R.F.D. 4, Box 42, Bel Air, Md 21014
- JONES, FRED** (C) 675 Harding Pl., Nashville, Tenn 37211
- KEALINER, DAVID** (C) 316 Dufur, Nampa, Idaho 83651
- 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., 46K, Seal Beach, Calif 90740
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa 19606
- LAMAR, C. M.** (C) R 1, Maquoketa, Ia 52060
- LAMBERT, MARSHALL & MRS.** (C) 264 E. Caven St., Indianapolis, Ind 46225
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY** (C) R 2, Box 55, Brownsburg, Ind 46112
- ♦ **LAW, DICK & LUCILLE** (C) Box 481, Bethany, Okla 73008
- ♦ **LAXSON, WALLY & GINGER** (C) R 3, Athens, Ala 35611
- ♦ **LECKRONE, LARRY D.** (R) 1308 Highgrove, Grandview, Mo 64030
- ♦ **LEICHTY SINGERS** (C) 753 S. Wildwood, Kankakee, Ill 60901
- LESTER, FRED R.** (C) Box 396, White Oak, Tex 75693
- LIDDELL, P. L.** (C) 6231 N. Burkhardt, Howell, Mich 48843
- LIGHTNER, JOE** (C) 4335 Raven Pl., Springfield, Mo 65804
- ♦ **LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind 46514
- LINEMAN, HAZEL FRALEY** (C) 10 S. Third St., Bradford, Pa 16701
- LIPKER, CHARLES H.** (C) R 1, Alvada, Ohio 44802
- LIVINGSTON, J. W.** (C) c/o NPH*

(C) Commissioned

(R) Registered

♦ Preacher & Song Evangelist

• Song Evangelist

- LONG, WILMER A.** (C) R 2, Box 60, Marion Center, Pa 15759
- LUSH, RON & MYRTLEBEL.** (C) c/o NPH*
- LYONS, JAMES H.** (C) 1011 W. Shaw Ct., No. 1, White-water, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist 4180 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 37204
- MANLEY, STEPHEN.** (C) 1778 S 350 E, Marion, Ind 40952
- MANNING, C. M.** (C) Box N, Maysville, Ky. 41056
- MARTIN, PAUL.** (C) c/o NPH*
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- MAY, VERNON D. & MRS.** (C) R 1, Box 15, Norwood, Mo 65717
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex 79403
- McCAMENT, WESLEY.** (R) 426 N. Elm St., Momence, Ill. 60954 (full-time)
- McCLUNG, J. B.** (R) R 1, Box 77B, Sugar Grove, Ohio 43155
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- McNUTT, PAUL.** (C) 215 W 68th Terr., Kansas City, Mo 64113
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- MICKEY, BOB.** (C) 504 N 6th St., Lamar, Colo 81052
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- NEFF, LARRY & PATRICIA.** (C) 625 N Water St Owosso, Mich 48867
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- NEUSCHWANGER, ALBERT.** (C) c/o NPH*
- NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*
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- NORTON, JOE.** (C) Box 143, Hamlin, Tex 79520
- O'BRYAN, 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
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- PHILLIPS, GENE E.** (C) R 2, Griggsville, Ill 62340
- PIERCE, BOYCE & CATHERINE.** (C) R 4, Danville, Ill 61832
- PITTINGER, TWYLA C.** (C) R 1, Shelby, Ohio 44875
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- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*
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- PRICE, JOHN.** (C) (Van Buren, Ark.) c/o NPH*
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- RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill 61542
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- RIST, LEONARD O.** (C) 3454 Richard Avenue, Grove City, Ohio 43123
- ROBISON, ROBERT, & WIFE.** (C) Heaters, W Va 26627
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- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln, Bethany, Okla 73008
- RUTHERFORD, BOB.** (C) R 1, Lynchburg, Tenn 37352
- RUTHERFORD, STEPHEN.** (R) Box 204, LaVergne, Tenn 37086 (full-time)
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- SANDERS, RUFUS.** (R) 4905 Bond Ave., East St. Louis, Ill 62207 (full-time)
- SANDO, CLIFFORD A.** (C) 261 S Small Ave., Kankakee, Ill 60901
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich 49221
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- SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidoupe, Pa 16351
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W Va 25276
- SMITH, SYLVESTER A.** (R) 614 E Lincoln, East Tawas, Mich 48730 (full-time)
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- TRIPP, HOWARD M.** (C) c/o NPH*
- TUCKER, RALPH, JR.** (C) c/o NPH*
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- YOAKUM, BEATRICE.** (C) 309 W Jackson, Medford, Ore 97501
- ZIMMERLEE, DON & JUNE.** (C) 2060 S Florissant Rd., Florissant, Mo 63031

MARCH SLATES

- ALLEN, ARTHUR.** Woonsocket, R.I., Mar. 13-18
- ANDREWS,** Johnson, Kans. (Bethel), Mar. 11-18; Lombard, Ill., Mar. 19-25; Marlow, Okla., Mar. 26—Apr. 1
- BAILEY, C. D.** Knoxville, Ia., Mar. 5-11; Bloomington, Ill. (Fairway Knolls), Mar. 12-18; Oakland City, Ind. (1st), Mar. 19-25
- BAILEY, JAMES.** Decherd, Tenn. (Warren), Mar. 26—Apr. 1

- BASS,** Plymouth Heights, Ohio, Mar. 1-11
- BATTIN,** Channelview, Tex., Mar. 4-11; Neodesha, Kans., Mar. 18-25; Amarillo, Tex. (Central), Mar. 26—Apr. 1
- BELL, JAMES & JEAN.** Arlington, Tex. (1st), Mar. 5-11; Albuquerque, N.M. (Mont. Hgts.), Mar. 13-18; Topeka, Kans. (1st), Mar. 20-25
- BENDER,** New Philadelphia, Ohio, Mar. 8-18; Waynesboro, Va., Mar. 22—Apr. 1
- BERTOLET,** Texarkana, Ark., Mar. 6-11; Lufkin, Tex. (1st), Mar. 13-18; Waco, Tex. (South Manor), Mar. 20-25;

- Ada, Okla. (Arlington), Mar. 27—Apr. 1
- BETTCHEER,** Shelbyville, Ind. (Meth.), Mar. 6-11; Carmel, Ind., Mar. 13-18; Tullahoma, Tenn., Mar. 20-25; Maryville, Tenn. (1st), Mar. 27—Apr. 1
- BEYER,** Jonesboro, La. (1st), Mar. 6-11
- BOGGS,** Tyler, Tex. (1st), Mar. 26—Apr. 1
- BOHI, JIM,** Pittsfield, Ill., Mar. 7-11; Bethany, Okla. (Calvary), Mar. 13-18; Oklahoma City, Okla. (Western Oaks), Mar. 20-25; San Jose, Calif. (Cambrion Park), Mar. 28—Apr. 1

BOND: Kankakee, Ill. (Limestone), Mar. 12-18; Dayton, Ohio, Mar. 20-24; Jackson, Mich. (1st), Mar. 25—Apr. 1

BONE: Vale, Ore., Mar. 5-11; Colville, Wash., Mar. 12-18; Wenatchee, Wash. (1st), Mar. 19-25; Quincy, Wash., Mar. 26—Apr. 1

BOWERS: Caruthersville, Mo., Mar. 5-11

BOWMAN: Tiltonslee, Ohio, Mar. 11-18; Colliers, W. Va., Mar. 25—Apr. 1

BROOKS: Highland, Ind. (Kennedy Ave.), Mar. 6-11; Crawfordsville, Ind. (1st), Mar. 12-18; Canton, Ill., Mar. 27—Apr. 1

BROWN, CURTIS: Berne, Ind. (Mt Hope), Mar. 26—Apr. 1

BROWN, GARY & LINDA: Lynn, Ind., Mar. 6-11; Montpelier, Ind. (1st), Mar. 13-18; Farmland, Ind. (1st), Mar. 20-25; Ft. Wayne, Ind. (Trinity), Mar. 27—Apr. 1

BROWN, ROGER: Kankakee, Ill. (1st), Mar. 6-11; Memphis, Tenn. (Park), Mar. 12-18; St. Marys, Ohio (1st), Mar. 20-25

CHAMBERS: Chattanooga, Tenn. (Grace), Mar. 6-11; New Albany, Ind. (Indoor Camp), Mar. 12-18; St. Louis, Mo. (Bridgeton), Mar. 20-25; Hutchinson, Kans. (1st), Mar. 26—Apr. 1

CHAPMAN: Eureka, Kans., Mar. 19-25

CLARK, GENE: Newburgh, Ind., Mar. 5-11; Demotte, Ind., Mar. 12-18; Princeton, Ind., Mar. 19-25

CLIFT: Randle, Wash., Mar. 5-11; Richmond, Calif. (1st), Mar. 14-18

CONWAY: Easton, Pa., Mar. 12-17

COOK, DON: Jerome, Idaho (1st), Mar. 12-18; Richland, Ore. (New Bridge), Mar. 19-25

COOK, LEON: Fulton, Ky. (1st), Mar. 6-11; Shelbyville, Tenn. (1st), Mar. 13-18; Highland Springs, Va., Mar. 20-25; Paris, Tenn., Mar. 27—Apr. 1

CORBETT: Wausau, Wis., Mar. 26—Apr. 1

COX: Naperville, Ill. (1st), Mar. 5-11; Madison, S.D., Mar. 13-18; White River, S.D., Mar. 19-25; Fessenden, N.D., Mar. 26—Apr. 1

CRABTREE: Boonville, Ind. (1st), Mar. 13-18; Pekin, Ill. (1st), Mar. 20-25

CREWS: Cleveland, Miss., Mar. 5-11; Walters, Okla., Mar. 19-23

CULBERTSON, BERNARD: Cheney, Wash., Mar. 12-18; Republic, Wash., Mar. 19-25; Goldendale, Wash., Mar. 28—Apr. 8

DARNELL: Findlay, Ohio, Mar. 8-18; Christianburg, Va., Mar. 22—Apr. 1

DENNIS, DARRELL: Fairfield, Ia., Mar. 1-11; Charleston, W. Va., (Loudendale), Mar. 15-25; Evansville, Ind. (Northside), Mar. 27—Apr. 1

DENNIS, LASTON: Tipp City, Ohio, Mar. 12-18

DISHON: Winslow, Ind., Mar. 5-11; Bedford, Ind. (Valley Station), Mar. 12-18; Louisville, Ky. (Okolona), Mar. 19-25

DIXON: Kilgore, Tex., Mar. 7; Woodbury, Tenn., Mar. 9-11; Cookeville, Tenn., Mar. 15-25; Memphis, Tenn. (Northside), Mar. 27—Apr. 1

DUNMIRE: Evansville, Ind. (Tri-State Camp), Mar. 5-11; Newton, Ia., Mar. 13-18; Calcutta, Ohio (East Liverpool Camp), Mar. 26—Apr. 1

DUNNINGTON: Chariton, Ia., Mar. 9-11; Decatur, Ill. (West Side), Mar. 26—Apr. 1

ELLWANGER: Middletown, Ohio (1st), Mar. 6-11; Dallas, Tex. (Trinity), Mar. 13-18; Houston, Tex. (Broadway), Mar. 20-25; Decatur, Ill. (1st), Mar. 27—Apr. 1

EMMERT: Hays, Kans., Mar. 5-11; Sublette, Kans., Mar. 12-18; Pauls Valley, Okla., Mar. 20-25

EMSLEY: Marshall, Mo., Mar. 7-18; Poplar Bluff, Mo. (1st), Mar. 20—Apr. 1

FELTER: Indianapolis, Ind., Mar. 5-11; Millington, Md. (Hol. Chr.), Mar. 13-18; Syracuse, Ohio, Mar. 20-25; Upland, Ind., Mar. 26—Apr. 1

FERGUSON: Spencer, S.D., Mar. 19-25; Harmon, Okla., Mar. 26—Apr. 1

FILES & ADAMS: Uhrichsville, Ohio, Mar. 13-18; Harvey, Ill. (Kids Cru.), Mar. 20-25

FINE: Ponca City, Okla. (St. Lukes), Mar. 21-25; Ava, Mo., Mar. 28—Apr. 1

FINKBEINER: Boise, Idaho (Hillview), Mar. 18-25

FISHER: Salem, Ore. (1st), Mar. 4-11; Portland, Ore. (Mt. Scott), Mar. 13-18; Washougal, Wash., Mar. 20-25; Hood River, Ore., Mar. 27—Apr. 1

FLORENCE: Centerville, Ind., Mar. 7-18; Williamsburg, Ind., Mar. 23—Apr. 1

FORD: Largo, Fla., Mar. 7-11; Brooksville, Fla., Mar. 12-18

FOWLER: Akron, Ohio (C M A), Mar. 9-18

FREEMAN: Moravia, Ia., Mar. 12-18; Mahomet, Ill., Mar. 26—Apr. 1

FRODGE: Ogden, Ill., Mar. 5-11; Rushville, Ind., Mar. 14-25

GRAVVAT: Waterloo, Ohio, Mar. 7-11; Hanging Rock, Ohio, Mar. 11-18; Potterville, Mich., Mar. 26—Apr. 1

GREEN, JAMES: Phoenix, Ariz., Mar. 6-11; Dallas, Tex. (Preachers' Meeting), Mar. 14-16; Tucson, Ariz. (1st), Mar. 19-25; Ft. Worth (River Oaks), Mar. 27—Apr. 1

GRIMSHAW: Union Gap, Wash., Mar. 7-11; Salt Lake City, Utah (1st), Mar. 20-25; Ogden, Utah, Mar. 27—Apr. 1

HADEN: Hamilton, Ohio (Williamsdale), Mar. 25—Apr. 1

HARROLD: Findlay, Ohio (Summit), Mar. 1-11; Palmyra, Ind. (1st), Mar. 18-25

HEASLEY: Jonesboro, Ark. (Edgewood), Mar. 4-11; Little Rock, Ark. (Westwood), Mar. 13-18; Drumright, Okla., Mar. 20-25; Billings, Mo., Mar. 26—Apr. 1

HEGSTROM: Merrillville, Ind. (Ind. Hill), Mar. 6-11; Chicago, Ill. (Northside), Mar. 12-18; Geneva, Ind. (1st), Mar. 19-25

HILL: Kankakee, Ill. (1st), Mar. 6-11; Elgin, Ill. (1st), Mar. 13-18

HOLCOMB: El Dorado, Ark. (Central), Mar. 4-11; Mt. Enterprise, Tex., Mar. 12-18; Freeport, Tex. (1st), Mar. 19-25; Greensboro, N.C. (North Side), Mar. 26—Apr. 1

HOLLEY: Dover, Tenn. (Long Creek), Mar. 1-11; Macon, Ga. (Trinity), Mar. 12-18; Columbus, Ga. (Downtown), Mar. 19-25; Ft. Wayne, Ind. (Trinity), Mar. 27—Apr. 1

HOLLOWAY: New Brighton, Pa., Mar. 5-11; Flint, Mich. (West), Mar. 13-18; Indian Head, Md. (1st), Mar. 20-25; State College, Pa. (1st), Mar. 27—Apr. 1

HOOT: Alum Creek, W. Va., Mar. 6-11; Vienna, W. Va., Mar. 12-18; Columbus, Ohio (Warren), Mar. 27—Apr. 1

HUBARTT: Nampa, Idaho (Franklin Rd.), Mar. 21—Apr. 1

HUFF: York, Pa., Mar. 6-11; Gallon, Ohio, Mar. 12-18; Johnstown, Ohio, Mar. 20-25; Amherst, Ohio, Mar. 27—Apr. 1

HUNDLEY, EDWARD: Greenfield, Ohio (1st), Mar. 1-11; Cardington, Ohio (1st), Mar. 18-25; Belleview, Ohio, Mar. 26—Apr. 1

HUNDLEY, JOHN: Indianapolis, Ind., Mar. 5-11; Madison, Ind., Mar. 12-18; Selma, Ind., Mar. 19-25

HYSONG: Erlanger, Ky., Mar. 6-11; Sidney, Ohio, Mar. 13-18; Vanderbilt, Pa., Mar. 20-25; Woodstown, N.J., Mar. 27—Apr. 1

INGLAND: Brantford, Ont. (1st), Mar. 2-11; Kane, Pa., Mar. 16-25; Keene, N.H., Mar. 30—Apr. 8

IRWIN: Danville, Ill., Mar. 15; Lexington, Ky., Mar. 16-18; Noblesville, Ind., Mar. 20-25; Decatur, Ill., Mar. 29

JANTZ: Richmond, Va. (1st), Mar. 6-11; Charlottesville, Va., Mar. 13-18; Mt. Sterling, Ky., Mar. 20-25; Amelia, Ohio, Mar. 27—Apr. 1

JAYMES: Hamburg, N.Y., Mar. 7-18; Carlisle, Pa., Mar. 21—Apr. 1

JETER: Monticello, Ia., Mar. 6-11; Mt. Pleasant, Ia., Mar. 12-18; Beaver Falls, Pa., Mar. 21—Apr. 1

JONES, CLAUDE: Roanoke, Va. (Villa Hgts.), Mar. 20-25; Hopewell, Va., Mar. 27—Apr. 1

KEMPER: Kuna, Idaho, Mar. 4-11; Elko, Nev., Mar. 13-18

KLEVEN: Sells, Ariz., Mar. 5-11; Douglas, Ariz., Mar. 12-18; Crawford, Neb., Mar. 19-25; Viborg, S.D., Mar. 26—Apr. 1

LANIER: Gas City, Ind., Feb. 28—Mar. 11; Deshler, Ohio, Mar. 12-20; Pioneer, Ohio, Mar. 21—Apr. 1

LASSELL: Oaktown, Ind., Mar. 6-11; Connersville, Ind., Mar. 12-18; Paris, Ky., Mar. 19-25; Bedford, Ind., Mar. 26—Apr. 1

LAW: Guthrie, Okla., Mar. 12-18; Elkhart, Kans., Mar. 20-25; Kingman, Kans., Mar. 26—Apr. 1

LAXSON: Seymour, Ind. (zone), Mar. 6-11; Vancouver, Wash., Mar. 14-18; Waynesburg, Pa., Mar. 27—Apr. 1

LECKRONE: Shippshewana, Ind., Mar. 13-18; Pekin, Ill. (1st), Mar. 20-25

LESTER: Tulsa, Okla. (Dawson), Mar. 5-11; Claremore, Okla., Mar. 12-18; Canton, Ill., Mar. 26—Apr. 1

LIDDELL: Chicago, Ill., Mar. 6-11; Peru, Ind. (1st), Mar. 13-18; Mt. Gilead, Ohio (Christ's Church), Mar. 20-25; Fulton, Ohio, Mar. 27—Apr. 4

LINDER: Edwardsville, Ill., Mar. 4-11; Frankfort, Ind. (South Side), Mar. 18-25

LIPKER: New Egypt, N.J., Mar. 13-18; West Chester, Ohio (Pisgah), Mar. 27—Apr. 1

LUSH: IMPACT Conferences, month of March

MACALLEN: Masontown, W. Va., Mar. 1-11

MACK: Munith, Mich., Mar. 4-11; Lomax, Ill., Mar. 18-25

MANLEY: Lynn, Ind., Mar. 6-11; Montpelier, Ind., Mar. 13-18; Dayton, Ohio (Knollwood), Mar. 20-25; Sharpsville, Pa., Mar. 27—Apr. 1

MANNING: Cincinnati, Ohio (Chase), Mar. 5-11; West Carrollton, Ohio, Mar. 14-25; Covington, Ky. (1st), Mar. 26—Apr. 1

MARTIN, PAUL: Newton, Kans. (1st), Mar. 6-11; Lubbock, Tex. (1st), Mar. 12-18; Sapulpa, Okla., Mar. 20-25; Memphis, Tenn. (1st), Mar. 27—Apr. 1

MAY: Fargo, N.D. (1st), Mar. 28—Apr. 8

MAYO: Paris, Tex., Mar. 5-11; Waurika, Okla., Mar. 12-18; Nocona, Tex., Mar. 19-25

MCCULLOUGH: Ft. Mill, S.C., Mar. 6-11; Oklahoma City, Okla., Mar. 13-18; Mountain Grove, Mo., Mar. 20-25; Waynesburg, Pa., (1st), Mar. 27—Apr. 1

McDOWELL: Butler, N.J., Mar. 7-11

McWHIRTER: Concord, Calif., Mar. 12-18; Napa, Calif., Mar. 19-25; Ft. Worth, Tex. (River Oaks), Mar. 27—Apr. 1

MEADOWS-REASONER: Keokuk, Ia., Mar. 20-25

MEEK: Oklahoma City, Okla. (Shields), Mar. 18-25

MEREDITH: Des Moines, Ia. (Highland Park), Mar. 5-11; Murfreesboro, Tenn., Mar. 12-18; Muncie, Ind. (N. Walnut), Mar. 19-25; Monticello, Ky., Mar. 26—Apr. 1

MEYER: Wapakoneta, Ohio, Mar. 19-25; Apalachin, N.Y., Mar. 26—Apr. 1

MICKEY: Jacksonville, Tex., Mar. 5-11; Dumas, Tex., Mar. 12-18; Pomeroy, Wash., Mar. 20-25; Amboy, Wash., Mar. 26—Apr. 1

MILLHUFF: Hutchinson, Kans. (Bethany), Mar. 6-11; Bethany, Okla. (Calvary), Mar. 13-18; Oklahoma City, Okla. (Western Oaks), Mar. 20-25; reserved, Mar. 26—Apr. 2

MONTGOMERY: Hastings, Mich., Mar. 9-18; La Porte, Ind., Mar. 19-25; Bicknell, Ind., Mar. 30—Apr. 8

MOULTON: Rancho Cordova, Calif., Mar. 5-11; Woodville, Calif., Mar. 12-18; Flagstaff, Ariz., Mar. 19-25; Clifton Springs, N.Y., Mar. 28—Apr. 1

MULLEN: Garfield Heights, Ohio, Mar. 6-11; Baltimore, Md. (1st), Mar. 13-18; Maynard, Mass., Mar. 26—Apr. 1

MYERS: Greenville, Pa. (Un. Br. in Christ), Mar. 13-18; Steubenville, Ohio (Un. Br. in Christ), Mar. 20-25; Findlay, Ohio (Un. Br. in Christ), Mar. 27—Apr. 1

NEFF: Adrian, Mich. (Un. Br.), Mar. 6-11; Marian, Ind. (Nelson Wes.), Mar. 12-18; Frankfort, Ind. (1st Wes.), Mar. 26—Apr. 1

NEUSCHWANGER: Jonesboro, Ark. (1st), Mar. 5-11; Plainville, Tex. (1st), Mar. 12-18; Ft. Scott, Kans., Mar. 19-25; Rogers, Ark. (1st), Mar. 26—Apr. 1

NORRIS: Cleveland, Ohio (Bethel), Mar. 6-11; Westland, Mich. (Elmwood), Mar. 18-25; Stow, Ohio, Mar. 27—Apr. 1

NORTON: Cisco, Tex., Mar. 5-11; Childress, Tex., Mar. 12-18; Greensburg, Ky. (Summersville), Mar. 25—Apr. 1

OVERTON: Chestertown, Md., Mar. 20-25; Laurel, Del., Mar. 27—Apr. 8

PARR: Lake City, Ia., Mar. 2-4; Lexington, Ky. (1st), Mar. 16-18; Noblesville, Ind. (1st), Mar. 19-25

PASSMORE: Annapolis, Md., Mar. 6-11; Youngstown, Ohio (Wickliffe), Mar. 13-18; Corunna, Mich., Mar. 20-25; Hillsboro, Ohio, Mar. 27—Apr. 1

PEEIFER: Hurricane, W. Va., Mar. 6-11; Troutman, N.C. (Wes.), Mar. 13-18; Thomasville, N.C. (Wes.), Mar. 20-25; Charleston, W. Va., Mar. 27—Apr. 1

PHILLIPS: Collinsville, Okla., Mar. 5-11; Ashland, Ky. (Grace), Mar. 13-18; Ironton, Ohio (1st), Mar. 20-25; Wheelersburg, Ohio, Mar. 27—Apr. 1

PIERCE: West Columbia, S.C. (Central), Mar. 5-11; Orangeburg, S.C. (1st), Mar. 12-18; Laurens, S.C., Mar. 19-25; Aiken, S.C. (1st), Mar. 26—Apr. 1

POWELL, CURTIS: Glen Burnie, Md. (Marley Park), Mar. 6-11; Orbisonia, Pa., Mar. 16-25; Andover, Ohio (Cherry Valley), Mar. 30—Apr. 8

PRENTICE: Assumption, Ill., Mar. 18-25

PRESSLER: Tell City, Ind. (1st), Mar. 8-18; Robinson, Ill. (1st), Mar. 21—Apr. 1

PRICE, JACK: Canton, Ill. (Maples Mills), Mar. 12-18; Farmington, Ark., Mar. 19-25; Washington, Ill. (Sunnyland), Mar. 28—Apr. 1

PRICE, JOHN: Buffalo, Kans., Mar. 5-11; Wister, Okla., Mar. 12-18; Walnut Ridge, Ark., Mar. 19-25; Pawhuska, Okla., Mar. 26—Apr. 1

QUALLS: Fostoria, Ohio (1st Un. Br. in Christ), Mar. 6-11; Clearwater, Fla. (Central), Mar. 12-18; Lancaster, Ohio, Mar. 20-25; Athens, Ohio (1st), Mar. 26—Apr. 1

RAYCROFT: Phoenix, Ariz. (Orangewood), Mar. 6-11; Allen Park, Mich. (1st), Mar. 20-25; Garrett, Ind. (1st), Mar. 27—Apr. 1

RIST: Columbus, Ohio (Beechwood), Mar. 19-25; Cortland, Ohio, Mar. 28—Apr. 8

RODGERS: Canal Fulton, Ohio, Mar. 5-11; Schenectady, N.Y., Mar. 12-18; Knox, Pa., Mar. 21—Apr. 1

ROTHWELL: North Platte, Neb. (1st), Mar. 11-18

SANDERS: San Antonio, Tex. (West End), Mar. 5-11; San Antonio, Tex. (Houston Terr.), Mar. 12-18

SCHULTZ: Shreveport, La. (Linwood), Mar. 5-11; Florian, La. (Cenchrea), Mar. 12-18; Vandalia, Mo., Mar. 25—Apr. 1

SEXTON: Sciotoville, Ohio (1st), Mar. 4-11; Glenstork, Ky. (1st), Mar. 18-25

SHARP: Danville, Ill. (Westside), Mar. 6-11; North Star, Mich., Mar. 20-25; Coldwater, Mich., Mar. 27—Apr. 1

SHARPLES: Meaford, Ont., Mar. 21—Apr. 1

SLACK: Selma, Ind. (Harris), Mar. 19-25; Bedford, Ind. (Faith Mission), Mar. 26—Apr. 1

SMITH, C. H.: Little Rock, Ark. (Cedar Lane), Mar. 20-25

SMITH, OTTIS: Hagerstown, Md., Mar. 6-11; Birdsboro, Pa., Mar. 13-18; Easton, Pa., Mar. 20-25; Taylor, Mich. (Eureka), Mar. 27—Apr. 1

SNELLGROVE: Macon, Ga. (Shurlington), Mar. 20-25

SNOW: Hamilton, Ohio (Tuley Rd.), Mar. 6-11; Shippshewana, Ind. (1st), Mar. 13-18; Midland, Mich. (Community), Mar. 20-25; Englewood, Ohio, Mar. 27—Apr. 1

SPARKS, ASA: Dayton, Ohio (Huber Hgts.), Mar. 6-11; Spencerville, Ohio (1st), Mar. 13-18; Old Hickory, Tenn., Mar. 20-25

SPARKS, JONATHAN: West Baden, Ind. (Springs Valley), Mar. 13-18; Columbia City, Ind. (1st), Mar. 20-25; Mason, Ohio, Mar. 27—Apr. 1

STAFFORD: Bethany, Okla., Mar. 1-11; Fulton, Mo. (Ch. of God), Mar. 14-25

STARK: Longview, Tex. (Northside), Mar. 12-18

STARINES: Shelton, Ill. (1st), Mar. 22-25; Kirksey, Ky. (Locust Grove), Mar. 26—Apr. 1

STOCKER: Minneapolis, Minn. (Spring Lake Park), Mar. 12-18; Marshalltown, Ia. (1st), Mar. 19-25; Hewitt, Minn., Mar. 28—Apr. 8

STRIKLAND: Ft. Lauderdale, Fla. (Faith), Mar. 5-11; Lima, Ohio (Grand), Mar. 13-18; Charleston, W. Va. (Southeast), Mar. 20-25; Athens, Ohio (1st), Mar. 26—

Apr. 1
SWANSON: Oklahoma City, Okla. (South Highland), Mar. 5-11; Midwest City, Okla. (Chapman Mem.), Mar. 12-18; Herington, Kans., Mar. 19-25; Grinnell, Ia., Mar. 27—Apr. 1
SWEARENGEN: Terre Haute, Ind. (South Side), Mar. 6-11; Joliet, Ill. (Crystal Lawns), Mar. 19-25; Risingsun, Ohio, Mar. 26—Apr. 1
TAYLOR: Oklahoma City, Okla. (Portland), Mar. 6-11; Bloomington, Ind., Mar. 20-25; Andrews, Tex., Mar. 27—Apr. 1
TEASDALE: Dresden, Ohio, Mar. 18-25; Berne, Ind., Mar. 26—Apr. 1
THOMAS, FRED: Orlando, Fla. (Central), Mar. 5-11; Miami, Fla. (S. Miami Hgts.), Mar. 12-18; Muncie, Ind. (N. Wal.), Mar. 19-25; Ashtabula, Ohio (Edgewood), Mar. 27—Apr. 1
THOMPSON, L. DEAN: Ft. Scott, Kans. (1st), Mar. 19-25
TOEPFER: Hillsboro, Tex., Mar. 5-11; Floydada, Tex., Mar. 19-25; Denver City, Tex., Mar. 26—Apr. 1
TOMPKINS: Ponca City, Okla. (St. Luke's), Mar. 6-11; Chickasha, Okla., Mar. 13-18; Sikeston, Mo. (1st), Mar.

20-25; Kilgore, Tex., Mar. 27—Apr. 1
TRIPP: La Marque, Tex., Mar. 6-11; Galena, Tex., Mar. 13-18; St. Louis, Mo. (South Side), Mar. 20-25; Joplin, Mo. (Calvary), Mar. 27—Apr. 1
UNDERWOOD: Evansville, Ind. (Trinity), Mar. 6-11; Augusta, Ky. (1st), Mar. 13-18; Osceola, Ark., Mar. 20-25; Grandby, Mo., Mar. 27—Apr. 1
VANDERBUSH: Bartlesville, Okla., Mar. 6-11; Chanute, Kans., Mar. 18-25; Edina, Mo. (Meth.), Mar. 28—Apr. 1
WACHTEL: East Palestine, Ohio, Mar. 20-25
WALKER: Cookeville, Tenn., Mar. 15-25
WALLACE: Pueblo, Colo. (1st), Mar. 6-11; Victoria, Tex. (1st), Mar. 13-18; Austin, Tex., Mar. 20-25
WARD: Kennett, Mo. (1st), Mar. 6-11; Dexter, Mo. (1st), Mar. 13-18; Rockville, Ind., Mar. 20-25; Fithian, Ill., Mar. 26—Apr. 1
WELLS: Rosemead, Calif. (Walnut Grove), Mar. 4-11; Weiser, Idaho (1st), Mar. 18-25
WEST: Dresden, Ohio (Cooperdale), Mar. 2-11; New Martinsville, W. Va., Mar. 16-25; Harrisburg, Pa., Mar. 30—Apr. 8
WILKINSON: Fulton, Ind. (Wes.), Mar. 22—Apr. 1

WILLIAMS, B. IVAN: Sharon Springs, Kans. (Wes.), Mar. 4-11; Pineville, La. (Wes.), Mar. 15-17; Pinellas Park, Fla., Mar. 18-25
WILLIAMS, LAWRENCE: Southaven, Miss. (Sunny Side), Mar. 12-18; Mangum, Okla., Mar. 23—Apr. 1
WOOD: Chattanooga, Tenn. (Grace), Mar. 6-11; New Albany, Ind. (Indoor Camp), Mar. 12-18; St. Louis, Mo. (Bridgeton), Mar. 20-25
WOODWARD: Sierra Vista, Ariz., Mar. 13-18
WRIGHT: Gwyn, Va., Mar. 6-11; Jackson, Ohio (1st), Mar. 13-18; Chesapeake, W. Va. (Madison), Mar. 20-25; Barrett, W. Va., Mar. 26—Apr. 1
WYLIE: Wichita, Kans. (Indian Hills), Mar. 13-18; Anadarko, Okla. (1st), Mar. 19-25
WYRICK: Charleston, W. Va. (Calvary), Mar. 6-11; Charleston, W. Va. (North Side), Mar. 13-18; Cincinnati, Ohio (Fairfax), Mar. 20-25; Warren, Ohio (Bolin-dale), Mar. 27—Apr. 1
ZIMMERLEE: Karval, Colo., Mar. 4-11; Gaylord, Kans., Mar. 15-25; Augusta, Kans. (1st), Mar. 29—Apr. 8



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

Mar. 4—"Go On—or Go Under"
Mar. 11—"Never Mind . . ."

NEW CHURCHES ORGANIZED

NEW MEXICO—Albuquerque (N.M.) Holiday Park. Harold Morris, district superintendent.
NEW YORK—Roselle, N.J. J. H. White, district superintendent.
SOUTHEAST OKLAHOMA—Oklahoma City Oakcliffe. Wendell O. Paris, district superintendent.

MOVING MINISTERS

Jerry Baker from Craigsville (Va.) Estaline Valley to Charlotte (N.C.) Thomasboro.

Donald J. Beecher from Vallejo (Calif.) First to Salinas, Calif.
 Mahlon P. Cochran from Graham, Tex., to Denver Rose Hill.
 Raymond Daniels from Frankclay, Mo., to McGehee, Ark.
 Joe Wayne Farrow from Cushing, Okla., to San Diego Mount Abraham.
 Carl Richard Hamilton from La Mirada, Calif., to Valley Center (Calif.) Palomar Mountain.
 James E. Huggins from Portsmouth, Va., to Craigsville (Va.) Estaline Valley.
 James F. Mahan from Lancaster, Pa., to Willingboro, N.J.
 J. E. Mitchell from Maple Shade, Ark., to Okmulgee, Okla.
 Milo H. Salmeier from New Bridge, Ore., to New Plymouth, Idaho.
 Gordon B. Tink from Montreal (Quebec, Canada) First to Rochester, Minn.
 Alfred L. Woods from Anchorage (Alaska) Jewell Lake to Renton, Wash.

ANNOUNCEMENTS

RECOMMENDATION

Rev. Don Pleifer has recently joined the Nazarene denomination. He transferred from the Church of Christ in Christian Union, where he served as pastor, district superintendent, member of the general board, and for the past five years as a full-time commissioned evangelist. Contact him at Route 7, Chillicothe, Ohio 45601.—W. T. Johnson, Southwest Oklahoma district superintendent.

VITAL STATISTICS

DEATHS

LYLE J. GEROY, 75, died Jan. 18 in Golden-dale, Wash. Services were conducted by Rev. A. J. Stott. Surviving are his wife, Violet; a daughter, Mrs. Mary Jane Ray; three grandchildren; five great-grandchildren; a brother; and a sister.
J. BROOK HEAVNER, 59, died Oct. 2 in Cumberland, Md. He was a local minister. He is survived by his wife, Audrey; one son, Lane; and a daughter, Mrs. Juanita Lewis.
DAVID D. SORENSEN died Dec. 9 in San Juan Capistrano, Calif. Surviving are his wife, Elsie; four daughters; and one son.
MRS. HILDA I. LAYBOURNE GRIMM, 54, died Dec. 31 in Petaluma, Calif. Memorial services were conducted in Petaluma, Calif. Interment was in Bellingham, Wash. She is survived by her husband, Rev. Keith L.; three children; and one sister.
WILLIAM HARTLEY ELLWANGER, 82, died Jan. 16 in Olathe, Kans. Funeral services were conducted by Rev. Paul Cunningham and Dr. Mendell Taylor. Interment was in Johnson County, Kansas. Survivors include his wife, Bernice; two daughters, Mrs. Dorothy Sawyer and Mrs. Jeanette Rowe; one son, Rev. C. William; five grandchildren; one sister; and one brother.
REV. OLIN B. BOOTH, 71, died Jan. 9 in Florence, S.C. He had entered the ministry in

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Easter Greetings

NEWS OF RELIGION

1929, was ordained in 1932, and served churches in six states. Funeral services were conducted by Rev. Paul Wiggins and George C. Laurie. He is survived by his wife, Mae Belle; stepmother; and one brother.

MRS. LILLIE MAE LONG, 92, died Dec. 30 in Mountain Home, Ark. Funeral services were conducted by Rev. Jewell McKinney and Rev. Harold Lake. Surviving are two sons, Willie and Glenn; three daughters, Mrs. Iva Hogan, Mrs. Emogene Goodwin, and Mrs. Louise Lesley; 11 grandchildren; 23 great-grandchildren; two great-great-grandchildren; and one sister.

REV. SAMUEL EDISON DURBIN, 65, died Dec. 15 in Norwood, Ohio, where he had completed his ninth year as pastor. He had pastored 43 years. Funeral services were conducted by Dr. Dallas Baggett. He is survived by his wife, Sadie C.; and one son.

MRS. FLORENCE H. GARVIN, 84, died Dec. 31 in Forth Lauderdale, Fla. She had been consecrated as a deaconess in 1922. Memorial services were conducted by Rev. W. O. Blue. She is survived by her husband, H. B.; two sons, Mildard B. and Lowell B.; and one daughter, Mrs. Wilma Ruth Kelly.

RUFUS HENDERSON CLICK, 89, died Jan. 12 in Prescott, Ariz. Services were conducted by Rev. C. T. Vanderpool. He is survived by his wife, Elma.

BLANCHE BULLOCK, 93, died Jan. 10 at Boonville, Ind. Services were conducted by Rev. C. Scott. She is survived by two sons, Clinton and Laurel; two daughters, Ester Davis and Irene Day; four grandchildren; 14 great-grandchildren; two great-great-grandchildren; and one sister.

MRS. MARY ELLEN BABCOCK, 80, died Jan. 15 in Wilmington, N.Y. Funeral services were conducted by Rev. F. Paul Wehr and Rev. Renard D. Smith. She is survived by her husband, A. M.; and several children.

MRS. MYRTLE V. BARNES died Dec. 11 in Boca Raton, Fla. Funeral services were conducted by Rev. Clarence Thornton. Interment was in Kankakee, Ill. She is survived by one brother, Edward Brodien; and three sisters, Clara Swisegood, Ivy Petersen, and Ethel Hoover.

ROBERT H. HODGES, 82, died Dec. 22 in Beecher City, Ill. Funeral services were conducted by Rev. Lewis Hansen. Surviving are his wife, Mae; two sons, John Wesley and Dr. William; one daughter, Mrs. William (Gladys) Collins; nine grandchildren; one great-grandchild; and one sister.

BIRTHS

—to Earl and Nolene (Atkison) Ediger, Colorado Springs, a boy, Kent Allan, Dec. 12.

—to Ron and Dianne (Moore) Caspell, Detroit, a boy, Jonathan Ronald, Oct. 19.

—to Louie and Ellen (Phillips) Bustle, Christiansted, St. Croix, Virgin Islands, a girl, Beth Ann, Jan. 1.

ADOPTED

—by Rev. Jerry D. and Lorette (Root) Deatherage, San Anselmo, Calif., a boy, Jessie Daniel, born Oct. 22, 1964; a girl, Catharine Rose, born Mar. 14, 1966.

MARRIAGES

Karen Steely and Dennis G. Huffman at Hoopston, Ill., Dec. 23.

Sandra Jo Bidlack and Richard Allen Miller at Xenia, Ohio, Nov. 24, 1972.

Cheryl K. Brunner and Robert Stanella at Appleton, Wis., Oct. 7, 1972.

Barbara J. Malliett and Wayne D. Crowder at Appleton, Wis., Aug. 19, 1972.

DIRECTORIES

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

CEASE-FIRE, JANUARY 27, 11-YEAR WAR GRINDS TO A HALT. A settlement in Vietnam which President Nixon called "peace with honor" in his nationwide speech, January 23, has been achieved in the bitterest and most divisive foreign war in American history.

The conflict, which nobody won, cost the United States nearly \$135 billion. It took the lives of more than 56,000 American servicemen—fourth largest toll in any U.S. war.

Within 60 days all prisoners of war will be released and home, the President promised. Pentagon figures indicate that 545 Americans currently are listed as captured or interned in southeast Asia, with another 1,154 missing.

Over the past 11 years, a total of 2.6 million Americans have served in Vietnam and another 700,000 elsewhere in southeast Asia or offshore as part of the war. □

75 MILLION SAID VIEWERS OF KEY 73 TELECAST. The 30-minute TV launching for Key 73, "Faith in Action," was seen by some 75 million people in North America, says Virgil Megill, director of the Key 73 Mass Media Office in Madison, N.J.

The color film was carried on 667 stations and will be shown to another 100 stations overseas on the Armed Forces Network.

Directors say the year-long evangelistic thrust now involves 150 religious bodies, representing 95 percent of all Christians in North America.

Another television special is planned for the Easter weekend. □

NEW CHA EXECUTIVE DIRECTOR DESIGNATED. Rev. Thomas H. Hermiz, of Columbus, Ohio, has been designated as the executive director of the Christian Holiness Association, effective May 1, 1973. The announcement was made by Bishop Henry A. Ginder, CHA president.

President Ginder states, "In Thomas Hermiz, the CHA is securing a qualified, experienced, and successful Christian administrator, and an able minister of the Word. We predict a very successful CHA administration for him." □

STUDY OF NEBRASKA UNIVERSITY POLICY TO FOLLOW BAN ON CHRISTIAN ATHLETES' TESTIMONIES. Why was L. Duane Willard, an assistant professor of philosophy, successful in banning the public testimonies for Christ by Athletes in Action during an appearance here at the campus field house?

That is what University President D. B. Varner is asking, as did the representatives of Campus Crusade for Christ, who said it was the first time they were ever prohibited from following their wrestling matches with a testimony period.

President Varner has told the school's lawyers to provide an opinion for the Board of Regents and promised to develop a campus-wide policy consistent with the Constitution.

When asked why the university had to restrict the activities of a group that wanted to promote Jesus when it has permitted other groups to promote homosexuality, lesbianism, radical politics, and other controversial issues on campus, Dr. Varner said the university's lawyer had told him, "The Constitution doesn't have a prohibition against those views, but does against this [allowing the state to promote religion]." □

WOMEN STILL PREFER MEN AS PASTORS. There are more women church members than men in the U.S., but the ladies still prefer men as their ministers, a national survey indicates.

A survey showed that 68 percent of those polled indicated a male would be their first choice for minister. A greater degree of acceptance of women in the pulpit was found among persons under 30, those with higher educational backgrounds, and residents of small cities and rural areas. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Why doesn't the Nazarene church speak out more on social issues?

The church has spoken on a number of crucial social issues: the relationship of church and state, war and conscientious objection, abortion, drug abuse (including beverage alcohol), homosexuality, pornography, and racial discrimination.

This is more than some want, and not as much as others would like.

In practical terms, desire for the church to "speak out" is often coupled with very strong opinions as to what the church should say. Many people would like the church to "speak out" as long as it says what they want to hear. They aren't nearly as enthusiastic when it says what they don't want to hear.

Of course, you must remember that only the General Assembly, meeting every four years, is authorized to

speak officially for the Church of the Nazarene—and the Board of General Superintendents as interpreting the *Manual* adopted by the General Assembly.

There is solid consensus among us on most moral issues. But usually it is more effective for church members to speak and act as Christian citizens than it is for them to get together and vote resolutions.

While it is possible to find moral implications in most social issues, many of them are as much political as they are moral.

The church, hopefully, will always have a solid position on questions of morality, public and private. But it should always be more concerned with speaking the Word of God at the

point of personal decision and action than it is with editorializing on popular and political problems about which most of us can't do a thing except vote and work within the structures that are open to us.

It seems to me that the first task of the church is to inculcate the principles of personal and public righteousness taught in the Bible, and trust the Holy Spirit and the sanctified good sense of the people to take the appropriate actions when issues come to focus.

I don't plead for pietism, but for a personal piety rugged and independent enough to stand up and be counted when the time comes without being prodded by an ecclesiastical stick.

■ Is the Church of the Nazarene more correctly described as a "fundamental" or "evangelical" denomination?

While these labels are not too precise, most of us would prefer to regard our denomination as "evangelical."

We stand firmly for all of the fundamentals of the Christian faith. But the term "fundamentalism" has in recent years come to be applied particularly to an extreme group of separatists who usually regard the doctrine of eternal security as one of the "fundamentals."

What makes this kind of fundamentalism most disagreeable is its refusal to recognize the value of any gospel work that doesn't run pretty much in its own narrow groove.

The separatist mood is that of

James and John before their Pentecost when they would forbid another to cast out demons in the name of the Lord "because he followeth not with us."

Jesus rebuked this mood in no uncertain terms.

When the issue is the person of Christ himself, then "he that is not with *me* [note the singular pronoun] is against *me*" (Matthew 12:30). When the issue is cooperation in service, then "he that is not against *us* [notice the plural pronoun] is on our part" (Mark 9:40).

Paul recognized that not all in Rome were preaching Christ rightly. But he was able to say, "What then?

notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Philippians 1:18).

"Fundamentalists" in this separatist sense will not say that. They are already attacking Key 73 because they suspect some may participate in this effort to call our continent to Christ who do not properly dot their theological *i*'s or cross their doctrinal *t*'s in the right way.

This is the major reason most of us would rather use the term "evangelical" to describe our position on the theological spectrum.

■ Explain the difference between consecration and sanctification.

As these terms are popularly used, consecration is the human side of holiness. It is the act of a Christian person presenting his body a living sacrifice to God (Romans 12:1-2).

Sanctification is the divine side of holiness. It is the work of God in sealing with His Spirit the sacrifice presented to Him, cleansing and empowering, and filling with His love.

There are technical uses of both of these terms that are practically iden-

tical. Consecration may be used to describe God's act of setting one apart for sacred purposes. Sanctification, particularly in the Old Testament, may also be used to describe man's action in devoting himself or his possession to God for divine ends.

Both consecration and sanctification involve process as well as crisis. Consecration is the initial yielding of a redeemed personality to the sanctifying lordship of the Spirit, but it is

also an ongoing commitment to the will of God.

Sanctification in the sense of "entire" (I Thessalonians 5:23) is the initial cleansing and empowering of the child of God. But it is also a continual cleansing and empowering. "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth [present tense, 'is cleansing'] us from all sin" (I John 1:7).

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NIB NEW TESTAMENT FINISHED

(Continued on page 25)

With the New Testament finished, more effort is being concentrated on the Old Testament, so that its process will be speeded up.

NATURE OF THE TRANSLATION

The nature of the translation may be summed up in three words:

1. **Accurate.** Because translation work cannot be done with mathematical precision, so that there is only one way to translate a given sentence or paragraph, it is at times difficult to ascertain the accuracy of translations. Yet when comparing the "New International Bible" with the Greek, the careful student will note a great faithfulness to the original language. Undoubtedly the high view of Scripture that all the translators and editors had to subscribe to was one of the factors contributing to this accuracy. They realized that they were not dealing with the word of men but with the eternal Word of God himself.

2. **Idiomatic.** Accuracy is not enough if it results in a stiff translation. Every effort was made to render the Greek into idiomatic English. A constant question that was often heard at the committee meetings was: "But how would you say it today?"

3. **Dignified.** The editors kept in mind how the translation would sound in public. Would people feel self-conscious as they heard the translation read aloud? Were there infelicitous phrases that would cause snickers among the youth? Could it be used comfortably in worship services? This is not a translation that draws attention to itself, but rather is calm and inconspicuous. And therein lies one of its strengths. □

OHIO CHURCH HONORS ORGANIST

Mrs. Fern Worst, charter member of Rowsburg (Ohio) church, was presented a silver tray by Pastor R. L. Owsley in honor of her years of faithful service. The occasion also marked the thirtieth anniversary of the church. Dr. Harvey S. Galloway, former district superintendent, spoke in the special anniversary service.

Pictured with Mrs. Fern Worst, holding silver tray, from left to right are: Dr. and Mrs. Harvey S. Galloway, Pastor and Mrs. R. L. Owsley, Mrs. Irene Little, and Rev. and Mrs. James Peters.

Mrs. Worst has been organist in the Rowsburg church for 30 years. She is presently living with her daughter and son-in-law, Rev. and Mrs. James Peters, pastors of the Wister, Okla., church. She has three other children: Mrs. Charles (Marge) Higgins, whose husband is pastor of Nampa (Idaho) First Church; Mrs. Irene Little, of Washington, D.C.; and Brooks, of Hawaii. □



900 ATTEND CAMP MEETING IN SOUTH AFRICA

With much prayer and great expectancy, over 500 campers from the Cape Town and Port Elizabeth areas arrived for the annual camp meeting of the Cape Town Zone. Gospel truths were accented by American

Evangelist G. Stuart McWhirter during his five-day visit.

Several hundred Coloured people responded to altar invitations in the big gospel tent. The Sunday crowd swelled to at least 900 people and the tent had to be extended.

South African Nazarenes profited by the fellowship and inspiration from the 10 Nazarene laymen who

accompanied Rev. and Mrs. G. S. McWhirter.

The district conventions and assembly of the Southern District were held during the camp meeting, under the chairmanship of Rev. R. H. Emslie. Significant gains were reported for the past year.—NORMAN D. ZURCHER, *Reporting Coloured and Indian Field, Africa.* □

G. Stuart McWhirter



South African camp meeting crowd meeting under gospel tent



CARAVAN NEWS

CARAVANERS FROM CANADA

Esther Carson Winans award winners from the Canada Central District include Patty Woyce (l.) and Gail Ross from Toronto (Canada) Main Street Church. The girls are pictured with their director, Beth Deamore.



Merilyn Densimore (l.) and Rhonda Boyce from the Meaford, Canada, church, also on the Canada Central District, received the highest Caravan awards. The Canada Central District director is Roy Austin, contractor in Hamilton, Ontario.



NEW ZEALAND CARAVAN REPORT

Alys Gregory, New Zealand Caravaner, recently received her Esther Carson Winans award. She is the first in the Wainuiomata church to receive this award.

Mrs. J. Bennett, Pathfinder leader, reports that Alys is a very faithful member and helps with a maiden group of 18 girls. She is also an assistant guide in the Pathfinder group. Mrs. Bennett stated: "Caravans has been a great success in this area." □

Mrs. Lou Ann Flowers (left), Caravan director at the Eaton, Ohio, church, poses with Svea Hutchens just after Svea received the first Esther Carson Winans award to be earned by a Caravaner in this local church.



Six young people from the Coos Bay, Ore., church received the highest rank awards in Caravans. Esther Carson Winans citations were given to Lisa Bernheisel, Suzie Grabe, Kathy Grabe, Eva Hesselman, and Kim Bernheisel. Bruce Bernheisel earned the Phineas F. Bresee award. Leaders of the young people involved were Mrs. Wayne Gray, Bruce Hesselman, and Mrs. Eugene Grabe.



The Chattanooga (Tenn.) Grace Church recently organized a Caravan program. Local newspapers gave a large pictorial display and articles concerning the beginning of the program. Erbin Baumgardner is the local director and Don Ballard is the pastor.

Denver First Church awarded four Esther Carson Winans and four Phineas F. Bresee medals to eight young people. Jerry L. Lester is director of the local Caravans program. Front row: Pam Barlow, Melody Noe, Denise Rouselle, Shelly Haviland, Mark Middleton, Mark Englebrecht, Jerry Rouselle, Kevin Hart; back row: Patsy Godwin, senior guide—Pathfinders; Doug Fry, senior guide—Trailblazers; Don Patton, guide—Advanced Trailblazers; and Jerry L. Lester, director.





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

THE DEAF SHALL HEAR

At the hospital where I work, I sat at a desk in a small office writing a devotional for Bible class to be used later that day. A young man a few months older than myself came in and asked to see the doctor.

The man had a brain condition from an old skull injury. It had left him deaf and with severe headaches at times. Though he could speak, I had found months earlier that the only possible means to communicate was to write on paper and let him read it.

I wrote my reply to his request. I gave it to him and looked in my open attaché case and saw my Bible. I opened it to John 3:16, slid it across, and pointed to the passage.

While he read, I continued to write my devotional, praying silently and glancing up occasionally. He read it, read all around it, and read it again.

When he slid it back, I turned to Revelation 21:6-7, "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Again he read; I prayed. I knew God wrote the words and He could use them.

When the man finished, I wrote John 3:16 on a piece of paper, inserting the patient's name. As he read this again, I slid my Bible across and pointed to the scripture, as if to say, "There it is in the Book." He began to snuffle and wipe his eyes. The cigarette was gone now.

I continued to write and told him God would come into his life and forgive his sins if he only would ask Him to. Again I pointed to Revelation 21. He began to cry.

I then wrote, "God loves you and so do I." He asked if I would pray for him. I reached

out, took his hand, and began to pray. I was aware he couldn't hear me but I knew God could do what I couldn't.

After I was finished, I walked around the desk. He said, "Can I pray now?" with tears in his eyes.

I nodded, "Yes." He fell to his knees and I on mine in front of him and we had prayer. A real prayer!

When we got up, tears were streaming down his face. He looked at me and said, "I love you." I embraced him, he embraced me, and I knew the work was done, for there was the Christian fellowship.

I asked him by note, "Will I see you in heaven?" He looked at it, and with tears he had to brush away, nodded, "Yes," as if to make a commitment to God that he would be there.

There in a state hospital office at 2 a.m., on a Friday morning, a man who had been ill met the Great Physician.

I was concerned about how to follow up the next morning, but began to pray as I left the hospital and told God that He had shared His Word and He would have to follow it up. As I left the hospital, the man was sitting in a chair and motioned for me to come near. When I did he said, "I love you." Tears were in his eyes again. I knew God had done the work.

Three days later, the patient was transferred to another hospital for brain surgery. Before he left, he again assured me of his salvation and asked for prayer. I do not know whether he will ever hear again with his physical ear, but I am sure he will continue to hear the voice of God in his soul.—
Wayne E. Duncan, Kankakee, Ill.

Captain Bevan (right) receives Navy Commendation Medal.



CAPTAIN LEROY BEVAN, U.S.N., HONORED

The Secretary of the Navy recently presented the Navy Commendation Medal to Captain Leroy Alfred Bevan, United States Navy, for service as set forth in the following citation:

"For meritorious service in the superior performance of duty while serving as Senior Chaplain, Naval Communications Training Center, Pensacola, Fla., from June 1970 to July 1972. Captain Bevan consistently distinguished himself by inspirational leadership, unswerving devotion to duty, and exceptional professional skill.

"Under Bevan's personal guidance, numerous human relations programs were initiated and implemented which have had a positive effect on improving station morale and student academic motivation. He promoted and formed a Command Race Relations Seminar to provide a forum to which members of minority elements could address grievances and which could furnish a panel for continued study. The overall effect of this effort has been outstanding.

"Additionally, Captain Bevan spearheaded the formulation of various human relation groups to seek means of reducing student frustrations encountered while undergoing the difficult training schedules. By his untiring effort, exceptional professional skill, and aggressive leadership Captain Bevan has upheld the highest traditions of the United States Naval Service."—*For the Secretary of the Navy, M. W. CAGLE, Vice-admiral, U.S. Navy, Chief of Naval Training.* □

E. STANLEY JONES DEAD AT 89

Evangelist and Missionary Author E. Stanley Jones, one of this century's most noted Christian workers and authors, died in India on January 25. He was 89 on January 3.

Dr. Jones, a Methodist, spent decades in India, where he was cremated. The ashes were returned to Baltimore for burial in the Bishop's Lot in Mount Olivet Cemetery.

"The Lord has called unto himself one of His greatest servants," Billy Graham said. "He was one of the foremost clergymen of the twentieth century. I valued his friendship and counsel."

Missionary Jones had the distinction of being one of a few United Methodist clergymen to be elected to the episcopacy and refuse the honor. He was chosen in 1928 by the then Methodist Episcopal church, but 24 hours later declined the office.

He is a graduate of Asbury Seminary and went to India first in 1907. —*E.P. News Service.* □

TWO GENERAL SUPERINTENDENTS ABROAD DURING FEBRUARY

DR. ORVILLE W. JENKINS left Miami, Fla., February 8, for an official assignment to Barbados, Trinidad-Tobago, and Guyana. He attended preachers' meetings and visited all areas of the work in these countries. He returned to the United States on February 20.

DR. V. H. LEWIS left February 20 for an official assignment to areas of the South Pacific. He will conduct special services in Samoa, visit the major islands of Samoa, and preside at the district assembly in Christchurch, New Zealand.

In Australia, Dr. V. H. Lewis will preside at the district assembly and will visit the Bible College. In New Guinea, he will visit all areas of the work and conduct a council meeting.

The last days of his trip will be spent in Singapore and Indonesia, where new work is being started.

Dr. Lewis expects to return to the United States about March 30. □

PROMINENT EDUCATOR DIES

Dr. Vernal H. Carmichael, 76, succumbed to cancer on Friday, January 26. Advanced malignancy was discovered after he became ill on February 11, 1972. Two radical operations failed to restore chances for recovery.

A memorial service was held at 2 p.m., Monday, January 29, in the Kankakee (Ill.) College Church with Pastor Don Irwin officiating. The funeral message was delivered by Evangelist Chester D. Plummer. Other participating ministers were Drs. Harold Reed, Forrest Nash, and Paul Updike.

Dr. V. H. Carmichael taught a short time in the elementary and high schools of Indiana. He retired from the staff of Ball State University, Muncie, Ind., after holding the post for 35 years. Following retirement from BSU, he joined the staff of Olivet Nazarene College, Kankakee, Ill., at the invitation of President Harold Reed. He served in this position for nearly 10 years.



Dr. V. H. Carmichael

Survivors include his wife, Mayme (Plummer) Carmichael; one son, Dr. Loren, of Cincinnati; three granddaughters; and four brothers, who are teaching or have taught in the Indiana public schools systems.

Carmichael Hall on the campus of ONC was dedicated in honor of the Drs. Vernal and Max Carmichael. Dr. Vernal was named in *Outstanding Educators of America* and *Who's Who in American Education.* □

MRS. LINA A. MOORE REACHES ETERNAL REWARD

Mrs. Lina Altha Moore, 79, died January 30 in Woodland Hills, Calif.

Funeral services were held at 10 a.m., February 3, at Bethany (Okla.) First Church. Dr. Fred Floyd, long-time friend and teacher of all the Moore children, delivered the message. Rev. Sam Stearman officiated, with Dr. G. B. Williamson offering the prayer.

Bresee Westmoreland, brother of Mrs. Moore, sang at the memorial service. Speaking from the phrase, "She gathereth in the morning," Dr. Fred Floyd said that Altha Moore began early in life (age 15) to be an evangel and light for Jesus Christ. Her life was totally dedicated to Him.

Mrs. Moore is survived by her husband, Josiah Erben, Sr.; four sons—Josiah Erben, Jr.; Rev. Veld Rose, Methodist church, Mesa, Ariz.; Dr. Mark Reynolds, president of Trevecca Nazarene College, Nashville; George Chapman, public school teacher, Woodland Hills, Calif.; William Goodwin, postal inspector, Sacramento, Calif.; and two daughters—Mrs. Vernon (Adana) Bugh, Camarillo, Calif.; and Mrs. Dean (Roxie Ann) Wessels, Kansas City; 16 grandchildren; seven great-grandchildren; four sisters; and five brothers. □

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene in Portland, Ore., for its one hundred fifth annual convention, April 26-29. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen-at-large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about April 1.—B. EDGAR JOHNSON, *General Secretary.*

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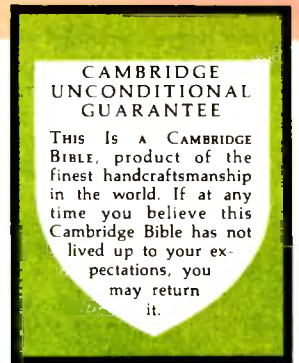
CHAPTER 28

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, ^kThou shalt not take a wife of the daughters of Canaan.



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