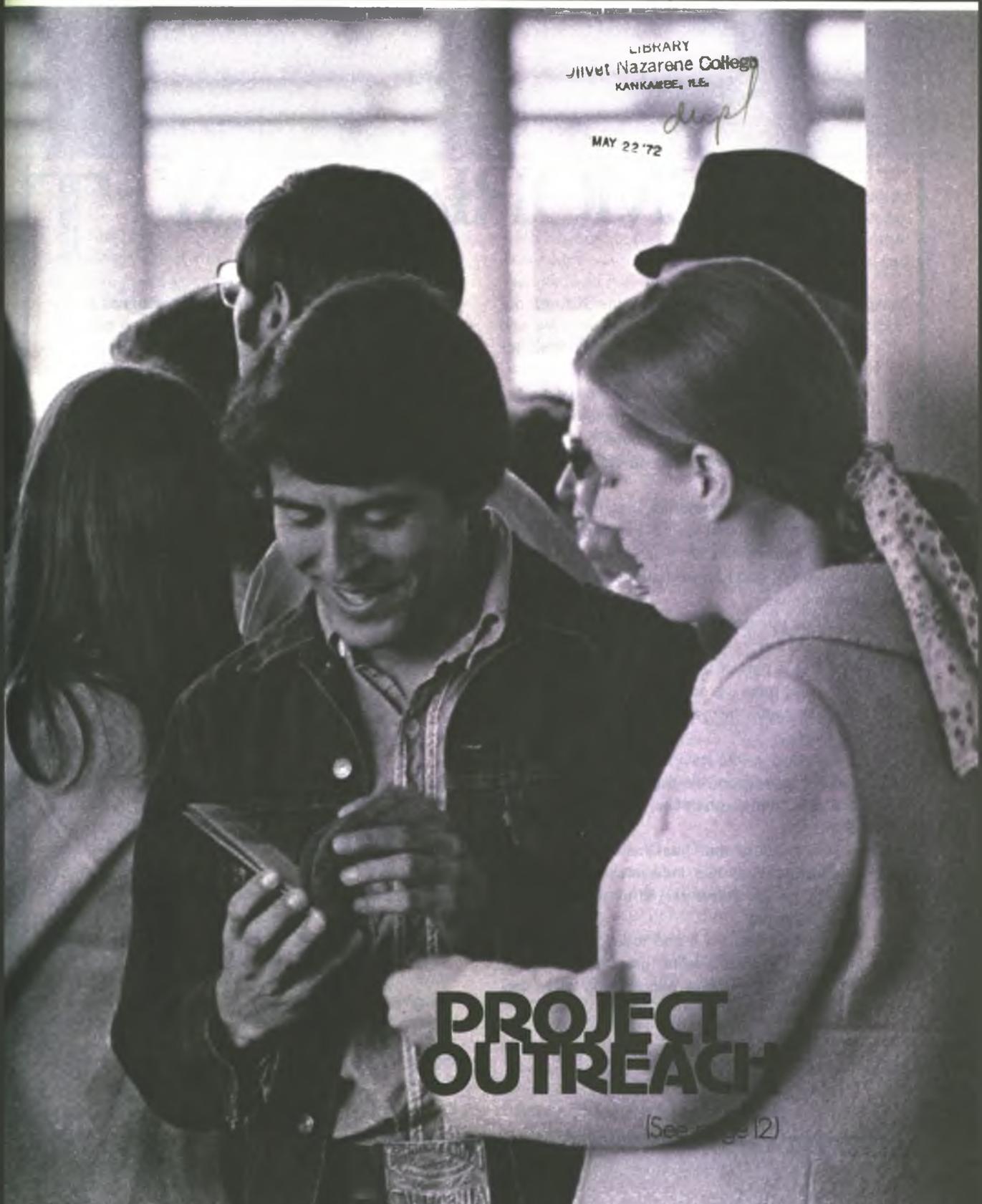


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MAY 24 '72

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**PROJECT
OUTREACH**

(See page 12)



MEMORIAL DAY

Memorial Day is a good day; it turns our thoughts backward for a while. We can recall great people who lived and died for what they believed in most of all.

It makes us realize the values of yesterday that were great enough to dominate the lives of people, carry over into posterity—and that is good. Let us cherish those values and cast them not away.

God gave us memories that can bless us with past good, that we have accepted and included in our living. Or it can curse us with the injection of good as we flounder bitterly in the recompense.

Let us pay deference to our loved ones who have passed into eternity. Think of the good that was a part of them. Be glad for the guidance they gave us, and in humility let us admit they did better in their day than we are doing with ours.

"Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought," wrote Basil.

This mystery that has the essence of the everlasting in it has indissoluble connection with our souls. It is a part of us. It will go with us into eternity.

So let us respect it and today use it for remembering great events, great deeds, great principles, and those people who have be-

queathed to us the good we so much need.

As we honor them in our thoughts, we can draw again from the strength they gave us and profit by walking the high road.

In this day of unbelievable coarseness and the forgetting of those who bless us still with the residue of their achievement, we do well to recall and vow.

If we could pull some of the dignity and plain, old-fashioned principles of integrity out of the past, it would perfume the winds that blow and give beauty to this gilded society. And it would give dignity to the many who wander aimlessly in this twilight:

*Memorial Day, come each year;
Tell us what we need to hear.
Speak in voices of the past;
Tell us of the things that last
Unto eternity.*

*Memorial Day, in beauty come.
Remind us of the work they've done,
So we may lift our lives today
To walk more firm the way
Into eternity.*

*Memorial Day, in memory speak.
Tell us the values we should seek
To join those who in their day
Trode the good and holy way
Into eternity.*

□

JESUS COMES TO CHATHAM HIGH



Photo by Russ Busby

The Lord has come! Olivet Nazarene College
Jesus came and His presence was wonderful!

We were sitting in a public high school auditorium in an assembly program. Ike MacKinnon was telling the students and teachers that Jesus was the only Way to real happiness and joy. Charlie Rizzo and the other fellows in the band each told of their personal faith in Christ.

The occasion was a program I had long prayed for. As a high school teacher responsible for drug-abuse education, I needed a plan. I had learned from talking with other teachers that most approaches to this subject turned off most students. I needed a program that would really capture students' attention.

I knew about the Maranatha band at the New Milford, N.J., Church of the Nazarene. Some of its members had told how they had been saved from a life of drug abuse. The "Jesus Movement" had received wide publicity. These fellows were a part of it. It seemed only reasonable to expose our students to such current events.

Such was my reasoning as the Lord helped me to outline a day-long program. My principal approves of his teachers trying new techniques, so he agreed to this innovation.

Included on the program would be Dr. James Crutcher, a young M.D. in his twenties. He had had experience working with heroin addicts and he would give a doctor's view of drug abuse, while the members of the Maranatha band would speak from personal experience. As it turned out, Dr. Crutcher, a born-again Christian, would be giving his testimony as much as discussing drug abuse.

For one hour the band played and sang contemporary Jesus songs. The amplifier provided more sound than some adults would want. The program was for the students, however, and they loved it.

There were three ministers present, including my pastor, Rev. Neile McLain. He had successfully brought the Maranatha band to another local high school and the results of that program had showed me what could be done.

When the assembly ended, students returned to a normal schedule. I took the band members to the health classes and for the rest of the day the witnessing went on. As one period ended and another began, a new group of students would come to hear what Christ could do for a lost, frustrated teen-ager who didn't have all the answers.

The discussion was supposed to be on drug abuse, but the students kept asking about Jesus and why the Maranatha group had found Him so attractive. The discussions were lively at times.

Spiritually hungry students were pressing for answers to questions which showed intelligent probing. The boys answered with time-honored personal testimonies backed with scriptural references. This only intensified the students' interest and precipitated more questions.

Both Dr. Crutcher and the Maranatha band made a profound effect on a student body that may never be the same again. Individually and in groups of two and threes they would pray with students as the request was made. By the end of the school day nearly every student of the 600 in that high school had received the story of salvation.

What a sense of victory to know that my students had heard the old, old story! As a public school teacher I was limited as to how effectively I could let my light shine in school. Now my students had heard and I had been a part of God's plan that had brought Jesus to school.

A postscript to this story includes an announcement that appeared in the daily bulletin the next day—initiated entirely by students with no faculty prompting. It read, "A Bible study group will meet Thursday at 3 p.m. in the home economics room. Any interested students may attend. New Testaments will be provided."

The seed has been sown. Pray for the harvest. □

By Donald Darsch, *Dover, N.J.*

HERALD of HOLINESS



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I'VE PROVED HIM

I've proved Him when the shadows fell
And when the sun refused to shine—
When it was the very darkest,
Still I knew that He was mine!

I've proved Him when I could not see—
And, oh, so dark the way!
"My peace I give; be not afraid!"
These words I'd hear Him say.

I've proved Him in adversity,
And in the midst of pain—
I've felt His healing touch when I
Could no longer bear the strain.

I've proved Him in uncertainty,
When life seemed so unsure—
Then He would bring surpassing peace,
And I would feel secure!

I've proved Him when the enemy
Attacks and pelts with doubt—
No matter how severe the fray,
He always brings me out!

To all who lack in strength and faith,
I'd like to recommend
This Saviour, Jesus, whom I love—
My Lord, my dearest Friend!

—Eva Jackson
San Leandro, Calif.

THE OUTFLOW IS ESSENTIAL

By J. N. White, *Brisbane, Australia*

Many today are crying for a fresh touch of fire—a renewing—an escape from grey fruitlessness and a return to “the blessedness they knew when first they saw the Lord.” Likewise many solutions to the problem are proposed in the form of methods, techniques, prayer rituals, forms of resisting, standing, sitting, binding, loosing, etc., but with the end result so often confusion and frustration.

When all else has failed and we begin to follow His directions, however, God says with clarity and simplicity, “Deal thy bread to the hungry . . . Then shall thy light break forth as the morning . . . and thou shalt be like a watered garden.”

In other words, reach up by faith, receive and enjoy the Bread of Life, and then reach out by faith and share this Bread with the hungry, and the circuit will be completed, and current will flow, fresh supply will be the outcome, and grace will not be received in vain.

A famous missionary visiting a hydroelectric plant in Liberia found the inlets open and water in the turbines, but the machines themselves stationary.

“Why don’t the turbines run?” he asked.

The reply came, “Because the pipe is closed down at the outlet. If that were open, the water could flow through. The turbines can’t run unless both the inlet and the outlet are open.”

Yet how often do we sing, “I’ve opened up toward heaven all the windows of my soul,” without purposefully opening the windows on the other side of the house toward earth. And then when staleness, heaviness, and futility come, we wonder why.

John Wesley once said, “But first I had resolved, God being my helper, not only to preach it to all but to apply the word of God to every single soul in the ship; and if but one, yea, if not one of them will hear, I know ‘my labour is not in vain.’ I no sooner executed this resolution than my spirit revived; so that from this day I had no more of that fearfulness and heaviness, which before almost continually weighted me down.”

May our spirits also be revived as we break the tendency to become stagnant pools and allow the rivers of His grace to flow out upon a needy world. □

The call to prayer in behalf of our forthcoming General Assembly is an imperative one. We cannot do the work of God without the presence and help of the Lord.

All our careful planning and best thinking for the present and future course of our church must be overshadowed and permeated with the hallowed and illuminating presence of the Holy Spirit.

Prevailing prayer can help insure the Spirit’s presence throughout the General Conventions and Assembly.

ORVILLE W. JENKINS



PRAY FEBRUARY 1, MARCH 1, APRIL 1, MAY 1, JUNE 1, 1972

Fred Patek, 27, is first-string shortstop for the American League Kansas City Royals professional baseball team. It was no small honor when in January, 1972, he was chosen the team's most valuable player for the previous season. But as great as that honor was, it couldn't compare in importance to what happened to Fred on December 10, 1971.

It began in the spring of 1971. Fred and his wife, Jerri, moved to Overland Park, Kans. It was the beginning of Fred's first year with the Royals.

Mrs. Patek had attended a Nazarene church in Pittsburgh, where they had been living. An alert pastor there had sent a "Moving Nazarene" card to the Overland Park Church of the Nazarene.

Pastor Millard Reed and a seminary student, Ron Fry, who was serving as youth minister of the church, made a call at the address. They found that the Pateks were in Florida for spring training.

After the Pateks returned from Florida, Mrs. Patek began attending some of the services.

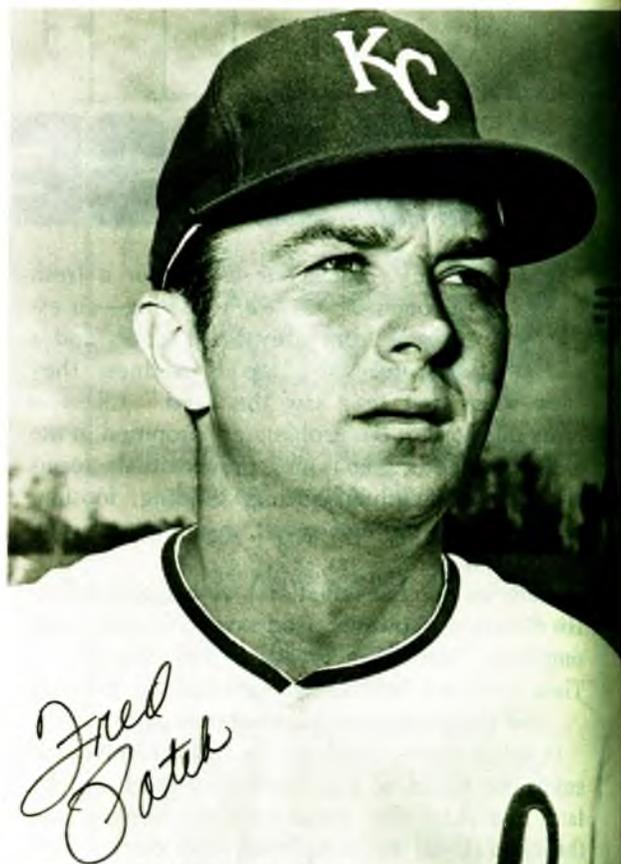
Because of Ron Fry's interest in the Pateks, he began following the Royals very closely. One early summer evening, as Ron was listening to a game on the radio, the announcer related that Fred Patek was not starting because his wife, Jerri, had been rushed to the hospital. Ron checked out the details in the morning paper and went to visit Jerri. He met Fred at the hospital.

During the following weeks, Ron and Fred became better acquainted. They have some things in common. They're both short (Fred is 5'4", and Ron is 5'6"). Ron discovered Fred liked to fish and yet hadn't been fishing all year. Ron later commented, "As God would have it, my grandparents live on a private lake about an hour from Kansas City, and there is great bass fishing on this lake." Fred and Ron decided they would go fishing together sometime.

Ron increased his attendance at the Royals' baseball games. A teen-age boy in the Overland Park church who had been crippled all his life had surgery. Ron asked Fred to do what he could to encourage the young man, who was a great Royals fan. Fred gave them box-seat tickets for a doubleheader. He took the boy down to the dugout, gave him an autographed ball, and introduced him to many of the players. A week later Ron went by Fred's home to thank him for what he had done. A strong friendship was growing between Fred and Ron.

When the baseball season ended in October, Ron called Fred and set up a Saturday date to go fishing. Ron was taking a course in personal evangelism at Nazarene Theological Seminary. He prayed that what he was learning about "fishing for men" could be put to use while they were fishing at the lake.

THE FRED PATEK



FRED PATEK

KANSAS CITY ROYALS

INFIELD

"The greatest thing
recently—I invited
He has changed

The day at the lake was filled with unforeseen obstacles to witnessing. As the two young men were pulling out of the driveway on their way back home, Ron received a clear "okay" from the Holy Spirit.

Very naturally Ron moved from a previous discussion to the "Jesus Movement" and the spiritual breakthrough of hundreds of young people at the Church of the Nazarene in New Milford, N.J. Then he asked Fred if he could share what another had shared with him—an explanation that really made clear what it meant to be a Christian.

When Fred nodded consent, Ron queried, "Well, tell me. Fred, have you come to the place in your spiritual life where you know for certain

K STORY

PROFESSIONAL ATHLETE JOINS

GOD'S TEAM

By Charles Shaver, *Kansas City*
Assistant professor of evangelism, Nazarene Theological Seminary.

What happened to me
when Christ came into my life.
My life!"

that if you were to die tonight you'd go to heaven?"

For a long time they talked. Ron explained and quoted scripture. Fred said that one time he'd been a Christian but at that moment was not right with God.

Fred said, "Ron, if I died tonight, I know I would not go to heaven." He added, "I want to accept Christ into my heart, but I don't know how."

There was further explanation, scripture, prayer—and God was very real. But Fred did not seem to find the answer.

When they parted, they had agreed to begin a Bible study of 1 John in Fred's home. Fred said,

"When I become a Christian, God must be first in my life, and not baseball."

A few weeks later Ron's phone rang. Fred's excited voice asked him to come over the next night. Fred had been watching Billy Graham crusade telecasts. Three nights of hearing messages from the Word had gotten to him. Ron went, and they talked and prayed. Still Fred was uncertain.

Then on December 10, during the study of 1 John, Fred prayed and wept. All his sins were rolled away and he *knew* that Jesus Christ was his Saviour.

Ron knew that Fred's continued life in Christ would mean continued study of the Word. He urged Fred to begin a series of simple, one-page Bible studies for new Christians.

Fred began to study the Bible eagerly—sometimes two hours a day. The parable of the sower especially spoke to him. In a few weeks he'd finished all the questions on the seven one-page Bible studies Ron had given him. After the study on prayer, Fred commented, "I realize now I need to get alone every day to pray and read my Bible."

After his conversion, Fred attended the Overland Park Church of the Nazarene for the first time. He told the boss at the sporting goods store where he worked during the off-season that he had to have Wednesday nights off to go to prayer meeting.

The Overland Park church has a reputation for love and is filled with new Christians. Their testimonies spoke to Fred, for he was new in the Lord too. One Tuesday night in a special service, Fred wept and remarked, "Oh, I just love it when God's so close!"

On Wednesday, December 22, there was a prayer-meeting request for a young man of the church suffering in the hospital from a severe bleeding ulcer. Fred joined with others in prayer. When a report came back of the young man's dramatic improvement, Fred joyfully exclaimed, "I count that as an answer to my prayers."

"Man, I can't grow fast enough," was Fred's comment. Those who watched him thought he was doing fine. Fred took some kidding from co-workers for carrying his Bible to work. He became concerned about some personal areas in his life. He began to take a different view of his work and said that it would be a better year for him in baseball because he had peace of mind.

On Christmas Eve, the Frys invited the Pateks to their home. Ron's parents, who pastor the Church of the Nazarene in Racine, Wis., were also present. Slides of missionary work in New Guinea were shown. Ron's brother serves there as a missionary.

That night Fred gave his public testimony: "The greatest thing that happened to me recently

—I invited Christ into my life. He has changed my life! God directed Ron Fry and Billy Graham.”

Fred and Ron drove to Olathe, Kans., on January 24, to share in a Bible study group meeting in a private home. The group was led by a professor from the Nazarene Theological Seminary. People representing several denominations attended.

Fred told the group that God had been talking to him all his life, but he'd not been paying much attention until lately. For years he had realized he was on a path leading to hell—and he'd been afraid of dying. Then he accepted Christ, and as Fred put it, “You feel so great inside.” He said he knew surely he was going to heaven.

One thing was troubling him, Fred shared, and that was his future in baseball. “God and I are trying to get this thing ironed out,” he said.

A young accountant named Jim listened in amazement to such a story of dedication. God had been talking to him too. On February 21 he called the Bible study leader to say that in the past week he had come to know that Jesus Christ was in his heart.

Earlier in January, Fred had told Ron that he had to talk to him about being filled with the Holy Spirit. (He had already completed the follow-up

Bible study on the Holy Spirit.) On January 23, Dr. D. I. Vanderpool spoke at Overland Park church and at 1 p.m. Fred knelt at the front of the church and prayed for the Holy Spirit to fill him in His sanctifying fullness. It was not long until Fred reported to Ron that during the past week he had received the witness of the Spirit to sanctification, and the Holy Spirit had been poured all over him with the most melting love.

Fred's concern to tell others grew. In February an appointment was set up for Fred to speak with a hungry-hearted professional baseball player from another team.

On February 20, a special music program was presented at the Overland Park church, and Fred told about 500 worshippers what Christ meant to him.

Fred is seeking the will of God for his future. He is determined to follow the leadings of the Lord.

So one of the nation's sharpest shortstops is putting God first. Though he's a young Christian, and has his struggles, he burns with desire that others may know the peace and joy he found in Jesus Christ.

Aren't you glad Fred had Christian friends who cared? □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, Nashville

SECRET LONELINESS OR CREATIVE SOLITUDE?

The emotional isolation of modern man is well-nigh universal. No longer does his individual life find a framework in family ties, the intimacy of the craftsman's shop, the cohesion of a manageable society, or the community of moral, spiritual, and social ideals provided by the Church.

Psychologically there are many explanations for loneliness: chronic sickness, alienation from family and friends, merciless teasing by a thoughtless parent, extreme timidity, feelings of inferiority or failure, authoritarian discipline, conflict between parents, fear—of one another, of being misunderstood or rejected, of being unable to cope with life.

Loneliness is no respecter of persons! It strikes not only the defeated and withdrawn, but the elite and gregarious as well.

The malady is occasioned by the “spirit of the age” which places little value on the development of the inner man, and, all its talk about “personhood” notwithstanding, overlooks in practice man's insatiable hunger for human fellowship.

Man is lost in the anonymity of the larger city and of big business. He is confronted with conflicting ideologies, but lacks the necessary cultural and spiritual resources to develop a satisfying philosophy of life.

More “togetherness” is not the solution to man's “loneliness.” Such shallow remedies aggravate the disease itself. The current preoccupation with groups, which too often is little more than an exaggerated sincerity, may even be a mask that covers the basic needs of man's intimate and deeper being.

Alfred North Whitehead, the well-known philosopher, used to define religion as “what man does with his solitude.” But that solitude must become *creative* through an intimate relationship with the Divine.

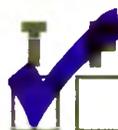
One of Paul Tournier's patients once said to him: “There are two things you can't do *alone*: marry, and be a Christian.”

True! Life with Christ provides an escape from loneliness because it opens the self to another through repentance and acknowledgment of need. Hiding behind position, title, and reputation only intensifies the emptiness. Confession of moral failure and admission of being wrong draws man out of his isolation into a personal fellowship with God and his fellows.

Secret loneliness—that inner vacuum often unknown to others—can be transformed into creative solitude, that inner fullness shared with others through wholesome relationships of love and trust. □



From All Phoniness, Good Lord, Deliver Us!



From All Phoniness, Good Lord, Deliver Us!



From All Phoniness, Good Lord, Deliver Us!



From All Phoniness, Good Lord, Deliver Us!



The *Book of Common Prayer* has one penetrating petition: "From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us!"

Of all the games Christians play, insincerity is surely one of the most dangerous to true spiritual life and influence. If the world could embody its ideal for the Church in one phrase, it would be: "Don't be phony—be real."

Paul expressed it in Romans 12:9: "Let love be without dissimulation [hypocrisy]." Moffatt translates this verse: "Let your love be a real thing."

Let us beware lest we imply that all phonies are in the Church. Everywhere people are acting out a part, trying to impress others, attempting to build up their own egos, badly damaged by feelings of insecurity, often at the expense of the good of other people. In fact, we dare to say that phoniness is less apparent in the evangelical Christian fellowship than elsewhere.

However, this does not mean that we should ignore the danger. Though there may be more phonies in the world, there are plenty among those who profess Christ's name.

DELIVER US FROM FALSE HUMILITY

Uriah Heep in Dickens' *David Copperfield* is perhaps the classic example of one who appeared fawningly humble, but who was constantly maneuvering behind the scenes to take advantage of others. Perhaps we shall not fall into the snare of trying to finagle another's goods to our own account as he did, but there are more subtle forms of false humility.

We can turn a normal compliment into a "spiritual production" by disavowing any worth or credit in such a self-effacing manner that people go away saying, "What a holy person!"

We can make of prayer, the humblest of all activities, a means of self-glory. Prayer can so easily deteriorate into a drawing of attention to oneself

and one's supposed goodness. It can degenerate into shooting poisoned arrows of unanswerable criticism—praying *at* others.

There are so many ways that false humility can manifest itself and almost deceive the very elect into thinking they are truly humble that we should all beware lest we fall—and when we most think we stand, then especially we need to take care. From all phony humility, good Lord, deliver us!

DELIVER US FROM FALSE MOTIVATION

This is one of the trickiest spots in the Christian life. It is so easy to substitute zeal for knowledge and to think we are doing right when in fact the spirit we show gives the lie to what we profess. Before his conversion the Apostle Paul "verily thought that . . . [he] ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9).

We may rationalize our actions by saying, "It is for God's glory," thus taking the credit for fasting or praying or giving, contrary to the spirit of the Sermon on the Mount.

We may show a cruel attitude toward those who have sinned, feeling that we are "holding the standard high" by punishing the transgressor. Better leave the punishing with God, and pray that He will also have mercy on us who need it so greatly.

We may criticize those who differ from us, claiming a zeal for God as did Elijah when he thought he was the only godly man left in the world. Nonconstructive criticism is something better left out of our conversation. I think it was Wesley who said that two persons could not profitably converse longer than a half hour at a time, because of the danger of saying something unkind.

What about our motivation for growth, even church growth? Why do I want the church to

By Vernon L. Wilcox, *San Jose, Calif.*

grow? Granted that I should want this, but I would do well to check my motives. From all phony motivation, good Lord, deliver us!

DELIVER US FROM FALSE SERVICE

It is so easy to substitute talking about unselfish service for performing it. As we have all found out, it is easier to talk about praying than to pray.

And what about godliness? Do we satisfy our urge for it by urging it upon others? Do we serve the Lord because we love Him, or do we, like the multitudes in the Gospels, follow Him for "bread"?

What about busyness? Too often we draw attention from the meagerness of our own interior life by much activity. Unless we cultivate inwardness of spiritual depth, we shall eventually run dry and break down.

Paderewski is quoted as having said: "When I fail to practice one day, I know it; when I fail two days, my friends know it; when I fail to practice three days, the whole world knows it." There is no substitute for inward reality.

Then there is the matter of helping other people. True, we cannot possibly assist everyone in a metropolitan area who needs help, but because we cannot do it all do we excuse ourselves from doing anything at all?

There is the falseness of prejudice. We claim to serve God; do we then exclude, even in a "nice"

way, any who are not of our social, racial, financial, or even religious status? A. L. Whitcomb used to say: "There are four kinds of pride: pride of face, pride of race, pride of place, and pride of grace."

Even in the matter of urging others to do what they should do and have even promised to do, we can become professional. I sometimes ask myself whether, if I were a layman, I would be as faithful to various duties in the church as I urge others to be. From all phony service, good Lord, deliver us!

Jesus condemned phoniness more than any other sin. While He certainly did not condone the sins of publicans and harlots, when they repented He forgave them freely, and made saints out of them.

But the phony Pharisees and Sadducees, who really were for the most part quite respectable people, came in for His scathing rebuke *because* they were not what they professed to be—they were harsh, rigid, cruel, unfeeling, judgmental, and self-righteous. They didn't feel a need of God or of repentance; thus in a sense they were idolators, worshiping themselves.

From all phoniness, good Lord, deliver us! May our love be the real thing, utterly sincere, without hypocrisy or playacting, so genuine we would die for Him who loved us, and so real we will live for Him and inspire others to do the same. □

PEN POINTS / CHICKENED OUT!

Let's see, shall I bake the chicken or fry it? Have whole boiled or creamed potatoes? Green beans or peas? My, but I'm glad the rolls and dessert are all prepared!

So ran my thoughts even though I was looking straight at the pastor as he was bringing the morning message.

Suddenly my husband, sitting beside me, said, "Well, glory to God!"

I was jolted back to reality as I turned and saw tears rolling down his face while he removed his glasses and reached for a handkerchief. I glanced across the aisle and saw hands raised and heard some hearty "Amen's" and "Praise the dear Lord's" while some people were laughing and crying all at the same time. The lady next to me, who had been reading the *Standard*, began to look around and seemed to be as chagrined as I.

Then I heard the pastor say, "And that's God's message for us today, friends. Bless His name!" His face

shone with the glory of God as he wiped his eyes. The benediction followed and I felt so cheated and disappointed to think that I had let a measly old chicken cause me to miss the climax of the morning message and a blessing for my own soul which I so badly needed.

When we got home I casually asked my husband what the pastor had said to bring such a blessing.

"I can't recall just everything," he replied, "but it was so wonderful! I'm sorry if you missed it. What happened? Were you having trouble hearing or weren't you paying attention?"

I was too embarrassed to answer, so said nothing!

Yes, the fried chicken and creamed potatoes were delicious, though I didn't enjoy the dinner too much. But I did learn a lesson that morning that has stayed with me over the years since then. To me the eleventh commandment is: Thou shalt give undivided attention to the pastor's messages!

—Annie Lee Jones
Richmond, Va.

CHRIST OUR REFUGE

Holiness of heart is not a static state of grace in which the Christian is passive, inert, and lethargic. Heart holiness is a vital, moment-by-moment relationship involving constant commitment, trust, cleansing, filling, and abiding in Christ.

In conversion one enters Christ, fleeing from judgment, much like a man fleeing from the avenger of death. The writer of the Epistle to the Hebrews says that as Christians "we have fled for refuge to lay hold upon the hope set before us" (6:18).

This is doubtless a figure of speech taken from the provision of the cities of refuge under Moses (Numbers 35:9-32). According to this provision the man who killed another person "unawares"—that is, unintentionally or accidentally—was to drop everything and flee to the nearest city of refuge to escape the avenger of death.

Once a man had arrived at his city of refuge and was judged to be innocent of murder, he was permitted to live without punishment and without fear of retaliation, just so long as he continued to live within "the city of his refuge, whither he was fled." Moreover it was stated, "He shall abide in it unto the death of the high priest."

All this very graphically represents the awakened and convicted sinner who flees to Christ for mercy and pardon, much like a man fleeing from the revenger of blood. Moreover, the man who has fled to Christ for salvation from the guilt and condemnation of his sins *must abide in Christ*, "the city of his refuge," forever—for we have a High Priest who lives forever!

But what is the character of the life we live as we abide in Christ? Do we chafe? Are we tempted to venture out? Do we look back to the old life and regret that we are restrained and held back from it because of the prohibitions of God or the church? Or do we abide with contentment and gladness of heart because we are free from all desire and longing for the old life from which we fled to Christ for refuge?

Here is where the man of ancient Israel who was forced to flee the avenger of death and dwell permanently in the city of refuge may well have had some real difficulty in respect to his ties with his old life.

Here also is where the man of the twentieth century who has fled to Christ for refuge from the guilt and condemnation of his sins no less encounters some real difficulty. For sometimes—and often most unexpectedly—there arises within him the urge, the desire, the craving to return to the old life and to act or react with blazing anger, the hateful response, the malicious report, the satisfaction of a lustful appetite, which he gave up and left behind when he fled to Christ for refuge.

At this point of inward moral conflict, when he very much feels like two persons—the one desiring and wanting to serve Christ; the other contrary, willful, lusting, and hateful—the man in Christ obviously *stands in great need of some further deliverance!*

It was his personal awareness of this inner conflict that moved the Apostle Paul to cry out, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind . . . O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:22-24) And the triumphant, glad reply of this very human man comes ringing down through the ages to us: "I give thanks to God there is deliverance through Jesus Christ" (verse 25, literal translation).

This "deliverance" from the inward moral split that often tends to make the Christian feel like a religious schizophrenic is no mere formal, academic claim that the righteousness of Christ is somehow being imputed to us. Rather this "deliverance" of the Christian from the pollution of his own fallen nature involves the larger impartation of divine life in the cleansing, filling, sanctifying power of the blood of Jesus with heart-cleansing faith.

The Christian, as the man in Christ who has fled to Him for refuge and pardon from the guilt and condemnation of his sins, knows the meaning of "saving faith." Now let him also learn the meaning of "heart-cleansing faith" in the light of the promise that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

It is this further work of grace—this inward cleansing of the heart from all its evil, unclean nature—that must take place if the redeemed man is to abide in Christ, as "his city of refuge," with all peace and contentment and assurance.

That this cleansing of the heart of its fallen, de-

helps to holy living

By J. William Jones, Nampa, Idaho

praved, corrupt, impure tendencies and appetites is not merely a "one shot," once-for-all sort of thing, but is also a vital, moment-by-moment, continuing experience in the life of the Holy Spirit is indicated by the promise, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Heart cleansing as a second work of grace,

then, is a constant, present, unceasing work of the power of Christ upon our human nature.

Moreover, this holy power continually maintains a prevailing purity and prevents the recurrence of the impurity of the eradicated fallen, sinful nature—just so long, that is, as one faithfully abides within the Lord Jesus Christ as "the city of his refuge" and trusts each moment in the cleansing power of His blood. □



By Edward Mann, Kansas City

Nazarene campuses are alive with programs of outreach. Touch the pulse of student life at any Nazarene college and you will find a genuine concern for involvement in all types of evangelistic endeavor, from participating in a prayer cell in a college dormitory to witnessing on the beach at Fort Lauderdale.

Typical of the spirit of dedication and sense of excitement which permeates student evangelistic activities is the tremendous response to the call for volunteers for summer ministries sponsored by the Departments of World Missions, Home Missions, and Youth.

Summer ministries open to college youth include touring with the well-known singing group Lost and Found, doing manual labor on home mission churches, holding vacation Bible schools in needy areas, and working on mission fields in 19 different foreign countries. Six hundred and seventy-seven people have offered to spend their summer vacations in these avenues of outreach.

Seventy-eight of these students will be participating in the Student Mission Corps. None of them will receive a salary. Members of the Student Mission Corps, in addition, must provide \$265 to assist with their expenses for the summer.

Two new projects are planned at Trevecca

Nazarene College, Nashville, for this summer. Twenty college students will be placed in various churches of the Southeast Zone for a 10-week period to serve as ministers of youth. Several musical groups will travel throughout the summer to assist churches with youth evangelism. They plan to spend several days in each church visited. In addition to presenting concerts they will train teen-agers in witnessing and will participate with them in actual witnessing activities.

Last summer a group of students at Northwest Nazarene College, Nampa, Idaho, paid their own expenses to Puerto Rico, where they built a parsonage at the campground site. This summer a similar group will go to the Great Slave Lake area in northern Canada to build a church. In this project they will work together with a group of students from Canadian Nazarene College, in Winnipeg, Manitoba, Canada.

The Missionary Crusaders at Pasadena College, Pasadena, Calif., are raising \$1,000 this year to be used for the purchase of land for a mission facility in Chihuahua, Mexico. Any funds in excess of \$1,000 will be used to rebuild churches in Panama damaged by the floods.

For several years the Evangelistic Association at Eastern Nazarene College, Quincy, Mass., has designated the annual Youth Week as "Thrust Week." This coincides with the January break between semesters. The dates make it possible for



Students serving in home for aged

teams of students with adult leaders to work in churches particularly interested in growth.

As many as 70 students have volunteered to spend their vacations in house-to-house visitation, personal witnessing, and participating in evangelistic services. In cooperation with the teen-agers of the local church they have witnessed to thousands of people in private homes and at shopping malls.

At every Nazarene college, including Nazarene Bible College, Colorado Springs, teams of students are scheduled nearly every weekend in nearby churches. They go out to sing, preach, and witness. Wherever they go they make a positive impact for Christ and the church.

The organizations which sponsor such services may be known as the Christian Workers Band, The Evangelistic Association, World Student

Outreach, Students in Action, Living Witness Teams, or simply Gospel Teams. At Bethany Nazarene College, Bethany, Okla., one group is called Gospel Outreach—"GO" for short.

Many types of musical groups also visit the churches of each college zone, giving concerts and at the same time presenting a positive Christian witness. Such groups vary in their presentation from the modern music of the Contemporaries, the Present Tense, the Young and Free, and Collegians for Christ, to the more traditional music of the Heritage Singers of Mid-America Nazarene College, Olathe, Kans.; the Singing Collegians of Mount Vernon Nazarene College, Mount Vernon, Ohio; and the Orpheus Choir of Olivet Nazarene College, Kankakee, Ill.

At several of the colleges students have operated coffeehouses in an effort to reach young people who might not otherwise be touched by their evangelistic activities. The students at British Isles Nazarene College, Manchester, England, have opened a coffeehouse in their college city, designated the "Cove." They were thrilled when



Outreach means reaching out

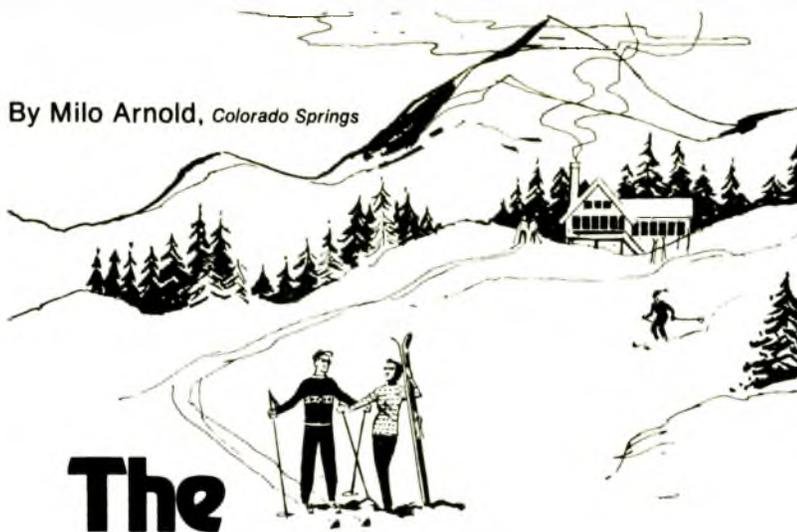
a young man gave his life to God on the first night of this venture.

Other outreach projects are conducted under the sponsorship of the Student National Education Association and Circle K. Scores of students are involved in tutoring children in ghetto areas, are assisting in recreational programs in housing developments, and are participating in "Big Brother" and "Big Sister" activities for underprivileged children.

Witnessing programs at most Nazarene colleges have been made more effective by training programs conducted by Campus Crusade. Under its auspices witnessing activities have been effectively conducted by Nazarene students on the campuses of many other colleges and universities.

Hundreds of Nazarene college students will flock to Dallas next month (June 12-17) to cooperate in EXPLO '72, sponsored by Campus Crusade. The Church of the Nazarene will have a booth at EXPLO '72 under the direction of Nazarene Theological Seminary, Kansas City. □

By Milo Arnold, Colorado Springs



The BOUNDARY

Some weeks have passed since Joan Jardine and Fred Stone pushed back their books and typewriters, forsaking the college campus for a cross-country ski trip through Colorado's most exciting winter wonderland. Amply equipped with survival gear, they strapped on their packs and braved the trail.

They were young. They were happy. They were eagerly alive. If one would slip or fall, they would laugh until the hills would echo the laughter back on octaves of silver bells. If Fred walked beneath a low branch, touching it lightly, it would drop its armload of snow upon his head and they would laugh together.

The mountains surrounding them became a giant amphitheater in which a thousand evergreen pines stood to cheer their adventure with pleasure. Giant fir trees flexed their muscles under burdens of snow, and leafless aspen were beautifully modest in negligee of clinging flakes of white.

The wind was intoxicating. The sky was a dome of gorgeous blue with an occasional cloud a-romp against its backdrop.

What could be more alive, more wonderful than a young man and a young woman so much alive within themselves, alive to their world and alive to the presence of one another? How acquainted with themselves and with life they would be!

A snowflake kissed Joan's face and Fred thought it beautiful. Another flake paused, comma-like, upon her pretty nose and he laughed. Snow, white as ermine, pure as a

gift from God, exciting as heady wine, made their climb an adventure.

The mountains were massively beautiful. The trees wore white lace. The utter quietness of their world stirred every fiber of them alive. Life was two of them plus what each became because of the other's presence. They were so beautifully alive in a world of wonder!

No one knows, perhaps no one will ever know, the whole story. Somewhere they laughingly crossed the boundary between pleasure and peril. At some spot along the trail the wind which had intoxicated them began to weary them. Somewhere the sky which had smiled upon their happiness began to frown upon them.

The snow which had kissed Joan's face began to bite her cheeks. The two who had been so much together in their laughter became even more together in their growing concern. No one knows of their anxious night when the grim thought of danger began to gnaw at their courage.

They would reassure each other. They would make it. They were together. Someday they would tell their children about this and laugh while a warm fire blazed in the hearth.

Maybe it was hours, maybe it was days before life became a tangle of fear and dread. The fury of the blast made skis useless. They stumbled on. Everything that had been beautiful became monstrous. The wind clawed at them. Bushes under snow tripped them. Trees like ghosts blocked them. Their energy wore down to its last thin ounce.

Did Fred tell Joan to rest a bit

while he climbed to a promontory, hopeful of finding some kind of direction? Did he hope to see a star, a light, a path? Did he slip and fall or did a sudden gust of wind trigger an avalanche? Did the once friendly young trees, falling, beat him down? Did the snow wrestle with him? Did he still breathe a bit under the snow, crying to Joan?

Did Joan start to run for help? Did she wait to weep? Did she suddenly feel smothered with utter loneliness? Did the silence seem to mock their so recent laughter? Was it in the tempest-ridden day or the terrible darkness of night that she tried to go on alone?

Whenever it was, the wilderness did not listen to her sobs. It snatched at her short breath until it was gone. She fell face down in the snow and her young pulse was still. The snow became her shroud.

Days later searchers found the silent form which had been Joan, and hunted on for Fred. Somewhere the two had crossed unwittingly the strange boundary between pleasure and peril. They had gone from the place of such glad togetherness to two lonely spots where each should meet death alone.

Not only in mountain wonderlands but in the city and the factory, the office and the field do we find the unmarked boundary between our joys and our desolations.

Life offers many delightful quests after legitimate and fine objectives without defining the boundary where privilege becomes bondage and pleasure gives way to pain.

Sometimes the delightful pursuits end in broken marriages, desecrated lives, and bondage to the monster of self-centeredness.

He who pursues wealth without prudence finds himself enslaved by it.

He who seeks pleasure without restraint finds its webs suddenly holding him helpless.

He who flees from toil's burdens without responsible reasoning often finds himself in a loneliness worse than death.

Fred and Joan would tell us that beauty cannot be enjoyed without wisdom, lest one unwittingly cross the boundary from pleasure to pain. The place of this line must be personally discovered by each person, and it is too often crossed before it is recognized. □

A Christian Woman's World

A MODERN PARAPHRASE OF PROVERBS 31

Muriel Beatty is the wife of Dr. E. Geoffrey Beatty, pathologist of Hamilton, Ontario, and the mother of six young children. With Lewis Penhall Bird, she has prepared a modern paraphrase of Proverbs 31 and published it in a booklet distributed by Christian Medical Society, entitled *The Doctor's Wife: His Own Best Prescription*.

However, doctor's aren't the only men who have wives, and I think all of the wives who read this column will be interested in this modern version of Proverbs 31.

Lewis Penhall Bird is the eastern regional director of the Christian Medical Society.

A MODERN VOCATIONAL PARAPHRASE OF PROVERBS 31

Prepared by
Muriel J. Beatty and Lewis Penhall Bird

I

Who can find a virtuous woman? For her price is far above rubies.

The heart of her husband safely trusts in her.

And he thrives in the warmth of her presence;

She both wills and does him good all the days of her life.

II

She shops intelligently for the needs of her family,
And fills her home with comfort and love.

Her meals are cheerfully served to please the family circle,
And she plans surprises to enliven the daily routine.

Mealtimes become occasions for dialogue and encouragement;

She seeks to preserve them from interruptions.

III

She does not find herself still in bed

When her family has set out for school and work.

She is considerate of any who help in her household,

And endears herself to them by her thoughtfulness.

She sees herself as a person of worth, not dependent upon her husband

For her sense of ultimate value and fulfillment.

She displays initiative and good judgment.

She does not put on airs,

And is not ashamed to get dirt under her nails.

IV

She resists obesity, and takes seriously the reminder
That her body, as a temple of God's Spirit,
Should be kept in good shape.

She dresses tastefully and appropriately,

And takes frank delight in pleasing her husband's eye.

V

She thoughtfully examines her attitudes toward club work,
Church work, television, and golf;

She desires her leisure time to be a part of
Her continuous conversation with God,
Whose presence she enjoys.

She makes certain that her housework and family
Very rarely suffer from her neglect or absent-mindedness

Because of her chosen "activities."

She keeps her knitting near the television set,

And takes pride in her adventures in creativity.

VI

She opens her home to the homeless,

And reaches out her hands to those in distress.

She is willing to be touched and inconvenienced

By the suffering of others.

Neighbors can rely on her to sense their needs,

And are reassured by her supportive prayers.

VII

Her integrity, courage, and grace,

Her simplicity and good humor make her welcome everywhere.

She respects a confidence, refuses to gossip,

And would despise profiting at another's expense.

She realistically faces life's ups and downs,

For experience reassures her that depressions will pass.

She is not given to self-pity,

Preferring to luxuriate in her many blessings.

VIII

Her children respond with love to the One whom she loves;

And they respect the seriousness with which
She undertakes her role as a mother.

Her husband also marvels at her generosity;

She compensates as cheerfully as possible

To the children for the annoying absences
And periodic interruptions necessitated by his work.

She does not anxiously fear for her family,

Since she has given each one back into God's hands.

Her husband is known and respected in the community,

Where he practices among the physicians of the land.

His reputation is enhanced by hers.

IX

Many daughters have done valiantly,

But you surpass them all.

Charm is deceptive and beauty may be vain;

Gray hairs and crow's-feet come;

But beauty of character shines through the woman

Who really enjoys belonging to God.

X

Come, let us encourage such a woman

And remind her in her moments of weariness and doubt
That God has already used her.

Let us warm her with praise,

Though she seeks no reward.

Surely a glorious welcome awaits in her eternal home.

editorially SPEAKING

By W. T. PURKISER

“Explo ’72”

When measured by the potential for good or evil that exists there, the university and college campuses of the Western world are earth’s greatest mission field.

This fact alone makes “Explo ’72” in Dallas, June 12-17, a noteworthy event. While 30,000 Nazarenes meet for the general conventions and General Assembly in Miami Beach, Fla., June 15-23, many others will be taking part in what has been billed as “the largest training conference in personal evangelism ever held.”

“Explo ’72” is Campus Crusade’s most ambitious undertaking to date. A total of 100,000 participants are expected. One hundred seminars each morning are planned, with evening rallies in the Cotton Bowl. Afternoons are to be spent in personal evangelism in the Dallas-Fort Worth area.

The final rally on Saturday is expected to draw 250,000 persons to a four-block shopping mall with Evangelist Billy Graham as the featured speaker.

While Campus Crusade for Christ International is concerned with personal evangelism in local churches and communities, its major thrust is on the campuses of the great secular universities and colleges of the Western world.

There is no doubt whatever about the need. The separation of church and state prevents public institutions from advocating religious causes. It does not fill the vacuum into which unbelief and practical godlessness push their way.

Henning Prentiss recalled a Hindu saying that “knowledge, like water, takes the form of the vessel into which it is poured.”

Mr. Prentiss added, “Education that does not mold the character of the human receptacle, spiritually and morally, is readily transformed into lethal poison for the individual and social dynamite for the body politic.” A clever devil is always more dangerous than a dumb one.

Some good people have been fearful that emphasis on individual evangelism might blunt the edge of collective evangelism. Nothing could be further from the truth. Christians concerned with soul winning welcome every opportunity to bring men to Christ. Personal and mass evangelism are never in opposition. They are necessary supplements.

As we pray for God’s Spirit in abundant manifes-

tation at Miami Beach, we also pray for His blessing on the young people at “Explo ’72.” □

Barbiturate Religion

The young man in the Gospels we have come to call “the rich young ruler” turned away from Jesus when the Lord challenged him to surrender his wealth in the service of humanity.

Wayne Oates has imagined what he probably did, and set the story in a modern frame of reference:

“One might suppose he turned later to some cult of reassurance that lulled him to believe that his success in life was a *sure* sign of God’s favor. Today he would probably have turned to a barbiturate religion that soothed him away from the necessity of a cross, a new birth, and the courage of the unknown.”

There have always been those who have assumed that earthly prosperity is proof of heaven’s favor. A large part of the Old Testament times was dominated by this belief.

Yet even in the Old Testament it was apparent that the evil sometimes prosper and have everything in life to enjoy while the righteous sometimes suffer and are deprived.

The Psalmist faced this problem. “I was envious at the foolish, when I saw the prosperity of the wicked,” he said (Psalms 73:3). “These are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocence. For all the day long have I been plagued, and chastened every morning” (vv. 12-14).

“When I thought to know this,” he continued, “it was too painful for me; until I went into the sanctuary of God; then understood I their end” (vv. 16-17).

What he understood was that God does not settle all accounts at the end of the day. But settle accounts He will. And when He does, those who despise Him will be cast down to destruction. “They [are] brought into desolation . . . they are utterly consumed with terrors” (v. 19).

On the contrary, those who serve God are continually with Him. They are held in His right hand. He guides them with His counsel, and afterward receives them to glory (vv. 23-24).

“Whom have I in heaven but thee?” he asks; “and there is none upon earth that I desire beside

Some good people have been fearful that emphasis on individual evangelism might blunt the edge of collective evangelism. Nothing could be further from the truth. Christians concerned with soul winning welcome every opportunity to bring men to Christ. Personal and mass evangelism are never in opposition. They are necessary supplements.

thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (vv. 24-26).

Faith understands what doubt can never see. It is better to be poor in the things of this life and rich in eternity than wealthy now and a pauper forever.

Today's version of the ancient fallacy is "barbiturate religion." It drugs the soul into complacency. It substitutes a cushion for the cross. It puts a new belief in place of a new birth. It surrounds itself with tokens of security and shuts its eyes to the unknown.

The wealth that blinded the rich young ruler to the loveliness of Christ has not changed in its effects upon the human spirit.

British Historian Arnold Toynbee has drawn some strange conclusions from his lifelong study of human history. But at one point it would be difficult to disagree. He wrote:

"We cannot have material prosperity unless we seek spiritual and moral prosperity first and foremost. We human beings have been brilliantly successful in science and technology, but our extraordinary accomplishments in this field are morally neutral.

"Technology can be made to produce either prosperity or disaster," Toynbee continued. "The choice depends on us. We are free to use our enormously enhanced material power for good or for evil.

"So far," he said, "our morality has lagged far behind our technological success. This is the cause of the tragedies in the lives of individuals and of nations."

Barbiturates would not be so dangerous if they did not create both physical and psychological dependence. One who lives with them soon gets to the place where he cannot live without them.

The same is true of barbiturate religion. It soothes and calms. It induces a sort of peace. But the peace often turns out to be the quiet of a cemetery.

Life means risk. It makes us vulnerable. Yet its rewards are in direct proportion to its costs.

The way of Christ is still the way of the cross. It is the way of a new birth and a cleansed heart. And it is a way that calls for courage in face of the unknown. Its cost is infinitely more than barbiturate religion. And so are its rewards. □

A Worthy Prayer

Phillips Brooks once recorded a prayer that is particularly fitting in the climate of suspicion and criticism so widespread today:

Let me not lose faith in my fellowmen. Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve me from minding little stings or giving them.

It is very easy in times like these to lose faith in others. Deceit, betrayal, hypocrisy, and misrepresentation are all too prevalent in our modern way of life.

Integrity and honor appear to have become old-fashioned. Some seem to take it for granted that they went out with the horse and buggy.

Yet it is important for those who follow Christ to keep sweet and sound of heart in spite of ingratitude, treachery, or meanness.

None of us like to have "the wool pulled over our eyes," as we say. Yet it is far better to be taken in once in a while than to go through life casting the shadow of suspicion over all of our relationships.

Nor can we escape the truth that most of what we see in others may be a reflection of what we ourselves really are. At least some of the dirt people see in the Church as well as in the world may be on their own glasses.

There is a magnanimity in the truly Christlike that is the very opposite of the narrow exclusiveness with which many religious people drape themselves.

*He drew a circle to keep me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.*

It does take a big soul not to fuss about "little stings." A good measure of our maturity and spiritual stature is the size of what it takes to "bug" us.

It takes even a bigger soul not to give little stings. Life has enough abrasiveness under the best of conditions without our adding to it by taunt, sarcasm, or mindless criticism.

Yes, this is a worthy prayer. Even more, it is a prayer—when honestly prayed—that we can help to answer ourselves. □

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- ♦CULBERTSON, BERNARD W. (C) Box 724, Hermiston, Ore. 97838
- CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008
- DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
- DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421
- ♦DeFRANK, JOSEPH. (C) Box 342, Barberton, Ohio 44203
- DeLONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867
- ♦DENNIS, DARRELL & BETTY. (C) c/o NPH*
- ♦DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind. 46203
- DISHON, MELVIN. (C) R. 9, Bowling Green, Ky. 42101
- ♦DIXON, GEORGE & CHARLOTTE. (C) Evangelists and singers, c/o NPH*
- ♦DONOHOE, DONALD & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374
- ♦DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
- DUNN, D. R. (C) 4142 Rock Spring Rd., R.D. 6, Ravenna, Ohio 44266
- ♦EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
- ELKINS, W. T. (C) Heaberlin Rd., Wurtland, Ky. 41144
- EMBLEY, 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
- ♦FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FINKBEINER, A. J. (C) c/o NPH*
- ♦FISHER, WILLIAM. (C) c/o NPH*
- FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
- FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454
- FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683
- FOWLER, THOMAS, SR. (C) R. 2, Locust Grove, Ga. 30248
- FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431
- FRODGE, HAROLD C. (C) R. 1, Gaff, Ill. 62842
- GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
- ♦GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind. 47714
- ♦GAWTHORP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
- ♦GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- ♦GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117
- ♦GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
- ♦GORMANS, THE SINGING (CHARLES & ANN). (C) 5125 Patterson Dr., Louisville, Ky. 40219 (full-time)
- GRAVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- ♦GREEN, AL. (C) Box 2278, Sanford, Fla. 32771
- ♦GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
- GRIM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
- ♦GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
- GRINDLEY, R. E. (C) 180 W. Grandville Rd., Box 367, New Albany, Ohio 43054
- HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
- HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
- HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
- ♦HEASLEY, JIMMY & FERN. (C) c/o NPH*
- HEGSTROM, H. E. (C) c/o NPH*
- HENDERSON, DEE. (C) Box 201, Islamorada, Fla. 33036
- HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
- HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
- HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
- HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
- HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
- HOOD, GENE. (C) c/o NPH*
- ♦HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*
- HOSTETLER, RAY. (C) 235 McCormick St., La Rue, Ohio 43332
- HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
- ♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
- HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
- HUGHES, HENRY B. (C) c/o NPH*
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
- HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind. 46227
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C) R. 51, R.D. 1, Box 187, Belle Vernon, Pa. 15012
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charlotte, Pa. 15022
- IRWIN, ED. (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ♦JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- ♦JENKINS, GERALD. (R) 126 Glenwood Ave., Syracuse, N.Y. 13207
- JETTER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W. R.F.D. 4, Box 42, Bel Air, Md. 21014
- 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., 48K, Seal Beach, Calif. 90740
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H. (C) Poplar St., Junction City, 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) 12 Ash St., Bourbonnais, Ill. 60914
- ♦LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R. (C) c/o NPH*
- LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 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*
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, LEON. (R) 1401 E. Pecan, Sherman, Tex. 75090 (full-time)
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
- MEEK, WESLEY, SR. (C) 6725½ N.W. 50th St., Bethany, Okla. 73008
- ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*

- MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB. (C) 504 N. 8th St., Lamar, Colo. 81052
- MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHARLES. (C) c/o NPH*
- MOORE, C. ROBERT. (C) R. 3, Vevey, Ind. 47053
- MOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
- MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
- MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOUTON, M. KIMBER. (C) c/o NPH*
- MULLEN, DeVERNE. (C) c/o NPH*
- MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- OBRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)
- OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72118
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567
- PILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- PICKERING FAMILY. (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- PITTEMBERGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
- POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, HYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
- POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355
- POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
- PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
- RESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450
- PRICE, JOHN. (C) c/o NPH*
- PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203
- RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
- RIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 43123
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
- SEYMORE, PAUL. (C) Box 94, Pittsburg, Ill. 62974
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) R. 2, Vevey, Ind. 47043
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- SMITH, OTTIS E., JR. (C) 60 Grant St., Tidioute, Pa. 16351
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPARKS, JONATHAN. (R) 8 Riviera Courts, Murray, Ky. 42071 (entering full-time, Sept. 1)
- SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) c/o NPH*
- STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETTE. (C) c/o NPH*
- TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhardt, Ind. 46514
- THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
- THOMAS, FRED. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
- THOMPSON, L. DEAN. (R) 11703 Old St. Charles Rd., Bridgeton, Mo. 63044
- THOMPSON, WILLIAM E. (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
- TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- TRIPP, HOWARD M. (C) c/o NPH*
- TUCKER, RALPH, JR. (C) c/o NPH*
- UNDERWOOD, G. F. & MRS. (R) 150 Shadyland Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERPOOL, WILFORD N. (C) 1188 Kotlinger Dr., Pleasanton, Calif. 94566
- VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE. (C) 3029 Sharpspur Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. (C) c/o NPH*
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
- WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-O Calle Sonora, Laguna Hills, Calif. 92653
- WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470
- WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
- WOOD, AL & BEVERLY. (R) R. 3, Box 39A, Winnsboro, S.C. 29180
- WOODWARD, GEORGE P. (C) c/o NPH*
- WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
- WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F. (C) c/o NPH*
- ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

JUNE SLATE

(As reported to Visual Art Department)

- BAILEY, C. D.: Mason, Ohio, June 5-11; Lapeer, Mich. (Oak Grove Camp), June 18-25
- BATTIN: Butler, Mo., June 4-11
- BELL, JAMES: North Little Rock, Ark. (1st), May 31—June 4
- BENDER: Meridian, Miss. (Meth.), June 1-11; Craigville, Ind. (camp), June 28—July 9
- BETTCHE: Terry, Miss. (camp), June 26—July 2
- BOHL, JAMES: Crestwood, Ill. (Calvary), June 2-4; Williamsburg, Va., June 6-11
- BONE: Bishop, Calif., May 30—June 4
- BROOKS: Mitchell, S.D. (camp), June 30—July 9
- BROWN SINGERS, GARY: Roanoke, Va. (Garden City), May 30—June 4
- CHAMBERS: Columbus, Ind. (1st), June 5-11; High Point, N.C. (John Wesley Camp), June 29—July 9
- CHITWOOD: Battle Creek, Mich. (Free Meth.), June 2-4; Woodstock, Ill. (Free Meth.), June 9-11; Bloomington, Ind., June 18 and 25
- CLARK, GENE: Lima, Ohio (Grand Ave.), June 5-11; Carey, Ohio (Ridge Chapel), June 12-18; Fremont, Ohio, June 19-25
- COOK, LEON: Heber Springs, Ark., May 30—June 4
- COX: Mooresville, N.C., June 4-11; Statesville, N.C. (Wes.), June 12-18
- CREWS: Jackson, Miss. (Grace), June 5-11; Jacksonville, Fla. (Normandy), June 22-25; Quitman, Ga., June 26—July 2
- DARNELL: Port Huron, Mich., June 1-11; Jasper, Ala. (Meth. Camp), June 15-25
- DAVIS: English, Ind. (Mt. Holy), May 29—June 4
- DENNIS, DARRELL: Warrington, Ind., June 27—July 2
- DISHON: Crossville, Tenn. (Tabors Chapel), June 12-18
- DIXON: Morgantown, W. Va., May 30—June 4
- DUNMIRE: Charleston, W. Va. (Valley Grove), May 29—June 4; Clarksburg, W. Va., June 6-11; Jena, La. (Free Meth.), June 20-25
- DUNN: Middleport, Ohio, May 28—June 4
- ESTERLINE: Clarence, Mo., May 29—June 11
- FELTER: Vermillion, Ohio (1st), June 6-11; Hanover, Pa. (camp), June 30—July 9
- FILES & ADAMS: Elizabeth, Pa. (Kiddie Cru., Wes.), May 31—June 4; New Brighton, Pa. (Kiddies Cru.), June 5-11; Millflinburg, Pa. (Kiddies Cru.), June 20-25; West Grove, Pa., June 27—July 2
- FISHER: Arlington, Va. (Calvary), May 30—June 4; East Rockaway, N.Y. (1st), June 6-11; Europe & Holy Land, June 18—Sept. 3
- FLORENCE: Decherd, Tenn. (Warren Chapel), June 7-18
- FORD: Jerome, Pa., June 2-11
- FREEMAN: Sandwich, Ill. (1st), VBS), June 5-11
- GAWTHORP: Sidney, Ill., May 29—June 4; Rossville, Ga. (Lakeview Wes.), June 12-18; Mt. Erie, Ill., June 28—July 9
- GORMAN: Manchester, Ohio, June 2-4; Osgood, Ind., June 11; Louisville, Ky. (Southside), June 18
- GRAVVAT: Peru, Ill., June 4-11
- GREEN: Kansas City Dist. (camp), May 29—June 4; Bridgewater, Va., June 7-11
- GRIMSHAW: Evansville, Ind., May 30—June 4; Ypsilanti, Mich. (Free Meth.), June 1-11; Portland, Ore. (Mult-nomah Camp), June 29—July 9
- HARROLD: Rochelle, Ill., June 2-11; DeGraff, Ohio (1st), June 20-25
- HEASLEY: Billings, Mo., June 5-11
- HOLLEY: Danville, Ill. (Cedar Grove), May 31—June 11; Charleston, Ill., June 12-18
- HOOD: De Soto, Mo., May 29—June 4; Waycross, Ga., June 6-11; Tabor, Ia., June 26—July 2
- HOSTETLER: Canton, Ohio (Fairmount), May 30—June 4; Cleveland, Ohio (West Side), June 18-25
- HUFF: Freeport, N.Y., May 30—June 4; Massapequa Pk., N.Y., June 6-11; Oakland, Me., June 20-25
- HUNDLEY, EDWARD: Columbus, Ohio (Linden), June 11-18
- INGLAND: Sharon, Pa., May 26—June 4
- ISENBERG: Dexter, Mo. (Southwest), June 6-11
- JANTZ: Farmington, Mo., May 30—June 4; West Union, Ohio (1st), June 6-11; Caribbean Tour, June 24—July 1
- JAYMES: Omaha, Ill., June 1-11
- JETER: Cathonia, June 5-11; Michigan (Glatot County Camp), June 15-25
- JONES: Warminster, Pa., May 30—June 4

KLEVEN: Montevideo, Minn. (Camp), June 25—July 2
 LANIER: Wellston, Ohio (Ch. of Christ in Chr. U.), May 31—June 11; Logan, Ohio (Baptist), June 14-25; Pomeroy, Ohio (Community), June 26—July 4
 LASSELL: Decatur, Ind. (Victory Bible School Camp), May 26—June 4; Oglesville, Ind. (Meth.), June 5-11; Indianapolis, Ind., June 19-25; Napoleon, Mich. (Wes. Camp), June 29—July 9
 LAW: St. Augustine, Fla., June 2-11; Friendsville, Tenn., June 25—July 2
 LAXSON: Neb. Dist. Camp, May 29—June 4; Athens, Ala. (1st), June 6-11; Chattanooga, Tenn., June 27—July 2
 LIDDELL: Rochester, Mich. (Auburn Rd.), June 1-4; Tecumseh, Mich., June 6-11
 LUSH: Macungie, Pa., May 30—June 4; N.W. Ill. Dist. Camp, June 30—July 9
 MANLEY: Roanoke, Va., May 29—June 4; Orland, Ind., June 5-11; Monroe, Ind. (Adams County Camp), June 21—July 2
 MARTIN: Toronto, Ontario (Emmanuel), May 29—June 4; Ithaca, N.Y. (South Hill), June 5-11; Lakeland, Fla., June 25—July 2
 MAYO: Shamrock, Tex., May 29—June 4; Marietta, Ga. (Evan. Meth.), June 11-18
 McCULLOUGH: Griffin, Ga., May 30—June 4; Columbia, Ky., June 6-11; Dublin, Ga., June 24-25; Newport, Tenn., June 27—July 2
 McWHIRTER: Neb. Dist. Camp, May 29—June 4; Coshocton, Ohio (Bethel Camp), June 8-18
 MEADOWS-REASONER: Pittsfield, Ill., June 5-11; Vincennes, Ind. (1st), June 26—July 9
 MEREDITH: Woodston, Kans. (Mt. Ayr Camp), June 1-11
 MILLHUFF: Crestwood, Ill. (Calvary), June 2-4; Williamsburg, Va., June 6-11

MOULTON: Dalton, Mass., May 29—June 4; Hartford, Conn., June 6-11
 MULLEN: Goderich, Ontario (Huron Business Men), May 20—June 4; Carmel, N.Y. (Independent), June 28—July 4
 NEFF: High Point, N.C. (Area), June 5-11; Franklin, Pa. (Oak Hill U. B. Camp), June 29—July 9
 NEUSCHWANGER: Jonesboro, Ark. (Rogers Chapel), May 29—June 4; High Point, N.C. (city-wide), June 5-11; N.W. Ill. Camp, June 30—July 9
 OVERTON: Bethlehem, Pa. (Children's Cru.), June 4-11; Pitman, N.J. (Children's Cru.), June 26-30
 PARR: Concert Tour, June 7-15; Lexington, Ky., June 25 (a.m.); New Albany, Ind., June 25 (p.m.)
 PASSMORE: Moultrie, Ga., June 2-11; Auburn, Pa. (camp), June 23—July 2
 PHILLIPS: Brazil, Ind. (Carbon), May 29—June 4; Athens, Ala., June 6-11; Hendersonville, N.C. (camp), June 29—July 9
 PIERCE: Terre Haute, Ind. (Interden.), June 4
 POTTER, LYLE: Moultrie, Ga. (1st), June 4-7
 POWELL, C. L.: Brazil, Ind. (Carbon), May 31—June 11
 PRENTICE: Atlanta, Ga. (Riverside), June 4-11; Nashville, Ga. (1st), June 25—July 2
 PRICE, JOHN: Prescott, Ark. (1st), June 5-11; Blevins, Ark. (Bells Chapel), June 12-18; Searcy, Ark. (Pickens Chapel), June 26—July 2
 QUALLS: Loveland, Ohio, June 5-11; Excel, Ala. (camp), June 22—July 2
 RAKER: Sioux Lookout, Ont., May 29—June 7; Little America, Ill. (tent), June 11—July 4
 RAYCROFT: Flint, Mich. (Westgate), May 30—June 4
 RICHARDS: Richmond, Ind. (1st), May 29—June 4

ROBISON: Napier, W. Va. (tent), May 26—June 11
 RODGERS: Nashville, Tenn. (Calvary), June 4-11
 SCOTT: Atwater, Ohio, May 30—June 4
 SERROTT: Farmington, Ia., May 30—June 4; Kansas, June 6-11
 SHAVER: Grove City, Ohio, May 30—June 4; Smyrna, Fla. (1st), June 6-11
 SLACK: Columbus, Ga. (Sanc. Ch. of Christ Camp), June 26—July 2
 SMITH, OTTIS: Gloversville, N.Y. (Wes.), May 31—June 4; Malone, N.Y. (Wes.), June 6-11
 SNOW: Loveland, Ohio, June 5-11
 SPARKS, ASA: Newtonsville, Ohio (1st), June 4-11
 STAFFORD: Bellefonte, Pa. (Bible Mission), June 11-18; Halifax, Pa. (Evan. Meth. Camp), June 15-28
 STRICKLAND: Cincinnati, Ohio (N. Hills), May 29—June 4
 TAYLOR, E. E.: Moore, Okla., May 30—June 4
 TEASDALE: Lebanon, Pa. (Canaan Grove Camp), June 4-11
 TOMPKINS: Camden, Ark., May 30—June 4; Goshen, Tex., June 6-11; Goshen, Ark., June 27—July 4
 TRIPP: Columbia, Miss., May 29—June 4; Canton, Ohio (Bethel Camp), June 8-18
 WACHTEL: Florence, Ala. (camp), June 22—July 2
 WALLACE: Louisville, Ky. (Maryville), May 30—June 4
 WARD: Monroe, Wis., May 25—June 4; Madison, Wis., June 8-18
 WESTS, SINGING: Portage, Pa., June 4-11
 WOOD: Gadsden, Ala. (1st), May 29—June 4
 WOODWARD: Birmingham, Ala. (Tarrant), June 2-11
 WYMAN: Guatemala City, Guatemala, June 24—July 4
 WYRICK: Charleston, W. Va. (Capitol View), May 30—June 4; Hawthorn, Pa., June 6-11
 ZIMMERLEE: Pineville, N.C. (1st), June 4-11

JULCA RECEIVES DOCTOR OF DIVINITY

On June 11 at the Northwest Nazarene College commencement exercises, Rev. Esperidion Julca, at the present time district superintendent of Peru, will be granted the honorary Doctor of Divinity degree in recognition of his distinguished service to the Church of the Nazarene in Peru throughout these years.



Rev. Esperidion Julca

Rev. Esperidion Julca was born in Santa Cruz, Peru, on December 10, 1910. He married Rachel Snow, who had been assigned as a missionary to Peru. From this union two sons were born, who are at the present time teaching in the United States.

Julca attended the Bible College in Costa Rica under the Latin-American Mission and later transferred to Northwest Nazarene College, Nampa, Idaho, where he received his A. B. degree in 1953. After a number of years as pastor of the Church of the Nazarene in Chiclayo, Peru, he returned to the United States in 1966 for a year of study and research at Nazarene Theological Seminary, Kansas City. He was elected district superintendent of Peru in 1967.

He has served with distinction in many areas of church work. Besides being a professor at the Nazarene Bible Institute in Chiclayo, he has served as a member of the district advisory board, district treasurer, district NYPS president, and for a number of years president of the

ministerial association in Peru. His leadership in the area of church work has been outstanding. He has been an excellent leader and enjoys the support of his district. Mr. E. Julca makes his headquarters in Chiclayo, Peru, South America.—*Department of World Missions.* □



The Tippecanoe, Ohio, church was dedicated by Superintendent Floyd O. Flemming of the Akron District with the Bailey-Burgess Trio providing special music for the overflow crowd. Lay Pastor Dean Thurman and members of the congregation and friends worked 17 months to finish construction. The rural church is located on 11 acres of land and in addition to the sanctuary provides seven classrooms. The congregation numbers 22 with an average of 62 in Sunday school last year. New members are expected to join soon, since among seekers at the new altar eight adults have been converted for the first time.

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MEXICAN GOVERNOR OPERATES ON NAZARENE GIRL



Dr. Velasco, left; Dr. H. T. Reza, executive director of the Latin Publications Division, center; and Superintendent Moises Garces, right, meet and converse in the Mexico City airport.

When Maria Hernandez-Lopez was born, her parents noticed a small lump on the back of her left hand. The family belongs to the Tzotzil tribe, living in the state of Chiapas, the southernmost state in Mexico.

The little tumor began to grow. By the time Maria was 10 years of age, it was so large she had to help lift its weight with her other hand.

When the Hernandez family moved near Ocozocoautla, they began to attend the Church of the Nazarene there. Rev. Moises Garces, superintendent of the Southeast District in Mexico, met Maria and her family when he visited the church, and took her on his heart. Soon Nazarenes in other churches were praying that something might be done for Maria.

A providential meeting between Superintendent Garces and the governor of the state of Chiapas on a plane bound for Mexico City opened the door to answered prayer. The governor of Chiapas is Dr. Manuel Velasco-Suarez, the first neurosurgeon in Latin America, and considered one of the best in the world.

When Mr. Garces told the governor about Maria, Dr. Velasco became very much interested. He asked that the child be brought to him for examination.

The appointment was made. Mr. Garces expected at best the recommendation of a hospital in Mexico

City. Although under heavy pressure from official duties, the governor-surgeon said, "I am going to operate on her. Take her with you for a few days and I will give instructions on the preparations for the operation."

Special equipment and additional professional help were brought from Mexico City. The operation was a total success. Although the tumor had affected the tendons, Maria's hand has recovered complete mobility. The tumor when removed weighed 10 pounds.



Superintendent Moises Garces with Maria.

On November 20, 1971, a small child accompanied by her parents and several Nazarene friends went to the governor's office to express their heartfelt gratitude to Dr. Velasco. Maria carried a small basket of flowers.



Mrs. Faye Stowe, wife of General Superintendent Stowe, at the Southeast Mexico district assembly in Tuxtla Gutierrez, Chiapas, Mexico.

The governor said, "I did what I should have. I am glad the child is well. Thank you for the flowers. They are beautiful." He directed that they be placed in his office.

Governor Velasco also expressed keen interest in the possibility of developing a clinic in the northern part of the state where Maria and her family live.

Superintendent Garces reported: "This is what our Heavenly Father did for one of our children in the southeast. He answered prayer for His people." □

YOUNGS TRAVEL ABROAD

General Superintendent Samuel Young departed from Boston on April 27 for a trip to Great Britain. His itinerary included a visit to Ireland, where he was scheduled to preach in two of the churches.

Dr. Donald L. Young, dean at Eastern Nazarene College, Quincy, Mass., accompanied his father on this trip abroad. □



Dr. Donald L. Young Dr. Samuel Young

OF PEOPLE AND PLACES

LAY EVANGELISM, INC., MARION, IND., has announced plans to conduct a School on Evangelism during the summer of 1972. The purpose of the school is to provide a center in midwestern United States where pastors, laymen, and youth from various denominational and interdenominational backgrounds can come for a time of personal evangelism training and in-the-field experience.

Sessions will begin on Saturday

afternoon and run through the following Friday evening during a period from June 10 through August 11. Walter Simonds is administrative assistant to the group. □

WALTER G. SCOTT, JR., has been commissioned as a captain in the U.S. Air Force Biomedical Science Corps. He has assumed his duties as a psychiatric social worker at Forbes A.F.B., Topeka, Kans.

Scott was a member of the Kankakee (Ill.) First Church where he taught the college class. He is a graduate of Indiana University and received his master's degree from the University of Chicago in 1963.



A little over a year after the Seiling, Okla., church was organized with 24 charter members, Northwest Oklahoma District Superintendent Jerald R. Locke dedicated the fully furnished, 2,100-square-foot building. In addition to the 150-seat sanctuary, the building provides seven classrooms. M. J. Flowers is the pastor.



The Department of Church Schools is making final arrangements for a new seminar at the general convention in Miami. A distinguished educator, Dr. Jacob Blankenship (standing), chairman of the Department of Curriculum and Instruction at the University of Houston and a Nazarene layman, will be the speaker. The in-depth seminar on "Current Educational Trends in Public Education and Their Implications for Christian Education" will be of special interest to all Nazarenes in public education. Several other distinguished educators will be participating in the seminar.

Mr. W. G. Scott has worked as a case worker for St. Joseph County Department of Public Welfare at South Bend, Ind. (1960-64); case worker supervisor services to children and families (1964-69); psychiatric social worker for the Mental Health Center, Kankakee, Ill., County (1969-72). He was an instructor at Bethel College, Mishawaka, Ind., from 1966 to 1968, and was an assistant professor of social welfare at Olivet Nazarene College, Kankakee, Ill., from 1969 to 1971. □

PASTOR AND MRS. MURRAY L. MORFORD have concluded an 18-year pastorate at Anaheim (Calif.) First Church and have retired from the pastoral ministry. They have been actively engaged in the ministry through the past 37 years.

The Morfords have seen numerical growth during their Anaheim pastorate from 135 to over 300. Giving has increased from \$17,500 in 1953 to \$104,000 in 1971. The new facilities of the church, purchased in 1970, are valued at \$600,000.

Rev. M. L. Morford has served on a number of district boards and as a trustee of Pasadena College. He has also been treasurer of the district church school board and has served as chairman of the board of church extension and a member of the SPACE board. □

DONALD E. REED, assistant professor of education at Eastern Nazarene College, Quincy, Mass., was awarded the Ed.D degree in school administration at Ohio University, Athens, Ohio, on March 19.



A 1948 graduate of ENC, Dr. Reed holds the B.D. degree from Drew Theological Seminary and the M.A. degree from American University at Beirut. He

Donald E. Reed has served the Church of the Nazarene as a pastor in New Jersey, and as a missionary-educator in Lebanon, where he directed a school for the training of an indigenous ministry and founded elementary and secondary schools in Beirut.

Prior to joining the faculty at ENC, he was a teaching fellow at Ohio State University, where he had responsibilities for the supervision of student teachers. □

CROWDS SWELL FOR MIAMI BEACH GENERAL ASSEMBLY

Advance "indicators" of General Assembly attendance point to a record attendance at the weekend services and the probability that between 25,000 and 30,000 people will be present for the General Assembly Communion services to open the

General Assembly Sunday morning, June 18.

There will be duplicate services at 8 a.m. and 10:30 a.m. with Dr. Samuel Young, general superintendent, speaking in each service.

No tickets will be needed. When the auditorium is filled for the first service, the doors will be closed and those coming later will be accommodated in the second service.

Overflow crowds at the Sunday afternoon missionary rally and the evening evangelism service will be

cared for in auxiliary auditoriums with these services on large-screen, closed-circuit, color television.

Present housing arrangements through the bureau in Miami Beach, Fla., show approximately 3,000 more rooms assigned already than were assigned totally through the bureau in Kansas City in 1968.

Miami Beach does have an adequate supply of hotel rooms at reasonable prices, and these are still available as people send in their reservations. □

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East Liverpool, Ohio, First Church breaks ground for a new \$300,000 educational facility adjoining the present church building. The new structure will include nursery facilities, a youth activity center, a fellowship hall, new offices for pastor and church secretary, a library, a chapel, and additional Sunday school rooms. Left to right are Jack Smith of the Potters Construction Co., contractors; Edward Rice, chairman of the building committee; Rev. Howard Hill, pastor; Rev. Floyd Flemming, Akron district superintendent; and Architect Carl Fasse, of Cincinnati. The building is scheduled for completion in September.

CENTRAL OHIO DISTRICT REACHES RECORD EASTER OFFERING

The Central Ohio District passed its goal of \$100,000 in this year's Easter offering for world evangelism. On April 17, District Superintendent Harvey S. Galloway said that, with 117 churches reporting, the district total had reached an all-time high of \$100,600 for a single missions offering. He said the total was expected to climb slightly when the remaining churches have submitted reports.

Three of the Central Ohio churches set the pace in giving. The Marion church gave \$15,411; Gallopis gave \$4,500; and Columbus First Church gave \$4,000.



Dr. Harvey S. Galloway is concluding his twenty-ninth year as superintendent of the Central Ohio District. He has served the district since its beginning. Significant numerical and financial growth has been noted.

Dr. H. S. Galloway is planning to retire at district assembly time in July. The Easter offering, he said, is one of the highlights in his tenure of leadership. □



NSLC business session begins



Golden Bell Lodge near Colorado Springs.

NAZARENE STUDENT LEADERS MEET IN COLORADO CONFERENCE

"RESPONSIVE LEADERSHIP: in the Power of the Spirit" was the theme for the 1972 Nazarene Student Leadership Conference held at the Golden Bell Lodge near Colorado Springs, April 20-22. Student leaders and deans of students from 11 Nazarene institutions of higher education were present. They shared insights on effective methods in facing current campus issues and promoting Christian ideals.

The conference was opened with a welcome by student Cochairman John Seaman. A keynote address was presented by General Superintendent George Coulter entitled "The Future and Relevancy of the Church of the Nazarene."

Headquarters personnel from Kansas City (representing each department of the church) were special guests of the conference. They participated in a panel discussion Thursday evening with Paul Miller, editor of *Conquest* and *ETC.*, as moderator. Dr. B. Edgar Johnson, general secretary, presented an overview of the organizational structure of the church.

During the three-day conference, small group and general discussion sessions focused attention on responsive leadership related to youth and the church, community and social action, political awareness, interaction between Nazarene educational

institutions, and academic policy.

Nazarene Bible College, host institution, entertained the group with a banquet at the Garden Valley Restaurant in Colorado Springs on Friday night. Dr. Edward S. Mann, executive secretary, Department of Education, and cochairman of NSLC, brought the banquet address, entitled "The Future and Relevancy of Nazarene Higher Education."

Morning devotional messages at the lodge were given by Dr. Norman Oke and Mrs. G. B. Williamson, both from the host college.

During the business session on Saturday morning the following officers were elected to serve through the 1972-73 year: student cochairman, Ron Benefiel, Nazarene Theological Seminary, Kansas City; student vice-cochairman, Joe Knight, Mid-America Nazarene College, Olathe, Kans.; and treasurer, Dave Flack, Olivet Nazarene College, Kankakee, Ill.

The 1972-73 spring conference of NSLC was set for April 26-28, 1973, to be held in the Kansas City area.

Dr. Vernon Snowbarger, dean of students at Bethany Nazarene College, Bethany, Okla., gave capstone comments leading into adjournment. □

—JACK M. SCHARN
Office Editor



Lodge dining hall.





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Ground was broken for a new building for Jackson, Miss., First Church on Raymond Road, expected to cost \$187,000. The projected structure will provide a sanctuary seating 450 and will house 500 in a two-story Sunday school annex. Pictured from left to right: Elton Lee; Ed England; Doyle Rains; Vernon Whittington, chairman of the building committee; Pastor William Erickson; Solon Davis; Herman Parrish; and Tommy Tanner.

H. Hill has pastored for many years on the Akron District.—Floyd O. Flemming, Akron district superintendent.

Rev. Robert Taylor, pastor of the Dallas Valwood Church, has announced he will enter the field of evangelism in August. Contact him at 2773 Valwood Pkwy., Dallas, Tex. 75234.—E. L. Cornelison, Dallas district superintendent.

EVANGELISTS' OPEN DATES

Mrs. Joe (Bethel) Chitwood, Vision Ranch, Rte. 3, Nashville, Ind. 47448, has open: July; August 14—September 3; and November 20—December 31.

VITAL STATISTICS

DEATHS

MRS. JULIA ANN SADLER, 85, died Apr. 7 in Orange, Tex. Funeral services were conducted by Rev. T. B. Osteen in Jacksonville, Tex. She is survived by six sons: Oram, Curtis L., Gordon W., Minard M., Weaver W., and Jack; one daughter, Mrs. Wilma Jane Scurlock; and one brother.

WARREN ROY FOLLIS, nine, died Apr. 5 by drowning in Harrison, British Columbia, Canada. Funeral services were conducted by Rev. C. M. Geiger in Caroline, Alberta, Canada. He is survived by his parents, Roy and Jean Follis; two brothers, John and David; and one sister, Peggy.

JOHN S. SEVER, 81, died Jan. 26 in Lake City, Fla. Memorial services were conducted by Rev. Don L. Newell. Interment was in Hialeah, Fla. Survivors include his wife, Margaret; eight sons: John S., Rev. William, Dr. Raymond J., Herbert, Glen, Ted L., Thomas A., and Harry L.; two daughters, Miss Mary Lou and Mrs. J. W. Martin; one brother; and two sisters.

MARION P. JOINES, 92, died Feb. 26 in Caddo, Okla. Services were conducted by Rev. E. M. Martin and Rev. C. Jensen. Surviving are his wife, Maggie; four sons: Grady, Oscar, Robert,

SPECIAL BULLETIN

An announcement by the Government Cost of Living Council on May 1 seems to indicate that all Nazarene pastors and most Nazarene ministers' salaries are now out from under the 5.5 percent Phase 2 wage-control guidelines.

Therefore, now would be an excellent time for local church boards to take up the slack in the wide differential between wages in industry and compensation for pastors.—DEAN WESSELS, *Executive Secretary, Department of Pensions and Benevolence.* □

MOVING MINISTERS

Harry F. Burk from Culver, Ore., to Sutherlin, Ore.

Jim Cummins from Logan, Ohio, to Mt. Vernon (Ohio) Lakeholm.

Vernon B. Curless from Kansas City Lee's Summit to Houston Irvington.

Vaughn Davis from New Martinsville, W. Va., to Pineville, W. Va.

Roland E. Ellington from Nazarene Theological Seminary to Dayton (Ohio) Ft. McKinley.

Billy J. Ferguson from Houston Irvington to Beebe, Ark.

NAZARENE CAMPS

May 28—ROCKY MOUNTAIN. First Church of the Nazarene, 1727 Second Ave. S., Great Falls, Mont. 59405. One day only. George Coulter, evangelist. Ross E. Price, district superintendent.

May 29—June 4, KANSAS CITY. District Center, 7600 Antioch Rd., Overland Park, Kans. 66204. David P. Whitelaw, W. E. Varian, evangelists. Jeanine Van Beek, Bible study leader. James and Rosemary Green, singers. Milton Parrish, district superintendent.

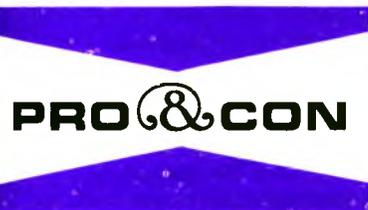
May 29—June 4, NEBRASKA. District Center, 15th St., and Ave. O, Kearney, Neb. 68847. Stuart McWhirter, evangelist. Wally and Ginger Laxon, singers. Hoyle C. Thomas, district superintendent.

ANNOUNCEMENTS

Waurika, Okla., church is planning a homecoming on July 30. All former members and friends are invited to attend.—W. W. Brazelton, pastor.

RECOMMENDATIONS

Rev. Howard W. Hill, Rte. 4, South Hollywood Dr., East Liverpool, Ohio 43829, is entering the full-time evangelistic field, September 1. Rev.



Pro: Local Church Publicity

... For some time I have thought that all ministers should be required to take some training in public relations. People outside the church will not come in unless they are aware that something is going on.

I have seen only one Nazarene minister in this area making effective use of the newspaper, and according to comments, people are aware that particular church is alive, and are inviting others to attend.

My daughter went to a new area to teach school. For two years the Nazarene church was trying to get organized but she was unable to find out where they were meeting. Consequently instead of being able to help out, she united with another denomination that did publicize their meetings. . . .

MRS. SARAH BEEM
Idaho

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Miss Kathleen Newlin, 916 N. Belmont, Wichita, Kans. 67208.

Rev. and Mrs. Maurice Rhoden, Hongo Kitakala, Tsukimigaoka 2422-2, Miyazaki Shi, Japan 080.

Rev. and Mrs. Alfred Swain, Casilla 7034, Cuayaquil, Ecuador, South America.



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and Royce; three daughters: Mrs. Nadean McGrew, Mrs. Madelyn Richardson, and Mrs. Christine Lindsey; 20 grandchildren; 29 great-grandchildren; two great-great-grandchildren; one sister; and one brother.

REV. MRS. MARY ELVIRA DUNCAN, 85, died Apr. 14 in Clinton, Mich. Funeral services were conducted in Techumseh, Mich., by Rev. Herbert Nation. She is survived by her husband, Floyd L.; one son, Vernon; two grandchildren; and five great-grandchildren.

DAVID EARL JOSLIN, 19, died Feb. 21. Funeral services were conducted in Saline, Mich., by Rev. Herbert Nation. He is survived by his wife, Jean; three sisters; and his parents, Mr. and Mrs. Wilbur Koons.

MRS. LILLY B. HILBUN, 94, died Apr. 7 in Fort Worth. She is survived by two sons, Otto and Harley; four daughters, Mrs. Victoria Roberts, Mrs. Alma Hall, Mrs. Lorene Gillett, and Mrs. Juanita Hardin; one brother; and two sisters.

REV. ARTHUR D. HOLT, 77, died Jan. 19. He had pastored for nearly 40 years. Funeral services were conducted in Greensboro, N.C., by Dr. Ira E. Fowler. He is survived by his wife, Ada.

FRANK V. ALLISON, 77, died Mar. 13 in Danville, Ill. Funeral services were conducted by Rev. J. T. Myers, and Rev. Samuel Smith. Survivors include his wife, Pearl; a daughter, Mrs. Grace Hoskins; two sons, Robert and Franklin; four grandchildren; four great-grandchildren; and one brother.

MRS. MAUDE THOMAS died Apr. 2 in Cincinnati. Funeral services were conducted by Rev. Robert Palmer in West Portsmouth, Ohio. She is survived by two sons, E. Eugene and Fred E.; and one daughter, Mrs. Mary Krick.

JOEY HORNUNG, four, was killed Mar. 4 when struck by a car in West Portsmouth, Ohio. Funeral services were conducted by Rev. Robert Palmer. He is survived by his parents, Mr. and Mrs. David Hornung; four brothers; and four sisters.

REV. PAUL W. WORCESTER, 78, died Apr. 13 in Tabor, Ia. He had pastored in Idaho, California, and Iowa. Funeral services were conducted by Revs. F. Whitlatch, G. Phillips, and I. Mitchell. He is survived by his wife, Marjorie; three sons, Gerald, George, and Leonard; two daughters, Helen Williams and Ailene Salbury.

BIRTHS

—to Richard and Kay (Grubbs) Shanks, Columbus, Ind., a girl, Jennifer Kay, Apr. 5.

—to Sp/4 Terry and Margie (Dente) Postin, Munich, West Germany, a boy, Glen Allen, Feb. 4.

—to Jarrett and Mary (Moore) Smith, Orlando, Fla., a boy, Eric Scott, Mar. 18.

—to John and Marcia (Schultz) Darin, Glendale, Calif., a girl, Krista Renae, Apr. 20.

—to Mr. and Mrs. Howard Millhuff, Crestwood, Ill., a boy, Robert Todd, Mar. 20.

—to Larry and Linda Huggins, Nashville, a girl, Melanie Linn, Feb. 18.

—to Rev. Ben and Sue (Crager) Riggins, Barnsdall, Okla., a boy, Timothy Scott, Mar. 10.

—to Glenn and Janet (Vernon) Wheaton, Kingston, Tenn., a boy, William Lance, Feb. 25.

—to Don and Nadine (Barnes) Watkins, Sr., Georgetown, Conn., a girl, Deanna Joy, Feb. 25.

—to Sgt. E/5 Robert C. and Judy (Johnson) Scheel, Ulm, Germany, a girl, Bobbie Ann, Apr. 5.

—to Roger C. and Ruby (Blodgett) Clark, Menomonee, Wis., a girl, Traci Lynn, Mar. 24.

—to Carl J. and Christine (Rust) Moore, Alva, Okla., a girl, Charity Elaine, Mar. 21.

—to Philip and Karen Bedwell, Republic of South Africa, a girl, Cheryl Anne, Mar. 23.

MARRIAGE

Kathy Anne Parente, Ft. Lauderdale, and Don L. Newell, Jr., Lake City, Fla., in Nashville, Tenn., Mar. 30.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 8401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

NEWS OF RELIGION

PAROCHIAL NOT A RIGHT, COURT RULES. States have no obligation to provide financial aid to parents of children in parochial schools, the Supreme Court has ruled.

The ruling of the high court amounted to a major blow to parochial schools. The justices affirmed a federal three-judge court decision denying such aid to seven families from St. Louis.

The decision was entered in the court's weekly list of orders. Its significance lay in the fact that the Supreme Court was in complete agreement with the lower court's statements on the politically touchy subject.

The high court agreed that a parent who chooses to bypass public schools is not deprived of his constitutional right when the state refuses to finance nonpublic schools. Secondly, the court upheld the finding that "a tax-paying parent who chooses to send his children to a religiously-oriented school [has no] constitutional right to any credit for his taxes which support public schools simply because he will not or cannot make use of them." □

PROFESSOR GRIEVES OVER ABORTION LAWS. The liberalizing of abortion laws in recent years have cost more American lives in one year than the toll of all the wars in American history.

Dr. Paul Marx made the statement at Seattle University while wearing a lapel button stating, "Love Life!"

The loss of respect for one segment of human life indicates that respect for life can be lost for other segments, Professor Marx said.

The teacher, a sociologist at St. John's University in Collegeville, Minn., believes "that's what euthanasia [mercy killing] is all about."

"When the legal restraints are removed, who is to say where the consequences will stop?" Marx asked. "Will it be with the fetus, the aged, the chronically ill, or the mentally retarded . . . ?" □

BREAK GROUND FOR MELODYLAND DRUG CENTER. The Melodyland Drug Prevention Center in Anaheim, Calif., is one of the nation's largest and most effective Hotline/Drug Prevention Centers, and will soon occupy a new, 5,000-square-foot headquarters and training facility. Location of the new building will be next to Melodyland Convention Center, opposite Disneyland's main entrance.

Since its beginning three years ago as one of the first 24-hour Hotline/Drug Prevention Centers in the country, Melodyland Hotline now receives more than 4,000 calls per month from all states. Written pleas for help have also come from Guam, Australia, Nicaragua, Costa Rica, South Africa, Sweden, England, Canada, and Mexico. □

BANGLADESH SEEN AS OPEN TO MISSIONARIES. The new country of Bangladesh probably will open its doors to foreign missionaries within a few months, says a veteran missionary.

Dr. Fred D. Jarvis, who has just returned from visiting Pakistani refugee camps in India, said Pakistan's "nightmare" is a challenge Christians must meet.

He said Bangladesh traditionally has been "a very neglected part of the world," having only a few foreign missionaries for every 750,000 people.

Aid furnished to suffering people during the recent war, he said, gave missionaries favor with the people.

Jarvis is founder and president of the New Life League headquartered in Chicago. □



the answer corner

Conducted by W. T. Purkiser, Editor

Why do some religious groups consider it wrong to salute the flag or celebrate Christmas, Easter, birthdays, or any holiday except the death of Christ? I find no Bible teaching on this, or have I missed it somewhere?

You haven't missed it. It isn't there. I've long since given up trying to figure out "why" some people believe some things. It would probably take a psychoanalysis of the founders of their groups to come up with the reason. The rest of the folks just seem to take it on the authority of the founders.

Jehovah's Witnesses refuse to salute the flag because they consider such an act to be idolatry, Romans 13:1-7 notwithstanding.

I have never heard anyone rail against Christmas and Easter who was not shaky in his view of the deity of Christ. Such people may say nice things about Jesus, but they deny that the preincarnate Son was one with the Father from all eternity. This would apply to both the Witnesses and Armstrong's Radio Church of God.

I am somewhat of a Charles Schulz "Peanuts" fan. Recently, the strip carried a conversation between Linus and Charlie Brown.

Linus said, "I have a theological question. When you die and go to heaven, are you graded on a percentage or a curve?"

Charlie Brown answered, "On a curve, naturally."

Linus asked, "How can you be so sure?"

Charlie's reply was, "I'm always sure about things that are a matter of opinion."

This is the source of more dogmatism than most of us would like to admit.

I notice that you and others writing in the "Herald of Holiness" use the word "pastor" as a verb as well as a noun. Since the latest dictionary I have lists pastor only as a noun, I thought perhaps you could clarify this for me.

You could probably use a new dictionary.

Webster's Third International, published in 1964, gives "pastor" as a transitive verb meaning "to serve as pastor to."

Older and smaller dictionaries list it only as a noun.

This is another example of the way language usage changes.

Quite incidentally, English usage here is just now catching up with the New Testament Greek. The Greek

word translated "pastor" (noun) is *poimen*, "one who tends a flock of sheep." New Testament Greek, the speech of the average man of the first century, turned the noun into a verb, *poimaino*, "to feed, pasture, or tend a flock."

What is meant by the "keys of the kingdom" in Matthew 16:19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"?

The gospel of Jesus Christ.

No one has put it more succinctly than A. T. Robertson: "Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ."

Incidentally, the last part of that verse should be translated as by J. B. Phillips, "Whatever you forbid on earth will be what is forbidden in Heaven and whatever you permit on earth will be what is permitted in Heaven!"

Jesus did not say that heaven would put its seal of approval on whatever the Church might approve, but that the Church would approve what was already approved in heaven. It really makes quite a difference.

When the demons asked permission to enter the swine, why did Jesus allow them to do it?

Perhaps to show that the redemption of one human soul is worth more than 2,000 hogs.

It may also have been to help the man who had been demon-possessed. He was given visible proof that the demons that had plagued him so long were now entirely gone.

Someone once quipped that the pigs had greater sensitivity to spiritual forces than the man. The man lived with a legion of demons within him. The pigs would rather die.

Demon possession is a horrible reality. Missionaries working with primitive people among whom demon

worship flourishes encounter it quite frequently.

As Satanism gains ground in "civilized" countries, and mind-altering drugs claim larger numbers, we may expect more instances of genuine demon possession as we continue on into the end of this age.

What are your feelings for or against a regular pastor conducting the revival services in and for his own local church?

If this is the stated wish of his people, I'm for it.

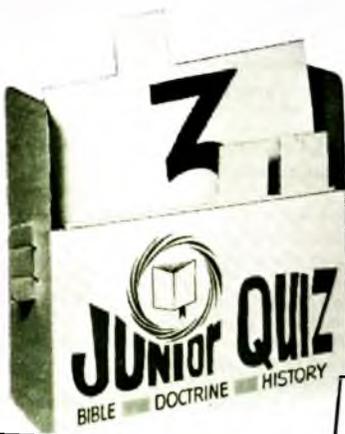
Especially would this be true if

the revival services are not prearranged but come as a focal point in a growing spirit of revival in the local

congregation. Otherwise, another voice can be helpful.

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COLLEGIAN RUNNING 1,475 MILES FROM PASADENA TO DALLAS "EXPLO '72"

Dennis Swift, a sophomore religion major and track member at Pasadena College, Pasadena, Calif., left Wednesday, April 19, from Pasadena to run 1,475 miles to Dallas. The grueling run is in conjunction with his attendance at the Dallas "Explo '72."

The "Explo" is sponsored by Campus Crusade for Christ with international headquarters in San Bernardino, Calif. The event is an International Student Congress on Evangelism with some 100,000 collegians expected to be joined by another 150,000 conferees at the Dallas Stadium. Dr. Bill Bright of Campus Crusade and Evangelist Billy Graham will be among the principal speakers.

Swift is accompanied on the marathon trek by two classmates, John Winterton and David Smith. Winterton rides along on a bicycle staying close to Swift while Smith drives the camper, the vehicle in which they sleep.

A report, May 2, indicated Swift had traveled 420 miles and had arrived in Wickenburg, Ariz., expecting to be in Globe, Ariz., by the weekend. Swift had been averaging better than 30 miles a day since leaving Pasadena. On Thursday, April 27, he ran 55 miles.

Dr. Ivan Janosky, one of the PC physicians, met Swift in Parker, Ariz., and checked him over carefully. The doctor reported Dennis in "good spirits," and there is "no question in my mind but what he will make the run to Dallas."



Dennis Swift (center) checks map with David Smith (left) and John Winterton.

Swift transferred to Pasadena College in the fall of 1971 from the University of New Mexico. He is a 1970 graduate of Alamogordo High School, Alamogordo, N.M., and makes his present home in Albuquerque, N.M.

In New Mexico, the noted athlete was part of a statewide team that set a 1971 world record for the 24-hour relay (272 miles). He took sixth place in the U.S. Track and Field Federation National Championship for marathon. In addition, as a member of the PC track team, he took fifth place in the World Master's Marathon Championship in California.

Swift is a member of Athletes in Action, a branch of Campus Crusade. He plans to work, after graduation, as a staff member in this athletic outreach for Christ.

Dennis' schedule for the 1,475-

"HERALD" CITED BY EPA

Evangelical Press Association awards were announced at the closing banquet of the three-day EPA Convention meeting in Kansas City, May 1-3. Winners were chosen from a cross section of 70 religious periodicals submitting entries for evaluation.

The *Herald of Holiness* was awarded a third-place certificate in the denominational division of the "Periodical of the Year Contest." In the accompanying critique, Judge Edmund Arnold commented—"This magazine is arranged for pleasant as well as easy reading. Its unobtrusive layouts contribute to pleasure as well as convenience."

A third-place certificate was also received for BEST COVER: (full color) in the "Higher Goals in Christian Journalism Contest." The color photography was done by Artist Crandall Vail, head of the art department at Nazarene Publishing House. Its Communion theme was assigned for the Easter cover, March 31, 1971, issue.

In the critique for cover, Judge Kenneth B. Butler commended the color photography, color engraving, and color printing. He stated, "The power of this photography includes an artfulness over and above good lighting, camera angle, focus, and color fidelity." He also complimented the H-H symbol preceding the name. The symbol was designed by Crandall Vail. □

mile trip is to run 210-20 miles per week. It will take him approximately seven weeks to reach his goal. His route has taken him from Littlerock, Calif., through Lucerne Valley and Joshua Tree, Calif., to Parker, Ariz., and on to Aguila and Wickenburg, Ariz.

Other major points in his itinerary include Phoenix and Globe, Ariz.; Deming, Las Cruces, Alamogordo, and Hobbs, N.M.; Albany, Weatherford, and Dallas, Tex. His intent is to avoid traveling the main interstate arteries but to attempt to maintain as near a direct route as possible.

The run is being financed by "Explo '72" and interested friends of Pasadena College. □

RECOGNITION DINNER FOR MINISTERIAL RETIREES

The Department of Pensions and Benevolence is sponsoring a recognition dinner Friday night before the General Assembly at Miami Beach, Fla. This complimentary dinner is for retired ministers, their wives, and widows of ministers. It will be held June 16 from 5 to 7 p.m. in the Zodiac Room of the Holiday Inn, 2201 Collins Avenue.

Retired ministers and widows of ministers interested in attending the dinner are urged to write for reservations and information to Dr. Dean Wessels, 6401 The Paseo, Kansas City, Mo. 64131. □

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Dr. Glen Jones, presently serving as superintendent of the Southeast Oklahoma District, district superintendent of the East Tennessee District. This appointment is made effective May 15.

Eugene L. Stowe
General Superintendent



"BY ALL MEANS...
SAVE SOME"

An Impossible Situation

Honey, when can you meet the Martins?" was my husband's question.

"Tomorrow morning would be a good time," I replied.

So the appointment was made. As pastor, and wife, of a brand-new church in South Lake Tahoe, Calif., we had made many such appointments, based on various types of community contact.

In this case, Randy had already met the young couple named Martin and was preparing to share the gospel with the wife, who had seemed open at his last visit.

As we drove toward their house the following morning, I was filled with apprehension. Maybe this was too soon to present Christ to them. Perhaps they would be hostile. Possibly they wouldn't be home.

We prayed together that the Holy Spirit would be with us as we neared the house. I tried to swallow the fears that I feel each time we enter a new home.

Bill Martin opened the door. He was on vacation to help his wife care for their week-old baby girl and 18-month-old son. He welcomed us in a friendly manner and seated us in the den.

"My wife is not here right now," he said.

Oh, dear, I thought, our prime prospect is gone. No sharing today. Then I noticed that there were two refrigerator repairmen working in the kitchen just a few feet away. Another negative point!

We sat and talked with Bill about his work, however. The repairmen tramped in and out. Then Mary came home with Sean, a fireball of childhood energy. He began playing boisterously around our chairs. From the bedroom came the sounds of a crying baby. Was there ever a more impossible situation for talking about the Lord?

But wait! Bill was now relating his past experiences with churches. He was telling my husband that he just hoped someday to make

it to heaven because he'd been honest and had tried to live a good life.

I saw Randy reach in his pocket for his New Testament and begin pointing out to Bill the exciting news that heaven is a free gift.

The repairmen were still banging and walking in and out. Sean was jumping and running. I was holding the baby to keep her from crying. Mary was in the kitchen making coffee. But the Holy Spirit was there; tears were in Bill's eyes; he was praying. And a new person in Christ was born.

Mary came in with coffee and decided to put Sean to bed. When she returned, Bill said, "Honey, I've just accepted the Lord."

"Why, Bill, that's wonderful!" Mary exclaimed, tearful herself now. The two embraced silently.

Then Randy asked, "Mary, if you were to die today, would you meet Bill in heaven?"

"No," she said honestly, "I wouldn't. But I've had religious experiences in the past, and they've never stuck. I don't think I'm ready to try again. I just don't feel up to it now."

Randy explained that new life in Christ is a matter of faith, not feeling. After further discussion, as I rocked her new baby, Mary prayed a simple prayer and became a new spiritual baby.

We then talked with Bill and Mary about maintaining the Christian life and promised to visit them again in their home as well as see them at church. (The refrigerator repairmen were still there, although they had become much quieter.)

When we left, we left behind us two new persons in Christ. God seemed to say to me, "No situation is impossible. If My Spirit is there, new life comes."

"Who knows?" I said. "Perhaps the refrigerator repairmen will find the Lord, too." □

By Phyllis E. Michael
South Lake Tahoe, Calif.