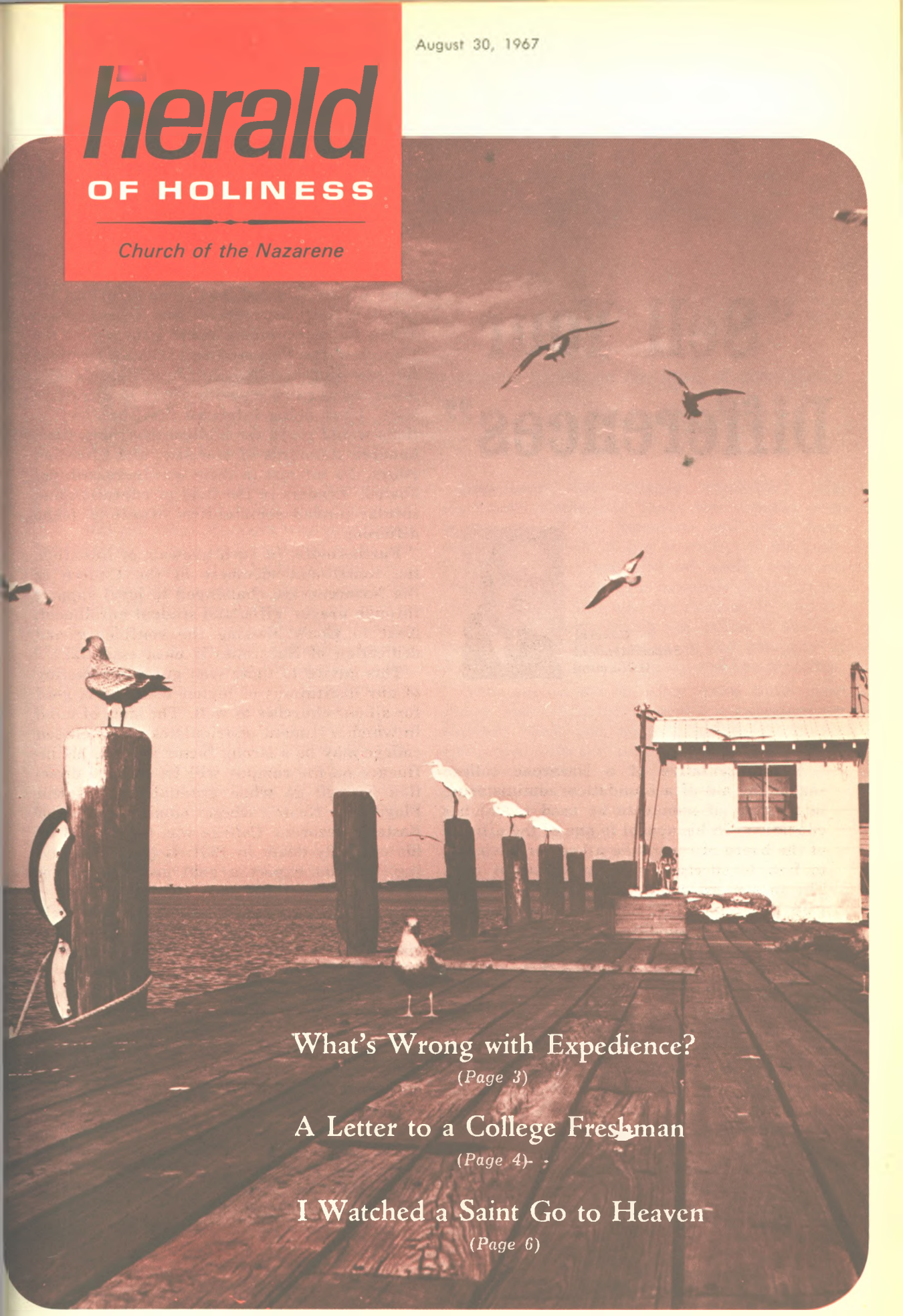


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OF HOLINESS

Church of the Nazarene



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"Sell Your Differences"



*General
Superintendent
Williamson*

A representative of a Nazarene college sought the aid of a foundation administering large sums of money to be used for higher education. In his appeal to one of the officers of the board of control he asked for advice as to how to succeed in his promotional task. The answer, crisp and unhesitating, was, "Sell your differences."

Let this be a guideline for all Nazarene institutions. In following this counsel we will justify our existence. It is true that we must meet competition by the excellence and thoroughness of our training. But we must keep the distinctive objectives of our mission in clear view. To quality education must be added the values of firm faith in the Christian revelation and the required disciplines for character building. To submerge these distinctions will bring about the sinking of the ship. Pressures toward regimentation and infringement upon our autonomy must be successfully resisted.

We gain by emphatic announcement of the character and purpose of our undertakings.

That we are wanted, not in spite of but because of our differences, has recent proof. When the news media made known that the Church of the Nazarene was seeking locations for two junior colleges and a Bible college, many areas came up with offers of attractive sites. Upon being informed that such institutions would stand for biblical doctrines, time-honored standards of morality, and Christian ethics, the interest in them was increased, not abated. Leaders in the field of education and secular-minded communities expect us to be different.

Furthermore, in such avowals of intention, the constituent members of the Church of the Nazarene are challenged to loyal support through prayer, gifts, and student enrollment. Next to God's blessing the confidence and dedication of Nazarenes is most essential.

This advice to those who guide the destiny of our institutions of higher learning is good for all our churches as well. The state of mind in which a student matriculates in his chosen college may be a strong factor in what his influence on the campus will be and the direction he will go when graduated. President Floyd W. Nease, whose administration of Eastern Nazarene College was terminated by his untimely death in 1931, is quoted as saying, "If you expect a gold product, do not send us brass or tin ore."

If our centers of education are to keep their directives and destiny in clear view, our churches must bear their share of responsibility. This is also necessary if they are to make themselves useful and fruitful in their respective locations. Let them be known as strongholds of evangelical doctrine and centers for preaching and teaching the Bible with firm conviction. Let Pentecost be experienced in reality and a clear, convincing testimony be borne. Let the atmosphere be charged with enthusiasm for evangelism and world missions. And above all, let the worship services be crowned with the glory of God's awesome presence. These credentials will justify our audacity in thrusting ourselves into the religious scene of this century.

What's **WRONG** With Expedience?

• **By Homer J. Adams**
Clarkston, Georgia

In this day of easy options the temptation is to make a choice on the basis of convenience rather than principle

Decisions or actions are often justified on the grounds of expediency—a convenient way out when the right way is difficult.

Expediency can best be understood when contrasted with principle. It is the broad way which avoids the restrictions of the narrow path, but which eventually leads to destruction. It is close kin to the idea that the end justifies the means.

Expediency is a concept without sacrifice, loyalty, generosity, and love. If Martin Luther had desired the expedient, he would not have protested the evils in the Roman church, on the grounds that "you can't buck the system"—to use a modern expression. Had Christ taken the route of expediency, He would not have died on Calvary. Yet how glorious the truth that from a heart of love He chose death that we might have life!

The classic illustration of expediency is the story of several people in a sleigh pursued by a pack of ravenous wolves in the wintry forests of Russia. To throw one person to the wolves was to gain valuable time for the others. This was repeated as the horses were whipped to desperate speed in an effort to escape. The trouble was that the last man was left to face the wolves alone or to survive with a nagging conscience. Expediency often has such bitter consequences.

The modern counterpart of this illustration is the sacrifice of weak countries, such as Czechoslovakia, by the stronger democracies, to appease Hitler and to hedge for time. When will we learn that it is neither noble nor wise to protect one's own interests by sacrificing his brother's?

No more tragic story is given in the Scriptures than that of Pilate. Here was a Roman governor in a position of power at a crucial time. Making it clear that there was no evil in this just Man, he delivered Jesus to be crucified.

Expediency was Pilate's watchword. His ceremonial washing of hands was a public confession, not of his innocence and relief from responsibility, but of the enormity of his guilt. Taking the easy way did not really solve his problem; rather it put his cowardly choice on the eternal record. His was the decision to respond to pressure. Doing wrong and calling it neutralism numbered him forever in the company of Judas and all others that deny and betray Christ.

What should we do when there is no clear choice between principle and the expedient, or between black and white? Sometimes we are confronted with the need to choose between two evils—to go to war or be overrun by an aggressor, or to swerve to the wrong side of the road to avoid a head-on collision, for example.

Like politics, such a choice involves "the art of the possible." To choose the lesser of two evils when a choice is required, meantime searching for a better solution, is not expediency but good judgment. To do nothing at all in the face of such a crisis would be the real expediency.

In this day of easy options it is a temptation to make a choice on the basis of expediency rather than principle. To do so may postpone a problem, but it will not solve it. Moreover, one's character, his integrity, is damaged when he lets circumstances rather than ethical standards determine his conduct. Such a life will lack consistency and purpose, for "a double-minded man is unstable in all his ways" (James 1:8).

May the actions and attitudes of our lives be aligned to the purposes of God and at one with His moral law. Honest mistakes will occur, but the tragic route of expediency can be avoided by steadfastly striving to please God rather than man.

• **By W. Lee Gann**
Pearl City, Hawaii

Next Week . . .

The Outsider and the Herald

The September 6 edition, a special "back to school" issue, has been developed to be distributed by Nazarenes *en masse*. The Nazarene Publishing House has printed and shipped 705,000 copies for this purpose.

It has been designed as a spiritual morsel which will hopefully tempt the person not having a palate for religion.

For instance, there is an article by a public school teacher entitled: "School: How Can Parents Help?"

A DuPont chemist and executive explores the "information explosion" and how it affects the Christian point of view.

Several articles, including the editor's "The ABC's of the Gospel," point clearly the way of salvation in fresh, clear terms.

Even "Peanuts" finds a place in the special edition. Paul Skiles, the executive secretary of the N.Y.P.S., writes an enticing piece to "Parents over 33," using Charles Schulz's characters to introduce the frequent communication dilemma between teens and their parents.

A full-color cover depicts youth in service. The managing editor explores the Oregon Pacific NET team, and answers the question: "Can Teen-agers Really Care?"

In all, its worth not only your reading time, but your neighbor's. Don't condemn the extra copies to a dank grave in the corner of your church basement. They can't help anyone there!

A Letter to

Today I received a letter from a sincere teen-ager preparing to enter a Nazarene college this fall. Facing the many adjustments she must make, she is quite apprehensive. The following is my reply:

I appreciate, more than you know, your frankness in expressing your fears and thoughts at this critical period in your life. . . .

I think you are wise to anticipate changes in your patterns of life as you go to college. As you go I would suggest a few things I believe will be helpful.

First of all, God has only one standard for everyone . . . that is, the standard of obedience! This is the thing that started this whole business of sin in the beginning; that is, Adam and Eve disobeyed God. It is not for us to argue as to why they should not have eaten of the forbidden fruit . . . what was wrong with it . . . and all that. They were told to abstain from it; they disobeyed, sinned, and thus lost their relationship with God, which they had enjoyed.

I am sure if they had gone to "college" immediately after receiving these instructions, they would have found many who would have argued that such abstinence was an "outmoded" idea, that He could not be a God of love and inflict such punishment for such a seemingly trifling act.

From that time until now it has been just that simple . . . though we have clouded it with a maze of human inventions. Those who have obeyed their own hearts and consciences and acted the way they felt the Holy Spirit revealed God's Word to them have had the victory

and been a blessing in the world in which they have lived.

In contrast, those who have sought their own way have of necessity had to rationalize to themselves in order to be able to live with themselves. Having brainwashed themselves they have then become agents in the hands of Satan to endeavor to drag others down to their level. This was also begun in Eden; when Eve ate, she gave to her husband!

Now sin doesn't change! Sin is always disobedience, and disobedience is always sin. However, conditions and circumstances may change with time and location. Don't leave me here and say I am suggesting compromise. It is not that at all. I am only trying to help you see some things that will give you a foundation to live by when you get away from home. The basic moral and spiritual laws have never and will never change . . . they are from everlasting to everlasting. Whatever is "thus saith the Lord" will always be "thus saith the Lord"!

There are many things that are not expressly spelled out in the Bible that, nevertheless, may be sins to us simply because they involve issues of personal obedience. God has said He would write His law on our hearts. We must always be aware that the law He writes on our hearts is as binding to our lives as that recorded in the Holy Bible. These things may vary from time to time as conditions vary. This is why we must always stay close to God and try to understand why we do or do not do certain things.

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College Freshman

Let me illustrate, if I may. In certain areas of the country, because of the collective conscience of the people and the teaching in their background, a person might refrain from certain things in order to maintain a Christian influence and witness. Later, under different circumstances, these things might be done.

Some would argue that if it was ever wrong it is always wrong. I contend that it is possible that the reason for it previously being wrong would have been the conscience of others rather than the practice itself. In other words, the sin would have been that one would selfishly disregard others, their opinions, and the effect of one's influence—sin always has selfishness at its root! So anytime we think more of self and our desires than of others and what God wants, we are getting on dangerous territory.

The fact that you will find differences of viewpoint in our colleges is the fault of neither the college nor our church. It is simply that here we have many freshmen for the first time away from their homes, their churches, and the protection of the environments. All their previous lives they have more or less done what others dictated to them. The degree of respect for those patterns of living will largely depend upon the consistency of the lives of those in their homes and their churches.

Then there is the natural tendency to "try one's wings." It is then we find out what our religion is made of. By that I mean, for the first time you are faced with the actual forming of your own religion. And I use that word rather than what I really mean, which is faith.

Now until you get away from home and family, you are constantly under the observation of

others, and their patterns for the most part become your patterns. At school you do what your heart, mind, and will tell you to do and that will be based on what is on the inside of you and not what you know the folk at home would want you to do. It is then you begin to construct your own religious faith and the philosophy which will guide your entire future. It is true, you may use much of the pattern of the faith that was imposed upon you earlier in life . . . but at least it will become your faith and not that of someone else.

In determining what you should or should not do I will give you a couple of scriptures to memorize and quote to yourself each time you stand at the crossroad of indecision: I Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Then Romans 14:23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This means if we cannot have faith that God is pleased with this activity, and if we cannot do it for His glory, then we had better stay clear of it.

Now the other side of the picture is a warning against judging! It is easy, especially as we really try to draw close to God, to feel that it is our responsibility to line everyone else up according to our measuring stick. This feeling can begin sincerely in our desire to have others enjoy our depth of spirituality. So we feel our attainments are the result of the things we have "done" or "not done" and we think if they will just get in the "groove" with us they will make it.

We are forgetting that the reason we are there is because of our obedience, and many of the "things" are only incidental. So when another's pattern varies



PHOTO BY ALAN CLIBURN

from ours we just vow and declare that he doesn't have a good spiritual experience! In times like this we need to reread Romans 14:4, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

So I hope you will go to college with the idea that you are going to obey God in whatever He tells you through either His Word or your own heart, that you will love Him so that your will is to do His will. This is the real secret. Do not let the actions of others cause you to let up in your own stewardship of life. Neither allow yourself to judge them.

When discussions come up, just declare yourself at the beginning that you are going to live according to God's leadings to the best of your ability and give everyone else the benefit of the doubt when his life is lived differently from yours. Some may truly not have light on certain things, while others are merely trying to rationalize. But let God do the judging. He is able to determine rightly which is which.

And above all else, remember that the Christian life is best lived and the greatest influence is given by the spirit and attitude of our whole lives rather than in the do's and don'ts! If you will lose yourself in trying to serve God by serving others, loving God by loving others, I am not the least afraid for you.

May God bless you as you flutter from the nest and try your wings. I'm depending on you to make it!



PHOTO BY ELDEN RAWLINGS

I Watched a Saint Go to Heaven

• *By Mildred L. Hanner*

Tuscaloosa, Alabama

She was in her early forties and full of hope for the future. She had her husband and three daughters, but was a victim of cancer. Raised in a home where holiness was taught, she had drifted from these teachings in her young adult life.

However, God spoke to her, and on the night before she was to visit the physician to learn of the fateful diagnosis she knelt by her bed, obtained God's pardon, and committed her life to God's will.

I had heard the nurses speak of this patient and realized the impact her vital Christian witness was having on all with whom she came in contact. I decided to visit her hospital room. To my surprise, I found her helping me, the nurse, more than I could help her. We became friends from the first day we met.

I could hardly wait to see her after I reported for work each day. She gave me courage, hope, and always a feeling that God's way is the best way. I saw her in and out of the hospital, never complaining, but always thinking of others. Her prayer list included her friends and relatives who did not know The Way. She never gave up for their salvation.

On one occasion her minister and daughter were visiting her when I came into the room. Being a singer and lover of music, she decided that we should sing. The presence of God was so real as we sang the harmony of "Have Thine Own Way, Lord." As we sang, I knew she meant the words with all of her being. The minister remarked that we almost had church, and in essence we did, for we felt the presence of the Holy Spirit in our midst.

The end drew near and it was necessary for someone to stay with my friend at all times. In the providence of God it was my privilege to stay with her on her last night in this world.

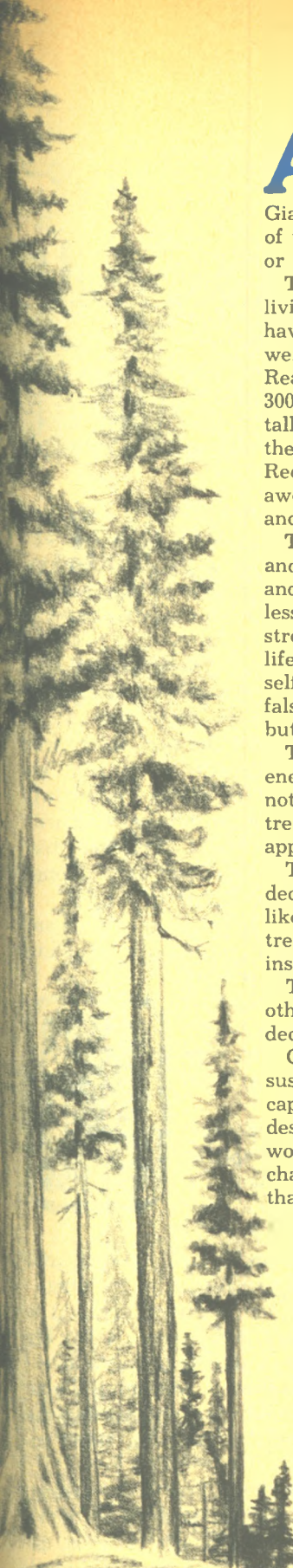
She was experiencing much pain, and in these last hours the sedation wasn't as effective as before. During a time of severe pain she put her head against me and said, "Oh, I am worrying you." I assured her that I was there to help her.

At about 2:00 a.m., she began to see heaven. On numerous occasions she would pray audibly, "Father, please come and take me home." Apparently she saw her earthly father, as she said, "Papa is over there." At other times she talked of flowers.

The limit of sedation had been given and the pain was excruciating. In her distress she spoke, "Yea, though I walk through the valley of the shadow of death, You promised, Lord, You would go with me." I knew I was seeing a saint going to heaven.

The next morning, after praying all night to be taken home, she raised her arms and looked up as if meeting someone—and began her journey to that better land.

This experience proved to me in a real sense that one can be victorious over disease and imminent death. We do not know the extent of the influence of this Wesleyan Methodist lady on other people. Much of it was due to her courage, and the fact that she could sing in the time of trouble, "Have Thine own way, Lord! Have Thine own way." Without any doubt I can say, "I saw a saint go to heaven."



Adjacent to a coastal highway in northern California is an alternate road named "Avenue of the Giants." Along this scenic route millions of travelers journey to view the sequoia or redwood trees.

These forest sentinels are the oldest living things on earth. Forestry experts have estimated that some of these trees were growing before the birth of Christ. Reaching an average height of 200 to 300 feet, one of the tallest is 364 feet tall with 200 feet from the ground to the lowest limb. Along the trails of the Redwood Empire the traveler stands in awe beneath the trees that live so long and grow so tall.

The graceful sequoia grows straight, and because it is straight it has strength and balance to stand. Yes, I get the lesson. In order for us to maintain strength to stand against pressures of life we must be straight. To lean toward selfish motives, worldly practices, or false teachings will weaken character, but there is strength in uprightness.

The sequoia has power to resist its enemies. Insects that bore into trees do not destroy the redwood because the tree contains a substance that is not appetizing to borers.

The redwood is almost immune to decay. It does not secrete resin or pitch like other trees that ignite easily. The tree is clothed in a heavy bark that insulates against forest fires.

The magnificent sequoia stands where other trees are overcome by insects, decay, or fire.

God, who created these trees and sustains them, has given to us the capacity to overcome enemies that would destroy us. There are the borers that would eat away the substance of our characters. There are forces of decay that would slowly spoil our spiritual

lives. There may be fires of persecution but God gives us power to be kept from all evil.

The sequoia has the means for self-healing when deeply hurt or scarred. I look upon this eloquent giant and say to it, "You have stood there for centuries. Have you always escaped hurts and injuries?"

No, it has not escaped. Storms have come and other trees have fallen against it. Many times it has been battered and bruised and limbs torn off. Yet it grows scar tissue around the wound. Bark grows over the scar and the injuries are not easily detected.

God does not always keep us from being wounded, hurt deeply, or scarred, but His great redemptive grace will enable us to be healed and to recover from our injuries.

A towering redwood tree may have its top torn out in a fierce storm or by a stroke of lightning. In such cases one of the branches turns up and a new top is formed to take the place of the top that was destroyed. The tree grows on in its ambition to pierce the sky.

At times our ambitions may seem to be blighted. Like a sudden storm or a bolt of lightning we suffer a setback in plans, hopes, and ambitions. In such times a Christian by determination and trust in God can find the dynamic to readjust his life, establish new goals, and succeed in spite of adversities.

The sequoia does not live to itself but grows among clumps of trees. Growing close together, the roots intertwine. The trees tend to shield one another in time of storm.

These redwood giants would teach us the value of Christian fellowship. We cannot afford to stand alone. We are more secure when we help to bear one another's burdens.

Avenue of Giants

• **By Buford Battin**
Lubbock, Texas

Miracle in Vietnam

• **By SP6 Jim Loving**
U. S. Army, Vietnam

Last Sunday evening I again saw God perform a miracle in the hearts of some Vietnamese soldiers, especially one who was badly crippled.

Some American missionaries have organized an evangelistic effort at the Vietnamese Army Hospital just north of Saigon. Glen Widmark, a friend of mine, attends and plays his violin in the service. I went along for the blessing.

I noticed one of the little pajama-clad Vietnamese entering the building where the service was being held. He moved up the aisle with some difficulty, looking from side to side in search of a suitable seat.

I was seated on the seat next to the aisle, and catching his eye, I motioned him to sit where I was seated. I could not communicate with words but God had just burdened me with concern for this new soldier friend's soul. I got up and moved two seats toward the wall while my new soldier friend slowly shifted into the seat I previously occupied. As his crutches were laid on the seat between us, the burden began to burn my very being and I prayed.

The usual song service and preaching by a national pastor were ended. Then a missionary invited the two hundred or more Vietnamese soldiers to stand if they desired to receive Jesus Christ as Savior.

My burden was lifted when my new soldier friend raised his hand because standing would be difficult for him. He and others that "stood-up for Christ" were prayed with and instructed in their newfound faith after the service.

As I left the service before the soldiers, I stepped over the two crutches. Then I saw the scar of terrible war—he had only one leg. But the soldier was smiling because a miracle had happened in his heart.

"Search me, O God"

• **By A. A. E. Berg**
Brisbane, Australia

The prayer of the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24), is the kind of penitential prayer which cannot fail to move the heart of God to forgive and to cleanse.

This is not a comfortable exercise. It is nevertheless wholesome and spiritually rewarding to submit oneself to the heart searchings of the Holy Spirit.

There is an inborn reluctance to bare the soul voluntarily to the searching gaze of God. None but those who are transparently sincere in their quest for divine grace will undertake such exercise of heart. It is quite consistent with human nature to rebel against a revelation of the heart's true condition and to justify one's life and actions even though they are known to be contrary to the Spirit of Christ.

The prayer for God to search the heart is necessary and scriptural. God answers this kind of praying with humbling revelations of inward pollution, until the soul is by faith cast desperately upon God for that glorious deliverance He promises and which He alone can effect. He leads me "in the way everlasting" by cleansing the heart from all sin.

But this holy exercise must not end here. It is vitally necessary to the continued spiritual well-being of the sanctified in heart to make it a rule of life frequently to submit the soul to the searching ministry of the Holy Spirit lest questionable trends of thought and conduct arise which, excused or unchecked, finally result in backsliding.

One of the conditions of experiencing divine grace is to let God search the soul until inward defilement is frankly admitted, confessed, and cleansed away by the precious blood of Christ. If this be a condition involved in obtaining divine favor, it is certainly a condition involved in maintaining the same. There is rich spiritual reward in "keeping short accounts" with God.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).



SOMEWHERE THERE'S A WIDOW

• By Dorothy S. Hampton
Jackson, Tennessee

It was just a letter from a childless Nazarene widow in a distant state. But its message pierced my heart so deeply that I must share one paragraph with you. It read:

"Look after your widows and orphans. No one ever asks me if I need anything, and if I ask them to help me, they complain. It would be so comforting to be loved and understood."

Perhaps these words reflect the feelings of other widows. Why do we neglect these who need us (and whom we need) so much? Is it because we know the older of them are unable to attend church services regularly and we are more interested in those who boost attendance? Or is it because we know many of them have little money to give when they do come?

The Bible clearly says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Though it is true many widows cannot attend church regularly, haven't much money to contribute, and because of poor health cannot be as sociable as others, they are still ours. And they are valuable to us and the church.

Many young converts could solve their problems if they would ask and apply the advice of these older ones who have

weathered like problems and temptations victoriously. Any church is richer because of the prayers and testimonies of the older saints. There is nothing sweeter than that silver-haired woman (or man) who stands on unsteady legs in the prayer service and in a trembling voice says: "I've fought the battles of life across so many years, and the great Captain, Jesus, has never failed me." It is much like the old soldier telling the young private how to fight to win. But what can we do to help make life better for these? We can let them know we love them.

Hannah More said, "Love never reasons, but profusely gives; gives, like a thoughtless prodigal, its all, and trembles then lest it has done too little."

Love can be expressed in countless ways—words, visits, letters, cards, flowers, and gifts.

And there's an art in giving gifts. However inexpensive, never pick a gift at random. Know the recipient's likes, dislikes, and needs and give accordingly.

My widowed grandmother crocheted. And though she has been dead eleven years, I can still see the warm glow of happiness that burned in her eyes when I took her those giant balls of ecru crochet thread. And I can imagine her disappointment if I'd taken perfume; she never liked it.

Incidentally, why do we fear sentiment? Great souls never

feared it. Ralph Waldo Emerson was one of the great intellects of his time, but he was not ashamed to be seen visiting his young wife's grave every day for two years.

Besides love? We can help supply the widow's other needs. Many of them need transportation to and from church, and help to buy their groceries and medicines. Some of them need someone to write letters or sew for them. Others, who live alone, might need someone to help with their laundry and other chores.

A certain Sunday school class saw a need and went to work. The members painted a widow's entire apartment as a surprise Christmas gift.

Surely one of the widow's greatest needs is to *know we need them*. I'm certain if I were old and inactive it would make me feel more useful for a younger person to say or write, "I need your prayers," or, "Put Jessie on your prayer list," or, "I'm sending Nellie over to talk to you. I know you can help her with her problem."

Age and wisdom seem to go hand in hand.

Anyway, somewhere there's a widow. Maybe she lives in your block, or across the street from you, perhaps across town. But most likely she is lonely and wants to be loved and understood. Can't you spare her a little more time, love, understanding, and a bit of help?

Editorially Speaking

● By **W. E. PURKISER**

The Urge to Merge

What Dr. Robert Goslaw has called the urge to merge is a very present fact in our modern life.

It is seen in business life. Corporation mergers are creating bigger and bigger business.

The reasons urged in favor of such mergers make a certain amount of sense. There is greater stability in the diversification of products. Larger capital resources are available. Savings are possible through the development of more efficient processes.

On the other side of the picture, there are some liabilities. Competition is reduced. Power is concentrated in the hands of fewer people. "Price-fixing" becomes both possible and actual.

From the volumes of discussion in recent years, most of us are aware of the urge to merge in the modern church world. After three centuries of increasing fragmentation in the Visible Church, the tide is beginning to turn and "merger" and "union" are becoming powerful words.

Like almost everything else in religion, the urge to merge may be either of the Spirit or of the flesh.

That there is a basic unity in the true Church will never be denied by those who believe the Bible. What Jesus declared He would build is not "many churches." It is "my church." What He loves and gave himself to sanctify and cleanse with the washing of water by the Word is not a few churches but it is "the church."

The Church described in the New Testament is the body of Christ, the building of God, the bride of the Lamb, the fellowship of the saints. It is "the habitation of God through the Spirit." It is not many. It is one.

It is therefore possible that the urge to merge is of the Spirit. The spokes of a wheel come closer to each other as they come closer to the hub. Christians come closer to one another as they come closer to Christ.

Fellowship has been defined whimsically as "a number of fellows in one ship." Those aboard "the old ship of Zion" are "fellows in one ship" with a difference. They are not merely passengers thrown together by accident. They are members of the crew bound together by a common purpose.

BUT THERE IS ANOTHER SIDE to the coin. The urge to merge may be of the flesh. It may come from a grasping for economic security, worldly prestige, and carnal power.

There is a lust after bigness for bigness' sake that is of the earth, earthy. Pride of size can crowd out satisfaction with quality.

It is true that numbers are despised chiefly by those who do not have them. But numbers alone are no guarantee of greatness. Indeed, large numbers of the wrong kind may be a liability rather than an asset.

Is there any way to tell the difference between the urge to merge that is of the Spirit and the urge to merge that is of the flesh?

There may be several marks of difference. Possibly one of the most meaningful is the attitude taken toward truth as revealed in the Word of God.

When the urge to merge is of the Spirit, there is no compromise of truth. Those who share convictions about the great historic doctrines of the Christian Church find fellowship in the truth.

When the urge to merge is of the flesh, there is no deep loyalty to the great ideals and truths of the Bible. The authority of the Scripture itself is challenged or denied.

It has well been said that when a man questions the inspiration of the Scriptures a curious inversion takes place: he judges the Word instead of letting the Word judge him. He determines what the Word should teach instead of permitting the Word to determine what he should believe. He sits above the Word and makes it amenable to him instead of kneeling before God and becoming amenable to the Word.

The strange thing is that this practice leads to a tolerance of everything except loyalty to deep convictions. One can revive the most ancient heresies and can argue for the most absurd errors and find a hearing. But if he confesses certainty in his knowledge of God, he is immediately labelled a bigot. There is no intolerance so vicious as the intolerance of the professedly "tolerant."

Whether the urge to merge is good or evil then depends upon its source. We should resist every evidence of the urge that is of the flesh. We must honor every sign of the urge to merge that is of the Spirit.

We Grow as We Go

The Great Seal of the State of New Mexico contains the slogan *Crescit Eundo*, "We Grow as We Go." Whatever the meaning of these words in the life of a state, they are profoundly true in the life of the soul.

Growing and going are vitally related. We do grow as we go, and we can go only as we grow.

The "going" has to do with outreach in service and witnessing. It represents everything we do to extend the kingdom of God beyond its present borders. The whole stewardship of life is a form of going that answers to the command of Christ, "Go ye into all the world, and preach the gospel to every creature."

We go when we visit, when we witness, when we give out tracts or books, when we write letters, when we give, when we actively take part in the work of the church. Whatever we do intentionally to make Christ known is a form of going.

Thus the going takes many forms: preaching, singing, conversing, confessing Christ before men, helping those in need and doing it as Christians, and what has been called "the silent witness of Christian integrity."

*What I have heard and know,
To thee, my friend, I'd tell—
That you may know Him whom I know,
Our Lord Emmanuel.*

That all Christians come to recognize the need to go in as many of these varied ways as possible is the most important challenge of our day. Outsiders rarely come either to Christ or to church until Christians go.

Only in a going church where there is total mobilization of total manpower and total resources will the total evangelization called for by the Great Commission be accomplished in any degree.

An observer who makes no profession of Christianity at all remarked that "God is defeated more by the sheepishness of the sheep than He is by the wolfishness of the wolves."

AND AS WE GO WE GROW. This is true collectively. The going church is the growing church. We may ring our church bells all we wish, but we will not reach human needs until we ring more doorbells.

What is true collectively is also true individually. Passive, lethargic, unconcerned, and indifferent "Christians" are spiritually sick.

An appetite for spiritual things grows with the exercise of going. A writer unknown to me has

put in verse a homely illustration that has direct spiritual application:

*If food no longer tastes the same
Whatever care they take,
And you are longing for the stuff
That Mother used to make,
Arise at four and milk the cows;
Go out and feed the hogs;
Then, just to pass the time away,
Split up some hickory logs.
So stop before you fuss about
The biscuit and the cake,
And go out and make the appetite
That Mother used to make!*

The exercise of going develops spiritual muscle and sinew. It takes off excess fat. It contributes to life that sense of well-being that comes from work well done, from tasks tackled and carried through.

The Christian who is not growing is, however little he may recognize it, dying. It is said that on the flyleaf of Oliver Cromwell's Bible were penned the words, "He who is not getting better is getting worse."

Growing, to be sure, is not something we set out to do. It is a by-product of other ends and activities. To be concerned about one's growth just for the sake of growth is to stunt it, just as trying to go to sleep makes sleep less likely. It is when we go that we grow.

So a slogan for a commonwealth can become a slogan for the church. A motto for a state may make a motto for a soul. "We grow as we go."



John Wesley put considerable emphasis upon the need for sanctification. It was made especially important for final salvation, inasmuch as without holiness none shall see the Lord. This did not mean, however, that it could be achieved by works apart from faith. In Wesley's system of teaching, faith is the means by which man draws upon the divine resources; and works, in terms of appropriation and obedience, are the confident expressions of that faith. At the same time, all true faith, and the works that issue from it, are the result of "the operation of the Spirit of God." Thus grace under the rubric of power refers to the sanctifying work of the Holy Spirit.—ELDON R. FUHRMAN.



Fighting to Capture Every Thought

By Paul Culbertson

J. B. Phillips translates II Corinthians 10:5 in this way: "We even fight to capture every thought until it acknowledges the authority of Christ."*

A great deal has been written in recent years on the power of positive and negative thinking. Some of the conclusions reached or implied by such writers are downright nonsense. The idea that "you can, because you think you can" is often foolish, absurd, and completely misleading. No person with an I.Q. of 75 can master the calculus! Very few people who are less than six feet tall can ever succeed in professional basketball. The notion that any citizen can become president of the United States if only he thinks he can is completely refuted by the facts of political life.

However, the idea is both old and true that what we habitually feed into our minds in the form of perceptions and ideas can and does make a difference in our personalities and in our living.

The wise man of old observed that, as a man "thinketh in his heart, so is he" (Proverbs 23:7). And we might add, "So does he."

The Apostle Paul exhorts us: "For the rest, brethren, whatever is true, whatever is worthy of reverence and is honorable and seemly, whatever is just, whatever is pure, whatever is lovely and lovable, whatever is kind and winsome and gracious, if there is any virtue and excellence, if there is anything worthy of praise, think on and weigh and take account of these things—fix your minds on them" (Philippians 4:8, ANT**).

It is a truism, even apart from the gracious work of the Spirit of Truth, that "whatever gets our attention gets us." The kind of material which we habitually feed into our minds is sure to mold our personality structures, attitudes, and outlook on life.

In addition, a Christian has the aid of the Holy Spirit, who will take the truth as it is in Jesus Christ and inspire our minds to understand and our wills to respond to it. Ideas are motor. They tend to lead to action.

This explains the crucial role of the control of attention in meeting problems of temptation. So the Apostle Paul challenges us to bring every thought into captivity to the obedience of Christ. How may we do this?

1) Deliberately plan to spend some time every day memorizing or meditating upon some sublime passage from the Word of God, a selection of ennobling poetry, or some inspiring or enriching hymn of the Church. One should count a day lost unless some time is spent in the presence of the beautiful and true, and in the enterprise of storing some great or inspiring thought in the mind.

2) Develop ways and means of using small bits of time in an effective way. Write challenging ideas, excerpts of poetry, or verses from the Bible on small cards and carry them with you. When a "spare" moment becomes available, memorize an apt quotation, or meditate on the rich meaning of some provocative idea. One man is said to have mastered the lengthy volumes of Gibbons' *Rise and Fall of the Roman Empire* while he was waiting for his wife to get ready to go places!

3) "Ponder in your heart" some great promise of God's Word just before going to sleep at night. Nicholas Hermann, more often called "Brother Lawrence," well-known for his "practice of the presence of God," believed that the saints went forward even in their sleep! Perhaps he believed in an "unconscious mind" which went on thinking while the conscious mind slept. Some people are said to have actually learned to direct their dream life toward ennobling ends.

"Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit. . . . then the God of peace will be with you" (Philippians 4:8-9, Moffatt***).

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

**From *The Amplified New Testament*, © 1958 by the Lockman Foundation. Used by permission of the Zondervan Publishing House.

***The Bible: *A New Translation*, by James Moffatt, © 1922, 1935, 1950, by Harper and Row, Publishers; used by permission.



Culbertson

Next Sunday's Lesson

By A. Elwood Sanner

NOTE—The Sunday school lesson for September 10, which would normally appear in next week's edition, appears below. Since the September 6 issue, which is a special edition, went to press far ahead of normal deadline, two Sunday school studies are included in this issue.

AMBASSADOR IN CHAINS

(September 10)

Scripture: Acts 25:13-26:32 (Printed. Acts 26:24-32)

Golden Text: Acts 26:29

When Paul stood manacled before Agrippa, how many recognized him as an "ambassador"? How may we be alert to our unexpected witness opportunities?

SYNOPSIS: While Paul was still in Damascus, the Lord appeared to Ananias, instructing him to go to the new convert and restore his sight. When Ananias protested, the Lord insisted. This man would someday carry the gospel to governors and kings (Acts 9:15). That time had now come. Falsely charged, improperly detained, Paul nevertheless had the unparalleled opportunity of preaching to Felix and then Festus, Roman rulers, and finally to King Agrippa II, grandson of Herod the Great. What a pulpit!

THE DEFENSE: PAUL

It must have been a trying experience for the apostle to languish in prison at Caesarea. The two years were not wasted, however. As an ambassador of the Kingdom, he faithfully represented his Lord, despite the telltale chains.

The day Paul made his defense before Agrippa may have been the most dramatic in his amazing life. The audience hall was filled with military leaders and prominent citizens, when the Roman governor presented his prisoner to the Jewish king, his consort, and their retinue.

The fettered ambassador gave the story of his life and conversion, linked the gospel message with the Old Testament prophets, and closed with an earnest evangelistic appeal.

THE VERDICT: AGRIPPA

That Paul's defense was a moving one is evident from the emotional reaction of Festus, the governor. In a loud voice he broke in with the charge that Paul's great learning had turned him to madness. But Paul pressed his invitation to Agrippa all the more earnestly. This Jewish ruler did know the prophets and was not unfamiliar with the Christian movement. How could he have

escaped the force of such an inspired message?

Whether wistfully or in sarcasm, we do not know, but Agrippa refused the ambassador's plea and joined the worldly-wise crowd, leaving the apostle with his chains. So near . . . so far.



EVANGELISTS' SLATES

*Compiled by
Visual Art
Department*

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

Alba, Glen W. and Mrs. Box 704, Atlanta, Tex. 75551

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Redway, Calif., Sept. 10-17; Sumner, Wash., Sept. 19-24

Armstrong, Ernest.† c/o NPH*: Tucumcari, N.M. (1st), Sept. 3-10; Sweetwater, Tex. (1st), Sept. 17-24

● Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind. 47371: Veederburg, Ind. (Camp), Sept. 25—Oct. 1

Ballard, O. H.† c/o NPH*: Dallas, Tex. (Lake June), Sept. 6-17; Bethany, Okla. (Will Rogers Field), Sept. 20—Oct. 1

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421: Auburn, Ind., Sept. 13-24

Bass, M. V. 20 Washington St., Shelby, Ohio 44875: Bellefontaine, Ohio, Sept. 14-24

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Blackwell, Okla. (Southside), Sept. 6-17; Dexter, Mo., Sept. 20—Oct. 1

Belew, P. P. and Mrs. 1018 N. Vermilion St., Danville, Ill. 61832: Moccasin, Ill., Sept. 13-24

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa, Fla. 33604: Marmet, W.Va., Sept. 7-17; Charleston, W.Va. (Loudendale), Sept. 20—Oct. 1

Bertolotti, The Musical (Fred and Grace). c/o NPH*: Flint, Mich. (West), Sept. 5-10; Centerville, Ind., Sept. 12-17; Toledo, Ohio (Chapman Mem.), Sept. 18-24; Pontiac, Mich. (1st), Sept. 26—Oct. 1

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407: Nashville, Tenn. (Bethel), Sept. 4-10; Paden City, W.Va. (1st), Sept. 11-17; Newell, W.Va. (1st), Sept. 20—Oct. 1

Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805: St. Louis, Mo. (1st), Sept. 11-17; Munster, Ind. (1st), Sept. 18-24; Biloxi, Miss. (1st), Sept. 26—Oct. 1

● Bierce, Jack. Song Evangelist, c/o NPH*: Alta-dena, Calif., Sept. 18-24; Mojave, Calif., Sept. 25—Oct. 1

Bishop, Joe. 1515 S. Jensen, El Reno, Okla. 73036: Tallahassee, Fla. (1st), Sept. 14-24

Boggs, W. E. c/o NPH*: Dallas, Tex. (North), Sept. 11-17; Kansas City, Mo. (Dundee Hills), Sept. 20—Oct. 1

Bohannon, C. G. and Geraldine. c/o NPH*: Orleans, Ind. (1st), Sept. 6-17; Metcalf, Ill., Sept. 20—Oct. 1

● Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Gary, Ind. (Glen Park), Sept. 12-17; Oklahoma City, Okla. (1st), Sept. 25—Oct. 1

Bolling, C. Glenn. c/o NPH*: Hanover, Pa., Sept. 6-16; Dover, Pa. (Mt. Grove Hol. Chris.), Sept. 20—Oct. 1

Bowman, Russell. 129 Tulane Rd., Columbus, Ohio 43202: Roseville, Ohio, Aug. 30—Sept. 10; West Carrollton, Ohio, Sept. 13-24; Chillicothe, Ohio (Westside), Sept. 27—Oct. 8

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801: Cayce, S.C., Sept. 3-10; New Paltz, N.Y., Sept. 14-24; The Plains, Ohio, Sept. 28—Oct. 8

Brannon, George. 4105 N. Wheeler, Bethany, Okla. 73008: Bristol, Tenn., Aug. 30—Sept. 10; Beckley, W.Va., Sept. 13-24; Richmond, Va. (1st), Sept. 27—Oct. 8

● Braun, Gene. c/o NPH*: Washington, Iowa, Sept. 5-10; Muncie, Ind. (Southside), Sept. 15-24; Springfield, Ohio (1st), Sept. 25-30

Brockmuller, C. W. 555 Greenleaf Ave., Nampa, Ida 83651: Slate temporarily cancelled due to illness

● Brooks, Richard.† 205 N. Washington, Kankakee, Ill. 60901: St. Louis, Mo. (Ferguson), Sept. 7-17; Yorktown, Ind., Sept. 20—Oct. 1

● Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914: Pueblo, Colo. (1st), Sept. 13-24

Brown, J. Russell. c/o NPH*: Sioux City, Iowa (Central), Sept. 7-17; Richmond, Ind. (1st), Sept. 20—Oct. 1

Brown, W. Lawson. Box 785, Bethany, Okla. 73008: Ft. Worth, Tex. (Glen Park), Sept. 7-17; Chicago, Ill., Sept. 21—Oct. 1

Buckley, Raymond. Evangelist and Singer, 202 Orchard Ln., Oak Harbor, Wash. 98277; St. Helens, Ore., Aug. 30—Sept. 10; Milwaukie, Ore. (1st), Sept. 13-24; Bellevue, Wash., Sept. 27—Oct. 8

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101: Massillon, Ohio, Sept. 6-17; Shelby, Ohio, Sept. 20—Oct. 1

● Carmickle, James and Juanita. Singers and Musicians, 4023 Mesa Ave., Sarasota, Fla. 33581

Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: Jacksonvile, Ark. (1st), Aug. 31—Sept. 10; Beaver, Okla., Sept. 14-24; Canon City, Colo. Sept. 27—Oct. 8

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Milford, Del., Sept. 17-24; Harrison, Ark., Sept. 28—Oct. 8

Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867: St. Johns, Mich., Sept. 17-24

Chalfant, Morris. 1420 Oak Ave., Danville, Ill. 61832: Carmi, Ill. (Tent Crusade), Sept. 1-16; Henryetta, Okla. (1st), Sept. 17-24; Baton Rouge, La., Sept. 26—Oct. 1

Clark, Gene. 104 Waddell St., Findlay, Ohio 45840: St. Paris, Ohio, Sept. 3-10; Mineral City, Ohio, Sept. 14-24

Clark, Hugh S. 602 S. Broadway, Georgetown, Ky. 40324: London, Ky., Sept. 17-24

Ciendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885: Rockford, Ohio, Sept. 5-10; St. Marys, Ohio, Sept. 13-24; Lancaster, Ohio, Sept. 27—Oct. 2

Clift, Norvie O. c/o NPH*: Cheney, Wash., Sept. 3-13; Red Deer, Alta. (West Park), Sept. 15-24; Regina, Sask. (Parkdale), Sept. 25—Oct. 1

Cochran, E. W. 8103 Columbus Rd., N.E., Louisville, Ohio 44641

Compton, Clyde D. 162 Croydon Ln., El Cajon, Calif. 92020: San Francisco, Calif. (Sunset), Aug. 30—Sept. 10; Santa Cruz, Calif. (1st), Sept. 13-24; Porterville, Calif. (Woodville), Sept. 27—Oct. 8

Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Ft. Smith, Ark., Sept. 5-10; Cimarron, Kans., Sept. 12-17; Waynesburg, Pa., Sept. 25—Oct. 1

Corbett, C. T. O.N.C., Kankakee, Ill. 60901: Nashville, Ind., Sept. 12-17; East Flint, Mich., Sept. 18-24

Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167: Catlettsburg, Ky., Sept. 3-10; Grand Rapids, Mich. (1st), Sept. 17-24; Shelbyville, Ind. (1st), Sept. 27—Oct. 8

Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312: Summersville, W.Va., Sept. 11-17; Crewe, Va., Sept. 18-24; Spencer, W.Va., Sept. 29—Oct. 8

Crabtree, J. C. 3436 Cambridge, Springfield, Ohio 45503: Rochester, Mich. (1st), Sept. 5-10; Gary, Ind., Sept. 12-17; Oklahoma City, Okla., Sept. 18-24; Garden City, Kans., Sept. 28—Oct. 1

Crews, Herman F. and Mrs. Evangelist, Singers, Musician, c/o NPH*: Sulphur Springs, Tex., Sept. 3-10; Houston, Tex. (Lake Forest), Sept. 14-24; Odessa, Tex. (Central), Sept. 25—Oct. 1

Crider, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Winslow, Ind.

(1st), Aug. 31—Sept. 10; Princeton, Ind., Sept. 14-24; Kurtz, Ind., Sept. 28—Oct. 8

Crutcher, Estelle. 1466 E. Mountain St., Pasadena, Calif. 91104: West Grove, Pa., Sept. 17-24

Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Bremen, Ohio, Sept. 7-17; Zanesville, Ohio, Sept. 21—Oct. 1

Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Montezuma, Ind., Aug. 31—Sept. 10; Rockville, Ind., Sept. 14-24; Walters, Okla., Sept. 27—Oct. 8

DeLonn, Russell V. 121 Siobhan, Tampa, Fla. 33162

● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Decatur, Ind. (Bo-Bo Camp), Aug. 30—Sept. 10; Evansville, Ind. (Grace), Sept. 18-24; Kingsport, Tenn. (1st), Sept. 25—Oct. 1

Dennis, Gernald D. c/o NPH*: Decatur, Ind. (Bo-Bo Camp), Aug. 30—Sept. 10; Borden, Ind., Sept. 18-24; Kingsport, Ind. (1st), Sept. 25—Oct. 1

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Mt. Gilead, Ohio (Fulton), Sept. 29—Oct. 8

Dixon, George and Charlotte. Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Gardiner, Me., Sept. 5-10; Stonington, Me., Sept. 12-17; Rockland, Me., Sept. 19-24; Clinton, Ohio, Sept. 29—Oct. 8

Dobbins, C. H. Yoder, Ind. 46798: Muncie Ind. (Burlington Heights), Sept. 13-24

Donaldson, W. R. c/o NPH*: Karval, Colo., Sept. 3-10

● Dummire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Clarksville, Tenn. (Park Lane), Sept. 4-10; Tullahoma, Tenn. (1st), Sept. 13-24; Louisville, Ky. (Farmdale), Sept. 26—Oct. 1

Dunn, T. P. 318 E. Seventh St., Hastings, Neb. 68901: Curtis, Neb., Sept. 6-17; Marlow, Okla., Sept. 21—Oct. 1

Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001

Elston, C. L. 4228 S. Center St., Howell, Mich. 48843: Ypsilanti, Mich., Sept. 10-17; Sandusky, Ohio (1st), Sept. 20—Oct. 1

Emmert, A. L. 2233 Nelson St., Indianapolis, Ind. 46302: Williamsburg, Ind., Sept. 27—Oct. 8

Emsley, Robert. Bible Expositor, c/o NPH*: Kent, Wash. (Meridian), Sept. 12-17; Ridgecrest, Calif., Sept. 20—Oct. 1

Ensey, Lee H. c/o NPH*: Marsing, Ida., Sept. 6-17; Nampa, Ida., Sept. 20—Oct. 1

Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Louisville, Ky. (Trinity), Sept. 10-17; Tiffin, Ohio (1st), Sept. 21—Oct. 1

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Willare, Ohio, Sept. 10-17; Waverly, N.Y., Sept. 19-24

Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092: Sumter, S.C., Sept. 8-17; Pottersville, Mich., Sept. 21—Oct. 1

Fisher, Wm. c/o NPH*: Bartlesville, Okla. (1st), Sept. 3-10; Tulsa, Okla. (Central), Sept. 13-24; Spencer, Ind. (1st), Sept. 25—Oct. 1

Florence, Ernest E. 202 E. Pine St., Robinson, Ill. 62454: Macomb, Ill., Sept. 6-17; Nutter Fort, W.Va., Sept. 20—Oct. 1

Ford, James and Ruth. Preacher, Singer, and Children's Worker, R. 8, Box 677, Indianapolis, Ind. 46231: Huntington, Ind., Sept. 7-17

Ford, Norman K.† 734 Green St., Greensburg, Pa. 15601: Philipsburg, Pa., Sept. 1-10; Bunola, Pa., Sept. 11-17; Cleveland, Ohio (Garfield Hgts.), Sept. 18-24; Irwin, Pa. (Circleville), Sept. 27—Oct. 8

Fortner, Robert E. P.O. Box 322, Carmi, Ill.



REV. GEORGE SCUTT, superintendent of the Northwest Indiana District, preached the dedicatory sermon on the occasion of the completion of Gary (Indiana) First Church. Rev. Loren W. Gould is the pastor.

†Registered; not commissioned.

● Indicates singers.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Daily Devotional Reading using "Come Ye Apart" MAKES SENSE!

(Usually, that is)



July 29 was the exception that proves the rule. For those who enjoy word puzzles, we're printing the page just as it appeared in your devotional quarterly, with clues at the right giving the order in which the lines *should* have been printed! Have fun!

For Saturday, July 29

A SINFUL WOMAN'S RESPONSE

TEXT FOR TODAY— . . . *the Father seeketh such to worship him* (John 4:23).

SCRIPTURE READING—John 4:13-28

have to seek out people who will dedicate their lives to worshipping Him?

Is it because He is afraid to divide attention with other Does He do this because it satisfies His own personal ego? NO! A thousand times NO!

so-called deities?

because like the gods they worship. That is a lesson of history.

God Almighty knew full well the basic fact that people dangers the very moral fibre of his life. For if he abandons

Why does God seek for worshippers? What right does He a worshipper or gods like the god of lawn appearance, or the god

Anytime a Christian neglects his worship of God, he en- And God wanted people to develop into godly people—holy

worship of God in the church service, he very likely will become people. And to do that they must worship a holy God.

of golf, or the god of Sunday newspaper-reading, or the god of fishing.

Someone has said, "Tell me how you spend your worship time on Sunday and I'll tell you what kind of person you are."

Small wonder then that "the Father seeketh such to worship him!"

► Norman R. Oke

MOMENTS WITH OUR MISSIONARIES:

BIRTHDAY—Miss Ruth Miller

PRAYER REQUEST—Pray for the New Guinea people, that they will understand and accept God's gift of salvation from sin.

THOUGHT FOR THE DAY: Saturday has no sorrow that Sunday cannot heal—if Sunday is a day of worship, prayer, and praise.

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- 62821: Carterville, Ill. (1st), Sept. 6-17; Edge-wood, Ill., Sept. 20—Oct. 1
- Fowler Family Evangelistic Party, The Thomas Preacher and Musicians, c/o NPH*: Otisville, Mich. (Richfield), Sept. 1-10; East Moline, Ill., Sept. 15-24; Council Bluffs, Ia., Sept. 28—Oct. 8
- Frodge, Harold C. Box 186, Marshall, Ill. 62441: Dubuque, Iowa, Sept. 6-17; Griggsville, Ill., Sept. 20—Oct. 1
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Louisville, Ky., Sept. 18-24
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
- GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Roseville, Ohio, Sept. 1-3 and 8-10
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Akron, Ohio (Goodyear), Sept. 11-17; Anderson, Ind. (Goodwin Mem.), Sept. 24—Oct. 1
- Gravvat, Harold F. Box 427, Anna, Ill. 62906: Rushville, Ill., Aug. 29—Sept. 10; Tuscola, Ill., Sept. 10-17; Tilden, Ill., Sept. 17-24; Peru, Ill., Sept. 24—Oct. 1
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Man- mouth, Ill., Sept. 5-10; Howell, Mich., Sept. 12-17; St. Louis, Mo. (Lafayette Park), Sept. 18-24; Wichita, Kans. (Westside), Sept. 25— Oct. 1
- Greiner, George and Kathleen. Preacher and Singer, c/o NPH*: Wheatridge, Colo., Sept. 4-10; Dur-ango, Colo., Sept. 13-24; Broadview, N.M., Sept. 25—Oct. 1
- Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Follansbee, W.Va. (Hooverson Hgts.), Aug. 30—Sept. 10; Evansville, Ind. (Trinity), Sept. 20—Oct. 1
- Grimshaw, Michael and Mrs. c/o NPH*: Coos Bay, Ore., Sept. 13-24; Glendive, Mont. (1st E.U.B.), Sept. 27—Oct. 8
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Wellsburg, W.Va., Sept. 3-10; Homer City, Pa. (1st), Sept. 15-24
- Hall, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362: Murfreesboro, Tenn. (1st), Sept. 6-17; Newport, Tenn., Sept. 20— Oct. 1
- Harrison, J. Marvin. Box 54, Abilene, Tex. 79604: Snyder, Tex., Sept. 11-17
- Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Marshall, Ill., Sept. 1-10; Charleston, Ind., Sept. 14-24
- Heriford, Russell W. R. 1, Inola, Okla. 74036: Rock Springs, Wyo. (1st), Sept. 13-24
- Hoecle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Conroe, Tex., Sept. 6-17; Brown- wood, Tex. (1st), Sept. 25—Oct. 1
- Hoicomb, T. E. 9226 Monterrey, Houston, Tex. 77028: San Angelo, Tex. (1st), Aug. 30—Sept. 10; Edmond, Okla. (1st), Sept. 17-24; Waco, Tex. (Trinity Hgts.), Sept. 25—Oct. 1
- Hood, Gene. c/o NPH*: Gainesville, Tex., Sept. 3-10; Alexandria, La. (1st), Sept. 11-17; Valley Park, Mo., Sept. 25—Oct. 1
- Hoot Evangelistic Party (C. W. and Pearl). Evan- gelist and Musicians, Box 745, Winona Lake, Ind. 46590: Kokomo, Ind. (Northside), Sept. 7-17; Valparaiso, Ind. (1st), Sept. 18-24; Dar- bydale, Ohio, Sept. 28—Oct. 8
- Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Clendenin, W.Va., Sept. 7-17; Titusville, Pa., Sept. 21—Oct. 1
- Hoots, Bob. c/o NPH*: Decatur, Ala. (1st), Sept. 5-10; Bowling Green, Ky., Sept. 12-17; Monticello, Ky. (1st), Sept. 18-24; Madison, Tenn., Sept. 25—Oct. 1
- Hubartt, Leonard G. R. 6, Huntington, Ind. 46750: Mancelona, Mich., Sept. 6-17; Monroe, Wis., Sept. 20—Oct. 1
- Huff, Phil.† 12 Walnut St., South Portland, Me. 04106: Livermore Falls, Me., Sept. 5-10; Farm- ington Falls, Me., Sept. 11-17; Richmond, Me., Sept. 19-24; Clinton, Ohio, Sept. 20—Oct. 8
- Humble, James W.† Box 126, Viborg, S.D. 57070: Sheridan, Wyo. (1st), Sept. 20—Oct. 1
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Beth- lehem, Pa. 18018: Harrisonburg, Va., Sept. 10- 17; Coshocton, Ohio (1st), Sept. 21—Oct. 1
- Hysong, Ralph L. R. 22, Delmont, Pa. 15626
- Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Marshall, Mich., Sept. 3-10; Eaton, Ohio, Sept. 11-17; Flat Rock, Mich., Sept. 21— Oct. 1
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Springboro, Pa., Sept. 1-10; Frank- lin, Pa., Sept. 15-24; Washington, Pa. (1st), Sept. 29—Oct. 8
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Plainville, Kans. (1st), Sept. 17-26; Hutchinson, Kans. (Bethany), Sept. 29—Oct. 8
- Irwin, Ed. c/o NPH*: Cadillac, Mich., Aug. 30— Sept. 10; Paris, Ill., Sept. 11-17; Cincinnati, Ohio, Sept. 18-24; Cincinnati, Ohio, Sept. 25— Oct. 1
- Isbell, R. A. P.O. Drawer 408, Crowley, La. 70526: Pearl River, La., Sept. 3-10; Ft. Worth, Tex.

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- (Polytechnic), Sept. 15-24; Vidor, Tex., Sept. 29—Oct. 8
- Iserberg, Don. Chalk Artist-Evangelist, 240 East Grand St., Bourbonnais, Ill. 60914: Apollo, Pa. (Free Meth.), Sept. 5-10; Grover Hill, Ohio, Sept. 12-17; Coal Valley, Ill., Sept. 20—Oct. 1
- Jackson, Kyra. 7943 Gratiot Road, Saginaw, Mich. 48603
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Clinton, Ill., Sept. 1-10; Charleston, W.Va., Sept. 11-17; Lexington, Ky. (Indoor Camp), Sept. 18-24; Cincinnati, Ohio (Norwood), Sept. 25—Oct. 1
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Alum Bank, Pa. (Ryot), Aug. 30—Sept. 10; Sliigo, Pa., Sept. 13-24
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Muncie, Ind. (Sunnyside), Sept. 6-12; Yorktown, Ind., Sept. 20—Oct. 1
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Rockhill, S.C. (West Main), Sept. 3-10; Winnsboro, S.C., Sept. 11-17; Columbia, S.C. (Grace), Sept. 18-24; Indianapolis, Ind. (University Ave.), Sept. 27—Oct. 8
- Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Augusta, Me. (Camp), Sept. 1-4; Hannibal, Mo., Sept. 10-17; Brunswick, Ga., Sept. 18-24; Clearwater, Fla., Sept. 25—Oct. 1
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008: Waukesha, Wis., Sept. 8-10; Milwaukee, Wis., Sept. 13-24; Drumright, Okla., Sept. 27—Oct. 8
- Land, Herbert. 933 E. Kentucky, Pampa, Tex. 79065: Nocoma, Tex., Sept. 17-24
- Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Pasco, Wash. (1st), Sept. 6-17; Clarendon, Tex., Sept. 20—Oct. 1
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Parker, Ind., Sept. 6-17; Corbin, Ky., Sept. 20—Oct. 1
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Dallas, Tex. (South Oakliff), Sept. 6-17; Oklahoma City, Okla. (Southside), Sept. 20—Oct. 1
- Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Langley, S.C. (1st), Sept. 5-10; Fitzgerald, Ga. (1st), Sept. 12-17; Hartsville, S.C. (1st), Sept. 19-24; Sumter, S.C. (1st), Sept. 25—Oct. 1
- Lee, C. R. R.R. 6, Box 384B, Martinsville, Ind. 46151: Tullahoma, Tenn., Sept. 1-10; Decherd, Tenn., Sept. 11-17; Nashville, Tenn. (Trinity), Sept. 18-24; Terre Haute, Ind., Sept. 29—Oct. 8
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Newhall, Calif., Sept. 10-17; Yuma, Ariz. (Grace), Sept. 20—Oct. 1
- Leonard, James C. Box 12, Marion, Ohio 43302: Galena, Ohio, Sept. 7-17; Fredericktown, Ohio, Sept. 21—Oct. 1
- Lester, Fred R. 1136 E. Grand Blvd., Corona, Calif. 91720: Oakdale, Calif., Sept. 6-17
- Leverett Brothers. Preacher and Singers, R. 4, Lamar, Mo. 64759: St. Louis, Mo. (Northside), Sept. 15-24; Prague, Okla., Sept. 29—Oct. 8
- Liddell, P. L. c/o NPH*: Janesville, Wis., Sept. 4-10
- Lipker, Charles H. R. 1, Alvada, Ohio 44802: Trenton, Ohio, Sept. 15-24; Erie, Pa., Sept. 29—Oct. 8
- Littrell, Dick. 12707 Groveside, La Mirada, Calif. 90638: Las Vegas, Nev. (1st), Sept. 8-17; La Habra, Calif. (1st), Sept. 18-24; Pomona, Calif., Sept. 28—Oct. 8
- Livingston, James H. Box 142, Potomac, Ill. 61865: Jerseyville, Ill., Sept. 25—Oct. 1
- Long, Wilmer A. Box 295, Goodrich, N.D. 58444: Alexander, N.D. (Fairview), Aug. 30—Sept. 10; Alexander, N.D., Sept. 13-24
- Lush, Ron. c/o NPH*
- MacAllen, L. J. and Mary. Artist-Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Cayuga, Ind., Sept. 7-17; Davenport, Iowa, Sept. 20—Oct. 1
- MacPherson, Walter S.† 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836: Du Bois, Pa. (Emmanuel), Sept. 28—Oct. 8
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390: Anderson, Ind. (Indian Meadow), Sept. 5-10; Kansas City, Mo. (Billy Graham School of Evan.), Sept. 11-14; Chicago, Ill. (Southwest), Sept. 15-24; Ft. Wayne, Ind. (Southside), Sept. 25—Oct. 1
- Martin, Paul. c/o NPH*: El Paso, Tex. (1st), Sept. 5-10; Los Angeles, Calif., Sept. 12-17; Eureka, Calif. (1st), Sept. 18-24; Denver, Calif., Sept. 25—Oct. 1
- Martin, Vern. R. 1, Box 118, Caldwell, Ida. 83605
- Mathis, I. C. c/o NPH*: Harrah, Okla., Sept. 17-24
- Mavfield, Paul and Helen. c/o NPH*: Glenwood Springs, Colo., Sept. 6-17; Yuma, Ariz. (1st), Sept. 20—Oct. 1
- Mayo, Clifford 516 Madison, Lubbock, Tex. 79403: Olton, Tex., Sept. 3-10; Evansville, Ind. (Grace), Sept. 18-24; New Albany, Ind. (Eastside), Sept. 25—Oct. 1
- McConnell, Frank.† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008; Bel Air, Md. (Dist. Meeting), Sept. 30
- McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016: N. Vernon, Ind. (Free Meth.), Sept. 3-10
- McCullough, Forrest. c/o NPH*: New Castle, Ind. (Southside), Sept. 4-10; Knightstown, Ind., Sept. 11-17; Caruthersville, Mo., Sept. 19-24; Jackson, Miss., Sept. 26—Oct. 1
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Tucson, Ariz. (Northside), Sept. 10-17; Anaheim, Calif. (1st), Sept. 24—Oct. 1
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: Temple, Tex. (Grace), Sept. 21—Oct. 1
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Highland, Ind., Sept. 5-10; Weirton, W.Va., Sept. 11-17; Ephrata, Pa., Sept. 18-24; Terre Haute, Ind., Sept. 25—Oct. 1
- McWhirter, G. Stuart. c/o NPH*: Bentonville, Ark., Sept. 4-10; Indianapolis, Ind. (Broad Ripple), Sept. 11-17; Akron, Ohio (1st), Sept. 18-24; Springfield, Ohio (1st), Sept. 25—Oct. 1
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Monticello, Iowa, Sept. 7-17; Muscatine, Iowa, Sept. 21—Oct. 1
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Sioux Falls, S.D., Sept. 4-10; Viborg, S.D., Sept. 11-17; Amarillo, Tex. (Hamlet), Sept. 21—Oct. 1
- Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Ft. Collins, Colo., Sept. 3-10; Brush, Colo., Sept. 15-24; Dickinson, N.D., Sept. 28—Oct. 8
- Miller, Leila Dell. c/o NPH*
- Miller, Nettie A. c/o NPH*: Killeen, Tex., Sept. 3-10
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa. 19606: Hanover, Pa. (Trinity), Sept. 6-17
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Colona, Ill., Sept. 20—Oct. 1
- Millhuff, Charles. c/o NPH*
- Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Ann Arbor, Mich., Sept. 6-17; Milwaukee, Wis. (1st), Sept. 20—Oct. 1
- Moore, Eugene W. 8216 N.W. 36th Terr., Bethany, Okla. 73008
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Ft. Wayne, Ind. (West Main), Aug. 31—Sept. 10; Georgetown, Ind., Sept. 14-24; Seymour, Ind. (Peter's Switch), Sept. 28—Oct. 8
- Morgan, J. Herbert and Pansy. 123 N. Gilbert, Danville, Ill. 61832
- Moulton, M. Kimber, c/o NPH*: Portland, Ore. (1st), Sept. 6-17; Spokane, Wash., Sept. 20—Oct. 1
- Mullen, DeVerne. 67 Wilstead, Newmarket, Ont., Canada: Uxbridge, Ont. (Free Meth.), Sept. 17-24; Hamilton, Ont., Sept. 27—Oct. 1
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Chesterhill, Ohio, Sept. 1-10; Spencerville, Ohio, Sept. 17-24; Marion, Ohio (Home Miss. Hol.), Sept. 28-30
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, c/o NPH*: McPherson, Kans., Aug. 31—Sept. 10; Mendota, Ill., Sept. 15-24; McConnelville, Ohio, Sept. 29—Oct. 8
- Nesseth-Hopson Party. c/o NPH*: Flint, Mich. (E. Flint), Sept. 1-4; Tawas City, Mich. (E. Tawas), Sept. 8-17; Midland, Mich. (Nease Mem.), Sept. 21—Oct. 1
- Neuschwanger, Albert. 7121 Trimble Dr., Ft. Worth, Tex. 76134: Wichita Falls, Tex. (1st), Aug. 31—Sept. 10; St. Louis, Mo. (Bellfontaine), Sept. 14-24; Collinsville, Okla. (1st), Sept. 27—Oct. 8
- Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Grandview, Wash., Sept. 6-17; Hacienda Heights, Calif., Sept. 20—Oct. 1
- Norton, Joe. Box 143, Hamlin, Tex. 79520: Nowata, Okla., Sept. 14-24; Vici, Okla., Sept. 28—Oct. 8
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Tullahoma, Tenn. (1st), Sept. 13-24; Crossville, Tenn. (1st), Sept. 29—Oct. 8
- Oyler, Calvin B. Evangelist and Song Evangelist, c/o NPH*: Henderson, Tex., Sept. 7-17; Tyler, Tex., Sept. 18-24; Bradford, Pa. (1st), Sept. 29—Oct. 8
- Parrott, A. L. 460 S. Breesee, Bourbonnais, Ill. 60914: N. Cedar Falls, Iowa, Sept. 6-17; Salina, Kans. (1st), Sept. 18-24
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Morgantown, W.Va., Sept. 1-10; Erlanger, Ky., Sept. 15-24; Jonesboro, Ark., Sept. 29—Oct. 8
- Pickering Musicales, The. Evangelist and Musicians, c/o NPH*: Cortland, Ohio, Sept. 10-17; Warren, Ohio (Bollindale), Sept. 19-24
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Albany, Ky., Sept. 8-17; Sterling, Ky., Sept. 22—Oct. 1
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Circleville, Ohio (E.U.B.), Sept. 1-10; Muncie, Ind. (Southside), Sept. 13-24; Racine, Wis. (Taylor), Sept. 27—Oct. 8
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Regional Conventions, Ind., Wis., Minn., Iowa, Sept. 6-19; Sterling, Ill., Sept. 24-27
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif. 95603: Reno, Nev. (1st), Sept. 20—Oct. 1
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: Vanderbilt, Pa., Sept. 8-17; Loudonville, Ohio, Sept. 22—Oct. 1
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Shenandoah, Iowa, Sept. 1-10; Colorado Springs, Colo. (Palmer Heights), Sept. 15-24; Wray, Colo., Sept. 29—Oct. 8
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo. 65605: Lewisburg, Pa., Sept. 20—Oct. 1
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla. 32809: New Castle, Ind. (1st), Sept. 1-10; Evansville, Ind. (Bayard), Sept. 11-17; Herrin, Ill. (1st Meth.), Sept. 27—Oct. 4
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill. 61542: Claresholm, Alta., Sept. 14-24; Rocky Mt. Home, Alta., Sept. 25—Oct. 1
- Rice, Ralph. 205 E. Monroe, Bourbonnais, Ill. 60914: Lansing, Ill. (1st) Sept. 10-17; Aurora, Ill. (Illinois Ave.), Sept. 24—Oct. 1
- Richards, Larry and Phyllis (Coulter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203: Rockville, Ind., Sept. 14-24
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Ridgeway, Pa. (Sal. Army), Sept. 4-10; Washington, Pa. (Sal. Army), Sept. 11-17; Bertrand, Mich., Sept. 20—Oct. 1
- Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla. 73008: Marshall, Tex., Sept. 15-17; Ardmore, Okla., Sept. 26—Oct. 1
- Rupp, John G. 113 S. Beverly, Porterville, Calif. 93257
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Bellaire, Ohio (1st), Sept. 7-17; Cumberland, Ky. (1st), Sept. 20—Oct. 1
- Shaver, Charles (Chic). 1211 Willow Dr., Olathe, Kans. 66061: Grandview, Mo., Sept. 17-24; Shawnee, Kans., Sept. 27—Oct. 8
- Shelton, Trueman and Ruthellen. c/o NPH*: Julietta, Ida., Sept. 6-17
- Showler, Keith and Pat. c/o NPH*: Carmi, Ill., Sept. 1-10; Owego, N.Y. (1st), Sept. 21—Oct. 1
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Orange, Calif., Sept. 3-10; Lamesa, Tex., Sept. 17-24
- Slack, D. F. Song Evangelist, R. 2, Vevay, Ind. 47043: Nashville, Tenn. (Bethel), Sept. 4-10; Richmond, Ind., Sept. 11-17; Portland, Ind., Sept. 22—Oct. 1
- Slater, Glenn and Vera. 320 S. 22nd St., Independence, Kans. 67301: Sayre, Okla., Sept. 21—Oct. 1
- Slater, Hugh L. c/o NPH*: Lacon, Ill., Aug. 31—Sept. 10; Rock Falls, Ill., Sept. 14-24; Cloverdale, Ind., Sept. 28—Oct. 8
- Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: Ft. Worth, Tex. (River Oaks), Sept. 5-10; North Little Rock, Ark. (Grace), Sept. 11-17; Wheelersburg, Ohio, Sept. 19-24
- Smith, Otis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Leesburg, Va., Sept. 1-10; Hopewell, Va., Sept. 11-17; Frostburg, Md., Sept. 19-24; Gary, Ind. (1st), Sept. 26—Oct. 1
- South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Lenoir City, Tenn., Aug. 31—Sept. 10; Galena Park, Tex., Sept. 28—Oct. 8
- Sparks, Asa.† 91 Lester Ave., Nashville, Tenn. 37210: Cowan, Tenn., Sept. 5-10
- Stabler, R. C., and Wife. R. 1, Tamaqua, Pa. 18252: Gloucester, Va. (Pil. Hol.), Sept. 6-17
- Stafford, Daniel. Box 11, Bethany, Okla. 73008: Rising Sun, Ind., Sept. 7-17; Georgetown, Ohio, Sept. 21—Oct. 1
- Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: Monterey Park, Calif., Sept. 6-17; Carlsbad, N.M., Sept. 21—Oct. 1
- Stephens, Ken.† c/o NPH*: Entering full-time Oct. 1
- Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: New Castle, Ind., Sept. 1-10; Evansville, Ind., Sept. 11-17; Millington, Mich., Sept. 18-24; Wichita, Kans. (Westside), Sept. 25—Oct. 1
- Strack, W. J. Box 112, Jefferson, Ohio 44047: Meadville, Pa., Sept. 20—Oct. 1
- Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123: Pleasantville, Ohio, Sept. 3-10; Loveland, Ohio, Sept. 17-24
- Strickland, Richard L. 4723 Cullen Ave., Springfield, Ohio 45503: Miami, W.Va., Sept. 6-17; Johnstown, Ohio, Sept. 25—Oct. 1
- Swearingen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Ferguson, Mo., Sept. 7-17; Decatur, Ill. (Faries Parkway), Sept. 21—Oct. 1
- Talbert, George H. 311 N. Cedar, Abilene, Kans. 67410: Fortville, Ind. (Winter Ave.), Sept. 27-30

Taylor, Emmett E. c/o NPH*: Arvada, Colo., Sept. 10-17; Tulsa, Okla. (Dawson), Sept. 18-24; Durant, Okla., Sept. 29—Oct. 8

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: Nitro, W.Va., Sept. 4-10; Superior, Neb., Sept. 11-17; Hominy, Okla., Sept. 18-24

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Highland, Ind. (1st), Sept. 5-10; Detroit, Mich., Sept. 11-17; Ephrata, Pa., Sept. 18-24; Clarksville, Tenn. (1st), Sept. 25—Oct. 1

Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222: Connersville, Ind., Sept. 28—Oct. 8

Toone, L. E. 365 Burke St., Bourbonnais, Ill. 60914: Muncie, Ind. (N. Walnut), Sept. 6-17; Canton, Ohio (Southside), Sept. 20—Oct. 1

Tosti, Tony. Box 1643, Prescott, Ariz. 86301: Phoenix, Ariz., Sept. 3-10; Tucson, Ariz. (Central), Sept. 24—Oct. 1

Tripp, Howard M. c/o NPH*: Abernathy, Tex., Sept. 8-17; McKinney, Tex., Sept. 22—Oct. 1

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla. 32748: Mason, Mich. (Columbia Rd.), Sept. 5-10; Boyne City, Mich., Sept. 12-17; Adrian, Mich. (East), Sept. 19-24

Underwood, G. F., and Wife.† Preachers and Singers, Box 420N, R. 4, Cortland, Ohio 44410; Meridian, Miss., Sept. 24—Oct. 1

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida. 83651: Elgin, Ore., Sept. 10-20

Vaughn, Roy M.† 104 Monticello, New Port Richey, Fla. 33552: High Springs, Fla. (1st), Sept. 5-10; Jacksonville, Fla. (Normandy), Sept. 12-17; Little Rock, Ark. (University Park), Sept. 19-24; Cincinnati, Ohio (Asbury), Sept. 25—Oct. 1

Wachtel, David K. P.O. Box E, Madison, Tenn. 37115: Cambridge, Ohio, Sept. 12-17

Walker, W. B. c/o NPH*: Kenosha, Wis. (1st), Sept. 17-24; Norwood, Ohio (1st), Sept. 26—Oct. 1

Wallace, J. C. and Mrs. Box 452, Louisville, Ky. 40201: Orlando, Fla. (Central), Sept. 11-17;

Louisville, Ky. (Greenwood), Sept. 19-24; Mishawaka, Ind. (Southside), Sept. 25—Oct. 1

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Olney, Ill. (1st), Sept. 6-17; Durand, Mich., Sept. 21—Oct. 1

Watson, Loy.† 609 W. Normal, Springfield, Mo. 65804: Woodward, Okla., Sept. 15-24; Brighton, Colo., Sept. 25—Oct. 1

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712: Coal Valley, Ill., Sept. 17-24

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont. 59937: Calgary, Alta. (North Hill), Sept. 6-17; Rudyard, Mont. (E.U.B.), Sept. 21—Oct. 1

Whipple, Leonard H. Lay Evangelist, 15-P-Via Castillo, Laguna Hills, Calif. 92563: Cent. Ohio Dist. Laymen's Retreat, Sept. 15-17; Washington, D.C. (1st), Sept. 20-24; Media, Pa., Sept. 25—Oct. 1

● Whisler, John F. 404 N. Francis, Carthage, Mo. 64836

White, W. T. 116 E. Keith St., Norman, Okla. 73069: Emporia, Kans., Sept. 17-24; Cincinnati, Ohio, Sept. 28—Oct. 8

Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867: Clare, Mich., Sept. 13-24; Alma, Mich. (Friends), Sept. 28—Oct. 1

Willis, Harold J. and Mae. Preachers, Singers, and Children's Workers, c/o NPH*: Albuquerque, N.M. (Los Altos), Sept. 14-24; Cheyenne, Wyo., Sept. 22—Oct. 1

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063: Arlington, Va. (1st), Sept. 8-17; Bedford, Ind., Sept. 22—Oct. 1

Wyss, Leon. c/o NPH*: Portales, N.M., Sept. 3-10; Pasadena, Tex. (1st), Sept. 11-17; Hot Springs, Ark. (Richard St.), Sept. 24—Oct. 1

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Liberal, Kans. (1st), Sept. 6-17

Zimmerman, W. E. Box 1114, Marion, Ohio 44302: South Point, Ohio, Sept. 27—Oct. 8

Vital Statistics

DEATHS

CAROL ANN JOHNSON, seventeen, died July 25 at Bourbonnais, Illinois, after a long illness. Funeral services were conducted by Dr. Harold Reed and Dr. Forrest Nash. She is survived by her parents, Mr. and Mrs. Moody S. Johnson, and three sisters, Catherine Lynn, Joy Elizabeth, and Rebecca Sue.

BORN

—to David and Ada (Jones) Blachly of Bel Air, Maryland, a son, Mark Andrew, July 26.

—to Rev. and Mrs. F. D. Ketter, Jr., of Oxford, Pennsylvania, a daughter, Sandra Elaine, July 21.

—to Mr. and Mrs. Joe Charles Patterson of Tahoka, Texas, a son, Joe Dell, July 5.

—to Donald L. and Elaine (Kline) Thompson of Memphis, Tennessee, a daughter, Ellen Bernadine, July 3.

Announcements

RECOMMENDATIONS

Rev. O. H. Ballard is entering the field of evangelism. Brother Ballard has had several successful years in the pastorate on the Southwest Oklahoma, Dallas, and Southeast Oklahoma districts. He is an earnest preacher and carries a deep concern for the lost. His address: 5516 N.W. 37th St., Oklahoma City, Oklahoma 73122.—Glen Jones, Superintendent of Southeast Oklahoma District.

EVANGELISTS' OPEN DATES

C. T. Corbett, Box 215, Olivet Nazarene College, Kankakee, Illinois 60901: Open date in October.

Directories

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SAMUEL YOUNG

District Assembly Information

SOUTH ARKANSAS, September 6 and 7, First Church, Mississippi and Evergreen, Little Rock, Arkansas. Pastor Thomas Hermon. General Superintendent Benner. (N.W.M.S. convention, September 5; N.Y.P.S. convention, September 4.)

SOUTHEAST OKLAHOMA, September 6 and 7, First Church, 8th and Trueman, Henryetta, Oklahoma. Pastor R. B. Kelly. General Superintendent Young. (N.W.M.S. convention, September 5; N.Y.P.S. convention, September 4.)

GEORGIA, September 7 and 8, First Church, 12th Avenue and 4th Street S.E., Moultrie, Georgia. Pastor Henry Mills, Jr. General Superintendent Powers. (N.W.M.S. convention, September 6; N.Y.P.S. convention, September 4; Sunday school convention, September 5.)

SOUTHWEST OKLAHOMA, September 7 and 8, First Church, 10th and Willow St., Duncan, Oklahoma. Pastor Robert Wellmon. General Superintendent Williamson. (N.W.M.S. convention, September 5 and 6.)

NEW YORK, September 8 and 9, First Church, 70 Hudson St., Dover, New Jersey. Pastor Neale O. McLain. General Superintendent Lewis.

OF PEOPLE AND PLACES

DR. TIMOTHY L. Smith, professor of history at University of Minnesota, delivered the commencement address at Houghton College in June, and while at the New York Wesleyan Methodist school received an honorary Litt.D. degree.

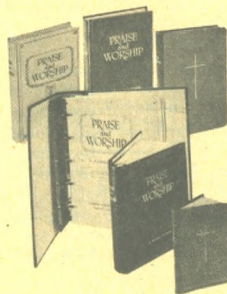
SUNDAY SCHOOL teachers at Oklahoma City Southside Church are some of the best trained in the denomination. The church awarded a total of 343 credits last year. Twenty Sunday school teachers have completed courses leading to the qualification of registered teacher. Nine have reached the qualified teacher level, and 5 the certified teacher level. Two

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are certified in Sunday school administration: M. A. Walcher, the Sunday school superintendent; and Mrs. Imogene McConnell, the Christian Service Training director. Pastor is Rev. M. L. Turbyfill.

DR. EUGENE Stowe, president of Nazarene Theological Seminary, spoke August 7-13 in Flumersberg, Switzerland, during the second all-Europe N.Y.P.S. institute. Director for the institute is Rev. Jerry Johnson, superintendent of the Central European District. Representatives from the British Isles, Germany, Italy, Denmark, Sweden, and the Netherlands were expected to attend, according to Paul Skiles, N.Y.P.S. executive secretary.

THROUGH REV. Paul Worcester, former pastor of the Tabor (Iowa) Hepzibah Faith Missionary Association church, a full set of the H.F.M.A. publication, *Good Tidings*, was received recently by the Church of the Nazarene archives. The parent church at Tabor and the Missionary Association have made "a significant contribution to the holiness cause and the Church of the Nazarene," said Dr. B. Edgar Johnson on receiving the back volumes. An annual camp meeting continues to function at Tabor under the sponsorship of the Iowa District.

SEVENTH NAZARENE VICTIM

Pfc. Daniel W. White, a native of Herndon, Virginia, died June 3 in a combat operation near Saigon when he volunteered to disarm enemy booby traps and accidentally triggered one of the devices.

The twenty-three-year-old private is the seventh Nazarene or Nazarene-related serviceman on record to die in the southeast Asia war.

White was cited posthumously with the Bronze Star medal for valor.

His picture appeared in the April 26 issue of the *Herald of Holiness* accompanying a story written by Dr. George Coulter, general superintendent. Dr. Coulter and Paul Skiles, N.Y.P.S. executive secretary, visited White among other Nazarene servicemen in March when they were in Vietnam.

Survivors include a daughter, Deborah; a son, David; his mother Mrs. Wilma Tolson; and three sisters.

Funeral services were conducted by Rev. Milton E. Clark, pastor of the Vienna, Virginia, church, where White was a member, and Lt. Col. Clifford E. Keys, an army chaplain.



Pfc. White

NEWS OF RELIGION

You Should Know About . . .

FINANCIAL PERIODICALS often hold in their gray type significant information for people with interests other than business.

The *Wall Street Journal* of July 27 came to the conclusion that "business soon will get a powerful push forward from a segment of the economy that has been notably unhelpful in recent years—home building."

To determine reason for such an upturn, the writer linked closely to the expected rise in new houses a surge among the number of new households.

Based on government estimates, he projected the number of new households from 1966 to 1970:

	<i>Increase in Households</i>
1966	841,000
1967	1,044,000
1968	1,077,000
1969	1,086,000
1970	1,112,000

The sharp jump in marriages between 1966 and 1967 is another reflection of the postwar baby boom. These young people are now about twenty years old.

Until last year this generation had been taxing to the limit the nation's educational facilities. Last year the rate of increase in college enrollment slowed a bit. Now the older of this set are turning toward the weightier pursuit of marriage.

But to suggest that the increase in households means that this group will immediately start house-hunting would be a bit premature. Studies indicate that this group, like their predecessors, will have to wait four or five years before they come to the house-buying stage. Until then, they will rent apartments.

"Currently, roughly a third of new home starts are multi-family units," the article says. "Most housing analysts expect this percentage will edge slightly higher in the years just ahead."

New York's First National City Bank notes: "Less than one-fifth of American families buy a house before the family head is twenty-five."

But by the time the "Now" generation (as *Time* calls it) is twenty-five, it will have already pretty well established its churchgoing habits. The time for us to find a way to penetrate the apartment complexes seems to be here.

THE THIRD FATAL accident in the twenty-two-year history of the Australian Missionary Aviation Fellowship has presumably taken the lives of a missionary airman and two New Guinea Bible students.

The light plane in which Missionary John Harverson and the two nationals were travelling apparently went down in a severe storm near Wewak, Territory of New Guinea. Rescue workers cancelled further efforts at locating the wreckage after a three-week search in the rugged jungle highlands.

URBAN NEGROES have been caught up in a trend toward violence that cannot be stopped in the immediate future, a Negro minister and civil rights worker said recently.

Rev. Fred Shuttlesworth, president of the Southern Conference Educational Fund and a participant in nonviolent marches in both Alabama and Cincinnati, said nonviolence will make a comeback, but not this summer.

"We're in a period of violence," he declared. "And one of the reasons we're in it is that the nonviolent movement hasn't met with the same success in the North that it met in the South."

"In Cincinnati the white power structure wasn't able to differentiate between violence and nonviolence. They seem to look on nonviolent leaders as troublesome as the violent ones."

"Now a lot of the city leaders would love to see the nonviolent movement start up again. But it's too late this summer."

STUDENT RETREAT PLANNED

Plans for a northeastern Nazarene student conference at a New York resort during the Christmas holiday break were announced recently by Rev. Richard Neiderhiser, director of Nazarene Young Adult Fellowship in Kansas City.

Dates for the conference, to be a pilot project in conferences for students attending Nazarene as well as non-Nazarene colleges, were announced for December 28-31. Site of the conference is a Y.M.C.A. resort, Holiday Hills, near Pawling, New York.

The purpose of the conference is to strengthen the relationship between the students and their church, and to provide a framework for the student to discuss with others matters of current interest, Neiderhiser said.

Students between seventeen and twenty-five years old, either single or married, and either members or adherents of the Church of the Nazarene, are eligible.

Cost of the conference is \$10.00.

Students or parents and pastors are encouraged to write for further information. Correspondence should be directed to Rev. Richard Neiderhiser, 6401 The Paseo, Kansas City, Missouri 64131.

Conference chairman, Mr. Neiderhiser said, will be Rev. Gordon Wetmore, pastor of the Wollaston (Massachusetts) College Church.

In Detroit . . .

ONE HURT IN RIOTING

A Detroit Nazarene minister was severely beaten and hospitalized during the week of racial violence in Detroit, Dr. E. W. Martin, superintendent of the Eastern Michigan District, reported.

But church property in Detroit and other eastern Michigan cities apparently escaped damage or looting.

Rev. Charles Hoos, an ordained elder who works in an alcoholic rehabilitation center, was accosted on returning from one of the riot areas. He suffered a concussion when an attacker struck him on the head with part of a concrete block. He is recuperating in a Flint, Michigan, hospital.

Faith Church of the Nazarene, which serves the Detroit Negro congregation, was not damaged and none of the church people were reported hurt.

Pastors in the Detroit area reported hearing frequent machine-gun bursts during the strife-torn week.

NINE SCHOOLS OVER 300

Nine Sunday schools on the Eastern Michigan District averaged more than 300 during the assembly year, an increase of 3 over a year ago, according to Dr. E. W. Martin, superintendent.

His sixth report came during the eighteenth district assembly, held July 12-13 at Detroit First Church. The presiding general superintendent was Dr. Hugh C. Benner.

Dr. Martin suffered a heart attack April 17, but has since resumed his schedule and continues to improve.

District membership and Sunday school average attendance and enrollment showed increases. Membership was up 157, to 7,744; the average Sunday school attendance was 9,925, an increase of 203; and enrollment was 17,388, a gain of 394.

Giving among Nazarenes there increased almost \$250,000. The total was \$1.86 million, and the district contributed 10.2 percent to world evangelism.

An auditorium seating 4,000 persons and costing \$75,000 was completed on the district center near Howell, Michigan.

Ordained were Rev. Kenneth Hausner, Rev. Darwin Warner, Rev. James Stephenson, Rev. Maynard Richards, Rev. Robert Newbrey, and Rev. Kenneth Roland.

Delegates elected to the General Assembly include Dr. E. W. Martin, Rev. R. N. Raycroft, Dr. Kenneth S. Armstrong, Rev. J. Don Freese, and Rev. Jack E. Van Allen (ministerial); Harlan Heinmiller, Mrs. E. W. Martin, Dr. John Q. Dickey, Ray Williams, and Ray Dafoe (lay).

CANADA GIVING HIGH

Total giving by Canada Central District Nazarenes neared a half-million dollars, and 152 Nazarenes were received by profession of faith during the assembly year.

General Superintendent Hardy C. Powers conducted assembly sessions held June 22-23 at Pepperlaw, Ontario.

Rev. Bruce T. Taylor, district superintendent, completing the second of a four-year term, also reported an increase of 108 in Sunday school enrollment.

Rev. Ronald Lambert and Rev. Edward Simpson were ordained.

Elected delegates to the General Assembly include Rev. Bruce Taylor, Rev. Weldon Bull (ministerial); Clarence Whitmore and Roy Austin (lay).

GIBSON NEW DISTRICT LEADER



Dr. Gibson

Dr. Donald J. Gibson, vice-president of Olivet Nazarene College and former superintendent of the Wisconsin District, accepted election to the superintendency of the Missouri District, August 9. He will succeed Dr. E. D. Simpson, who is retiring after twenty-one years as the district superintendent there.

Dr. Gibson was elected on the fourth ballot, August 8, and drove down from Kankakee, Illinois, to make his acceptance speech on Wednesday at the Pinecrest Camp, Fredericktown, Missouri.

Dr. Gibson prepared for the ministry at Olivet Nazarene College; served several years in the pastorate, and as superintendent of the Wisconsin District from 1957 until 1962, at which time he was called to Olivet College as an administrator.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:8-9).

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Dec. 28-31

Holiday Hills, Y.M.C.A. resort area,
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For further information write:

Rev. Richard Neiderhiser
Director, Young Adult Fellowship
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Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

PAUL'S WITNESS BEFORE RULERS

(September 3)

Scripture: Acts 23:12–25:12 (Printed: Acts 24:10-21)

Golden Text: Acts 24:16

In what ways did Romans 8:28 become more meaningful to Paul? What is the relationship between a good conscience and the gospel?

Synopsis: Ready even to die for his testimony, Paul had come to Jerusalem on an errand of mercy. As all his friends had feared, within a few days the apostle had been arrested and imprisoned. It was a “frame-up.” His enemies wanted only a pretext to destroy such an eloquent missionary. Notwithstanding, Paul must have rejoiced. He now had opportunity to preach to Roman rulers and to a Jewish king. How else could you gather such an audience?

PAUL'S COMMISSION

What dramatic scenes Luke has recorded in these chapters of Acts. The great apostle to the Gentiles is at the apex of his life. Extensive missionary journeys lie behind him. The ink is scarcely dry on the Epistle to the Romans. A tempestuous voyage to Rome lies before him. The Prison and Pastoral Epistles are not yet written. But now, under arrest, he addresses a crowd in the Temple area, stands shackled but outspoken before the scheming Felix and later before Festus and the puppet king, Agrippa. What evangelist would not *burn* to preach the gospel to such a crowd!

It was all a part of Paul's original commission, received on the Damascus road: “Arise, and go . . . it shall be told thee of all things which are appointed for thee to do” (22:10; cf. 9:15).

PAUL'S CONSCIENCE

Supported by the assurance of Romans 8:28, so fresh in his mind, Paul reasoned with Felix concerning righteousness, self-control, and judgment to come. Such a message could spring only from a man whose conscience was void of offense. But this was more than a moralism. Paul labored to keep a good conscience because of his love for God in Christ. The Incarnation, the Cross, and the Resurrection—all through the Holy Spirit—make possible purity of heart and life.

Our Father, give us that Christian conscience which makes our witness powerful!

Conducted by W. T. Purkiser, *Editor*

Do those of Arminian persuasion believe that our Lord descended into the region of the damned soon after His crucifixion? What purpose does anyone think our Lord might have had for making a descent into the region of the damned?

The doctrine of the “descensus” as it is called is generally held by both Arminians and Calvinists. It is reflected in the Apostles' Creed in the statement, “He descended into hell; the third day He arose again from the dead.”

Biblically, it is based on some rather enigmatic statements in Acts 2:31; Romans 10:6-8; Ephesians 4:8-10; and I Peter 3:18-19.

It will perhaps help you if you remember that the biblical word (and the one behind the statement in the Apostles' Creed) is not *gehenna*, the region of the damned, but *hades*, the region of all the dead (cf. Luke

16:19-31). This was the New Testament counterpart of *sheol* in the Old Testament, a term variously translated “grave” or “hell,” but always meaning the underworld abode of the dead.

As to the purpose for the descensus, theories vary (as usual). Calvin held that there Jesus suffered the torments of the damned as part of the atonement for sin. A better view would indicate a twofold purpose: to lead the saints of the Old Testament into the presence of God (Ephesians 4:8-10); and to proclaim His conquest of sin and death to all (I Peter 3:18-19).

Considering grounds of divorce recognized by the church (adultery), I find the Scripture says “fornication.” My dictionary tells me that fornication and adultery do not mean the same. Fornication is a sexual act between two unmarried persons, and adultery is a sexual act by or with someone who is married. I would like an explanation.

The sharp distinction in our English language between fornication and adultery is comparatively modern. It does not always apply to the Elizabethan English of the King James Version.

If your dictionary is complete, it will also tell you that fornication formerly meant adultery. The older meaning will be indicated by the note *arch.*, which means archaic or older and no longer current.

You can check this for yourself by reading I Corinthians 5:1, where cohabitation with a married woman is described as fornication in the King James Version. This, in our modern usage, would clearly be adultery.

The Greek word behind both Matthew 5:32 and Matthew 19:9 is *pornea*, which simply means any illicit sex relationship, whether before or after marriage. It therefore includes adultery, and can-

not be limited, as our modern usage of the word fornication suggests, to immorality before marriage.

There is absolutely no reason in Scripture to think that God takes immorality before marriage more seriously than He does immorality after marriage, when the most solemn vows are violated. If there is to be any distinction at all, adultery (in our modern usage) should be more serious than fornication (in our modern usage).

But immorality is immorality, and the disregard for marriage vows in adultery just compounds the sin.

Incidentally, I can't refrain from musing on the strange fact that many fundamentalists, by discounting the exception of Matthew 5:32 and 19:9, come out exactly where the liberals do who deny that Jesus made these statements at all. Theology, like politics, can create some strange bedfellows.

When was Paul converted, on the Damascus Road or when the scales fell off his eyes? When was he sanctified?

Recognizing that other answers may be given, my own opinion is that he was converted on the Damascus Road when he said, “Lord, what wilt thou have me to do?” (Acts 9:6)

Telling of it himself in Acts 26:12-23, Paul clearly identifies the Damascus Road experience as the moment of his “right-about-face.” When Ananias came

to him, his first words were, “Brother Saul . . .”

I believe Paul was entirely sanctified when he was “filled with the Holy Ghost” in the house of Judas on “the street which is called Straight” in Damascus, three days after his conversion (Acts 9:11, 17-20).

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