

# *herald*

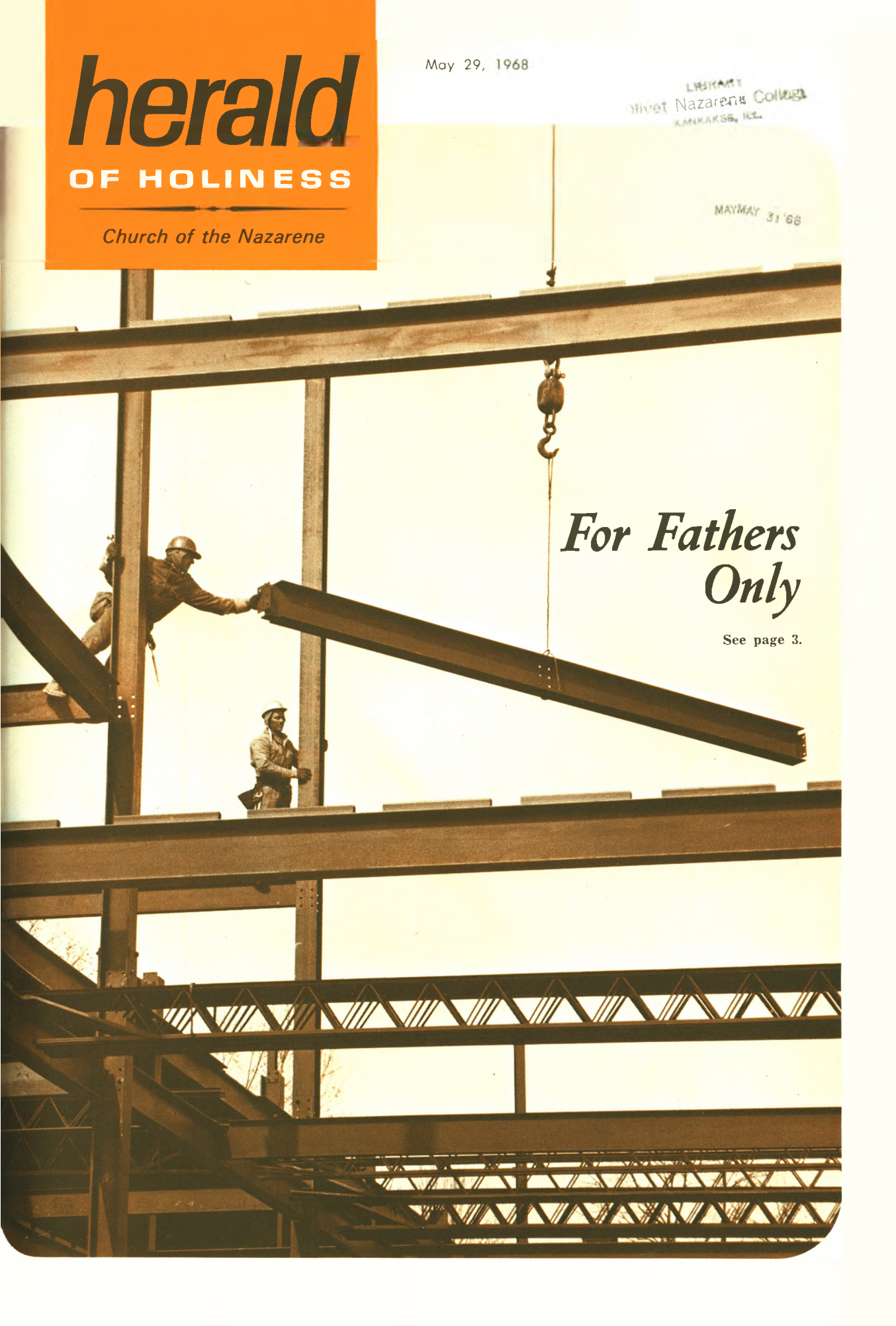
OF HOLINESS

*Church of the Nazarene*

May 29, 1968

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MAY 31 '68



*For Fathers  
Only*

See page 3.

# The Good Standard!



General  
Superintendent  
Lewis

When sin and evil takes on the form of violence, the Christian can easily discern it. Sin in this form has no appeal for the saved individual. But when evil assumes the disguise of respectability it is more subtle, and the unwary may not be aware of its deadly clutch. Let us remember that sin is always terrible and incurs the judgment of God, however and wherever it is.

Evil comes at times with the garb of intelligence and education covering its evil heart. In this form it gathers many into its fold. It has done so in this day. It has sneered at faith, laughed in scorn at morals, and poured out its deluge of evil literature in textbooks, magazines, and fiction to ensnare the minds of men.

Evil attires itself in the fine clothes of social acceptability and parades with influence before the admiring gaze of humanity. It sets the styles and tends the bars, denotes the plot of drama, lures in entertainment, and the people flock to its entangling web.

But the Church, the place of truth, the light bearer, the life saver, the way of Christ, must be alert and reveal the dangers of sin to the unwary and the lost.

The Church of the Nazarene has set forth in its *Manual* its beliefs and its standards.

This is the ethic which it prescribes in principle for the Christian. They were sane, sensible, and biblical then—they are so now.

The church that believes there is a standard of Christian living must set it forth in intelligent terms. Any standard of behavior, if it is Christian, will come into conflict with the loose and evil deportment of unregenerate, malfunctioning society. Such is unavoidable. So it is with the Church of the Nazarene as it has proclaimed its beliefs against alcohol, tobacco, Sabbath desecration, evil amusements, and immodest attire.

But they have been good principles of conduct. They have aided people who have broken with sin and found Christ's forgiveness. They have guided many a youth to the high road. They have assisted many a broken home back to stability and righteousness. They have given peace of mind and conscience to those who seek to live in God's favor in the midst of a perverse generation.

They have been tested by time, and the lives and minds of God-fearing, intelligent men.

They *are* good! Let's keep them! Let's proclaim them! Let's live by them!

Then God will be honored and we, His people, will be blessed.



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# For Fathers Only

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• **By Mel Larson**  
for the Evangelical News Service

**I**t was a simple, almost casual experience. Funny thing, though. I find that God often gets through to me best in blockbuster effect through ordinary, little things.

From the balcony of our church I got an angle view of my squirming son as he wiggled his way all over that church pew waiting for the Christmas Sunday school program to start. As I looked at him, my mind clicked as this thought came:

Barring accident, I'll be the only father this boy will ever have. So I'd better be a good one! The *only* window to the world he would have in the way of a father! For him, much of life would be seen as he saw it in me and as I taught him.

Family-wise . . . socially . . . sports . . . love . . . financially . . . his *only* father! But, most important, *spiritually!*

And I winced inwardly as I re-searched my soul to see what kind of a father I *had* been to the lad entrusted by God to me. In that quiet moment I concluded for myself . . . and I pass it on to you . . . that my son needs me more spiritually than he does any other way.

So does your son—or sons.

Ephesians 6:4 leaped out at me, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

*My* job. Not my wife's job. Who has so much more time, you know. *Your* job, Dad. *Not* your wife's.

The Christian home in North America will regain its rightful godly backbone when Dad re-assumes the place he too often has given up . . . as the spiritual head of the house! **It's strange but true,**

that when Dad assumes his biblical place, everything else falls in place better.

Remember, you're the only father your son, or sons, will ever have. So you'd better be a good one! May it be said of you as was said of Abraham in Genesis 18:19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment . . ."

Pull out your Bible on Father's Day. Gather the family around. Read some verses. Ask the children and your wife what prayer requests they have; then voice them to God as you lift your family heavenward as the spiritual head of your home. Your congregation needs you. □

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Mr. Larson is editor of the *Evangelical Beacon*.

# A Living Sacrifice

**T**he meaning and practice of sacrifice in the Old Testament has two aspects: atonement and acknowledgment. Sacrifice in relation to atonement found its highest peak of fulfillment at Calvary, where the Paschal Lamb, Christ, was slain to make possible an "at-one-ment" of God and man. Acknowledgment in relation to sacrifice is ongoing in the Christian and the Church.

Sacrifice is related to sanctification by Paul in Romans 12:1-2. He speaks first of A PRESENTATION: "I beseech you therefore, brethren . . . that ye present." (12:1a).

Paul employs the word of urgency, "beseech," relative to believers and personal sacrifice in preparation for full salvation. Having established that justification (forgiveness of sins) could not come by the law, the apostle shows how the gospel incorporates the sacrificial ideas of the law, and spiritualizes them.

"Present your bodies," he writes, not your oxen, sheep, and goats. Christ's atoning sacrifice at Calvary fulfilled these animal sacrifices and established a once-and-for-all atonement. Now, sacrifice does not mean blood, but service; not death, but noblest life—"a liv-

ing sacrifice." The victim offered in sacrifice under the law was consumed by fire; the life now presented to God is cleansed from all sin and consumed in the doing of God's will.

A second facet of sanctification in Christian experience in the context of sacrifice is PURIFICATION. "Be ye transformed by the renewing of your mind" (12b). Here we come to the depth-dimension of sacrifice. A death is involved if eternal life is to be experienced.

Christ's vicarious death at Calvary made possible eternal life for every man. There must be "a death" in the believer in order for divine fullness to be experienced. St. Paul witnessed to this element of death: "I am crucified with Christ" (Galatians 2:20); "Knowing this, that our old man is crucified with him" (Romans 6:6).

With all the sacred care with which a Jew laid an animal slain on the brazen altar, the believer is to die to self, to be sacrificed to God. Self-will, self-ambition, self-assertion, self-centeredness, pride,

anger, malice, envy, jealousy, hatred, backbiting—all these viruses of the human spirit because of the infectious presence of inward sin—must be cleansed out of the believer by the atoning blood of Christ.

In the process the believer is offered that sin may die in his spiritual nature, and that the beauty of holiness may be experienced and seen in his life. Poussa, the potter, it is said, after many efforts to make a set of porcelain worthy of the emperor's table, despaired at last and flung himself into the furnace in which he was glazing his wares. The Chinese sages say that such heavenly beauty never gilded porcelain before as did through Poussa's life-sacrifice. An altar appears in the foreground of every life, and can be passed only as we give our noblest and best!

Christ's sacrifice without ours is incomplete as far as we are concerned. There is a death of sin in the ego of man that is vital to fullness of Christian life and experience. There is divine purification of soul as the result of our sacrifice added to Christ's sacrifice, and from the meeting of the two evolve purity of life and power in service.

In this context of sacrifice, St.





Pen Points

## The Power of His Word

**W**ithout a doubt, we are living in a day of rapid change. Man's ideas and discoveries have plunged us into a questionable tomorrow. Each day it seems that science discovers what yesterday was unknown. All these revolutions and changes have put man's mind into a turmoil.

The last 50 years has probably brought about more changes than all the previous 1,900 years. Swiftly we have moved into the electric, the atomic, and now the space age. All this has caused man's power to be greater than ever before, so that he could make earth a paradise or a shambles of destruction.

Many of these new discoveries and inventions appear to be working primarily for one outcome, the destruction of man in war.

The future promises to be more startling than the last 50 years. As a result of all this, we live in an age of fear. Yet never in the history of man have we seen an age with more that could be used to promote good and righteousness.

As we look at all of this, we come to the conclusion that man cannot find the answer in himself or in his discoveries. He must still look for help outside himself. He must still find peace of mind, faith, hope, love, and courage for guidance. In the storm of fear and unrest among the young and old alike, there must still be a guiding light. That light is still in the words of Solomon in Proverbs 3:5-6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." This is still "The Way."

Real help will never come from a discussion group, a political society, a psychiatrist's couch. The answer is Jesus Christ. His way is the right and only satisfying way.

Jesus made it very clear in his Sermon on the Mount, in Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Then again in 10:38, "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Thank God, His Word can provide the solution for our present generation. It can give to us hope for the future, faith for today, and a challenge and an inspiration to fulfill His will when we are willing to say, "Not my will, but thine, be done." □

• **By F. Irwin Harris**  
Bethany, Okla.

Paul suggests a third facet of Christian sanctification: A DEMONSTRATION—"That ye may prove what is that good, and acceptable, and perfect, will of God" (12:2c).


What happens following the presentation of our total powers to Christ, the renovating and cleansing fires of God purifying the sacrifice? Is it a death unto death? No, it is a "death unto life"! "And the life I now live in the flesh" (subsequent to sacrifice), "I live by the faith of the Son of God" (Galatians 5:20).

The Christian doesn't truly live until he dies—that is, to the "principle of sin and death within"—dies through sacrifice, Christ's and ours. Consecrated and purified, the believer is then ready to "prove what is that good, and acceptable, and perfect, will of God."

The life of Christian holiness is a demonstration of "a living sacrifice"—a death unto the fullness of life in Christ! With our feet we run errands of mercy; with our lips we speak of His love and faithfulness; with our hands we render deeds of kindness. His is our whole being as an offering of love!

Over Paul's magnificent treatise on Christian life and experience by sacrifice, it seems the presence of Christ appears and He seems to say to all men: "By My blood I shed, by the pangs I suffered, by the life I lived, and by the death I died, I beseech you, present yourselves to Me."

"Love so amazing, so divine, demands my soul, my life, my all." □



# FISHING IS AN ODD BUSINESS

• **By Clifford Chew, Jr.**  
Williamsport, Pa.

**F**ishing is an odd business. You can never know what is going to happen or when. You put the nets overboard and haul them back. And each time you wonder, Will this be the big catch?

One day a vessel has a good haul on the 10-fathom edge at dawn. The next day several fishermen have good catches in nine fathoms around sundown.

To be at the right place at the right time is to prosper and catch what we come for.

Ten men in Luke 17:12 found the right place. They found Jesus, and they had a nice catch—for Jesus cured those 10 lepers. But

they left too soon. The big catch was in the next haul, and only one vessel was there to enjoy it. Only one came back to the next service, and for his faithfulness was made completely whole (Luke 17:19).

Many times we have pulled our nets hour after hour until we had a fair day's catch. Then because of other interests, we quit for the day, stowed our gear, and ran for home, only to find out later that we left too soon. The big catch came later.

Didn't the same thing happen after the Resurrection? Over 500 "brethren" saw Jesus after He rose from the dead (what a won-

derful catch that was!), but 120 tarried on and on until the big haul came.

What happened to the other 380? Did the first few prayer meetings seem dull and uneventful? Did they get weary of the same old routine? And how about the fellow who went to nine meetings but gave up one short of the big blessing?

The only way we can be sure, when we are fishing, is to put the nets over at sunup and keep working until we have worked the sun down. Year in and year out the fish are caught by the fellow who puts the most time on the job.

Revivals, conventions, "ordinary" services—the blessings come to those who "put the most time on the job."

It was with that one last haul, you know, that the disciples caught their fish and received blessings.

A fellow can feel mighty foolish when he sleeps a little late and gets to the fishing grounds and sees the other boats hauling in nets white with fish; or when he leaves the grounds a little early only to hear on the radio-phone that the fish "set in heavy" just after he left!

We missed a lot of good fishing that way, and it cost something, but we did it to get to prayer meeting on time and to help push the revivals. We were there when the big catches were made, and our children were in. Praise God!

It's just like fishing—sometimes you catch them here, sometimes over there, and you just can't be two places at once. A fellow has to make up his mind which is best, and stick to it.

That one leper was glad the rest of his life for his decision to make the next meeting (even if there weren't many there); and the 120 are mighty happy they decided to postpone shopping night and make the meetings on time.

But the fellow I feel sorry for is the one who tries to do both. He not only fails in material prosperity but ends up bankrupt in blessings also.

A fellow has to make up his mind. What shall I stick to until the big haul comes: material or spiritual efforts? I've made my choice. You make yours. □

**The Apostle Paul saw a number of parallels between the Christian life and athletics. Both demand total commitment. It is this and other truths which Dr. Ralph Earle, professor at Nazarene Theological Seminary, points out below.**

## Athletes All... ..Running and Boxing

**P**AUL'S DYING testimony was, "I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7). On the surface there seem to be here three figures of speech or frames of reference: the first military, the second athletic, the third theological. But actually all three are athletic.

In Greek the first clause says, "I have agonized the good agony." The verb is *agonizo*, from which we get the English "agonize." The noun is *agon*. It comes from *ago*, which means "lead" or "bring together." The noun *agon* was first used in the sense of "a gathering." But since in ancient Greek times the main gatherings were for the great games (such as the famous Olympics), the word *agon* came to be used for the contest itself. *Agonizo*, then, meant to compete in an athletic contest.

In the second clause the Greek word for course, *dromos*, comes from the verb meaning "run." So it is a racecourse which the apostle has finished.

The third clause could be paraphrased, "I have kept the rules." In other words, "I have not disqualified myself." So the umpire ("judge," v. 8) will not throw me out of the contest.

Putting the three clauses together, we find Paul saying: "I have run the good race, I have finished the course, I have kept the rules." Now he is assured that the victor's crown awaits him (v. 8).

The apostle bids us follow his example. In I Timothy 6:12 he writes: "Agonize the good agony of the faith." In Kittel's monumental *Theological Dictionary of the New Testament* (I, 137) two observations are made about *agon* and *agonizo* as used by Paul: (1) "The goal . . . can be reached only with the full expenditure of all our energies"; (2) "The struggle for the reward does not demand only full exertion but also rigid denial." These two things—all-out effort and rigid self-denial—are keys to success in the Christian race. □

**I**T SEEMS evident that in his younger days Saul must have witnessed some of the Greek games in his hometown of Tarsus. This city was the third greatest intellectual center of that day (after Athens and Alexandria). As an inquisitive boy Saul probably viewed the different contests with eagerness and excitement. We deduce this from the fact that his favorite figures of speech are athletic.

Two of them occur in I Corinthians 9:26, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." He is talking about running and boxing.

Bishop Wand translates the first clause: "So I run with a goal clear before me." The greatest tragedy of the twentieth century is purposeless living. This is the main cause of juvenile delinquency. What has happened on recent holidays at beaches and lakeside resorts is just a revelation of the empty lives that too many teen-agers and college students live. Boredom is the devastating disease of youth today.

What is the answer? A goal in life! And that goal must be Christ, if life is to be lived at its largest.

As to the second clause, Phillips gives this striking translation, "I am no shadowboxer; I really fight." Paul was no playactor. He performed as if his whole life were at stake.

Some people act like bantam roosters. They hop around and make believe they are fighting. Not so with the great apostle: "I really fight!" The most important single secret of success is putting one's whole heart, mind, and body into what one is doing. Nowhere is this more important than in Christian life and service. □

● **By Ralph Earle**  
Kansas City, Mo.

**R**euben "Uncle Bud" Robinson rightfully took his place in the Christian Hall of Fame this Easter, along with such all-time Christian notables as: Martin Luther, Jonathan Edwards, David Livingstone, and Dwight L. Moody. And those who knew this "grand old man of evangelism" might say, "It's about time."

Life began for Uncle Bud in the hills of Tennessee during the Civil War. One of 13 children, he began life with several strikes against him.

Nevertheless, after that night in Texas when that ignorant cowboy accepted Christ, Uncle Bud became a mighty warrior of the Cross. His battles for souls took him 2 million miles across the

country, preaching 33,000 times and reaping for Christ a harvest of 100,000. A dynamic salesman, he secured 53,000 subscriptions to the *Herald of Holiness* and was the author of 14 books with sales approaching a million. His labors for God did not go unnoticed, for he was chosen for mention in *Who's Who in California*.

Uncle Bud faced life bravely. He did not have a formal education and throughout his entire life talked with a lisp. For 16 years he suffered occasional epileptic seizures and was a victim of paralysis for 15 years.

God miraculously healed Uncle Bud in 1896 at the age of 36. His wife (Miss Sally Harper), whom he married in January, 1893, was a highly cultured and well-edu-

cated woman. She taught him to read and he memorized one-third of the Bible!

As a preacher in the Church of the Nazarene, Uncle Bud was in great demand as a speaker all across America. His wit charmed his audience. He is still remembered today for his clever "sayings," which are often repeated by ministers and people who knew him, such as, "If you set your affections up yonder you won't have to move 'em"; "Any preacher is much better off to plan something big and do half of it than he would be to plan to do nothing and do it all"; "A heathen is a Nazarene who doesn't take the *Herald of Holiness*."

Earthly life for Uncle Bud came to an end on the eve of November



• **By Carolyn Cordell**  
Pasadena, Calif.

# GOD'S HEROES ON DISPLAY



2, 1942, at the age of 82, but his victorious Christian life will never be forgotten by those who knew him.

Is it any wonder that another honor was recently bestowed upon our "Beloved Brother" Uncle Bud Robinson—selection as a member of the Christian Hall of Fame?

The Christian Hall of Fame was designed to honor outstanding evangelical, conservative men who have achieved significant results in the field of evangelistic, pastoral, or missionary work.

"The Christian Hall of Fame was born in my mind as I lay in Aultman Hospital recovering from a heart attack in November, 1964," said Dr. Harold Henninger, pastor of the Canton, Ohio, Baptist Temple and home of the Christian Hall of Fame.

Dr. Henninger had just read the eleventh chapter of Hebrews, the faith chapter, when he heard an announcement of another football hero being added to the Hall of Fame. "The idea came to me that we should put God's heroes on display in our church." A gift of \$5,500 from the estate of one of the members of the congregation in Canton made it possible for Dr. Henninger's dream to come true.

Easter, 1968, marked the second anniversary of the Christian Hall of Fame. Each year more of God's heroes are inducted into the Hall of Fame. The committee for selection to this honor includes two college presidents, a noted evangelist, a preacher-artist, and Dr. Henninger.

Uncle Bud is one of seven men inducted this Easter, joining the other 61 outstanding men, such as Charles Spurgeon (whose first church grew from 100 members to 10,000); Martin Luther (a German Reformer converted to Christ from the priesthood of the Roman Catholic church); James Hudson Taylor (a pioneer missionary who before his death established more than 200 mission stations reaching thousands of the Chinese for Christ); and Dwight L. Moody (an outstanding American evangelist, who preached to more than 100 million people during his lifetime).

The other six men chosen this year, in addition to Uncle Bud, are: John Paton, M. R. DeHaan,

## Many Things

How troubled am I about many things?

Like Martha, am I weighted down by my tasks?

Or do I take the duties each day brings

In happy sequence, as the ones God asks?

And if I add more work than should be mine,

However worthy, then I am to blame

If anxious moments cloud the real design

He has for me to glorify His name.

One thing is needful, just a trusting heart,

Believing God sends only what is best;

To worship Him with all I do, my part,

And in His presence, while I'm working, rest.

Let confidence and quiet be my strength

Today and all along my whole life's length.

• By Marie Strachan

Santa Barbara, Calif.

Bob Shuler, Graham Scroggie, Francis Asbury, and H. C. Morrison.

A visit to the Hall of Fame is an exciting experience. One is greeted by organ music as he enters and begins his tour through the spacious corridors where oil paintings of God's heroes are displayed. The 2' x 4' portraits line the hall, tracing the progress of biblical Christianity from the closing of the New Testament Canon down through the centuries until this present hour. The portraits are set in frames of green and gold, "each hung against large wine-colored velour panels." Underneath each picture is a biographical sketch. The portraits are painted by a number of different Christian artists. Much of the work of hanging the portraits is done by elderly members of the congregation. Many of the older people also volunteer their services as guides.

Visitors who walk through the corridors and view the display of

God's heroes are usually warmly impressed. Attesting to this fact are the notations in the guest books—containing names of visitors from New York to California and Michigan to Florida. Written beside many of the names are comments such as: "Magnificent!" "Awe-inspiring!" and, "Truly a work of God."

The Christian Hall of Fame is open to the public from 9 to 5 Monday through Saturday and from 10 to 5 on Sunday. It is located just off Route 30 on Canton's west side in a new \$1.3-million edifice.

"Everything is free," Dr. Henninger added; "there isn't even an offering container in sight. The main purpose of the Christian Hall of Fame is inspirational, not merely educational."

Why not pay a tribute to Uncle Bud Robinson and other Christian heroes by visiting the Christian Hall of Fame? □

# Editorially Speaking

By W. T. PURKISER

## Pentecostal Positives

The negatives of Pentecost are both important and clear. Cloven tongues of fire symbolize a deep and thorough purging of the moral nature. Christ the Lord sits as a Refiner and Purifier of silver. The Spirit of Christ is the Spirit of holiness.

But the positives of Pentecost are no less significant. The noise of "a rushing mighty wind" and gifts of other languages speak of the power and witness of the sanctified life.

The very term "Pentecost" has come to mean many things to many people. In the New Testament there is no doubt as to its meaning. It stands for the full life of the Spirit in individuals and in the Church.

The first sphere of Pentecost was the Church as a whole. Cloven tongues of fire sat on the heads of individuals. But the noise of the "rushing mighty wind" filled all the house, and all the group witnessed to the wonderful works of God in the languages of the crowds that gathered.

Yet Pentecost was, both positively and negatively, intensely personal. It was essentially Person to person. Father and Son in the person of the Holy Spirit became vividly real to each person present. And wherever they went, those persons carried with them the sense of a personal Presence. Jesus fulfilled His promise: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

The positives of Pentecost are many and varied. F. E. Marsh long ago gave a sparkling summary: "The Spirit's anointing makes all the difference. It means courage instead of cowardice, contentment instead of murmuring, triumph instead of defeat, love instead of jealousy, prayer instead of prayerlessness, progress instead of stagnation, testimony instead of dumbness, usefulness instead of sloth, cleanness instead of defilement, holiness instead of worldliness, and Christ instead of self."

WE DO NO CREDIT to the Holy Spirit to connect Him with the bizarre and ghostly. He is the Spirit of life, of truth, of love, of grace, of humility, and of holiness. The fruit of His presence is really what He is. We have no evidence

of His abiding apart from the life, truth, love, grace, humility, and holiness He imparts.

The unseen Spirit makes himself known by what He does. A young boy was talking with his electrician father. "Daddy," he said, "how can I believe in the Holy Spirit when I have never seen Him?"

"I'll show you how," said the father. They went to the power plant nearby, where the father pointed to the generators. "This is where the power comes from to heat our stove and to give us light. We cannot see the power, but it is in that machine and in the power lines."

"I believe in electricity," said the boy.

"Of course, you do," his father replied. "But you don't believe in it because you see it. You believe in it because you see what it can do. So you can believe in the Holy Spirit because you see what He does in people's lives when they are surrendered to Christ and possess His power."

A world of meaning is shed on the personality and presence of the Holy Spirit by Christ's simple promise, "I will pray the Father, and he shall give you another Comforter" (John 14:16)—another Advocate, Helper, Counselor. That the Holy Spirit should be *another* shows that there had already been one, the Lord Jesus himself.

The Holy Spirit is the Spirit of God, but He is also the Spirit of Christ. He was always in the world, just as nuclear energy has always existed. But He became available to all the people of God only through the life and sacrifice of Christ, just as nuclear energy has become available to men only in the last half of the twentieth century.

A BRITISH THEOLOGIAN wrote: "Just as the life and death of Jesus opened to men the love of God, so the resurrection and the ever-continuing life of Jesus open to men the grace and the power of the Spirit. The incarnate Jesus brings us the love of God; the risen Christ makes available for us the power of the eternal Spirit."

Similarly, an American writer has said, "The Holy Spirit took on just where the historic Jesus left off. It appears that the Holy Spirit is Jesus universalized, made timeless, made omnipresent. He was a kind of spiritualized Incarnation, a Christ without physical limitation or trammel.

We might say that Jesus made God's nature known, and the Holy Spirit made His power available. Jesus brought Him into the historical area, and the Holy Spirit brought Him into the area of daily experience."

The need of the Church today, as always, is for Pentecostal positives. Cleansing from inner sin is essential. But it is not enough. In fact, the purpose of the negative is to make the positive possible. The surgeon cuts in order that health may be restored. The builder clears the ground in order that he may erect the structure.

The story of the Church in the New Testament does not begin with a theology of the Spirit, but with "the Acts of the Holy Spirit." This implies that the Spirit is here to be obeyed rather than to be thought about.

Some make of Him a doctrine. Others think of Him as an excitement. But He is the Sovereign presence of the personal Lord. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).

The liberty of the Spirit is never license for us to do as we please. It is freedom to do as He pleases. He is not at our disposal. We belong to Him.

There is much more that could be said. It is enough, however, that we recognize the importance and availability of Pentecostal positives: the love, the joy, the peace, the long-suffering, the kindness, the goodness, the faithfulness, the meekness, and the self-control that are the fruit. □

## **Sudden Death on the Highways**

The American Bar Association through its Traffic Court Program has recently compiled and released current figures on automobile accidents in the United States. The statistics are sobering.

There are now approximately 100 million motor vehicles registered in these 50 states, or almost one for each two persons. These motor vehicles travel 970 billion miles per year.

Each year, in the United States alone, 53,000 persons die as the result of automobile accidents, slightly more than 1,000 every week.

In addition to the fatalities, 1.9 million people suffer injuries in traffic accidents that disable them at least beyond the day of the accident. The National Highway Safety Bureau has pointed out that vehicle crashes account for 8 million bed days a year in hospitals, and that auto collisions are the leading cause of death for teenagers and young adult males today.

Of lesser importance but still significant are

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*With their hands—the touch of their lives—Christ's early followers "wrought wonders among the people." So contagious was the spiritual power which possessed them that it became an epidemic—in reverse. Multitudes were made spiritually whole. Healthy—holy—believers reached out with healing hands bringing the sick in body and the unclean in spirit into vital contact with the Great Physician . . . "and they were healed every one." O Lord, let my presence . . . my influence . . . my concern . . . overshadow and help heal someone today. Amen.—John Hancock.*

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the economic losses sustained in connection with this mayhem on the highways. The estimated cost of personal and property damage is over \$12 billion per year, more than the total expenditures of the United States Government for its Department of Health, Education, and Welfare.

MUCH HAS BEEN SAID recently about the need for making automobiles and highways more safe. But when everything has been done that can be done, the stubborn fact still remains that the largest single factor in motorcar accidents is the proverbial "nut behind the wheel."

Drinking drivers are now generally conceded to be responsible in whole or in part for more than half the fatal accidents that occur. This is a terrible toll for society to pay for the "liberty" of those citizens who fail to realize that their freedom ends where another man's life and property begins.

Among non-drinking drivers, excessive speed is the greatest single cause of accidents. Here we may all take a word of caution. To drive "like Jehu" ("he driveth furiously," II Kings 9:20) might be all right where Jehu drove, but it is sudden death on modern streets and highways.

It is no sign of anything but stupidity to gain the reputation of being a reckless driver. And Christians are specifically committed to obey the laws of the land in which they live—not only, as Paul said, for fear of penalty but "for conscience sake" (Romans 13:5).

Vacation time and travel to and from the General Assembly will put thousands of Nazarenes on the road the next few weeks. Drive carefully and drive defensively. We need you around. □

**Pro: "Point to Ponder"**

Thanks so much for the "Point to Ponder" in your column of March 27, *Herald*.

I will comment only on the portion of the letter of the young serviceman which has to do with being forgotten at his home church.

In my ministry to our servicemen I have found that almost all of them are completely ignored by their home churches. Only a few pastors and churches really do anything to maintain contact and interest.

I know there are many reasons for this fact, but I'm glad you reminded the folks back home of their privilege of ministering to their people in uniform.

CHAPLAIN KENNETH B. CLEMENTS  
*U.S. Army*

**Con: Clerks Selling Tobacco**

Regarding your answer in the "Answer Corner" in the *Herald*, dated April 24, to the lady who is a checker in a grocery store and must sell cigarettes at the check stand. I felt your answer was pretty hair-splitting. It reminded me of the Pharisees of Jesus' day; when they did not want to keep, too closely, one of their laws, they found some hair-splitting excuse to break it.

First, let us remember, if it is a sinful thing to use and sell tobacco, the question is not whether we are making personal gain in doing so but whether we are assisting the user in obtaining the tobacco. It seems to me we might go a bit farther and say, Though I do not own a bar, nor do I drink alcoholic beverages, it would be all right for me to be a bartender because I needed the money for the



**THE HEARTS** of air travelers coming to the General Assembly will be warmed by the colorful Nazarene greeting awaiting them at Kansas City's municipal air terminal. General Superintendent George Coulter was among the first to see the sign when he was leaving on a recent trip.

work I would be doing. In this case I would certainly be condemned by the majority of Christians. Isn't tobacco a sinful thing as well as beer or liquor? Or do we have a double standard for sinful things?

I personally answered an ad one time for a job as a route salesman. When I inquired as to what I was to sell, I learned it was tobacco and candy. It did not take me long to decide about taking a job like that. I would feel no worse about driving a beer truck.

To the lady whose husband is on a disability pension and feels she needs to work I would say, "Put your trust alone in Jesus; He will not leave you nor forsake you. If you will do this He will help you in finding a job where no one will question you, not even your own conscience."

D. J. SNYDER  
*Missouri*

**LAWLOR IN GUATEMALA**

Dr. Edward Lawlor, secretary of the Department of Evangelism, spoke recently in Guatemala to 250 missionaries from 17 denominations and mission boards during an inter-mission fellowship conference.

Basing his final address on Jeremiah 9:1, he implored the missionaries to "try tears" as a scriptural motivation for evangelism. The Church of the Nazarene served as host mission during the conference, which was held on a campground overlooking beautiful Lake Amatitlan.

Dr. Lawlor also spoke to more than 50 Nazarene pastors and missionaries at the district center in San Miguel, Chicaj. His theme there was also evangelism.

Rev. Federico Guillermo, Guate-

malan district superintendent, said, "Our pastors are now beginning to sense a greater responsibility for the work of evangelism."

Field Superintendent James Hudson indicated that special prayer is requested for Guatemala during 1968 in view of the plans sponsored by evangelical churches there to reach 100,000 new converts for Christ. □

**CANADIAN QUASHES SUNDAY ACT**

A move to change the Lord's Day Alliance Act on Prince Edward Island failed recently, and contributing to its demise was the threatened resignation of one of the ministers of the cabinet, Hon. Robert Campbell, Elmsdale, Prince Edward Island, Canada.

The new act, which would have legalized professional sports, the



opening of movie theatres, and other amusements and businesses, was dropped after the cabinet member, who is also a member of the Church of the Nazarene, stated that he "could not support the new act, as it would mean he would be letting down his family, church, and conscience to do so."

Rather than the passage being brought to the floor of the House for a third reading, which would have made it law, it was dropped from the order paper and stricken from the records.

"This will mean a loss of perhaps \$10,000 to \$12,000 a year, Mr. Campbell said later, "but what is that to a clear conscience and peace with God?" □



**DR. LAWLOR, right, and Field Superintendent Hudson, who served as translator.**

## GANN TO NEW TERM

Rev. W. Lee Gann, superintendent of the Hawaii District, was elected to a new four-year term during the sixteenth annual district assembly held April 18-19 in Honolulu.

Dr. V. H. Lewis, general superintendent, presided over sessions held in First Church.

A significant note of progress was the organization in Mailli of a new church. Other building progress among the churches was also reviewed.

Mr. Gann said in his annual report that the district had gained in each area of the church program. □

## Salute Church Schools . . .

### PROGRESS IN PROMOTION?

You successfully led us in our "March to a Million."

True, we enrolled the new members in our Sunday schools. But left to our own initiative, we would not have made it.

We would have tried, but we would not have made it.

We needed that "finger in our back."

Your ideas helped us. We had some ideas, but we did better when we cooperated with your ideas.

"We don't need all this promotion from Kansas City." Sure, we've all heard that complaint.

Most of us didn't complain. Most of us utilized the material. And it helped us.

Why complain when we're winning? When we are healthy, growing, enthusiastic, we use your resources, ours, our District Church Schools', and whatever. When we sit on our hands, circumvent better methods, lazily pamper the status quo—we gripe.

"But the Church Schools Department doesn't have the panacea!"

Who's naive now? We don't have it either!

But our motives unite us.

You want to win souls—we want to win souls.

You want increased efficiency, better methods—so do we.

You want bigger and better Nazarene Sunday schools—me too!

And I have a complete staff of the best Sunday school engineers working for me all the time. But they aren't on my church's payroll.

They are the creative, efficient, dedicated, and superior Sunday school minds who sit behind those glass windows in the Department of Church Schools at Headquarters.

Working for me.

For my Sunday school.

Thanks. □

Reprinted from the *Southern Californian*



DR. RALPH EARLE, professor at Nazarene Theological Seminary, begins his Easter by speaking at the Garden Tomb in Jerusalem.

## EARLE ADDRESSES 300 AT GARDEN TOMB

ABOUT 300 people gathered outside the Garden Tomb in Jerusalem on Easter morning, April 14, to hear Dr. Ralph Earle, professor of New Testament at Nazarene Theological Seminary, preach a Spirit-anointed, inspiring, and challenging Easter message. The congregation represented many countries. It sat on the benches in front of the empty tomb and among the trees beyond the open space in front of the tomb.

The presence of the risen Lord was felt throughout the entire service. Rev. John B. Nielson, principal of European Nazarene Bible College at Schaffhausen, Switzerland, led in prayer; Mrs. Ralph Earle read the Easter story as recorded by St. John; and Rev. Alexander Wachtel sang a special song. After the service many said that this was the best Easter service they had been in all their lives.

This was the fourth annual Nazarene Easter service at the Garden Tomb. It was quite in contrast to last year, when the service had to be held inside the Garden Tomb with a much smaller group who had braved the most extraordinary snowstorm on that Easter. The first such service was held in 1965 when Dr. Mendell Taylor, dean of Nazarene Theological Seminary, was the special speaker.

Easter, 1968, was a busy day for Dr. Earle, in particular. Right after the special service at the Garden Tomb, he preached to the Armenian Nazarene congregation within the Old City walls of Jerusalem. Then immediately following he preached to the Arab Nazarene congregation just outside Damascus Gate in East Jeru-

salem. After a quick lunch he went north to preach in the Church of the Nazarene at Nazareth in the afternoon. The fifth Easter service where Dr. Earle spoke was in the Church of the Nazarene at Haifa in the evening. At the close of this service there were five young people who responded to the call to dedicate themselves and came forward singing, "I'll live for Him who died for me."

This was Dr. Earle's sixth trip to the Holy Land. Dr. and Mrs. Earle are spending an entire year (June, 1967, to June, 1968) overseas teaching in Nazarene Bible schools, and preaching in revivals and special services in the Orient, India, South Africa, the Middle East, Europe, and the British Isles. God has been using them in a marvelous way and it was very fortunate that they were able to be in the Holy Land again, and especially on Easter. □

BERGE NAJARIAN

### NOTE SACRAMENTO GROWTH

Rev. Kenneth Vogt, superintendent of the Sacramento District, told of growth and a spirit of optimism among the churches in his sixth report to the district assembly held April 24-25, in Sacramento, Calif.

General Superintendent G. B. Williamson presided over the assembly sessions.

Delegates to the General Assembly are Rev. Kenneth Vogt, Rev. Daniel Penn, Rev. A. G. Jeffries, and Rev. Vernon Wilcox, ministerial; L. Milton Durby, Donald L. Bailey, John H. Biggers, and Stanley J. Hart, lay. □



# 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.

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 BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875  
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 ○BELEW, P. P. & MRS. (C) 1018 N. Vermilion St., Danville, Ill. 61832  
 Berry, Dwight D. (R) R. 1, Box 52, Liberty Center, Ind. 46766; Entering full-time, Sept. 1  
 ○BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Waverly, Tenn., May 30—June 9; Lanham, W. Va. (Harmar Creek), June 13-23; New Castle, Ind. (Broad St.), June 30—July 14  
 ○BERTOLETTI, THE MUSICAL (FRED & GRACE). (C) c/o NPH\*: Richmond, Mo., May 28—June 2; Iola, Kans., June 4-9  
 BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Grenada, Miss., May 31—June 9; Decherd, Tenn. (Warren's Chapel), June 17-23; Columbus, Ga. (Sanc. Ch. of Christ), June 26—July 4  
 BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Merigold, Miss., June 3-9; Meridian, Miss., June 13-23  
 ●BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996; Port Elizabeth, N.J. (Deerfield Camp), May 29—June 9; Mitchell, S.D. (Camp), June 28—July 7  
 BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036  
 BOGGS, W. E. (C) c/o NPH\*: Memphis, Tenn. (Park), June 3-9  
 ○BOHANNON, C. G. & GERALDINE. (C) c/o NPH\*: Madison, Ind. (Mt. Zion), June 2-9  
 ●BOH, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537  
 BOLLING, C. GLENN. (C) c/o NPH\*: New England Dist., May 23—June 9; Toccoa, Ga., June 25-30  
 BONE, LAWRENCE H. (C) 1382 Palm Terr. No. 3, Pasadena, Calif. 91104; Paradise, Calif. (1st), May 27—June 5  
 ○BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Stonington, Me., June 4-9  
 BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008  
 ●BRAUN, GENE. (C) c/o NPH\*: Bethany, Okla. (Williams Mem.), June 23-30  
 ○BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651  
 ●BROOKS, RICHARD. (C) 205 N. Washington, Kankakee, Ill. 60901; Monroeville, Ind., June 23-30  
 ●BROWN, CURTIS R. (C) 315 S. Bissailon, Bourbonnais, Ill. 60914; Ashley, Ohio Interden. Camp), June 20-30; Albany Dist. Camp, June 29—July 7  
 BROWN, J. RUSSELL. (C) c/o NPH\*  
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 ○BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Manchester, Ohio, June 4-9; Hamilton, Ohio (5th), June 21-23; Harrison, Ohio, June 24-30  
 ○BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404  
 CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413  
 ●CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581  
 ○CASEY, H. A. & HELEN. (C) c/o NPH\*  
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 ○CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichael, Pa. 15320

○CHAPMAN, W. EMERSON. (C) 803 Maple, Sallina, Kans. 67401  
 CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Wheelersburg, Ohio, June 3-9; Columbus, Ohio (Beechwood), June 10-16; Ironton, Ohio (1st), June 16-23; Ironton, Ohio (Coal Grove), June 24-30  
 CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Lebanon, Tenn., June 23-30  
 CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885  
 CLIFT, NORVIE O. (C) c/o NPH\*: Woodland, Calif., June 9-16  
 COCHRAN, EUGENE W. (C) 8103 Columbus Rd., N.E., Louisville, Ohio 44641  
 COLE, GEORGE O. (C) 413 E. Ohio Ave., Sebring, Ohio 44672  
 COMPTON, CLYDE D. (C) 162 Croyden Ln., El Cajon, Calif. 92020  
 ○COOK, LEON G. & MARIE. (C) c/o NPH\*: Birmingham, Ala. (Acipco), June 4-9; Tuscaloosa, Ala. (Southside), June 20-26; Chicago Central Camp, June 30—July 7  
 COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207  
 CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901  
 ○COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Columbus, Ohio (Whitehall), June 2-9; Portsmouth, Ohio, June 10-16; Hampton, Va. (Indoor Camp—1st), June 31—July 7  
 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; McArthur, Ohio, June 17-23  
 CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097  
 ○CREWS, HERMAN F. & MRS. (C) c/o NPH\*: Bismarck, N.D., May 29—June 9; Gilmer, Tex., June 24-30  
 CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104  
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Salem, Ohio, May 30—June 9; Mexico, Mo., June 20-30  
 DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Francisco, Ind., June 23-30  
 DAVIS, RAY. (C) Rt. 9, Box 655, Tulsa, Okla. 74107  
 DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162  
 DENNIS, GARNALD D. (C) c/o NPH\*: Newport, Ark., June 28—July 7  
 ○DENNIS, LASTON & RUTH. (C) c/o NPH\* Dishon, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101; Somerset, Ky. (Kingsbee), June 7-16  
 ○DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Norway, Me., June 2-9; Benton, Ky., June 25-30  
 DOBBINS, C. H. (C) Yoder, Ind. 46798  
 DONALDSON, W. R. (C) c/o NPH\*  
 ○DONOHOE, DONALD & BERTHA A. (C) c/o NPH\*  
 ●DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Niles, Ohio (1st), June 3-9; Jena, La. (Free Meth.), June 14-23; Magnolia, Miss., June 24-30  
 DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901  
 ○EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001  
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 ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011; Anderson, Ind. (1st), June 16; New Castle, Ind. (South Side), June 23 & 30  
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 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH\* ENSEY, LEE H. (C) c/o NPH\*  
 ●EVERLETH, LEE. (C) 4510 Ave. Q, Lubbock, Tex. 79412  
 FAGAN, HARRY L. (C) R. 1, Box 93, Carmichael, Pa. 15320; Derwent, Ohio (Ch. of Christ in Chr. Union), June 6-16  
 ○FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097  
 ○FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710; Skowhegan, Me. (VBS), June 17-28  
 FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092  
 ○FISHER, WILLIAM. (C) c/o NPH\*: Monterey Park, Calif., June 4-9  
 FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211  
 FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Georgetown, Ohio (Sardina), May 29—June 9; Fairfield, Ill., June 12-23; Dalesburg, Ky. (Pil. Hol.), June 26—July 7  
 ○FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231; Valley City, N.D., May 30—June 9  
 FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601  
 FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821  
 ○FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH\*: Chattanooga, Tenn. (Tent Meeting), June 5-16; Vassar, Mich., June 21-30

○FOX, STEWART P. & RUTH G. (C) R. 2, Box 221, Leesburg, Va. 22075  
 FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837  
 FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Hagerstown, Ind., June 10-16; Greensburg, Ky., June 24-30  
 GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914  
 ●GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303  
 ●GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45171; Cincinnati, Ohio (Price Hill), June 7-9; Painesville, Ohio, June 28-30  
 ○GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119  
 GRAVATT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Big Rapids, Mich., June 2-9  
 ●GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520  
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 ○GRIMSHAW, MICHAEL & MRS. (C) c/o NPH\*: Olivia, Minn., June 3-9  
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 HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Inez, Ky. (Turkey Creek), June 7-16  
 HARDING, MRS. MARIDEL. (C) Box 195, Hastings, Neb. 68901  
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Casey, Ill., June 6-16; Palmyra, Ind., June 20-30  
 HERIFORD, RUSSELL W. (C) R. 1, Inola, Okla. 74036  
 HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322  
 HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404  
 HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028; Columbia, Tenn. (Jones Chap.), June 2-9; Nashville, Tenn. (Centenary), June 12-23; Nashville, Tenn. (Pond Creek), June 24-30  
 HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460  
 HOOD, GENE & MRS. (C) c/o NPH\*: West Tex. Dist. Youth Camp, June 3-7; Le Mars, Ia., June 24-30  
 ○HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590; Sheridan, Wyo., June 23-30  
 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505; Waltersburg, Pa., May 31—June 9; Avon Lake, Ohio, June 23-30  
 HOOTS, BOB. (C) c/o NPH\*  
 HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750  
 ○Huff, Philip W. (R) 209 N. East St., Vanlue, Ohio 45890; Norway, Me., June 4-9; Benton, Ky., June 25-30  
 Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214; Columbus, Ohio (Warren Ave.), June 16; Petersburg, Ont., June 23 & 24  
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018  
 HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626  
 IDE, GLENN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097; Marion, Ohio, June 2-9  
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022; Coatesville, Pa., June 7-16; Cleveland, Ohio (1st Free Meth.), June 21-30  
 IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901; Denver City, Tex., June 30—July 7  
 ○IRWIN, ED. (C) c/o NPH\*: Lewistown, Ill. (Community), May 31—June 9; Nelsonville, Ohio (Pil. Hol. Camp), June 28—July 7  
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526; New Albany, Miss. (Robinson Chapel), June 3-9  
 ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914  
 ○JANTZ, CALVIN & MARJORIE. (C) c/o NPH\*: Detroit Lakes, Minn., June 5-9  
 JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Hyndman, Pa., June 12-30  
 JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068  
 JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014  
 KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230  
 KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; Greenville, Tex. (Peniel), May 29—June 9; Houka, Miss. (Pearson's Chapel), June 23-30  
 ○Killen, Allen R. (R) 407 Campbell's Creek Dr., Charleston, W. Va. 25306; Lockwood, Ohio (Greene), June 4-9  
 ●Kingdom Heirs, The. (R) Box 724, Kankakee, Ill. 60901; Marshfield, Wis., June 7-9; concerts in Calif. & Ore., June 19-30  
 KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606  
 ○KRUSE, CARL H., & WIFE. (C) 4503 N. Red

mond, Bethany, Okla. 73008: Cabot, Ark. (Russell Chapel), May 29—June 9; Vilonia, Ark., June 20-30

LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065: W. Helena, Ark., June 2-9

LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008

LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748: Reeds Station, Ind. (Chr. New Light), May 29—June 9; Nancy, Ky., June 12-23; New Straitsville, Ohio (Old Baptist), June 26—July 7

OLAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH\*: Clarence, Mo., May 29—June 9; Eldon, Mo., June 23-30

LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611: Fairfax, Ala., June 4-9; Mexico, Mo., June 24-30

LEE, TED. (C) c/o NPH\*

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Entering full-time evangelism

LJEMANN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701

LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802

LITRELL, RICHARD. (C) 12707 Groveside, La Mirada, Calif. 90638: Hawaii, month of June

LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865

LONG, WILMER A. (C) Box 295, Goodrich, N.D. 58444: Jamestown, N.D. (VBS), June 3-9

LUSH, RON. (C) c/o NPH\*: Kansas City Dist. Camp, June 3-9; Kingston, Mo., June 21-23; Indianapolis, Ind. (Southport), June 26—July 7

MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Niles, Ohio, June 23-30

MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836

MARCKEL, KENNETH W. (C) c/o NPH\*: Monroeville, Ind. (1st), June 23-30

MARTIN, PAUL. (C) c/o NPH\*: Port Elizabeth, N.J. (Deerfield Camp), May 29—June 9; Harrisburg, Pa., June 11-16; Richland Center, Wis., June 23-30

MATHIS, I. C. (C) c/o NPH\*

MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631

MAYFIELD, PAUL & HELEN. (C) c/o NPH\*: Lovella, Pa., May 29—June 9; Potomac, Ill., June 24-30

MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Sullivan, Ind. (Evan. Meth.), June 2-12

MCCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016

MCSULLOUGH, FORREST. (C) c/o NPH\*: Sylacauga, Ala. (1st), June 4-9; Keokuk, Ia., June 21-23; Walters, Okla., June 26-30

MCDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Batavia, Ohio, May 29—June 9

MCLUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701

MCHUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113: Texarkana, Tex., June 3-9; N.W. Ill. Dist. Camp, June 28—July 7

MCMWHIRTER, G. STUART. (C) c/o NPH\*: Indianapolis, Ind., June 10-16

MEADOWS, NAOMI, & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Granite City, Ill. (St. Paul Boys' and Girls' Crusade), June 3-9

MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*: Newport, Tenn., May 29—June 9; Mt. Vernon, Ind., June 23-30

MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807

MHICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: Monahans, Tex., May 30—June 9; Winslow, Ariz. (Navajo Camp), June 23-30

MILLER, NETTIE A. (C) c/o NPH\*: Long Beach, Calif., June 23-30

Miller, Mrs. Ruth E. (R) 111 W. 46th St., Green Tree Acres, Reading, Pa. 19604: Lansdale, Pa., June 2-9

MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187

MILLHUFF, CHARLES. (C) c/o NPH\*: Iowa City, Ia., June 3-9; Bethany, Okla. (Williams Mem.), June 23-30

MITCHELLS, MUSICAL. (C) R. 1, Summerville, Pa. 15864

MONCK, JIM & SHARON. (C) c/o NPH\*: Racine, Wis. (1st), June 3-9; Chillicothe, Ohio (Twetside), June 23-30

MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104: Corrections for May—Terre Haute, Ind. (6th Ave. Pil. Hol.), May 9-19; Marion, Ind. (S. Adams St. Church of Christ), May 23—June 2; Franklin, Ind. (Walter's Chapel), June

6-16; Columbus, Ind. (Mt. Carmel), June 19-23; Clarksburg, Ind. (Camp), June 26—July 7

MOOSHIAN, C. HELEN. (C) 18 Bellvue St., Lawrence, Mass. 01841

MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832

MOULTON, M. KIMBER. (C) c/o NPH\*

MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Morris, Manitoba (city-wide), June 5-16

MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138: Dunkirk, Ind. (Olive Branch), May 31—June 9; Wheelersburg, Ohio, June 16-23

NELSON, CHARLES ED & NORMADENE. (C) Box 241, Rogers, Ark. 72756

NESSETH-HOPSON PARTY. (C) c/o NPH\*: Tuscola, Mich. (Int. Camp), June 28—July 7

NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134

NORRIS, ROY & LILLY ANNE. (C) c/o NPH\*

NORTHRUP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969

NORTON, JOE. (C) Box 143, Nhaml, Tex. 79520: Coleman, Tex., June 2-9

OYLER, CALVIN B. (C) c/o NPH\*

PARROTT, A. L. (C) 460 S. Breesee, Bourbonnais, Ill. 60914

PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*: Britt, Ia., June 5-12; Nashville, Ind. (Brown County Camp), June 27—July 7

PAUL, CHARLES. (C) c/o NPH\*

PERSONETT, EUGENE V. (C) R. 1, South Whitley, Ind. 46725: Markle, Ind., June 5-16; S.W. Ind. Dist. Jr. Hi Camp, June 24-28; Leesburg, Ind. (1st Bpt.), June 30—July 7

PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631: St. Louis, Mo. (Southside), June 24-30

PICKERING MUSICALAIRES, THE. (C) c/o NPH\*: Defiance, Ohio, May 31—June 9

PIERCE, BOYCE & CATHERINE. (C) 505 W. Columbia Ave., Danville, Ill. 61833: Corbin, Ky., May 31—June 9

PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875: Boone, Ia., May 27—June 9; Bowling Green, Ohio, June 17-23

PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Clayton, Ind., June 5-16

POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH\*: Ft. Madison, Ia. (1st), June 2-5

POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907

PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Oklahoma City, Okla. (Will Rogers), June 2-9

PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Iowa Hol. Assn. Camp, June 27—July 7

RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542: Sioux Lookout, Ont., May 27—June 5

RICE, RALPH. (C) 205 E. Monroe, Bourbonnais, Ill. 60914

Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Danville, Ind. (Galvary), May 27—June 2

ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627

Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Forrest City, Ark., June 3-9

Rodgers, J. A. (R) 695 N. Market St., E. Palestine, Ohio 44413: Spencerville, Ohio (Camp), June 23-30

Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Kansas City Dist. Camp, June 3-9

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Ann Arbor, Mich., June 2-9; Waldron, Mich., June 26—July 7

SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Wichita, Kans. (Eastridge), June 3-9; Cameron, Mo., June 24-30

SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416

SHOWALTER, KEITH & PAT. (C) c/o NPH\*  
Singell, Timothy Dean. (R) 342 E. Water, Bourbonnais, Ill. 60914: Pittsburgh, Pa. (1st), May 26—June 2

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

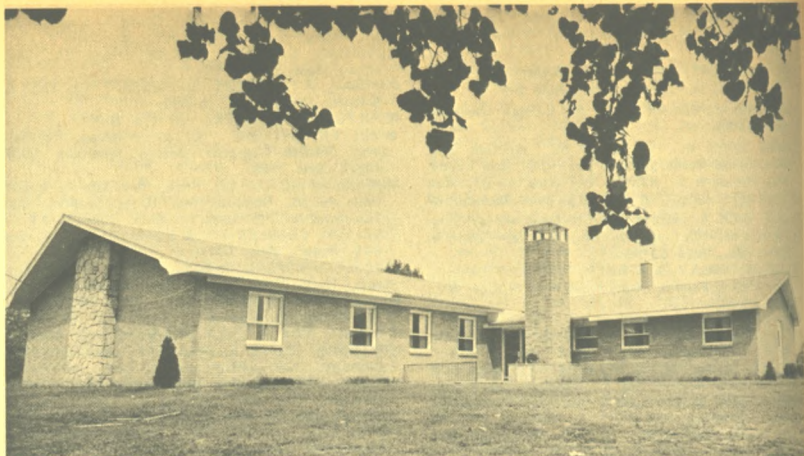
SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Lewistown, Ill. (Waterford Comm.), May 31—June 9; Nelsonville, Ohio (Dist. Pil. Hol. Camp), June 28—July 7

SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301



It's a big, empty place right now, but come Sunday, June 16, the Kansas City Municipal Stadium will be packed with more than 25,000 Nazarenes. The occasion? The Giant Sunday afternoon Missionary Rally. What's Jeff singing about in the above photo? He's warming up, to be a part of the 5,000-voice youth choir that will sing. Director Paul Skiles, "We need you in the largest youth choir in the history of Nazarene-ism." All teens and the college-age are urged to attend two rehearsals: one at 10 p.m., Saturday night, June 15, in the Music Hall; and the second at 11:30 a.m. at the stadium on June 16. Oh, yes, those with brass are needed too.

- SLATER, HUGH L. (C) c/o NPH<sup>o</sup>: Chillicothe, Ill., June 6-16
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: N. Little Rock, Ark. (Rose City), June 2-9
- SMITH, OTTIS E., JR. & MARGUERITE. (C) Box 1, Edinburg, Pa. 16116: East Orwell, Ohio, June 4-9
- SNOW, DONALD E. (C) 112 Green Hills Dr., Glasgow, Ky. 42141
- SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46323
- Sparks, Asa. (R) 91 Lester Ave., Nashville, Tenn. 37210: Nashville, Tenn. (Whites Creek), May 28—June 2
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Doyle, Tenn., May 30—June 9; Indianapolis, Ind. (Wes. Meth.), June 13-23; Tullahoma, Tenn., June 24-30
- STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337  
Stephens, Kenneth. (R) c/o NPH<sup>o</sup>: N.W. Ill. Dist. Camp, June 28—July 1
- Sterling, Wilma. (R) 101 New Alex Rd., Brilliant, Ohio 43913: Brilliant, Ohio, June 10-23
- STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501: Chattanooga, Tenn. (Grace), June 3-9; Gratiot, Mich. Hol. Camp (Ola), June 20-30
- STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Springfield, Ohio (High St.), June 13-21
- SWEARENGEN, JOHN W. (C) Box 215, ONC, Kankakee, Ill. 60901
- TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410
- TAYLOR, EMMETT E. (C) c/o NPH<sup>o</sup>: Missouri Dist., June 24—July 14
- TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420
- THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Allardt, Tenn. (Pleasant View), June 3-9
- THOMPSON, WM. & MRS. (C) 1535 S. Centennial, Indianapolis, Ind. 46222: Wausau, Wis., June 2-9  
Thompson, William E. (R) 8050 S.E. Madison St., Portland, Ore. 97215: Wausau, Wis., June 2-9
- TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
- TOWRISS, J. G. (C) 1913 Glenellyn Dr., Muncie, Ind. 47304: Iowa Dist., month of June
- TRIPP, HOWARD M. (C) c/o NPH<sup>o</sup>: Marion, Va., June 4-9; Bowling Green, Ky. (Immanuel), June 24-30
- TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748
- Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410: Columbus, Ind., June 5-16
- VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Florence, Ala. (Beulah Camp), June 27—July 7
- WALKER, W. B. (C) c/o NPH<sup>o</sup>
- WALLACE, J. C. & MRS. (C) Box 452, Louisville, Ky. 40201
- WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich: 48021
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Newell, W. Va. (Congo), June 3-9
- WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
- WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885
- WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
- West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: St. Johns, N.B., June 3-9; Story Run, Pa. (Interden.), June 14-23
- Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563: Lawrence, Kans. (1st), June 23-30
- WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069
- WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097: Vilas, Colo. (Friends), June 6-9; Cambridge, Md., June 23—July 7
- WILLIAMS, EARL C. (C) c/o NPH<sup>o</sup>: Graham, Tex., May 29—June 9
- WOODWARD, GEORGE P. (C) 326 Dry Run Rd., Monongahela, Pa. 15063: Cumberland, Md. (1st), May 31—June 9; Dover, Del., June 14-23
- WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Chiclayo, Peru, South America, month of June
- WYSS, LEON. (C) c/o NPH<sup>o</sup>: Jonesboro, Ark. (Edgewood), June 2-9; Mineral Wells, Tex., June 25-30
- YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
- ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Virginia Beach, Va. (Tide Water Central), May 31—June 9
- ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302



**NEW MICHIGAN CHURCH, Dr. Fred J. Hawk, superintendent of the Michigan District, preached recently during the dedication of the Saginaw (Mich.) Shields Church, which marked the completion of a sanctuary and education unit. The seven-year-old congregation is pastored by Rev. John Cole.**

## JUNE



Hymn of the month

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## VITAL STATISTICS

### DEATHS

DELBERT C. GILMORE, 76, died Apr. 2 in Beaumont, Tex. Funeral services were conducted by Rev. T. A. McLaughlin. He is survived by his wife, Ethel; three sons, Earl, Harold, and Jesse; 12 grandchildren; 13 great-grandchildren; and two sisters.

MRS. PAULINE McVAY, 62, died Apr. 2 in Tucson, Ariz. Funeral services were conducted by Rev. Paul P. McIntosh. Surviving are her husband, Charles, and one son, David.

THOMAS EARL JOHNSON, 68, died Apr. 25 in Dallas. Funeral services were conducted by Rev. Harold C. Harcourt in Durant, Tex. He is survived by two daughters, Mrs. Milton (Earlene) Parrish and Linda; one son, Paul; and three grandchildren.

MRS. GLADYS ESTEP, 62, died Apr. 19 in Indianapolis. Funeral services were conducted by Dr. Paul C. Urdike and Walter B. Greek. She had been a song evangelist for 32 years. Surviving is her husband, Alva D.

REV. J. E. WILLIAMS, 75, died Apr. 22 in a nursing home in Whittier, Calif. Funeral services were conducted in Pasadena, Calif., by Dr. L. Guy Nees, Dr. W. Shelburne Brown, Dr. A. E. Sanner, and Rev. Kenneth Jenkins. He is survived by his wife, Inez; two sons, John W. and William Goodwin; and three daughters, Virginia Fitzgerald, Donna Godart, Sherla Cross.

### BORN

—to Ira Lee III and Debbie (Kraft) Cox, Kansas City, Kans., a daughter, Lisa Rene, Apr. 20.

—to Gordon and Hazel-Ruth (Coulter) Tink, Medicine Hat, Alberta, Canada, a daughter, Paulette Dawn, Apr. 4.

### MARRIAGES

Mrs. Viola Reynolds to Mr. Charles Culwell, both of Corona, Calif., Apr. 1, in Tucson, Ariz.

Miss Evelyn Charlene Crouch to Samuel Ovando, Kingsburg, Calif., Apr. 21. They will make their home in Mexico City.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

M. Kimber Moulton, 19562 Windward Lane, Huntington Beach, Calif. 92646, has the following open dates: August 12-18 or August 14-21.

C. Glenn Bolling, 7939 N.W. 21st Ave., Miami, Fla. 33147, still has some open time in July.

## DISTRICT ASSEMBLY INFORMATION

NORTH AMERICAN INDIAN, June 6-7, C. Warren Jones Indian School, 2315 Markham Rd. S.W., Albuquerque, N.M. Host Pastor: Charles Scrivener. General Superintendent: Dr. G. B. Williamson.

## DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman; V. H. LEWIS, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER, G. B. WILLIAMSON; SAMUEL YOUNG

## MOVING MINISTERS

Maynard D. Richards from Lake Louise (Mich.) Ortonville to youth pastor at Howell (Mich.) Tyndall Memorial.

Robert Griffith from Liberty, Mo., to Memphis Frayser.

Ralph Schurman from Columbus (Ohio) Bellows Avenue to become assistant pastor at Columbus (Ohio) Linden.

Carl Roberts from Blue Island, Ill., to Aroma Park, Ill.

Forrest Robbins from Danville (Ill.) North Side to Danville (Ill.) Limestone Community.

Archie Woodward from Colling, Mich., to Lake Louise, Mich.

Donald Barnes from Burrville, Tenn., to Cowan, Tenn.

## NEWS OF RELIGION

# You Should Know About . . .

WHEN THE UNITING CONFERENCE of Evangelical United Brethren and Methodist denominations at Dallas took place last month, more than half of the Brethren congregations of the states of Oregon and Washington were conspicuous by their absence.

The die was cast at a special session of the Pacific Northwest Conference on March 19 in Portland, when 51 of the 75 churches petitioned to withdraw from the E.U.B. to avoid uniting with the Methodists. The abstaining churches represent an active membership of about 6,000.

To meet the technical requirements of the E.U.B. Discipline, each of the 51 churches filed requests for discontinuance. By doing so, they also put themselves at the mercy of the parent church for settlement on church properties, ministerial pensions, and other related items.

The withdrawing churches expected to transfer into the newly incorporated Evangelical Church of North America, which was formed to retain the evangelical position of the E.U.B. church tradition.

"We wish to emphasize that our withdrawing churches are not guilty of splitting our denomination," Conference Superintendent V. A. Ballantyne stated. "The purpose for our withdrawal is to avoid uniting with the Methodists in order to continue our evangelical E.U.B. ministry, not desert it."

The move could be costly. Under church law of both of the uniting bodies, a local church which withdraws leaves its property to the denomination. Nevertheless, the withdrawing churches elected to do this rather than involve themselves in an undignified and questionable policy of going to court for settlement. They are consequently putting themselves entirely at the mercy of the church for a settlement, which they hope will be based upon the "spirit of the law" rather than the "letter of the law."

A study committee has recommended to the church that each withdrawing congregation be assessed an amount based upon the value of the property and its indebtedness, the home mission help it has received, conference indebtedness, and payments due retired ministers. □

IF THE IMAGE and condition of America's sick society is to change, evangelicals must take a renewed interest in public life, speak up and be heard, and engage in vigorous evangelistic efforts, said the general director of the National Association of Evangelicals at the organization's three-day twenty-sixth annual convention held at Philadelphia, which began April 23.

Dr. Clyde W. Taylor was the keynote speaker at the convention in the Benjamin Franklin Hotel, which drew nearly 1,000 delegates for a busy and varied program. His speech placed NAE on the line sociologically in actions which has previously been avoided.

Sen. Mark Hatfield (R. Ore.), a Baptist, said, "I feel at home with you evangelicals, and I join you in the belief that we live in a great day of opportunity for the Christian church to witness to a confused, secular world that Jesus Christ is sufficient for every problem."

The Senator said he is distressed by the fact that the well-known "cheapness of life" long attributed to the Orient is now being allowed to creep into our own society. "These daily reports on the kill ratio in Vietnam are giving us a completely wrong set of values," Senator Hatfield said, "and it is up to the Church of Jesus Christ to set the values straight . . ."

Miss Annie Vallotton, the Swiss artist who illustrated American Bible Society's overnight publishing success, *Good News for Modern Man*, addressed the Women's Fellowship of NAE at the convention.

NAE Executive Director Dr. Billy A. Melvin said the time has come when all needless competition between evangelicals must be eliminated. "We can no longer afford this luxury," he said in a discussion of unity titled, "For a Virile Ecumenical Thrust."

On the second day, the Association elected Dr. Arnold T. Olson its new president. Dr. Olson, president of the Evangelical Free Church of America, had served in a variety of elective and appointive roles in recent years. Other officers elected include: Dr. Hudson T. Armerding, Wheaton College president, first vice-president; Bishop Myron F. Boyd, of the Free Methodist church, second vice-president; Dr. Cordas C. Burnett, Bethany Bible College (Santa Cruz, Calif.) president, secretary; and Robert Van Kampen, treasurer. □

## YOUTH MISSIONARIES NAMED

The announcement of 30 Nazarene college students who will go to six Latin-American and Caribbean mission fields this summer was made recently by Dr. E. S. Phillips, secretary of World Missions.

This is the second year of operation for the Youth Assistance Missionary Corps, a program in which students give their summer as well as \$225 to contribute to their expenses, to help in Nazarene missionary fields. Two new fields were added this year. They are Guatemala and Nicaragua.

The students, selected from among 80 applicants, will undergo a week of intensive training on the campus of Olivet Nazarene College, June 23-26, before leaving Chicago on June 27 for their assignments.

The students, their colleges, and the fields to which they are assigned follow:

Joyce Ann Berberich, Columbus, Ohio, Olivet, Guyana; Marsha Lynn Bridges, Ocala, Fla., Trevecca, Guatemala; Penny Brooks, Portland, Ore., Northwest, Puerto Rico; Lynda Lou Brough, McFarland, Calif., Pasadena, Guyana.

Emmalyn Carter, Salem, Ore., Bethany, Puerto Rico; William Luther Chambers III, Homestead, Fla., Trevecca, Guatemala; Reginald S. Clark, Foxboro, Mass., Eastern, Trinidad; Esther Elaine Costa, Nashville, Trevecca, Guatemala.

Patricia Danley, Bourbonnais, Ill., Trevecca, Puerto Rico; Martha H. Duell, Kersey, Colo., Bethany, British Honduras; Jack L. Elston, Howell, Mich., Bethany, Nicaragua; Linda Kay Fox, Victoria, Va., Trevecca, Nicaragua.

R. Douglas Gunsalus, Wollaston, Mass., Eastern, Guyana; Rebecca Harshman, Union City, Ind., Olivet, Guyana; Ron Iwagoshi, Denver, Bethany, Puerto Rico; Martha Mahaffey, Athens, Ohio, Olivet, Puerto Rico.

Lorne McInnes, Calgary, Alberta, Canada, Canadian, Guyana; Edwin Metcalf, Clovis, N.M., Pasadena, British Honduras; Garry Dean Pate, Hot Springs, Ark., Bethany, Guyana; Ronald Wayne Richmond, Detroit, Olivet, British Honduras.

Darrell Raymond Rist, Lombard, Ill., Olivet, Puerto Rico; John Thomas Rook, Brantford, Ontario, Canada, Canadian; Trinidad; Connie Lou Sawyer, Houston, Bethany, British Honduras; Marguerite Jennie Shurtliff, Ottawa, Ontario, Canada, Canadian, British Honduras.

Gary Michael Sivewright, Kansas City, Bethany, Guatemala; Rachelle LoRayne Smith, Spokane, Wash., Northwest, British Honduras; Roy Stults, Delaware, Ohio, Olivet, Trinidad; L. Dean Thompson, Girard, Kans., Bethany, Guatemala; Jesse Maurer Turner, Kokomo, Ind., Olivet, Guatemala; and Joyce Eileen Wine, Union City, Ind., Olivet, Nicaragua. □

## SKILES SETS SESSIONS

General NYPS Convention activities for teens and college-age persons who want to be members of the youth choir and brass section Wednesday evening: The first rehearsal will be held at 7:30 p.m., June 12, in the Music Hall, according to Director Paul Skiles.

This will be followed by a second rehearsal, to be held in the Music Hall, from 9-11 a.m., Thursday, June 13. □

## In Total Giving . . .

### BETHANY STILL TOPS; PASADENA FIRST IS SECOND

PASADENA (Calif.) First Church moved from ninth to second place among the 50 leading churches in total giving, as Bethany (Okla.) First Church continued to lead the denomination.

The Pasadena congregation increased its contributions from \$136,700 in 1966 to nearly \$210,000 in 1967. The pastor is Rev. Earl G. Lee. The Pasadena church replaced Kansas City First Church in second place. Kansas City dropped to third.

Of the 74 districts in North America, 31 were represented among the top 50. The statistics were released by Dr. Dean Wessels, secretary of the General Stewardship Committee.

Following are the leading churches in total giving:

CHURCH	PASTOR*	DISTRICT	AMOUNT
1. Bethany (Okla.) First	Dr. M. Harold Daniels	Northwest Oklahoma	\$380,801
2. Pasadena (Calif.) First	Rev. Earl G. Lee	Los Angeles	209,905
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50. Medford (Ore.) First	Rev. Harold M. Sanner	Oregon Pacific	73,496

\*Pastoral arrangements as of the close of the 1967 assembly year. □

## Next Sunday's Lesson

By Albert J. Lown

### PICTURE OF A RIGHTEOUS MAN (June 2)

Scripture: Job 31 (Printed: Job 31:5-8,  
16-23)

Golden Text: Proverbs 4:23

#### THEME

The Old Testament concept of a righteous man in terms of personal and social goodness, supplemented by the New Testament truth of righteousness through faith.

#### INTRODUCTION

If there is a right and there is a wrong way of "blowing one's own trumpet," Paul's boasting, reluctantly and of necessity (II Corinthians 11:10-19), illustrates the first; the elder brother (Luke 15:29-30), the second. Job's testimony was a correct, essential answer to charges made by well-meaning friends. He had consistently lived soberly, righteously, and godly, in accord with God's will for personal and social conduct (the essence of Wesley's definition of the witness of our own spirit). Job was sincerely

*Righteous in His Own Eyes.* Recognizing the law of sowing and reaping in a moral universe in which goodness is sane and evil is folly, Job's conscience attested the fulfillment of ideals and obligations. He had subdued lust (v. 1), abhorred lies (v. 5), and honored home and employment relationships (vv. 9-13). Wealth had not beguiled him; bribery and idolatry were despised; and compassion had ruled his attitude to the needy. Toward enemies he had shown controlled speech and offered hospitality, avoiding secret sin (v. 33). Could God ask more? Daringly, Job asked for the harvest of a wicked life if he was not truthful (v. 40).

*Righteous in God's Eyes.* The answer of God, a revelation of His own perfect righteousness, humbled Job and made even sincere religious morality inadequate as a basis for acceptance before God. Abhorring himself, Job, like Paul, disdained the fitness of good works, realized the need of a "daysman," a "redeemer," and experienced God's favor through submission and faith (Job 42:1-6).

#### CONCLUSION

A justified believer is never absolved from the need for ethical righteousness, for which many devout scriptural characters, before and after Christ's coming, are commended. A Christian must exceed all others in this (Matthew 5:20). It is as fruit to root (Romans 8:3; Matthew 5:16). A righteous life is the expression of, not a substitute for or an enemy to, imputed and imparted righteousness.

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**Will you please explain about Elijah coming to earth before Christ returns? I do not understand.**

What you refer to is the teaching of some students of prophecy that the prophecy of Malachi 4:5-6 either has not been fulfilled at all or will be more completely fulfilled in one of the two "witnesses" of Revelation 11.

However, Jesus quite definitely stated that the prediction of Malachi had been fulfilled in John the Baptist, who came "in the spirit and power of Elias" (Luke 1:17).

Jesus said, "This [John] is Elias, which was for to come" (Matthew 11:14), and again, in answer to the question what the scribes meant that Elias must first come, "Elias is come already, and they knew him not . . . Then the disciples understood that he spake unto them of John the Baptist" (Matthew 17:10-13).

I am quite satisfied, personally, with Christ's explanation.

**In Revelation 4:6-8, concerning the identity of the four living creatures, I have consulted your *Beacon Bible Commentary* by Earle, *The Wesleyan Commentary*, Clarke, Henry, Louis Talbot, the *Pulpit Commentary*, the *Expositor's Bible*, and a half-dozen more. They all say these are symbolic of the attributes of God, or angels, or the forces of nature. Yet in 5:8-10, they are singing a doxology of personal redemption and praise to God. How could they be any of the above? Could they not be a distinctive class of redeemed saints? How could the above highly educated men who have forgotten more than I will ever know overlook this fact of their "Redemption Song" in 5:8-10? Your help will be greatly appreciated.**

I'm not so sure that it will, but I'll give it anyway.

The commentators base their judgment on the apparent identity of the living creatures in Revelation 4-5 ("beasts" in the KJV) with those seen by Ezekiel in Ezekiel 1:5-28 and 10:8-22.

As to the song of redemption in 5:8-10, note that this is also the song of "ten thousand times ten thousand, and thousands of thousands" (v. 11), and of "every creature which is in heaven" (v. 13).

I really think your problem stems from trying to allegorize the book of Revelation—that is, trying to make each detail mean something specific and defi-

nite. What we have here (and in Ezekiel) is not allegory, but parable.

The difference is that in allegory, every item has a special meaning. In parable, the details contribute to the impact of the single truth or lesson. It is always a mistake to try to make parables "go on all fours," as the saying is. And the same is true of the apocalyptic books in the Bible, as Revelation is technically called.

There is no doubt about the overall truth of Revelation 4-5, and indeed of the entire book. It is the glory of the Lamb and the rapturous praise of the redeemed. We should let it go at that.

**Were the same people included in the company described in Luke 24:49-52; Acts 1:2-12, 15; and at Pentecost? That is, were the 120 present at the ascension of Jesus, and were these the same ones who were present at Pentecost in Acts 2:1?**

No positive answer is possible. The account in Luke 24:49-52 and Acts 1:2-12 of the ascension of Jesus would seem to identify those present as the 11 (cf. Luke 24:33 ff. and the use of "apostles whom he had chosen" in Acts 1:2).

Acts 1:15 places the number of disciples or brethren present at the time Judas' successor was chosen at 120. It is commonly assumed that this same number were present when the Spirit came in Acts 2:1.

However, Paul knew of more than 500 "brethren" who saw the risen Lord at one time during the 40 days of His occasional appearances between His resurrection and ascension (I Corinthians

15:6).

We need to remember that the Gospels and Acts are highly compact writings, and time intervals are not always mentioned. So it is a little hard to be dogmatic as to the number of disciples present at Pentecost. It could have ranged all the way from the 11 apostles to the more than 500 Paul speaks of, or some portion of that company.

Of this much we are sure: "they were all with one accord," "they were all filled with the Holy Ghost," and the languages they spoke were understood by those gathered in Jerusalem without any interpretation—that is, they were known languages (Acts 2:1-11).

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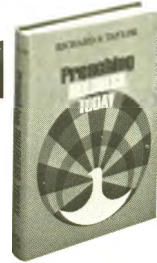
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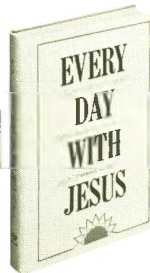


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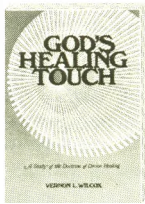
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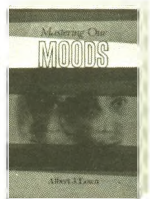
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