

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 29 '73



General Superintendent Orville W. Jenkins



THERE IS NO SHORTAGE OF HIS POWER

I recently drove into the service station where I often buy gasoline and was startled to read the sign, "Closed—out of gasoline." As I drove away to another nearby station, I reflected on the fact that there is no shortage of the resources of God's power and grace. The only limitation rests with us whenever we fail to be obedient and exercise faith and trust in Him.

The Christ who declared, "All power is given unto me in heaven and in earth" (Matthew 28:18), is the same Jesus who said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). He does possess all power and He is still building His Church in the world.

That we are to be fruit-bearing Christians is acknowledged by all true followers of the Lord. In this connection Jesus said, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

When Jesus spoke the parable of the sower, He said the returns would be thirty, sixty, and one hundred fold. Good seed planted in fertile soil and given

favorable growing conditions with ample moisture will produce more than a hundredfold.

In the harvest of souls, what mighty results the Church could experience if every Christian would produce a hundredfold, or sixtyfold, or even thirtyfold! Christ's power and presence are available to each one of us and to every church to make it all possible.

We now face the closing four months and the final surge toward our denominational goal of winning 100,000 people to Christ and the church by December 31, 1973. Some local congregations have reached and surpassed their accepted goals, and many others are within reach of their goals. A genuine revival-tide coupled with personal soul winning could enable us to lead hundreds and even thousands to our Lord and into the fold of the church during these fall months.

His power and grace are available to you and your church. Together with Him, we can turn back the tide of evil and precipitate a glorious revival! □

A faded rose framed on my study wall speaks quietly of a day gone by, but insistently about tomorrow.

Let me explain.

It was a hot summer day in Kearney, Neb., in 1968 and the candidate Richard Nixon was shaking hands with well-wishers after a campaign speech. I was busy maneuvering for position with my camera to get a picture for the newspaper. My wife and small son were standing off to the side waiting for the crowd to disperse.

Mrs. Nixon also escaped the crowd and went to her waiting car, carrying with her the inevitable bouquet of red roses. She saw my young son, Johnny, and impulsively held out a rose and said, "Here, give this to your mommy." Naturally, I was busy reloading my camera and so one priceless picture was never taken.

That rose became a treasured memento of the kind and generous impulse of a gracious lady.

The next time that I saw Mrs. Nixon, her husband was the president, walking with measured tread and serious countenance at the funeral of former President Eisenhower at Abilene, Kans. Former President Johnson was also there, walking slowly, silvery head somewhat bowed as the great general and president was buried beneath the Kansas prairie.

The years have come and gone. We have read of trips to Peking and Moscow. We have seen the return of our prisoners of war. And of course,

we know of Watergate.

Strangely, it is the Watergate that prompts these words to be written now. In the turmoil of public affairs, we hear much of the unsavory, too little of the good.

Jorge Barros, speaker for the Portuguese "Showers of Blessing" radio broadcast and a native of the Cape Verde Islands, told a Kansas City District camp meeting crowd June 17 that "Watergate is not America. America," he said, "is something better than that." District Superintendent Milton Parrish agreed but said that "Watergate should wake us up; it should wake us up to how far our country has gone."

The best thing that could come out of Watergate would be that evangelical Christians across the country take seriously their commitment to citizenship and actively become the salt to season politics and bring about a healthy restoration of credibility and respect to our government.

In the magnifying spotlight of public life, every witness for good will be multiplied many times over.

Even a faded rose will be remembered.

America is in need of the salt of the earth. □



A FADED ROSE... AND WATERGATE

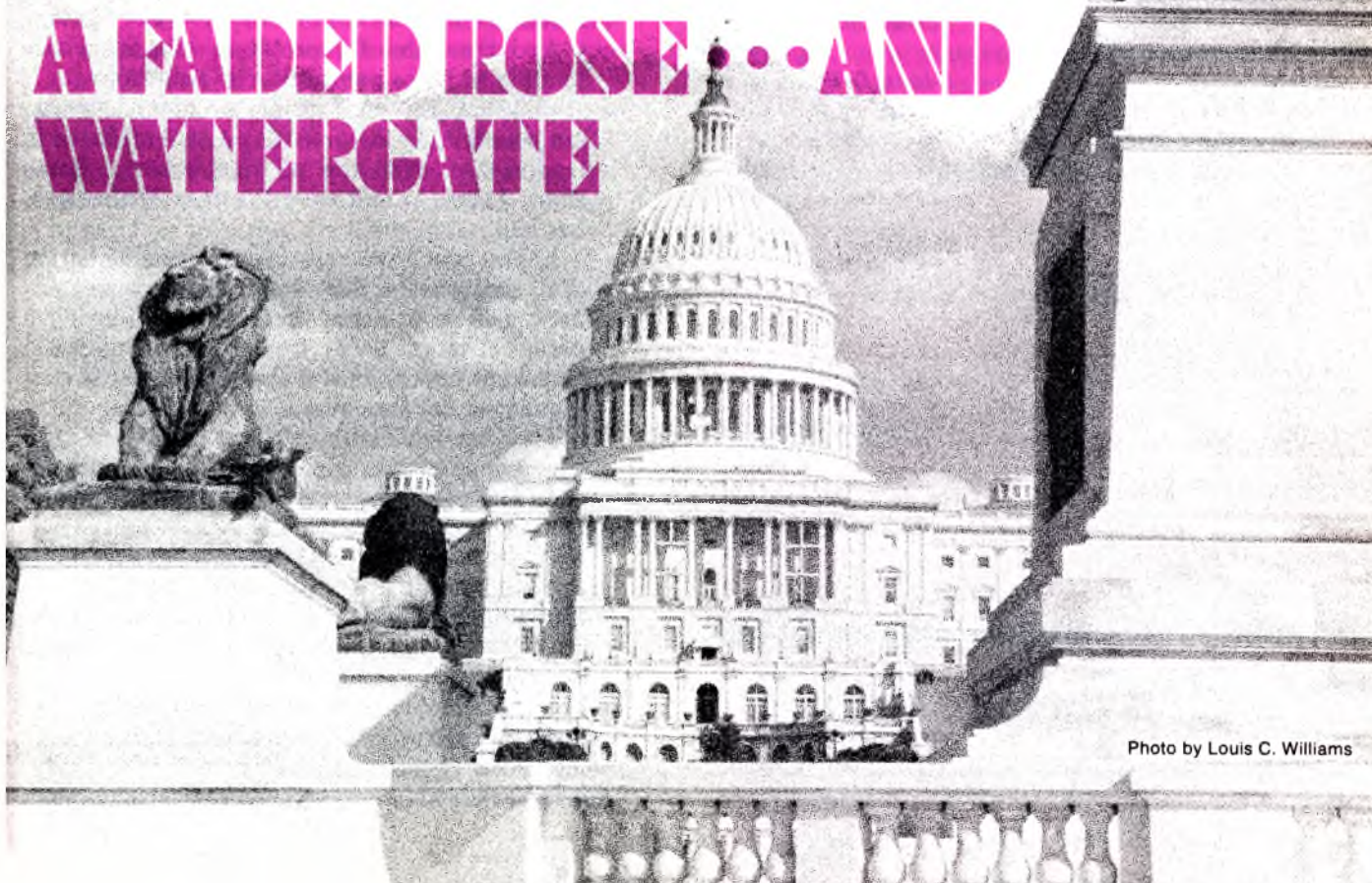


Photo by Louis C. Williams

HERALD of HOLINESS



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IN THIS ISSUE

ARTICLES

THERE IS NO SHORTAGE OF HIS POWER 2
General Superintendent Jenkins

A FADED ROSE ... AND WATERGATE 3
Changing the unsavory *John C. Oster*

THIS MESS WE'RE IN 4
Confidence erosion—cause and effect *Leslie Parrott*

GUARDING AND SHARING 6
Poem *Pearl Burnside McKinney*

WHO'S DOING THE DRIVING? 7
Welcome assistance from a father's hand
Kathryn Blackburn Peck

GOD TUGS AT OUR SOULS 8
Channel of mercy *C. Neil Strait*

WITNESSES NEEDED IN '73 9
Poem *Mary H. Augsburg*

WHAT TO DO WITH OUR FAILURES 10
Helps to holy living *Hal Bonner*

DOUBTERS ANONYMOUS 12
A look at genuine faith *Jerry W. McCant*

HELPING PEOPLE CRY 13
Directions *James D. Hamilton*

THE FOLKS FROM THE "ROARING 20S" 14
Responsibilities toward the retired *Melvin ShROUT*

THE UNDAUNTED AND THE DAUNTED 16
A Christian woman's world *Aarlie J. Hull*

EDITORIALS 17
W. T. Purkiser

STANDING FEATURES

NEWS OF RELIGION 30

ANSWER CORNER 31

BY ALL MEANS 34
A Layman Visits *Vaughn R. Davis*

THIS MESS

What can be done about "this mess we're in"? The unfolding events of Watergate have brought irate responses from Americans who feel hurt, letdown, and disappointed.

The high cost of food tends to make every meal a ritual of cost-accounting with the reciting of facts and figures on how things used to be in the good old days. Inflation hits everybody where it hurts and darkens the grey days of people on fixed incomes.

The streets aren't safe for a walk to cool off.

The lack of fuel threatens to break up the ongoing love affair Americans have with the automobile.

And the cures for problems of ecology are tending to be as painful as the pollution.

However, the most severe problem in Western countries is the breakdown of confidence in leaders and even the political system. Some think America, and even Western civilization, has had it.

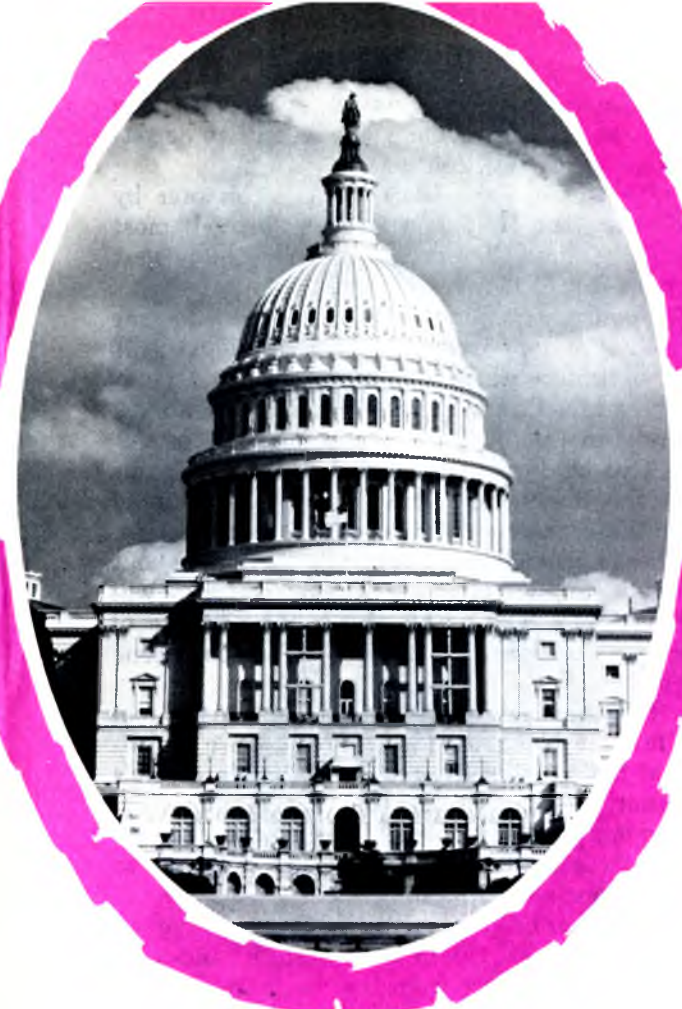
In the past there has been a general notion that civilizations like Rome fell because barbaric hordes attacked from without during a period of moral decay from within. But social historians now point out that these are the consequences, not the causes.

The real cause of breakdown in a country, a local congregation, a college, a community, or even a family is the erosion of confidence. When the mainstream of a shared commitment is polluted by mistrust and broken confidences, then spiritual stamina shrivels and productive human ecology disintegrates into factions of vested interests that contend with each other for dominance.

The dissenters grow more shrill as they become more frustrated. Defenders of the status quo seek to identify dissent with disloyalty, while leadership scrambles to cover the bases

Photo by Louis C. Williams

WE'RE IN



and find some new common ground of purpose and cooperation. Whether it be in the family circle, the local church, the national scene, or an isolated mission station, the dynamics of "this mess we're in" are the same.

But a period of stress is no time for Christians to panic. Turning in the treasurer's books, walking out on the family, withdrawing from political activity, or moving to Australia are not options for restoring a weakened faith.

Here are some suggestions which may be helpful in your life-and-death struggle to hold on to your confidence when there seems to be little reason to do so:

First, "this mess we're in" is not the whole of life. In the process history uses to weave the pattern of life, it seems to be the nature of the procedure to get the strands crossed up. However, people who watch for continuity know that these periods of grave difficulty have often set the stage for a great new era.

"Many thinking people believe America has seen its best days." This was written by James Allen on July 26, 1775.

Just before the Wesleyan Revival was born, Bishop Joseph Butler wrote in England, "It has come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now

at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject to mirth and ridicule, as it were by way of reprisals, for having so long interrupted the pleasure of the world."

Similar gloomy predictions in 1973 have generated in some people a new kind of hopeful contempt.

Second, "this mess we're in" is seldom the complete fault of someone else. Although a flourish of concern is better than the former complacency of the silent majority, the whole procedure has brought most people to one erroneous conclusion. The one proposition that would get unanimous endorsement from all the distraught people on every mission station, in every family, on every church board, or from all those who watch the performances of the Watergate investigation on TV is that the other fellow should mend his ways.

On every campus, in every home, and in all the pews, persons deeply concerned over "this mess we're in" are clever at avoiding self-examination and enormously skilled at self-exoneration.

Third, "this mess we're in" didn't happen in a vacuum. There is an almost overwhelming temptation to look back for some one big mistake, to believe we forgot one big truth, or to think we overlooked the one key that would have locked the door against these dire problems.

Unfortunately, institutions and their major problems don't develop along simple lines. Problems always have a developmental history; and they never fail to have multiple causes.

Here are some reasons why seemingly insolvable situations develop in churches, colleges, and other institutions:

(1) Apathy

(2) Unwillingness to spend money, or unwillingness to refuse to spend money—either of which may set up the future for serious trouble

(3) Failure to understand the nature of the problem

(4) Resistance to change

(5) Failure to develop a problem-solving procedure

(6) The tendency to face problems with piecemeal solutions, which create new problems while trying to solve old ones

Fourth, "this mess we're in" gives the Holy Spirit more options to fully prove himself than in complacent days on calm seas. God has built into human nature the intuition to strive. Christians are never at their best when the battle is won. The Holy Spirit works best in that Christian who is striving at his best when the goal seems nearly unattainable.

The Acts of the Apostles documents the power of the Holy Spirit in flesh-and-blood people against unthinkable obstacles on nearly every page. Peter and John before the Sanhedrin were no match for the problem they faced, except through the Spirit.

Stephen lost, but he won. The radiance of his face during the scene of fatal stoning became a goad in the mind of Saul which helped bring him to Christ.

The first church board (Acts 6) was organized to "quiet the murmurings" and reduce the stress in a church which readily identified the

old-timers who had been in Jerusalem a long time and the newcomers who seemed to be getting most of the attention.

On through the Book of Acts, chapter by chapter, the Holy Spirit proved himself most fully in those Christians who faced the biggest problems.

Finally, "this mess we're in" calls for the highest kind of optimism. There is a naive kind of optimism which asserts blindly that all is well and will end well even when things are going to pieces.

This kind of optimist never reads the signals of the professional observers who often read quite accurately the realities of the situation. These optimists roll ahead, unconcerned about the darkening sky, believing the good guys will have some last-minute miraculous change of events to save the day just before the scene ends.

But there is another kind of optimism, real Christian optimism. It does not suppose the unreal but accepts the hard-nosed odds of life's situations and does not stop hoping, and trying, and enjoying. It inspires other people not to reject facts but to hope and try and enjoy life to the fullest within its limitations.

Faith has been carved on monuments, spelled out and illumined in manuscripts, and proclaimed with force from the platform. But the real test of faith is how it performs in the arena where the complexities of life have created "this mess we're in." □

GUARDING AND SHARING

*A treasure of riches is mine;
I'll guard it by night and by day.
To me, life is sweet;
My joy is complete—
And no one can steal it away!*

*This treasure I have is divine;
And only by sharing, it grows.
I'll give it away,
For somehow, each day,
My Saviour more riches bestows.*

*A guarding and sharing combine
A heavenly wealth to achieve.
The promise is true
For me and for you:
It's more blessed to give than receive.*

Pearl Burnside McKinney
Phoenix



WHO'S DOING THE DRIVING



Photo by David C. Anderson

Some years ago I was one of three passengers in an automobile that had two drivers.

A small lad of not quite four had his hands on the wheel. He gripped it with care and great pride, though his little arms could scarcely have turned the wheel sufficiently to pass another vehicle or to avoid colliding with any obstacle which might have been a threat to our safety.

Earnest blue eyes strained straight ahead, barely able to see the road beyond the hood of the car. Yet his face was the embodiment of self-confidence.

"See how I'm keeping on our side of the white line? That's real 'portant, isn't it?" he said, seriously.

And again, "See how I passed that great big truck?"

"Yes, Son, you're doing fine. Just remember to look straight ahead and touch nothing but the wheel."

The adults exchanged smiling glances over the head of the small driver who so completely

ignored the fact that he was seated between the knees of his father; that his father's feet activated gas and brake; that his father's hands, steady and strong, held a firm grip on the wheel and his eyes never wavered from the road ahead.

"What would you do, Dale," I questioned, "if we were on a rough, muddy road and there was no white line to go by, and it was storming besides?"

A troubled expression clouded the chubby face momentarily. Then he replied, "Oh, if it was like that, I think I'd let Daddy drive till we got out of all that mess and onto a good road again."

Wise reasoning. At least one of the passengers has never forgotten it. . . .

My Father, as I have rushed along through life, how often have I imagined I was doing the driving, and even doing a fairly good job of it!

By Kathryn Blackburn Peck
Lee's Summit, Mo.

Especially in the beginning and at those times when the weather was fine and the way ahead looked smooth as far as my eyes could see.

Really, Father, I was hardly aware of the gentle pressure of Your hand on the wheel—the going was so easy. I was free to enjoy the sunflowers and blue lupine along the roadside, and even to glance upward from time to time and watch fleecy clouds playing tag across the sky.

Oh, I knew You were *with* me, of course, and I wanted You to be. But when meadowlarks sent their ascending notes from the peaceful fields and life was so beautiful, I felt capable of facing anything the future miles might bring.

But I couldn't, Father—I couldn't at all!

There came a mile when a fierce storm swept across my way and I could not see a flower or a bird anywhere—much less the white line designating “my” side of the road.

Then how gladly did I turn the wheel over to You; and how prayerfully did I listen to hear Your whispered words of assurance, “I am here, My child, as I have been all along. Just hold steady now and look straight ahead. I will take you through this storm. I know the way”!

And You did, Father! Not only that time, but every single time since! For there have been many miles and many other storms since then.

Then need I be anxious about further miles and future storms?

I hear the roll of distant thunder and I can see

clouds of new storms approaching along the far horizon. Jesus told His followers, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

I have learned that no sweeping experience can come into my life without Your permissive love and care. So I trust and am not afraid.

Have You not promised strength for the days—yes, and for all the nights too—even the darkest of them?

Only let me know the pressure of Your hands over mine, my Father, and I believe we can finish this journey triumphantly.

THIS WE CAN KNOW

This we can still believe;
That there will come a time
When all that puzzles reason now
Will be made clear, and that, somehow
Each lifted heart, each silent prayer
God hears and doth receive.

The answers are not yet;
Nor do we need just now
To understand our heart's sad bafflement,
Our darkest hours of discontent,
While striving t'ward the promised
brighter land
Ofttimes with lashes wet.

But this we know—we know:
He gives each day a measure of His peace
In quiet ways which words cannot explain,
And promises for weariness and strain
Beyond earth's struggles ultimate release.
Faith whispers it is so. □

GOD

TUGS AT OUR SOULS

By C. Neil Strait, *Racine, Wis.*

In his recent book, *The Lover*, Malcomb Boyd used a phrase that deserves some comment. He refers to the grace of God and says, “The Lover tugs at my soul.”

The Lover—God—tugs at our hearts ever and again, influencing us, inspiring us, instructing us. And because He tugs at our souls, life always has the possibility of wonderful things happening, like renewal, redemption, and reconciliation.

The Lover tugs at our souls, and life loves again. Maybe life had grown cold and indifferent. Perhaps it had clogged the channels of love, and the heart had grown empty and envious. But then, the Lover tugs at the soul. And if man responds, then life can love again.

The Lover tugs at our souls, and life hopes again. Maybe life had lost hope. Despair and

discouragement became the cadence of the soul. Dry and crusty were the excitements of life. But then, the Lover tugs at the soul. And if man responds, then life can hope again.

The Lover tugs at our souls, and life can try again. Maybe life felt its efforts spent and its energies evaporated. Perhaps life had pulled into some way station to wait out its tomorrows. But then, the Lover tugs at the soul. And if man responds, then life can try again.

And because life loves again, hopes again, and tries again, it finds a better way—His way. It finds a higher truth—God's truth. It finds a deeper cause—the cause of Christ. Life strains, it stretches, it searches. Then comes triumph, and victory and peace.

And all of this because the Lover tugs at the soul of man—and man responds! □



WITNESSES NEEDED '73

*They brought my Lord to Caiaphas;
His face was sad and still.
Behind Him lay the Garden;
Before Him loomed the Hill.
And many spoke against Him—
He answered not a word.
In all that mingled clamor
No friendly voice was heard!*

*They took Him then to Herod,
And still He did not speak.
They made rude jests about Him
And smote Him on the cheek.
With tattered robe, and thorn crown,
And scepter weak and slim,
They mocked the Man of Sorrows—
And no one spoke for Him!*

*They sent Him then to Pilate;
Defenselessly He stood
While men hurled accusations
And clamored for His blood.*

*They cried out for Barabbas,
And there was not a one
To stand as witness in that court
For God's own sinless Son!*

*O Master, had I been there
I would have raised the cry,
"This is the sinless Saviour!
Condemn Him not to die!"
But now it seems He speaks to me,
"You still can keep your vow.
You could not stand in Herod's court—
But be My witness now!*

*"For still I stand before a world
Maddened with hate and greed,
And men still mock My kingly claim
And scorn My selfless creed.
Tho' never can a mortal here
My deathless love repay,
You could not stand in Pilate's court—
Witness for Me today."*

— Mary H. Augsbury, San Jose, Calif.



Photo by John N. White

WHAT TO DO

of failure. Sin is moral failure; suffering is physical failure; war is political failure; divorce is marital failure; despair is psychological failure; hell is ultimate and final failure.

No man who thinks right wants any part of failure. But in reality all must face a variety of it. Sin is the moral failure out of which so many other failures grow, and the Bible says that all men share in it. The Christian is one who has faced his moral failure and found forgiveness and a new life in Christ.

But what about the other failures? What do we do with missed opportunities, wrong choices, unachieved dreams, wasted years, unfair burdens, unwanted circumstances?

Youth does not think as much about failure as does maturity. Youth is persuaded that there is plenty of time; that all ideals are reachable; that it can do a better job than its error-prone elders.

But with the years come shattered dreams as well as realized ones. Read the record of men, including the great men of God, and you read the record of wrestling with failure. They did not reach the heights without stumblings, without hurts.

Moses was the great lawgiver and spokesman of God. We may forget it about him, but he never did forget that in a fit of patriotic rage he killed the Egyptian taskmaster and regretted it for four decades in the desert; that in a moment of irritated exhaustion he struck the rock for water rather than speaking to it as the Lord had told him, and forfeited thereby his right to enter the Promised Land (Numbers 20:10-12).

David was a friend of God and his psalms have ministered to our souls. But David could not pretend that a foolish, fallen hour of lust with Bath-sheba did not happen; nor could he recall the years of neglect or indulgence toward his own children that at last saw them rebels in his own house and seekers of his life as well as

The biographies of Judas and Peter are in many ways the same, but in the end they are literally "worlds apart."

Both were men of high potential, with beginnings so full of hope. Both were chosen by Jesus to be among the select 12 disciples. Both came to an hour in which they were tragic failures in their high calling. Judas betrayed his Lord, and Peter denied his Lord.

But in the end, Judas is despised with the lowest and Peter is esteemed with the highest. The big difference between them lies in what they did with their failures.

When Judas tried to undo his betrayal and could not (Matthew 27:3-4), he hanged himself. But Peter, though he cried bitter tears at his denial of the Saviour (Matthew 26:75), went on to let the Lord use his broken pride to make of him a powerful witness to the love of God.

Judas let failure become the end of the road and stopped there, destroyed by his failure. Peter permitted the Lord to use failure in a life-changing way, a kind of painful surgery on the road to spiritual usefulness.

Failure is a part of every man's life. Some may taste more of it than others, but all men must deal with failure.

Failure is the darkest word in the human vocabulary. All of the bitter things of life are kinds

WITH OUR FAILURES

his crown.

So what shall we do with our failures? In the long run there are only two basic courses to take. One is to *surrender to them*. The other is to *surrender them to God*.

Many do as Judas did. They spoil their lives (or their lives are spoiled for them) until it seems more than they can bear, and they surrender to it. They stop in their failures. They do not always go out and hang themselves, but the poison of failure rots away the power of living well just as surely as if they did.

Unsurrendered failures sprout weeds of regret, bitterness, shame, self-pity, resentment, and defeat.

But we can be like Peter and surrender our failures—all of them—to God. Though every failure can be a thorn whose poisons can destroy us, it is also true that every failure, plowed under in the love of Jesus, can become the seed of a humility and a trust that bears a precious and healing fruit.

The illustrations of surrendered failures are many. Consider the life of Dr. Phineas Bresee, the founder of the Church of the Nazarene. It was just 90 years ago that he moved from years of successful ministry in Iowa to Los Angeles, Calif., and a distinguished career as pastor of the First Methodist Church of Los Angeles, and then Pasadena, and then district superintendent, and then in 1895 a work among the poor of Los Angeles that he called the Church of the Nazarene.

In his book *Called unto Holiness*, Dr. Timothy Smith reminds us that surrendered failure had a place in Dr. Bresee's life. While pastoring in Iowa, he became a close friend of a retired Methodist minister who had become involved with a large number of investments, including a gold mine in Mexico. This friend had made Dr. Bresee his chief assistant and a director of several corporations.

In 1879, Dr. Bresee asked for a smaller church, probably for the purpose of devoting more time to those business concerns. But in 1883 there was an explosion in the mine in Mexico that destroyed it and made the investment a total loss.

Suddenly a poor man, Dr. Bresee was shaken by the failure. He decided to move to California, chiefly from embarrassment. Even the glow of his spiritual life was affected.

But he did not stop there. He surrendered that hurting failure to God, resolving never again to become entangled in business, but to give himself completely to the preaching of the gospel.

God blessed Dr. Bresee because, rather than surrendering to his failure, he surrendered his failure to God. Indeed, had there not been that failure in Iowa, there might well be no Church of the Nazarene in history today.

And such is the lesson God would teach His own, across the changing seasons of their Christian walk. Failure need not be final, nor fatal. It can be committed unto Him. Who knows what He can do with it?

As Mrs. F. G. Burroughs put it:

*Take all the failures, each mistake
Of our poor, human ways;
Then, Saviour, for Thine own dear sake,
Make them show forth Thy praise.
Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.*

helps to holy living

DOUBTERS ANONYMOUS

By Jerry W. McCant, Decatur, Ga.

Thomas belonged to that fabulous organization called “Doubters Anonymous.” Really, it’s not an organization, properly so called. But it does have a huge membership—including people like you and me.

Anonymity must be the rule, for there are still those who condemn men with doubts—even honest doubts. And so we’ve dubbed him “Doubting Thomas.” What an unfair epitaph!

Here is a man who had to be sure. He must count the cost. There are doubts but not defiant unbelief.

There is doubt that is carnal unbelief. Such “doubt” opposes Christ and is the opposite of faith.

Sometimes doubt is nothing more than a camouflage for shoddy living. That is not doubt, but the scum collected on a locked-in lake.

Cynics air their brilliant denials and call it doubt. It’s nothing but pride!

Thomas was an honest doubter. Tennyson spoke for Doubters Anonymous when he said, “There lives more faith in honest doubt, believe me, than in half the creeds.”

Sadly the gospel records: “But Thomas . . . was not with them when Jesus came.” He should have been there. Condemn him for being absent but not for his doubts.

He was a pessimist and was sure “It’s all over!” If he must suffer, he wanted to suffer alone. It’s always dangerous to “go it alone”—especially with doubts.

Thomas had seen his Lord crucified, His side pierced. Jesus had died and been buried. All this Thomas knew, but this resurrection story was something else.

Thomas was too honest to say he believed what he could not believe. There was no refusal to believe. He just wanted some evidence. Incidentally, the evidence he asked for was pre-

cisely the evidence the others already had.

Doubts, like measles, are better for the health if they “come out.” Doubts repressed only turn into neuroses. In the church, we need open honesty that allows us to help each other through our doubts.

All of us have our doubts. This is not to glorify doubt, but describing reality. Doubt is not the opposite of faith; it is faith’s underside. Genuine faith is most often a mixture of faith and doubt.

A father pleaded for Jesus to help his son’s epileptic condition, “If You can!” Then he added, “Lord, I believe; help thou mine unbelief.” Everyone has doubts—cynic and believer, pulpit and pew. They also have faith!

Faith untried, untested, is worthless. Faith is not “believing what you know ain’t so.” It is believing in spite of your doubts. Most of the time half of us is on the Mount of Transfiguration and the other half is in the valley below. In real faith, there is always the possibility of doubt.

“Easy believism” is out for Thomas. We’d tell him, “Now, just believe; you must believe!” Thomas is smarter—he knows faith is not magic, rabbit-in-the-hat, wishful thinking or dream-house stuff. He who has no doubts most likely has no faith either! Such “easy faith” is cheap, insipid, vapid, colorless, and meaningless.

Faith is a struggle and is won by competing with doubt. It is born when you trust God even though He seems to let you down.

We know nothing of providence until we have doubted in the face of some great tragedy. His love cannot be appreciated until one wonders, *Is God against me too?* Answered prayer has little meaning until you’ve cried your heart out to a “God in hiding.” A man who has never doubted his call to preach most likely was never called. Praise is empty till we’ve been tempted

with Job to charge God foolishly. Faith believes in spite of doubt!

Then Jesus appeared and Thomas was there! Here's the proof. Gently, Jesus challenges: "Reach forth your hand."

The nail prints are there and the wounded side is exposed. Strangely, though, there is no record that Thomas ever put his hand in the nail prints or wounded side. He had seen the Lord and that was enough. And so our doubt will flee away—not when evidence comes, but when Jesus comes.

Job's answer came when he had a vision of God. There was never an answer to his "Why?" God never bothered to explain the suffering of the righteous to him. But Job saw God! Humbly now, Job speaks: "I had heard of thee by the hearing of the ear, but now my eye sees thee" (Job 42:5, RSV). What we need in our moments of doubt is a new *vision of the Lord!*

Don't be worried about those with honest doubts. Don't allow Satan to destroy you with your doubts. Jesus didn't reject those who asked

for evidence. He came back and there was proof; but the proof was not needed, for He was there! Jesus does not need our defense against the doubters; He needs us to love and care until the honest doubter again sees the Lord.

In moments of doubt, the devil sometimes makes us feel we have backslidden. Take courage though; all God's great men have had moments of doubt. Abraham doubted God would fulfill His promise and tried to help God out. Moses couldn't believe God knew what He was doing. Yet they are remembered in the roll call of the heroes of faith in Hebrews 11. There is much more hope for one with honest doubts than for those who feel so secure about everything.

"My Lord and my God," cried Thomas. He gave the greatest confession of faith of any man in the New Testament. And yet we call him "Doubting Thomas." Has our faith progressed as much as his? We too can pass, in the presence of our Lord, from questions and doubts to a real, vital, invigorating faith in God! □



HELPING PEOPLE CRY

Landis Rogers tells of a six-year-old girl who was sent to a neighborhood grocery for a loaf of bread. The errand took longer than necessary, so her mother asked why she was delayed.

The little girl said that she had met her friend, Susie, who had broken her doll. Her mother said, "Did you stay that long because you were helping Susie fix it?"

"No, Mother, that's not what kept me so long. I was helping her cry."

What a beautiful statement! What the little girl did was to show empathy. Empathy is not the same as sympathy. Sympathy is feeling sorry *for* someone. Empathy is feeling *with* someone. Empathy has been defined as "your ache in my heart."

Henry David Thoreau said that most men live lives of quiet desperation. For many this desperation is the desperation of loneliness, of feeling that no one cares for them. It has been said that there is more hunger in the world for love than there is hunger for bread. That is a very broad statement, but it is true nonetheless.

Dr. Paul Tournier, the respected Christian psychotherapist, said that no one can find a full life without feeling understood by at least one person. How true that is! As Christians we have the opportunity and responsibility of being friends to the friendless and of crying with those who cry.

One said of his friend, "When I met him, I was looking down. When I left him, I was looking up." What had his friend done? The friend had identified with him so completely that his spirit was lifted and life took on a brighter hue. A beautiful Japanese proverb says, "One kind word can warm three winter months."

Every Christian is called into the ministry of caring. It is a ministry that our Lord himself has showed us how to perform. In the Gospels mention is often made of the compassion of Jesus. Compassion—empathy—characterized His entire life, and it should characterize ours.

Christ taught us the necessity of empathy in the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). This can be paraphrased as follows: "Do unto others as though you were the others."

May God help us to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). That is empathy. □



Today's "over 65" group were teenagers in the "roaring 20s." The age must have had its impact! No generation in history has witnessed, precipitated, or participated in more drastic and dramatic changes than have today's generation of retired persons, and those nearing retirement.

In a speech at the dedication of the Andrus Gerontology Center (Los Angeles), Leonard Davis, honorary president of the National Association of Retired Teachers, said, "I ask you who will work at the center to pause and consider that the subjects of your research and study will be the people who have formed the twentieth century. They were born with it; they matured with it; now they grow old with it. Many of these people were born by lamplight with the help of a doctor who arrived by horse and buggy, [yet] their achievements are as diverse as harnessing atomic power, breaking the genetic code of human life, and landing men on the moon. They have moved through the industrial age and the age of technology, making their contribution and watching everything about American life change in the process. Their knowledge and understanding are awesome."

The folks from the "roaring 20s" have also seen their generation become a large enough segment of society to be regarded by some sociologists as a "new minority." Others deny such a status, but their emergence as a specially identified group is undeniable. They are commonly known as "senior citizens" and "golden

agers," terms many elderly persons no longer appreciate.

Older people have always been a part of the social structure but never on a scale like the present. Forced retirement, new medicines and clinical aids, the nuclear family or the absence of the three- and four-generation family, rapid industrial and technological change, mobility, wars, birth control—these and many other factors have combined to bring this "new minority" into focus.

This trend toward an older population is predicted to continue. People in their seventies and eighties are more common now than ever before. In 1900 the average life expectancy was 47 years; today it is 70 years. In 1900 the percentage of people above 65 years of age stood at 4.1 percent. Now the figure is 10 percent.

The "new minority" includes 1 out of every 10 persons in the United States, or 20 million plus individuals—and it is projected to increase to 25 million by 1980. Worldwide, the figure stands at 200 million. By 1985 the world total will reach 270 million. In some developed nations old people will make up 20 percent of the population.

Some concerned leaders in the field of aging see this group, also referred to as "the forgotten generation," as the major social problem of the next decade.

Others see the problem as acute *now*. To them it is the "number one priority"—above poverty, race relations, ecology, drugs, and other social issues.

An attitude of disappointment is expressed by some at the weakness in our system in caring for its older people, and pessimism charac-

By Melvin Shrout*

*Director of Senior Adult Ministries, Department of Church Schools, Kansas City, Mo.

terizes some comments on the nation's ability to handle the problem. Many senior adults often see their own situation as crucial and desperate.

The full impact of the folks from the "roaring 20s" has not been felt to date. Much has been done, and much needs to be done. Two White House conferences on aging show the government's concern in this area.

"It is not so much that nobody cares, as that the problems seem so vast that solutions seem unattainable," says Thomas Robb in *Bonus Years*. In reality, it is a concern for everyone, something from which no one can turn away. No single agency and no singular solutions will suffice.

The government and social agencies have been the front runners in matters relating to the senior adult scene. The most recognizable needs of elderly people are financial and temporal. They have to do with food, housing, transportation, and medical aid. Consequently, much of our knowledge about older adults and their problems appears secular.

For this reason the Church may feel "out of it," perhaps from financial considerations alone. Some are puzzled that to date the Church appears reluctant to enter into the picture significantly.

The folks from the "roaring 20s" are themselves an awakened and aroused group. It has been observed that they have "taken their own destiny back into their own hands." Such organizations as the National Retired Teachers Association, the American Association of Retired Persons, the Gray Panthers, and others are working diligently and expertly to meet head on the demands of aging. Countless local senior adult groups sponsored by churches, groups of churches, and civic organizations are springing up. Each purports to meet a local need and to involve senior adults in valuable use of time and talents.

With the rise of the "new minority" have come the study of gerontology and the creation of gerontology centers. Massive research projects relative to aging and the roles of senior adults are being pursued.

These studies have contributed much to the understanding of older people. They have also corrected many false notions regarding the senior adult population.

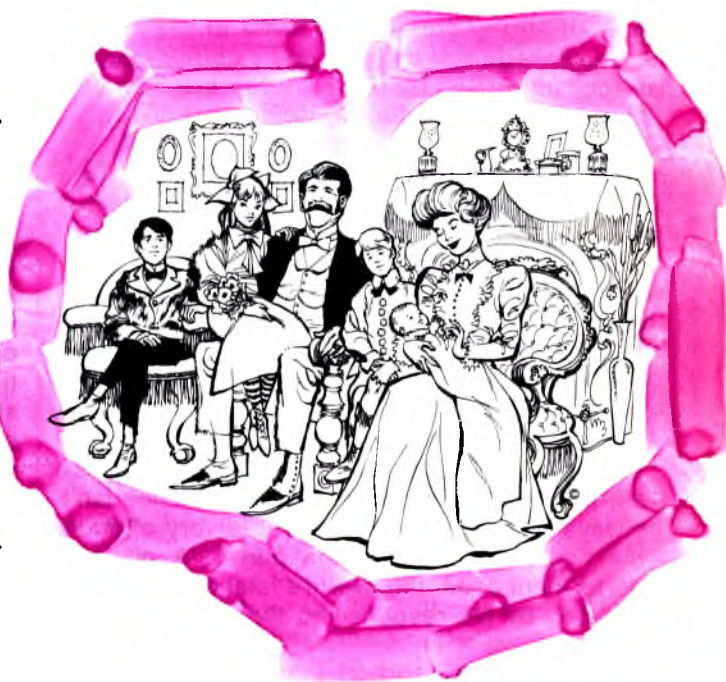
Some think that these studies, and the struggles of senior adults to find new identities and social roles, will eventually result in greater flexibility and more freedom for both young and old with regard to the timing of education, work, and leisure. Extended sabbaticals from jobs, retraining for new jobs, and education as a means of self-fulfillment will take the place of chronological age barriers presently associated with jobs, education, and leisure.

New findings almost daily will result in many changes in the future. Some senior adults want

to retire, to have time for long delayed interests and travel. Others do not wish to retire. Most are anxious to see the old stereotypes destroyed in favor of more individual choice in all matters concerning themselves. The folks from the "roaring 20s" are still going strong. They are a factor to reckon with.

All of this has a great deal to say to the Church and the entire religious community, since the Church must work within the cultural boundaries of its time.

The generation which was the first to be exposed to evolution, the first to be seriously affected by the social gospel, and the first to be subjected to higher criticism of the Bible, now poses a great challenge to the Church for evangelism and outreach. The haunting suspicion that the spiritual needs of older people may have proportions equal to their other needs is



something with which the Church must become thoroughly acquainted with all haste.

The Church must awaken to its responsibility to minister to senior adults in whatever unique ways are necessary. It is difficult to separate spiritual well-being from many other aspects of well-being, but spiritual well-being must be the starting point and the motivating force for the Church.

Someone said that if the Church would do what it should do with regard to the needs of the country's senior citizens, the government and other related agencies would have little left to do. This could be understood to mean that temporal considerations are often not the most critical problems facing older people. The Church stands alone as the most accessible and logical resource to meet needs of the soul and spirit.

(Continued on page 19)



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

THE UNDAUNTED AND THE DAUNTED

In *As You Like It*, William Shakespeare suggested that "all the world's a stage and all the men and women players. They have their exits and entrances and one man in his time plays many parts."

In Shakespeare's context, then, every man's performance has an audience. It may be masses, just a few, or only one. The audience isn't always in the seats out front; it is very often in the heart and mind of the player. A player's performance on the world's stage is directly affected by his response to the attitude of his audience.

It is generally agreed that the "home field advantage" in sports is not solely familiarity with the field of battle. It is also the obvious prejudice and exuberant support of the hometown crowd.

Actors and actresses speak of "good" and "bad" audiences—finding it more difficult to play to a cold, critical audience than to a warm, admiring one.

So it is in all of human endeavor: encouragement and support breed courage and hope—pessimism and criticism breed defeat and discouragement.

History is filled with people called "undaunted"—those who, despite overwhelming odds and opposition, refuse to be deterred and rise to unexcelled heights of human endeavor.

Children (and I too) delight in the story of David, the "undaunted" boy who met and conquered the terrible giant, accomplishing the feat with a mere sling amidst an audience of laughing soldiers advising him to go home to his sheep.

We loved Helen Keller's deep spiritual insights and keen mind. The fact that she was blind and deaf added to her awe-inspiring nature. When she graduated with honors from college, the same audience that advised her against attempting the rigors of college enthusiastically applauded her achievement.

Black Americans point with pride to Virginia Randolph, "undaunted" black educator. Not long after the Emancipation, her efforts in the small Negro schools of Henrico County, Virginia, were jeered scornfully. What could a black, fatherless daughter of ex-slaves do to improve the education of her people?

Miss Randolph's enthusiasm, boldness, and perseverance were instrumental in the growth of her little school from 14 to 235 pupils. She was the inspiration for and the first Jeanes Teacher, a pioneer program designed to implement and improve the education of the southern Negro. All this in a time when the majority of the white population of Henrico County were unhappy about the blacks' new freedom and very doubtful they were even capable of learning.

Many examples can be cited of people who played their part on the "stage of life" disregarding a discouraging and sometimes cynical audience. But what about that group of people who have allowed an unfavorable audience to defeat and ruin their performance? What about those whose reactions to unpleasant circumstances, a bad break, an impression of themselves, their nationality, or a myriad of other reasons, have "daunted" their spirits and shaped their destiny?

Millions of exciting endeavors and worthwhile achievements are lying dormant in the "daunted" hearts of people.

So how do the "daunted" become "undaunted"?

To begin with, recognize that you are a "daunted" player allowing your audience to shape your performance. Then realize that YOU are your most important audience. It is YOUR attitude that is the key to your success and failure and not the cheers and jeers of the audience out front.

Then evaluate your own role as an audience to other players on the stage of life. Are you warm and accepting or critical and pessimistic about their performances? Be honest, because as you observe others, so you observe yourself, and herein is the key to becoming "undaunted." Begin cheering others instead of jeering them. Throw roses instead of tomatoes. As you begin to change your response to the performances of others, your response to your own performances will change as well.

Someone has said that God doesn't make any mistakes. You are you because He made you that way. He has given you talents and abilities—some of which you haven't even discovered yet! □

By W. T. PURKISER

The Sabbath Question

Every once in a while some sincere Christian becomes troubled about the question of the biblical Sabbath. Which is the "proper" day to worship the Lord? Is it Saturday, the seventh day of the week as our calendars are now arranged? Or is it Sunday, "the Lord's day," the first day of the week?

Of course, this question would bother only those who are thoroughly conscientious. Those who want to please the Lord more than they want anything else in the world are concerned to keep the whole of life in harmony with the Word of God. To those who don't care, it makes no difference at all.

Although much has been said and written on this theme, it is still very much alive. There are those who make the sweeping claim that the only day of worship God recognizes is the seventh day of the week. It is said that the biblical Sabbath was "changed" by Constantine in A.D. 321, and that to worship on Sunday is the "mark of the beast."

These are big claims, and since they come so close to the very heart of the program and work of the Church, may not lightly be waved aside.

First off, let it be said that the Sabbath belongs to the New Testament as well as to the Old Testament. There are those who would argue that the whole of the Old Testament was made void when Christ came, that the law has been fulfilled and is no longer binding upon those who live under grace. Such persons say that to the Christian every day is alike, and the term "Sabbath" ought not to be used of the Lord's day or Sunday.

It is true, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). Our righteousness does not depend on the works of the ceremonial law. We are redeemed and entirely sanctified by grace through faith, "not of works, lest any man should boast" (Ephesians 2:9).

Yet Christ came not to destroy the law or the prophets, but to fulfill that which they foretold (Matthew 5:17). The Old Testament scriptures are "given by inspiration of God," and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17).

The most basic statement of the New Testament regarding the Sabbath is given in the words of Jesus: "The sabbath was made for man, and not man for the sabbath: therefore the Son of

man is Lord also of the sabbath" (Mark 2:27-28). This means that the Sabbath belongs not only to Moses, Isaiah, and Nehemiah, but it belongs to every person who acknowledges Jesus Christ as Lord and Saviour.

Most of the confusion comes from those who suppose that "Sabbath" means Saturday, or seventh day of the week, and that the day of worship was named after the particular day of the week on which it was observed.

This is simply not true. "Sabbath" means "to rest," "to cease, desist, interrupt, or break off." The Sabbath in the Bible was not a day of inactivity, but a day of worship when public services were held in the Tabernacle, the Temple, and later the synagogue and the church.

Sometimes it is said that Sunday was a day dedicated to the worship of the sun-god, and therefore a pagan festival. What these friends do not seem to see is that Saturday gets its name from "Saturn's Day," called this after the pagan Roman god Saturn, and that "saturnine" means "heavy, grave, gloomy, dull."

But what of the particular day so far as the Bible is concerned? Does the Word of God direct that His holy day be on Saturday, day number seven of the weekly cycle?

First, let's notice that, if it does so direct, it doesn't say so. The fundamental teaching of the Old Testament on the Sabbath is twice repeated: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Exodus 20:8-10; Deuteronomy 5:13-14).

This means what it says, but it does not mean more than it says. It does not say "day number seven," nor does it say "the seventh day of the week." It says precisely and exactly, "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God."

No one has ever been authorized to add to the fourth commandment after the words "the seventh day" the further words "of a traditional weekly cycle, or Saturday." This may be done quite unconsciously, but it is still adding to the Word of God.

The key word here is "seventh." Now "seventh" is an ordinal number that takes its whole meaning from what precedes it. It means only and always the next after six. If you work six days, from Monday through Saturday, then the next day is the seventh day. Calendars are of man's contriving, but the Sabbath principle is appointed by God. That principle is always and simply, **EVERY SEVENTH DAY BELONGS TO GOD!**

Let it be clearly seen that the Christian Lord's day exactly and completely fulfills the literal requirements of the fourth commandment. "The seventh day" does not mean Saturday, as anyone with a concordance can quickly discover from the Old Testament itself. The facts of the case are that more than half the

references in the Old Testament to "the seventh day" have no relation at all to Saturday or "day number seven" in the weekly cycle.

In addition, let it be seen that there were Old Testament Sabbaths which were not on the seventh day. For example, in Leviticus 23:39, we read, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

Often it is argued that the seventh day of the week was particularly chosen because the Sabbath commemorates God's creative rest (Exodus 20:11). Again, one very simple fact is overlooked. Adam and Eve were created on the sixth day of the creative cycle. Therefore God's seventh day was man's *first* full day.

The entire case for a Saturday Sabbath rests on the notion that our present calendars reflect an unbroken weekly cycle back to creation—or at least to Moses. There is no evidence for this either in scripture or in secular history.

The Saturday Sabbath is not a matter of biblical teaching at all. It is a matter of Jewish tradition. The value of tradition as a guide for life may be debated. But there is certainly no compelling reason for Christians to follow Jewish tradition in preference to Christian tradition.

But Sunday, the Lord's day, has much more meaning than the simple fact that it is the seventh day after six days of labor. It is the perpetual memorial of the resurrection of the Lord Jesus Christ from the dead.

Because "Sabbath" and "week" are the same word in the Greek New Testament, Mark 16:2 literally reads, "And very early *the first of the sabbaths*" the women came to the empty tomb.

The New Testament makes it crystal-clear that the resurrection of Jesus Christ and the coming of the Holy Spirit on the Day of Pentecost transformed the whole attitude of the disciples toward the first day of the week. In fact, Jesus had said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12-13). This was fulfilled as the new wine of the gospel was poured into new wineskins.

At the time of Christ's resurrection (which Mark 16:9 definitely states was on the first day of the weekly cycle then observed), His followers began to recognize that day as the Lord's day.

The term "the Lord's day" is first found in Revelation 1:10, and postapostolic literature makes it clear that it was the first day of the week. Scholars differ as to the precise date of the writing of Revelation, but almost all make it before the end of the first Christian century.

If, as some claim, John meant to indicate the seventh day of that weekly cycle by his use of this term "Lord's day," there is no conceivable reason why he should not have said so. He distinguishes from, not identifies with, the old Sabbath.

As in Mark 16:2, so also in Matthew 28:1 the ordinary word for *weeks* is not used. Instead, the verse literally reads, "At the end of the sabbaths, toward the dawn of the first of the sabbaths"—at least hinting that one series of Sabbaths was ended, and a new series was beginning. Hosea 2:11 implies that the old Sabbath was to cease.

After the resurrection of Christ, we never again find mention of a group of Christians meeting specially on Saturday for worship and fellowship. They did, of course, go into the synagogues and down by the riverbank to preach to Jewish congregations gathered there on Saturday. This was the only time the Jews and their proselytes would be found there.

Many times, when the disciples of Jesus met as a Christian group, the day of their meeting is not mentioned. But whenever it is, it is always "the first day of the week." This was true at Jerusalem, at Troas, and in Corinth.

No amount of explaining away can conceal the fact that after the resurrection of our Lord there is nowhere in the New Testament any record of a group of Christian believers meeting for worship on Saturday.

In New Testament times even as now there were those who would have imposed on the new Church the old details of the law. We know this included the rite of circumcision, and there is evidence that it also included the keeping of the Saturday Sabbath either instead of or in addition to the first-day Sabbath.

When we put Romans 14:4-6 alongside Colossians 2:16-17, we see that some in those days were bitterly critical of others who did not keep Saturday as the Sabbath. But Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Colossians 2:16).

The Sabbath days here mentioned could not be the special, occasional sabbaths, for those are included in "holy days" and the festivals of the new moon. They can only be the Saturday Sabbaths, which along with food restrictions of the ceremonial law were being imposed on Christians, as Paul believed, to their spiritual detriment.

The Saturday Sabbath evidently represented to Paul the same sort of legalism that would demand that Christians require circumcision and the food taboos of Judaism.

Lawfulness is as important to Christians as it was in the Old Testament. But the kind of legalism that implies that God is more concerned about Saturday keeping than He is about the worship of pure hearts is as far from Christian liberty as night is from day.

These lines are not written with any real hope of changing those who have cast their lot with the modern movement which seeks to make Saturday the Christian Sabbath. It is rather that some who have been puzzled or confused may remain with the New Testament saints who worshiped their risen Lord and who received the Holy Spirit at Pentecost on the first day of the week.* □

*Reprinted by request from the *Herald of Holiness*, August 1, 1962.

RADIO LOG

Q1Vet 13
K14

"SHOWERS OF BLESSING"

EVANGELIZING THE ENGLISH-SPEAKING
CHRISTIANIZING CHRISTIANITY



DR. WILLIAM FISHER
Speaker

Get "SHOWERS OF BLESSING" on in your area

PENNSYLVANIA (Cont.)

Table listing Pennsylvania radio stations with call letters, frequencies, and broadcast times. Includes stations like WOTR, WJNL, WACB, WYNS, WDDO, WGMW, WZPR-FM, WPSL, WKRZ, WDJR-FM, WBOB, WBEQ, WCTX-FM, WYDD-FM, WPTS, WPPA, WPME, WSEW, WVIC, WPIE, WPC-FM, WWSC, WVSC-FM, WCTV-FM, WWHH, WRAE, WRRN-FM, WKEG, WAYZ, WYAZ-FM, WANB.

SOUTH CAROLINA

Table listing South Carolina radio stations with call letters, frequencies, and broadcast times. Includes stations like WLOW, WLOW-FM, WACS, WSOE, WLAT, WOLS, WYNN, WLTC, WKHJ, WLBG-FM, WPEH, WPEH-FM, WBER, WTYC, WOHK, WOHK-FM, WAZS, WFCM.

SOUTH DAKOTA

Table listing South Dakota radio stations with call letters, frequencies, and broadcast times. Includes stations like KIJV, KLEM, KORN, KTFE-FM, KNWC, KNWC-FM.

TENNESSEE

Table listing Tennessee radio stations with call letters, frequencies, and broadcast times. Includes stations like WANY, WANY-FM, WEAG, WBLR, WKCH, WFLI, WDXN, WIZO-FM, WAMG, WQFM-FM, WEP, WFXH, WDEB-FM, WLAH, WKCB, WKBJ, WFLW, WKMS, WRQS, WLCK, WLCK-FM, WSMI, WTKY.

TEXAS

Table listing Texas radio stations with call letters, frequencies, and broadcast times. Includes stations like KNIT, KRBC, KPUR, KVSQ, KACT, KTON, KTON-FM, KHLB, KBEN, KCLE, KCLV, KBSN, KODN, KSPF, KSPF-FM, KSEQ, KSEQ-FM, KWXI-FM, KILE, KGTN, KGTN-FM, KGYN, KWRO, KCCA, KWAD, KWAD-FM, KDOX, KBGH, KNAM, KNUL.

TEXAS (Cont.)

Continuation of Texas radio stations. Includes stations like KNET, KWVG, KBYP, KSDX, KSDX-FM, KSST, KVVU, KVVUC, WFAD, WKEE, WDEV.

VERMONT

Table listing Vermont radio stations with call letters, frequencies, and broadcast times. Includes stations like WFAD, WKEE, WDEV.

VIRGINIA

Table listing Virginia radio stations with call letters, frequencies, and broadcast times. Includes stations like WKDY, WKJC-FM, WBFX, WFAV, WLES, WWDQ-FM, WTID, WXRI-FM, WLHO, WRAD, WRAD-FM, WBLU, WHPL.

WASHINGTON

Table listing Washington radio stations with call letters, frequencies, and broadcast times. Includes stations like KELA-FM, KOZI, KOHU, KLYN-FM, KRPL, KAYE, KPOR, KTW, KCFA, KCFA-FM, KDFL, KTEL, KBBO.

WEST VIRGINIA

Table listing West Virginia radio stations with call letters, frequencies, and broadcast times. Includes stations like WBKJ-FM, WOMP-FM, WKJC-FM, WKDY, WTCG, WHEM-FM, WVOW, WVOW-FM, WETZ, WLOH, WVRC, WSGB, WANB.

WISCONSIN

Table listing Wisconsin radio stations with call letters, frequencies, and broadcast times. Includes stations like WBOD, WIND, WLDO, WNNW-FM, KUXL, WCMP, WSV.

WYOMING

Table listing Wyoming radio stations with call letters, frequencies, and broadcast times. Includes stations like KOVE, KYCN.

CANADA

Table listing Canadian radio stations with call letters, frequencies, and broadcast times. Includes stations like CFCY, CHCM, CKCW, CKEC, CKLH, CFDC, CJRW, CHTM.

OVERSEAS STATIONS

ASIA

Table listing Asian radio stations with call letters, frequencies, and broadcast times. Includes stations like RADIO AMMAN.

AUSTRALIA

Table listing Australian radio stations with call letters, frequencies, and broadcast times. Includes stations like 4BH, 2MW, 4WK.

CENTRAL AMERICA

Table listing Central American radio stations with call letters, frequencies, and broadcast times. Includes stations like VPM, VPN, TIFC, TIFC-FM, shortwave, shortwave, YNDL, H01, H0K3, H0LA.

CENTRAL AMERICA (Cont.)

Continuation of Central American radio stations. Includes stations like HOR-5B, H0X0.

EUROPE

Table listing European radio stations with call letters, frequencies, and broadcast times. Includes stations like Trans World Radio.

SOUTH AMERICA

Table listing South American radio stations with call letters, frequencies, and broadcast times. Includes stations like ZFY.

ISLAND AREAS

Barbados

Table listing Barbados radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Barbados.

Bermuda

Table listing Bermuda radio stations with call letters, frequencies, and broadcast times. Includes stations like ZBM-1.

Ceylon

Table listing Ceylon radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Colombo, Sri Lanka.

Haiti

Table listing Haitian radio stations with call letters, frequencies, and broadcast times. Includes stations like 4VEC, 4VEH, 4VEJ, 4VWI, 4VE.

Indonesia

Table listing Indonesian radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Djakarta, Java, El Shinta.

Jamaica

Table listing Jamaican radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Jamaica.

Okinawa

Table listing Okinawan radio stations with call letters, frequencies, and broadcast times. Includes stations like JOFF.

Philippines

Table listing Philippine radio stations with call letters, frequencies, and broadcast times. Includes stations like DZYA, DYKB, DZBC, DYHF, DXXO, DXDC, DYRP, DZAS, DZB2, DZHB, DZAR, DZYR, DYLK.

Puerto Rico

Table listing Puerto Rican radio stations with call letters, frequencies, and broadcast times. Includes stations like WVA-FM, WMIA, WTLI, WIVV.

St. Lucia

Table listing St. Lucian radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Carribean.

Samoa

Table listing Samoan radio stations with call letters, frequencies, and broadcast times. Includes stations like 2AP.

Trinidad

Table listing Trinidadian radio stations with call letters, frequencies, and broadcast times. Includes stations like Radio Trinidad.

Virgin Islands

Table listing Virgin Islands radio stations with call letters, frequencies, and broadcast times. Includes stations like WSTA, WIVI-FM.

"SHOWERS OF BLESSING" is also scheduled on the Armed Forces Radio Network.

THE FOLKS FROM THE "ROARING 20s"

(Continued from page 15)

New stress situations are faced by senior adults. As do those of all ages, they need the love and understanding of those who care deeply and personally. Senior Adults are not more spiritually oriented or adept simply because they are older. Alienating forces and circumstances, such as health problems, finances, and transportation, may in fact make spiritual activity more difficult for the individual and more demanding on the local congregation.

To assure adequate spiritual life the Church must offer greater incentive and involvement to match and overcome the greater burdens and hindrances imposed upon most senior adults. This is where *senior adult ministries* comes in.

"Spiritual well-being," a term used in a broad, inclusive sense, seems to go hand in hand with active involvement in church and community life. This does not mean it is reserved only for those "on the go." It may mean that the church and the community will go to the people to actively involve them in their homes.

Older people want to remain useful in some way; they want to be accepted as a part of life. Understanding this aspect of the older generation is a step in the right direction. Churches and individuals need to take an honest look to see what can be done to improve the situation for older adults within their fellowship or acquaintances.

It comes as a shock to many people that such a great need exists among older people. For several decades people have accepted as a fact of life the idea of arbitrary retirement with social security, pensions, and Medicare for support. The harsh realities of reduced income, inactivity and boredom, increased taxation, the inflation squeeze, the loss of social status (related to the work ethic), isolation, and loneliness were not understood nor fully appreciated until today's senior adult group began to be heard by reason of their great numbers and the severity of their experiences.



While a small percentage of the "roaring 20s" group are housed in leisure villages with all the luxuries, and others are adequately cared for in "total life-care" settings and retirement complexes—for which modest to exorbitant prices have been paid—the majority live in their own homes and "manage, somehow."

However, more than half of the nation's senior adults live on inadequate incomes, and more than 25 percent are really poor. A recent senate report shows that 5 million older people remain below the poverty level. Most of these live in decaying center-city areas in almost total isolation. Loneliness, malnutrition, and loss of dignity and meaning to life accompany their existence.

The national conscience has been somewhat disturbed, and some churches are beginning to catch the vision of what they can do to relieve the situation.

Churches are also slowly awakening to the tremendous human resources available in the senior adult group. Jobs heretofore unmanned are being filled by able and willing senior adults, to the benefit of all involved.

The fellowship of the church is most assuredly an answer to isolation and loneliness. And it is being discovered that in this climate of concern and fellowship, older adults are more responsive to the appeal of the gospel.

A fellowship of dynamic, turned-on, committed senior adults can provide a spark for the local church heretofore reserved as a prerogative of the young people. They can meet the needs of the peer group and reach out to the unreached in other areas of concern. They are easily the best prepared from the standpoint of understanding senior adults to minister to the needs of those who are homebound.

There is a work yet for those who started with the twentieth century. The second time around for the folks from the "roaring 20s" could be the most exciting and fruitful period of their lives! □

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Pastor Morris E. Wilson, Rochester (N.Y.) Trinity Church, recently received a class of 26 new members. The group had received four weeks' instruction from Mr. Brian Daily preceding the special service. The associate pastor, Walter Woodbridge, directed a message to the class and parents of the group. Each new member was presented a membership certificate. Trinity Church has received 45 members this year and 40 of these have joined by profession of faith. The total membership has reached 315.



Rev. and Mrs. William Kelvington, missionaries to Japan, are pictured (left) with their three boys—Doran, Brian, and Areon—in front of the Port Huron (Mich.) First Church with Pastor and Mrs. Roy F. Quantstrom. The tree in the foreground was planted in honor of the Kelvingtons and is intended to serve as a constant reminder to pray for Nazarene missionaries. Previously, it had been decorated with money to assist with moving expenses for the Kelvingtons, who are members at Port Huron First.

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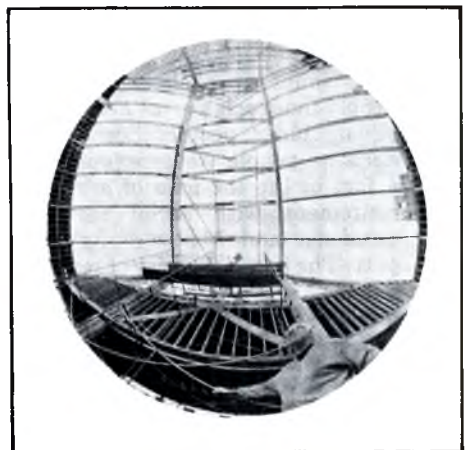
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CHURCH CONSTRUCTION

Fisheye lens gives a view of Pastor Bob Sutton checking the building progress on the new sanctuary at Oregon City, Ore. The church stands on a prominent hill in the city. Its spire may be seen from the new I-205 Freeway bridge on the Willamette. The congregation anticipates a celebration of opening Sunday this fall.



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SEPT. BOOK OF THE MONTH



THE INEVITABLE ENCOUNTER

By Melvin McCullough

Temptation is the inevitable encounter discussed by Pastor McCullough. In the first chapter, on the certainty of the encounter, the nature of temptation is treated from a scriptural point of view. No one is immune.

Next comes the strategy of the enemy. The author shows that the devil is a real power in the world; and goes into specific temptations, such as to cheat, to be dishonest, to be morally impure.

A final chapter presents the resources for escape, including a "spiritual survival kit." Reliance on the indwelling Holy Spirit is emphasized.

The book is written with teens in mind and has been included in the Teen Guidance Series. In the introductions, the unique situation under which young people of this generation have grown up is diagnosed, with its secularism, relativism, permissiveness, and revolt. However, the book is equally applicable to young adults in its message and language. In fact, this is a most helpful and practical book on the subject of temptation for Christians of any age.

HUGHES DAY, M.D.



Paul admonished young Timothy to be an example to the believers. *The Inevitable Encounter* is a book forcefully and plainly telling how to be that good example. The chapter on spiritual survival should be read and practiced by every Christian regardless of age.

BETTY FUHRMAN



Although ostensibly geared to teens, this is for everyone who has been tempted, is going through temptation, or may meet it in the future. The author synchronizes his awareness of youth and its problems with a biblically based rationale for meeting and mastering those problems.

I particularly liked the chapter on the "Strategy of the Enemy." This should be helpful in identifying temptation. The following chapter on "Resources for Escape" should bring real encouragement to all of us in this human predicament.

T. E. MARTIN



Melvin McCullough uses the language of conflict in this book. And that is what temptation is—a battle. *The Inevitable Encounter* helps teens and the rest of us understand this when it happens. We know what it is all about and the resources that are available. It will help you be a victor, man!

HARMON SCHMELZENBACH



Triumph over temptation in the teen years—a timely subject indeed! As the father of a teen-ager, I am eager to put into her hands the best Christian advice for facing the inevitable. Rev. McCullough's advice is "with it" for the teens of today around the world.

DR. BARTH SMITH



This is the best paperback on temptation I have read in recent days. The author has presented in concise language the process by which we are tempted. Temptation and desire are clearly defined. For example, the author says, "Included in the enemy's bag of tricks is this 'ole line.' The desire is as bad as the act. You thought it; you might as well go ahead and go through with it. Never be fooled by this false suggestion. You sin only when you yield or consent to the temptation" (pp. 44-45). Young people experience problems at the point of distinguishing between temptation and desire. Too often they are made synonymous.

This book will be helpful to both adults and young people.

DONALD L. YOUNG



This down-to-earth, practical little paperback by the youthful pastor Melvin McCullough is designed to help teen-agers cope successfully with the temptations that they inevitably will encounter in their young lives. A catchy blend of pop-sociology with sermonic exhortation, it deals candidly and helpfully with the distinction between temptation and sin, the psychology employed by the tempter, and the spiritual basis for victory over temptation.

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Sapulpa, Okla., junior highs and senior highs visited their Publishing House, with their sponsors, on July 26. Included in their Kansas City activities was a trip to Worlds of Fun.



Oklahoma City Central Church combined youth group motored to Kansas City for a tour of the publishing house and headquarters on July 27. Here a part of the group is shown observing the Spanish Photon keyboard operation in our production department. Rev. Wayne Stark is the pastor.



A teen singing group from the Overland Church of the Nazarene on the Missouri District visited Kansas City during their 10-day tour. Mr. and Mrs. Glenn VanZant, directors, and Marty Dalton, nurse, traveled with the group. Rev. A. R. Aldrich is the pastor.



Nineteen juniors and teens with their sponsors from Herington, Kans., enjoyed a summer day's vacation in Kansas City visiting headquarters of the Church of the Nazarene. They are pictured above outside the main entrance of the publishing house after they had visited the international site at Sixty-third and Paseo. Rev. William Haworth is pastor of the Herington church.



The teen class from the Marshall, Mo., vacation Bible school visited Kansas City as a climax to their school session. Eleven teens with their sponsors evidenced keen interest in the various phases of the printing process as their tour guide, Aria Pleyer, explains the different steps. Rev. Zane Holland is pastor of the Marshall church.



SOME OF OUR JUNE VISITORS

The teen choir of Bethel Church of the Nazarene, Detroit, Mich., enjoyed a stopover in Kansas City en route to Dallas, Tex., where they presented the musical *One Way*. Rev. and Mrs. Myrl Winkle are the directors of the choir group. Sue Johnson (former employee at International Headquarters) and Al Moebus accompanied the group as chaperones.



Miss Juanita Boice (R.), member of the Bloomdale, Ohio, Church of the Nazarene, won the Northwestern Ohio District Sunday school attendance contest and the prize was a trip to Kansas City for her and her mother, Mrs. Kleta Boice. Their day started at 3 a.m. in Ohio when they left to catch a plane in Dayton. The pause for a photo in the manager's office at the publishing house was a welcome breather. After spending the daylight hours in Kansas City on a concentrated tour of the general headquarters, they returned by plane to their home.



IOWANS INVADE KANSAS CITY

Sunday school members from First Church, Council Bluffs, Ia., who won in a local church contest were given a trip to Kansas City as the prize. Mr. Russell Grosvenor, Sunday school superintendent, also acted as bus driver for the children and accompanying adults. For many of these children this was the first time to see the headquarters of their church.

Rev. A. D. Foster is pastor and was represented in the group by Mrs. Foster.

OF PEOPLE AND PLACES

Rev. Asa Sparks, Gastonia, N.C., has assisted in establishing a group-therapy clinic in his community. The organization, called GROW, is set up to assist people facing personal problems of anxiety, depression, fear, and anger.

GROW was started by three ministers in Gastonia who are presently serving as a board of directors. In a recent interview for the *Gastonia Gazette*, Rev. Sparks told a reporter—"Grow is therapeutically oriented. . . . GROW is an organization set up to short-term work in helping people deal with their personal problems and to reach a higher level of creativity, spontaneity, and autonomy in their lives." □

South Lake Tahoe, Calif., Church has held its first annual Faith-Promise convention for missions. Dr. Byron Ford was special speaker, and Dr. and Mrs. Milton Dodson provided special music. Rev. Marshall Pryor spoke at the convention's Saturday night banquet, held at the Bijou School auditorium.

The church pledged \$3,367, an increase of nearly 1,000 percent over the budget raised for missions last year. Paul McBride is pastor at South Lake Tahoe, a home mission church in its second year of existence. □

Prescott L. Beals, 81, has recently returned to some of the areas where he held special meetings three years ago, to conduct holiness campaigns. His projected six-month itinerary includes New Zealand, Australia, New Guinea, Indonesia, the Samoan Islands, and Hawaii.

Rev. Beals is resident missionary at the Walla Walla (Wash.) First Church. George O. Cargill is pastor. □

The Thornton-Pepper NDI Laboratory at Ellsworth AFB was dedicated June 23 in memory of T.Sgt. Blake E. Thornton and S.Sgt. Marvin E. Pepper. The two men sacrificed their lives during the Rapid City, S.D., flood of June 9, 1972.

The new lab functions to inspect specified aircraft by the use of X ray and a magnetic and ultrasonic method. Aircraft oil is also analyzed for metal content. Wives of the heroes participated in the dedication ceremonies by cutting ribbons attached to the bronze memory plaque at the building.

Sgt. Pepper was an active member of the Rapid City, S.D., church.

Both he and his wife, Janet, attended Olivet Nazarene College. He is also survived by one child, Marvin E. Pepper II, born three weeks after the flood. □

Mrs. Dorothy Newell, religious editor for the *Patriot Ledger*, Quincy, Mass., was recently presented the Faith and Freedom award in journalism at a Washington, D.C., ceremony. The award was in recognition for her superior coverage and interpretation of religious news.

Mrs. Newell is the first person writing for a secular publication under 200,000 circulation to receive the award. She is the second woman recipient since the award was instituted in 1956.

Mrs. Newell attended Eastern Nazarene College, Quincy, Mass., and Metropolitan Junior College, Kansas City. She and her husband, Rev. J. Scott Newell, Jr., are members of the Quincy (Mass.) Granite Church. □

Pastor M. V. Scutt, Little Rock (Ark.) First Church, is conducting a daily religious program geared to the needs of people with problems. The hour-long program, begun last April, is called "At the Cross." It is heard over KLRA from 10:30 to 11:30 p.m., Monday through Friday.

The program offers pastoral counselling. Rev. Scutt's program is aired "live." Three telephones enable listeners to call for help. Associate Minister Rev. James W. Palmer answers the incoming calls. Occasionally, he is assisted by other members from the local church.

Scutt reports that an average of 20 calls a night (100 calls per week) have been coming in. Callers are encouraged to share their concerns freely.

Gospel songs are used on the program for the value of their messages. Pastor Scutt ad-libs before and after the musical portions. The program is serious in nature. It is designed to help the audience feel that God and some people do care about them and the problems they face. □

The Lake Worth, Fla., Church celebrated its twenty-fifth anniversary with special services. A historical review highlighted a morning service. An afternoon reception honored Rev. and Mrs. C. R. Moore, who have pastored the church since its founding. The day of celebration concluded with a candlelight Communion service.

From a small beginning, lack of funds, and only a few members, the church has grown to a membership of 215, support from 75 families,

and to a property evaluation of more than \$300,000. Pastor Moore is an active participant in community activities and programs. □

GREGORY APPLEBY IMPROVING MIRACULOUSLY

A telegram from Rev. Jerry Appleby, missionary in Samoa, has brought rejoicing to thousands who went to prayer upon hearing that the Appleby's son, Gregory, was very ill with symptoms indicating spinal meningitis.

The July 26 telegram reads: "Gregory improving miraculously at home. Honolulu checkup unnecessary. Thanks for prayers."

It had been thought that an emergency flight to Honolulu would be necessary. This surely is an answer to prayer. □

WESLEYAN THEOLOGIAN PLAN MEET

The Wesleyan Theological Society has announced its ninth annual conference at Asbury Theological Seminary, Wilmore, Ky., November 2-3, 1973, according to word received from President Delbert R. Rose.

Dr. Mildred Wynkoop of Trevec-

ca Nazarene College is president-elect of the society; and Dr. Harvey J. S. Blaney, recently of Eastern Nazarene College and dean-elect of British Isles Nazarene College, serves as chairman of the editorial committee.

The society meets annually during the first week of November. Dr. Rose emphasizes that nonmembers are welcome to attend the sessions.

Further information may be had by writing Dr. Delbert R. Rose, Asbury Seminary, Wilmore, Ky. 40390. □

YOUNG SONG EVANGELIST DIES

Gary W. Brown, 25, commissioned song evangelist, died July 13. For the past three-and-one-half years, he has suffered from Hodgkin's disease.



Gary W. Brown

Mr. Brown attended Olivet Nazarene College, Kankakee, Ill., from 1966 to 1969. Since then, he has been active in song

evangelism.

Survivors include his wife, Linda, also a commissioned song evangelist; and two children, ages two and four. The Browns' home is in Dayton, Ohio. □

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KENNEDY, GORDON L. (C) 405 W. Benton St., Wapakoneta, Ohio 45895
KILLEN, ALLEN R. (C) c/o NPH*
KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
LAMBERT, MARSHALL & MRS. (C) 264 E. Caven St., Indianapolis, Ind. 46225
LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
LECKRONE, LARRY D. (R) 1308 Highgrove, Grandview, Mo. 64030
LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
LIVINGSTON, J. W. (C) 2916 Bell, Lawton, Okla. 73501
LONG, WILMER A. (R) R.D. 1, Star Rte., Twin Rocks, Pa. 15960
LUSH, RON & MYRTLEBEL. (C) c/o NPH*
LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, White-water, Wis. 53190
MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
MACK, WILLIAM M. (C) R. 2, Union City, Mich. 48094
MANLEY, STEPHEN. (C) 1778 S. 350 E., Marlon, Ind. 40952
MANNING, C. M. (C) Box N, Maysville, Ky. 41058
MARTIN, DICK. (R) c/o NPH*
MARTIN, PAUL. (C) c/o NPH*
MAY, VERNON D. & MRS. (C) R. 1, Box 15, Norwood, Mo. 65717
MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
McCAMMENT, WESLEY. (R) 426 N. Elm St., Morningside, Ill. 60954 (full-time)
McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155
McCULLOUGH, FORREST. (C) c/o NPH*
McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601
McDOWELL, DORIS. (R) 16 Brookes Ave., Galthersburg, Md. 20760
McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113

- McVEY, V. L. (C) Box 773, Houghton Lake, Mich. 48829
McWHIRTER, G. STUART. (C) c/o NPH*
MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 380, Greencastle, Ind. 46135
MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
MILLHUFF, CHARLES. (C) c/o NPH*
MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
MULLEN, DeVERNE. (C) 87 Wilestead, Newmarket, Ont., Canada
MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
NEFF, LARRY & PATRICIA. (C) 825 N. Water St., Owosso, Mich. 48867
NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72758
NEUSCHWANGER, ALBERT. (C) c/o NPH*
NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
O'BRYANT, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (full-time)
OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
PALMER, JAMES E. (C) 970 Jameson Ct., New Castle, Ind. 47362
PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada
PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47587
PFEIFER, DON. (R) R. 7, Box 7, Chillicothe, Ohio 45601 (full-time)
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
PITTEMBERGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44805
POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
PRICE, JACK L. (C) Box 284, Corning, Ark. 72422
PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH*
QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
RAKER, W. C. & MARY. (C) Box 108, Lewistown, Ill. 61542
RAYCROFT, R. N. (C) c/o NPH*
REEDY, J. C. (C) 449 Breesee Ave., Bourbonnais, Ill. 60914
RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
RIST, LEONARD O. (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
ROEDEL, BERNEICE L. (R) 423 E. Maple St., Boonville, Ind. 47601
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66061 (full-time)
SANDERS, RUFUS. (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 46851
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673
SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72078
SMITH, OTTIS E., JR., & MARQUERITE. (C) 60 Grant St., Tidouete, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
SNELLGROVE, H. G. (C) 1908 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
SPARKS, JONATHAN & PAULA. (C) Box 462, La Vergne, Tenn. 37086
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STARK, EDDIE G. & MARGARET. (C) 4316 N. Asbury, Bethany, Okla. 73008
STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75118
STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
STRAHM, LORAN. (C) 732 Kingston Ave., Grove City, Ohio 43123
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
SWARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TAYLOR, EMMETT E. (C) c/o NPH*
TEASDALE, ELLIS L. (C) 3205 Pleasantwood Ct., N., Elkhart, Ind. 46514
THOMAS, FRED. (C) c/o NPH*
THOMAS, J. MELTON. (C) Box 682, Mt. Vernon, Ohio 43050
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743
TOEPFER, PAUL. (C) Box 148, Petersburg, Tex. 78250
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
TURBYFILL, M. L. (R) 6812 N.W. 29th Terr., Bethany, Okla. 73008
UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 419 N. Elgin, Bolivar, Mo. 65613
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, ROBERT J. (R) R. 1, Lexington, Ala. 35648
WISE, F. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
WOLPE, JOSEPH P. (C) 5130 Magnolia Ave., Riverside, Calif. 92508
WRIGHT FAMILY SINGERS. (C) P.O. Box 430, Waynesboro, Va. 22980
WYLLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

SEPTEMBER SLATE

(As reported to Visual Art Department)

ALLEN, ARTHUR: New Bedford, Mass. (Third), Sept. 25-30
 ANDREWS: Hot Springs, Ark. (Richard St.), Sept. 9-16; Gallatin, Tenn., Sept. 18-23; Woodstown, N.J., Sept. 25-30
 BAILEY, C. D.: Smithton, Pa., Sept. 4-9; Johnstown, Pa. (1st), Sept. 10-16; Washington, Pa. (Hart), Sept. 17-23
 BAKER: Jackson, Ga., Sept. 9-16; Charleston, W. Va. (Loudendale), Sept. 17-23
 BATTIN: Colorado Springs, Colo. (Black Forest), Sept. 9-16; Lombard, Ill., Sept. 23-30
 BELL: North Platte, Neb. (1st), Sept. 4-9; Midwest City, Okla. (Chapman Mem.), Sept. 18-23; North Little Rock, Ark., Sept. 25-30
 BENDER: Akron, Ohio (Un. Wes.), Sept. 6-16; North Little Rock, Ark. (Nady), Sept. 20-30
 BERTOULETS: Jefferson, Ohio, Sept. 4-9; Ashtabula, Ohio (1st), Sept. 11-16; Bryan, Ohio, Sept. 18-23; Bradley, Ill. (1st), Sept. 25-30
 BETTCHEER: Scottsburg, Ind., Sept. 4-9; Georgetown, Ill., Sept. 11-16; Ft. Madison, Ia., Sept. 18-23; Newton, Ia., Sept. 25-30

BEYER: Bonham, Tex. (1st), Sept. 4-9; Tyler, Tex. (Lakeview), Sept. 11-16; Glasgow, Ky. (Trinity), Sept. 18-23; Pineville, N.C. (1st), Sept. 25-30
 BIRD: Websterville, Vt. (Baptist), Sept. 14-16; Haverhill, Mass., Sept. 21-23; Fitchburg, Mass., Sept. 28-30
 BOGGS: Troup, Tex. (Martins Chapel), Sept. 4-9; Odesa, Tex. (1st), Sept. 10-16; Anderson, Ind. (Chesterfield), Sept. 18-23; Champaign, Ill. (1st), Sept. 24-30
 BOHI, JAMES: S.W. Okla. Dist., Sept. 4-9; Stockton, Calif. (Evan. Free), Sept. 12-16; Eureka, Calif. (1st), Sept. 18-23; Merced, Calif., Sept. 28-30
 BOND: Orland Park, Ill., Sept. 4-9; Sparta, Mich., Sept. 11-16; Vicksburg, Mich. (Chapman Mem.), Sept. 18-23; Beckley, W. Va. (1st), Sept. 25-30
 BONE: Raymond, Wash., Sept. 4-9; Coquille, Wash., Sept. 10-16; Modesto, Calif. (Trinity), Sept. 17-23; Fortuna, Calif., Sept. 24-30
 BOWMAN: Elm Grove, W. Va., Sept. 9-16; Ravenswood, W. Va., Sept. 23-30
 BRAND: Fithian, Ill., Sept. 7-16
 BROOKS: Britt, Ia. (zone), Sept. 4-9; N.W. Ind. Dist. Tour, Sept. 17-23; Kokomo, Ind. (Forrest Lawn), Sept. 25-30

BROWN, ROGER: South Charleston, W. Va. (Calvary), Sept. 4-8; Chester, W. Va., Sept. 10-16; Charleston, W. Va. (S.E.), Sept. 17-23; Marion, Ohio (1st), Sept. 25-30
 BUTCHER: Monte Vista, Colo. (1st), Sept. 11-16
 CANFIELD: El Centro, Calif., Sept. 18-23
 CAYTON: Rumford, R.I., Sept. 7-9; Wrentham, Mass. (N. Attleboro), Sept. 11-16; Woodsville, N.H., Sept. 18-23; Waldoboro, Me., Sept. 25-30
 CHAMBERS: Britt, Ia. (zone), Sept. 4-9; Knoxville, Ia., Sept. 11-16; Fairfield, Ia., Sept. 18-23; Winona, Minn., Sept. 25-30
 CHIZUM: Bluffton, Ind. (1st), Sept. 11-16; Warsaw, Ind. (1st), Sept. 24-30
 CLARK: Kokomo, Ind. (Northside), Sept. 4-9; Ft. Mill, S.C. (1st), Sept. 11-16; Belle Vernon, Pa., Sept. 18-23; Wellston, Ohio (1st), Sept. 25-30
 CLIFT: Vista, Calif., Sept. 9-16; Bell Gardens, Calif. (1st), Sept. 18-23; Richmond, Calif. (1st), Sept. 25-30
 CLINE: Wurtland, Ky., Sept. 4-9; Memphis, Tenn., Sept. 17-23; Gary, Ind. (Aetna), Sept. 25-30

COOK: Tulsa, Okla. (S.W.), Sept. 7-16; New Matamoras, Ohio, Sept. 18-23; Wooster, Ohio (1st), Sept. 25-30

CORBETT: Olivia, Minn., Sept. 3-9; Antigo, Wis., Sept. 11-16; Connersville, Ind., Sept. 24-30

COX: Mt. Sterling, Ky. (1st), Sept. 3-9; Somerset, Ky. (1st), Sept. 10-16; Lancaster, Ky. (1st), Sept. 17-23; Lynn, Ind. (1st), Sept. 27—Oct. 7

CRABTREE: Smithfield, Ill. (camp), Sept. 4-9; Springfield, Ohio (Chr. Un. Camp), Sept. 18-23; Uhrichsville, Ohio, Sept. 25-30

CREWS: Freeport, Tex., Sept. 3-9; La Marque, Tex., Sept. 10-16; Mt. Vernon, Ill., Sept. 21-30

CULBERTSON, BERNIE: Chelan, Wash. (1st), Aug. 29—Sept. 9; San Anselmo, Calif. (1st), Sept. 17-23

DARNELL: Shirley, Ind., Sept. 6-16; Altoona, Pa., Sept. 20-30

DISHON: Lawrenceburg, Tenn., Sept. 24-30

DUNMIRE: Jackson, Miss. (Northside), Sept. 4-9; Hendersonville, Tenn., Sept. 18-23; Lawrenceburg, Tenn. (Grace), Sept. 24-30

ELLWANGER: Des Moines, Ia. (Southside), Sept. 4-9; Kansas City, Kans. (Victory Hills), Sept. 11-16; Overland Park, Kans. (Antioch), Sept. 18-23; Kansas City, Kans. (Highland Crest), Sept. 25-30

EMSLEY: Hollidaysburg, Pa. (Can. Creek Br. in Christ), Sept. 4-9; Moore, Okla., Sept. 11-16; Wellington, Kans., Sept. 19-30

ESTERLINE: Dakota Dist., Sept. 17—Nov. 25

EUDDALEY: Wister, Okla., Sept. 10-16; Muldrow, Okla., Sept. 17-23

EVERMAN: Morehead, Ky., Sept. 25-30

FELTER: Hopewell, Va. (Wes.), Sept. 2-9; Bluefield, W.Va., Sept. 10-16; Egypt, N.J., Sept. 17-23; Hopewell, Va., Sept. 24-30

FILES & ADAMS: Owego, N.Y., Sept. 4-9; Bridgeton, N.J., Sept. 18-23; Rochester, N.Y., Sept. 25-30

FINE: St. Joseph, Mo. (Ch. of Brethren), Sept. 2; Kansas City, Mo. (Southwood), Sept. 24-30

FINGER: Greensboro, N.C. (Rolling Rds.), Sept. 24-30

FINKBEINER: Warrensburg, Mo., Sept. 9-16; Redwood Falls, Minn., Sept. 19-30

FISHER: Lubbock, Tex. (1st), Sept. 4-9; Woodward, Okla., Sept. 11-16; Enid, Okla. (1st), Sept. 18-23; Wichita, Kans. (1st), Sept. 25-30

FLORENCE: Sullivan, Ind., Sept. 12-23; Fairfield, Ill., Sept. 24-30

FORD: Lawrenceburg, Ind. (Ludlow Hill), Sept. 10-16; Indianapolis, Ind. (Walter's Chapel), Sept. 20-30

FOWLER: Lewisburg, Pa. (Ch. of Christ in Chr. U.), Sept. 7-16

FREEMAN: Erie, Ill., Sept. 3-9

FRODGE: Decherd, Tenn., Aug. 29—Sept. 9; De Soto, Mo., Sept. 12-23; Macungie, Pa., Sept. 26—Oct. 7

GARDNER: Great Bend, Kans., Sept. 2-9; Chariton, Ia., Sept. 11-16; Sioux City, Ia. (1st), Sept. 17-23; Mangum, Okla., Sept. 25-30

GATES: Winslow, Ind. (city-wide), Sept. 16-22

GAWTHORP: Florian, La. (Cenchrea), Sept. 3-9; Natchitoches, La., Sept. 10-16; West Monroe, La., Sept. 17-23; Murphysboro, Ill. (1st), Sept. 25-30

GLORYLANDERS: Bradford, Ohio, Sept. 30

GORMANS: Clarksville, Ky., Sept. 2; Glasgow, Ky. (1st), Sept. 3-9; Shelbyville, Ky., Sept. 16; Enon, Ohio, Sept. 23; Indianapolis, Ind. (Eagle Dale), Sept. 25-30

GREEN: Arlington, Va. (Calvary), Sept. 4-9; Parkersburg, W.Va. (1st), Sept. 10-16; Wichita, Kans. (Linwood), Sept. 18-23; Topeka, Kans. (1st), Sept. 25-30

GRIMSHAW: Las Vegas, Nev. (1st), Sept. 2-9; Casa Grande, Ariz. (1st), Sept. 11-16; Boulder, Colo. (S. Broadway), Sept. 18-23; Denver, Colo. (Green Acres), Sept. 25-30

GRINDLEY, GERALD: Clio, Mich. (Wes.), Sept. 4-9; Plymouth, Ind. (Shiloh Wes.), Sept. 11-16; Anderson, Ind. (Cent. Wes.), Sept. 17-23

HARROLD: Peoria, Ill. (Eastside), Sept. 2-9; Bicknell, Ind. (1st), Sept. 16-23; Garrett, Ind. (1st), Sept. 25-30

HEASLEY: Fargo, Okla., Sept. 4-9; Cleveland, Miss., Sept. 16-23; Hattiesburg, Miss., Sept. 25-30

HEGSTROM: De Kalb, Ill. (1st), Sept. 3-9; Mason City, Ia. (1st), Sept. 10-16; Ottawa, Ill. (1st), Sept. 17-23; Colona, Ill., Sept. 24-30

HENDERSON: Alexandria, Ind., Sept. 17-23; Anderson, Ind. (E. 38th), Sept. 25-30

HILL: Columbia, Ky., Sept. 4-9; Wickliffe, Ohio, Sept. 11-16; Newell, W.Va., Sept. 18-23; Hagerstown, Md., Sept. 25-30

HODGE: Craig, Mo., Sept. 10-16

HOECKLE: Brownswood, Tex., Sept. 6-16; Channelview, Tex., Sept. 17-23; De Ridder, La., Sept. 24-30

HOLCOMB: Texas City, Tex. (1st), Sept. 4-9; Pearl River, La., Sept. 10-16; Hendersonville, Tenn. (1st), Sept. 17-23; Dover, Tenn. (Long Creek), Sept. 24-30

HOLLEY: Shelbyville, Ill., Aug. 29—Sept. 9; Searcy, Ark. (Pickens Chapel), Sept. 11-16; Kalamazoo, Mich. (Central), Sept. 18-23; Springfield, Ill. (Southside), Sept. 25-30

HOLLOWAY: Lewisburg, Pa. (1st), Sept. 4-9; Pittman, N.J. (1st), Sept. 11-16; Nashua, N.H. (1st), Sept. 18-23; Malden, Mass. (1st), Sept. 25-30

HOOT: Woodstock, Va., Sept. 17-23

HUBBART: Rock Falls, Ill. (1st), Sept. 10-16; Upland, Ind. (1st), Sept. 17-23; Greentown, Ohio (1st), Sept. 24-30

HUNDLEY, E.: Glasgow, Ky. (1st), Sept. 3-9; Lakeview, O. (Indian Lake), Sept. 17-23; Delta, Ohio, Sept. 25-30

HUNDLEY, JOHN: Decherd, Tenn. (Warren Chapel), Sept. 4-9; Indianapolis, Ind. (Northside), Sept. 11-16; Albany, Ky. (Northside), Sept. 18-23; Osgood, Ind., Sept. 25-30

HYSONG: Portage, Pa., Sept. 4-9; Lithopolis, Ohio, Sept. 11-16; Aliquippa, Pa., Sept. 18-23; Ellwood City, Pa., Sept. 25-30

IRWIN: Fulton, Ky. (1st), Sept. 4-9; Florence, S.C. (1st), Sept. 11-16; Nelsonville, Ohio (1st), Sept. 19-30

ISENBERG: Rising Sun, Ohio, Sept. 4-9; Kankakee, Ill. (East Ridge), Sept. 11-16; Molalla, Ore., Sept. 25-30

JANTZ: Terre Haute, Ind. (Southside), Sept. 4-9; Auburn, Ind. (1st), Sept. 10-16; Portland, Ind. (1st), Sept. 17-23; Celina, Ohio (1st), Sept. 24-30

JAYMES: West Milton, Ohio, Sept. 19-30

JONES, CLAUDE: Bunola, Pa., Sept. 4-9; Philadelphia, Pa. (1st), Sept. 11-16; Pennsville, N.J. (Glenside), Sept. 18-23; Auburn, N.Y., Sept. 25-30

KELLY: Madison, Ala., Sept. 24-30

KLEVEN: Sacramento, Calif. (Peniel Camp), Sept. 21-30

LAMBERT: Bethesda, Ohio, Sept. 10-16; LaFayette, Ga., Sept. 17-23; Wilkinsor, Ind., Sept. 24-30

LANIER: Greensville, Ohio, Sept. 5-9; Fairborn, Ohio, Sept. 19-30

LASSELL: Pataskala, Ohio, Sept. 3-9; Grahn, Ky., Sept. 10-16; Council Bluffs, Ia. (Community), Sept. 18-23; Cicero, Ind., Sept. 24-30

LAW: Johnson City, Tenn., Sept. 5-16; Gordonsville, Tenn., Sept. 17-23; Union City, Ind., Sept. 25-30

LAXSON: Georgetown, Ill. (Olivet Camp), Sept. 3-9; Athens, Ala., Sept. 14-16

LECKRONE: Huntington, Ind. (1st), Sept. 9-16; Sterling, Ill. (1st), Sept. 18-23

LESTER: Albuquerque, N.M. (Sandia), Sept. 4-9; Elsinore, Calif., Sept. 11-16; Sacramento, Calif. (Peniel Mission Camp), Sept. 21-30

LIDDELL: Sylvia, Kans., Sept. 4-9; Jefferson City, Mo., Sept. 11-16; Macon, Mo., Sept. 18-23; Ft. Wayne, Ind., Sept. 25-30

LUSH: Seattle, Wash. (Crown Hill), Sept. 5-9; Scottsdale, Ariz. (1st), Sept. 11-16; Coquitlam, B.C., Sept. 20-23; Abbotford, B.C., Sept. 27-30

MACK: Hibbing, Minn. (Sal. Army), Sept. 9-16; Alpena, Mich. (Hubbard Lake Com. Bible), Sept. 18-23

MANLEY: Ridgeville, Ind., Sept. 4-9; Ossian, Ind., Sept. 11-16; Troy, Ohio, Sept. 18-23; Ft. Wayne, Ind. (Elmhurst), Sept. 25-30

MANNING: Trout, La., Sept. 10-16; Pineville, La., Sept. 17-23; Covington, Ky. (East Side), Sept. 24-30

MARTIN, DICK: Spokane, Wash. (Crestline), Sept. 4-9; Green River, Wyo., Sept. 11-16; Rock Springs, Wyo., Sept. 18-23; Ogden, Utah, Sept. 25-30

MARTIN, PAUL: Santa Cruz, Calif., Sept. 3-9; Seattle, Wash. (1st), Sept. 11-16; Eureka, Calif. (1st), Sept. 18-23; Oakland, Calif. (1st), Sept. 25-30

MAYO: Durango, Colo., Sept. 4-9; Sierra Vista, Ariz., Sept. 14-23

McCULLOUGH: Georgetown, Ill. (Olivet Camp), Sept. 4-9; Richmond, Ky. (1st), Sept. 11-16; Roanoke, Va. (Villa Hgts.), Sept. 18-23; Atlanta, Ga. (Riverside), Sept. 25-30

MEADOWS-REASONER: Cynthia, Ind., Sept. 11-16; Redford, Mo., Sept. 18-23; Linton, Ind., Sept. 26—Oct. 7

MEEK: Washington, Ia., Sept. 10-16; Mangum, Okla., Sept. 19-30

MEREDITH: Wichita, Kans. (Olivet), Sept. 3-9; Shreveport, La. (1st), Sept. 17-23; Kansas City, Mo. (Ch. of God), Sept. 24-30

MICKEY: Udall, Kans., Sept. 4-9; Moorehead, Minn., Sept. 11-16; Detroit Lakes, Minn., Sept. 17-23; Worden, Mont., Sept. 24-30

MILLHUFF: Denver, Colo. (1st), Sept. 2; Colorado Springs, Colo. (Eastborough), Sept. 4-9; Bethany, Okla. (1st), Sept. 16 (p.m.); Wash. Pac. Dist. Tour, Sept. 18-23; Greenville, Tex. (1st), Sept. 25-30

MONTGOMERY: Mt. Vernon, Ind., Sept. 3-9; Lincoln, Ark., Sept. 10-16; Jacksonville, Ark. (1st), Sept. 20-30

MULLEN: Waltham, Mass. (1st), Sept. 7-9; East Wareham, Mass. (1st), Sept. 11-16; Collingdale, Pa. (1st), Sept. 18-23; Bethel Park, Pa. (1st), Sept. 25-30

NEFF: Meansville, Ga., Sept. 4-9; Logan, Ohio, Sept. 10-16; Adrian, Mich. (1st), Sept. 17-23; Charleston, W.Va. (Valley Grove), Sept. 25-30

NEUSCHWANGER: New Orleans, La. (Downtown), Sept. 3-9; Rushville, Ind., Sept. 11-16; Dallas, Tex. (Central), Sept. 18-23; Des Moines, Ia. (Eastside), Sept. 24-30

NORTON: Vidor, Tex., Sept. 3-9; Nederland, Tex., Sept. 10-16; Vici, Okla., Sept. 18-23; Stillwater, Okla. (1st), Sept. 24-30

OVERTON: Wiley Ford, W.Va., Sept. 4-9; Northfield, N.J., Sept. 11-16; Tom's River, N.J., Sept. 18-23; Oxford, Pa., Sept. 25-30

PARR: Springfield, Ill. (Southside), Sept. 25-30

PASSMORE: Parkersburg, W.Va. (Southside), Sept. 7-16; Charlotte, N.C., Sept. 18-23; Lebanon, Ind. (Wes.), Sept. 25-30

PFEIFER: Chester, W.Va., Sept. 10-16; Huntington, W.Va. (1st), Sept. 17-23; Dunbar, W.Va. (1st), Sept. 24-30

PHILLIPS: Southport, Ind., Sept. 4-9; Moberly, Mo., Sept. 11-16; East Alton, Ill., Sept. 18-23; Vincennes, Ind. (1st), Sept. 25-30

PIERCE: Danville, Ill. (Oaklawn), Sept. 10-16; Lacon, Ill., Sept. 18-23; West Lebanon, Ind., Sept. 25-30

POWELL, CURTICE: Terre Haute, Ind. (Seelyville), Sept. 7-16; Roseville, Ohio, Sept. 25-30

PRENTICE: Rand, W.Va. (1st), Sept. 2-9; Charleston, W.Va. (Campbell's Creek), Sept. 9-16; Gainesville, Fla. (1st), Sept. 23-30

PRESSLER: Moline, Ill. (Community), Sept. 3-9; Potterville, Mich. (1st), Sept. 11-23; Creve Coeur, Ill., Sept. 24-30

PRICE, JACK: Creve Coeur, Ill., Sept. 3-9; Pontiac, Ill., Sept. 10-16; Bloomington, Ill. (Fairway Knolls), Sept. 17-23; Decatur, Ill., Sept. 24-30

PRICE, JOHN: Hope, Ark., Sept. 3-9; Brighton, Tenn., Sept. 10-16; Waldron, Ark., Sept. 17-23; Dexter, Mo. (S.W.), Sept. 24-30

QUALLS: Atlanta, Ga. (Brookhaven), Sept. 4-9; Odessa, Tex. (1st), Sept. 11-16; Orlando, Fla. (Colonial), Sept. 18-23

RAKER: Key Largo, Fla., Sept. 10-16

RAYCROFT: North East, Md., Sept. 4-9; Bath, N.Y., Sept. 11-16; Adrian, Mich., Sept. 18-23; Caro, Mich., Sept. 25-30

RODGERS: Rome, N.Y. (Sal. Army), Sept. 10-16; Apalachin, N.Y., Sept. 17-23; Gouverneur, N.Y. (Westside), Sept. 25-30

RUTHERFORD, STEPHEN: Crossville, Tenn., Sept. 12-23

SANDERS, RUFUS: Elkhart Lake, Wis., Aug. 27—Sept. 9; Kansas City, Mo. (Conf. for Black Churchmen), Sept. 12-13; Prentiss, Miss., Sept. 16-28

SAY: Nashville, Tenn. (Dale's Chapel), Sept. 4-9; Camden, Tenn., Sept. 10-16; Newburn, Ind., Sept. 17-23; Evansville, Ind. (Ricky Foster Mem.), Sept. 25-30

SCHOONOVER: Logan, Ohio, Sept. 5-16; Dayton, Ohio (Knollwood), Sept. 17-23; Kansas City, Kans. (Rainbow), Sept. 24-30

SCHULTZ: Vivian, La., Sept. 3-9; Carlinville, Ill., Sept. 18-23; Benton, Ill., Sept. 24-30

SERROTT: Concert Tour, state of Fla., Sept. 9-23; Zephyrhills, Fla., Sept. 24-30

SHARP: Chesaning, Mich., Sept. 4-9; Linden, Mich. (Argentine), Sept. 11-16; Sumner Center, Mich., Sept. 18-23; Saull Ste Marie, Mich., Sept. 25-30

SHUMAKE: Chadron, Neb., Sept. 3-9; Grand Island, Neb., Sept. 10-16; Noblesville, Ind., Sept. 24-30

SLACK: Lewistown, Ill. (Waterford Comm.), Sept. 4-9; North Vernon, Ind. (Wes.), Sept. 10-16; Ft. Madison, Ia., Sept. 18-23; North Vernon, Ind., Sept. 24-30

SMITH, OTTIS: Egg Harbor City, N.J., Sept. 5-9; Milford, Del., Sept. 11-16; Dover, Del., Sept. 18-23; Staunton, Va. (1st), Sept. 25-30

SNELLGROVE: Panama City, Fla., Sept. 24-30

SNOW: Hastings, Mich. (1st), Sept. 11-16; Albany, Ind. (Un. Cru.), Sept. 23-30

SPARKS, ASA: Marlinton, W.Va., Sept. 4-9; Sistersville, W.Va., Sept. 11-16; London, Ohio, Sept. 18-23; Washington, Pa. (1st), Sept. 25-30

SPARKS, JONATHAN: Elizabethtown, Ky., Sept. 4-9; Darbyville, Ohio (1st), Sept. 11-16; Dayton, Ohio (Glenn Rd.), Sept. 18-23; Albany, Ky. (First), Sept. 25-30

STAFFORD: Bedford, Ind. (Faith), Sept. 6-16; Petersburg, Ind. (Twin Oaks Wes.), Sept. 20-30

STARNS: Alanson, Mich. (Lakeview), Sept. 24-30

STOCKER: Le Mars, Ia., Sept. 19-23; Menomonia, Wis. (Forest Center), Sept. 25-30

STONE: Olivia, Minn., Sept. 3-9; Pierre, S.D., Sept. 10-16

STRAHM: Pleasantville, Ohio, Sept. 2-9

STRICKLAND: Malden, Mo., Sept. 4-9; Belle, W.Va., Sept. 11-16; Paulding, Ohio, Sept. 18-23; Cincinnati, Ohio (Mt. Carmel), Sept. 25-30

SWANSON: Wichita, Kans. (Indian Hills), Sept. 11-16; Mineral Wells, Tex. (1st), Sept. 25-30

SWEARENGEN: Wilmar, Minn., Sept. 4-9; Bluffton, Ind., Sept. 11-16; Potomac, Ill., Sept. 18-23; Mornence, Ill., Sept. 25-30

TAYLOR: Hereford, Tex. (1st), Sept. 11-16; Lufkin, Tex. (Bethel), Sept. 18-23; Sallisaw, Okla., Sept. 25-30

THOMAS, FRED: Ironton, Mo., Sept. 4-9; Spencer, Ind. (1st), Sept. 11-17; St. Louis, Mo. (LeMay), Sept. 18-23; Albertville, Ala. (1st), Sept. 25-30

THOMAS, J. MELTON: Marlinton, W.Va. (Woodrow), Sept. 4-9; Elyria, Ohio (1st), Sept. 11-16; Fayette, Ohio (1st), Sept. 25-30

THOMPSON, L. DEAN: Lexington, Ky. (1st), Sept. 24-30

TOMPKINS: Ft. Worth, Tex. (1st), Sept. 4-9; Memphis, Tenn. (1st), Sept. 11-16; McComb, Miss. (1st), Sept. 18-23; Bethany, Okla. (Williams Mem.), Sept. 25-30

TRIPP: Jackson, Miss. (Northside), Sept. 4-9; Muskogee, Okla. (1st), Sept. 10-16; Wichita, Kans. (Park City), Sept. 21-30

TUCKER: Winslow, Ariz., Sept. 17-23; Mesa, Ariz. (Lehi Indian Camp), Sept. 27—Oct. 7

TURBYFILL: Breckenridge, Tex., Sept. 17-23; Greenville, Tex., Sept. 24-30

UNDERWOOD: Huntington, Ind., Sept. 4-9; Freedom, Pa., Sept. 11-16; Hawthorne, Pa., Sept. 18-23; Confluence, Pa., Sept. 25-30

VANDERBUSH: Sabetha, Kans. (Wes.), Sept. 9-16; Abilene, Kans. (Wes.), Sept. 18-23; Salina, Kans. (Wes.), Sept. 30—Oct. 7

WADE: Dallas, Tex. (Central), Sept. 13-23
 WALKER: Anniston, Ala., Sept. 4-9; Canonsburg, Pa., Sept. 11-16; Wellsburg, W.Va., Sept. 18-23; Vienna, W.Va., Sept. 25-30
 WALLACE: Portland, Tenn., Sept. 4-9; Springfield, Ohio (1st), Sept. 11-16; Gallipolis, Ohio (1st), Sept. 23-30
 WARD: Texarkana, Tex. (1st), Sept. 6-16; Wichita Falls, Tex. (1st), Sept. 20-30
 WESTS: Longmont, Colo. (1st), Sept. 4-9; Flint, Mich. (Westgate), Sept. 14-23; Cedarburg, Wis., Sept. 24-30

WHITED: Mt. Vernon, Mo., Sept. 17-23
 WHITTINGTON: Yuma, Colo., Sept. 23-30
 WILLIAMS, B IVAN: Maud, Ohio (Wes.), Sept. 2-9; Zanesville, Ohio (Wes.), Sept. 10-16; West Carrollton, Ohio (Wes.), Sept. 17-23; Willow Springs, Mo., Sept. 25-30
 WILLIAMS, LAWRENCE: Ponca City, Okla. (St. Luke's), Sept. 10-16; Wichita Falls, Tex. (Univ. Park), Sept. 24-30
 WISE: Logansport, Ind., Sept. 19-23

WRIGHT: Beaver Falls, Pa., Sept. 4-9; Brookville, Pa., Sept. 14-23; Catlett, Va., Sept. 25-30
 WYLIE: Cleveland, Okla. (1st), Aug. 29—Sept. 9; Aurora, Mo. (1st), Sept. 10-16; Berryville, Ark. (1st), Sept. 17-23; Towanda, Kans. (1st), Sept. 24-30
 WYRICK: South Charleston, W.Va. (Grace), Sept. 4-9; Leavittsburg, Ohio, Sept. 11-16; Akron, Ohio (Kenmore), Sept. 18-23
 ZIMMERLEE: St. Louis, Mo. (Central), Sept. 4-9; Olney, Ill., Sept. 10-16; Brunswick, Ohio, Sept. 20-30

DISTRICT ASSEMBLY REPORTS ROCKY MOUNTAIN

The forty-sixth annual assembly of the Rocky Mountain District convened June 14 and 15 in Billings, Mont., with Dr. V. H. Lewis, presiding general superintendent.

District Superintendent Ross E. Price, finishing the second year of his four-year term, reported gains in finances and membership. The district raised \$631,011 for all purposes, a gain of \$67,815. There were 127 members received by profession of faith for a net gain of 74 and a total membership of 2,069.

Reelected to the advisory board were (elders) Darrel Slack and C. William Morrison; (laymen) Fred Erdmann and G. H. Saffell.

L. A. "Mick" Gray was reelected NYPS president and Lois Thorpe was elected NWMS president to succeed Hazel Saffell. Appropriate honors were bestowed upon Mrs. Hazel Saffell for her services as NWMS president during the previous eight years. Lon Runner was reelected chairman of the church schools board.

CANADA PACIFIC

The eighteenth annual assembly of the Canada Pacific District was held May 25-26 at Vancouver, British Columbia, First Church.

Rev. Daniel J. Derksen, pastor of the Edmonton (Alberta) Southside Church, Canada West District, was elected district superintendent of the Canada Pacific District. He succeeds Rev. Roy J. Yeider, who retired this year after completing 10 years as district leader. Rev. Yeider has also completed 37 years in the ministry.

Elected to the advisory board were (elders) W. Warren Boyd and Eugene M. Culbertson; (laymen) Robert Collier and Harold Jones.

Mrs. D. J. Derksen was elected by the NWMS council to succeed Mrs. Roy J. Yeider as president. Rev. Kenneth Fach was elected president of the NYPS. Rev. S. Roy G. Hall was reelected chairman of the church schools board.

CANADA CENTRAL

The thirty-eighth annual assembly of the Canada Central District was held June 14 and 15 at the Brantford, Ontario, Canada, church. General Superintendent Orville W. Jenkins ordained Glenn L. Outhouse and Roger K. Moore.

District Superintendent Neil E. Hightower, completing the first year of a four-year call, reported that 14 churches have a regular lay evangelism program. One new church was organized with 10 charter members at Simcoe. Total church membership reached 2,564 with 148 received on profession of faith. The district gave 10.41 percent of its income for world evangelism.

Elected to the advisory board were (elders) Weldon Bull and Robert W. Coghill; (laymen) Clarence Whitmore and Kenneth Olsen.

Unanimously reelected to their posts were Mrs. Neil Hightower, NWMS president; and Wesley G. Campbell, NYPS president. Robert W. Coghill was reelected chairman of the church schools board.

NEVADA-UTAH

The twenty-ninth annual assembly of the Nevada-Utah District was held June 21-22 at Sparks, Nev.

Dr. John Knight was speaker for the camp meeting services held each night. Rev. and Mrs. Warren Rogers were song evangelists. Rev. Dick Martin was organist.

Since the assembly, Rev. I. F. Younger, pastor of the Lancaster (Calif.) Valley View Church, has been appointed superintendent. See August 1 *Herald*, p. 35.

Reelected to the advisory board were (elders) Robert Ulrich and Kenneth Ball; (laymen) Dwayne Frank and J. Arthur Rice.

Mrs. Robert (Minnie) Ulrich was elected president of the NWMS; Rev. Ronald J. McGilvra was reelected president of the NYPS. Rev. Kenneth Ball was reelected chairman of the church schools board.

NEW ENGLAND

The sixty-sixth annual assembly of the New England District was held June 21 and 22 at Eastern Nazarene College, Wollaston, Mass. General Superintendent Edward Lawlor ordained David E. Bowen, Charles J. Campbell, and Robert C. MacDonald. He recognized the elder's orders of Rachel I. Charles.

District Superintendent Kenneth H. Pearsall was reelected to a four-year term. He reported 398 new Nazarenes for a net increase of 212; a Sunday school enrollment of 11,425 and an average attendance of 5,579. The total raised for all purposes reached \$1,500,699 with a per capita giving of \$304.09.

A special feature of the district report was the review of the work of home mission pastors. Two roving reporters, Revs. Alexander Ardrey and Harold Parry, roamed the sanctuary with microphones to interview home mission pastors. The audience heard firsthand reflections through the open dialogue.

Elected to the advisory board were (elders) Alexander Ardrey and Dean Hardy; (laymen) Donald Young and E. Boyd Gardner.

Reelected to their district posts were Mrs.



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Albert D. Stiefel, NWMS president; and Rev. Donald Overby, NYPS president. William Dymont was elected chairman of the church schools board.

Since the assembly, Dr. Pearsall has resigned as D.S. to become president of Northwest Nazarene College.

CANADA ATLANTIC

The thirtieth annual assembly of the Canada Atlantic District was held May 31—June 1 at Summerside, Prince Edward Island. General Superintendent Edward Lawlor presided.

A check for \$1,600 was presented to the retiring district superintendent, Robert F. Woods, who has served as leader for the past 12 years. Rev. William F. Bahan, pastor of Victoria First Church, Canada Pacific District, was elected on the third ballot to succeed Rev. Woods. The district showed an increase in membership and a \$21,000 increase in giving over the previous year.

Elected to the advisory board were (elders) Clarence Edgar and Anthony Sampson; (laymen) Milton Mellish and Fred Myers.

Mrs. Bert Collins was elected president of the NWMS. Rev. Allan James was reelected president of the NYPS. Rev. Anthony Sampson was reelected chairman of the church schools board.

CANADA WEST

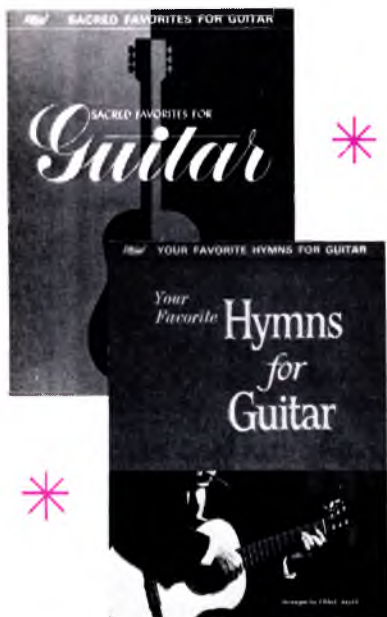
The twenty-fifth annual assembly of the Canada West District

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was held June 22-23 at Olds, Alberta. General Superintendent V. H. Lewis presided.

District Superintendent Herman L. G. Smith, completing the second year of an extended term, reported \$860,285 raised for all purposes, an increase of \$96,000. The district gave 10.4 percent of its income for world evangelism, \$61,171 for education, and paid 97.9 percent of its Pensions and Benevolence budget. There were two new church buildings completed on the district during the year.

Many churches have begun bus ministries, resulting in Sunday school enrollment gains of 1,410 or 16.2 percent and average attendance increase of 301 or 7.8 percent.

(Elders) Harold Hoffman and Walter Hubbard and (laymen) Trevor Morgan and Robert Rimington were elected to the advisory board.

Mrs. R. G. Deasley was elected president of the NWMS, and Rev. David Stryker was elected president of the NYPS. Rev. Melvin Tucker was elected chairman of the church schools board.

NORTHEAST OKLAHOMA

The twenty-second annual assembly of the Northeast Oklahoma District was held June 27-28 at Muskogee (Okla.) First Church. General Superintendent George Coulter ordained Robert Grant.

District Superintendent E. H. Sanders, completing the third year of an extended term, reported 327 members received by profession of faith for a net gain of 261 and a total membership of 4,189. The Sunday school enrollment reached 9,031, a gain of 328. The average attendance reached 4,484, a gain of 336. Total income exceeded \$1 million for the first time in the history of the district. A total of \$108,392 was paid for general interests.

Elected to the advisory board were (elders) Keith Bottles and Eugene Sanders; (laymen) Bob Donaldson and Bob Kannady.

Mrs. E. H. Sanders was reelected president of the NWMS. Rev. Larry Brinkley was elected president of the NYPS. Rev. Dal Newberry was elected chairman of the church schools board.

UPSTATE NEW YORK

The thirty-sixth annual assembly of the Upstate New York District convened June 28-29 at Brooktondale, N.Y. General Superintendent Edward Lawlor ordained David Aaserud, Hugh Bauer, Dennis Hughes, William Kerstetter, Newell Smith, Elmer Wilson, Robert Warnow, and William Poteet. He recognized the credentials of Emerson Walker.

District Superintendent Jonathan T. Gasset had resigned his position earlier to accept an appointment as district superintendent of the newly formed North Florida District. Rev. J. Wilmer Lambert, serving as district superintendent of the Dakota District, was elected to lead the Upstate New York District.

Statistical gains for the district were noted. There were 378 new members received. The district raised \$1,148,351 for an increase of \$53,567 in giving. A total of \$85,390 was paid to general interests, an increase of \$18,643.

Elected to the advisory board were (elders) Everett Kaufman and Clarence Hildreth; (laymen) Samuel Henck and John Bodine.

Vera McKim was elected president of the

NWMS. Rev. Clarence Hildreth was reelected president of the NYPS. Rev. Everett Kaufman was reelected chairman of the church schools board.

EASTERN KENTUCKY

The twenty-second annual assembly of the Eastern Kentucky District was held at Ashland (Ky.) First Church, July 4-5. General Superintendent Edward Lawlor ordained Russell Lovett.

District Superintendent Lawrence B. Hicks, completing the first year of an extended term, reported 562 members received (419 by profession of faith) for a total membership of 5,196; \$1,039,000 raised for all purposes; and a Sunday school enrollment of 11,778.

The following were elected to the advisory board: (elders) Clifton DeBord and John W. May; (laymen) Lewis K. Edwards and Audra Abney.

Mrs. Lawrence B. Hicks was reelected NWMS president by a unanimous vote. Rev. Norman Colvin was elected NYPS president. Lewis K. Edwards was reelected chairman of the church schools board.

SOUTHWESTERN OHIO

The fourteenth annual assembly of the Southwestern Ohio District convened July 6-7 at the Convention Center, Dayton, Ohio. General Superintendent Charles H. Strickland ordained James D. Conner, Thomas Hoppe; Ronald Panos, and Arno Wilson.

District Superintendent Dallas Baggett, completing the third year of an extended term, reported 785 new Nazarenes; 1,045 increase in Sunday school enrollment and a 319 increase in average attendance. A new church was organized in Blanchester.

The following were elected to the advisory board: (elders) Robert Gray, Wesley Poole, and Newman Sheldon; (laymen) Marvin Beam, Lewis Curtis, and Ralph R. Hodges.

Reelected to their posts were Mrs. Dallas Baggett, NWMS president; Rev. Claude Nicholas, NYPS president; and Rev. Simon Gorman, Jr., chairman of the church schools board.

NORTH ARKANSAS

The twenty-first annual assembly of the North Arkansas District was held at the Conway (Ark.) First Church, June 27-28. General Superintendent Charles H. Strickland ordained Larry Taylor, Charles Conger, David Benson, Eugene Anderson, and Russell Branstetter.

District Superintendent Boyd C. Hancock was reelected for a one-year term. He reported gains adjusted to a 12-month year from a 10-month year as follows: \$14,435 gain in giving to world evangelism; \$96,604 increase in giving for all purposes; a 499 increase in Sunday school enrollment; and 268 members received by profession of faith.

Elected to the advisory board were (elders) Ben Benson and Jewell McKinney; (laymen) Dale Webster and J. N. Quick.

Reelected to serve as NWMS president was Mrs. Boyd C. Hancock. Rev. Terry Rohlmeier was reelected NYPS president. Rev. C. W. Roach was elected chairman of the church schools board.

DAKOTA

The fifth annual assembly of the Dakota District was held at Jamestown, N.D., July 6-7. General Superintendent Orville W. Jenkins ordained Charles Belzer, Michael Couch, and Leonard Suhr.

District Superintendent J. Wilmer Lambert reported 172 members received by profession of faith (record number for the district). Three home mission churches were started during the year. The district reached 179 percent of its *Herald* campaign goal. Rev. Lambert resigned upon the completion of his fourth year as leader of the Dakota District to accept the election as superintendent of the Upstate New York District.

Elected to the advisory board were (elders) David Belzer and R. W. Carpenter; (layman) Kenneth Montgomery.

Rev. Paul Lantz was reelected president of the NYPS. Rev. R. W. Carpenter was reelected chairman of the church schools board.

EASTERN MICHIGAN

The twenty-fourth annual assembly of the Eastern Michigan District was held July 11-12 at Flint (Mich.) First Church. General Superintendent Edward Lawlor ordained George C. Cook, Vaughn E. Welches, and Ronald C. Ketchum. He recognized elder's orders

of Philip R. Doyle.

Dr. E. W. Martin, reelected to a four-year term, reported one new church organized. The district raised \$2,931,068 for all purposes. A total of \$247,201 was given for world evangelism. Projected plans were revealed for an all-season youth building to be erected at the district center. The new facility will contain 9,000 square feet of space.

The following were elected to the advisory board: (elders) John Z. Andree, J. Donald Freese, and Harold L. Harris; (laymen) John Q. Dickey, Harlan Heinmiller, and Milton Mountain.

Mrs. H. Leslie MacKay was reelected president of the NWMS. Rev. Gary Henecke was elected NYPS president. Rev. Eugene Hudgens was elected chairman of the church schools board.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Raymond H. Canfield recently entered the field of full-time evangelism. He is an excellent holiness preacher and I heartily recommend him. Contact him at 336 S. Jordan, Ventura, Calif. 93003.—Nicholas A. Hull, Southern California district superintendent.

Rev. James E. Palmer has entered the evangelistic field. He is a dynamic Bible preacher with a seasoned, solid, and sympathetic ministry. His address, after September 1, 1973, will be 802 Stewart Dr., New Castle, Ind. 47362.—Ross Lee, Indianapolis district superintendent.

EVANGELISTS' OPEN DATES

• Evangelist John H. Lanier, W. Poplar St., Junction City, Ohio 43748, has choice dates open in 1975, 1976, and 1977.

• Bernie Culbertson, evangelist and singer, has the following open dates, which would be best filled in Oregon or California: Sept. 11-16 and Sept. 24-30. Contact him at P.O. Box 724, Hermiston, Ore. 97838.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

September 2—"Co-workers with God"

September 9—"Wouldn't You Really Like to Be a Christian?"

September 16—"Does God Need the Church?"

September 23—"Thou Shalt Have No Other Gods Before Me."

MOVING MINISTERS

• LAWRENCE E. ANGEL from Apalachin, N.Y., to Bellevue, Ohio.

• LOUIS W. COBB from Battle Creek (Mich.) Michigan Avenue to Bay City (Mich.) First.

• G. DONALD CRACKER from Zillah,

Wash., to Spokane (Wash.) Crestline.

• WILLIAM R. HAWORTH from Herington, Kans., to Hugoton, Kans.

• ROBERT KELLEY from Sioux City (Ia.) Central to Bettendorf, Ia.

• ROBERT S. LECCE from Phenix City, Ala., to Cleveland (Ohio) West Side.

• LARRY REINHART from Blue Island, Ill., to Springfield (Ohio) Enon.

• THOMAS E. WEAVER from Port Clinton, Ohio, to Middleport, Ohio.

MOVING MISSIONARIES

• REV. AND MRS. OLIVER KARKER, P.O. Box 106, Florida, Transvaal, Republic of South Africa.

VITAL STATISTICS

DEATHS

• REV. EDWARD R. FERGUSON, 73, died July 15 in Vicksburg, Mich. Funeral services were conducted by Rev. Harry Stanley, Dr. Fred Hawk, and Rev. Lawrence Jantz. He is survived by his wife, Alma; one son, Edward R., Jr.; two daughters, Rebecca Bleyaert and Esther Gollmer; five grandchildren; one great-grandchild; two brothers; and one sister.

• ANDREA GUSTAFSON, 7, died of leukemia July 11 at Champaign, Ill. Funeral services were conducted by Rev. Curtis Lewis, Jr., and Rev. Samuel Smith. She is survived by her parents, and her maternal and paternal grandparents.

• MRS. REBA MAE HOPKINS, 74, died July 7. Funeral services were conducted at Udall, Kans., by Rev. Paul W. Overholt. Survivors include her husband, Carl; a daughter, Phyllis Gail; and two sisters.

• MRS. EDNA M. JENSEN, 81, died in Kissimmee, Fla., July 13. She is survived by two sons, Paul W. and Milton B. Jensen. Funeral services were conducted by Rev. William O. Blue, pastor of the Ft. Lauderdale (Fla.) First Church.

• TROY WILLIAM MASON, 31, died June 24 at Bowling Green, Ky. Funeral services were conducted by Rev. Bobby Snodgrass and Rev. Wm. L. Rhoades. He is survived by his wife, Shirley; one daughter, Kelli Jo; his parents; and three sisters.

• REV. STANLEY R. MONEYMAKER, 70, died May 27 in Beech Grove, Ind. Funeral services were conducted by Rev. Gene Hood and Rev. Gene Phillips. Surviving are his wife, Lenos; two sons, Kenneth and Gene; two daughters, Pamela and Marcia Craig; nine grandchildren; one great-grandchild.

• CRAIG E. REXROTH, 22, died at Champaign, Ill., of injuries suffered in a motorcycle

accident on July 12. Memorial services were conducted by Rev. Curtis Lewis, Jr. Burial was in University Park, Ia. He is survived by his parents and a brother, Terry.

• MRS. CLARENCE (TRUDY STANFORD) ROPP, 40, was killed in an auto accident on June 8. Funeral services were conducted in Kitchener, Ontario, Canada, by Rev. Neil Hightower and Rev. Norman Sheets. Survivors include her daughter, Donna; a son, Stephen; her parents; four sisters; and four brothers. Several members of her immediate family are in various areas of service—she was the daughter of Rev. and Mrs. Archie Stanford, retired elders on the Canada Central District; a sister of Mrs. Tom Hermon, wife of the superintendent of the South Arkansas District; and Rev. Roland Stanford, pastor of Bath, Me.; and Dr. Warner Stanford of Youngstown, Ohio.

• FRANK W. STEWART, 79, died July 18 at Henryetta, Okla. Funeral services were conducted by Rev. Paul Watson in Collinsville, Okla., with interment in Roselawn Cemetery, Fort Smith, Ark. He is survived by his wife, Grace; one daughter, Mrs. Thomas Gilham; four grandchildren; two great-grandchildren; and two brothers.

• MRS. J. D. WHITE, 76, died June 16 in Lexington, Ky. Funeral services were conducted by Dr. D. S. Somerville and Rev. Eddie Burnem in Winchester, Ky. Survivors include her husband, J. D. White; two sons, J. D., Jr., and Dr. R. S.; two daughters, Mrs. D. H. (Mary) Spencer (missionary in Johannesburg, South Africa), and Martha White; nine grandchildren; 11 great-grandchildren; and three brothers.

• FREDERICK L. WINGET, 73, died July 6 in Dover, N.J. Funeral services were conducted by Rev. Neale McLain and Rev. Jack White. He is survived by his wife, Mabel; one son, Dr. Wilfred Winget; and one daughter, Mrs. Morris (Eula-Adine) Weigelt.

• REV. CHARLES SAMUEL SHREFFLER, 52, pastor of Ponca City (Okla.) Westside Church, died July 12. Funeral services were conducted in Sapulpa, Okla., by Dr. Jerald R. Locke, Dr. E. D. Simpson, and Rev. E. H. Sanders. He is survived by his wife, Katherine; two sons, Charles, Jr., and Joe; one daughter, Kathy; his mother, Mrs. Ruth Robin; two brothers; and two sisters.

• ELWOOD (WOODY) SHERMAN SMITH, 49, died April 17, 1973, at Bend, Ore. Funeral services were conducted by Rev. Gordon Miller. Survivors include his wife, Dorothy; four sons, Stephen, Terry, Wendell, Timothy; one daughter, Christine; one grandson; his mother; four sisters; and three brothers.

• MRS. HAZEL (READ) SORENSEN died July 13 in Salem, Ore. Survivors include her

NEWS OF RELIGION

husband, Rev. Norman Sorensen, of Wilmington, N.C.; and a daughter in Salem, Ore.

● CHARLES STANLEY WILCOX, 66, died June 28 in Pueblo, Colo. Funeral services were conducted by Rev. Harold L. Hampton, Jr. He is survived by his wife, Juanita; three daughters; one son; and two brothers.

BIRTHS

● to REV. HAROLD AND SUSAN (GESSELLE) HAMPTON, JR., Pueblo, Colo., a boy, Jerry Paul, July 7.

● to SIDNEY AND JUDY (SIMPSON) BANZ, Duncanville, Tex., a girl, Kimberly Jo, June 8.

● to BILL AND MARSHA (BRIDGES) BISHOP, Greenville, S.C., a girl, Marti Lyn, May 29.

● to REV. RON AND PAT (HASSEL) CREES, Topeka, Kans., a girl, Kimberly Michelle, July 22.

● to JOHN AND MARCIA (SCHULTZ) DARIN, La Mirada, Calif., a girl, Stacy Michelle, July 18.

● to TERRY AND JUDY (RANKHORN) DEBOLT, Old Hickory, Tenn., a girl, Bridget Evette, June 30.

● to ELDRIDGE D. AND PATTY (PARRIS) GARRETT, JR., Calimesa, Calif., a boy, Ernest Daniel, July 25.

● to RICHARD E. AND JULIE (DAUSE) LEE, Mahomet, Ill., a boy, Brian Eric, July 3.

● to GARY AND SHERRI (McALLISTER) MILBRATH, Dickinson, N.D., a girl, Darcee Jean, May 20.

● to GEORGE AND SUSAN (VANCIEL) MONTE, Arcadia, Calif., a girl, Bronwen Thomasine, May 10.

● to STEVE AND SUE (JENSEN) REMOLE, Champaign, Ill., a boy, Steven Ryan, July 19.

● to ROY E. AND BETTY (LATHAM) ROGERS, Waterford, Mich., a girl, Nannette Monique, March 13.

● to REV. NORMAN AND JOYCE SNOW-BARGER, Kansas City, a boy, Paul David, July 22.

● to CARL DOUGLAS AND BARBARA (STEENBERGEN) TAYLOR, Ashland, Ky., a girl, Kerri Beth, June 30.

● to LIONEL STANLEY AND MARY (WALSH) THOMAS, Arvida, Quebec, Canada, a girl, Chandra Mary, July 8.

● to TOM AND SHIRLEY (BAGGETT) WOODALL, Gadsden, Ala., a boy, Jason Brent, June 16.

● to RON AND JUDY (ATKINSON) GRESS, Overland Park, Kans., a boy, Stephen Ronald, July 20.

ADOPTED

● by REV. NORMAN AND JOYCE SNOW-BARGER, Kansas City, a girl, Kimberly Ann, born Sept. 19, 1972.

● by GENE AND LENORA (GILMORE) THOMAS, Gnadenhutten, Ohio, a girl, Ruth Ann, on June 27.

MARRIAGES

● PAMELA SUE POWELL and DAVID S. MANGUM at Nampa, Ida., June 21.

● BOBETTE ELAINE FERRIS and STEPHEN WAYNE SEELIG at Redlands, Calif., July 21.

● GAIL WALLENTINE and RILEY MCGAUGH at Dallas, June 22.

● KAY ANNETTE HAMILTON and DAVID DEAN BEESON at Corpus Christi, Tex., Aug. 4.

● DEBORAH LLOYD BOW and LAWRENCE EMERSON ELMORE at Nampa, Ida., June 22.

DIRECTORIES

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

3,094 AT LARGEST CBA MEET BEAT PROMOTIONAL DRUMS. Enthusiasm for getting out the Good News in print characterized the twenty-fourth annual convention in Dallas, July 16-20, of the Christian Booksellers Association. The CBA meet registered 3,094, of whom 814 were dealers, according to Executive Vice-president John T. Bass.

The Thomas Nelson Bible Publishers Award went to Ken Taylor for his work with *The Living Bible*. Ten million copies of Taylor's paraphrased edition are in print in 80 languages. The Will Barbour, Sr., "Book Store of the Year" Award went to Stan Noreen's Bible Book Store in Denver.

At the closing banquet, speaker Hal Lindsey was presented the one millionth copy of his book *Satan Is Alive and Well on Planet Earth*; his wife, Jan, was given the three-millionth copy of *The Late Great Planet Earth* at the same meeting.

The Grand Promotional Award was presented to Word, Inc. □

ATHEISTS PICKET OPENING OF BILLY GRAHAM MINNESOTA CRUSADE. A cluster of atheists picketed the opening service of Evangelist Billy Graham's 10-day Upper Midwest Crusade at the Minnesota State Fairgrounds at Falcon Heights, Minn.

Led by Garry DeYoung, an atheist leader from St. Paul, they carried signs that declared Mr. Graham to be a "Salesman of Superstition" and that "Religion Is Superstitious Nonsense."

Some of the several hundred teen-agers attending a Youth Evangelism Seminar (YES) held in conjunction with the crusade circled the pickets and with arms upraised sang "Amazing Grace."

The attendance at the opening rally was estimated at 21,500 and about half the audience stood when Mr. Graham asked how many were under age 25. A total of 1,186 persons left their places in the grandstands in response to the invitation and walked up and over the racetrack barriers to receive Christ. □

BIBLE MISSING 30 YEARS IS RETURNED TO SHERIFF. Thirty years ago during World War II, Bernard Waggoner lost a Bible he had been given when he entered the army.

Now a sheriff, he was counseling a "drifter" at a halfway house for alcoholics in Knoxville, Tenn., when the man showed him a Bible in which the name Waggoner was inscribed. Mr. Waggoner said it was the Bible he had lost three decades before.

The man he was counseling said he took the Bible from the body of a dead German soldier during combat in France in 1944, Mr. Waggoner reported. □

NATIONAL FAMILY WEEK ADVOCATED IN SENATE. Thirteen senators in Washington, D.C., have introduced a joint resolution authorizing the President to issue annually a proclamation designating Thanksgiving week in November as "National Family Week."

Sen. Edward J. Gurney (R-Fla.) said the observance of family week "cannot promise to resolve the many problems that plague the family in America today. But we can focus attention on this institution, its strengths and virtues in this era of change. And we can enlist the millions of American parents to understand the wants and needs of their children, and we can properly encourage the children to understand the duties and obligations to their parents."

Family Week was observed in a number of states and cities last year, and Senator Gurney said he anticipates an "even greater response for this year." □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ **Do you think we should tell a person of a bad dream we had about him? Do you think we should believe in dreams and take them seriously?**

"No" to both questions.

■ **What about the words in Luke 22:44, "And his sweat was as it were great drops of blood falling down to the ground"? I have heard it said that these drops were actual blood. Do not the words "as it were" mean it was a figure of speech? I do not minimize the sufferings of our Saviour for the lost world, including me.**

When the doctors disagree, I suppose we should be permitted to take our choice.

Many have believed that the drops were actual blood, or at least sweat tinged with blood, pressed from the Saviour's brow by the agony of the hour.

Others have taken the "as it were" (Greek, *hosei*, "as," or "like") in much the sense you seem

to take it.

Luke in 3:22 speaks of the Holy Spirit descending on Jesus "in a bodily shape *like* a dove"; and in 24:11 of the unbelief of the disciples in regard to the report of the women that Jesus had been raised from the dead—"their words seemed to them *as* idle tales, and they believed them not."

Luke also uses the same expression in Acts 2:3, "cloven tongues *like as of fire*"; Acts 6:15, Stephen's face "*as it had been* the face of an angel"; and Acts 9:18, "there fell from his eyes *as it had been* scales."

In either case, there is no question about the agony of soul the Saviour endured for us.

■ **Recently I was reading I Samuel 19:20-24 and was puzzled. How could the Spirit of God be upon a man from whom the Lord had departed (I Samuel 16:14; 18:12)? Was the Lord still trying to reach Saul?**

There are various references to the Spirit of God coming "upon" people in the Old Testament which are quite apart from any spiritual or redemptive ministry of the

Spirit.

In the particular verses you mention, the Spirit of God came upon Saul to prevent him from catching and killing David. The term *naba*,

"to prophesy," includes the incoherent babblings of false prophets as well as the inspired utterances of true prophets.

■ **Would you explain the difference between the natural man, the carnal man, and the spiritual man?**

These are distinctions the Apostle Paul makes in 1 Corinthians 2:14-3:3.

The "natural man" is the human being apart from God. The things of God are foolishness to him. He cannot really understand them.

Carnal persons are "babes in

Christ" (verse 1), although they may have been Christians for many years. Their fellowship is marred by "envying, and strife, and divisions" (verse 3).

Paul describes "the carnal mind" in Romans 8:6-7. It is a condition of deep aversion to the will of God.

The "spiritual" are believers who have come to what Paul elsewhere calls "the fulness of the blessing of the gospel of Christ" (Romans 15:29). They are those who have been sanctified wholly (1 Thessalonians 5:23).

■ **Does the average Nazarene love the word "sanctification"?**

That's a queer question.

We love the Lord, and are not ashamed either of Him or of His words (Mark 8:38; Luke 9:26). *Sanctify* is one of His words (John 17:17, 19).

But behind a strange way of asking, I think I know what you are driving at. As far as I can tell, our people are just as fully committed to faith in that aspect of God's grace described as "sanctification" as they have ever been.

Some of us are trying to find words more meaningful to others than "sanctification" seems to be. So we are using a number of other biblical terms such as "purity," "cleansing," "the fullness of" or "baptism with the Holy Spirit," "the risen life," "the righteousness of the law fulfilled in us," "the fullness of the blessing of the gospel," "salvation to the uttermost," and others.

Some good people seem to identify the truth of holiness with one set of words about it. But the important thing is not the label on the bottle but what's inside.

I have run into a number of cases where the right words were being used but the reality was missing.

We don't have to choose between the right words and the reality, of course. But if we did, we'd better opt for the reality.

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OUTREACH THROUGH BACKYARD VBS PROGRAM

Kankakee (Ill.) First Church emphasized outreach in vacation Bible school during the week of June 10. Nine backyard Bible schools were held each day along with the regular church VBS.

Six weeks of training sessions pertaining to outreach were held for teens and adults prior to enrollment date. Children from various faiths and races attended the schools. Contacts made in the neighborhoods served as bases for beginning a church bus ministry.

These schools were of interest to many in the community. The local newspaper did a feature article for the week with pictures of the backyard Bible schools. On the closing Sunday over 500 attended the VBS program.

More than 80 local church people donated a week of their time to work in both outreach and local schools. A flexible program, concerned workers, and prayerful planning went into the success of the venture.

Total VBS enrollment reached 440. Co-directors of the Bible schools were Mrs. Mary Rexroth and Mrs. Evelyn Gladding. Mrs. Forrest Robbins assisted with the outreach program. W. E. Varian is pastor. □

A typical scene—VBS in an outdoor, community setting



DISCOVERY DAYS

★ SEPTEMBER 30—DISCOVER TOTAL ENROLLMENT

★ OCTOBER 7—DISCOVER CHILDREN

★ OCTOBER 14—DISCOVER YOUTH

★ OCTOBER 21—DISCOVER ADULTS

★ OCTOBER 28—

RALLY DAY!

DISCOVER CHRIST



TRIFOLD DISPLAY CHART

Doubles as an interest center and an "information at a glance" promotional piece. Weekly goals and attendance may be written in. Suitable for displaying on table or hanging on wall. 28 x 56". *Suggested quantity:* one for each Sunday school and each department and/or classroom.

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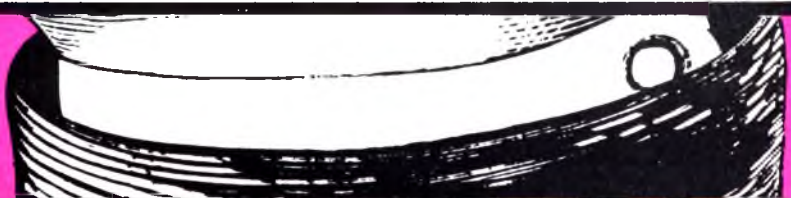
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**"BY ALL MEANS...
SAVE SOME"**

A LAYMAN VISITS

One Sunday afternoon in Weirton, W.Va., an incident happened which helped change my life completely.

I was a miserable young man, 25 years old, married, but not yet a father.

Sin had taken me down the long road of emptiness, despair, and disappointment. I had failed to find in its pleasures anything that came close to satisfying the spiritual craving that gnawed away inside me. In reality I had reached the end at which sin's victims sooner or later arrive, and it was a dead end.

On this lonely afternoon, my wife and I went to visit her family, who lived in the same town. We were totally unaware they had a visitor when we barged in. But we were soon introduced to a man who was a layman from the nearby Church of the Nazarene. He very quickly told us that he was looking for unchurched families whom he could enroll in Sunday school.

This Christian man immediately sensed my spiritual hunger. Soon he was telling me about Christ and how He had died for me on the Cross. He made it clear that Jesus was the Answer to the crises of life.

The rest of the family had left the room one at a time, but I was interested in what this man was saying and I listened very closely.

Before he took his leave he had prayer with one sin-sick young man. Tears welled up in my eyes; I was a little embarrassed as I brushed them away. At the same time I knew there was something right about this visitor, and when he had finished praying, I told him so.

Days passed, but the memory of the caller lingered with me. I longed to become a Christian.

Then came the crisis. The child we were expecting was born. For six months we showered our love upon this tiny bundle of our likeness. Then suddenly Brenda died. With the little body of our baby girl still in my arms, I cried out to the God that Christian visitor had told me about one Sunday afternoon.

My world had fallen to pieces and I felt there was no way possible for it to be put back together again. When my world fell in, I turned to God and found that He was the One who could put it back together again—only this time on the right foundation.

That evening I fell to the floor a brokenhearted sinner. But I rose from my knees a Christian. Thank God! I was saved!

Soon the call from God came clear and distinct, "Preach My Word." For 20 years now I have been a minister in the Church of the Nazarene. Many souls have found God at our altars.

Today I find myself completely satisfied with life, with my church, and with the Christ I love and serve. We have a fine church, a lovely parsonage, two wonderful boys, and most of all, hope for the future. It is because one Sunday afternoon a Christian layman had a burden to go out calling.

Vaughn R. Davis
Pineville, W.Va.

NO MORE USED CLOTHING FOR TAIWAN

Word has been received from the Taiwan Mission Council advising that, until further notice, additional packages of used clothing should not be sent to this area. A generous response by the church has provided more than enough clothing to meet present demands. The council expresses its appreciation. □

MITCHELL RESIGNS K.C. POST

Dr. H. Dale Mitchell, executive director of the Communications Commission and director of the Nazarene Radio League, has submitted a formal resignation effective September 1. He has served in this assignment since 1965.



H. Dale Mitchell

Dr. Mitchell announced that he and Mrs. Mitchell will make their home in Elkhart, Ind., and Madeira Beach, Fla. He said he will continue to serve the church as opportunities are afforded.

During the past eight years of his leadership, Dr. Mitchell has seen the outreach of the Spanish broadcast, "La Hora Nazarena," increase from 302 to 724 stations. The Spanish broadcast has entered Spain and Colombia for the first time.

"Showers of Blessing" broadcast is now aired over 692 stations. It has expanded from a total of 531 stations in 1965.

"A Hora Nazarena," Portuguese broadcast, was begun in October, 1972. It is aired on 22 stations at the present time. Several more are expected to be added as the broadcast is taken into Brazil.

Groundwork has been laid for a French broadcast to serve the French-speaking people of Canada. This program is expected to be released over a number of stations by the first of next year.

Dr. Mitchell has been working to produce a Canadian version of "Showers of Blessing" broadcast. Canadian singers will be used.

Several television spots have been produced and used by many

Nazarenes during Mitchell's administration.

Dr. Mitchell stated, "These eight years I have had the privilege of serving the church in this ministry have been a joyful and satisfying experience. I still find much challenge in the task and see continuing opportunities of greater service ahead." □

SKILES TO HEAD COMMUNICATIONS COMMISSION

Mr. Paul Skiles, presently serving as executive secretary of the Youth Department and director of the Servicemen's Division, has accepted the election as executive director of the Communications Commission. He will complete the unexpired term of Dr. H. Dale Mitchell. Mr.



Mr. Paul Skiles

Skiles will assume the new assignment September 1.

Following his graduation from Pasadena College, Pasadena, Calif., in 1949, Mr. Skiles served three California congregations in local youth and music ministries—Bakersfield First, Eureka First, and Santa Ana First. From 1953 to 1960, he served as district youth director on the Northern California District.

In 1960, Mr. Skiles was elected general executive secretary of the NYPS and was appointed director of the Servicemen's Commission. He became executive secretary of the newly established Youth Department in 1968 and director of the Servicemen's Division (now a division of the Youth Department).

Paul Skiles has served by appointment as denominational representative to the American Bible Society since 1960. He is a member of the General Church Music Commission and is now serving as chairman of the Executive Fellowship at Headquarters. He has worked with each of the steering committees for the International Laymen's Conferences.

Regarding the 1974 Youth World Conference in Switzerland, Mr. Skiles reports that he has agreed to retain certain appropriate administrative and liaison responsibilities in order to provide unbroken continuity in preparation for the event. As a denominational agent, he expects to concentrate in negotiating and implementing final contracts and other agreements with all outside organizations and agencies. □

RILEY APPOINTED TO DAKOTA DISTRICT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. Philip Riley, presently pastoring First Church, Topeka, Kans., district superintendent of the Dakota District. The appointment is made effective immediately.

—ORVILLE W. JENKINS
General Superintendent

Rev. Philip Riley, 35, pastor of Topeka (Kans.) First Church, has accepted the appointment as superintendent of the Dakota District. He has served the present pastorate since 1967.



Rev. Philip Riley

Rev. Riley is a 1959 graduate of Trevecca Nazarene College, Nashville, and a 1962 graduate of Nazarene Theological Seminary, Kansas City. He became a licensed minister in 1956 and was ordained in 1961.

From 1960 to 1963, Rev. Riley pastored the Canaan Hill Church in Lawson, Mo. He pastored in Decatur, Ga., from 1964 to 1966 before returning to the Kansas City District to pastor at Topeka First. For the past year, Riley has served as district NYPS president.

Rev. Riley and his wife, Shirley, have three children—a daughter, Sondra, 14; and two sons—David, 11; and Paul, 7. □

STOWE VISITS TAIWAN AND KOREA

General Superintendent Eugene L. Stowe left for Taiwan on August 27. He will preside at the Taiwan District Assembly.



Dr. Stowe

Dr. Stowe is scheduled to preside over a specially called assembly in Korea before returning to Kansas City about September 6.

At the end of July, Dr. Stowe conducted the assembly in Puerto Rico and visited churches in the Virgin Islands. □

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