

herald

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OF HOLINESS

Church of the Nazarene

Youth Week:

January 28—February 4

**Getting Next
to the
“Now” Generation**

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Of Not
Belonging**

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General Superintendent Williamson

Rejoice

But Remember

There is sound psychology and candid facing of reality in the counsel of the Preacher of the ancient time. He knew normal youth could always be energetic, vivacious, and gay. The tides of emotion will surely ebb and flow. But the depressed, moody child is a more serious problem than the mischievous prankster. Therefore the word of inspiration is, "Rejoice, O young man, in thy youth; and let thy heart cheer thee."

This wise Preacher knew old heads did not fit well on young shoulders. His words may well be considered by those who see no good in the youth of our time. Some of what is deplored may be legitimate outlet of pent-up energy. Let us not overlook the great majority who have high ideals and pursue the paths of righteousness. We ought to remember that a minority by loud noise and sensational, erratic outbursts get more attention than twice as many who conscientiously abhor evil and cleave to the good.

There is no Bible endorsement of unbridled desires and passions. On the contrary there are God's commandments and the sure judgment of the transgressor.

"Whatsoever a man soweth, that shall he also reap." In this life he gathers the harvest

of a smitten conscience, disease in the body, dissipation of the powers of mind, loss of self-respect and social acceptance. If he sows to the wind, he will reap the whirlwind. Furthermore the final judgment for a wasted life is, "Bind him hand and foot, and . . . cast him into outer darkness."

That Preacher of the old time did not fail to look at both sides of the coin. He said, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh."

He continues, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

His last word is, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"Rejoice," but, "Remember."

Getting Next to the "NOW" GENERATION

PHOTO BY ROHN KING



. . . in this "now" generation is no longer, What is wrong with the youth of our day? but rather, How can we bridge the vast communication gap between the Church and the tremendous student population?

Statistics tell us that more than half our population is under 26 years of age. The U.S. Office of Education reports that the college population is expected to increase four times faster than the national population in the next decade. High school enrollment is expected to rise 25 percent during the same period.

Yet the number of young people actively participating in the church is on the decline. Only 22 percent of American youth between the ages of 15 and 25 are attending church. Why? Could it be that with all of our zeal and conviction we have become so obsessed with the battle that we have lost sight of the war? For if we

This article was contributed by **Hans E. Josephsen, director of the collegiate division of the American Tract Society, Oradell, N.J.**



fail to communicate the gospel to the "now" generation there will be no way possible to calculate the loss in Christian leadership tomorrow. We cannot even begin to estimate the potential of young people who are totally committed to Jesus Christ.

Is the Church Irrelevant?

The trouble is that too many of the younger set look upon the Church as irrelevant and antiquated as far as their needs are concerned. Generally speaking, the Church is living on memories—basking in the sunshine of yesteryears. One youth speaks of the Church as "ingrown and stifling."



Another speaks of it as "a fellowship of phonies."

Could it be that they have seen too much of the hypocritical in the older generation and have gone off the deep end in search of new ideals?

Certainly, modern young people evidence suspicion of their elders. They take very little for granted, and do not hesitate in the least to challenge any of the ideas and traditions which have been accepted by their predecessors for decades. They express themselves frankly and honestly, and are quick to say what they think.

Admittedly, there is a great need for the Church to reexamine its outreach—its mission in the world for this age. The gospel message is truly relevant for every age and the power of the Holy Spirit to transform lives is ever available. The message can never change, but there is a very real need to evaluate our methods and means.

Missing the Boat in Christian Education

In the area of Christian education, for example, there is a definite lack of communication. The majority of our young people are not ready to face the demands placed upon their faith as they step onto the campuses of our high schools, colleges, and universities.

To be sure, they need to know the plan of salvation, the Ten Commandments, the books of the Bible, and the answer to the question, "What is the chief end of man?" But they need to know much

more. Perhaps the reason many of them fall flat on their faces spiritually when they leave the warm, downy feathers of "mother church" and walk smack into the brutal reality of a raw world is that we have been too busy through their formative years answering questions which they are not asking.

Perhaps we have told them so loudly and for so long that we have a positive answer (which we have) that we have overlooked the value of a challenging question. A question does not necessarily indicate negativism, does it? Could it not rather express the groping, searching restlessness of young minds endeavoring to catch up with a world that is causing them to run a race that is faster than life itself?

Because they have not found the answers to many of their questions in the Church, they have sought to find them elsewhere.

A teen-age girl expressed the heartbeat of many when she said, "We are looking towards a dying world. Many of the old-time virtues and values are about to croak! We are searching and experimenting to find a set of values of our own."

The dilemma of the "now" generation is expressed in such a variety of cries. Here are some direct quotations. Listen to them—listen with your heart:

"We are the hope of the world, yet we have no hope in it."

"Life is a puzzle . . . it drives me crazy because there isn't a meaning to anything."

"Sometimes when I'm alone in my room, I just feel like pounding my pillow. I'm so confused about the whole world and everything that's happening."

"If only we could reach out more, express our feelings and thoughts aloud. But who will listen?"

The Peril of Impatience

I have found in my conversations with young people that there is a never ending search for individual identity. Young people want

to "belong"; they want to be a part of something big, something going, a real "happening." They are willing to commit themselves and all the energies of life to an issue of ideology. They are looking for a commitment that is worthy of their lives. They want a cause to fight for, a flag to follow, and a song to sing.

The peril of it all is reflected in the impatience of youth the world over. Young people want today what only tomorrow can give them. They view the world as a tangled mass of problems, and they desire desperately to do something about it. So they join the Peace Corps, they march in protest against the war in Vietnam, they demonstrate for free speech or civil rights.

And then there are those who cannot cope with all that is going on around them. They are afraid to face reality and deal with the pressing issues of life. And so they endeavor to escape—to get away from it all—by joining the cult of psychedelic drugs.

Getting "turned on" with LSD, DMT, DET, or DPT is not the an-



swer, as many learn the hard way. The latter condition is worse than the former. After a recent "trip" with LSD, one experimenter reported, "The four weeks which followed . . . gradually became a living hell. I seemed to be spiritually lost, wandering in a great void between heaven and earth."

A recent report compiled over a period of seven weeks by undergraduate journalists at a leading eastern university revealed that 15 percent of the school's 3,200 undergraduates had used dope in one form or another.

Elsewhere in the country it has been reported through a national

poll that in some areas 85 percent of the teen-agers drink and 90 percent smoke.

Evangelist Billy Graham recently addressed 8,000 students at Berkeley. Citing the case of a campus queen who had been killed in an auto accident, Graham quoted the dying girl's last words to her mother: "Mother, you taught me everything I needed to know to get by in college. You taught me how to light my cigarette, how to hold my cocktail glass, and how to have intercourse safely. But, Mother, you never taught me how to die. You'd better teach me quickly, Mother, because I'm dying."

The Problem of Sex

Another big problem that faces this "now" generation is in the area of sex. Being bombarded with an unbelievable barrage of suggestion, stimulation, and outright encouragement to experiment in premarital sex, the youth of our day have fallen prey to the commercial parade of it. The downright treason of some of our so-called intellectuals, who have done their best to make immorality seem natural and purity old-fashioned, is inexcusable.

The greatest tragedy of all, however, is the aid many of the clergy are giving to the rapidly increasing promiscuity among the youth of America. Standards are being stretched to the convenience and comfort of the individual.

The so-called "new morality" has a great deal to say about love. However, it fails to emphasize the highest manifestation of love, which is a love for God. This kind of love will be evidenced by a respect for and obedience to the law of God, not the setting aside of that law for license in the guise of love! It was Jesus who said, "If ye love me, keep my commandments."

Dr. Francis J. Braceland, editor of the *American Journal of Psychiatry*, recently stated, "Premarital sex relations growing out of the so-called 'New Morality' have greatly increased the number of young people in mental hospitals."

Man's Theories vs. God's Truth

Grasping further at the straws of philosophy, the student in his

search for meaning and purpose in life becomes involved in the theories of men who undermine the truths of Scripture.

The evolutionist portrays man as simply a piece of matter struggling for survival in this hostile old world.

Positivism makes man the sum total of the varied experiences which have touched his life.

The Freudian views man as a frustrated animal driven by mysterious forces within himself.

Under the philosophy of Marxism man is merely a piece of social and economical machinery.

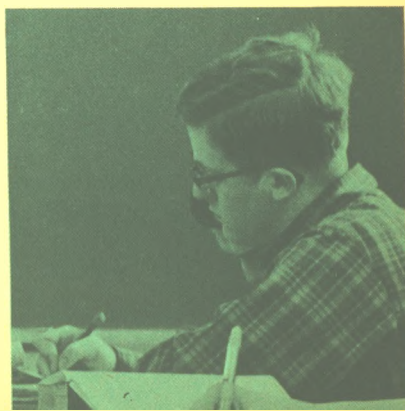
And no one can deny that the many forms of existentialism have enormous appeal on the campus today. Of course, Walter Kaufmann would be quick to say that existentialism is not a philosophical system as such; it is an attitude or state of the mind. Nevertheless, existentialism might well be called the "drama of the mind that is sufficient unto itself."

It seems to me that this warp in human reasoning is not new either. The Apostle Paul writes in II Corinthians 3:5, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."

Young people today know that "now is the hour." They fully believe that there is a lot of living to be done, and they are trying to do it all at once. The tragedy is that with all of their attempts to "live," to find the escape from the depressing and demoralizing things of life, to come upon some meaning for it all, they are futilely sampling glittering, empty substitutes for the only real Source of life and living, the Lord Jesus Christ.

Stop! This Isn't It!

How can we reach them? What can be done to intercept them as
(Continued on page 12)



That Feeling Of Not Belonging

Fifteen years of age, he stood nearly 6 feet tall in the door of his bedroom. But he was weeping audibly. Both his mother and I knew why he wept. He was enduring the kind of loneliness which, at one time or another, comes to all who live for Christ.

Down the street one block a group of teenagers were gathered at the local store telling jokes, laughing heartily, and sharing interests and experiences common to the group. Perhaps they talked of the teen-age dance (a regular occurrence in our town), the motorbikes which different ones of the group owned, and the most recent drag races.

However, this boy did not feel at home in the group. His life had been different since childhood. He had memorized scriptures and quoted them in public services. He had testified faithfully and consistently since childhood. He had refused to join the dance crowds in school. He had faithfully attended all services of the church, many times being the only teen-ager present. The trumpet, the guitar, and the church social had taken the place of those things in his life which the gang down the street were enjoying.

Some would try to tell us that teen-agers in this age do not suffer persecution. However, I have been convinced through the years, as I have worked with teen-agers, that one of the most subtle kinds of persecution or trial for teen-agers is the feeling of not belonging.

This can happen even in the church. When cliques are formed, and criteria are set up for acceptance into the group, those on the outside are thereby severely tested.

Participation and belonging are essential to

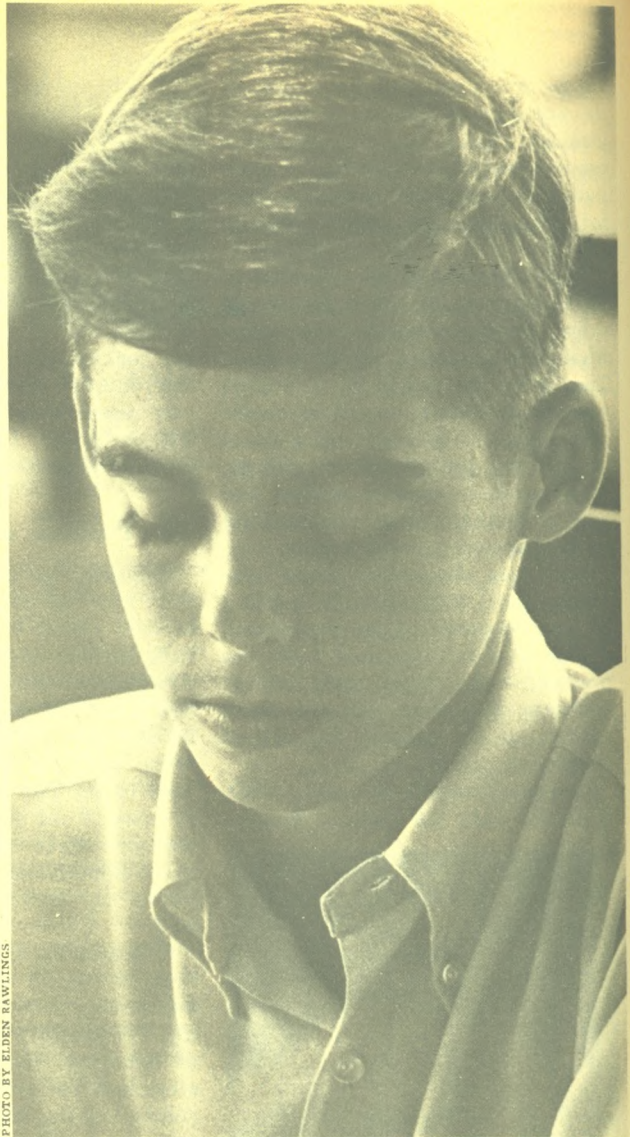


PHOTO BY ELDEN RAWLINGS

Christian fellowship and growth. It is a Christian duty of both adults and youth in the church to make every person a part of the group rather than a spectator. It also behooves us to call and pray together to the end that there may be those of all ages to find fellowship with their respective age levels.

Some 20 years ago as I walked down Troost Avenue in Kansas City, I saw in a store window a book entitled *I Walk Alone*. I neither purchased nor read the book, but its title has returned to mind many times through these years as I have observed the apparent loneliness of Christian teen-agers.

In a real sense we all walk alone many times in the doing of that which is right. The loneliness of Jesus himself was a loneliness of commitment and character. He chose a loneliness of character in preference to the "pleasures of sin for a season."

Pity and pride mingled themselves in our emotion that day. □

PERFECT LOVE:

The Authentic and Focused Life

The tall Texas doctor impatiently raised his voice in stern reprimand, "Those trays are not at the right angles." The more he yelled, the more the little nurse nervously tried to adjust them. Neither had a carpenter's square with which to judge, but finally, by mutual effort and instruction, they reached a point of perfect agreement.

The patient wondered why the doctor was so insistent, but his doubt turned to admiration a few minutes later as the doctor removed his tonsils! Having the trays in perfect position placed surgical instruments in easy reach at the necessary moment.

Such an adamant stand for perfection is not foreign to other areas. The mechanic is not satisfied with the "miss" in the motor. The professor returns the thesis when it is not in perfect grammatical form. Therefore it should not seem strange to require perfection in love toward God, but some rebel against such an idea or experience!

Such a rebel needs to be reminded that perfect love is not absolute or mental perfection. But the motive and performance must be consistent with the commands of Jesus: "Be ye therefore perfect,

even as your Father which is in heaven is perfect" (Matthew 5:48); "Thou shalt love the Lord thy God with all thy heart . . . soul . . . mind . . . thy neighbour as thyself" (Matthew 22:37-39). If these commands are to be heeded, then the perfection should be seen in the authenticity and focalization of the self wrought by entire sanctification.

Authenticity demands that the real self shine through the action. How often has one person cried for another to "be himself" or "act his age"? A problem of life is the tendency to spend the first half of life pretending one is older, and the second half pretending he is younger. What shall we say of those who pretend to manliness, beauty, wealth, or importance? Life is never authentic when it is lived at this level.

One who possesses the real thing doesn't need to pretend. At this point Jesus condemned the Pharisees and suggested our righteousness must exceed this outward action to be a part of the real

Kingdom (Matthew 5:20). From the beginning God has chosen man to be "holy and without blame before him in love" (Ephesians 1:4).

But has it dawned upon you that the only person who can truly afford to be himself is the person who has committed his all to God and has been empowered to live by the Spirit? He has no reason to pretend, to cover up, or to act a part! It is God's purpose to restore fallen man to this authenticity. ". . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thessalonians 2:13). No wonder Charles Wesley sang—

*Finish then Thy new creation;
Pure and spotless let us be.
Let us see Thy great salvation,
Perfectly restored in Thee.*

Provision has been made for such authenticity. Cleansing from deep sin to serve God is promised (Hebrews 9:13-14). Christ's offering of himself is the means by which God's laws are to be written on men's hearts and minds (Hebrews 10:14-26), and makes the provision of unblemished sanctification for the Church (Ephesians 5:25-27). The Scriptures were giv-



en to correct and perfect our performance (II Timothy 3:16-17).

In addition, a harmony of performance with motive must come from a focused life. Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Philippians 3:14-15). This powerful motif is called by Paul Rees a "this-one-thing-I-doeness."

Aiming toward the goal must be a part of the experience of perfect love. Such a focus demanded the disposition of the lawyer's earthly goods and the redirection of his life (Matthew 19:21). Nothing is to hinder our performance of following Christ (Luke 10:25-37; Mark 8:34-38). Sons of God are to have such an aim fulfilled: "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

The focused life is very necessary in a day when man easily loses identity. In the *Quest for Identity*, Erik Erikson reminds us, "Values determine goals and goals determine identity." What greater value or what higher goal can there be than of the high calling of God in Christ Jesus?

The complete identification with His disciples for which Jesus prayed in John 17 was answered in Acts 2. Such a focus is possible for us since He prayed "for them also which shall believe on me through their word" (John 17:20-23). He indicates that sanctification is the experience through which we gain God's unity, identification, and perfection of aim. Therefore we are glad God insists upon perfection, for it is realized in the authentic and focused life of perfect love. Mrs. C. H. Morris urges:

*This God's will for you and me,
That we sanctified should be,
Dwelling in this land of plenteousness;
Fling your doubts and fears aside,
Boldly cross the Jordan's tide,
And your heritage in Christ possess.** □

I am writing a letter to you so that you may spend a little more time thinking about some of the things I am going to say. If I just said them to you in conversation, you might not remember.

You tell me that you are a leader in a Christian fellowship group in your high school, and that about 50 percent of the fellows aren't even Christians and don't even believe in God. But you say that they are brilliant.

From our conversation, I get the uneasy feeling that the brilliant boys are the ones doing the most talking and influencing of opinions. At least they are influencing you. Are you doing the same for them?

You are entertaining the thought that the supernatural elements of our Christian faith and the Bible may not be factual. I can see that you are faced with making a decision.

I must tell you this: When all the evidence is in, and when all the arguments have been heard, whether we finally believe or do not believe is going to be a choice of the heart (the will), not a deduction or conclusion of the intellect. A person is amusingly naive who thinks he will make this kind of decision by weighing all the pros and cons in some balance scale, and that the side that weighs the most is the one that he will accept.

It really doesn't work that way for most men because they are not that honest with themselves. Rather, a man usually decides beforehand what he wants to believe (often for reasons that he won't admit and may even hide from himself), and then he purposely tampers with the scales so that they tell him what he wants to believe. If he wants to disbelieve in God and everything miraculous, he

Dear Harry:



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I Am Youth

I STAND WITH my face toward the rising sun and see the wide expanse of life's emerging responsibility.

Behind me is the heritage of the past, handed to me hastily in the few years of my learning.

Beside me is a generation of immature people who eagerly clutch the latch of tomorrow.

Before me is the unknown, the undiscovered, the strange, the bewildering future.

I must walk into the dark forest of responsibilities where dwell stealthy monsters of corruption. I must walk through the marshes where quagmires disguise the muck of sin and vice. I must traverse the deserts where hot, sandy winds beat and cross the streams where lurk danger and death.

I am an amateur at living, utterly inexperienced in its arts and artifices. I must discover its path as I go and overcome its foes as they arise.

Yet I believe in life! It is full of wonders. It is brilliant with opportunity. It is bordered with roses—and thorns.

My forebears tremble as they watch me assume responsibility. My contemporaries are not sure of me. I myself am groping; but I am eager.

I am Youth! I am impelled by the undying dream of man. My soul burns with an inner fire. Deity has breathed upon me. Tomorrow excites me! Today intrigues me! Life involves me!

I am YOUTH, so help me God!—Milo L. Arnold. □

He overlook piles of evidence that ought to be put on the pro side; and naturally he sticks every scrap and speck of evidence he can find on the other side. In the end he may believe that he has been fair in making his decision.

I have told you this before, God has been very kind to us! He has made it easy for us to believe what we want to believe. And He makes it easy for us to disbelieve the things we don't happen to want to believe. He has left a lot of loose ends lying around; He hasn't answered all our questions; and He has made "faith" so that it is not the simplest thing in the world to give.

If you will read Romans 1:24-25, you will find that God bows out of a man's thinking if that man would rather not be bothered with the real truth. If a man wants to be a self-styled and sophisticated intellectual who is above believing that elementary and supernatural stuff about God and the Bible, God isn't some "Cosmic Parrot-Pooper" who hangs around that man and ruins his fun by constantly pricking his balloon of self-esteem. Not at all. He simply leaves him alone to believe what he wants to.

It even seems that God plays along with that man's joke, for He builds His entire case on evidence that seems ridiculously foolish to these superior intellectuals—at least that is what I Corinthians 11, 27 tells me. It is quite obvious, however, who is going to have the last laugh over that joke!

I can see, Harry, that you have really been impressed with those fellows who know how to use words and who you say are very brilliant. You also tell me that they are real Bible students. But I wish I could find out for myself if they have really read the Bible or just some books and articles about the Bible. There is a world of difference, you know!

And we might even find out that they don't have such brilliant minds after all—just good memories! It is a favorite trick of "young

intellectuals" to spout what they have just read, and pretend that such are priceless jewels of their own productive minds. I have seen these boys rush from their books and pages with freshly memorized expressions and phrases. It amuses me to see them stride forth to batter down the bastions of "the faith." I am not amused, however, when I see other people standing by with jaws hanging open but silenced in awe, especially if the silent ones are Christians.

My temptation as your pastor is just to rehearse to you what I feel you ought to believe. But I say to myself, What is the use, for in the end Harry is going to believe exactly what he wants to. If he honestly wants to know the truth, God will certainly help him to find it. If he doesn't want to know the truth, even God won't override his will. I do keep praying for you that your own faith and convictions will be built on the personal experience of God's power. According to I Corinthians 2:5, this must be the Christian's real foundation for faith, not words of men's wisdom.

I am giving you this copy of C. S. Lewis' book on *Miracles*. It will not be easy reading, let me warn you. I started it twice and gave it up. The third time I guess I was ready for it, and I found it to be very helpful.

The whole crux of the matter is stated when Lewis says that, if we first believe in the *grand miracle* that Jesus Christ is actually God come to be with man on earth, this in itself prepares us to believe that other miraculous things happened also.

And, Harry, I also pray that you as a Christian will display the power and presence of Christ in your life. Don't fall into the temptation of trying to impress these intellectual boys on any other level. You are a failure if you do!

Your pastor and your friend,

BERNARD M. ARCHER
Pastor, First Church
Edmonton, Alberta, Canada □

Editorially Speaking

• By W. T. PURKISER

Planning for the Long Future

There is an oriental proverb that says, "If you are planning for one year, sow grain. If you are planning for ten years, plant trees. But if you are planning for 100 years, grow men."

It is with growing of Christian men and women that the youth work of the Church is chiefly concerned. This is planning and working for the long future.

Much is being said these days about the "generation gap." There can be little doubt that it is widening. Parents and children seem to have greater difficulty understanding each other than they have ever had before.

Some of the problem lies in the rapid changes in our times as they affect the young. Children mature earlier physically, yet have more to learn before they are ready to take their places in the work of the world.

This is one of the sources of the sometimes baffling reactions of teen-agers to life in general and their circumstances in particular. A minister asked a friend, "How old is your daughter?"

The other replied, "Twelve, going on 20!"

And so it seems.

And so it is.

The years that seem so long to the young pass so quickly for their elders. The twelves become 20 in fact as well as in attitude and reaction, almost before we know it.

So Youth Week in your church is important. It is one way of saying to our young people, "You have so much to gain, and so much to lose! We can't live your lives for you, but we would like to help you get in touch with the One who really can."

Perhaps nowhere better than in the service of Christ is there a chance to bridge the generation gap. For while some of us have served Him longer than others, we meet on level ground at the foot of the Cross.

One man pioneering in youth work today remarked, "Young people want to know where they stand and what the boundaries are, and they have a right to be told all this. We owe it to them as persons."

Indeed we do. But we point out these boundaries because we ourselves, like the man in the

gospel story, are "under authority."

We who are older cannot go back in years to become peers of our children and their friends. We will always to some extent be "squares" in their circle.

But this is the way it should be. Every indication is that young people need and really want pastors and parents, not elders trying to act the part of the youth they have long since lost.

Our part as older people is to understand and to support constructive plans for helping develop in Christian experience and character the girls and boys who are the church leaders and parents of tomorrow.

It isn't easy. It is rewarding. For we are not sowing grain for next year, nor planting trees for the next decade. We are helping to grow men and women for the long future. □

Youth and the Avant-Garde

Avant-garde is a new fad phrase that describes those who are, either in fact or in their own self-esteem, out in front of the rest. It is used to describe the people who specialize in the new, original, experimental, and perhaps unorthodox.

Sometimes the avant-garde is extreme, bizarre, arty, and affected. In the language of this generation, it is "way out." Typical hippie-ism regards itself as avant-garde, as do those who affect the "mod" in dress.

The only question is, Avant-garde of what? It is fairly obvious the value of being in the vanguard depends on which direction the group is going.

Much of what is prized as avant-garde in our day is out in front of movements going in the wrong direction. Such is certainly true of the radical theologies that are being proposed.

"Christian atheism" and "death of God" are (or were) avant-garde, to be sure, but they were avant-garde of a movement headed straight for the precipice of nihilism and incoherence.

There doesn't seem to be much value to being the first to go off the deep end.

But avant-garde may have another meaning. When the direction is right, to be in the vanguard is much to be desired.

There is every evidence that God intends the

It's one thing to be saved . . . it's another thing to stay saved. John 10:28 promises that God gives eternal life to those who are born again and that no man can "snatch" Christians out of His hand. "No man" can take me out of His care, but I can . . . through willful disobedience. Thank God, though it is possible to backslide, it is not necessary! As I chose to be saved, I can also choose to stay saved. Moment-by-moment obedience keeps me in the Father's hand, where I enjoy "spiritual security."—Eugene L. Stowe.

Church to be avant-garde in relation to everything constructive and wholesome in human life. This means not trailing along behind in grudging concession, but leading the way in courage and faith.

Young people particularly feel the pull of the avant-garde. Why not challenge Christian youth to be avant-garde at school, at home, at play, and at church in every legitimate and wholesome activity?

There is so much that needs to be done—so much of wrong to be set right, so much new territory to be taken! Empire Builder Cecil Rhodes mourned in his diary, "So little done, so much to do!"

In this day of studied mediocrity, there is a desperate need for excellence and real achievement. The age of the "common man" calls for uncommon leadership.

There are no limits for the young person who will put his hand in the hand of God and go out into the future as part of God's true avant-garde. This is what Paul said to young Timothy: ". . . be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." □

A Mill or a Still

It has been said that one can never tell what will come out of a life by what goes into it. The grain that goes into a building may come out flour for bread, or it may come out liquid hellfire. Everything depends on whether there is a mill or a still inside.

It is the set of the sail, as the songwriter has it, and not the gale that determines whether the ship goes east or west.

Whether what is set in the sun is softened or

made harder depends on the sort of material of which it is made.

The same kind of misfortune that breeds bitterness in one person makes another more tender and compassionate. The difference is the attitude with which life is viewed.

Two people may look at the same situation and each may see it quite differently from the other. If two buckets at the well could talk, one might well complain, "Every time I come up full, I go down empty," while the other could rejoice, "Every time I go down empty, I come up full."

If we assume that the purpose of all reality is to serve our pleasure, then when that pleasure is not served we charge God foolishly. When, on the other hand, we see that it is really more important that we *deserve to be happy* than that we *are happy*, then we can accept time and chance and the vagaries of life without rebellion.

THE CIRCUMSTANCES that defeat one may only challenge another to overcome. There is some virtue in being too dumb to know what can't be done.

Charles F. Kettering, inventor and engineer, director of research for a nationwide corporation, said, "I don't want men of experience working for me. The experienced man is always telling me why something can't be done. He is smart; he is intelligent; he thinks he knows the answers. The fellow who has not had any experience doesn't know a thing can't be done—and he goes ahead and does it."

Life very well indeed may be one-tenth what you make it, and nine-tenths how you take it.

Pollyanna, to be sure, is dead and there should be no special concern to resurrect her. But neither is there any call for the cynic's advice, "Maintain an optimistic attitude—look away from past flops, and ahead to future failures!"

To some extent we run better when we "run scared," but not when we run in a panic.

The question is, What's inside? A mill or a still? That's what makes the final difference.

Louis H. Evans recalls that one day a young man in irritation slammed a door in the face of Abraham Lincoln. Recovering himself, he apologized. "I'm sorry, Mr. Lincoln," he said; "I am just upset today."

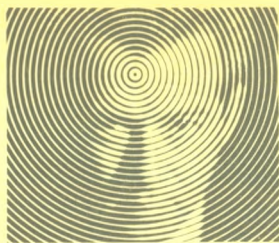
Mr. Lincoln put a kindly hand on the man's shoulder and said, "Young man, why don't you stop fighting God on the inside?"

Here is real insight. People fight others on the outside because they are fighting God in the inside. Dr. Evans comments, "I have seen many a man sign an armistice with Christ in his heart, and live at peace with other people."

So it can be for us all—when the still is replaced with a mill. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Symptoms of Disturbance

TIFFIN, KNIGHT, AND JOSEY, in their book *The Psychology of Normal People*, make the claim, "If emotions involve a generally activated condition within the body, we should expect them to influence health.

"He holds himself erect; his step is energetic; his digestion is good. When failure begins to dog his steps, he begins to break; he does not hold himself so erect; his step is less quick; and his digestive processes are disturbed."

States of mental and emotional disturbances may result from organic and psychosomatic disorders. All states of emotional sickness should be referred to medical authorities for a proper evaluation.

The patient should be referred to a clergyman when the doctor believes the case is not in his hands.

A medical doctor can never do the work of a clergyman nor can the religious advisor do the work of a student of medicine. All should work together instead of pulling apart.

The following is a list of 10 symptoms of emotional disturbances. These symptoms could explain a serious and dangerous situation.

1. Overactivity. A radical shift in speech and behavior. Talking rapidly. Excitability. A change in motor behavior.
2. Underactivity. Mental processes have slowed down. Slowness and difficulty in speaking.
3. Variability of emotions. Up-and-down in feelings. Changeable. Extreme states of emotion. Often moody and melancholy.
4. Oddness in behavior. Involving fantasy and imaginations. Secretive about many things. Often hiding possessions. Buying things which are not needed.
5. Hypertensions, due to stress and strain. Restlessness. Results in nervous hands and biting the fingernails.
6. Negative attitudes. Disgusted with everything. Pessimistic spirit. Unfounded fears. Strong and unreasonable dislikes.
7. Phobias. Compulsions to lie, cheat, steal, etc. Strong desires to do bad things.
8. Speech manners. Speaking loudly. Constant hollering. Shouting for attention. Demanding to be heard.
9. Insomnia. Lack of sleep caused by guilt, nervous tension, fears, worries, etc.
10. Irritability. Little things become annoying. People are disturbing. Sensitive to every situation.

Where can we find a relief and a cure from all the troubles, trials, and tensions of life? If we want to, we can find peace of mind and joy of soul in the cross of Calvary. The biblical statement, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3), is just as true today as it was in the days of Isaiah. □

"Now" Generation

(Continued from page 5)

they accelerate down the highway of life to an eternity without Jesus Christ? The churches are grasping at straws today trying anything and everything to hold on to the young people they've got, without even considering reaching out to win new ones.

What is the answer? Is it to be found in the social activities provided for them—the hayride, barbecue, beach party, or youth banquet? Hardly. Most young people have more than enough social activity and entertainment.

Well, perhaps it might be found in service. There's a worthy word. Let's keep them busy "doing," becoming involved in the needs of others—that spirit of brotherhood. After all, look how many have joined the Peace Corps.

No? Well, perhaps we can help them find the answer through dialogue and discussion and religious experimentation? This way they can "find themselves" and feel as though they haven't just accepted somebody else's theories.

Still no? Well, let's have the answer then. What is the secret, the solution to the whole problem, the ultimate panacea that will straighten out these restless, confused youngsters?

There Is an Answer

Jesus Christ is the Answer. The problem we face is how to communicate Him to the modern student mind. In this area of presenting to the "now" generation the power of Jesus Christ and the reality of the new life in Him, we are only scratching the surface. But I believe it can be done, and it must be done, by the grace of God.

There are a few today who have caught a vision of the need on the campuses across our country and around the world. And in an effort to do something revolutionary in this strategic area, they are endeavoring to produce colorful and imaginative new materials that are geared to the student's needs, and calculated to arrest his mind and challenge his heart concerning the possibilities of a life totally committed to Jesus Christ.

It would be naive of us to sup-

pose that a unique ministry in leaflet evangelism is the sole answer, but it is one solution.

The use of bookmarks, book covers, pamphlets, and tracts which are written in the language of the student and attractively presented in contemporary style has been most successful. The student today is looking, reading, searching, comparing, experimenting, trying desperately to find answers to the big problems of life.

With more than 16 million high school and college students in America alone, our responsibility is enormous to say the least. If we fail to reach them, there will be no way possible to calculate the loss of Christian leadership in the days ahead. In a very deadly sense, it is "now or never" for the Church in its outreach to this "now" generation!

VITAL STATISTICS

DEATHS

REV. D. A. GLAZE, 81, died Dec. 22 at Valparaiso, Ind. Funeral services were conducted by Rev. George Scutt, Rev. L. A. Myers, and Dr. Robert E. Ross. He is survived by his wife, Mary E.; a daughter, Mrs. Russel (Ruth) Meyer; two granddaughters; and two great-grandchildren.

ALICE MINNIE WHITE, 73, died Dec. 7 in Milton, Ind. Funeral services were conducted by friends and students of God's Bible School, where she had served for over 50 years. Surviving are two sisters, Gladys Griggs and Esther White.

MRS. NELLIE H. LINKOUS, 58, died Dec. 28 in Glasgow, W. Va. Surviving are her husband, Bittle O. (Bill), two daughters, and four sons.

WILLIAM AUGUST B. MILLER, 68, died Nov. 21 in Spokane, Wash. Funeral services were conducted by Rev. C. Wesley Jones. He is survived by his wife, Ida Mae (Rozelle); a daughter, Dorothy Rose; and three sons, Ralph, Leroy, and Gene.

BORN

—to William and Joyce (Anderson) Browning of Vienna, W. Va., a son, David Eric, Dec. 10.

—Terry and Roberta Jo (Essex) Everett of Chula Vista, Calif., a son, Cris Elan, Dec. 29.

PRAYER REQUESTED

—by a mother in Missouri for the salvation of a son in the service in Germany.

—by a Nazarene mother in Washington for her young daughter who is ill.

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ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837

ALLEN, JIMMIE (J. A.). (C) c/o NPH*
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BACON, FORREST B. (C) 504 Niles St., Bakersfield, Calif. 93305

BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446; Pontiac, Mich. (1st), Jan. 29—Feb. 4

BALLARD, O. H. (C) c/o NPH*: Okemah, Okla., Jan. 28—Feb. 4

BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421; Annapolis, Ind., Feb. 28—Mar. 10

BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875

BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Big Spring, Tex., Feb. 2-11; Paris, Tex., Feb. 16-25; Ft. Worth, Tex. (Glen Park), Feb. 28—Mar. 10

BELEW, P. P. & MRS. (C) 1018 N. Vermilion St., Danville, Ill. 61832

BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Brandon, Fla., Jan. 25—Feb. 4

BERTOULETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*: Jacksonville, Fla. (Southside), Feb. 4-11; Brunswick, Ga. (1st), Feb. 13-18; Augusta, Ga. (1st), Feb. 21-25; Ft. Worth, Tex. (1st), Feb. 27—Mar. 3

BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Rochester, N.Y., Feb. 6-11; New Galilee, Pa., Feb. 12-18; Titusville, Pa., Feb. 19-25; Blytheville, Ark., Feb. 26—Mar. 3

BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807; El Dorado, Ark., Feb. 19-25

BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996; Ephrata, Pa., Feb. 14-25; Sapulpa, Okla., Feb. 29—Mar. 10

BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036

BOGGS, W. E. (C) c/o NPH*: Tracy, Calif. (1st), Feb. 8-18; Sacramento, Calif. (Cordova), Feb. 22—Mar. 3

BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Madison, Ind. (Mt. Zion), Jan. 31—Feb. 11

BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Bradenton, Fla. (1st), Feb. 6-11; Princeton, Fla. (1st), Feb. 19-25; Mattoon, Ill. (1st), Feb. 27—Mar. 3

BOLLING, C. GLENN. (C) c/o NPH*: Decatur, Ga., Jan. 24—Feb. 4; Richmond, W. Va., Feb. 7-18; Coatsville, Pa. (Hol. Chr.), Feb. 21—Mar. 3

BOWMAN, RUSSELL. (C) 129 Tulane Rd., Columbus, Ohio 43202; Columbus, Ohio (Sunshine), Jan. 31—Feb. 11

BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850

BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Bradenton, Fla. (Southwood), Feb. 15-25; Hernando, Fla. (1st), Feb. 27—Mar. 3

BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008; Corpus Christi, Tex., Feb. 28—Mar. 10

●BRAUN, GENE. (C) c/o NPH*: Berne, Ind. (City-wide), Feb. 4-11

●BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651

●BROOKS, RICHARD. (C) 205 N. Washington, Kankakee, Ill. 60901; Galion, Ohio (1st), Feb. 2-4; Newton, Ia. (1st), Feb. 6-11; Bradley, Ill. (1st), Feb. 20-25

●BROWN, CURTIS R. (C) 315 S. Bisailon, Bourbonnais, Ill. 60914; Louisville, Ky. (Hol. Conv.), Feb. 23—Mar. 3

BROWN, J. RUSSELL. (C) c/o NPH*: John Day, Ore., Feb. 10-18; Pocatello, Idaho (1st), Feb. 26—Mar. 3

BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Hobart, Okla., Feb. 5-11; Moravia, Ia., Feb. 15-25; Carlsbad, N.M. (Church St.), Feb. 29—Mar. 10

●BUCKLEY, RAYMOND. (C) 202 Orchard Ln., Oak Harbor, Wash. 98277; Olympia, Wash., Feb. 11-18; Port Angeles, Wash., Feb. 20-25; Ridgefield, Wash., Feb. 26—Mar. 3

●BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Cabin Creek, W. Va. (Chelyan), Feb. 9-18; Bethel, Ohio, Feb. 21—Mar. 3

●BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404

CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413

●CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581

CARPENTER, R. W. (C) 800 S. 6th, Lamar, Colo. 81052; Newport, Ark., Feb. 8-18; Lovington, N.M., Feb. 22—Mar. 3

●CASEY, H. A. & HELEN. (C) c/o NPH*

CAUDILL, VIRGIL R. (C) 1004 N. Washington, Owosso, Mich. 48867; Lake Odessa, Mich., Feb. 11-18

CHALFANT, MORRIS. (C) 1420 Oak Ave., Danville, Ill. 61832; St. Louis, Mo. (Lafayette), Jan. 30—Feb. 4; Jasper, Ala. (1st), Feb. 11-16; Cedar Rapids, Ia. (Oaklawn), Feb. 27—Mar. 3

●CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichael, Pa. 15320

●CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401; Marienthal, Kans. (Sunnyside), Feb. 7-18; Kirwin, Kans., Feb. 23—Mar. 3

CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; In Haiti, Feb. 3-11; Findlay, Ohio, Feb. 18-25; Demotte, Ind., Feb. 26—Mar. 3

CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Middleboro, Ky., Feb. 18-25

CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885

CLIFT, NORVIE O. (C) c/o NPH*: Lynwood, Calif. (1st), Feb. 7-18; Manteca, Calif., Feb. 25—Mar. 3

COCHRAN, EUGENE W. (C) 8103 Columbus Rd., N.E. Louisville, Ohio 44641

COLE, GEORGE O. (C) 413 E. Ohio Ave., Sebring, Ohio 44672; Slate cancelled due to illness.

COMPTON, GLYDE D. (C) 162 Croyden Ln., El Cajon, Calif. 92020; El Cajon, Calif., Jan. 24—Feb. 4; Ashland, Ore., Feb. 6-18

●COOK, LEON G. & MARIE. (C) c/o NPH*: Hugo-ton, Kans., Feb. 6-11; Burlington, Ia. (Flint Hills), Feb. 13-18; Marlow, Okla., Feb. 20-25; Erick, Okla., Feb. 27—Mar. 3

COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207

CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901; Phoenix, Ariz. (Sunnyside), Feb. 4-11; Evansville, Ind. (Trinity), Feb. 15-25

●COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Van Nuys, Calif. (1st), Feb. 5-11; Alamo-gordo, N.M. (1st), Feb. 14-24; Odessa, Tex. (Central), Feb. 23-25; Freeport, Tex. (1st), Feb. 26—Mar. 3

CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Kalamazoo, Mich., Feb. 7-11

●CREWS, HERMAN F. & MRS. (C) c/o NPH*: Dewey, Okla., Feb. 1-11; Sweetwater, Tex., Feb. 12-18; Las Cruces, N.M., Feb. 25—Mar. 3

CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104; Puerto Rico & Virgin Islands, month of February

DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Frankfort, Ind., Jan. 31—Feb. 11; Mason, Ill., Feb. 15-25

DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Brazil, Ind., Feb. 1-11; Oklahoma City, Okla. (Western Oaks), Feb. 26—Mar. 3

DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162

DENNIS, GARNALD D. (C) c/o NPH*: Evansville, Ind. (Bethel), Feb. 19-25; Albany, Ky. (Northside), Feb. 26—Mar. 3

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

(C) Commissioned (R) Registered ○ Preacher and Song Evangelist ● Song Evangelist

- DENNIS, LASTON & RUTH. (C) c/o NPH*: Plainfield, Ind., Feb. 5-11; Winslow, Ind., Feb. 23—Mar. 3
- DICKERMAN, C. B. (C) 7940 N.W. 28th Terr., Bethany, Okla. 73008
- Dison, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101: Entering evangelistic field full-time April 5
- DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941: Jerome, Pa., Jan. 30—Feb. 4; Wellsville, Ohio (Port Homer Com.), Feb. 9-18; Patchogue, N.Y., Feb. 20-25
- DOBBINS, C. H. (C) Yoder, Ind. 46798
- DONALDSON, W. R. (C) c/o NPH*: Longview, Tex. (1st), Feb. 11-18; Sapulpa, Okla. (1st), Feb. 29—Mar. 10
- DONOHOE, DONALD & BERTHA A. (C) c/o NPH* ●DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
- DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901: In California, month of Feb.
- EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
- EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424
- ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
- ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843
- EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH* ENSEY, LEE H. (C) c/o NPH*: Boise, Idaho, (Euclid), Jan. 31—Feb. 11; Wichita, Kans. (Crestway Free Meth.), Feb. 18-25
- EUDALEY, O. W. (C) 603 S. Second, Marlow, Okla. 73055
- FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097; Griffin, Ga., Feb. 4-11; Winter Park, Fla. (1st), Feb. 18-25
- FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Belmore, N.Y. 11710: Morgantown, W. Va., Jan. 30—Feb. 4; Chester, Pa., Feb. 19-25
- FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- FISHER, WILLIAM. (C) c/o NPH*: El Paso, Tex. (1st), Jan. 31—Feb. 11; Upland, Calif., Feb. 18-25
- FITCH, JAMES S. (C) 2617 Melrose Ave., Norwood, Ohio 45212
- FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454: Harrisburg, Ill., Feb. 5-11; Mt. Carmel, Ill., Feb. 14-25; Salem, Ind., Feb. 26—Mar. 3
- FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231: Indianapolis, Ind. (South Keystone), Feb. 16-25
- FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601: Ft. Lauderdale, Fla., Feb. 2-11
- FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821: Monticello, Ill. (1st), Feb. 26—Mar. 3
- FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*: Estill Springs, Tenn., Feb. 20-25
- FOX, STEWART P. & RUTH G. (C) R. 2, Box 221, Leesburg, Va. 22075
- FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837: Knoxville, Ia., Feb. 7-18; Shenandoah, Ia., Feb. 21—Mar. 3
- FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101: Indio, Calif., Feb. 5-11; Hermosa Beach, Calif., Feb. 12-18; Midland, Tex., Feb. 25—Mar. 3
- GEEDING, WILMA. (C) Fletcher, Mo. 63030
- GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914: Meetings in Idaho & Calif., month of Feb.
- GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
- GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177: Richmond, Ind. (1st), Feb. 2-4; Newcomerstown, Ohio, Feb. 9-11; Columbus, Ohio (Shawnee Hills), Feb. 14-18; Franklin, Ohio (1st), Feb. 25
- GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
- GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
- GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520: Terre Haute, Ind. (Hol. Conv.), Feb. 5-11; Richland, Wash. (Hol. Conv.), Feb. 13-18; Yakima, Wash. (1st), Feb. 20-25; Spokane, Wash. (1st), Feb. 27—Mar. 3
- GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Batesville, Ark., Jan. 29—Feb. 4
- GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175: Sioux City, Ia., Jan. 31—Feb. 11; Ottumwa, Ia., Feb. 14-25; Farmington, Ill., Feb. 23—Mar. 10
- GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Hayward, Calif., Feb. 5-11; Lincoln City, Ore., Feb. 14-25; Portland, Ore. (Central), Feb. 28—Mar. 10
- GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401: Hillsboro, Tex., Feb. 25—Mar. 3
- HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372: Waterford, Ohio, Feb. 4-11; Tell City, Ind., Feb. 18-26
- HARRISON, CHARLIE. (C) 821 N. Pershing, Seymour, Ind. 47274
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068: State Line, Ind., Feb. 4-11; Lewistown, Ill., Feb. 16-25
- HERBERT, SARAH JANE. (C) P.O. Box 634, Winterhaven, Calif. 92283
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- HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
- HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322: Ferguson, Mo., Feb. 5-11; Charleston, W. Va. (Campbell Creek), Feb. 19-25
- HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404: Killeen, Tex., Feb. 7-18; Houston, Tex., Feb. 21—Mar. 3
- HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028: Channelview, Tex., Feb. 5-11; Bay City, Tex., Feb. 14-25; Baytown, Tex. (Virginia), Feb. 26—Mar. 3
- HOLDSTEIN, C. V. (C) R. 2, Vicksburg, Mich. 49097
- HOOD, GENE & MRS. (C) c/o NPH*: McPherson, Kans., Feb. 11-18; Malden, Mo., Feb. 19-25; Marshall, Tex. (1st), Feb. 27—Mar. 3
- HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590: Atlanta, Ga. (Brookhaven), Feb. 19-25
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505: Guys Mills, Pa., Feb. 9-18; Pontiac, Ill., Feb. 23—Mar. 3
- HOOTS, BOB. (C) c/o NPH* HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750: Vicksburg, Miss., Feb. 19-25; Oklahoma City, Okla. (Trinity), Feb. 28—Mar. 10
- HUFF, PHILIP W. (R) 209 N. East St., Vanlue, Ohio 45890: Danielson, Conn., Feb. 6-11; Oakland, Me., Feb. 13-18; Patchogue, N.Y., Feb. 20-25; Danbury, Conn., Feb. 27—Mar. 3
- Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214: W. Lafayette, Ohio, Feb. 11-18
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Hartford, Conn., Feb. 2-11; Fairhaven, Mass., Feb. 18-25
- HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626
- IDE, GLENN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097: Belle Glade, Fla., Feb. 8-18; De Land, Fla., Feb. 22—Mar. 3
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022: Leavittsburg, Ohio, Feb. 23—Mar. 3
- IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901: Ottawa, Kans., Feb. 11-18; N.W. Okla. Dist. (Preachers' Mtg.), Feb. 21-23
- IRWIN, ED. (C) c/o NPH*: Tullahoma, Tenn. (Mt. Vernon), Jan. 29—Feb. 4; E. St. Louis, Ill. (Maplewood), Feb. 5-11; Hammond, Ind. (Woodlawn), Feb. 15-25; Beardstown, Ill., Feb. 26—Mar. 3
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: New Boston, Ohio, Feb. 6-11; Cleveland, Ohio (Calvary), Feb. 12-18; Elkhart, Ind., Feb. 19-25; Omaha, Neb. (Central), Feb. 26—Mar. 3
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311: Springfield, Ohio (Central), Jan. 31—Feb. 11; Hicksville, Ohio, Feb. 21—Mar. 3
- JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068: Colfax, Wash., Feb. 11-18
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014: York, Pa., Feb. 5-11; Ephrata, Pa., Feb. 14-25; Philadelphia, Pa. (1st), Feb. 28—Mar. 10
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205: Gainesville, Fla. (Trinity), Feb. 5-11; Summerville, S.C., Feb. 14-25; Montgomery, Ala. (1st), Feb. 28—Mar. 10
- Killen, Allen R. (R) 407 Campbell Creek Dr., Charleston, W. Va. 25306: Pontiac, Mich. (1st), Jan. 29—Feb. 4; E. Liverpool, Ohio (LaCroft), Feb. 8-11; Otisville, Mich., Feb. 13-18; Marietta, Ohio, Feb. 19-25; Detroit, Mich. (1st), Feb. 28—Mar. 3
- Kingdom Heirs, The. (R) Box 724, Kankakee, Ill. 60901: Racine, Wis. (1st), Feb. 9-11; Baraboo, Wis., Feb. 23-25
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008: Omaha, Neb., Jan. 24—Feb. 4; Fairbury, Neb., Feb. 7-18; Idabel, Okla., Feb. 21—Mar. 5
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008: McCrory, Ark., Jan. 31—Feb. 11; Stephenville, Tex., Feb. 21—Mar. 3
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748: Montpelier, Ind. (Independent), Jan. 31—Feb. 11; Marion, Ind. (Independent), Feb. 14-25; Pioneer, Ohio, Feb. 28—Mar. 10
- LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Charlotte, N.C. (Plaza), Jan. 31—Feb. 11; High Point, N.C. (Calvary), Feb. 12-18; Kinston, N.C., Feb. 19-25; Gastonia, N.C., Feb. 26—Mar. 3
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611: Kans. Dist. (Tour), Feb. 7-18; Oklahoma City, Okla. (Western Oak), Feb. 20-25; Cedar Rapids, Ia. (Oakland), Feb. 27—Mar. 3
- LEE, TED. (C) Box 862, ONC, Kankakee, Ill. 60901: Port Clinton, Ohio, Feb. 6-11; Lawrence, Ind., Feb. 12-18; Decatur, Ill. (City-wide Youth Revival), Feb. 20-25; Rushville, Ind., Feb. 26—Mar. 3
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343: Ogden, Utah, Jan. 31—Feb. 11; Salt Lake City, Utah (1st), Feb. 14-28
- LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302: Middleport, Ohio, Feb. 1-11
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720: Auburn, Wash., Feb. 17-25
- LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759: Bushnell, Ill., Feb. 16-25
- LIDDELL, P. L. (C) c/o NPH*: Flint, Mich., month of Feb.; Indianapolis, Ind. (Westside), Feb. 26—Mar. 3
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802: Dayton, Ohio (Drexel), Feb. 9-18
- LITTELL, RICHARD. (C) 12707 Groveside, La Mirada, Calif. 90638: Denair, Calif., Feb. 5-11; Cypress, Calif. (1st), Feb. 12-18; Mitchell, S.D. (1st), Feb. 19-25
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865: Oakwood, Ill. (Grays Siding), Feb. 24—Mar. 3
- LONG, WILMER A. (C) Box 295, Goodrich, N.D. 58444
- LUSH, RON. (C) c/o NPH*: N.E. Ind. Dist. Tour, Feb. 5-11; Fla. Dist. Tour, Feb. 12-18; Chicago, Ill. (Hol. Conv.), Feb. 21-25; Philadelphia Dist. Tour, Feb. 26—Mar. 3
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Mackey, Ind., Feb. 28—Mar. 10
- MANKER, WESLEY. (C) 828 Manor Ln., Traverse City, Mich. 49684: E. Tawas, Mich., Feb. 1-4; Grand Rapids, Mich. (Clyde Park), Feb. 6-11; Ionia, Mich., Feb. 13-18
- MARCKEL, KENNETH W. (C) c/o NPH*: New Philadelphia, Ohio, Feb. 8-18; Ft. Lauderdale, Fla. (Evangelism Clinic), Feb. 19-21; E. Peoria, Ill., Feb. 26—Mar. 3
- MARTIN, PAUL. (C) c/o NPH*: Dallas, Tex. (1st), Feb. 5-11; Colorado Springs, Colo. (Southgate), Feb. 12-18; Louisville, Ky. (1st), Feb. 19-25; Philadelphia Dist. Tour, Feb. 26—Mar. 3
- MATHIS, I. C. (C) c/o NPH*: Kansas City, Kans. (Highland Crest), Feb. 26—Mar. 3
- MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631
- MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Aiton, Ill. (Hillcrest), Jan. 31—Feb. 11; Ottawa, Ill. (South Side), Feb. 14-25; Troy, Ohio, Feb. 28—Mar. 10
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Denton, Tex. (1st), Feb. 4-11; Altus, Okla. (1st), Feb. 12-18
- McCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016: E. Liverpool, Ohio, Feb. 18-25
- McCULLOUGH, FORREST. (C) c/o NPH*: Ashland, Ky. (1st), Feb. 8-18; Norman, Okla. (Grace), Feb. 20-25; Oklahoma City, Okla. (Shields), Feb. 26—Mar. 3
- McDONALD, G. RAY. (C) 321 Curran, Brookhaven, Miss. 39601
- McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Glendale, Calif. (Glendale Lake), Feb. 21—Mar. 3
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*: Terre Haute, Ind. (Indoor Camp), Feb. 5-11; La Puente, Calif. (Fairgrove), Feb. 19-25; Yuma, Ariz. (Grace), Feb. 26—Mar. 3
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Valley Station, Ky. Feb. 6-11; Marshall, Ill., Feb. 25—Mar. 3
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: New Ellenton, S.C., Feb. 12-18; Wichita, Kans. (Olivet), Feb. 22—Mar. 3
- Meryman, Paul. (R) c/o NPH*: Lafayette, Ga., Feb. 23—Mar. 3
- Mewbourn, O. V. (R) 1001 65th St., S., St. Petersburg, Fla. 33707: Entering evangelistic field full-time
- MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Sharpsville, Pa., Feb. 16-25

OMICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: San Francisco, Calif., Jan. 28—Feb. 4; Stockton, Calif. (Fremont), Feb. 8-18; Gooding, Idaho, Feb. 22—Mar. 3

MILLER, LEILA DELL. (C) c/o NPH*

MILLER, NETTIE A. (C) c/o NPH*: N. Charleston, S.C., Feb. 25—Mar. 3

MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187: Fla. Dist. Home Missions, month of Feb.

MILLHUFF, CHARLES. (C) c/o NPH*: Osborne, Kans. Feb. 5-11; York, Neb., Feb. 12-18; Johnson, Kans. (Bethel), Feb. 26—Mar. 3

MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533

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

MONCK, JIM & SHARON. (C) c/o NPH*: Mansfield, Ohio (1st), Feb. 5-11; Milford, Ill., Feb. 13-18; Murphysboro, Ill., Feb. 19-25; Springfield, Mo. (E. Grand), Feb. 27—Mar. 3

MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043

MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008

MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104: Portland, Ind. (Wes. Meth.), Feb. 1-11; Leesburg, Ohio (Pil. Hol.), Feb. 15-25; Bloomington, Ind. (Broadview), Feb. 28—Mar. 10

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

MORTON, LEON J. (C) 207 S. Harris St., Apt. 7, Saline, Mich. 48176

MOULTON, M. KIMBER. (C) c/o NPH*: Cupertino, Calif., Feb. 7-18; Oakland, Calif. (1st), Feb. 25—Mar. 3

MULLEN, DeVERNE. (C) 67 Wilestad, Newmarket, Ontario, Canada: Chicago, Ill. (Emerald), Feb. 6-11; Mifflinburg, Pa., Feb. 16-25

MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138: Chillicothe, Ohio (Westside), Feb. 6-11; Zanesville, Ohio (1st), Feb. 18; Athens, Ohio, Feb. 28—Mar. 3

NELSON, CHARLES ED. & NORMADENE. (C) c/o NPH*

NESSETH-HOPSON PARTY. (C) c/o NPH*: Co-coa, Fla. (1st), Feb. 9-18; St. Petersburg, Fla. (1st Missionary), Feb. 23—Mar. 3

NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Delta, Colo. (1st), Feb. 7-18; Lubbock, Tex. (Parkway), Feb. 21—Mar. 3

NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Peoria, Ill., Feb. 1-11; Rushville, Ill., Feb. 15-25; Canton, Ohio (South), Feb. 29—Mar. 10

NORTHRUP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969: Lake Isabella, Calif., Feb. 4-11; Monterey Park, Calif., Feb. 28—Mar. 10

NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Anadarko, Okla., Feb. 8-18; Brownwood, Tex., Feb. 22—Mar. 3

OAKLEY, JESSE & MRS. (C) Box 488, St. Cloud, Fla. 32769: Fla. Dist. Home Missions, month of Feb.

OYLER, CALVIN B. (C) c/o NPH*: Pine Bluff, Ark. (1st), Feb. 5-11; El Dorado, Ark., Feb. 23—Mar. 3

PARROTT, A. L. (C) 460 S. Breeze, Bourbonnais, Ill. 60914: Bryan, Ohio, Feb. 14-25; Arlington, Tex. (1st), Feb. 28—Mar. 10

PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Miami, Fla. (North), Feb. 2-10; Miami, Fla. (Central), Feb. 14-25; S. Daytona Beach, Fla. (Church of God), Feb. 26—Mar. 1

PAUL, CHARLES. (C) c/o NPH*: Wichita, Kans. (Indian Hills), Jan. 28—Feb. 4; Cimarron, Kans., Feb. 5-11

PERSONETT, EUGENE V. (C) R. 1, South Whit-ley, Ind. 46725: Winamac, Ind., Feb. 5-11; Muncie, Ind. (Forest Park), Feb. 12-18; Dayton, Ohio (Friends), Feb. 19-25; Ft. Wayne, Ind. (Elmhurst), Feb. 26—Mar. 2

PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631: Clovis, Calif., Feb. 25—Mar. 3

PICKERING MUSICALAIRES, THE. (C) c/o NPH*

PIERCE, BOYCE & CATHERINE. (C) 505 W. Columbia Ave., Danville, Ill. 61833: W. Colum-bia, S.C. (1st), Feb. 5-11; Holt, Ala. (Holten Hgts.), Feb. 16-25

PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875: Arcola, Ill., Feb. 12-18

PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Towanda, Kans., Feb. 1-11; Lamar, Colo., Feb. 14-25

POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Fremont, Calif., Feb. 4-7; San Jose, Calif. (1st), Feb. 11-14; Vallejo, Calif., Feb. 18-21

POTTER, ORVILLE S. (C) R. 2, Box 2280, Auburn, Calif. 95603

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

PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Enid, Okla. (Maine), Feb. 25—Mar. 3

PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605: Chesapeake, Ohio, Feb. 25—Mar. 3

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr.,

Orlando, Fla. 32809: Charleston, W. Va., Feb. 19-25; McConnellstown, Pa., Feb. 26—Mar. 3

RAKER, W. C. & MARY. (C) Box 106, Lewis-town, Ill. 61542: Ft. Pierce, Fla., Feb. 19-25

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

Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Rushville, Ind. (1st), Feb. 26—Mar. 3

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

Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Horseheads, N.Y., Jan. 29—Feb. 4; Stow, Ohio, Feb. 5-11; McKeesport, Pa. (Sal. Army), Feb. 12-18; E. St. Louis, Ill., Feb. 21—Mar. 3

Rodgers, J. A. (R) 695 N. Market St., E. Pale-stine, Ohio 44413: Bloomington, Ind. (1st), Feb. 18-25

Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Detroit, Mich. (1st—Hol. Conv.), Feb. 28—Mar. 3

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257: Powell, Wyo., Feb. 14-25

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Fayette, Ohio, Feb. 2-11; Wal-bridge, Ohio, Feb. 26—Mar. 3

SHACKELFORD, H. W. & MRS. (C) 614 W. Market St., Washington C.H., Ohio 43160

Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada: Moncton, New Brunswick, Canada, Feb. 4-11

SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Springfield, Mo., Jan. 29—Feb. 4; Riverside, Calif. (Arlington), Feb. 7-18; Westminster, Calif. (Garden Grove), Feb. 19-25; Lemore, Calif., Feb. 26—Mar. 3

SHELTON, S. TRUEMAN & RUTHELLEN. (C) c/o NPH*: Gridley, Calif. (1st), Feb. 4-11; Petaluma, Calif., Feb. 14-25; Willows, Calif., Feb. 26—Mar. 3

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

SHOWALTER, KEITH & PAT. (C) c/o NPH*: Granite City, Ill., Feb. 5-11; Bloomington, Ind. (1st), Feb. 19-25

Singel, Timothy Dean. (R) 342 E. Water, Bour-bonnais, Ill. 60914: Galion, Ohio, Feb. 2-4; Paxton, Ill., Feb. 7-11; Mt. Gilead, Ohio, Feb. 16-18; Mokenca, Ill., Feb. 21-25

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Plymouth, Ind. (Shilo Wes. Meth.), Feb. 11-16; Fairmont, W. Va. (1st), Feb. 18-25; Cincinnati, Ohio (Lockland), Feb. 26—Mar. 3

SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Lawrence, Ind., Feb. 12-18; Bloomington, Ind. (1st Pil. Hol.), Feb. 19-25

SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301: Farmington, Ia., Feb. 15-25

SLATER, HUGH L. (C) c/o NPH*

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Chico, Calif., Feb. 5-11; Fresno, Calif. (1st), Feb. 12-18; Auburn, Calif. (1st), Feb. 19-25; Santa Rosa, Calif. (1st), Feb. 26—Mar. 3

SMITH, OTTIS E., JR. (C) Box 1, Edinburg, Pa. 16116: Pennsville, N.J., Feb. 1-11; Salisbury, Md. (1st), Feb. 14-25; Youngstown, Ohio (Wick-liffe), Feb. 29—Mar. 10

SNOW, DONALD E. (C) 110 Green Hills Dr., Glasgow, Ky. 42141: Bradley, Ill., Feb. 20-25

SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46332: Harlingen, Tex., Feb. 29—Mar. 10

STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Dubuque, Ia., Feb. 5-11; W. Carrollton, Ohio, Feb. 12-18; Tullahoma, Tenn., Feb. 22—Mar. 3

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337

Stephens, Kenneth. (R) c/o NPH*: Pittsburg, Kans. (1st), Feb. 5-11; Lufkin, Tex. (1st), Feb. 13-18; Nevada, Mo. (1st), Feb. 26—Mar. 3

STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501: Wilcox, Ariz. (1st), Feb. 5-11; Phoenix, Ariz. (Immanuel), Feb. 12-18; Tuscaloosa, Ala. (1st), Feb. 20-25; Britton, Okla. (1st), Feb. 27—Mar. 3

STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047: Flint, Mich. (Central), Feb. 14-25; At-water, Ohio, Feb. 28—Mar. 10

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio, 45503: Marysville, Ohio, Feb. 5-11; Columbus, Ohio (Preachers' Mtg.), Feb. 19-23

SWEARENGEN, JOHN W. (C) Box 215, ONC, Kankakee, Ill. 60901: Bloomington, Ill. (1st), Feb. 9-18; Sterling, Ill. (1st), Feb. 25—Mar. 3

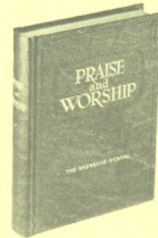
TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410: Excel, Ala., Feb. 4-11; Robertsdale, Ala., Feb. 18-25

TAYLOR, EMMETT E. (C) c/o NPH*: Konawa, Okla., Feb. 5-11; St. Louis, Mo. (Page-Warson), Feb. 23—Mar. 3

TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420: Mattoon, Ill., Feb. 27—Mar. 3

THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Muskogee, Okla. (1st), Feb. 5-11; Stonington, Ill., Feb. 12-18; Dayton, Ohio (Ket-tering), Feb. 19-25

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Thompson, William E. (R) 8050 S.E. Madison St., Portland, Ore. 97215: Myrtle Creek, Ore., Feb. 26—Mar. 3

THOMPSON, WM. & MRS. (C) 1915 W. New York St., Indianapolis, Ind. 46222

TOONE, L. E. (C) 769 Kennedy Dr., Kankakee, Ill. 60901: Coal Valley, Ill. (Plainview), Feb. 5-11; Aroma Park, Ill., Feb. 25—Mar. 3

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301: Apache Junction, Ariz., Feb. 5-11; Mesa, Ariz. (1st), Feb. 12-18; Anaheim, Calif. (1st), Feb. 25—Mar. 3

TOWRISS, J. G. (C) 1913 Glenelg Dr., Muncie, Ind. 47304

TRIPP, HOWARD M. (C) c/o NPH*: Jackson, Miss. (Grace), Feb. 5-11; Indianapolis, Ind. (Eastside), Feb. 14-25; Jonesboro, Ark. (Rogers), Feb. 26—Mar. 3

○TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748

Underwood, G. F. (R) Box 420N, R. 4, Cortland, Ohio 44410: Columbus, Ind., Feb. 14-25; Ridgeway, Pa., Feb. 28—Mar. 10

VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651

VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515: Sulphur Springs, Fla., Feb. 6-11; Zephyrhills, Fla., Feb. 13-18; Arcadia, Fla. (1st), Feb. 20-25

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115

WALKER, W. B. (C) c/o NPH*

○WALLACE, J. C. & MRS. (C) Box 452, Louisville, Ky. 40201: Charlestown, Ind., Jan. 24—Feb. 4; Titusville, Fla. (1st), Feb. 12-18; Manchester, Ga. (1st), Feb. 19-25

○WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021: Howell, Mich., Feb. 6-11; Old Hickory, Tenn., Feb. 13-18; Sistersville, W. Va., Feb. 25—Mar. 3

○WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Garland, Tex., Feb. 4-11; Texarkana, Ark., Feb. 15-25

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: El Centro, Calif., Feb. 7-18; Prescott, Ariz., Feb. 28—Mar. 10

WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885

○WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Redway, Calif., Feb. 1-11; Fortuna, Calif., Feb. 15-25; Pasco, Wash., Feb. 29—Mar. 10

○West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Newcomerstown, Ohio (Scrip. Hol.), Jan. 31—Feb. 4; Mineral City, Ohio, Feb. 7-11; Berrytown, Pa. (Wes. Meth.), Feb. 14-18; Mifflinburg, Pa. (Wayside Bible), Feb. 21—Mar. 3

Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563: San Mateo, Calif., Feb. 1-11; Akron, Ohio (1st), Feb. 15-25

WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069: Temple, Tex., Feb. 18-25

WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097: Grand Ledge, Mich., Feb. 18-25

WILLIAMS, EARL C. (C) c/o NPH*: Amarillo, Tex. (1st), Feb. 14-18

WILLIAMS, LAWRENCE. (C) 6706 N.W. 42nd, Bethany, Okla. 73008

WILLIS, MAE. (C) Preacher and Children's Worker, c/o NPH*: Springfield, Ore., Feb. 7-18; Caldwell, Idaho (Middletown), Feb. 22—Mar. 3

WOODWARD, GEORGE P. (C) 26 Dry Run Rd., Monongahela, Pa. 15063: Phoenix, Ariz. (Maryvale), Feb. 9-18; Tempe, Ariz. (1st), Feb. 23—Mar. 3

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: British Honduras, Feb. 5 Mar. 17

WYSS, LEON. (C) c/o NPH*: Carthage, Mo. (1st), Feb. 11-18; Kilgore, Tex., Feb. 19-25

●YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

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ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302: Creston, Ohio, Feb. 23-25

The Book Corner

FOUNDATIONS OF WESLEYAN-ARMINIANISM

By Mildred Bangs Wynkoop. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 128 pages, cloth, \$2.95.

If you like reading to be light and easy, forget this book.

If you are a member, however, of that young breed of holiness laymen and preachers who excite to something solid, who include in their reading what stirs and motivates a person at his deep-down dimensions—buy this little book, read it, mark it up, and doodle on it while you lean back and look up from it at simply nothing on the ceiling of your room.

Dr. Mildred Wynkoop is to be commended for this her second book, on several accounts. For one thing, she knows her theology all right: her Augustine, Calvin, Beza, Arminius, Remonstrants, Wesley, and others. She knows, too, that Beza out-Calvin's Calvin (his father-in-law).

There are at least three basic contributions in the book. One is the insight that a person's philosophy, instead of his exegesis of Scripture, is often what determines his theology. She sees, for example, that Augustine built his theology upon his philosophy, and that "Calvin built on Augustine's philosophy" (p. 39). She is confident, of course, that Arminius built his theology upon Scripture teaching, especially that of Romans.

Another basic contribution is her explanation of the way in which Calvin and Arminius differed in the matter of the order of the decrees (see pp. 52 ff.). Calvin, of course, supposed that God's first decree was to save some individuals unconditionally, and that other decrees had to do with such incidental matters as that Christ should die for those elected persons. Arminius, who probably did not need decrees at all, at least had the good sense to say, that the first decree was to send Christ to be the Savior, and that other decrees had to do with (1) saving the ones who would repent and believe, with (2) helping such persons to do this, and with (3) purposing to save eternally those who do repent and believe—and who keep on believing.

A third basic contribution is in the book's lucid explanation of and support for the Arminian as opposed to the Calvinistic interpretation of what is correct in Christian doctrine. It might be observed that the book's contribution is far greater in this connection than in the area of the Wes-

leyan doctrine of holiness. Actually, this legitimates the book's title, in which the adjective is "Wesleyan" and the noun is "Arminianism"—*Foundations of Wesleyan-Arminianism*.

Move over, Georgia—Harkness, that is—here comes Mildred!—J. KENNETH GRIDER. □

QUESTIONS THAT BOTHER ME

By Lawrence P. Fitzgerald. Valley Forge, Pa.: The Judson Press, 1967. 94 pages, cloth, \$1.95.

The author understands young people. As a father and as a writer of youth materials, he is in constant touch with them. This book was written after asking youth groups to submit questions that bother them most. As a pastor and former military chaplain, he has the proper spiritual background for this helpful book.

Questions That Bother Me is a book that will help every pastor and others who work with youth. It deals with questions that really bother teenagers—questions on moral, spiritual, and intellectual issues. Who am I? What is love? How does one handle temptation? Whom shall I marry? How may I know the will of God? What do I do about doubt?

These questions and many others are answered in a straightforward way. The writer has keen spiritual insight and a real understanding of young people and their needs. I recommend it highly.—ELIZABETH B. JONES. □

HOPE TRIUMPHANT

By William K. Harrison. Chicago, Ill.: Moody Press, 1966. 153 pages, cloth, \$2.95.

The author is a lieutenant general (U.S. Army, retired). He served on the staff of General MacArthur in Tokyo. He is a friend of Dr. Howard Hamlin.

The book was written to stimulate interest in and preparation for the premillennial coming of our Lord.

Hope Triumphant presents quite a thorough survey of biblical teaching on the events of the last days—the rapture, the tribulation, and the millennial Kingdom.

In some instances the author commands passages which are not too often brought into use to support the premillennial view.

He seeks to harmonize several references in the Word respecting the time of the rapture in relation to the great tribulation. He further seeks to point out the place of Israel in the chain of closing events.

Throughout the book a large number of scriptural references are used to reinforce the lines of argument set forth. This alone would commend it to earnest students of the Word.

Thoughts provoked by its reading are challenging. Total agreement with

The warm love of Christian friends is like a warm home to come to out of the cold. Understanding is there. God is there. Joy is there. Food for the spirit is there. Being with "evil-doers" is like fighting the cold. There is nothing there to warm the heart.—Selected.

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

(C) Commissioned (R) Registered ○ Preacher and Song Evangelist ● Song Evangelist

all conclusions is not necessary, but the impact of the whole should be helpful.—T. W. WILLINGHAM. □

EVANGELISTIC MOODS, METHODS, AND MESSAGES

By C. William Fisher. Kansas City, Mo.: Nazarene Publishing House, 1967. 168 pages, cloth, \$2.75.

What makes an evangelist tick? What is he trying to prove? Why would anyone want to be an evangelist? Why would anyone not want to be an evangelist? What are the evangelist's rubs and rewards, his dangers and delights? What are the things that pull men into the field of full-time evangelism? What are the things that drive them out? What is an evangelist supposed to say?

Answers—direct and indirect—to such questions as these make up this unique book from the pen of one of our church's full-time evangelists. Speaking from a background of twenty-six years in this field, Rev. C. William Fisher's latest book, *Evangelistic Moods, Methods, and Messages*, is personal, pointed, progressive, and powerful!

The first two sections of the book give needed insight into the problems and purposes of the evangelist and evangelism. An evangelist is a man. His job is unique and enormous!

The third section of the book gives a series of sermons such as an evangelist might use in the given services of a revival campaign. The messages, written with contemporary and relevant ring, will not only be of interest to preachers. They will aid in development of better Christian experience and more dynamic churchmanship for any reader.—Robert H. Scott. □

UNDERSTANDING COMMUNISM

By James D. Bales. Grand Rapids, Michigan: Baker Book House, 1965. 88 pages, paper, \$1.00.

The author "has spent many years studying Communism at firsthand." He is the author of *Communism: Its Faith and Fallacies*. The present volume was written as a study guide for individuals or groups.

Its special emphasis is to show that Communism is in all of its major tenets opposed to the Word of God and true religion.

It is well-documented by footnote references, and each chapter is followed by questions designed to elucidate the material presented in the preceding chapter. Its study should be helpful.—T. W. Willingham. □

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

NEWS OF RELIGION

You Should Know About . . .

AMERICA'S NEXT generation of scientists—those men and women whose task it will be to shed new light on the wonders of the dawning space age—have a firm belief in God.

A survey taken at the ninth annual National Youth Conference on the Atom indicates that 85 percent of the most outstanding high school science students in the nation today go to church regularly and over half are active in church affairs. They see no conflict between their scientific endeavors and the teachings of their respective churches.

The conference, sponsored by some 70 of the nation's investor-owned electric utility companies, each year brings together some 700 of the nation's most promising high school science students and their teachers for three days of lectures, conference sessions, and field trips in which they explore the peaceful promise of the atom.

Such eminent scientists as Dr. Glenn T. Seaborg, chairman of the Atomic Energy Commission, and Dr. John R. Dunning, dean of the School of Engineering and Applied Science at Columbia University, addressed the conference held recently in Chicago. The students also toured the AEC's Argonne National Laboratory and Chicago's world-famous Museum of Science and Industry.

During interviews at the conference these outstanding students were asked if their religious studies aided them in their science interests. In a great many cases the students subordinated science to religious belief. Here are some of their replies:

"You can't separate God and science," said Susan Madalinski, 16, of Chicago, "The wonders you discover are only being rediscovered. God's hand is behind your accomplishment." The opinion of William Lemmer, 18, of Texarkana, Ark., "A true scientist cannot function without religion"; while Robert G. Deichert, 17, of Golden Valley, Minn., felt that "science is merely the attempt to explain the manifestations of God's power."

In reply to the question of whether their science and religious training had anything in common, the students again indicated deeply rooted religious convictions.

"Science explains what God has revealed," said Albert Bruecken, 17, of Des Moines, Ia. In the same vein, Paul G. Remtamo, 17, of Wyoming, Mich., said, "I am continually amazed at the perfect order of the universe and am thereby reminded of the nearness of God."

Robyn Ann Raede, 17, of Pueblo, Colo., added, "Both are basically the study of God—one in a spiritual sense, the other in a physical sense."

"Each helps me to figure out who I am," said Kathy Hider, 17, of Downieville, Calif. "Both require discipline and faith," added David S. Phillips, 15, of Fairborn, Ohio.

The conference, held each year in Chicago, is designed as both a reward for teen-age scientists for achievements in the field of science and a stimulus to greater effort in later years. Young men and women who attend the conference from states throughout the nation qualified because of outstanding scholastic averages in the sciences and through their award-winning projects at state and national science fairs. □

AMONG THE ENDLESS surveys on the subject of the relation between drinking and automobile deaths appears another:

The Mobil Oil Company says a survey of fatal accidents in California showed that 65 percent of the drivers killed had been drinking.

In Chicago the figure was 76 percent, and it was 38 percent in New York.

These drivers were not necessarily drunk, but merely people who were not completely sober, the report said. □



STUDENTS at AEC's Argonne National Laboratory.



GENERAL SUPERINTENDENT Hardy C. Powers preached the dedicatory sermon recently at the new Chicago Heights Church. The property, including five acres on which a parsonage is also located, is valued at \$350,000. The new facilities accommodate 450 in the sanctuary and between 350 and 400 in the education unit. The pastor, Rev. Byron M. Carmony, is in his twenty-second year at the church.

Of People and Places . . .

APPROVE SEMINARY HOUSING

The Nazarene Theological Seminary board of trustees approved in their January 9 meeting the concept of a federally financed, 50-unit apartment complex for students which would be built east of the seminary site.

The apartment site is on land purchased in March, 1966, by the General Board from the J. J. Lynn estate. A seminary corporation will purchase the property from the General Board.

No building cost was announced. However, based on costs of similar projects within the Kansas City area, Dr. Eugene Stowe, president, indicated that it could run between \$800,000 and \$1 million.

Ground breaking is planned for June, and occupancy is expected by the fall of 1969. Dr. Stowe indicated this is the first of two such housing projects.

The board also approved the hiring of Dr. James D. Hamilton, associate professor of religion and college chaplain at Pasadena College. He will teach in the area of pastoral ministry. Dr. Hamilton, who is 41, will begin his work August 1. His rank at the seminary will be associate professor.

Dr. Hamilton holds the Ed.D. in counseling from the University of

Denver. In addition to his teaching experience, he has served as a pastor in Florida and Colorado. Dr. and Mrs. Hamilton have four children, ages 11 to 18.

The seminary board also approved sabbatical leaves for Dr. Delbert Gish, beginning in June, and Dr. Willard Taylor, starting in February, 1969. □

THIRD AMBASSADOR TOUR SET

Three general church departments have linked arms to launch a third Nazarene Evangelistic Ambassador project, scheduled for the summer of 1969.

For the first time an ambassador team will leave the western hemisphere. A team headed by Prof. Paul Orjala, of Nazarene Theological Seminary, will tour Europe, possibly including the British Isles.

A second team will be headed by Dr. H. T. Reza, executive director of the Spanish Department, and will concentrate its work in cities in Central America.

Mr. Orjala and Mr. Reza have been team coordinators on both the previous tours.

General coordinator of the project is Rev. Franklin Cook, administrative assistant in the Department of World Missions.

Evangelists, number of college students to be used on each team, and an operating budget are yet to be decided. However, it was agreed by the Ambassador Committee that the

Nazarene Young People's Societies would take offerings in the spring of 1969 for the project.

Departments cooperating in the project are World Missions and Home Missions, as well as NYPS. □

COLLEGE GETS RECORD GIFT

Dr. W. Shelburne Brown, president of Pasadena College, announced recently that Mrs. Frank A. Cooper, a Tipton, Calif., rancher, had transferred four ranch properties to the college in exchange for a gift annuity agreement which will provide Mrs. Cooper a lifetime income.

Mrs. Cooper, who values the ranches at \$500,000, will continue other ranching interests in the Tipton vicinity.

Commenting on the gift annuity, Dr. Jonathan T. Gassett, executive secretary of the Department of Wills, Annuities, and Special Gifts, said that the gift was the largest single gift ever to be received by any institutions in the Church of the Nazarene.

The late Frank A. Cooper and Mrs. Cooper became members of Pasadena (Calif.) First Church in 1912. Their interest in Pasadena College began at that time through close association with Dr. P. F. Bresee, founder of the college, and Dr. A. O. Hendricks, the Coopers' first pastor and former college president.

"One of life's most significant rewards," Mrs. Cooper said in giving the properties, "is to see a portion of one's estate being used to help shape the lives of Christian young people for service to the church and their nation.

"I hope this gift will serve as an inspiration to others to give thought and prayer to their responsibility and privilege of completing such transactions while living." □

The Thanksgiving Offering has gone beyond \$1.9 million, the greatest in the history of the church. Fewer and larger remittances received indicate the goal of \$2 million will be reached. Please send delayed offerings to John Stockton now. We thank all Nazarenes and friends, and praise God for this great victory.

G. B. Williamson
For the Board of
General Superintendents

Next Sunday's Lesson

By Albert J. Lown

MAN'S WEAKNESS AND CHRIST'S POWER (Temperance)

(February 4)

Scripture: John 4:43-5:47 (Printed:
John 4:46-50a; 5:2-9a, 17-18)
Golden Text: John 5:36

THEME

Christ's willingness to make whole, morally and spiritually. He delivers from all that ruins men's lives, including intemperance, and heals body and soul today.

INTRODUCTION

As weather conditions may vary from state to state, the short journey from Samaria to Galilee witnessed a great change in spiritual climate. In Samaria, there was faith in Christ's person and mission (4:42-44)—in Galilee, only

A SHALLOW FAITH

Based upon the miraculous first Jerusalem ministry observed by Galilean pilgrims (cf. 2:23 and 4:45). Miracles can lead to faith, and John gives examples of this (11:45). They may also confirm existing faith. But if they are the only ground of faith, Jesus is disappointed (4:48). Nazareth (Luke 4:23) illustrates this Galilean mentality—faith dependent upon sight, instead of upon Christ's person and word.

A SINCERE FAITH

The nobleman who made an urgent journey from Capernaum, and pleaded humbly and earnestly, was tested. Did he possess only a miracle-based faith? Going far beyond this, he honored the word of Jesus and trusted without seeing. Obedience led to the joyous discovery that his son's healing "coincided" with the moment Christ's word was accepted.

A SURPRISING FAITH

In Jerusalem, it was the most hopeless case of impotence among the Bethesda multitude. Although known to Jesus (5:6) and selected by Him, the man evidenced no plea, expectancy, or immediate willingness; only a despairing catalogue of excuses. The authority and command of Jesus overcame these. The physical miracle was used as a challenge to a loveless Sabbath, a proof of Christ's divinity.

CONCLUSION

The many victims of strong drink resemble the man and the multitude—blind, impotent, waiting, deluded, untouched by formal religion. Contact with Jesus gives the vision of a whole life, and faith to rise in fresh endeavor.

The Answer Corner

Conducted by W. T. Purkiser, Editor

Our pastor organized our little church and has sacrificed to help us get a building. There have been people who have come later who are sowing discord and contention, always undermining our pastor, so that at last he is leaving. I am so upset by this, I feel like leaving myself. Please advise me.

The best compliment you could pay to the pastor you love is to stay by the church for which he labored and sacrificed. He has never wanted to win you to himself, but to the Lord and to the work of God.

We are not able to understand the

ways people act sometimes. We can only leave them in the hands of God.

If you will do your best, fast and pray, and support your new pastor, you will find that the Lord will use you to build His Church.

What is the meaning of Matthew 19:30; 20:16; Mark 10:31; and Luke 13:30? Do they all have the same meaning?

All of these references are variations of the statement of Jesus. "But many that are first shall be last; and the last shall be first."

Although they occur in different contexts, they all emphasize the fact that the value God puts on the services of

different people may differ from the estimate men put on those same people.

Some who have been first in the estimation of their fellows will be last in the sight of God, and some who are last in the sight of men shall be first in the kingdom of Heaven.

My friends tell me that the Greek *stauros* originally meant a torture stake and not a cross, and that the symbol of the cross was only adopted in the middle of the third century A.D. to accommodate converted pagans. Is there any way you can prove Jesus died on a cross, or any way you can justify the Christian use of this pagan symbol? Is there any way I can be sure who is correct?

Your friends have given you a mixture of truth and error, with the balance weighted decidedly toward the side of error.

It is correct that the Greek *stauros* originally meant a torture stake. It was used in capital punishment by the Phoenicians, Persians, and Carthaginians.

However, when the Romans took over this barbaric mode of execution, they varied its use to increase the torture. Even before Christian times, there were two forms of crosses used by the Romans. One was shaped like a capital "T," with the crossbeam at the very top. The other was like our familiar symbol, with the crossbeam about one-third of the way down the stake.

The Latin word for *stauros* is *crux*, which means "cross" and implies the use of two beams of wood.

To allege that the cross was a third-century adaptation of the letter *T* as the initial letter of the god Tammuz is sheer fantasy. Tammuz was an Akkadian god, and was never worshipped extensively in either Greek or Roman circles.

It is true that the fish rather than the cross was the favorite symbol of Christianity in its earliest days. Yet excavations at Herculaneum—which was suddenly buried by volcanic action in A.D. 79, and about 11 years after the death of St. Paul—have revealed a Chris-

tian shrine with a *cross* on the wall—not a stake. While the use of the traditional cross as a symbol of Christian faith became common in Constantine's day, it evidently rooted far back into the earliest days of the faith.

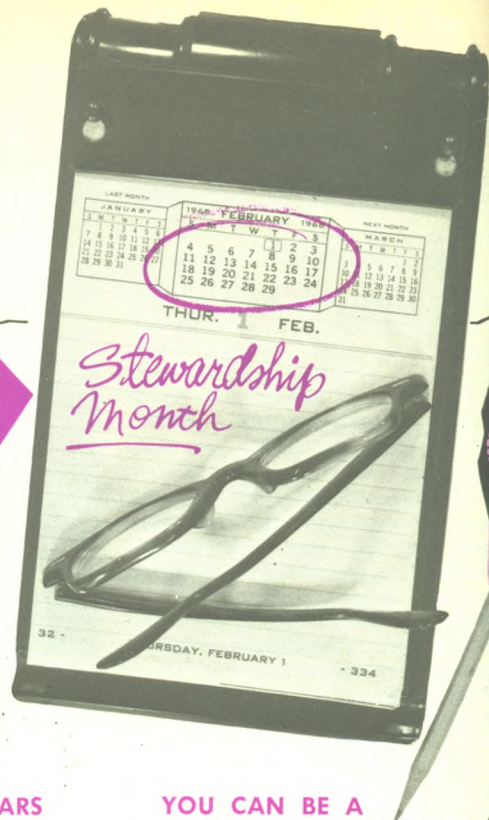
That the Cross upon which Jesus died was not the *T* cross but the so-called Latin cross (with the crossbeam below the top of the upright) seems clear from Matthew 27:37; Mark 15:26; Luke 23:38; and John 19:19-22, where the inscription, "King of the Jews," was placed *over* the crucified Saviour.

If you are accepting your information from the professional "debunkers" and are eager for some iconoclastic novelty, you'll probably never be sure. But the historical and biblical evidence is quite sufficient for me.

And I do want to say this most seriously: It is not the form of the Cross, but the power of the Cross, to which we look in faith for our salvation. You may conceive the Crucifixion in many different ways, since the New Testament is silent regarding the details.

But the essential fact is that "Christ died for our sins," and apart from that vicarious, atoning death we are hopelessly and helplessly lost forever. So whatever you do, don't let speculation about the shape of the Cross rob you of the merit of its substance.

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