

May 28, 1969

Just Another Holiday?

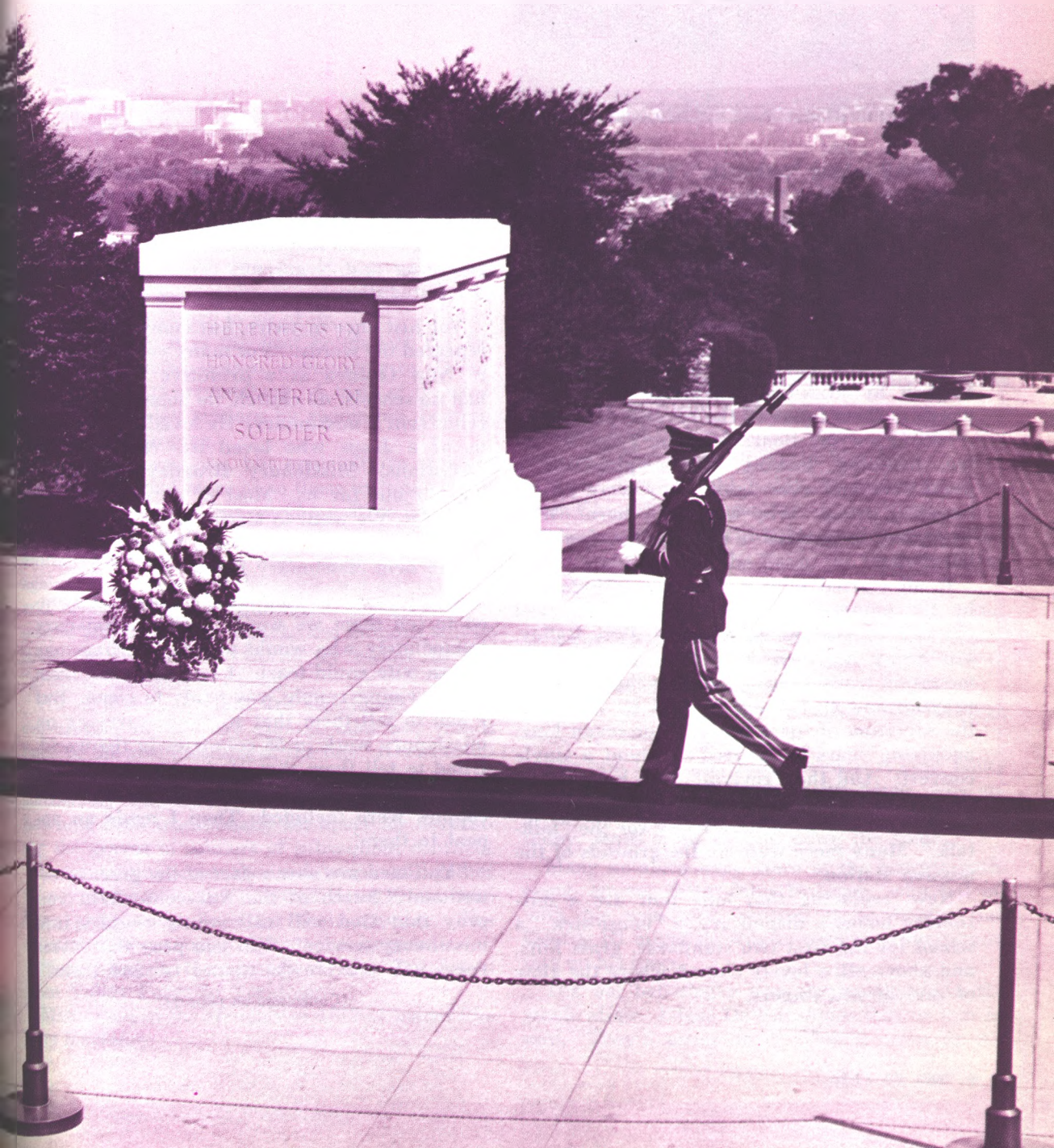
(See page 3.)

herald

OF HOLINESS

Church of the Nazarene

"... that these dead shall not have died in vain."





Thirty Men Plead for a Missionary!

General Superintendent Coulter

IT WAS a long “talk-talk.” Thirty Nazarene men from Jimi Valley in New Guinea had come to meet and to talk to “Number One Big Fella” (pidgin for general superintendent).

Time is never too important in New Guinea. But on this occasion, 30 men wanted to be doubly sure that I got the message. Their words were translated by a “turn-talk” (interpreter) into pidgin and then translated into English by Missionary Wallace White. My words to them followed the reverse procedure.

Sitting on the floor, drinking gulps of hot tea, listening, looking, and emphasizing a point over and over again, they were an interesting group. Why were they here? Why were they so anxious to talk to “Number One Big Fella”?

It all started with a Nazarene missionary by the name of Will Bromley, who obeyed the call of God to go into the Jimi Valley. For years he lived in a tent, walking the mountain trails, talking and preaching by day, praying and crying out to God by night for the salvation of these people. For seven long, agonizing years he labored—without a single convert! And then revival! Two hundred of these New Guineans in one great ingathering! Thirty of them were here today for the “talk-talk.” Many more were on the grounds of the mission station.

Now, replacing that lone tent are a missionary home, a dispensary, a “house-sick,” a school for the first two standards, grass huts, and above all, a lovely church where the glow of revival still lingers.

Most of these 30 men wore badges indicating that they were “councillors” in the local government being established by the Australia government officials. Here a nation is emerging and Nazarenes are helping to lay the foundations!

Not just once or twice, but many times they repeated the words: “For many years we lived in New Guinea as a primitive people. We had no schools, no church, no hope. But Nazarenes sent a missionary. He loved us. He told us of a Jesus who loved us. Now we are Christians! Missionary Bromley has worn himself out for us. Most of us cannot read or write. We want to learn. We want to read God’s Word. Will you please send a missionary to help Missionary Bromley?”

My answer was long—and difficult. I wanted to tell them we would send a missionary immediately who would preach. Perhaps one whose wife could teach. I longed to tell them that a young couple was ready to come. But I had to tell them that we were carrying on missionary work in 55 countries in the world. I had to tell them that of the 17 missionaries appointed in 1969, only three evangelistic couples were included. Then I made an appeal to them!

“You men are now a part of the great international Church of the Nazarene. Will you pray that God will call young couples into missionary service? Will you pray that Nazarenes will provide the money to send them?”

(Continued on page 4)

• By W. S. Muir
Crawfordsville, Ind.

Just Another Holiday?



MEMORIAL DAY! We look forward to it every year with excitement, for it means many things to all of us.

To everyone it is the first holiday of the approaching summer season, announcing to all that vacation time is approaching. A taste of that will be sampled today perhaps by swimming, boating, fishing, and camping.

To almost everyone, but especially to those in the Midwest, and more so to those in Indianapolis land, the day means but one thing, Race Day. Yes, it is the long awaited day for the running of the annual 500-mile classic when men will compete against each other and the clock in a test of speed and of motor-racing equipment. About 300,000 people will jam the racetrack, and millions will be listening around the world on radios to the "greatest spectacle in racing."

All of these no doubt are significant, but the celebration of the day should take our minds back to the real meaning of the day. It was originally Decoration Day, when the graves of the soldiers of the Civil War were decorated, and has now been traditionally set apart for decorating the graves of soldiers of subsequent conflicts.

In cemeteries across the land, people will gather to pay respect to the honored dead, those who have given their lives for their country. The creation of this concept did not just happen.

Many died in the struggle of the Revolution from Valley Forge to Yorktown.

Many died in the struggle of 1812 at places like Fort McHenry.

Many died in places like Gettysburg, Antietam, Bull Run, and Manassas, in the Civil War.

Many died in the Spanish-American conflict at places like San Juan Hill.

Many died in Flanders field and in the trenches of France in World War I.

Many died in Normandy, Anzio, Iwo Jima, Bataan, and Corregidor in World War II.

Many died on Old Baldy, at Inchon, and on Pork Chop Hill in Korea.

Many died and are still dying in faraway Vietnam in places like Khe Sahn, the Mekong Delta, and AnKhe.

The creation and the maintenance of our liberty came about much as the words of Winston Churchill in the British survival of World War II, with "blood, sweat, and tears."

In the midst of a troubled world, the freedom lives on. How exciting a beginning!

The first issue was independence. A long, lanky Virginian, Thomas Jefferson by name, was appointed to frame a document which, when read today, sends chills up and down the spine.

Many notables were there in the historic gathering, among them John Hancock, who led off with his signature, writing it so boldly that George III might be able to read it without "putting on his specs."

The old bell-ringer was pessimistic about the whole affair. Edgar DeWitt Jones tells us that he said, "They'll never do it! They'll never do it!"

Then suddenly a boy appeared, running and shouting, "Ring! Ring! Ring!"—and the event was history.

We of today might well dedicate ourselves anew to the ideal of keeping the Liberty Bell ringing. Ralph Barton Perry has written that "the Puritan philosophy has formed an important part of that fundamental agreement of mind and purpose by which the United States has played its peculiar role in the modern world."

Our forefathers were certainly men of integrity and honor, people of a great compulsion. They would certainly agree with the Psalmist that "except the Lord build the house, they labour in vain that build."

At the focal center of their faith stood a living and almighty God whose will was sovereign in the affairs of men and nations. Benjamin Franklin said, "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men."

The God with whom they dealt and covenanted was the Almighty, whose sphere of action was history and who had once and for all spoken for men's salvation in Jesus Christ. Evidence of this faith is shown by the swift erection of places of worship at Roanoke, Jamestown, Plymouth, Williamsburg, and indeed everywhere men went throughout this vast land.

Just another holiday? More than that. A day when we pause to give thanks for our freedom and for those that paid the extreme price in order that we might have it. It is a freedom that flows from obedience to God, from willing subjection to law, and a discipline of self.

Surely a renewal and a cultivation of these attitudes can once again bring our country to a right relationship with God and its fellow nations. Susan Coolidge expressed it so well:

He serves his country best

*Who lives pure life and doeth
righteous deeds,
And walks straight paths, how-
ever others stray,
And leaves his sons, as utter-
most bequest,
A stainless record, which all
men may read;
This is the better way.* □

Thirty Men . . .

(Continued from inside front cover)

I waited for a reply. Grunts, nods, and, I thought, sounds similar to an "Amen" billowed about me. The "talk-talk" closed with prayer. If I ever prayed in earnest, I did that day.

Those 30 men are still praying—and waiting.

Somewhere there is an answer to their prayer. A young couple to supplement the labors of Will and Margaret Bromley—preacher and nurse! A young couple, not afraid of isolation, to help build the kingdom of God in a new and promising nation.

NOTE: These words were being written in Brisbane, Australia, as the soul of Will Bromley took its flight from New Guinea to the New Jerusalem.

Now, more than ever, a missionary is needed to supplement the labors of Brother Bromley.

Now, more than ever, those men in the Jimi Valley are praying, pleading—and waiting. □

God Has Promised

When heavy-laden and weary,
No sunlight can I see,
I hear Him say, "If you want rest,
My child, come unto Me."

When there seemed no place of
quietness,
On this noisy path I trod,
I heard Him say so gently,
"Be still, and know that I am
God."

And when my heart is burdened,
No help there seems to be,
Then—"Let not your heart be
troubled—
Just believe in God—and me."

And when in need and it seems so
hard
His promises to believe,
Then I hear Him softly whisper,
"Ask, and ye shall receive."

And when I feel I'm all alone,
Don't even have a friend,
Then—"Lo, I am with you alway,
Even unto the end."

**Wauneta Ploger
Kinsley, Kans.**

ABOUT THE COVER . . .

Upon the Tomb of the Unknown Soldier in Arlington National Cemetery are inscribed the words, "Here rests in honored glory an American soldier known but to God."

The Unknown Soldier of World War I was entombed on the east front of the Arlington, Va., Memorial Amphitheater, November 11, 1921, in the presence of President Warren G. Harding.

The body had been chosen at Chalons-sur-Marne from unidentified dead in Europe. On Memorial Day, 1958, two unidentified servicemen, one of whom died in World War II and one in the Korea War, were placed in crypts beside the first, in ceremonies led by President Eisenhower and Vice-president Nixon. The President placed the Medal of Honor on each of the two coffins.

The total of unknown dead interred in Arlington National Cemetery is 4,724.



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COVER PHOTO: H. Armstrong Roberts

Don't Forget

Who You Are

• By Mark F. Smith
Seattle

I Peter 2: 11-17

MEMORIAL DAY was started by a Virginia woman of French extraction. She began the practice of placing flowers on the graves of both southern and northern soldiers who died in the Civil War. She chose May 30, as that was the day known in France as "The Day of Ashes." It was the date when the remains of Napoleon Bonaparte were returned to France from his St. Helena island prison.

After the Civil War in 1868, Major General John A. Logan, commander of the Grand Army of the Republic, president of the Union Army Veterans, authorized the practice nationwide.

This day was called Decoration Day until 1910, when it became a national legal holiday and the name was fixed as Memorial Day. However, both terms are still used, as we honor those who have given their lives in the defense of their country and as we remember in loving-kindness relatives and friends.

The memory of the dead sets us apart from the stone, moss, moles, and animals and keeps us human. A man is lonely who has no one to remember, and is richer and wiser when he does remember.

Memorial Day is also a day to think of the cost of freedom. The cluster of crosses around the world should cause us to think of the cost in resources, suffering, separation, and sorrow.

Dr. Harold Reed, president of Olivet Nazarene College, tells of visiting in Manila with Missionary Denny Owens. On the island of Corregidor they saw the concrete barracks a mile long—built to house 5,000 men—a mass of concrete and twisted steel, left after the savage attack of the Japanese.

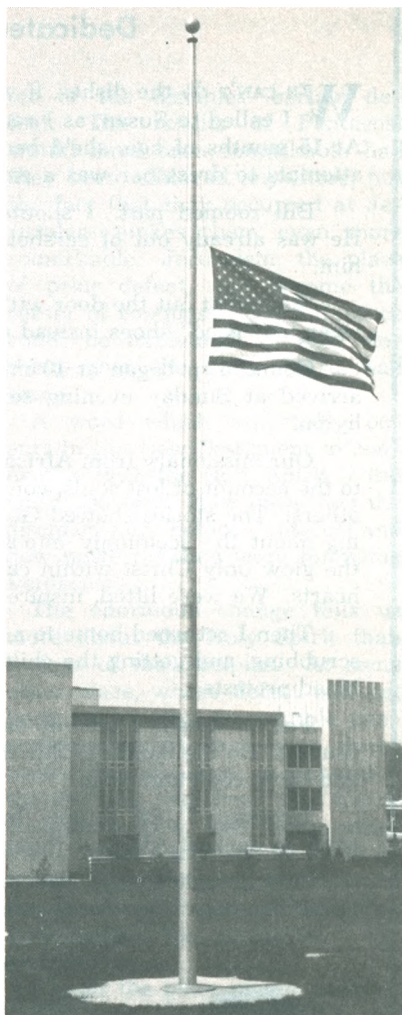


PHOTO BY GEORGE L. SMITH

They saw the great cannon placed here to guard the sea entrance. They could cut to shreds any ship within 20 miles. But the fortress which was impregnable against sea attack was helpless from the mainland of Luzon and from the air.

You may recall that on April 9, 1942, Bataan fell to the Japanese and Corregidor was expected to follow within hours. But it didn't. For 27 days the defenders held it. The last four days there was nei-

ther water nor food. These men were buying time with their sacrifices and with their lives. They were buying freedom.

Twenty-seven days gave General MacArthur time to get to Australia, regroup his forces on land, and prepare for heavy naval engagements at sea. The battle of the Coral Sea followed, which proved to be the turning point of the war. It saved Australia—it turned the Asian battle fortunes in our favor.

Let's not forget who we are.

I suppose some will always run to Canada, burn draft cards and flags, be haters of America, cowards, or seek asylum in Switzerland. But on this Memorial Day we remember unheralded millions who did not have to be lectured on why they should love God, love their country, and love their homes. Let us be among the healthy and strong who overcome the age-old ailment of the free world—the confusion of liberty and license.

It was September, 1781, when Washington stood with Robert Morris and viewed the campfires of his army camped on the hills of Pennsylvania. Morris was treasurer of the Continental Congress. But there were no funds.

Washington said, "We need food, blankets, clothes, medicine, guns and bullets. Many of the men have not been paid for months. All are discouraged. Some have deserted—a few have mutinied. We must have money or we will not have an army come spring."

Morris suggested a broker of sorts in Philadelphia as a possible source of help. He had twice been arrested by the British for aiding the revolutionary forces. Morris rode off to Philadelphia to see

Haym Salomon as Washington returned to his tent to pray.

It was Yom Kippur—the Day of Atonement, a time to fast and pray, the most holy day of the year—as Morris rode up in front of the small brick synagogue, vaulted from his horse, and asked for Haym Salomon.

The slender, brown-haired Haym listened to Robert Morris, read the brief note from General Washington, and with grim face talked with the other worshippers, saying, “Washington sends us two bills of exchange for \$20,000. He hopes we will be able to let him have that sum without delay.”

A murmur of protest arose. But Haym raised his arms for silence.

“Friends.” He waited a moment.

“This is part of the battle all of us are fighting. Whether in uniform or out, we are all in this war. We must raise this \$20,000 for this crisis.”

The crowd hushed. They pledged their plows, their oxen, their seed grain, their savings, and sent Morris back to tell Washington that “he shall have the money he needs!”

In the years that followed, Haym Solomon again aided the cause of the American Revolution. He impoverished his business and family. These sums were never paid back. At death, he was penniless. But his children—and we—have freedom.

Don't forget who we are. □

Hope Restored

The Master dropped His thorn-crowned head—

The holy Son of God was dead;
They laid Him in a borrowed grave;
Now, who could heal, and who could save?

Entombed behind that giant rock
Were all the hopes of His sad flock.

The morning sun dawned bright and clear—

Christ's resurrection morn was here;
He burst aside the heavy stone,
For death and hell could not post-pone

That fount of grace for sinful man,
Nor thwart the Father's saving plan.

The holy Son of God was dead—
But now He's risen as He said,
Triumphant o'er the curse of sin,
Eternal life for man to win;
All life and hope He did restore;
Christ lives and reigns forevermore.

Ivan A. Beals
Quincy, Ill.



Faith at Home

Dedicated Drudgery

WE CAN'T do the dishes, if we want to get to church on time," I called to Susan, as I raced through the house after Becky. At 15 months of age, she'd become quite a sprinter, and making attempts to dress her was a game of tag.

Bill zoomed past. I shouted, "Get your sweater." Too late. He was already out of earshot. I handed it to Sharon to give to him.

Tom went out the door with dragging steps, because he had to wear his "good" shoes instead of his scuffed play-pair.

Countdown began at 10 minutes till 7 p.m. Miraculously, we arrived at Sunday evening service just as they began the first hymn.

Our missionary from Africa gave the message. How we thrilled to the account of lost souls won to Christ, who then went on to win others! The stories showed God's hand moving in her life, bringing about the seemingly impossible. Her face was radiant with the glow only Christ within can give, and it was reflected in our hearts. We were lifted, inspired by this totally dedicated woman.

Then I returned home to a pile of dirty dishes, a floor needing scrubbing, and getting the children off to bed—against their combined protests.

For an instant, I saw my daily life as a continual round of dull routine. Do the laundry. Stir those beans. Swish that mop. Clean and cook; cook and clean.

Necessary? Of course, but hardly comparable to winning souls in darkest Africa, I thought. How inadequate I felt!

God doesn't always wait until quiet moments to come to me. He didn't now. The house was full of chatter, clatter, and confusion, but He knew my need. As if a light switched on, I saw my problem clearly.

I owed Him my *entire* life. That included even the small, endless, distasteful tasks. After all, they were vital in a behind-the-scenes way to the success of my greatest commitments to Him—my marriage and my children.

What a change! What a challenge! The most tedious jobs took on special joy and meaning, when I stopped merely doing them—and began doing them for Jesus.



By Rosemary Lee
Worthington, Ohio



Victory at the Place of Defeat

Shortly before His ascension, Jesus charged His disciples to preach His gospel to all nations “beginning at Jerusalem” (Luke 24:27).

Why did He insist that they begin this ministry at Jerusalem? Was it not at Jerusalem that Jesus was captured and crucified, and was it not there that the disciples forsook Him and fled at the time of the Crucifixion?

Jerusalem was the scene of the apparent defeat of Jesus and it was the scene of the real defeat of His disciples. This being so, Jerusalem was the logical place to begin the fulfillment of the Great Commission.

But how great a commission was it, and what guarantee was there of its possible fulfillment? Fortunately, Jesus gave not only a great charge to His disciples but a promise greater than the charge. The promise was the gift of the Holy Spirit (Acts 1:8). This promise was realized on the Day of Pentecost by the disciples.

When the Holy Spirit descended upon those waiting disciples, they became changed persons. Their inadequacy was changed to adequacy, their reticence was changed to boldness, their defeat was changed to victory. The account in Acts is that 3,000 souls were saved as a result of the disciples' Spirit-filled preaching (2:41). Shortly thereafter 5,000 believed (4:4).

“Beginning at Jerusalem” was more than a geographical consideration. It is true that Jerusalem was the religious center of the world, and it is true that it was the place where people from all nations would be gathered on the Day of Pentecost.

But Jerusalem was also the cen-

ter of the disciples' earlier defeat. The results of Pentecost would have been remarkable had they been achieved anywhere, but the fact that they occurred at Jerusalem makes them even more remarkable. Jerusalem, the place of prior defeat, had become the center of conquest. The difference could be explained by only one thing—that the Holy Spirit had come.

A word which repeatedly occurs in the New Testament in connection with the Holy Spirit is the word “power.” How powerless the disciples were before Pentecost and how powerful they were following Pentecost!

The enormous change tells us more about the Holy Spirit than it does of the disciples. At some other place, where defeat had not been known, the remarkable phenomenon might have been interpreted by onlookers as something the disciples had done. But not at Jerusalem—this was none other than a change wrought by the Holy Spirit. For many who witnessed the wonder of Pentecost had earlier witnessed the weakness of the disciples.

It is at the place of our greatest defeat that the Holy Spirit can come today. For some today, Christ's words, “beginning at Jerusalem,” may mean beginning at home. For others it may be beginning at work or beginning at school. Satan suggests that some other place, where we are not known or where we have not experienced failure, is the place to

start. But the words of Jesus are insistent—“beginning at Jerusalem.”

What remarkable confidence Jesus had in the power of the Holy Spirit, to know that the combined weaknesses of the disciples would be no drain on the power of the Holy Spirit, to know that the difference between His disciples' past defeat and their future victory could be assured by that power! Thus He confidently charged His disciples to tarry for the Spirit's coming at Pentecost.

Pentecost occupied a definite point in history. It was an event of the past; therefore it is a captive of time. All that happened at Pentecost—the sound of a rushing mighty wind, the cloven tongues like as of fire, the gift of languages—will not, nor need not, be duplicated.

But the Holy Spirit given by God on the Day of Pentecost is not a captive of time. He is timeless. He is just as real today as He was then and He is just as available now as He was then.

We may have every confidence, then, that the power of the Holy Spirit is available here and now and that we can fulfill Christ's commission beginning at our “Jerusalem.”

The Holy Spirit's power is not just a little “extra” to help Christians do better what they could do in their own strength without Him. Rather, unless His power is realized in our lives, Christ's commission is an impossibility.

Let this question confront us as we seek to serve Christ: What are we trying to do that we are not going to get done unless the Holy Spirit's power falls upon our lives? □

Helps
to
Holy
Living



PHOTO BY LARRY HOLMAN

Take a Chance?

NOT ME!

• **By Hal M. von Stein**
Medford, Ore.

THE LITTLE BEAR is highly suspicious of the unfamiliar. As the camera flashed on this portrait, he hurried back up the tree as he had just descended. This fear of the unfamiliar will be a characteristic of the bear throughout life.

His inborn suspicion is fostered and matured by experiences which, especially for the little bear, are largely negative. He learns early to flee without looking back, the smells and sounds associated with what has hurt or frightened him.

Observing others apparently wiser than himself, man learns to discount his negative experiences. He discovers he can take chances and not always suffer disaster. He can drive at excessive speed or take poison and live. He reaches a point where all laws seem to have diminishing value, even inviolable natural ones. He has lived to see the time when "everything that goes up" need not necessarily come down again—ever!

No one greatly admires a person who will never take a chance. If you are older, you call it accepting a calculated risk. It sounds better, but there is no fun in it.

There is a life-giving, inspiring, strengthening quality born in challenging the unfamiliar which builds character, and sinew, and faith.

The trick is to know the kind of chances you should take.

Last week a man fishing in the Pacific surf from a point of rock accepted a calculated risk he had taken before. His lure fouled among the rocks; he ventured out upon a ledge which experience told him could be dangerous if a stray wave came over. The wave came. The man was bruised upon the rocks, buried headfirst in deep water, and carried down. Wearing chest waders and heavy clothing, it seemed he could never reach the surface to breathe.

But God must have further use for that man, for He delivered him.

If the man was like the little bear, he would probably blame the waves for his experience and not go near the ocean again. Or he could reason that, since he had been delivered from death, he must be God's special pet and immune from disaster.

Of course the bear doesn't understand about God, and once he

has crossed the line of danger indicated by his inborn nature, he will never be able to resist following the odors of food into a camp, a cabin, or a trap. His God-appointed caution will not be in him anymore. Neither dogs nor gunshot wounds will bring it back. As that bear lives, he will become a cunning, murderous beast, to be destroyed.

A few days past another man about 30, with a good job, a fine wife, and three vigorous children, sold his possessions, quit his job, and traveled with his family to an unfamiliar place to enter school for the ministry. Not everybody credited him with good judgment! But he had counted the cost, calculated the risk.

Would he be able to finance his way? What if there should be sickness? Finally, could he learn to become an acceptable minister in this highly demanding age? It was not enough to know he was doing a good thing.

These things and more, this man balanced against a still, small Voice within him that *no one else could hear* which told him he must preach the gospel. He did not listen to those who said the chance is too great.

There is a point in every human life where life itself, eternal life, depends upon willingness to take a long, committed step out upon an unfamiliar Rock.

It must be a committed step. You will not reach the Rock unless you fully accept the risk. You may lose your balance altogether and fall into an abyss, sometimes called a cult. The risk is real only in proportion to your hesitancy in taking the step of faith; for Jesus, the Rock, is ready to help you, personally.

Life will not be the same again. Nothing will. Your reputation will be different. Some will not be friends anymore. Pleasures, even the harmless ones, will be altogether different.

But when you shave or brush your hair, the person in the mirror will look you in the eye without shame or guilt, and with a strange consciousness of fellowship with the mortal body God has given you to live in for a while.

It's a chance worth taking! □

What Do We Know About Heaven?

• **By Herman R. Holler**
Fresno, Calif.

THE LATE Dr. J. B. Chapman used to say that we would know more about heaven five minutes after we were there than in a whole lifetime while we are here. What he meant was that the Bible does not have a great deal to say about it. Nevertheless, I am sure he would agree that we are not left entirely in the dark.

The Bible is very clear in teaching that heaven is a place. To Jesus, heaven was very real. He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

St. John, writing about heaven in the Book of Revelation, sees it as a place just as real as the cities of Los Angeles, Chicago, or New York. He calls it the New Jerusalem or the Holy City—the city where they need no sun. It is this realistic picture that should receive our consideration.

But we ask, Where is heaven after all? Why don't we see it? The answer to these questions is that God wants us to be children of faith. Sometimes when saints depart from this life, the veil is lifted momentarily before they go and the glory of heaven lights up their faces.

When Thomas Edison was living, he was a firm believer in immortality. He even tried to prove the existence of the soul scientifically. Dr. Norman Vincent Peale has this to say of the inventor's last moments on earth: "Edison was one of the few greatest minds in this country. When he was close to the moment of death, the physician saw that he was attempting to say something. He bent over him and

distinctly heard Edison say, 'It is very beautiful over there.'"

The general teaching of the Bible and the Book of Revelation in particular is that it is very beautiful over there. *It is beautiful over there, first of all, because there is no sin or evil.* All the sins that have ruined this lovely world—greed, envy, jealousy, pride, dishonesty, hate, and others—are all gone. They are not there.

The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars never make it. They are not there (Revelation 21:8). There are no natural catastrophes there to destroy our homes, leave us penniless, injure our bodies, or take our lives. There will be no more sickness that brings us sorrow, suffering, or death. We will enjoy endless health. And because sin and evil are not there, it will be a place of endless joy.

Second, it is very beautiful over there because heaven is a place of mental and spiritual growth. Growth is a sign of life. Bishop Foster once said, "Heaven is a place of continuous growth." To stand still is to die. It would be incompatible with heaven.

Very often on earth we feel that, spiritually speaking, we are "unfinished business." We are under construction. Time runs out on us. But heaven provides us the opportunity for continuous mental and spiritual growth to become more like our Lord.

Third, it is very beautiful over there because heaven is a place of service. The Scripture reads, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Revelation 22:3). Our busiest moments on earth are our happiest moments. It is

likewise in heaven. If heaven is to be a place of continuous bliss, it must be a place of continuous service.

I do not think we could go to heaven and fold our hands or twiddle our thumbs. Monotony and boredom kill us. Activity and variety give us life. All of us have varied talents and abilities which God can use for His honor and glory. We shall be busy with the King's business.

Last, it is very beautiful over there because heaven is a place of unbroken fellowship. Some time ago I saw a Christian lady weeping over the loss of a loved one. A non-Christian friend said to her, "Why are you so sad? If you believed in a future life, a heaven like your religion teaches, you would not be all broken up with tears."

Whereupon the Christian lady quickly spoke up. "It is not because we do not believe in a future life or heaven that we are sad when a person dies; it is because we miss his fellowship and presence with us."

But heaven will be a place of reunion, reunion with loved ones and friends. Best of all, Jesus will be there. We will be able to have fellowship with Him forever.

The important question is, Are we ready for heaven? Heaven is ready for us. After Jesus said, "I go to prepare a place for you . . . that where I am, there ye may be also." Thomas asked him, "Lord, we know not whither thou goest; and how can we know the way?"

Jesus answered him, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Heaven is conditional. It depends on repentance and faith—on accepting Jesus Christ as our personal Saviour and following His way of life. □

Editorially Speaking

● By W. T. PURKISER

Remembering to Forget

Clara Barton, founder of the American Red Cross, was once reminded of a very cruel and unnecessary injury that had been done to her years before. She seemed not to recall it.

"Don't you remember?" her friend asked.

"No," was Miss Barton's reply. "I distinctly remember forgetting that incident."

Not all are as wise, or in this respect as Christian, as Clara Barton. But those who do not—and apart from the grace of God, cannot—remember to forget expose themselves and others to very real danger.

Few have ever suffered undeservedly at the hands of others like Joseph when he was betrayed by his brothers and sold into slavery in Egypt. Yet when his first child was born, Joseph named the baby Manasseh, "For God, said he, hath made me forget"—and the context shows that the forgetting included both the toil of years of slavery and the injustice which was its cause.

Sometimes when we say, "I can forgive, but I can't forget!" what we really mean is, "I can forgive, but I won't let him—or her—forget!"

A pastor tells of a couple who came to him to discuss their marital problems. As they talked, the woman kept bringing up things that had happened. Her husband said, "Look, Alice, I thought you promised me you were going to forget all that."

"Yes," the wife said, "I promised to forget all that, but I want to be sure you remember I have forgotten!"

THERE IS A SENSE, of course, in which no forgetting can be absolute. There is some wisdom in the way Townley Lord once put it: "If you do me some wrong, I will forgive you and forget it all. Even so, thereafter I will keep an eye on you." Here idealism and realism are nicely balanced.

But it is easy for that "keeping an eye" on someone to degenerate into constant suspicion. When this happens, realism has soured into cynicism.

Forgiveness is really a very wonderful attitude and always has a touch of the divine in it. Forgiveness does not minimize nor excuse the wrong. Neither does it hold its condemnation.

That we must forgive others if we ourselves are

to be forgiven by God is too often and too clearly taught in the Word of God to need argument. He who refuses to forgive blows up the bridge he himself must cross. Only the merciful can find mercy.

Yet to forgiveness must be added a proper forgetfulness. Otherwise, like a wound cleansed but not healed, memory and imagination create a constant irritation that robs the soul of peace.

Blessed is he who, by the enabling grace of God, remembers to forget. □

Would You Rather Be an Ostrich?

A recent writer described some of the changes going on in society today. He made an appeal to Christians both to be informed as to what is happening and to do something about it. He closed with the words, "Or would you rather be an ostrich?"

None of us would really rather be ostriches. There is little to recommend the "head in the sand" posture except a brief interval of false peace.

President Franklin Roosevelt years ago called on his fellow citizens to be men and not ostriches. It was a worthy challenge.

This does not mean pushing the panic button at the shrill cry of every alarmist who appears on the scene. But it does mean willingness to face facts honestly and do what can be done to insure the best possible outcome.

This truth has some application to the religious life. If honesty and realism are necessary in any area, they are essential in our relationship with God.

Years ago a gospel song was current the sentiment of which ran something like this:

*Let me dream on,
If I am dreaming.
Let me dream on;
My sins are gone.*

The overall thrust of the song was not as bad as the excerpt sounds. The conclusion of the songster was that he was not dreaming because his sins really were gone.

But even the excerpt is tolerable only if we assume we are not dreaming. "If Christ be not

raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable," said Paul in I Corinthians 15:17-19. Paul can entertain this thought because his next words are, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

If I am dreaming, I want someone to wake me up. There have been too many who have dreamed themselves into disaster to suppose that dreams can take the place of reality.

THE OTHER SIDE of the coin is of equal importance. What about the ostrich-like notion that men or nations can sow to the flesh and reap life everlasting, or blunder along in spiritual darkness and not fall over the edge of the cliff?

There seems to be a great deal of wishful thinking about the outcome of human conduct. People seem to believe that whatever they can "get by with" for the moment is thereby good and right.

One would think that untold centuries of human living and dying would have by now disproved the oldest lie on record—the lie of the serpent in the Garden of Eden when he invited Eve to eat forbidden fruit and said, "Thou shalt not surely die."

But still, ostrich-like, multitudes seem to think they can play fast and loose with the moral structure of the universe and escape the consequences. They would repeal or rewrite the Ten Commandments. Perhaps, they think, if we just wish hard enough, the law will go away and we can eat our cake and have it too.

Nothing could be farther from the truth. It isn't that the law of God is an arbitrary arrangement designed to limit human freedom. The law of God is an accurate transcript of the nature of reality and consists of the same sort of hard, stubborn fact that forms the substance of the "laws" of physics or chemistry.

Gilbert Chesterton said it well: "The moment you step into the world of facts, you step into a world of limits. You can free things from alien or accidental laws, but not from the laws of their own nature. You may, if you like, free a tiger from his bars; but do not free him from his stripes. Do not free a camel of the burden of his hump: you may be freeing him from being a camel."

There is a great deal in human history to show that man without God is less than human. He is hollow at the core. As H. G. Wells somewhere said, there seems to be a God-shaped gap in human nature.

Nor can the situation be mended by denying it. One may look for ever so long the other way, and it will not go away.

The answer to our need for moral and spiritual reality is the inner presence of the risen Re-

deemer, the contemporary Christ. He alone is reality, for He alone is the way to truth and life.

The issues of our age can be met only in open-eyed candor and with the illumination of that wisdom that is from above. Or would you rather be an ostrich? □

On Being Too Hard on Oneself

One of our most difficult tasks is to find a truly balanced middle ground between the extremes of being too easy on ourselves and being too hard. In St. Paul's words, our need is to "take a sane view of" ourselves (Romans 12:3, Moffatt).

There are no doubt many who are too easy on themselves. They are more interested in being comfortable than in being successful. They are too easily satisfied with low levels of performance—at work, at home, and at church.

When this attitude is combined, as it often is, with a disposition to be hard on others, the result is disaster. The first sign of backsliding is the tendency to make excuses for oneself while being demanding on others.

The person who expects of others what he is himself unwilling to do is basically a sinful person. Whatever else the golden rule may mean, it forbids us to require of others what we ourselves are not willing to do.

But while there are many who are too easy on themselves, there are others who are too hard on themselves. They are perpetually defeated because they expect of themselves more than they are able to perform.

We do not now physically wear hair shirts or lie on spiked planks. But it is possible to do that very thing psychologically and spiritually.

In Francis de Sales's *Introduction to the Devout Life*, one of the devotional classics of the seventeenth century, the good bishop says, "One of the best exercises of gentleness is to be patient with ourselves and with our imperfections." And Rollo May wrote on "the courage of imperfection."

Someone has said that the secret of patience with others is a sense of humor about ourselves. If we can laugh at our own foibles without surrendering to them, we are well on the way to largeness of charity with the foibles of others.

Both self-exaltation and self-depreciation grow from the same root—self. The cure for both maladies is the "sane view of" ourselves commanded by the inspired writer. □

Spiritual famine is far more devastating than the physical kind. Man is made to fellowship with God and to feast upon His Word. No need to starve your soul.
—Selected.

EVANGELISTS' SLATES

Compiled by
Visual Art
Department



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

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Andrews, George. (R) c/o NPH*
ARMSTRONG, ERNEST. (C) c/o NPH*: Monett, Mo., June 9-15
AUGSBURY, A. C. (C) 17650 Navajo Trail, Chemetka Park, Los Gatos, Calif. 95030
BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371
BAILEY, CLAYTON B. (C) 440 Bentley, Lapeer, Mich. 48446; Albion, Mich., May 28—June 1; New Hampshire, Ohio (Clermont County Tent Crus.), June 20-29
BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934
Baldwin, Charles E. (R) 4013 Keeley Dr., Antioch, Tenn. 37013; Gallatin, Tenn., June 2-8
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421; Roachdale, Ind., June 1-8
BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875; Lansing, Mich. (Mt. Pleasant Camp), June 19-29
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Gallup, N.M. (Navajo), June 8-15; Searcy, Ark., June 20-29
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362
BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Depoy, Ky. (Tent Revival), June 5-15; New Castle, Ind. (Broad St.), June 22—July 6
BERRY, DWIGHT D. (C) R. 1, Box 52, Liberty Center, Ind. 46766
BERTOLETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
BETTS, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Granada, Miss., May 30—June 8; Decherd, Tenn. (Warren Chapel), June 11-22; Des Arc, Mo. (Camp), June 26—July 4
BEYER, HENRY T., JR. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Canton, Miss., June 3-8; Greenville, Miss., June 9-15; Fayetteville, Ark., June 16-22
BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
BOGGS, W. E. (C) c/o NPH*: Dallas, Tex. (Central), Month of June
BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Oxford, Ind. (1st), May 30—June 8; Ellettsville, Ind., June 30—July 13
BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Louisville, Ky. (St. Matthews), June 2-8; Concerts in the East, June 9-15; Nebraska Dist. Camp, June 17-22; Louisiana Dist. Camp, June 30—July 6
BOLLING, C. GLENN. (C) c/o NPH*
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., No. 3, Alhambra, Calif. 91801
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BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Augusta, Me. (1st), June 3-8
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008
BRAUN, GENE. (C) c/o NPH*: Oklahoma City, Okla. (Trinity), June 22-29
BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914; Northwest Indiana Dist. Tour, June 9-15
BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914
BROWN, GARY & LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901; Hobart, Ind. (St.

Paul), June 1, a.m.; Danville, Ill. (Southside), June 8, a.m.; Columbus, Ohio (Whitehall), June 12-15; Ottawa, Ill. (Southside), June 22, a.m.; Morris, Ill., June 22, p.m.; Milwaukee, Wis. (South), June 29, a.m.; Racine, Wis. (Taylor), June 29, p.m.
BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901
BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Iowa City, Iowa (1st), June 2-8; Iowa Falls, Iowa (1st), June 9-15
BRYANT, E. L. (C) c/o NPH*
BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Covington, Ky. (Eastside), June 4-15; Winchester, Ky., June 17-22; Springfield, Ohio (Erie Ave.), June 24-29
BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404
CAMPBELL, DAVID C. (C) R. 4, Union City, Ind. 47390
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
Cantwell, Luther. (R) 1500 N.W. 134th, Miami, Fla. 33167 (Entering Full-time Evangelism)
CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedardego, Colo. 81413
CARLETON, J. D. (C) c/o NPH*
CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581
CASEY, H. A. & HELEN. (C) c/o NPH*: Bonham, Tex. (Northside), June 6-15
CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712; Rogers, Ark. (Ozark Zone Tent Crus.), June 1-8; Sterling, Ill. (Tent Crus.), June 15-22; Nashville, Tenn. (Tent Crus.), June 29—July 6
CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
Chambers, Leon. (R) 308 Mountain Dr., Gadsden, Ala. 35901; Sylacauga, Ala. (1st), June 9-15; Oklahoma City, Okla. (Trinity), June 22-29
CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Canton, Ohio (1st), June 2-8; Chesterton, Ind., June 9-15; Roxanna, Ill., June 16-22; McConnellsville, Ohio, June 23-29
CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Cincinnati, Ohio (God's Bible School Camp), May 29—June 8; Dayton, Ohio (Pleasant Valley), June 9-15
CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885; Toledo, Ohio (Walbridge), June 1-8
CLIFF, NORVIE D. (C) c/o NPH*
Cline, Jerry. (R) 1269 Clay St., Bowling Green, Ky. 42101; Morehead, Ky., May 21—June 1
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, Vt. Va. 25177
Cook, James V. (R) 88 Orchard Ln., Columbus, Ohio 43214; Coshocton, Ohio (Bethel Camp), June 12-22
COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
Copeland, Warren. (R) R. 2, Box 3, Catlett, Va. 22019; Covington, Va. (1st), May 26—June 1
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Marine City, Mich., June 4-11; Ridge Farm, Ill., June 16-22; Odon, Ind. (Camp), June 25—July 6
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Sarasota, Fla., June 2-8; Port Clinton, Ohio, June 9-15
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
CREWS, HERMAN F. & MRS. (C) c/o NPH*: Brandon, Vt., May 25—June 1; Richmond, Va. (1st), June 13-15; Tuscaloosa, Ala., June 19-29; Picayune, Miss., June 30—July 6
Crider, Marcellus & Mary. (R) R. 3, Shelbyville, Ind. 46176; Annapolis, Ind., June 12-22
CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
CULBERTSON, NOLAN. (C) c/o NPH*
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Greensboro, N.C., June 5-15; Coopers-town, Pa. (Summit Camp), June 26—July 6
DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421
DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162
DENNIS, DARRELL & BETTY. (C) c/o NPH*
DENNIS, GARNALD D. (C) c/o NPH*
DENNIS, LASTON & RUTH. (C) c/o NPH*
DISHON, MELVIN. (C) R. 2, Bowling Green, Ky. 42101; Richland Center, Wis., June 2-8
DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Millville, N.B. (Wes.), June 9-15; Jonesport, Me. (Wes.), June 22-29
DONALDSON, W. R. (C) c/o NPH*
DONOHUE, DONALD & BERTHA A. (C) c/o NPH*
DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Newport, Tenn., June 10-15; Bethel, Ohio (Clermont County Zone Crus.), June 20-29

DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
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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*
Fulton, N.Y. (1st), June 2-8; Woodstown, N.J., June 18-29
ENSEY, LEE H. (C) 7560 Orchard St., Riverside, Calif. 92504
EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750; Zelenipole, Pa., June 2-8
FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
FELTER, JASON H. & LOIS. (C) c/o NPH*: Indianapolis, Ind., June 11-22
FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097; New Kensington, Pa. (1st), May 25—June 1
FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710; Oxford, Pa. (Children's Revival), June 3-8; Skowhegan, Me. (VBS), June 16-27
FINGER, MAURICE & NAOMI. (C) 122 Charlollu Rd., Lincolnton, N.C. 28092; Fayetteville, Tenn. (1st), June 1-8
FISHER, WILLIAM. (C) c/o NPH*: Colorado Springs, Colo. (Trinity), June 2-8; Hanapepe, Hawaii, June 29—July 6
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
Fleming, Gerald. (R) 1714 N. Winfield, Indianapolis, Ind. 46222 (Entering full-time Evangelism)
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Decherd, Tenn., May 28—June 8; Shoals, Ind., June 9-15; Cayuga, Ind. 46229
FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683; W. Sunbury, Pa. (Claytonia), May 30—June 8; Butler, Pa., June 13-22; Kane, Pa., June 27—July 6
FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821
FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
Frazer, Wilma Sterling. (R) 1500 Pennsylvania Ave., Steubenville, Ohio 43952; Brilliant, Ohio, June 9-20
FRENCH, W. L. (C) R. 2, Box 145F, Hempstead St., Hope, Ark. 71801
FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837; Harrisburg, Ill., May 28—June 8; Tuscola, Ill., June 15-22; N. Westville, Ohio (Community), June 26-29
FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Augusta, Kans., June 1-8; Mulvane, Kans., June 9-15
GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Newark, Ohio, June 8; Dayton, Ohio (Northridge), June 14-15; Chattanooga, Tenn. (1st), June 22
GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119; Farmington, Ark., May 31—June 1; Independence, Kans., June 7-8; Elkhart, Kans., June 28-29
GRAVVA, HAROLD F. (C) Box 427, Anna, Ill. 62906; Peru, Ill., June 3-8
GRAY, JOSEPH & RUTH. (C) 2015 62nd St., Lubbock, Tex. 79412; Lubbock, Tex. (Parkway), June 20-29
GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Jackson, Mich. (1st), June 15-22; N.W. Ill. Camp, June 27—July 6
GREINER, GEORGE & KATHLEEN. (C) c/o NPH*
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, Va. Va. 26175
GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Carthage, Tenn. (1st), June 1-8; Waverly, Ind. (Indp.), June 13-22; Shelbyville, Ky., June 29—July 6
HAMILTON, JACK & WILMA. (C) 532 W. Cherokee, Springfield, Mo. 65804; Larimore, N.D., June 2-8; O'Fallon, Mo., June 9-15; Amherst, Ohio, June 16-22
HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Canton, Ill. (Eastside), June 5-15; Toboso, Ohio (1st), June 20-29
HEGSTRON, H. E. (C) c/o NPH*
Henderson, Dee. (R) Box 201, Islamorada, Fla. 33036

- HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017
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- ◆HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguar Dr., Pasadena, Calif. 91107; Arcata, Calif. (1st), June 2-8
- HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322; Hammondville, Ohio (Chestnut Grove), June 15-22
- HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
- HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; Nashville, Tenn. (Faith), May 28—June 8; Port Arthur, Tex. (Grace), June 15-22
- HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
- HOOD, GENE & MRS. (C) c/o NPH*: Des Moines, Ia., June 2-8; Missouri Dist. Youth Camp, June 16-20; Goshen, Ark., June 23-29
- ◆HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*: Benton, Ky., June 3-8; Ladoga, Ind., June 10-15; Columbia, Tenn. (Mt. Wesley), June 17-22; N.W. III. Dist. Camp, June 27—July 6
- HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750
- ◆HUFF, DEL, JR. (C) Box 186, Upland, Calif. 91786
- ◆HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890; Brightwater, N.Y. (1st), June 4-15; W. Baldwin, Me. (Convence), June 17-22; Oakland, Me., June 24-29; Houlton, Me., June 30—July 6
- HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214; Crown City, Ohio (Wes.), May 29—June 8
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626; Waltham, Que., Canada (Wes.), June 6-15
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022
- IRICK, MRS. EMMMA. (C) Box 906, Lufkin, Tex. 75901
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526; Crowley, La. (Ellis Camp), June 20-29
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60901
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Centerville, Ohio, June 2-8; Gibsonburg, Ohio, June 9-15; LeMars, Ia., June 16-22; Waldron, Mich. (Sal. Army Camp), June 25—July 6
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JENSEN, MARK. (C) 6352 N.E. Caufield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014; Vermontville, N.Y., June 2-8; Carthage, N.Y., June 9-15; Pefferlaw, Ont., Canada, June 17-22
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; Burnwell, W. Va., May 27—June 1; Doyle, Tenn., June 5-15; Houka, Miss. (Pearson's Chapel), June 19-29
- KEYS, CLIFFORD E. (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ◆KILLEN, ALLEN R. (C) c/o NPH*
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
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- LAMAR, C. M. (C) R. 1, Moquoketa, Ia. 52060
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748; Logan, Ohio (Hocking Valley Youth Camp), June 11-22; New Straitsville, Ohio (Baptist), June 25—July 6
- ◆LAW, DICK & LUCILLE. (C) Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; Hewitt, Minn., June 6-15; Hobart, Okla., June 18-22
- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611; Cleveland, Tenn. (1st), June 2-8; Chattanooga, Tenn., June 9-15; Bridgeton, N.J. (Naz. Camp), June 18-26; Upstate New York Dist. Camp, June 28—July 6
- LEE, TED. (C) c/o NPH*: S.W. Okla. Dist. Camp, June 23-27; N.W. III. Dist. Camp, June 28—July 6
- Leichty Quartet. (R) 753 S. Wildwood, Kan-
kakee, Ill. 60901; Memphis, Tenn. (North
Memphis), June 1-9
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302; Yankton, S.D., June 2-8
- ◆LEONARD, JAMES R. (C) c/o NPH*: Salem, Mo., June 2-8; Cortland, Ohio, June 9-15
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720
- ◆LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759
- LIDDELL, P. L. (C) c/o NPH*: Fairfield, Me., June 3-8
- LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803
- ◆LINDER, LLOYD P. (C) 1121 Maple Row, Elk-hart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LITRELL, DICK. (C) 12707 Groveside, La Mirada, Calif. 90638
- ◆LITRELL, V. W. & MRS. (C) c/o NPH*
- LIVINGSTON, J. W. (C) c/o NPH*
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
- LONG, WILMER A. (C) Fessenden, N.D. 58438; Fessenden, N.D., June 2-8; Mohall, N.D., June 23-29
- ◆LUSH, RON. (C) c/o NPH*: Tucson, Ariz. (1st), June 17-22; Alabama Dist. Camp, June 30—July 6
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- Mack, William M. (R) R. 2, Union City, Mich. 49094; Hart, Mich., May 28—June 8
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H. (C) Science Hill, Ky. 42553
- MANER, ROBERT E. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210; Bristol, Va. (Brentwood), June 2-8; Smyrna, Tenn., June 9-15; Savannah, Ga. (East Side), June 24-29
- MARTIN, PAUL. (C) c/o NPH*: Ambassador European Tour, May 26—July 6
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631; Oakes, N.D. (Camp), May 28—June 8
- Maybury, Byron. (R) 20 Denison St., Hartford, Conn. 06105 (Entering full-time Evangelism)
- ◆MAYFIELD, PAUL & HELEN. (C) c/o NPH*: New Metamoras, Ohio, June 4-15; E. Tawas, Mich., June 18-29
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McConnell, Frank R. (R) Sunday School Evangelist, 3711 N. Beaver, Bethany, Okla. 73008; Coffeyville, Kans., June 24-29
- ◆MCCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST. (C) c/o NPH*: Batavia, Ohio, June 3-8; Rock Hill, S.C. (1st), June 10-15; Knoxville, Tenn. (1st), June 17-22; Memphis, Tenn. (White Haven), June 24-29
- MCDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701; Biloxi, Miss. (1st), June 2-8
- 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; Richland Center, Wis., June 2-8; Anderson, Ind. (Goodwin Mem.), June 9-15; South Carolina Camp, June 30—July 6
- McWHIRTER, G. STUART. (C) c/o NPH*: Upstate N.Y. Camp, June 30—July 6
- MEADOWS, NAOMI & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924; Brazil, Ind. (1st—Children's Crus.), June 9-15
- ◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Greensboro, N.C. (Northside), June 8-15; South Dakota Hol. Assn. Camp, June 27—July 6
- ◆MERRYMAN, PAUL & MRS. (C) c/o NPH*: Cambridge, Ohio, June 2-8
- ◆MICKEY BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050; Karval, Colo., June 5-15; Jena, La., June 19-29
- MILLER, NETTIE A. (C) c/o NPH*: Danville, Ill., June 8-15; Caro, Mich. (Camp), June 26—July 6
- MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187; Cincinnati, Ohio (God's Bible Camp), May 29—June 8
- MILLHUFF, CHARLES. (C) c/o NPH*: Kansas City Dist. Camp, June 2-8; Detroit, Mich. (1st), June 9-15; Indianapolis, Ind. (Westbrook), June 16-22; San Bernardino, Calif. (Inland Empire Crus.), June 23-29
- MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
- ◆MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Sault Ste. Marie, Mich., June 3-8; Albany, Ohio (Union Ridge), June 10-15; Missouri Dist. Jr. Hi Camp, June 23-27
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104; Hartford City, Ind. (Tri-County Camp), June 4-15; Mexico, Mo. (1st), June 19-29
- MOOSHIAN, C. HELEN. (C) 18 Bellevue St., Lawrence, Mass. 01841; Month of June, in the Far East
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH*: Kent, Ohio (1st), June 2-8; Poughkeepsie, N.Y., June 9-15; Avon Lake, Ohio, June 19-29
- ◆MULLEN, DeVERNE. (C) 677 Wilstead, Newmarket, Ontario, Canada; Goderich, Ont., Canada (Union Crus., Brethren Ch.), June 11-22; North Reading, Mass. (Camp), June 30—July 6
- ◆MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138; Oak Grove, Ohio (Wes.), June 15-24
- ◆NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- ◆NESSETH-HOPSON PARTY. (C) c/o NPH*: Saginaw, Mich. (Shields), June 5-15; Coldwater, Mich., June 20-29
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Greenville, Tex. (Pennie), June 2-8; Davenport, Okla., June 16-22
- ◆NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Manville, Ill. (Hol. Camp), May 26—Sept. 1
- NORTHUP, LLOYD E. (C) 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520; Mt. Pleasant, Tex., June 8-15
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008; (Full-time Evangelism)
- PARROTT, A. L. (C) 460 S. Bresee, Bourbonnais, Ill. 60914
- ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Shelbyville, Tenn. (1st), June 10-15; Kingston, N.C., June 17-22
- ◆PAUL, CHARLES. (C) c/o NPH*
- Peck, W. A. (R) Gen. Del., Malden, Mo. 63863; (Entering Full-time Evangelism)
- PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ◆PICKERING MUSICALAIRES, THE. (C) c/o NPH*: New England & Canada (Concert Tour), May 28—June 15; Sherwood, Ohio (Interdenom. Camp), June 22-29
- ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832; Charleston, W. Va. (Calvary), May 30—June 8
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875; Otsego, Mich. (Zion), June 16-22; Lansing, Mich., June 23-29
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Ottumwa, Ia., June 2-8
- Potter, Harold J. (R) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- ◆POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Alaska Dist. (Sunday School Conv.), May 22—June 12
- ◆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; Calvert, Ala., June 8-15; Charleston, W. Va. (Northside), June 22-29
- ◆PRICE, JOHN. (C) c/o NPH*: Camden, Ark. (1st), June 1-8; Newport, Ark., June 16-22
- PULLUM, OSCAR L. (C) 1601 Monroe Ave., Evansville, Ind. 47714
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
- ◆RAKER, W. C. & MARY. (C) Box 106, Lewis-ton, Ill. 61542; Sioux Lookout, Ont., Canada, June 2-12
- RICE, RALPH. (C) 205 E. Munroe, Bourbonnais, Ill. 60914
- ◆Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203
- RICKEY, NORMAN V. (C) c/o NPH*
- ◆ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627; June to Sept., Tent Meetings
- Rodgers, Clyde B. (R) 505 Lester Ave., Nash-ville, Tenn. 37210; Uniontown, Pa. (Sal. Army), May 26—June 1; Oil City, Pa. (Sal. Army), June 23-29
- Rodgers, J. A. "Jimmie." (R) 695 N. Market St., E. Palestine, Ohio 44413
- ROEDEL, BERNICE L. (C) 423 E. Maple St., Boonville, Ind. 61832
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; Hamilton, Ohio (Fifth), June 23-29
- ROUND, RALPH B. (C) Dubois R., Riverton, Wyo. 82501
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHERRER, L. J. (C) 6875 Robin Dr., Chatta-nooga, Tenn. 37421
- ◆SCHONOVER, MODIE. (C) 1508 Glenview, Ad-rian, Mich. 49221; Spencerville, Ohio (Camp), June 15-22
- SCHRIBER, GEORGE R. & MRS. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- ◆Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 65061; Harrisburg, Pa. (1st), June 6-22; Baltimore, Md. (Brooklyn), June 23-29
- SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416
- ◆SHERWOOD, RAYMOND & MILDRED. (C) Box 510, Fallon, Nev. 89406

- **SHOWALTER, KEITH & PAT.** (C) c/o NPH*: Sterling, Ill. (Tent Crus.), June 15-22; Nashville, Tenn. (Tent Crus.), June 29—July 6
- SINGELL, TIMOTHY DEAN.** (C) 334 E. Water, Bourbonnais, Ill. 60914: Chicago Central Dist., June 1-15
- SINGLETARY, E. J.** (C) 1643 McDowell Rd., Jackson, Miss. 39204
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043: Cincinnati, Ohio (God's Bible School Camp), May 29—June 8; Lewistown, Ill. (Waterford Com.), June 13-22
- ♦ **SLATER, HUGH L. AND MRS.** (C) c/o NPH*
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003: Ft. Worth, Tex. (Wedge-wood), June 10-15
- ♦ **SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidouitte, Pa. 16351: N. Tonawanda, N.Y., June 3-8; Albany, N.Y., June 10-15; Arona, Pa., June 17-22; Greene, Ohio, June 23-29
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 1153 W. Elna Rae, Tempe, Ariz. 85281
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- Sparks, Asa & Mrs. (R) 91 Lester Ave., Nashville, Tenn. 37210: Sumter, S.C. (Calvary), June 10-15
- Sparks, Sam. (R) 300 E. Jackson St., Orlando, Fla. 32801 (Entering Full-time Evangelism)
- **SPEER, CHRISTINA.** (C) 12615 Paula Rd., Taylor, Mich. 48180
- ♦ **STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008: Jasper, Ala. (Wilson), June 2-8; Halifax, Pa. (Evan. Meth. Camp), June 12-22; Indianapolis, Ind., June 26—July 6
- STARNS, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- Steele, J. J. (R) Box 1, Coffeyville, Kans. 67337: (Full-time Evangelism)
- STEPHENS, KENNETH.** (C) c/o NPH*: Oregon, Ill. (1st), June 2-8
- STEWART, PAUL J.** (C) 1702 E. Knox, Indianapolis, Ind. 46227
- ♦ **STOCKER, W. G.** (C) 1421 14 Ave., N.W., Rochester, Minn. 55901
- STRACK, W. J.** (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- STRAHM, LORAN.** (C) 732 Kingston Ave., Grove City, Ohio 43123
- STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769: Ellisville, Ill., June 8; Wells, Me. (Moody), June 15-22
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410
- TAYLOR, EMMETT E.** (C) c/o NPH*
- THOMAS, FRED.** (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Decatur, Ill. (Oak Grove), June 16-22
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- Toone, L. E. (R) c/o NPH* (Entering full-time Sept. 1)
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301: Little Rock, Ark. (Westwood), June 1-8; Mena, Ark., June 9-15; Blevins, Ark. (Bells Chapel), June 16-22
- TRIPP, HOWARD M.** (C) c/o NPH*: Rosebloom, Miss., June 3-8; Memphis, Tenn., June 9-15; Olive Hill, Ky., June 16-22; Mansfield, Ill., June 23-29
- ♦ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008: Oklahoma City, Okla. (Will Rogers), May 26—June 1
- ♦ Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410: Pine Crest Camp, Mo., June 16-29
- VAN SLYKE, D. C.** (C) 508 16th Ave., S., Nampa, Idaho 83651
- Varian, Wm. E. (R) 2180 W. Highland Rd., Howell, Mich. 48843; N.W. & S.W. Ohio Institutes, June 16-20; N.W. Ill. Dist. Camp, June 27—July 6
- VAUGHN, ROY M.** (C) 13300 108th Ave., N., Largo, Fla. 33540
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115: Wadsworth, Ohio (Sharon Camp), June 26—July 6
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH*: Brunswick, Me., June 3-8; Lower Hainesville, N.B., Canada (Wes.), June 10-15; Jonesport, Me. (Wes.), June 22-29
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- Wallace, Gary & Donna. (R) 52 Paris Ave., Nashville, Tenn. 37210
- ♦ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Bowling Green, Ky. (Immanuel), June 2-8
- WALLS, LYNDON A.** (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112
- ♦ **WALTON, CLIFFORD L.** (C) 24915 Wilmot, E. Detroit, Mich. 48021
- ♦ **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Jonesboro, Ark. (Edge-wood), June 5-15; Bossier City, La. (South-side), June 19-29
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Cabot, Ark. (Russell's Chapel), May 23—June 1
- WEEKS, JAMES A.** (C) Box 37, St. Marys, Ohio 45885
- ♦ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- ♦ West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Leeds, Me., June 5-15; Norway, Me., June 20-29
- Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653: ENC (E. Ed. Zone Ministers' Retreat), June 4-6; ENC (E. Ed. Zone Laymen's Retreat), June 6-8; Washington, D.C. (1st), June 12-22
- **WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66061
- WILLIAMS, EARL C.** (C) c/o NPH*
- ♦ **WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: Houston, Tex. (Denver), June 11-22
- WILLIS, HAROLD J.** (C) c/o NPH*
Wise, F. Franklyn. (R) 6820 Elaine Ave., N.W., North Canton, Ohio 44720
- WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
- WITHROW, JAMES.** (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315
- Wood, Union. (R) R. 1, Wishon, Calif. 93669
- WOODWARD, GEORGE P.** (C) 68 Bristol Ct., Hamilton, Ohio 45013: Birmingham, Ala. (Tarrant), June 6-15; Monroe, Ind. (Adams Hol. Camp), June 18-29
- WYATT, D. POWELL.** (C) 2531 Edge O'Lake Dr., Nashville, Tenn. 37217
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Meetings in Chile, S. America, June 1-29
- **YOKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- ♦ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Regent, N.D., May 29—June 8; Sullivan, Ind., June 26—July 6
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302

We Must Lose Ourselves

WHILE BROWSING through a bookstore recently I came upon a book entitled *How the Church Can Minister to the World Without Losing Itself*. At first the title sounded terrific, but after a few moments of thought these words caught my attention, "without losing itself."

The scripture which says, "Who-soever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35), came to my memory. This applies not only to the individual Christian but also to the community of believers—the Church.

In the biblical sense the Church is not thought of as "it." Rather, the Church is spoken of as the body and bride of Christ. This is a fellowship of the Spirit, composed of believers who have one purpose, that being to minister unto the world.

The Early Church did not sit down and discuss or debate what would happen if they made this move or that. They were an acting, advancing Church, so much so that it is said of them, "These that have turned the world upside down are come . . ." (Acts 17:6). They were not concerned with respectability but redemption, not with rest but with their responsibility, and not with retreat but with revolution.

This is the pattern for the Church of today; we must have the same purpose—that of ministering to the world. The same power of the Holy Spirit, indwelling and enabling us, is still available. The divine passion burning within for the lost of earth is accessible.

Let us remember that this scripture could be read thus: "The church that attempts to save her life shall

lose it; but that church which loses her life for My sake and the gospel's, the same shall save it."—James H. White.

OF PEOPLE AND PLACES

THE PARRISH, ALA., church has scheduled a homecoming for Sunday, June 22. It is planned that this shall be an annual affair, and former pastors, members, and friends are urged to attend. For information, write Miss Linda Studdard, Box 206, Parrish, Ala., 35580.

EVANGELIST W. E. BOGGS will be serving as minister of visitation during the summer months in his home church, Dallas (Tex.) Central, where Dr. Clyde E. Ammons is pastor. The church address in Dallas is 4105 Victor Street, and Mr. Boggs will call on any unchurched relatives or friends reported to be in the Dallas area. He will continue his revival slate in September.

NEWS OF REVIVAL

REV. ARTHUR E. KELLY and the Singing Merediths led one of the greatest revivals ever held at the Cayce, S.C., church. People for whom the church had prayed for many years prayed through to clear-cut experiences of salvation and holiness. The closing night a nice class of adults and youth were received into the church. "Revival fires continue to burn," said the pastor, Rev. M. D. Cline.

I don't ask God to bless what I do
I pray He will help me to do what He
blesses.

—Bob Pierce



50 CONSECUTIVE YEARS BRINGS TEACHER HONORS

In 1919 a 16-year-old high school girl was asked to teach a class of girls in the Sunday school of the Collingdale (Pa.) Church of the Nazarene. She has never been without a class in the same Sunday school since that day.

Still going strong, Mrs. Agnes Gery is shown in above photo receiving a 50-year anniversary gift from the Collingdale church at the hands of her pastor, Rev. Darrell E. Luther (right), and the Sunday school superintendent, Mr. Frank Gery.

In addition to gifts from her class and the church, Mrs. Gery also received a certificate from the Philadelphia Area Sunday School Association in recognition of her 50 years as a teacher.

To accommodate the 613 persons who attended the celebration, closed-circuit TV with six monitors provided a front-row seat for all. A "This Is Your Life" program furnished not only the element of surprise, but traced the steps of a life which has served with love for Christ and the church. Former class members and friends came from distant points, and greetings via taped messages were received from as far as Ethiopia and Kenya, Africa.

The Collingdale church is celebrating its own sixtieth anniversary this

year. Special services and a homecoming are planned for October with Dr. W. T. Purkiser, Dr. Samuel Young, and former pastors as speakers. □

"HERALD" CAMPAIGN SHOWS GAIN ON S.W. OKLAHOMA DISTRICT

With 1,367 subscriptions reported thus far, the Southwest Oklahoma District has reached 61 percent of its goal. This is a 12 percent gain over the percent of the goal reached in the last year's *Herald of Holiness* campaign.

Rev. R. L. Sumner, pastor of Oklahoma City Trinity Church, was campaign manager.

The Southwest Oklahoma District is keeping in step with the trend of general increases in *Herald* subscriptions reported from districts throughout the denomination. □

MOVING MISSIONARIES

Miss *Merilyn Manchester*, R.F.D. 2, Johnson, Vt. 05656.

Rev. and Mrs. *Roy Henck*, Rte. 1, Box 310, Chester, W. Va. 26034.

VITAL STATISTICS

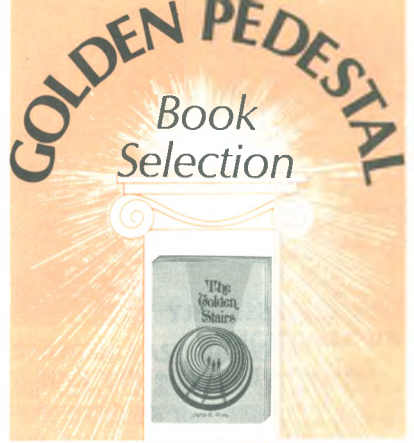
DEATHS

REV. E. B. MATTHEWS, 57, died Mar. 19 of a heart attack in San Antonio. Funeral services were conducted by Rev. James C. Hester and Rev. T. A. Littlefield. Interment was in Dallas. He had served the church for over 30 years. He is survived by his wife and two sons.

MATTHEW NICHOLAS, 85, died Mar. 30 in Huntington Beach, Calif. Funeral services were conducted by Rev. Marion McCandless. Surviving are two sons, William H. and Burton H.; one daughter, Mrs. Elfra Mullinax; four grandchildren; and four great-grandchildren.

MRS. MARGARET E. MORRISON, 84, died Apr. 14 in Kenesaw, Neb. Funeral services were conducted by Rev. Douglas Clem. She is survived by one son, Rev. C. William; three daughters, Mrs. Faith Nelson, Mrs. Waineta Steely, and Mrs. Cecile Rosenberg; and several grandchildren and great-grandchildren.

(Continued on page 16)



THE GOLDEN STAIRS

By John E. Riley

How does one develop a vigorous, satisfying, radiant Christian experience? It is developed, you know! There must be a crisis which makes one a new creature, a child of God, and Dr. Riley devotes his first chapter to this experience on being born again. But then comes the growth, the maturing, the putting off of hindrances, the putting on of Christlike characteristics. Every beginning Christian should be told that after 10 years of walking with God there is still a need for growth in grace.

This book should be a must for everyone aspiring to a vital, overcoming Christian experience. Incidentally, the one who does not have this attitude does not stay a Christian very long.

This is a CST text and therefore arranged for class study with questions for discussion following each chapter. It is readable, down-to-earth, and has interest-sustaining appeal to the individual reader. 103 pages. Paper.

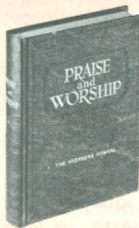
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*For hymn story, see JUNE Nazarene Preacher.

BIRTHS

—to Bob and Sharon (Petersen) Craig, Baie-Comeau, Quebec, Canada, a girl, Deborah Gail, Apr. 17.

—to Denton and Diane (Otto) Jakobitz, Fort Sill, Okla., a girl, Kristine Lee, Apr. 24.

MARRIAGES

Judy Russell and Steve Ratlief at Guymon, Okla., Apr. 11.

DISTRICT ASSEMBLY INFORMATION

CANADA ATLANTIC, June 5-6. First Church, 13 York St., Moncton, New Brunswick, Canada. Host Pastor: D. R. Morrison. General Superintendent: Dr. George Coulter.

NORTH AMERICAN INDIAN, June 5-6. Nazarene Indian Bible School, 2315 Markham Road, S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. Eugene L. Stowe.

ROCKY MOUNTAIN, June 5-6. First Church, 2020 S. Jefferson, Casper, Wyo. 82601. Host Pastor: Volney Johnson. General Superintendent: Dr. Samuel Young.

DIRECTORIES

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young

Arizona May 28-29
Rocky Mountain June 5-6
Nebraska June 19-20
Canada Central June 26-27
Chicago Central July 10-11
Eastern Michigan July 16-17
Pittsburgh July 24-25
Missouri August 7-8
Virginia August 14-15
Northwest Indiana August 28-29

V. H. Lewis

Northeast Oklahoma June 18-19
Southwestern Ohio July 2-3
Central Ohio July 16-18
Kentucky July 24-25
East Tennessee July 31—Aug. 1
West Virginia August 14-15
Kansas City August 20-21
Tennessee August 27-28
Joplin September 10-11

George Coulter

Canada Atlantic June 5-6
Maine June 11-12
New England June 18-19
Northwestern Ohio July 9-10
Colorado July 16-18
Northern California July 23-24
Iowa August 6-8
Indianapolis August 13-14
South Carolina August 21-22
South Arkansas September 10-11

Edward Lawlor

Nevada-Utah June 19-20
Upstate New York June 26-27
Northwest Oklahoma July 23-24
Illinois July 30—Aug. 1
Kansas August 6-8
Minnesota August 21-22
North Arkansas August 27-28
New York September 5-6

Eugene L. Stowe

North American Indian June 5-6
New Mexico June 11-12
Northeastern Indiana June 25-26
Michigan July 16-18
Eastern Kentucky July 23-24
Southwest Indiana August 7-8
Northwestern Illinois August 14-15
Wisconsin August 21-22
Georgia September 4-5
North Carolina September 10-11

Orville W. Jenkins

Alaska May 29-30
Dakota June 11-12
Canada West June 19-20
Oregon Pacific July 16-17
Gulf Central July 25
Akron July 31—Aug. 1
Dallas August 7-8
Louisiana August 13-14
Houston August 20-21
Southwest Oklahoma September 4-5
Southeast Oklahoma September 10-11

NEWS OF RELIGION

You Should Know About . . .

VIETNAM WAR DEAD: MORE THAN HALF UNDER AGE 21. Figures released by the Pentagon on the ages of the more than 34,000 U.S. servicemen killed by enemy action since 1961 show the following breakdown:

Age	Deaths	Age	Deaths	Age	Deaths
17	9	21	4,973	25	1,073
18	1,948	22	2,507	26	736
19	5,133	23	1,929	27	440
20	8,033	24	1,447	28 up	Balance

Greatest number of fatalities have been suffered by the army—about 61 percent of the total—while the marine casualties have been 33 percent, leaving about 6 percent of all remaining casualties coming from members of other branches. About 21,000 fatalities (62 percent) were youths who had been in uniform less than two years.

By states, California lost the most—3,087—with New York second at 2,348. However, greatest number of fatalities per 100,000 population was suffered by New Mexico with 21.6, followed by Oklahoma, 21.5, and West Virginia, 21.4. According to the report, Alaska had the fewest combat deaths, 24, as well as the smallest ratio, 8.8. □

SPACE AGE COMMUNICATION CONFERENCE. A special conference to share know-how in electronic development in each of the communications media is planned for June 7-13 at the Arrowhead Springs international headquarters of the Campus Crusade for Christ, San Bernardino, Calif. 92404.

Internationally known speakers will show the latest developments on how television, radio, high-speed presses, films, tapes, and computers can be used in a coordinated effort to help win the battle for the minds of men for Christ. □

GOVERNOR REAGAN LAUDS CHRISTIAN SCHOOLS. Christian schools are “a tribute to the wisdom of the people who endure a kind of double charge above heavy taxes to produce a superior product,” California Governor Ronald Reagan told 6,000 people gathered in Anaheim for the spring rally of the California Association of Christian Schools (CACS).

The rally was said to be the largest Protestant Christian school gathering of its kind in the nation. CACS represents 150 member schools employing 1,200 teachers for 26,000 pupils.

Governor Reagan called for the group to help young people find truth and purpose in our society through the classroom. He said the nation is coping with revolution . . . with a concerted assault on the moral values of youth. “We can no longer afford to starve the spirit and thus kill the soul,” Mr. Reagan declared.

The speaker said it was his purpose to encourage legislation which would assist schools like those members of CACS through federal aid without violating the separation of church and state, or to curb the academic freedom of individuals. His plan would provide a kind of tax credit on income tax returns for those who wished to support private schools.

In another point the chief legislator said that “no government at any echelon can afford all the law enforcement that would be necessary to protect us in our persons, our property, our freedom and our safety unless the overwhelming majority of us were guided by our inner personal code of morality, our adherence to a higher authority than that of man.

“This,” he told the responsive audience, “is where you are so important.”—“EP News Service.” □

IT SAYS HERE—“Enthusiasm doesn't consist of raising your voice, or turning handsprings. Enthusiasm is knowledge on fire.”—“Case and Comment.” □

Late News

MISSIONARY RECEIVES PH.D. DEGREE IN SOUTH AFRICA

Mr. Charles Gailey, missionary teacher in our high school at Stegi, Swaziland, has received his Ph.D. from the University of South Africa.



Gailey

The most interesting part of the story revolves around the conditions that set up this accomplishment.

Mr. Gailey had nearly completed his work on his degree when he was asked by the Department of World Missions to accept the assignment in Africa because of the desperate need of a science and math teacher in our high school there. He agreed to break into his education to meet the need, and God has enabled him to achieve his goal while serving in Swaziland. □

MISSIONARY SENDS FIRST HOME MISSIONS CHECK

The first check received on the 10 percent missionary special for home missionary L.A.N.D.S. came

from Rev. and Mrs. James Hudson, missionaries to Guatemala. They clipped the coupon out of the *Herald of Holiness* and sent a special gift to help with this important home missionary cause.

The office of the Department of Home Missions has reported receiving several other checks during the past week. It is hoped that \$200,000 may be received to help purchase LANDS for new church sites. □

SHELBURNE BROWN RECEIVES DOCTORATE FROM U.S.C.

Dr. W. Shelburne Brown, president of Pasadena College, has completed the requirements for a doctorate (Ed.D.) at the University of Southern California. The degree will be conferred at the annual commencement of the university on June 5.



Brown

Dr. Brown's major study was in the area of administration of higher education. His dissertation study was in the area of campus environment.

He earned his A.B. and M.A. degrees at Pasadena College, which also conferred on him the doctor of divinity degree. He has been president of PC since 1964, prior to which he was superintendent of the Los Angeles District. □



SPANISH EAST DISTRICT GAINS 111 NEW NAZARENES

In the photo Rev. Harold L. Hampton, superintendent of the Spanish East District, is serving as interpreter for Dr. Edward Lawlor, general superintendent, who conducted the April assembly at Stamford, Conn.

The district showed gains in every department, topped by a total of 111 new members received by profession of faith. The previous year's giving was increased by nearly \$10,000. Sunday school enrollment jumped from 1,000 to 2,500 and a new push is being planned for reaching Spanish-speaking people in the inner city.

Elected as presidents of the NWMS and NYPS, respectively, were Mrs. Angelica Laiacona and Rev. David Iglesias. Dr. Lawlor ordained as an elder Rev. Joel Pineda. □

AUSTRALIA DISTRICT 100% IN EASTER OFFERING

A report from Superintendent A. A. E. Berg of Australia indicates that all of our churches rallied to the support of the World Missions offering at Easter time. A total of \$3,550 came in for this purpose. Mr. Berg indicates that a more aggressive home mission strategy is being sought to evangelize that strategic area of the world. □

N.E. OKLAHOMA "HERALD" CAMPAIGN SUCCESSFUL

Final report from the *Herald of Holiness* campaign manager, Rev. C. W. Roach, reveals a total of 1,613 subscriptions secured on the Northeast Oklahoma District. This represents an accomplishment of 94 percent of their goal, and a marked increase over last year's campaign, which netted 1,436 subscriptions and 86 percent of the goal. Congratulations to Northeast Oklahoma! □

NEWS OF REVIVAL

REV. WARREN COPELAND was the evangelist at what was described as one of the most successful revivals in the history of the Marion, Va., church. His message was strong on scriptural holiness, and teens and adults alike testified to the clarity with which they were able to understand the truths presented. Rev. Sidney Mays is pastor. □



MELVIN REYNOLDS (seated, right), delegate to the International Reading Association convention held in Kansas City, is principal of a junior high school in Japan for military dependents. These schools are responsible for the instruction of 27,000 American children. Of additional interest to "Herald" readers is the fact that he is a member and treasurer of the Far East Church of the Nazarene in Tokyo, pastored by Missionary Merrill Bennett. This is the only English-speaking Church of the Nazarene in Japan. Pictured with Mr. Reynolds while he was in Kansas City are his former stateside pastor, Rev. Paul Miller (standing), and former school teachers among NPH personnel (from left, Dr. Fred Parker, Betty Fuhrman, Dr. Norman Miller, and Colleen Cornwell).

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE BIBLE—A VARIED LIBRARY

(June 1)

Scripture: Exodus 14—15; Leviticus 19: 11-18; Ruth; Proverbs 10:1-5; Amos 7:7-9; Luke 15:3-10; 24: 44; Acts 2:1-4; Philemon; Psalms 103:1-14 (Printed: Exodus 15:1-2; Luke 15:3-10; 24:44; Philemon 1-3)

Golden Text: II Timothy 2:15

God has pressed a variety of literary forms into the service of bearing His saving message to man's heart. We glance at a few in today's lesson.

1. Law (Leviticus 19:11-18)

Law sections of Scripture remind us that God is holy and hates sin. The law is designed to protect human rights—personal and property—and thus preserve order in society. Law defines sin, exposes guilt, and reveals the need of a Savior.

2. History (Exodus 14—15; Acts 2: 1-4)

History recorded in Scripture is a special kind. God is the chief Protagonist. His interpreted acts form the substance of Bible history. Whether couched in narrative, poetry, or other forms, God's saving acts, by which He works through men and nations to give the world the Bible and the Savior, is the stuff of history.

3. Prophecy (Amos 7:7-9)

Men with divinely inspired insight and foresight speak and write the message of God. Foretelling and forthtelling, they demand righteousness and predict judgment and grace. Their witness focuses on Christ.

4. Proverbs (Proverbs 10:1-5)

Accumulated wisdom, pithily expressed and highly ethical, supplies divine guidance for all life, especially young life. God is the God of common sense!

5. Parables (Luke 15:3-10)

Heavenly truth in earthly figures, unfamiliar truth in familiar concepts, cast in unforgettable shape. A few are in the Old Testament. The most and best are from the lips of Jesus.

6. Letters (Philemon)

Heart-to-heart correspondence becomes a vehicle for God's message to us. Long, short, doctrinal, ethical—always personal—the letters convey the will of God and lift up Jesus Christ.

Through the varied forms comes one message: Jesus Christ, the Son of God, the Savior of men! □

Conducted by W. T. Purkiser, Editor

Are the days of creation in Genesis literal days?

Very good scholars disagree as to the meaning of the term translated "day" in Genesis 1 and 2.

However, I find most satisfaction in the statement of Dr. H. Orton Wiley in *Christian Theology*, Volume I, p. 455:

"The Hebrew word *yom* which is translated 'day' occurs no less than 1,480 times in the Old Testament, and is translated by something over 50 different words, including such terms as *time, life, age, forever, continually and perpetually.*

"With such a flexible use of the original term, it is impossible to either dogmatize or to demand unswerving restriction to one only of those meanings.

"It is frequently assumed that originally orthodox belief held to a solar day of 24 hours, and that the church altered her exegesis under the pressure of modern geological discoveries. This as Dr. Shedd points out is one of the 'errors of ignorance.'

How about the church putting a float in a Halloween parade for money?

For witness, perhaps.

For money, no.

Did God know before He created Adam that he would not be true and would fall?

I believe He did, and the majority of theologians would concur.

There are, of course, mysteries involved in any kind of foreknowledge that relates to free acts. But in general, the view that God knows the end from the beginning squares best with the tenor of Scripture as it relates to the divine nature.

In I Corinthians 11, St. Paul said women should wear a veil when praying or prophesying. Why don't we practice this today?

Your answer is in verse 16, where Paul relates the wearing of a veil to "custom," a word that means "customary usage," as in John 18:39.

John Wesley says of this, "The several churches that were in the apostles' time had different customs in things that were not essential; and that under one and the same apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent the custom of each place was of sufficient weight to determine pru-

"The best Hebrew exegesis has never regarded the days of Genesis as solar days, but as day-periods of indefinite duration."

You see, one of the problems with insisting that the days of creation were 24-hour days is that it results in a direct contradiction with Genesis 2:4-5, "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew . . ."

The conclusion would be that it is better not to be too dogmatic one way or the other. Time, of itself, does nothing.

It makes no difference to the teaching of the Bible whether God hastened to conclude His creative work in six 24-hour days or lingered over six geological ages. In either case, God is the Creator and the ultimate ground and cause of all that is.

Probably the best we can say is that, in the wisdom of God, the creation of persons with capacities for rebellion against the Creator was worth what God knew it would cost.

I doubt that we gain any real understanding by supposing God to have been taken by surprise when Adam and Eve sinned.

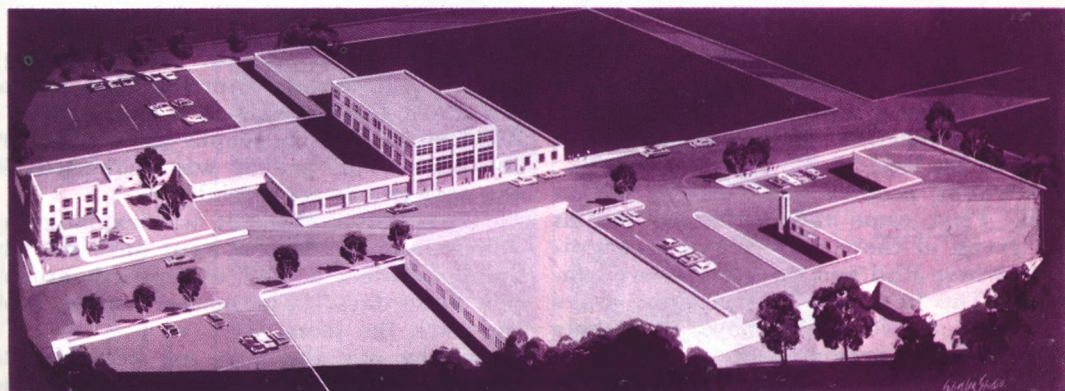
dent and peaceable men" (*Explanatory Notes upon the New Testament*, p. 619).

Since no moral issue was involved, the women of Corinth should conform to the prevailing custom of the time which was observed in all the other churches. It is not now the custom for women in the West to wear veils in public, and therefore no reason why they should do so. The feminine hair style is sufficient to convey what was symbolized by the veil.

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—PHINEAS F. BRÉSEE

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“By All Means . . .

PROJECT: SERVICEMEN

BECAUSE this church cares enough, servicemen now attend who once were dropouts or prospective members of the Sunday school.

Tragedy had awakened the congregation. Word came during the Sunday night service: in Vietnam for several months, Phil had been killed in action!

“Bless our servicemen,” had been prayed many times in public. There were the usual bulletin notices concerning their whereabouts. Until that night, however, the people had not realized it would happen to one of their own.

How had the church shown Phil their interest in him and their concern for his safety? The young people had packed a food box for him just the night before; but it had not been mailed. The teacher had written a letter a few days earlier. It was returned, unopened. So what had been done was too late.

The young people’s class was stirred to action. First came the confession within their group of their neglect and procrastination where Phil and the others were concerned. The next step was certain: ways of contact between the boys and their church must be provided.

Addresses of the boys in service from the church and community were made easily accessible. On a large poster card, “OUR SERVICEMEN,” was printed at the top. At the bottom were the words, “WRITE A LETTER TODAY.”

Small envelopes were pasted on the card. On the lower part of each was typed the name of a boy. Addresses were typed on

small cards and placed in the envelopes. Space was provided on the card for pictures as these became available.

The class shares news and problems of the boys they heard from during the week. Sam is homesick in Germany. Garry cannot yet adjust to the discipline of army life. Another failed to pass basic training and will be recycled.

These problems make good prayer requests. The women of the church volunteered to take one boy to pray individually for each day—prayer for his salvation; prayer for his safety; prayer for his family. In the waking hours of the night or when remembering during the day, the people pray.

A serious day arrived. John’s furlough was over. Upon his return to base, he was scheduled for Vietnam as a doorman on a helicopter. Church people were called on the phone and prayer was requested for the next two days especially.

“We’re doing this,” it was explained to John’s mother, “so you, your husband, and John will feel a wall of strength around you those days.” The mother smiled, holding back the tears.

One by one the boys are returning to civilian life. This church now appears to be strongly united to bring them safely home. Other boys, of course, are just as precious as these. Other churches, too, can assume this privilege to organize, pray, and expect results. □

—MARY W. STALEY
Cardington, Ohio

SAVE SOME

1 Cor 9:22

