

herald

OF HOLINESS

Church of the Nazarene

June 25, 1969

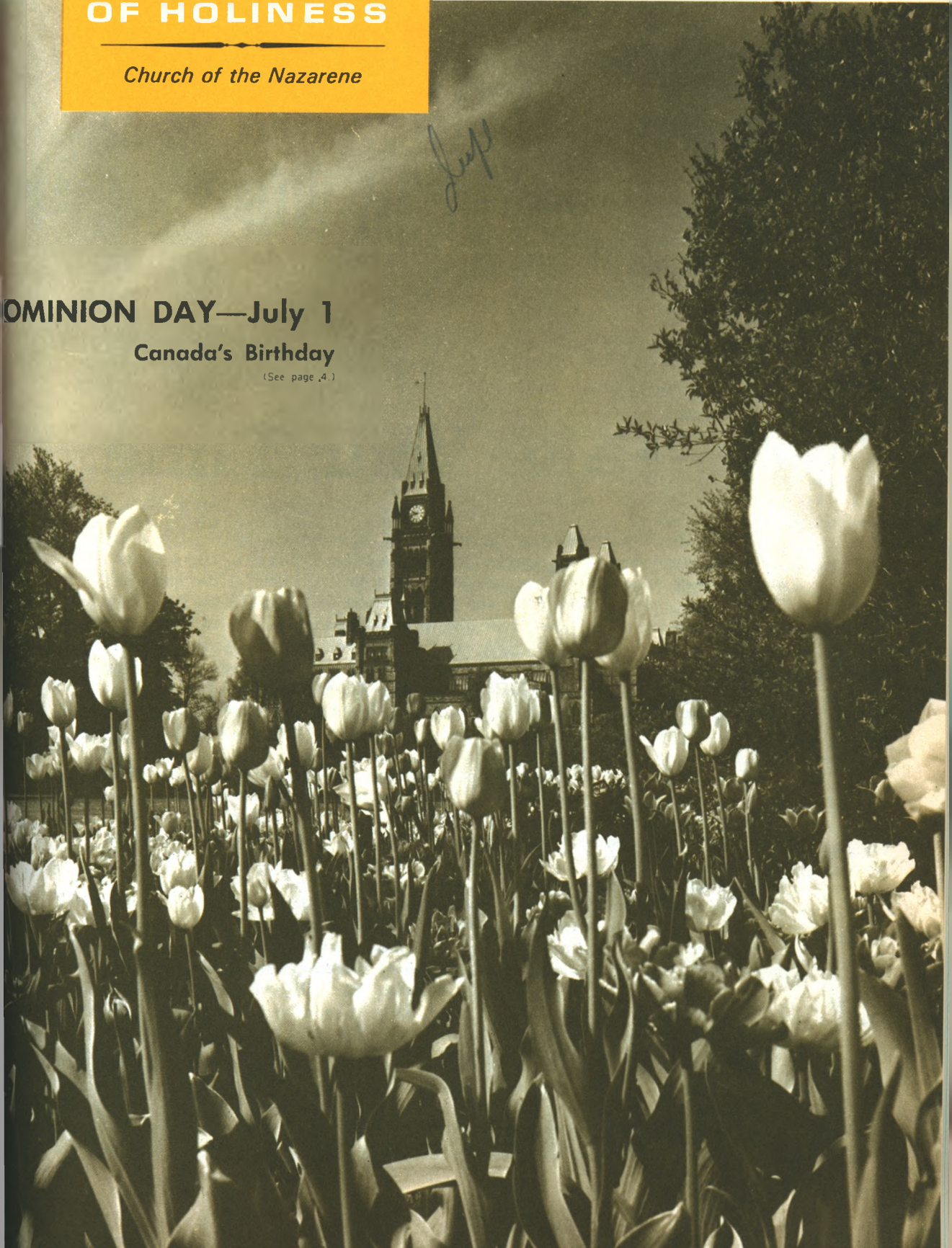
The "Now-ness" of Holiness

(See page 3.)

DOMINION DAY—July 1

Canada's Birthday

(See page 4.)





General Superintendent Jenkins

Take Your Time

ONE of the dangers of our day is the sin of being too busy. It is a sin which provokes many people. It allows the good things of life to crowd out the best. It permits the nonessential to take the place of the essential. The minor concerns push aside the great issues. If I become too busy, the sins of omission mount up to torture my soul and peace of mind.

Yet the sin of being too busy is one that attacks multitudes of God's good people. One would think that all the modern conveniences of living, the extra time provided by shorter working hours, the extended vacation periods, the increase in money and affluence, should all contribute to our having ample time to relax and serve God. But with too many people just the opposite condition prevails.

Life is an ever-increasing complexity of activity. People have never been busier than they are today. The impelling force and need to make more money in order to buy more things to have more security and leisure and comfort, becomes a vicious, endless circle wherein one never catches up.

Even the Christian can be caught up in this frenzied whirlpool of activity until there is no time to grow in grace and serve the Lord. It does not matter how legitimate the claims and activities of life, if I am so busy that I do not have prayer time to feed my own soul and serve the Lord, I am too busy! And more than that, my very activity becomes wrong because it impoverishes and robs my soul of the deep things of God.

The Psalmist had it right when he said, "Be still, and know that I am God" (Psalms 46:10). Each of us must daily take time to pull aside from the duties and claims of life to "know God." We must feed the inner man. We must be quiet and know the Lord. □

The "NOW-NESS" of Holiness

THE New Testament calls the Christian to an experience and a life of holiness. Paul, after reminding the Corinthians of God's provisions, says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians 7:1).

This verse suggests *two* very important aspects of holiness—namely, that it is something that is both past tense *and* present tense.

Sanctification must be twofold at least. It is something that has *happened* to a yielded life, but it is also something that *is to be happening* to a yielded life.

In most areas of life we are more interested in the race that is being run than in the starting gun. But in the matter of sanctification, one gets the impression from listening to much of our preaching, teaching, and testifying, that we are preoccupied with the starting gun rather than the race.

But holiness is primarily a life to be lived, not an experience to look back on. This is not to depreciate the crisis beginning, for obviously, we must begin a race before we can run it!

Dr. William Greathouse, in his book, *The Fullness of the Spirit*, emphasizes a great truth about the "now-ness" of sanctification when he says that "again and again we must break through to newness in God." This is vitally true.

Part of the problem may be that we have tended to hold a somewhat *static* concept of both sin and holiness. But these terms are relational, that is, they depend upon relationship. Sin is primarily a wrong relationship to God. Sanctification is a right relationship with God through

Christ because of the indwelling presence of the Holy Spirit.

Both sin and sanctification are to be thought of as *dynamic* rather than static. If this is true, then the fundamental question for the Christian is not, "Have you been sanctified?" but, "Are you sanctified?" The Holy Spirit does not indwell us *because* we are sanctified or holy. We are sanctified and are holy *as* the Spirit of Christ indwells us continually.

We must always remember that the Holy Spirit is the Holy Spirit, and that our holiness is based on His dynamic presence within us. We have no holiness of our own—and sanctification is not just some "experience" the Spirit gives us, it is *what He is to us*.

Paul said that Jesus Christ is our "righteousness, and sanctification, and redemption" (I Corinthians 1:30). These precious qualities are realized only in *relationship with Christ*—active, willed relationship carried into life through obedience to His Lordship, and into each situation as we face it. We must think in dynamic, relational terms.

The cleansing He effects, therefore, is not like that of removal of dirt from an object, once for all, but rather the continuous energy of His sanctifying presence which flows as "rivers of living water" continually over the heart and affections of a *yielded* life. The Holy Spirit is "where the action is"—the action of our obedient yieldedness in *each situation as it arises*.

There is a liability to misunderstanding in the view that eradication is a once-for-all thing. It is once-for-all *only if* this state is maintained by an attitude of continued yieldedness on our part to



ABOUT THE COVER . . .

More than one million tulips bloom along the winding driveways of Ottawa, Ontario, Canada's capital city, possibly the largest mass display of tulips in the world outside the Netherlands. Beyond one of the famous tulip beds rises the Peace Tower, center of the Parliament buildings. The 300-foot tower was built as a memorial to the dead of World War I, and is an emblem of the Dominion Day celebration on July 1 each year. This July 1, Canada will be observing the 102nd birthday of its confederation as a nation.

the sovereignty of the Holy Spirit in each ongoing situation of life.

Paul's counsel is still in the New Testament: "But I say, walk by the Spirit, and do not gratify the desires of the flesh" (Galatians 5:16 RSV*). This is not sanctification "little by little," but it is sanctification moment by moment.

The verb tenses of the Greek language are very important. And in the life of holiness the present tense is just as vital as the aorist (crisis) tense. Paul says to the Ephesians (probably the most mature Christians of his day), "Keep on being filled with the Spirit" (Ephesians 5:18, literal rendering of the Greek present tense). And John says, "If we go on walking in the light, . . . the blood of Jesus his Son goes on cleansing us from all sin" (I John 1:7, literal rendering of Greek present tenses).

There is a dynamic now-ness in the true Spirit-filled life that we dare not lose sight of or fail to emphasize. Many sincere Christians, by assuming a too static concept of sin and sanctification, have made shipwreck of their faith by giving way either to despair on the one hand or to hypocrisy on the other.

There is a *now-ness* that means *newness* in the life of sanctification that is brought into our experience only as we maintain humble yield-*edness* to the sovereignty of the Spirit in each ongoing situation we encounter. □

*Revised Standard Version, used by permission of the International Council of Religious Education.

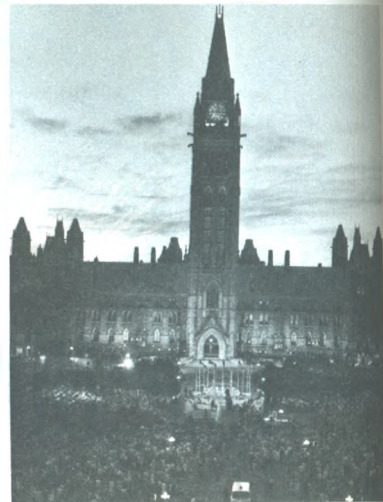
THE CEREMONIAL CHANGING OF THE GUARD, which takes place daily during the summer months outside the Parliament buildings in Ottawa, is a colorful spectacle that attracts hundreds of visitors during July and August. Floating proudly from atop the Peace Tower is the red and white maple leaf national flag. It would be a rare Canadian indeed who was not familiar with the Parliament buildings in Ottawa. The Center Block, with the Peace Tower stretching high above the rooftops, with the conical spire of the Parliamentary Library etched against the sky, is well-known to everyone. ▼



CANADIAN GOVERNMENT TRAVEL BUREAU

THE CENTER BLOCK of Parliament, photographed at 9:15 at night during one of the many festivities which take place in the square in front of the Gothic style buildings located atop a bluff overlooking the Ottawa River. Dominion Day services will be conducted here on Parliament Hill again this year. The two wings off the tower contain the House of Commons and the Senate Chambers. Sir John A. Macdonald, first prime minister of the Dominion of Canada, is

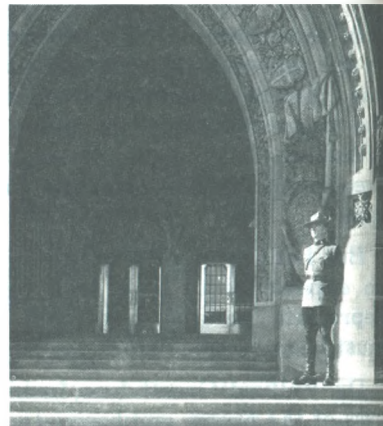
considered the chief of the Confederation Fathers when Canada became a nation July 1, 1867. ▼



NATIONAL FILM BOARD OF CANADA

THE ROYAL CANADIAN MOUNTED POLICE, famous "Guardian of Law and Order," places a vigil at the entrance to the Peace Tower leading to the Parliamentary Chambers. This is the seat of government for over 21 million Canadians who live in a nation covering a geographical area of 3.8 million square miles, second in size only to the Soviet Union. Canada's principal industry is agriculture. The boundary between Canada and the United States, her neighbor and close friend, has been unfortified for more than a century. Canada has within her borders some 7,200 members of the Church of the Nazarene in approximately 140 churches on four districts. ▼

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COVER PHOTO: Canadian Government Travel Bureau

EVERY time we make the trip to Calgary, 160 miles away across flat prairie country and rolling hills, I find some new gem of beauty to enjoy.

In winter the snowy roadside ditches are often adorned with wind carvings. Or the wind may be blowing swirling snow patterns across the blacktop highway. In the twilight of winter the red warning lights of the telecommunication tower stand out brightly against the grey sky, and a farmer's young evergreens silhouette in dark, jagged peaks against the white ground.

Spring brings the blackened, freshly plowed fields, and the fresh green grass across the wide pastures, and budding trees. Later in the spring there is the bright green of sprouting crops.

Summer has the changing colors of oats, barley, rye, and wheat. And to brighten the landscape there are vast fields of bright yellow mustard and the glorious blue of the flax.

Autumn brings the golden grain, the long swaths of cut grain, stooks and bales. And frequently at night out across the dark prairie one can see the lights of late-working combines.

But, always I find something new to attract my attention. The startled barn, the sulky barn, and the smiling barn are always there. But sometimes

the sun casts its rays in new beauty on a farmyard and its buildings. Sometimes across the low hills the shadows make patterns of beauty. Or the sun may reflect off a metal roof with a golden sparkle. Or the sun rises or sets with an especially beautiful intermingling of colors. There is always something different that attracts my attention as long as I'm alert and looking for beauty.

I find the same is true of Bible reading. I have travelled through the 66 books, with their many chapters and verses, but each time I read a portion I find something fresh and new.

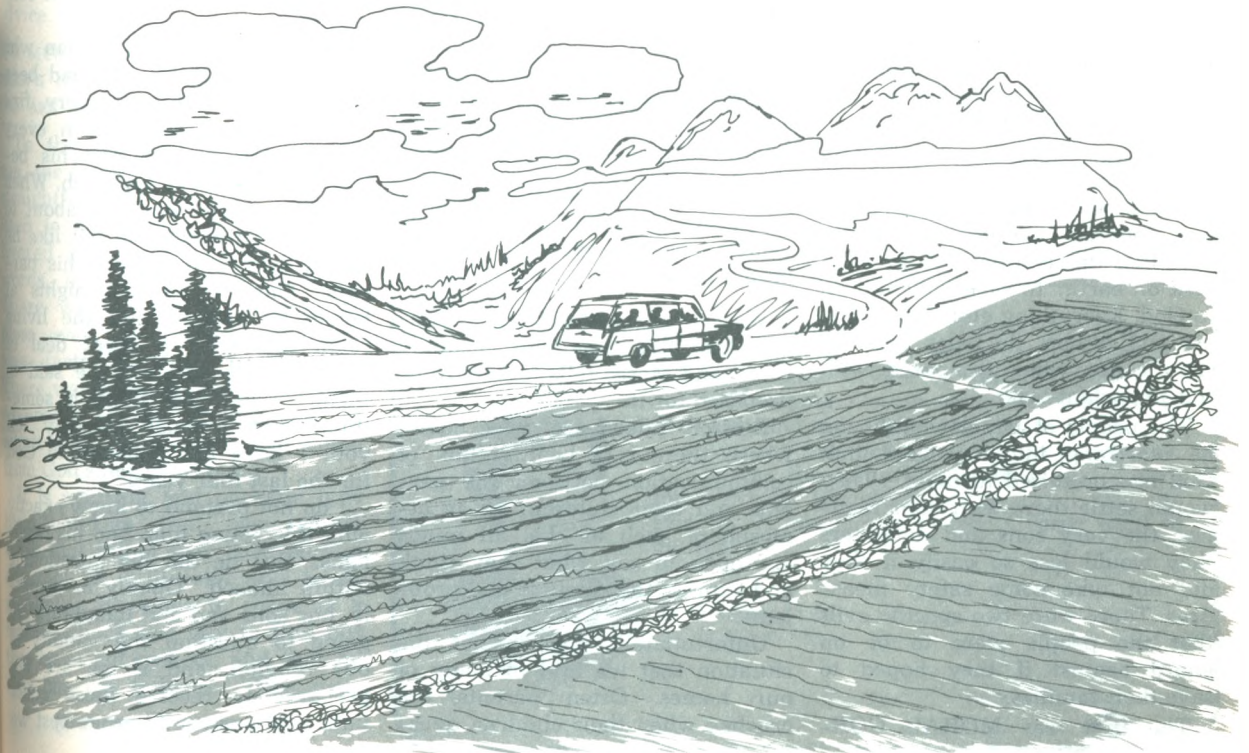
Many of the verses have attracted me before and are marked in my Bible. Each time I pass them by I am struck afresh with their beauty. They are always there, always the same with their assurance of God's love and promises of protection.

Yet each time I reread the familiar words of God's Book some new passage springs to life for me, bringing its message of hope and peace and encouragement, of beauty and consolation for the needs of the moment.

Our prayer as we read God's Word should be, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalms 119:18). □

Treasures on the Road

• By Olive W. Mumert
Youngstown, Alberta, Canada



When your son asks you in time to come, "What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?" . . .

Deuteronomy 6:20, RSV

When Your Children Say,

"SO WHAT?"

LAST SUMMER I saw a friend of mine whom I had not seen for a good many years. He was able to give me some news about many of the people I had known when I first became a Christian.

The saddest information was about his own sister's husband and little son. They had all been out on a lake in a small boat. The little boy had somehow fallen into the water, and the father, who could not swim a stroke, jumped right in after him. Both father and son drowned. I am sure that most fathers would have done this without thinking of their own safety.

But it need not have happened if only the parents had taken the precautionary measures that are well advertised—life jackets for everybody, and especially those who cannot swim. The newspapers almost daily tell us of other little tots who are dying because safety measures are not being taken seriously in the home. What a tragedy to lose those little ones whom we have loved and cared for and in whom we invested so much.

And yet there is an infinitely greater tragedy than this—to lose our sons and daughters forever by our spiritual carelessness. I am sure that this is a parent's greatest task on earth: to save his children to God. Everything else that mothers and fathers do pales into insignificance when compared with this important task.

The people of Israel would soon be marching into the land that God had promised to them. They would settle there with their families, the very sons and daughters they would lose so easily if they did not take some safety measures. There were two specific evils that the people were to be on guard against if they hoped to save their families.

The first was MORAL COR-

RUPTION. Moses warned the people against the ways of the previous inhabitants of the land. They had been so depraved, corrupt, and obscene that it almost staggers the imagination.

The second danger was PROSPERITY. The people were warned that the very ease and affluence they would come into could cause them to forget about God.

As far as I can see, the times have not changed at all, for these are the very factors that cause most sons and daughters to be lost to the kingdom of God right out of our own Christian homes. There seems to be every bit as great a tide of moral corruption threatening our homes. And affluence can be a greater hindrance to the saving of our children than difficulties, relative poverty, and social ostracism.

In this age we need to study and reread these words from God as they came through Moses, and follow their important directives.

WE MUST BE PREPARED FOR THE TIME WHEN OUR CHILDREN QUESTION THE VALIDITY OF OUR RELIGION AND OUR RELIGIOUS BELIEFS.

We can say without any hesitation that this time will certainly come, and Moses tells fathers to be prepared for it.

Blessed indeed are those homes where there is a healthy link of communication between the parents and their children. In an atmosphere such as this all minds are open to say what they think and express their doubts and problems.

Unfortunately, this is not the situation that we find in many of our homes. Often parents are crushed when their children ques-

• **By Bernard M. Archer**
Edmonton, Alberta, Canada

tion them and their ways of doing things. The parents take it as a personal affront, and the children are left with the impression that Mother and Dad think themselves above making mistakes.

Where there is no communication between parent and child, that child is still going to ask his questions. He will do it quietly within himself and arrive at his own conclusions.

I know of one young man who did this very thing. He had been born and raised in a very fine home. He was obedient in every way to his parents and his behaviour was above reproach. When the young man was just about to go off to university he felt like he finally had to level with his parents. One of his last nights at home, he walked into the living room and with a great deal of emotion and difficulty he said to them: "I feel like there is something that I must honestly tell you; I have not believed in God for the last four years!"

I do not pretend to know exactly why this young man had his problems. But he did his questioning within himself. Openly or secretly, our sons and daughters are going to question the validity of our religion, and if we are not prepared to receive those questions and answer them as best we

can, then we might as well be prepared to lose our children.

WE MUST ALSO BE PREPARED TO LEAD OUR CHILDREN BY OUR EXAMPLE AND NOT SIMPLY OUR ADVICE.

Take a close look at the question that the son asks of his father: "What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?" Notice especially that he says, "commanded *you*"; not, "commanded *me*," or "*us*."

There is great significance in this, for that son will naturally observe whether the father has been obeying himself or not. The best incentive that we can give our children to help them learn to submit to higher authority and to obey God, is to show them that we as parents also are obedient to an Authority higher than ourselves. If the son thinks that his dad is an exception to this matter of obeying rules then he will ask for the same privileges for himself.

If you don't obey the speed laws, if you cheat on your income tax and disregard all other rules and regulations that you happen to want to, then don't ever dream that your children will learn to obey authority any better than you have. Your son will follow your example, not your words and advice.

WE MUST IDENTIFY WITH OUR CHILDREN'S NEED AND SHOW THEM THAT WE ARE PART OF THE HUMAN RACE.

To the question asked by the son, the father was to give a very straightforward answer: "Son, I used to be a slave, but God delivered me"—not exactly Moses' words, but the essence of them. There was to be no attempt to gloss over the rather embarrassing facts in their background. There was to be an open acknowledgement of the slavery and to admit that deliverance had come from God's powerful hand.

It is amusing and pathetic how little children (not teen-agers!) think that father was born perfect and that he is literally able to do anything. It comes to them as a terrible shock one day to find out that he is not perfect, and that he also has his failures. This gives

(Continued on page 8)



Faith at Home

Practical Parables

The Parable of the Opportunity in Disguise

I'M SORRY, but I'm terribly busy right now. I just don't have the time to talk." Cora Brooks's words were accurate, but her voice was a shade too sharp. The smile faded from the lips and eyes of the woman on her steps, as Cora quickly shut the door.

She felt a slight twinge. The woman had been collecting for some good cause or another, she supposed. Cora had cut her short almost before she'd begun talking. But, she reasoned, the lady interrupted my telephoning our church members about an important meeting. After all, I can't get the Lord's work done with continual distraction.

However, she couldn't push the incident from her thoughts so easily. After dinner, to reassure herself, she asked her husband, "George, don't you agree my church's needs must come first each day? I shouldn't let myself get sidetracked until those duties are finished, do you think?"

Somehow, his automatic, "Of course, dear," mumbled from somewhere behind the evening paper, wasn't what she'd hoped for. But then, she never could interest George much in spiritual matters.

When the pesky memory of the woman's face popped up again during her devotions, she swished it into a dark corner of her mind—and felt strangely as if she'd swept dust under the rug.

Sunday morning, as Cora stepped inside the sanctuary door, Anne Simpson touched her arm. "Cora," she said, "I'd like you to meet my new neighbors, Mrs. Halsey and her son."

Turning, Cora froze. It was the lady who had come to her door. The one she'd turned away brusquely. The young boy, no older than eight, stood stiffly with a crutch under each arm.

Anna continued, "Mrs. Halsey, this is Cora Brooks, one of our most active members."

Cora's twinge suddenly returned, becoming almost unbearable. Flushing, she said, "Mrs. Halsey, I'm afraid I was very rude to you the other morning. I was so wrapped up in church busyness, I forgot the most important business the church is in." She extended her hand. "Please forgive me—and welcome to our fellowship."

Later, after a soul-searching prayer, she remarked to George, "I was so wrong about interruptions. They really can be openings for our greatest service for Christ."

Half teasing, George said, "Remember that the next time my mother calls."

And she did; beginning the very next day.

It was the following Sabbath that Cora's most fervent, longest-standing prayer was answered. A miracle happened. George went to church!



By Rosemary Lee

Worthington, Ohio

CONTINUED FROM PAGE 7

the parent a great opportunity to identify with his children.

Here is a very specific area in which to apply this. Most young men have had to fight very lonely and discouraging battles with their awakening sexual drives and impulses, the very same battles that the father fought. What better opportunity is there than this to show that son that his father is also part of the human race?

No long lectures are needed; simply a few words of understanding and frank recognition that Dad once had the same problems. How this would help the boy to win his battle for self-control! But this is not often the way it happens. We usually think that we have discovered sex before our parents have. No wonder some parents seem like a different species to their children!

WE MUST SPEAK WITH FIRSHTHAND ACQUAINTANCE ABOUT THE WONDERFUL WAYS OF GOD

Moses told the fathers to talk to their sons about God's mighty hand, and about the signs and wonders that they had personally seen.

We hear it said so often that children don't listen to their parents. It may be because many parents don't talk to their children! Preaching at your kids is not the same as talking with them; and often the parent who is preaching is only talking to himself.

When I was a boy, I used to love to hear my father talk about his experiences during World War I. I never tired of hearing about the poison gas episodes, the pieces of shrapnel in his side, the steel ball that was removed from his foot without any anesthetic.

Our children need to hear us converse just as readily about our experiences with God. They will be able to tell if we are speaking from secondhand information, or whether God is real in our own lives. If He is not real in our lives, then we should not be surprised if He does not become real in their lives either.

WE MUST DEMONSTRATE THAT GOD HAS A PLAN FOR LIFE

The father is to say: "The Lord
(Continued on page 14)

● **By Neil E. Hightower**
Downsview, Ontario, Canada

When the Bible Pauses

VERY EARLY in the book of Psalms we begin to run across a very interesting little word—"Selah." We first see it in Psalms 3:2, and 70 more times it punctuates the Psalms. In the book of Habakkuk we find it three times.

What does it mean? Is it some useless refrain, or undefined echo? I believe we are safe in saying that its use is no accident in the light of the number of times it is used.

While the exact meaning has been forgotten, there are several good clues. Perhaps all of them may define "Selah."

For instance, it is possible that it may have poetic or musical significance. Just as nature and literature is full of rhythm, so is also the Bible.

It could well be an instruction to open our souls to the reality of mystical imagination, or to be ready for great spiritual analogies. We do know that God, angels, heroes, resurrections are all punctuated with "Selah," and it may mean "break out into poetic praise."

Secondly, it is quite possible that it is a sign for a special intermission or pause. The Septuagint or Greek Bible apparently takes it this way.

An analogy can be found in the "Hallelujah Chorus," where just before the final "Hallelujah" is sung a dramatic pause is required.

Perhaps the inspired writer is suggesting that we pause and ask for more light, or weep over our sins. We do know that God's pauses in our lives mean something.

Thirdly, it may be that

"Selah" is a sign for emphasis. Some say it means to raise the modulation of the voice for emphasis. Or, put more force into the utterance at this point. Some commentators think it means: "Stand up here, for up to this point we've had a dirge; get ready—we now change to the major key!" Emphatically at this point God wants to underscore a change of spiritual pace and underscore a new emotional tone.

Further, it may be that the word is a sign for meditation or contemplation. It may mean "mark this for special thought." There is some linguistic evidence that it may mean "spread out the hands" in solemn reflection on the truth.

Finally, the word may be the "Selah of perpetuity." The old Chaldee Targums understood it to mean "forever." Perhaps it is a frequent reminder that God is eternally on our human horizon; that just a step beyond this present world is that great eternal world of realities. Perhaps the divine truth through the word is, "Get ready for eternity."

"Selah" may share in all of these meanings according to its context. We cannot say with certainty.

But of some simple truth we can be assured: the Psalms, by this little word, is continually reminding us of God and His constant relation to our human context. You can't write God off the scene. Even the strange, mystical word, "Selah," witnesses to His reality.

Angel Unawares



JUDGE not that ye be not judged." Familiar words, these, from the Sermon on the Mount. Read by many of us lots of times, and meditated upon more than once.

The moment of their truth came unexpectedly crashing on my consciousness just a day or two ago.

A small group of us from the church were engaged in our usual monthly service in a home for retired people. A lady member of our group whom we all highly respect told of the Lord's recent dealings with her.

She had been returning from a sick visit to her brother in a hospital. The night was cold. The streets were icy.

Our lady, handicapped from childhood by an attack of polio, made her way painstakingly from the bus to her home. On the way she stopped at a store, glad for a moment or two in the warmth as she made a few purchases.

While she was waiting to be served, a woman with a "reputation" came into the store. Our friend had feelings of revulsion at the sight of this woman. She was repulsed by the woman's bedraggled hair, her unkempt general appearance, but most of all by what she knew of her morals!

Our Christian friend confessed that she contrived to keep as much distance as possible between herself and this woman as they waited in the store. She tried not to have to touch the door where the woman's hands had touched it!

You wouldn't expect this story to end here.

It doesn't.

On that same inclement night, and on those treacherously slippery streets, this esteemed co-worker of ours, the Christian, the faithful visitor of the sick, this lady who all of us in the church so sincerely love and appreciate, could not quite make it home. She managed to get within 60 feet of her house but simply could not summon the strength to cross the last icy pavement. She stopped by a wall supporting herself by clinging

to a drainpipe. She prayed that someone would come along to help her.

You guessed it!

A figure appeared in the darkness, so she called to the person for help. Would you believe that it was in fact the woman by whom she had been so repulsed in the store a little while previously?

"Now," confessed our friend, "my arm I gratefully slipped around the shoulders of the woman I had previously avoided. My face was close to the face I had so recently despised. I was genuinely glad of a helping hand from the person I had regarded as despicable. Shame on me."

But it was not *only* our Christian friend who was humbled—we all were. We were immediately aware that her experience was typical of the temptation that is never far from any of us to thank God (in a conceited sense) that we are not as other men are!

This modern-day parable lays some specific truths squarely on the doorstep of each one of us, and, indeed, on the doorstep of the church.

It is easy to harbor latent uncharitable attitudes even when our conscious life and effort is geared to Christian service.

There is genuine human concern and goodwill in those we may consider most unlikely to possess it.

It is easy to yield to the temptation to be kind and helpful only to *selected* people—those, perhaps, who thank us (the brother in the hospital or the retired folk in the old people's home).

There is no question but that this experience taught the Christian who was directly involved a lesson she will never forget. She was horrified at the lack of charity in her heart and was driven immediately to prayer. It was a traumatic experience—experience akin to when Isaiah in the temple was given a vision of his own uncleanness.

But the things is—is it a lesson that only she could learn? □

Editorially Speaking

By W. T. PURKISER

Canadian Nazarenes

In recognition of Dominion Day, July 1, the *Herald of Holiness* presents three major articles by Canadian writers and a cover picture and write-up in salute to the Nazarenes north of the forty-eighth parallel.

The Church of the Nazarene has been in Canada since the earliest days of the denomination. Churches at Oxford, Nova Scotia, and Summerside, Prince Edward Island, were part of the eastern group that joined with west and south in 1908 to constitute the young denomination.

Nazarenes came to Calgary in Alberta Province in 1911, and to Victoria, British Columbia, in 1912.

Now organized into four districts, 142 Canadian congregations number 7,156 members with 17,336 enrolled in their Sunday schools. Total property valuation is well over \$5.5 million. Annual giving approaches \$1.5 million, of which \$162,198 was given last year for general denominational interests.

Canadian Nazarene College, located on a beautiful campus adjoining the University of Manitoba in Winnipeg, serves the Canadian educational zone with an enrollment of approximately 170 students.

Canadian Nazarenes are a very important segment of the whole church and have furnished the denomination with some strong leaders. Although not always featured as adequately as their stature deserves, they serve their Lord faithfully and effectively in their great commonwealth. □

Molehills and Mountains

If you add enough dirt, you can make a mountain out of almost any molehill. Some people in our day seem specially skilled in the dubious art of exaggerating the insignificant into the proportions of a major event.

Not that little things do not count. They do. And often they have an importance that is beyond their size.

But not every bit of driftwood tells which way

the current flows. Some only reflect the cross currents and back eddies of the stream.

A man took a minor action of the General Assembly last year as an indication of the total apostasy of the entire church. The irony of it is that the action simply returned the church to the position it held during the years of its most vigorous growth and the time this man himself would point to as years of highest spiritual purity.

The sources of dirt with which to make mountains out of molehills are all around us. One of these is unfounded rumor.

The rumor factories never seem to cease turning out their wares. Nor do they ever run out of raw material.

We joke occasionally about the "grapevine" that all-pervasive network of communication which carries so much information and misinformation to so many places so fast. But one characteristic of the "grapevine" is no laughing matter. What the "grapevine" carries grows as it goes. Never does so little turn into so much as the occasional item of solid fact that gets on the "grapevine."

The most talkative person in the world seems to be some character known only as "They." I've never met him or learned his address. But I've heard him quoted times without number. In fact, I've quoted him myself on occasion. "They say—" or "They tell me—" more times than any is the introduction to unfounded rumor.

DIRT TO MAKE MOUNTAINS out of molehills also comes from our deeply-rooted human tendency to see what we look for. This is the source of what publishers call "the proofreader's error." We "see" the word that we think ought to be there, spelled as it ought to be spelled, whether it is there or not.

Akin to this is what psychologists know as projection. That is, we tend to attribute to other people and to situations our own feelings, attitudes, prejudices, and ideas.

This is why most of us instinctively feel that the unsparing and ceaselessly hostile critic probably isn't a very nice person. At least, he has some deep-seated problems of his own. His antagonism and bitterness is a reflection of the turmoil and insecurity of his own soul.

None of us can completely escape this tendency. But if we are on the guard against it, we can save ourselves from piling more dirt on molehills.

Some people more than others get dirt to make mountains out of molehills by exaggeration. Their minds work like the magnifying glass. What goes in as a splinter comes out as a log. What goes in as a grain of sand comes out a boulder.

A pastor reports talking with one lady about this problem. She was very conscious of her own failing. She said, "I know I exaggerate things; in fact, I've wept barrels of tears over it."

But "barrels of tears" won't wash away the tendency to exaggerate unless we determine to do something about it.

Some good questions to ask are, "What are really the facts?" "What do they mean?" "Is it actually as good, or as bad, or as great, or as terrible, or as big as it seems?"

All mountain-making finally comes back to one fault. That fault is a lack of perspective, of what St. Paul called "a sense of what is vital" (Moffatt's translation of Philippians 1:10).

When we begin to "major in the minors," when marginal matters become central, when we lose our sense of the difference between the incidental and the essential, then we are well on the way to making mountains out of molehills.

Moffatt's translation of the Apostle's entire prayer in Philippians 1:9-11 is worth pondering: "And it is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital, so that you may be transparent and no harm to anyone in view of the day of Christ, your life all covered with that harvest of righteousness which Jesus Christ produces, to the glory and praise of God."*

To which "all the people said, Amen." □

So Near and Yet So Far

The name of Karl Heinrich Marx is well-known as the father of the materialistic philosophy of international communism. What is not quite as well known is the fact that Marx, of Jewish parentage, was baptized a Protestant at the age of six with the rest of his family.

In his last year in the high grammar school at Treves in Germany, Marx wrote an essay on

REPENT is the great word of the Christian gospel. It means, "Change your mind." Men's minds can change. Changed men will change the world. "These that have turned the world upside down are come hither also." This is the authentic credential of a revival movement. Our culture, dead in trespasses and sins, needs such an infusion of regenerating power. We need Christian change by the power of the Holy Spirit.—Editorial in the *Free Methodist*.

"The Union of the Believers with Christ." He was 17 years of age at the time.

An unnamed instructor who graded the paper wrote this comment at the end: "A thoughtful, powerful, and fruitful exposition which deserves praise, even though the nature of union is not indicated."

Within just a few short years, Karl Marx had become the world's leading apostle of atheism and proletarian revolution which through the unholy genius of Nikolai Lenin has become the greatest threat to historic Christianity since Roman caesar-worship.

It is probably not strange that the instructor sensed the fact that the nature of the union of the believer with Christ was not indicated in young Marx's essay. He could not describe what he had not experienced in his own heart.

Here again is a powerful illustration of the fact that orthodoxy does not guarantee grace. A thoughtful, powerful, fruitful, and praiseworthy understanding of the union of the believer with Christ does not of itself mean that such a union will ever take place.

Truth is tremendously important, but it is not sufficient. Only when truth turns to trust, when doctrine become decision, does the gospel become the channel of God's saving action.

Truth is light. But light in the spiritual realm is not given to be admired, but to walk in.

Many are knowers of the Word. It was so with Karl Marx in the nineteenth century, and it is so with multitudes of others today. But it is to the doers of the Word that reality comes.

As one man said, "It was when I accepted Christ unanimously that my turmoil was turned to tranquility." To accept unanimously the Christ who is the Way, the Truth, and the Life and Light, means to enlist will and affections as well as intellect in His service.

It's not the truth we have in our heads that saves us. It is the truth that penetrates the heart and captures the purposes of life that brings us not just near but completely within the circle of the will of God. □

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EVANGELISTS' SLATES
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Visual Art
Department

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♦ BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371: Detroit, Mich. (Ball Rd. Camp), July 17-27
BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446: Missouri Dist. Camp, July 21-27
BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934
Baldwin, Charles E. (R) 4013 Keeley Dr., Antioch, Tenn. 37013: Lebanon, Tenn. (West View), July 2-13
BARR, JAMES S. (C) 340 W. Williams St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413: Jonesboro, Ark., July 13-20; Beebe, Ark. (Camp), July 25—Aug. 3
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BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
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♦ BERTOLETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*: Hopatcong, N.J. (Arrowcrest Camp), July 2-6
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♦ BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
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BOGGS, W. E. (C) c/o NPH*
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♦ BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537: Louisiana Dist. Camp, June 30—July 6; Colorado Dist. Camp, July 14-20
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BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850: Home Missions, New England Dist., Month of July
♦ BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801: Alma, Ill. (Camp), July 2-13
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008
♦ BRAUN, GENE. (C) c/o NPH*: Central Ohio Camp, July 18-27
♦ BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave. Nampa, Idaho 83651
♦ BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914: Chicago Central Assembly & Camp, July 6-11
♦ BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914: Coolville, Ohio (Camp), July 10-20; Georgia Dist. Camp, July 24—Aug. 1
♦ BROWN, GARY & LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901: Orland Park, Ill., July

4-20; Columbus, Ind. (Independent Camp), July 22—Aug. 3
♦ BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901: Columbus, Ind. (Tri-County Camp), July 10-20; Shelbyville, Ill. (Mode Camp), July 25—Aug. 3
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CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
Cantwell, Luther. (R) 1500 N.W. 134th, Miami, Fla. 33167: Entering full-time
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♦ CASEY, H. A. & HELEN. (C) c/o NPH*
CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712: Dayton, Ohio (Northridge), July 14-20; S.W. Ohio & N.W. Ohio Dist. Camp, July 25—Aug. 3
♦ CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
Chambers, Leon. (R) Box 677, Olathe, Kans. 66061: Indianapolis, Ind. (Ray St.), July 7-13; Nashville, Tenn. (College Hill), July 14-20; Georgia Dist. Camp, July 25—Aug. 1
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CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840
CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324: Grand Rapids, Mich. (Riverside Camp), July 3-13
CLENENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885
CLIFT, NORVIE O. (C) c/o NPH*: Vallejo, Calif. (1st), July 13-18
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177: Akron Dist. Camp, July 31—Aug. 10
COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
CORBETT, C. T. (C) QNC, Kankakee, Ill. 60901
♦ CDX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167: Odon, Ind. (Camp), June 25—July 6; Tilden, Ill. (Camp), July 10-20; Bainbridge, Ohio (Nipgen Camp), July 20-27
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
♦ CREWS, HERMAN F. & MRS. (C) c/o NPH*: Picayune, Miss., June 30—July 6; Tyler, Tex., July 7-13; Grand Saline, Tex., July 28—Aug. 3
Cridler, Marcellus & Mary. (R) R. 3, Box 34, Shelbyville, Ind. 46176: Entering full-time
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: Otwell, Ind. (Camp), July 10-20; Port Matilda, Pa. (Camp), July 30—Aug. 10
DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421: Clinton, Ind., July 7-13
DeLONG, RUSSELL V. (C) 121 Stobhan, Tampa, Fla. 33162
♦ DENNIS, DARRELL & BETTY. (C) c/o NPH*
DENNIS, GARNALD D. (C) c/o NPH*
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♦ DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: Tour (Maine, New York, Washington, Akron, Central Ohio Dist.), Month of July
DONALDSON, W. R. (C) c/o NPH*
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♦ DUNNIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211: Jena, La. (Free Meth. Camp), July 1-6; Tennessee Dist., July 7-13; Ashland City, Tenn., July 14-20; Stony Creek, N.Y., July 23—Aug. 3
DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
♦ EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
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ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
ELSTON, L. L. (C) 4228 S. Center St., Howell, Mich. 48843
EMSLY, ROBERT. (C) Bible Expositor, c/o NPH*: Hopatcong, N.J. (Arrowcrest Bible Conf.), July

11-13; British Isles (South), July 14—August
ENSEY, LEE H. (C) 7560 Orchard St., Riverside, Calif. 92504
♦ EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
♦ FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
♦ FELTER, JASON H. & LOIS. (C) c/o NPH*: Burke, N.Y. (Standard Ch. of America Camp), July 11-20
♦ FEGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097
♦ FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710: Ephrata, Pa. (VBS), July 14-25
♦ FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
♦ FISHER, WILLIAM. (C) c/o NPH*: Hanapepe, Hawaii, June 29—July 6; Honolulu, Hawaii (1st), July 13-20; Kahului, Maui, Hawaii, July 22-27; Hilo, Hawaii, July 30—Aug. 3
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
Fleming, Gerald. (R) 1714 N. Winfield, Indianapolis, Ind. 46222: Entering full-time
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454: Colorado Springs, Colo. (Spanish), July 9-20
FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683: Kane, Pa., June 27—July 6; Abico, Bahamas (Island Miss. Soc.), July 24—Aug. 3
FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821
♦ FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
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FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101: St. Clair, Mo., July 14-20
GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
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♦ GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177: Millington, Mich., July 20; Newell, W. Va. (1st), July 27
♦ GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119: Tishomingo, Okla., July 12-13
GRAVYAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
GRAY, JOSEPH & RUTH. (C) 2015 62nd St., Lubbock, Tex. 79412
♦ GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520: N.W. Illinois Dist. Camp, June 27—July 6; Maine Dist. Camp, July 7-13; Michigan Dist. Camp, July 18-27; Illinois Dist. Camp, July 28—Aug. 3
♦ GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Monte Vista, Colo., July 27—Aug. 3
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
♦ GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Bethany Nazarene College, Month of July
GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372: Shelbyville, Ky., June 29—July 6; Sacramento, Ky. (W. Com. Camp), July 13-20
♦ HAMILTON, JACK & WILMA. (C) 532 W. Chesapeake, Springfield, Mo. 65804: Joplin Dist., July & August
HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201: Jacksonville, Tex. (Mt. Hope), July 20-27
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068: Ava, Mo. (1st), July 1-6
Haves, A. F. (R) 2 E. Upper Terr., San Dimas, Calif. 91773: New Cuyama, Calif., July 13-27
♦ HEASLEY, JIMMY & FERN. (C) c/o NPH*
HEGSTROM, H. E. (C) c/o NPH*: Dakota Dist. Camp, June 30—July 6; Bartlesville, Okla. (Eastside), July 28—Aug. 3
HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017
HICKS, A. M. (C) 10209 Cliff Dr., Tampa, Fla. Richmond, Ind. (Wayne Co. Camp), July 6-20
HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
♦ HIGGINS, CHARLES (CHUCK) E. (C) 2666 Mezular Dr., Pasadena, Calif. 91107
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HOOD, GENE & MRS. (C) c/o NPH*: Stuart, Okla.

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- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB.** (C) c/o NPH*: N.W. Illinois Dist. Camp, June 27—July 6
- HUBBART, 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; Houston, Me., June 30—July 6
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct., Columbus, Ohio 43214
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- HYSONG, RALPH L.** (C) R. 22, Delmont, Pa. 15626
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- IRICK, MRS. EMMA.** (C) Box 906, Lufkin, Tex. 75901; Tulsa, Okla. (1st), July 13-20; Wagoner, Okla., July 21-27
- ISBELL, R. A.** (C) Drawer 408, Crowley, La. 70526; Nocona, Tex. (1st), July 11-20
- ISENBERG, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ♦**JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Waldron, Mich. (Salv. Army Camp), June 25—July 6; Tilden, Ill. (Camp), July 10-20; Climbing Hill, Iowa; July 28—Aug. 3
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Grover Hill, Ohio (United Meth.), July 23—Aug. 3
- JENSEN, MARK.** (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W.** (C) R. 3, Box 42, Bel Air, Md. 21014
- Jones, Fred D. (R) Box 99273, Jeffersontown, Ky. 40299; Amatitlan, Guatemala, July 6-20
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205; West Memphis, Ark. (1st), July 20-27; Fulton, Ky. (1st), July 30—Aug. 10
- KEYS, CLIFFORD E.** (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ♦**KILLEN, ALLEN R.** (C) c/o NPH*: Missouri Dist. Camp, July 21-27
- KLINGER, DRVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- ♦**KRUSE, CARL H. & WIFE.** (C) 4503 N. Redmond, Bethany, Okla. 73008
- LAMAR, C. M.** (C) R. 1, Moquoketa, Ia. 52060; Searcy, Ark., July 4-13
- LAND, HERBERT.** (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V.** (C) 4908 N. College, Bethany, Okla. 73008; Post, Tex., July 23—Aug. 3
- LANTIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748; New Straitsville, Ohio (Baptist), June 25—July 6; Wren, Ohio (Camp), July 9-20; Shawnee, Ohio (Community), July 23—Aug. 3
- ♦**LAW, DICK & LUCILLE.** (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008; Columbus, Ind., July 7-13; Marion, Ind. (Park Lynn), July 14-20
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- LEE, TED.** (C) c/o NPH*: N.W. Ill. Dist. Camp, June 28—July 6; Little Rock, Ark. (1st), July 15-20; St. Bernice, Ind., July 20-27
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343
- LEONARD, JAMES C. & FLORICE.** (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302; St. Marys, Ohio, July 25—Aug. 3
- ♦**LEONARD, JAMES R.** (C) c/o NPH*
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- ♦**LEVERETT BROTHERS.** (C) R. 4, Lamar, Mo. 64759
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- LIGHTNER, JOE.** (C) R. 11, Springfield, Mo. 65803
- ♦**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514; Keystone, Ind. (Tent Meeting), July 27—Aug. 10
- 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
- ♦**LUSH, RON.** (C) c/o NPH*: Alabama Dist. Camp, June 30—July 6; Washington Dist. Camp, July 7-13; N.W. Oklahoma Dist. Camp, July 21-27
- MACALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- Mack, William M.** (R) R. 2, Union City, Mich. 49094; Lewiston, Mich. (Tent Meeting), July 6-13
- 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; Goodlettsville, Tenn., July 14-20
- MARTIN, PAUL.** (C) c/o NPH*: Ambassador Tour to Europe, May 26—July 6; Indianapolis, Ind. (1st), July 11-23; Colorado Dist. (Camp), July 14-20; N.W. Oklahoma Dist. Camp, July 21-27; Santa Cruz, Calif. (Tri-Dist. Camp), July 31—Aug. 10
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- Maybury, Byron. (R) 20 Denison St., Hartford, Conn. 06105; Entering full-time
- ♦**MAYFIELD, PAUL & HELEN.** (C) c/o NPH*: Illinois Dist. Boys' Camp, July 7-11; Illinois Dist. Girls' Camp, July 14-18
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403; Nocogoches, Tex. (Cong. Meth. Camp), July 12-19
- ♦**MCCOY, NORMAN E.** (C) 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST.** (C) c/o NPH*: Hendersonville, N.C. (Camp), July 3-13; Huntsville, Ala. (Grace), July 15-20; Asheville, N.C. (1st), July 22-27; S.W. Oklahoma, July 31—Aug. 10
- MCDOWELL, DORIS.** (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- MCGUFFEY, J. W.** (C) 1628 N. Central, Tyler, Tex. 75701
- MCKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ♦**McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113; South Oklahoma Dist. Camp, June 30—July 6; Tulsa, Okla. (1st), July 13-20; Florida Dist. Camp, July 28—Aug. 3
- McWHIRTER, G. STUART.** (C) c/o NPH*: Upstate New York Camp, June 30—July 6; Central Ohio Dist. Camp, July 18-27
- MEADOWS, NAOMI; & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924
- ♦**MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Mitchell, S.D. (S.D. Hol. Camp), June 27—July 6; Richmond, Ind. (Wayne County Camp), July 8-20
- Merrill, Richard L. (R) 403 W. 9th Ave., Flint, Mich. 48503; E. Michigan Dist. Girls' Camp, June 30—July 4; Houston, Tex. (Spring Branch), July 13-20; E. Michigan Camp, July 25—Aug. 3
- ♦**MERRYMAN, PAUL & MRS.** (C) c/o NPH*
- ♦**MICKY, BOB & IDA MAE.** (C) 1501 Edison, La Junta, Colo. 81050; Kaibito, Ariz., July 6-13
- MILLER, NETTIE A.** (C) c/o NPH*: Weatherford, Tex., July 13-20
- MILLER, W. F.** (C) 521 Victoria Ave., Williams-town, W. Va. 26187
- MILLHUFF, CHARLES.** (C) c/o NPH*
- MINGLEDDORFF, D. C.** (C) R. 1, Douglas, Ga. 31533
- ♦**MONCK, JIM.** (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Grand Rapids, Mich. (Westside), July 1-6; Hoopston, Ill. (Westside), July 15-20; E. Tennessee Dist. Camp, July 26—Aug. 1
- MOORE, FRANKLIN M.** (C) Box 302, Castle Rock, Colo. 80104
- MOOSHIAN, C. HELEN.** (C) 18 Bellevue St., Lawrence, Mass. 01841; Australia, Indonesia, Malaysia, Philippines, Month of July
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, W. KIMBER.** (C) c/o NPH*: Marietta, Kans. (Sunnyside Union), July 13-20; Pefferlaw, Ont., Canada (Cedarvale Camp), July 25—Aug. 4
- ♦**MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket, Ontario, Canada; Quincy, Mass. (N. Reading Camp), June 27—July 6; Pefferlaw, Ont., Canada (Camp), July 25—Aug. 3
- ♦**MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Loean, Ohio 43138; Elyria, Ohio, July 20
- ♦**NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- ♦**NESSETH-HOPSON PARTY.** (C) c/o NPH*: Port Huron, Mich. (Dist. Free Meth. Camp), July 3-13
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Petersburg, Tex., July 28—Aug. 3
- ♦**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Manville, Ill. (Camp), Month of July
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008
- PARROTT, A. L.** (C) 460 S. Bresee, Bourbonnais, Ill. 60914
- ♦**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Kingston, Ont., Canada, June 27—July 6; Letts, Ind. (Camp), July 11-20; Onemo, Va. (Chesapeake Hol. Assn. Camp), July 31—Aug. 10
- ♦**PAUL, CHARLES.** (C) c/o NPH*
- Peck, W. A. (R) c/o Trevecca Naz. College, Nashville, Tenn. 37210; Entering full-time
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ♦**PICKERING MUSICALAIRES, THE.** (C) c/o NPH*: Concerts in Michigan & Ontario, June 30—July 9; Clarksburg, Ont. (Camp), July 11-20; Canadensia, Pa. (Mennonite Camp), July 27-29
- ♦**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- PITTINGER, TWYLA.** (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Columbus, Ind. (Tri-County Camp), July 10-20; Nebo, Ind. (United Meth.), July 21—Aug. 3
- Potter, Harold J. (R) Sunday School Evangelist, 529 West Dr., Bay City, Mich. 48706
- ♦**POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*
- ♦**POWELL, CURTIS 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; El Dorado, Ark. (1st, Tent Revival), July 4-13; Erick, Okla. (Tent Revival), July 18-27
- ♦**PRICE, JOHN.** (C) c/o NPH*
- PULLUM, OSCAR L.** (C) 1601 Monroe Ave., Evansville, Ind. 47714
- PURKISHER, H. G.** (C) 308 E. Hadley, Aurora, Mo. 65605
- ♦**RAKER, W. C. & MARY.** (C) Box 106, Lewis-ton, Ill. 61542; Concerts in Iowa, June 30—July 6; Illinois Dist., July 7-18; Illinois Dist. (Tent Meeting), July 20—Aug. 10
- RICE, RALPH.** (C) 205 E. Munroe, Bourbonnais, Ill. 60914
- RICKEY, NORMAN V.** (C) c/o NPH*
- ♦**ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627; Tent Meetings, Month of July
- ROEDEL, BERNICE L.** (C) 423 E. Maple St., Boonville, Ind. 61832
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; Michigan Dist. Camp, July 18-27
- 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., Chattanooga, Tenn. 37421
- ♦**SCHONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061; Junction City, Kans., July 21-27; San Antonio, Tex. (E. Terrell Hills), July 28—Aug. 3
- SHERIDAN, WILLIAM G.** (C) R. 2, Box 182, Rising Fawn, Ga. 30738
- ♦**SHERWOOD, RAYMOND & MILDRED.** (C) Box 510, Fallon, Nev. 89406
- ♦**SHWALTER, KEITH & PAT.** (C) c/o NPH*: Nashville, Tenn. (Trevecca Tent Crusade), June 29—July 17; S.W. & N.W. Ohio Dist. Camp, July 25—Aug. 3
- SINGELL, TIMOTHY DEAN.** (C) 334 E. Water, Bourbonnais, Ill. 60914; Wisconsin Dist. Boys' & Girls' Camp, July 14-19
- SINGLETARY, E. J.** (C) 1643 McDowell Rd., Jackson, Miss. 39204; McHenry, Miss. (Perry Camp), July 14-20
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117; Marion, Ind. (Youth Camp), July 20-25 and July 27—Aug. 1
- ♦**SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043; Forest, Ind. (Wesleyan), June 27—July 6; Winchester, Ind. (Randolf Hol. Camp), July 20—Aug. 3
- ♦**SLATER, HUGH L. AND MRS.** (C) c/o NPH*
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003; Chicago Central Dist. Camp, July 6-13; Michigan Dist. Camp, July 18-27; E. Michigan Dist. Camp, July 27—Aug. 3
- ♦**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidouitte, Pa. 16351
- 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, Sam. (R) 300 E. Jackson St., Orlando, Fla. 32801; Entering full-time
- ♦**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; Indianapolis, Ind., June 26—July 6; Birmingham, Ala. (West End), July 7-13; Cleveland, Ind. (Hatfield Camp), July 18-27; Muncie, Ind. (Delaware Camp), July 31—Aug. 10
- Steele, J. J. (R) Box 1, Coffeyville, Kans. 67337; Entering full-time
- STARNS, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915

STEPHENS, KENNETH. (C) c/o NPH*
 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
 STREET, DAVID. (C) Box 221, Saunemin, Ill. 61769; N. Pekin, Ill., July 18-20
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; N.W. & S.W. Ohio Dist. Camp, July 25-30
 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; Pittsburgh Dist. Camp, July 26—Aug. 3
 THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315; Osceola, Ark., July 6-13
 Toone, L. E. (R) c/o NPH* (Entering full-time Sept. 1)
 TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
 TRIPP, HOWARD M. (C) c/o NPH*: Missouri Dist., July 1-6; Ft. Smith, Ark. (North Side), July 7-13; Beech Grove, Ark., July 14-20
 →TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748
 TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008
 →Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410; Columbus, Ind. (Tri-County), July 10-20; Iowa Dist. Camp, July 31—Aug. 10

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. Illinois Dist. Camp, June 27—July 6; West Virginia Dist. (Institute), July 21-25; E. Michigan Dist. Camp, July 25-27
 VAUGHN, ROY M. (C) 13300 108th Ave., N., Largo, Fla. 33540
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115; Butler, Pa., July 25—Aug. 3
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 WALKER, LAWRENCE C. (C) c/o NPH*: Gospel Sing Tour (Maine, Washington, Akron, Central Ohio Districts), Month of July
 WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
 →WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
 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
 WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Poteau, Okla., July 9-20
 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; East Harpswell,

Me., July 16-20; Newfoundland Tour, July 30—Sept. 2
 Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653; Akron Dist. Ch. Sch. Conv., July 29
 ●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
 WILLIS, HAROLD J. (C) c/o NPH*
 WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
 WITHROW, JAMES. (C) 13511 Ethel Ave., Chesapeake, Va. 25315
 Wood, Union. (R) R. 1, Wishon, Calif. 93669; Entering full-time
 WOODWARD, GEORGE P. (C) 68 Bristol Ct., Ham- linton, Ohio 45013
 WYATT, D. POWELL. (C) 2531 Edge O'Lake Dr. Nashville, Tenn. 37217
 WYMAN, EDWARD E. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
 ●YOKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
 →ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Sullivan, Ind., June 26—July 6; Missouri Dist. Girls' Camp, July 7-11; St. Augustine, Fla. (1st), July 31—Aug. 10
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Central Ohio Dist. Camp, July 18-27

When Your Children . . .

(Continued from page 8)

has commanded us to do all these statutes . . . for our good always, that he might preserve us alive as at this day." All the pronouns in these two verses are in the first person plural, not in the second person singular as in much parental preaching. The father is to make himself a living illustration that God has a plan and it is worth following.

I shall never forget one home I went to often when I first left seminary. There were four boys in that home, and they lived 35 miles from our church. Yet distance did not become an excuse for staying away from church. When the doors of the church were open, Mother and Dad packed the four boys into the car and got there every time. It worked a hardship on the family and they were even criticized for making their boys be in church so much of the time. Two of the boys are now serving on the mission field, another is preparing for the ministry, and as for the fourth, he may very likely follow his brothers.

Our children will not blindly follow us in our Christian faith. They will naturally question the reality of it. Fathers and mothers who are following these directives from God's Word have far great-

er chance to bring their children through that time of questioning into the kingdom of God. □

The Book Corner

ENTERING THE KINGDOM

By G. Frederick Owen. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pages, paper, 50¢ (6 for \$2.50).

The Lord Jesus Christ gave His followers a continuing commission just before He was parted from them and carried up into heaven. He said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations."

The task of the church and of every Christian believer is to make Christ known in a soul-satisfying, life-transforming experience. Many have the desire to do just that but they are lacking in the know-how. Hence in timidity they falter and fail. The tragic result is many with yearning hearts never find entrance to the kingdom of God. And furthermore, the church allows its worship to harden into formality and its members to live without the glow of a heart-warming experience.

To meet the need of the church and to qualify its members as witnesses Dr. G. Frederick Owen has written this helpful booklet on the im-

portant theme, "Entering the Kingdom." Being a mature scholar he has offered a valuable product from the standpoint of literary style while skillfully keeping the message simple and understandable. And having been a successful evangelist he has made the message clear and urgent.

Dr. Owen's long experience and his thorough knowledge of the Bible have been used of the Spirit of God to speak of the yearning of men's hearts and to guide their inquiring minds to understanding of the way into the Kingdom. The well-chosen illustrations of the last chapter are an aid to surrender and a stimulant to faith.

This brief setting forth of the truth will reinforce the witness of Christian workers and strengthen the appeal of the evangelist for immediate repentance toward God and faith toward our Lord Jesus Christ.

I gladly commend this message for careful reading and wide circulation.

—G. B. WILLIAMSON

DR. GEORGE FRAME GIVES 29TH ANNUAL REPORT

The British Isles North District, meeting in the Sharpe Memorial Church of the Nazarene at Parkhead, Glasgow, Scotland, heard Dr. George Frame present his twenty-ninth report as district superintendent.

According to Reporter William P. Ramsay, it was one of the greatest assemblies ever held on the district. Said Ramsay, "There can be no doubt that the chairmanship of General Superintendent Dr. Edward Lawlor largely helped to make the assembly all that it was. His sincerity in preaching and his fairness in business

endeared him to all." Dr. Lawlor ordained as an elder Eric Lewis, of Sunderland, England.

Relected to the advisory board were Rev. J. T. Henson, Rev. S. Martin, Messrs. L. McMillan and T. Pollock. Also relected were the NWMS and NYPS presidents, Mrs. L. Roberts and Rev. H. McGonigle. Rev. D. J. Tarrant is chairman of the church schools board.

The report stated, "From beginning to end there was a note of God-given optimism in this assembly."

FLORIDA DISTRICT GOAL: 1,000 NEW NAZARENES

At its fifty-fifth annual assembly, held at Lakeland, the Florida District was challenged for the coming year to become the first district to receive 1,000 new members by profession of faith in one year.

District Superintendent Dr. A. Milton Smith's report revealed 807 were received the past assembly year by profession of faith, itself only 193 less than the new goal. Total giving increased 14 percent to reach \$2,230,-981.

In an overwhelming vote of confidence (417-1) Dr. Smith was given a four-year extended call as superintendent.

Presiding General Superintendent Dr. Eugene Stowe ordained into the ministry James U. Bender, Jr., Robert D. Lewis, Calvin T. Milam, and Richard E. Humston, and recognized the credentials of Clyde A. Serrott from another denomination.

Elected to the advisory board were Rev. William O. Blue, Rev. I. W. Justice, Rev. C. B. Nixon, and Messrs. Berry W. Benson, Preston Gaston, and E. C. Knippers.

Mrs. A. Milton Smith was elected NWMS president, and Rev. Eugene Williams NYPS president. Rev. Meriton Wilson is chairman of the church school board.

"OPERATION 10" LAUNCHED ON SAN ANTONIO DISTRICT

A new program—to be known as "Operation 10"—was presented to the fifty-sixth annual assembly of the San Antonio District during its meeting at Austin (Tex.) First Church.

The idea: gaining a 10 percent increase in three strategic areas of district ministry—world missions giving, Sunday school attendance, and church membership.

On the opening night of the assembly, District Superintendent James Hester raised over \$5,500 in cash and pledges for a well for the proposed new Spanish Bible Seminary located in San Antonio.

Dr. V. H. Lewis presided over the two-day assembly and conducted a meaningful ordination service for Jim Martin.

Department heads are Mrs. Avis Lynch, NWMS president; Rev. Richard Young, NYPS president; and Rev. James R. Blankenship, chairman of the church school board. Advisory board members are Rev. Lawrence Gholson, Rev. B. J. Garber, Mr. J. W. Setliff, and Mr. Erwin Davis.

A highlight of the assembly was the welcoming into the fellowship of the San Antonio District two churches formerly of the Gulf Central District—the West End and Morning Glory churches, both located in San Antonio.

DISTRICT ASSEMBLY INFORMATION

SOUTHWESTERN OHIO, July 2-3. Nazarene Center, 3 miles west of St. Mary's (on State Route 29), Ohio 45885. Host: Caretaker on the grounds. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMPS

July 6-13, WASHINGTON PACIFIC. D. I. Vanderpool, John Knight, evangelists; Ron Lush, singer. Bert Daniels, district superintendent.

July 11-20, CANADA CENTRAL. Cedarvale Nazarene Camp, Pefferlaw Ontario, Canada. Hugh Rae, Bible Teacher; Kenneth Pearsall, evangelist; James

Hudson, missionary; Robert Hillock, youth worker; the Pickering family, singers. Bruce Taylor, district superintendent.

July 14-20, COLORADO. Tabernacle, 16th and Dover, Lakewood, Colo. 80215. Paul Martin, evangelist; Jim Bohi, singer. E. C. Cornelison, district superintendent.

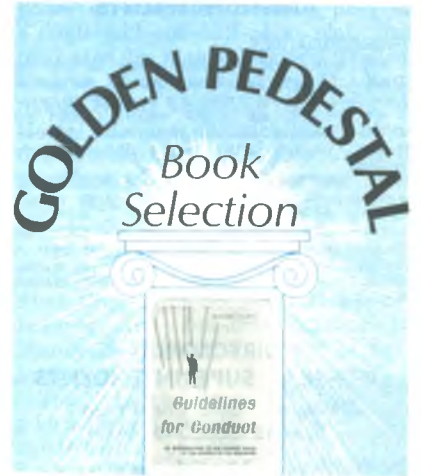
July 14-20, LOUISIANA. Fort Jessup Camp, 6 miles east of Many on Hwy. 6, between Natchitoches and Many, La. 71449. Paul Stewart, evangelist; Wally and Ginger Laxson, singers. T. T. McCord, district superintendent.

VITAL STATISTICS

DEATHS

MRS. SADIE M. BERRY, 67, died May 4 at Springfield, Ill. Funeral services were conducted by Rev. Ray Jewell. Interment was at Murphysboro, Ill. Surviving are three daughters, Mrs. Mary Crain, Mrs. Helen Zbell, and Mrs. Viola Hardestie; and a son, Alfred.

STANLEY WAYNE COLLIER, 22, died May 13 in Nashville, Tenn. Funeral services were conducted by



GUIDELINES FOR CONDUCT

By Lauriston J. Du Bois

A discussion of the General Rules of the Church of the Nazarene is given in the church "Manual." The Bible has much to say about conduct. In I Peter 1:15, Christians are admonished to be "holy in all manner of conversation [behavior or conduct]." And in II Peter 3:11 we find another scripture, sobering in its application to consistent Christian living: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation [living] and godliness?"

In an age of permissiveness, situation ethics, so-called new morality, the flouting of law and authority, let us be sure that the pervasiveness of the "spirit of this age" does not infiltrate, dilute our commitments, and our vows to observe and uphold the standards of the church. These General Rules are not promoted by notions of men but are based on Bible criteria of Christian behavior and ethics. They do portray group consciousness of the church.

This is another Christian Service Training text, arranged for class use with questions following each chapter, but is equally suited to individual study. 87 pages, paper. \$1.00

Order from your

NAZARENE Publishing House

DR. V. H. LEWIS preached the dedicatory message and District Superintendent Bert Daniels, of the Washington Pacific District, read the act of dedication for the new Ridgefield, Wash., church. Seating capacity of the main sanctuary is 300, and the present evaluation of the entire premises is in excess of \$200,000. Rev. Arthur W. Fee, Ridgefield's eighteenth pastor, has served the church since 1960. Two former pastors are Dr. Richard S. Taylor and Dr. Herman L. G. Smith. The present assistant pastor, William Alexander, is also the mayor of Ridgefield. Another member of the church, Ted Hubbard, was the construction supervisor.



Revs. Frank McConnell, Floyd Rowe, and T. E. Jones in Bethany, Okla. Surviving are his wife, Carolyn (Menefee); his parents, Mr. and Mrs. Frank Collier; three brothers, and two sisters.

A. C. (KANK) WININGER, 79, died May 14 in Duncan, Okla. Funeral services were conducted by Rev. Charles Stroud. He is survived by his wife, Lottie; three daughters, Mrs. Estelle Pruitt, Mrs. Cletus Sapp, and Mrs. Reba Thompspon; and one son, Jack.

BIRTHS

—to Michael and Joan (Copeland) Ice, Bethany, Okla., a boy, Trenton David, May 7.
 —to Rev. and Mrs. Ronald Graham, Waynesboro, Va., a girl, Angela Dawn, May 20.

MARRIAGE

Miss Teresa Lynn Snyder, Kansas City, Mo., to G. Gary Coulter, Overland Park, Kans., in Central Church, Kansas City, Kans., May 31.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Richard Joyce, former pastor on the New England District, has recently entered the evangelistic field. This young man is a good Bible preacher, a fine organist, and a soul winner. Contact him at 777 Boylston St., Pasadena, Calif. 91104—Kenneth Pearsall, New England district superintendent.

Rev. John Baillie, pastor of the Brockton (Mass.) First Church for many years, has recently resigned to enter the full-time evangelistic field. While born and educated in the British Isles, Mr. Baillie has been a very successful pastor in Canada and the United States. He may be contacted at: 36 Windsor Circle, Brockton, Mass. 02401.—Kenneth Pearsall, New England district superintendent.

DIRECTORIES

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
 Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
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	
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	
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	
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	
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	
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 . . .

PRESIDENT NIXON TO FIGHT OBSCENITY BY REQUESTING POSTAL CHANGE. President Richard Nixon intends to attack obscenity by modifying postal statutes.

The report was given by Sen. Everett M. Dirksen and Rep. Gerald R. Ford following a White House breakfast.

Mr. Nixon will ask Congress for changes in federal laws dealing with obscenity. The proposals would ask that paper-wrapped pornographic material be outlawed. The person mailing it would be required to identify contents on the wrapper or package. In this way the addressee of unsolicited mail could reject it.

Senator Dirksen used the occasion to renew his proposals for overhauling laws concerning pornography. Specifically, he called for a constitutional amendment to "get around" recent Supreme Court decisions. □

PREACHER'S DEGREE MILL SHUT DOWN. A pastor in Modesto, Calif., who has gained national attention for selling honorary doctorates of divinity is temporarily out of business.

The California state attorney general's office obtained a temporary restraining order against Rev. Kirby J. Hensley, 57, of the Universal Life Church.

Hensley has ordained by mail over 17,000 persons following the completion of his doctor of divinity course for which he collects \$20 (See "News of Religion," April 30 "Herald").

CHURCH FINDS LONG DISTANCE IS THE NEXT BEST THING TO BEING THERE. Congregations of the 1.5-million-member American Baptist Convention have adapted the long-distance network to "visit" with far-flung missionaries around the world.

Called "Project Telemision," the program teams up overseas calls with amplification equipment at the U.S. end of the circuit so that entire congregations may listen to and converse with a missionary. The goal of the program, according to its national director, is to combat the rising costs of returning a missionary for personal speaking visits.

The American Baptist Convention estimates the cost of returning a missionary from Japan, for instance, to be more than \$10,000. The telemision "visit" reduces the cost to about \$120.

Besides reducing costs and permitting the missionaries to devote more time to their work, parishioners are fascinated at the phenomenon of overseas communication. The church is now working to develop duplicate sets of slides on the work of each missionary so that each congregation will be able to "see" as well as hear. □

IT SAYS HERE—"The difference between a conviction and a prejudice is that you can explain a conviction without getting angry."—"Good Reading" □

". . . in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

ECUMENICAL RUMBLINGS POINT TO A WORLD CHURCH. A small commission within the Roman Catholic Church-World Council of Churches Joint Working Group will study the "theological, pastoral and administrative implications" of Catholic membership in the WCC and report to the group in 1970.

This decision was announced at the close of a five-day meeting of the group at Gwatt, Switzerland, recently. A communique said the issue of Catholic membership in the Protestant and Orthodox Council was discussed but "left open." Context of the question was said to be "the growing relationship in every part of the world of the one ecumenical movement, internationally and in various regions of the nation." □

Late News

BOWES TO NEW POST

Rev. Alpin P. Bowes has been named administrative assistant to the executive secretary of the Department of Publication, Mr. M. A. (Bud) Lunn, and will assume his duties July 1.

Mr. Bowes has been the senior office manager of the Department of Home Missions, with special responsibilities in metropolitan area studies and as church building consultant for the department's Division of Church Extension.



Bowes

He came to the Department of Home Missions and Evangelism in 1948, at the invitation of Dr. Roy F. Smee, when the department was first set up with a full-time executive secretary. He has handled the details of the two loan funds administered by the Division of Church Extension. During his tenure these funds have grown from \$32,000 to \$3.9 million.

Mr. Bowes has had close contact with the development of the church's ministry among Negro people in the United States since 1949 and is secretary for the board of trustees of Nazarene Training College. He is also secretary of the Tract Committee of the General Board and of the 1969 Nazarene Evangelistic Ambassadors Committee.

Prior to coming to Kansas City, Mr. Bowes served pastorates on the Northern California District. □

VIETNAM CASUALTY

Pfc. Lindell Francis, of Mill Creek, Mo., recently died of malaria caused by being obliged to drink water from ponds and streams when his marine division was cut off from help for several days and the regular water supply became exhausted.

His funeral was conducted by Rev. Steward Reed, pastor of the Fred-ericktown, Mo., church. Private Francis' name has been added to the Armed Forces Memorial Roll. □

CANADA LAYMEN SPARK GOOSE BAY CHURCH

The Goose Bay, Labrador, Church of the Nazarene on the Canada Atlantic District has been without a pastor for six months but revival fires are burning in this church of the northland.

During a meeting with a visiting minister in January, 12 young people and one adult were saved. Since that meeting six children and young people have been saved at Sunday services, after prayer meetings, and during the junior quiz meetings. One junior girl after being saved five days brought her friend, and this girl found Christ as her Saviour in a wonderful way.

Attendance is also growing. A small chapel seating 50 people was built to start the work here, and on Mother's Day a record 58 were in attendance, including 17 new people.

We are continuing to pray and labor that others will hear the gospel here and find Christ as their personal Saviour.

There is a real opportunity to serve the Lord here in Labrador. Many people transfer here to work during the summer from across Canada, the United States, and other countries. If you have friends or relatives here we would be happy to contact them.—JOHN E. ANDRE (Box 443, Goose Bay, Sub A, Labrador, Canada). □

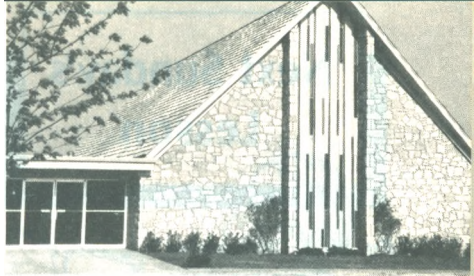
OF PEOPLE AND PLACES

WRIGHT-PATTERSON AIR FORCE BASE, near Medway, Ohio, has become an evangelistic concern of the new Medway pastor, Rev. Dale E. Hilkert. *Herald* readers having friends or relatives at or near the base are urged to write Pastor Hilkert at 519 Stratmore St., New Carlisle, Ohio 45344. □

PARSONS, W. VA., is enjoying marked increase in all departments of the church, especially in finances, attendance, and evangelistic endeavor. Rev. Paul E. Hess has pastored the church since last fall and has received 21 into the membership since that time, all but one of which have been by profession of faith.

The spring revival, with Dr. and Mrs. V. W. Littrell, was an outstanding success, with some 50 people bowing at the altar for spiritual help. □

TWENTY-FIVE YEARS of service and a gold watch for Milton Hammerstrom, linotype operator and machinist, is only part of the story. The real role is meaningful labor for God in the publishing arm of the church. Arch Edwards, production manager and a 41-year service veteran, observes as M. A. (Bud) Lunn makes the presentation



YEAR-OLD CONGREGATION DEDICATES NEW BUILDING

Organized in the spring of 1968, the Bethany (Okla.) Lake Overholser Church dedicated its first permanent worship center on May 11, 1969.

The new sanctuary (photo), first phase of a master building plan on a four-and-one-half-acre plot, was dedicated by General Superintendent Eugene Stowe, assisted by Dr. Raymond Hurn, executive secretary of Home Missions; District Superintendent Jerald Locke; Dr. Roy Cantrell, president of Bethany Nazarene College; Rev. Don Owens, first pastor; and local pastors and laymen.

The current pastor, Rev. James R. Bell, who came from Lubbock (Tex.) First Church to become Lake Overholser's first full-time pastor, on March 16, conducted the act of dedication.

The church was pioneered by 65 members of the Lakeview Park Church in Oklahoma City and Rev. Don Owens, professor at BNC. The Lakeview Park Church also aided with funds in the early days of the Lake Overholser Church. The original tract of land was given by Mr. Royce Brown, Bethany layman, and the adjoining property was secured from Bethany First Church at a discount of approximately \$5,000.

The property, building, and furnishings are valued at approximately \$145,000. The new sanctuary will seat 250, and the Sunday school facilities will accommodate about the same number. The church has been fully self-supporting since it was organized, has paid all its first-year budgets, and has given over 10 percent of its income to world missions.

Membership on dedication Sunday stood at 97. The congregation has recently purchased a new brick parsonage at a cost of \$24,000.

Looks like they mean business at Lake Overholser! □



Bell

MOVING MISSIONARIES

Rev. and Mrs. James Hudson, 4500 North MacArthur, Apt. 122, Oklahoma City, Okla. 73122.

Rev. and Mrs. Lawrence Bryant, 6300 College Street, Kansas City, Mo. 64132.

Rev. and Mrs. Norman Salmons, 5696 Valleyview Drive, Bethel Park, Pa. 15102.

Rev. and Mrs. Paul W. Beals, c/o P. L. Beals, 717 E. Alder, Walla Walla, Wash. 99362.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE BIBLE SPEAKS TO ME ABOUT THE SOCIAL ORDER

(June 29)

Scripture: Isaiah 5:16-25; Hosea 12:6-9; Luke 4:16-21; James 2:1-9; Amos 5:6-24 (Printed: Luke 4:16-18, 21; Isaiah 5:16, 18, 20-23)

Golden Text: Amos 5:24

Social order or social chaos? That depends upon the response of men to the Word of God. The Bible has much to say about the right ordering of society.

1. *A motive for reform* (Isaiah 5:16-25)

The Lord is "exalted in judgment" and "sanctified in righteousness." The social order should reflect His character! To be indifferent toward the oppression and evil that rots society is to kindle the anger of God. His people should have a passion for righteousness. They should stand for right and against wrong as the incarnation of His holy will. They should speak with prophetic courage and candor, pronouncing God's "woe" against such evils as drunkenness (v. 22) and corruption of justice (v. 24).

2. *A method for reform* (Luke 4:16-21)

Many contemporary attempts at social reform employ strategy terribly unchristian. Racism counters racism, greed counters greed, violence counters violence.

Jesus was champion of the poor, the captive, the oppressed. But He served their needs, not by wanton destruction of life and property, but through a positive ministry of healing and preaching.

Those who participate in arson, bombing, demolition of property, and mob violence upon others are moved by another spirit than God's!

3. *A mirror of reform* (James 2:1-9)

The assembly of Christians should reflect the will of God for the social order.

Christ, who loved and served and fellowshiped all classes of men, is blasphemed when the church panders to the status-seekers. The Lord of Glory was a poor man! The Church is not the Church if its congregational life reflects, not God's commandment of love, but the world's racism and materialism.

God calls for justice and righteousness! Our responsibility is to have it in the Church and seek it for the world. □

Conducted by W. T. Purkiser, Editor

Your definition of sin, as well as most everyone's, is something similar to this, "The willful transgression of God's law." In the light of Romans 7:15, this seems like half a definition. It says that man can and does do things unwillingly that are sinful. As a matter of fact, this seems to me to be more nearly the Wesleyan theological position: i.e., that men are unable to live sinless lives without the sanctifying power of the Holy Spirit in their lives.

You are right. What you give is "half a definition"—or more properly, a definition of half of what the term "sin" stands for in the Scripture.

The Bible is quite clear that there are two kinds of sin. There are the sins men commit, the deeds they do in violation of the law of God. These sins involve an element of choice. The person who sins *could* have done otherwise.

But there is also frequent reference in the New Testament to "the sin," which is usually translated without the "the" but in the singular, and which usually means not what men do but the root or nature from which the sinful acts come.

This is what Paul is talking about in Romans when he says, "Let not sin therefore reign in your mortal body" (6:12) and "Being made free from sin, and become servants to God, ye have your fruit unto holiness" (6:22).

This is also what he is talking about

in Romans 7 when he speaks of "sin that dwelleth in me" (17, 20) and "the law of sin which is in my members" (23), "the body of this death" (24). It is from this he finds deliverance through the Spirit of life in Christ Jesus (8:2-7).

This sin is not an action but a condition. It is not a willful violation of God's law, but "the carnal mind" with which even babes in Christ must do battle (I Corinthians 3:1-3).

What Paul is describing in Romans 7 is his unregenerate and unsanctified condition, struggling to keep the spiritual law of Christ in the strength of his own fallen manhood. It is, he says, a wretched condition from which he needs deliverance (24).

However we define "sins," which is what the definition you quote is concerned with, that definition should do justice to what is expected of the Christian as stated in I John 2:1-4 and 3:8-10.

If acceptance of the provisions made in Christ's atonement determine man's redemption, the value automatically lies with the acceptance rather than with the atonement made. Right?

Wrong.

A gift is still a gift even when I reach out my hand to accept it, and it has precisely the same value as if it were to be placed in my pocket without my consent or prior acceptance.

There has been a great deal of muddy thinking at the point of the relationship between God's provision of salvation in Christ, and the necessity of repentance and faith in receiving its benefits.

What all did Jesus Christ fulfill when He died on the Cross? Did he fulfill all of the law, or did he just fulfill the "Summary Law"? I am honest and sincere in asking this question.

I am sure you are. If you will not construe "fulfill" to mean "to keep the law for us in place of our obedience," then I would say Jesus by His spotless life and atoning death and resurrection fulfilled all the law (Matthew 5:17).

But the law is not now the road of righteousness, for Paul says, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). The ceremonial or cultic law has been fulfilled in the "once-for-all" sacri-

But the Scriptures make it crystal clear that the provision for our salvation is entirely the expression of God's infinite grace, and that this provision is available for every son and daughter of Adam's race.

The gift is offered to all without restriction. But the acceptance of that gift is the response of obedient faith. Some simply will not make that response, and for them the provision has no saving value whatsoever.

fice of the Lamb of God (Hebrews 10:14-22), so we do not now offer animal sacrifices or observe the ritual requirements of the Old Testament.

And keeping the moral law is not the basis of our acceptance with God, but the expression of it. We keep the moral law because we have come into redemptive union with the Love behind the law (John 14:15; Romans 13:8-10). This is the difference between the ethics of the Old Testament and the New.

NEW

VISTAS

IN READING



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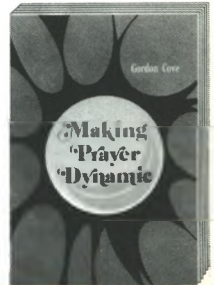


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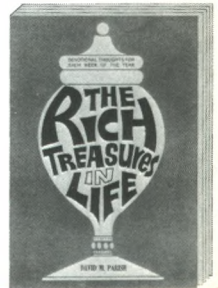


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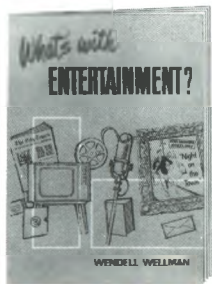


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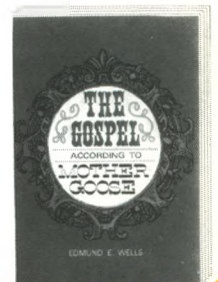


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—PHINEAS F. BRESEE

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“By All Means...”

FLICKERING LAMPS IN A DARK WORLD

IT'S time to go to lunch,” she said, as she nervously ground her cigarette into the ashtray. I hurriedly finished writing the catalog order I had started, and placed it in the file.

Together we left the telephone office and walked toward the time clock. As we put on our coats, I thought how shabby my old one looked next to her new one. Again the thought came to me that if only I could spend my paycheck for clothes as she did instead of paying bills with it all, how happy I would be. Opening the package she took from her locker, she showed me the beautiful party dress she had bought for her only daughter. As I admired it—and glanced at the price tag—I ached for that amount in new material to sew for my three girls!

She had told me months ago when she first started to work how much her husband's salary was—nearly three times that of my husband's—and that she was working simply because she was bored at home alone all day. Yet Jaunita was not a snob. I liked her and really enjoyed having her occupy the desk across from mine each day.

We crossed the parking lot and were about to get into our cars when she said in a strange, troubled voice, “I need to talk with you about something important if you

can come back from lunch a little early. It's a problem I wouldn't want to tell anyone else. You see—you're the only Christian I know.”

I nodded consent and drove away with those words echoing in my ears—“You're the only Christian I know.” What a terrible responsibility! While I was fretting over material things, she was reading my life instead of the Bible.

I opened the door to my house and walked in. Instead of going to the kitchen to eat lunch, I found myself in front of my mirror. “If you're the only Christian Jaunita knows, then she is poverty-stricken and you're the rich one,” I said to the reflection of that careless Christian who just last Sunday had sat through a sermon entitled, “Flickering Lamps in a Dark World,” and sitting there had decided that, according to the pastor's exhortations, her lamp had been so weakly flickering that it may have gone out completely. And yet this friend who never attended church at all had somehow seen a faint flicker and was calling for help.

That lunch hour became a soul-searching time, as I humbly asked for strength to witness in a lost world. □

—DOLORES P. ALSOBROOK
Amarillo, Tex.

“SAVE SOME”

1 Cor. 9:22

