

HERALD OF HOLINESS

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"By My Spirit..."

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General Superintendent George Coulter



The Miracle of Pentecost

The Book of Acts is filled with excitement. It describes the birth of a new epoch. It announces the ushering in of a whole new era. Pentecost marked the dawn of a new age—the age of the Spirit.

There were many supernatural incidents and accompaniments of Pentecost. But “the great miracle” surpassing all others was that “they were all filled with the Holy Ghost” (Acts 2:4).

It was the filling of the Holy Spirit which met the central need of those who tarried in the Upper Room. Being filled with the Holy Spirit brought those 120 believers into a condition of spiritual completeness and wholeness which they had never before enjoyed.

It was because “they were all filled with the Holy Ghost” that their preaching was with power and their witnessing was dynamic. Self-centered attitudes and personal ambitions for place and power had been purged from their hearts until they were “of one heart and of one soul” (Acts 4:32).

It was because of the infilling of the

Spirit that those early Christians were conscious of a spiritual adequacy which enabled them to meet every situation of life with poise and strength. The Spirit's fullness within gives victory over every pressure exerted by the world without.

During the period between Easter and Pentecost, pastors and evangelists in the Church of the Nazarene in every sermon and in every service have been emphasizing the gracious sanctifying work of the Holy Spirit. This has been done not simply as a mechanical adherence to an edict imposed by leaders. Rather, it is done because of an inner conviction that the fullness of the Spirit is the central need of the human heart today.

The miracle of Pentecost needs to be repeated today. Believers filled with the Spirit will be freed from the inner conflict of the carnal mind and set free to do His holy will with joy and power. Let it be “noised abroad” that the Holy Spirit is waiting to “fill” the hearts of Christ's followers and to make their lives fruitful in service. □



TIE A KNOT AND HANG ON

By Pauline E. Spray
Sparta, Mich.

You wanna help me set out strawberry plants in the morning?" my 77-year-old dad asked recently when I was visiting him and Mom.

The next morning I donned borrowed gardening clothes and we set out to a neighbor's house to dig up some runners and re-set them in a plot behind the tool shed.

There, Dad had driven two sticks into the ground, one at either end of the row. To these sticks he fastened his marking line. Because he lacked a length of binder twine long enough to stretch the length of the row, he tied many pieces of used twine together.

Glancing down the row, I was reminded of the quotation: "When you get to the end of your rope, tie a knot and hang on."

Since then I've recalled many times in my life when I have done just that—tied a knot of faith and hung on.

During my youth, when I discovered to my disillusionment and dismay that my teen-aged friend was not the Christian I had believed her to be, I tied a knot and hung on.

When, in the "lean" years of our early married life, we sought help from Christian friends whom we trusted implicitly and were refused assistance, we tied a knot and hung on.

When one we admired as a child of God not only let God down but brought embarrassment to His kingdom, we tied a knot and hung on.

When a young father was tragically killed in a farm accident, it was natural to wonder why, but we tied a knot and hung on.

When other friends died in the prime of life, leaving their children motherless and we were asked, "Why?" we tied a knot of faith and hung on.

When we moved to a new church, thinking we would find things better, only to discover to our chagrin a situation which proved to be the most challenging of all, we tied a knot and hung on.

When a confidence was broken by one we trusted, we tied a knot and hung on.

When physical strength failed, when nerves became exhausted, we tied a knot and hung on.

When rejection slips were more numerous than publishers' checks, we tied a knot and hung on.

When going through spiritual dry spells, when it seemed God did not hear and no feeling was present, we tied a knot and hung on.

And faith was not without its reward. Faith changes things. Faith brings the victory. Faith IS the victory.

The writer to the Hebrews cautioned, "Cast not away therefore your confidence, which hath great recompence of reward" (Hebrews 10:35).

The next time you get to the end of your rope—when you are tempted to resist, rebel, retire, or retreat—"tie a knot and hang on." □



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TO JAMES: I LOVE YOU

*Three times I kissed his small, white cheek.
My heart felt sore and my legs felt weak.
I've cried in my loneliness fast-falling tears,
But how do you grieve for nine beautiful years?
I loved my little brother so deeply within.
Now he's in heaven—free from pain, tears,
and sin.*

*There are so many things I should have said,
But now my little brother is dead.*

Or is he more alive than I?

*For he's with Christ, where souls never die.
His small face reflected God's peace from
above.*

*I'm sure in heaven he knows of our love.
His body is empty and his flesh has grown
cold.*

*James is with Jesus. He'll never grow old.
I've said my good-byes. I'm content to wait
Till I meet him inside heaven's Eastern Gate.*

By Pam Nickerson
Belton, Mo.

(Pam is the 15-year-old sister of James. Her poem, written three hours before his funeral, expresses the sustaining hope and faith of the family.)

TODAY

*Another day.
Tasks await me.
I must rise,
get ready,
and go.*

*But God is already up.
He's raking scarlet embers—
Preparing a sunrise,
a burst of light
into my day,
my life,
my heart.*

*So gladly I'll rise
To share
His light,
His life,
His day.*

By Richard Miller
Kansas City, Mo.

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HAVE A GOOD DAY

Jeffrey, an eight-year-old, finished grace at the breakfast table with these words: "We thank Thee for this beautiful day."

His mother looked out the window and viewed the approaching storm. Then she said, "Why did you say that? This day is anything but beautiful."

"Mother," replied the boy, "we should never judge a day by its weather."

The eight-year-old had spoken a profound truth. Days should not be judged by their weather.

Days should be judged by their opportunities, more than by what's outdoors. Days should be judged by smiles, more than by storms. By service rendered, more than by a snowfall. By responses to life, than by rain falling. By love flourishing, than by lightning flashing. By concerns expressed, than by clouds hanging low.

Days should be judged by things accomplished, rather than by tasks unfinished. Days should be judged by the joyous moments, rather than by the monotonous routines. Days should be judged by the memories, rather than by the mistakes.

When the better gauges to life are realized and used, every day seems bright and beautiful. Every day dawns with new appeal and expectation. Every day, then, comes with gladness to the one who has learned that they are not judged by the weather. □

By C. Neil Strait
Racine, Wis.

PENTECOST OR Babel... TODAY!

By Russell Metcalfe
Edison, N.J.

Babel and Pentecost are choosing up sides! It would seem that these two events have no relationship to each other—and certainly none to our present-day, end-time culture. But the world is choosing up sides.

Closer attention to Babel's story (Genesis 11:1-9) and the account of Pentecost (Acts 2) reveals some striking parallels. Both Babel and Pentecost were concerted, united, serious attempts on the part of human beings aspiring to fulfillment. Both were acted upon by a visita-

tion of God. Both saw a profusion of languages. But of course the end results were precisely opposite.

A closer look at Babel. Unity was present. But what a classic example of the fact that *unity is as unity does!* Like "faith" and even like "honesty," the concept of "unity" is empty unless it is coupled with moral commitment to the righteousness of God.

The cloak of religion and the mouthing of the password "*unity*" can still conceal the spirit of Babel. The unity of Babel was faith in man. It was selfish aspiration. It resulted in confusion.

Confusion is a byword of our present-day, unregenerate culture. We are reaping a whirlwind of trauma in broken homes, unsafe streets, and atheistic schoolrooms because innocent-looking seeds of rejected Authority were sown in schools, colleges, seminaries, and churches a generation ago. The simple fact of a God big enough to hold our complex universe together has been exchanged for cultural, calculated despair.

Not only philosophers, but artists, teachers, and especially musicians have carried the message of confusion to our present day and generation. No wonder secular man is thoroughly confused.

Francis Schaeffer, in his recent book, *Genesis in Space and Time*, says that the word *Babel* in Hebrew means "confusion." But this same word in the Babylonian language meant "gate of heaven."

The modern, nonmelodic, visceral compositions of savage musicians underscore the message of Babel. This unexpressed philosophy of confusion! Life has no cohesion! Grab at what feels good! We cannot understand each other! Babel lives! And deceived minds think it is the gate of "heaven."

But a look at Pentecost shows that there is a living alternative to despair. A handful of people, united in obedience and faith, were visited by God. He was aware of their gathering and their aspirations, just as He was aware of Babel's. But the result of Pentecost was clarity and increased fellowship and understanding. Faith became exceeding precious.

At least three levels of clarity and understanding directly resulted from Pentecost. As the Holy Spirit filled the Church, a new, as yet unwritten and even undiscovered *philosophy* was set loose upon the earth. Every Spirit-filled believer *knew* on the deepest level possible that life and living and history and eternity make sense and center in the sovereign will of God.

Romans 8:28 was yet to be written. But Pentecost made it a viable reality even before Paul was converted!

Then, Pentecost brought *personal understanding* to believers from what may have been confusion before. Five minutes after the Holy Spirit came, the disciples understood what Jesus had taught and had done in a way that they could not possibly grasp before.

Third, Pentecost brought a clarity of *understanding to unconverted listeners*. The "tongues" of Pentecost did not divide or confuse, as did Babel's languages. Quite the contrary, every listener heard in his native tongue the clear gospel message of Christ crucified, risen, and coming again.

Nothing can substitute for the presence of God in the believer's heart as an Interpreter of truth. Five words in the Spirit are worth 10,000 in theory or opinion. If Pentecost means anything, it means effective witnessing. Jesus is the Way! the Truth! the Life! Life in Him can be abundant! Pentecost lives!

The spirit of Babel and the Spirit of Pentecost are very much present in our time. We are witnessing a polarization of belief, with great

increases in the humanistic, demonic, and despairing culture of confusion. We are also witnessing the outpouring of the Holy Spirit which the Bible foretold would come in last days.

The final fruition of Babel will be the confusion of dark eternity, where in one sense there will be at least one language for every single inhabitant. There will be no fellowship or understanding.

But the Bible declares that the fellowship which began at Pentecost will culminate in a glory world where we shall know as we are known. Faith gives us these truths.

Babel and Pentecost are choosing sides! There can be no middle ground! We must ultimately be filled with God or we shall forever be filled with confusion. Our choice is clear! □

BECOMING MATURE:

By Lyle P. Flinger
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



Accepting Others

Central Idea: *We can fully accept persons without accepting their actions or ideas:*

Most people have a secret yearning to make over their friends, acquaintances, and others into a model that would suit them better.

The girl who is advised by her pastor that her proposed marriage is impossible because of the various incompatibilities of the boyfriend replies, "Yes, I know he isn't much now. But just wait until I work on him for a year!" Unfortunately, changing another person is a most difficult task.

People are what they are and it is usually easier to adapt yourself to them than to adapt them to you. If people really change, it is generally from the inside.

It is inevitable that an intelligent person will see faults in those to whom he or she is most attached or with whom he associates very closely. For instance, it is easy to see faults among fellow Christians in a closely knit church situation.

But attitudes of a mature person include accepting people as they are, loving them, faults and all, refusing to give unasked-for advice, showing a great

tolerance of humanity and its mistakes, admitting an equal right to exist to those who do not especially appeal to you, and being willing to make such adaptations as you can to the personality of others.

It is true, some people are pretty hard to take, but adjustment to them is much better than the situation resulting from not adjusting to them.

Within any given local Christian fellowship there are some to whom it may be difficult to adjust. There will be some you prefer more to be with, others who make you uncomfortable. But in Christian love we are to accept and love all members of the family and allow each person his right to be unique.

The psychologist or the pastoral counselor is seldom surprised by anything about humanity. He is not annoyed, upset, or shocked, because he understands the infinite variability of human personalities. A person in any walk of life can achieve a similar detachment if he is sufficiently mature.

Point to Ponder: *Can I not demonstrate more clearly my love for Christ by accepting completely all for whom He died?* □

TRIBUTE TO DEREK

Derek will never read this. He died last week. His passing was not a real surprise, for he had clung to life by only a slender strand for a year and a half. Yet the frail fragment of life he possessed has intertwined its golden cord, enriching the lives of many during his short six and one-half years.

When the parsonage phone rang that crisp Monday morning, Valentine's Day, 1972, informing us of Derek's injury, none realized the long, tedious months ahead of frustrated hope and anxious prayer. Marion, his mother, did not know the long days and nights when untiring care would be required of her. Unknown to David, his father, were the months of waiting for a miracle that did not happen.

A distraught mother's voice recounted the perplexing morning of events to my husband. Five-year-old Derek had been tobogganing behind their home with a friend. He had rammed headfirst into a frost fence. The guard wire at the bottom of the fence had cut off his breathing for an indefinite period of time. He had been revived in the ambulance en route to the hospital, but it was still touch and go. Even if he did survive, brain damage was likely due to the long period of oxygen loss.

"Please come quickly!" was Marion's request. And it was with great haste that first my husband and then I arrived at the Scarborough General Hospital Emergency Ward. Soon after Derek's condition had been somewhat stabilized, we were speeding along in the van of an ambulance toward Toronto Sick Children's Hospital, where respiratory equipment was available. The medical staff were still working persistently over the injured boy.

Apprehensive attention was focused on Derek. His breathing was still not steady. Lacerations were on his face from the impact of the collision. He had a tube in his nose. I could



not help but remember him just yesterday morning bounding happily about after Sunday school. Nor could I forget the grasp of his chubby little hand as he shook hands in a very grown-up fashion before leaving church with his family. Now, just 24 hours later, he lay limp and motionless on the very brink of death.

Marion was still in a state of shock when we arrived at our destination. She followed numbly, not knowing what to expect next. We were ushered into a waiting room outside the Intensive Care Ward for what developed into a restless wait of many hours. David, Derek's father, was notified of the accident but did not realize the gravity of his little son's condition until he arrived at the hospital well along into the afternoon.

What groaning took place before the Lord in that little room during the afternoon! As the Psalmist called upon the Lord in his time of trouble, so also did that dear mother and father. And the parents' agonizing questions uttered silently, "Why, Lord? Why? When we've tried to follow You—serve You. Why?"

There were questions and tears. But we learned the truth of the words of David in Psalm 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Indeed God was nigh!

When we finally left the hospital that evening, Derek was still holding on. The next 72 hours would tell the tale. Hope heightened. Maybe God wanted to perform a beautiful miracle right before our eyes! Maybe He would raise him up just as He had the widow's son. Maybe He wanted to bring us to earnest prayer, through Derek! "Whatever is Your will, Lord, that is what we want!"

By Geraldine Nicholas

Scarborough, Ontario, Canada

Derek remained in a coma for some time, and then made minimal progress. At times it seemed he heard sounds, recognized voices; but finally the doctors concluded that his case was hopeless.

In due time he was taken to a convalescent hospital, where his mother faithfully visited him daily, trying to attend as she could to his needs, watching hopefully for the slightest sign of improvement. The doctors maintained that there would be no change. Derek was a helpless invalid, unaware of his surroundings, unresponsive to stimuli of any kind, existing mainly on liquids.

What a gloomy prospect for those young parents! Had God forgotten them? Had He not heard their prayers and the prayers of their friends? Where was the miracle that had been prayed for? Why wasn't God healing Derek? He had been prayed over by many saints of God. The elders of the church had gathered to anoint him and pray for his restoration. Was God not hearing?

Derek went home eventually, to free his mother from the endless trips to the hospital. It was hoped that perhaps the warmth and love of the home might bring a spark of response. There Sandra, his young sister, with a childish acceptance of his condition, chattered cheerfully to him. His parents untiringly ministered to his needs through many long, discouraging weeks.

Months dragged into a year and more. Still rays of hope remained in the hearts of the believers. God could deal with impossibilities, couldn't He?

Then the call came. "Derek died at noon. Please come!"

As we looked at his delicate body resting in the casket, relief welled up within to realize that his struggle was over. His gasping for breath was finally ended. At peace with Jesus at last!

But what about those prayers for healing? What about those expectations of a miracle? Did God not hear those prayers?

Yes, He heard them! Just as He heard the patriarchs of old. And Job—did God hear his cries during his distress, forsaken by his family and friends? Or Paul the apostle—did He hear him from the confines of a cold prison, his zeal buried in a dismal dungeon?

What of Jesus himself? He prayed, "Let this cup pass from me: nevertheless . . . thy will be done."

That's really all that Marion and David wanted for Derek. That's really all anyone wanted petitioning on his behalf—God's divine will. We hoped it would be restoration, but still "His will" was what we desired. Our finite minds only "see through a glass darkly." The mysteries of God are hidden, yet we trust His wisdom. We know that even in life's extremities, "all things work together for good to them that love God."

Why pay tribute to Derek? Why tell his story? Because sometimes it is through life's bitterest tragedies that God teaches us life's sweetest lessons. So it has been in Derek's case.

The miracle was not Derek's healing—yet it occurred nevertheless. But our preoccupation with our subject blinded our eyes to many miracles taking place in our very midst.

- David and Marion, themselves, found that their devotion to God deepened; their faith was strengthened even in the tempering fires of adversity.

- A genuine bond of love and concern for this family spread throughout our church, overflowing into a sincere caring and sharing of each others' burdens.

- Many have learned, as never before, patience in prayer and obedience (even joy) in accepting the "nevertheless" if need be.

- Revitalized Christians have begun to share the joy of their faith with others in a new way.

- Greater spiritual heights have been reached by many through increased prayer and Bible study.

- The inspiration of "victory through suffering" has contributed already to the encouragement and help of others facing life's grim tests.

Through Derek the truth of God's changeless Word has been experienced in the twentieth century. The disappointments and frustrations of mere humanity have been many, but the clear affirmation resounds again as it has in ages past—God does indeed do "all things well"!

Yes, Derek taught us lessons about God that will linger in memory for years, truths about God that we shall never forget.

Thank You, God, for Derek! □

SANCTIFICATION:

The Holy Spirit in His Fullness

By Randy Michael
Sterling, Colo.

The Holy Spirit and sanctification cannot be separated . . . at least not biblically. However, they are sometimes thought of separately.

This separation of the Holy Spirit and sanctification is not conscious or deliberate, but it is sometimes real nonetheless.

A young man who recently gave his life again to Jesus as Saviour was being counseled about spiritual victory. He had grown up in the Church of the Nazarene and had heard about sanctification all of his life. When he was counseled about being sanctified as the next step to take for spiritual victory, the truth was not new to him. After further counsel, he prayed for God to sanctify him. Nothing spectacular happened at the moment but he did “take it by faith” that he was sanctified.

His counselor encouraged him to stop by the parsonage to share the good news with the pastor. They stopped, they visited, he witnessed that he was sanctified. Then in the course of the subsequent conversation he asked this question among others: “Now that I am sanctified, what about being filled with the Spirit? When can that happen to me?”

The question was based partially on contact with friends who emphasize “being filled with the Spirit” with a certain outward manifestation, and partially based on concepts he had gained in his formative years.

Simply to talk theology to answer such a question is not adequate. God’s Word is the place to look.

1 Thessalonians 4:1-8 supplies much of the answer to that important question asked by this reclaimed Christian. There we read, “This is the will of God, your sanctification” (1 Thessalonians 4:3, NASB).

These words were written to young Christians only a few months old in the Lord. Paul, as a channel of God’s speaking Spirit, was seeking to lead them into victorious spiritual living. The key: sanctification.

He continues: “For God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects this is not rejecting man but the God who gives His Holy Spirit to you” (1 Thessalonians 4:7-8, NASB).

The emphasis is on sanctification as an experience and way of life and has as its focus the *entrance of the Holy Spirit into our lives, our persons*.

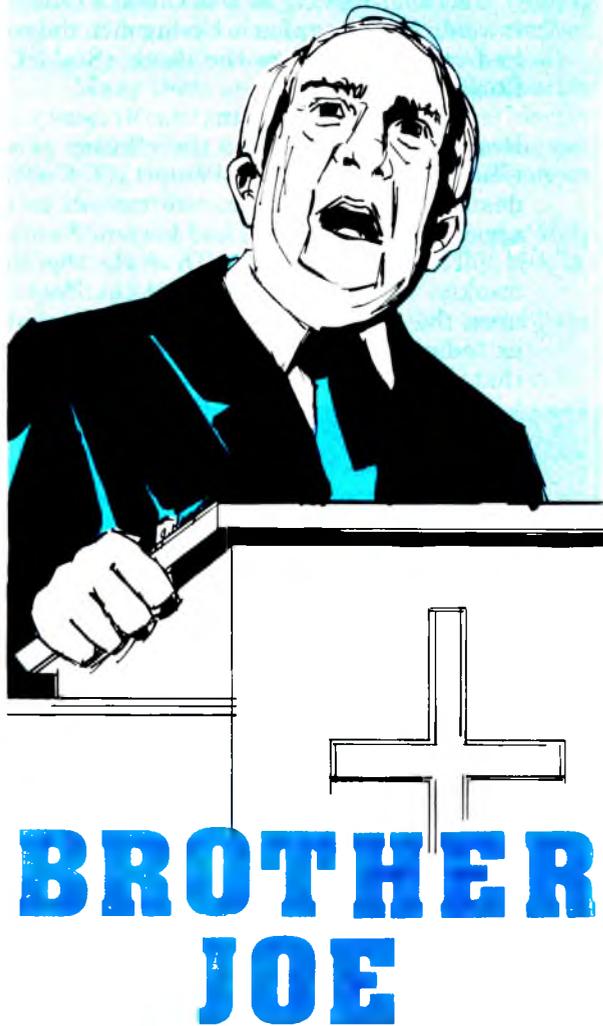
Sanctification and the Holy Spirit cannot be separated. Whatever experience one may have or claim, if it is not based on the infilling of the Holy Spirit in the inner man, it is not sanctification. When the Holy Spirit, the Third Person of the Trinity, enters our lives, this is sanctification.

The Greek of verse 8 literally reads: “God who gives His Holy Spirit *into you*” (author’s italics). The truth of the indwelling of the Holy Spirit in our lives is based on Jesus’ own words when He promised us the Holy Spirit: “The Spirit . . . will be *in you*” (John 14:17, NASB, author’s italics).

The point is that to be sanctified is to be filled with the Holy Spirit, and to be filled with the Holy Spirit is to be sanctified. Such a wonderful, biblical truth must be clearly taught and preached.

However, it is not just the pastor’s or teacher’s responsibility to know this truth and pass it on. It is the privilege and responsibility of every sanctified, Spirit-filled Christian to help new Christians understand this truth and to know the Holy Spirit in His sanctifying fullness. □

helps to holy living



When I first met Brother Joe, he was already bald except for a silvery white fringe above his ears. He was past 60, but he was young at heart. A small man with fair skin, he did not look like a strong man who had worked hard all his life.

Brother Joe was born in 1887 in eastern Oklahoma out on Smedley prairie at the foot of Sugarloaf Mountain. As a young man, he worked in a blacksmith shop and kept a keg of beer for refreshment.

During a tent revival, Brother Joe met the Lord and was called to preach the gospel. He opened the spigot of the beer keg and let the contents run out on the ground. He was determined to break all ties with his sinful past.

In the eyes of most men, Brother Joe would be classified as a failure. He never made a large

salary, never pastored a big church, and never won fame of any sort. He served small churches and pastored with a local and district minister's license. He was never ordained because of his lack of education.

After revivals (the evangelists were usually student ministers from the nearby church college) and special speakers such as the district superintendent, Brother Joe would refer to his preaching as "corn bread" following the "rolls and honey" of the more eloquent and better trained speakers.

According to his wife, Edith, Joe had several faults. He wore his shirts too long; his birthday came too near Christmas—December 24; he left his hat everywhere he went; he went to sleep when he had company; he called himself a buzzard; and he sometimes got a traffic ticket.

Brother Joe was not a dynamic personality, but he was my pastor during those difficult teen years and he helped God to rescue me from sin.

He did not have eloquent sermons, but he had a friendly, approachable face and attitude. He had to work at the American Ironworks five days a week to support his family, but he always had time for casual chats and pastoral counseling. He never sat in a class on expository preaching, but he was able to make me see the awfulness of sin and the goodness of God.

Brother Joe's wife, Edith, was a fitting companion for his calling to the ministry. He was not musical himself, but he loved to hear others sing and play instruments. Sister Edith loved to sing and he would ask her frequently to lead his favorite song, "Since Jesus Came into My Heart." He did not forget the amazing change Jesus had made in his life.

I never heard Brother Joe say an unkind word about anyone.

He illustrated his philosophy with a story. Several fellows were talking about the town scoundrel, Sam. He was a drunkard and he smoked. He beat his wife and he would not work and support his family. One fellow was silent while they listed the faults. Finally they asked his opinion.

"Well," he said, "Sam sure has a pretty head of hair." He was determined to find good.

After Brother Joe retired and moved to Arizona, he sent me an occasional note or card. He was still optimistic and had words of encouragement.

Even in his death, Brother Joe was looking upward and forward. Nearing 80, he was walking to church and was hit by a truck. Too feeble to drive, he was on his way to worship his Lord. I am sure the angels rejoiced when Joe Smedley got home. □

By Shirlene Webb Braswell

Bethany, Okla.

WITHOUT PENTECOST, CALVARY IS MEANINGLESS

By T. W. Willingham
Kansas City, Mo.

At Palm Sunday and Easter, we glory in a crucified and risen Christ. It is right that we should. Paul expressed our feelings, saying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Paul made this statement, not wholly dependent upon what happened at Calvary. That in itself was not enough. If that had been the final act, Christ's crucifixion would remain a tragedy, and His suffering without saving merit. It was a step—an expensive, indispensable step—but *only* a step toward the goal of man's redemption.

Paul goes to some length to make clear to us that salvation was not assured by the death of Christ upon the Cross. When the Lamb of God cried out, "It is finished," redemption for fallen man was not thereby assured. Jesus had done His part. He had drunk the cup of man's sin and placed himself at the mercy of His almighty Father. He must now complete the payment for man's sin.

Jesus drank the cup and began the downward descent into death, rejection by the Father, and suffering as in hell. He must taste death for every man, even to its bitterest dregs. Jesus having completed His sacrificial act, it remained for the Father to accept or reject the sacrifice.

An Old Testament scene will help us to understand this better. God told Moses, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount," for they are a "shadow of heavenly things" (Hebrews 8:5). The high priest was to enter the holiest of all and offer his sacrifice before he could offer for the people. His offering must first be accepted.

On the Cross, Christ was offering His own blood. He was the Lamb. His blood offering must be accepted. The finality of its effectiveness was not determined by the offering but by the acceptance, and that Christ's offering was accepted was evidenced by the Father's raising Him from the dead.

This crucified Christ is the Father's accepted Judge of the world: "Whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Paul reminds us that without the resurrection of Christ all who had believed in Him "are perished."

As soul-moving as was Christ's crucifixion, it would have no value in saving men unless God had raised Him from the dead. (See 1 Corinthians 15:13-16.)

We have been noting the necessity of the Resurrection to validate the efficacy of salvation, but what about Pentecost? Could the death of Christ and His resurrection be relied upon to save us if there had been no Pentecost?

The answer is no. To state the matter frankly: If Christ had not sent the Holy Spirit upon the disciples and if He is not available to us today, I would have no interest in anything that Jesus said while upon earth nor would I have any interest in the Blood which He shed upon the Cross.

To pen such a statement seems almost sacrilegious. Nonetheless that is my studied statement. Why should I believe anything that Jesus said while on earth if there were no Pentecost?

Let us note what He had to say about Pentecost. He told the disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

Again He promised, "But when the Comforter is come, *whom I will send unto you* from the Father . . ." (John 15:26).

And again He assured them, "And, behold, I send the promise of my Father upon you . . ." (Luke 24:49).

Once more He said, "Your heavenly Father [will] give the Holy Spirit to them that ask him" (Luke 11:13).

"This spake he of the Spirit, which they that believe on him should receive . . ." (John 7:39).

So the promise of the Holy Spirit was made repeatedly to the disciples and to all who believe on Him. Peter confirmed the universal availability of the Holy Spirit on the Day of Pentecost when the promise to them had been fulfilled: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

There can be no denial of the fact that Pentecost was promised and that the promise was fulfilled. If it never came or is not now available, why should one believe any promise that Jesus ever made?

These lines are written to emphasize the importance of Pentecost in the scheme of redemption.

At Pentecost there came both cleansing and power, and both are indispensable for Christian living and in the propagation of the gospel. To deny, evade, or neglect Pentecost is hazardous.

Can one believe in what Jesus said about the efficacy of His blood to save us if He failed to fulfill His promise of Pentecost? Can we rejoice in, or even believe in, His promise to prepare a place for us above if He did not fulfill His promise to cleanse the heart of the believer? How could one look in faith for His coming again if he could not believe that the promised Holy Spirit will come if we but receive Him?

Many there are who hope for final salvation through Christ but ignore the essential cleansing of the Holy Spirit which He has promised. To reject the cleansing is to reject the Cleanser, for He can cleanse only by coming.

Purity is not a present sent by the Holy Spirit. It is a condition produced by His indwelling presence.

Since the Holy Spirit is the Gift sent by the

Son and the Father, just how do they feel about one who does not care to accept their Gift? Really, can anyone retain the Giver who refuses His necessary Gift?

This question of a personal Pentecost is a very important one. The empowering Spirit has been made available, and without His power and presence we fall short of our potential service.

It should be the supreme desire of all of God's children to be filled with the Spirit. Why not? If not, it is because one desires to continue to rule his own life rather than to hand the controls over to Another.

The thrones of our souls belong to Him, and we are ill at ease until we make the final surrender to Him. We have peace only by surrender. □



The voice of the evangelist sounded clearly. "Are you walking in all the light you have?" All minds began searching to see if their lives measured up.

Am I paying my tithe honestly? Have I witnessed for Christ today? Could I serve the church better? Surely, many Christians have renewed commitments and updated their lives as a result of this question.

Recently, however, some new questions have come to my mind. As I was studying 1 John, something struck me about John's reference to walking in the light.

Allow me to share with you the three questions that came to me.

1. What is "the light"?
2. What is *walking*?
3. How do I walk in the light in my everyday life?

The answers to these questions have really begun to change my life.

First, what is "the light"? John answers this question clearly in 1:5. "God is light." Suddenly I was having to make a large adjustment in my thinking.

Light had always been information that somehow had become personal. Light was knowledge that God gave me or "shed on my path." Now, it was beginning to work on me: *light* is God—God himself in the fullness of His presence!

The second question hit me. What is *walking*? As I began to search the Scriptures, one thing im-

pressed me. Walking did not usually mean moving in measured pace as distinguished from standing or running. Rather, walking meant all of my living experience.

My walk is as broad as my life. A new concept was beginning to take shape in my mind. Walking in the light is not so much "doing everything I know to do." It is more "living in God." This is the basic concept in the immortal book *The Practice of the Presence of God*.

How, then, do I walk in the light? By simply allowing God's presence to saturate every corner and detail of my life! I began a real effort to live every moment of every day "in God." As my life was surrounded, saturated, and covered by God, something happened.

Just as John said, I discovered a new fellowship with God's people. Not just a common church, job, or hobby drew us together—but a common presence of God. This is the bond of real Christian fellowship.

I also became aware of the present, daily cleansing of my life through the blood of Jesus Christ in a new way. Here was new freedom in living! How wonderful it is just to "live in God"!

Surely, we all need to walk in the light. It seems, however, that we can improve on some of our concepts. The Church does not need more people trying to do everything in just the right way. The Church *does* need more people living God-saturated lives. We need people who are walking "in the light"! □

By Harold DeMott, *Montpelier, Ind.*



B. V. SEALS

When I think of those
who have influenced
my life the most,
I think not of the great
but of the good.

—John Knox

Kindness counts

I owe my wife to Dr. B. V. Seals! It's true! I can still see the sparkle in the eyes of B. V. Seals as he enjoyed recalling the story.

During his first pastorate in Holtville, Calif., a teen-ager in his congregation named Rolland Parker decided to run away from home. Weeks later, Rev. Seals was holding a revival in Los Angeles and "happened" to drive past a group of young people. One of them was Rolland. He urged him to come back home.

Finding Rolland reluctant to return, Rev. Seals made him an offer, "If you'll come back to Holtville, you can live with us."

Rolland came to live five years in the Seals home. During those crucial teen-age years, Rolland married a Christian girl, Della Williams. The oldest child of that marriage is my wife, Pauline. Taking in boarders was a lifelong practice of Dr. and Mrs. Seals, who had an amazing love for people.

TO LIVE IS TO LOVE

Buford V. Seals was born in 1898 in Texas. When he was in his teen years he was won to the Lord by a girl evangelist from Hamlin, Tex. Two summers later, this same young lady conducted a revival where he was sanctified. In 1918, he married Cathryn, this charming evangelist.

Dr. Seals became deeply respected across our denomination as a friend, a pastor, a revival and camp meeting preacher, and a beloved district superintendent. His sense of humor and unusual quality of caring were contagious, and he had an "openness" in expressing his true feelings. He stood tall in height and in spirit.

I once heard him say, "In every one of my pastorates, there was at least one soul who was critical and negative. I always was tempted to pray that they would 'kick the bucket.'"

He went on to explain, "Whenever I prayed that way, they always got healthier." This taught him the lesson that loving people is the *only* way.

I was with him being entertained in a home several years prior to his death in 1963. The hostess requested Dr. Seals to pray. I shall never forget how he wept unashamedly for a pastor

who was facing a difficult situation. With love and compassion he prayed, "O Lord, encourage that young preacher, and help him to draw strength from You."

THE GOSPEL IS GOOD NEWS

The deep impression conveyed to listeners was that Dr. B. V. Seals *enjoyed* preaching! The gospel was to him the *best news anyone could hear*. Is not this quality lacking in some preaching today? Often the message will become a heavy burden when it dwells on problems without rejoicing in God's power.

Dr. Seals was never easy on sin—he was against it. But his Good News was that *Christ can cleanse deeper than any sin can stain*.

He preached whenever and wherever he had opportunity. At an Evangelism Conference in Kansas City the presiding general superintendent announced, "I will ask all full-time evangelists to please stand." Dr. Seals, then a district superintendent, stood up with the full-time evangelists. Good-natured laughter spread through the congregation and he chuckled with them. He was proud to admit that he *loved to preach and see souls won to the Lord*.

CHRISTIAN KINDNESS OVERCOMES PROBLEMS

Dr. B. V. Seals believed that *kindness always wins*. He told about a leader in one of his pastorates who was cynical and caustic in his attitude. This man made his living as an upholsterer. The other laymen were "fed up" with this man's negative outlook and wanted to get rid of him, but Dr. Seals appealed to their understanding. He explained, "There must be *some* good reason for this fellow's bad disposition."

As it turned out, the man underwent surgery and the doctors discovered that he had swallowed a considerable number of upholstery tacks. These had caused the irritating pains in his stomach. Dr. Seals admonished his people with his lesson. "Next time you are tempted to get rid of a negative person, remember this man. Your critic may also have hardware in his stomach."

HE LIVED A HOLY LIFE

His preaching on entire sanctification was appealing and powerful because he *lived the life* of a sanctified Christian. Sanctification to him was more than a Bible doctrine—it was a deeper *relationship* of being filled with the *person* of the Holy Spirit. This relationship is to be lived day by day. His holiness messages zeroed in on specifics such as jealousy, pride, and envy. He once stated: “It’s worth this whole experience of being sanctified just to get rid of envy.”

If B. V. Seals were still alive today and someone asked me, “What does sanctification

mean?” I would point to B. V. Seals. He, no doubt, would smile . . . shake the man’s hand . . . then point up . . . to Jesus, His Sanctifier!

PRAYER: *Jesus, some persons just seem to rub us the wrong way! It’s hard to LIKE them, let alone LOVE them. Remind us of the life of Dr. B. V. Seals, that Your kind of love is the most powerful force in all the world. Make us, like Dr. Seals, quick to forgive. And amidst the daily pressure when we are prone to take ourselves too seriously, help us remember his refreshing humor . . . and relax . . . in Christ’s care. Amen.* □

Let the World go by



It gets dark out at sea when God begins to turn His light off, when the angels rapidly paint the sky in shades of fading colors until the rheostats of heaven have dimmed the sun into a memory.

We were southeast of Cape May, N.J., fishing near the seventy-fourth meridian on a beautiful evening. As the fishing dropped off after dark, we let the gear just lie on deck while we listened to the stillness of 3,000 miles of empty ocean.

But this night our tranquility was interrupted by the faint sound of music and a little cluster of lights on the invisible horizon. Almost 10 miles away in the stillness of this vast ocean, we began to hear the dance band and see the lights of a miniature city of fun and frolic called a cruise ship.

In less than a half hour, this huge collection of people and machinery was passing within 500 yards of us. The whine of machinery mixed with the music of the dance band and several hundred people enjoying the night reminded us of the world we had left ashore.

Slowly then swiftly both the sight and the sound of civilization faded into oblivion and the ocean was empty again. Many thoughts passed through our minds as the silence grew louder. They were having fun while we were here to work; they had plenty of company while we were alone in the night; they were rich while we struggled for a living.

The sinful, bright-lighted world is like that huge vessel—bands blaring, lights glittering,

pomp, liquor, worn-out adultery, and the fun that money buys. Our young people are attracted to the band, people, and gadgets of the worldly ships that pass our family vessels. But those ships take all they can get from all on board, then put them ashore and smile another crowd up the gangplank, while the fishing boat goes on year after year feeding the world.

Jesus likened Christians to fishermen (not entertainers or pleasure-seekers), those who go on year after year feeding the world.

The bands and fun of the beautiful, bright-lighted ships are short-lived; the passengers are dumped right back where they started, with only memories and empty pocketbooks.

The excitement of a fisherman’s life is not man-made nor paid for, and neither is that of a real Christian life. Give me reality as a way of life: God on the throne, good honest labor, a clean wife and good children, and I’ll let the world sail by with all its plastic glitter.

Our little boat that night was only 50 tons, and that master was guiding over 5,000 tons. But we all agreed as we sat there in the stillness of that ocean that we had found a better way of life than he had.

So a Christian in the ocean of time will let the world go by and not trade places with its highest office.

If God calls us to preach His Word, we would not stoop to be kings. □

By Clifford Chew, Jr.
West Cape May, N.J.



Churches from Easter to Christmas? IT CAN BE DONE

Time and again the active faith of loyal Christians has led to the establishment of a new Church of the Nazarene.

This year we are attempting to launch 200 of these new churches between Easter and Christmas.

We can do this in the power of Pentecost. No other power is sufficient, but Pentecostal power is all-sufficient.

Two opposite reactions to this goal are deadly and must be avoided. One is that, since it is in the will of God, it will be easy; the other is that, since mortal men must do it, it can't be done.

Both of these reactions are as far from truth as pain from pleasure.

It can be done, but it will not be easy. It will require the efforts of an unprecedented number of pastors and laymen who are deeply concerned for the mission of the church to establish its witness in a new community.

Already this quadrennium we have launched 103 new churches. The additional 200 will leave us just 97 short of our quadrennial goal of 400.

By John C. Oster
Kansas City

When we talk about 200 churches, we are not just talking about churches. We are talking about the people whose lives will be touched by God's grace through the ministry of these churches.

During their first year these 200 churches will report a combined total of 5,000 members and 14,800 in average Sunday school attendance (based on previous experience).

What should really concern us is what might happen to these 14,000 people if we don't have a church there for them.

About three years ago Colorado Springs Southgate Church began running one of their buses to the small town of Fountain, about 18 miles from Colorado Springs in the foothills of the Rockies.

This is a small town strategically located in an area where thousands of new homes are being built.

At length the Southgate Church, under the leadership of the Rev. Thurl Mann, decided to set up a branch Sunday school in Fountain.

Finally a full-time staff member was added to the Southgate Church to care for the people at Fountain.

Rev. Thurl Mann tells how property came to be purchased for the new church at Fountain.

"Dr. Daniels, Pastor Cunningham, and I drove out north of Fountain onto the mesa where thousands of homes are being built. You can stand there at the edge of the Fountain building area and see the big equipment moving earth to prepare the homesites. It's quite a sight.

"As we drove through the area we came to a certain corner and, almost together, the three of us said, 'If we could get land here, what a tremendous location it would be!'

"So we began to just practically claim it for the Lord. I contacted a realtor and told him we

(Continued on page 20)



By Aarlie J. Hull, Centralia, Wash.



THE GARBAGE DUMP OF THE UNIVERSE

C. S. Lewis has called hell "the garbage dump of the universe."

When Jesus spoke about hell, He used the word *gehenna*. That is the name of a place, the Valley of Hinnom, outside the city of Jerusalem. It was the city dump. It was where strange gods had been worshipped and human offerings had been sacrificed. The Jews felt that Gehenna was cursed, so they threw their garbage there. Fires fed on the garbage day and night.

Writing for Christian Medical Society's *Focal Point*, Haddon Robinson says that Gehenna tells us that hell is the place of wasted lives. The city dump of any town is filled with all kinds of things once useful but discarded because they have lost their usefulness.

Jesus tells us this is true, eternally true, of some lives. We've all known people who have gained their worlds but have thrown their lives away in the process. Their lives have been spent, not invested.

Gehenna tells us also that hell is the place where life has no meaningful relationship to others. Gehenna was a depressing valley filled with the things people no longer wanted. The refuse had no value to the people of Jerusalem, so no one cared about it.

"If that is true," says Dr. Robinson, "then hell is the state, both here and hereafter, of utter self-centeredness. We are interested only in looking at our picture or hearing our name. When we reach out to others, we may do so only because of what they can do for us. . . . That's where hell begins for an individual, where we're our 'own man,' the only island in our ocean."

But the most terrifying thing that Gehenna tells us about hell is that it is that state in which a man or woman is beyond the reach of God.

Theologians tell us that hell is "eternal separation from God"; and according to Jewish tradition, Gehenna was the one place on earth that couldn't be redeemed from idolatry, that God himself could not change.

"On the map of the universe," says Haddon Robinson, "there is a Gehenna, a dark place where even the love of God does not reach."

We've all heard people say, "I just don't believe in hell because I don't believe that a God of love would sentence anyone to an eternity of misery."

But hell is not a matter of God abandoning men; it is a matter of men abandoning God.

God does not and will not force men to trust Him, to love Him, or to obey Him.

Yet He never ceases to love His creatures.

G. K. Chesterton wrote, "Hell is God's great compliment to the reality of human freedom, and the dignity of human choice."

"You are responsible for your choices," writes Dr. Robinson; "that's what the doctrine of hell tells us. If freedom means anything at all, it means the freedom to throw yourself away, the freedom, if you so decide, to be forever lost."

So don't kid yourself. Your moral decisions and your decision about Jesus Christ have eternal implications. Jesus died to save us from our sins, to save us from ourselves, and to give us eternal, abundant life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not perish*, but have everlasting life" (John 3:16).

What you do with Jesus is not merely a "religious question"; it is THE ULTIMATE question. Choose carefully, because ahead is the Holy City; but outside its walls is the terrifyingly, lonely Gehenna . . . "the garbage dump of the universe."

I continue to hear from people who are interested in writing.

Our aloof, privacy-seeking society has become too reticent in its use of words to express warmth and love. I am delighted to share with you how some women are using words—written words—to reach out to others in meaningful ways.

One woman, during her morning devotions, specifically asks God to remind her of someone with whom she should communicate. The results have been marvelous. She has seen how God can use a few written words to work redemptively in the lives of those who receive them.

Another lady sends cheery cards to acquaintances in a nursing home, giving them a lift at mail time.

A dying friend received a card or a note from another woman every day for three months before she died. Mail time became an anticipated part of her every day.

All this is to say—we can know the joy of sharing God's love through written words . . . and it doesn't necessarily have to be a published piece. □

Pentecost: Problem Or Potential?

It hardly seems possible that Pentecost should be a problem. Yet it is, in the view of some people today.

Pentecost is a problem to those who confuse the birth of the Spirit with the baptism with the Spirit.

One of the interesting developments in recent evangelical preaching is the frequently heard argument that every person is “baptized with the Spirit” at the time he is converted.

The proof text for this idea is 1 Corinthians 12:13. But the translation in *The New English Bible* makes Paul’s thought more clear: “For indeed we were all brought into one body by baptism, in the one Spirit, whether we are Jews or Greeks, whether slaves or free men.”

The emphasis throughout 1 Corinthians 12 is the unity of the Church. It is the body of Christ. We are brought into that one body by the regenerating power of the Holy Spirit as symbolized by water baptism.

Jesus himself used both phrases, “born of the Spirit” and “baptized with the Holy Spirit.”

It was to Nicodemus, His nighttime inquirer, that Christ spoke the words which are in fact the cornerstone of the Christian doctrine of salvation: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (John 3:3, 5-7).

Paul used the more theological term “regeneration” (Titus 3:5), which means the same. But James (1:18), Peter (1 Peter 1:3, 23), and John (1 John 3:9; 5:18) spoke of being “begotten,” “born again,” and “born of God.” It is the new birth that makes us “new creatures” in Christ (2 Corinthians 5:17).

To His own disciples, on the eve of His ascension, Jesus said, “John baptized with water, but in a few days you will be baptized with the Holy Spirit” (Acts 1:5, NIV).

This was, of course, a reminder of the message

of John the Baptist: “I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire” (Matthew 3:11, NIV).

This is distinctively Christ’s baptism and the sign of His coming as the Messiah. John said, “He who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ And I have seen and have borne witness that this is the Son of God” (John 1:33-34, RSV).

One should probably not put too much weight on a metaphor—even a biblical metaphor. But it still stands to reason that there is a difference between birth and baptism, and they ought not to be confused.

It also stands to reason that one must be born before he can be baptized. Birth is the beginning of life; baptism is a washing or cleansing of one already born.

The phrase “baptized with the Holy Spirit” occurs only once in the New Testament after Pentecost. That is in reference to the “Caesarean Pentecost,” when Cornelius and his family were filled with the Spirit (Acts 11:16).

When the promise of Jesus was fulfilled, as it was in the events recorded in Acts 2, Luke speaks of the disciples as being “filled with the Spirit” (verse 4). “Filled with the Spirit” thereafter becomes the normal way of speaking about the results of the “baptism with the Spirit.”

As Frederick Godet long ago pointed out, there was a reason why the Holy Spirit was poured out upon the disciples and not on all the inhabitants of Jerusalem. Only the disciples had been “born of the Spirit.” Only they knew Him and had Him with them, whom, Jesus said, “the world cannot receive” (John 14:15-17).

Pentecost is a problem also to those who would relegate it to history alone and ignore its personal and experiential side.

Pentecost *does have* a historical side. It *was* the beginning of the age of the Spirit. It *was* the birthday of the Church. It *was* accompanied by dispensational signs that never occurred together again, just as the giving of the Law on Mount Sinai had been.

Yet in what Jesus promised Pentecost would mean to His disciples personally (John 14:15-18,

More important than the problem it is for some is the potential Pentecost is for all. What the Holy Spirit was in the first century, He is today. This is both the embarrassment and the hope of the Church. Arthur Pierson was right in saying that the "Acts of the Apostles" were in fact the "Acts of the Holy Spirit."

26-27; 15:26; 16:7-14), it is more than just a historical event. The prayer Jesus prayed (John 14:16; 17:20) and the promise He gave are for all believers in all ages—"unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Historically, Pentecost can never be repeated. Personally and spiritually, it becomes a living reality for all who present their bodies as living sacrifices in unreserved consecration to God (Romans 12:1-2). The Spirit fills only emptied vessels. God empowers only those He can control.

Then, Pentecost is a problem to those who pick one of the dispensational signs or one of the spiritual gifts of 1 Corinthians 12 and take it as the only initial biblical evidence of the fullness of the Spirit.

The problem is that the sign or gift chosen in this twentieth century is not what happened in Acts 2.

Luke makes it abundantly clear that the languages spoken at Pentecost were not "unknown" either to the speakers or to the hearers. It is useless to quarrel over whether this was a miracle of speaking or hearing. In any case, it was a miracle of understanding.

Luke wants no mistake at this point. Three times over, in verses 6, 8, and 11, he says that the speech of the disciples was understood—to the amazement of the people who came from Parthia, Media, Elam, Mesopotamia, Cappadocia, Egypt, and Libya—as well as areas closer at hand.

This is all the more remarkable since Luke wrote the Book of Acts nine years after 1 Corinthians was written. He was the close companion of the Apostle Paul. He had been in Corinth and knew the problems there (2 Corinthians 8:18-19).

Whatever else it may mean, Luke's emphasis on the fact that the languages of Pentecost were real and recognized languages clearly understood could well be his quiet way of saying, "This is what the New Testament gift of languages is really like."

More important than the problem it is for some is the potential Pentecost is for all. What the Holy Spirit was in the first century, He is today. This is both the embarrassment and the hope of the Church.

So important is the work of the Spirit in the

New Testament Church that Arthur Pierson was right in saying that the "Acts of the Apostles" were in fact the "Acts of the Holy Spirit." There are almost 60 references to the Holy Spirit in Acts, more than twice as many as are found in any other book of the New Testament.

Without Pentecost there would have been no "Acts of the Apostles." "Words" or "ideas" there might have been. But the dynamic of Christianity is in deeds, not words; in lives, not theories.

Many values flow from Pentecost. Two loom large in the balance of the New Testament.

One is purity. Eighteen years after it happened, Peter summarized the work of Pentecost with the words, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8-9).

Paul added his testimony: "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thessalonians 4:7-8).

The other is power. Jesus said, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

Dr. J. B. Chapman used to point out that the New Testament word translated "power" is *dynamis*. This is the source of two English words. One is *dynamite*; the other is *dynamo*.

Dynamite is climactic, explosive power. It is very important in any major building enterprise. But its use is confined to special times of need.

A dynamo, on the other hand, stands for constant, ongoing power. A dynamo doesn't make much noise. But it keeps the lights burning and the wheels turning night after night and day after day.

The late E. Stanley Jones made an important point in this connection. "The purity and power turn out to be one. We are made by the Holy Spirit into the likeness of the Son of God. . . . The Holy Spirit is the applied edge of the Christian movement."

Pentecost Sunday is soon upon us. In this year of our Lord 1974, let us dwell, not on the problem some make of Pentecost, but on its vast and vitally needed potential in our struggling world. □

were interested in buying some land in the Fountain area.

"About a month passed and this realtor called me one day and wanted to show me some land.

"He took me to three different locations of land that were available. None of them were appealing to me and none were on the mesa. And so I finally told him no. Then he told me he had one more location that he wanted to show me.

"We got into his car and, sure enough, he drove up on the mesa, through the housing area, and finally right to the very corner where we had stood and thought what a fine site it would be for us to build.

"The realtor told me that the land had not been on the market but had just recently been put up for sale.

"A few days passed and we closed the deal for five acres of ground where we hope to be building before long.

"On June 24, 1973, the Fountain Valley Church of the Nazarene was organized with 24 adult members."

The Southgate Church donated one of their better buses and most of the original membership.

God continues to bless Southgate Church. Rev. Mann reports that an influx of new people by transfer and by profession of faith has more than made up for the members who left to start the Fountain Church.

What if the Southgate Church had not felt the home missionary burden to start a new church in an area that sorely needs a holiness witness?

What happened at Fountain is not unique. Nazarene churches have helped start other Nazarene churches throughout our history.

Thousands of Nazarenes have taken a fresh look at their history this year through the CST study of *Mission Possible*. The story of Southgate Church and Fountain shows that it is happening today.

Never in the history of the Church of the Nazarene has the need for working Christians been greater than at the present hour; never has the challenge been more urgent, or the opportunities of service greater and more varied.

A great corps of lay home missionaries is needed to achieve the mission laid out before us.

Not only must we look to a great unpaid corps of lay home missionaries, but we must also look to another dedicated corps of Nazarene pastors who shoulder the burden of a secular job in order to support their ministry.

These "tent-making pastors" have served the church valiantly and are continuing to do so.

In Miller, S.D., Rev. David Belzer has a roofing business and also works gardens while pastoring the Miller Church of the Nazarene.

He came to Miller eight years ago following his first pastorate at Aberdeen. He found 18 people worshipping in a lodge.

Pastor Belzer has found his secular job a distinct advantage in getting to know people.

Few people in Miller had ever heard of the Church of the Nazarene, but when they got to know Rev. Belzer they knew that his kind of church must be their kind of church.

He is by no means alone. At Winner, S.D., the pastor sells advertising for a local radio station; at Pierre the pastor is a state bee inspector; at Markham, the pastor drives a dairy truck; and at Sioux Falls, the pastor's wife is a nurse.

Seventeen of 20 pastors in Nevada-Utah District work at secular jobs; 27 of 79 in Iowa; 25 of 80 in Kentucky; 22 of 70 in Northwestern Ohio; 33 of 91 in Tennessee.

We pay tribute to these dedicated people who play such an important part in achieving our mission.

Reaching our urban areas for Christ is a vital part of our total mission.

While nearly 75 percent of the American people live in cities, most of our churches are located in nonurban areas.

Our 1,014 churches located in metropolitan areas must reproduce themselves in some other part of their city if we are to adequately reach these areas.

Urban Ministries Conferences which have been held in population centers across the nation have helped us define the problems of urban ministry and chart a course to claim our cities for Christ.

Programs such as L.A.N.D.S. (Locating Another Nazarene Development Site), which provides a channel for funds in order to buy land for home mission development, give us the tools to handle the expansion of the church, which is involved in organizing 200 new congregations.

Our lay home missionary program can provide the missionary personnel for such a thrust in outreach.

Our program of college summer ministries sends dedicated Nazarene college youth to pinpointed areas of need with their ministry through vacation Bible schools, work teams, and inner-city ministries.

Contributions of Nazarenes through the Easter and Thanksgiving offerings and through approved 10 percent missionary specials provide the financial strength necessary for outreach.

In the power of the Holy Spirit we are set to achieve a "mission possible" in our day. □



Norman Brown reporter

CHURCH SCHOOL STAFF SHARES IN THREE DISTRICT CONVENTIONS

Indianapolis, East Tennessee, and South Carolina districts elected to employ the staff of the Department of Church Schools for their spring Sunday school conven-

tions during the month of April. Dr. Kenneth Rice, Dr. E. G. Benson, Melvin Shrout, Dr. Earl Wolf, Jeannette Wienecke, Elizabeth Jones, J. Paul Turner, and Ruth Gibson all participated in the several conventions.

Discovery-discussion groups on such vital subjects as motivating and recruiting leaders, creative techniques for primaries, Senior

Adult Ministries, direct personal evangelism, and servant concept in the youth ministry accounted for major time segments of each convention.

Dr. Kenneth Rice said, "The availability of departmental staff for district conventions is another way Church Schools serves as a resource in meeting local and district church needs." □



The group posed just before a recent trip in front of the church. Rev. Henry B. Hughes has joined the staff of El Paso (Tex.) First Church to direct the Senior Adult Ministries. The program for senior adults includes monthly fellowship meetings, craft shops, and several bus tours each year. Rev. L. Wayne Quinn is the pastor.

DISTRICT ASSEMBLY INFORMATION

SOUTH FLORIDA—*May 29-30*, Bibletown Conference Center, 600 N.W. 4th Ave., Boca Raton, Fla. 33432. General Superintendent: Dr. Eugene L. Stowe.

CANADA PACIFIC—*May 31—June 1*. Church of the Nazarene, 4110 15th Ave., Prince George, British Columbia, Canada. Host Pastor: Dwight Greiner. General Superintendent: Dr. Charles H. Strickland.

NEVADA-UTAH—*June 5-7*. First Church of the Nazarene, 125 N. 14th St., Las Vegas, Nev. 89101. Host Pastor: Robert Ulrich. General Superintendent: Dr. Edward Lawlor.

CANADA CENTRAL—*June 6-7*. Rte. 2, Pefferlaw, Ontario, Canada. Host Pastor: Dalton L. Marsten. General Superintendent: Dr. George Coulter.

OREGON PACIFIC—*June 6-8*. First Church of the Nazarene, 1550 Market St., N.E., Salem, Ore. 97303. Host Pastor: H. B. London, Jr. General Superintendent: Dr. Charles H. Strickland. □

NAZARENE CAMPS

May 20-26—SOUTHWEST INDIANA, Oakland City Zone, Oakland City Campground, Truster St., Oakland City, Ind. Charles Hastings Smith, evangelist. Jim McAbee, singer. W. Charles Oliver, district superintendent.

June 3-9—KANSAS CITY, District Center, 7640 Antioch Rd., Overland Park, Kans. Curtis Smith, evangelist. A. J. Lown, Bible teacher. James and Rosemary Green, sing-

ers. Milton B. Parrish, district superintendent.

June 10-15—NORTH ARKANSAS, Baptist Assembly Grounds, Siloam Springs, Ark. Chuck Millhuff, evangelist. Boyd C. Hancock, district superintendent.

June 16—ROCKY MOUNTAIN, Church of the Nazarene, 2020 S. Jefferson, Casper, Wyo. 82601. Eugene L. Stowe, evangelist. Gordon and Pat Johnston, missionary speakers. Prof. and Mrs. Irving Kranich, singers. Ross E. Price, district superintendent.

June 25-30—DALLAS, District Campgrounds, Scottsville, Tex. 75688. Stuart McWhirter, evangelist. Bruce Wade, singer. E. L. Cornelison, district superintendent.

June 28—July 7—NORTHWESTERN ILLINOIS, Manville Nazarene Camp, Rte. 1, Manville, Ill. 61339. Curtis Smith and Clayton Bailey, evangelists. James and Rosemary Green, singers. Floyd Pounds, district superintendent.

June 30—July 7—UPSTATE NEW YORK, District Camp Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Orville W. Jenkins, James Hamilton, and Bill Prince, evangelists. Steve and Sue Caudill, singers. J. Wilmer Lambert, district superintendent.

July 1-7—ALABAMA, Rev. and Mrs. Don Gibson and Don Pfeifer, evangelists. Gene Braun, singer. Reeford L. Chaney, district superintendent.

July 1-7—CENTRAL CALIFORNIA, Indoor Camps, First Church of the Nazarene, 2801 Hughes Lane, Bakersfield, Calif. 93304. July 1-2 Church of the Nazarene, 650 W. F St., Oakdale, Calif. 95361, July 3-4, Fresno, Calif., July 5-7. W. T. Purkiser, evangelist. Jim Bohi, singer. W. H. Deitz, district superintendent.

July 1-7—DAKOTA, Jamestown College Chapel, Jamestown, N.D. Ted Lee, evangelist. Lawrence Faul, missionary speaker. Bob Mickey, children's worker. Ron Lush, singer. Phillip M. Riley, district superintendent.

July 1-7—LOUISIANA, Campground, Tioga, La. (3 mi. north of Alexandria, La. on Rtes 71 and 167). G. B. Williamson and Forrest McCullough, evangelists. Wally and

Ginger Laxson, singers. Ralph E. West, district superintendent.

July 1-7—SOUTH CAROLINA, District Campgrounds, 5 miles south of Batesburg, S.C., on Hwy. 391. Lyle Eckley and Leon Chambers, evangelists. Al and Beverly Wood, musicians and singers. Otto Stucki, district superintendent.

July 2-7—ILLINOIS, Charles Hastings Smith, William Varian, Gloria Files, and Dorothy Adams, evangelists. James E. Hunton, district superintendent.

July 3-7—NORTHWEST, Pinelaw Park Camp, Rte. 1, Box 69, Loon Lake, Wash. 99148. Kenneth Pearsall, evangelist. Raymond C. Kratzer, district superintendent.

July 3-7—SOUTHWESTERN OHIO, Cincinnati Convention Center, 5th and Elm St., Cincinnati, Ohio. Paul Martin, evangelist. Dallas Baggett, district superintendent.

July 4-14—ENDERSONVILLE, N.C., NAZARENE CAMP MEETING ASSOCIATION, Upward and Orchard Rd., Hender-



LINK LIFE
with LOVE

Easter to Pentecost

NOTE: For complete information, consult mailing sent to all pastors.

sonville, N.C. G. Stuart McWhirter and T. W. Willingham, evangelists. Richard Brooks, singer. Terrell C. (Jack) Sanders, Jr., district superintendent.

July 9-14—**COLORADO**. Denver First Church of the Nazarene, 3800 E. Hampden, Englewood, Colo. 80110. Paul Martin, evangelist. Ron Lush, Sr., singer. M. Harold Daniels, district superintendent.

July 12-21—**CANADA CENTRAL**. Clarksburg Camp Meeting, Clarksburg, Ontario, Canada (Hwy. 26 to Thornbury, south on Beaver Valley Rd.). Norman Oke and Alex Deasley, evangelists. Miss Frances Vine, missionary speaker. DeVerne Mullen, singer. Neil E. Hightower, district superintendent.

July 15-21—**GEORGIA**. District Center, located one mile east of Adrian, Ga. (between Dublin and Swainsboro, on Hwy. 80). Otho Jennings and Wilbur Brannon, evangelists. Mr. and Mrs. Joe Lee Tompkins, singers. Jack H. Lee, district superintendent.

July 15-21—**MAINE**. Summer Camp—Richmond Campgrounds, Richmond, Me. Ted Lee, evangelist. Jim and Rosemary Green, singers. J. E. Shankel, district superintendent.

July 19-28—**CENTRAL OHIO**. Nazarene District Center, 2708 Morse Rd., Columbus, Ohio 43229. Paul Martin and Mel-Thomas Rothwell, evangelists. Dan Steele, singer. Don J. Gibson, district superintendent.

July 19-28—**MICHIGAN**. Indian Lake Nazarene Campgrounds, Rte. 2, Vicksburg, Mich. 49097. John Hancock and Paul Stewart, evangelists. T. W. Willingham, Bible study. Gene Braun, singer. H. T. Stanley, district superintendent.

July 21-28—**IDAHO-OREGON**. Intermountain Camp Meeting, Nampa, Ida. Albert J. Lown, evangelist. Jim Bohi, singer. Grady W. Cantrell, district superintendent.

July 22-28—**EASTERN KENTUCKY**. Mount Hope Campgrounds, Rte. 1, Flemingsburg, Ky. 41041 (Location, Hwy. 150). Samuel Young and Nick Hull, evangelists. Ralph and Joann Dunmire, singers. L. B. Hicks, district superintendent.

July 22-28—**MISSOURI**. Chuck Millhuff and Charles Hastings Smith, evangelists. Marjorie Wallace, children's worker. Jim and Rosemary Green, singers. Arthur E. Mottram, district superintendent.

July 25—August 4—**NORTHERN CALIFORNIA**. Beulah Park Camp, 1200 El Rancho Dr., Santa Cruz, Calif. 95060. William Griffin, Morris Weigelt, and Martin-Fisher Party, workers. E. E. Zachary, district superintendent.

July 26—August 4—**EASTERN MICHIGAN**. District Center on N. Burkhart Rd., Howell, Mich. 48843. Charles Hastings Smith and R. N. Raycroft, evangelists. E. W. Martin, district superintendent.

July 26—August 4—**NORTHWESTERN OHIO**. District Center, 2½ miles west of St. Marys, Ohio, on Hwy. 703. G. Stuart McWhirter and Hoyle Thomas, evangelists. Roger Brown and Gene Braun, singers. James R. Blankenship, district superintendent.

July 26—August 5—**CANADA CENTRAL**. Cedardale Camp Meeting, ½ mile south of Hwy. 48 on Pefferlaw Rd., Pefferlaw, Ontario, Canada. William Greathouse and Forrest McCullough, evangelists. Miss Frances Vine, missionary speaker. DeVerne Mullen, singer. Neil E. Hightower, district superintendent.

July 27—August 4—**PITTSBURGH**. Mt. Chestnut Nazarene District Center, R.D. 5, Butler, Pa. (on North Rd. and Old 422 at Mt. Chestnut, five miles west of Butler, off Rte. 422). Richard L. Strickland and Clayton D. Bailey, evangelists. Ken Akins, youth worker. James Main, singer. Robert I. Goslaw, district superintendent.

July 28—August 4—**NORTHEASTERN INDIANA**. District Campgrounds, 1794 S. 350th E., Marion, Ind. 46952. Ted Martin, Paul

Martin, and Morris Wilson, evangelists. Jim Green, singer. Fletcher Spruce, district superintendent.

July 29—August 4—**EAST TENNESSEE**. District Campground, Louisville, Tenn. 37777. Robert Sawyer, Gene Hood, evangelists. Wayne Galloway, singer. Glen Jones, district superintendent.

August 2-11—**ARIZONA**. Camp Pinerock, 1400 Pine Dr., Prescott, Ariz. (1½ miles west on Copper Basin Rd.). Samuel Young, H. B. London, Jr., and Bert Daniels, evangelists. Ron Lush, singer. M. L. Mann, district superintendent.

August 2-11—**PHILADELPHIA**. Leslie Parrott and Don Irwin, evangelists. Warnie Tippitt, singer. Paul D. Mangum, district superintendent.

August 2-11. **SOUTHWEST OKLAHOMA**. District Campgrounds, Rte. 3, Anadarko, Okla. G. Stuart McWhirter and Bob Hoots, evangelists. Wally and Ginger Laxson, singers. W. T. Johnson, district superintendent.

August 2-11—**VIRGINIA**. District Campground, Star Rte., Box 135, Buckingham, Va. 23921. L. S. Oliver, evangelist. Jim and Rosemary Green, singers. Gene Fuller, district superintendent.

August 2-11—**WASHINGTON**. Nazarene Campgrounds, North East, Md. (one mile south of I-95). Donald Irwin and Leslie Parrott, evangelists. Roy E. Carnahan, district superintendent.

August 3-11—**AKRON**. Akron District Nazarene Center, Rte. 1, Louisville, Ohio 44641. Mendell Taylor and Charles Millhuff, evangelists. Roger Brown, singer. Floyd O. Flemming, district superintendent.

August 4-11—**CANADA WEST**. Harmattan Campgrounds, 14 miles west of Olds, Alberta, Canada. Alex R. G. Deasley, evangelist and Bible teacher. Dr. Kenneth Stark, evangelist and missionary speaker. Larry Spicer, youth worker. Daniel R. Gales, children's worker. Robert Wiens, singer. Herman L. G. Smith, district superintendent.

August 4-11—**INDIANAPOLIS**. District Center, P.O. Box 46, Camby, Ind. 46113. Curtis Smith, evangelist. Ross Lee, district superintendent.

August 4-11—**TENNESSEE**. District Campground. Charles Strickland, John A. Knight, and Don Pfeifer, evangelists. Ralph and Joann Dunmire, singers. H. Harvey Hendershot, district superintendent.

August 4-11—**WEST VIRGINIA**. Nazarene Campgrounds, Summersville, W.Va. 26651. Paul Martin and Donald Snow, evangelists. The Jantz Singers. M. E. Clay, district superintendent.

August 5-11—**CHICAGO CENTRAL**. Nazarene Youth Camp Center, near Aroma Park, Ill. Paul Martin, evangelist. Al and Beverly Wood, singers. Forrest W. Nash, district superintendent.

August 5-11—**IOWA**. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Albert Neuschwanger, evangelist. Jim Bohi, singer. Forrest E. Whitlatch, district superintendent.

August 12-18—**WEST TEXAS**. Charles Ide and Richard S. Taylor, evangelists. Jim Bohi, singer. Lyle Eckley, district superintendent.

August 20-25—**MINNESOTA**. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. H. E. Hegstrom, evangelist. Norman W. Bloom, district superintendent.

August 20-25—**WISCONSIN**. Camp Byron, Rte. 1, Brownsville, Wis. 53006. Mel-Thomas Rothwell, evangelist. Mr. and Mrs. Roger N. Brown, singers. R. J. Ciack, Sr., district superintendent.

August 28—September 1—**OREGON PACIFIC**. Douglas County Fairgrounds, Roseburg, Ore. Kenneth H. Pearsall, evangelist. W. T. Purkiser, Bible teacher. Meredith Mortimer, singer. Carl B. Clendenen, district superintendent.

August 30—September 2—**MAINE**. Fall Camp—Richmond Campground, Richmond,

Me. Stuart McWhirter, evangelist. Paul Mullen, singer. J. E. Shankel, district superintendent.

August 30—September 2—**NORTHWEST**. Pinelov Park Camp, Rte. 1, Box 69, Loon Lake, Wash. 99148. Charles Higgins, evangelist. Raymond C. Kratzer, district superintendent.

September 4-8—**SOUTHEAST OKLAHOMA**. First Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Dean Baldwin, evangelist. Jim and Rosemary Green, singers. Wendell O. Paris, district superintendent. □

JAPAN CONGRESS ON EVANGELISM SCHEDULED

Kyoto, the ancient capital of Japan, will be the venue for the Japan Congress on Evangelism, June 3-7. Sponsored by the Japan Evangelical Association, the Congress has as its theme "Japan for Christ," and plans to take a realistic and hard look at the church in Japan and its active outreach.

The announced purposes of the Congress include the reaffirmation of biblical Christian faith; the sharing and discussion of the problems facing the Church; the consideration of the nature and role of the Church in these changing times; and the seeking together of a fresh vision for evangelism in Japan.

The Congress is intended to be more than a preaching festival. It is considered an attempt by the Japanese church and those laboring in Japan to press forward the cause of evangelism throughout the land by study, planning, and a humble seeking of the Holy Spirit's endowment.

The entire cost of the Congress will be borne in Japan. Rev. Nakachi Ando (Evangelical Alliance) is chairman of the executive committee. Rev. Reiji Oyama (Reformed Presbyterian) and Mr. Verner Strom (TEAM) are vice-chairmen.

Dr. Akira Hatori, well-known radio pastor, is the coordinating manager of the Congress, and Rev. Kiichi Ariga is office manager.

The Japan Evangelical Association has selected 1,300 delegates for participation in daily concentrated study session. The general public will be welcomed at nightly rallies. □

LOVE STILL IN ACTION IN NORTH LITTLE ROCK

The Holy Spirit was responsible for a bountiful outpouring of blessing at the Friendly Chapel in North Little Rock, Ark., March 22-24, according to the pastor, Rev. Betty Daniel.

Sunday morning, with 80 in attendance, 45 persons came forward to be saved or sanctified.

Rev. Roger E. Bowman, director

of outreach for the Department of Home Missions, was the speaker. The Gospel Tone Quartet and Evangelist Richard Oliver brought the music.

Friendly Chapel is an integrated home mission church on the South Arkansas District. Since October, attendance and giving have both doubled at this small church.

Friendly Chapel was featured in the October 10, 1973, issue of the *Herald of Holiness* in an article entitled "Love in Action." □

—Department of Home Missions

ALONG THE WINDING PATHWAY*

By A. F. Harper
Kansas City

She called a few days ago to say that she would not be able to accept her next writing assignment. And thus 34 years of ministry to the church was interrupted.



Mrs. Peck

The caller was Kathryn Blackburn Peck. In 1941 we asked her to write a vacation Bible school course for primary children; later she prepared three more. In 1946 she began a weekly Bible story for primaries, and prepared the correlated session plans for their Sunday school teachers.

Since 1957, each year Mrs. Peck has written six months of the Sunday school lessons for boys and girls in the first, second, and third grades. This ministry currently reaches 101,600 primary children and 12,300 teachers.

The creative spin-off from her assignment has been spectacular. A supervisor of the Primary Department in Grace Church of the Nazarene in Kansas City for 25 years, she has taught training groups across the nation.

In 1952 she wrote *In Favor with God and Man* to help concerned parents rear Christian children. Then in 1957 came *Better Primary Teaching*. Twice she wrote missionary books for children, *Candles in the Dark* and *Up in the Jumbo Tree*. She has authored a total of 10 books.

Beyond Her Church

Most of Mrs. Peck's ministry has found its outlet through the Nazarene Publishing House. She has written for and through her church. But others have also recognized her talent. Warner Press published

Every Day and Sunday. She is listed in *Contemporary Authors*, *Who's Who of American Women*, and *Who's Who International*.

Poetry

Often her inspired thoughts and moods are shared with us in verse. It is in this role that Mrs. Peck is best known to *Herald* readers. Sometimes her message lets God speak to the child:

*If I have been unkind, untrue,
Or failed my very best to do,
I have a Friend—and so have
you—
Who helps me try again.*

*I'm glad that I can kneel and
pray:
"Dear Father, help me know
the way
That I can please You best
today.
I want to try again."*

In her three published books of poetry, God often speaks to the deepest needs of mature men and women:

*I do not know why sorrows bow
the heart,
Or why temptations sweep
in like a flood;
I do not know why those who
love must part—
But this I do believe: Our
God is good!*

*I do not know why still He
waits to send
The answer to some prayer
His child has prayed.
But while above the earth His
heavens bend,
I shall pray on, and trust,
nor be afraid!*

*I cannot always see the path-
way clear,
And, looking back, can see
no laurels won.
But what we shall be doth not
yet appear;
So I shall walk by faith till
life is done!*

*No need have I to know the
plan complete;
No need have I today to see
the goal.
It is enough to know who
guides my feet—
In Him I confidently rest my
soul!*

—From *Joy in the Morning*

Shut-in Years

In recent years a weakened heart and an amputation have confined her to her home and to the wheelchair. But her spirit remains free. Unable to maintain classroom contacts, she has kept up with modern methods through reading. Deprived of the classroom, her love for children has increased. An unfailing sense of humor and her constant concern for the feelings and comfort of others endear Mrs. Peck to all who know her.

Painting

Somewhere along the winding pathway, Mrs. Peck began to paint. To the radiance of her pen she added the beauty from her brushes. In art exhibits, in the homes of her friends, and on the studio walls of those who buy paintings, there hang hundreds of framed pictures—large and small. In a lower corner each one carries the initials, K. B. P. Probably that signature appeared on yet another picture today. □



Mrs. Peck experiences a sense of accomplishment before a finished canvas

*The title of Mrs. Peck's first book of poems.

EVANGELISTS' DIRECTORY and SLATES

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

DIRECTORY

(Slates follow Directory)

ALLEN, ARTHUR L. (C) R. 1, Taft St., Danielson, Conn. 06239

◆ **ANDREWS, GEORGE.** (C) Box 821, Conway, Ark. 72032

ARMSTRONG, C. R. (C) 320 Elm Rd., Lakeland, Fla. 33801

◆ **BABCOCK, KENNETH E. & MILDRED.** (C) Box 66, Wilmington, N.Y. 12977

◆ **BAILEY, CLARENCE & THELMA.** (C) 1197 W. Arch St., Portland, Ind. 47371

BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446

BAILEY, JAMES A. (C) R. 2, Box 532, Indianapolis, Ind. 46234

◆ **BAKER, RICHARD C.** (C) 3506 Dolphin Dr., Charleston, W.Va. 25306

BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413

BEALS, PRESCOTT. (R) 717 E. Alder, Walla Walla, Wash. 99362 (full-time)

BECKETT, C. FRANK. (C) P.O. Box 254, Roland, Okla. 74954

◆ **BELL, JAMES & JEAN.** (C) c/o NPH*

◆ **BENDER EVANGELISTIC PARTY, JAMES U.** (C) Box 1326, Riverview, Fla. 33569

◆ **BERTOLETS, THE MUSICAL (FRED & GRACE).** (C) c/o NPH*

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◆ **BRAND, WILLIS H. & MARGARET.** (C) Box 332, Ft. Wayne Ind. 46801

◆ **BROOKS, RICHARD.** (C) 780 Armour Rd., Bourbonnais, Ill. 60914

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◆ **BROWN, CURTIS R.** (C) 814 N. Third St., Reading, Pa. 19601

◆ **BROWN, LINDA K.** (C) 3975 Rockfield Dr., Dayton, Ohio 45430

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◆ **CAUDILL, STEVE & SUE.** (R) c/o NPH* (full-time)

CAUDILL, VIRGIL. (R) 4909 Ivan Dr., Lansing, Mich. 48917 (Entering full-time Sept. 1)

CAYTON, JOHN. (C) Box 675, Middleboro, Mass. 02346

◆ **CHAPMAN, W. EMERSON.** (C) c/o NPH*

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CONWAY, L. W. (C) c/o NPH*

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COURTNEY, M. O. (C) 1700 S. Jennings, Bartlesville, Okla. 74003

◆ **COX, C. B. & JEWEL.** (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201

CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503

CRANDALL, V. E. & MRS. (C) Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097

◆ **CRANE, BILLY D.** (C) 1803 Peachery Ave., Parkersburg, W.Va. 26101

◆ **CREWS, HERMAN F. & Mrs.** (C) c/o NPH*

CULBERTSON, BERNIE. (C) 100 N.E. 8th Pl., Hermiston, Ore. 97838

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◆ **DAVIDSON, CHARLES.** (C) 541 Gibson, Fremont, Ohio 43420

DAVIS, HAROLD L. (R) Box 5123, Newport News, Va. 23595 (full-time)

DAWS, LEONARD. (R) E. 303 Grandview Rd., Lebanon, Ohio 45036 (full-time)

◆ **DeFRANK, JOSEPH.** (C) Box 342, Barberton, Ohio 44203

◆ **DENNIS, LASTON & RUTH.** (C) 1733 E. Terrace, Indianapolis, Ind. 46203

◆ **DEWARE, STANLEY.** (R) 4300 Crossen Dr., Orlando, Fla. 32807 (full-time)

DISHON, MELVIN. (C) R. 15, Bowling Green, Ky. 42101

◆ **DIXON, GEORGE & CHARLOTTE.** (C) Evangelists and Singers, c/o NPH*

DODSON, WILBUR T. (C) 1201 Peach Ave., El Cajon, Calif. 92021

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◆ **DUNMIRE, RALPH & JOANN.** (C) 202 Garwood Dr., Nashville, Tenn. 37211

DUNN, D. R. (C) Box 732, Coshocton, Ohio 43812

DUNNINGTON, DON. (R) 1009 E. Prairie, Olathe, Kans. 66061

DURHAM, L. P. (JACK). (C) 2415 E. Park Row, Apt. 104, Arlington, Tex. 76010

◆ **DUTTON, BARRY & TAVIA.** (R) 1925 Willow Dr., Olathe, Kans. 66061 (full-time)

ELLINGSON, R. LEE. (R) Box 2419, Bethany, Okla. 73008 (full-time)

ELLWANGER, C. WILLIAM. (C) 2020 W. 81st, Leawood, Kans. 66206

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EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*

ESTEP, OPAL CRUM. (R) 4227 Rickenbacker Ave., Apt. 610, Columbus, Ohio 43213 (full-time)

ESTERLINE, JOHN W. (C) 4601½ Joanne, Bakersfield, Calif. 93309

EVERMAN, WAYNE. (R) Box 66C, Stanton, Ky. 40380 (full-time)

FELTER, JASON H. (C) c/o NPH*

◆ **FILES, GLORIA; & ADAMS, DOROTHY.** (C) 2031 Freeman Ave., Bellmore, N.Y. 11710

FINE, LARRY. (R) c/o Mid-America Nazarene College, Olathe, Kans. 66061

◆ **FINGER, MAURICE & NAOMI.** (C) 122 Charlotte Rd., Lincolnton, N.C. 28092

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FISHER, YEARL. (R) (See Martin-Fisher Evangelism.)

◆ **FISHER, WILLIAM.** (C) c/o NPH*

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◆ **FORD, JAMES & RUTH E.** (C) 1605 Laura St., Clearwater, Fla. 33515

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FOWLER, THOMAS. (C) 1251 S. Union, Ozark, Ala. 36360

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◆ **GRIMSHAW, MICHAEL & MRS.** (C) c/o NPH*

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◆ **GRINDLEYS, THE SINGING (GERALD & JANICE).** (C) 539 E. Mason St., Owosso, Mich. 48867

◆ **HAPPINESS SINGERS.** (C) c/o NPH*

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◆ **HEASLEY, JIMMY & FERN.** (C) c/o NPH*

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HENDERSON, DONALD, EVANGELISTIC ASSOCIATION. (C) Box 338, Fern Park, Fla. 32730

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INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022

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- ◆LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
- ◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
- ◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEONARD, JAMES C. & FLORICE. (C) 223 Jefferson St., Marion, Ohio 43302
- LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
- LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ◆LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LONG, WILMER A. (R) 926 Franklin St., Johnstown, Pa. 15901
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelby Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
- MANNING, C. M. (C) Box N, Maysville, Ky. 41056
- MARTIN, DICK. (See Martin-Fisher Evan.)
- MARTIN, PAUL. (C) c/o NPH*
- ◆MARTIN-FISHER EVANGELISM. (C) c/o NPH*
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155
- McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
- McCOY, LAWRENCE W. (R) 3419 2nd Ave., Council Bluffs, Ia. 51501 (full-time)
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
- McDOWELL, DORIS. (R) 16 Brookes Ave., Gaithersburg, Md. 20760
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, ROY T. (C) 2319 Wakulla Way, Orlando, Fla. 32809
- ◆McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008
- MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
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- ◆MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
- ◆MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
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- MOOSHIAN, C. HELEN. (C) 2501 H St., Apt. 109, Sacramento, Calif. 95816
- MORGAN, J. HERBERT. (C) 1101 Walnut St., Danville, Ill. 61832
- MORRIS, CLYDE. (C) 717 Kanawha Ave., Nitro, W. Va. 25143
- ◆MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
- ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- ◆NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
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- NEWBREY, ROBERT L. (R) Box 1196, Gainesville, Fla. 32602 (full-time)
- NICHOLAS, CLAUDE. (R) 2404 Hamilton Rd., Lebanon, Ohio 45236 (full-time)
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- PFEIFER, DON. (C) Waverly, Ohio 45690
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- ◆POOLE, JOHN WESLEY & MRS. (C) R. 5, Leighton Rd., Augusta, Me. 04330
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- ◆ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
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- RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, Fla. 33147
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66061 (full-time)
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- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- ◆SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
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- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
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- ◆SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
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- ◆SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
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- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (R) c/o NPH* (full-time)
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
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- ◆SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
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- THOMAS, J. MELTON. (C) c/o NPH*
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- TUCKER, RALPH, JR. (C) c/o NPH*
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- VARIAN, W. E. (R) 5423 Hicks Corner, Kalamazoo, Mich. 49002 (full-time)
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- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

JUNE SLATE

ANDREWS: Bridgeton, N.J. (Deerfield Camp), June 13-23; Egg Harbor City, N.J., June 25-30
 BAILEY, C. D.: N.W. Ill. Camp, June 28—July 7
 BATTIN: Brainerd, Minn., June 2-9; Burr Oak, Kans., June 16-23
 BELL: Globe, Ariz., June 12-16; Phoenix, Ariz. (Westdale), June 18-23; Glendale, Ariz., June 24-30
 BENDER: Everett, Pa. (Wes.), May 31—June 9; West Memphis, Ark., June 14-23; Jacksonville, Fla. (Faith), June 28—July 7
 BERTOLET: Mebane, N.C. (camp), June 25-30
 BLUE: Central Ohio Dist. Tour, June 1-15; Houston Dist. Tour, June 17-30
 BOHI, JAMES: Barstow, Calif., June 5-9; Oakdale, Calif., June 12-16; Turlock, Calif., June 19-23
 BOND: N.W. Okla. Dist. Youth Camp, June 10-14; N.W. Ill. Dist. Camp, June 25—July 7
 BOWMAN: Manchester, Ohio, June 2-9
 BROOKS: Centerville, Ohio (1st), June 11-16; Columbia City, Ind. (1st), June 18-23
 BROWN, LINDA: Blacklick, Ohio (Ch. of Christ in Chr. U.), June 2
 BYERS: Cedar Rapids, Ia. (Trinity), June 10-16
 CAUDILL, STEVE: Philadelphia Dist., June 13-23; Upstate N.Y. Dist. (camp), June 30—July 7
 CAYTON: Orange, Va., June 4-9; Ogdensburg, N.Y. (1st), June 11-16; Pittsburgh, Pa. (Sheraden), June 18-23; Pittsburgh Dist. (Jr. High Camp), June 24-28
 CLARK: Princeton, Ind. (1st), June 3-9; Wooster, Ohio (1st), June 10-16; Grove City, Ohio (Darbydale), June 17-23; Vanderbilt, Pa., June 24-30
 CLIFT: Dallas, Tex. (Bruton Terr.), June 2-9; Corvallis, Ore. (Bundy's Bridge Camp), June 27—July 7
 CLINE: Memphis, Tenn. (Frayser), June 4-9
 COOK: Wrens, Ga., June 11-16; Butler, Ga., June 18-23
 COX: Belfast, N. Ireland (1st), June 1-9; Belfast, N. Ireland (Glenmore), June 11-16; Weston-Super-Mare, England, June 22-30
 CRANE: Frank, W. Va., June 10-16
 CREWS: Willcox, Ariz., June 5-9
 DARNELL: Neb. Dist., June 13-23; Harkers Island, N.C. (camp), June 28—July 7

DISHON: Columbia, Ky., June 11-16
 DIXON: Concert Tour (western districts), June 4-20; Phoenix, Ore., June 25-30
 DUNMIRE: Memphis, Tenn. (Frayser), June 4-9; Jena, La. (Free Meth. Camp), June 17-23; Lawrenceburg, Tenn. (Grace), June 24-30
 DUTTON: Concert tours: Kansas and the Dakotas, June 5-9; New England, June 12-16; the Carolinas, June 19-30
 ELLINGSON: Caddo, Okla., June 3-9; Blanchard, La., June 10-16; New Orleans, La. (1st), June 19-23; New Orleans, La. (Calvary), June 24-30
 ELLWANGER: Middle East, May 31—June 14
 FILES & ADAMS: Irwin, Pa. (Circleville Children's Cru.), June 4-9; York, Pa. (Children's Cru.), June 17-23
 FISHER, WILLIAM: Oklahoma City, Okla. (Capitol Hill), June 4-9; Central America, June 19—July
 FORD, JAMES & RUTH: Hagerstown, Ind. (Children's Cru.), June 3-9; College Corner, Ohio (Children's Cru.), June 10-16; Richmond, Ind. (St. Paul, Children's Cru.), June 17-23; Lawrenceburg, Ind. (Ludlow Hill, Children's Cru.), June 24-30
 FORD, NORMAN: Bunola, Pa., June 2-9; Atlasburg, Pa., June 14-23
 FREEMAN: Sandwich, Ill., June 3-9; Bloomington, Ill., June 10-16; Streator, Ill., June 24-30
 FRODGE: Rockport, Ind., June 7-16
 GARDNER: Caldwell, Ida. (Canyon Hill), June 11-16
 GAWTHORP: Doyle, Tenn., June 3-9; Chattanooga, Tenn. (East Ridge), June 10-16; Andalusia, Ala., June 18-23
 GORMANS, SINGING: Albany, Ga. (1st), June 29-30
 GREEN: Kansas City Dist. Camp, June 3-9; reserved, June 10-23; N.W. Ill. Dist. Camp, June 28—July 7
 GRIMSHAW: Corpus Christi, Tex. (Trinity), June 4-9; Drumright, Okla., June 11-16; Denver, Colo. (1st), June 21-23
 GRINDLEY, GERALD: See Happiness Singers
 HAPPINESS SINGERS: Concerts in North Carolina and Virginia, June 1-16
 HARROLD: Laona, Wis. (1st), June 4-9; Rochelle, Ill. (1st), June 11-16
 HEASLEY: Paragould, Ark., June 4-9; Aurora,

Mo., June 11-16
 HEGSTROM: Harbert, Mich., May 29—June 9
 HOLCOMB: Paso Robles, Calif. (1st), June 4-9; Bradleyville, Mo., June 11-16; Nashville, Tenn. (West Side), June 30—July 7
 HOLLEY: Mt. Vernon, Ind. (Point Township), June 4-9
 HOLLOWAY: Delta, Pa., June 4-9; Harrisonburg, Va. (1st), June 11-16
 HUNDLEY: Cincinnati, Ohio (N. Hills), June 2-9
 IDE: Minot, N.D. (camp), June 17-23
 IRWIN: Miami, Ind. (Wes.), June 12-23
 JANTZ: Belleville, Ill. (1st), June 5-9; Dayton, Ohio (Northridge), June 12-16; Searcy, Ark. (Pickens Chapel), June 19-23; Hawaii, June 25—July 9
 JONES, CLAUDE: Niagara Falls, N.Y., June 4-9; Ill. District, June 10-16
 LANIER: Logan, Ohio (Baptist), May 29—June 9; Dayton, Ohio, June 12-23; Pomeroy, Ohio (Community), June 26—July 7
 LASSELL: Hartford City, Ind. (Tri-Co. Camp), May 30—June 9; Peru, Ind., June 11-16; Greensburg, Ind., June 21-23; Ashland, Ky., June 25-30
 LAW: Potosi, Mo., June 3-9
 LAXSON: Port Huron, Mich. (North Hills), June 4-9; Trenton, Ohio, June 11-16; High Point, N.C., June 18-23
 LUSH: New Rockford, N.D., June 5-9; Carrington, N.D., June 12-16; Oaks, N.D., June 19-23; Dickinson, N.D., June 26-30
 MacALLEN: Staten Island, N.Y., June 2-9
 MANLEY: South Bend, Ind. (1st), June 4-9; Hamilton, Ohio (Millville Ave.), June 11-16; Norfolk, Va. (1st), June 18-23; Norwood, N.C. (Central Zone Camp), June 25-30
 MARTIN, PAUL: Jacksonville, Fla. (Panama Park), June 3-9; Columbus, Ohio (Frank Rd.), June 10-16; Ft. Worth, Tex. (Wedgwood), June 18-23; Austin, Tex. (Grace), June 25-30
 MAYO: Hacienda Heights, Calif., June 2-9
 McCULLOUGH: Cridersville, Ohio, June 4-9; Trenton, Ohio, June 11-16; High Point, N.C., June 18-23; Hattiesburg, Miss., June 27-30
 MICKEY: Burlington, Ia. (1st), June 4-9; Colorado Springs, Colo. (Security), June 11-16; Omaha, Neb., June 17-23
 MILLHUFF: Mariette, Mich., June 4-9; N. Ark.



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MULLEN: Kingston, Ont. (Free Meth.), June 4-9
NEFF: See Happiness Singers.
NICHOLAS: Fairborn, Ohio (Wrightview), June 6-9
OVERTON: Danielson, Conn., June 4-9; Strong, Me. (Children's Cru.), June 18-23; Skowhegan, Me. (Children's Cru.), June 26-30
PALMER: Franklin, Ind., June 10-16
PASSMORE: Canton, Ohio (Fairmont), June 4-9; Garrett, Ind., June 11-16; Lavelle, Pa., June 18-23; Ephrata, Pa. (1st, Children's Cru.), June 24-30
PHILLIPS: Colorado Springs, Colo. (Black Forest), June 4-9; Golden, Colo. (Edgemont), June 10-16; Lawrenceburg, Tenn., June 24-30
POWELL, FRANK: Mansfield, Ohio (1st), June 11-16
PRICE, JACK: Nowata, Okla., June 17-23
PRICE, JOHN: Berryville, Ark., June 3-9; Corpus Christi, Tex. (1st), June 18-23; Talihina, Okla., June 24-30
QUALLS: Jacksonville, Fla. (Lem Turner Rd.), June 4-9; Columbus, Ohio (Frank Rd.), June 10-16; Ala. Dist. Camp, June 27—July 7
RAKER: Davenport, Ia. (tent), June 9-19; Little America, Ill. (tent), June 23—July 3
RAYCROFT: Brushton, N.Y. (camp), June 20-30
RICHARDS: Franklin, Ind., June 10-16
ROTHWELL: Commerce City, Colo., June 11-16
RUSHING: Concert tour, S.C., June 19-30
RUTHERFORD: Monterey, Tenn., June 2-16
SAY: Fairview, Tenn., June 25-30
SERROTT: Missionary tour, Caribbean and South America, month of June
SHARP: La Junta, Colo. (1st), June 11-16
SHAW: Signal Mountain, Tenn., June 16-23; Albany, Ga. (1st), June 30
SHUMAKE: Logansport, Ind. (Fairview), June 10-16
SLACK: Bedford, Ind. (Valley View Mission), June 11-16; Charleston, Ind., June 20-23; Nelsonville, Ohio (Wes. Camp), June 27—July 7
SMITH, OTTIS: Williston, Vt. (Burlington), June 4-9; Lake Placid, N.Y., June 11-16; Moriah, N.Y. (camp), June 20-30
SNELLGROVE: Waycross, Ga. (camp), June 13-23
SNOW: Ft. Wayne, Ind. (Southside), June 4-9
STAFFORD: Clarksburg, W. Va. (Allegheny), May 30—June 9
STARK: Ft. Scott, Kans. (Children's Cru.), June 2-9; Mustang, Okla. (Children's Cru.), June 10-16; Beaver, Okla. (Children's Cru.), June 17-23; S.W. Okla. Dist. (Boys' & Girls' Camp), June 25-28
STONE: Minong, Wis. (VBS), June 2-9; Sheboygan, Wis., June 10-16
STRICKLAND, R. L.: Newport, Tenn., June 4-9; Centerville, Ohio (1st), June 11-16; New Cumberland, W. Va., June 18-23
SWANSON: Blevins, Ark. (Bell's Chapel), June 4-9; Indianapolis, Ind. (Mars Hill), June 10-16; Indianapolis, Ind. (Meridian), June 17-23; Iowa Dist. (Boys' & Girls' Camp), June 24-28
TAYLOR, E. E.: Amarillo, Tex. (Hamlet), June 4-9; Stephenville, Tex., June 11-16; Graham, Tex., June 18-23
THOMAS, FRED: Jacksonville, Fla. (Lem Turner Rd.), June 4-9

THOMAS, J. MELTON: Richmond, Ky. (Rosemont), June 4-9; Nashville, Tenn. (Mt. Wesley), June 11-16
TOMPKINS: Jackson, Tenn. (1st), June 4-9; Lubbock, Tex. (1st), June 18-23; Lamesa, Tex., June 25-30
TUCKER: Winslow, Ariz. (Navajo Indian camp), June 16-23; Chinle, Ariz. (Navajo camp), June 24-30
VANDERBUSH: Fessenden, N.D., June 3-9; Jamestown, N.D., June 10-16
WACHTEL: Akron, Ohio (Sharon Camp), June 28—July 7
WADE: Dallas Dist. Camp, June 25-30
WARD: N. Ft. Myers, Fla., June 16-23
WEST: Erie, Pa., June 17-23; Edinboro, Pa., June 24-30
WISEHART: Greeley, Colo. (Sunnyview), June 2-9
WYRICK: Sebring, Fla., June 4-9; Bartow, Fla., June 11-16
ZIMMERLEE: Dexter, Mo. (Southwest), June 2-9; Grand Haven, Mich. (1st), June 19-30



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PROGRAM SCHEDULE
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May 26—Whatever God Fills, God Uses
June 2—What Difference Does Pentecost Make?

ANNOUNCEMENTS

Cedar Rapids (Ia.) First Church will be celebrating its fiftieth anniversary on May 19 and May 26. All friends and former members are cordially invited to attend

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these special services.—Hardy J. Powers, pastor.

The Prescott (Ariz.) church celebrated its fiftieth anniversary on April 28. The new sanctuary and educational unit was dedicated the same day.

Rantoul (Ill.) First Church invites all former pastors, friends, and members to attend the fiftieth anniversary homecoming celebration on Aug. 25.

The Sublette, Kans., church will commemorate its fiftieth anniversary with a weekend holiness convention, June 6-9. Three young men who have gone out from the church as ministers will return to speak in evening services Thursday through Saturday.

District Superintendent Ray Hance (Kansas District) will speak in the morning ser-

vice, June 9; and Dr. G. B. Williamson, general superintendent emeritus, will speak at a 2:30 service on Sunday afternoon. Testimonies of "old-timers" will be presented in the evening service. Donald E. Crenshaw is pastor. □

RECOMMENDATION

It is my privilege to recommend Mark Hamilton, who is entering the field of full-time evangelism. Rev. Hamilton has served for 30 years as a successful pastor. He is a fervent preacher of the Word, and his pastoral experience as well as his dedication to the full program of the church will be of benefit to any church.—W. Charles Oliver, Southwest Indiana district superintendent. □

EVANGELISTS' OPEN DATES

Lyle Potter, Sunday school evangelist, has some open dates in 1975 and 1976 avail-

able for tours, conventions, or local churches, and may be contacted through the Nazarene Publishing House. Mrs. Potter travels with him as musician and soloist. □

MOVING MINISTERS

JOHN BOWMAN from Nazarene Bible College, Colorado Springs, to West Frankfort, Ill.

LEON CARRICO from Warrenton, Va., to Hawthorn, Pa.

WILLIAM E. CLARK from Amarillo (Tex.) South Georgia, to Mount Vernon (Ill.) First.

RALPH O. ENGLAND from Wright City, Mo., to St. Louis Golden Gate.

DARRELL G. GRANT from associate to Bernie, Mo.

ROGER G. GRAY from New Milford, N.J., to evangelism.

BOYD D. HILL from evangelism to Fairview, Ala.

1974

-75

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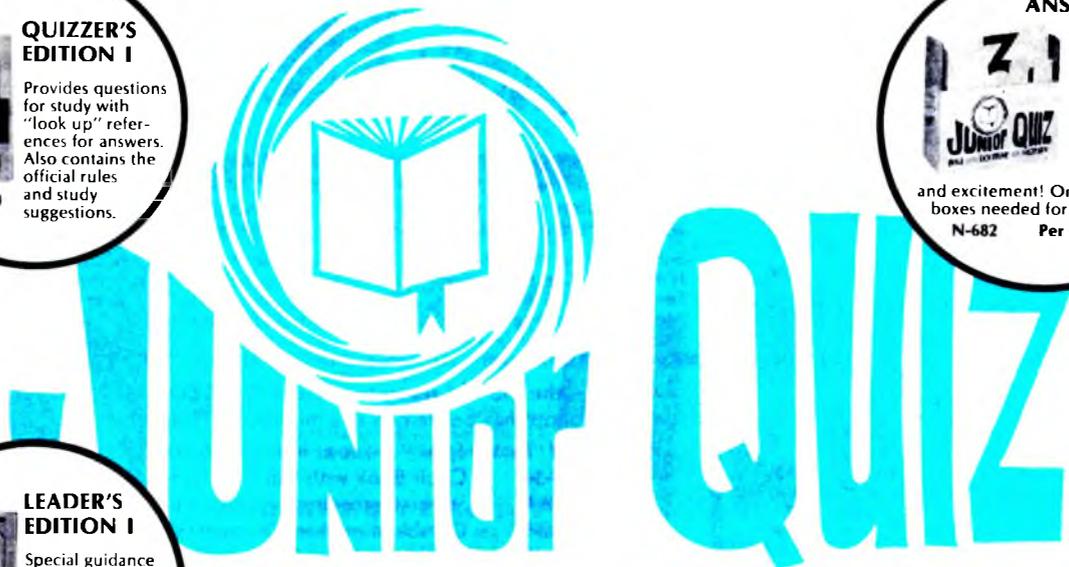
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MERLYN H. KLINK from Kansas City Hillcrest to Greenville (Tex.) First.
 BOB R. LINDLEY from Springfield (Mo.) First to Calgary (Alberta, Canada) First.
 TOM REED from Nazarene Theological Seminary, Kansas City, to associate, Richardson, Tex.
 BILL G. SMITH from Lisbon, N.D., to Texhoma, Okla.
 C. WOODROW SNIDER from Radcliff, Ky., to Lawrenceville (Ill.) Faith.
 MELBURN SORENSEN from Fairfield, Ia., to Davenport, Ia.
 JONATHAN SPARKS from evangelism to Lincoln (Ill.) First.
 WILLIAM E. VARIAN from Kankakee (Ill.) First to evangelism.
 ROBERT C. VISER from Greenville (Tex.) First to Sarasota (Fla.) First.
 JUANITA WILSON from Nazarene Bible College, Colorado Springs, to Coulterville, Ill.
 FORREST WOODWARD from Wichita (Kans.) Olivet to Guthrie, Okla.

MOVING MISSIONARIES

REV. & MRS. ROY COPELIN, Box 448, Iloilo City, Republic of the Philippines
 REV. & MRS. MARSHALL GRIFFITH, 5902 Rimkus Dr., San Antonio, Tex. 78238
 MISS JANELL KEOPPEL, 523 8th Ave. S., Nampa, Ida. 83651
 MR. & MRS. RALPH MCCLINTOCK, on furlough as of May 25, 1974: 2660 W. Highland Rd., Highland, Mich. 48031
 REV. & MRS. BERGE NAJARIAN returned to the field in May; P.O. Box 19426, Jerusalem, Israel
 MISS MARJORIE PEEL, 5 Anson Road, Robertsham, Johannesburg 2001, Republic of South Africa. Phone: Johannesburg 830-4232.
 REV. & MRS. STEPHEN RIEDER, P.O. Box 232, Taichung, Taiwan 400, Republic of China
 REV. & MRS. PAUL SAY, Caracas 1359, Buenos Aires, Argentina, South America
 REV. & MRS. DENNIS SCHMELZENBACH, on furlough as of the end of May, 1974: 1416 Mary St., Oklahoma City, Okla. 73127. Phone: (405) 789-8377.
 REV. & MRS. JOHN SMEE, on furlough as of May, 1974: 1562 E. Howard St., Pasadena, Calif. 91104
 REV. & MRS. STANLEY WILSON, on furlough as of May 25, 1974; c/o Rev. L. A. Wilson, 223 Oak St., Flushing, Mich. 48430. Address beginning in July: Nazarene Camp, 6477 Burkhart Rd., Howell, Mich. 48843.

YOUNG NAZARENE STUDENT DIES IN SOUTH AFRICA

Twenty-seven-year-old Iain Angus MacGaffin MacMillan collapsed and died in his room at Nazarene Bible College of South Africa some hours after driving 1,000 miles nonstop from Salisbury, Rhodesia, to enroll for the new semester. His death occurred on Tuesday, February 12.



Iain MacMillan

He had relinquished his position as a bank officer in the Standard Bank, Rhodesia, and a brilliant sporting career to fulfill his deepest desire to follow Christ fully in obedience to a call to prepare for the full-time ministry in the Church of the Nazarene.

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 64131

Mr.
 Mrs.
 Miss
 Address

City

State

Birth Date

Zip

Tel.

A Nazarene missionary, Miss Rose Handloser, had been instrumental in pointing Iain to Christ and the church. Iain had found Christ as personal Saviour two years ago.

After consultation with Iain's parents, the announcement was made on behalf of his fellow students that an **IAIN MacMILLAN MEMORIAL SCHOLARSHIP** was to be formed to assist worthy future students prepare for the full-time ministry of the Church of the Nazarene in South Africa. Approximately \$1,700 has been given by family and friends to underwrite a permanent scholarship fund.

The whole college community has been sobered and challenged by this lesson of a life given in total commitment and dedication to the Master, whom Iain loved and served with a childlike simplicity and exuberance. □

—D. P. WHITELAW, *Principal*

VITAL STATISTICS

DEATHS

LULA BARNARD, 86, died Mar. 23 in Lowell, Mass. She was a song evangelist for many years. Funeral services were conducted by Rev. Alexander Ardrey and Rev. Paul Martin. She is survived by two sisters, Mrs. Leah and Mrs. Amanda Cove.

DALE W. BRUMMETT, 58, died Mar. 13 in Udall, Kans. Funeral services were con-

ducted by Rev. Paul Overholt. He is survived by his wife, June; three sons, James, Jerry, and Johnny; two daughters, Mrs. Don (Neta) Alcorn and Mrs. Gary (Glenna) Brookings; three brothers, Aldon, Bob, and Bill; one sister, Mrs. Neta Jones; and eight grandchildren.

MRS. ROBERT O. CHURCHMAN, 57, died Mar. 30 in Sacramento, Calif. Funeral services were conducted by Revs. James S. Shaw, Harold Kiemel, and Ray Owens. She is survived by her husband, Robert, four sons, Bill, Ron, Virgil, and Mike; and her mother, Mrs. Smart.

RUTH MARION (MAYWOOD) HYSONG, 47, died Mar. 7 in New Stanton, Pa. She is survived by her husband, Rev. Ralph, song evangelist; three children, Deborah, Joseph, and Elisabeth; her parents, Herbert and Emma Jean Maywood; and two brothers, Rev. G. B. Maywood and Ralph Maywood.

DR. HARRY EDWARD JESSOP, 89, died Jan. 13 in Clearwater, Fla. Funeral services were conducted by Revs. Carl Hall, Merne Harris, Maurice E. Persons, and C. E. Winslow.

NELDA MEDRANO, 14, died Mar. 9 in Quincy, Wash. Funeral services were conducted by Rev. Allen A. Bennett and Antonio Medrano. Survivors include her parents, Atilano and Amada Medrano; six brothers, Esteben, Noe, Joe, Rueben, Junior, and Javier; and four sisters, Rosa Garces, Marylou, Dianne, and Sonja.

LAURA E. MOECKEL, 78, died Dec. 31 in Sylvia, Kans. Funeral services were conducted by Rev. John H. Wright. Mrs. Moeckel was a charter member of the Pleasant Hill church. She is survived by her husband, Herman; a son, Virli; two daughters, Mrs. Adabelle Brannon and Mrs. Veletta Sharp; a brother, W. I. Lang; and seven grandchildren.

REV. EDWIN M. PARKS died Jan. 29 in Louisville, Ohio. He was a pastor for nearly

NEWS OF RELIGION

43 years on the Akron District. He is survived by his wife, Margaret; a son, William; a sister, Mrs. June Baker; and five grandchildren.

THEDA C. PEAKE, 102, died Mar. 31 in Danville, Ill. She was a professor at Olivet Nazarene College for many years. Funeral services were conducted by Rev. Sam Smith and Rev. William Shoots. Survivors include 3 daughters, Carmen, Mrs. Christine Shouer, and Mrs. Bernalice Westmoreland; a son, Dr. Frank; and 11 grandchildren.

DR. JAMES HOUSTON SHRADER, 88, died Mar. 9 in Waterville, Vt. A nationally known chemist, he was former head of chemistry at ENC. He is survived by 3 daughters, Mrs. Roger Mann, Mrs. Jean S. Mullen, and Margaret M.; and 10 grandchildren.

BERTHA SIEGRIST, 92, died Mar. 10 in Hazel Crest, Ill. Funeral services were conducted by Rev. Byron Carmony and Rev. Ray Lunn Hance. She was a charter member of the Chicago Heights church.

TARCY VANBIBBER died Mar. 24 in Mesa, Ariz. She is survived by her husband, Otto; 3 sons, Rex L., Keith, and Donald; a daughter, Virginia Zumalt; a brother, Paul; 4 sisters, Mary, Maxine, Hazel, and Rethel; and 10 grandchildren.

BIRTHS

to JIM AND JANET (FRANCIS) BOBST, Anaheim, Calif., a girl, Tiffany Lynne, Mar. 14.

to WAYNE L. AND ARLENE F. CARTER, Eau Claire, Wis., a boy, William Scott, Feb. 14.

to MICHAEL AND MARLENE CLARK, Boyne City, Mich., a girl, Tanya Marlene, Mar. 25.

to GARY AND SHERRIE (HUFFMAN) CULBERTSON, San Diego, Calif., a girl, Jennifer Irene, Mar. 5.

to DAVID AND BEVERLEY (BAKER) DEEKS, Toronto, Canada, a boy, Daniel Lee, Mar. 14.

to BARRY AND GEORGETTE (CALLAHAN) FOSTER, Spring Arbor, Mich., a boy, Jamison Dean, Mar. 10.

to MR. AND MRS. LINDSEY GUNTER, a girl, Lori Ann, Apr. 4.

to ED AND BECKI (DEBORD) HARRISON, Mustang, Okla., a boy, Benjamin Keith, Feb. 19.

to JIM AND BERTHA (SHEPPARD) McCABE, Dallas, Ore., a girl, Milena Lynn, Mar. 26.

to REV. DALLAS AND DIANE McFARLAND, Boyne City, Mich., a boy, Chad Eric, Apr. 9.

to MR. AND MRS. PICKENPAUGH, Thomsville, Ga., a girl, Jennifer Lee, Feb. 9.

to FRANK AND BEVERLY (HEYD) RAMPERSAD, Spring Arbor, Mich., a girl, Joanne Vidya, Mar. 23.

to REV. DUANE AND JANE (MORLAN) SNAVELY, Pleasanton, Kans., a girl, Heather Dawn, Apr. 10.

to ROBERT AND KAREN (JOHNSON) THOMPSON, Hearne, Tex., a girl, Angela Margarette, Mar. 19.

MARRIAGES

LINDA NEWBERN and PAUL RINGHOLZ at Detroit, Nov. 24.

MARTI HARRIS and PAT ALLEN at Detroit, June 2, 1973.

MARCIA JEAN McWILLIAMS and ROBERT CARL JONES at Blytheville, Ark., Apr. 12.

DIRECTORIES

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

U.S. CRIME ROSE 5% IN 1973; ROUGH FOURTH QUARTER CITED. Preliminary FBI Uniform Crime Reports just released in Washington, D.C., reveal that serious crime in the U.S. rose 5 percent in 1973 as compared to a drop of 4 percent in 1972.

The summary is based on statistics supplied voluntarily by state, county, and local law-enforcement agencies and tabulated by the Federal Bureau of Investigation. The 4 percent drop in 1972 had been the first decrease in crime reported in 17 years.

During the last quarter in 1973, crime increased 16 percent over the same period in 1972.

Attorney General William B. Saxbe said, "The renewed upsurge in crime is very disturbing to me because the statistics give no clue as to what is causing it. But every American has a stake in the fight to lower the crime rate. The safety of our families, our businesses, and our neighborhood demands it." □

N.Y. HEALTH COMMISSIONER PLANNING SEGREGATION OF SMOKERS, NONSMOKERS. Dr. Lowell E. Belin, New York City's health commissioner, recently proposed a regulation which would segregate smokers from nonsmokers in public gathering places throughout the city.

The proposal stating that "any place of public assembly" in the city must have "a specific place set aside for smokers" was submitted to the Board of Health at its April 18 meeting.

Dr. Belin stressed that the regulation was not designed for the comfort of nonsmokers—but for their health.

The proposed regulation could have dramatic impact on the thousands of restaurants in the city. Nevertheless, Vincent Sardi, president of the Restaurant League of New York, said he did not believe the proposal would cause a major problem for restaurants. □

"WORK, NOT JUST TALK" WILL CHARACTERIZE WORLD EVANGELIZATION CONGRESS. The International Congress on World Evangelization, planned at Lausanne, Switzerland, July 16-25, will work and not just talk, Anglican Bishop A. Jack Dain, chairman of the Congress Executive Committee, declared at a press conference in London.

Bishop Dain disclosed that 2,200 evangelical Christians from 148 lands had so far accepted invitations to attend the Congress, but the final figure is expected to be 2,700.

According to a statement issued at the press conference, the Congress is expected to be the largest gathering of evangelical leaders ever assembled to consider strategies for evangelizing the world. One of the announced goals is to enable Christians to work together better to tell the entire population of the world about the gospel of Christ before the end of the century. □



■ **Recently I heard a Nazarene pastor say that Acts 2:38 would better be translated, “Repent, and be baptized every one of you in the name of Jesus Christ ‘because of the remission of sins’” instead of “for the remission of sins.” Is this correct?**

I think it is.

The Greek construction in Acts 2:38 is not the ordinary expression for a cause-and-effect relationship as our English translation makes it sound.

Peter used the particle *eis*—*eis aphesin ton hamartion*. *Eis* means “to, as far as, to the extent of, until, against, before, in accordance with” and as an equivalent of *en*, “in, upon, on the ground of”—to pick up a few of the English terms cited in my little Thomas Sheldon Green *Greek-English Lexicon*.

A good example of this use of *eis* is seen in Matthew 12:41. The men of Nineveh repented at (*eis*) or because of the preaching of Jonah.

Carter and Earle in the *Evangelical Commentary on Acts* suggest that the verse may be translated, “. . . be baptized . . . on the basis of the remission of your sins.”

Dr. A. T. Robertson, whose credentials as a Baptist New Testament scholar are unimpeachable, says that Peter was urging baptism on those who repented and that they were to be baptized “in the name of Jesus Christ on the basis of the forgiveness of sins which they had already received” (*Word Pictures in the New Testament*, vol. III, page 36).

I am aware that advocates of baptismal regeneration claim this verse and two or three others in the New Testament to show that no one is born again until he is baptized. However, the large number of unqualified promises of salvation without any reference to water baptism at all make this an impossible position (Matthew 11:28-30; John 1:11-12; 3:16, 36; Acts 16:30-31; Romans 10:8-10, 13; Ephesians 2:8-9; 1 John 1:9 are

typical).

As far as actual Christian experience is concerned, I have never known anyone who came to be baptized who did not have in his heart the consciousness that God had for Christ’s sake forgiven his sins and made him His child.

Further, I don’t think it an exaggeration to say that I have known hundreds who came to an assurance of personal, present salvation before they were baptized—and some of them (Quakers and in the Salvation Army) never were baptized in water. They sincerely believe that the “one baptism” of Ephesians 4:5 is the baptism with the Holy Spirit and that it is more important to be “baptized into Jesus Christ” (Romans 6:3; Galatians 3:27) by the baptism with the Spirit than it is to be baptized into water.

■ **In one of our Sunday school lessons, the writer said that the apostles at Pentecost declared “the wonderful works of God in a language which all could understand.” Does this mean that just one language was spoken, and all could understand?**

No. It just means that the languages spoken at Pentecost were intelligible languages understood both by those who spoke and by those who heard.

In other words, they were not “unknown tongues” which neither speaker nor the hearer understands unless someone interprets.

A few New Testament scholars have understood Acts 2:1-13 as involving a miracle of hearing rather than a miracle of speaking. But Luke seems to go to unusual lengths to indicate that the miracle was one of being able to speak God’s wonderful works in languages not naturally learned.

At least, the people present said the disciples were speaking the languages of the various areas from which they had come (verses 7-11).

The idea of “unknown tongues” does not come from Acts but from one interpretation of 1 Corinthians 14. Strictly speaking, therefore, those who speak in unknown tongues should be known as Corinthians rather than Pentecostals.

One point has often been overlooked in comparing Acts 2 with 1 Corinthians 14. That is the fact that Acts 2 was written some eight years after 1 Corinthians 14.

Luke, who was Paul’s “beloved physician,” had been in Corinth

(2 Corinthians 8:18-19) and knew what was going on there. It is therefore at least possible that he makes so strong a point of the fact that the languages at Pentecost were regular human languages just to set the record straight.

I have no quarrel with those whose pattern of worship is what they understand was practiced in the Corinthian church. I only object when they insist or imply that all Christians should follow that example or that this type of worship is better than prayer, praise, and prophecy in one’s native tongue.

■ **What does it mean to call Lot a “righteous man” in 2 Peter?**

Lot doesn’t appear in very good light in the early part of his story in Genesis. His choice (Genesis 13:10-11) appears to have been grass

rather than God.

From what Peter says (2 Peter 2:8-9), the verses you refer to, I would assume that the very evils

Lot saw in Sodom served to turn his heart toward God. In this sense, he would be righteous; and for this we may be grateful.



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Mr. C. B. Keeton was recently awarded the 28-year bar for perfect attendance in Sunday school at the East Terrell Hills Church, San Antonio. Rev. Mrs. Pearl Keeton was holding a youth revival and was present for the presentation. Pictured (l. to r.)—Rev. S. E. Tate, pastor; Rev. Clarence Lykins, Sunday school superintendent; Rev. Mrs. Keeton; and Mr. Keeton.

WORLD YOUTH CONFERENCE NEWS

Fiesch, Switzerland: The Holiday Youth Center, site of the NYPS World Youth Conference, is bracing itself for two weeks of Nazarene teens and youth leaders who will take over the Swiss facilities June 18-30. Located on the Rhone River in the Goms Valley, the Center plays host to young people from all over Europe. Our Nazarene Conference will be the largest group the Center has hosted, says director Stefan Zehnder of the Furka-Oberalp Railway.



Kuhboden: The aerial tramway that will take Nazarene delegates of the World Youth Conference to the top of Mount Eggishorn will pause for lunch and hiking at Kuhboden. From this point the Matterhorn (the slender point in the middle of the mountain range) will be viewable. All participants will take this spectacular trip as a part of their registration fee.



Mount Eggishorn: Young people from around the world have been carried by tramway to what seems to be the top of the world—the Eggishorn. The view of the magnificent glacier field will be a first for most of the NYPS conferees.



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Mountain or Megalopolis

What kind of people were those charter-member Nazarenes who cared unconditionally for an Appalachian youth like me?

Here I am, a teacher at Olivet Nazarene College, near the teeming city of Chicago, far removed from those days of the thirties and forties, far from that mountain home and home mission mountain church.

Why did they bother, those fervent Christians of the depression era? Didn't they have enough troubles without driving miles out into the hills to take me to church?

The only conclusion I can reach is that they *really* cared. Apparently looking beyond clothes, shoes, dialect, etc., these joyous people felt my need for them and their need of me. As we rode along gravel roads lined with blackberry bushes and sagebrush, their effervescent joy and enthusiasm, as free and unaffected as the mountain breezes, compelled my attention.

I learned to partake of their rapture, first just by singing. Oh, did they sing! Neighbors could hear them for miles on a clear Sunday morning, although talented minstrels they were not. Dogs crawled lazily from under porches to express their alarm.

"Kneel at the Cross," "What a Friend We Have in Jesus," and "The Old Rugged Cross" pealed out over the roar of those old cars. Today I attribute my fondness for repeating from memory several verses of most religious songs to those occasions when we mountain Christians sang lustily to and from meetings.

The joy, simplicity, and tenderness of the spirit of those excited Nazarene "songsters" linger near me today whenever I sing. Their joy engulfed me. I could do nothing but join them.

Once at church, friendship reigned. Shaking hands was more than a courtesy as one passed a friend. Warm, firm handshakes communicated a message of empathy and caring.

The hands were calloused and strong from manual labor, from the cold and heat of toil. Handshakes were accompanied with words of real concern, smiles of appreciation, and often embraces expressing brotherly love.

Just a child in their midst, I was enthralled by their sentiments. They saw me; they touched me; they loved me into their group of believers.

As worship began, I learned that their caring was but a reflection of Another who cared. His picture was in front of the church, crowned with "Holiness unto the Lord." Referring to Jesus often in song, prayer, testimony, and sermon, they soon convinced a hillbilly lad that this Jesus cared for him also.

These friends of Jesus made it so easy for me to move into their fellowship and into the Kingdom! Accepting Jesus was as easy as accepting one of them.

Living in a technical society changing at a kaleidoscopic pace, I look with some nostalgia on those tender years when unsophisticated, loving friends of Jesus surrounded me and showed me who He was.

My earnest prayer is that the dehumanizing elements of technology and living in a megalopolis may somehow be a stimulus to draw us closer to human needs and to one another through Christ, our Lord. Whether unaffected mountain folk or sophisticated cosmopolitans, unconditional warmth and friendship best communicate the Christian message. □

By Jack W. Furbee
Kankakee, Ill.

MANC MUSICAL TEAM KILLED IN PLANE CRASH

Three students from Mid-America Nazarene College, Olathe, Kans., were killed early Saturday afternoon, April 20, on a return trip from Sublette, Kans., where the team had participated in a church activity the previous night. The plane, piloted by Richard Darrel Amen, crashed near White City, Kans., about 25 miles from Junction City, with no survivors.

The tragedy claimed the lives of Richard (Rick) J. Crouch, Robert (Bob) Garlow, and David (Dave) MacKenzie, all 19 years of age. The pilot, Richard Amen, 30, was sponsor of the local teen group in the Sublette, Kans., church. He had brought the male trio for a social time and singspiration service honoring juniors and seniors at his church. The music group was returning to Olathe on Saturday when a freak air current ripped off the left wing of the plane and resulted in the fatal crash.

Richard Crouch was a sophomore from Orange City, Fla., and was a member of the Wesleyan



Rick

Methodist church. He was active in music and an honor student. He had received many music awards in high school. His concentration at MANC was in music. He was a member of the Young and Free, lieutenant governor of the Sophomore State, and supervised visitation in an area nursing home. He was a cousin of Robert Garlow.

Robert Garlow, a Wesleyan Methodist, came from Ames, Kans., with a high academic record from his high school.



Bob

His area of concentration was biology. His college activities included membership in the Young and Free, where he served as emcee for the group, attorney general of the Freshman State, and involvement in intramural sports. Bob was also actively involved in Future Farmers of America. He was vice-president of his local chapter, district president, and member of the National FFA Chorus. He participated in the National FFA Leadership Congress at Washington, D.C., in 1971 and 1972, and was currently serving as national secretary of the FFA. His twin brother, Bill, is a member of the MANC Heritage Choir.

David MacKenzie was a sophomore from St. John, New Brunswick, Canada. He pursued a



Dave

concentration in the area of music and played the trombone and piano. Dave was born the son of a Wesleyan Methodist minister. He was graduated with honors from high school and was active in drama productions, receiving the Drama Trophy for outstanding actor in three years in high school. At MANC, he was the male lead in *See How They Run*; a member of concert band, stage band, the Chamber Choir, and Young and Free.

Richard D. Amen, pilot, was a member of the Sublette, Kans., church and was a member of the church board. He was a member of the Sublette Farmers Cooperative Board of Directors and a member of the Liberal Area Youth for Christ Board. He is survived by his parents; his wife, Twila Mae; and two daughters—Sheri Dawn, seven; and Michelle Renee, four; a brother; and sister.

Richard Amen attended Bethany Nazarene College, Bethany, Okla., from the fall of 1962 to the spring of 1964. He was a 1968 graduate of Oklahoma Panhandle State College of Goodwell, Okla., with a B.S. degree in agronomy. His wife is a 1965 graduate of Bethany Nazarene College, where she received a music degree.

A memorial service for the MANC students was held on campus during the regular chapel hour on Tuesday, April 23. The Young and Free musical group (of which all three had been a part) sang. Three members of the group—Steve Morgan, Lori Orjala, and Mike Brooks—gave eulogies for the trio.

Rev. Paul Cunningham, pastor of Olathe College Church, opened the service. Professor Dean Millikan, director of the Young and Free group, spoke. Rev. Jim Diehl, assistant to the president, related some of the good times he had experienced with the trio before their deaths. Dr. Curtis Smith, MANC president, reflected on how the three young men had encouraged and lifted his spirits whenever he met them.

The Heritage Singers, under the direction of Dr. James Main, sang at the service; and Mark Fuller, a member of the group, played a trumpet solo. Dr. Robert Lawrence concluded the service in prayer.

Parents and relatives of the trio attended the memorial service. Fellow students, friends, and faculty crowded into the sanctuary for the service. An estimated 1,200 were in attendance.

Bodies of Crouch and Garlow were taken to Concordia, Kans., for a double funeral held at the Concordia High School on Wednesday afternoon. MacKenzie's body was taken to St. John, N.B., Canada, for the final memorial service.

The memorial service for Richard Amen was held in the Sublette, Kans., church with Pastor Donald Crenshaw officiating, assisted

by Rev. A. T. McKinley and Rev. Wayne Plummer. About 450 people attended the funeral. □

JOHNSON ELECTED CHA PRESIDENT

Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene, was elected to a two-year term as president of the Christian Holiness Association at the annual convention, April 17-19, in Louisville, Ky.



B. Edgar
Johnson

Dr. Johnson previously served the association as treasurer and has been vice-president and program chairman.

Kentucky District Superintendent Aleck Ulmet was chairman of the local host committee for the convention, held in the spacious Bluegrass Convention Center.

Approximately 1,200 attended the 1974 convention.

Program participants included: Rev. Albert Lown, London, England, Bible hour expositor; Ron and Myrtlebel Lush, song evangelists, convention music directors;

Rev. Roger Bowman, Department of Home Missions, morning prayer call and seminar speaker;

Dr. Mildred Wynkoop, Trevecca Nazarene College; Dr. William Greathouse, president of Nazarene Theological Seminary; Dr. W. T. Purkiser, *Herald* editor; and Rev. Melvin McCullough, executive secretary, Department of Youth, were seminar leaders or participants. □

DR. DU BOIS RECOVERING FROM HEART SURGERY

Dr. Lauriston Du Bois, former executive secretary of the NYPS, underwent open-heart surgery at St. Luke's Hospital in Boise, Ida., April 30. Surgeons placed a new valve in his heart. Over a year ago, Dr. Du Bois suffered a serious heart attack. His doctors believe he will experience a complete postoperative recovery.

Dr. Du Bois pastored in Oregon, Washington, Kansas, and Denver before becoming chaplain at Northwest Nazarene College, Nampa, Ida., where he has served since 1968. He served as executive secretary of the NYPS for 12 years. □

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