

January 29, 1969

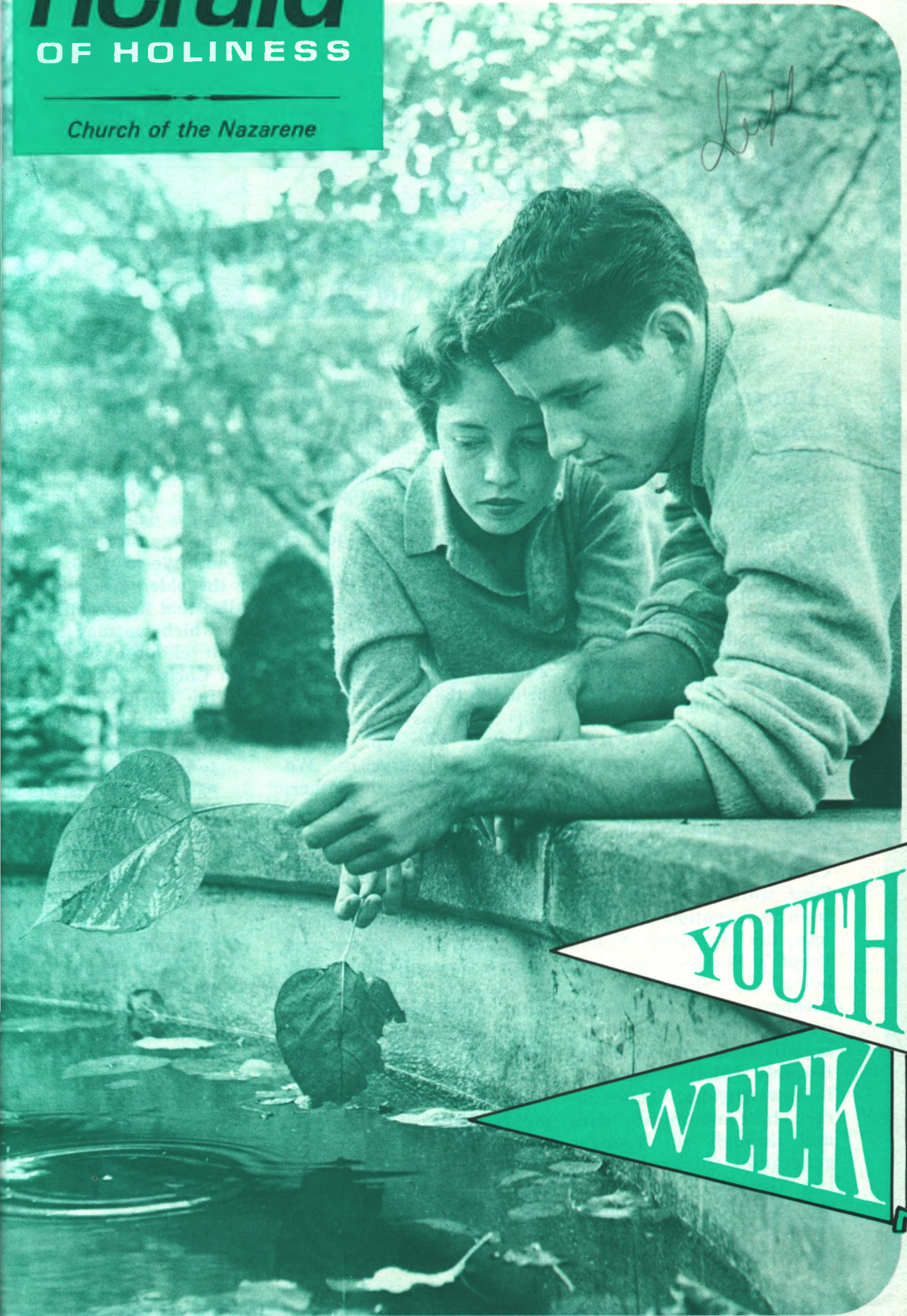
# herald

OF HOLINESS

Church of the Nazarene

Alive unto God—Through His Word

(See page 3.)



YOUTH

WEEK

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General  
Superintendent  
Stowe



# Bridging the Generation GAP

## YOUTH WEEK—1969.

As the spotlight is focused on the younger generation, we must confess that it is much easier to talk *about* them than *to* them. The boys' long hair and the girls' short skirts get their share of attention all the way from the principal's office to the pulpit (and this is not out of order!), but how much gets through to them is questionable.

Among other things, Youth Week demonstrates a sincere effort by the church to build a bridge across this generation gap. This is nothing new. The Church of the Nazarene has been working at this task from its inception. Long before the Nazarene Young People's Society came into being, the Society of St. Stephen and Company E were functioning as youth organizations in Dr. P. F. Bresee's "Mother Church" in Los Angeles. This concern to communicate with and through our younger generation climaxed at the last General Assembly in the creation of a Department of Youth, which gives this emphasis full stature.

Executive Secretary Paul Skiles, *Conquest* Editor Paul Miller, the General NYPS Council, and hundreds of youth leaders across the church are doing an increasingly effective job of involving teen-agers and young adults in the life and ministry of the church.

But Youth Week is also an opportune time for parents to give attention to bridging the generation gap. This isn't easy. Some are prone to give up. Others are ready to give in. We can't afford to do either. Too much of both our present and our future is wrapped up in our bewildering and bewildered offspring. Some of their problems are self-induced. Some are the by-products of their times. Eutyclus put it this way: "The trouble with American youth is overindulgence of unripe instincts" (*Christianity Today*, July 22, 1966). Will Durant, one of the great philosophers of our day, documents this truth. He comments that sex, the second strongest instinct, was played down by our forefathers, who recognized the danger in overemphasizing

it. However our generation has advertised it and displayed it all out of proportion and has led young people to believe that inhibition is dangerous, when just the opposite is true.

Youth Week—1969; a time for the older generation to realize that the greatest service which we may render to our children is to give them Christ . . .

- ... the Christ who really understands them because He was exposed to the same basic teenage temptations which they face;
- ... the Christ who recognized parental authority, for the Scripture says, "... he went home with them to Nazareth and was obedient to them" (Luke 2:51, Phillips).
- ... the Christ who loves them in spite of their customs and costumes and promises to give them happy, satisfying, eternal life as they follow Him.

Yes, in Christ the young and older find common ground. He alone can successfully bridge the generation gap. □



• **By Jim Bond**  
Nampa, Idaho

# ALIVE UNTO GOD— *Through His Word*

Rev. Jim Bond is general president of the Nazarene Young People's Society and pastor of Nampa (Idaho) College Church

**T**HE world's most unread best-seller—that's the Bible. No other book can compare in circulation. In a recent year, over 8 million Bibles and almost 7 million New Testaments were sold in America. At least one Bible can be found in each of the majority of the Protestant homes in North America.

However, it does not necessarily follow that the Bible is in everyday use or its contents well-known simply because there are millions of copies in circulation. In a recent poll, over 80 percent of those canvassed said they believed the Bible to be the "revealed Word of God," not merely a "great piece of literature." Yet when asked to give the names of the first four books of the New Testament, 50 percent could not name even one.

The Bible contains and is the Word of God, but it has no chance to become the Word of God to the individual unless he pores over it. That is why it must be read by everyone.

This is why the Reformers of the sixteenth century were so anxious to put the Bible into the hands of the people and in their own language. They wanted the people to read the Word of God for themselves.

Erasmus wrote: "I wish that even the weakest woman should read the Gospels, should read the Epistles of Paul. And I wish these were translated into all languages,

so that they might be read and understood, not only by Scots and Irishmen, but also by Saracens and Turks. To make them understand is surely the first step."

Erasmus' dream was eventually realized. The results were astonishing. When the Scriptures, so long read only by those who knew Hebrew, Greek, and Latin, were put into the hands of the ordinary man, the greatest revival since Pentecost was ignited.

## To Study the Word

Is it possible that we are reverting back to those undesirable pre-Reformation days? Too often these days the common man complains that he cannot understand the Scriptures. Increasingly, we are subtly being convinced that the Bible is a Book for the experts and biblical study is a branch of technology. The common man has been intimidated and led to believe that he cannot understand nor properly interpret the Bible because he does not have all the facts at his disposal.

Now it is quite true that historical understanding and knowledge of the original languages will add new dimensions to one's Bible reading. It is also true that the great lessons of Scripture are spiritually discerned by faith.

Philip Edgcumbe Hughes has correctly stated: "Apprehension of the message of Scripture requires

spiritual insight: it does not wait on the acquisition of historical understanding, much though that is to be prized as an adjunct of spiritual insight."

The truth is that the message of Scripture is addressed to every man. It is God's personal letter to you. He intends that you should understand it.

Knowledge of the Bible never comes by intuition; it comes by hard, regular, attentive reading. If you don't understand at the first reading, read it again—and again! Read it with an open heart and receptive mind. Read it daily, systematically, and devotionally. Read it and walk in its light. Read it until your memory is stored with its sacred thoughts. Read it until you exclaim with Luther, "My conscience is captive to the Word of God."

## Guidance for Life

Read it and come alive unto God! Several years ago a young Cornell student was contemplating what to do with his life upon graduation from college. He was very conscientious, but confused about how he could best invest his life. One day while walking across the campus, he happened by the chapel. He stopped for a moment to listen. He heard a Bible text being quoted: "Seekest thou great things for thyself? seek them not" (Jeremiah 45:5).

These words, centuries old,

struck the young man with the force of an atomic blast. Suddenly he realized that he had been seeking some way to make himself great. He had been dead to God and divine purpose for his life.

Now, moved by the Word of God, he snapped to attention, committed himself completely to Christ, and became the best known Christian layman of his generation. As an outstanding YMCA and missionary leader, he was awarded the Nobel peace prize.

This was none other than John R. Mott, world-famous missionary. He had been changed in direction and motivation by some very simple words of the Bible which contained for him a word from God. Through the written Word he came alive unto Christ, the living Word.

### The Deeper Life

Through God's Word man is led into the deeper life in the Spirit. Thomas Cook, author of a holiness classic entitled *New Testament Holiness*, struggled endlessly in his search for a pure heart. Finally, in desperation he called for a group of his friends to pray with him. During prayer I John 1:7 was brought home to him, as he put it, with "such power as I had never felt before"—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

He testified, "I then saw that the passage was not so much a promise as a plain declaration. If I walked in the light, the full cleansing from sin was my heritage, and all I had to do was immediately claim it. Without a moment's hesitation I did so."

Cook was adrift, searching for something to which he could anchor his restless soul. He found that solid "something" in the Word of God. He fastened his soul se-

curely to I John 1:7. Then came the instant reality of a heart made pure.

Amidst much spiritual sham and pretense, we must reaffirm our faith in the Bible as the Door to spiritual reality. We can know that our sins are forgiven because God's message to the sinner is clear: "If we confess our sins, he is faithful and just to forgive us our sins . . ." (I John 1:9).

By meeting the conditions of confessing, which certainly includes renouncing and forsaking, one can know that his sins are forgiven. His authority is nothing less than God's unchanging Word.

### Faith and Feelings

This salvation does not require nor necessarily include any special emotional upheaval. There is generally an accompanying "good feeling" when one's sins are forgiven—and naturally so—but the emotion may linger or pass quickly. It is, therefore, precarious to rest one's spiritual state on something so unpredictable as inner sensations.

God in His infinite wisdom has given us something more dependable to stand upon. It is, in fact, something that is immutable—the Word of God! Oh, the reality in relying upon biblical truth!

*How firm a foundation, ye saints of the Lord,*

*Is laid for your faith in His excellent Word!*

I have been led, by the Spirit, I trust, to see that a man can be more thoroughly Christian when he does not feel like it than when he does feel like it.

When one "feels" that he is a Christian, he tends to accept the "feeling" as his assurance. Tragedy results when the emotion leaves, for the assurance also takes wings, leaving one in a spiritual

(Continued on page 12)

50 YEARS  
AGO . . .



In the  
*Herald*  
of Holiness

### A Warning to Youth

**B**ELSHAZZAR had had many warnings before the fateful hour came. He knew how his father had lived, and how God had dealt with him. Nebuchadnezzar had a big kingdom and great power. He gave God no glory, but gloried in himself. . . .

The king rewarded the prophet, Daniel, for telling him the truth, though he did not heed the warning. He was finally humbled, after having to give up his throne. He went out and dwelt under the heavens, eating grass with the cattle. Belshazzar walked in his footsteps and had no respect for divine things. . . .

Daniel reminded the king of how his father, Nebuchadnezzar, had sinned against God and the awful judgments that came upon him. Daniel further said, "Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven. . . . Thou art weighed in the balances, and art found wanting."

The record tells us that in that night was the king of the Chaldeans slain. He trifled with God too long, and that night was his doom sealed. . . .

It is not safe to sin against God one minute.—Rev. I. T. STOVALL.

January 29, 1919



### Herald of Holiness

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V. H. LEWIS      EUGENE L. STOWE  
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General Superintendents  
Church of the Nazarene

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COVER PHOTO: Max Tharpe

• By Milo L. Arnold

# ON BEING YOUNG

**Y**OUTH is the unrefined gold from which the coin of life must be minted. It is such raw material that many think it unimportant. It needs so much refining, shaping, cultivating, and strengthening that people underestimate its real worth. Yet lifetime values are wrapped in the folds of youth.

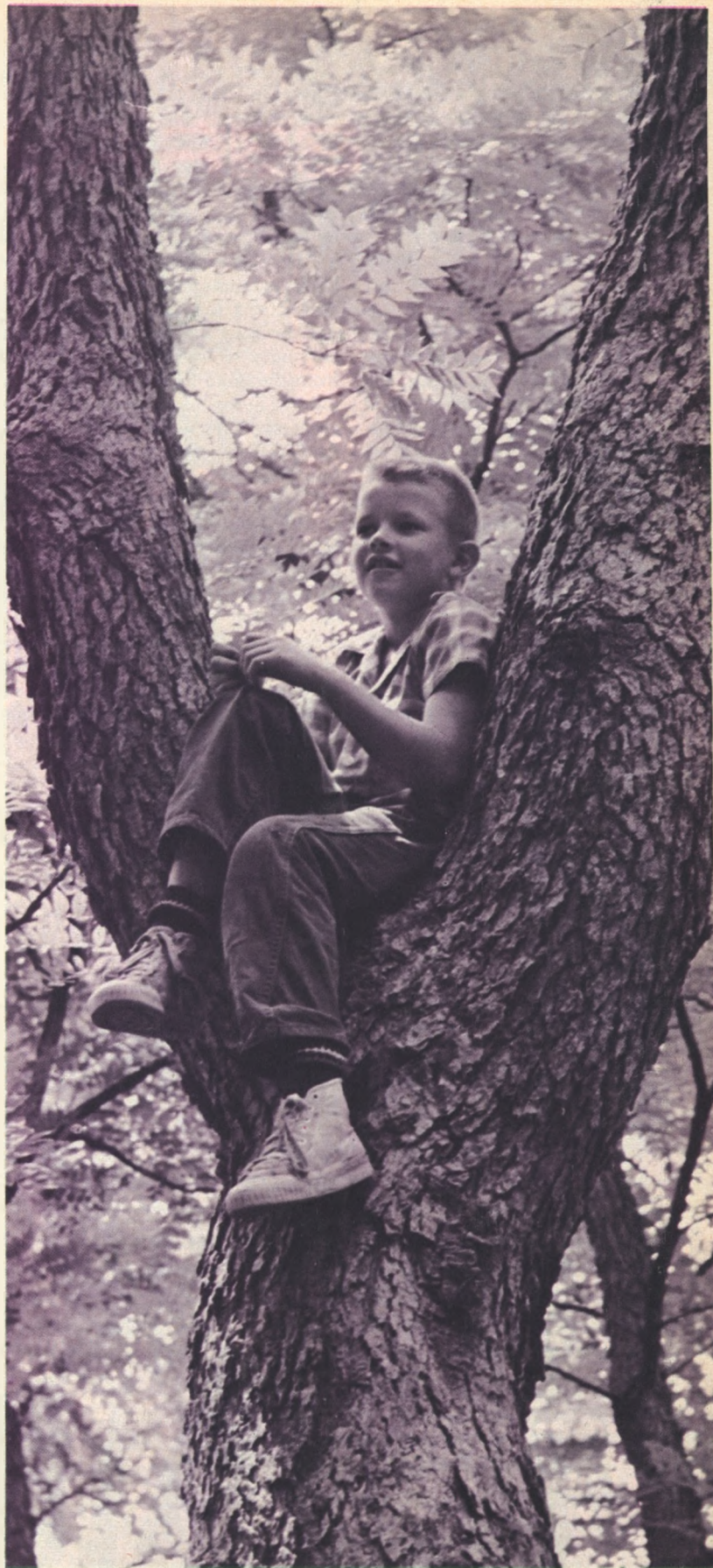
The total structure of life must stand upon the persons we have become basically in the formative years. Our personal traits, our habit patterns, and our ability for self-discipline are shaped during the years thought of as youth.

The basic deeds done in youth are stored in the person. The experiences of youth are inseparably part of the total of life. The sins of youth leave their ugly marks upon the mind of the adult. The deviations of youth become etched in the patterns of the person. The injuries of youth can cripple the person for life.

God can forgive the sins of youth but cannot remove the memories or the scars. He can help us change our ways but He cannot remove our footprints from the path we have walked.

God, the church, and the parents of the young all know the worth of youth and seek to lead them unscarred through the perils of the merile. If this can be accomplished, they are potentially poised for progress. □

PHOTO BY BOB TAYLOR



• **By Ron Benefiel**  
Pomona, Calif.

**I**N MY life, being "Alive unto God" is an attitude, a daily happening, a continuing state of assurance and fellowship. It is the realization not only that there is a God, but that He is alive and that I am alive unto Him.

If you understand what being "Alive unto God" means to me, you can understand why it has made such a difference in my life. *For it has made all the difference in my life.* It has changed me from a confused, lukewarm, "good guy" to an assured, on-fire-for-God Christian.

As I have already mentioned, being "Alive unto God" is not only a constant state of assurance and fellowship that I can always depend on, but it is also a daily happening. I must "come alive" unto God every day. For if there is a day that I fail to "come alive" unto God, that day is lost. For my whole purpose in living is merely to become more completely alive unto Him. Maybe this is the way the Apostle Paul felt when he said, "For to me to live is Christ ..."

Many factors have helped me keep to my purpose, but two stand out as milestones in my Christian

life. The first of these milestones has been enthusiasm. It wasn't until some time after I became a Christian that I began to realize how fantastic this whole business of being a Christian really is.

Why God should give His Son to take on the frailties of man, to live, be tempted and humiliated, to suffer, and to die the death of a despicable outcast is more than I'll ever understand. But the fact that Christ did come to earth and did die that I might have the opportunity to live, and that He rose from the dead that I might be alive unto a living God, makes this the greatest thing in the whole world. And this is where enthusiasm is founded.

For now that I realize that God is alive and that I am alive unto Him, I cannot help but be enthused. This enthusiasm is not limited to just one area of life. It has carried through into my personality and into the very depths of my thoughts. Now I am not only enthused about these basic truths that I have discovered and applied in my own life, but more than that I am enthused about every aspect of life as it is lived in Christ.

The second milestone in my progress toward becoming more completely "Alive unto God" has

been an attitude. Sometime along my path when I was bogged down as a Christian, someone took me aside and helped me along the way with this thought, "Ron, your problem is your attitude toward your relationship with God. You should quit praying, 'Lord, help me'—and start praying, 'Lord, use me.'"

What a difference this has made in my life! This concept has changed my attitude from, "Lord help me in my will," to, "Lord use me in Your will." It has changed my perspective from "Lord, help me with these silly, insignificant, little problems," to "Lord, use me when You can—a You can."

I suppose what this amounts to is a surrender of my life and will to God. Whatever it is, I know for sure it has changed me.

And the fantastic thing about it is when I pray, "Lord, use me, He does. With this attitude toward God, He has given me many opportunities to be used of Him, to share with others the good news that they too can be "Alive unto God."

One of these opportunities was Kim, a teammate on my high school tennis team. Kim had attended church most of his life, but somehow the church he attended had failed to introduce him to Christ in a personal way.

One night I had the privilege of telling Kim what Christ had done in my life and what Christ could do in his. After several of these talks and after talking with others in our church, Kim accepted Jesus Christ as his personal Saviour. Since then he has become a leader in our youth group and now feels a call to be a minister of the gospel in the Church of the Nazarene.

This is the thrill of the Christian life. This is the goal I am pressing toward, not only to be personally "alive unto God," but also to share with others the tremendous experience of knowing Christ.

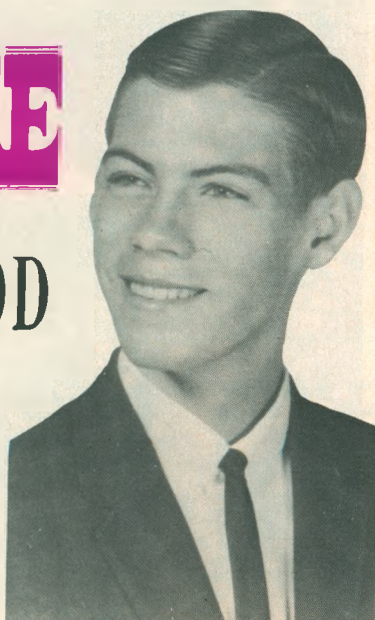
This then, to me, is what it means to be "Alive unto God"—making my experience a daily happening in an attitude of, "Lord use me," and yet keeping a constant level of fellowship with Him.

Yes, this is the greatest things in the whole world . . .

. . . isn't it?

# ALIVE UNTO GOD

Ron Benefiel is one of three teenage members-at-large on the General Council of the Nazarene Young People's Society



# The Triumph of the **SQUARES**

● **By Tom Nees**  
Dayton, Ohio

**W**E MAY not remember much of Christmas, 1968, except that it was the Christmas man visited the moon. It was a coincidence that, during the season we celebrate God's visit to man, man was making his first attempt to escape the earth's gravitational pull and venture into space. Someday, if space travel becomes commonplace, we'll forget the year it happened but we're not likely to forget that it happened on Christmas.

While we dream and now talk about space travel, about visiting the moon and planets, it is interesting to know that the earth has been called the "visited planet." It is the one place—and there may be others—where

PHOTO BY CAMERIQUE

the God of the universe has chosen to appear.

"Good grief, that must be quite a view!" commented ground control when Colonel Borman described his first view of earth as a huge balloon with North and South America in view. No less spectacular was the live TV transmission of earth from the same vantage. What the astronauts have seen and shared with the world is still impossible to comprehend.

What an achievement! To be able for the first time in history to stand aside and look at the planet which has been our only home since the beginning of time! Who knows what the next step will be? We can only stand in awe before man's technological successes.

### More to Be Seen

But there is more to be seen here than Astronauts Borman, Lovell, and Anders have seen. We all know that such a view from space does not tell the whole story. It's not all quiet and peaceful on earth.

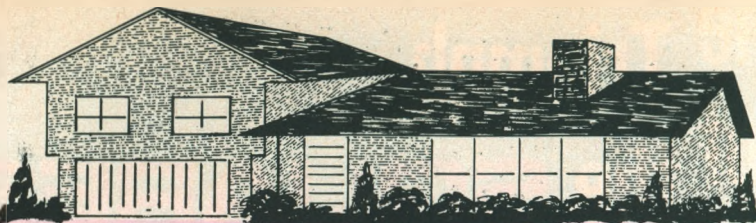
From a distance in space, planets appear as created in their beauty and splendor. But what God sees is what we know to be true about ourselves. No matter where we go, no matter how far into space, there is no escape from the fears, guilts, despair, and bondage that plague mankind.

Our achievements, such as Apollo 8, are balanced if not counter-balanced by our failures. The news coverage of the space accomplishment overshadowed for only a brief time the more persistent reports of war and rising crime.

God has seen it—the original beauty of His creation ravished by sin. He has watched as man, His highest creation, has followed a path of self-destruction in foolish rebellion.

Though human history is a story of conflict and war, God has chosen not to abandon this planet, so small among the billions of suns and stars. In John's words: "God so loved the world, that he gave his only begotten Son." In a day when man is able to escape the confines of earth's gravity, the message comes again that this planet has been visited. God has come to man.

The most widely heard prayer of this past Christmas did not originate in some American pulpit or Vatican City. The prayer more people heard than any other came from a spaceship speeding toward the moon. Read by Flight Commander Borman and listened to by millions around the world, the



# Faith at Home

## Practical Parables

### The Parable of the Special Gift

**T**HERE was a woman, Mrs. Alden, an elderly soul, who confided to her minister that she felt extremely downhearted. She knew her years were drawing to a close in this earthly home and she felt she hadn't done enough for her Lord.

"I couldn't sing. Couldn't carry a tune in a bucket." She sighed. "Couldn't pray in public—too shy, I guess. The words never would come except in my mind. Just didn't have any talents."

"But, Mrs. Alden, you raised two sons—"

"Yes," she interrupted, "and they're both close to the Lord; but that's been years ago."

"Still, it's a very important talent," the pastor suggested.

"O Reverend, many mothers do that and it's expected of us." She waved it aside. "What I mean is some different thing—some outstanding thing for the church—something no one else did as well. Do you understand what I mean?" Her faded blue eyes searched his face.

The minister thought a moment. He knew she would never realize what a tremendous talent it was to have raised two men for Christ. What, he wondered, was the "something special"? Surely, down through the years, she had done something outstandingly well.

A picture came to his mind. He saw himself in the pulpit. He was gazing out over his flock, tired faces, frowning faces, stern faces, and his eyes rested on this gentle lady—as they had over a good many years. Yes . . .

"I've thought of it, Mrs. Alden!" he exclaimed. "You always smiled. Always. It's amazing how that obvious Christian joy encouraged me. I don't doubt there were hundreds of people over the years who felt the same—who looked forward to that blessed smile. Yes," he beamed, "that's a real talent, an unusual one, and you used it faithfully every Sunday."

Mrs. Alden's face suddenly lighted up in a most perfect example of what he meant. "Thank you, Reverend," she said. □



By **Rosemary Lee**  
Worthington, Ohio

prayer was not a tribute to man but a plea for peace on earth.

### Scripture in Space

Any doubts about the spiritual overtones of the flight of Apollo 8 were dispelled on Christmas Eve. In their message to the world, the astronauts took an unprecedented step by reading from Genesis 1.

Never have those ancient words, "In the beginning God . . .," seemed so relevant.

What impressed these new space heroes was not the magnitude of their venture, but the unthinkable expanse of space. From their vantage the only reasonable response was not pride for man's achievement

(Continued on page 16)



# EYES STRAIGHT AHEAD

• **By Mary Currier**  
Independence, Mo.

I SHALL never forget my first driving lesson. Nervously, I took my place behind the wheel of my car. The driving instructor climbed in beside me. After a few brief instructions on his part and several awkward manipulations on my part, we made our way (a bit jerkily) down the driveway and on toward the street. For the first few blocks we encountered very little traffic—for which I was thankful. I began to gain a little more confidence. Now to find some quiet, seldom-traveled road to practice on. Perhaps this learning to drive wouldn't be so difficult after all, I thought, relaxing a bit.

"Turn right here at this next intersection," the instructor broke in on my complacent thoughts.

I could hardly believe I had heard him correctly; for by turning right at the intersection he indicated, we would be headed toward one of the busiest streets in our city! Previously, whenever I had contemplated driving, I had convinced myself that it would require many weeks of practice before I would venture driving upon this particular street.

As I made another right-hand turn, which brought me onto the busy thoroughfare, I thought, Doesn't he realize he's risking his own neck as well as mine?

However, he seemed perfectly relaxed, as though he had all the confidence in the world in my driving ability. Well, I had news for him. Whatever degree of confidence he might—or might not—have, I could sure use a lot more of it myself at that moment!

"Now don't worry too much about what's going on around you. When you glance aside, you are subconsciously inclined to swerve in that direction. Just pay attention to your own lane. Keep your eyes straight ahead. You'll make it all right," he instructed calmly.

I have driven many miles since that memorable experience. There

were times when the travel was through slow, "bumper to bumper" traffic, which made progress sluggish and irregular. Other times I sped along scenic highways, where the beautiful landscape spread out in every direction. There were times when the roads were rough and narrow, calling for extra caution and dexterity.

Occasionally I have been temporarily turned around in my directions, and it was not always easy to find my way back to familiar landmarks. There have been times when my vision was blurred by heavy fog, when I have had to sort of "feel my way along." Times, too, when the weather was stormy, causing the streets to be slippery and driving more hazardous.

Once I narrowly escaped a serious accident, when, in making a left-hand turn, I allowed my attention to be focused upon the turning lane when more attention should have been on the through traffic. Taking a chance, I hurriedly tried to finish the turn when a truck, being driven at a high rate of speed, suddenly swerved around the turning lane. The result was only a dent in my car, which was easily repaired. However, the lesson learned that day has served as a reminder when I have been faced with similar situations, since then.

I remember so well when, as a young teen-ager, I first began my Christian journey. Christ himself took His place beside me as my Divine Instructor. I have traveled many a mile since first I entered the busy thoroughfare on my spiritual journey.

Sometimes that journey has taken me through slow, "bumper to bumper" travel, when it seemed little or no spiritual progress was being made. Sometimes it has been over pleasant ways when it seemed

God's blessings were on every side.

There have been times when the road was rough, when I have needed an extra portion of God's grace to see me through.

At times I have felt hesitant as to the direction I should choose, and might have become hopelessly lost had I not relied upon God's sound and proven landmarks to guide me aright.

There were times when my spiritual eyes were blurred with tears of grief and disappointment, when I could only trust and obey. Other times I was faced with storms of adversity and bitter trial, and needed to rely completely on God's promises for comfort and stability.

One day I came to the intersection of "Whys" and my attention became focused upon the wrong lane. Later I realized there are two types of questionings that we as Christians may encounter on our Christian journey. One leads us into deeper knowledge of God's profound truths; the other leads first to wonder, then doubt, then resentment, and finally to open rebellion.

The result in my case might have been eternal had not the dying plea of a praying mother, beseeching her family to meet her in heaven, intervened and guided me back to the altar in repentance and renewed consecration. However the damage done was great, in that several years had been wasted both to myself and to God's cause.

I pray that I may never forget the lesson I learned at so great a cost. I further pray that I might never become distracted by the confusion and turmoil on every side, that I might not glance aside and so swerve from this Highway of Holiness. I pray that I might ever "keep my eyes straight ahead," that I might be able to say at the end of life's journey, "Therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isaiah 50:7). □

# Editorially Speaking

● By W. T. PURKISER

## Generation Gap—Not One but Two

The “generation gap” is one of today’s jargon phrases. We run into it on every hand. Most of the talk is about the contrast between the hippies and the yuppies on one hand, and stodgy, materialistically-minded, stuck-in-the-mud middle age on the other.

There is such a gap, to be sure. It is every bit as big as it has been made out to be. But it isn’t a gap that divides society as a whole. It is a gap between extremes—the fringe on one side against the fringe on the other.

Part of the problem is the fact that the bizarre and the off-beat always get more attention than the “ordinary.” A dozen long-haired, unwashed yuppies shouting obscenities can provoke a riot and the story is flashed around the world. Five thousand clean-cut, high-minded Christian young people make up a choir for a missionary rally at a Nazarene General Assembly and the item is buried at the bottom of page 13.

One of the most common fallacies of human thinking arises from this fact that the unusual or extraordinary gets more attention than the usual and the regular. We quickly come to think of the exception as being the rule. We forget the thousand words correctly spelled when we find one error.

It is not that the fringes have nothing to say to us. They do. Even the hippies and the yuppies may show us something about our society.

Some of them seem genuinely concerned about injustices that have too long been swept under the rug.

Some have discovered that material things alone leave one empty.

Some have seen hypocrisy practiced in the daily lives of their parents, in the attitude older people sometimes take that so long as they don’t get caught there is nothing wrong with cheating and lying.

Some have reacted against the dogmatism and complacent self-righteousness of a generation that has gorged itself while two-thirds of mankind go to bed hungry each night.

**THERE IS NO DOUBT** about the areas of our society that need reform. But there’s a great difference between reform and revolution. As Addison Leitch remarked, “The hardest thing about revolution is getting it stopped.”

The cure for rigor mortis, Vance Havner reminds us, is not St. Vitus’s dance. The way to get rid of the mice is not to burn down the house.

You can’t cure one set of injustices by creating others, and you don’t cure one kind of hypocrisy by substituting another.

A campus torn by the agitation of 2 percent of its students supported by 10 percent of its faculty will change, to be sure. But change bought at the price of anarchy, vandalism, and blind disregard of the rights and needs of the 98 percent is purchased at too high a cost. Some of these dogmatic, disruptive young activists have certainly done a good job of disproving the old saying that there is no fool like an old fool.

But there is some hope in regard to the generation gap based on considerations of age alone. For one thing, it isn’t as new as it seems. Alexander Pope, 250 years ago, said:

*We call our fathers fools, so wise we grow;  
Our wiser sons, no doubt, will call us so.*

If nothing else, experience will show that you have to learn to fly before you take over the controls of the airliner. One college student said, “We’re happening, that’s all.” And the only appropriate comment is that of Robert Bodine—“If that’s all, it isn’t much”—and more than that, it isn’t enough.

**BUT THERE IS ANOTHER GENERATION GAP** that is not a matter of years at all. Nor is it new. It has been around since the days of Cain and Abel. And it has followed pretty much the same line of cleavage in human life and attitudes.

Whatever is new in today’s world, the basic attitudes with which people meet it are not new. Cain reacted to his circumstances in disobedience and rebellion. Abel reacted to the same situation in obedience and faith.

Age is not the basis of this gap. While the yuppie minority may be in the main on the sunny side of 30, their cheering section of self-confessed intellectuals and avant-garde theologians will never see 30 again.

And the attitude gap makes the age gap look like a crack in the cement compared with the Grand Canyon of the Colorado.

The trouble in the world as far as this other generation gap is concerned is not that man has “come of age,” as so many since Bonhoeffer have

so fondly imagined. The trouble is that modern man has got stuck in perpetual adolescence with its characteristic rebellion against authority.

As Clinton Gardner suggested, the monologues of authority and of rebellion need to give way to the dialogue of maturity.

The most critical generation gap in our day is not between the "young" and the "old" measured by time. The thing most wrong with the younger generation is the one that has just gone before it. Young people have pretty much one thing in common the world around—they close their ears to advice, and open their eyes to example. And what they've seen hasn't been good.

The most critical generation gap in our day is between the Cains and the Abels; between those who seek a wide gate and travel a broad road and those who enter the strait gate and journey a narrow road.

This is a gap for which time is no remedy. The passing years may change young rebels into old conservatives. But the calendar has no cure for the Cain-Abel gap.

Yet the way to bridge this other gap is right at hand. The gap that most seriously threatens to tear the fabric of modern life to shreds can be bridged alone by the One who reconciles all things to himself . . . "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:11). □

## Keep Our Church Small

The religious press has recently carried news of problems in the ministry of young Peter Marshall, son of the late Dr. Peter Marshall, whose climaxing years of ministry were spent as pastor of the New York Avenue Presbyterian Church in Washington, D.C., and as the honored chaplain of the United States Senate.

Young Mr. Marshall has been subject to a movement from within the congregation to remove him from the pastorate of the small community church he has been serving on Cape Cod.

The stated problem is rather unusual. Whatever other factors may enter the picture, Marshall's ministry has been too successful. One of the members put it: "This is a little church and we want to keep it that way."

I don't suppose this complaint often occurs in our communion. We have small churches, to be sure. But most of them, consciously at least, aspire to grow.

But while we would never admit it in so many words, is it possible that sometimes churches do not grow because subconsciously the people like their little church and want to keep it that way?

Because our motives do not always lie on the

surface, we can easily deceive ourselves and others. From our conscious minds, we talk about outreach and growth. But in our unconscious minds we are pretty well satisfied with things as they are.

An influx of new people can be disturbing as well as encouraging. Some of the new folks will be capable of leadership—and there are only so many offices to go around.

It isn't easy for one who has served conscientiously in a given position for many years to step aside in favor of someone who might just happen to be a little more capable.

THEN THERE IS the matter of the church "cliques." I know this is a naughty word. But if we think we don't have them, we'd better take another look.

Cliques are apt to form in almost any group of people where there are diverse types of personalities. People of like interests naturally gravitate together. This becomes harmful when the association is so tight and the communion so "close" that "outsiders" have as little chance getting in as Eldridge Cleaver in the Ku Klux Klan.

Large churches can have cliques, of course, and in the long run they are harmful there also. But it is in the small church that the clique becomes a most significant factor.

What happens when some family comes in that is obviously from "the wrong side of the tracks"? Or someone drives up in a shabby jalopy? Or conspicuously snuffs out the cigarette on entering and lights up another when hardly off the church steps? Let's not skip so lightly over James 2:1-9.

We don't often say anything. We may even don a synthetic smile and shake hands. But how real is the welcome? How sincere are the words, "I hope you come again"?

Never fear: when we like our little church and want to keep it that way, we can—in spite of the pastor, the district superintendent, and—I want to say—the Lord himself. We don't even have to put it in words. It just shows through. And it works.

I don't know the outcome of the problems on Cape Cod. There is a later report that the removal action narrowly failed.

But unless the attitude—spoken or unspoken—changes soon, the minority is apt to have its way. They may be able to keep their little church. But they are liable to lose their great God. □

"It is no snap to become an adult in a world even adults don't understand."

—John D. Jess

## ... Through His Word

(Continued from page 4)

quandary. The Christian has done no sin, yet he is hesitant to claim salvation, for he does not "feel" saved.

How treacherous! When emotions become authoritative for the Christian, the sublime doctrine of divine assurance of salvation is caricatured into a ridiculous ride on a spiritual roller coaster.

### A Sure Foundation

How does a Christian react when drained of emotion or when he does not "feel" like a Christian? He does not despair and forsake his faith. He uses the experience rather than let it defeat him.

The feeling of God-forsakenness actually becomes a catalyst to a stronger faith rather than resulting in loss of faith. He turns immediately to his Authority—God's Word—which says: "If we walk in the light . . . the blood of Jesus Christ . . . cleanseth [is cleansing, present tense] us from all sin" (I John 1:7).

He knows that he is meeting the condition of the "if." He also knows that he has the blessing of the promise, "The blood of Jesus Christ is cleansing from all sin." He knows that the promise is true

regardless of his feelings. There is unquestionable reality in this knowledge.

Surely the strongest, most mature Christian is that one who leans the hardest upon God's Word. He is willing to have all superficial props, emotion included, cut out from under him that he may discover the one true authority upon which he can always depend. To lean upon that unchanging authority is to be "alive unto God."

*For feelings come, and feelings go,*

*And feelings are deceiving.*

*My warrant is the Word of God;*

*Naught else is worth believing.*

*Though all my heart should feel condemned*

*For want of some sweet token,*

*I know One greater than my heart,*

*Whose Word cannot be broken.*

*I'll trust in God's unchanging Word*

*Till soul and body sever;*

*For though all things should pass away,*

*His Word shall stand forever.*

—MARTIN LUTHER

Distinctly, I can recall when towering mounds of laundry for 11 (nine children—I was the oldest—and my father and mother) were dealt with valiantly on a washboard; when the portable tubs had to be heated on a wood stove, then lifted to a crude bench; when great baskets full of spotlessly and fragrantly clean clothes were carried out to the lines and hung for the fresh breezes to permeate them. Carpets were hung on the lines to have the dust hand-beaten out of them. The house was broom-swept, the bare kitchen floor scrubbed to a high sheen in a knee and knuckle-bruising labor.

I can see my mother, face dripping, as she moved from ironing board to stove, replacing a cooled sadiron with a hot one, hour after long, weary hour.

I can see her interrupting this work on occasion to hitch up the horse and buggy when some casualty among her brood of nine required a quick trip to the family doctor, who of course couldn't be summoned by the then nonexistent phone in our small town.

But over and above all this I can see her frequent recourse to the Bible, her quiet devotion to the mid-week evening prayer meeting and the Sunday services, her Sunday school lesson prepared prayerfully. And with all her physical labors, she still had ample time to "sit up" with a sick neighbor or their child, and to pray with us, not just for us, as she, along with my father, a carpenter, instilled in us those intangible things, love, loyalty, trust, confidence—all those intangible things so vital to our happiness and sense of security.

There was something very beautiful and satisfying about those days, untroubled as they were by man's insensate urge to impress his fellow-man with material possession. For my father and mother had time to commune with God. They took "time to be holy," as the old hymn tells us.

Our Christian parents knew sacrifice and inconvenience. Theirs was not a comfortable religion. They lived by the promise, "As thy days, so shall thy strength be" (Deuteronomy 33:25).

In the bustle and turmoil of modern living, even with all the labor-saving devices, there are many who never seem to get their minds off the things of this world.

As we take care of the things important to Him, He takes care of us. We cannot, we dare not, forget that we belong to Him, and that our ultimate destiny is with Him.

And as we do this, there will be something beautiful and satisfying about THESE DAYS!

*there was something very beautiful and satisfying about*

## Those Days . . .

### • By Katherine Bevis

Houston

A FEW DAYS ago I was leisurely shopping in one of the supermarkets in the large city in which I live. As I lingered at the display of fresh vegetables, selecting the items I needed to complete my menu for the luncheon I was having tomorrow, the voices of two young women shoppers nearby caused me to look up. Without my meaning to eavesdrop, the words spoken by one of them came clearly and distinctly.

"I just don't have time for anything," she was saying to her friend. "Yesterday, after running six wash-erfuls of laundry, then running the electric polisher over the kitchen

linoleum, before I knew it, it was time to take Junior to his dentist appointment. I just told Mrs. McGee when she called this morning that she would have to get someone else to go Sunday school visiting with her. I just did not have the time!"

"I know what you mean," replied the other young woman. "I just gave up the Sunday school class I was teaching. Let them get someone who doesn't have two children and a husband to care for. What with the laundry, the cooking, the housework, I just don't have time to study."

The two young women moved on. I stood there watching them disappear into another section of the huge market. For a moment I forgot the vegetables I had come to purchase.

# EVANGELISTS' SLATES

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Department



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- ◆ BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914; Chicago, Ill. (Hol.

- Conv.—1st), Feb. 19-23; Danville, Ill. (Hol. Conv.—1st), Feb. 26—Mar. 2
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- ◆ Chizum, Dennis D. (R) Box 273, Mishawaka, Ind. 46544; Mishawaka, Ind. (Wes. Meth.), Feb. 23—Mar. 2
- CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Carbon, Ind., Feb. 3-9; Circleville, Ohio (1st), Feb. 16-23; New Philadelphia, Ohio (Indian Valley), Feb. 24—Mar. 2
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- CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324; Portage, Ohio, Feb. 12-23
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- ◆ DAVIS, RAY. (C) Rt. 9, Box 555, Tulsa, Okla. 74107
- ◆ DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; Professor at Bethany Naz. College, Jan.—June
- ◆ DENNIS, DARRELL & BETTY. (C) c/o NPH\*: Noblesville, Ind., Feb. 28—Mar. 2
- ◆ DENNIS, GARNALD D. (C) c/o NPH\*: Columbus, Ind. (1st), Feb. 11-16
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- ◆ EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH\*: Flushing, N.Y. (1st), Jan. 27—Feb. 2; Massapequa Park, N.Y., Feb. 5-16; Enumclaw, Wash., Feb. 19—Mar. 2
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- ◆ EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750; Erie, Pa. (1st), Jan. 29—Feb. 2
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- ◆ FELTER, JASON & LOIS. (C) c/o NPH\*: Clearwater, Fla. (Central), Feb. 9-16; Tampa, Fla. (Grace), Feb. 17-23; Monroe, La., Feb. 25—Mar. 2
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- ◆ FILES, GLORIA; & ADAMS, DOROTHY. (C) 2013 Freeman Ave., Bellmore, N.Y. 11710; Malden, Mass., Feb. 9-16; Watkins Glen, N.Y., Feb. 23—Mar. 2
- ◆ FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
- ◆ FISHER, WILLIAM. (C) c/o NPH\*: Yuma, Ariz. (1st), Feb. 2-9; Portland, Ore. (Mt. Scott), Feb. 16-23
- ◆ FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211
- ◆ FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Bloomington, Ind. (Friends), Feb. 5-16; Lawrenceville, Ill. (Wes. Chris.), Feb. 19—Mar. 2
- ◆ FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, 3620 Bridgeport Rd., Indianapolis, Ind. 46231; Holy Land Tour, Feb. 19—Mar. 6
- ◆ FORD, NORMAN K. (C) Box 46, Scottdale, Pa. 15683; Riviera Beach, Fla., Feb. 7-16
- ◆ FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821; Alton, Ill. (Hillcrest), Feb. 4-9; Metcalf, Ill. (1st), Feb. 10-16; Casey, Ill. (1st), Feb. 17-23; E. St. Louis, Ill. (State), Feb. 24—Mar. 2
- ◆ FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH\*: Meansville, Ga. (Pine Mount), Feb. 28—Mar. 9
- ◆ FRENCH, W. L. (C) R. 2, Box 145F, Hempstead St., Hope, Ark. 71801; Benton, Ill. (1st), Feb. 3-9; Hull, Ill., Feb. 10-16; Charleston, Ill., Feb. 17-23
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- ◆ FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Jacksonville, Fla. (Mallory Mem.), Feb. 17-23
- ◆ GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
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- ◆ GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; New Hampshire, Ohio, Feb. 2; Mt. Carmel, Ohio, Feb. 6-8
- ◆ GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
- ◆ GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Rock Falls, Ill. (1st), Jan. 28—Feb. 9; Tulsa, Okla. (Parkview), Feb. 23—Mar. 2
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- HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Herrin, Ill. (1st), Feb. 2-9; Lomax, Ill. Feb. 14-23; Clay City, Ind. (Union Chapel), Feb. 25—Mar. 2
- HEGSTROM, H. E. (C) c/o NPH\*: Selma, Ind. (Harris), Feb. 3-9; Council Bluffs, Ia. (Emmanuel), Feb. 12-23; Houston, Tex. (Irvington), Feb. 26—Mar. 9
- Henderson, Dee. (R) 1401 S. Harrison St., R. 2, Box 530, Alexandria, Ind. 46001: Entering full-time evangelism
- HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017: Jackson, Calif., Feb. 19—Mar. 2
- Hicks, A. M. (R) 10209 Cliff Cr., Tampa, Fla. 33612; Okeechobee, Fla., Feb. 10-16; Quick, W. Va., Feb. 23—Mar. 2
- HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
- ♦HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguar Dr., Pasadena, Calif. 91107; Los Angeles, Calif. (Westchester), Feb. 3-9; Twin Falls, Idaho (1st), Feb. 11-16; Roseville, Calif., Feb. 17-23; Dinuba, Calif., Feb. 26—Mar. 5
- HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
- HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404; Farmington, Ark., Feb. 2-9; Sand Springs, Okla., Feb. 19—Mar. 2
- Hoffman, Daniel C. (R) 5874 Hopkins Rd., Mentor, Ohio: Wellsville, Ohio (Port Homer Comm.), Feb. 19—Mar. 2
- HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028; Alexandria, Ind. (1st), Feb. 5-16; Harlingen, Tex. (1st), Feb. 20—Mar. 2
- HOOD, GENE & MRS. (C) c/o NPH\*: Little Rock, Ark., Feb. 3-9; Indianapolis, Ind. (Ray St.), Feb. 10-16; Moberly, Mo., Feb. 23—Mar. 2
- ♦HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505; Huntington, W. Va. (1st), Feb. 10-16
- HOOTS, BOB. (C) c/o NPH\*: Marseilles, Ill., Jan. 28—Feb. 2
- HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750; Boulder, Colo. (Martin Park), Jan. 29—Feb. 9; Long Beach, Calif. (Bixby Knolls), Feb. 11-16; Spring Valley, Calif., Feb. 19—Mar. 2
- ♦HUFF, DEL, JR. (C) Box 186, Upland, Calif. 91786
- ♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890; Toronto, Ont. (Main), Feb. 5-9; Berea, Ohio (1st), Feb. 10-16; Akron, Ohio (Eliet), Feb. 18-23; Marion, Ohio (Kensington), Feb. 24—Mar. 2
- Humble, James W. (R) Box 126, Viborg, S.D. 57070; Williston, N.D. (1st), Feb. 9-23
- HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214; St. Louis, Mo. (Ferruson), Feb. 2-9; Crestline, Ohio, Feb. 16-23
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022; Gardner, Me., Jan. 31—Feb. 9; Birdsboro, Pa., Feb. 14-23
- IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901; Jasper, Tex. (Wesley), Feb. 2-9; Louisville, Ky. (Trinity), Feb. 16-23
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526; Marlow, Okla. (1st), Jan. 31—Feb. 9; Freedom, Okla. (1st), Feb. 28—Mar. 9
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ♦JANTZ, CALVIN & MARIORE. (C) c/o NPH\*: Ft. Worth, Tex. (River Oaks), Feb. 3-9; Shreveport, La., Feb. 10-16; Baton Rouge, La. (Beechwood), Feb. 17-23; S. Zanesville, Ohio, Feb. 24—Mar. 2
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Orlando, Ind., Feb. 5-16; Wapakoneta, Ohio, Feb. 26—Mar. 9
- JENSEN, MARK. (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068; Donald, Ore., Feb. 2-9
- Johnson, J. W. (R) Box 13, Winstonsboro, S.C. 29180; Gallipolis, Ohio, Feb. 5-9
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014; Tallahassee, Fla. (1st), Jan. 29—Feb. 9; Atlanta, Ga. (Brookhaven), Feb. 10-16; Woodstown, N.J., Feb. 21—Mar. 2
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; N. Charleston, S.C. (Hanan), Feb. 3-9; Orangeburg, S.C. (Highland Park), Feb. 12-23; Summerville, S.C., Feb. 26—Mar. 9
- KEYS, CLIFFORD E. (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ♦KILLEN, ALLEN R. (C) c/o NPH\*: Ravenna, Ohio (1st), Feb. 3-9; Ironton, Ohio (1st), Feb. 10-16; E. Liverpool, Ohio (city-wide at 1st), Feb. 17-23
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- ♦KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008
- LAMAR, C. M. (C) 214 Western Ave., Moquoketa, Ia. 52060
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008; Duluth, Minn., Jan. 29—Feb. 2; Brownwood, Tex. (1st), Feb. 12-23; Pablo, Mont., Feb. 26—Mar. 9
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748; Montpelier, Ind. (Chr. New Light), Jan. 29—Feb. 9; Montpelier, Ind. (Chr. Pil.), Feb. 12-23; Marion, Ind. (Mem. Tab.), Feb. 26—Mar. 9
- ♦LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH\*: Longview, Tex. (Northside), Feb. 3-9; Paris, Tex., Feb. 10-16; Anadarko, Okla., Feb. 19—Mar. 2
- ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611; Birmingham, Ala. (city-wide), Feb. 3-9; Jasper, Ala. (1st), Feb. 10-16; Madison, Ala., Feb. 19-23
- LEE, TED. (C) c/o NPH\*: Shelbyville, Ill., Jan. 30—Feb. 2; Richmond, Ind. (St. Paul), Feb. 3-9; St. Louis, Mo. (Ballwin), Feb. 13-16
- ♦Leichty Quartet. (R) 753 S. Wildwood, Kanakee, Ill. 60901; Georgetown, Ill., Jan. 29—Feb. 2; Attica, Ind. (Free Meth.), Feb. 9; Danville, Ill. (Oaklawn), Feb. 21-23
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302
- ♦LEONARD, JAMES R. (C) c/o NPH\*: Aurora, Ill. (1st), Feb. 3-9; Peoria, Ill. (Faith), Feb. 14-23; Bloomington, Ill. (1st), Feb. 28—Mar. 9
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Prescott, Ariz. (Free Meth.), Feb. 6-16
- ♦LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759
- LIDDELL, P. L. (C) c/o NPH\*: Indianapolis, Ind. (Fall Creek), Feb. 4-9; Highland, Mich., Feb. 18-23; Loudonville, Ohio, Feb. 25—Mar. 2
- LIGHTNER, JOE. (C) R. 11, Springfield, Mo. 65803; Rolla, Mo. (1st), Feb. 10-16
- ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514; Warsaw, Ind., Feb. 12-23; Ft. Wayne, Ind. (New Haven), Feb. 26—Mar. 9
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802; S. Lebanon, Ohio, Feb. 18-23; Belle Vernon, Pa., Feb. 24—Mar. 2
- LITRELL, DICK. (C) 12707 Groveside, La Mirada, Calif. 90638
- ♦LITRELL, V. W. & MRS. (C) c/o NPH\*
- LIVINGSTON, J. W. (C) c/o NPH\*
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865; Beardstown, Ill., Feb. 19—Mar. 2
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- ♦LUSH, RON. (C) c/o NPH\*: Princeton, Fla., Feb. 18-23
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; Columbus, Ohio (Obetz), Feb. 16-23
- Mack, William M. (R) 1504 Mould Ave., Niles, Mich. 49120
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836
- MADISON, G. H. (C) Science Hill, Ky. 42553
- MANER, ROBERT E. (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210; Nashville, Tenn. (Bordeaux), Feb. 4-9
- MARTIN, PAUL. (C) c/o NPH\*: Oakland, Calif. (1st), Feb. 3-9; Anaheim, Calif. (1st), Feb. 10-16; Ft. Worth, Tex. (Northside), Feb. 18-23; Wichita Falls, Tex. (1st), Feb. 24—Mar. 2
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631; Oklahoma City, Okla. (Will Rogers), Jan. 29—Feb. 9; Perry, Okla. (1st), Feb. 26—Mar. 9
- ♦MAYFIELD, PAUL & HELEN. (C) c/o NPH\*: Bay City, Mich. (1st), Feb. 3-9; Owosso, Mich. (1st), Feb. 12-23
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403; Webster, Tex. (1st), Feb. 7-16; Pasadena, Tex. (Red Bluff), Feb. 17-23
- ♦McCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
- McCULLOUGH, FORREST. (C) c/o NPH\*: Elk City, Okla., Feb. 3-9; Pisah, Ohio, Feb. 14-16; Madison, Ala., Feb. 19-23; Midwest City, Okla. (1st), Feb. 25—Mar. 2
- McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ♦McNAULT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Waco, Tex. (1st), Feb. 24—Mar. 2
- McWHIRTER, G. STUART. (C) c/o NPH\*: Phoenix, Ariz. (1st), Jan. 27—Feb. 2; Centraia, Wash., Feb. 3-9; Walla Walla, Wash. (1st), Feb. 16-23; Yuma, Ariz. (Grace), Feb. 24—Mar. 2
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924
- ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*: Monterey, Tenn., Jan. 30—Feb. 9; New Castle, Ind. (Broad St.), Feb. 10-16; Argonia, Kans. (Wesleyan), Feb. 19—Mar. 2
- ♦MERRYMAN, PAUL & MRS. (C) c/o NPH\*: Mansfield, Ohio (1st), Feb. 3-9; McConnellsville, Ohio, Feb. 10-16
- ♦MICKY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050; Highland, Calif., Jan. 30—Feb. 9; Fremont, Calif. (1st), Feb. 13-23; Ivanhoe, Calif., Feb. 26—Mar. 9
- MILLER, NETTIE A. (C) c/o NPH\*: Visalia, Calif. (1st), Feb. 2-9; Hanford, Calif. (1st), Feb. 16-23
- MILLER, W. F. (C) 521 Victoria Ave., Williamsstown, W. Va. 26187
- MILLHUFF, CHARLES. (C) c/o NPH\*: Tucson, Ariz. (city-wide), Feb. 3-9; Shawnee, Kans., Feb. 10-16; Ft. Lauderdale, Fla. (1st), Feb. 18-23; Virgin Islands, Feb. 24—Mar. 2
- MINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
- ♦MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Lima, Ohio (1st), Feb. 4-9; Chattanooga, Tenn. (1st), Feb. 10-16; Estill Springs, Tenn., Feb. 17-23; Columbus, Ga. (1st), Feb. 24—Mar. 2
- MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104; Columbus, Ind. (Calvary), Jan. 30—Feb. 9; Oblong, Ill. (Wesleyan), Feb. 13-23; Valparaiso, Ind. (Wesleyan), Feb. 27—Mar. 9
- MOOSHIAN, C. HELEN. (C) 18 Bellvue St., Lawrence, Mass. 01841
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH\*: Anaheim, Calif. (W. Anaheim), Feb. 3-9; Oakdale, Calif., Feb. 12-23; San Pedro, Calif., Feb. 24—Mar. 2
- ♦MULLEN, deVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Canada West Dist. Tour, Feb. 7-23
- ♦MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138; W. Portsmouth, Ohio, Feb. 12-16; Lancaster, Ohio, Feb. 18-23; Chesterhill, Ohio, Feb. 28-29
- ♦NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- ♦NESSETH-HOPSON PARTY. (C) c/o NPH\*: Tulsa, Okla. (Univ.), Jan. 31—Feb. 9; Cleveland, Okla. (1st), Feb. 13-23; Johnson, Kans. (Bethel), Feb. 28—Mar. 9
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Muskogee, Okla. (1st), Feb. 2-9; Nampa, Idaho (Franklin Rd.), Feb. 11-16; Emmett, Idaho (1st), Feb. 17-23; Golden, Colo. (Edgemont), Feb. 24—Mar. 2
- ♦NORRIS, ROY & LILLY ANNE. (C) c/o NPH\*: Lorain, Ohio, Feb. 4-9; Indian Head, Md., Feb. 13-23; Wheeling, W. Va., Feb. 27—Mar. 9
- NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520; Scott City, Kans., Feb. 6-16; Flat River, Mo. (Esther), Feb. 17-23; Rotan, Tex., Feb. 24—Mar. 2
- ♦OYLER, CALVIN B. (C) 6613 N.W. 29th, Bethany, Okla. 73008; Tulsa, Okla. (Dawson), Feb. 5-9
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008 (entering full-time evangelism)
- PARROTT, A. L. (C) 460 S. Bresse, Bourbonnais, Ill. 60914; Danville, Ill. (Cedar Grove), Feb. 2-9; Anthony, Kans., Feb. 13-23; Ottawa, Ill. (1st), Feb. 26—Mar. 9
- ♦PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*: Findlay, Ohio (U.B.), Feb. 7-16; Carmi, Ill., Feb. 21—Mar. 2
- ♦PAUL, CHARLES. (C) c/o NPH\*: Tullahoma, Tenn., Feb. 3-9
- PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ♦PICKERING MUSICALAIRES, THE. (C) c/o NPH\*: Concerts in Florida, Feb. 16—Mar. 2
- ♦PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832; Waycross, Ga., Feb. 7-16; Valdosta, Ga., Feb. 21—Mar. 2
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875; Caledonia, Ohio, Jan. 26—Feb. 9
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Sterling, Colo., Jan. 29—Feb. 6; Yuma, Colo., Feb. 12-23; Chanute, Kans., Feb. 26—Mar. 9
- Potter, Harold J. (R) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706; Grand Rapids, Mich. (West), Feb. 7-9; Bay City,

# GOLDEN PEDESTAL

## Book Selection



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WYATT, D. POWELL. (C) 2531 Edge O'Lake Dr., Nashville, Tenn. 37217

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: Campaigns on Panama Dist., Feb. 1—Mar. 16

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

ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Neodesha, Kans., Feb. 6-16; Hooker, Okla. (1st), Feb. 20—Mar. 2

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

Mich. (Faith), Feb. 21-23; Durand, Mich., Feb. 28—Mar. 2

POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH\*: El Paso, Tex., Feb. 9-12; Ada, Okla. (1st), Feb. 16-19; Des Moines, Ia. (Eastside), Feb. 23-26

POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907: Circleville, Ohio, Feb. 16-23; Bylesville, Ohio, Feb. 24—Mar. 2

PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Newton, Ia., Feb. 2-9; LaFayette, Ga., Feb. 16-23

PRICE, JOHN. (C) c/o NPH\*: Lincoln, Ark., Jan. 27—Feb. 2; Stigler, Okla., Feb. 7-9

PULLUM, OSCAR L. (C) 1601 Monroe Ave., Evansville, Ind. 47714

PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605

QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Jackson, Tenn. (1st), Feb. 3-9; Orlando, Fla. (Winter Park), Feb. 11-16

RAKER, W. C. & MARY. (C) Box 106, Lewisville, Ill. 61542: Tobago, W. Indies, Feb. 10-16; Guyana, S.A., Feb. 17-23; Miami Fla. (Tour), Feb. 26—Mar. 2

Rhoades, Richard N. (R) 1552 Rushing St., Yuba City, Calif. 95991: Anderson, Calif., Feb. 14-16

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

Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203

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

Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Kittanning, Pa. (S.A.), Feb. 10-16; Canal Fulton, Ohio, Feb. 19—Mar. 2

ROEDEL, BERNICE L. (C) 423 E. Maple St., Boonville, Ind. 61832

ROUND, RALPH B. (C) Dubois Rte., Riverton, Wyo. 82501

RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257

SCHEERER, L. J. (C) 6875 Robin Dr., Chattanooga, Tenn. 37421

SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Hicksville, Ohio, Feb. 17-23

Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada: Victoria, B.C. (Esquimalt), Feb. 12-16; Victoria, B.C., Feb. 17-23; Richmond, B.C., Feb. 24—Mar. 2

SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Philadelphia Dist. (Evangelism Tour), Feb. 3-9; West Mifflin, Pa. (Terr.), Feb. 10-16; Wollaston, Mass. (College), Feb. 20-23; Bristol, Pa., Feb. 24—Mar. 2

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

SHERWOOD, RAYMOND & MILREDD. (C) Box 510, Fallon, Nev. 89406

SHOWALTER, KEITH & PAT. (C) c/o NPH\*: Rushville, Ind. (1st), Feb. 3-9; Cincinnati, Ohio (Chase Ave.), Feb. 11-16; Pittsburgh, Pa. (Lincoln Place), Feb. 24—Mar. 2

SINGELL, TIMOTHY DEAN. (C) 334 E. Water, Bourbonnais, Ill. 60914: Indianapolis, Ind. (Fall Creek), Feb. 3-9; W. Lafayette, Ohio, Feb. 17-23

SINGLETARY, E. J. (C) 1643 McDowell Rd., Jackson, Miss. 39204

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Orange, Calif. (Friends), Feb. 2-7; Santa Monica, Calif. (1st), Feb. 9-14; Whittier, Calif. (Baptist), Feb. 16-23

SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Shelbyville, Ind. (Hol. Indoor Camp), Feb. 3-9; W. Baden, Ind., Feb. 12-16

SLATER, HUGH L. and MRS. (C) c/o NPH\* SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: Maywood, Calif. (1st), Feb. 3-9; Bakersfield, Calif. (1st), Feb. 10-16; Hawthorne, Calif. (1st), Feb. 17-23; Tulare, Calif. (Wayside), Feb. 25—Mar. 2

SMITH, OTTIS E., JR. & MARGUERITE. (C) 60 Grant St., Tidouutte, Pa. 16351: Lakeland, Fla. (Lakeside), Jan. 30—Feb. 9; Moultrie, Ga. (1st), Feb. 13-23; Trenton, N.J. (1st), Feb. 27—Mar. 9

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276

SNELLENBERGER, L. B. (C) 1153 W. Elna Rae, Tempe, Ariz. 85281: Paradise, Calif. (1st), Feb. 2-9; Sacramento, Calif. (Granite Bay), Feb. 12-23; Grass Valley, Calif., Feb. 26—Mar. 9

SNOW, DONALD E. (C) 1215 Quarry Rd., Marion, Ind. 46952: Kokomo, Ind. (1st), Feb. 12-16

SPEER, CHRISTINA. (C) 12615 Paula Rd., Taylor, Mich. 48180

STABLER, R. C. & MRS. (C) (R) 1.1, Tamaqua, Pa. 18252: Bowling Green, Ohio (U.B.A.), Feb. 12-23

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Anniston, Ala., Jan. 30—Feb. 9; Bradyville, Tenn., Feb. 13-23; Bloomington, Ind. (Miller Dr.), Feb. 27—Mar. 9

Steele, J. J. (R) Box 1, Coffeyville, Kans. 67337: (entering full-time evangelism Mar. 1)

STEPHENS, KENNETH. (C) c/o NPH\*: Jackson-ville, Tex. (Mt. Hope), Feb. 11-16

STEWART, PAUL J. (C) 1702 E. Knox, Indianapolis, Ind. 46227

Stiefel, Albert. (R) 43 Greene St., Wollaston Park, Quincy, Mass. 02170: Maynard, Mass., Feb. 19-23

STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Fostoria, Ohio (1st), Feb. 3-9; Reynoldsburg, Ohio (1st), Feb. 10-16; Dayton, Ohio (Drexel), Feb. 17-23; Kankakee, Ill. (Limestone), Feb. 24—Mar. 2

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914: Moline, Ill. (Community), Feb. 3-9; Durand, Mich., Feb. 11-16; Kankakee, Ill. (Eastridge), Feb. 18-23; Cuba, Ill., Feb. 24—Mar. 2

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410: Burns, Ore., Jan. 30—Feb. 9; Post Falls, Idaho, Feb. 11-16

TAYLOR, EMMETT E. (C) c/o NPH\*: Cleveland, Miss. (1st), Feb. 11-16; Oklahoma City, Okla. (McConnell), Feb. 18-23; Fairfax, Okla., Feb. 25—Mar. 2

THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Caro, Mich., Feb. 10-16; Hamilton, Ohio (5th), Feb. 17-23; Waco, Tex. (1st), Feb. 24—Mar. 2

THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

Toone, L. E. (R) c/o NPH\*: (entering full-time evangelism)

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301: Oceanside, Calif., Feb. 3-9; Casa Grande, Ariz., Feb. 11-16; Chandler, Ariz., Feb. 28—Mar. 2

TRIPP, HOWARD M. (C) c/o NPH\*: Sulphur Springs, Fla., Feb. 3-9; Malden, Mo., Feb. 10-16; Goose Creek, S.C., Feb. 23—Mar. 2

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

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008

Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410: Knowles, Okla., Feb. 26—Mar. 9

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

Varian, Wm. E. (R) 2180 W. Highland Rd., Howell, Mich. 48843: Meadville, Pa., Feb. 4-9; Pontiac, Mich. (1st), Feb. 17-23; Dayton, Ohio (1st), Feb. 28—Mar. 9

VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515: High Springs, Fla., Feb. 4-9; Jacksonville, Fla. (Normandy), Feb. 16-23; Daytona Beach, Fla. (1st), Feb. 24—Mar. 2

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Orlando, Fla., Feb. 4-9

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228: N.W. Okla. Dist. Tour, Jan. 29—Feb. 9; Corpus Christi, Tex. (1st), Feb. 22-23

WALKER, LAWRENCE C. (C) c/o NPH\*: Memphis, Tenn. (North), Feb. 4-9; Smithton, Pa., Feb. 18-23; Stow, Ohio, Feb. 25—Mar. 2

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

WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Louisville, Ky. (Valley), Feb. 4-9; Lufkin, Tex. (1st), Feb. 25—Mar. 2

WALLS, LYNDON A. (C) 414 Oberly Ave., Carroll, Ohio 43112

WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021: Portland, Me., Feb. 4-9; Caribou, Me., Feb. 10-16; Bangor, Me., Feb. 17-23; Ypsilanti, Mich., Feb. 26—Mar. 9

WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Norman, Okla., Jan. 29—Feb. 9; Collinsville, Okla., Feb. 13-23

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: Red Bluff, Calif., Feb. 16-23; Woodward, Okla., Feb. 28—Mar. 9

WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 45885

WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Montrose, Calif., Feb. 2-9

West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Newburgh, N.Y., Feb. 5-16; Sistersville, W. Va., Feb. 21—Mar. 2

Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653: Toledo, Ohio (Manhattan), Feb. 2-9; Ashland, Ky. (1st), Feb. 13-23

WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836

WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061

WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: Oklahoma City, Okla. (Penn. Ave.), Feb. 6-9

Wise, F. Franklyn. (R) 6820 Elaine Ave., N.W., North Canton, Ohio 44720: Hammondsville, Ohio (Chestnut Grove), Feb. 14-16

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct.,

# The Triumph . . .

(Continued from page 8)

ments but humility before the God of the infinite universe.

Upon news of their safe reentry, Dr. Thomas Paine, NASA administrator, spoke of the Apollo 8 success as the "Triumph of the Squares." It was a triumph for the scientists and research personnel whose slide-rule calculations in mathematical squares were accurate without the slightest error. But, Dr. Paine said, it was also a triumph for the "squares" who mix scientific exploration and personal faith in God.

A recent poll of space scientists indicated that a person isn't "square" after all to mix science and religion. It revealed that an overwhelming 89 percent of Apollo scientists believe in God. While concepts of religion and expressions of faith vary, most of them acknowledge the Divine underlying the twentieth century's most exciting exploration.

That in itself is exciting—that men who have every reason to boast of personal accomplishment will give testimony to their own dependence upon God. Their witness of faith, by prayer and Bible reading, ought to give courage to everyone who lives by faith—courage not only to live by faith but to be unintimidated in expressing the Christian message to this modern age. □

## OF PEOPLE AND PLACES

CAPT. FRANK N. ELLIS, Dental Corps, U.S.N., has been assigned a tour of duty on board the hospital ship "Repose." He has been stationed in San Diego for the past 10 years, where he has headed the navy's school of instruction for dental corpsmen. During that time Captain Ellis

has been active in San Diego First Church, serving regularly as an adult Sunday school teacher and more recently as chairman of the board. □

TULSA (OKLA.) UNIVERSITY CHURCH has enjoyed a prosperous three years under the leadership of Pastor C. W. Roach. During that period the church has seen a gain of 60 in Sunday school attendance, 57 in church membership, and the finances have approximately doubled. A new educational building has been erected, the church and parsonage remodeled, and additional property purchased for expansion. From this church God has called seven preachers and two missionaries. □

## The Book Corner

### RELEVANCE

*The Role of Christianity in the Twentieth Century*, by Richard C. Halverson. Waco, Tex.: Word Books, 1968. 102 pages, cloth, \$2.95.

This is a book on one of the most-talked-about subjects of our day.

Dr. Halverson, an outstanding evangelical Presbyterian minister in Washington, D.C., points out that relevance does not necessarily mean either popular attention or popular acceptance. Jesus and the early Christians had neither, yet did more to shape subsequent history than all the Caesars put together.

Much of what is popularly called "relevance" may simply be the evasion of responsibility to God in one's own personal life. It is easier to carry a placard in a protest march than it is to get to the root of sin and selfishness in one's own heart.

Dr. Halverson certainly does not wish to see the Church become "a little island of irrelevant piety sur-

rounded by an ocean of need" (p. 72). But he points out that "men who fear God face life fearlessly. Men who do not fear God end up fearing everything" (p. 39, italics original).

This is a meaty little book on a big subject that deserves a place beside Sherwood Wirt's *Social Conscience of the Evangelical*.—W. T. PURKISER. □

### ASTRONAUTS SPEAK THE MAJORITY VIEW

THE old saying has it that there is no news in a dog biting a man, but if a man bites a dog, that is news. On that score the prominence given to Madalyn Murray O'Hair's criticism of the astronauts for reading the Bible while orbiting the moon might be pretty fair evidence that her views are hardly representative.

Or accurate, either. Instead of being a "minor religion," Christianity is, according to *World Book*, "the most widespread religion in the world." But this is beside the point. The belief that God created the heavens and the earth is not a peculiarity of Christians, but is shared by Jews, Moslems, Hindus, and others. Just these four religions represent 1,835 millions, or well over half the world's population. Our astronauts were not being provincial, but were voicing the convictions of the majority of men everywhere.

There is one country in the world whose astronauts would not be apt to embarrass Mrs. O'Hair by honoring God. Perhaps she would feel more at home there.

Richard S. Taylor  
Nazarene Theological Seminary

From "Speaking the Public Mind,"  
Kansas City Star. Reprinted by permission.

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\*For hymn-story, see February Nazarene Preacher.



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## NEWS OF REVIVAL

THE MANTECA (Calif.) church "closed out the best revival in the history of the church," on Thanksgiving Sunday according to a report from Pastor Ellis L. Lewis. Crowds were excellent with new people in every service. The Lord also blessed financially when the Thanksgiving offering goal of \$800 was exceeded by \$162; the regular Sunday offering was \$100 above the average, and the love offering for the evangelist was double the pastor's salary for the week. Seven new people were received into the church by profession of faith. The evangelistic team for the revival was Rev. and Mrs. Gene Hood and Randy, who "preached and sang to the glory of God and reached the hearts of the people." □

## MOVING MINISTERS

Harry Denig from Dallas Casa View to Sierra Vista, Ariz.  
J. T. Drye from Duncan (Okla.) Oak Ave. to Yuma (Ariz.) Grace.  
Thomas A. Fiala, Trevecca graduate, appointed to Bristol (Va.) Brentwood.  
Larry W. Fox from New Carlisle, Ohio, to Payne, Ohio.  
Ronald Glaspy from Springboro, Pa., to Monaca, Pa.  
Glen Ide from evangelistic field to Monticello, Ind.  
Charles Kirby appointed to Pulaski, Va.

Merle R. Manselle from Poplar, Mont., to Pablo, Mont.  
Jess Rains from Capitan, N.M., to Muleshoe, Tex.  
Roger C. Young from Morehead, Ky., to Beattyville, Ky.  
Hugh Glass from Inglewood, Calif., to La Habra, Calif.  
Paul Hagemeyer from La Habra, Calif., to Cypress, Calif.  
John L. Smallridge from Newport, Wash., to Billings (Mont.) Trinity.

## VITAL STATISTICS

### DEATHS

MRS. ESTHER MAY BURGER, 63, died Dec. 6 in the American Medical Center in Denver. Funeral services were conducted by Rev. Archie Marsh and Rev. Donald Bland. Survivors include her husband, M. E.; two daughters, Mrs. Marjorie Foss and Mrs. Deanna Newbury; three grandchildren; one great-grandson; two brothers; and two sisters.  
MARVIN A. ANDERSON, 52, died Aug. 24 in Wolf Point, Mont. Funeral services were conducted by Rev. Merle Manselle. Interment was at Havre, Mont. Surviving are his wife, Muriel; two sons, David and Dennis; two daughters, Mrs. Delores Peressine and Mrs. Donna Anderson; two grandchildren; five brothers; and four sisters.

### BIRTHS

—to David K. and Patricia (Zabel) Powers, Ropesville, Tex., a son, Jason Kent, Dec. 19.  
—to Mr. and Mrs. Alan L. Matthews, Pittsburgh, Pa., a son, Nathan Kirk, Nov. 4.  
—to Lloyd and Carol (Welker) Hickerson, Bainbridge Island, Wash., a son, Jeffrey Lee, Dec. 21.  
—Rev. and Mrs. Paul M. Barber, Dayton, Wash., a daughter, Anita Marie, Nov. 25.

### MARRIAGES

Professor Eldred Mae LaDue of Pasadena College and J. George Taylorson, pastor of Pasadena (Calif.) Wesley, Dec. 22.

## DIRECTORY

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

## NEWS OF RELIGION

### You Should Know About . . .

**CARL McINTIRE CHARGES THREAT TO UNSEAT HIM.** Rev. Carl McIntire, founder of the American Council of Christian Churches, faces a revolt within his ranks, according to Associated Press Religion Writer George W. Cornell.

"I was betrayed," McIntire declared, charging that leaders in the ACCC have worked "behind the scenes" in a "conspiracy to deal with me" and remove him from the top spot.

Dr. McIntire blames the revolt on what he termed a "weakening process" and a "lessening of militancy" in fighting the "forces of darkness" and exposing "the apostasy" in the larger denominations and church councils. The churchman declared he stood "for the same old militancy which produced the separatist movement in the first place."

"He seems set on a course of rule or ruin," commented Rev. Dr. John E. Millheim of New York, general secretary of the ACCC. "If he can't control, he's started trying to destroy."

Millheim said the council, made up of 15 smaller denominations with a total of 1.5 million members, has moved to surmount its particular "McIntire image," but he insisted this did not involve any "underground maneuvering." □

**CHURCH ATTENDANCE DROPS IN U.S., SAYS GALLUP POLL.** Church attendance in the United States declined slightly in 1968 but still remains higher than attendances reported before World War II, according to the Gallup Poll.

Based on seven national polls taken during 1968, the report discloses that 43 percent of all Americans attended church on Sundays. This represents a drop of 2 percent from 1967.

In 1968, the percentage for Catholic attendance was 65, and 38 percent for Protestants. The decline in church attendance among Catholics over the past 10 years has been 9 percent while that of Protestants has been 5 percent. Most of this decline is due to non-attendance by young adults in the 21-29-year age-group, only 34 percent of which attended church in 1968, according to the poll. Best attendance was in the 30-49-year age-group—46 percent; and of those polled 50 years of age and above, 44 percent attended church in 1968. □

**A SOUTHERN BAPTIST RADIO PROGRAM IN RUSSIAN** will be beamed to Moscow from Monte Carlo beginning in January. The new 15-minute program will be broadcast over shortwave every Monday at 5:30 p.m., Moscow time, according to a statement of the Foreign Mission Board of the Southern Baptist Convention. □

**IT SAYS HERE:** "Do you realize we're raising a whole generation of kids who think Nehru was a fashion designer?"—"Changing Times." □

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

**ABORTION BANKS**—The University of California at Berkeley is one of five campuses on which "abortion banks" for coeds currently are operating. Groups of coeds, often in sororities, contribute to a kitty which usually holds \$500. When one of the girls gets pregnant, she may borrow the necessary funds for an abortion and pay it back later "for the next girl in trouble."

The birth control crusader William Bairds told delegates at the National Student Association (N.S.A.) that the slush funds are prospering at the University of Maryland, George Washington University, American University, Boston University, and University of California at Berkeley. Bairds, who has been dispensing birth control and abortion information to the 1,200 students attending the student congress, said he hoped to start 100 birth control clubs on college campuses in the coming year.—"Santa Monica Evening Outlook." □

# Late News

## OF PEOPLE AND PLACES

**NAZARENE EVANGELIST PAUL J. STEWART** has accepted the pastorate of Christ Evangelistic Center in Indianapolis, and is cancelling his evangelistic slate. The pastorate at the Evangelistic Center has been approved by the district superintendents of the Eastern Kentucky and Indianapolis districts and by the Eastern Kentucky district advisory board. Mr. Stewart is a commissioned evangelist on the Eastern Kentucky District. □

**NAZARENE EVANGELIST H. H. HOOKER** is the speaker at an indoor camp meeting at the Northwest Bible Mission in Miami, Fla. Dinner will be served on the closing Sunday, February 2, on the church grounds, 10200 N.W. 29th Avenue. □

**SERVICEMEN** or other friends or relatives living in or moving to the New York City area will be visited by the Richmond Hill Church if names and addresses will be sent to the pastor, Rev. Paul W. Bambling, 108-05 95th Avenue, Richmond Hill, N.Y. 11419. □

## NEWS OF REVIVAL

**REV. ROBERT S. FAULSTICK**, pastor of the West Chester (Pa.) church, reports: The West Chester church realized the manifestation of God's blessing through a recent revival effort with Rev. Emma Irick as evangelist. Over 50 persons sought and found spiritual help at the altar of the Lord. The emphasis upon heart holiness by Mrs. Irick was deeply appreciated and greatly beneficial to the entire constituency of West Chester church. □

### THANKSGIVING OFFERING EXCEEDS \$2 MILLION

Thanks to all you loyal churches and people who have joined in making this Thanksgiving Offering a real expression of our love for God and souls.

To date (Jan. 14), it amounts to \$2,001,720. We trust that those who have not sent their offering in will hasten to do so.

Now we continue the task of translating our offering into the work of soul winning.

V. H. LEWIS  
For the Board of  
General Superintendents



**LAYMAN OF THE YEAR** Award from the Suburban Kiwanis Club of Sacramento, Calif., went to Mr. Elvas Morrison (center), a member of the Sacramento Arden Church of the Nazarene. Handing over the award is Rev. Phil Hagberg, chairman of the Support of Churches Committee. The club president, Mr. Paul Rued, is at left. The Layman of the Year Award is presented to the nominee considered the most deserving of recognition for dedication and contributions to his local congregation during the year. Mr. Morrison was chosen from nominations submitted by 33 churches of various denominations in the northeast Sacramento area.

## HERALD OF HOLINESS

### District Subscription Standings Year ending 1968

District	Subs. in Force End of 1968	Percent Reached	Increase in Quota	Percent Increase in Quota
<b>GROUP I</b>				
1. Illinois	6,476	174	26	
2. Michigan	3,509	91	8	
3. Kansas	3,136	88	5	
4. Southwest Indiana	2,979	83	11	
5. Southwestern Ohio	3,404	81	7	
6. Central Ohio	4,934	79	-3	
7. Pittsburgh	2,669	76	4	
8. Akron	3,999	74	2	
9. Northeastern Indiana	3,283	71	-3	
10. Florida	3,332	68	0	
11. Eastern Michigan	2,265	58	-3	
12. West Virginia	2,809	58	-6	
13. Oregon Pacific	2,250	56	-4	
14. Alabama	1,983	55	2	
15. Tennessee	1,948	52	6	
16. Los Angeles	2,109	42	-4	
17. Southern California	2,353	37	-12	
<b>GROUP II</b>				
1. Northwestern Ohio	2,983	113	11	
2. Northern California	2,781	100	9	
3. Northwest Indiana	2,425	97	18	
4. Iowa	2,448	91	-4	
5. Northwest	2,342	80	14	
6. Missouri	2,417	75	5	
7. Northwest Oklahoma	2,306	75	2	
8. Kansas City	1,849	69	3	
9. Chicago Central	2,094	68	-3	
10. Idaho-Oregon	1,774	67	3	
11. Colorado	1,934	62	1	
12. Indianapolis	1,838	58	4	
13. West Texas	1,839	58	4	
14. Washington Pacific	1,703	57	2	
15. Kentucky	1,501	52	-4	
16. Georgia	1,306	48	1	
<b>GROUP III</b>				
1. Philadelphia	3,026	125	9	
2. New England	2,195	108	15	
3. Washington	2,597	104	13	
4. South Carolina	1,893	100	4	
5. Upstate New York	1,756	98	7	
6. Northwestern Illinois	2,075	94	3	
7. Joplin	1,930	91	6	
8. Arizona	1,981	89	12	
9. Northeast Oklahoma	1,436	86	13	
10. Sacramento	1,880	86	16	
11. Eastern Kentucky	1,808	76	4	
12. Central California	1,777	74	-1	
13. Houston	1,377	71	9	
14. San Antonio	1,140	67	4	
15. East Tennessee	1,395	64	10	
16. Dallas	1,504	62	13	
17. North Carolina	956	60	6	
18. Virginia	1,180	60	-11	
19. Canada West	882	57	-5	
20. North Arkansas	963	57	-5	
21. Southwest Oklahoma	1,102	49	8	
22. South Arkansas	874	45	-5	
<b>GROUP IV</b>				
1. Nebraska	1,347	135	22	
2. Minnesota	1,304	121	-1	
3. New York	1,053	93	4	
4. Wisconsin	946	91	6	
5. Canada Central	1,023	87	14	
6. Maine	1,070	80	16	
7. Louisiana	1,045	78	3	
8. Southeast Oklahoma	1,077	72	2	
9. Rocky Mountain	601	66	-5	
10. Mississippi	904	64	11	
11. New Mexico	655	45	-7	
<b>GROUP V</b>				
1. Dakota	1,062	123	13	
2. Nevada-Utah	446	116	26	
3. Alaska	282	104	24	
4. Canada Atlantic	352	79	17	
5. Canada Pacific	308	79	26	
6. Hawaii	199	68	-2	
7. Gulf Central	40	20	-6	

## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### THE KINGDOM OF GOD IS . . .

(February 2)

Scripture: Mark 4:1-34

Golden Text: Romans 14:17

Mark's Gospel of action has few parables. Accent is on deeds, not words. But Mark records several Kingdom parables having certain common elements.

#### 1. SEED. "The kingdom . . . is like . . . seed."

Each begins with seed sown into the earth. The emphasis is on small but promising beginnings—a tiny seed with huge potential for life, growth, and fruition. That seed is God's Word. In our personal lives, in our local churches, in our world missions, everything begins with sowing this Seed.

#### 2. GROWTH. "It groweth up . . ."

The seed germinates, pushes through the soil, and matures toward harvest. Its one life has changing forms. The law of nature (another way of saying, the will of God) assures its growth.

Soils vary in quality; therefore harvest varies in quantity (vv. 14-20). But life and growth are innate properties of the seed.

Our task is to faithfully sow. In ways beyond our knowledge (vv. 26-28) God brings seed to fruition. We may be sure of His faithfulness!

#### 3. HARVEST. "The harvest is come . . ."

The seed reaches its final form, passing through ordained stages—"first the blade, then the ear, after that the full corn in the ear." One tiny seed is multiplied to an hundred-fold! "God giveth the increase." The trembling convert becomes an established saint. The tiny nucleus of believers becomes a mighty Church. The kingdom of God, once in hidden form known only to men of faith, becomes an earth-filling righteousness. God's Word will produce its intended harvest!

He taught them by parables. Blessed lessons, they encourage us to persevere in courage and faith. Learn them well! □

"The shaping of tomorrow is rarely in the hands of those who think they are molding things. It was not Augustus Caesar on his throne, but a village child who was to be the most influential person of the first century."—Arthur Merrihew Adams.

Conducted by W. T. Purkiser, Editor

**Do you think it is fair for a pastor whose renewal of call was voted down by the congregation to stay on, along with his family, in the same church? It makes a difficult situation all around, and is not conducive to building up the kingdom of God.**

You seem to me to have given the best possible answer to your own question.

An understandable exception would be where circumstances made it quite

impossible for the minister and his family to move or to attend another church. But such would certainly be a most rare circumstance.

**I have a man in my church who before his conversion stole "tools while in the army." Now he has been converted and is making restitution. Where and how do you return stolen goods to the army?**

I referred your question to Mr. Paul Skiles, director of the Nazarene Servicemen's Commission and my private authority on matters military. He in turn checked with Chaplain (Lt. Col.) Clifford Keys in the Chief of Chaplain's office in Washington.

Their combined judgment is that the man in question should contact the chaplain on the base where the thefts

took place (or bases, if there are more than one), explain the situation, and indicate his readiness to make restitution.

There is no "central office" in the military establishment to receive stolen material or restitution funds. So the best way is to go through the chaplain or chaplains now on duty at the bases or with the units involved.

**I am a member of the Church of the Nazarene, and have been for several years, but I have yet to understand fully one of our church doctrines. I have had the millennium doctrine explained to me by my pastor and various other people. However, I do not feel that it is really clear enough in my mind to explain to someone else. Please answer briefly what this doctrine means and the biblical text it is based upon.**

First, the Church of the Nazarene does not officially endorse any one of the three millennial doctrines that are current at the present time. This is a matter left entirely to the individual (*Manual*, "Articles of Faith," Articles XI and XII).

Considering the volumes that have been written on speculative prophecy, it would be most presumptuous of me to hope to describe fully the variety of views held. I recommend the *Beacon Bible Commentaries* on Revelation by Dr. Ralph Earle and on Daniel by Dr. Roy Swim—also Dr. Earle's *Search the Scriptures* on Revelation (60c, Nazarene Publishing House).

In a narrow sense, there is only one passage in the Bible that speaks of a thousand-year period (Revelation 20)—which is what "millennium" means. There are many Old Testament descriptions of an ideal kingdom of God, and these are thought to relate to the millennium.

Three current views of this phase of prophecy are known as premillennialism, postmillennialism, and amillennialism.

Premillennialism is the view that Jesus will come again to set up an earthly Kingdom with the capital in Jerusalem, and will reign there in a thousand years of peace before the final eternal state of affairs is ushered in by the last judgment.

Postmillennialism is the view that

the preaching of the gospel will finally produce a thousand years of peace on earth, after which Christ will come. Two world wars, the rise of international Communism, and the position of Christianity as a minority religion have taken a lot of steam out of typical post-millennialism.

Amillennialism is the view that the thousand-year period of Revelation 20 is a spiritual and heavenly state and does not directly or immediately intersect with earthly affairs. It holds that, when Jesus comes again, His coming will soon be followed by the "new heavens and a new earth" of II Peter 3:9-13, which is the eternal state pictured in Revelation 21 and 22.

I can live with either premillennialism or amillennialism. I can't see much basis, either biblically or historically, for postmillennialism. But if you pushed me into a corner, I'd have to come out on the side of amillennialism.

And to the hundreds of my very spiritual and learned friends who disagree, I can only suggest, "Let's wait and see."

Actually, the important thing is that we be ready and waiting for our Lord's return. He will take care of things when He comes.

And whether our reign with Him is here on earth for a thousand years or in the eternal kingdom of the Father really doesn't make a lot of difference to me. What matters is that we shall be with Him.

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