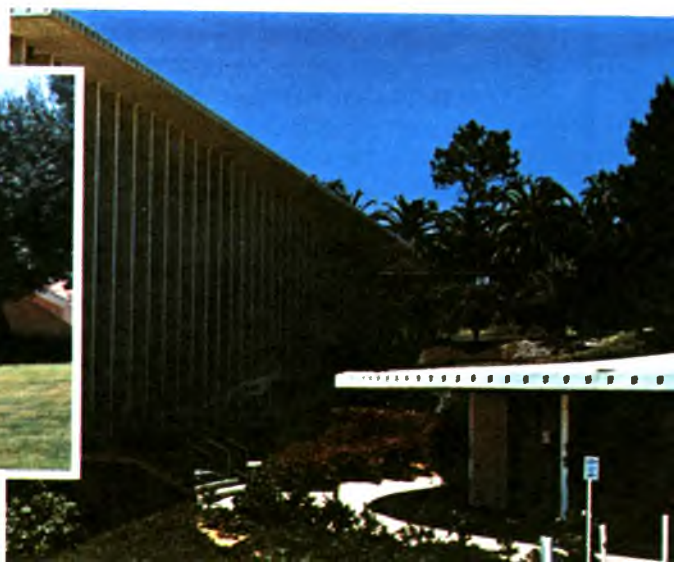


# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / APRIL 25 '73



## EDUCATION ISSUE



*General Superintendent Lewis*



# CALLING OUR YOUTH

Scattered throughout our denomination are Nazarene colleges and Bible schools. They are some of the most important facilities we have in the entire church. Christian education on college or Bible school level is essential in our program.

We conceive of it as a part of our Christian witness to society. Our ministry depends on our schools for adequate training.

Our church structure relies on our Christian educated laymen to carry on the work of the church so necessary for our existence. Even more vital than the physical equipment are the many precious youth—our own—that are there.

On "Nazarene College Day," April 29, we should remind ourselves in all of our churches of these facts and let every church pray on this eventful Sabbath for every college, Bible school, and student.

But what of the many young people throughout our church that are not enjoying the benefits of this quality Christian education? Let's include the high school seniors who are even now deciding where

to attend college. All these youth should attend a Nazarene educational institution.

So let every pastor this week seek to guide every young person in his church toward our colleges.

At this important, never-to-be-repeated period in that young person's life, you—pastor, Nazarene layman, dad, mother—should exert influence and give guidance to direct that young man or woman so dear to you to your Nazarene college.

This is a soul decision. It is a destiny hour. All the years ahead will be in a large measure the result of now.

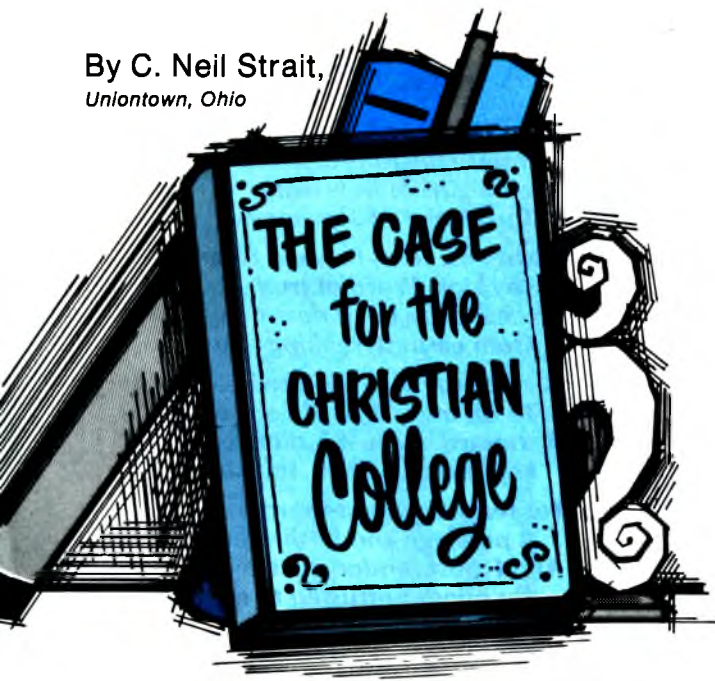
Do this:

1. Write your college giving the name and address of each young person who is a prospect.
2. Encourage your youth to apply and seek all necessary information toward admittance.
3. Pray for the colleges and your young people today and every day.

Thank God for our educational institutions, our faculties, and our churches who are calling our young people to come to a Nazarene school. □



By C. Neil Strait,  
Uniontown, Ohio



Sam Keen's autobiography contains some probing words. Among them are some experiences from his education.

He says: "It is not surprising that when I finally left the classroom I could dot my 'i's' and make my 'o's' round, but the warbler was gone. [The warbler referred to a fleeting experience the author had with wonder and awe.] I emerged from graduate school to discover that I was empty of enthusiasm. I had a profession but nothing to profess, knowledge but no wisdom, ideas but few feelings. Rich in techniques but poor in convictions, I had gotten an education but lost an identity."\*

Most of us are realistic enough to understand the advantages of a Christian campus as opposed to the secular setting. But where there are lingering doubts, Keen's experiences, then, should speak to you.

Several things stand out. One, the author confesses to losing the "wonder and awe" of his life. ". . . I was empty of enthusiasm," he said. What his wonder and awe were is beside the point. That it could be lost is tragic.

Here is argument number one for the Christian college—it provides an atmosphere of personal concern and individual understanding.

Some of these characteristics may be present in the secular classroom. But who is better qualified than the Christian professor, whose life has been touched by Jesus Christ, to keep alive the worthy impulses and enthusiasms of life, and to nurture them to right ends? It is an argument worth considering.

Keen says something else and I submit it as argument number two: "I had a profession but nothing to profess." The secular college makes no apology for its intention to train the mind. That, in and of itself, is good. But what is need-

ed also is a trained heart. And here, again, who is better equipped to train both the head and the heart than the Christian educator?

Author Keen said he had "knowledge but no wisdom, ideas but few feelings." What good is knowledge if a person never knows what to do with it? Or ideas if he never puts them to good use?

The Christian college can provide not only knowledge and ideas and the scholarly atmosphere for academic pursuits, but it can also nurture life to use its knowledge in a meaningful, helpful way—for itself and for its world. It can sharpen the sensitivities of life and cultivate them to feel what needs to be done.

Prospective students would do well to consider this important plus before selecting the environment where they will spend the most important years of their lives. And parents would do well to encourage their sons and daughters to select a college where these factors are present.

Author Keen says one last thing which I submit as argument three for the Christian college. "Rich in techniques but poor in convictions, I had gotten an education but lost an identity."

Now you and I realize that this could happen on both a Christian and a secular campus. But, again, isn't it *less* likely to happen in the environment where Christian ideas are respected and practiced? Isn't it *more* likely to happen in the secular atmosphere where Christian principles are questioned and openly denied?

You and I know the answer to such questions. And they should be reason for us to pause and consider the alternatives—alternatives that involve risk and tragedy. These are often overlooked.

These three arguments, then, I share with you, because I have seen both sides. I attended a Christian college and a Christian graduate school. And I have talked and counselled with students from the secular college. I would in no way imply that all results from the secular campus are bad. But I must admit that the few years have taught me the increasing value of a Christian atmosphere for study and training. In an age so marked with permissiveness and compromise, I find myself becoming a stronger advocate of the Christian college.

One of the pains that stab at me as I pastor is why Christians do not better support the Christian college and why so many parents make no plans to send their children there.

College experiences are among the most important of a young person's life—if not the most important. During such a time, life is making up its mind, sorting out the options, planning for a lifetime. The choice is vital as to where these years are spent and in what environment life will establish its priorities.

\*From the book *To a Dancing God*. Copyright © 1970 by Sam Keen. Reprinted by permission of Harper & Row, Publishers.

# HERALD of HOLINESS



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## A TEACHER'S PRAYER

*In teaching, Lord, I humbly pray,  
Inspire me to proclaim  
The heights of holy living,  
The glories of Thy name.*

*Assist me, Lord, to open clear  
Thy Holy Word of truth,  
To challenge deep devotion  
From earnest, seeking youth.*

*Give, Lord, each day the needed grace  
To do my task, and do it well—  
A steward of the mind of youth,  
Possessed by Thee, Immanuel!*

*For teaching is a stewardship,  
A privilege and birthright rare,  
And I must render strict account  
For minds entrusted to my care.*

*Help me, Lord, to chart a course  
That those who follow on  
May find a nobler, deeper life  
That's anchored to Thy throne.*

*As I walk these campus paths,  
Kind and friendly may I be,  
For someone that I meet today  
May sail a rough and stormy sea.*

*Help me, Lord—my spirit guard,  
My ways and attitudes control;  
For influence is a flaming force,  
The shadow of the soul.*

*And when I err and stumble, Lord,  
And blunder in the teaching art,  
Forgive, overrule; and charge the error  
To the mind and not the heart.*

*Bless those who seek my counsel, Lord,  
In times of doubt and strain.  
Give grace and wisdom from above;  
Thy holy will—reveal it plain.*

*Give me, Lord, a heart of love,  
To help the erring one  
And build a bridge of solid faith—  
Salvation through Thy Son.*

*Give me, Lord, a heart of fire  
That's by Thine altar fed,  
That knows the discipline of toil,  
That's by Thy Spirit led.*

*And when I close my classroom door  
And all my work is wrought,  
In heaven may I meet again  
Each student I have taught.*

—J. F. Leist *Former professor at Olivet Nazarene College, Kankakee, Ill.*

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Cover photos: **Point Loma College**—An Institution of the Church of the Nazarene (formerly Pasadena College)

### ABOUT THE COVER

**POINT LOMA COLLEGE**—An Institution of the Church of the Nazarene, designates the new name and location for Pasadena College, Pasadena, Calif. A move to the new 70-acre campus (overlooking the Pacific Ocean) will begin on June 15 and is expected to be completed by September 17.

The California Western Campus on Point Loma in San Diego was purchased by PC from United States International University. See

announcement in the April 11 *Herald*, page 35.

Pictured in the cover montage are five of the existing buildings on the Point Loma site—(upper left) Kappa Chi Women's Residence Hall; (upper right) Ryan Library; (lower left) Golden Gymnasium; (lower right) the round Boney Lecture Hall and Rohr Hall of Science. The campus provides existing educational facilities to care for a student body of 2,000 and housing to accommodate 1,350 students.

Pasadena College is a 71-year-old institu-

tion. The school was founded in Los Angeles in 1902 and moved to the Pasadena campus in 1910. Dr. Phineas F. Bresee was the first president. More than 18,000 students have attended the college. The present enrollment is close to 1,300.

Twenty-five majors and some 200 courses will be offered when fall classes begin at Point Loma on September 20, according to Dr. L. Paul Gresham, dean of the college. Dr. W. Shelburne Brown is president. □





Photo by Paul M. Schrock

**I**t was through the influence of friends and because of a desire to be with the crowd that Mark first attended a Jesus concert.

He really wasn't interested for himself. He was too interested in doing his thing. In Mark's case, his thing was to booze it up every Friday night.

Mark is only 15 years old, and like most 15-year-olds, he had a desire to act like a man. Consistently, for weeks, Friday night meant getting drunk and hanging out with his buddies.

Then because some of the crowd started attending Jesus concerts, Mark, probably to make fun, went along.

He wasn't sure of his feelings after that night, for he realized there was something in this that he did not find in his booze. So he investigated and made an initial start on the way to discovery of a personal relationship with Jesus Christ.

It worked for a while and Mark was quite happy with his newfound friends and his new way of life. He testified, he witnessed, he lived a form of religion.

Then the hassles got too many, too big, and Mark went back to his old life. It started just with booze again. That didn't satisfy any longer. Then it was marijuana. He thought it would take him a long time to get high on marijuana, but he was surprised. It only took a few puffs and he was high.

At first he liked the feeling; then he began to crave the feeling; then it wasn't enough—he went on to “speed.” From there it was “downers”—and then he asked someone for some LSD, for some “acid.”

Mark wasn't sure how the acid would react or what kind of experience he would have with it; so rather than take it with friends, the first experience was by himself. It was not a pleasant experience for Mark. He became terrified in his hallucinations. He wanted to escape. He couldn't stand the walls caving in. He couldn't stand the floor going up and down. He thought he was going crazy. He didn't know what to do.

Did that stop him? No! Mark experimented with acid a few other times. This time it was with other people. Then after serious reflections on where it was taking him, he ended up at the parsonage door.

The cry of his heart was, “I am at the end of myself and I can't stand it and I don't like it. Will you help me?”

For several minutes, Mark poured out his heart at the frustrations he had felt and his failure to maintain a relationship with Christ and let the redemptive blood of Christ cover his sins, and where he started looking at people instead of God and became discouraged. He said that the hypocrisy that he saw in people was mainly a hypocrisy in himself and that is what made him sick.

Now, because he came to the end of himself, he found the real answer in Jesus Christ. He is no longer looking and searching through artificial means but looking and searching through the One who is Life, who is the Truth, and who is the Way. □

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By Ernest McNaught, *Westwood, N.J.*





A colleague and I were sitting at dinner with our professional counterparts from two prestigious colleges in the Northwest. During the course of our conversation, I addressed this question to them: "What do you understand the institutional purpose of our college to be?"

To my surprise, the question was greeted with laughter. Then came the reply: "Survival!"

A distinguished consultant on Christian higher education reports that, according to the literature in the field, those schools will survive which can develop a distinctive program, i.e., which have a unique purpose and achieve it.

The purpose of this article is to suggest some crucial implications of the stated purposes of Nazarene higher education, especially as they relate to students, faculty, and supportive friends.

*First, we seek the development of Christian personhood; in a word, a biblical mind.*

The Apostle Paul has given us the ideal: "Let this *mind* be in you, which was also in Christ Jesus" (Philippians 2:5). Our schools are distinctly Christian institutions whose purpose is the development of Christian character in an atmosphere of serious learning.

The liberal arts college today is in search of a soul. Charges fly that liberal arts colleges are irrelevant, that they are concerned only with facts and with the past, that they do not inculcate meaning and direction, that they have no unifying philosophy which gives the college coherence, purpose, and relevance.

The liberal arts are in fact neutral, amoral, and impotent without a great faith and purpose. It is obviously important for a center of learning to receive, enrich, and transmit our culture. But such learning offers only tools and is de-

pendent upon the character of the learner for the way those tools will be used.

The Christian faith provides the liberal arts college with a soul, a mind, a character.

John Fischer, of *Harpers Magazine*, has suggested the establishment of "Survival U[niversity]," whose aim would be to study the threats to human existence and to learn how to fight them off.

The school motto would be, "What must I do to be saved?" No courses would be taught which did not help to answer that question.

Professors and students would be required to be emotionally involved in the cause and would be expected to be moralists, for this generation of students, Fisher says, "is hungering and thirsting after righteousness . . ."

The Christian college has in view the development of a biblical mind. *Committed* to the God and Father of our Lord Jesus Christ, such a mind is *creative* and *compassionate*. The biblical mind has a passion for learning, for personal growth, and for caring.

To cite only one example to sustain these assertions, NBC's articulate and knowledgeable book reviewer recently observed what few would dispute, that "no other book in western civilization has had such an enormous influence on art, poetry, and human thought as the Bible."

It is the unique purpose of our schools to serve all men by graduating intelligent, informed, sensitive, Spirit-filled churchmen. No factor would help us more than for every student (along with the rest of us) to acknowledge and, if possible, embrace this unique purpose.

*Second, we seek to encourage the integration of faith and learning.*

The apostle has pointed the way: "We destroy false arguments; we pull down every proud



# THE DISTINCTIVES OF NAZARENE HIGHER EDUCATION

By A. Elwood Sanner, *Nampa, Idaho*

obstacle that is raised against the knowledge of God; *we take every thought captive and make it obey Christ*" (II Corinthians 10:4-5, TEV).\* The entire program of our schools is based upon the Christian doctrines set forth in the *Manual* of our church. In other words, every discipline must be related to the Christian understanding of reality.

The separation of faith and learning, so prominent in our period, is the fruit of a centuries-long process, stemming from the Renaissance and the Enlightenment.

It was thought that blow after blow had finally put the faith to rest. Did not Copernicus strike the cosmological blow, Darwin the biological blow, and Freud the psychological blow? Could not Nietzsche say, nearly a century before Thomas Altizer, that "God is dead"?

Culturally, perhaps, unbelief had won a victory. But it was a Pyrrhic victory for the secular man, because the real death was not of God but of man. For, as Nietzsche saw, when God is dead, everything is permitted. In his worst nightmares, Nietzsche could never have dreamed of the holocaust of 6 million Jews in his own fatherland, under the diabolical morality of Adolph Hitler. Moral relativism has not given us a new day, but the chaos and anarchy which nihilism always breeds.

But these savage conflicts have not laid the faith nor the Church to rest. Rather, they have helped the Church to clarify its message and to rid itself of needless limitations and unfortunate prejudices.

The "strangeness of the Church" is its self-renewal through the Spirit. In point of fact, the Christian faith is even now more deeply rooted

among more peoples than it or any other faith has ever been. This is the considered judgment of the late Yale historian Kenneth Scott Latourette.

The cry for the integration of faith and learning grows in power:

It was the Wesleys (John and Charles, both university men) who pled, "Let us unite these two, so long divided—learning and vital piety."

Elton Trueblood, the Quaker philosopher, is calling for a whole new generation of Christian scholars, who will not only pray and serve but *think* and *write* as well.

C. S. Lewis, a Renaissance scholar at both of England's famed universities, points out that what we need is not more books about Christianity, but more books by Christians on other subjects, with their Christianity latent. He writes:

"You can see this most easily if you look at it the other way round. Our Faith is not very likely to be shaken by any book on Hinduism. But if whenever we read an elementary book on Geology, Botany, Politics, or Astronomy, we found that the implications were Hindu, that would shake us. It is not the books written in direct defense of Materialism that make the modern man a materialist; it is the materialistic assumptions in all the other books. In the same way, it is not books on Christianity that will really trouble him. But he would be troubled if, whenever he wanted a (cheap) popular introduction to some science, the best work on the market was always by a Christian."\*

Arthur F. Holmes has shown us that two Christian doctrines—creation and the Incarnation—give us a mandate for the integration of

\**Good News for Modern Man, Today's English Version*, copyright American Bible Society, 1966. Used by permission.

\**From God in the Dock*, by C. S. Lewis. Wm. B. Eerdmans Publishing Co. Used by permission.

faith and learning. "To confess God as Creator is to affirm that he is Lord over all life and thought . . . and that the Creator calls us to exhibit his wisdom and power . . . The incarnation of Jesus Christ reaffirms the potential value of what we see and hear and handle in this world, for he came in the flesh . . ."

A very great task awaits the hand of Christian scholars in every discipline—to "take every thought captive and make it obey Christ." Our faculties should write more—as first-rate scholars with an unequivocal Christian commitment. Few factors would give our schools greater stature.

*Third, we seek to promote a spirit of charity and gentleness in the pursuit of our goals.*

The Christian Scriptures breathe such a spirit. Dare we receive the words of our Lord: "Blessed are the meek ['those of a gentle spirit,' NEB\*]: for they shall inherit the earth" (Matthew 5:5)? Or the word of the apostle: "The fruit of the Spirit is . . . gentleness . . . meekness" (Galatians 5:22-23)?

Our theological position also breathes such a spirit. We are descendants of John Wesley, who believed that—within agreed-upon fundamentals—Christians should think and let think. It would do us good to read his sermon on II Kings 10:15—"Is your heart true to my heart as mine is to yours? . . . If it is, give me your hand."

How many times I have wished that our people would read our Nazarene history, for our church began as a union of many diverse groups. We differed on church polity, on the sacraments, on eschatology, even on the rules, which were more detailed than the West wanted and not as specific as the South wanted. One factor alone brought us together—the determination to promote Christian holiness. And so we have the amazing statement in the *Manual*: "We would require only such avowals of belief as are essential to Christian experience."

How very much we need that spirit of charity in our day, for differences are inevitable. We shall all survive such differences, however, if two factors are always present: a common commitment to our cause, and a spirit of charity, gentleness, and openness.

How very much we need the prayers, faith, and confidence of our supporting friends—as faculty members work with vexing intellectual problems, and as students seek to discover for themselves a meaningful Christian faith!

Let us all join together in the spirit which is the genius of our church and so characteristic of perfect love: "There is nothing love cannot face; there is no limit to its faith, its hope, its endurance" (I Corinthians 13:7, NEB\*).

\*New English Bible—New Testament, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.

## THIS I ASK

*No crown, I ask, or great reward.  
One thing I ask, Lord, just one thing.  
Let me be one of those who bow at Thy feet  
When the nations crown Thee King.*

*No mansion I seek for work I've done,  
For I labor by Thy strength alone,  
But just to be close to Thy side  
When Thy final victory is won.*

*I do not covet wealth or fame,  
Either now or when I see Thy face.  
I but ask that Thou wilt let me be  
Thy servant in some small place.*

Judy Clair  
Pasadena, Calif.

Will Nazarene schools and colleges survive? One might better ask, Will our church survive? For they will flourish or fail together. If one doubts that, let him count the general and district superintendents, the college presidents, the pastors, evangelists, missionaries, and influential laymen who have attended or graduated from our schools.

The colleges cannot survive without the church; they exist to serve the church. But the church, as we know it, will not survive without her schools. If both school and church toil together to achieve their unique purposes, both will meet a need and will not merely survive but grow.

One summer afternoon, a few years ago, I made my way to the Sheldonian in Oxford, England, to observe one of the graduation ceremonies conducted by the university.

It was a moving sight. In the hour-long program, every word of which was in Latin, the graduates came, college by college, four abreast, to receive their degrees, along with a blessing in the name of the Triune God, from the official of the university, representing the British government.

In each case, a faculty member came with the group from his college, clasping the hand of a student in the first row. It was as if he was saying to the presiding official, "I cherish these young people and present them to you with pride."

In the touching scene, I heard another voice and witnessed another presentation:

It is Christ "we preach"—said the apostle—"warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:28).

I can imagine no greater joy than to take a student by the hand and have a part in presenting him to the Father, complete in Christ Jesus. □





# ARE YOU A CHRISTIAN DRIVER?

By Ross Hayslip, Tucson, Ariz.

**S**eldom does an individual change so much in personality as when he transfers from being a pedestrian to the role of an automobile driver. Many people who are polite and well-mannered on most occasions become rude and even belligerent when behind the steering wheels of their cars.

Billy Graham once wrote in an article in the Asheville, N.C., *Citizen Times*: "Highway safety is basically a spiritual problem and we will never solve the problem until men have surrendered their hearts and wills to God. One of the attitudes which contributes to death on the highways is selfishness.

. . . Another wrong attitude is anger. Arguments and quarrels at home are many times behind the rage expressed by reckless driving on the highway."

Bumper stickers that read, "Honk if You Love Jesus," have little value in your Christian witness if you speed up when someone tries to pass you and if you cut the other car out of the right-of-way that is really his.

It is easy on the freeway to build up dislike for taxis, semitrailers, long-haired young

drivers, gray-haired old drivers, new cars, old cars, convertibles, sports cars, Cadillacs, Rolls Royces, and drivers from other racial groups. The true Christian seeks to judge a man for *what he, really is* and not his physical appearance or what he drives.

Next time you are tempted to break the legal speed limit, look both ways and barrel on through the stop sign, or flash your bright lights up in the face of the oncoming driver who has failed to dim his, ask yourself: If I am a sincere follower of Christ, would I do this?

We are a nation on wheels. On the average highway any day in the week and almost every hour of the day you can encounter thousands of cars. Our Christian experience seeps into every area of our lives. I have the feeling that the salvation that has made you a good church member, neighbor, and citizen will make you a considerate driver.

We must be willing to be our brother's keepers and drive defensively. To drive with the idea that we have a responsibility to look out for the other driver could save a life, and the life we save could be our own. □



# THE NATIONAL PRAYER BREAKFAST: *Guidance for Government*

Invitations come from Congress, from either a senator or representative, to attend the National Prayer Breakfast with the President of the United States. Since 1953, beginning with President Eisenhower, such occasions have attracted the interest of people from around the world and have become part of a side of Washington seldom noticed.

The *Congressional Record* records the speeches and prayers at the last prayer breakfast with the following introductory remarks by the Honorable John T. Meyers of Indiana: "Mr. Speaker, more than 3,000 leaders of the United States and from 120 other nations of the world gathered in Washington February 1 for the twenty-first annual National prayer breakfast."

Representative Myers went on to say that "this event serves to emphasize our rededication to God and the spiritual principles which form the foundation of a strong nation."

Recorded is a remarkable gathering of national and international leaders addressed by those who have committed themselves to an ongoing prayer fellowship.

This year's gathering had heightened interest, coming as it did just days following the Vietnam

peace agreement. President Nixon noted that, "for the first time in 10 years at one of these prayer breakfasts, the President of the United States is able to say the United States is at peace in Vietnam."

The setting, though, was markedly non-political in this city where nearly everything has political overtones. For a few minutes, people of international importance put aside differences of political persuasion to affirm their common commitment to Christ.

The President was able to say something about the prospects for peace which might have seemed out of place in any other context. He concluded his remarks by saying: "There is no law that can legislate compassion; there is no law that can legislate understanding; there is no law that can legislate an end to prejudice. That only comes by changing the men and changing the women."

He then added his own witness: "That is what our religion is about, those of us who may be of the Christian religion."

The National Prayer Breakfast is more than it appears to be. On the surface it is an annual meeting attended by the President, with selected Scripture readings, prayers, and



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**The President responding to applause during his remarks at the 1973 National Prayer Breakfast. Others identifiable at the speaker's table include: (l. to r.) Honorable William P. Rogers, secretary of state; Mrs. Rogers; Mrs. Nixon; Honorable Albert H. Quie, U.S. House of Representatives; the President of the United States; Dr. Guillermo Sevilla-Sacase, ambassador of Nicaragua and the dean of the Diplomatic Corps; Dr. Billy Graham; Mrs. Mark Hatfield; the Honorable Ann Armstrong, counselor to the President.**

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By Tom Nees, Washington, D.C.

speeches offered by people of prominence. Behind the scenes, often hidden from public attention, is a growing prayer fellowship at every level of government and now extending to business and professional groups.

Every Wednesday a group of senators meets in Washington for breakfast and prayer. Over 40 senators attend with some degree of regularity. A similar meeting is held for the members of the House. While statistics of attendance are not kept, the strength of both groups is significant. Each year they combine their efforts to sponsor the National Prayer Breakfast.

Interest in similar meetings has spread throughout the nation and the world. Forty states now have annual governors' breakfasts. Nearly 1,500 mayors attend mayors' breakfasts. International meetings have been held in 50 foreign parliaments. In addition, there are now 29 business and professional associations such as the U.S. Chamber of Commerce with prayer breakfasts held at the time of their conventions.

These weekly prayer groups and the annual meetings are not organized with membership and charters. Attendance is voluntary. Leadership comes from within each group.

What is common is an agreement to communicate together about spiritual needs and to give primary attention to Jesus Christ as Lord. The weekly meetings usually consist of a brief Bible study followed by informal discussion and prayer.

It would be impossible to identify all such groups meeting in Washington. Recently Richard Schubert, solicitor for the Department of Labor under former Secretary James Hodgson, was instrumental in starting such a fellowship within the Department of Labor. Another Nazarene layman, Dr. George Reed, for years active in the prayer fellowship movement, meets weekly at the Fellowship House in Washington in a similar meeting.

Fellowship House serves as a coordinating

agency for those seeking to participate in the movement. Staff persons make themselves available when called upon to lend support but make it clear that each group, from the Senate and House on, is completely self-directing.

The dynamic which keeps this prayer fellowship intact is simply the relationship which grows out of a common commitment to Christ. This relationship bridges political and ideological differences. Peoples of sharply different points of view find they have common needs and are finding their needs met in spiritual fellowship.

Dr. George Reed tells how this relationship was evident during some particularly turbulent days for the U.S. Board of Parole. As chairman of the board, he was under great pressure during the past year with some difficult challenges directed to board members.

On several occasions during that time, Rev. Richard Halverson would call to say simply, "I'm praying for you today."

No attempt was made to suggest solutions. It was just the support of one Christian brother for another which had grown out of a relationship of prayer.

The January night Senator John Stennis was shot, he was visited immediately by several friends from Capitol Hill including Senator Mark Hatfield. What was not reported then in the public press was that Senator Stennis had served as the leader for the Wednesday prayer group attended by Hatfield and others. That bedside meeting was more than a friendly gesture from congressional colleagues. It too was the result of a relationship of prayer and trust which overrides political differences.

Doug Coe, on the staff of Fellowship House, was recently addressing a California congregation about the prayer movement. He was asked what a local congregation could do to become a part of it. He suggested that people in the congregation form a prayer fellowship to support their own legislators.

Several responded to the challenge. The pastor wrote to their congressman that 56 people in his congregation were meeting to pray for him. The congressman responded gratefully and when in that district took time to join with the group in prayer.

In his closing prayer at the National Prayer Breakfast in February, Dr. Billy Graham expressed the feeling of all those praying together for men in leadership: ". . . we pray that when the President of the United States goes back to his Oval Office, and all the responsibilities that are his, he will sense the presence of God. We pray that there will be a Supernatural Power helping him in making the great decisions of state; and we pray the same for the Congress and for the judges, and for all of those in authority." □



# Gwen Is Safe

**I**t was a beautiful day in the Florida sun. The trip from Indiana by bus with an energetic, four-year-old granddaughter was enjoyable. There had been dreams of leisure on the sandy beach with the gulf waters lapping lazily on the shore. Now the dreams were reality.

You should have seen Gwen's eyes as we walked along the beach. Many were enjoying the day, swimming, riding rafts, or just letting the gulf breeze refresh tired bodies.

The joys of relaxation and sharing a week with a granddaughter and a sister were shattered suddenly. We had watched the children playing with rubber mats, floating on waves. All of this looked like fun. So, together, Gwen and I purchased a mat for her use.

As Gwen became accustomed to the use of the mat, her self-confidence grew. Soon my sister who had accompanied us on the trip suggested that we go inside and wash dishes as we watched Gwen from the window. The apartment was just a few feet from where she was playing.

After making certain that she would stay right there, we went inside. In a few moments as I looked out the window, Gwen was not on the beach but afloat on the mat, too far from shore.

In haste I ran to the shore, into the water, and out toward her little raft. But by now the waves and tide were taking her out into the Gulf. I could not get to her.

In fear, I screamed for help. No one could get to her. Someone sent a call to the Coast Guard. But we all knew that they could not get to her in time, for she was being tossed about in the heavy sea. Oh, what could I tell my daughter and her husband? How could I ever go back to Muncie without Gwen?

In those moments a crowd gathered, but no

one was strong enough to buck the tides and get to her.

"Lord, please send someone," we prayed.

Soon a young man came by, asking what was wrong. He was told that the little red speck out in the Gulf was a four-year-old girl on a raft, and that no one had been able to reach her. He, a long-haired young man, simply jumped into the Gulf and started swimming.

But in a moment he was back. Hope again turned to fear. However, he only returned to leave his watch until he could get out and back. Again he plunged into the surf.

About this time someone screamed that Gwen had fallen from the raft, and then a little head came up and hands clung to the raft, and the struggle began.

Cheers arose, but could she hold on or get back on the raft in those waves? Could the young man make it? *Oh, where is the rescue boat? Please, God, help Gwen.*

As the majority of the people said, "It is no use," the young man swam on and a young girl beside me kept saying, "Don't listen to the crowd. Trust God. He will answer your prayer."

Soon Gwen was able to get back on the raft. What cheering then! If only the young man could make it!

In a few moments the raft, and both Gwen and the young man, were out of our vision. Oh, the fear and anxiety! The shout went up at the sight of the young man swimming back toward shore with the raft in tow, and safe on the raft a very calm little girl.

You may not believe in miracles, but I experienced at least two that early November afternoon. One was when Gwen climbed back on the raft in a heavy sea. The other was when a young man, looked upon by many as undesirable because he wore his hair long, received the strength to buck the tide and the waves to bring back a precious granddaughter into my arms.

Perhaps you wonder at Gwen's reaction. When asked whether she was afraid, her calm answer was, "Why, no, I just asked Jesus to help me, and He did. Why should I be afraid?"

"And do you know what I told the nice man? 'It is not nice to drink beer.'"

Yes, I believe in miracles, for God showed me His strength and love that day.

The young man refused to take a reward or even give his name. He simply said, "I am glad I could help."

Somewhere in North Carolina lives a young man who helped God answer our prayers, and he is mentioned in Gwen's prayers daily. We trust that he will allow God to direct his life and become a Christian soon. □

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By Doris Antrim as told to  
Verdean F. Owens, *Muncie, Ind.*



# PEN POINTS

## SEEKING THE LOST

Cathy, age four, and Lisa, age two, were lost. They had been playing outside, not far from their home in a quiet residential area.

They had never wandered away before. But today the pony got them. They had followed the little animal and its young rider and were lost.

Several hours passed before it was noticed that they were gone. After a short, frantic search by parents, the county sheriff's posse was called in. Within minutes hundreds of men were combing the area for the little girls.

Then, just at dusk, little Lisa was found. Parents rejoiced! But still one of their children was out in the cold of the east Carolina night, in swampland infested in warmer weather with cottonmouth moccasins. Hopefully they would all be in hibernation at this time of year.

As the hours passed, the parents became more upset. Neighbor ladies tried to comfort them. Then, near the midnight hour, word came. Cathy had been found at last. Reunion was sweet. Joy came easily.

No one faulted the sheriff's posse for taking so long to find the children. They knew that the best was being done. Some of the hundreds of men did

not stick with it until Cathy was found. But all shared in the joy of the recovery of the child.

There are lost folk all around us. Jesus said, I am come "to seek and to save that which was lost" (Luke 19:10). We know the joy of being found. And so we mobilize for the search. It may be dawn or dusk. The midnight may be fast approaching. We must work as long and as hard as we can.

It may be that some will grow slack and give up. Some will criticize and find fault with the Church for not being as successful in the search as they feel it ought to be. But God be praised, many will stick with it until the perishing have been rescued.

Methods of rescue will be flexible. St. Paul claimed to be all things to all men in order that he might save some (I Corinthians 9:22). The numerous ways of involving ourselves in evangelism through Key 73 may be our "all things to all men." But regardless of our methods, let us continue to search until the lost are found. □

—Donald J. Schlough  
Jacksonville, N.C.

## A POST-EASTER MEDITATION

*"Let him . . . take up his cross daily, and follow me"*

(Luke 9:23).

THE CROSS was Jesus' requirement for discipleship. When He took up His cross He was headed for Calvary. Could that statement possibly mean that I must take up my cross daily and be crucified to sin, self, and the world?

We make much of the crises in salvation. God forbid that we should compromise that emphasis. Being born of the Spirit and filled with the Spirit are not processes. Living the Christian life is.

The Psalmist was concerned "that I may daily perform my vows." Someone has said

By M. A. (Bud) Lunn,  
Kansas City



**THAT DAILY CROSS**



that the secret of walking with God is to make sure that the miracle of the new birth is renewed daily. Not the actual occurrence, of course. But the wonder of it must not wear off!

Commitment is for eternity, but each day I must die to the blandishments of worldly ambitions. I must take seriously Romans 12:2, that I not be conformed to this world, but that I be transformed, cast in a new mold, made a new creature.

I must follow the Holy Spirit's leadings in my conversation, social activities, recreational diversions, business transactions, church affiliations. When these leadings perchance conflict with views of my fellow church members, I must be courageous enough to stand, humbly but firmly, alone.

The daily cross with its renewal of purpose and vision is the one sure formula for spiritual survival. Either we progress or we regress. There is no static situation in Christian living.

The alarming aspect of spiritual decline is

that it is so imperceptible. Oswald Chambers calls it "unconscious unreality." The externals are maintained. Established routines are continued. Church attendance, official participation, leadership responsibilities often are carried on as usual. The tragic truth is that all these activities can be performed with a daily lessening of God-consciousness and a steady dimming of the inner light. This condition is further aggravated by conformity to popular and pleasant standards of holiness in everyday living.

Could it be that in our complacency, in our absorption with the cares of the world, we have failed to take up that daily cross and have walked with the throng instead of with the lowly Nazarene on the Calvary road?

**God, help me to remember that the Church—"terrible as an army with banners"—is no more and no less than what I help to make it.** □



## THE GRASSHOPPER COMPLEX

(Part I)

Ten of the 12 spies who scouted out the land of Canaan were convinced that it could not be taken. They were suffering from a "grasshopper complex." Seeing the giants in Canaan, they reported, "We were in our own sight as grasshoppers" (Numbers 13:33). They were suffering from a low self-concept, a distorted self-image.

Their assignment by Moses was not to see *if* the land could be taken but *how* it was to be taken. The "if" was settled centuries earlier when God promised them the land in His covenant to their fore-

father Abraham. The "how" was the human element in the divine-human enterprise.

Their report was both good and bad: It was a good land flowing with milk and honey; and the grapes, figs, and pomegranates were delicious. But there were giants in the land! Comparing themselves with the giants, they concluded that they were grasshoppers.

Their low self-concept was not only a self-imposed insult; it was also an injustice to God. Certainly it was no credit to the Creator, in whose image they were fashioned, to view themselves as insects.

The spirit of the 10 spies still lives in the ranks of God's people. Countless persons in the Church suffer from a low self-concept. They view themselves as less than they are and most certainly as less than they could be.

This poor self-image often goes under the guise of humility. But it is a false humility which labels oneself as less than God made him. Genuine humility is the art of seeing oneself as he is, not as less than he is.

The grasshopper complex can become an excuse for low-level living. Accounting for his questionable behavior, a parishioner explained, "I'm only a weak worm of the dust, you know."

His pastor replied, "Yes, and if you are not careful the devil will pick you up and go fishing with you!"

The grasshopper complex can also become an excellent excuse for not engaging in the work of the Lord. Many jobs go begging in the church because persons with a low self-concept say, "I could never do a job that big." As a consequence, the church goes limping along while some of her members go hopping off. □



# A Christian Woman's World



## FACTS AND MYTHS ABOUT SUICIDE

The *Seattle Times* ran the headline, "NOTED DESIGNER, WIFE IN 'DIGNIFIED' SUICIDE." The article went on to tell of the death of one of the world's leading and most prolific industrial designers and his wife by suicide. A plastic hose ran from the exhaust pipe of their Mercedes-Benz into the front window of the car parked in the garage of their elegant home.

It is inevitable that caring, giving, witnessing women who are sincerely involved in the lives and needs of their friends and neighbors will at some time have someone within the scope of their influence either threaten, attempt, or actually commit suicide.

Suicide-prevention workers believe that suicide could well be fifth or sixth among the leading causes of death in our nation.

Most suicides occur in urban areas, but there is an upward trend in suicide among minority groups.

Three times as many women as men attempt suicide, but three times as many men as women complete the act.

The majority of suicides occur among the young during April and May on Fridays or Mondays. People feel loneliness at those times, and loneliness is one of the major causes of suicide.

Also, feelings of worthlessness, helplessness, and hopelessness occurring together can trigger strong suicidal tendencies. But the chances that a person will attempt suicide are highest among those who have lost something—a job, physical health, a wife or husband through divorce, or a family member through death.

Most people who commit suicide have been thinking about it for some time and often give subtle clues. The myth that people who talk about suicide do not commit suicide is just that—a myth!

According to the professionals who have concerned themselves with this problem, because the person with suicide on his mind is almost always ambivalent—he wishes to live at the same time he wishes to die—and because suicide and attempted suicide can be interpreted as cries for help, the potential victim can be depended upon to signal his intentions either verbally, behaviorally, or situationally.

A study by the University of Washington School of Medicine showed that 80 percent of the suicides they researched had mentioned their intentions before taking their own lives. Warning should not be ignored!

The Public Affairs Committee has published a new pamphlet entitled *Dealing with the Crisis of Suicide*, in which Dr. Calvin J. Frederick of the National Institute of Mental Health gives some suggestions for dealing with suicide:

Do take seriously every suicide threat, comment, or act. Don't be afraid to ask if a person is contemplating suicide.

Don't try to shock or challenge the person by saying, "Oh, go ahead and do it." This is a careless invitation to suicide.

Don't try to analyze the person's behavior; leave it to the professional.

Don't argue with the individual about whether he should live or die. The only possible position to take is that the person must live.

Don't assume time heals all wounds. That can happen, but it can't be counted on.

Do be willing to listen. Be genuinely interested; be strong, stable, and firm. Promise the person that everything possible will be done to keep him alive, because that is what he needs most.

Do seek professional help as soon as possible.

The person toying with the idea of suicide is doing it because he has not found the LIFE that Jesus offers abundantly and freely. Christ said, "I am come that they might have LIFE, and that they might have it more abundantly," and He declared that whoever found his life in Him would begin that new life, know joy, and experience inner peace.

With the price of beef what it is, my family has been eating more of this favorite casserole.

### Rice 'n' Tuna Pie

- 1 tablespoon chopped onion
- 2 cups cooked rice
- 2 tablespoons butter or margarine
- ¼ teaspoon marjoram, crushed
- 1 slightly beaten egg
- one 9¼-ounce can tuna, drained
- 3 beaten eggs
- 1 cup shredded process Swiss cheese
- 1 cup milk
- ¼ teaspoon salt
- dash of pepper
- ¼ teaspoon marjoram, crushed
- 1 tablespoon chopped onion

For rice shell, combine first five ingredients; press into bottom and sides of lightly buttered 10-inch pie plate or 10 x 6 x 1½-inch baking dish. Sprinkle tuna evenly over rice shell. Combine remaining ingredients. Pour over tuna. Bake in a moderate oven, 350 degrees, 50-55 minutes or till knife inserted just off center comes out clean. Makes six servings. □



# *We Have Found*

I would like to say we are not attempting to condemn one church or religion simply for the sake of promoting another. God forbid! I just want to tell what the Church of the Nazarene means to my family and myself.

All we had ever known were churches where most of the emphasis was on speaking in unknown tongues.

I heard some people over the years speak in tongues and yet saw them continue to sin. I even heard some say quite openly that they had not given up certain habits. Yet they professed to be filled with the Holy Spirit because of the manifestation of tongues.

Troubled, I wondered. If tongues were the perfect gift, why did these people not have the victory over sinful habits in their lives?

Others spoke in tongues and had a critical, ugly spirit, and showed none of the love of God. I wondered where the fruit was.

There were others, precious people full of God, who would and did give their very all. But still I found no answer to the questions that continued to rise up in my heart.

I continued to preach Jesus Christ in Pentecostal churches until I felt compelled to pioneer an interdenominational work.

For two and one-half years I and my family labored alone in service for God. Having no governing board or financial backing, and in failing health, we saw the door closed. We did see over 100 souls saved during that time, and baptized 15.

About this time there was a new movement among the "Jesus People" across the nation. Still searching and trying to find our way through the religious debris, we set out hoping to find a place in this new movement that was going to be the mighty outpouring of the Holy Spirit on all denominations, with signs and wonders.

It didn't take long to see that much of this was the same old thing. The emphasis was on tongues. The only difference I could see in these young people from various backgrounds and



Photo by The Costas



# *a Better Way*

various churches was the fact that they all were withdrawing from all established churches, even Pentecostal churches. Let me say here, they will have to come back to the Church, and God is and has begun slowly to draw them back.

So, disappointed, we continued to search.

There were two Nazarene families that were very close friends of ours. They had helped support us when we had the independent work. Because of the faithfulness and influence of Mom Hodges and Mr. and Mrs. John Staples, my wife, led by God, decided to visit a Church of the Nazarene.

She and our children returned with the glory of God shining on their faces. So the next Sunday I went with them. That was six months ago. Our lives have not been the same since. "We have found a better way." Our faith has been tested and strengthened because of this commitment.

My new pastor brought me before the district advisory board of the Church of the Nazarene to see about my being recognized as a minister of God. As I sat in the presence of the men serving on that board, I felt the divine order of God, and a sense of mission I had never known before.

The prayer that was prayed over me that day has had a tremendous impact on my life and the lives of my family. We have been received into the Church of the Nazarene. I am teaching a young adult Bible class, have a local preacher's license, and am in the course of studies for ordination. My wife is teaching a junior class. And we are able to exercise our ministry as gospel singers. "We have found a better way."

As Paul said in I Corinthians 14:6, I do not come speaking in tongues, for there is no profit in it for the people. But if I speak plainly what God has revealed by His Word, then all shall profit.

I Corinthians 14:9 says that except you and I "utter by the tongue words easy to be understood, how shall it be known what is spoken?" and except the words be understood, "who shall prepare himself?" (verse 8)

We do not need some secret form of communication with God so that the devil and the

world will not know what we are saying or praying. That is nonsense!

When we cry aloud with the new tongue of praise and thanksgiving, neither the devil nor the world wants to hear us. You see, Satan gets uncomfortable when he hears us speak the Word of God, and when we pray in the name of Jesus, the Son of God. These things are hid to the world, and neither can the natural man know them, until he or she has been born again by and through the shed blood of Jesus Christ, the only begotten Son of God.

Let no man beguile you by any means. For God is not the author of confusion but of heavenly peace, and joy in the Holy Spirit, giving us a sound mind and understanding (see I Corinthians 14:32; II Timothy 1:7).

Yes, you receive a new tongue when you are sanctified. And you sing a new song and speak a new language. But it isn't "unknown." It is a song of praise to the Lamb that was slain. The language is God's language, the language of His holy Word. You find yourself loving the Word and the study of it, and you find that you love to speak His Word for yourself and for others.

Revival is here and it's in the Church of the Nazarene. God is doing a great work. Souls are being saved. Bodies are being healed. And I am so very thankful to be a small part of it all. I pray God's richest blessings upon all those who have labored in the past to make the Church of the Nazarene what it is today.

And I pray for those who are laboring today to maintain and hold forth its standards and doctrines and to keep the Church of the Nazarene rich in the things of God, expanding its outreach for missions, and reaching lost souls for the Master.

And though I and my family have just come in, as the Lord gives us grace and strength, we will do our best to labor in this corner of His great harvest field.

I am grateful to all who have helped us: my pastor and members of my local church, my district superintendent and members of the district advisory board. May God bless and sanctify us all and keep us blameless both now and evermore, "all because of Calvary." □

## *Education Is Big Business*

The largest enterprise in the Western world, in terms of money invested, capital used, and people involved, is not big government, not “Ma Bell,” not General Motors, but education. It is estimated that one out of every five persons is engaged directly or indirectly in the educational enterprise.

In education itself, schools have been getting larger and larger until university systems with 50,000, or 60,000, or 70,000 enrollees are not unusual.

Size isn’t everything, of course. Some schools have chosen to be better rather than larger.

Higher education has always been an important part of the church’s concern. This is for obvious reasons. Most of a church’s ministers and missionaries come from its own schools.

But even beyond direct training for church-related service, the church’s colleges are of vital importance.

For one thing, a Christian campus provides the kind of atmosphere needed for two of the most important decisions in life: the choice of a life companion, and the choice of a life occupation.

There are exceptions, true; but most young people fall in love and are engaged during the years normally covered by a college education. They wisecrack about it: the Christian college is a shoe factory—it saves souls, ships heels, and sends them out in pairs!

But the sober fact is that those marriages have the best chance of success where both husband and wife have similar faith and come from similar background.

Most of the graduates of church colleges go into the so-called “service occupations.” They may not make the most money, but they contribute to the welfare of the community and society in a maximum way.

The Christian school puts a moral and spiritual plus into college education. While individual teachers on secular campuses can exert true Christian influence, the institution itself by virtue of its very nature maintains a moral and spiritual neutrality that is really negative in effect.

One of our pastors recently tried to help a girl

in the hospital who had come within an inch of succeeding in an attempted suicide. She had been the victim of a young man’s vicious cruelty.

Yet that young man had earlier been one of the most promising leaders in an interdenominational Christian youth organization working with teens. He got along well spiritually during high school.

But when he went to the state university, he took a course with a brilliant social-science professor who said at the beginning of the year, “Some of you are church members, and believe in God. I will guarantee you one thing. By the time you get to the end of this year, there won’t be one of you who has a scrap of faith left.”

The professor set in by cynicism, ridicule, and illogical plausibility systematically to destroy the faith of his students. In this boy’s case, he succeeded 100 percent.

The lad dropped out of church, then out of the university. He went on drugs, and was living it up. He met the girl, used her for all he could, and then dropped her like a dirty Kleenex. The church was trying to pick up the pieces.

This student shouldn’t have let a clever professor’s atheism get to him. He should have been strong enough, well enough grounded, to stand it. But he wasn’t. For we don’t ordinarily raise crops on the ice fields of the arctic.

One can but imagine, on the other hand, what would have happened if the professor had been a dedicated Christian—and there are many on the campuses of public institutions. Suppose he had said at the beginning of the year, “Some of you are not Christians. You have no faith in God. By the time you get through this course this year, I guarantee you will have faith.”

We all know the probable result. The ACLU would have taken it up, and the professor would have been out of a job so fast it would have made his head swim. It’s just that kind of world.

Education without Christian faith provides tools—not the purposes or ends for which those tools are used. An ignorant thief will steal parts from the company he works for; an educated thief is more apt to steal the company. An ignorant thief may steal a ride on a railroad boxcar; an educated thief will steal the railroad itself.

All of this adds up to the fact that we need our church-related colleges. It was the wisdom of our founding fathers that the first institutions they



*To be able to make the best of it when we get the worst of it, to remember that God is still on the throne when the devil seems about to run away with things, to rise above failure in the faith that limitations are ours, not His—this is the real victory.*

started were “universities.” The institutions were more modest than their names, but their aim was right. They knew that the future belongs to those who prepare for it.

That there is a crisis in the funding of private education is a matter of general knowledge. It may well get worse before it gets better.

But the Church of the Nazarene will not forsake its youth, its educators, or its colleges. It will continue sacrificially to support them. For this way lies the future. □

## ***The Corner Where You Are***

We can brighten the corners where we are even when we can't change them. This is the great lesson in attitudes we should never forget.

Some corners just aren't what they ought to be. Good people often have to live with bad circumstances.

But the people can do more to affect the circumstances than the circumstances can do to infect the people.

This is the power God has given us in the awesome structure of the soul the Bible calls His “image.” Our sovereignty is indeed limited. But it is real and effective in the choice of the disposition with which we will face life.

“Two men look out through the same bars,” the poet wrote; “One sees the mud, and one the stars.”

The late Samuel Shoemaker said, “There are, in every situation, two factors: there is what happens, and there is how we take what happens. How we take what happens goes back to what kind of person we are, and what kind of belief we have about life as a whole.

“If the whole scheme of life is not a scheme at all but a chaos, if there is no thread of purpose running through it all but only confusion, then our misfortunes are just part of the general mess.

“But if God *is*, and if life is His creation, with meaning in the middle of it, then we may hope to discover a pattern which will both give coherence to it all and help to interpret any one event in the unfoldment.”

The difference between life as a message and life as a mess lies in the discovery that God *is* and

that He is a Rewarder of those who diligently seek Him.

“Actions,” we say, “speak louder than words.” That they do. And so do attitudes, fully as much as actions.

To be able to make the best of it when we get the worst of it, to remember that God is still on the throne when the devil seems about to run away with things, to rise above failure in the faith that limitations are ours, not His—this is the real victory.

It is also the last of the human freedoms, the one that can never really be taken away.

**V**iktor Frankl, the Vienna Jewish psychiatrist who was one of those to escape alive from Hitler's concentration camps, learned much from his bitter experience. One point he recalled:

“We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way.”

This is the all-important ingredient in morale. It is vital for churches as well as for individuals. Dr. H. V. Miller, onetime general superintendent in the Church of the Nazarene, said at a Northern California District Assembly, “Keep optimistic. There is so much to make one otherwise: the slowness of results, a repeated sense of frustration tends to discouragement. Keep optimistic—talk it, pray it, think it. A long-range view of what God has done for us will justify this attitude.”

This is what it means to brighten dark corners. It is to bring some of the light of eternity into the gloom of time. It is to echo the faith of the Apostle Paul: “For I know the One in whom I have placed my confidence, and I am perfectly certain that the work He has committed to me is safe in His hands until that day” (II Timothy 1:12, Phillips, \* capitals added). □

\*The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, N.Y., and Geoffrey Bles, Ltd., London.

## COLLEGE NEWS

### NINE OUTSTANDING EDUCATORS NAMED AT ONC

Nine faculty members of Olivet Nazarene College, Kankakee, Ill., have been chosen Outstanding Educators of America for 1973.

Named were: Dr. Lottie Phillips, associate professor of English and chairman of the Department of English Language and Literature; Dr. Harlow Hopkins, associate professor of music education and divisional chairman of fine arts; Dr. Jack Furbee, assistant professor of education and coordinator of secondary education programs; Mrs. Margaret Seelye, professor of nursing education and chairman of the Department of Nursing; Professor Clarence Ward, Jr., associate professor of physical education and chairman of the Department of Physical Education; Dr. F. Franklyn Wise, associate professor of religious education and psychology and acting chairman of the Department of Psychology; Dr. Harry Fulton, assistant professor of science education and biological sciences; Professor William D. Beaney, associate professor of biology and acting chairman of the Biology Department; Dr. David E. Eustice, professor of education and director of graduate studies in education. Nominated earlier this year for this national recognition, they were selected on the basis of their professional and civic achievements.

Outstanding Educators of America is an annual awards program honoring distinguished men and women for their exceptional service, achievements, and leadership in the field of education. Each year, those chosen Outstanding Educators are featured in the national awards volume, *Outstanding Educators of America*.

Nominations for the program are made by the officials of colleges and universities including presidents, deans, and department heads. Their selection guidelines include an educator's contributions to research and administrative abilities. □

### PROF. RUTH VAUGHN, BNC, HONORED

Ruth Vaughn was recently named to *Who's Who in Authors and Journalists* and to *Contemporary Authors*. Mrs. Vaughn has written several books for the Nazarene Publishing House and is the author of 13 books. She is a professor of creative writing/speech at Bethany Nazarene College, Bethany, Okla. □

### NAZARENE "HAMS" TO PROVIDE EMERGENCY COMMUNICATION SERVICE

General Superintendent V. H. Lewis has asked the Nazarene



NARF will stand by during national emergencies, typified by this photo taken after the 1970 Peruvian earthquake.

Amateur Radio Fellowship (NARF) to assist the Department of World Missions in meeting its future communication needs during any disasters such as the recent earthquake in Nicaragua and the 1970 Peruvian earthquake. These two disasters alone took a toll of over 100,000 lives and millions of dollars in damage.

To meet this challenge NARF President Harry Gilbert has appointed Virgil Vail, director of the Olivet College Science Technical Facility, Kankakee, Ill., as emer-

gency coordinator. Vail has been busy compiling missionary telephone lists, member station facilities, lists of nonmember radio amateurs available to our missionaries, and other pertinent information.

In the event of a disaster, NARF members will monitor designated emergency frequencies and contact will be made with a radio amateur in the disaster area who will try to check on the welfare of Nazarene missionaries and national pastors. □

### S. CALIF. DISTRICT YOUTH KEY IN ON KEY 73

Tom Goble, Southern California district NYPS president, reports that his district has challenged itself to share Christ verbally with 1 million people in 1973. The district teens and young adults have accepted half of that goal, 500,000.

An investment of \$10,000 is involved in this "happening." Holland Lewis has written a four-point good news flyer to be used in the witnessing effort. It is entitled *Hung Up?*

A tear-away (postage paid) postcard at the bottom of the flyer is addressed to the district headquarters. District Superintendent Nicholas Hull will be responsible for follow-up procedures by notifying a Nazarene pastor nearest each response.

The clip card states, "I have prayed to receive Jesus Christ as my personal Saviour. I am interested in discovering more about the Bible's answer to my problem. Please send to me: (1) More information regarding (state your problem); (2) A Bible study program; (3) Someone to discuss my need with me." Spaces are provided for name, address, city, and zip.

On the back side of the flyer a section has been designed to introduce the Church of the Nazarene

and to extend an invitation to attend.

Tom Goble states the objectives of sharing with the flyers as three-fold: (1) Show faith; (2) Leave a positive image of the local church; (3) Follow up in the home.

Each church has been assigned a specific number of homes to contact. The formula for reaching the goal is as follows:

"We have taken the number of teen and young adult members that we reported to last district assembly and divided that number into 125,000. This gives us the figure of 28 calls per member. Then we simply multiply a church's membership (teen and young adult) by 28 to constitute a local church goal. A total of 125,000 homes times four per family will equal 500,000 people contacted."

The emphasis of this endeavor was scheduled to begin in April. Before March had ended, the Norco, Calif., church, under the leadership of Pastor Jim Hamilton, had contacted every home in that city. This church plans to reach every home at least twice before May 1. Their goal was only 2,240 homes!

At the district NYPS convention in May, Southern California Nazarenes will celebrate their special Key 73 endeavor. They plan to hear testimonies from individuals saved through the witnessing efforts. The seven zone presidents will report



victories from their areas.

Southern California District teens and young adults are excited with their program geared to outreach. They believe their special key to the Key 73 thrust will open many doors, many homes, and many hearts.—Reported by Ron Fay, Youth Department. □

## NAZARENE ATHLETES MEET IN K.C.

The annual meeting of Nazarene Athletic Association was held Thursday, March 15, at the Muehlebach Hotel in Kansas City. In addition to other matters of business a revision of the Constitution and Bylaws of the association was unanimously adopted.

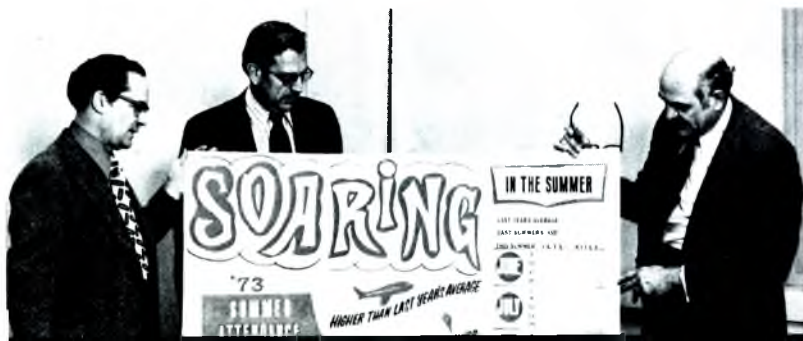
Officers elected for 1973-74 are: president, Carroll Land, Pasadena College, Pasadena, Calif.; Vice-president, Carroll Bradley, Mount Vernon Nazarene College, Mount Vernon, Ohio; Secretary, Myron Finkbeiner, Pasadena College; treasurer, Ben Foster, Pasadena College.

The all-Nazarene basketball team selected by the basketball coaches for 1972-73 is as follows: Pat Allen, Olivet Nazarene College, Kankakee, Ill.; Ron Bradley, Eastern Nazarene College, Quincy, Mass.; Gary Davie, PC; Ralph Hodge, ONC; Art Larson, PC; Bob Martin, Bethany Nazarene College, Bethany, Okla.; John Miller, BNC; Charles Torrain, Trevecca Nazarene College, Nashville; Rick Reyenger, ENC; and Raynor Rumpel, Northwest Nazarene College, Nampa, Idaho. □

## NEW SUMMER SS ATTENDANCE PLANS ANNOUNCED

"Soaring in the Summer," a "first" in summer attendance promotion, is scheduled for June, July, and August. The drive challenges Sunday school members across the denomination to "be present or have someone in their place" dur-

M.A. (Bud) Lunn, manager of the Nazarene Publishing House (right), reviews the trifold attendance chart to be used by local Sunday schools during the campaign. With him are Dr. Eugene L. Stowe (center), general superintendent; and Dr. K. S. Rice (left), executive secretary of the Department of Church Schools.



The South African college board (pictured) voted in February to purchase a new site for college development.



(L. to r.)—Rev. Richard Zanner, Rev. Bill Prince, and Miss Jeannine Van Beek look over plans for new buildings at European Bible College in Busingen.



## HURN RETURNS FROM OVERSEAS VISIT

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, has returned from an inspection trip to the Republic of South Africa. The historic "first visit" by a home missions executive was arranged by Dr. V. H. Lewis, general superintendent in jurisdiction in Africa.

While in the Republic of South

ing the summer.

Schools will be in competition with their own records of last year and last summer. The pastor with the largest numerical increase, and the largest percentage increase, will win an all-expenses paid trip to England to "Walk with Wesley." Two district superintendents and two church school board chairmen will win trips on the same basis. □

Africa, Hurn attended meetings of the college board of the South African Nazarene Bible College and the district home missions board. He preached for the opening convention of the Bible College and mini-IMPACT Conferences in several places throughout the country and inspected home mission possibilities for future expansion.

Dr. Hurn reports that the enrollment at the Bible College now stands at 23, a sharp increase over the previous semester. One-third of the student body have been Christians less than two years. Some feel called to serve as missionaries and some in the pastoral ministry.

The South African District is 78 percent self-supporting. It now has 25 churches and a growing number of outreach projects which could result in new churches, according to Dr. Hurn. He said that "Dr. and Mrs. Bruce Taylor, in district leadership, and Rev. and Mrs. David Whitelaw, at the college, are serving with distinction."

On the return trip, Dr. Hurn stopped in Switzerland and Denmark, where he met with District Superintendents Rev. Richard Zanner, Rev. Murray Pallett, and European Bible College Principal, Rev. Bill Prince. He also preached at the college on Sunday.

Hurn visited with Dr. and Mrs. Roy Cantrell, formerly of Bethany

Nazarene College, Bethany, Okla. The Cantrells are guest professors this term at the European Bible College.

Dr. Hurn returned to the United States just in time to join the spring IMPACT Conference tour throughout the western United States and Canada. When asked to review the month-long journey, he said, "Africa is being urbanized like the rest of the world and big cities continue to develop. The Nazarenes have wrought well in Africa, establishing strong work among the native Africans, the colored and Indian peoples, and the South Africans [Europeans]. We can be proud of our accomplishments and of the heroic representatives which we have there." □

### ELMER TOWNS TO SPEAK AT NDCEF CONFERENCE

Elmer Towns, educator and author of the best seller *The Ten Largest Sunday Schools and What Makes Them Grow*, will be the featured speaker at the eighth biennial conference of NDCEF. The Nazarene Directors of Christian Education Fellowship is sponsored by the Department of Church Schools.

The conference is open to pastors, associates, ministers of youth, education directors, children's directors, and laymen. It will convene August 15-17, at Mid-America Nazarene College, Olathe, Kans.

For information write David P. Benson, 1400 E. Kellogg, Wichita, Kans. 67211. □

Planning for the eighth biennial conference of the NDCEF (Nazarene Directors of Christian Education Fellowship). Seated left to right are: Robert Miller, president of the Fellowship; Rev. Richard Neiderhiser, Mid-America Nazarene College. Standing left to right: Rev. Norman J. Brown, Department of Church Schools; and David P. Benson, secretary-treasurer of the NDCEF.



(L. to r.)—Prof. Daniel Gresham, Prof. Martha Gresham, Dr. L. Paul Gresham, and Prof. Loren Gresham.

### ENTIRE FAMILY IN HIGHER EDUCATION

All four members of the Gresham family are involved in higher education at a Nazarene College. It is thought they are the only family with immediate members teaching in three Nazarene colleges.

Prof. Daniel K. Gresham is an instructor in English and assistant basketball coach at Mount Vernon Nazarene College, Mount Vernon, Ohio. Prof. Loren P. Gresham is an

associate professor of political science and freshman basketball coach at Bethany Nazarene College, Bethany, Okla.

Prof. Martha E. Gresham is an assistant professor of English and education at Pasadena College, Pasadena, Calif. Dr. L. Paul Gresham is dean of Pasadena College and a professor of history. Both Prof. Loren Gresham and Prof. Daniel Gresham are graduates of Pasadena College. □

### EMPHASIS ON KEY 73 BOOSTS ILL. CHURCH

Twenty-six people recently joined the Olney, Ill., church. Pastor Doyle Frazier reports that the results came from a strong emphasis on Key 73 and a one-night revival with the Olivetians, a contemporary singing group from Olivet Nazarene College, Kankakee, Ill. In the one service, 25 people found Jesus Christ as personal Saviour. Among the group were two complete families.

A four-week membership class was conducted for the 26 people who then became new Nazarenes. The church has received 38 new members toward a goal of 60 during this year's cooperation in the Key 73 program. Another class of 12 is expected to be received into membership in the near future. With some months of the year remaining, the church expects to reach its goal. □

Twenty-four of the 26 people recently uniting with the Olney, Ill., church are pictured.



### YALE'S PELIKAN IN NTS WHITE LECTURES

Yale's Dr. Jaroslav Pelikan, one of the foremost historians of Christian doctrine, delivered the S. S.



Dr. J. Pelikan

White Lectures on theology at Nazarene Theological Seminary, Kansas City, February 28—March 1. The lectures were sponsored by Mr. Frank Harris and the Homemakers Guild of

America Foundation.

Professor Pelikan treated aspects of Eastern Orthodox theology in relation to that of the Roman Catholic and Protestant West. He stated that Christians were worshippers first, and that many doctrines have grown up from worship. □



## DISTRICT ASSEMBLY REPORTS

### NICARAGUA

The twenty-seventh assembly of the Nicaragua District, held February 28—March 2, will long be remembered. Not only was it the year that saw the capital city of Managua destroyed by a devastating earthquake, but it was also the last year of missionary supervision and the inauguration year of a national-mission district.

Missionaries, who had long anticipated this accomplishment, rejoiced. Bible school directors and teachers were pleased that the pastors they had trained were ready to take on major responsibilities. The national pastors and delegates cheered and accepted heavier obligations, as Acting Superintendent Rev. M. G. Griffith read from his annual report the announcement that the General Board had made Nicaragua a national-mission district.

A major advance approved by the district assembly was to raise the basic or minimum pastoral salary. In spite of rain failures and a severe dry spell, there was a marked increase in tithes and offerings received by the churches.

There were 888 seekers, an increase of 214 over last year. Seekers for heart holiness totaled 507. The Sunday school average attendance was 2,826, a gain of 313 over last year. Total church membership reached 1,200.

Rev. Ernesto Bello was installed as national district superintendent. Rev. Marshall Griffith, Rev. and Mrs. Harold Stanfield, pioneers in Nicaragua, and other missionaries, in order of their years of service, laid hands on Rev. Ernesto Bello and wife, conferring upon them the duties and responsibilities of the superintendency. Forty-two pastors were assigned to their respective areas. Evening evangelistic services were times of inspiration. A number of seekers responded to altar invitations.

Notwithstanding the losses suffered through membership displacement and by disruption caused by one of the most fatally destructive earthquakes of this century, a wonderful spirit of optimism was shown by the Nicaraguan people.—RUSSELL W. BIRCHARD, *Reporter*. □

### SAMOA

The first district assembly of the Church of the Nazarene in Samoa convened on February 27. General Superintendent V. H. Lewis presided over business sessions. Mrs. Lewis accompanied her husband as a special guest of the assembly.

Jerry Appleby, superintendent, reported a successful year with 71 members received on profession of faith. This represented an 80 percent gain for the four churches.



Some of the delegates in front of the Lotopa church—the host church of the assembly.

Besides the 155 district members, it was reported that 70 probationary members are soon to be received into full membership.

A need for more national workers was voiced. Presently, four villages are running missions without pastors.

Dr. V. H. Lewis visited in all of the four churches and spoke to a total congregation of more than 800—better than five times the district membership. The three principal islands of Samoa seem ripe for revival. Goals were set by each department to see gains in the new year.

Rev. Aliiao Osooso was elected to serve as NYPS president for the new year. Rev. Tala Fetineiai was elected chairman of the church schools board, and Mrs. Mona Swanson was elected president of the NWMS. □

### OF PEOPLE AND PLACES

REV. CLARENCE J. KINZLER, Riverside (Calif.) Arlington Avenue Church, has been selected to serve as chairman of the Key 73 committee for the city of Riverside. The committee is planning for three main events which include scripture distribution to every home, premiere of the Billy Graham Film "Time to Run," and a city-wide crusade with Bob Harrington. □

(Left to right) Rev. Clarence Kinzler, Nazarene; Dr. Everett Swedenburg, First United Methodist Church; and Dr. Earl Crawford, Calvary-Arrowhead Association of Southern Baptists, plan Key 73 strategy for their city.



Lt. Col. FREDERICK BROWN, commander of the 185th Tactical Fighter Group's Consolidated Aircraft Maintenance Squadron of the 185th Tactical Fighter Group, Iowa Air National Guard, has retired from his position. Brown has been a member of the Sioux City (Ia.) Central Church for the past 19 years.

Lt. Col. Brown was promoted to full Colonel status upon his retirement. His youngest daughter, Jeannie, is a junior at Mid-America Nazarene College, Olathe, Kans. An older daughter resides in Sioux City with her husband, Gary Wikstrom, and their two children. □

PAUL H. GEIST, Christian Service Training director for the Colorado Springs Eastborough Church, reports a CST retreat held at Golden Bell Lodge, Divide, Colo. A group of 19 people finished the CST course "The Story of Ourselves" during a two-day period.

Another retreat is planned for the near future. Henry Cheatwood is pastor. □

DR. BILL VAUGHN, chairman of the department of speech, Bethany Nazarene College, Bethany, Okla., has been named to 2,000 *Men of Achievement, 1972*. He has also been named to *Community Leaders of America, 1972*, and *Personalities of the South*. □



Mr. Richard Norton (r.) presents award to Jeff Hatfield.

SCOUT TROOP NO. 457, sponsored by the Fostoria, Ohio, church awarded its fifth Eagle Scout Award to Jeff Hatfield. Jeff is presently a student at Mount Vernon Nazarene College, Mount Vernon, Ohio.

Mr. Richard Norton, president of the Put-Han-Sen Area Council made the award presentation. The troop has been active for 11 years. At present, it has a total of 33 scouts. One year the troop was recognized as the largest troop in Seneca County with 84 scouts enrolled.

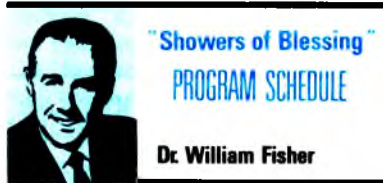
Mr. Wayne Myers is the scoutmaster. He has two assistant scoutmasters. The troop attends all district scout functions and is a National Camping Award Troop. D. E. Clay is pastor of the Fostoria church. □

IN SPITE OF TORRENTIAL RAINS, one bus from the Van Nuys (Calif.) church brought 101 children to Sunday school on Sunday, February 11. The bus made two trips. Elizabeth Minturn and Clarence Barrows are the bus captains. Dan Cowles is the bus driver. □

PASTOR HUGH E. HINES, Missoula (Mont.) First Church, recently presented a certificate to Mr. Bill McKay in recognition of outstanding stewardship. McKay was saved at Laurel, Mont., camp meeting in 1932 under the preaching ministry of Uncle Bud Robinson.

Mr. McKay has served the district for 41 years as secretary of the advisory board and as district treasurer for 31 years. During the last 21 years he has served Missoula First Church as chairman of the board of trustees and treasurer. He also served as superintendent of construction for the new church facilities. □

Pastor Hugh E. Hines (l.) presents certificate to Mr. Bill McKay.



April 29—"We're All on the Road to Emmaus"

May 6—"Look Who's Against Revivals!"

## DISTRICT ASSEMBLY SCHEDULE

<b>V. H. Lewis</b>	
Central California	May 4-5
Western Latin-American	May 9-10
Arizona	May 17-18
Southern California	May 23-24
Idaho-Oregon	May 31—June 1
Rocky Mountain	June 14-15
Canada West	June 22-23
Northwestern Ohio	July 11-12
Northeastern Indiana	July 20-21
Pittsburgh	July 26-27
Indianapolis	August 8-9
Georgia	August 16-17
North Carolina	August 22-23
<b>George Coulter</b>	
Sacramento	April 27-28
Hawaii	May 3-4
Canada Pacific	May 25-26
Oregon Pacific	June 1-2
Alaska	June 7-8
Northeast Oklahoma	June 27-28
Michigan	July 11-12
Chicago Central	July 19-20
Southwest Indiana	July 27-28
Virginia	August 9-10
West Virginia	August 15-16
Louisiana	August 22-23
Joplin	September 6-7
<b>Edward Lawlor</b>	
Mississippi	May 3-4
Alabama	May 9-10
Florida	May 21-22
Canada Atlantic	May 31—June 1
New England	June 21-22
Upstate New York	June 28-29
Eastern Kentucky	July 4-5
Eastern Michigan	July 11-12
East Tennessee	July 26-27
Northwest Indiana	August 9-10
South Arkansas	August 16-17
Kansas City	August 22-23
Southwest Oklahoma	September 6-7
<b>Eugene L. Stowe</b>	
Central Latin-American	April 26-27
Northwest	May 2-3
Washington Pacific	May 9-10
British Isles South	May 26-28
British Isles North	June 4-5
Nevada-Utah	June 21-22
New Mexico	June 26-27
Colorado	July 5-6
Central Ohio	July 18-20
Akron	August 2-3
Tennessee	August 8-9
Dallas	August 16-17
Minnesota	August 23-24
<b>Orville W. Jenkins</b>	
New York	April 27-28
Philadelphia	May 2-3
Washington	May 9-10
Eastern Latin-American	May 25-26
Maine	June 6-7
Canada Central	June 14-15
Dakota	July 6-7
Kentucky	July 11-12
Houston	July 18-19
Illinois	July 25-27
Missouri	August 9-10
South Carolina	August 15-16
Wisconsin	August 23-24
<b>Charles H. Strickland</b>	
West Texas	May 2-3
San Antonio	May 9-10
Los Angeles	May 18-19
American Indian	May 31—June 1
Nebraska	June 7-8
North Arkansas	June 27-28
Southwestern Ohio	July 6-7
Northern California	July 18-19
Northwest Oklahoma	July 25-26
Kansas	August 1-2
Iowa	August 8-10
Northwestern Illinois	August 23-24
Southeast Oklahoma	September 6-7

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- ELLWANGER, C. WILLIAM (R) 2020 W 81st, Leawood, Kans 66206 (full-time)
- EMMERT, ERVIN (C) 1110 Amarillo St Wellington Tex 79095
- EMSLEY, ROBERT (C) Bible Expositor, c/o NPH\*
- ESTERLINE, JOHN W. (C) 1219 M St Reedley Calif 93654
- EUDELY, MALCOLM F. (C) 3310 E Linwood Springfield, Mo 65804
- FAGAN, HARRY L. (C) c/o John Phillips R 4 Box 99A Waynesburg, Pa 15370
- FELTER, JASON H. (JAY) & LOIS (C) c/o NPH\*
- FILES, GLORIA; & ADAMS, DOROTHY (C) 2031 Freeman Ave. Baltimore, 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
- FINKBEINER, A. J. (C) c/o NPH\*
- FINNEY, CHARLES (R) 269 N W Lincoln Cir N, St Petersburg, Fla 33702 (full-time)
- FISHER, WILLIAM (C) c/o NPH\*
- FITCH, JAMES S. (C) 460 Elysian Fields Rd, Nashville, Tenn 37211
- FLORENCE, ERNEST E. (C) 1021 Elm St, Ripley, Ohio 45167
- FLOWERS, PAUL (C) Box 584, Connell, Wash. 99326
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- FOWLER, THOMAS (C) R 1, Woodbury, Ga. 30293
- FREEMAN, MARY ANN (C) Box 44, Eltsville Ill 61431
- FRODGE, HAROLD C. (C) R 1, Gaff, Ill 62842
- GARDNER, GEORGE (C) Box 9, Olathe, Kans 66061
- GGATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind 47714
- GAWTHORP, WAYLAND & JOAN (C) Box 383, Mahomet, Ill 61853
- GILLESPIE, SHERMAN & ELSIE (C) 203 E Highland, Muncie, Ind 47303
- GLORYLANDERS QUARTET (C) c/o Frank A Cox, R 2, Box 187C, Wilmington, Ohio 45177
- GOODMAN, WILLIAM (C) R 3, Box 269, Bemidji, Minn 56601
- GORMANS, THE SINGING (CHARLES & ANN) (C) 5125 Patterson Dr., Louisville, Ky 40219 (full-time)
- GRAYVAT, HAROLD F. (C) Box 427, Anna Ill 62906
- GREEN, AL (C) c/o NPH\*
- GREEN, JAMES & ROSEMARY (C) Box 385, Canton, Ill 61520
- GRIMM, GEORGE J. (C) 820 Wells St, Sistersville, W Va 26175
- GRIMSHAW, MICHAEL & MRS. (C) c/o NPH\*
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- HADEN, CHARLES E (C) 2609 Concord Terr Owensboro, Ky 42301
- HARDING, MARIDEL (C) Box 195 Hastings Neb 68901
- HARROLD, JOHN W. (C) 409 14th St Rochelle Ill 61088
- HEASLEY, JIMMY & FERN (C) c/o NPH\*
- HEGSTROM, H. E. (C) c/o NPH\*
- HENDERSON, DEE (C) Box 201 Islamorada Fla 33036
- HERIFORD, RUSSELL W. (C) R 1 Box 284 Grove Okla 74344
- HESTER, ROBERT L (C) R 2 Perryville, Ark 72126
- HILL, H. W. (C) 555 Highcrest Dr Nashville Tenn 37211
- HODGE, W. M. (C) R 1, Box 278, Science Hill Ky 42553
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- HOLCOMB, T. E. (R) 9226 Monterrey, Houston, Tex 77028
- HOLLEY, C. D. (C) 529 Jessop Lansing Mich 48910
- HOLLOWAY, WARREN O. (R) 503 Old Annapolis Rd., Marley Park, Glen Burnie, Md 21061
- HOLSTEIN, C. V. (C) 1500 Lucerne Apt 1104 Lake Worth, Fla 33460
- HOOT, W. W. (C) Box 438 Morgantown W Va 26505
- HOOTS, BOB (C) Adair Ave., Columbia, Ky. 42728
- HOUDSHELL, MISS L. M. (C) Box 121 Crystal Beach Fla 33523
- HUBARTT, LEONARD (C) 902 St Felix Dr Huntington Ind 46750
- HUFFMAN, RAY (C) 1120 Beehler, Owosso Mich 48867
- HUNDLEY, EDWARD J (R) 732 Drummond Ct Columbus, Ohio 43214 (full-time)
- HUNDLEY, JOHN D (C) 1127 E Standish Ave Indianapolis Ind 46227
- HYSONG, RALPH L. (C) R 51 R D 1 Box 187 Belle Vernon Pa 15012
- INGLAND, WILMA JEAN (C) 322 Meadow Ave Charleston Pa 15022
- IRWIN, ED (C) 7000 Davis Mill Cir Harrison Tenn 37341
- ISBELL, R. A. (C) Drawer 408 Crowley La 70526
- ISENBERG, DONALD (C) Chalk Artist & Evangelist 240 E Grand St, Bourbonnais, Ill 60914
- ♦JANTZ, CALVIN & MARJORIE (C) c/o NPH\*
- JAYMES, RICHARD W (C) 321 E High Ave Bellefontaine, Ohio 43311
- ♦JENKINS, GERALD (R) 126 Glenwood Ave Syracuse N Y 13207 (full-time)
- JETER, H. LESLIE (C) 7030 S W 27th Ct Hollywood Fla 33023
- JOHNSTON, LESTER L (C) 37 Nippersink Blvd Apt 1A Fox Lake Ill 60020
- JONES, CLAUDE W (C) R F D 4 Box 42 Bel Air, Md 21014
- JONES, FRED (C) 675 Harding Pl Nashville Tenn 37211
- KEALINER, DAVID (C) 316 Dulur Nampa Idaho 83651
- KELLY, ARTHUR E (C) Dogwood St Columbia, S C 29205
- ♦KEMPER, M. W. & MRS (C) 2810 Potter St Eugene Ore 97405
- KENNEDY, GORDON L (C) 405 W. Benton St., Wapakoneta, Ohio 45895
- ♦KILLEN, ALLEN R. (C) c/o NPH\*
- ♦KLEVEN, ORVILLE M. (C) 1241 Knollwood Rd. 46K Seal Beach, Calif 90740
- KLINGER, ORVILLE G (C) R 3, Box 115 Reading Pa 19606
- LAMAR, C. M. (C) R 1 Maquoketa Ia 52080
- LAMBERT, MARSHALL & MRS (C) 264 E Caven St Indianapolis, Ind 46225
- LANIER, JOHN M. (C) Poplar St Junction City, Ohio 43748
- LASSELL, RAY (C) R 2 Box 55, Brownsburg, Ind 46112
- ♦LAW, DICK & LUCILLE (C) Box 481, Bethany, Okla 73008
- ♦LAXSON, WALLY & GINGER (C) R 3, Athens, Ala 35611
- ♦LECKRONE, LARRY D. (R) 1308 Highgrove, Grandview, Mo 64030
- ♦LEICHTY SINGERS (C) 753 S Wildwood, Kankakee, Ill 60901
- LESTER, FRED R. (C) Box 396, White Oak Tex 75693
- LIDDELL, P. L. (C) 6231 N Burkhardt, Howell, Mich 48843
- LIGHTNER, JOE (C) 4335 Raven Pl., Springfield, Mo 65804
- GLINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind 46514
- LINEMAN, HAZEL FRALEY (C) 10 S Third St, Bradford, Pa 16701
- LIPKER, CHARLES H. (C) R 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH\*



LONG, WILMER A. (C) R. 2, Box 80, Marion Center, Pa. 15759  
 \*LUSH, RON & MYRTLEBEL. (C) c/o NPH\*  
 LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, White-water, Wis. 53190  
 McALLEN, 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. N. (C) 508 Shelley Ave., Nashville, Tenn. 37204  
 MANLEY, STEPHEN. (C) 1778 S. 350 E. Marion, Ind. 40952  
 MANNING, C. M. (C) Box N, Maysville, Ky. 41056  
 \*MARTIN, DICK. (R) c/o NPH\*  
 MARTIN, PAUL. (C) c/o NPH\*  
 MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)  
 MAY, VERNON D. & MRS. (C) R. 1, Box 15, Norwood, Mo. 65717  
 MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403  
 McCAMENT, WESLEY. (R) 426 N. Elm St., Mokenca, Ill. 60954 (full-time)  
 McCLUNG, J. B. (R) R. 1, Box 77B, Sugar Grove, Ohio 43155  
 McCULLOUGH, PORREST. (C) c/o NPH\*  
 McDOWELL, DORIS. (R) 14 Brookes Ave., Galthersburg, Md. 20780  
 McGUPPEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701  
 McMUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113  
 McWINTER, G. STUART. (C) c/o NPH\*  
 MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135  
 MEEK, WESLEY, SR. (C) 4701 N. Asbury, Bethany, Okla. 73008  
 \*MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH\*  
 \*MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807  
 \*MICKY, BOB. (C) 504 N. 8th St., Lamar, Colo. 81052  
 \*MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606  
 MILLHUFF, CHARLES. (C) c/o NPH\*  
 MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804  
 MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157  
 MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041  
 MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832  
 \*MULLEN, DeVERNE. (C) c/o NPH\*  
 \*MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504  
 \*NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867  
 \*NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756  
 NEUSCHWANGER, ALBERT. (C) c/o NPH\*  
 \*NORRIS, ROY & LILLY ANNE. (C) c/o NPH\*  
 NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005  
 NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520  
 O'BRYAN, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)  
 \*OLIVER, RICHARD G. (C) 6326 Iroquois Dr., North Little Rock, Ark. 72116  
 OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097  
 PARKER, J. D. (C) R. 1, Box 102, Johns Island, S.C. 29455  
 \*PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525  
 \*PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH\*  
 PATTERSON, ALEX B. (R) 33520 Marshall Rd., Abbotsford, B.C., Canada  
 PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139  
 \*PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567  
 PFEIFER, DON. (R) R. 7, Box 7, Chillicothe, Ohio 45601 (full-time)  
 PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340  
 \*PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832  
 PITTINGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875  
 PONCE, AUDREY. (C) 1302 Nolan Blvd., Madison, Ala. 35758

POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706  
 \*POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH\*  
 POUCH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355  
 \*POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905  
 \*POWELL, FRANK. (C) Box 72, University Park, Ia. 52595  
 \*PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572  
 PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7808 N.W. 27th St., Bethany, Okla. 73008  
 PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915  
 PRICE, JACK L. (C) Box 284, Corning, Ark. 72422  
 PRICE, JOHN. (C) (Van Buren, Ark.) c/o NPH\*  
 \*QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809  
 \*RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542  
 RAYCROFT, R. M. (C) c/o NPH\*  
 REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914  
 \*RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)  
 RIST, LEONARD O. (C) 3454 Richard Avenue, Grove City, Ohio 43123  
 \*ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627  
 RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)  
 ROTHWELL, MEL-THOMAS. (R) 2106 Alexander Ln., Bethany, Okla. 73008  
 RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352  
 RUTHERFORD, STEPHEN. (R) Box 204, LaVergne, Tenn. 37086 (full-time)  
 SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66081 (full-time)  
 SANDERS, RUFUS. (R) 4905 Bond Ave., East St. Louis, Ill. 62207 (full-time)  
 SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901  
 SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221  
 SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701  
 SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730  
 SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641  
 \*SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312  
 SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101  
 \*SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851  
 SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)  
 SHELTON, TRUEMAN. (C) 6700 24th St., Rio Linda, Calif. 95673  
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117  
 \*SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040  
 SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003  
 SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076  
 \*SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351  
 SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276  
 SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537  
 \*SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705  
 SNOW, DONALD E. (C) 53 Baylis, S.W. Grand Rapids, Mich. 49507  
 \*SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210  
 \*SPARKS, JONATHAN & PAULA. (C) Box 462, Lavergne, Tenn. 37086  
 SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321  
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 STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401

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 SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914  
 TAYLOR, EMMETTE E. (C) c/o NPH\*  
 TAYLOR, ROBERT. (R) Box 4847, Sacramento, Calif. 95825  
 TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514  
 THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054  
 THOMAS, FRED. (C) c/o NPH\*  
 THOMPSON, GENEVIEVE. (C) Prophecy Craig, Mo. 64437  
 \*THOMPSON, L. DEAN. (C) 715 W. Cedar, Girard, Kans. 66743  
 THOMPSON, WILLIAM E. (C) 11308 E. Mission Apt. 14, Spokane, Wash. 99206  
 \*TODD, CHESTER F. & MARJORIE. (C) c/o NPH\*  
 TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250  
 TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101  
 TRIPP, HOWARD M. (C) c/o NPH\*  
 TUCKER, RALPH, JR. (C) c/o NPH\*  
 UNDERWOOD, G. F. & MRS. (R) 150 Shadyline Circle, Warren, Ohio 44483 (full-time)  
 VANDERBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011  
 VANDERPOOL, WILFORD M. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566  
 VENNUM, EARLE W. & ELIZABETH. (C) Evangelists 606 Elen Dr., Goodlettsville, Tenn. 37072  
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115  
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228  
 WALKER, LAWRENCE C. (C) c/o NPH\*  
 \*WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299  
 \*WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901  
 \*WARNE, RAY E. & VIOLET. (C) Box 333, Dillonville, Ohio 43917  
 \*WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937  
 \*WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907  
 \*WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836  
 \*WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110  
 WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201  
 WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)  
 \*WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008  
 WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470  
 WISE, G. FRANKLIN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914  
 WOLPE, JOSEPH P. (C) 4225 Beatty Dr., Riverside, Calif. 92506  
 \*WOOD, AL & BEVERLY. (C) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)  
 WRIGHT FAMILY SINGERS. (C) P.O. Box 430, Wayneboro, Va. 22980  
 WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156  
 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601  
 YARBROUGH, J. P. (C) Box 546, Waldron, Ark. 72958  
 \*YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501  
 \*ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

## MAY SLATE

ALLEN, ARTHUR: Lynn, Mass., May 1-6; Fawn Grove, Pa., May 8-13; Ogdensburg, N.Y., May 15-20; Concord, N.H., May 28—June 3  
 ALLEN, J. A.: El Reno, Okla., May 1-8  
 ANDREWS: Zephyrhills, Fla., May 6-13  
 ARMOLD: Ft. Collins, Colo., May 1-6; Colorado Springs, Colo. (Bible College), May 7-8; Jerseyville, Ill., May 22-27

BAILEY, CLARENCE: Abilene, Kans., May 3-13  
 BAILEY, CLAYTON: Ludington, Mich., May 7-13; Huntington, W. Va. (1st), May 21-27  
 BASS: Waterford, Pa., May 3-13; Springboro, Pa., May 17-27  
 BATTIN: Benton, Ark., May 6-13; Sayre, Okla., May 21-27  
 BELL, JAMES: Flint, Mich. (South), May 1-6; Coahocton, Ohio (1st), May 8-13; Akron, Ohio, May 15-20; College Park, Md., May 22-27; Sikeston, Mo. (Eastside), May 28—June 3

BENDER: Cumberland, Md. (Bethel), May 10-20; Cloverdale, Ind., May 24—June 3  
 BERTOLET: Waverly, N.Y., May 1-6; Malden, Mass. (1st), May 8-13; Providence, R.I., May 15-20; Yarmouth, Me., May 22-27  
 BEYER: Monterey, Tenn., May 21-27  
 BOHI, JAMES: Crescent City, Calif., May 4-6; Visalia, Calif., May 7-13; Nampa, Idaho (1st), May 14-20; Portland, Ore. (Brentwood), May 23-27  
 BOND: Battle Creek, Mich., May 1-6; Saginaw, Mich.,



May 8-13; Warsaw, Ohio, May 15-20; Loganport, Ind., May 22-27

BONE: Salem, Ore. (Kaizer), May 7-13; Roseburg, Ore., May 15-20; Willow Creek, Calif., May 21-27

BRAND: Cheaning, Mich., May 11-20; Spencerport, N.Y., May 29—June 3

BROOKS: Galeburg, Ill. (1st), May 15-20; N.W. Ind. Dist., May 21-27

BROWN, CURTIS: Spiceland, Ind., May 3-13

BROWN, GARY: Dayton, Ohio (Central), May 1-6; Akron, Ohio (Gos. Cru.), May 8-13; Fitzgerald, Ga. (1st), May 15-20; Roanoke, Va. (East Gate), May 22-27; Monroe, Ohio (1st), May 29—June 3

BURTON: Mesquite, Tex., May 3-6; McKinney, Tex., May 7-13

CAYTON: Wolcott, Vt., May 1-6; Dixfield, Me., May 15-20; Jackman, Me. (Welcome), May 22-27; Kenyon, R.I. (Waketfield), May 29—June 3

CHAMBERS: Cape Girardeau, Mo. (1st), May 1-6; Oakland City, Ind. (zone), May 7-13; Chrlman, Ill., May 15-20; Council Bluffs, Ia. (1st), May 22-27

CHIZUM: Buda, Ill. (Ch. of God), May 7-13

CLARK, GENE: Huntingburg, Ind., May 7-13; London, Ky. (1st), May 14-20; Terre Haute, Ind. (Seelyville), May 22-27

CLIFF: Grande Ronde, Ore., May 1-6; Sweet Home, Ore., May 8-13

COOK, LEON: Hutchinson, Kans. (Westside), May 8-13

CORBETT: Arlington, Va. (1st), May 7-13

COX: Jamestown, N.D. (1st), May 7-13; Charlotte, N.C. (1st), May 20-27; Richmond, Ind. (1st), May 30—June 10

CULBERTSON, BERNARD: Englewood, Colo., May 13-20

CULBERTSON, NOLAN: Monte Vista, Colo., May 6-13

DARNELL: Spiceland, Ind., May 3-13; Loveland, Ohio, May 17-27; Rensselaer Falls, N.Y. (camp), May 31—June 10

DENNIS, DARRELL: Georgetown, Ill., May 3-13; Zanesville, Ohio (Crocketville Free Meth.), May 18-20; McCannalsville, Ohio, May 22-27; Crothersville, Ind., May 29—June 3

DIXON: Ganava, Ohio (1st), May 1-6; The Plains, Ohio, May 8-13; Kingwood, W. Va., May 15-20; East Detroit, Mich., May 22-27

DUNMIRE: Greenville, S.C. (1st), May 1-6; Newcomertown, Ohio, May 7-13; Wasterville, Ohio, May 15-20; Columbus, Ohio (Whitehall), May 22-27; Lawrenceburg, Tenn. (Grace), May 29—June 3

DUNN: Bethesda, Ohio, May 1-6

DUNNINGTON: Boone, Ia., May 4-6; Council Bluffs, Ia. (Emanuel), May 7-13

ELLINGSON: Chandler, Okla., May 4-6; Coffeyville, Kans., May 11-13; Fargo, Okla., May 18-20; Scott, Ga. (Mt. Olive), May 29—June 3

ELLWANGER: St. Paul, Minn. (North), May 1-6; Minneapolis, Minn. (Russell), May 8-13; Dayton, Ohio (Parkview), May 14-20; Dallas, Tex. (Trinity), May 29—June 3

EMSLEY: Cato, N.Y. (Union), May 8-13; Saratoga Springs, N.Y., May 15-20

ESTERLINE: Macon, Mo., May 7-13; Burlington, Colo., May 15-20; Farmington, N.M., May 21-27

EUDALEY: Cimmaron, Kans., May 1-6

FELTER: Cedar Rapids, Ia., May 7-13; West Point, Ohio, May 15-20; Cincinnati, Ohio, May 22-27

FILES & ADAMS: Royersford, Pa. (Kiddies' Cru.), May 8-13; Nazareth, Pa., May 15-20; Glen Burnie, Md. (Kiddies' Cru.), May 22-27

PINE: Davenport, Ia. (1st), May 4-6

FISHER: Norman, Okla. (1st), May 1-6; Little Rock, Ark. (1st), May 8-13; Chicago, Ill. (Austin), May 15-20; Bloomington, Ind. (1st), May 22-27; Colorado Springs, Colo. (Southgate), May 29—June 3

FLORENCE: Linton, Ind., May 2-13; Owensville, Ind., May 15-27; Rockport, Ind., May 30—June 10

FORD: Da Boto, Mo., May 13-20; Ottumwa, Ia. (Trinity), May 29—June 3

FOWLER: Easton, Pa. (W. Penn Ch. of God), May 4-13; Cortland, N.Y., May 18-27

FREEMAN: Peoria, Ill. (Northside, VBB), May 7-13; Smithfield, Ill. (VBB), May 21-27

FRODGE: Mansfield, Ohio, May 7-13; Granite City, Ill. (St. Paul), May 14-20

GATES: Indianapolis, Ind. (Westbrook), May 29—June 3

GAWTHORP: Lenoir City, Tenn. (White Wing), May 1-6; Zanesville, Ohio (Northside), May 8-13; Lenoir City, Tenn. (1st), May 15-20; Nitro, W. Va. (Dille), May 22-27

GORMAN: Indianapolis, Ind., May 6; Louisville, Ky. (Lynnhrat), May 7-13; Mayfield, Ky. (1st), May 15-20; Fairborn, Ohio (Wrightview), May 25-27

GRAYVAT: Pontiac, Ill. (1st), May 6-13; Winona, Minn. (1st), May 22-27; Cedar Rapids, Ia. (Trinity), May 29—June 3

GREEN, JAMES: Howell, Mich., May 1-6; Roanoke, Va. (1st), May 7-13; Rochester, N.Y. (Trinity), May 15-20; Oil City, Pa., May 23-27; Ridge Farm, Ill., May 29—June 3

GRIMM: McDonald, Pa., Apr. 29—May 6

GRIMSHAW: New Lexington, Ohio, May 1-6; Findlay, Ohio, May 8-13; Miamisburg, Ohio, May 15-20; Washington, Pa. (Hart), May 22-27; Muncie, Ind. (Wheeling), May 29—June 3

HADEN: Columbus, Ohio (Frank Rd.), May 6-13

HARROLD: Rock Falls, Ill. (1st), May 4-13; Anderson, Ind. (East Side), May 15-20; New Harmony, Ind. (1st), May 22-27

HEASLEY: Pampa, Tex. (1st), May 6-13; Owasso, Okla., May 15-20; Stinnett, Tex., May 22-27

HEGSTROM: Roxana, Ill., May 7-13; Peoria, Ill. (Forrest Hill), May 14-20; Merrifield, Minn., May 23—June 3

HENDERSON: Muncie, Ind. (Riverview), May 7-13; Elwood, Ind. (1st), May 14-20

HILL: Fairmont, W. Va., May 1-6; Alliance, Ohio, May 8-13; Greenfield, Ohio, May 15-20

HODGE: Lansing, Mich. (Wes. Fellowship Convention), May 4-6; Lansing, Mich. (Wes. Fellowship Revival), May 8-13

HOLCOMB: Louisville, Ky. (Lynnhrat), May 7-13; Ft. Wayne, Ind. (Neese Mem.), May 14-20; Parker, Ind. (1st), May 21-27; Orangeburg, S.C. (Mem.), May 29—June 3

HOLLEY: Sumner, Mich. (Sumner Center), May 1-6; Lincoln Park, Mich., May 8-13; Monticello, Ill., May 14-20; Olivet, Ill., May 22-27; Perry, Mich., May 29—June 3

HOLLOWAY: Haverhill, Mass., May 1-6; Malden, Mass. (1st), May 8-13; Winchester, Va. (1st), May 22-27; Payne, Ohio, May 29—June 3

HOOT: Reynoldsburg, Ohio, May 1-6

HUBBART: Tecumseh, Mich. (1st), May 9-20; East Liverpool, Ohio (LaCroft), May 21-27

HUNDLEY, EDWARD: Greensboro, Ind., May 7-13; Downview, Ont. (Emmanuel), May 20-27; Galt, Ont., May 29—June 6

HUNDLEY, JOHN: Clermont, Ind., May 14-20; Danville, Ind., May 21-27; Muncie, Ind. (Independent), May 31—June 10

HYBONG: Celina, Ohio, May 1-6; Oakland, Mo., May 8-13; Freeport, Me. (N. Waldoboro), May 15-20; Bangor, Me., May 22-27; East Machias, Me., May 29—June 3

IRWIN: Tifton, Ga., May 8-13

ISENBERG: Bozeman, Mont. (1st), May 1-6; Poughkeepsie, N.Y., May 15-20; New Cumberland, Pa. (1st), May 22-27; Shippensburg, Pa., May 29—June 3

JANTZ: Kansas City, Mo. (Dundee Hills), May 1-6; Ainsworth, Neb., May 8-13; Loveland, Colo., May 15-20; Greeley, Colo. (1st), May 21-27; Eldon, Mo., May 29—June 3

JAYMES: Cridersville, Ohio, May 1-13; Sharon, Pa., May 16-27

JETER: Chesterton, Ind., May 13-20; Fla. Dist. Assem., May 21-24; Nashville, Tenn., May 25-28

JONES: Columbus, Ohio (Linden), May 7-13; Cambridge, Md., May 15-20; New Bedford, Mass. (1st), May 22-27; Baltimore, Md. (Brooklyn), May 29—June 3

KELLY: Rising Pawn, Ga., May 14-20

KENNEDY: Archbold, Ohio, May 6-13

KILLEN: Fairmont, W. Va. (1st), May 1-6; St. Johns, Mich., May 15-20

KLEVEN: Bethany, Ky., May 13-20

LAMBERT: Etherville, Ia., May 2-13; Shenandoah, Ia., May 14-20; Fairland, Ind. (Triton Central), May 21-27; Lawrenceville, Ill. (Wes. Chr.), May 29—June 3

LANIER: Chesterhill, Ohio, May 9-20; Wooster, Ohio (Ch. of God), May 23—June 3

LAW: Johnstown, Pa., May 1-6; Kenosha, Wis., May 8-20; Columbus, Ind., May 21-27

LAXSON: Colorado Springs, Colo., May 1-6; Yukon, Okla., May 8-13; Nashville, Tenn. (Bethel), May 22-27

LECKRON: Columbus, Ohio (Linden), May 7-13; Huntington, W. Va. (1st), May 21-27; Colorado Springs, Colo. (Southgate), May 29—June 3

LESTER: Atlanta, Tex., May 1-6; Brighton, Tenn., May 21-27

LIDDELL: Plymouth, Mich., May 1-6; Oklahoma City, Okla. (Penn Ave.), May 8-13; Canton, Ohio (Evan.), May 15-20; Care, Mich., May 22-27

LINDER: Butler, Ind., May 6-13; Barnadell, Okla., May 20-27

LIPKER: Bucyrus, Ohio (1st), May 1-6; West Portsmouth, Ohio, May 8-13; Albion, Pa., May 15-20

MACK: Ridgeville, Ind. (1st), May 2-13; Marietta, Mich., May 15-20

MANLEY: Akron, Ohio (Gos. Cru.), May 8-13; Fitzgerald, Ga., May 15-20; Roanoke, Va. (Eastgate), May 22-27; Lebanon, Ohio, May 29—June 3

MANNING: Catieltburg, Ky. (Southside), May 1-6; Caldwell, Ohio, May 7-13; West Dix, Ky. (Ch. of Christ in Chr. U.), May 14-20; West Union, Ohio, May 23-27; Miami, W. Va., May 29—June 3

MARTIN, DICK: Cle Elum, Wash., May 6-13; El Verano, Calif. (Sonoma), May 22-27

MARTIN, PAUL: Dover, N.J. (1st), May 7-13; Grosses Point, Mich. (Bethel), May 14-20; Fernalde, Mich., May 21-27; Gaylord, Mich., May 29—June 3

MAY: Willow Springs, Mo., May 6-20

MAYO: Moore, Okla., May 7-13; Borden, Ind., May 29—June 3

McCULLOUGH: Colorado Springs, Colo. (Eastborough), May 1-6; Yukon, Okla., May 8-13; Salina, Kans. (1st), May 15-20; Irwin, Pa. (Circleville), May 29—June 3

McDOWELL: Hanover, Pa. (Trinity), May 1-6; Allentown, Pa. (1st), May 22-27

McWHIRTER: Fairfield, Ohio, May 1-6; Monongahela, Pa., May 15-20; Cass City, Mich., May 22-27; Goose Creek, S.C. (interden. city-wide), May 29—June 3

MEADOWS-REASONER: Tippecanoe, Ind. (Rochester), May 13-20; Chrlman, Ill. (Metcalfe), May 21-27

MEREDITH: Loveland, Ohio (1st), May 17-27

MICKEY: Monaca, Pa., May 7-13; Olivia, Minn., May 15-20

MILLER, RUTH: Boswell, Pa., May 9-20; Mt. Union, Pa. (Wes.), May 23—June 3

MILLHUFF: N.W. Dist. Tour, May 8-13; Nampa, Idaho, May 15-20

MONTGOMERY: Joplin, Mo. (1st), May 1-6; St. Bernice, Ind., May 11-20; Connerville, Ind. (Gortner Mem.), May 21-27

MULLEN: Frederick, Md. (1st), May 15-20; Newport, R.I. (1st), May 29—June 3

MYERS: Corunna, Mich. (Vernon Mission Bible Ch.), May 1-6; Ionia, Mich., May 8-13; Grand Ledge, Mich., May 15-20; Buchanan, Mich., May 22-27

NEFF: Concord, N.C., May 8-13; Krtanning, Pa., May 16-20; Wilmington, N.Y., May 24-27; concerto in Va., May 29—June 10

NEUSCHWANGER: Kansas City, Kans. (Highland Crest), May 1-6; Daa Moines, Ia. (1st), May 7-13; Hastings, Neb. (1st), May 14-20; Hurst, Texas (1st), May 21-27; Henryetta, Okla. (1st), May 29—June 3

NORTON: El Paso, Ill., May 7-13; Miami, Okla., May 14-20

OLIVER: North Little Rock, Ark. (Meth.), May 13-20

OVERTON: Trenton, N.J. (Children's Crusade), May 8-13; Pawtucket, R.I., May 16-27

PARR: Liberal, Kans. (1st), May 1-6; Ft. Madison, Ia. (1st), May 10-13; Vrden, Ill., May 20; Lowell, Ind. (1st), May 27

PASSMORE: St. Louis, Mich. (1st), May 1-6; Marengo, Ia., May 8-13; Ottumwa, Ia. (1st), May 15-20; Grand Junction, Colo. (1st), May 22-27; Lincoln, Neb., May 29—June 3

PFEIFER: Visalia, Calif. (1st), May 8-13; Memphis, Tenn. (Calvary), May 15-20; Estill Springs, Tenn., May 22-27; South Gate, Calif. (1st), May 29—June 3

PHILLIPS: Liberal, Kans., May 1-6; Mundelein, Ill., May 8-13; Galeburg, Ill. (1st), May 15-20; Peoria, Ill. (1st), May 22-27; Indianapolis, Ind. (Westbrook), May 29—June 3

PIERCE: Caloutta, Ohio, May 8-13; Parkersburg, W. Va. (1st), May 14-20; House Springs, Mo., May 29—June 3

POTTER: Wash. Pac. Dist. (Churuh Sch. Conf.), May 1-6; Wash. Pac. Dist. (SS Conv.), May 7; The Dallas, Ore. (1st), May 13-18; Brookings, Ore., May 20-23

POWELL, OURTICE: Frostburg, Md., May 8-13

PRENTICE: Maanville, Ga. (Pine Mt.), May 13-20

PRICE, JACK: Colona, Ill. (Green Rock), May 7-13

PRICE, JOHN: Tahlequah, Okla., May 1-6; Crave Couer, Ill., May 7-13; Humbolt, Kans., May 21-27

QUALLS: Albion, Pa., May 15-20

RAKER: Danville, Ill. (Oaklawn), May 14-20; North Pekin, Ill., May 21-27

RAYCROFT: Greentown, Ohio, May 1-6; Meadville, Pa., May 8-13; Bernia, Ont., Can. (1st), May 15-20; Adrian, Mich. (Madison), May 22-27; Arcadia, Fla. (1st), May 29—June 3

RICHARDS: Brazil, Ind. (1st), May 7-13; Rising Sun, Ind., May 15-20; Danville, Ind. (Calvary), May 21-27; North Vernon, Ind. (1st), May 29—June 3

RODGERS: New Paltz, N.Y., May 7-13; Brentwood, N.Y., May 15-27

ROTHWELL: Uxbridge, Mass., May 27—June 3

ROHULTZ: Royaton, Ill., May 7-13; Ottawa, Ill. (St. Ottawa), May 14-20; Oxford, Ind., May 21-27

SEXTON: Marmet, W. Va. (1st), May 6-13; Proctorville, Ohio, May 29—June 3

SHARP: West Branch, Mich., May 1-6; Merritt, Mich. (Butterfield), May 8-13

SLACK: Indianapolis, Ind. (Lawrence), May 1-6; Kokomo, Ind. (Forest Lawn), May 15-20; Connerville, Ind. (Gortner Memorial), May 22-27; Spencer, Ind., May 29—June 3

SMITH, OTTIE: Pittsburgh, Pa. (Lincoln Place), May 1-6; Jackson, Tenn. (1st), May 8-13; Roanoke, Va. (Garden City), May 15-20; Ridgway, Pa., May 22-27; Attica, Mich. (Bethel), May 29—June 3

SNOW: Blue Ash, Ohio, May 1-6; Rochester, N.Y. (Trinity), May 15-20

SPARKS, ABA: Lithopolis, Ohio (1st), May 13-20; Niles, Mich. (Bertrand), May 22-27; Lawrenceburg, Tenn. (Grace), May 29—June 3

SPARKS, JONATHAN: Nashville, Tenn. (Vine Hill), May 1-6; Lithopolis, Ohio (1st), May 15-20

STAFFORD: Bethany, Okla. (May Ave.), May 10-20; Indianapolis, Ind. (Ch. of Holiness), May 24—June 3

STONE: Olivia, Minn., May 13-14

STRICKLAND: Paden City, W. Va. (1st), May 1-6; Newcomertown, Ohio (1st), May 8-13; Weikton, W. Va. (1st), May 15-20; Kenton, Ohio (1st), May 22-27; Marysville, Ohio (1st), May 29—June 3

SWANSON: Bossier City, La. (Southside), May 1-6; Chattanooga, Tenn. (Grace), May 8-13; Bloomfield, Ia., May 15-20; Montrose, Ia., May 21-27

SWEARENGEN: Kent, Ohio, May 1-6; North Jackson, Ohio, May 7-13; New Lenox, Ill., May 15-20; Weidman, Mich., May 21-27

TAYLOR, BOB: Sunnyvale, Calif., May 1-6; Paradise, Calif., May 8-13

TAYLOR, EMMETT: Uvalde, Tex., May 1-6; Houston, Tex., May 16

THOMAS, FRED: Malden, Mo. (1st), May 1-6; Jefferson City, Mo. (1st), May 7-13; O'Fallon, Mo. (1st), May 15-20; Vermilion, Ohio (1st), May 22-27



TOMPKINS: Mt. Home, Ark. (Twin Lakes), May 1-6; Nederland, Tex., May 8-13; Shreveport, La. (1st), May 15-20; Jonesboro, Ark. (Rogers Chapel), May 22-27; Harrah, Okla. May 28—June 3

TRIPP: Port Clinton, Ohio, May 8-13; Westerville, Ohio, May 14-20; Columbus, Ohio (Whitehall), May 22-27

TUCKER: Montpelier, Ind., May 2-13

UNDERWOOD: La Crosse, Wis., May 1-6

VANDERBUSH: Bushnell, S.D. (Wes.), May 1-6; Pierre, S.D. (Wes.), May 7-13; Sturgis, S.D. (Wes.), May 20-27

VENNUM: St. Joseph, Mo. (Northside), May 13-27

WACHTEL: Evansville, Ind. (Grace), May 1-6

WALKER: Willoughby, Ohio, May 15-20; East Detroit, Mich., May 22-27

WALLACE: Roseville, Ohio (1st), May 1-6; Oregon, Ohio, May 8-13

WARD: Salem, Ill., May 1-6; Evansville, Ind., May 7-13; Medway, Ohio, May 15-20; Zanesville, Ohio, May 24—June 3

WELLS: Wapato, Wash., May 6-13; Glasgow, Mont., May 20-27

WEST: Sioux City, Ia. (Central), May 11-20; Whittsburg, N.Y. (Bouquet Chapel), May 22-27; Dalton, Mass., May 28—June 3

WHITTINGTON: Concert tour in Southwest, May 17-21

WILKINSON: Brazil, Ind. (Wes.), May 2-6

WILLIAMS, LAWRENCE: Lake Jackson, Tex., May 13-19

WOOD: Cape Girardeau, Mo. (1st), May 1-6; Oakland City, Ind. (zone), May 7-13; Chriaman, Ill. (1st), May 15-20; Council Bluffs, Ia. (1st), May 22-27; Shawmut, Ala. (1st), May 30—June 3

WRIGHT: Orrville, Ohio, May 8-13; Grafton, W. Va. (Parkview), May 15-20; Junior, W. Va. (Evan. U. Breth.), May 22-27; Johnson City, N.Y. (Ch. of Christ in Chr. U.), May 29—June 3

WYRICK: Evansville, Ind. (1st), May 1-6; Louisville, Ky. (Hikes Point), May 8-13; Huntsville, Ala. (1st), May 15-20; Charleston, W. Va. (Elk River), May 22-27; Dunbar, W. Va., May 28—June 3

ZIMMERLEE: Murphysboro, Ill., May 8-13; Ft. Worth, Tex. (Glen Park), May 15-20

## DISTRICT ASSEMBLY INFORMATION

**NORTHWEST**—May 2-3. First Church of the Nazarene, 717 E. Alder St., Walla Walla, Wash. 99362. Host Pastor: George O. Cargill. General Superintendent: Dr. Eugene L. Stowe.

**PHILADELPHIA**—May 2-3. Church of the Nazarene, N. Academy Dr. at Dawn Ave., Ephrata, Pa. 17522. Host Pastor: William D. Mowen, Sr. General Superintendent: Dr. Orville W. Jenkins.

**WEST TEXAS**—May 2-3. Church of the Nazarene, 2101 Roosevelt, Fort Worth 76106. Host Pastor: Clifton Woodridge. General Superintendent: Dr. Charles H. Strickland.

**HAWAII**—May 3-4. First Church of the Nazarene, 408 N. Judd St., Honolulu, Hawaii 96817. Host Pastor: Jack Nash. General Superintendent: Dr. George Coulter.

**MISSISSIPPI**—May 3-4. Church of the Nazarene, 312 Highway 98, McComb, Miss. 39648. Host Pastor: George Lake. General Superintendent: Dr. Edward Lawlor.

**CENTRAL CALIFORNIA**—May 4-5. First Baptist Church, 1401 E. Lansing Way, Fresno, Calif. 93700. Host Pastor: J. Paul Alexander. General Superintendent: Dr. V. H. Lewis.

**ALABAMA**—May 9-10. First Church of the Nazarene, 669 Azalea Rd., Mobile, Ala. 36609. Host Pas-

tor: J. P. Jernigan. General Superintendent: Dr. Edward Lawlor.

**SAN ANTONIO**—May 9-10. First Church of the Nazarene, 4501 N. Grandview, Odessa, Tex. 79761. Host Pastor: T. A. Burton. General Superintendent: Dr. Charles H. Strickland.

**WASHINGTON**—May 9-10. First Church of the Nazarene, 4301 Woodridge Rd., Baltimore, Md. 21229. Host Pastor: George E. Teague. General Superintendent: Dr. Orville W. Jenkins.

**WASHINGTON PACIFIC**—May 9-10. Central Church of the Nazarene, 8100 Mill Plain Blvd., Vancouver, Wash. 98664. Host Pastor: Harold Stickney. General Superintendent: Dr. Eugene L. Stowe.

## MOVING MINISTERS

Eugene Anderson from Pine Bluff (Ark.) First to Blytheville (Ark.) First.

Dennis Apple from Richton Park, Ill., to Indianapolis Broad Ripple.

Stanley D. Aubrey from Fox Lake, Ill., to Potomac, Ill.

Charles E. Belzer from Kelliher, Minn., to Larimore, N.D.

Raymond Box from Nazarene Theological Seminary, Kansas City, to Covina, Calif.

Archie O. Brown from Maple Valley, Wash., to Sumner (Wash.) Bonney Lake.

Eugene Donald Castle from Carson, Wash., to Hoquiam, Wash.

John W. Douglass from Fort Worth White Settlement to Bay City, Tex.

John R. Ferguson to Denver Lowell.

James E. Folsom from Carlinville, Ill., to Oakwood, Ill.

Warren Foxworthy from Port Arthur (Tex.) First to Norfolk (Va.) First.

Harold L. Frye from Racine (Wis.) Taylor Avenue to Chicago Oak Lawn.

Harold P. Gilliam to Seattle Beacon Hill.

Richard Harper to Columbus, Miss.

Harold E. Henderson from Erma, N.J., to Oxford, Pa.

Frank D. Lalone from Sterling Heights (Mich.) First to Lapeer, Mich.

Ben Marlin from Gainesville (Fla.) First to evangelistic field.

John Maxwell from Calhoun City, Miss., to Bethlehem, Miss.

James R. Meade from Modesto (Calif.) Trinity to Mercer, Calif.

Paul Moore from Towanda, Kans., to Erick, Okla.

George L. Mowry retiring to Austin, Tex.

Max Murphy from Huntsville (Ala.) Macon Lake to Pineville, N.C.

Calvin L. Nicholson from Kinsley, Kans., to Manhattan, Kans.

William L. Poteet from Sacramento (Calif.) Elk Grove to Syracuse (N.Y.) First.

William H. Roddy from Paducah, Ky., to Carmel, Ill.

Donald R. Shelp from Skowhegan, Me., to Glen Burnie (Md.) Marley Park.

Jerry W. Wallace from Colling, Mich., to Southgate (Mich.) Allen Park.

Douglas L. Williams from Crewe, Va., to Hopewell (Va.) First.

## ANNOUNCEMENTS

### CORRECTION

The address listed in the District Superintendents' Directory, March 14 *Herald*, for Rev. David Tarrant, superintendent of the British Isles North District, should be as follows: 149 Kenilworth Ave., Glasgow G41 3SD, Scotland.

## RECOMMENDATIONS

Rev. Robert W. Taylor, formerly from Dayton, Ohio, is reentering the evangelistic field May 1. He may be contacted at P.O. Box 4874, Sacramento, Calif. 95825 (Phone: 916-362-4513).—Kenneth Vogt, Sacramento district superintendent.

Richard C. Baker, a registered song evangelist on the West Virginia District, has now gone full time in the field of song evangelism. He has served effectively in several revivals. Contact him at 3506 Dolphin Dr., Charleston, W. Va. 25306.—M. E. Clay, West Virginia district superintendent.

Rev. Thomas P. Paine, pastor of Monterey Park, Calif., church, is entering the field in full-time evangelism as of July 1. Contact him at 1951 S. Garfield, Monterey Park, Calif. 91754.

## EVANGELISTS' OPEN DATES

Lawrence Walker, 114 Eighth St., N.E., New Philadelphia, Ohio 44663, has open several dates in June.

## VITAL STATISTICS

### DEATHS

WALTER S. BOARDMAN, 87, died Feb. 19 in Springfield, Ill. Funeral services were conducted by Rev. Harold R. Morgan. He is survived by his wife, Emma; one son, Harlan; one daughter, Mary Jane Moore; six grandchildren; and 17 great-grandchildren.

PAULINE C. TRAVIS, 58, died Mar. 10 in El Monte, Calif. Funeral services were conducted by Rev. Wayne McGuire and Rev. C. S. Cowles. Interment was in Dodge City, Kans. Survivors include her husband, John E.; three sons, John Ochs, Philip Ochs, and George Ochs; two daughters, Mrs. Nancy Clark and Mrs. Marie Tweet; and her mother.

REV. J. THERON FLANNERY, 67, died Dec. 16 in Richmond, Va. Funeral services were conducted by Rev. C. L. Thompson and Rev. Kyle Compton. He is survived by his wife, Margaret; a son, J. Theron, Jr.; a daughter, Mrs. Margaret Marie Bryant; and three grandsons.

MRS. ADDIE M. THOMASON, 74, died Feb. 14 in Danville, Ill. Funeral services were conducted by her grandson, Rev. Phillip White, and Rev. Samuel Smith. She is survived by two daughters, Mrs. Jack H. White and Mrs. Cecil Brown; one son, Jesse (Jack) Wood; 11 grandchildren; and six great-grandchildren.

MRS. GOLDA MARTIN, 79, died Nov. 29 in Monmouth, Ill. Funeral services were conducted by Rev. Kenneth Sparks and Rev. Donald Turner. Surviving are two daughters, Mrs. Eldon Martin and Mrs. Lyle Austin.

SAM LIPES, 83, died Jan. 28 in Monmouth, Ill. Funeral services were conducted by Rev. Tom Hill and Rev. Sylvanus Carter. Surviving are one son, Milton; one daughter, Mrs. Lester Hogue; and one granddaughter.

REV. LUCILE BOHANNAN STOCKTON, 73, died Mar. 2 at Carlsbad, N.M. She had been an ordained elder in the Church of the Nazarene for 32 years. She had been serving as supply pastor of the Hagerman, N.M., Church of the Nazarene at the time of death. Funeral services were conducted by Rev. A. W. Myers. Interment was in Childress, Tex. She is survived by her husband, Rev. Fred; a son, Charles Bohannan; a daughter, Jane Kristoffersen; 13 stepchildren; 38 grandchildren; and one brother.

REV. ARTHUR F. GROBE, 76, died Jan. 28 in Lindsay, Calif. He had been a minister for over 40 years. He pastored Modesto (Calif.) First, San Diego First; Kokomo (Ind.) First; Frankfurt (Ind.) First; and Victoria First in British Columbia, Canada. Funeral services were conducted by Revs. L. Johnson, W. Hubbard, and C. Muxworthy. Survivors include his wife, Deborah; one daughter.

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ter, Mrs. Jane Sheldon; three sons, Robert, Donald, and Rev. Elwyn A.; 10 grandchildren; and three great-grandchildren.

**MISS MADGE KELLY**, 61, died Feb. 6 in Monroe, La. Survivors include her mother, two sisters, and one brother.

**WILLIAM IVERSON BARBAREE**, 81, died Mar. 19 in Savannah, Ga. Funeral services were conducted by Rev. James B. Hubbard. He is survived by his wife, Ruby; and three daughters, Mrs. Louise Daugherty, Mrs. Miriam Nesbitt, and Mrs. Bette Grooms.

**MRS. JOHN MAKER, JR.**, (JUDY) died Feb. 27 at Ponca City, Okla. Funeral services were conducted by Rev. Dean Gallaway and Rev. L. J. Minkler. Surviving are her husband, John; a daughter, Karen; her father; and a brother.

**MRS. BERGLIOT NILSEN**, 55, died Feb. 10 in Seattle. Funeral services were conducted by Rev. Melvin McCullough. She is survived by her husband, Edmund; one daughter, Mrs. Marvin (Bjorg) Bressler; one son, Elvind; two grandchildren; her father; four sisters; and one brother.

**MRS. ANNA M. BROCKMUELLER**, 83, died Feb. 5 in Nampa, Idaho. Funeral services were conducted by Revs. J. D. Johnson, Alvin McQuay, C. W. Brockmueller, and John Brockmueller. She is survived by five sons, Ben, Fred, Rev. Carl W., Rev. John, and Henry; two daughters, Mrs. Everett Stucky and Mrs. Howard E. Zink; 11 grandchildren; four great-grandchildren; and one sister.

**AMELIA "KITTY" W. BLANCHARD**, 68, died Oct. 17 in New Orleans, La. Funeral services were conducted by Rev. C. E. Bordelon and Rev. M. M. Snyder. She is survived by her husband, Henry P.; 10 children; 43 grandchildren; and 23 great-grandchildren.

**MARTHA M. TAYLOR**, 47, died Feb. 25 in Kansas City, Kans. Funeral services were conducted by Rev. C. C. Fulton. She is survived by her husband, Kenneth; one son, Glenn; two daughters, Gina and Bonnie; two sisters; and one brother.

## BIRTHS

—to David and Ursula Ann (Heid) Schneitzer, Kansas City North, Mo., a boy, Michael Todd, Mar. 15.

—to Chuck and Judy (Culbertson) Robinson, Vancouver, Wash., a girl, Heather Esther, Dec. 27.

—to Coast Guard Lt. Kenneth L. and Sheila (McCloud) Ervin, a girl, Christina Lynn, Toledo, Ohio, Feb. 12.

—to Ken and Ginger (Martin) McWilliams, Albuquerque, N.M., a boy, Josh Eric, Feb. 23.

—to Gilbert and Ruth (Fetterman) Filer, Apollo, Pa., a boy, Shane Timothy, Feb. 27.

—to Rev. Jerry A. and Raylene (Klassen) Tucker, Shamrock, Tex., a boy, Ryan Dane, Feb. 7.

—to Gary and Diane (Leviner) Galey, Lynchburg, Va., a girl, Christie Lee, Mar. 7.

—to Rev. and Mrs. Kenneth L. Akins, Jr., Lone Pine, Calif., a girl, Shelley Lee, Jan. 25.

—to William Stephen and Maralee (Young) Renner, Grafenwohr, Germany, a boy, Shalom Stephen, Mar. 23.

—to David E. and Carol (Murphey) Radley, Escondido, Calif., a girl, Anne Marie, Feb. 6.

## MARRIAGES

Elizabeth Ruth Kalb and James M. Salo at Spearfish, S.D., Dec. 23.

LeAnn Argenta and John A. Hathaway II at Urbandale, Ia., Feb. 10.

## 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.

**CALTECH ISSUES MARS'S "BIOGRAPHY," HAILS DISCOVERIES ON PLANET.** The discovery of even the simplest life on some extra-terrestrial part of the universe would have a great impact on our thinking, philosophies, and religions.

So states Graham Berry, news director of the California Institute of Technology at Pasadena, Calif., in his new book, *Is There Life on Mars?*

Twenty of Caltech's most spectacular photographs from among 7,329 taken by Mariner 9 during its 10 months of orbiting Mars are included in the book.

The edition relates the incredible discovery made by the Jet Propulsion Laboratory's Mariner 9, describing Mars as very much "alive" geologically with colossal volcanoes which reduce the biggest on earth to junior-grade status. Giant arroyos appear to have been eroded by rushing water.

JPL, the Caltech exploration brain trust here, hopes to send Viking, a robot capsule, to Mars in 1976. □

**NAE ENTERS FOURTH DECADE AT MAY MEETING.** The thirtieth anniversary year of the National Association of Evangelicals will end on May 1 as the association opens its three-day 1973 convention in Portland, Ore.

Executive Director Billy A. Melvin said that the association is gearing up to assist at the community level in establishing new groups of united evangelicals and in strengthening existing ones on an action-oriented basis.

NAE, Wheaton, Ill., represents 3.5 million evangelical Christians in more than 36,000 local churches. □

**NAVY CAPTAIN, A POW, SAYS "FAITH AND PRAYER" SUSTAINED HIM.** Navy Capt. Howard Rutledge, who had served as "chaplain" to fellow prisoners of war in North Vietnam, said that he had been able to return to the United States because of prayers.

Addressing more than 700 persons at First Southern Baptist Church of Clairemont, at San Diego, Captain Rutledge related: "I was able to sustain life and hope through the faith I have in God. I am here today also because of the prayers of Christian people while I was in prison."

During Captain Rutledge's seven years in prison, a navy spokesman said, he had been elected "prison chaplain" by his fellow POW's. The 44-year-old serviceman wore his khaki uniform and sat with his mother, his wife, his two teen-age daughters, his married daughter, and his grandson in the church. □

**HIGH SCHOOL PRAYERS RESUME AS N.Y. ED. COMMISSIONER "SURRENDERS."** The State Education Commissioner says he won't challenge voluntary student prayer sessions at Mohonasen High School, even though he considers them to be unconstitutional. Consequently, the prayers have been resumed by Christian students.

The comment in Albany by Ewald B. Nyquist confirmed an earlier statement by a spokesman for the State Education Department who had said there would be no legal action taken unless a complaint was filed with the commissioner.

Representatives of the Capital District Committee for Public Education and Religious Liberty (PEARL) said they were disappointed in the commissioner's refusal to act without a formal complaint. PEARL has given no indication, however, that it intends to bring a lawsuit to stop the prayer meetings.

Anne Berinato, a member of the Christian group, described the sessions as "conversations" and "counseling" meetings. She said prayers are generally said in silence at the preschool get-togethers. □





## ■ When were the angels created?

No one knows.

It was long before the beginning of human history, for Job 38:7 tells us that "the morning stars sang together, and all the sons of God [a typical Old Testament description of angels] shouted for joy" when the planet Earth was brought into being.

The term "angel" literally means

"messenger," and angels appear from the earliest moment as the messengers of God's will.

Angels now are "ministering [serving] spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14).

Jesus spoke of angels as the guardians of small children (Mat-

thew 18:10)—and busy angels some of them surely are.

Angels surround God's throne in heaven (Revelation 7:11) and praise Him. But the song they cannot sing is "the song of Moses . . . and . . . the Lamb" (Revelation 15:3)—the song of personal testimony to saving grace.

## ■ How many witnessed the ascension of Jesus into heaven? Some say 500, others only the 11.

The implication of Mark 16:14-19; Luke 24:49-53; and Acts 1:2-12 would be that the immediate circle of the 11 were the only ones present on the Mount of Olives at the Ascension.

The 500 "brethren" are mentioned only by Paul (I Corinthians

15:6), and then obviously as a round number ("about five hundred brethren").

Some relate this to the meeting with the apostles on a mountain in Galilee (Matthew 28:17), but this is only conjecture.

In any case, there is no connection indicated between Christ's appearance to the more than 500 and the Ascension.

The facts are, we just don't know for sure how many witnessed the ascension of Jesus.

## ■ Please explain Romans 7. Does this mean that Paul was sinning at the very time he was writing his letters?

Not at all.

As with every other passage of Scripture, Romans 7 must be interpreted in context. If you will read Romans 6:1 through to Romans 8:39, I think you will have no trouble answering your question.

In Romans 6, Paul states clearly that one who really experiences the grace of God cannot continue to live in sin (verses 1-2); that the body of sin is destroyed, that we should not serve sin (verses 5-6); and that sin has no dominion over those who are under grace and not under law (verses 13-14).

Being made free from sin and having become servants to God, we have fruit unto holiness (verse 22).

In the early part of Romans 7, Paul says, "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law . . . that we should serve in newness of spirit, and not in the oldness of the letter" (verses 5-6).

This is all past tense, and Paul

takes none of it back. But being the thorough theologian he is, he cannot pass this matter without asking (as he had in connection with justification in Romans 4) whether there was any other way of deliverance from sin than through Christ.

This is the question considered in Romans 7:7-24. In the most vivid, first-person language, Paul shows that neither the Old Testament ritual nor strength of human determination can deliver the soul from sin.

Since, for Paul, the Old Testament ritual was a thing of the past, he speaks in the past tense in Romans 7:7-13. Since people are forever striving in their own strength to solve the sin problem, he speaks in the present tense in Romans 7:14-24.

In both cases, the answer is the same. There is no deliverance either from bondage to sin or from the indwelling sin nature ("the flesh," in this context) apart from Christ and His Spirit.

In Romans 8, the Agent of our

deliverance is presented: "the Spirit of life in Christ Jesus," who "hath made me free from the law of sin and death" (verse 2).

While those who are "in the flesh" (not the physical body, but the flesh whose works are listed in Galatians 5:19-21) cannot please God, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (verses 8-9).

As to Paul's victory over sin, we have his testimony not only in Romans 8:2 but also in I Thessalonians 2:10, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."

This does not mean that human beings are not liable to mistakes, errors in judgment, and unconscious or involuntary lapses from perfect performance. But to call this "sin" is to substitute a philosophical or theological definition of sin for the plain New Testament usage of John 8:34-36; Romans 6:1, 15; Galatians 2:17-18; 5:16; Hebrews 10:26; II Peter 2:14; and I John 2:4; 3:8-10; 5:18.



George Brown (l.) is pictured with Elza Combs, Sunday school superintendent of the Oklahoma City Woodson Park Church. Brown has completed 26 years of perfect attendance in Sunday school. He was presented his 26-year pin. Most of the time he attended church in Westport and Columbiana, Ohio. He and his family moved to Oklahoma City in June. O. H. Ballard is pastor.

### NEW CHURCHES ORGANIZED

NEW YORK—Staten Island (N.Y.) Ebenezer. Jack H. White, district superintendent.

NORTH CAROLINA—Raleigh (N.C.) North and Greensboro (N.C.) Southeast. Terrell C. Sanders, Jr., district superintendent.



The army delegate greeting the first plane load of the P.O.W.'s at Clark Air Force Base was a Nazarene serviceman, Sgt. Maj. Homer Henderson. Sgt. Maj. Henderson is presently on temporary duty in the Philippines to assist in processing the returning prisoners of war. Homer was selected to meet the P.O.W.'s, along with high-ranking officers of the navy and air force. From Columbia, Ga., now stationed in Hawaii, the Henderson family are workers at Honolulu First Church.

Photo courtesy of Joint Information Bureau by TSGT James L. Baker, USAF

Rev. J. Melton Thomas, director of development at Mount Vernon Nazarene College, Mount Vernon, Ohio, congratulates newlyweds Mr. and Mrs. Michael Lawton. Parents of the bride, Mr. and Mrs. Glen W. Braden (left of photo), were married 23 years ago in Fairbanks, Alaska, by Rev. J. Melton Thomas, their former pastor.



Early this year, ground was broken for a new sanctuary at the Frankfort (Ky.) Capital Church. An educational facility was built in 1970. The new sanctuary, expected to be finished by late fall, will seat 350 people. Pictured (l. to r.) are Bruce Dungan, senior vice-president of the Farmers Bank; Sam Tennill, chairman of the building committee; James E. Hankins, from whom the land was purchased; Richard M. Fry, chairman, board of stewards; C. T. Wiley, chairman, board of trustees; Pastor Dunn C. Cochran; and District Superintendent Dean Baldwin, Kentucky District. The church has grown in four years from 12 charter members to a present membership of 89 and a Sunday school enrollment of over 200.



**Lillenas' MUSIC CORNER**

**NEW LOW VOICE SOLOS**

Here are 30 more songs for the alto, contralto, baritone, or bass soloist!

**LOW VOICE SOLOS #13**, compiled by R. W. Stringfield, includes new songs by Mosie Lister, Otis Skillings, and Floyd Hawkins—and old-time favorites as well. Arrangements by Eleanor Whitsett.

**MB-279 \$1.00**

For a Full Range of Sacred Music Rely on **Lillenas**

Music Division of the **NAZARENE PUBLISHING HOUSE**  
Box 527, Kansas City, Missouri 64141



# '73 SUNDAY SCHOOL SUMMERTIME ATTENDANCE DRIVE

JUNE							JULY							AUGUST										
3	4	5	6	10	11	12	1	2	3	4	8	9	10	11	15	16	17	1	2	3	4	5	6	7
17	18	19	20	24	25	26	12	13	14	18	22	23	24	25	29	30	31	8	9	10	11	12	13	14
																	15	16	17	18	19	20	21	
																	22	23	24	25	26	27	28	
																	29	30	31					

*Challenging every member to work for New Highs in Summer Attendance*

### TRIFOLD RECORD CHART

Doubles as inspirational-informational piece. Provides space for recording weekly attendance. If above last summer, attendance is recorded in "Kites" column, but when *higher than last year's average*, attendance appears under "Jets." 29 x 56". May be displayed on table or hung on wall. *Suggested quantity:* one for the Sunday school and each department and/or classroom. **U-373TR \$4.00**

### PLEDGE CARD

Encourage total participation. Have everyone sign this card promising to be present each Sunday or have someone in his place during June, July, and August. 3½ x 6". *Suggested quantity:* equal to SS enrollment. For use May 20 and 27. **U-573PC Package of 50 for 75c**

### STREAMER

An exciting way to introduce "Soaring in the Summer" and keep interest high throughout the summer months. 4 x 22". *Suggested quantity:* enough to display in each classroom and department. **U-473ST Package of 6 for 75c**

### FOLLOW-UP CARDS

Monthly reminders with appropriate messages urging members to support this special summer attendance drive. Suitable for mailing or personal distribution. *Suggested quantity:* enough of each number for every member and friend.

- U-673PC** JUNE Use week of May 28
- U-773PC** JULY Use week of June 25
- U-873PC** AUGUST Use week of July 30

**Package of 50 (not assorted) for 75c**  
**Note:** Be sure to order all three numbers.



ALL ITEMS: THEME AND 2-COLOR DESIGN COORDINATED

**IT'S IMPORTANT to start planning NOW. Materials should be in your hands ready to use no later than May 25.**





"BY ALL MEANS...  
SAVE SOME"

# SHARING CHRIST

"AN ANGEL of the Lord said to him [Philip], 'Go over to the road that runs from Jerusalem through the Gaza Desert, arriving around noon.' So he did, and who should be coming down the road but the Treasurer of Ethiopia, a eunuch of great authority under Candace the queen. He had gone to Jerusalem to worship at the Temple, and was now returning in his chariot, reading aloud from the book of the prophet Isaiah.

"The Holy Spirit said to Philip, 'Go over and walk along beside the chariot.'

"Philip ran over and heard what he was reading and asked, 'Do you understand it?'"

"'Of course not!' the man replied. 'How can I when there is no one to instruct me?' And he begged Philip to come up into the chariot and sit with him.

"The passage of Scripture he had been reading from was this:

'He was led as a sheep to the slaughter, and as a lamb is silent before the shearers, so he opened not his mouth; in his humiliation, justice was denied him; and who can express the wickedness of the people of his generation? For his life is taken from the earth.'

"The eunuch asked Philip, 'Was Isaiah talking about himself or someone else?'"

"So Philip began with this same Scripture and then used many others to tell him about Jesus.

"As they rode along, they came to a small body of water, and the eunuch said, 'Look! Water! Why can't I be baptized?'"

"'You can,' Philip answered, 'if you believe with all your heart.'

"And the eunuch replied, 'I believe that Jesus Christ is the Son of God.'

"He stopped the chariot, and they went down into the water and Philip baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip, and . . . [he] discovered himself at Azotus! He preached the Good News there and in every city along the way, as he traveled . . ." (Acts 8:26-40, LB).\*

This story from the life of Philip, the evangelist, gives us seven steps in sharing the Saviour.

## 1. *Obey instantly.*

● The Holy Spirit to Philip: "'Go over to the road that runs from Jerusalem through the Gaza Desert, arriving around noon.' *So he did.*"

● The Holy Spirit to Philip: "'Go over and walk along beside the chariot.' Philip ran over . . ."

## 2. *Earn the right to ask personal questions.*

● The Holy Spirit to Philip: "' . . . walk along *beside the chariot.*' Philip ran over and *heard* what he [the eunuch] was reading . . ."

● The eunuch to Philip: "' . . . he begged Philip to *come up into the chariot and sit with him.*"

● Philip to the eunuch: (a very personal question) "'Do you understand . . . ?'"

## 3. *Be prepared to give careful instruction.*

● The eunuch to Philip: "'How can I [understand] when there is no one to instruct me?'"

● So Philip used many scriptures to instruct him.

## 4. *Listen.*

"Philip . . . *heard what he [the eunuch] was reading.* The eunuch asked Philip, 'Was Isaiah talking about himself or someone else?'" Philip answered, using many scriptures.

## 5. *Talk about Jesus.*

Philip used many scriptures "to tell him about Jesus."

## 6. *Aim for commitment.*

"The eunuch said, 'Look! Water! Why can't I be baptized?' 'You can,' Philip answered, 'if you believe with all your heart.'"

## 7. *Make sharing Christ your life-style.*

"And when they came up out of the water, the Spirit of the Lord caught away Philip, and . . . Philip found himself at Azotus! He preached the Good News *there and in every city along the way, as he traveled . . .*" □



## FRANCO COMPLETES EDUCATION PROJECT IN GUATEMALA

Sergio Franco, book editor of the Latin Publications Division, returned to Kansas City, April 1, after completing a research project in Guatemala connected with his doctoral dissertation. He conducted a six-week experimental study on the effects of bilingual education with four groups of first-grade children in the town of San Miguel Chicaj, located about 110 miles north of Guatemala City.



Sergio Franco

The purpose of Franco's study was to compare educational achievements between two groups taught and tested in Spanish and two groups taught and tested primarily in Achi (language of most of the residents of that area). This study marks the completion of the doctoral degree requirements for Franco at the University of Missouri in Kansas City.

Mr. Franco's dissertational project, which lasted from February 19 to March 31, has elicited wide interest among many official and private educational and research agencies in Guatemala. The Ministry of Education, through its Office of Integral Planning of Education, officially sponsored the project. Mr. Elizardo Urizar, head of that office, is a Nazarene.

Franco's project was backed also by the following participating agencies: National University; Mariano Galvez University; and CARE, which donated milk and flour. INCAP (Institute of Nutrition in Central America and Panama), the leading research agency in Guatemala, assisted in providing guidance in the measurement of ability among the 80 children tested. The Summer Institute of Linguistics assigned two Achi linguists to assist in providing classroom materials and school songs in Achi.

The Church of the Nazarene in Guatemala made its contribution to the project by making available two classrooms at its Bible Institute in San Miguel Chicaj for the use of the Achi-Spanish groups.

Dr. Priscilla Tyler, formerly of Harvard University and chairman of Franco's doctoral committee, traveled to Guatemala to participate in the completion of the project. She was present for a press conference called by the universities to disclose the results of the study. The press conference was

televised the following day.

A request has been made to place all the materials of the study in one of the universities in Guatemala. It will be used as a model of this type of research. The Ministry of Education plans to print the entire study. Results covered a wider scope than had been originally anticipated.

It is expected that Sergio Franco will be awarded his degree from the University of Missouri within the next few months. □

## BIBLE COLLEGE SENIORS EXPERIENCE RENEWAL

February 24-25 the senior class of Nazarene Bible College, Colorado Springs, held a two-day retreat at Estes Park, Colo. The group experienced a spiritual breakthrough—testimonies, confessions, open sharing, couples finding help at the altar, a consecration service, and a love feast.

The spirit of renewal was carried back to the campus, where reports indicate a continuing revival spirit. Immediate results were noted in the respective home churches of the seniors when they returned for Sunday evening services. As they shared the joy of their encounter with God, spontaneous altar services were experienced in many of the churches. □

## NEW NAME FOR BRITISH HONDURAS

After June 1, British Honduras will be called Belize.

Council Chairman Robert Ashley has moved to Belize City. His address there is Mr. Robert Ashley, Box 537, Belize City, Belize, Central America.

## NEW BIBLE STUDY GROUP FORMED IN NORWAY

Rev. Murray Pallett, district superintendent of the Northwest European District, reports a Bible study group has been formed in the home of Vincent and Kay Wright in Oslo, Norway.

The Wrights are stationed in Oslo with NATO. Mrs. Wright stated, "Our Bible study is a successful venture. There is open discussion and full participation. We feel comfortable with each other. We are praying for new members."

Besides service personnel there is one Norwegian couple attending. The Palletts have met with this new Bible study group. □

## FORMER GENERAL BOARD MEMBER DIES

Mr. Lawrence Crawford, Nazarene layman from Greenville, Tex., and former General Board member, died Thursday morning, March 22. He was married to the former Naomi Bost, a sister to Mrs. John Stockton.

Lawrence Crawford served on the General Board 1955-64. During the first two years he was on the Departments of Foreign Missions and Church Schools. He then served on the Departments of Ministerial Benevolence and Home Missions.

Crawford's great interest in the Sunday school was demonstrated by 57 years of perfect attendance.

He is survived by his wife, of the home; a son, Willis Crawford, of Hastings, Neb.; a daughter, Mrs. Ed Nicholson, of Chicago; two brothers, James and John, of Sulphur Springs, Tex.; and three sisters: Dr. Pauline Herron, of Terrill, Tex.; Dr. Ruth Jones, of Pittsburg, Tex.; and Dr. Mary Dale, of Mineola, Tex.; and four grandchildren.

Funeral services were held at the Greenville (Tex.) First Church on Saturday, March 24. □

Dr. Roy Cantrell, former president of Bethany Nazarene College, Bethany, Okla., is now doing some teaching at European Nazarene Bible College, Switzerland, and filling speaking engagements in England and Europe. He is pictured (front row, second left) with the Italian pastors and Rev. Roy Fuller, district superintendent of the Italian District (first row, second from right). Rev. Bill Prince, principal of the European Bible College, reports that Cantrell has been well received and has been a blessing wherever he has served. □





# 1973 PUBLICATION SUPPLIES

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Four proven attendance builders. Broadcast the message of your VBS throughout the community by using these matching full-color promotional pieces. Each portrays the DISCOVERY theme. Ample space for date, time, and place.

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**B. DODGER** • Pass them out in shopping centers and on street corners. Insert in mailings and bulletins. Size, 5½" x 7½". Package of 100. **V-2073—1 pkg., \$1.50**

**C. DOORKNOB HANGER** • Punched hole permits sheet to be hung on knob when no one is home. Size, 5½" x 7½". Package of 100. **V-4073—1 pkg., \$1.15**

**D. POSTCARD** • A fine way to get the facts into every home. Consider using as a follow-up mailing just before the start of VBS. Size, 5½" x 3¼". Package of 25. **V-3073—1 pkg., 60c; 4 pkgs., \$1.95**

**E. BANNER** • Display this handsome banner prominently. Now printed on plasticized material (will not tear) in three big, bright colors. Silk-screened DISCOVERY theme is printed with weatherproof inks. Space for your school information is at the bottom. Size, 10 x 3 ft. **VX-365—\$6.95**

With imprint, \$8.95 (Allow two weeks for delivery—include imprint information with order: dates and time only.)

**WOODEN BANNER FRAME**—Use to mount the 1973 VBS Banner. Hardware included. **UX-400—\$5.95**

**F. BACKGROUND DISPLAY** • Build maximum interest with this colorful, 28" x 56" trifold. Start five weeks before your VBS begins by displaying the nursery course. Then each Sunday following set up another interesting display showing the materials for each department. Use it during the closing program. **V-673 \$2.50**

**G. BUTTON** • Enthusiasm and buttons go together, just like kids and buttons . . . and adults and buttons. Be sure you order enough! Theme design on pin-style, metal button. Size, ¾" diameter. Package of 50. **V-273—1 pkg., \$1.75**

**H. BALLOON** • Who likes balloons? Everybody, that's who! Bright, theme design and colors add excitement to decorations and parades. Package of 50. **V-573—1 pkg., \$3.00**

**I. NAME TAG** • Use this colorful tag to identify pupils, teachers, and guests. Theme design is perfect for the first day and every day. Punched, and strung—ready to wear. Package of 100. **V-173—1 pkg., \$2.50**

**J. HAT** • The VBS hat for 1973 is a reproduction of an authentic hat commonly seen in the Alpine areas of Europe. It can be used by itself as an attendance device by placing a seal on the brim. Or the hat can be used in correlation with the 1973 VBS contest, with each team wearing a different color hat. It will really build enthusiasm. Space for name. (Half of the caps are red; the other half, orange.) Hat has elastic chin strap. Packed in 50's.

**V-9355** Order one for each child. 1 pkg., \$4.95  
**A-1941** "Wonders in God's World" Seals Book of 160. 1 book, 49c

**K. OFFERING ENVELOPE** • Help both adults and children realize their VBS stewardship responsibilities. Features a full-color picture and an easy-opening tab device. Large currency size, 3" x 6¼". Space for name. Package of 100. **V-9359—1 pkg., \$1.50**

**L. BULLETIN** • Use this special VBS Bulletin for announcements, worship service, and closing program. Full-color picture on front with DISCOVERY theme on back. Use bulletins for VBS business and promotion. High-grade mimeo stock; shipped flat (8½ x 11"). Package of 100. **V-9346—1 pkg., \$2.50; 5 pkgs., \$10.00**

**M. PENCIL** • Perfect for awards and an important tool. Imprinted: "Vacation Bible School." Assorted luster-finished colors. Durable eraser, 7½" long. Package of 20. **V-5S—1 pkg., \$1.00; 5 pkgs., \$4.50**

**N. STICKER** • Store windows, car bumpers, and windows are the places for this proven publicity aid. Two fluorescent green colors on white vinyl plastic. Imprinted: "Where the ACTION Is . . . Vacation Bible School." Space for date, time, place. Size, 16½" x 2¾". **V-5071—25c; 12 for 20c ea.**

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