

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 19 '72

John
Herald Nazarene Church
KANKAKEE, ILL.

YOUTH WEEK: JANUARY 30—FEBRUARY 6 / THEME:



REACH OUT

General Superintendent Stowe



TOWARD UNDERSTANDING OUR YOUTH

With another Youth Week at hand, the church might well give more than token attention to its younger generation.

The sheer size of the youthful segment of society is demanding intelligent recognition. Within a few years half of the population of the United States may be 25 years of age or younger. The thousands of new voters in the 18-21-year-old bracket will undoubtedly determine the outcome of future elections.

Thank God for the youthful "population explosion" which is taking place in the Church of the Nazarene. Many congregations report spectacular increases in their teen-age groups—doubling or trebling in size in a matter of months. Church membership classes indicate that the great preponderance of new Nazarenes are very young in years.

What does the church owe its youth?

We must listen to them. They deserve to be heard as well as seen. Someone has observed that the job of youth seems to be to prick the conscience of its generation. This may be a painful process but it can serve a valuable purpose. We may not endorse all their answers but we must listen to their questions. A wise philosopher has said, "Youth is usually right in what it opposes and usually

wrong in what it proposes." If this is true, we can well afford to give our young people a hearing.

We must offer them meaningful involvement. The old adage, "Youth must be served," can be more aptly rephrased, "Youth must serve." Elton Trueblood writes in *The Future of the Christian*, "That there is an urgent desire to be committed, to belong, to enter a committed fellowship, is the deep meaning of much of the shouting and marching and carrying of placards." It is more than coincidental that in many churches our young people have deserted the back seats and staked a claim on those in the front. This is illustrative of the contemporary desire of youth to be "where the action is." Let's use them. Not just during Youth Week. Not just in busywork. Put them to work in music, personal evangelism, and other significant service.

Most important of all—let's love them. This is the universal language. I saw these words scrawled on the wall of a phone booth on a Nazarene campground, "God loves me—no one else does." This could be the reaction of too many of our youth to their church. Youth Week offers a glowing opportunity for us to demonstrate our genuine love and appreciation for them. And then let's keep on loving them all year long. □

an open letter to the

"NOW GENERATION"

To whom it may concern:

We are told daily from many of the news media that the youth of today are a rowdy, ruthless, and restless generation. This generalization and stereotyping has caused many a young person, standing at the crossroad of decision, to march defensively to the cadence of disobedience and disorder. We trust that we in the church are not guilty of writing you off as shallow or uncommitted.

You are the most intelligent, most informed, and most aware army of youth this globe has ever experienced. With this sensitive awareness of your surroundings, you may find yourself thrown into personal conflict with older prejudices and apathy. In this conflict you will not be judged by a heritage of apathy and prejudices. You will be judged by your *now* knowledge, your *now* facilities, and your *now* empathy.

Each of you finds himself in the seething seventies. God has always prepared His people for their given period in history, and so it is with you.

There are social, domestic, and religious inadequacies. The generation preceding you was not aware enough of some of these to right them.

You have the ability to set aright some faulty trends of the past in your day. We, the preceding generation, do not change easily—but with the

proper spirit and attitude, we can be led to a new awareness of the needs of those around us.

A perfect equation can be reached in each of your lives if you will furnish the individual. The equation consists of you plus the Holy Spirit. Then add to these the facilities and care of the church and we arrive at the answer. You are our hope for the church, the community, the nation, and most important, for the lost.

Yes, we, your elders, must admit that we have made some mistakes, many of them through ignorance; but we have produced an embryo of hope in you, our youth.

You, the youth of our church, are, with Christ, capable of serving with sincerity and dedication in the seventies. You, our solution for the seventies, will eventually be judged according to your capabilities. We are depending on you to maintain a vibrant and evangelistic church relevant to the needs of these times. You may change your methods, but the age-old message is as contemporary as space capsules.

You and only you can prevent apathy. You, God, the church, create a dynamic equation equal to all the perplexities of your time.

Surrender, search, see, and serve in the seething seventies.

ELTON SLUSSER
Fairmont, W. Va.

ARE WE THE CHURCH OF THE NAZARENE?

The call for special prayer in preparation for our 1972 General Assembly is more than a routine notice by our Board of General Superintendents. Those who care about our church and who want it to be the Church of the Nazarene in fact and in mission will pray. Why not seize on this suggested schedule (in whole or in part) and make it your own heart's burden personally in every country, region, city, town, and crossroads where the followers of the lowly Nazarene are found!

SAMUEL YOUNG, *General Superintendent*



PRAY FEBRUARY 1, MARCH 1, APRIL 1, MAY 1, JUNE 1, 1972

HERALD of HOLINESS



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"THE HEIGHT AND DEPTH OF MERCY"

"Oh, the height and depth of mercy!
Oh, the length and breadth of grace!"
'Tis broader than the ocean,
And is higher than all space.

'Tis deeper than the sin stain,
And stronger than sin's might.
It gives me "Glorious Freedom,"
And fills my soul with light!

Oh, that free and flowing fountain
With its source on Calvary's brow!
How it conquers my ambitions
And bids me humbly bow

At the feet of Him who brought it
With His sacrificial pain,
And shows what some had thought my
loss
To be my lasting gain!

I've surrendered all my passions
To its ever-flowing stream.
It has proved more than sufficient
To make me wholly clean.

It has given strength abundant,
Even conquered doubts and fears—
Has revealed His constant presence
Who shall wipe away all tears.

Oh, that grace and mercy found me,
Satisfied my searching soul,
For I see 'tis not my power,
But His grace that makes me whole!

JESSE C. MIDDENDORF
Ashland, Ky.

By Thomas C. Wilson, *Kansas City*



meet the **REAL**

ACTIVISTS

If the activist is measured by his accomplishments rather than the noise he creates, then we want you to meet some real activists.

The real activists are those young people you don't hear much about but who are getting things done. The Church of the Nazarene is proud of young people involved in various outreach programs of the church. The Student Mission Corps is one of these.

Last summer, for the fifth time, the Department of World Missions sponsored the Student Mission Corps program. These young people went to 19 countries of the Caribbean and Latin America to spend their summer serving Christ.

San Antonio, Tex., was the site of the SMC orientation for 1971. Sixty excited college and graduate students converged on the Spanish-American Nazarene Seminary for one week of general orientation and one week of intensive Spanish language training.

Over 200 students applied for the overseas involvement in missions. There were applications

to complete, erase, revise, and finally mail. While recommendations were secured and selection made, applicants waited. Classes, collateral reading, and Cokes kept them busy, while the butterflies of anticipation fluttered to the tune of "Let It Be Me"!

Based on mission needs and personal skills, 60 students were selected. Sixty telegrams were sent throughout the United States and Canada causing reverberations of "I made it!"

Now, what did this special telegram mean? It meant no summer employment. Would they have enough money for school next year? Along with this came the problem of raising \$265 each to meet their personal financial responsibility in the program.

God made a way for each person.

For example, there was Lupe Valdez. She tried diligently to raise the required sum, but was unable to do so. Most of her fellow SMC'ers were unaware of the problem.

On the third day of orientation several students indicated a concern for Lupe. Although limited

In a short period of a summer the "sea of staring faces" had become friends never to be forgotten. A new admiration and respect had developed for missionaries and national workers. The summer had gone by so fast, and there was so much to do.

in their own funds, they wanted to do something to help her raise a sufficient amount to be involved in the program.

While a staff member called long distance to contact Lupe, the SMC'ers raised \$65.00. When Lupe answered the phone she indicated that she had just secured \$200. With the promise of enough money, Lupe rode day and night by bus to San Antonio. The moment Lupe arrived, the students presented her with their gift of over \$200. It was a poignant and beautiful moment.

The two weeks of training were intense. From early morning till late at night the young people listened, took notes, shared, interacted, prayed, laughed, learned, and cried. The presence of Christ permeated the campus. Lives were changed, concepts enlarged, hearts prepared for a summer involvement.

Rev. Franklin Cook served as director of the program, and along with Dr. H. T. Reza and Dr. William Vaughters taught courses in customs, culture, health, and the religious and political situation in the Caribbean and Latin America.

Rev. Tom Wilson directed several sessions in evangelism, music, puppetry, creative teaching, crafts, art, and recreational activities.

Mr. Ray Hendrix, Mrs. Delores Wood, and Miss Geraldine Hunke spent hours with the students in Spanish language training.

Dr. E. S. Phillips, the executive secretary of World Missions, encouraged and challenged the students for the summer assignment.

Who can forget that first Wednesday night of sharing? One person after another stood and testified of the miracles of God's leadership in providing a way to go.

Tears flowed freely as Dale Black, a student at Pasadena College, shared the miracle in his own life. Two years previous Dale was flying a chartered craft with two other pilots. During takeoff, flying at approximately 150 mph, they crashed into a monument dedicated to pilots who had died. The plane disintegrated, and the other two men were killed instantly. Dale lay on the ground broken and bleeding. That night at orientation Dale wept as he told of miracle after miracle of healing, both physical and spiritual, during his illness. During those moments of open, honest sharing, 60 college students became "one in the Spirit . . . one in the Lord."

No amount of orientation could adequately prepare them for the cultural differences they would find in 17 countries. Some were amazed to see a MacDonalds hamburger stand one block from the church. Others were pleasantly surprised to discover that the U.S.A. doesn't have a monopoly on modern conveniences such as washers, running water, garbage disposals, and electricity.

Others found the shock to be worse than expected and were thrown into a kaleidoscope of poverty and a "sea of staring faces," frustrated by an inability to communicate.

Most SMC'ers carried heavy responsibility. The office of World Missions received progress reports throughout the summer from students, missionaries, and national leaders.

Souls were being claimed for Christ. Lives changed. Churches started. New people reached. New opportunities for witness through radio and television.

For example, both the El Salvador and Trinidad teams formed musical IMPACT groups with tremendous outreach and evangelistic thrust.

Among other responsibilities the Trinidad team, along with a choir of Trinidadian young people, presented Otis Skillings' musical *Life* on television and in several churches.

The El Salvador team spent the summer singing and preaching in all churches of that district.

Dale Black and Bill Chambers had the privilege of spending their summer deep in the jungles of Peru working with the Aguaruna Indians. And the stories go on, and on, and . . .

The story of the Student Mission Corps should reach and stir hearts! These are Nazarene youth actively serving the living Christ.

In spite of the disappointments, frustrations, homesickness, inconveniences, and a near disaster or two, all concurred that it was difficult to return home. They wanted to stay longer. They wanted to help more, to serve in a better way.

In a short period of a summer the "sea of staring faces" had become friends never to be forgotten. A new admiration and respect had developed for missionaries and national workers. The summer had gone by so fast, and there was so much to do.

As a result of the program some have felt deeply impressed to enter full-time Christian service. A great host of SMC'ers will forever be strong laymen promoting the cause of missions. All have a greater understanding of the profound needs and work in Nazarene missions.

These are the real activists! The theme song for SMC orientation this year was, "They'll Know We Are Christians by Our Love." The words expressing "oneness in the Spirit" exemplified the lives of 60 SMC'ers in a mutual fellowship of love, service, and witness. □

the weak LINK



By Hal M. von Stein *Fort Bragg, Calif.*

Photo by Harold M. Lambert

Both men were experienced in boat fishing along the rocky coast, and both were mature Christians. Each had known, individually, the awful power of the sea closing about him in situations where life was precariously in the balance. They had no intention of taking any unnecessary risks.

The day was bright. Although the sparkling Pacific was relatively calm, great, rolling swells from some distant storm surged shoreward, outlining the jagged rocks extending out into the water in glistening white, filling the air with the warning growl of breakers.

It was an ideal day and the fish fed voraciously. Anchored safely beyond the breaking water, the men became preoccupied while a westerly breeze arose, roughening the shoreward-driving surges.

Having reached a decision to call it a day and go in, one of the men began hauling in on the anchor rope while the other bent to start the outboard motor. The motor was reluctant to fire, and the man on the anchor rope pulled leisurely against the surge of the sea, waiting for the assistance the motor would give.

"I meant to put new plugs in this engine," the man at the motor panted. "But I forgot."

The man at the anchor rope, in relating the story, said:

"I was humming to myself, 'Will your anchor hold in the storms of life?' when that anchor rope came slack in my hand. I couldn't believe it for a minute. We had been secured there for a long while that afternoon and it had held. Now we had only a few yards between us and the rocks, and

the wind was driving us with the waves. We both realized we were in for it!"

The boat was at the very edge of the smooth green apron of water just preceding the breakers, when the motor caught and the boat swept safely to sea.

Quickly hauling in the anchor rope to avoid fouling it with the propeller, the men discovered that the anchor chain had parted—the place least suspected of weakness.

"We knew there was a thin, rusted link in that chain," the fishermen said ruefully, "but we both thought the chain was still stouter than the rope. Evidently it wasn't, or else there was a kink in it. Anyhow, we knew about the weak link.

"Spark plugs that should have been replaced, and a weak link in the anchor chain! My youngest grandson would have been ashamed of such carelessness!"

The pastor spoke urgently the following Wednesday evening concerning the need for more fervent, consistent prayer preceding our approaching revival meeting. When he suggested that saved and sanctified Christians gather around the altar to pray, can you guess who were first to move forward?

"We hadn't lost out or anything like it," the fishermen explained, "but both of us realized more surely than before that our spiritual link with heaven suffers from carelessness just like the chain on our anchor if we take it for granted too long.

"We put new spark plugs in that engine, too!"

□

A Christian Woman's World

AND WHAT'S SO NEW ABOUT WOMEN'S LIB?

In the mid-1800's when women writers often used pseudonyms, public speaking by women was unheard of, and learning "in silence with all subjection" was the woman's lot (lest she usurp authority over men), Catherine Booth was writing under her own name, speaking before large congregations, ministering to the sick and weak, and causing one of her most outspoken critics to say, "If ever I am charged with a crime, don't bother to engage any of the great lawyers to defend me. Get that woman!"

"That woman," with her husband, William Booth, founded the Salvation Army.

She loved animals, truth, the downtrodden and troubled. A woman of keen intellect and frank honesty, she was a devoted wife and mother.

She bore eight children within 12 years and all of them made their contribution to the upbuilding of the Salvation Army. In or out of the Army, all of them preached the gospel.

Her daughter Emma, explaining her mother's absences from her children, said, "When we were little there were those who condoled with us because we saw so little of our mother. It was then so unusual for a woman to go upon the public platform that her work was not understood. We really saw more of our mother than did those children whose mothers were society women who went on rounds of endless calls, attended balls and receptions and other social functions. We were impressed by her example and tried to be like her."

She loved "her William" deeply. Her loyalty and devotion to him were unquestioned and never compromised. In later years, when she was told she had cancer and there was no hope for recovery, she said to William, "Do you know what my first thought was? That I would not be here to nurse you at your last hour."

She had four marriage rules of which she said, "I have carried them out ever since my wedding day and the experience of all these years has abundantly demonstrated their value."

Catherine Booth's marriage rules were:

1. "Never have any secrets from my husband in anything that affected our mutual relationship or the interests of the family. The confidence of

others in spiritual matters I did not consider as coming under this category, but as being the secrets of others, and, therefore, not my property."

2. "Never have two purses, thus avoiding even the temptation of having any secrets of a domestic character."

3. "In matters where there was any difference of opinion, I would show my husband my views and the reasons on which they were based, and try to convince him in favour of my way of looking at the subject. This generally resulted either in his being converted to my views, or in my being converted to his, either result securing unity of thought and action."

4. "In cases of difference of opinion, never argue in the presence of children. I thought it better, even, to submit at the time to what I might consider as mistaken judgment rather than have a controversy before them. But, if occasion arose, I took the first opportunity for arguing the matter out. My subsequent experience has abundantly proved to me the wisdom of this course."

She acknowledged the source of her optimism and power in life as faith in God. Near the end, when she was suffering and dying, she said, "The waters are rising, but so am I. I am not going under, but over."

Catherine Mumford Booth was one of woman-kind's greatest Christian vanguards.

Born to Battle, by Sallie Chesham, published by Rand McNally and Company, 1965, is the story of the Booth family and the Salvation Army. You'll enjoy reading it.

Churches are rediscovering the enjoyment and value of table fellowship as Christians eat together. In the transient, aloof age in which we live, it's gratifying to see the church as a center of family and social fulfillment, as well as a haven of spiritual discovery and blessing.

Whenever you and your brothers and sisters in Christ (and hopefully a few wishing to join the "family") eat together in such a fellowship meal, here's a tested recipe to serve 50. It's even delicious when the recipe is quadrupled.

Porcupine Meat Balls

8 pounds ground beef
2 cups regular rice (uncooked)
8 eggs, slightly beaten
2 cups minced onion
1 cup minced parsley
3 tablespoons salt
2 teaspoons pepper
3 tablespoons Worcestershire sauce
8 10½-ounce cans tomato soup
8 soup cans water

Mix ground beef, rice, eggs, onion, parsley, and seasonings. Shape into rounds, about the size of golf balls. Brown slowly for about 15 minutes, turning as necessary. Pile in roaster; blend soup and water; pour over meat balls. Cover and bake at 350 degrees for about 1½ hours. Yield: 50 servings, three meat balls with gravy per serving.



By Aarlie J. Hull,
Seattle

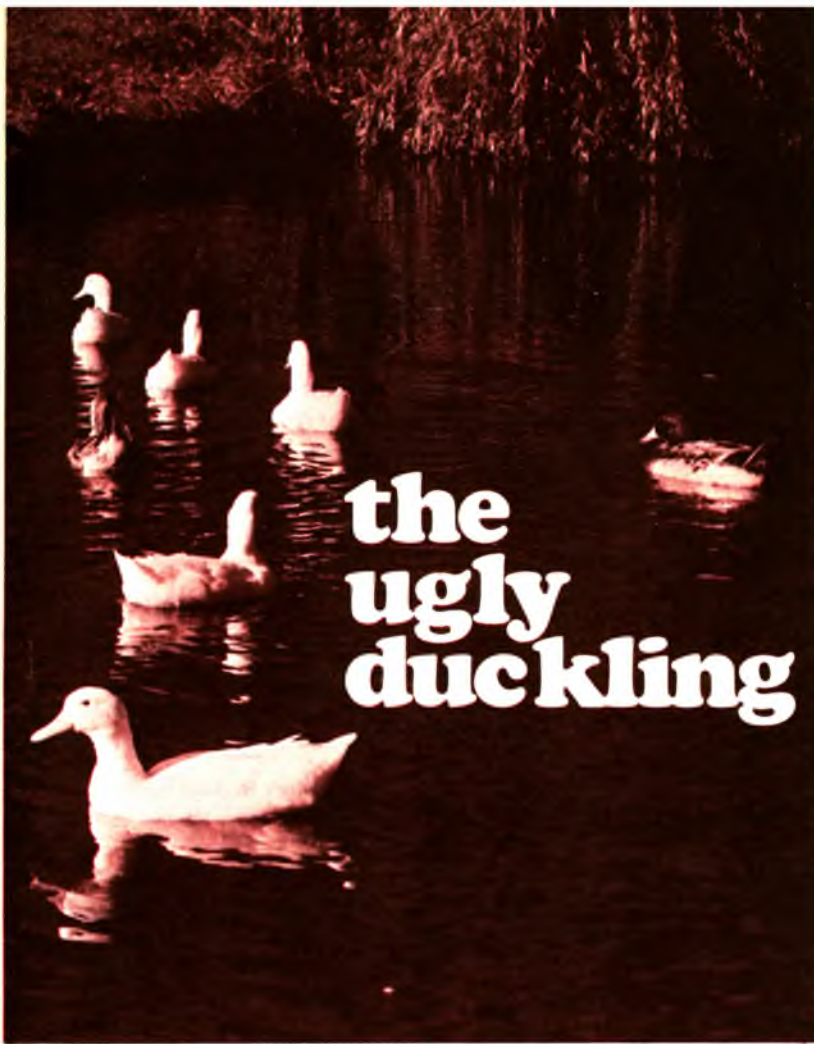


Photo by The Costas

Remember the story of the ugly duckling?
 The mother duck was upset.
 One large egg had taken an unusually long time
 to hatch.
 At length, however, she led her new brood to
 the barnyard.
 The large duckling created a sensation.
 He was different.
 He was chased and bitten and shunned.
 He was the butt of the whole duck-yard.
 Other ducklings thought him ugly.
 The senior duck judged him a poor specimen.
 "It's a pity you can't make him over again," she
 said.
 Some tried to make him over.
 When unsuccessful, they wanted to get rid of him.
 They felt he didn't belong.
 ○ ○ ○
 Time passed.
 ○ ○ ○
 You recall the outcome.
 Eventually the ugly one developed beautifully.
 He became the most handsome swan in the neigh-
 borhood.
 ○ ○ ○
 I once knew an "ugly duckling."
 His parents were upset.
 They actually despaired of him.

They sent him to a Nazarene college.
 He didn't seem to belong there either.
 He was different.
 His ways were not the ways of his fellows.
 His activities were notoriously awkward.
 His antics were noised abroad.
 Some said he should be excluded from the barn-
 yard.
 Others said, "I can't support such ugliness!"
 ○ ○ ○
 Time passed.
 ○ ○ ○
 He, too, eventually developed beautifully.
 He did not, of course, become a handsome swan.
 He did, however, become a vibrant Christian.
 He is married with three lovely children.
 The Nazarene church he pastors is growing rapid-
 ly.
 Those most intimately involved are profoundly
 grateful;
 Grateful for the stability of the environment
 In which he spent his most awkward
 And most vital years.
 ○ ○ ○
 Moral: It's the long look that counts; or
 The ugly duckling stage is not forever.

—E. S. Mann
 Kansas City

God Spoke to Me

*God spoke to me—to me—I'll always know—
And gave life meaning I could never dream,
Assurance and serenity and wonder!
I shall go softly, following this gleam.*

*How shall I tell it? It was more than hearing.
Truth from the Holy Book had not sufficed,
But in that hour I knew with full assurance
How true the sacred record of the Christ.*

*And it was not in any song of nature,
Not the bright beauty of the woods in fall,
Or the triumphant glory of the springtime,
Although I knew that God had made them all.*

*No, it was more than hearing, more than seeing
(For I might doubt a voice, or doubt my sight),
But this sure sensing of God's gracious presence
Came like sweet music or a burst of light.*

*Calmly, but all-persuasive and pervasive,
Came sense of God's eternal love and care;
His arms beneath, His wings of love to shade me,
Knowing He knew my love and heard my prayer.*

*The "inner witness"—what of greater value
In life or death or through eternity?
For now my questing, quiet heart has listened
And all my being knows God spoke to me.*

—Mary H. Augsbury
San Jose, Calif.

PERSPECTIVE

BY JOHN A. KNIGHT, Nashville

The Fractured Family

In his book *Future Shock*, Alvin Toffler notes the feelings of some that the family, which has been called the "giant shock absorber" of society, is "near the point of complete extinction" and is "racing toward oblivion."

Unquestioningly, tremendous pressures are being brought to bear upon the cohesiveness of the family. Unchristian and novel suggestions have been advanced to meet them: "professional parents" whose function is to rear children for others, communal families involving experimentation with various forms of group marriage, temporary or serial marriage, and "probationary marriage."

Such pseudo-solutions are clearly outside the divine plan and can only further disrupt family life instead of bringing "wholeness."

After granting the transitory character of our times, one need not concede that homes are doomed. Indeed their value is perhaps more evident now than at any time in history.

Homes which are genuinely Christian have the greatest chance of survival and service. Here are six practical suggestions:

1. *Have at least one meal a day together.* No boarding-house can be a home any more than a rooming house can be. Without this, the home doesn't exist. Some par-

ents change jobs or move to other areas to make this possible.

2. *Return thanks before each meal.* Parents who don't, teach their children that God has nothing to do with food, shelter, and the common needs of life. The form of grace may be changed from meal to meal: sing the "Doxology," read from a devotional guide, or sit quietly for a moment joining hands while each prays silently.

3. *Make something of spiritual value out of special occasions that come in the life of the family:* birthdays, anniversaries, purchase of a new home or automobile, starting of school, visits of friends and relatives, marriages, vacations, and funerals. Parents who go through these experiences with never a prayer are teaching their children their own religious self-sufficiency and indifference to God.

4. *Attend worship services regularly, and occasionally sit together as a family unit.*

5. *Maintain a meaningful family altar.*

6. *Share the love of God and love for each other with another family.*

Even in "these times" Christ can mend the "fractured" family!

HARDENING OF THE “ARDOR-IES”

Almost everyone has heard of the physical condition commonly known as “hardening of the arteries.” This ailment is most usually associated with advancing age and attributed to improper diet or lack of regular exercise.

There is also the mental condition known as “hardening of the categories”—a mind-set brought on by increasing rigidity of thought and the reinforcement of prejudices until one’s reaction to almost any idea or proposal is easily predictable.

What is not so often mentioned, however, is the spiritual ailment that could be called “hardening of the ardor-ies” (and that word is spelled ardor-ies). Hardening of the “ardor-ies” means a decreased sensitivity, a reduced fervency, a dying down of love’s flame, a cooling of the heart’s devotion, and a subtle and progressive change from compassion to callousness, and from tenderness of spirit to hardness of heart.

This “hardening of the ardor-ies” can be detected in those whose love for Christ was once warm and fervent, but who now find that love cooling and waning until what was once a love-relationship is now merely an ethical standard or a religious routine.

One can be sure he is afflicted with “hardening of the ardor-ies” if his heart that once flamed with devotion to Christ and the desire for His Word and His presence is now satisfied with cold formalism and the perfunctory performance of religious duties.

Jesus had a word for people like that when He said—about those in the church at Ephesus—“I have somewhat against thee, because thou hast left thy first love.” Or, as Weymouth translates it, “I have this against you—that you no longer love Me as you did at first” (Revelation 2:4).

Notice, He didn’t say they no longer loved Him at all; just that there had been a lessening of the *intensity* of that love, a loss of fervency, a reduced urgency—all unmistakable signs of “hardening of the ardor-ies.”

But not only is this cooling of love’s flame noticeable in one’s devotional life; it is also revealed in one’s work for God and the church. In speaking to the Christians in the church at Laodicea, Jesus said, “I know thy works, that thou art neither cold nor hot . . . So then because thou art lukewarm . . . I will spue thee out of my mouth” (Revelation 3:15-16).

And yet how many professing Christians today are afflicted with this lukewarmness, this spiritual condition of “hardening of the ardor-ies”! They still attend church, of course, but it is no longer with the desire and thrill and joy that once they knew. They still give of their money to support the church, but it is no longer a “joyful” giving; it is increasingly a calculated transaction—forgetting that one’s giving *to* God is a measure of one’s love for God.

But this spiritual ailment of “hardening of the ardor-ies” is not only a condition affecting individuals; entire churches and denominations can become afflicted with it.

Churches, for instance, which are declining in membership and finances and attendance and outreach and effectiveness are obviously afflicted with “hardening of the ardor-ies.”

But those churches are also afflicted which have to resort to gimmickry and entertainment and pressure and prizes to do what once they accomplished through the power of the Spirit and through the attractiveness and challenge of a warm, inviting, spiritual fellowship.

When the fire is dying and the concern is waning, all sorts of substitutes are resorted to to attract the people.

Clever, humorous, “gimmicky” preachers are used as a come-on. But why go to church to hear jokes—when one can stay at home and hear Bob Hope or Flip Wilson?

RADIO SERMON OF THE MONTH

By C. William Fisher

Folk music, rock music, jazzy music, foot-stomping music of every kind is featured to lure people into church—but why should anyone go to the trouble of attending church when he can hear that kind of music on any jukebox or almost round the clock on his own radio?

If the only reason one goes to church is to hear some ex-Hollywood entertainer or some quartet or choir that smacks more of show business than of spiritual ministry, then why not stay at home and see the real show business “stars”? For at home one can enjoy the show—and no collection plates are passed!

But while we serve the doughnuts and applaud the entertainers and proudly sit back and admire our new buildings and our great choirs and our slick promotions, the unsaved masses stumble on to hell—many of them, especially the young, finding that they have to go *outside* the church to hear the real gospel and see the real miracles and feel the real emotion of the joy of sins forgiven and deliverance from evil habits and enjoy the oneness of an authentic and joyous spiritual fellowship.

When Moses was travelling along the highway at Horeb, he saw a bush on fire and it was not consumed. And Moses said, “I will now turn aside, and see this great sight.” And even in this hurrying, jet-paced age, people would still turn aside to see the great sight of a church burning with the flame of the Holy Spirit.

The Early Church spent no money on advertising, had no promotional know-how, and hired no entertainers. But it did tarry until the fire of the Holy Spirit fell—and then we read that “the multitudes came together.”

They would still “come together” if the church today would pay the price of a new Pentecost. For the fire of the Holy Spirit would burn up our trash, and would melt and tenderize the hearts of Christians, and would attract the world and convict of sin, and would once again make the Church not only relevant, but redemptive.

Join me—won’t you—in praying that this renewing and reviving and refreshing from the Lord will come to the hearts of God’s people everywhere. □



The disciplines that sustain the Spirit-filled life are much the same as those that nurture the babe in Christ. St. Paul’s first letter to the Thessalonians, filled with rich encouragement to pursue and live the life of holiness, is capped by those moving words, “And the very God of peace sanctify you wholly” (I Thessalonians 5:23).

But there follows a kind of personal postscript that gives a strong clue as to how that holy life is sustained. He said, “Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you all. Amen” (I Thessalonians 5:25-28).

It seems so simple. It is so sound. Nothing that happens by the Holy Spirit’s indwelling in my life exempts me from my personal need to sustain His presence by the disciplines St. Paul so casually mentions.

What do sanctified Christians need?

They need prayer. Paul said, “Brethren, pray for us” (v. 25). If I am to walk the high road of holiness, I must do it in the atmosphere of prayer.

I think of those whose holy lives have been a constant witness to me of God’s glad presence, and without exception I know that they have been people of prayer.

A few months ago Mrs. Berta Gates, sainted member of the Los Angeles Highland Park Church of the Nazarene, was called to her heavenly home. Her daughter, Eleanor, told me that her mother’s habit for many years had been to spend each night from 10:45 till midnight in prayer.

She prayed around the world, for those she knew and those she did not know; for those who knew the Lord and for those who did not. I could tell the congregation that filled the church that day of the funeral: “I honestly judge that there is not a person here whom Mother Gates has not prayed for—by name.” What a tribute to a godly life! But more, what a characteristic of a holy life!

helps to holy living

By Harold Bonner, Alhambra, Calif.

The path of complete obedience to God is in many ways a solitary one, but in truth nobody ever walks it alone.

Praying keeps the heart warm; praying keeps the issues clear; praying keeps the ego in its place; praying keeps Christ on the throne of the soul; praying keeps eternity in view. And I will not keep on the high road of God's best unless prayer sustains me there.

But it also helps me to know not only that I need to pray, but that I need the prayers of God's people. It was no less than St. Paul who lodged the request, "Brethren, pray for us."

There have been times when those words from others, "I'm praying for you," I have taken with offense, a painful signal that my weakness was altogether too apparent. But I am learning better how much I need the prayer of my brethren.

Such words spoken in love build bridges for my soul, not barriers. I will never know until I get to heaven the debt I owe to those who have named me in their praying. But this I know, they help me on the high road.

What else do sanctified Christians need?

They need fellowship. Said St. Paul, "Greet all the brethren with an holy kiss" (v. 26). The Phillips translation has it, "Give a handshake all around among the brotherhood."

The path of complete obedience to God is in many ways a solitary one, but in truth nobody ever walks it alone. As I am drawn toward God, I am also drawn toward His people. I need the strength of their company, the inspiration of their integrity, the challenge of their faith.

The kind of Christian that God is calling me to be I better understand in the kind of lives I see my brethren living. To shut them out is not a step up but down. To walk the high road, I need their holy fellowship. I remember the wise words of Lon Woodrum:

*I met a stranger in the night; his lamp had
ceased to shine.*

*I paused and let him light his lamp from
mine.*

*A tempest sprang up later on and shook the
world about,*

*And when the wind was gone, my lamp was
out.*

*But back to me the stranger came; his lamp
was glowing fine.*

He held the precious flame, and lighted mine.

What else do sanctified Christians need?

They need God's Word. Said St. Paul, "I charge you by the Lord that this epistle be read unto all the holy brethren" (v. 27).

God's Word is not some casual option. It is an imperative to those who determine to settle for nothing less than His best. And it must be that for me.

"Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). But that is true not only for the beginning of saving trust in Christ, but continuing and growing trust as well. What food is to my body, God's Word is to my soul.

Without God's Word I lose my strength and lose my way. Without His Word my faith ceases to be an adventure with Jesus, and becomes too rapidly just another habit.

Some fail on the high road of spiritual living through lack of prayer, and some from lack of fellowship, but many there are who fail through lack of living in God's Word. I cannot expect to succeed if I make the same mistake. Like Augustine of old, I not only need a whole Christ for my salvation and a whole church for my fellowship; I need a whole Bible for my Staff.

But one thing more is suggested by St. Paul. Sanctified people need grace, God's grace. He closed with these words, "The grace of our Lord Jesus Christ be with you. Amen" (v. 28).

I do not want to forget that ever. I never reach a state here that is so high that I can make it by myself and on my own. Like the newborn babe, so the mature Christian is ever in need of God's good grace.

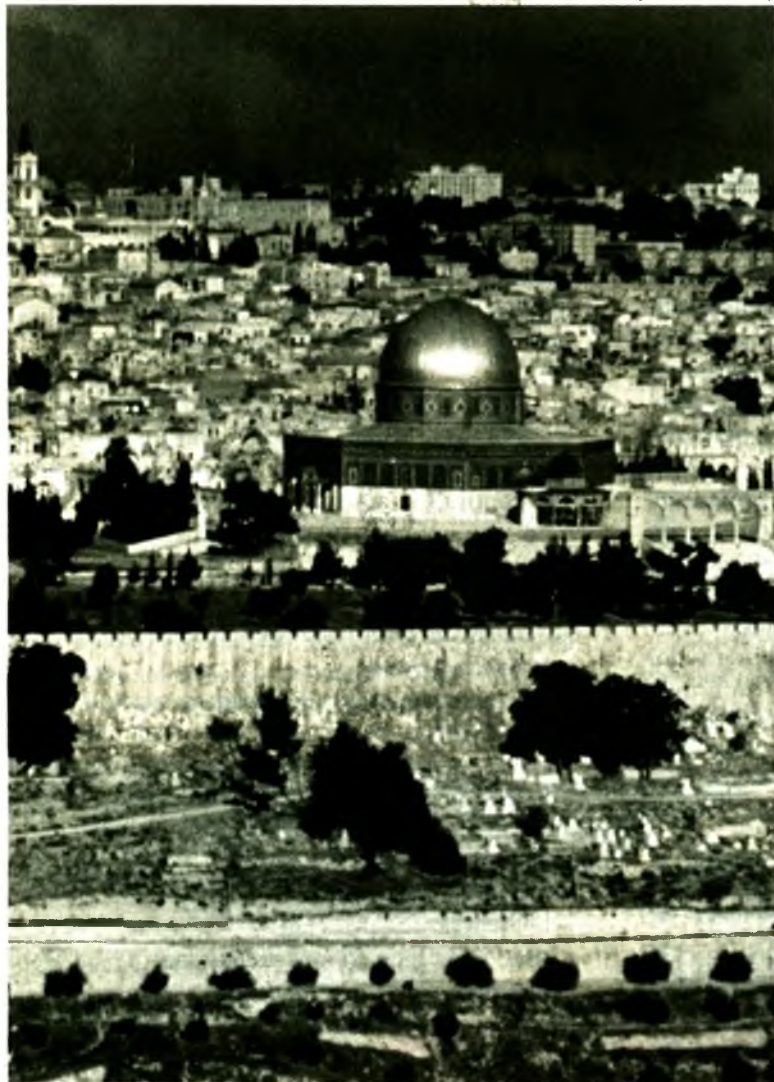
Whatever happens redemptively in this life of mine, it has its roots, not in my goodness or wisdom, but in the grace of Christ my Lord. And when I cease to lean upon that grace, then the fruits of that grace will swiftly and surely cease to be. Said John Newton:

*Through many dangers, toils, and snares
I have already come.*

*'Tis grace hath brought me safe thus far,
And grace will lead me home.*

There are other helps for the high road of holiness, but there are none more basic than these—my need for prayer and fellowship, my need for God's Word and God's grace. And all of these can be mine in abundance as I live in Him. □

Some fail on the high road of spiritual living through lack of prayer, and some from lack of fellowship, but many there are who fail through lack of living in God's Word.



By Alex Wachtel, *Jerusalem, Israel*

WHY

DID THE JEWS HAVE TO RETURN TO ISRAEL?

Nazarene Missionary Alex Wachtel writes both as a Christian and as a Jew. He reflects both his deep feeling for his ancestral people and his love for the Lord Jesus in this adaptation of a speech delivered at the Jerusalem Prophetic Conference last summer.

In the Old Testament, God, people, and land are entwined. For the Jew, it has continued this way until the present.

In Genesis we learn that God gave the land of Palestine to Abraham. Later the inheritors of this gift were narrowed to Abraham's descendants through Israel, ordinarily known as Jacob.

In Deuteronomy we find full expression of this relationship. The land is the heritage of Israel. Realizing its prosperity and even retaining its possession are conditional. If the people will obey God, their faithfulness will be manifested by their living in the land and enjoying its bounty. If they disobey God, their unfaithfulness will be attested by crop failures and barren livestock.

If they should sin greatly, they will be driven from the land to captivity in foreign countries. Only as they repent will God allow them to return.

So the land acted as a barometer of the relations between God and His people.

Israel did sin in a degree that God could no longer bear. The northern kingdom, Israel, went into captivity and oblivion in 721 B.C. The southern kingdom, Judah, went into captivity in 587 B.C.

The major prophets add a truth to what precipitates the return. In Deuteronomy it is repentance shown by the people in exile. In the major prophets the return is also precipitated by the pardoning act of God himself. Then after the return, God will give them a new heart.

What reasons could have contributed to this change? Jeremiah points out that the people had been victims of false leaders. He stresses that, in order for God to keep His covenant with David, He must restore Israel.

How long did this Babylonian exile last? It was 70 years from the first submission of Judah to Nebuchadnezzar to the fall of the Babylonian kingdom in 538 B.C. The destruction of Jerusalem occurred in 587 B.C. and in 538 B.C. Cyrus permitted the exiles to return, a span of 49 years.

Is there any significance in this number? If God is the Lord of history, has He given a clue as to how this is to be understood?

Old Testament teaching about the year of jubilee provides such a clue. It asserts that if a Hebrew owner loses his property and becomes a bondsman, the maximum number of years this could be permitted was 49. In the fiftieth year the property must be restored and the Hebrew person freed. So because of their sins the Jews suffered the maximum penalty of being separated from their land and enslaved for 49 years. In the fiftieth year they were released from captivity and their land was restored. What a glorious jubilee!

Let us now move in another direction! In A.D. 70 the Roman general Titus destroyed Jerusalem. Many thousands of Jews were dispersed into captivity. From then until 1948, Israel as a nation was again in exile.

Returning again to the Deuteronomistic idea that exile is a result of unendurable sin, we ask ourselves the question, What sin was so great that the time span in this last exile was so long? The sin must have been greater than those which caused the Babylonian exile. Greater than immorality! Greater than breaking the Sabbath! Greater than even idolatry!

I as an evangelical Christian believing in the authority of the New Testament accept the view that this long exile was due to the fact that Messiah came unto His own and His own received Him not. This led to the death of Christ.

The judgment on the nation is seen in the destruction of Jerusalem and the wide dispersal of

the people. Such a long time! Such terrible punishment!

Is there any clue that can help us interpret why the span was as long as it was? Was the time merely a chance, or was there a purpose?

From A.D. 70 until 1948, when Israel once more became a state, was a span of 1,878 years. Only in 1967 did Israel get control of all the land. By 1981 we are told that Israel will have sufficient Jewish population to feel secure against surrounding hostile nations. The time span between A.D. 70 and 1981 is 1,911 years, which takes us from destruction and dispersal to return and security.

Is there any clue that can make this span meaningful? Since we are a Bible-centered people a biblical precedent would be most helpful. Here the Babylonia exile can provide a pattern. Indeed it is the only relevant one. As we said, it was 49 years in length. If we treat this as one unit and divide it into 1.911 we come out with the number 39. Forty-nine we know, but what is 39?

Is there another biblical teaching that can explain the reason for 39? In Deuteronomy we find also that the maximum number of strokes that could be given a guilty man was 40. In the days of Jesus this number has been reduced to 39, so that the authorities wouldn't break the law by miscounting.

Since exile for the Jew can only be understood from the Scriptures as punishment, how significant is this teaching! What is its meaning? For every year the Jew suffered in Babylonia, the Jews after the Roman destruction of Jerusalem suffered 39. How deeply must God have felt over the rejection and death of His Son!

So in these two appropriate biblical teachings, the year of jubilee and corporal punishment, we find clues for understanding the mystery of the long Jewish exile. In the 1,911-year span we see the maximum years of bondage and separation from the land—times the maximum strokes one could receive in a single beating. How fitting that these two teachings should be found in the Old Testament, for they speak with authority to both Jew and Christian!

Nevertheless to me they are only confirmatory. The fact that Israel has returned means to me that the hand of God's judgment has been turned away and the hand of His mercy once more extended. It means that God has pardoned their national guilt. And *WHAT GOD HAS PARDONED, NO CHRISTIAN HAS THE RIGHT TO HOLD.*

It is no wonder when we sing Handel's *Messiah* in Israel. I feel the first solo very deeply: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her

(Continued on page 21)

editorially SPEAKING

By W. T. PURKISER

Each Generation Makes Its Contribution

Keith Huttenlocker recently wrote: "We cannot close the generation gap. There is reason to doubt the wisdom of doing so even if we could.

"Somewhat mysteriously we detect the handiwork of God here. Each generation has its own special contribution to make. For the good of the whole of man, generation distinctives should survive."

There is a sense in which it is the same with generation distinctives as it is with individual abilities. Each person makes his own contribution to the life of the whole.

In the context of church life, this truth has nowhere been better stated than by the Apostle Paul in his discussion of spiritual gifts in I Corinthians 12.

The one body of Christ, the Church, serves one God in the power of the one and the same Holy Spirit. Yet each individual member of the body serves with different gifts, different services, and different "operations" or workings (vv. 4-6).

The thought of the chapter is clear. The very variety of gifts and services is intended to contribute to the unity of the body rather than to tear it apart.

Paul is particularly concerned that no member of the body despise or "put down" any other member because that other does not have the same gift or gifts he does. The foot is just as much part of the body as the hand. The ear is as much part of the body as the eye (vv. 14-16, 21-26).

Indeed, the apostle calls on us to imagine the grotesque deformity that would result if the entire body were eye or ear (or tongue!).

It isn't difficult to see how the illustration carries over into the area of distinctive contributions possible from the generations.

Just as it would be a mistake to try to homogenize the personalities in a church, it is a mistake to expect the generations represented at any given time to be exactly alike.

There are common characteristics and needs, to be sure. Each generation is different in some respects from those that have gone before; each gen-

eration is like all others in even more fundamental ways.

The common characteristic shared by all generations of Christians since Pentecost is the "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4: 4-6).

The common needs each generation must have supplied are our human needs for forgiveness, holiness, acceptance, and the sustaining love of the One who "sticketh closer than a brother."

But within this oneness, just as within the oneness of a given group of Christians, there are differences that can actually bind the generations closer together than if they were all stamped from the same mold.

To develop this theme fully would take a book. But there are some areas in which it is particularly apparent.

Youth, for example, is a time for candor. Young people are apt to speak out with what they think. They have an innate contempt for the "snow job," the attempt to cover devious motives by surface plausibility.

This is a characteristic the Church always needs. If there is anywhere on earth where good, old-fashioned honesty should prevail, it is among Christians.

The middle years are years of responsibility. Much of the glamour and romance of life has worn off. In the home, as has been said, "moonlight and roses" have become daylight and dishes. The realities of human existence become stark and bare.

Responsible realism is another characteristic the Church needs. It is well to start life not knowing that there are some things that cannot be done. It is tragic to go through life beating one's head against stone walls that are just there and that cannot be dreamed, or wished, or even prayed away.

The older years are years of slackening pace, of

The Church is the body of Christ. A church that was all youth would be like a body that was all foot. A church that had only people in middle years would be like a body that was all hand. A church composed of people all in later years would be like a body that was all eye. In such cases—extreme, to be sure—the result would not be a body at all.

the gradual surrender of responsibilities to younger hands. They are also years of perspective, when there is at least the possibility of tested and mature wisdom.

This, again, is an element needed in the Church. Perspective puts things in balance. What has been blown up out of proportion shrinks to its true size. What has been minimized is seen in its real importance.

A church that was all youth would be like a body that was all foot. A church that had only people in middle years would be like a body that was all hand. A church composed of people all in later years would be like a body that was all eye. In such cases—extreme, to be sure—the result would not be a body at all.

This is a point to ponder as we come again to Youth Week. Mr. Huttenlocker is right. Each generation does have its own special contribution to make. For the good of the whole Church, generation distinctives should survive. □

Faith in Faith or Faith in Christ

Many today express a great deal of faith in faith. They have great faith in optimism, in self-assurance, in "positive" and "possibility thinking."

Set squarely within the framework of a genuine and growing experience of Christ through the Holy Spirit, there are undoubted values in this mood. But it quickly becomes an exercise in futility if the framework is lacking.

"Faith in God can move a mighty mountain," we sing. This may be a good chorus, but it's wretched theology. With all allowance for poetic license, it isn't faith that moves the mountain; it is God.

Someone put it in capsule form:

*If you want to be distressed, look within.
If you want to be defeated, look back.
If you want to be distracted, look around.
If you want to be dismayed, look before.
If you want to be delivered, look to Christ.*

Peter Forsyth wrote: "Faith is our relation not to what we possess but to what possesses us. Our faith is not in our experience, but in our Saviour."

This is precisely the point. The value and strength of faith are not in the force of the faith, but in its Object. Better a little faith in a mighty God than great faith in no god at all.

Faith is like wire through which electricity flows. The purity and conductivity of the wire are more important than its sheer "size." And the power that flows through it is conducted by but not generated by the wire.

It follows from this that faith is not a one-time act. It is a continuous attitude. It is a daily appropriation of the resources God has given to us.

Because Christian faith is more than faith in faith or faith in self, it can rise above circumstances and fluctuation of feelings. Faith's ability to put its confidence in the Master more than in its own moods is one sign of its maturity.

Years ago H. A. Hodges wrote a book entitled *Unseen Warfare*. Speaking of feelings in relation to faith, he said:

"This fervour is especially characteristic of beginners, and its drying up should be welcomed as a sign that we are getting beyond the first stages. To try to retain it, or to long for its return in the midst of dryness, is to refuse to grow up. It is to refuse the Cross."

He added, "By our steady adherence to God when the affections are dried up, and nothing is left but the naked will clinging blindly to Him, the soul is purged of self-regard and trained in pure love."

"The joy of the Lord" is, indeed, our strength. But that joy is more than the bubbly effervescence of healthy animal spirits. That joy is the deep sense of well-being born of a right relationship with God through faith.

There is "the faith of assurance," as Dr. H. Orton Wiley used to say; "but when we cannot live in the faith of assurance, we can live by the faith of adherence."

It is "steady adherence to God" when high feelings have dried up that proves the quality of faith. It is faith, not in faith, but in Christ, who has overcome the world and who shares His victory with us. □

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 HARDING, MARIDLE. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
 ♦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
 ♦HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguiar Dr., Pasadena, Calif. 91107
 HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404

HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
 HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
 HOOD, GENE. (C) c/o NPH*
 ♦HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HOSTETLER, RAY. (C) 235 McCormick St., La Rue, Ohio 43332
 HOUDSHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
 HUBBART, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
 ♦HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
 HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
 HUGHES, HENRY B. (C) c/o NPH*
 HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
 HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind. 46227
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
 ♦IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-roi, Pa. 15022
 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
 JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
 JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
 KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
 ♦KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
 ♦KILLEN, ALLEN R. (C) c/o NPH*
 ♦KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
 KLINGER, OHVILE G. (C) R. 3, Box 115, Reading, Pa. 19606
 LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
 LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
 ♦LAW, DICK & LUCILLE. (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
 ♦LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 ♦LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
 LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LESTER, FRED R. (C) c/o NPH*
 LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
 LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
 ♦LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
 LIVINGSTON, J. W. (C) c/o NPH*
 LONG, WILMER A. (C) Fessenden, N.D. 58438
 ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
 MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
 MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
 MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
 MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
 MANNING, C. M. (C) Box N, Maysville, Ky. 41056
 MARTIN, PAUL. (C) c/o NPH*
 MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (Full-time)
 MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
 MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
 McCULLOUGH, FORREST. (C) c/o NPH*
 McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
 McKinney, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
 McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
 McWhirter, G. STUART. (C) c/o NPH*
 MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
 MEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034
 ♦MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
 ♦MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
 ♦MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052

BLISS, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19602
BLISS, CHARLES. (C) c/o NPH*
BLISS, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
BLOOM, C. HELEN. (C) R. 7, Box 44, Westminster, Pa. 17107
BLOOM, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
BLOOM, CLYDE. (C) 705 Edgewood Ave., Moundville, Pa. 15041
BLOOM, B. KIMBER. (C) c/o NPH*
BLOOM, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832
BLOOM, DeVERNE. (C) c/o NPH*
BLOOM, MAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
BOY, LARRY & PATRICIA. (C) 625 N. Water St., Jackson, Mich. 48867
BOYD, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
BOYCHINGER, ALBERT. (C) c/o NPH*
BOYD, BOY & LILLY ANNE. (C) c/o NPH*
BOYD, LLOYD E. (C) 18300 S.W. Shaw #15, Asta, Ore. 97005
BOYD, JOE. (C) Box 143, Hamlin, Tex. 79520
BOYD, W. GARY. (R) 101 N. Maple Ave., Wilmore, W. Va. 26200 (Entering full time)
BOYD, RICHARD G. (C) 6328 Iroquois Dr., North Rock, Ark. 72116
BOYD, WIL D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
BOYD, PAUL G., & THE SONGMASTERS. (C) Box 855, Danville, Ill. 62525
BOYD, EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
BOYD, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
BOYD, JOHN PAUL. (C) 1116 S.W. 72nd, Oklawaha City, Okla. 73139
BOYD, C. N. & MRS. (C) R. 1, Petersburg, Ind. 46207
BOYD, GENE E. (C) R. 2, Griggsville, Ill. 62340
BOYD, FAMILY. (C) c/o NPH*
BOYD, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
BOYD, TWYLA C. (C) R. 1, Shelby, Ohio 44875
BOYD, HAROLD J. (C) Sunday School Evangelist, 800 Webb Dr., Bay City, Mich. 48706
BOYD, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
BOYD, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55551
BOYD, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
BOYD, FRANK. (C) Box 72, University Park, Ia. 52595
BOYD, G. BERRY. (C) R.F.D. 2, Waldoboro, Me. 04572
BOYD, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
BOYD, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60016
BOYD, JACK L. (C) Box 143, Paragould, Ark. 72450
BOYD, JOHN. (C) c/o NPH*
BOYD, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80200
BOYD, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
BOYD, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542

RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47847
RAYCROFT, R. N. (C) c/o NPH*
REEDY, J. C. (C) 269 N. Newcomb St., Porterville, Calif. 93257
RICARD, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203
RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
RIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 45841
ROBINSON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
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
SEBROTT, 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. 41011
SEYMORE, PAUL. (C) Box 94, Pittsburg, Ill. 62974
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 68061
SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
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., Tidiloute, 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
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEPHENS, KEN. (C) c/o NPH*
STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TAYLOR, EMMETT E. (C) c/o NPH*
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, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
THOMPSON, WILLIAM E. (C) 11308 E. Madison, Apt. 14, Spokane, Wash. 99206
TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
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 Shadyane Circle Ct., Warren Ohio 44483 (full-time)
VANDERPOOL, W. I. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen 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*
WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
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, Dillonvale, Ohio 43917
WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64470
WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
WOODWARD, GEORGE P. (C) c/o NPH*
WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

FEBRUARY SLATE

(reported to Visual Art Department)

DREWS Great Barrington, Mass., Feb. 2-6; Fredricksburg, Va., Feb. 7-13; Riverside, Pa. (Meth.), ab. 20-27; Belle Vernon, Pa., Feb. 29—Mar. 5
OLD E. St. Louis, Ill. (Crestview), Feb. 1-6; Murryaboro, Ill., Feb. 7-13; Bloomington, Ill. (1st), Feb. 4-20; Eureka, Ill., Feb. 21-27; Pana, Ill., Feb. 29—Mar. 5
LEY, C. D. Peoria, Ill. (1st), Feb. 7-13; Sterling, Ill. (1st), Feb. 14-20; Springfield, Ohio (High St.), ab. 21-27
LEY, JAMES A. Indianapolis, Ind. (Southport), Jan. 1—Feb. 6
S. Grover Hill, Ohio (1st), Feb. 7-13
TIN. Hilo, Hawaii, Feb. 1-6; Anadarko, Okla., Feb. 1-20; Hominy, Okla., Feb. 27—Mar. 5
L. JAMES R. Dallas, Tex. (Bruton Terr.), Feb. 1-6; Iraport, La. (1st), Feb. 8-13; Little Rock, Ark. (Rese Hill), Feb. 15-20; W. Memphis, Ark. (1st), Feb. 2-27; Broken Arrow, Okla., Feb. 29—Mar. 5
L. WAYNE De Queen, Ark., Feb. 21-27
IDER. Marianna, Fla., Feb. 24—Mar. 5
ITOLET. Ft. Lauderdale, Fla. (1st), Feb. 7-13; Nassau, N.P., Bahamas, Feb. 15-20; Smith's Parish, Bermuda, Feb. 22-27
ITCHER. Pittsfield, Ill., Feb. 1-6; Winamac, Ind., Feb. 7-13; Indianapolis, Ind., Feb. 14-20
GGG. Live Oak, Calif. (1st), Feb. 9-20; Olivehurst, Calif. (1st), Feb. 21-27

BOHI, JAMES. Atlanta, Ga. (Brookhaven), Feb. 2-6; Terre Haute, Ind. (Indoor Camp), Feb. 7-13; Albuquerque, N.M. (city-wide), Feb. 14-20; Bloomington, Ind. (1st), Feb. 23-27
BONE. Nyssa, Ore., Feb. 1-6; Seattle, Wash. (Burien), Feb. 7-13; Centralia, Wash., Feb. 14-20; Hoquiam, Wash., Feb. 21-27; Battle Ground, Wash., Feb. 28—Mar. 5
BROWN, ROGER. Burlington, Ia. (1st), Feb. 1-6; Shendoah, Ia., Feb. 8-13; Rockford, Ill. (1st), Feb. 15-20; Clarinda, Ia., Feb. 22-27
CARLISLE. Brownwood, Tex. (Mt. Feb. 17-27
CLINE. Cincinnati, Ohio (Mt. Carmel), Feb. 5-6; Bowling Green, Ky. (1st), Feb. 14-20; Kingsport, Tenn. (Sal. Army), Feb. 22-27
COOK, DON. Middletown, Idaho, Feb. 2-13; Kuna, Idaho, Feb. 14-20; Caruthers, Calif., Feb. 23—Mar. 5
COOK, LEON. Tennessee Dist. Tour, Feb. 6-13; Chickasha, Okla., Feb. 15-20; Purcell, Okla., Feb. 22-27; Kingfisher, Okla., Feb. 29—Mar. 5
COX. Jacksonville, Fla. (Northside), Feb. 8-13; Orlando, Fla., Feb. 15-20; Jacksonville, Fla. (Normandy), Feb. 21-27
CREWS. Bay City, Tex., Feb. 14-20; Laurel, Miss., Feb. 28—Mar. 5
DARNELL. Defiance, Ohio, Feb. 3-13; St. Marie, Ill., Feb. 17-27
DAVIS. Brazil, Ind., Feb. 25—Mar. 5
DENNIS, D. Evansville, Ind. (Vic. Chapel), Feb. 1-6; Terre Haute, Ind. (Wes.), Feb. 8-13; Rockton, Ill.,

Feb. 15-20; Columbus, Ind. (Indoor Camp), Feb. 25—Mar. 5
DUNMIRE. Pomeroy, Ohio (Meigs Camp), Feb. 7-13; W. Columbia, S.C., Feb. 15-20; Lanett, Ala. (Chattahoochee Valley Indoor Camp), Feb. 21-25; Memphis, Tenn. (1st), Feb. 29—Mar. 5
EMSLEY. Hickory Hills, Ill., Feb. 14-20; Robinson, Ill., Feb. 22-27
EVERLETH. Kimberly, Idaho, Feb. 6-13; Kimberly, Idaho (Magic Valley Indoor Camp), Feb. 21-26; Arlington, Tex. (1st), Feb. 28—Mar. 5
FELTER. Nappanee, Ind. (Wes.) Feb. 6-13; Ann Arbor, Mich. (1st), Feb. 15-20; Tujunga, Calif. (1st), Feb. 29—Mar. 5
FILES & ADAMS. Martinsburg, W. Va. (Kiddies' Cru.), Feb. 1-6; Chestertown, Md., Feb. 8-13; Irwin, Pa. (Kiddies' Cru.), Feb. 22-27
FINKBEINER. Month of Feb., North Ireland
FISHER. El Paso, Tex. (1st), Feb. 6-13; Buena Park, Calif. (1st), Feb. 20-27
FORD. New Smyrna Beach, Fla., Feb. 25—Mar. 5
FOWLER. Ft. Lauderdale, Fla. (Faith), Feb. 1-6; Columbus, Ga. (Downtown), Feb. 8-13; Mt. Juliet, Tenn., Feb. 15-20; Tahoka, Tex. (Grassland), Feb. 29—Mar. 5
FRODGE. Buffalo, Kans., Feb. 2-13; Alva, Okla., Feb. 16-27
GAWTHORP. Doyle, Tenn., Feb. 7-13; Stonington, Ill., Feb. 16-27; Bridgewater, Va. (Spring Creek), Feb. 29—Mar. 5
GORMANS, SINGING. Martinsville, Ind. (Willow Grove), Feb. 21-27

- GRAVVAT: Bilozi, Miss. (1st), Feb. 9-20; New Orleans, La. (1st), Feb. 20-27
- GREEN: Alton, Ill. (1st), Feb. 2-6; Kennewick, Wash. (Tri-Cities Indoor Camp), Feb. 8-13; La Grande, Ore., Feb. 15-20; Yakima, Wash. (Indoor Camp), Feb. 22-27; Spokane, Wash. (Indoor Camp), Feb. 29—Mar. 5
- GRIMSHAW: Vallejo, Calif. (1st), Feb. 2-13; San Pablo, Calif., Feb. 15-20; Portland, Ore. (Brentwood), Feb. 29—Mar. 5
- HARDING: Alamogordo, N.M., Feb. 6-13; San Jose, Calif., Feb. 20-27
- HARRISON, J. M.: San Antonio, Tex. (E. Terrell Hills), Feb. 7-13
- HARROLD: St. David, Ill. (1st), Feb. 15-20; Schenectady, N.Y. (1st), Feb. 27—Mar. 5
- HEASLEY: Weatherford, Okla., Feb. 13-20; Hillsboro, Tex. (1st), Feb. 27—Mar. 5
- HEGSTROM: Lewiston, Ill., Feb. 14-20; Jackson, Ohio (Wes.), Feb. 21-27; Bettendorf, Ia., Feb. 28—Mar. 5
- HIGGINS: Corcoran, Calif., Feb. 7-13; San Jose, Calif. (1st), Feb. 14-20; Taft, Calif., Feb. 21-27
- HOECKLE: Belton, Tex., Feb. 21-27
- HOLLEY: Taylor, Mich., Feb. 8-13; Richard City, Tenn., Feb. 15-20; Birmingham, Ala. (West Haven), Feb. 22-27; Vicksburg, Mich. (Chapman Mem.), Feb. 29—Mar. 5
- HOOD: Big Spring, Tex., Feb. 7-13; Hereford, Tex., Feb. 14-20; Amarillo, Tex. (San Jacinto), Feb. 21-27; Fenton, Mo., Feb. 29—Mar. 5
- HOSTETLER: Mt. Gilead, Ohio, Feb. 13-20; Hebron, Ohio, Feb. 27—Mar. 5
- HUBBART: Avondale, Ariz., Feb. 7-13; Long Beach, Calif. (Bixby Knoll), Feb. 14-20; Placencia, Calif., Feb. 21-27
- HUFF: Marion, Ohio (1st), Jan. 31—Feb. 6; Tullahoma, Tenn. (1st), Feb. 8-13; Portsmouth, Ohio, Feb. 15-20; Fremont, Ohio, Feb. 22-27
- HUNDLEY, EDWARD: Circleville, Ohio (1st), Feb. 6-13; Vanderbilt, Pa., Feb. 25—Mar. 5
- HUNDLEY, JOHN: Martinsville, Ind., Feb. 21-27
- HUTCHINSON: New Bedford, Mass. (Portuguese), Feb. 20-27
- INGLAND: Shippensburg, Pa., Feb. 4-13; Schuylkill Haven, Pa., Feb. 18-27
- ISENBURG: Lewisburg, Pa., Feb. 1-6; Jamestown, N.Y., Feb. 8-13
- JANTZ: Texas City, Tex. (1st), Feb. 1-6; Baytown, Tex. (1st), Feb. 7-13; Henryetta, Okla. (1st), Feb. 14-20; Roxanna, Ill. (1st), Feb. 22-27; Newell, W. Va. (1st), Feb. 28—Mar. 5
- JAMES: Sharon, Pa., Feb. 1-6; Deshler, Ohio, Feb. 16-27
- JETER: Richmond, Calif., Feb. 15-20
- JONES: Cape May, N.J. (Rio Grande), Feb. 22-27; Toms River, N.J., Feb. 29—Mar. 5
- KELLY: Atlanta, Ga., Feb. 15-20
- KEMPER: Portland, Ore. (Park Rose), Feb. 21-27
- KILLEN: Oklahoma City, Okla. (Britton), Feb. 1-6; Huntsville, Ala. (1st), Feb. 22-27
- KLEVEN: Escondido, Calif., Feb. 20-27
- LANIER: Marion, Ind. (Community), Feb. 2-13; Marion, Ind. (Gos Tab), Feb. 18-27
- LASSELL: Marshall, Mich., Feb. 1-6; Ginghamburg, Ohio, Feb. 7-13; English Ind., Feb. 15-20; Spiceland, Ind., Feb. 21-27; Bradford, Ohio, Feb. 28—Mar. 5
- LAW: Loveland, Ohio, Jan. 31—Feb. 6; Columbus, Miss., Feb. 8-13; Vivian, La., Feb. 14-20; Freeport, Tex., Feb. 21-27
- LAXSON: Birmingham, Ala. (Indoor Camp), Jan. 31—Feb. 6; Holy Lands, Feb. 15-23; Chicago, Ill. (Indoor Camp), Feb. 24-27; Milwaukee, Wis. (Indoor Camp), Feb. 28—Mar. 5
- LESTER: Salinas, Calif., Feb. 16-27; El Sobrante, Calif., Feb. 28—Mar. 5
- LIDDELL: Tallahassee, Fla. (1st), Feb. 29—Mar. 5
- LINDER: Modoc, Ind., Feb. 20-27
- LIPKER: Gainesville, Fla. (University Ave.), Feb. 22-27
- LUSH: Memphis, Tenn. (Fraser), Feb. 1-6; Nashville, Tenn. (Trinity), Feb. 8-13; Lexington, Ky., Feb. 20-27; Kentucky Dist. Camp, Feb. 28—Mar. 5
- MANLEY: Lynn, Ind., Feb. 7-13; Gas City, Ind. (Eastview Wes.), Feb. 14-20; Muncie, Ind. (South Side), Feb. 25-27; Garrett, Ind., Feb. 28—Mar. 5
- MARTIN, PAUL: Kansas City Dist. Youth Crusade, Feb. 4-6; Kennewick, Wash. (Tri-Cities Indoor Camp), Feb. 7-13; Chico, Calif., Feb. 15-20; Yakima, Wash. (Zone Cru.), Feb. 21-27; Redlands, Calif., Feb. 28—Mar. 5
- MARTIN, W. DALE: Marietta, Ga. (1st), Feb. 1-6
- MAYO: De Ridder, La. (1st), Feb. 28—Mar. 5
- McCULLOUGH: Fairfield, Ia., Feb. 1-6; Ironton, Ohio (Tri-State), Feb. 7-11; Holy Lands, Feb. 14-23; Mont-eagle, Tenn. (Chapman), Feb. 24-27; Gallipolis, Ohio, Feb. 28—Mar. 5
- MEREDITH: Wakeeney, Kans., Feb. 7-13; De Ridder, La., Feb. 28—Mar. 5
- MICKEY: Crawford, Neb., Feb. 28—Mar. 5
- MILLHUFF: Springfield, Mo. (1st), Feb. 2-6; West Chester, Ohio (Pisgah), Feb. 8-13; Chicago, Ill. (Austin), Feb. 15-20; Richmond, Ind. (1st), Feb. 22-27
- MOULTON: The Dalles, Ore., Feb. 7-13; Bremerton, Wash., Feb. 14-20; Meridan, Idaho (1st), Feb. 21-27; Camas, Wash., Feb. 28—Mar. 5
- MULLEN: East Wareham, Mass., Feb. 8-13; Concord, N.H., Feb. 15-20; New Bedford, Mass., Feb. 22-27
- MYERS: Kalamazoo, Mich. (1st), Feb. 1-6; Hastings, Mich., Feb. 8-14; Holy Land, Feb. 15—Mar. 1
- NEFF: Avon Park, Fla. (camp), Feb. 3-13; Johnson City, N.Y., Feb. 15-20; Kingston, Mich. (Wes.), Feb. 22-27; Flint, Mich. (West), Feb. 29—Mar. 5
- NEUSCHWANGER: Kelson, Wash., Feb. 7-13; Marysville, Wash., Feb. 17-27; Sumner, Wash. (Bonney Lake), Feb. 28—Mar. 5
- NORRIS: Zanesville, Ohio (Northside), Feb. 10-20; West-point, Ohio, Feb. 24—Mar. 5
- NORTON: Harlingen, Tex. (1st), Feb. 21-27
- OVERTON: Jersey Shore, Pa., Feb. 21-27
- PARR: Azenzville, Ill. (Bethel), Feb. 1-6; Champaign, Ill. (1st), Feb. 20; Knoxville, Ia., Feb. 22-27
- PASSMORE: Sarasota, Fla. (1st), Jan. 27—Feb. 6; Clearwater, Fla. (Central), Feb. 15-20; Millville, N.J., Feb. 29—Mar. 5
- PERSONNETT: Dale, Ind., Jan. 31—Feb. 6; Evansville, Ind. (Trinity), Feb. 7-20
- PHILLIPS: Phillipsburg, Kans., Feb. 1-6; Liberal, Kans., Feb. 8-13; Sand Springs, Okla., Feb. 17-27; Bedford, Ind. (Valley Mission), Feb. 28—Mar. 5
- PIERCE: Rock Hill, S.C. (1st), Feb. 4-13; Statesville, N.C., Feb. 14-20; Great Falls, S.C., Feb. 25—Mar. 5
- POTTER, LYLE: Midland, Tex. (1st), Feb. 13-16; Denver City, Tex., Feb. 20-23; Northwest Okla. Dist. Tour, Feb. 27—Mar. 6
- POWELL, C. L.: Frostburg, Md., Feb. 27—Mar. 5
- PRENTICE: Jackson, Ala. (1st), Feb. 13-20; Charleston, W. Va. (Tyler Hgts.), Feb. 27—Mar. 5
- PRICE, JOHN: Batesville, Ark. (1st), Feb. 6-16; Van Buren, Ark., Feb. 17-20; Tishomingo, Okla., Feb. 21-27; Washington, Ill. (Sunnyland), Feb. 27—Mar. 5
- QUALLS: Eaton, Ohio (1st), Feb. 1-6; Castro Valley, Calif., Feb. 8-13; Richmond, Calif. (1st), Feb. 15-20; Cincinnati, Ohio (Lockland), Feb. 21-27
- RAYCROFT: Eustis, Fla. (1st), Jan. 26—Feb. 6; Lewsburg, Fla., Feb. 8-13
- RICHARDS: Richmond, Ind. (St. Paul), Feb. 1-6
- RODGERS: Coral Gables, Fla. (1st Christian), Feb. 6-13; Punta Gorda, Fla., Feb. 14-20
- RUPP: Jackson, Calif. (1st), Feb. 21-27
- SCHULTZ: Natchitoches, La., Feb. 16-27
- SCOTT: Orwell, Ohio, Feb. 1-6
- SERROTT: Miami, Fla. (Coral Village), Jan. 31—Feb. 6
- Sioux City, Ia. (1st), Feb. 7-13; Holy Lands, Feb. 14-27; Pine Grove, Pa., Feb. 28—Mar. 5
- SHARPLES: Peoria, Ariz., Feb. 3-6; Abernathy, Tex., Feb. 9-20
- SHAYER: Burlington, N.C. (1st), Feb. 8-13
- SLACK: Cincinnati, Ohio (Wes.), Feb. 15-20
- SMITH, OTTIS: High Point, N.C. (1st), Feb. 1-6; Greensboro, N.C. (Northside), Feb. 8-13; Charlotte, N.C. (Thomasboro), Feb. 15-20; Charlotte, N.C. (Plaza), Feb. 22-27; Laurel, Del., Feb. 29—Mar. 5
- SPARKS: Memphis, Tenn. (North), Feb. 29—Mar. 5
- STAFFORD: Corydon, Ind., Feb. 10-20; Seymour, Ind., Feb. 21-27
- STEPHENS: Belton, Tex., Feb. 21-27
- STOCKER: Maunin, Wis., Feb. 14-20; Charlton, Ia., Feb. 22-27
- STRICKLAND: Bernie, Mo., Feb. 7-13; Cincinnati, Ohio (Lockland), Feb. 21-27; Dresden, Ohio, Feb. 28—Mar. 5
- SWEARENGEN: Naperville, Ill. (Trinity), Feb. 7-13; M. Prospect, Ill., Feb. 14-20; Wellston, Ohio, Feb. 21-27; Stinesville, Ind., Feb. 28—Mar. 5
- TAYLOR, E. E.: Oklahoma City, Okla. (Crown Hgts.), Feb. 7-13; Seminole, Okla. (1st), Feb. 22-27; Jonesboro, Ark. (Rogers Chapel), Feb. 29—Mar. 5
- THOMAS: Potosi, Mo., Feb. 15-20
- TOMPKINS: Blytheville, Ark. (1st), Feb. 1-6; Lubbock, Tex. (Grace), Feb. 8-13; Pampa, Tex., Feb. 15-21; Clovis, N.M. (1st), Feb. 27—Mar. 5
- TRIPP: Arcadia, Fla., Feb. 7-13; West Columbia, S.C., Feb. 15-20; Orangeburg, S.C. (Memorial), Feb. 21-27; Gordonsville, Tenn., Feb. 28—Mar. 5
- WALKER, LAWRENCE: Cleveland, Ohio (1st), Feb. 22-27
- WALLACE: Gallipolis, Ohio (1st), Jan. 31—Feb. 6; Warner Robins, Ga. (1st), Feb. 29—Mar. 5
- WARD: Crowley, La. (Ebenezer), Feb. 3-13; Garland, Tex., Feb. 18-27; Norman, Okla., Feb. 28—Mar. 5
- WESTS, SINGING: Anniston, Ala. (1st), Feb. 7-13; Henderson, N.C., Feb. 18-27
- WILLIAMS: Denison, Tex., Feb. 21-27
- WOODWARD: Valdosta, Ga. (1st), Feb. 8-13; North Charleston, S.C., Feb. 15-20; Greenville, S.C. (1st), Feb. 25—Mar. 5
- WYMAN: Chiclayo, Peru, Feb. 7-27
- WYRICK: Chesapeake, Ohio, Feb. 1-6; Louisville, Ky. (Peniel), Feb. 8-13; Louisville, Ky. (Greenwood), Feb. 14-20; Miami, Fla. (North), Feb. 22-27; Charlesto W. Va. (Eik River), Feb. 29—Mar. 5
- ZIMMERLEE: Leavenworth, Kans., Feb. 10-20; Kenesa, Neb., Feb. 24—Mar. 5

SUMMER SESSIONS IN ENGLAND

The Department of Education is sponsoring another "Summer Study in Britain" at British Isles Nazarene College, Manchester, England, for the summer of 1972.

Two terms are scheduled: from June 13 to July 17, and July 11 to August 14, 1972. From four to six hours of college credit are available.

Dr. James Cameron, head of the history department at Eastern Nazarene College, Quincy, Mass., will offer a course in English history and serve as director of the first session.

Dr. Mildred Wynkoop, professor of theology and philosophy at Trevecca Nazarene College, Nashville, will

teach the message and mission of the Wesleys, also in Session One.

Session Two will be directed by Dr. Fordyce Bennett, professor of English language and literature and chairman of the division of letters at Pasadena College, Pasadena, Calif. Dr. F. Bennett will offer work in English literature.

Dr. Bob L. Staples, professor of religion at Bethany Nazarene College, Bethany, Okla., will repeat the course in the mission and message of the Wesleys during the second term.

Each session includes a five-day tour of Scotland and the lake district of northern England in addition to the four weeks in the Manchester area.

Full information concerning costs and credit may be obtained by writing Dr. Edward Mann, Department

of Education, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. □

MOVING MISSIONARIES

Rev. and Mrs. Douglas Alexander, C.P. 1333, Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Daniel Brewer, c/o Rev. Alan G. Keith, R. D. 2, Box 327, Gettysburg, Pa. 17325. Dr. and Mrs. Chris Farrell, Ethel Lucas Memorial Hospital, P.O. Box 2, Acornhoek, Eastern Transvaal, Africa.

Dr. and Mrs. Samuel Hynd, 1, Little Orchard, Coxheath, near Maidstone, Kent, England.

Dr. and Mrs. Hilbert Miller, P.O. Box 51, Pigg's Peak, Swaziland, Southern Africa.

Miss Bertha Parker, c/o Mrs. Dora Husneg, 2805 Main St., Penticton, British Columbia, Canada

Rev. and Mrs. D. H. Spencer, 4302 Glynda Dr., Nashville, Tenn. 37216

Mrs. C. H. Strickland (retired), 684 Church Street, Flat 2, Arcadia Pretoria, Republic of South Africa.

Rev. and Mrs. Alfred Swain, 75 Cottage St., Manchester, Conn. 06040.

Miss Charlotte Wuster, Box 199, Greenhills Post Office, Rizal, Republic of the Philippines.

iniquity is pardoned" (Isaiah 40:1-2). The prophet continues: "For she hath received of the Lord's hand double for all her sins."

There are two agonies here: the Christian agony and the Jewish agony. The Christian agony is over the death of Christ. The Jewish agony is over the death of millions of Jewish martyrs. If the Christians will try to understand the Jewish agony, the Jews will be more likely to understand the Christian agony.

But I have found comfort. I see that the long time span can be viewed as 49 periods of 39 years. There was reason for our suffering. It shows that God has not been indifferent to or haphazard in His dealings with Israel. When He had performed His perfect judgment, He brought her back. I can rest content, for now I see that we have been in God's hands all along.

What is the greatest Jewish agony? The death of her millions in the Nazi holocaust is catastrophic.

But there is still a greater sorrow. When we should have been in the forefront of the heralds of salvation, bringing the good news to the ends of the earth, we were sidelined, condemned to spiritual insignificance as God marched over the earth.

Did we stumble because we had to fall so that the message of salvation could go uncluttered to the ends of the earth? No! We stumbled because of unbelief, and the mountains fell on us. Therefore let us all heed the somber warning by Paul as he writes: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Romans 11:22).

II

Is there a divine purpose in the survival of the Jewish people down through these tortuous centuries? There must be, else God would have long since merged them with the nations into which He dispersed them, as He did the northern kingdom of Israel so many centuries before. That He preserved them can only mean that He would return them after the cup of suffering had been drunk.

But why must Israel return? Cannot Israel, dispersed over the world, be led gently and surely to Him? It has not happened yet. Is there any glimmer of light, any hopeful ray in this regard for us who so completely believe that Jesus is the Light of the world?

I remember years ago how vehemently the Jewish people hated the name of Jesus. They felt that He was demon-possessed.

Recently I conducted a one-man poll. I asked some of my friends which position of Jesus would

come closest to reflecting their point of view: (1) Jesus was possessed by a devil; (2) Jesus was misguided; (3) Jesus was misunderstood. Practically all those to whom I spoke took the third position, that Jesus was misunderstood.

Little did they realize that by this act they were defending Him. This may mean little to you but it means much to me. It means that the Jews are taking Jesus back to themselves—perhaps not according to our understanding, but there is the beginning of the gradual removal of the veil of blindness.

They are beginning to search after the Jewishness of Jesus. They are reading. They are talking. They are considering. They are visiting Christian holy places. Eventually they will find Him to their satisfaction. And I have great confidence in Jesus that no one comes to Him and remains the same, however devious may be the path to Him.

I also have great confidence in the Jewish people that when they see Him as He really is, freed from the distortions and misrepresentations of the centuries, they will love Him just as we do.

Is there some divine purpose in the return of the Jews to their ancient land? I am sure there must be. How can God allow a people to return, even by their own initiative, if He is aware that they will continue to reject and to shame His Son? Can it be that what was considered so heinous that it caused years of exile and suffering is now not so terrible after all?

If we who believe in Jesus Christ as Son of God and Saviour of the world cannot see the divine purpose in the return of the Jews, we undermine the unique claims of our gospel. Israel cannot be explained away as an anachronism. If there is no purpose in the return, Christ becomes not so all-important, nor can He remain the only Way.

I can see several reasons why God has allowed the return of the Jews to Israel. It was the leaders who led the people astray. How can God be just and let the descendants perish, shut out by circumstances beyond their control?

Christ's name has been blasphemed throughout nominally Christian nations. God must restore Israel to keep His covenant with the Fathers.

Then God has planned that the great sign of His Son's soon return will be the return of the Jews to the land.

And above all, quite simply, the demands of justice have been met. God has pardoned them (Isaiah 40:2). After a pardon, where does one go? He goes home.

But whatever purposes you find that satisfy you, it is clear to me that, when the nations of earth gather round Christ's throne to sing His praises, God is not willing that Israel remain unrepresented. God is bringing His ancient people back . . . TO HIM! □

NAZARENE STUDENT CENTER, STILLWATER, OKLA.



This university center is one of the first such projects of the Church of the Nazarene on campuses in the United States. By this project the church is trying to create closer ties with Nazarene youth and all youth attending the university. The Activity Center furnishes a place for social contacts, study, and recreation. It also furnishes a place for regular worship services.



Jo An Waller, student receptionist, speaks with Lynn Ebberson as he waits to see the pastor while Stan Mullens studies.

By Rickey Short, Stillwater, Okla.

Many concerned people feel that the college campus is the battleground for the souls of men. If this is true, then we are at war at the Nazarene Student Center in Stillwater, Okla., home of Oklahoma State University.

Over 18,000 students enroll in the university each fall and the number keeps growing. What kind of outreach can you have on a campus like that? A tremendous outreach that is spiritually rewarding!

In last year's battle, for example, 14 new members were received into the church by profession of faith (mostly young couples); four students who graduated now teach Sunday school in other churches; four girls decided to go to Texas to help lay groundwork for another student center; one young man with a degree in engineering decided to become a staff worker for Campus Crusade for Christ; one student became the youth director at his church; two students felt the call to the ministry and changed to a Nazarene college to prepare; one student with a civil



Pastor Geist looks up from his studies to welcome a student into his office.

engineering degree went to Nazarene Theological Seminary to prepare for the ministry; and one student returned to Okinawa—a Christian liberated from Buddhism.

Those are the stories of 14 men and women who graduated last year. All of them are dedicated to Christ and serving him.

I thank God, this is also my story. I didn't even attend church, but the young people here reached out to me and I found Christ.

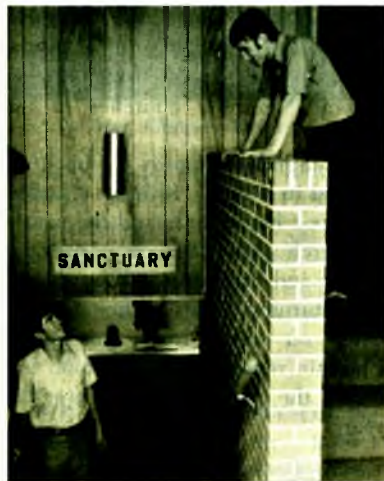
The center can serve about 100 students. It features game rooms, study areas, a library, and a lounge. It contains office facilities for a pastor, has a multipurpose fellowship hall which is used for banquets, classes, study area, and a sanctuary.

The building, an old house, cost approximately \$32,000 to remodel. It was financed largely by the local members of the church. A financial program was begun in 1971 to build a sanctuary adjoining the center with a seating capacity of over 200 people.

The cost of this ministry is high, but one in which the church must become increasingly involved. Of all Nazarenes who go to college, six out of 10 attend a state-supported college or university. This has long been an overlooked area.

On the secular campus there are few Nazarene student centers for our young people to gather for activities or to meet other Christians. In the absence of such centers the influence of non-Christian professors and friends may slowly but surely have its effect.

The Christian feels completely out of place and lost in many college classes. Returning home for the



Stan Mullen (left) and Rick Short (right) speaking in the entranceway leading to the sanctuary and, to the right, the student center.

weekend for church just doesn't provide all the answers. New thoughts about religion, new worlds, new stresses, pressure, bull sessions on sex, wild parties, drinking are encountered. It becomes hard to maintain a Christian witness. The visits at church may become less frequent. And stop.

We are trying to stop that drain of young people away from Christ at

the University Church of the Nazarene and student center. □



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

January 23—"How Much Church Is Enough?"
January 30—"Every Day Is Judgment Day"

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OF PEOPLE AND PLACES

DEDICATION SERVICES for the new educational building and fellowship house were held at the St. Bernice (Ind.) First Church with District Superintendent W. Charles Oliver delivering the dedicatory message. Former District Superintendent Leo C. Davis assisted in the ceremonies.

The buildings are valued at \$80,000. The total property is valued at \$175,000 with an indebtedness of less than \$129,000.

Mr. Kenneth Ashby of Indianapolis was the carpenter-contractor. Rev. Claude D. Wilson is pastor. □

DURING THE "TOUCHDOWN '71" contest, the Kansas City Shawnee Church held a "fill the bleachers" emphasis on Sunday, October 24. Mrs. Adeline Beam, retired medical records librarian, who has been on crutches since age nine, was awarded winning trophy. She had 84 persons in her bleacher for the one Sunday. □

RON BENEFIEL AND JEAN KETTELHUT, collegians from Pasadena College, Pasadena, Calif., were recipients of citations and medallions presented by American Legion Post 13 in Pasadena. They were awarded the "Outstanding Man" and "Outstanding Woman" awards by Representative Benjamin Hughes.

Ron Benefiel, former Evangelistic Ambassador, is now a student at Nazarene Theological Seminary in Kansas City preparing for pastoral ministry. He is a member of the General NYPS Council and was last year's associated student body president at PC. He held major offices during his college days and graduated with academic honors. His father is senior minister of the Pomona (Calif.) First Church.

Jean Kettelhut is this year's associated women students president at PC. She too has held many major student posts during her college career and is an honor student. Her parents, Mr. and Mrs. Roy Kettelhut, are active members of the San Jose (Calif.) Cambrian Park Church. She is a former Student Mission Corps worker. She spent the summer of 1970 as an SMC representative in Jamaica and Peru. She is presently working toward an elementary teaching credential. □

THE LAKE ISABELLA (CALIF.) FIRST CHURCH received a grant of \$978 in response to an application made by Pastor David Ziegler. The grant was requested for Sunday school equipment and aids. Pastor Ziegler presented the check to Sunday School Superintendent Bill Singleton and Church Treasurer Marvin Kisse. □

THE BRITISH ISLES SOUTH DISTRICT honored Rev. Thomas Ainscough, missionary to Argentina, at the district missionary convention. The date of the convention coincided with the missionary's sixty-fifth birthday and marked the completion of 40 years of service in Argentina. □



Rev. Thomas Ainscough

Appropriate recognitions were made. A cake was presented to Mr. Ainscough with a gift, and a corsage of roses was presented to Mrs. Ainscough. □

THROUGH THE CHRISTIAN SERVICE TRAINING PROGRAM of the Pawhuska (Okla.) First Church, Mr. Arthur Byers, Sunday school superintendent, has earned the Sunday school administration award with the registered seal. He has also earned the certified teacher training award and the churchmanship and church school worker's diplomas.

Mr. Byers has been saved 12 years. He has been Sunday school superintendent for the past four years. Rev. Larry Brinkley, pastor, commended Mr. Byers for untiring effort in service for Christ and the church. □

MR. JAMES M. WIANDT, 80, has been Sunday school superintendent for the past 40 years of the Wolf Run, Ohio, church. He has also taught a Sunday school class for the same number of years.

Mr. Wiandt recently received his forty-sixth year bar to be added to his attendance pin. He and his wife, Rev. Mrs. Minnie G. Wiandt, assisted in organizing and building the Wolf Run church. Mrs. Wiandt pastored the church from 1931 until December, 1968, when she passed to her eternal reward. □

THE KERN, N.H., CHURCH has purchased about two and one-half acres of land for relocation. The new site is located between two new housing developments.

The church is one of the 10 oldest in the denomination. It is experiencing some of the best days of its history. A recent five-day meeting with Rev. R. Fletcher Tink, of Watertown, N.Y., resulted in spiritual victories at the altar. Rev. James M. Kelly is pastor. □

FOUR LADIES FROM NEWARK (OHIO) FIRST CHURCH felt led of the Lord to organize a Christian housewives' luncheon group. Their plans were preceded by Monday morning prayer meetings in one of the homes.

Sixty-one attended the first luncheon meeting held in a restaurant operated by a Christian couple. A local minister was secured as speaker and arrangements were made for a special singer. Since the beginning, the group has had an average attendance of 60 representing 36 different churches.

The purpose of the luncheon is for Christian fellowship and cooperative effort in winning souls to Christ. □

THE TWIN FALLS, IDAHO, CHURCH honored J. W. Smith, 88, for a long record of service to the church. He has assisted in founding several Nazarene churches in the area.

Mr. Smith is known for his keen interest in people. He keeps a pocket notebook handy to record the names of church visitors. He memorizes the names and thereafter will be able to call returning guests by first and last name on sight. Pastor Joseph E. Chastain reports that Mr. Smith has served the church faithfully over the years. □

THE SAN ANTONIO ECHO reported special honors to District Advisory Board Layman Jack Polk of Austin (Tex.) Grace Church. He was

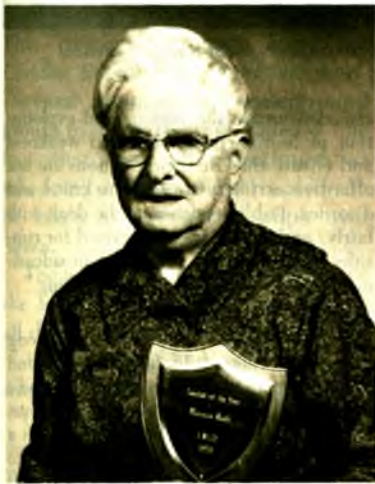
elected president of the National Advisory Council of the Dodge Division of Chrysler Corporation.

Mr. Polk is the owner of the Dodge dealership in Austin and is on the board of directors of the Austin Chamber of Commerce. □

REV. J. EDMOND TURNOCK, pastor of the Seneca Falls, N.Y., church, has completed one year of ministry over a weekly broadcast. His program, "Wake Up with Ed," has had favorable community response.

The Sunday morning program, aired from 9:10 to 10 a.m., is followed by "Showers of Blessing." An additional 30 minutes of broadcasting time per week will be included in the outreach ministry of the church through the new year. □

MRS. FLORENCE KEITH, charter member of the St. Bernice (Ind.) First Church, was honored by her class on her eighty-seventh birthday. The celebration also commemorated 63 years of service she has given as a Sunday school teacher.



Mrs. Florence Keith

It is estimated that Mrs. Keith has prepared 5,000 lessons. Presently, she is teaching a large and growing class, "The Friendly Go-getters." In 1970, she was awarded "Teacher of the Year" on the Southwest Indiana District. □

THE SUCCESS STORY OF the business venture of Mr. Robert M'Larnin, member of the Lisburn, North Ireland, church, was published in the local paper, *News Letter*. The business has grown from a small beginning to an expanded enterprise.

Mr. M'Larnin sells deep freezers, frozen foods, and fresh meats to hotels and the catering industry in Northern Ireland. The paper account included a personal testimony from Mr. M'Larnin. □

DON BONE, son of Evangelist Lawrence H. Bone, of Alhambra, Calif., has completed all requirements for a Ph.D. in microbiology

from the University of California at Davis. Don has accepted a post-doctoral position in the Department of Virology and Epidemiology at Baylor College of Medicine in Houston.

Mr. Bone attended Pasadena College, Pasadena, Calif., for his undergraduate work. He served as student body president during his senior year. □

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MR. AND MRS. NORMAN THOMPSON, members of the Picher, Okla., church, celebrated a total of 49 years of perfect attendance in Sunday school. Prior to becoming members of the Picher church in 1960, the couple attended the Baxter Springs, Kans., church, where they were charter members.

Mr. Thompson had not missed a Sunday in 25 years and Mrs. Thompson had not missed one in 24 years. Both proudly wore their perfect-at-

tendance pins as they celebrated the new record achievement. □

REV. AND MRS. VERNON KUTZ, Baldwin Park, Calif., realized the dream of a lifetime by recently making a trip to the Holy Land. They report great blessing walking in the footsteps of Christ and St. Paul, and the tremendous spiritual impact of kneeling on Mount Calvary, praying in Geth-

semane, and taking Communion at the open tomb. □

MISS TERRI SUMMERS, 13, from the Van Nuys (Calif.) First Church, earned the registered teacher status through the Christian Service Training program. She is a kindergarten teacher assistant in the Sunday school and is working for her qualified teacher certificate. Darrell E. Rotz is pastor of the Van Nuys First Church. □

FESTIVAL BREAKS THROUGH MORAL DARKNESS



Festival crowd scene—people and banners



London: Trafalgar Square, focal point of festival

People, banners, signs, people, drums, trumpets, voices, people, cheering, clapping, excitement, people, intensity, people, and more people!

What is it? A soccer game? Rugby or cricket? Guy Fawkes Day? A political rally? Maybe the Super Bowl or World Series?

No, all this excitement was part of the Festival of Light in London, England, last fall. This Festival of Light was sponsored by the major evangelical churches in the British Isles.

Members of the faculty and student body of the British Isles Nazarene College in Manchester attended the rally in Trafalgar Square and marched in the procession to Hyde Park, about one and a half miles away.

The purpose of the festival was to proclaim publicly the dangers of moral pollution. Proclamations were made to the government, the mass media, and to the leaders in the church and community. Among personalities in attendance were Lord Longford, Malcolm Muggeridge, and Cliff Richards. Prince Charles of

Wales even sent a written statement of support. The actual proclamations are summarized as follows:

TO THE GOVERNMENT

"While recognizing the dangers of the physical pollution of the environment, we believe moral pollution presents an even greater danger. Health of mind, the value of the individual, concern for the underprivileged, purity, love, the family are too important to be lost. At present we see many of these essential qualities ridiculed, undermined, and commercialized. In the interest of the well-being of our nation, the government must act *now*."

The law concerning censorship must be reformed to give the citizen freedom from offence and to stop the flagrant encouragement of abuses. Broadcasting and film must be brought under effective control to ensure that they do not "offend against public feeling and decency," or, "incite to crime and disorder."

TO THE MASS MEDIA

"The positive values of love, family life, and respect for the dignity of the individual are too often attacked in the media, while violence, sex, and irreverence are given quite undue prominence."

"As a powerful influence, the media have a responsibility to society and should therefore encourage productions which portray love and family life and the responsible use of freedom. They should

also discourage the commercial exploitation of human perversion and weakness and ensure that their productions are not offensive or likely to incite to crime and disorder. Public issues must be dealt with fairly, and better means devised for considering complaints regarding broadcasting, films, the press, and advertising."

TO THE CHURCHES

"Many church members are among those gathering at Trafalgar Square and they affirm that creation of man in God's image and his redemption through Jesus Christ. They share with church leaders a sense of failure adequately to proclaim to the nation the dignity of man. This dignity has been abused not only by environmental pollution and social injustice, but also by attacks on purity and family life and the commercial exploitation of sex and violence."

"The churches have a major responsibility in taking a stand for positive Christian values against permissiveness. Church leaders are therefore encouraged to be publicly involved themselves in proclaiming Christian truth on moral questions, and in stimulating the involvement of all Christian people in moral debates."

After the speeches the massive crowd started the trek to London's Hyde Park. The BINC students were fortunate enough to be at the beginning of the procession. Several hours after the arrival of the BINC con-

tingent at Hyde Park, people were still marching in from the Square.

According to newspaper and radio reports the crowd was estimated to be about 80,000 people. The crowd marched down the streets of London, singing as they handed out tracts to curious onlookers, bus drivers, taxicab drivers, and policemen.

The activities of the festival were very well organized and quite successful.

Prayer was a big factor in the preparation of the festival. The week before the festival was spent in prayer, with Thursday, the nineteenth, emphasized as a "Day of Prayer." The festival was especially remembered in the prayer meetings on campus. Even before we disembarked from the bus in London we had a time of prayer, asking God to add His blessings to our endeavors.

HE WAS THERE! How else can you explain that in a crowd of 80,000 people in such an electrified atmosphere peace remained supreme? The behavior of the crowd was so commendable that the police issued an invitation for the festival to continue all night if necessary.

God was there in still another way. This concise statement from the *London Evening Standard* tells how. "Several attempts by underground groups to wreck the rally failed." The fact that the rally continued as scheduled and was uninterrupted can be taken as a major triumph over Satan.

The weather forecast for the day of the festival was for rain and drizzle all day. It didn't rain a drop! No rain in London? That had to be the Lord working!

Of the 80,000 people in attendance over half were under the age of 25. This was especially exciting because it represented such a great hope. Imagine what 80,000 committed Christians can do, not only in the British Isles, but in the world!

The rally in London closed with the huge crowd reciting the Lord's Prayer. It was a beautiful ending to a very exciting and inspiring day. But it doesn't stop there. Plans were made for another Festival of Light to be held in the city of Manchester. And from there as God leads.

The Festival of Light has served as a beacon of light shining throughout the British Isles. That Light is Christ. The festival itself is only the dawning.—LINDA TRACY, BINC. □

MOVING MINISTERS

Trossie Altes from Ashdown, Ark., to Cherryvale, Kans.
 George Anderson from Moberly, Mo., to Ottumwa (Ia.) Trinity.
 M. R. Barrows from Indianapolis Northside to Sioux City (Ia.) First.
 Francis Bolerjack from Collinsville, Okla., to Ada (Okla.) First.
 William Buchholz from Pond Creek, Okla., to Hollis, Okla.
 Richard Cornelius from British Honduras to Alanson, Mich.
 Bill Gochenour from Lake City (Ia.) Community to Warsaw, Ind.
 Jon K. Gray from Dalton, Mass., to Lowell (Mass.) First as associate minister.
 Donald Green from Oakland, Wash., to Strong, Me.
 Clarence Hildreth from Lowville, N.Y., to

Rochester (N.Y.) Calvary.

Ben E. Hill from Dexter (Mo.) Southwest to Green Rock, Ill.
 Robert J. Hodges from San Francisco Sunset to Redlands, Calif.
 D. L. Hoffman from Dexter (Mo.) First to Brookhaven, Miss.
 Larry D. Hunter from Hurst, Tex., to Little Rock (Ark.) Cedar Lane.
 Harold Johnston from Kalamazoo (Mich.) First to Mason, Mich.
 Loyd F. McLaughlin, Jr., from Scottsdale, Pa., to Pottstown, Pa.
 Lorne MacMillan from Auburn, Ind., to Winchester, Ind.
 Eugene Myers from Redford, Mo., to St. Louis Lemay as assistant pastor.
 Eudell Stroud from Little Rock (Ark.) University Park to Richardson, Tex.
 Clifford L. Walton from Eastern Nazarene College to Kalamazoo (Mich.) First.



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ANNOUNCEMENTS

Mrs. Dorothy Priddy and the family of Rev. Harold E. Priddy acknowledge with appreciation the expressions of sympathy, calls, cards, telegrams, floral arrangements, and memorial funds on the occasion of the sudden death of their loved one.

Evangelists' Open Dates

Paul U. Seymore, Box 94, Pittsburg, Ill. 62974, has open some choice dates in 1972 and 1973.

VITAL STATISTICS

DEATHS

REV. CHARLES N. COOK, 73, died Oct. 29 in Benton, Ill. Funeral services were conducted by Dr. L. S. Oliver and Rev. Sidney Patrick. Interment was at Whittington, Ill. Surviving are his wife, Grace H.; one son, James V.; two daughters, Mrs. Marjorie Cunningham and Mrs. Leota Downing; nine grandchildren; three great-grandchildren; four brothers; and one sister.

PEARL DOWNING, 97, died Oct. 19 in Halltown, Mo. Funeral services were conducted by Rev. Dewey Samuels. She is survived by one sister, Nora Dameron.

HOLLIS CAMERON, 77, died Oct. 25 in Republic, Mo. Funeral services were conducted by Rev. Robert Mobley. Interment was at Halltown, Mo. Surviving are his wife, Alma; a son, Thornton; and one daughter, Betty Moore.

JOHN FELMLÉE, 89, died Nov. 27 in Hawthorne, Calif. Funeral services were conducted by Rev. K. L. Robinette. He is survived by his wife, one daughter, two sons, five grandchildren, two great-grandchildren, and one sister.

ELIZABETH DAY AMES, 70, died Dec. 1 in West Kennebunk, Me. Funeral services were conducted by Rev. Henry O. Megert. She is survived by her husband, John Wallace, and two brothers.

CARRIE WADE, 79, died Dec. 4 at Baxter Springs, Kans. Funeral services were conducted by Rev. D. J. Snyder and Rev. Homer Gilbert. She is survived by her husband, M. E. (Sam); one son, Hedrick; two grandchildren; four great-grandchildren, and one brother.

MRS. CARRIE ETHEL FORD, 80, died Nov. 25 in Caro, Mich. Funeral services were conducted by Rev. Richard Spencer. Surviving are her husband, Rev. A. E.; and one sister, Rev. Lila P. Fish.

REV. ALLEN S. HOWARD, 74, died Nov. 6 in Bethany, Okla. He was an elder 40 years. Funeral services were conducted by Revs. Ponder Gilliland, Sam Stearman, and Jerald R. Locke. Survivors include his wife, Esther; a daughter, Mrs. Baleta Cooper; five grandchildren; three great-grandchildren; one sister; and three brothers.

BIRTHS

—to Rev. Ronald E. and Judy (Wentworth) Wilson, Iowa City, Ia., a boy, Mark Andrew, Nov. 23.

—Rev. Duane and Jane (Morian) Snavely, Bolivar, Mo., a girl, Heidi Jane, Nov. 25.

—to Leslie and Linda (Rice) Wright, Westphalia, Kans., a girl, Shellene Marie, Nov. 15.

—to Harold and Emily (Baker) Kunkle, Kaneohe, Hawaii, a girl, Heidi Leilani, Aug. 1.

ADOPTED

by Sgt. and Mrs. Roger Blair, Fort Knox, Ky., a Vietnamese girl, Janelli Rene, June 30.

MARRIAGE

Miss Stella R. Taylor to David A. Shattles in Ashland, Ky., July 1, 1971.

Pamela M. Naill and Kevin M. Vasey in Menomonee, Wis., Sept. 25, 1971.

DIRECTORIES

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

NEWS OF RELIGION

E. STANLEY JONES IMPROVING AFTER STROKE. The condition of Dr. E. Stanley Jones, 87, continues to improve, after the world-famous Methodist evangelist was taken to Baptist Memorial Hospital in Oklahoma City, Okla., following a stroke.

Dr. Jones had been conducting a "Christian Ashram" (retreat) in the Center for Christian Renewal.

He left the faculty of Asbury College in 1907 to become a missionary and served most of his 60 years abroad in India. □

JEWS LEAVING RUSSIA IN BIG NUMBERS. Jewish residents of the U.S.S.R. are leaving the Soviet Union in increasing numbers for Israel, and sources indicated Russia would not try to halt their exodus.

The rate of departures was put at from 600 to 700 each week.

It was believed that 12,000 Jews left the Soviet Union in 1971—a 12-fold increase over the previous year. □

BIBLES NOW AVAILABLE FROM VENDING MACHINE. A vending machine which once dispensed candy and cigarettes in Brussels, Belgium, now drops copies of the four Gospels when a Belgian 10-franc coin (about 20 cents) is inserted.

Just as it once provided customers with a choice of candies, the converted machine now provides a choice in languages. The books are available in French and Dutch.

The director of the Belgian Bible Society placed the machine outside a Bible Society office near a major bus and trolley stop. He reports that about 100 Gospels a month are dispensed through the vending machine. □

BRUISED BELL RINGER QUILTS HER COLLECTION POST. On the job less than a day, Susah Yoh, 20, quit her job as a Salvation Army bell ringer at a collection pot.

Her reason for quitting was a good one: A young man stole her little red kettle (containing approximately \$20.00, which she had collected in two hours).

Miss Yoh ran after the thief. "I didn't know what else to do," she said.

The thief's getaway car knocked her down and a wheel ran against her stomach, leaving tire marks and bruises.

"I'm not even a Christian," she said. "I was only in it for the money. I was working for \$1.60 an hour."

Maj. W. R. Wilkins, commander of the Salvation Army in Pontiac, said this was the first time in his 28 years in the organization that one of the kettles had been stolen. □

CONFERENCE ON AGING URGES CHURCH-STATE COOPERATION. Delegates to the White House Conference on Aging urged cooperation between government and religion organizations to assure that the spiritual well-being of all citizens be fulfilled.

The conference section on "Spiritual Well-being" declared that to provide for the physical, material, and social needs of man apart from his spiritual needs "is to fail to understand both the meaning of God and the meaning of man."

The section further declared "that all policies, programs, and activities recommended in a National Policy on Aging should be so developed that the spiritual well-being of all citizens should be fulfilled." □

PASTORS FAVOR SUNDAY SALES CURB. A majority of the ministers polled in Pawtucket, R.I., favor laws restricting retail sales on Sunday, but several criticized specific laws now controlling such sales in Rhode Island.

Of 18 pastors queried, 16 favored some law prohibiting "business as usual" on Sunday. □



the answer corner

Conducted by W. T. Purkiser, Editor

By what reasoning is abortion less a crime than infanticide?

Abortion "on demand" is one of the growing evils of our day. To permit or practice abortion for any other than thoroughly recognized medical reasons seems to me to be a sin of the first magnitude. I have expressed this conviction editorially before, and hold it still.

As a matter of terminology, there

would be a difference between abortion and murder, as it is often called, or infanticide. Exodus 21:22-24 shows a distinction between destruction of an embryo and the taking of a human life, since the penalty for accidentally induced miscarriage was not that for accidental homicide.

It seems to me that abortion is

justified when clearly necessary to save the life of the mother. I cannot see that the murder of a child already born would be justified for any reason.

At the same time, to use abortion as a method of birth control is an evil that not only scars indelibly those who resort to it, but also carries in it the seeds of the destruction of society.

When we are having family prayer and the phone rings, should we ignore it or should someone quietly get up and answer it?

Answer it.

My child's schoolteacher claims that Jesus was bound to the Cross, not nailed; and that His death was due to suffocation, not loss of blood. Can you give me an authoritative answer for her?

The schoolteacher you describe is reflecting either ignorance or unbelief.

The best answer is a simple reading

of the Gospels.

John 19:34, written by the only disciple who was an eyewitness to the event, describes the blood that

flowed when the side of Jesus was pierced.

John 20:25-28 clearly states that the hands of Jesus were pierced with nails.

1 Samuel 28:6 says, "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." What does Urim mean? Visions, or what?

"Urim and Thummim," described in Exodus 28:30; Leviticus 8:8; and Numbers 27:21, were objects kept in a pouch on the high priest's breastplate and used to discover the will of God in special cases.

No one now knows for sure just what they were or how they worked.

One educated guess is that they were sacred lots that were cast to get an affirmative or negative answer.

"Urim" may come from *arar*, to curse; "Thummim" from *tamam*, to be perfect. When both counters came up "Urim," the answer was "No." When both came up "Thummim,"

the answer was "Yes." One "Urim" and one "Thummim" would mean "No reply."

In the context of 1 Samuel 28:6, the reference simply means that God did not answer the by-then-apostate Saul in any way at all.

I teach a teen class and get very unusual questions from my kids, as most of them come from unchurched homes and don't just readily take things as they are or by faith. One question a boy asked me was, "Why does God need people to worship Him if He has no weakness?" He thinks that God is so powerful and perfect, so why does He need someone to worship Him?

You have a great challenge with such a class. I'm sure you will do the best you can with their questions.

Worship isn't so much a matter of what God needs as it is what we need. He commands us to worship and praise Him, not because He needs it, but because we need to recognize in Him the supreme value in life and the supreme Source of our good.

Incidentally, don't forget that

some questions have no answers, and the important thing may be why the question is asked.

You should remind your youngsters once in a while that things look different when they are outside looking in than they do when they are inside looking out. This is particularly true of the Christian life.

Nathanael was all set for a theological argument with Philip when

Philip said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

There was almost a sneer in Nathanael's words: "Can any good thing come out of Nazareth?"

But Philip didn't argue. He just said, "Come and see." It is still a good answer for such questions.

WEDDING ANNIVERSARY

REV. AND MRS. RAY W. BLACHLY, now pastoring in East Charleston, Vt., celebrated their

fiftieth wedding anniversary November 19. They were honored on the occasion by a family reunion in Hershey, Pa., home of their son Samuel.

Other sons present were David, a missionary to the Republic of South Africa now furloughing in Bel Air, Md.; and Wesley, worker in sales advertising at the Nazarene Publishing House, Kansas City. The Blachlys have six grandchildren.

For many years the couple served the church as laymen on the New England District. In 1953 they felt God leading them into the pastorate. They have served the East Charleston, Vt., church for the past three



Rev. and Mrs. Ray W. Blachly

years. Former pastorates include Pittsfield, Me.; and Leicester, Vt.

Greetings were received by scores of friends and by officials from the church's denominational headquarters in Kansas City. □

JACKSON PHILLIPS ACCEPTS POSITION AT DETROIT FIRST

Missionary Jackson Phillips has accepted a position as administrative pastor at Detroit First Church. He has served for the past five years as secretary of our literature program for the African languages.



Jackson Phillips

Rev. J. Phillips and his wife, Janey, are very capable and dedicated young people. They will do a commendable job in their new position in Detroit.—E. S. PHILLIPS, executive secretary, Department of World Missions. □

BOOK CORNER

STUDIES IN BIBLICAL HOLINESS

By Donald S. Metz
Kansas City, Mo.:
Beacon Hill Press
of Kansas City,
1971. 284 pages,
bibliography, cloth,
\$4.95.



This is the first major systematic theology of holiness in many years, and is itself the product of long research and study. William M. Great-house expresses the opinion in the Foreword that the book is based on "perhaps the most extensive research . . . in our time." It may not be noted for novelty or originality, except perhaps in organization and outline. It will, however, be recognized as reasonably thorough and comprehensive.

After preliminary definition of terms, Dr. Metz discusses the relationship of any valid doctrine of holiness to the holiness of God. He then moves carefully through the biblical doctrine of sin, the relation of holiness to the kingdom of God, the meaning and means of sanctification, the work of the Holy Spirit in effecting holiness, the dynamic elements of the sanctified life, and the principles of growth.

There is noticeable fairness in dealing with incompatible views. His

method is to state the position, together with its supporting arguments, then marshal the reasons for rejecting it.

Documentation is thorough, broad, and constant. The very plethora of quotations might be thought by some to be a weakness. Bibliography is extensive; but is unfortunate that such a work should not have a subject and person index.

The development blends a systematic approach with a biblical exposition. One chapter is largely an unfolding of the holiness implications in the Sermon on the Mount. Another chapter surveys the relevant passages on entire sanctification throughout the New Testament.

The format of the book will lend itself either to careful private study or to textbook use in the classroom. Its faults will probably be fully advertised by its critics. A final evaluation will have to await the verdict of time. But from the standpoint of the reviewer this book promises to be a much-needed contribution to solid Wesleyan literature, and will probably have an equally impressive longevity. While not officially definitive, it is nevertheless an authoritative statement of the Wesleyan position both traditional and current, by a competent scholar.

Dr. Metz has the D.R.E. from Southwestern Baptist Theological Seminary, and the Ph.D. from the University of Oklahoma. He is presently academic dean of Mid-America Nazarene College.—reprint from the *Nazarene Preacher*.

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REV. JAMES SNOW SUCCUMBS TO ILLNESS

Rev. James R. Snow, 45, pastor of Sacramento (Calif.) First Church died Tuesday morning, December 21 in a Sacramento hospital. Several months ago, he had a kidney transplant with good progress following the surgery.

On Saturday, December 18, Snow was admitted to the hospital with a low fever which physicians diagnosed as flu. He was placed in intensive care, a routine procedure for patients having had kidney transplants.

A nurse reported his condition satisfactory at 6:30 a.m. on Tuesday morning. At the 8 o'clock check, she found that he had succumbed.

Rev. J. R. Snow was president of the general NYPS organization between 1960-64.

He is survived by his wife, Marilyn, of the home; a daughter, Mrs. David (Judy) Anderson; a son, Jim, Jr.; and a son, Rick, who is a freshman at Pasadena College, Pasadena, Calif.

The funeral service was held on Friday, December 24 at 10 a.m. in Sacramento First Church. □

NAZARENE DOCTOR HEADS HOSPITAL STAFF IN K.C.

Dr. Otto W. Theel, general practitioner, was recently installed as president of the medical staff at



Dr. Otto W. Theel

served as a member of the executive committee for the Laymen's Conference of the denomination since its inception. He is a member of the board of trustees at Mid-America Nazarene College, Olathe, Kans., and president of its honorary alumni association. This latter group named him "Layman of the Year" in 1970. He is also a member of the advisory board of the Kansas City District. □

REV. MARLOW SALTER ACCEPTS NEW K.C. POSITION

Rev. Marlow Salter, office manager in the office of the general secretary since July, 1964, has announced plans to accept a position as a field representative for the Nazarene Publishing House. He will start the new assignment the first of July.



Rev. Marlow Salter

general assemblies of the denomination and will be the general secretary's office coordina-

tor for the 1972 General Assembly to be held at Miami Beach, Fla., June 18-23. □

tor for the 1972 General Assembly to be held at Miami Beach, Fla., June 18-23. □

HEART ATTACK CLAIMS LIFE OF INDIANA PASTOR

Rev. Lee M. Bates, 49, pastor of the Kurtz, Ind., church on the Southwest Indiana District, died suddenly of a heart attack on December 15. He has served pastorates at Shirley and Indianapolis on the Indianapolis District and at Mackey, Mt. Vernon, Bedford, and Kurtz on the Southwest Indiana District during the past 29 years. He served one pastorate on the Nebraska District.

Pastor Bates is survived by his wife, Dell; daughter, Becky, age 14; and a son of Nebraska. At the time of his death he was serving as editor of the Southwest Indiana District paper, the *Crusader*.

The funeral service was conducted in the Kurtz church, December 18, with District Superintendent W. Charles Oliver officiating. □

PAUL SKILES RECOVERING FROM SURGERY

Mr. Paul Skiles, executive secretary of the Department of Youth, underwent surgery for appendicitis on Monday evening, December 27. Following a few days of convalescing, he has returned to his office to make final preparations for reporting to the General Board meeting this week (January 17-19) in Kansas City. □

THANK YOU NAZARENES!

It gives us all satisfaction to say, "Thanks," and give praise to God.

We have done both in the great Thanksgiving Offering. We consider this a mighty act of worship to our Lord who has blessed us so bountifully.

Now the Board of General Superintendents say, "Thanks," to you who have responded to make it \$2,180,382 to date. We trust the final count will bring us to our goal of \$2,800,000.

V. H. LEWIS
General Superintendent



Vancouver (British Columbia, Canada) First Church has an added 7,500 square feet of floor space since the completion of its new education building. Sunday school space is available on the lower level with offices and overflow on the main floor. The upper level contains space for youth and fellowship meetings. Kitchen facilities are available. Pictured are some of those in attendance at the ground-breaking service. Part of the total building project was the renovation of the existing church building. District Superintendent Roy J. Yeider is shown standing in the front row left with Pastor Warren Boyd turning the sod.

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