

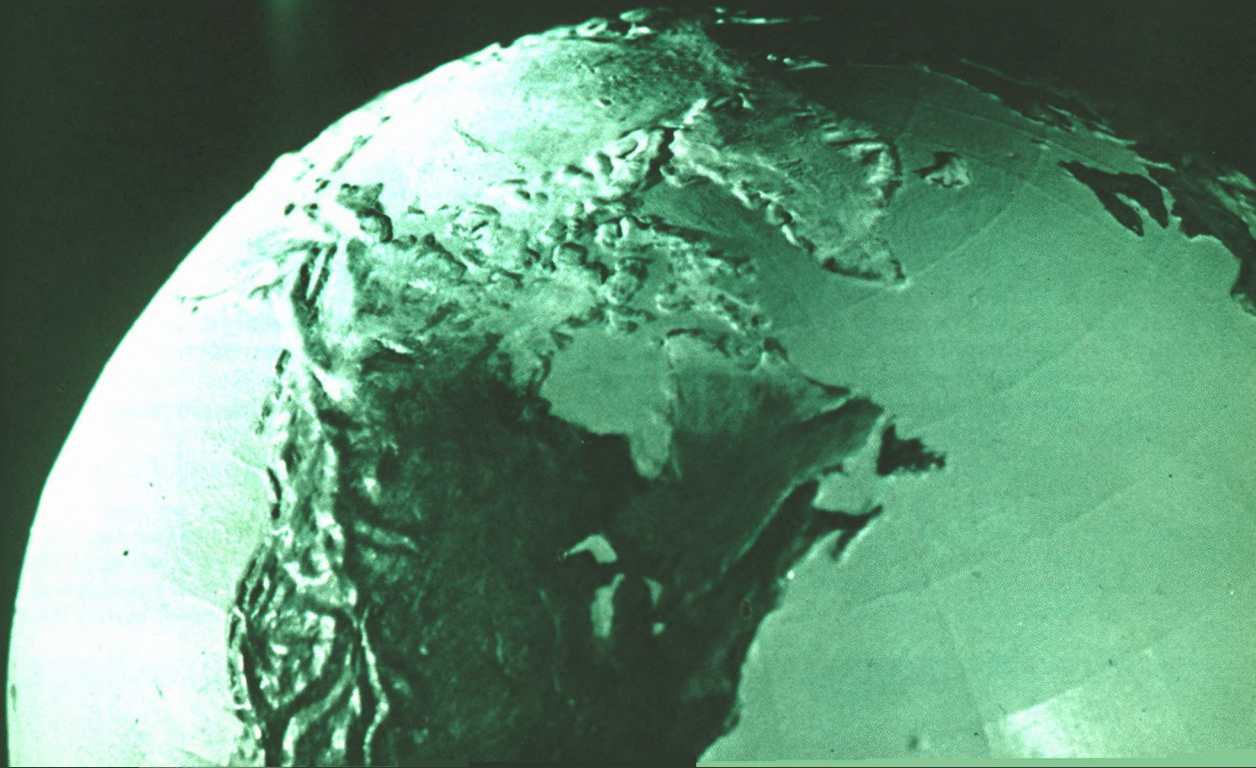
Song of the Morning Stars

In the morning of creation, when
the stars above us sang
And their sweet, celestial music
through the glowing heavens rang,
There was no recorder present to
preserve those sounds for men —
Sounds so filled with joy and worship,
far beyond all human ken.

There are, somewhere in our nature,
chords responsive to those strains,
Chords that self and sin have stifled
until barely one remains.
Yet lost chords may mend and vibrate
by the virtue of God's grace
In the coming restoration of our wayward,
fallen race.

Let the music of the heavens and
the poetry of earth
Blend to praise the great Creator — Him
who gave to life its birth —
In a song of glad thanksgiving, blend
to sing in true accord
'Til the world is filled with glory
and the knowledge of the Lord!

By Merle J. Pettis
Alhambra, Calif





General Superintendent George Coulter

EXTERNAL RELIGION

IT IS entirely possible to have a religion that is purely external but totally devoid of inner spiritual content.

Every generation is in danger of the deception of external religion.

It was true in Isaiah's day. In bold and searching terms he denounced their "vain oblations"; their "new moons and sabbaths": their "appointed feasts"; and even their "many prayers" (Isaiah 1:12-15).

External religion eased their consciences, dulled their sensibilities, and deadened their love.

Jesus faced the same issue in His day. Some of His severest words were against those who had made religion an external thing instead of an inner reality.

The Pharisees fasted twice a week. They gave tithes of all they possessed, even down to such seemingly insignificant things as mint, anise, and cummin. They were careful about the external demands of the law, about the washing of hands, about making the outside of the platter clean. But they found very clever and subtle ways of evading the deeper demands of the law. They were careful about the letter of the law but neglectful of the spirit of the law.

To depend on external religion alone is to be deceived. It results in a purely mechanical way of life without a living, personal relationship with God.

Actions are important—but motives are more important. Details are significant—but principles are even more basic. Doing good deeds is desirable—but *being* good is the supreme demand of God.

The world needs to see more in us than a cold, mechanical fulfillment of duty. It needs to *feel* our supreme love to Christ. The acts we perform must be the result of inner motivation to honor and glorify God. Outward righteousness must spring from a heart that has been transformed by redeeming grace.

External religion alone is dangerous unless it is the outflow of a holy heart. □



THE NATURE OF TEMPTATION

■ By Jerry W. McCant

Paducah, Ky.

THAT person who is no longer tempted has long since been laid to rest! Temptation is part of the price of being human.

Strictly speaking, temptation is a Christian problem. People sometimes have the impression that conversion ends all struggle. But when a person takes a definite stand for God, Satan then tries his worst. No state of grace and no amount of growing in grace grants exemption. Nor does age or saintliness deliver from the problem.

Satan tempts us through our normal, human, God-given desires. It is through our "desires" (James 1:14, RSV) that he gets to us. Sometimes guilt forbids our admitting there is any real desire present. However, unless there is desire, temptation is an impossibility.

Hunger and desire for knowledge are both normal and natural. Through these avenues the tempter appealed to Eve and he won!

Probably no human desire is a greater source of temptation than sex. Yet sex *per se* is not sinful. The adversary uses God's most holy gift as the occasion for untold temptations. None of our human desires and drives are sinful. Rather they are necessary to our humanity and well-being.

God takes no pleasure in withholding good things from His children. He has provided means to satisfy all our

human desires. He demands only that we act according to His revealed will. For every desire He has given us, God has provided a way to fulfillment. Outside His prescribed plan, any of them may lead to sin.

Temptation is progressive in nature. Usually it follows certain well-defined steps.

First, as James reminds us, desire is aroused. Remember, human desire is no license for sinful self-expression. The temptation is to satisfy one's desire—NOW! In the throes of temptation, impulsiveness is disastrous. Take your time and decide rightly.

When desire is sufficiently aroused, the will is attacked. It is only then that the matter becomes a moral question.

There is a real struggle in the citadel of the soul. The first question is whether it is right or wrong. Then it is primarily a matter of whether or not to do it. Working hard on the will, Satan will try to convince one that desire is as bad as the act. That's one of his biggest lies! Don't let the enemy destroy you with guilt over temptation. Too many have already backslidden at precisely this point.

Temptation cannot remain simply temptation. We stand at the crossroads and a decision must be made. Some direction is taken. Temptation becomes the occasion for either sin or a victory. The individual decides

which! A mother who has lost a son decides whether to allow herself to become bitter and cynical or humble and Christlike. Some man with a difficult problem decides whether to face his problem or get drunk.

How important those choices are! Each crossroad of temptation is crucial. Victory would be easier if we always weighed our selfish desires against the cross of Jesus Christ!

Sin enters only when the will yields and gives consent.

Resist the enemy's first advance. The Holy Spirit is faithful to warn and strengthen us if we would only be sensitive to His leadership. As we entertain temptation, it becomes increasingly hard to resist. Stay prayed up so you can give an immediate negative reply to temptation.

Resist situations, places, people, and things that tempt you. Sometimes it appears we are not afraid of temptation. We make it our companion. It's really not smart to carry a pack of cigarettes in your pocket to show the devil you can resist! Probably the least prayed petition of the Lord's Prayer is, "Lead us not into temptation." Adopt a safe policy today—"Abstain from all appearance of evil" (I Thessalonians 5:22).

By God's help and grace, every temptation can be overcome. Satan is the source of all temptation. But God

is still Sovereign! He has not abdicated His throne just because one of His children is passing through the fire. Don't sell out—God will come to your aid. To you, He is saying:

Fear not; I am with thee. Oh, be not dismayed,

For I am Thy God, I will still give thee aid.

I'll strengthen thee, help thee, and cause thee to stand.

Upheld by My gracious, omnipotent hand.

The old serpent must flee when the weakest Christian resists! "Resist the devil, and he will flee from you" (James 4:7). Go to your knees in earnest prayer. Know and claim God's promises. We overcome by the Word of God and the power of the Spirit. Prayer and the Bible are the two most powerful weapons against the accuser of the brethren.

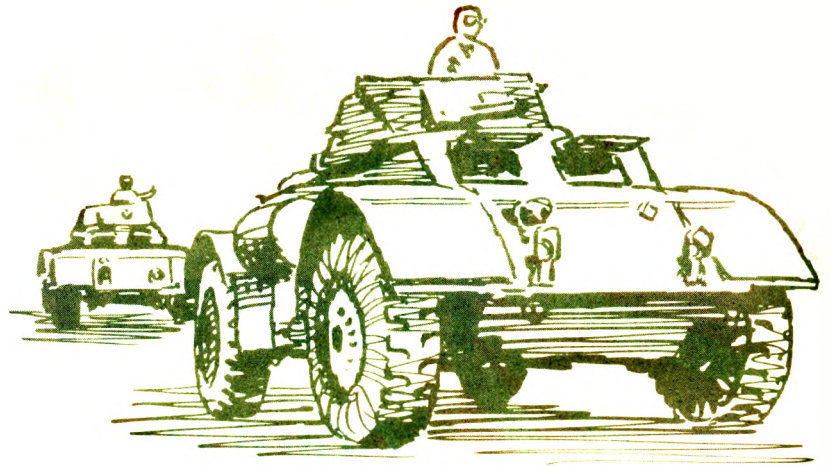
In the wilderness, Jesus met every temptation with the Word of the Lord. In Matthew 4, "It is written," might well be translated, "The Scripture says," or, "The Bible says." Three times Satan tempted our Lord. Each time Christ hurled the Word of God in his face, and He won! Not a bad example to follow, is it?

Be comforted to know Jesus was "in all points tempted like as we" (Hebrews 4:15). Thus He understands and is ready to rescue us from falling. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Oscar Wilde is supposed to have once said, "I can resist everything except temptation." He concludes, "The only way to get rid of temptation is to yield to it." That represents the philosophy of sinful, defeated man—not the Christian philosophy! It is true we cannot escape temptation. But, thanks be to God, we can be overcomers. Prayer, God's Word, and the power of the indwelling Holy Spirit make it possible. □

■ By James V. Wilbanks

Black Forest, Colo.



Israel's Future— GLORY OR DEFEAT?

TEARs coursed down the faces of toughened Hebrew warriors as they stood before the ancient Jewish Wailing Wall in Jerusalem, June 7, 1967. And why not? They had just recovered a possession lost for 25 centuries—the Old City of Jerusalem. Since 596 B.C. (with the exception of a short time during the Maccabean period of the second century B.C.) Jerusalem had not been under autonomous Jewish control.

All of us remember that momentous week in June. The world thrilled when it heard how a small but tough Hebrew army defeated the colossal Arab threat to exterminate the nation of Israel. Reading the newspapers in those days was like reading the Book of Joshua in the Old Testament.

But the interim from then till now has not been quiet nor peaceful. The Arab world has been building up a tremendous force of armament, backed by the powerful Russian Com-

munist state. The express intention to destroy Israel is the same. And another showdown is probably not far in the future. What lies ahead for Israel?

Israel has had a civil-religious history. Her future will be the same. The thirty-seventh chapter of Ezekiel is understood by many to depict Israel's role in the world from the year 1948 (when she became a state) and into the near future. It is a twofold development entailing the Hebrew nation's physical and spiritual renovation.

The first eight verses of that chapter show us the dry bones coming together and flesh coming upon them. Verses 9-10 describe the breath coming into the corpses. Verses 11-14 are a commentary on the above verses, and explain the vision to mean the regathering of Israel from the Diaspora (scattering abroad) and the physical development of the new state. Then, that being complete, the breath, or



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spirit, enters into the nation, signifying a national spiritual revival.

The Physical Renovation Is Almost Complete

The flesh is even now coming upon those dry bones. Today, Israel is fast becoming a prosperous nation, and is almost entirely self-supporting. "The ministry of commerce and industry has prepared a comprehensive plan for increasing the output of industry to almost 10 million pounds (English currency) and increasing industrial exports to \$770 million by 1970," we are told in a recent report.

A Problem of Too Much!

And agriculture? Listen to this. The same report says, "Up to a few years ago there were serious shortages, but the problem today is to plan cultivation and marketing to offset surpluses of many types of produce. . . ."

"Jaffa oranges and grapefruit are world famous. Packing is done in modern mechanized stations under the surveillance of the Citrus Marketing Board, and exports . . . are expected to total 700,000 tons. Intensive measures are taken to increase exports of other sub-tropical fruit, groundnuts, vegetables and flowers."

Truly, Isaiah's prophecy that "Israel shall blossom and bud, and fill the face of the world with fruit," (27:6) is finding fulfillment before our eyes!

Israel's Conversion

When the physical development is completed, then verse 10 describes the national revival.

The groundwork is being laid for such a revival. This is evidenced by Israel's intense interest in the Word of God. Not only are Bible quiz contests among the chief sources of entertainment, but a large percentage of the curriculum in Israel's public schools (almost 5,000 schools with a total enrollment of about 800,000) is Bible-based or Bible-related!

Such a cultivation of the Word of God is preparing the way for genuine repentance toward God, and faith toward the Lord Jesus Christ. St. Paul speaks directly concerning this wholesale turning of Israel to the new covenant (Christianity) in Romans 11:25-27:

"For I would not, brethren, that ye should be ignorant of this mystery,

lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

"For this is my covenant unto them, when I shall take away their sins."

How shall Israel enter into the new covenant? Just as the gospel economy declares that Jew and Gentile alike shall enter. Here are Paul's words in Acts 20:21, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

In the writer's opinion this is due soon to happen as described in Zechariah 12. The deep repentance is mentioned first: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10).


The looking upon Him "whom they have pierced" does not refer to the advent of Christ at this time, as some have erroneously supposed (for the advent is not mentioned either in the text or its context), but is a look of retrospect of deep sorrow and regret in rejecting their crucified Messiah—even as a sorrowing family mourns over the loss of an only son as they view him in his casket.

There will be no crocodile tears shed in that solemn day of Israel's repentance, for it will be a "repentance . . . not to be repented of" (II Corinthians 7:10). Israel rejected Christ openly and nationally (Matthew 27:25; Acts 13:46). Her repentance and acceptance of Him must be the same.

On this solid "foundation of repentance" (Hebrews 6:1) will be built the faith of Israel in Jesus Christ. It will be a lasting faith, and a glorious faith. The first verse of Zechariah 13 depicts the change: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Great things are in the offing for the "natural olive branch" that once enjoyed the favor of God (Romans 11). That branch will be grafted in again. Let us pray that it may be soon.

Will Israel's future be glory or defeat? The Bible says that it will be glory! □



Pen Points

A LITTLE girl became confused when she said the Lord's Prayer. Where the words are, "Forgive us our trespasses," she prayed: "Forgive us our trash baskets."

But maybe the little girl had something. We have to get rid of the trash in our lives before the good things can come through to us.

Sometimes the first prayer that a person needs to pray is the asking of forgiveness for the trash that has been allowed to accumulate in the heart, trash that keeps the heart from responding to the better things in life.

A lot of trash finds its way into the heart, blown there by the winds of hatred and jealousy. Or scattered there by indifference and unconcern. Or deposited there when life got too busy to clean house, to check up, to pray. Or tossed there by a heart that had no priorities and no sense of values. Or allowed to accumulate because life made a hobby of small things, neglecting the bigger and more important things.

When the enemy finds that our hearts have trash baskets, he finds a thousand things to fill them with. And all the things with which he fills them are ugly and useless. They are items that clutter and burden life. And where the trash accumulates with no periodic ridding out, poisonous influences soon creep through life, choking it from God's best. Then spiritual breakdown occurs.

With pornography spreading its trash on nearly every newsstand, with obscenity going unchallenged, with a multitude of opinions waiting to be heard, and with so many useless things begging for man's attention, we must guard cautiously the intake of our lives. Is it trash we are gathering? Or is it something with which we can make life beautiful and better?

Maybe the girl's prayer should be ours: "Forgive us our trash baskets."—C. NEIL STRAIT, *Uniontown, Ohio.*



Faith at Home

How Simpleminded Can You Get?

THIS may sound strange. "I warned my husband, "but I'm beginning to believe the more simple-minded we can become, the wiser we'll be."

Now he could have retorted with the title of this piece and implied I didn't have a brain in my head anyway.

However, being a loving, kind person (used to being married to a slight nut), he merely asked, "What do you mean?"

This is my answer:

Last month our primary students donated allowances and money sometimes begged from parents to collect over \$15.00 for missions.

Maybe this isn't a world-shattering accomplishment, but they're pleased with it. I am, too.

I think their success-secret was the ability to give away their candy money without regret.

They simply understood there are starving babies in other lands crying for food, and sick people in need of care. Millions are dying, lost in sin, unless our missionaries can get the message to them first. The children saw these needs and tried helping fill them.

Youngsters usually see issues in black and white. Unlike us, they aren't confused with in-between shades of gray.

In short, they are simpleminded.

Their values are simple, too. They rightly long for parental love and attention far more than expensive toys in their stead.

Of course, they enjoy their playthings, but keenly sense the difference.

Even their luxuries are simple. I remember two little boys given lollipops by a bank teller. They glowed with a gratitude most grown-ups reserve for a free new car or a trip to Europe.

Yes, simple minds, uncomplicated, and pure hearts are traits of children.

That lesson was unforgettably brought home to me one beautiful Sabbath morning.

As we left the sanctuary, a little girl stood on the steps. Sadness shadowed her face. Her head was slightly bowed.

"What's wrong?" I asked.

"I'm praying," she answered. "We should always pray when we hear a siren. It means somebody is in bad trouble and needs God's help."

I hadn't even noticed that distant wail until she drew it to my attention.

Along with many of God's children, I need to see how simpleminded I can get.

By **Rosemary Lee**
Worthington, Ohio



Prosperity Perils

WE ARE wooed and won today by treasure, pleasure, and leisure. We work for these, live for these, and die for these. There are few things we are tempted with as much as things, thrills, and time we haven't learned how to use wisely.

It's hard to hear God in times of prosperity. "In prosperity the destroyer shall come" (Job 15:21). We become so self-sufficient and supposedly satisfied. Of old, God said, "I spoke to you in your prosperity, but you said, I will not listen" (Jeremiah 22:21, RSV).

The vision of God and the voice of God are blurred, sometimes entirely banished, when so much as a small coin is held too close to the eyes or left to fall on the pavement of a business venture.

We live today in the lap of luxury. Kings of the past did not know anything comparable to the present life of the average citizen of the free world. We are being crushed by our comforts and conveniences.

Most of us face the peril of plenty rather than the peril of poverty. No nation has withstood prosperity in the past. It is a perilous position; for while thousands stand through poverty, few stand through prosperity.

Perhaps the place we err the most is not heeding the warning of Christ is in thinking that we are not addressed. We apply Christ's warnings regarding money to the financial tycoon or the tightfisted miser. Worse yet, we have such deep desires for so many more things that we fool ourselves into thinking we have little.

What was it that brought such awful judgment on Sodom? Are you inclined to say immorality first? No, listen: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16:49).

Politicians, nearly any preacher or person, can become famous today by simply saying, We are the greatest people in the world (*pride*); we must raise our own standard of living (*fulness of bread*);

we must shorten our working hours (*idleness*); we must take care of ourselves and our surpluses (ignoring the world's *poor and needy*). And people love it so.

Let him who thinks he deserves not God's fire and brimstone because he is moral and manages his business well look carefully at the perils of prosperity: pride, plenty to eat, long vacations, and a heart which does not ache and act for the poor and needy. For "in prosperity the destroyer shall come."

This is a time of great prosperity and peril—prosperity to the few who happen to be born where barns are full and stockpiles darken the sun—peril to all, especially to us who have so much.

It is also time to humble ourselves in recognition

of God's goodness to us. It is time to eat our food as those who know also how to fast, and work as those who know the night is near.

It is time, in our lands of abundance and affluence, that we pause long enough to hear the cry of anguished mothers watching their little ones slowly dying for lack of food, and catch sight of those who lack homes and live in rags.

It is time we do not simply pray, "And bless those who have not as we do," but rather reaching deep into our God-given resources we respond with a stewardship which strengthens the hand of the poor and needy, asking nothing in return. Thus and thus only will we escape the perils of prosperity and will the destroyer be stayed. □

The Way of Death *the Way to Life*

■ **By Forrest Nash**
Bourbonnais, Ill.

MANY forces today are seeking to identify our ills. The experts work long and late seeking solutions. Innumerable innovations are implemented in an effort to cure our moral sickness.

How tragic that in these efforts there is so little recognition of God as Creator or God as righteous Redeemer! It is a "do it yourself" program. It is man "pulling himself up by his own bootstraps." And with it all, our race is still like the poor fellow in Jesus' story of the Good Samaritan—left along the roadside robbed, beaten, and blighted.

There is a cure. The Church knows about it. She has knowledge of the correct diagnosis. It is found in God's Word.

The Bible is the only Mirror into which we look, and in looking see our real selves. The picture we see is man, the lost sinner, being transformed into a saint with a new disposition. He is the "new creature in Christ Jesus."

Five simple words tell the story: disobedience, depravity, despair, deliverance, and delight. It is all there, eternally contemporary.

Concerning the human predicament, God tells it clearly in the words of the Apostle Paul. He not only writes of man, the sinning creature, but of man's sinful nature. This sinful nature is his from birth. It is the fallen Adamic nature of his first parents, who sinned in Eden.

In the heart of the sinner this nature is a spirit of rejection, refusal, and rebellion against the will of God. And in the heart of the unsanctified believer it is the "spy on the ship which waits for the unguarded moment to destroy faith."

When Paul describes this nature he uses such terminology as "our old man" or the "carnal mind," and it is not difficult to know what is meant. How many times does carnality, this spirit of rebellion, manifest itself in the lives of the disciples before Pentecost! It is the sin from which grew many church problems to which the Apostle Paul addressed his Epistles.

James and John had personal am-

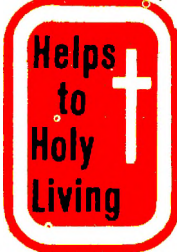
bitations for special recognition in the Kingdom. Before Pentecost, the vindictive spirit manifested itself when some of the disciples wanted Christ to call fire down on certain individuals.

There was jealousy among some of the Corinthians resulting from a personal attraction to Peter, or Paul, or Apollos.

James deals with the problem of affluence on the part of some who would seat the rich in a better place than the poor. Paul does not hesitate to tell Timothy of the grave peril when the ministry would labor primarily for material gain. He also warned him about those who would justify a sinning religion by means of a philosophy, so called.

Paul, in his fight for holiness in the corporate life of the Church and in the heart of the individual, laid on the line his personal testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Is this the testimony of an intel-



lectual? It certainly is, for the apostle matched wits with the best thinkers from Jerusalem to Athens to Rome. Is this the testimony of a mystical dreamer? Hardly, for Paul was also a tentmaker with calloused hands. The real man with a real problem had found the real solution. He was a disciple indeed in that he had taken up his cross and he knew the reality of the abundant life of which his Lord had spoken.

The historical sequence of this victory was epochal indeed. Paul felt the cutting conviction of the Holy Spirit at the stoning of Stephen, the martyr. He was converted when stricken on the Damascus Road. He was filled with the Holy Spirit three days later when Ananias prayed for him. Here was his cleansing, for it is the Spirit's work to "burn up the chaff with unquenchable fire." So the man chosen to be a voice to the Gentiles becomes the husbandman who labors and is first a partaker of the fruit.

In Paul's testimony to the Galatians he was saying, "What the crucifying experience did for me it will do for you. It is the Holy Spirit shedding light and offering hope for your full salvation. For your problem is the same as was my problem. I was once a

proud, self-sufficient, self-righteous Pharisee. I desired my way of law at the expense of God's way of grace. When I tried to do good I found evil present with me. Like you Galatians, I sought salvation by and through the law instead of by faith. As I needed to die to the flesh, so you need to die to the flesh.

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Will you forfeit that perfection which only faith produces, a perfection which God requires by faith? Will you, my fellow Galatians, refuse to walk in the light when they that are Christ's have crucified the flesh with the affections and lusts?"

It is very obvious that human nature has not changed since those early days of the Church. Basically, our problems in the Church are like their problems. They were hindered by lethargy; so are we. Some then had a man-fearing spirit; it is so today. They experienced a pride of race; so do we. Some then defended a sinning religion with philosophy, "so called"; the problem is still with us. The love of money, the love of praise was prevalent then; it is no different now. Carnal pride and the world-loving spirit plagued those early

churches; this same spirit lives in so many facets of our current life.

Christ's followers are still called to "holiness, without which no man shall see the Lord." The Word still speaks, "This is the will of God, even your sanctification." God is still calling His children to die out to every self-interest which thwarts His will in their lives.

To Abraham it meant offering up of Isaac, the son of promise. This brings an orbital kind of faith in the new age. It is the only kind of consecration that leads to entire sanctification by the Spirit. And it is the wonderful second work of grace.

The Ephesian church heard the question, "Have you received the Holy Spirit since you believed?" They responded by walking in the light and receiving the fullness of this blessing. The question is not amiss when we ask the seeking believer, "Have you died to the world, the flesh, and the devil?" For after this dark night of the soul there comes the song:

*Hallelujah! I have found Him
Whom my soul so long has
craved!
Jesus satisfies my longings;
Thro' His blood I now am
saved.* □

■ **By Frank Powell**
Oskaloosa, Ia.

From Condemnation to Confidence

God is greater than our heart (1 John 3:19-21).

HAVE you condemned yourself to a point that all joy is gone? Has your disposition soured? Love turned to hate? Has your service become minimal and have your initiative and creativity been stifled?

If you answer these questions with a "Yes," you show signs of not being good for yourself or anyone else.

Those who are their own jury, read their own verdict, pass their own judgment, condemn, and then sentence themselves, cannot find stability of mind and emotion. They cannot find a meaningful life of service and leadership. Why? They have not let God, who is greater, be the Discerner of

their hearts and the Solution to their problems!

If God does not condemn us, then who may? Satan.

Self-condemnation is a form of Satanic temptation. If it is yielded to, the fact that "God is greater" has no meaning.

Satan brings false accusations, distorts facts, makes presumptions, then adds pseudo-guilt. He does all this to cause us to stumble, to fall, to lose peace of mind and joy, lose faith, and in the end lose our witness and ability to serve.

How can anyone be a witness for God when he falsely witnesses to

himself? The Ten Commandments will not permit a false witness against oneself any more than "against thy neighbour."

A believer is certain that God is the greater. His authority is based on His absolute sovereignty. His compassion is beyond comparison. God as greater is the believer's Superintendent, Supervisor, Guard, and Guide. He fills these roles omnipotently, omnisciently, and eternally. His is the dominant role, and the Christian is a surrendered subject. How then could a surrendered subject suddenly turn around and be his own jury, judge, and sovereign in an act of self-condemnation?

The Christian turns over all that he has and is to the One who is superior in every way. His Lord is preeminent over all things, even the heart and will. Self has very little to offer, but

He has absolute knowledge and wisdom. And in the end—*after death*—He has perfect judgment.

Believers are concerned not only with God's authority, but with His *claim*. He lays claim to *all* in creation—even the maintenance and preservation of it.

God has also provided redemption for man. If the whole person and will are fully surrendered to his rightful Owner, self-condemnation should be impossible! The believer as a servant of God is also a steward of himself. A multitude of mental, emotional, and dispositional problems could find their solution here.

Why is it easier to condemn than forgive? The old adage, "To err is human; to forgive, divine," is true. Only God can forgive, redeem, justify, and pardon through the judicial and legal offices of Jesus the Christ. He can also purify, transform, and sanctify through the High Priestly office of Jesus Christ.

When confession is made, God forgives (I John 1:9). Forgiveness is an act of God's love working through the obedient believer.

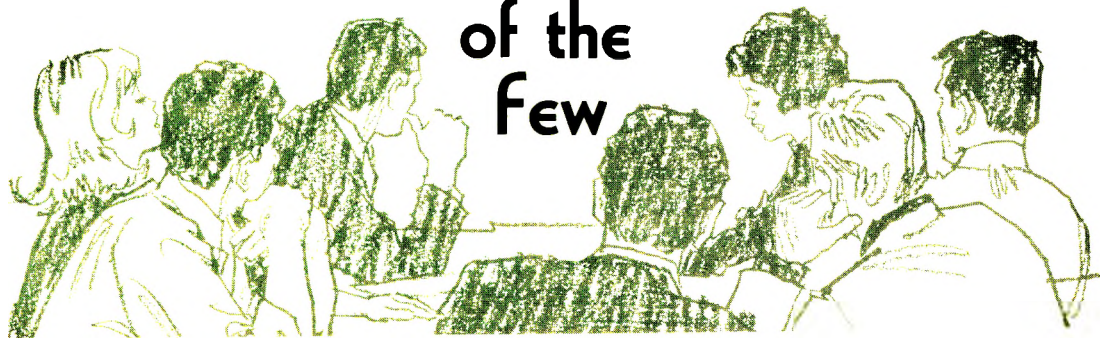
Once a believer has been forgiven, he can forgive others. Forgiveness and self-condemnation are a total an-

tithesis. What a painful trauma it is when confession is made to God and His pardon and forgiveness are *not* believed, accepted, or appropriated!

When God forgives the sins that are confessed, why is it hard to forgive ourselves and others? If a man cannot forgive himself and others, then he has erroneously and illegally taken over the positions of judge and jury. Only ruin can result.

Those who forgive can be forgiven! "God is greater than our heart." When we confess and *He* forgives, how can we do less than forgive ourselves? □

The Fellowship of the Few



■ By Earl G. Lee

Pasadena, Calif.

THE evangelistic potential of the small-group fellowship has barely been tapped. Although Jesus fed thousands and was often surrounded by large crowds, His most effective ministry was with the twos and threes or even with one person.

It may seem strange in this century of mass communication for us to go full circle back to the days of the early Christians who met in small groups in private homes to nurture and communicate the blessed Word of life. But we are finding it an extremely fruitful way of sharing and harvesting from the Holy Word.

The first requirement has to be a caring, a desire, a vision—a strong feeling that declaring the Word from the pulpit is not enough.

The Word must be in the warp and the woof of the Church's thinking and consciousness. The Word must be handled and shared by the laymen under the tutelage of the Holy Spirit. It must be *central* in each small group that meets.

If the pulpit expresses this concern repeatedly, in time a few will try the experiment.

How do you go about it after you see the need and have a desire to form such a group? I find that the only way

to form such a group initially is to pray definitely and be guided by the Holy Spirit.

Decide what time of the week works best for your own schedule. Housewives like the morning hour. Couples meet in the evenings. Businessmen meet early in the morning or in the noon hour.

The group should not be large; I would suggest a maximum of 12, with a minimum of four, so it can always function if one is unable to attend—for it is very important that the group meet regularly.

Whom to ask? Naturally, the people with whom you have some association such as a neighbor or a new convert, a business associate for whom you're praying, one or two of the church regulars to give it ballast.

Or you can meet with two or three interested persons and ask each to invite another, rather than doing all the asking yourself.

You might tell the ones you invite that you are meeting once a week or twice a month to study God's Word, and to share your faith. Some people shy away from the term "Bible study."

Here again, God is wonderfully inventive and directs in the manner of invitation.

The term "fellowship" is extremely important. It is a oneness brought about through the Bible! The hour should be jealously guarded so that splitting hairs over doctrine and any form of gossip or wandering in thought should be gently but firmly avoided.

Keep to the time allotted. If you say one hour, don't let it become longer. People have schedules, the same as you.

The sense of communion comes as you open up your mind to the Spirit and share. I call the method the SMU method. What does this Scripture say to me? Then going a step further, what is the deepest *meaning* here? Crossing references, other versions, even a dictionary would be helpful in some cases. Then the practical point, how can I use this insight in my daily life?

Opening with a brief prayer asking God to be present in a special way is always appropriate. Many of the groups close with a time of praying in sentence prayers, presenting definite

(Continued on page 14)

Editorially Speaking

By W. T. PURKISER

The Unchanging Christ for a Changing World

That this is an age of revolutionary change is a proposition which doesn't need to be proved. As nearly as anything can be, the fact of change is self-evident to all who have eyes to see.

The winds of change, once a gentle breeze, have become a tornado.

Nor are the changes superficial or incidental. They are deep and fundamental and affect every aspect of the life of man upon this planet.

The world has changed more in the lifetime of most of us now living than it had before in the 400 years since the Renaissance.

There are political changes stemming from the breakdown of the democratic process. On the one hand there are those who are seeking to sink the ship of state before they have learned how to build a raft. On the other hand there are those who in reaction are advocating a course that will lead straight to a police state and an American Hitler.

There are intellectual changes. Passion has crowded out reason. Psychology has displaced logic. Sociology has taken the place of ethics.

There are moral changes. A "new morality" has given the cloak of respectability to ancient sins and has sought to justify wrong means by right ends.

There are religious changes. To mention but one: we are witnessing an amazing revival of interest in the occult. It is estimated that 40 million Americans are to a greater or lesser extent followers of astrology, the signs of the zodiac, and the pathetic myth of an "age of Aquarius." And on the fringes of this concern with the transcendental is more than a little out-and-out demonism.

There are deep and fundamental changes in the relationship between the generations. It is said that 53 percent of all Americans are under 30 years of age, and the other 47 percent are under attack. And the 47 percent are all too quick to classify as out-right rebellion what in more cases than not is a cry for help.

EVEN MORE BASIC than the fact of change is the accelerating rate of change. One anthropologist has said that anyone born before 1940 is an immigrant to 1970.

Sociologists and psychologists are beginning to talk about a "future shock" akin to the "culture shock" experienced by an unprepared visitor thrust

into a strange society. There is one difference. The victim of the culture shock can go home. There is no such cure for "future shock." The victim knows that he can never go back to what he left behind. Change has altered his life almost beyond recognition.

Thomas Wolfe was right when he said, "You can't go home again."

But change is a sword with two edges. It can cut in opposite directions.

One effect of change may be to leave the situation worse. Disease and death are both forms of change.

The change which is decay is always with us. Mankind has long since awakened from its rosy dreams of inevitable progress. One never drifts upstream. The drift is always downward.

A few months after the eye-opening Russian invasion of Czechoslovakia, the story of a conversation between two Czechs began to make the rounds and has managed to escape from behind the iron curtain.

One man said to the other, "What do you think of the situation now?"

The other replied, "It's better."

"Better?" asked the first.

"Yes," his friend responded. "It's worse than it was yesterday. But it's better than it's going to be tomorrow."

But not all change is for the worse. If disease and death are both forms of change, so are birth, and healing, and revival.

In spite of our tendency to idealize and idolize the past, most of us are willing to recognize that change can result in improvements. What used to be is not always what ought to be. Even the cynic finds something good about the worst: when it changes, it has to get better!

Apart from collectors of antiques, not many of us would trade our new automobiles for the legendary Stanley Steamer or the Model T. Museums are nice to visit, but horrible places to live.

EXACTLY IN THE CENTER of an age of revolutionary change stands an unchanging Christ. It was precisely in the context of a changing Church in a changing world that the writer to the Hebrews in the New Testament wrote his greatest line: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

One of our outstanding social psychologists has recently pointed out that people can make an ac-

commodation to change and go on living somehow. But to live "not somehow, but triumphantly," we must assimilate change. And that involves, he says, "retaining some sense of connection with the past, understanding the relationship of one's position to one's origins and one's destinations, and maintaining a sense of control over one's life in a comprehensible universe undergoing intelligible transformations."

What this scholar asks for in the exact and technical language of his science is precisely what Christ gives to those who give themselves to Him: connection with the past, understanding our origins, our destination, and a sense of control over life in a universe that has meaning.

The Christian has one great built-in advantage over the secular mind in dealing with change. That advantage is a fixed point of reference—in Elton Trueblood's adaptation of the phrase, *A Place to Stand*.

All appearances to the contrary, everything does not change. If it did, we should never know it.

The way we recognize change is by reference to what does not change. A boat floating down the current of a river cannot measure the flow. Only when it is anchored does it register the speed of the river's journey to the sea.

TO VARY the comparison, we can understand and in some measure direct change only as we get behind it to the unchanging laws of change.

No branch of human endeavor has done more toward changing the circumstances of human life than the sciences, natural and social. Yet the scientist understands, produces, or directs change to the exact degree that he masters the relatively unchanging laws, principles, or formulas—whatever he wishes to call them—that describe the structure of reality.

In a similar way, God's Word and God's law and the reality these represent are the "place to stand," the great fixed point of reference from which to judge and measure change.

This is not human tradition, for human tradition itself is the product of change. More times than not, yesterday's radical is today's conservative. Today's rebels will be tomorrow's dictators.

But above human traditions, old or new, and judging them, stands the eternal Word and the Christ in whom that Word took flesh and dwelt among us.

This much we can know. The Lord our God is the Lord of this changing world. The Lord is God of the new as well as God of the old. The future is His as well as the past.

The life He gives is more than circumstances. To meet change around us, God gives security within us. Nothing that happens can take Him by surprise. The Christ we follow has "trode the way before" us, and, in the songwriter's words, "the glory lingers near."

Life with Christ is an unceasing adventure. And it doesn't end in a hole in the ground. In a changing world, the unchanging Christ still says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). □

They Spread the Dirt

A midweek mailer from a local church came along recently with an appeal to the men of the congregation to report on Saturday to "help spread the dirt."

It isn't hard to read between the lines and figure out what the call meant. Topsoil is of little value unless it is rightly spread, and to spread it involves no little muscle.

But the bare meaning of the words conjures up some interesting thoughts. There are a great many people in our day occupied in the nefarious task of spreading dirt—and not of the topsoil variety either.

Some make a full-time and very lucrative career out of spreading dirt. Pornography—concerned with the poisonous soil that grows only lust and immorality—is "big business" in our day. Recent government estimates are that filth peddlers take in between \$500 million and \$700 million per year in the United States alone.

Particularly vicious is their appeal to the young. Director J. Edgar Hoover of the Federal Bureau of Investigation has said that the "distribution of pornographic material prepared especially for juveniles is now so efficient that it is quite accurate to say that no child is beyond its reach."

As contemptible as are the people who produce pornographic materials, those who buy it and circulate it are every bit as bad. Pornography flourishes because some people pay for it and the rest turn their heads the other way.

Another sort of dirt widely spread by willing hands is plain, old-fashioned gossip. This word has an interesting history. Although other meanings have been traced to it, the most interesting is the suggestion that gossiping is telling to people what ought to be told to God alone.

There is some value in the lines of the old song:

You can talk about me just all you please;

I'll talk about you down on my knees.

The main staple of gossip is rumor, half-truth, and exaggeration. The unspoken mood of the gossip is expressed in the words of the one who said to another, "There's something I must tell you before I find out it isn't true."

There has been no report on how the men came out with their Saturday task in the churchyard. We can but hope they got the job done. But while wishing them success with the topsoil, we should do all in our power to stop the spread of other kinds of dirt in our communities, churches, and homes. □

EVANGELISTS' SLATES

Compiled by
Visual Art
Department



Note: Slates for July 26—August 23 will appear in the July 22 issue.

AKIN, E. P. (C) 7111 N.W. 44th, Bethany, Okla. 73008
ALLEE, G. FRANKLIN (C) 1208 S. Skyline, Moses Lake, Wash. 98837
ALLEN, JIMMIE (J. A.) (C) Box 559, Chandler, Okla. 74834: Okmulgee, Okla., June 22-28
ANDREWS, GEORGE (C) c/o NPH* Onancock, Va. (New Test. Camp), July 7-12
ANSTINE, DENE (C) 634 Damascus Ave., Springfield, Ohio 45506
ARMSTRONG, CHARLES R. (C) Box 117, Lake Panasoffkee, Fla. 33538
ARMSTRONG, ERNEST (C) c/o NPH* Tulsa, Okla. (Central), June 28—July 1
BAILEY, CLARENCE & THELMA (C) 1197 W. Arch St., Portland, Ind. 47371: Rushville, Ill. (Free Meth. Camp), July 15-26
BAILEY, CLAYTON D. (C) 298 Turrill Ave., Lapeer, Mich. 48446: N.W. Ill. Dist. Boys' Camp, July 6-10; N.W. & S.W. Ohio Dist. Camp, July 24—Aug. 2
BAILLIE, JOHN R. (C) 258 S. Main St., West Bridgewater, Mass. 02379
 Baldwin, Charles E. (R) 4013 Keeley Dr., Antioch, Tenn. 37013: McAlester, Okla., July 19-26
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
BASS, MARTIN V. (C) Box 130, 15 Ray Rd., Shelby, Ohio 44875
BATTIN, BUFORD (C) 3015 47th St., Lubbock, Tex. 79413: Alpine, Tex., July 12-19
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362: Around-the-World Tour, summer, 1970
BELL, JAMES & JEAN (C) Box 776, Bethany, Okla. 73008
BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33569: Dublin, Ind. (Tent Crus.), June 21—July 5; Port Crane, N.Y. (Camp), July 23—Aug. 2
BERTOULETS, THE MUSICAL (FRED & GRACE) (C) c/o NPH* Winona Lake, Ind., June 29—July 5; Freeport, Pa. (Transylvania Bible School), July 7-12; Arbovale, W. Va., July 23—Aug. 2
BETTCHEER, ROY (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407
BIERCE, JACK (C) Box 148, Yeoman, Ind. 47997: Springerton, Ill. (Jacobs Camp), July 16-26
BOGGS, W. E. (C) c/o NPH* Troup, Tex. (Martin's Chapel), July 6-12
BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537: Dakota Camp, June 29—July 5
BOLLING, C. GLENN (C) c/o NPH* South Charleston, W. Va., July 1-12
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801
BOWERS, ESTEL JOE & LUCILLE (C) 701 N. Buchanan St.
BOWERS, ESTEL JOE & LUCILLE (C) 701 N. Buchanan St., Little Rock, Ark. 72205
BOWMAN, RUSSELL (C) 314 Wetmore Rd., Columbus, Ohio 43214
BRADLEY, ERNEST (C) 20 17th St., Lowell, Mass. 01850
BRAND, WILLIS H. & MARGARET (C) Box 332, Ft. Wayne, Ind. 46801
BRANNON, GEORGE (C) 4105 N. Wheeler, Bethany, Okla. 73008
BRAUN, GENE (C) c/o NPH*
BROOKS, RICHARD (C) 780 Armour Rd., Bourbonnais, Ill. 60914
BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914: Michigan Dist. Camp, July 17-26
BROWN, ODELL A. (C) 1160 N. Sam Houston, San Benito, Tex. 78586
BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901
BROWN, W. LAWSON (C) Box 785, Bethany, Okla. 73008: Baxter Springs, Kans. (Pleas View), July 5-12; Tilden, Ill. (Camp), July 16-26

◆BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101
◆BYERS, CHARLES F. & MILDRED (C) 1656 Valley St., N.W., Cedar Rapids, Ia. 52405
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
CANTWELL, LUTHER (C) c/o NPH*
◆CASEYS, THE MUSICAL (C) c/o NPH*
◆CHAMBERLAIN, DOROTHY (C) R. 1, Carmichaels, Pa. 15320
 Chambers, Leon (R) 3001 Lakewood Dr., R. 10, Gadsden, Ala. 35901: Oklahoma City, Okla. (Southside), July 13-19: Pittsburgh Dist. Camp, July 25—Aug. 2
◆CHAPMAN, W. EMERSON & LOIS A. (C) c/o NPH* Chizum, Dennis D. (R) Box 273, Mishawaka, Ind. 46544 (Entering full-time evangelism)
CLARK, GENE (C) 104 Waddell St., Findlay, Ohio 45840: Warren, Ohio (Champion), June 29—July 5; Newark, Del. (1st), July 6-12; Seelyville, Ind., July 15-19; Carbon, Ind., July 20-26
CLARK, HAROLD L. (C) 1812 N. A St., Elwood, Ind. 46036
CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
CLENDENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885
CLIFT, NORVIE O. (C) c/o NPH* Agincourt, Ont. (Orland Free Meth. Camp), July 2-12
 Cline, Jerry (R) 1269 Clay St., Bowling Green, Ky. 42101: (full-time)
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177
 Cook, James V. (R) 508 Wendemere Dr., Seymour, Ind. 47274: Central Ohio Camp, July 17-26
◆COOK, LEON G. & MARIE (C) c/o NPH*
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
◆COX, C. B. & JEWEL (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503: Hendersonville, N.C. (Camp), July 2-12
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
◆CREWS, HERMAN F. & MRS. (C) c/o NPH* Monahans, Tex., July 6-12; Houston, Miss., July 14-19; Cascilla, Miss. (Rosebloom), July 20-26
◆CRIDER, MARCELLUS & MARY (C) R. 3, Box 27, Shelbyville, Ind. 46176
CRUTCHER, ESTELLE (C) 1466 E. Mountain St., Pasadena, Calif. 91104
CULBERTSON, NOLAN (C) 4812 N. Donald, Bethany, Okla. 73008
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082: Belsano, Pa. (Camp), July 2-12; Eiters, Pa. (Camp), July 13-19
DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421: Letts, Ind. (Camp), July 10-19
DaLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162: In Europe, June & July
◆DENNIS, DARRELL & BETTY (C) c/o NPH* Tullahoma, Tenn. (Brownington), June 30—July 5; Otwell, Ind. (Camp), July 9-19; Charleston Heights, S.C. (1st), July 21-26
DENNIS, GARNALD D. (C) c/o NPH*
◆DENNIS, LASTON & RUTH (C) c/o NPH*
DISHON, MELVIN (C) R. 2, Bowling Green, Ky. 42101
◆DIXON, GEORGE & CHARLOTTE (C) Evangelists and Singers, c/o NPH*: Walker-Dixon Gospelair One-Night Gospel Sing Tour, July 1-15; Ortonville, Mich. (Tent), July 17-26
◆DONALDSON, W. R. (C) c/o NPH*
◆DONOHOE, DONAL & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374
◆DUNMIRE, RALPH & JOANN (C) 202 Garwood Dr., Nashville, Tenn. 37211: Nashville, Tenn. (Cherokee Hills), June 30—July 5; Nashville, Tenn. (Whites Creek), July 6-12; Selma, Ala., July 13-19; Georgia Camp, July 24-31
DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
◆EASTMAN, H. C. & VERLA MAY (C) 2005 E. 11th, Pueblo, Colo. 81001
EDWARDS, E. H. (C) 506 Jena Dr., Newbury Park, Calif. 91320
◆EDWARDS, LOU (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
EMSELY, ROBERT (C) Bible Expositor, c/o NPH*
ESTEP, ALVA O. (C) Evangelist & Scene-of-felt Artist, Box 7, Losantville, Ind. 47354
ESTERLINE, JOHN W. (C) 191 W. Sierra Madre Blvd., Sierra Madre, Calif. 91424 (Entering full-time Sept. 1)
◆EVERLETH, LEE (C) 612 8th St., Marietta, Ohio 45750: Brandon, Vt. (Leicester), June 30—July 8
◆FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
◆FELTER, JASON H. & LOIS (C) c/o NPH* Fruitland, Md. (Hol. Chr. Camp), June 26—July 5
◆FERGUSON, EDWARD & ALMA (C) R. 2, Box 183, Vicksburg, Mich. 49097
◆FILES, GLORIA; & ADAMS, DOROTHY (C) 2031 Freeman Ave., Bellmore, N.Y. 11710: Ephrata, Pa., July 13-24

◆FINGER, MAURICE & NAOMI (C) 122 Charlotte Rd., Lincoln, N.C. 28092
FINCKBEINER, A. J. (C) c/o NPH*
◆FISHER, WILLIAM (C) c/o NPH* Alaska Dist., month of July
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211: Crane Hill, Ala. (Beulah), July 22—Aug. 2
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454
FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683
 Fowler, Paul & Sandra (R) c/o NPH*: (full-time)
FRENCH, W. L. (C) 1517 Pechan St., Hope, Ark. 71801
FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62837: Decherd, Tenn. (Warren Chapel), June 26—July 5; Gorcham, Ill., July 8-19
 Gardner, C. L. (R) 8029 Palmer Ave., Louisville, Ohio 44641 (full-time)
 Gates, Kenneth W. (R) 1621 S. Bedford Ave., Evansville, Ind. 47713 (Entering full-time)
◆GAWTHORP, WAYLAND AND JOAN (C) Gen. Del., Mahomet, Ill. 61853
◆German, C. Dale (R) c/o NPH* (Entering full-time)
◆GILLESPIE, SHERMAN & ELSIE (C) 203 E. Highland, Muncie, Ind. 47303
◆GLORYLANDERS QUARTET (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
◆Gormans, The Singing (Charles & Ann) (R) 5125 Patterson Dr., Louisville, Ky. 40219: (full-time evangelists)
GRADY, DAVID (C) c/o NPH* Mexico (Neuvo Laredo), June 26—July 4; Climbing Hill, Ia., July 13-19
 Graves, Gary D. (R) R. 1, Salem, Ind. 47167 (Entering full-time evangelism)
GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
GRAY, JOSEPH & RUTH (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412
◆GREEN, JAMES & ROSEMARY (C) Box 385, Canton, Ill. 61520: N.W. Ill. Camp, June 26—July 5; New England Camp, July 6-12; Maine Camp, July 13-19; Missouri Camp, July 20-25
◆GREINER, GEORGE & KATHLEEN (C) c/o NPH*
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
◆GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
◆HAMILTON, JACK & WILMA (C) 532 W. Cherokee, Springfield, Mo. 65804: Bradleyville, Mo., July 7-12; Beloit, Wis., July 21-26
HARDING, MARIDEL (C) Box 195, Hastings, Neb. 68901
HARRISON, CHARLIE (C) Box 575, Seymour, Ind. 47274: Odessa, Tex. (Golder Ave.), July 19-26
HARRISON, J. MARVIN (C) Box 13021, San Antonio, Tex. 78201
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61088: Palmyra, Ind., July 2-12
HAYES, A. F. (C) 2 E. Upper Terr., San Dimas, Calif. 91773
◆HEASTLY, JIMMY & FERN (C) c/o NPH*
◆HEGSTROM, H. E. (C) c/o NPH* La. Dist. (Ft. Jessup Camp), July 13-19
HENDERSON, DEE (C) Box 201, Islamorada, Fla. 33036
HERIFORD, RUSSELL W. (C) 1101 S. Mill St., Grove, Okla. 74344
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HICKS, A. M. (C) 10209 Cliff Cr. Tampa, Fla. 33612
◆HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguar Dr., Pasadena, Calif. 91107: In Europe, month of July
HISSON, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028: Centerville, Tenn. (1st), June 29—July 5; Nashville, Tenn. (Pond Cr.), July 6-12
 Holley, C. D. (R) 529 Jessop, Lansing, Mich. 48910 (Entering full-time evangelism): Lexington, Ala. (Mary's Chapel), July 13-19
HOOD, GENE (C) c/o NPH* Indianapolis, Ind. (Ray St.), July 6-12; Berryville, Ark., July 13-19; Searcy, Ark. (Pickens Chapel), July 20-26
◆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* W. Va. Dist. (Institute), July 20-24
HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33529
HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750: Huntington, Ind. (1st), Supply Pastor, July 1-19
◆HUFF, DEL, JR. (C) 120 E. Chestnut, Glendale, Calif. 91205
◆HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890: Mechanic Falls, Me. (W. Poland), June 30—July 5
 Humble, James W. (R) Box 790, Clarendon, Tex. 79226
HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214
HUTCHINSON, C. NEAL (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018

- HYSONG, RALPH L. (C)** Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
- INGLAND, WILMA JEAN. (C)** 322 Meadow Ave., Charleroi, Pa. 15022
- IRICK, MRS. EMMA. (C)** Box 906, Lufkin, Tex. 75901
- ISBELL, R. A. (C)** Drawer 408, Crowley, La. 70526
- ISENBURG, DONALD. (C)** Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- JANTZ, CALVIN & MARJORIE. (C)** c/o NPH*: Canada, month of July
- JAYMES, RICHARD W. (C)** 321 E. High Ave., Bellefontaine, Ohio 43311
- JENSEN, MARK. (C)** 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C)** R. 4, Box 42, Bel Air, Md. 21014
Joyce Richard. (R) 30 S. Wilson Ave., Pasadena, Calif. 91104
- KEEL, CHARLES E. (C)** 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C)** 511 Dogwood St., Columbia, S.C. 29205; Monks Corner, S.C. (1st), July 12-19; Charleston Heights, S.C. (1st), July 20-26
- KEMPER, M. W. AND MRS. (C)** 4560 Larkwood St., Eugene, Ore. 97405
- KILLEN, ALLEN R. (C)** c/o NPH*
- KLEVEN, ORVILLE H. (C)** 10568 Bogue St., Temple City, Calif. 91780
- KLINGER, ORVILLE G. (C)** R. 3, Box 115, Reading, Pa. 19608
- LAMAR, C. M. (C)** R. 1, Maquoketa, Ia. 52060
- LAND, HERBERT. (C)** 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C)** 4908 N. College, Bethany, Okla. 73008
- LANIER, JOHN H. (C)** Poplar St., Junction City, Ohio 43748; Shawnee, Ohio (Community), June 24—July 5; Wren, Ohio (Cama), July 8-19; New Straitsville, Ohio (Community), July 20—Aug. 2
- LASSELL, RAY. (C)** R. 2, Box 55, Brownsburg, Ind. 46112; Bryantsburg, Ind. (Camp), July 1-12; Cynthiana, Ky. (Wes.), July 13-22; Prospect, W. Va. (Wes. Chapel), July 23—Aug. 2
- LAW, DICK & LUCILLE. (C)** Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; Erick, Okla., June 29—July 5; McPherson, Kans., July 6-12
- LAXSON, WALLY & GINGER. (C)** R. 3, Athens, Ala. 35611; Columbia, S.C. (Camp), June 29—July 5; W. Memphis, Ark. (City-wide), July 7-12; N.E. Okla. (Dist. Camp), July 13-19; N.W. Okla. (Dist. Camp), July 20-26
- LEE, TED. (C)** c/o NPH*
- LEIGHTY QUARTET. (C)** 753 S. Wildwood, Kankakee, Ill. 60901; Sandwich, Ill., July 19
- LEIH, JOHN. (C)** 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R. (C)** 1136 E. Grand Blvd., Corona, Calif. 91720
- LEVERETT BROTHERS. (C)** R. 4, Lamar, Mo. 64759
- LEWIS, ELLIS. (C)** 4503 N. Donald, Bethany, Okla. 73008
- LIDDELL, P. L. (C)** 6231 N. Burkhardt, Howell, Mich. 48843
- LIGHTNER, JOE. (C)** R. 11, Springfield, Mo. 65803
- 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
- LITTELL, DICK. (C)** 12707 Groveside, La Mirada, Calif. 90638
- LIVINGSTON, J. W. (C)** c/o NPH*
- LIVINGSTON, JAMES H. (C)** Box 142, Potomac, Ill. 61865
- LONG, WILMER A. (C)** Fessenden, N.D. 58438
- LOUS, RON & MYRTLEBEL. (C)** c/o NPH*: Wash. Pacific Camp, July 5-12
- LYONS, JAMES H. (C)** 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C)** Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; N. Ark. (Boys' & Girls' Camp), July 20-24
- MACK, WILLIAM M. (C)** R. 2, Union City, Mich. 49094; Minn. Div. Sal. Army Tour, July 19—Sept. 7
- MADISON, G. H. (C)** 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E. (C)** 229 Wallace Rd., Nashville, Tenn. 37211
- MANLEY, STEPHEN. (C)** R. 3, Box 530, Muncie, Ind. 47302; Gas City, Ind., July 13-26
- MARLIN, BEN F. (C)** Box 8425, Orlando, Fla. 32806; Ashwood, S.C., July 6-12
- MARTIN, PAUL. (C)** c/o NPH*: Wash. Pac. Dist. Camp, July 5-12; Estes Park, Colo. (International Inst.), July 13-19; Central Ohio Camp, July 20-26
- MAY, VERNON D. & MRS. (C)** 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYFIELD, PAUL & HELEN. (C)** c/o NPH*
- MAYO, CLIFFORD. (C)** 516 Madison, Lubbock, Tex. 79403
- McCLUNG, JAMES B. (C)** R. 1, Box 77B, Sugar Grove, Ohio 43155
- McCOY, NORMAN E. (C)** 1020 W. 4th St., Anderson, Ind. 46016
- McCULLOUGH, FORREST. (C)** c/o NPH*: S.C. Dist. Camp, (C) Commissioned (R) Registered ♦ Preacher and Song Evangelist ♦ Song Evangelist ♦ Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.
- June 29—July 5; Tifton, Ga., July 7-12; Chattanooga, Tenn. (Calvary), July 14-19; Louisville, Ky. (Silver Hgts. Camp), July 20-26
- McDOWELL, DORIS. (C)** 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C)** 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C)** 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNatt, John A. (R)** 881 Union St., Shelbyville, Tenn. 37160; Tilden, Ill. (Camp), July 16-26
- McNUTT, PAUL. (C)** 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C)** c/o NPH*: Hendersonville, N.C. (Camp), July 2-12
- MEADOWS, NAOMI & REASONER, ELEANOR. (C)** Box 312, Chrisman, Ill. 61924
- MEREDITH, DWIGHT & NORMA JEAN. (C)** c/o NPH*: Mitchell, S.D. (Hol. Camp), June 26—July 5; New Albany, Ind. (Silver Hgts. Camp), July 16-26
- MERRELL, RICHARD L. (C)** Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503; E. Mich. Dist. (Girls' Camp), June 29—July 3; Sandusky, Mich., July 6-10
- MEWBUORN, D. V. (C)** 1001 65th St. S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G. (C)** 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB & MRS. (C)** 1501 Edison, La Junta, Colo. 81050; Sidney, Neb., June 29—July 5; Colo. Dist. Camp, July 6-12; Ft. Sumner, N.M., July 16-26
- MILLER, W. F. (C)** 521 Victoria Ave., Williamstown, W. Va. 26187; Franklin, Pa. (U.B. Camp), June 25—July 5
- MILLHUFF, CHARLES. (C)** c/o NPH*: Alabama Dist. (Camp), June 29—July 5; Madison, Ala. (1st), July 8-12; Charlotte, N.C. (Calvary), July 13-19; Mo. Dist. Camp, July 20-26
- MINGLEDORFF, O. C. (C)** R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C)** 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Tuscola, Ill., June 29—July 4; Mo. Dist. Camp, July 20-26
- MOOSHIAN, C. HELEN. (C)** R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY. (C)** 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C)** c/o NPH*: Brandon, Vt. (Lester), June 29—July 5
- MULLEN, DEVERNE. (C)** 67 Wilstead, Newmarket, Ontario, Canada; N.Y. Dist. Camp, June 28—July 5
- MYERS, DAVID J. & MRS. (C)** R. 1, Box 108-A, Logan, Ohio 43138
- NELSON, CHARLES ED. & NORMADENE. (C)** Box 241, Rogers, Ark. 72756
- NESSETH-HOPSON PARTY. (C)** c/o NPH*
- NEUSCHWANGER, ALBERT. (C)** 7121 Trimble Dr., Ft. Worth, Tex. 76134; Jonesboro, Ark. (Rogers Chapel), July 6-12; Indianapolis, Ind. (1st), July 15-19
- NORRIS, ROY & LILLY ANNE. (C)** c/o NPH*
- NORTHROP, LLOYD E. (C)** 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE. (C)** Box 143, Hamlin, Tex. 79520
- Overton, William D. (R)** Evangelist & Chalk Artist, New Jersey Ave., R. 2, Sewell, N.J. 08080; (Entering full-time)
- ¶Parr, Paul G. & The Songmasters. (R)** Box 855, Decatur, Ill. 62525; Deltz Lake, Ind. (Camp), July 9
- PARROTT, A. L. (C)** 460 S. Bresee Ave., Bourbonnais, Ill. 60914
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C)** c/o NPH*: Gowanda, N.Y. (Indian Hol. Camp), July 3-12; Douglas, Mass. (Camp), July 17-26
- PATTERSON, ALEX B. (C)** 33520 Marshall Rd., Abbotsford, B.C., Canada
- PHILLIPS, ROBERT E. (C)** 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERING FAMILY. (C)** c/o NPH*: Kingston, Ont. (Camp), June 28—July 6
- PIERCE, BOYCE & CATHERINE. (C)** R. 4, Danville, Ill. 61832; Sweetwater, Tenn. (Beulah Chapel), July 5-12; Hazelwood, N.C., July 13-19
- PITTINGER, TWYLA C. (C)** R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D. (C)** 515 N. Chester Ave., Indianapolis, Ind. 46201; Wellston, Ohio (Camp), July 1-12; Columbus, Ind. (Tri-Co. Camp), July 14-19
- POTTER, HAROLD J. (C)** Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS. (C)** Sunday School Evangelists, c/o NPH*
- POWELL, CURTICE L. (C)** 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK. (C)** Box 72, University Park, Ia. 52595; Verndale, Minn. (Wing River Camp), July 5-12; Springerton, Ill. (Jacobs Camp), July 16-26
- PRATT, G. EMERY. (C)** R. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL. (C)** Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; N.W. Okla. Dist. Tent Revival, July 3-12; S.W. Okla. Dist. Tent Revival, July 17-26
- PRICE, JOHN. (C)** c/o NPH*
- Pullum, Oscar L. (R) 1601 Monroe Ave., Evansville, Ind. 47714; Osgood, Ind., June 26-28
- ¶PURTEE, NELLINDA. (C)** 1405 W. Washington, Jonesboro, Ark. 72401
- QUALLS, PAUL M. (C)** 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Excell, Ala. (Beulah Camp), June 25—July 5; McConnellsbury, Pa. (Pleasant Ridge Camp), July 10-19
- RAKER, W. C. & MARY. (C)** Box 106, Lewistown, Ill. 61542; Ill. Dist. (Boys' Camp), July 6-10; Ill. Dist. (Girls' Camp), July 13-17
- RAYCROFT, R. N. (C)** c/o NPH*: Morenci, Mich. (Sal. Army Camp), June 24—July 5; Mich. Dist., July 17-26
- Reed, Dorothy. (R)** Box 32, Danville, Ill. 61832; (Entering full-time)
- ¶Richards, Larry & Phyllis (Coulter). (R)** 1735 Dawson St., Indianapolis, Ind. 46203; (full-time)
- RICKEY, NORMAN V. (C)** c/o NPH*
- ROBISON, ROBERT & WIFE. (C)** Heaters, W. Va. 26627; Clarksburg, W. Va. (Tent Revival), June 18—July 5; Newburg, W. Va., July 9-26
- Rodgers, Clyde B. (R)** 505 Lester Ave., Nashville, Tenn. 37210; (full-time)
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; N.W. Ill. Dist. Camp, June 26—July 5
- ROUND, RALPH B. (C)** Dubois R., Riverton, Wyo. 82501
- RUPP, JOHN G. (C)** 113 S. Beverly, Porterville, Calif. 93257
- Sanner, Harold M. (R)** c/o NPH* (Entering full-time evangelism)
- SCHERRER, L. J. (C)** 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE. (C)** 1508 Glenview, Adrian, Mich. 49221
- SCHULTZ, ROYAL G. (C)** R. 6, Box 277A, El Dorado, Ark. 71730
- SCHURMAN, RALPH. (C)** 1329 Manchester Ave., Columbus, Ohio 43211
- SERROTT, CLYDE. (C)** Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312; Miami, Fla. (Central), June 22—July 5; Camp Meetings, month of July
- Sexton, Arnold (Doc) & Garnet (R)** 2809 S. 29th St., Ashland, Ky. 41101; (full-time)
- SHARPLES, J. J. & MRS. (C)** 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAVER, CHARLES (CHIC). (C)** 1211 Willow Dr., Olathe, Kans. 66061; Upstate N.Y. Dist. Camp, June 27—July 5
- SINGELL, TIMOTHY DEAN. (C)** 223 S. Union St., Galion, Ohio 44833; N.W. Ill. Dist. Camp, June 26—July 5
- SISK, IVAN. (C)** 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C)** R. 2, Veavay, Ind. 47043; Odon, Ind. (Camp), June 24—July 5
- SMITH, CHARLES HASTINGS. (C)** Box 1463, Bartlesville, Okla. 74003
- SMITH, OTTIS E. JR. & MARGUERITE. (C)** 60 Grant St., Tidioute, Pa. 16351; West Chazy, N.Y. (Wes. Camp), July 5-12
- SMITH, PAUL R. (C)** 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C)** 1920 E. University, #3, Tempe, Ariz. 85281
- SNOW, DONALD E. (C)** 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C)** 91 Lester Ave., Nashville, Tenn. 37210
- STABLER, R. C. & MRS. (C)** R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL. (C)** Box 11, Bethany, Okla. 73008; Sioux City, Ia. (Camp), July 16-26
- STARNES, SAM L. (C)** 448 S. Prairie, Bradley, Ill. 60915
- STEELE, J. J. (C)** Box 1, Coffeyville, Kans. 67337
- STEWART, PAUL J. (C)** Box 850, Jasper, Ala. 35501; McConnellsbury, Pa. (Pleasant Ridge Camp), July 10-19
- STOCKER, W. G. (C)** 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRACK, W. J. (C)** 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- STREET, DAVID. (C)** Box 221, Saunemin, Ill. 61769
- STRICKLAND, RICHARD L. (C)** 4723 Cullen Ave., Springfield, Ohio 45503; Central Ohio Dist. Camp, July 17-26
- SWEARENGEN, JOHN W. (C)** 210 Monroe St., Bourbonnais, Ill. 60914
- TALBERT, GEORGE H. (C)** 409 N. E. 13th St., Abilene, Kans. 67410
- TAYLOR, EMMETT E. (C)** c/o NPH*: Panama, Okla., June 30—July 5
- THOMAS, FRED. (C)** c/o NPH*
- THOMPSON, HAROLD C. (C)** 650 E. Main, Blytheville, Ark. 72315
- Tompkins, Joe Lee. (R)** Box 297, McCrory, Ark. 72101; Alma, Ark., July 6-12; Greenbrier, Ark., July 13-19
- TOONE, L. E. (C)** 1705 N. Catalina Ave., Pasadena, Calif. 91104
- TRIPP, HOWARD M. (C)** c/o NPH*: Gordonsville, Tenn., June 29—July 5; Selma, Ala., July 13-19; Jacksonville, Tex. (Mt. Hope), July 20-26
- TRISSEL, PAUL D., & FAMILY. (C)** Box 1201, Leesburg, Fla. 32748; Dayton, Ohio (Northridge), July 6-12

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008
◆ Underwood, G. F. & Mrs. (R) Box 163, Shadylane Cir. Ct., Warren, Ohio 44483; E Mich. Dist. Camp, June 22—July 3; Shreve, Ohio (Millersbury-Daughtry Camp), July 9-19
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*: Ortonville, Mich., July 17-26
WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
◆ WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
WALLS, LYNDON A. (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112
◆ WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712

◆ WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
◆ WEST FAMILY, THE SINGING. (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Greenwood, Del. (Wes.), June 29—July 5
 Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653; N.E. Ind. Young Adult Retreat, July 24-26
◆ WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
◆ WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
 Wilkinson Trio. (R) 1104 Pennsylvania St., Columbus, Ind. 47201; (full-time)
WILLIAMS, EARL C. (C) c/o NPH*
◆ WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013; Merritt, Mich. (Butterfield), June 26—July 5; Indianapolis Dist., Boys & Girls' Camps, July 6-17
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
 Wyrick, Dennis E. (R) c/o NPH* (full-time)
◆ 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
ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Central Ohio Camp, July 17-26

The Fellowship . . .

(Continued from page 9)

requests as they pray rather than discussing needs. Often during the study someone will share an experience or an answer to prayer that comes in the line of thought.

A group of young married women met recently in their weekly fellowship. One of the girls brought along a neighbor who was of another faith. She had never been in such a group in her life. Her coffee became cold and her cake untouched as she listened with her whole being.

Afterward she said to her friend, "I wasn't listening to a lady sharing at all; I was listening to the *very words of God!*" She has continued coming now for several weeks. Soft-touch evangelism!

Another group of older women had the joy of hearing a member who did not attend church but never missed the fellowship ask, "How can you know you're saved?" Beautiful question! The new convert eats hungrily of the Word—and grows continually as he looks deeper and deeper into the Bible and then shares his insights.

A few businessmen meet expressly to help a converted alcoholic who needs that weekly, personal inspiration.

Our teens meet each Friday morning before they go to school. They are studying Colossians out of *The Living New Testament*. What excitement!

Our Friday morning "early Christians" who meet from 6 to 7 a.m. are now in the Gospel of John.

In prayer meeting we are studying Galatians.

A Bible-centered church has to grow, for the Word of God cannot be contained. It will burst out!

This form of evangelism is not confined to a church of any one size. It will certainly help to feed a small church, and it keeps the larger church working in the needed small groups

for fellowship and sharing. The power generated is felt in the Sunday services over and over again.

Occasionally we offer a special class for those interested in starting these fellowships but who have no idea how to go about it. We try to have them get started and then come together to share any special problems they meet. And, of course, there will be problems, not the least of which is to get the group off the ground! It is amazing the way hindrances come up. But determination will find a way through.

Someone has said that most of the common problems are summed up in three words: *frogging* (hopping from subject to subject), *bogging* (getting nowhere), and *hogging* (one person taking over)! But if the leader keeps turning attention to the Scriptures, many of these faults are corrected. And it is good where possible to have the group members take turns in directing the study.

For every problem encountered there are many, many blessings! I see no end to the wonderful possibilities of growth in the church as the Word of God becomes alive in individual hearts. The natural result is a longing to share with all types of people in all walks of life.

"And at home they broke bread together. So they received nourishment, praising God with happy and untroubled hearts. . . ." (Acts 2:46-47, Berkeley).

Give it a try before you say it won't work. You may be surprised! □

FIVE NAZARENES SELECTED— OUTSTANDING YOUNG MEN OF AMERICA

Four alumni from Eastern Nazarene College (Quincy, Mass.) have been selected for inclusion in the 1970 edition of *Outstanding Young Men of America*. The book is an annual awards publication which features young men throughout America who have been selected as outstanding young leaders. Those selected will be featured

in the 1970 volume with a full-length biography and record of accomplishments to include professional and civic achievements.

From ENC, the following were selected: Dr. Lowell Hall, (class of '59) chemist, professor, researcher, author; Rev. Theodore Esselstyn, (class of '58) minister, Nazarene missionary to Africa; Dr. Hubert S. Mickel, (class of '58) neurologist, major in the U.S. Air Force; Rev. Charles Howard, (class of '62) teacher, Nazarene missionary to Africa.

Seminarman Also Selected

LeBron Fairbanks, a 1970 (*cum laude*) graduate of Nazarene Theological Seminary, was also selected for the national award. He is a B.A. graduate of Trevecca Nazarene College in Nashville (class of '64), and an M.A. graduate of Scarritt College (class of '67).

Included in the professional record of Mr. Fairbanks is his present denominational work with the Department of Church Schools, in which he has served as editor of *Junior Discoveries* since '67 and editor of *Teens Today* for the past year. He is assistant editor for the junior curriculum and *Church School Builder*.

Before coming to Kansas City, he held prominent places of leadership on the Tennessee District.

The certificate each man is given states—"In recognition of outstanding ability, accomplishments and service to community, country and profession." □

EXTENSIVE FLOOD DAMAGE

For the first time in recorded history, the island of Okinawa experienced floods. The Nakasone church property and parsonage suffered extensive water damage.

Through the influence of Chaplain Captain David Grosse, U.S. Air Force, Kadena Air Base, April 12 (Sunday) was designated Nakasone Relief Offering Day in the air force chapels on the island.

The offering totalling \$566.75 was presented in check form by Lt. Col. Whiteside, base chaplain, and Chaplain Grosse to Pastor Shigeo Miwa of the Nakasone church and William Kelvington, missionary.

No Time

I have no time for love, I said,
 For man must toil to earn his bread;
 No time to fold these praying hands,
 For God is love, my God is dead.

No time to pause and help a brother;
 I live for me and no other.
 And then one day I looked at me
 And wondered who this fool could be.

■ By Virginia West

DISTRICT ASSEMBLY INFORMATION

SOUTHWESTERN OHIO, July 1-2
 Church of God, Grand Avenue at Breiel Ave., Middletown, Ohio 45042
 Host Pastor: Wesley K. Poole, General Superintendent
 District: Dr. Orville W. Jenkins.

NAZARENE CAMPS

July 10-19, CLARKSBURG NAZARENE CAMP, Clarksburg, Ontario, Canada (Hwy. 27 to Thornbury—south to Clarksburg Rd.)
 D. I. Vanderpool, Neil High-tower, evangelists; George Rench, mission-

PICTURED is the new Selma (Ala.) First Church dedicated early this year by Dr. Eugene L. Stowe and assisted by District Superintendent Reeford Chaney. Constructed at a cost of \$45,000, the building has 10,800 feet of floor space. The pastor, D. D. Elliott, served as designer and contractor. Many hours of labor were donated by laymen.



ary; Mrs. Myrtle Crowder, children's worker; DeVern Mullen, singer; Bruce T. Taylor, district superintendent.



Con: Sunday TV

I wish to comment on the subject of Rosemary Lee's column in the May 13 issue of the *Herald*. We have found that the best solution to the "television question" is to never turn the "thing" on on Sunday morning. My husband and I even "forget" that one of our favorite quartet programs is on only on Sunday morning.

Our local and area radio stations carry very good programs of religious music and inspiration and somehow it is much easier to turn off the radio when the time has come to leave.

We try to stress the importance of making the Sabbath Day holy. But we believe it is necessary for them to understand that Sunday isn't just like any other day of the week.

MRS. RON ANSTINE
 Missouri

OF PEOPLE AND PLACES

ABILENE (TEX.) FIRST CHURCH recently held an educational meeting on drug use and abuse.

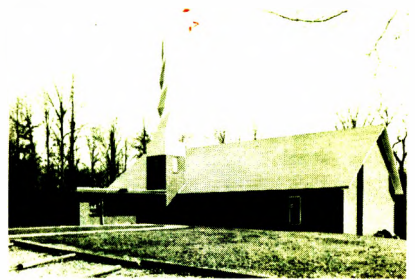
The subject was discussed by state and city authorities including State Representative Frank Calhoun; Sgt. J. V. Trammell, head of the Abilene police special service bureau; Don Roberts, with the department of public safety (state of Texas); and Dr. James Walker, physician.

Various types of drugs were on display along with drug paraphernalia which was shown and explained to the audience of nearly 200.

The meeting received front-page coverage in the *Abilene Reporter News*.

Pastor W. L. Little closed the two-hour program with the admonition—"Turn to God and He will see you through." Moderator for the meeting was Charles Gibson. □

FROM NOME, ALASKA, Stephen R. Beals sends a notice of thanks for the notice in the *Herald* concerning their need for quilts. He reports that the response was wonderful and they now have an adequate supply. He stated—"Three or four families are now attending [church] because we received quilts and were able to give to those in need." □



PICTURED IS the new High Point (N.C.) Calvary Church, located on a two-acre tract purchased for the relocation. The two-story structure has a full basement with nine classrooms, and a large assembly room. The top level contains six classrooms, pastor's study, and the sanctuary with a baptistry. The total seating capacity is 500. Donated labor cut the cost of construction on the \$200,000 facility in half. Rev. Ralph H. Mattingly is pastor.

We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive.

—John Henry Jowett.



The Second INTERNATIONAL Laymen's Conference on Evangelism

AUGUST 18 through
 SUNDAY NOON, AUGUST 23
 MIAMI, FLORIDA



Plan to Attend

NEWS OF RELIGION

You Should Know About . . .



A PLAQUE HONORING REV. CARL E. ROTZ was presented by V.F.W. Post No. 1771 and Auxiliary in recognition of outstanding service and participation in his community of Lafayette, Colo. Mr. Rotz is pictured with the plaque inscribed with his name and reading—" . . . for Your Community Cooperation—It's a Better World."

MOVING MINISTERS

James R. Brown from Risingsun, Ohio, to West Milton, Ohio.

Thomas A. Burton from Waco (Tex.) First to Odessa, Tex.

Harold W. Carrison from Madison, S.D., to Bismarck, N.D.

J. T. Crawford from Reno (Nev.) First to Selah, Wash.

Donald G. Humber from Chinook, Mont., to Troy, Idaho.

Lowell Listenberger from Rushville, Ind., to Martinsville (Ind.) Trinity.

Weber B. McGarrah from Tacoma (Wash.) Westgate to Ogden, Utah.

Elwood C. O'Dell from Alfred, N.Y., to Confluence, Pa.

Melvin Palmquist from Oakland (Calif.) First to Sacramento (Calif.) Trinity.

P. Carroll Smith from Lebanon (Ohio) West View to Niles (Mich.) Bertrand.

VITAL STATISTICS

DEATHS

REV. HENRY B. JENSEN, 86, died May 7 in Fort Lauderdale, Fla. Funeral services were conducted by Rev. William O. Blue. He is survived by his wife, Edna M.; two sons, Paul W. and Milton B.; seven grandchildren; five great-grandchildren; and one sister.

REV. EVA K. HAYMAN, 64 died Apr. 13 in Delaware, Ohio. Funeral services were conducted by Dr. H. S. Galloway and Rev. Richard A. Jones in Cardington, Ohio. Interment was in Gallon, Ohio. She is survived by her husband, Rev. Paul K.; a son, Paul K., Jr.; a daughter, Mrs. Donald (Marian) Ekis; five grandchildren; three step-grandchildren; two brothers; and one sister.

MRS. MARK (PEARL) JENSEN, 67, died Apr. 28 in West Linn, Ore. Funeral services were conducted by Revs. W. D. McGraw, Leslie Parrott, and E. E. Crawford. She is survived by her husband, Rev. Mark; one son, Paul; four daughters, Mrs. Eileen Sullivan, Mrs. Gladys Ludlow, Mrs. Faye Christianson, and Mrs. Ruth Elder; 10 grandchildren; one sister; and one brother.

BIRTHS

—to M. Kent and Ruth Ann (McClung) Moore, Nashville, a girl, Stephanie Ann, Apr. 28.

—to Rev. Allen L. and Dianne (Hollenback) Phillips, Oklahoma City, a boy, Brett Allen, Apr. 17.

—to Rev. and Mrs. Marvin Bressler, Pixley, Calif., a girl, Cindy Elaine, May 18.

DIRECTORIES

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

DATES FOR LONG ISLAND HOLINESS CAMP MEETING ANNOUNCED. The Long Island Holiness Camp Meeting Association, auxiliary of the National Holiness Association, will hold its annual camp meeting at 106 Prince Ave., Freeport, N.Y., July 29 to August 9.

The evangelistic team will include Dr. Warner P. Davis of Lexington, Ky.; Youth Evangelist Paul Moore of New Milford, N.J.; Song Evangelist Paul Mullen of Fort Fairfield, Me.; and Children's Workers Helen Matthews and Stella Hughes. Rev. J. W. Patton is president of the camp meeting.

The Association refers requests for further information to Camp Manager Charles Bowman, 65 Roosevelt Ave., Massapequa Park, N.Y. 11762. □

WESLEYAN CHURCH COMPLETES EXPANSION PROGRAM. Completion of a \$280,000 expansion and remodeling program was announced to the 36-member general board of administration of the Wesleyan church in its annual May meeting by General Superintendent B. H. Phaup, chairman of the building and construction committee. The enlargement provides space for offices and the publishing activities for the headquarters of the denomination formed in 1968 by the merging of the Pilgrim Holiness church and the Wesleyan Methodist church. An open house at the denomination's \$1.5 million facility in Marion, Ind., is tentatively scheduled for early fall.

General Secretary-Treasurer D. Wayne Brown reported that membership in the denomination is 126,000, a gain of 3.4 percent over totals reported by the two groups entering merger in 1968.

Weighed by the board was the proposal to sponsor a regular religious program series on national television using the format, facilities, and network of a currently popular series. The name of the program was not released, pending the outcome of negotiations.

In response to a request from its three districts in the Philippine Islands, the board approved the opening of mission work in Indonesia, sponsored, staffed, and supported entirely by the Philippine districts.

The denomination's general board of administration is comprised of the four general superintendents and eight other general officers, who live in the Marion vicinity, and 24 other persons, laymen and ministers, who represent the four administrative areas of the church. □

PENALTIES IN MARIJUANA CASES ARE REDUCED IN 27 STATES. Approximately two-thirds of the 50 states have relaxed their drug-abuse laws covering possession of marijuana, since the move toward revision of existing laws began about three years ago.

According to a study published by the *New York Times*, 27 states have enacted legislation changing the status of possession and personal use of marijuana from a felony to a misdemeanor for first offenders, with penalties reduced accordingly. Similar legislation was said to be under consideration by nine other states and expected to pass.

"A common factor in many of the state-level revisions is the clear distinction between, on the one hand, the possession and use of marijuana, and, on the other hand, its sale," the *Times* pointed out.

It noted that penalties for selling marijuana have frequently been increased. For example, in Illinois, pending legislation would raise the present 10-years-to-life penalty for a first-offense sale to 15-years-to-life. □

CHURCHES MAY BECOME SPIRITUAL GHOST TOWNS, THEOLOGIAN WARNS. A warning that many present-day churches may become spiritual ghost towns in another decade unless a wave of evangelical renewal sweeps over Protestant Christianity was given recently by Dr. Carl F. H. Henry, noted theologian and author.

"Christ's Church should herald and reflect the full-bodied truth of revelation and the new freedom, righteousness and joy of life in Christ. Recognized as the new society that privately and publicly owns Christ as coming King, the regathered community by the Spirit's enabling can and should mirror to the world in microcosm the standards and life of the Kingdom of God," Henry asserted. □

GIANT STEP IN HOME MISSIONS

May district assemblies saw some districts taking "giant steps" to reach a minimum district home mission budget of 3 percent of total monies raised for all purposes.

Sacramento district added \$24,000 to its district budget. Spontaneous laymen's response assured a new parsonage for the newest church, "Tahoe North." Superintendent Kenneth Vogt said, "This is indeed a plus."

British Isles North, Washington, Central California, San Antonio, Northwest, and Mississippi districts all made sizable increases in home mission budgets according to the early reports.—RAYMOND HURN, reporter. □

DR. DeLONG TO HEAD OWOSSO COLLEGE

Dr. Russell V. DeLong, 68, has accepted the presidency of Owosso College, Owosso, Mich., according to word received in Kansas City, June 3.

Owosso College was founded 61 years ago under the auspices of the Pilgrim Holiness church. The merger of the Pilgrim Holiness church with the Wesleyan Methodist church led to the decision to transfer the college charter and property to other control.

Dr. DeLong has accepted the presidency under a non-denominational board of control headed by Dr. Kenneth Armstrong, pastor of Detroit First Church of the Nazarene.

The college will operate as an independent liberal arts institution which Dr. DeLong describes as "non-sectarian."

Dr. DeLong is a graduate of Eastern Nazarene College, and holds the Ph.D. degree from Boston University. He has served terms as president of Northwest Nazarene College and Pasadena College, and was dean of Nazarene Theological Seminary from 1945 to 1952.

For 19 years, Dr. DeLong was the

speaker on "Showers of Blessing." He has more recently been in the field of evangelism. □

REPORT FROM PERU ON EARTHQUAKE

First reports from Peru state that all missionaries and Peruvian Nazarenes were unharmed after the recent earthquake.

One missionary home was damaged. The Douglasses had just pulled out of their garage when one wall of their home collapsed.

Bible school students had been holding services in Chimbote, 12 miles from the quake epicenter. They had finished and had just left town before the earthquake struck. Two churches in the Chimbote area were flattened. Chimbote was one of the towns hardest hit by the earthquake.

The main coastal highway was destroyed in a number of places by the quake's force.

Other Nazarene homes and churches were damaged, but can be repaired.

In reporting, Clyde Gollieher stated—"We thank God for His protection of His children in this devastated area." □

COLLEGE PRESIDENT RECEIVES CAR AS GIFT

A highlight of the forty-eighth annual commencement ceremony at Eastern Nazarene College, Quincy, Mass., came at the conclusion when Dr. and Mrs. Edward S. Mann were presented the keys to a 1970 Buick LeSabre and two Omega wristwatches by the board of trustees of the college.

The presentation was made by Dr. Robert I. Goslaw, chairman. Dr. Mann has resigned as president of the college after 22 years to accept the position of executive secretary of the Department of Education for the general church. □

DR. A. LESLIE PARROTT ACCEPTS PRESIDENCY OF ENC

Eastern Nazarene College, Quincy, Mass., has announced the election and acceptance of Dr. A. Leslie Parrott, 48, as president. He will succeed Dr. Edward S. Mann, who recently resigned to accept a denominational post as executive secretary of the Department of Education.

For the past seven years Dr. Parrott has pastored the Portland (Ore.) First Church. During his Portland pastorate, the membership nearly doubled. Present membership stands at 650 with a Sunday school average attendance of 625. He reports a Sun-



THE MANCHESTER, GA., CHURCH BROKE GROUND for its new building following its morning worship service April 5. From left to right, Pastor Gene Wiseman prepares to lift the soil along with building committee members: Raymond Bulloch, Jerry Sazmaier, and his son, Jeff (who represented the youthful interest), and Pat Harris. District Superintendent Jack Lee is pictured on the right.

day evening service attendance average of 500.

The church in Portland is in the second half of its second year of outreach through a weekly television ministry.

Concurrent with his present pastorate, Dr. Parrott has taught part time at George Fox College in the field of psychology and at Western Evangelical Seminary in the field of practices.

Districts on which Dr. Parrott has pastored include Mississippi, Eastern Michigan, Washington Pacific, and Oregon Pacific.

From 1960 to 1964, Dr. Parrott served as research director for the Education Commission of the general church.

As a widely read writer and author, he has written six books published by the Nazarene Publishing House. Subjects include practical aspects of church outreach, psychological factors in personal growth, and theological stands on holiness. In addition to the books published in Kansas City, he has written additional titles printed by Zondervan. He has written numerous articles for publication.

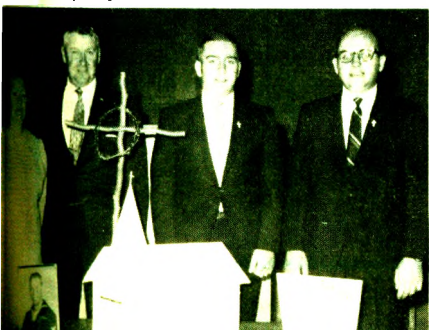
Mr. Parrott received a Th.B. from Olivet Nazarene College, Kankakee, Ill.; A.B. and M.A. degrees from Willamette University, Salem, Ore. He earned a Ph.D. from Michigan State University in 1958.

He is married to the former Lora Lee Montgomery. Mrs. Parrott has distinguished herself also in the field of writing—books and periodicals.

Campus life and work is not foreign to Dr. Parrott. His father pastored Bethany (Okla.) First Church and served as a former president at Olivet Nazarene College.

Dr. and Mrs. Parrott and family will be moving to Massachusetts just prior to August 1, when Dr. Parrott will begin his duties in the presidency of ENC. □

PICTURED are Mr. and Mrs. Clarence Tucker and their son, Tim, the family of Darrell Tucker, who lost his life in Vietnam. The Connell, Wash., church has raised \$4,849 for a memorial church to be built in Nicaragua. This is an approved special by the Department of World Missions. The 124 members of the church have contributed over \$7,000 this church year to missions. The pastor, Roger J. Wegner, is pictured on the right.



Next Sunday's Lesson

The Answer Corner

By John A. Knight

Conducted by W. T. Purkiser, Editor

THE CHRISTIAN HOPE

(June 28)

Scripture: Revelation 21:1—22:5 (Printed: Revelation 21:1-4, 22-27; 22:5)

Golden Text: Revelation 21:3

This week's lesson is the concluding one of our year-long study of "The Story of God and His People." Its appropriateness is evident in its emphasis on the culmination of God's eternal purpose in calling a people, in revealing himself in Jesus, and in creating His Church. History is HIS-STORY. The Lord of glory is the "author and finisher."

1. *The Unfolding Drama*

The love-purpose of God to establish an intimate relationship with man, a purpose conceived in eternity, was born into time in the person of Jesus Christ. He showed us the "face" of God, and made known God's gracious designs. By His death He effected our salvation, and brought reconciliation to a human race estranged from its Creator.

In Christ a beachhead was established, and the heavenly Kingdom was inaugurated. He overcame the powers of the kingdom of darkness and sin in His sufferings and resurrection. Through Him the victory was won. Therefore world history, and also our personal histories, are meaningful. We do not fight *for* victory, but *from* victory. Evil has already been overpowered. Only mop-up operations continue. The Kingdom has truly come.

2. *The Last Chapter*

The Kingdom has come to the believer, who shares in Christ's reign. His victory is both a present reality and an "earnest" of things to come. He lives with assurance of final triumph when all nations will bow before His Lord and Christ, the earth will be renovated, history will be consummated (21:24-26). The Christian lives in the hope of sharing Christ's ultimate triumph and eternal reign (22:5).

"And he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . and there shall be no more death, neither sorrow, nor crying. . . . for the former things are passed away" (21:3-4). □

The greatest encounter on earth is when the faith of God-seeking man links up with the love of man-seeking God.

Homer J. Adams

I remember being told that it was wrong to call our church simply the "Nazarene church," and that we ought to say, "The Church of the Nazarene." Does my memory serve me right? If so, would you please explain why "Nazarene church" is improper.

"Wrong" and "improper" are probably too strong in this regard.

Technically, the name of our denomination is "The Church of the Nazarene."

The difference is that the term "Nazarene" in "Nazarene church" is an adjective and just means "of or pertaining to Nazareth."

"The Nazarene" in "The Church of the Nazarene" is a noun and stands for

our Saviour, the Lord Jesus, who is known in the New Testament as "the Nazarene" (Matthew 2:23).

It is no great matter, and we shall probably never change the journalistic habit of writing "Nazarene church" or "Nazarene churches." But when we use the name ourselves it is well to get into the habit of saying and writing, "The Church of the Nazarene."

When nominating persons for the local church board, should consideration be given to a person's work schedule, which would not permit one to attend any of the regularly scheduled monthly meetings? How effective can a board member be if he can't attend the meetings, participate in the discussions, and vote on different matters?

Not very effective.

This is more or less a rhetorical question, and the answer should be fairly obvious.

Election to the local church board

should be considered not merely an honor but a responsibility, and should go to the persons both qualified and able to serve.

We have four husband-and-wife couples on our church board and three of these couples are a little clique. This doesn't seem like very fair representation, does it?

No, it doesn't.

However, you do not say how large your church is or what other qualified persons there might be.

Why don't you suggest that the nom-

inating committee present other names to the next church meeting? If others in the church also feel that the situation could be improved, they will correct the matter by their votes.

Would you please tell me when and where in Bible times a minister or person such as a judge joined a man and woman together as man and wife, as we know it today?

There are several incidental references to wedding customs in the Bible, but no detailed description of what was involved.

There was usually a feast, traditionally lasting seven days (Judges 14:10-20; Matthew 22:1-13; John 2:1-11), and the

wedding was a time of joy and festivity.

The sacredness of marriage and the family are repeatedly stressed throughout the Bible, but the manner in which the ceremony was solemnized is not described.

Where in the Bible does it say that "God is married to the backslider" and what does it mean?

The reference is Jeremiah 3:14, but the wording is a bit different: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion."

It means that God is not as anxious to get rid of those who have broken with Him, as some people seem to think.

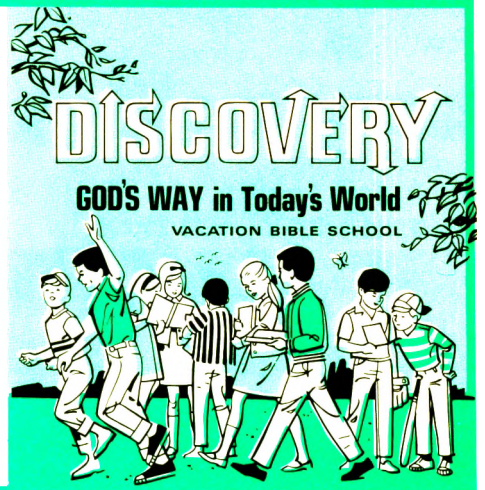
That a spiritual divorce is possible is shown by the fact that the backsliders to

whom Jeremiah wrote refused to turn, and were swept away in the destruction of Jerusalem.

Backsliding may turn to apostasy (Hebrews 6:4-6; 10:26-30). This is its dreadful peril. But until it does, the way back is always open as indicated in Jeremiah's promise to whatever remnant would turn (see also Isaiah 55:6-7; Luke 15:11-24; I John 2:1-2).

HANDY-CRAFT KITS

Are Vital to Your VBS Program



PRIMARY KIT



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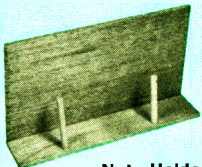
Prayer Plaques



Toothbrush Rack



Watch Holder Mold



Note Holder

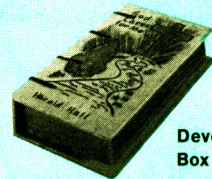


"Go Ye" Picture

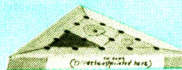
JUNIOR KIT



Movable Lily and Bee



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Consult the "VBS Planbook" sent to each pastor for complete information on supplies for each department

If your church has not planned for VBS there's **STILL** time in **AUGUST**
ACT NOW!

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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

THERE ONCE WAS A LITTLE CHURCH

There once was a little church
That could not seem to grow.
The members invited others
But they seldom came, you know.

The folk were quite discouraged.
Some said, “No use to try;
People just don’t want religion.”
And they went on wondering why.

A few seeking souls weren’t satisfied,
So they banded together to pray.
Through this they discovered the formula
That would send the folk their way.

They saw that they needed a real burden.
They saw that they didn’t care
If their neighbor went to hell or not.

They knew they could not leave it there.
Each one began to pray, “O Lord,
Give me a burden for Joe.”
They prayed as if their hearts would break—
And then they began to go.
They went to see Joe or Mary or Bert;
They told them what Christ could do.
They knew if these folk turned Jesus away,
Like His, their hearts would hurt too.

But what do you know!—About Mary and Joe,
They realized their need, ’tis true;
So they gave their hearts to this wonderful Christ,
And the little church grew and grew.

CAROLYN WILSON
El Dorado Springs, Mo.

SAVE SOME!



1 Cor 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

PREACHING • TEACHING • PRAYER • SHARING • CONCERN