

July 30, 1969

Angel

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herald

OF HOLINESS

Church of the Nazarene





General Superintendent Lewis

He Leadeth Me

I STOOD by his bedside. He was a very ill man. He had just come through major surgery. Now the long period of suffering and convalescence stretched ahead of him. He was an outstanding pastor, an effective preacher of the gospel.

"You will make it fine," I told him after we had prayed. His voice lifted a bit and was firm as he replied, "I'll make it all right. Thank you." I left him there in the care of doctors and nurses, and God—mostly God.

And so it is with the Christian. Whatever his condition, he has an immense advantage, for he has God with him.

We preach that Christ came to bring "life" to men, and He did. But that spiritual life He brings through redemption is increased and expressed through our lives here and now. In the ordinary life experiences—happiness, success, sickness, and adversity—we learn how to live more magnificently.

Sometime or other the preacher has to "take his own medicine," by applying his preaching to his own situation. My minister friend was now showing his parish that God is able and adequate. He was now backing up his gospel with his practice. He will preach with the authority of his own experience as

well as the Scripture when he returns to his pulpit.

Not only does life refine our souls as we triumph in Christ, but it is a great part of our witness. We must let others see how a Christian can take life. The Christian can in all ways and experiences show that his resources in Christ are adequate.

Hardships do come, but the Christian can march on with purpose and confidence that Christ is with him and together they can conquer. It is in this way that we live life and find day by day it yields to us these qualities and lessons that bring us into life more abundant!

*He leadeth me! Oh, blessed tho't!
Oh, words with heav'nly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.*

*Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis His hand that leadeth me!*

*Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!* □

Dreamers or Visioners?



***"Your young men shall see visions,
and your old men shall dream dreams."***

I AM not sure how far we are supposed to be removed from the Apostolic Church. However, there is one thing that seems to have characterized the Church in every age, and that is the imbalance between dreamers and visioners.

According to the Bible, there will be in the post-Pentecostal Church at least three types of people. First, there will be sons and daughters to do the preaching. Second, there will be old men to dream dreams; and third, there will be young men to see visions. All of these have their place in the Church; but since the latter two seem to be more prominent in today's Church, let us look at their important roles.

A dreamer in the Church is one who can inspire our hearts by telling of the old camp meeting days—the old-time preaching, praying, sing-

ing, shouting. He can tell us how Grandma would shout her hair down, and the wheels of the old buckboard wagon would hum "Amazing Grace" on the way home from the meetinghouse. The dreamers stir us with their dreams of yesteryear, and disturb us because we did not have the honor of living in the "good ole days."

While there is a gracious place in the Church of God today for such inspiration, we could fill the Church with those who dream of bygone days and the truth would still remain, "Where there is no vision, the people perish."

If the dreamer can inspire the visioner to grasp the truth that Jesus Christ is "the same yesterday, and to day, and for ever," and that, coming to God, we can still "believe that he is [not was], and that he is [not was] a rewarder of them that diligently seek him," then the dreamer is indispensable to the Church.

When the dreamer and the visioner are in harmony, we have a wonderful combination. However, when dreamers outnumber the visioners, the church is in trouble.

Anyone can dream dreams, but it takes effort to see visions. It was easy for the disciples of Christ to dream of a harvest in four months, but it was hard for them to see the vision that they were even then standing in the whitened harvest field.

A Nebuchadnezzar could dream dreams, but it took a Daniel, a Joseph, and a Cornelius to see visions.

May we all be able to look back to somewhere, sometime, in an old-fashioned meeting, when we became personally acquainted with Christ. At the same time, let's not lose the vision that He is just the same today.

A church that is blessed with one good dreamer and 10 good visioners (a real good ratio!) will remind its community that it is still there.

We can relax and dream. But if we build buildings and support a worldwide ministry of evangelism, we will have to see visions. □



PHOTO BY A. DEVANEY

ON

Holiness has no chance to become epidemic until those who are spiritual leave their isolated, sterile Upper Rooms and learn to communicate with the unspiritual throng in the streets.

TITUS 2:14 clearly states that God's people are a peculiar people. Much of the preaching on the peculiarities of God's people has majored on external differences in the area of habits, dress, and recreation. God knows this emphasis is needed today! This "now generation" needs to be reminded that a spiritual person will be clean in his habits, godly in his conduct, decent in his dress, and selective in his pleasures.

But "peculiar" here does not mean "odd or strange." Jesus was not an "oddball." His dress, His hair, even His beard, all matched His contemporaries, and if He were here today He would conform to our customs in these matters.

Christ was not a pious recluse; He mingled with men and was conversant with sinners. Children would not have been attracted to Him had He been starched and stuffy. He attended weddings, dined with publicans and sinners, and the common people liked Him.

Jesus was sinless, but He loved sinful people and this showed in His attitude and actions. His was the perfect Example of that holiness that is different but not re-



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COVER PHOTO: Paul M. Schrock

BEING PECULIAR

pulsive. Who started the idea that to be good one must be odd, and to be holy one must be unfriendly?

Jesus was insulated against sin but not isolated from sinners. New Testament holiness is not designed for the cloister. It need not be hermetically sealed from contact with the unholy lest it be contaminated. Jesus exemplified the kind of living that makes purity contagious without contracting defilement in return.

God never meant for His people to quarantine themselves from a morally diseased world. The world for which Christ died must be exposed to holiness. Holiness has no chance to become epidemic until those who are spiritual leave their isolated, sterile Upper Rooms and learn to communicate with the unspiritual throng in the streets.

A young girl on a crowded bus found an empty seat beside a sweet-faced, elderly woman. She asked, "Will it bother you if I smoke?" The older woman replied sweetly, "Your smoking won't bother me, Honey, but it will be harmful to you." This is holiness in everyday clothes meeting a real-life situation. Not a self-righteousness protest from a holier-than-thou, "Don't contaminate me," attitude, but a kindly rebuke of sin with an eye to helping the sinner.

It is a common complaint that religious people are the most intolerant people in the world. Perhaps commitment to a cause one believes very important makes it easy for the devotee to feel righteousness in his intolerance. But

a Christian is not only committed to the cause of Christ; He is indwelt by the Spirit of Christ. Many a hungry sinner has had an unfortunate experience with a Bible reading, churchgoing, tithe-paying, "unworldly Christian" whose unchristian spirit has voided his Christian profession.

In a world that has fallen far from God, God's holy people will certainly be peculiarly different. However, God never meant for this difference to form a barbed-wire barrier to shut in a cult of the comfortable, and to shut out a needy world. Some of us are so careful to protect ourselves from worldly contamination that we fail to inject the purifying influence of redeemed lives into the bloodstream of the world for whom Christ died.

Why not fill up those empty pews with worldly, sinful people—drawn our way by the kind, friendly spirit of our people. Perhaps something about the atmosphere of our services, or the grip of our message, will cause them to return.

What if they don't get saved immediately? What if they don't conform to our standards overnight? God grows mushrooms overnight, but it pleases Him to take much longer to grow an oak. Literally thousands of hungry people have been frightened away by the impatience of holiness people. Sincere holiness people, who have attempted to do the work of the

Holy Spirit! Good holiness people, who were afraid these new people might contaminate the old church and make it turn worldly!

But why do we conduct church services: to admire one another or to reach the unsaved? To brag on our own goodness or do someone else good? To conserve the ecclesiastical reputation of the saints or to improve the character and eternal status of the lost? If we can get people like this to come, they may not look or act like seasoned holiness people, but they are an improvement over empty seats.

What an opportunity for holiness people to prove the power of their profession! Consistent example, sincere love, and secret prayer can bring many of these interested people to the Saviour. Christian charity and patience will see them develop into spiritual Christians and good Nazarenes.

The crying need of our day is for more Christlike peculiarity. Church people who are separated but not aloof. Pure Christians who can move in redeeming contact through a fallen society without being contaminated. Saints who can love the sinner while detesting his sin.

In the words of St. Jude, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." □



It Is Not Grievous

Strictly speaking we as Christians are not bound by laws. We are under grace! And it may be noted that the first Christians had hoped that, if one's heart was right with God, his conduct would also of necessity be right.

But it was early discovered that, while this might hold from a strictly moral point of view, yet a person might be involved in quite ungodly conduct, for example, fornication, not fully aware that his conduct was offensive and destructive of his spiritual life.

And so began the necessary instruction that would enable Christians, however pure in motive, also to conform their lives to the life of Christ. Right motives do not automatically produce right acts. The conscience will prompt one to do right, but the Holy Spirit must bring light!

The starting point for any such instruction is, of course, the moral law as revealed in the Decalogue. It is brought to the Christian in a new form. It is not just a fulfillment of the letter that will be acceptable. Now it must reach the heart, and the decisions must be truly moral! Adultery, murder, thievery—all the commandments have an inward content in the mind of Christ and will need to be fulfilled in the new heart, where God writes His laws!

And from the very beginning the Christians have been made aware of the voice of the Holy Spirit prompting one as to the suitability of everyday actions. In this area have been the suggestions concerning adornment which is becoming people professing godliness or holiness, entertainments which are suitable, and personal habits such as drinking and smoking and their advisability.

The Church has never equated "Thou shalt not patronize the theater" with "Thou shalt not kill." She has simply discovered that the theater has a generally corrupting influence, that there is little there to enhance one's spirituality. It tends to hinder the effort to keep oneself unspotted by the world.

Nor is this some innovation by the Church of the Nazarene! It is the historic position of the Christian Church! So often we have seemed embarrassed when called to defend the separated life as taught by the Church of the Nazarene. There is no reason to do so. We are simply sustaining the positions the Church held down through its history. It was the Roman Catholic church that first saw the moral hazard of the theater.

The subject of suitable appearance for a Christian is not very new. The indulgence of pride and any form of ostentation have always been considered unfitting for the Christian. Some of these things have not been condemned in the life of the Christian as intrinsically wrong, nor has the threat of domination been held over the head of a Christian to force uniformity. It has just been, "If any man seem to be contentious, you may tell him we do not practice it that way in any of the churches of God" (cf. I Cor. 11:16).

Let us look again at the agreement we made with the church. Let us understand the nature of it. It is designed to make mature Christians of us. It will protect us from hazards that do not so appear in our early Christian lives. As the parent takes care for the child, and forbids the ingestion of harmful substances, so men of

great intelligence and great spirituality have hoped to help us to the heights of spiritual endeavor by marking out a path.

You are aware, of course, that most of our code of conduct is directly from John Wesley's "Directions Given to the Band Societies." He began by saying: "You are supposed to have the faith that 'overcometh the world.' To you, therefore, it is not grievous. . . ." Then follows the instruction. Yet to many it seems to be very grievous. It must surely be that we have misapprehended the meaning and purpose of these spiritual advices.

To get a proper perspective of John Wesley's thinking, we need to remember the instructions given him by a godly mother: "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin." So we should understand that in these directions he asked Methodists to discover a larger dimension of spiritual life.

How different this approach from the typical carnal Christian who constantly plays the "What's wrong with?" game! The approach of those made perfect in love is much more likely to be, "What's right with?"

So let us understand our heritage. It is difficult to be at our best in love and unity while we disregard every spiritual advice with which we may disagree. We are supposed to have the faith that "overcometh the world." To us, therefore, spiritual advice is not grievous. □

50 YEARS

AGO . . .



In the
*Herald
of Holiness*

The Pastor— A Comforter

THERE are more people suffering under great affliction and trial than those about them are aware of. The preacher often faces men and women, when he enters the pulpit, who are staggering under loads they can scarcely bear, even with God's help. The shepherd, then, must be more than a good evangelist; he must know how to "feed the flock of God," as well as to convict and convert them.

The watchful care, the prayerful solicitude of the true pastor regarding those committed to his hand will outrival that of the best doctor for his patients. The absence of a regular attendant is sure to be noted. The reluctance or failure of those who profess salvation to take part in the testimony meeting catches his attention at once. The sick, the sorrowing, and the aged are not forgotten, nor the lambs of the fold.

He is friendly and winning with the children, and especially watchful of the young converts. He seeks to guard them from casting away their confidence over the frequent mistakes and blunders incident to early Christian experience. He inspires them to keep their faces heavenward at any cost. . . .

Our young and aggressive denomination is already blessed with some very competent and successful pastors, but I am sure there is not one who is beyond the possibility of improvement in this important phase of the shepherd's office.—D. RAND PIERCE.

July 30, 1919



PHOTO BY ED CARLIN

Some Spiritual Aspects of Aging

• **By Paul G. Bassett**
Troy, Ohio

TODAY "old soldiers" aren't the only ones who fade away. "Old saints" do, too!

Some who serve Christ today wonder why we do not hear the bright testimonies at death that seemed so common among the saints of the past. But we must realize that with modern medicine, quick-killing diseases such as smallpox, typhoid fever, and pneumonia—to name a few—are controlled so that people are living 10 to 15 years longer. Their minds consequently have time to age and falter before they die. Today, the clear and victorious testimony of the aged Christian is often given a long time before death comes.

An elderly lady of one of my congregations had lived with a lifelong handicap. Her service to God had always been restricted. But there was one thing she was sure she could do for her Saviour and that was to die gloriously.

Like many a Christian who lives longer today, senility set in and she began to lose her acute awareness of God's presence. Soon she was saying she was no longer a Christian. "In fact," she came to declare, "I never have been a Christian!"

Yet for years her cheerful spirit and consistent faith under adverse circumstances had been a challenging inspiration to those

who met her. Her apparent loss of faith was the evident result of growing older and losing her ability to be self-controlled and rational. Her problem was not spiritual but physical.

As old age advances, blood circulation diminishes. Due to deterioration of arterial elasticity particularly in the brain and the consequent decreased flow of blood, an individual's personality may be greatly affected and it is impossible for him to be himself under these circumstances.

When an elderly gentleman of my acquaintance came to this point physically, his physician said to his daughter, "If his circulation is faulty in the chest area, your father will be short of breath. If the circulation is faulty in the brain, he will tell fairy tales." This latter came true, and what fantastic tales they were too!

Another doctor explained the bizarre talk sometimes found in the aged in this way: "Their irrational talk results from confused thinking and generally centers on what had previously occupied their mind for most of their life. But they will weave fabrications around this subject matter."

He added, "Relatives and friends who do not realize that this is not responsible talk will often believe their 'tales' and become needlessly alarmed and upset. Trying to reason and argue with the senile person will not 'straighten him out' but will succeed only in aggravating the person and deepen family frustration."

Personally, as a pastor, I have found that to listen interestedly, respond kindly, firmly, and positively generally produces quieting effects. An old hymn or familiar passage of Scripture followed by prayer in a conversational tone of voice for God's assuring presence aids further quieting.

The tendency of the aged is to regress to the past in their thinking like a chronological film in reverse. It may be that old wrongs will be recalled and become an obsession. When this occurs, family and friends need to remind themselves of the consistent Christian life lived and the strong faith exhibited when the elderly person had his full mental and emotional

(Continued on page 14)



• By Aarlie J. Hull
Seattle

With Eternity's Values in View

LIKE everyone who knew him, I lamented his death and joined the chorus of people crying, "Why?" Why would God allow death to come to such youth, to such beauty, to such talent and potential?

I resented fate for taking a rose and leaving weeds all around. I questioned the justice of God and flatly refused to say that "it was His will." And then a brief phrase from a familiar song began tenaciously echoing through the chambers of my mind: "With eternity's values in view . . . with eternity's values in view."

Eternity, a word we Christians throw around and drop like a football in a Saturday afternoon scrimmage: it's essential to the game we're playing, but it doesn't really significantly change the way we live.

I know that some people initially make Christian commitments after being "shook over the pits of hell," but fear of eternal damnation is not the motivating force behind a continuing relationship with Jesus Christ. No, we Christians love the sweetness of His presence; we've tasted the joys of serving Him; we rely on Him and the church in our moments of need; and we often seek His guidance, sometimes even in the most mundane events of life. But still, we live without eternity significantly altering our lives.

I propose to those of us who

asked, "Why?" at the death of that young person, that if we really had "eternity's values in view" we would not place such great emphasis on longevity of life. Of course I recognize that emotionally healthy people have strong self-preservation instincts, and of all the people in the world, Christians should be the most emotionally healthy.

However, with eternity's values we begin to realize that mortal life, be it for 18 or 80 years, is just a brief mist rising but for an instant from the vast sea of eternity. We would be saddened by his death; our lives would feel a kind of emptiness; we would even wish he were still with us . . . but we would not so complacently cry out, "Why?" We would not feel that he or we were "cheated," for it is but a blink of eternity's eye and we too will depart, only reminiscing that brief moment of mortality.

I wonder too, if we really "had eternity's values in view," how many Christians would be holding down two jobs to pay for a new car, carpets, or a summer cottage. I wonder how many good dresses or suits would be discarded because they were not the "latest fashion." How many expensive new homes would be purchased or built?

I wonder what our values would be if they were eternity's values.

To be sure, I am not advocating a group of outdated Christians wearing double-breasted suits with wide lapels, or dresses with hems reaching to the ankles and shoes with pointed toes and spike heels. I am a strong believer in "contemporary Christians."

I am not downgrading modern life and material pleasure—I am downgrading our emphasis on them, especially considering the brief time we are allotted to enjoy them.

Can we justify spending such a large part of mortal time striving for things that will evaporate as quickly as a drop of water on a hot skillet? Can we spend literally hours entertaining ourselves with hobbies and television when people we love, or people we don't

even know for that matter, are standing on the brink of eternal damnation? Can we live in luxurious houses, drive luxurious cars, or wear luxurious clothes when there are people all around us who are cold, sick, hungry, and homeless? With eternity's values in view, how can we waste so much time and money on trivia?

Yet God made us. He made us to need rest, to need leisure, and to need comfort—but He also made us "with eternity's values in view" and wishes us to live likewise. So how do we live that way? In fact, can finite minds even understand the concept of infinity?

God must have had us in mind when He provided an Example of how a mortal being lives who has

the capacity to fully comprehend the notion of infinity. Jesus Christ was contemporary; He was "now"; He was vibrant and exciting. There was nothing outdated about Him. Yet He was not known for wealth or education nor was His social status particularly enviable. He lived for one reason: to fulfill God's purpose in His life, and in doing so He helped other people and became the classic Example of the paramount commandment to love God with all your heart and others as yourself.

So also we have one reason for living: to fulfill God's purpose in our lives. "With eternity's values in view" we begin to emerge out of the murky materialism of this complicated moment of eternity we call mortal life. □

Why Did She Do It?

How they laughed! She told a story which embarrassed her husband and did it in public where he dared not answer back. Of course they laughed at him and she found sinister satisfaction in his discomfiture. She knew he would blame her and she would pay dearly for her moment of power. Why did she do it?

It was unkind, immature, and did damage to their marriage, but she did it anyway. Her husband in particular could see no reason for her act. In fact, many husbands and wives wonder why a spouse takes occasional advantage of a public situation and drives a prod deeply. Although the immediate act is inescapably blamed upon the vocal person, there is often a deeper reason for it in which both may share.

Such unexplainable abuses of momentary opportunity often have their roots in a homelife which suffocates one member of the pair. If in the home the husband dominates, makes all decisions, accepts his own position as always right, and suppresses the wife beyond what he realizes, she may be set up for a moment of uncharacteristic tyranny. Deep within her, she cries out for posture, for personage, and for voice. Under normal

conditions she cooperates in suppressing her inner eagerness to speak. But when a situation arises offering some tiny taste of freedom, she may surprise herself more than anybody by taking advantage of it.

A personality which is being suffocated, like a drowning person, will seize any possible object or person without thinking.

For the sake of all that is involved in the marriage, each member of a marriage team should seek to provide the spouse ample room for living. Sometimes one spouse is better educated, more talented, and more forward than the other. The natural thing is for such a person to take the lead. However, in spite of their difference in ability, to submerge the one will destroy the happiness of both.

There is a wrong way to be right. Some persons are right so arrogantly, so conclusively, and so proudly that they become utterly oppressive as well as obnoxious. Some are right so consistently that they take their privilege of leadership for granted. The spouse of such a person, be it man or woman, will likely strike out in vengeful advantage if an open door tempts. Sometimes people secretly wish they had married someone less smart. Truly smart persons strive to be right rightly.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Editorially Speaking

By W. T. PURKISER

Rhetoric or Treason?

American churchmen were sharply jolted earlier this year when on April 26, 1969, James Forman presented his so-called "Black Manifesto" to a conference called by the Interreligious Foundation for Community Organization (IFCO) in Detroit, and a week later read it to the congregation of New York's fashionable Riverside Church.

What has probably made most headlines is the demand for \$500 million in "reparations" from the churches and synagogues of America to be used for various community service activities among the black people of the United States.

What has not been quite so widely heralded is the tone and language of the introduction to the Manifesto. It is addressed "To the White Christian Churches and Jewish Synagogues in the United States of America, and All Other Racist Institutions."

The document itself makes it clear that it represents only a segment of the black people of the country, for it scores "militant black nationalists" who "have been the first to jump on the bandwagon of black capitalism." Moderate black leaders have spoken clearly in opposition to Mr. Forman's positions and methods.

The Manifesto declares that "it is the power of the United States government, this racist, imperialist government that is choking the life of all people around the world. . . . We live inside the U.S. which is the most barbaric country in the world and we have a chance to help bring this government down."

Nor is this change to be brought about by orderly and peaceful means. "No oppressed people ever gained their liberation until they were ready to fight . . . including the use of force and power of the gun."

"We talk of revolution which will be an armed confrontation," the Manifesto continues, "and long years of sustained guerrilla warfare inside this country. . . . We are dedicated to building a socialist society inside the United States where the total means of production and distribution are in the hands of the state—and that must be led by black people, by revolutionary blacks."

The sheer hypocrisy of the talk about racism in the Manifesto becomes very clear in the claim

that the government of the United States in the future "must be led by black people, by revolutionary blacks" assuming "leadership, total control of the U.S."

Are any so blind that they cannot see that black racism is racism as well as white racism?

There is a very fundamental truth in the words of an unknown writer: "New social systems mean only a rearrangement of sinners, so that new hands take over the privilege of doing evil unless inner revolution precedes social revolution. Progress is an illusion unless it has its roots in repentance, in a basic alteration of our motives, purposes, and hungers. Apart from 'brave new men' whose anchors are firm in the heart of God, the 'brave new world' will be a mirage."

IT IS HARD TO TAKE the Black Manifesto seriously. It is either empty rhetoric or stark treason. In either case, it feeds the tragic polarization which seems to be taking place in our society.

It is an undeniable fact that any extreme tends to generate its opposite. As positions harden, the gap that separates them becomes greater and more difficult to bridge.

There is no question about the genuine need of large segments of our population. But neither rhetoric nor treason will meet the need. What it will take is hard work and total cooperation.

Words that we have usually applied individually or to a local religious group come into sharp focus in the context of our national agony. They are the Lord's words to Solomon: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:13-14).

Forgiveness and healing are number one needs among us today. They are promised on condition. The condition is fourfold: humility, prayer, seeking God's face, and genuine penitence.

It is not too much to hope that there are still enough people in the United States who have both the sense and the grace to recognize that spiritual warfare must be fought with spiritual

weapons, and that spiritual disease requires a spiritual cure.

Part of the gospel can never succeed in meeting man's need. The whole gospel cannot fail. □

As You Think, You Are

Man is not always what he thinks he is. But always—what he thinks, he is. The comma makes the difference.

This is the meaning of the biblical statements, "As he thinketh in his heart, so is he" (Proverbs 23:7); and, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

What is in view here is not thinking as a logical exercise. It is the whole of the interior life. In the Bible, the heart is not alone the seat of the emotions. It is the total thinking, feeling, and choosing person—"the focus of the mind and will and the fountain of life."

There are some very practical conclusions that follow from these facts. What we "think"—in this broad sense of entertaining within our conscious attention—we are.

One of the most obvious consequences is the need to guard the gates of the soul against the poison of an evil imagination. The fact of evil in this world, we cannot avoid. What we need not do is to needlessly expose ourselves to it or entertain it within our minds.

In this very area is the real danger of pornography, suggestive stories, and the sights and sounds of lust and violence on movie screen or television tube. What captures the imagination shapes the boy or the girl, and even the man or the woman.

The obscene and the vile can be communicated through almost any medium of communication. It can come in conversation, by the printed page, in photographs or pictures, via radio, motion pictures, and television.

The late Senator Estes Kefauver, chairman of the Senate Subcommittee on Juvenile Delinquency at the time, said, "The problem of pornography is not a new one, but the volume of filth has never been so large in so many different forms."

No one at any age can afford to feed his mind and imagination on moral garbage. But the young are particularly susceptible to the wares of the smut peddler. A natural curiosity about life in general and sex in particular make young people liable to permanent damage through the picturing of perversion and immorality—often under the most seductive circumstances.

BUT HERE, AS ALWAYS, the best defense is a strong offense. Nature, psychological as well as physical, "abhors a vacuum." It is hard to

keep an empty mind or an idle imagination from filling up with trash.

Jesus vividly illustrated this in the parable of the empty house. When an unclean spirit is cast out of a man, the demon does not give up. He makes repeated efforts to return. And if he finds his former abode "empty, swept, and garnished," he brings seven others worse than himself. They enter and dwell there, "and the last state of that man is worse than the first" (Matthew 12:43-45).

What Jesus said of a nation or a generation is equally true of an individual. We are most successful in excluding the evil by filling our minds and our lives with the good. It is "the idle mind" that is "the devil's workshop."

The same truth is put in other words in a noteworthy passage in Philippians 4:8-9: "Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you" (Phillips).

The mind cannot act without something to act upon. One cannot think about something of which he is quite ignorant. For this reason we must feed our minds with wholesome food. The wrong mental diet can be quite as disastrous as the wrong physical diet.

It is estimated that 3 million people in our world die every year of physical starvation. Malnutrition is perhaps the better word for it, because it includes the effects of the wrong kind of food as well as the results of no food at all.

But many more millions are dying all the time from mental malnutrition. Their minds and souls are fed nothing but husks and trash. There may be a sensation of fullness, but there is no nourishment.

That "man shall not live by bread alone, but by every word of God" is affirmed in both the Old Testament and the New. It is an undebatable truth.

Man may exist at a spiritual subsistence level, just as he may exist at a physical subsistence level. But "life" in any proper use of the term implies a measure of vigor and interest beyond mere biological existence.

In view of the fact that what we think, we are, it is all-important that we guard the gates of our souls, and that we supply our minds with the kind of food we need to make us strong. □

"Money talks, and the way we handle it tells the story of whom we love best."—Selected.

EVANGELISTS' SLATES

Compiled by
Visual Art
Department

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

ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837
 ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834
 †Andrews, George. (R) c/o NPH*: Beebe, Ark. (Camp), July 25—Aug. 3
 ARMSTRONG, CHARLES R. (C) Box 117, Lake Panasofkee, Fla. 33538
 ARMSTRONG, ERNEST. (C) c/o NPH*: N.M. Dist. Camp, Aug. 4-11; El Paso, Tex. (Immanuel), Aug. 18-24
 AUSBURY, A. C. (C) 17650 Navajo Trail, Chemekeeta Park, Los Gatos, Calif. 95030
 ●BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371; Gravel Switch, Ky. (Alliceton Camp), Aug. 7-17
 BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446; West Texas Dist. Camp, Aug. 18-24; Shelbyville, Ill. (1st), Aug. 25-31
 BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934
 Baldwin, Charles E. (R) 4013 Keeley Dr., Antioch, Tenn. 37013; Wister, Okla., Aug. 18-24
 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; Beebe, Ark. (Camp), July 25—Aug. 3; Clinton, Ark., Aug. 4-10; Mansfield, Mo., Aug. 15-24; Olton, Tex., Aug. 26-31
 BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362
 BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006
 †BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604; Athens, Mich., July 31—Aug. 10; Dayton, Ohio (Drexel), Aug. 14-24
 BERRY, DWIGHT D. (C) R. 1, Box 52, Liberty Center, Ind. 46766
 †BERTOLETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
 BETTYER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Winchester, Ind. (Randolf Hol. Camp), July 21—Aug. 3; Atlantic City, N.J. (Pineview Grove Camp), Aug. 7-17; Gardendale, Ala., Aug. 31—Sept. 7
 BEYER, HENRY T., JR. (C) 8155 Boone Ave., Baton Rouge, La. 70807
 ●BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
 BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
 BOGGS, W. E. (C) c/o NPH*
 †BOHANNON, C. S. & GERALDINE. (C) c/o NPH*
 ●BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Iowa Dist. Camp, Aug. 4-10
 BOLLING, C. GLENN. (C) c/o NPH*
 BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., No. 3, Alhambra, Calif. 91801
 BOWMAN, RUSSELL. (C) 129 E. Tulane Rd., Columbus, Ohio 43202; Loudonville, Ohio, Aug. 18-24; Follansbee, W. Va., Aug. 31—Sept. 7
 BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850; Home Missions in New England, month of August
 †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*: Va. Dist. Camp, Aug. 8-17; Springfield, Ill. (1st), Aug. 25-31
 †BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
 ●BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914; Normal, Ill. (Central Ill. Hol. Assn. Camp), Aug. 14-24
 ●BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914; Indianapolis Dist. Camp, Aug. 10-17
 ●BROWN, GARY & LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901; Columbus, Ind. (Independent Camp), July 22—Aug. 3; Braidwood, Ill., Aug. 9; Bryan, Ohio, Aug. 17; Pekin, Ill. (North), Aug. 24; Creve Coeur, Ill., Aug. 29-31
 ●BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901; Shelbyville, Ill. (Mode Camp), July 25—Aug. 3; Wis. Dist. Camp, Aug. 18-24

†BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; San Benito, Tex. (1st), Aug. 24-31
 BRYANT, E. L. (C) c/o NPH*
 †BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101
 †BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404
 CAMPBELL, DAVID C. (C) R. 4, Union City, Ind. 47390
 CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
 CANTWELL, LUTHER. (C) c/o NPH*: Eau Gallie, Fla., Aug. 27—Sept. 7
 CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413
 CARLETON, J. D. (C) c/o NPH*: Albuquerque, N.M. (Montgomery Hgts.), Aug. 25-31
 ●CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581
 †CASEY, H. A. & HELEN. (C) c/o NPH*
 CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712; N.W. & S.W. Ohio Dist. Camp, July 25—Aug. 3; Lynwood, Calif. (Long Beach Zone Camp), Aug. 11-17
 †CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
 Chambers, Leon. (R) Box 677, Olathe, Kans. 66061; Iowa Dist. Camp, Aug. 4-10
 †CHAPMAN, W. EMERSON & LOIS A. (C) 803 Maple, Salina, Kans. 67401
 CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; Lewis Creek, Ky. (Greasy Fork), July 28—Aug. 3; Tiffin, Ohio (1st), Aug. 4-10; Seelyville, Ind., Aug. 10-17 (a.m.); New Lexington, Ohio (1st), Aug. 17 (p.m.); Reynoldsburg, Ohio, Aug. 25-31
 CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543
 CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
 CLENNEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885
 CLIFT, NORVIE O. (C) c/o NPH*: Stockton, Calif. (1st), Aug. 17-24; Sacramento, Calif. (Cordova), Aug. 25-31
 Cline, Jerry. (R) 1269 Clay St., Bowling Green, Ky. 42101; Beauty, Ky., Aug. 20-31
 COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177; Akron Dist. Camp, July 31—Aug. 10
 Cook, Leon & Mrs. (R) c/o NPH*: Wichita, Kans. (Linwood), Aug. 3 (a.m.); E. Ky. Dist. Camp, Aug. 11-17; Anniston, Ala., Aug. 26-31
 COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
 CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901
 †COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Pine Bluff, Ark., Aug. 22-31
 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Midway City, Calif., Aug. 11-18
 CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
 †CREWS, HERMAN F. & MRS. (C) c/o NPH*: Grand Saline, Tex., July 28—Aug. 3; Tahoka, Tex., Aug. 4-10; Rotan, Tex., Aug. 25-31
 Crider, Marcellus & Mary. (R) R. 3, Box 34, Shelbyville, Ind. 46176; Entering full-time Sept. 1
 CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104
 CULBERTSON, NOLAN. (C) c/o NPH*
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Port Matilda, Pa. (Camp), July 30—Aug. 10; Washington C.H., Ohio (Camp), Aug. 11-17; Maybee, Mich. (Camp), Aug. 21-31
 DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421
 DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; Akron Dist. Camp, Aug. 1-10
 †DENNIS, DARRELL & BETTY. (C) c/o NPH*
 DENNIS, GARNALD D. (C) c/o NPH*
 †DENNIS, LASTON & RUTH. (C) c/o NPH*
 DISHON, MELVIN. (C) R. 2, Bowling Green, Ky. 42101; Muncie, Ind. (Eastside Evan. Comm. Camp), July 31—Aug. 10; Somerset, Ky. (Wes.), Aug. 28—Sept. 7
 †DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*: McConnellsburg, Pa. (Pleasant Ridge Camp), Aug. 8-17; Brunswick, Me., Aug. 19-24
 DONALDSON, W. R. (C) c/o NPH*: Chandler, Okla. (1st), Aug. 10-17; Oklahoma City, Okla. (Capitol Hill), Aug. 24-31
 †DONOHUE, DONALD & BERTHA A. (C) c/o NPH*
 ●DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Stoney Creek, N.Y. (Camp), July 23—Aug. 3; N.E. Okla. Dist. Camp, Aug. 5-10; Winter Park, Fla., Aug. 18-24; Princeton, Fla., Aug. 25-31
 DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
 †EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
 EDWARDS, E. H. (C) 506 Dena Dr., Newbury Park, Calif. 91320
 EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424

ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: British Isles South Dist., Month of Aug.
 ENSEY, LEE H. (C) 7560 Orchard St., Riverside, Calif. 92504
 ●EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750
 ●FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320
 †FELTER, JASON H. & LOIS. (C) c/o NPH*: Gibraltar, Pa. (Hol. Chr. Camp), Aug. 7-17; Cincinnati, Ohio (Ch. of Christ in Chr. Union), Aug. 22-31
 †FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097
 †FILES, GLORIA; & ADAMS, DOROTHY. (C) 2022 Freeman Ave., Bellmore, N.Y. 11710; Wash. Phila. Dist. Camp, Aug. 1-10; Chester, Pa., Aug. 18-29
 †FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
 †FISHER, WILLIAM. (C) c/o NPH*: Hilo, Hawaii, July 30—Aug. 3
 FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
 Fleming, Gerald. (R) 1714 N. Winfield, Indianapolis, Ind. 46922; (Entering full-time evangelism)
 FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Columbus, Ind. (Calvary), Aug. 6-17; Mason, Ohio, Aug. 20-31
 FORD, NORMAN K. (C) Box 46, Scottdale, Pa. 15683; Clearfield, Pa., Aug. 8-17; Bradford, Pa. (Bolivar Dr.), Aug. 20-31
 FORTNER, ROBERT E. (C) P.O. Box 322, Cammille, Ill. 62821; Mt. Sterling, Ill., Aug. 21-31
 †FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
 FRENCH, W. L. (C) R. 2, Box 145F, Hempstead St., Hope, Ark. 71801; Belton, Tex., Aug. 11-17
 FRODGE, HAROLD C. (C) 708 Falck, Fairfield, Ill. 62837; Cahokia, Ill., Aug. 6-17; Omaha, Ill., Aug. 20-31
 FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
 GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
 ●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; Mt. Vernon, Ohio, Aug. 23
 †GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119; Hugoton, Kans. Aug. 27
 GRAVATT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Toledo, Ohio (Sylvania), Aug. 31—Sept. 7
 GRAY, JOSEPH & RUTH. (C) 2015 62nd St., Lubbock, Tex. 79412
 ●GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Kans. Dist. Camp, Aug. 4-10; Kampsville, Ill. (Camp), Aug. 11-17; Tabor, Ia. (Camp), Aug. 18-24; West Chester, Ohio (Pisach Comm.), Aug. 26-31
 †GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Dakota Dist. Home Missions, Aug. 6-17; Torrington, Wyo. Aug. 24-31
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 †GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Minn. Dist. Camp, Aug. 18-24; Cedar Falls, Ia. (North), Aug. 27—Sept. 7
 GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
 HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Nicholasville, Ky., Aug. 3-10; Brandenburg, Ky., Aug. 17-24
 †HAMILTON, JACK & WILMA. (C) 532 W. Cherokee, Springfield, Mo. 65804; Joplin Dist., month of August
 HARRISON, CHARLIE. (C) 521 E. 14th St., Box 575, Seymour, Ind. 47274
 HARRISON, J. MARVIN. (C) Box 13029, San Antonio, Tex. 78201
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Clarksville, Ind. (1st), Aug. 24-31; Hayes, A. F. (R) 2 E. Upper Terr., San Dimas Calif. 91773; Pomona, Calif., Aug. 31—Sept. 14
 †HASLEY, JIMMY & FERN. (C) c/o NPH: Tulsa Okla. (Parkview), Aug. 31—Sept. 7
 HEGSTROM, H. E. (C) c/o NPH*: Bartlesville Okla. (Eastside), July 28—Aug. 3
 HENDERSON, DEE. (C) Box 201, Issihamorado, Fla. 33036
 HERIFORD, RUSSELL W. (C) R. 2, Box 203, Claremore, Okla. 74017
 HICKS, A. M. (C) 10209 Cliff Cr., Tampa, Fla. 33612
 †HIGGINS, CHARLES (CHUCK) E. (C) 2666 Municipal Dr., Pasadena, Calif. 91107; Idaho-Ore Camp, Aug. 3-10
 HISSON, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
 HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
 HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; Houston, Tex. (Belfort), July 25—

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 (C) Commissioned (R) Registered † Preacher & Song Evangelist ● Song Evangelist

- Aug. 23; Nashville, Tenn. (Richland), Aug. 26-31
- HOLSTEIN, C. V. (C)** 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
- HOOD, GENE & MRS. (C)** c/o NPH*: Decatur, Tex. (Prairie Point Comm.), Aug. 4-10
- ➔ **HOOD EVANGELISTIC PARTY (G. W. & PEARL)**. (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C)** Box 438 Morgantown, W. Va. 26505: Greenfield, Ohio (1st), Aug. 29—Sept. 7
- HOOTS, BOB. (C)** c/o NPH*: Tuscaloosa, Ala. Aug. 3; Mich. Dist. (Youth Camp), Aug. 4-9; Ala. Dist. (Sr. Hi Camp), Aug. 11-15; Jasper, Ala. (Grace), Aug. 19-24; Sylacauga, Ala. (1st), Aug. 26-31
- HOUESHELL MISS L. M. (C)** Box 121 Crystal Beach, Fla. 33523: Okeechobee, Fla., Aug. 10-17
- HUBARTT, LEONARD G. (C)** R. 6, Huntington, Ind. 48750: Akron Dist. (Sr. Hi Camp), Aug. 11-14; Bristol, Ind., Aug. 27—Sept. 7
- **HUFF, DEL, JR. (C)** Box 186, Upland, Calif. 91786
- ➔ **HUFF, PHIL W. (C)** 209 N. East St., Vanlue, Ohio 45890: McConnellsburg, Pa. (Pleasant Ridge Camp), Aug. 8-17; Brunswick, Me., Aug. 19-24
- HUNDLEY, EDWARD J. (C)** 732 Drummond Ct., Columbus, Ohio 43214: N.W. Ohio Dist. Adult Retreat, Aug. 22-25
- HUTCHINSON, C. NEAL. (C)** 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Portsmouth, R.I. (Camp), Aug. 1-10
- HYSONG, RALPH L. (C)** R. 22, Delmont, Pa. 15626
- INGLAND, WILMA JEAN. (C)** 322 Meadow Ave., Charleroi, Pa. 15022
- IRICK, MRS. EMMA. (C)** Box 906, Lufkin, Tex. 75901: Oakland City, Ind. (Camp), Aug. 14-21; Herrington, Kans. (1st), Aug. 24-31
- ISBELL, R. A. (C)** Drawer 408, Crowley, La. 70526: Beaver, Okla. (1st), Aug. 15-24; Brownfield, Tex. (1st), Aug. 25-31
- ISENBERG, DONALD. (C)** Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ➔ **JANTZ, CALVIN & MARJORIE. (C)** c/o NPH*: Holy Lands, July 17—Aug. 7; Bonnie, Ill. (Camp), Aug. 15-24; Iberia, Mo., Aug. 28—Sept. 7
- JAYMES, RICHARD W. (C)** 321 E. High Ave., Bellefontaine, Ohio 43311: Archbold, Ohio, Aug. 20-31
- Jeffries, A. G. (R) 1816 Wesley Ln., Auburn, Calif. 95603: Entering full-time evangelism
- JENSEN, MARK. (C)** 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C)** R. 3, Box 42, Bel Air, Md. 21014
- KEEL, CHARLES E. (C)** 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C)** 511 Dogwood St., Columbia, S.C. 29205: Fulton, Ky. (1st), July 30—Aug. 10
- KEYS, CLIFFORD E. (C)** 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ➔ **KILLEN, ALLEN R. (C)** c/o NPH*: Wash. & Phila. Dist. Camp, Aug. 1-10; New Bedford, Mass. (Smith-Mills Camp), Aug. 15-24
- KLINGER, ORVILLE G. (C)** R. 3, Box 115, Reading, Pa. 19606
- ➔ **KRUSE, CARL H., & WIFE. (C)** 4503 N. Redmond, Bethany, Okla. 73008
- LAMAR, C. M. (C)** R. 1, Moquoketa, Ia. 52060
- LAND, HERBERT. (C)** 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C)** 4908 N. College, Bethany, Okla. 73008: Post, Tex., July 23—Aug. 3
- LAWNER, JOHN H. (C)** Poplar St., Junction City, Ohio 43748: Shawnee, Ohio (Comm.), July 23—Aug. 3; Longstreth, Ohio (Wes.), Aug. 10-17; Bobo, Ind. (Camp), Aug. 20-31
- ➔ **LAW, DICK & LUCILLE. (C)** Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008: Milton, Ky. (Callis Grove Camp), Aug. 1-10; Calamine, Ark. (Camp), Aug. 15-24
- **LAXSON, WALLY & GINGER. (C)** R. 3, Athens, Ala. 35611: Santa Cruz, Calif. (Tri-Dist. Camp), July 31—Aug. 10; Midway City, Calif., Aug. 12-17; Midway City, Calif. (Zone Indoor Camp), Aug. 18-24
- LEE, TED. (C)** c/o NPH*: Ill. Dist. (Jr. Hi Camp), Aug. 11-15; S.W. Ind. (Sr. Hi Camp), Aug. 18-22; Mt. Carmel, Ill., Aug. 26-31
- LEIH, JOHN. (C)** 40936 Mayberry, Hemet, Calif. 92343
- ➔ **LEONARD, JAMES R. (C)** c/o NPH*
- LESTER, FRED R. (C)** 1136 E. Grand Blvd., Corona, Calif. 91720
- ➔ **LEVERETT BROTHERS. (C)** R. 4, Lamar, Mo. 64759
- LIDDELL, P. L. (C)** c/o NPH*: Roblyn, Ont. (Camp), Aug. 8-17
- LIGHTNER, JOE. (C)** R. 11, Springfield, Mo. 65803
- ➔ **LINDER, LLOYD P. (C)** 1121 Maple Row, Elkhart, Ind. 46514: Keystone, Ind. (Tent Meeting), July 27—Aug. 10
- LINEMAN, HAZEL FRALEY. (C)** 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C)** R. 1, Alvada, Ohio 44802
- LITRELL, DICK. (C)** 12707 Groveside, La Mirada, Calif. 90638
- ➔ **LITRELL, V. W. & MRS. (C)** c/o NPH*
- LIVINGSTON, J. W. (C)** c/o NPH*
- LIVINGSTON, JAMES H. (C)** Box 142, Potomac, Ill. 61865: Edgewood, Ill., Aug. 27—Sept. 7
- LONG, WILMER A. (C)** Fessenden, N.D. 58438
- **LUSH, RON. (C)** c/o NPH*: Arizona Dist. Camp, Aug. 1-10; S. Calif. Dist. (Harbor-Imperial Zone Indoor Camp), Aug. 11-17; N.Y. Dist. Camp, Aug. 22-31
- MACALLEN, LAWRENCE J. & MARY. (C)** Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Columbus, Ohio (Bellows), Aug. 17-24
- Mack, William M. (R) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C)** Science Hill, Ky. 42553
- MANER, ROBERT E. (C)** 229 Wallace Rd., Nashville, Tenn. 37211
- MARTIN, PAUL. (C)** c/o NPH*: Santa Cruz, Calif. (Tri-Dist. Camp), July 31—Aug. 10; Can. Pac. Dist. Camp, Aug. 11-17; Fullerton, Calif. (Orange County Camp), Aug. 18-24; Can. Pac. Dist. Tour, Aug. 26—Sept. 7
- MAY, VERNON D. & MRS. (C)** 2643 15th Ave. Ct., Greeley, Colo. 80631: Canute, Okla. (Hefner), Aug. 13-24
- MAYBURY, BYRON. (C)** 20 Denison St., Hartford, Conn. 06105
- ➔ **MAYFIELD, PAUL & HELEN. (C)** c/o NPH*
- MAYO, CLIFFORD. (C)** 515 Madison, Lubbock, Tex. 79403: Eckerty, Ind. (Camp), Aug. 14-24; Little Rock, Ark. (Rose Hill), Aug. 31—Sept. 7
- **MCCOY, NORMAN E. (C)** 1020 W. 4th St., Anderson, Ind. 46016
- MCCULLOUGH, FORREST. (C)** c/o NPH*: S.W. Okla. Camp, July 31—Aug. 10; Kingfisher, Okla., Aug. 12-17; Del City, Okla. (1st), Aug. 19-24; Clarksville, Tenn. (Park Lane), Aug. 29-31
- MCDOWELL, DORIS. (C)** 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- MCGUFFEY, J. W. (C)** 1628 N. Central, Tyler, Tex. 75701
- MCKINNEY, MRS. EVELYN M. (C)** 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- **MCCNUTT, PAUL. (C)** 215 W. 68th Terr., Kansas City, Mo. 64113: Fla. Dist. Camp, July 28—Aug. 3; Mundeline, Ill., Aug. 11-17; Trenton, N.J. (Cape May Erma Camp), Aug. 23—Sept. 1
- MCWHIRTER, G. STUART. (C)** c/o NPH*: Ariz. Dist. Camp, Aug. 1-10; Cory, Ind., Aug. 18-24; West Chester, Ohio, Aug. 26-31
- MEADOWS, NAOMI & REASONER, ELEANOR. (C)** Box 312, Chrisman, Ill. 61924: Burlington, Ia. (Flint Hills), July 27—Aug. 3; Ia. Dist. (Camp), Aug. 4-10
- **MEREDITH, DWIGHT & NORMA JEAN. (C)** NPH* E. Tenn. Dist. Camp, July 30—Aug. 8; Bobo, Ind. (Camp), Aug. 21-31
- Merrell, Richard L. (R) c/o NPH*: Flint, Mich. (East) Aug. 4-10
- ➔ **MERRYMAN, PAUL & MRS. (C)** c/o NPH*: Flint, Mich. (East), Aug. 4-10
- ➔ **MICKEY, BOB & IDA MAE. (C)** 1501 Edison, La Junta, Colo. 81050: Ray, N.D., Aug. 11-17; Williston, N.D., Aug. 18-24; Minot, N.D. (South Side), Aug. 25-31
- MILLER, NETTIE A. (C)** c/o NPH*: Layton, Utah (Rosewood), Aug. 31—Sept. 7
- MILLER, W. F. (C)** 521 Victoria Ave., Williams-town, W. Va. 26187
- MILLHUFF, CHARLES. (C)** c/o NPH*: Overland Park, Kans. (Antioch), Aug. 3 (p.m.)-10; Detroit, Mich. (1st), Aug. 12-17; Ill. Dist. (Sr. Hi Camp), Aug. 18-22
- MINGLEDORFF, O. C. (C)** R. 1, Douglas, Ga. 31533
- ➔ **MONCK, JIM. (C)** 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504: Cedarburg, Wis., Aug. 12-17; Rockford, Ill. (Auburn Rd.), Aug. 19-24; Battle Creek, Mich. (Mich. Ave.), Aug. 25-31
- MOORE, FRANKLIN M. (C)** Box 302, Castle Rock, Colo. 80104: Charleston, Ill. (Wes. Dist. Camp), Aug. 1-10; Ramsey, Ind. (Camp), Aug. 14-24; Leesburg, Ohio (Wes.), Aug. 28—Sept. 7
- MOOSHIAN, C. HELEN. (C)** 18 Bellevue St., Lawrence, Mass. 01841: Japan, Korea, Okinawa, Taiwan, and Cambodia, month of August
- MORGAN, J. HERBERT & PANSY. (C)** 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C)** c/o NPH*: Can. Cent. Dist. (Cedardale Camp), July 25—Aug. 4; Richmond, Ky. (1st), Aug. 6-10; E. Ky. Dist. Camp, Aug. 11-17; N.Y. Dist. Camp, Aug. 22-31
- **MULLEN, DeVERNE. (C)** 67 Wilstead, Newmarket, Ontario, Canada: Can. Cent. Dist. (Pefferlaw Camp), July 25—Aug. 3; Delevan, N.Y. (Odosagiah Bible Conf. Camp), Aug. 5-10; Los Angeles Dist. Camp, Aug. 24-31
- ➔ **MYERS, DAVID J. & MRS. (C)** R. 1, Box 108-A, Logan, Ohio 43138: Crestline, Ohio, Aug. 3-10
- ➔ **NELSON, CHARLES E. & NORMADENE. (C)** Box 241, Rogers, Ark. 72756: Lincoln, Ark., Aug. 8-17; De Kaib, Ill., Aug. 28—Sept. 7
- ➔ **NESSETH-HOPSON PARTY. (C)** c/o NPH*: Madison, S.D., Aug. 1-10; Carl Junction, Mo., Aug. 15-24; Brush, Colo., Aug. 29-31
- NEUSCHWANGER, ALBERT. (C)** 7121 Trimble Dr., Ft. Worth, Tex. 76134; Petersburg, Tex., July 28—Aug. 3; Mundeline, Ill. (1st), Aug. 10-17; Broken Arrow, Okla., Aug. 24-31
- ➔ **NORRIS, ROY & LILLY ANNE. (C)** c/o NPH*
- NORTHROP, LLOYD E. (C)** 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005
- NORTON, JOE. (C)** Box 143, Hamlin, Tex. 79520 Oylor, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008
- PARROTT, A. L. (C)** 460 S. Breesee, Bourbonnais, Ill. 60914: Farmington, Ia., Aug. 28—Sept. 7
- ➔ **PASSMORE EVANGELISTIC PARTY, THE A. A. (C)** c/o NPH*: Onemo, Va. (Chesapeake Hol. Assn. Camp), July 31—Aug. 10; Hollywood, Md., Aug. 31—Sept. 7
- ➔ **PAUL, CHARLES. (C)** c/o NPH*
- ➔ **PICKERING MUSICALAIRES, THE. (C)** c/o NPH*: Upstate N.Y. Dist. Camp, Aug. 1-10; Concert Tour, New England and Canada, Aug. 18-31
- ➔ **PIERCE, BOYCE & CATHERINE. (C)** R. 4, Danville, Ill. 61832: Ark. Dist. Camp, Aug. 3-10
- PITTINGER, TWYLA. (C)** R. 1, Shelby, Ohio 44875: Orville, Ohio, Aug. 4-10
- PLUMMER, CHESTER D. (C)** 515 N. Chester Ave., Indianapolis, Ind. 46201: Kampsville, Ill. (Hillcrest Camp), Aug. 7-17; Chadron, Neb., Aug. 20-31
- 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)** 33 Reba Ave., Mansfield, Ohio 44907
- PRENTICE, CARL & ETHEL. (C)** Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Rossville, Ga. (Fairview), Aug. 3-10 Owasso, Okla. (Tent Revival), Aug. 15-24; Gastonia, N.C., Aug. 31—Sept. 7
- ➔ **PRICE, JOHN. (C)** c/o NPH*: Caddo, Okla., Aug. 20-31
- PULLAM, OSCAR L. (C)** 1601 Monroe Ave., Evansville, Ind. 47714: Evansville, Ind. (Grace), Aug. 31—Sept. 7
- PURKHISER, H. G. (C)** 308 E. Hadley, Aurora, Mo. 65605
- QUALLS, PAUL M. (C)** 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ➔ **RAKER, W. C. & MARY. (C)** Box 106, Lewistown, Ill. 61542: Hillsboro, N.D., Aug. 14-24; Dak. Dist., Aug. 25—Sept. 7
- RICE, RALPH. (C)** 205 E. Monroe, Bourbonnais, Ill. 60914: Hillsboro, Tenn. (Rutledge Hill Union Tent Meeting), Aug. 16-31
- **RICHARDS, LARRY & PHYLLIS (Couiter). (R)** 1735 Dawson St., Indianapolis, Ind. 46203
- RICKEY, NORMAN V. (C)** c/o NPH*: E. Mich. Dist. NYPs Inst., Aug. 11-15; Detroit, Mich., Aug. 25-29
- ➔ **ROBISON, ROBERT & WIFE. (C)** Heaters, W. Va. 26627: Tent Crusaders, month of August Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Dechedr, Tenn. (Shady Grove), Aug. 27—Sept. 7
- Rodgers, J. A. "Jimmie." (R) 695 N. Market St., E. Palestine, Ohio 44413
- ROEDEL, BERNICE L. (C)** 423 E. Maple St., Boonville, Ind. 48132
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: S.W. Okla. Dist. Camp, Aug. 1-10; New Bedford, Mass. (Smith-Mills Camp), Aug. 15-24
- ROUND, RALPH B. (C)** Dubois R. Riverton, Wyo. 82501
- RUPP, JOHN G. (C)** 113 S. Beverly, Porterville, Calif. 93257
- SCHERRER, L. J. (C)** 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE. (C)** 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE R. & MRS. (C)** 8642 Cherry Ln., Alta Loma, Calif. 91701
- ➔ **Sexton, Doc & Garnett. (R)** 2809 S. 29th St., Ashland, Ky. 41101: Entering full-time evangelism
- ➔ **Sharples, J. J. & Mrs. (R)** 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAYER, CHARLES (CHIC). (C)** 1211 Willow Dr., Dlathe, Kans. 66061: San Antonio, Tex. (E. Terrell Hills), July 28—Aug. 3; Arlington, Tex. (E. Park), Aug. 4-10; Kansas City, Kans. (Bethel Glen), Aug. 11-17; Bonner Springs, Kans., Aug. 25-31
- SHERIDAN, WILLIAM O. (C)** R. 2, Box 182, Rising Fawn, Ga. 30738
- ➔ **SHERWOOD, RAYMOND & MILDRED. (C)** Box 510, Fallon, Nev. 89406
- **SHOWALTER, KEITH & PAT. (C)** c/o NPH*: N.M. Dist. Camp, Aug. 4-10
- SINGELL, TIMOTHY BEAM. (C)** 334 E. Water, Bourbonnais, Ill. 60914
- SINGLETARY, E. J. (C)** 1643 McDowell Rd., Jackson, Miss. 39204
- SISK, IVAN. (C)** 4327 Moraga Ave., San Diego,

Calif. 92117: Missionary Tour, India and Japan, month of August

● **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043: Winchester, Ind. (Randolf Hol. Assn. Camp), July 31—Aug. 3

◆ **SLATER, HUGH L. & MRS.** (C) c/o NPH* **SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003: N.M. Dist. Camp, Aug. 4-10

◆ **SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidououte, Pa. 16351: Slippery Rock, Pa. (Coaltown), Aug. 14-24

◆ **SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276: W. Va. Dist. Camp, Aug. 11-13

◆ **SNELLENBERGER, L. B.** (C) 1153 W. Elna Rae, Tempe, Ariz. 85281

◆ **SNOW, DONALD S.** (C) 53 Bayliss, S.W., Grand Rapids, Mich. 49507

◆ **SOMMER, CLARENCE.** (C) 7805 Nazarene Ave., Louisville, Ohio 44641

◆ **SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210: Scottsboro, Ala. (1st), Aug. 18-24

◆ **SPEER, CHRISTINA.** (C) c/o Trevecca Nazarene College, Nashville, Tenn. 37210

◆ **STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252

◆ **STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008: Muncie, Ind. (Delaware Camp), July 31—Aug. 10; Indianapolis Dist. Camp, Aug. 11-17; Andersonville, Ind., Aug. 25-31

◆ **STEELE, J. J.** (R) Box 1, Coffeyville, Kans. 67337

◆ **STEPHENS, KENNETH.** (C) c/o NPH*

◆ **STEPHENS, PAUL J.** (C) 1702 E. Knox, Indianapolis, Ind. 46227

◆ **STIEFEL, ALBERT.** (R) 43 Greene St., Wollaston Park, Quincy, Mass. 02170: Johnson, Vt. (Ithiel Falls), Aug. 6-17

◆ **STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901

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

◆ **STRAHM, LORAN.** (R) 732 Kingston Ave., Grove City, Ohio 43123

◆ **STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769

◆ **STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503

◆ **SWARENGEN, JOHN W.** (C) 210 Munroe St.,

Bourbonnais, Ill. 60914: W. Tex. Camp, Aug. 18-24

◆ **TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410: Esther-Flat River, Mo., Aug. 13-16; Excel, Ala. Aug. 20-26

◆ **TAYLOR, EMMETT E.** (C) c/o NPH*: Comanche, Okla., Aug. 26-31

◆ **THOMAS, FRED.** (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Pittsburgh Dist. Camp, July 26—Aug. 3; Jefferson City, Mo. (1st), Aug. 18-24

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

◆ **TOONE, L. E.** (C) c/o NPH* (Entering full-time Sept. 1)

◆ **TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301: Escondido, Calif. (1st), Aug. 31—Sept. 14

◆ **TRIPP, HOWARD M.** (C) c/o NPH*: Tampa, Fla. (Drew Park), Aug. 10-17; Winter Park, Fla., Aug. 18-24; Richard City, Tenn. (S. Pittsburg), Aug. 26-31

◆ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748: Fremont, Mich. (Dayton Center Wes.), Aug. 14-24

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

◆ **UNDERWOOD, G. F. & MRS.** (R) R. 4, Box 420N, Cortland, Ohio 44410: Sioux City, Ia., July 31—Aug. 10

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

◆ **Varian, Wm. E.** (R) 2180 W. Highland Rd., Howell, Mich. 48843: Can. Cent. Institute, Aug. 25-29; Me. Dist. Camp, Aug. 29—Sept. 1

◆ **VAUGHN, ROY M.** (C) 13300 108th Ave., N., Largo, Fla. 33540

◆ **WACHTEL, D. K.** (C) Box E. Madison, Tenn. 37115: San Antonio, Tex. (Spanish Camp), Aug. 4-8; Bowling Green, Ky., Aug. 15-17; Pittsburgh Dist. Camp, Aug. 22-31

◆ **WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228

◆ **WALKER, LAWRENCE C.** (C) c/o NPH*

◆ **WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008

◆ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299: Mayfield, Ky. (1st), Aug. 25-31

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

◆ **WALTON, CLIFFORD L.** (C) 24915 Wilmet, E. Detroit, Mich. 48021

◆ **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Bossier City, La., Aug. 1-10; Prescott, Ark. (Camp), Aug. 14-24; Bushnell, Ill., Aug. 28—Sept. 7

◆ **WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: Hiwassee, Ark., Aug. 6-10

◆ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 49937

◆ **West Family, The Singing.** (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Evangelistic Tour in Newfoundland, month of August

◆ **Whipple, Leonard.** (R) Lay Evangelist, 15 Park Castillo, Laguna Hills, Calif. 92653: W. Va. Dist. Camp, Aug. 3-10

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

◆ **WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66061: St. Joseph, Mo. (Southside), Aug. 8-17; Maryville, Mo., Aug. 22-31

◆ **WILLIAMS, EARL C.** (C) c/o NPH*

◆ **WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008: Des Arc, Mo. (Camp), Aug. 10-24

◆ **WILLIS, HAROLD J.** (C) c/o NPH*

◆ **WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

◆ **WITHROW, JAMES.** (C) 13511 Ethel Ave., Chesapeake, W. Va. 25315

◆ **Wood, Union.** (R) R. 1, Wishon, Calif. 93669

◆ **WOODWARD, GEORGE F.** (C) 68 Bristol Ct., Hamilton, Ohio 45013: Meadville, Pa., Aug. 29—Sept. 7

◆ **WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: South American (Bolivian Dist.), month of Aug.

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

◆ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: St. Augustine, Fla. (1st), July 31—Aug. 10; Urbana, Ill. (1st), Aug. 14-24

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

Some Spiritual . . . (Continued from page 8)

faculties. Such an aged individual is answerable to God for the responsible adult that by the grace of God he was, not for the confused, senile individual he presently is!

We often take statements along spiritual lines as 100 percent truth because of their religious character. We therefore fail to realize that even this area can be subject to fantasy. If an aged person talks about seeing long dead relatives, frets about getting back to his childhood home before dark, or spins a "fairy tale," we quickly diagnose it as fantasy. In the same way statements to the effect that God no longer loves him, that Christ no longer saves him, that there is nothing to salvation, can likewise be fanciful! And this fantasy most certainly is obvious when unaccustomed profane language characterizes the elderly Christian's speech.

An old gentleman one night telephoned his son who lived nearby and asked for help. He said he was lost and could not find his

way back home. Quick checking revealed that this man was not lost but really in his own house. He failed to recognize his very own furniture and familiar surroundings of many years. It is possible for God's aged, senile child to not realize where he is. And it is also possible for him to call for spiritual help for a situation that does not exist.

Longevity certainly presents some new problems that have not been solved. And as long as we live in a material world, "old saints" will pass through some of the same experiences as "old soldiers." Because of senility the bright "deathbed" testimony of modern saints may be heard some time before they actually die. Let us remember that God understands and loves them. Let us be sure we do, too! □

OLIVET ACCREDITATION EXTENDED TO 1975

Special accreditation of the programs for the preparation of elementary and secondary teachers at Olivet Nazarene College was extended to the full 10-year term by the National Council for Accreditation of

Teacher Education. Provisional recognition by NCATE had been granted in 1965.

Dr. Rolf W. Larsen, council director, used the phrase "full and clear accreditation" in his letter of notification. Olivet also has its general accreditation through the North Central Association of Colleges and Secondary Schools. □

NEW MEXICO DISTRICT COMPLETES 56th YEAR

The Nazarene campgrounds between Capitan and Ruidoso, N.M., was

EAGLE RANK, the highest award in scouting, was granted to three boys from one troop at one time—an unusual occurrence in a troop of only 20 boy scouts. All from the Portland (Ore.) First Church, the eagle scouts are, from left, Bradd Hill, Brian Reynolds, and Richard Parrott. The proud scoutmaster is Mr. Mel Reynolds.



the scene of the fifty-sixth annual gathering of the New Mexico District in June.

District Superintendent Harold Morris brought an encouraging report of gains in every department of the work.

Dr. Eugene L. Stowe officiated "with ease and excellence" and ordained Arthur Maendl, of the Smoke Signal Nazarene Mission on the North American Indian District.

Missionary speakers were Rev. and Mrs. Norlyn Brough.

Elected to the advisory board were Rev. George Lake, Rev. Fred Fike,

Mr. Pat Pety, and Mr. Raymond Ryan.

Mrs. Fred Fike and Rev. E. Dale McClafflin were unanimously reelected presidents of the NWMS and NYPS, respectively. Rev. J. Mel Thomas is district church schools board chairman. □

NEW TULSA CHURCH HOSTS N.E. OKLAHOMA ASSEMBLY

The eighteenth annual assembly of the Northeast Oklahoma District convened in the new sanctuary of the Tulsa Central Church with Dr. V. H. Lewis, general superintendent, officiating.

District Superintendent E. H. Sanders, completing his third year of a current four-year term, reported a new high in total giving for all purposes—\$766,728. The NMBF budget was paid in the amount of 94.81 percent, and 283 new members were received on profession of faith.

A stepped-up building program and an all-out Sunday school thrust are planned for the coming year.

Assembly Reporter Olen C. Granger stated, "The Spirit of God was very much in evidence as Dr. Lewis preached. He was at his best . . . Northeast Oklahoma Nazarenes can never be the same." Ordained in the closing service was Charles T. Spuhler.

Mrs. E. S. Sanders was reelected president by a unanimous vote at the NWMS convention, at which Missionary James Hudson was speaker. Hudson also spoke at the NYPS convention, during which 75 to 100 youth went forward to dedicate themselves to God for service. Rev. Richard R. Harper was elected NYPS president. Rev. Harold Morgan will lead the church schools board the coming year.

Elected to the advisory board were Rev. Ralph Jared, Rev. H. M. Curtis, and Messrs. Bob Donaldson and Bob Kannady. □



IT'S GROUND-BREAKING SUNDAY for the Charleston (W. Va.) Elk River Church, as three key figures grapple over that first shovelful of earth. Smiling, from left to right, are the district superintendent, Dr. Harvey Hendershot; Rev. James M. Bearden, pastor; and Mr. John Willey, chairman of the church board. The present church structure is being taken by the state highway department, sending the congregation into this exciting building program that promises an auditorium seating 400. Occupancy date goal is December.

GOLDEN PEDESTAL
Book Selection

THE READY WITNESS

By Leonard H. Whipple

If you are looking for theory, you won't find it here! On the contrary, in these 64 pages you will find incident crowding upon incident, as the author relates his experiences in personal soul winning. And he has them in every conceivable situation and in many unexpected circumstances.

This lay evangelist, former successful businessman, convinces the reader that only two qualifications are necessary for effective soul winning: complete commitment to Christ and a passionate love for the lost.

If you have been harboring the delusion that you have not the gift of winning souls, one reading of this book will set you straight. 64 pages. Paper.

\$1.00

Order from your

NAZARENE
Publishing House

The Book Corner

AN ARCHAEOLOGIST LOOKS AT THE GOSPELS

By James L. Kelso. Waco, Texas: Word Books. 143 pages, cloth. \$3.95.

Those interested in biblical backgrounds will welcome this easy-reading little volume by a field archaeologist of long experience.

Dr. Kelso, now retired from Pittsburgh Theological Seminary, has served as director of the American

School of Oriental Research in Jerusalem as well as in explorations at Tell Beit Mirsim, Bethel, Jericho, and Nitla in Palestine.

Dr. Kelso follows the outline of the ministry of Christ in the Gospel of Matthew, and relates the major place references and teachings to their backgrounds in New Testament archaeology.

The volume is liberally illustrated with photographs of Palestinian sites, which helps to make the accompanying text more easily understood.

Dr. Kelso's writing is warmly devotional and true in every detail to the highest view of biblical inspiration.—W. T. PURKISER. □

MOVING MINISTERS

Victor Bateman from Norfolk (Va.) Calvary to Fort Lauderdale, Fla.

Wesley Bollman from Nampa, Idaho, to Minot (N.D.) South.

Munroe Burkhart from the field of evangelism to Winnfield (La.) First.

Franklin Butler from Layton, Utah, to Carrington, N.D.

Kenneth L. Coil from Mount Vernon (Ohio) First to Eugene, Ore.

Gene Cook from Kinsley, Kans., to Liberal, Kans.

MOVING MISSIONARIES

Miss Bente Carlsen, Voldumvej 771 m.f., 2610 Rodovre, Copenhagen, Denmark.

Rev. and Mrs. Bob Caudill, 815 Miles Ave., Billings, Mont. 59102.

Rev. and Mrs. Arthur Evans, Apts. 1 & 2, 235 Grand, Bourbonnais, Ill. 60901.

Rev. and Mrs. James Graham, c/o Mrs. T. Fraser, 13, Muirton Place, Perth, Scotland.

Rev. and Mrs. Howard Grantz, c/o Earl Bixler, R.D. 1, Stevens, Pa. 17578.

Rev. and Mrs. Roy Henck, c/o Rev. John Cramer, 5 Morrison Ave., Plattsburgh, N.Y. 12901.

Rev. and Mrs. Hubert Helling, 7-6, 4 Chome Aobadal, Meguro-Ku, Tokyo 153, Japan.

Rev. and Mrs. Paul Hetrick, Sr., Box 532, Mbabane, Swaziland, South Africa.

Miss Mary Lou Riggle, c/o Mr. Glen Riggle, Box 62, R.R. 1, Williamsburg, Ind. 47393.

Rev. and Mrs. Allen Wilson, c/o F. M. Brown, 440 S. Tecumseh Rd., Springfield, Ohio 45506.

DISTRICT ASSEMBLY INFORMATION

IOWA, August 6-8. Nazarene Campground, Rte. 1, Grand Ave., West Des Moines, Ia. 50265. Host Pastor: Ray Phillips. General Superintendent: Dr. George Coulter.

KANSAS, August 6-8. First Church, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor, G. A. Gough. General Superintendent: Dr. Edward Lawlor.

DALLAS, August 7-8. First Church, 1619 W. 8 St., Texarkana, Tex. 75501. Host Pastor: Harold C. Davis. General Superintendent: Dr. Orville W. Jenkins.

MISSOURI, August 7-8. Pine Crest Camp, Fredericktown, Mo. 63645 (Star Rte., Saco, Mo.). Host Pastor: Steward Reed. General Superintendent: Samuel Young.

SOUTHWEST INDIANA, August 7-8. Indiana University Hall of Murals, Conference Bureau, Bloomington, Ind. 47401. Host Pastor: Samuel Schimpf. General Superintendent: Eugene L. Stowe.

VITAL STATISTICS

DEATHS

MRS. EDNA GRAHAM, 73, died Feb. 23 in Cincinnati. Funeral services were conducted by Rev. Richard Patmore. Interment was in Manchester, Ohio. Surviving are her husband, J. D., one son, one granddaughter, two sisters and two brothers.

RUSS W. CARNES, 77, died Apr. 24 of a heart attack in Poneto, Ind. Funeral services were conducted by Rev. W. Grafflin. Surviving are his wife, Bonnie; a daughter, Mrs. Iverne Lambert; a son, Max E.; and six grandchildren.

ELTON S. BAILEY, 60, died June 16 at Rochester, Minn., after open-heart surgery. Funeral services were conducted by Rev. Milton E. Poole in San Diego. He is survived by his wife, Mary V.; two sons, Elton L. and Rev. W. Dale; four grandchildren; his mother; three sisters; and four brothers.

MRS. MAUD LEE BUSBY SPURLIN, 87, died June 18 in Long Beach, Calif. Funeral services were conducted by Rev. Virgil Rayburn. Interment was in Whittier, Calif. She is survived by one son, E. W. Busby; one daughter, Edna Hawthorne; four grandchildren; and 12 great-grandchildren.

MRS. OLLIE B. PURINTON, 80, died June 25 in Pompano Beach, Fla. Funeral services were conducted in Kankakee, Ill. Surviving are her husband, W. S.; two daughters, Mrs. Mary Jean Johnson and Mrs. Olive Mary Rumbarger; and two sons, Joe Edgar and David.

BIRTHS

—to Mr. and Mrs. Larry W. Brisker, Bourbonnais, Ill., a girl, Lori Kay, Apr. 12.

—to Pfc. Frederick N. and Mrs. DeVoe, Monroe, N.C., a girl, Jennifer Renea, Mar. 16.

—to Rev. Merrill and Linda (Westerman) Ritchie, Falmouth, Ky., a girl, Bettie Ellen, May 22.

—to Jerry and Jeanne (Chew) Phipps, Phoenix, a girl, Marchella May, June 17.

DIRECTORIES

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NEWS OF RELIGION

You Should Know About . . .

REFORMED CHURCH FACES DIVISION CRISIS. The General Synod of the Reformed Church in America has adopted a Plan for Understanding which could result in the eventual dissolution of the historic denomination.

The plan calls for a committee of 18 to be named to "explore every possibility for understanding and reconciliation within the RCA."

However, if the committee finds that the differences are "irreconcilable and nonnegotiable," the General Synod made provision for another committee to draft a plan for the "orderly dissolution" of the 380,000-member church.

The new president, Dr. Norman Vincent Peale, was asked to urge the "entire church" to be in "urgent and continuous prayer for dialogue, understanding, acceptance, and reconciliation with the church."

Delegates at the recent New Brunswick, N.J., convention heard emotional pleas for church unity as speakers called upon the Synod to "not break up the church."

Others expressed the hope that, by facing the realities of dissolution and its attendant problems, a stronger basis for unity might be found. □

MOST ANGLICAN CLERGY READY TO MERGE WITH METHODISTS. A merger between Methodists and Anglicans has the approval of most ministers in the latter group, according to a recent poll in London.

A church spokesman said 9,635 of the 15,499 clergymen—or 62 percent of those participating in the voting—approved the merger. It would affect the churches only in England. □

WOMAN GETS LIFE TERM IN BEATING OF PRIEST. A life-imprisonment sentence was given in Gary, Ind., to a 33-year-old woman who was found guilty of beating a priest last November 14.

Magnolia Ross was also sentenced to 10 to 25 years for robbery in the assault on Father Peter Bankerovich of St. Sava Serbian Orthodox Church. Charged with injuring a person in committing robbery, Miss Ross received the mandatory sentence of life in prison.

One of six persons arrested, Miss Ross was tried for beating and taking \$2.00 from the Orthodox priest. He was struck with a baseball bat, suffering three fractures of the skull and a broken arm. Miss Ross testified during her trial that the six had been on a drinking spree and were seeking money to buy more liquor when they attacked Father Bankerovich. □

THE ANNUAL COUNCIL OF THE CHRISTIAN AND MISSIONARY ALLIANCE meeting in Pittsburgh announced that a 38-acre tract of land has been purchased in Upper Nyack, N.Y., where the denomination will relocate its headquarters. The 82-year-old C. & M. A. will move from its present six-story building just off Times Square in New York City.

Delegates at the May council were told that the C. & M. A. overseas membership has gone over the 200,000 mark and that the U.S. and Canadian total is now more than 80,000. Sixty-seven new missionaries were appointed in 1968—the highest number in recent years.

Dr. Nathan Bailey was reelected president of the Alliance. □

FREE METHODIST FELLOWSHIP ELECTS BISHOP ELLIS AS PRESIDENT. The Free Methodist World Fellowship named Bishop Paul N. Ellis of Winona Lake, Ind., as its president and Takesaburo Uzaki of Japan as its vice-president. The world fellowship joins three general conferences of the denomination, one in Egypt, one in Japan, and one in North America.

Following the meeting of the World Fellowship, the North American General Conference, convening in Winona Lake, reelected four bishops, Myron F. Boyd, Paul N. Ellis, Walter S. Kendall, and Edward C. John, but had to pick another bishop when Kendall resigned to become an evangelist. Elected to succeed him was Dale Cryderman, superintendent of the Southern Michigan Conference.

Late News

NAZARENE YOUTH DIES IN VIETNAM COMBAT

Marine Pfc. Frederick C. Thompson, Jr., 21, of Jacksonville, Fla., was killed in action in Vietnam, May 19.

He was a member of the Jacksonville Central Church, which he had attended with his family since he was nine years old.



Thompson

He is survived by his wife, Barbara; his parents, Mr. and Mrs. Frederick C. Thompson, Sr.; and his sister, Mrs. Linda Kay Brawner, all of Jacksonville.

Funeral services were conducted at the Jacksonville Central Church with Rev. Emory B. Green and Rev. I. W. Justice officiating. □

Gilliland, Long Beach, Calif., minister; Mr. Ross Irwin, a Pomona, Calif., attorney; Mr. Ed Davis, a Los Angeles school administrator; and Mr. Wesley Bounds, a Reseda, Calif., aeronautical engineer. Rev. Don Hughes, formerly with the general Department of Church Schools, is the executive secretary. □



HERTENSTEIN ANNIVERSARY

More than 200 guests attended the reception Sunday, June 8, honoring Rev. and Mrs. Ralph Hertenstein, Garden Grove, Calif., on their golden wedding anniversary.

The reception was held at the Santa Monica Church of the Nazarene, and was sponsored by Mr. and Mrs. Gerald Hertenstein, Santa Monica, son and daughter-in-law; and grandchildren, Mr. and Mrs. Clyde Palmer Fisher, Jr., of Redlands, Calif., and Sherrie and John Hertenstein of Santa Monica.

Mr. Hertenstein, who has been an active minister in the Church of the Nazarene for 54 years, was guest speaker at the Sunday morning service at the church where he had been pastor from 1941 to 1951.

The Hertensteins pastored in Enterprise, Ore.; Bicknell and Evansville, Ind.; Olivet, Ill.; Denver, Santa Monica, and Inglewood, Calif. □

BANGOR FIRST SPONSORS HOME MISSION CHURCH

Belfast, Me., Church of the Nazarene was organized June 18, "before a full auditorium in the Bangor Nazarene church," according to District Superintendent Joshua C. Wagner. There were 23 charter members with others expected to join soon. Rev. L. G. Bird was installed as pastor. Bangor First Church, which sponsored the new work, presented a large directional sign to the baby church.

The district superintendent presented new hymnals and Sunday school literature and, as gifts from



the Department of Home Missions and the Nazarene Publishing House, copies of *Pastor's Program Planner*, *Uniform Church Accounting*, *Ideal Church Records*, church *Manual*, charter membership certificates, prospective membership folders, and a supply of tracts.

Pictured are members of the official church board for the new church. The church will be self-supporting with the exception of mortgage payments on the parsonage. The congregation has leased the Community Church for one year.

The first service was conducted Sunday morning, June 22, with 70 people present. Two seekers were saved on the first invitation, one of them a former state senator. □

PASTORS

Your "Church Activity Calendar" and popular "Pastor's Program Planner" insert will be mailed on or before August 15. They should be in your hands before the opening of the new Sunday school year.

Nazarene Publishing House

Rev. Richard Zanner, left, district superintendent of the Middle European District, acts as interpreter for Dr. Leslie Parrott in a service held in the new Urania Auditorium near the Berlin wall in West Berlin, Germany. Dr. and Mrs. Parrott accompanied one of the Ambassador Teams to Europe, where Dr. Parrott was the team evangelist.



FORTY-THREE YEARS OF ALUMNI SERVICE

The Pasadena College Alumni Association honored three retiring leaders who have given a total of 43 years of continuous service to the association.

Dr. J. Wesley Mieras (center), a Pasadena resident and Los Angeles attorney, served as president for 19 years.

Mr. Carleton G. Ponsford (left), director of development at Pasadena College, served as executive secretary to the organization for 10 years.

Mr. J. Wesley Reed (right), an Altadena resident and Los Angeles County commissioner of the Superior Court, served as treasurer for 14 years. All three men were honored with desk pen sets and appropriate congratulatory remarks. Mr. Reed was also elected by the association as "layman of the year."

New executive officers of the organization are: president, Dr. Ponder

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD'S COVENANT AND LAW

(August 3)

Scripture: Exodus 19-24 (Printed: Exodus 19:3-8, 16-17; 20:18-20)
Golden Text: Exodus 20:20

God assures and reassures. The covenant made with Abraham was renewed with Isaac and Jacob. Now it is renewed with Israel, and the law is given to guide the life of the covenant people.

1. *The law-giving God:* "And God spoke all these words, saying . . ." (20:1).

The law was not devised by man but given by God. The Divine Legislator is represented throughout the passage as

The *glorious* God. The exalted majesty of His being and acting is symbolically represented by the covering cloud and devouring fire on the mountain (24:16-17). This was not a God to get chummy with, but a Being awesome in holiness and justice (19:17-24). Nonetheless, He is also

The *gracious* God. The Ten Commandments are given in a context of grace, prefaced by the identification of God as the One who delivered Israel from Egyptian bondage (20:2).

2. *The law-keeping people:* "All that the Lord hath spoken we will do" (19:8).

The gracious God wants for His covenant-partner an obedient people. Disobedience cannot annul God's faithfulness in keeping covenant with them, but it can destroy personal participation in covenant blessings (19:3-6). They are to be, therefore,

A people of the *Word*. "Moses wrote all the words of the Lord." To that "book of the covenant" the people pledged obedience (24:4, 7). God's people are to be governed, not by personal whim or public opinion, but by the Bible.

A people of the *Blood*. "The blood of the covenant" was sprinkled on the people, constituting them the covenant people and committing them to covenant life. The blood of Jesus, by which the new covenant was introduced and ratified, and by which a people are redeemed and cleansed to live under it, is here prefigured (I Peter 1:1-2).

The giving of the law and the sprinkling of the blood teach us that God's grace never means indifference towards man's sin! □

Conducted by W. T. Purkiser, Editor

I John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins." The verbs are in the present tense, and John is saying "our" including himself in sinning and needing forgiveness.

You are correct in noting that the verbs are in the present tense, but wrong in supposing that the present tense necessarily means constant repetition. It just means something that may be done now, in the present.

For example, when Jesus speaks of a man who divorces his wife to marry another, the word for marry (Matthew 19:9) is in the present tense. But this does not mean that the wedding takes place again and again, "every day in word, thought, and deed," as some of our friends say about their sinning.

As to the "our" used by John, this

Could you give me some scripture references and other thoughts I could give to a mother who for religious reasons will not allow her little boy to celebrate Christmas, birthdays, or even go to a valentine party?

There's nothing in Scripture that would bear directly on these points, although since this kind of religion generally puts heavy weight on selected passages from Ecclesiastes, why not try "Be not righteous over much" (Ecclesiastes 7:16)?

Other references that would apply in one way or another could be Matthew 9:10; 11:19; Luke 15:1-2; John 2:1; 12:1-2; Acts 15:28-29; I Corinthians 5:9-10; Ephesians 6:4; Colossians 2:16; 3:21; and Titus 1:15.

There is, of course, no accounting for the vagaries of the human mind under the influence of religion that

Is there any Bible history of the life and death of Mary, the mother of Jesus, after the crucifixion of our Lord?

Virtually none.

There is a reference to Mary in Acts 1:14 among the disciples as they devoted themselves to prayer before the Day of Pentecost.

It would appear from John 19:25-27 that John provided a home for her as long as she lived.

Actually, the Gospels do not make very much of Mary's place in the adult

life of Jesus. Elizabeth's estimate of her is exactly the same as Paul's statement: "If we deny him, he also will deny us" (II Timothy 2:12). It is simply a way of stating a universal truth.

John's teaching about sin as far as Christians are concerned is clearly set forth in I John 1:1-6; 3:8-10; and 5:18. No amount of comparing verb forms can evade the fact that sin in the Christian life is nothing short of a tragedy. It is always the unnecessary exception to the rule, and not the rule itself.

As to the "our" used by John, this

denies the personality and ministry of the Holy Spirit, whose purpose in part is to lead us into *all* truth.

The faddists, the extremists, the hobbyists, and all sorts of lopsided religionists all seize on some particular idea, tear it out of the fabric of total truth, and proudly wear it as their distinctive uniform.

I hope you can help the mother you speak of. If she would just accept the lordship of Christ Jesus in place of her own particular brand of unitarian paganism, she could get free from some of these notions.

life of Jesus. Elizabeth's estimate of her is still probably the best, she was "blessed . . . among women" (Luke 1:42).

There is a "tomb of the Virgin" shown in the valley of Kidron outside Jerusalem, but there is little reason to believe that it is genuine. The same could be said for a number of legends that grew up later.

Will you please give your interpretation of Psalms 64? Would this be an appropriate scripture for us to use in our visitation to the sick or afflicted?

Psalms 64 is what is called a "psalm of lament," the occasion for which seems to have been malicious slander directed against the Psalmist. It would be particularly helpful for any whose distress was caused by gossip or slander.

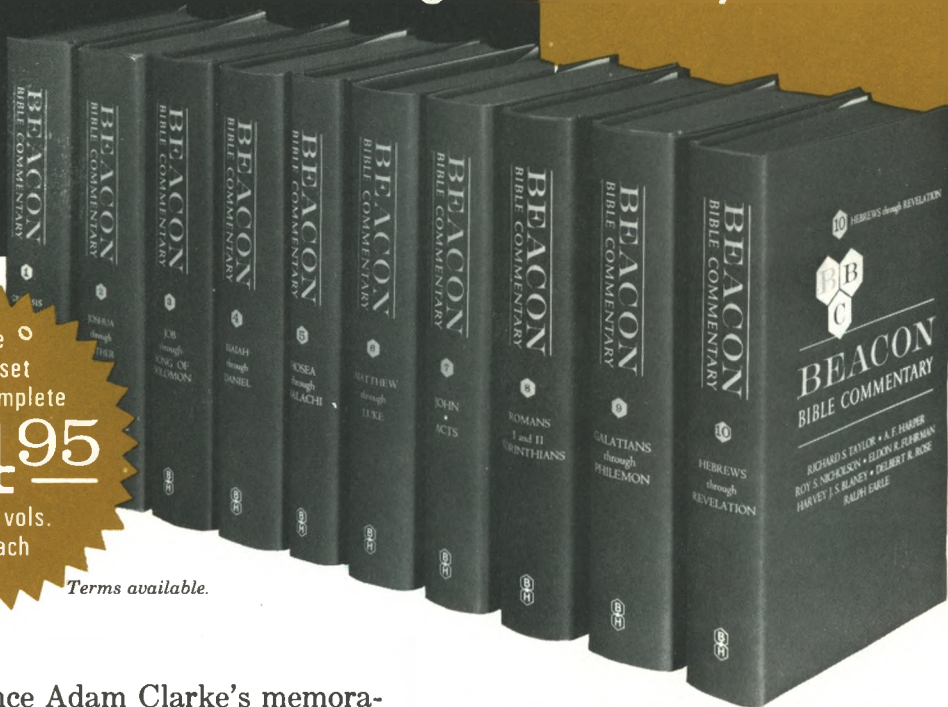
For sickness or for shut-ins in general, there would probably be other psalms more helpful. Examples would be Psalms 16; 27; 32; 34; 37; 73; 84; 91; 103; 116; 121; or 139.

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“By All Means...

ARE WE USING THE SUMMER?

MY SON was the first Negro to graduate in the first year of integration in a big junior college.”

The voice was assured, kind, and penetrating. “He didn’t have one bit of trouble—none of my children had trouble.”

Then he went on to tell me about his family. One son is a teacher, one a parole officer in a large city system. All of his children are doing well.

The man himself works in a garage—but this is just his side job. His real work is the ministry. He is pastor of a church. With deep conviction he told me his plans for next Sunday’s sermon. The text would be, “The harvest is past, the summer is ended, and we are not saved” (Jeremiah 8:20).

“You know why our young people today are not saved?” His question led to the real heart of his message. “We didn’t use the summer of early life to do what needed to be done. And now the harvest is past—and our youth are not saved.”

He told how he trained his own family when the children were young. “That’s why they are saved now and using their talents to save other youth.”

Are we using the summer? Do we plan adequately for the evangelistic and Christian teaching of our children? In the home? in the church?

What about camp meeting? Is there real planning to meet the spiritual needs of children? Or is the children’s work an afterthought, with the worker appointed at the last minute—sort of a baby-sitting arrangement—without adequate room, workers, or materials?

Are we *really* using the summer—the summertime of life as well as the summer season? □

—MARY E. LATHAM
Kansas City

SAVE SOME”

1 Cor. 9:22

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