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SEPTEMBER 30, 1970

# Herald of Holiness

CHURCH OF THE NAZARENE

## How Many Ways Do You Hear the Cry for Help?

(See page 3.)

## IF I WERE THE DEVIL

(See page 6.)



Worldwide Communion Sunday  
October 4  
Christian Education Week  
September 27—October 4



*General Superintendent Coulter*

## PURITY OF MOTIVATION

**WE HAVE** reason to rejoice in the moving of the Holy Spirit throughout the church resulting in new concerns and activity in personal soul winning.

Pastors and laymen have become tremendously interested in methods and techniques of witnessing. We have begun to realize in a new way that people around us are reachable and we are rightfully concerned that we make the right approaches and use the best methods to win them to Christ.

But along with excellence in methods there must be purity of motivation. Souls are too precious to simply be manipulated into a decision. There's more involved than "making a sale" in bringing a soul to a genuine, personal knowledge of Christ.

Jesus illustrated the need for an inward, compelling compassion. While He dealt with the woman of Samaria at the well of Sychar, the disciples went into the village to buy food. On their return they demonstrated their impatience with the Master. They urged Him to send the woman away. Their plans for a pleasant picnic were being interfered with. They felt none of the compassion Jesus felt for this sinful soul.

Jesus revealed a motivation which the disciples had not yet discovered. "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). The keynote of His life was submission to His heavenly Father. "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

For Jesus it involved sacrifice and suffering. And genuine soul winning will involve some of that for us too. To be used as the instrument of God to open blinded eyes and to heal broken hearts will bring pain and suffering. Our comfortable little schemes will be upset. Our "picnic" plans will have to be postponed at times if we truly enter into the spiritual struggles of helping to bring men from "the power of Satan unto God."

It is commendable that so many are diligently applying themselves to learn the techniques of the work of soul winning. But techniques without compassion become shallow and superficial. Wise and scriptural methods coupled with Christian compassion will result in fruitfulness in the individual and in the church. Only then can we do the Father's will and "finish his work." □



**T**HE very singable little chorus says, "Listen, everybody listen." Then goes on to urge us to be quiet deep within our own spirits so that God may speak to us.

Perhaps there is another application of this matter of listening. There are so many ways people can say, "Help!"—and our usefulness to God may depend upon increasing the number of ways we can hear. Perhaps it would be well for us to teach not only the art of speaking but the art of hearing.

Here are a few ways people are saying, "Help!"

The nine-year-old who appears listless and unresponsive may be trying to tie together the influences of a non-church home and the brief appeal of the Sunday school teacher. His listlessness may be his way of saying, "Help me."

On the other hand, the bouncy, all-absorbing 12-year-old may be trying desperately to identify with an adult who cares.

The teen-ager who is brash and cynical almost to the point of being offensive may only be saying, "Help me!"

The single young adults who have endured with a smile attempts at humor concerning their single state may be "fed up to here" with everybody trying to arrange their future lives. Why not accept them the way they are as individuals, and learn to listen? For in spite of their technical adulthood, some of them may still be reaching for ideals, searching for examples—and some of their "way out" ideas are only thinly veiled hopes that you will come up with a strong rebuttal. They are really saying, "Help me!"

Now lift your eyes and take a look at that person who tends to slip away from service almost furtively. We can criticize him for not staying around and being a part of the group, but his uncertainty may come from being hurt in the past and he may be

saying by his elusiveness, "Please, help me! Someone take me as a project. I want a friend."

One of the high towers in our beloved Zion is its interest in our youth, but there is a great group of older people who will never put it in words and who are stifling their fears—but all the time, sometimes with lumps in their throats and unshed tears, they are saying, "Help me! I'm alone, and the enemy says I am forgotten."

It is marvelous the way thoughtful organization can increase the efficiency of a church. However, as the number of wheels within wheels increases, let's remember that wheels are for carrying burdens, not for setting speed records in Kingdom work. However perfect our table of organization may look on a chart, eventually someone must be willing to listen and increase the number of ways he can hear someone say, "Help me!"

Love can never be delegated. It finally results in someone listening and sharing and praying. As Phillips translates it, "This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (1 Corinthians 13:4-8).

Let's try to listen with our hearts. Indifference, cynicism, rebellion, even anger may be some person saying in his own way, "Help me!" God grant us the ability not only to speak, but to hear with our hearts. □

■ By Wilson Lanpher

Overland Park, Kans.

# How Many Ways Do You Hear the Cry for Help?



*And every man that hath this hope in him purifieth himself, even as he is pure.*

—I John 3:3

# A PURIFYING HOPE

■ By James A. Hamilton

Morgantown, W. Va.

D. L. MOODY once said, "The church is cold and formal; may God wake us up! I know of no way to do it other than get the church to look for the return of the Lord."

This is the thought of I John 3:3—"And every man that hath this hope in him purifieth himself, even as he is pure."

## THE POSSESSOR

**Every man that hath this hope.** It is at once evident that not all men have this hope. Paul reminded the Ephesians that there was a time when they were "without Christ . . . having no hope . . ." (Ephesians 2:12).

That certainly is a dark picture, and yet it is tragically true in the lives of many today. They are strangers to the covenants of promise. They are sailors in a captainless boat on an uncharted sea.

The future for such is like a night without a star. The future is only the scope of this life with nothing to really satisfy here or hereafter.

## THE POSSESSION

The possession is **hope**. It is a priceless possession. Take hope away from the strongest, bravest, and most intelligent of men, and despair like an octopus will entwine him with its foul and greedy tentacles until the very soul will seem to be drawn out of him.

Each day millions of people go forth to meet duties and responsibilities of every sort because they have hope. In Hebrews 6:19, we read, "Which hope we

have as an anchor of the soul, both sure and steadfast."

## THE PRODUCT

The product of this hope is purity. "Every man . . . purifieth himself."

Here John is talking about those people who have experienced the washing of regeneration, and are giving earnest attention to personal holiness.

We purify ourselves by receiving Him as our Purifier. The important word, then, to be said about the Christian effort at self-purifying is this—stay away from sin and keep close to Jesus Christ. Your part is to keep yourself in the love of God and He will do the rest.



Some time ago a sign appeared in a dry cleaner's front window which read as follows: "We clean everything but reputations." The

fact is, no machine has ever been invented, no bleaching fluid prepared that will reach down deep into the troubled heart of man with the purifying effect of the "blessed hope" of the soon coming of our dear Lord and Saviour Jesus Christ.

It takes the melting fire of this "blessed hope" to dissolve and separate the dross of our lives from the gold—the corrupt from the incorrupt—that we might be sanctified and made into vessels of "honour . . . meet for the master's use" (II Timothy 2:21). □



*Herald of Holiness*

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Volume 59, Number 39 SEPTEMBER 30, 1970 Whole Number 3049

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2823 Treat Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: H. Armstrong Roberts



■ By Pauline Spray

Traverse City, Mich.

DISCOVERY

### Life In the Spirit

IT is a serious thing to be under the influence of the Holy Spirit. He is never "casual" in His dealings—the pressures He puts upon us we dare not ignore. Things will not only happen to us; we will be part of the happening.

Life in the Spirit is not convenient. God does not time things according to our plans, but His. We will often be involved in inconveniences that cut across our timetables, our natural inclinations, our self-preserving egos.

It is the life of the second mile. Extremely time-consuming. But all of the plan of salvation was inconvenient. It was not convenient for God to love so deeply that He gave His only Son. Nor was it convenient for a young Man to die on a wooden cross one spring day long ago! But where true love is involved, inconveniences are ignored.

The fruit of the Spirit is love. It is the "simple passport" into the hearts of men around the world. Henry Drummond says, "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your character . . . that is the universal language. It is the man who is the missionary; it is not his words. His character is the message."

God sent His Son that our hearts might be flooded with the love of God through the power of the Spirit. I see in my mind's eye the irrigation ditches in India when the farmer would open each gate, one after the other, and allow the waters to flood the field. The Holy Spirit wants to lift the gates and let the love of God be shed abroad in our hearts!

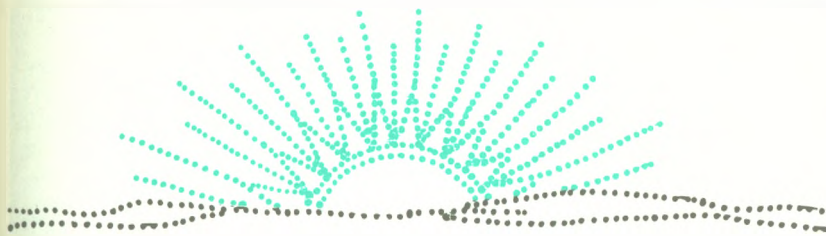
The *Source* of love is God; the *course* of it is from God through us to others; the *force* of such love is life-giving and eternal.

*Break through my nature,  
mighty, heavenly Love;*

*Clear every avenue of  
thought and brain.*

*Flood my affections, purify  
my will,*

*Let nothing but Thine own  
pure life remain (E. M.  
Grimes).*



# Preview

**O** LORD, be with Papa as he makes the crossing. And protect us while we travel," I prayed.

Just as I opened my eyes, the sun burst resplendently over the bank of clouds in the southern sky. Heaven, it seemed, opened wide her pearly gates and gave us a preview of her golden glory.

"What time is it?" I asked.

"1:30." Because of the difference in time zones, it was an hour earlier in Texas, our destination.

Late the night before, the telephone had rung. The long-distance call was from my husband's brother 1,500 miles away in Texas. "We had to take Papa back to the hospital," he said.

And we had thought my father-in-law was in no danger!

It was nearly two in the morning when I finished washing the clothes we would need to take if Papa took a turn for the worse.

About eleven o'clock the next forenoon the telephone rang again. "You'd better get started," Cecil warned. "He is failing fast. His blood pressure is dropping rapidly."

"We'll leave as soon as possible," my husband promised.

After hastily arranging to have his pulpit filled during my pastor-husband's absence, running the necessary errands, and making hurried telephone calls, we were ready to start.

It is our custom to begin each of our long-distance journeys with prayer.

Usually I pray while my husband drives. On that grim November day our hearts were heavy, for we were making a sad pilgrimage.

"O Lord, be with Papa as he makes the crossing," I prayed. "And protect us as we travel."

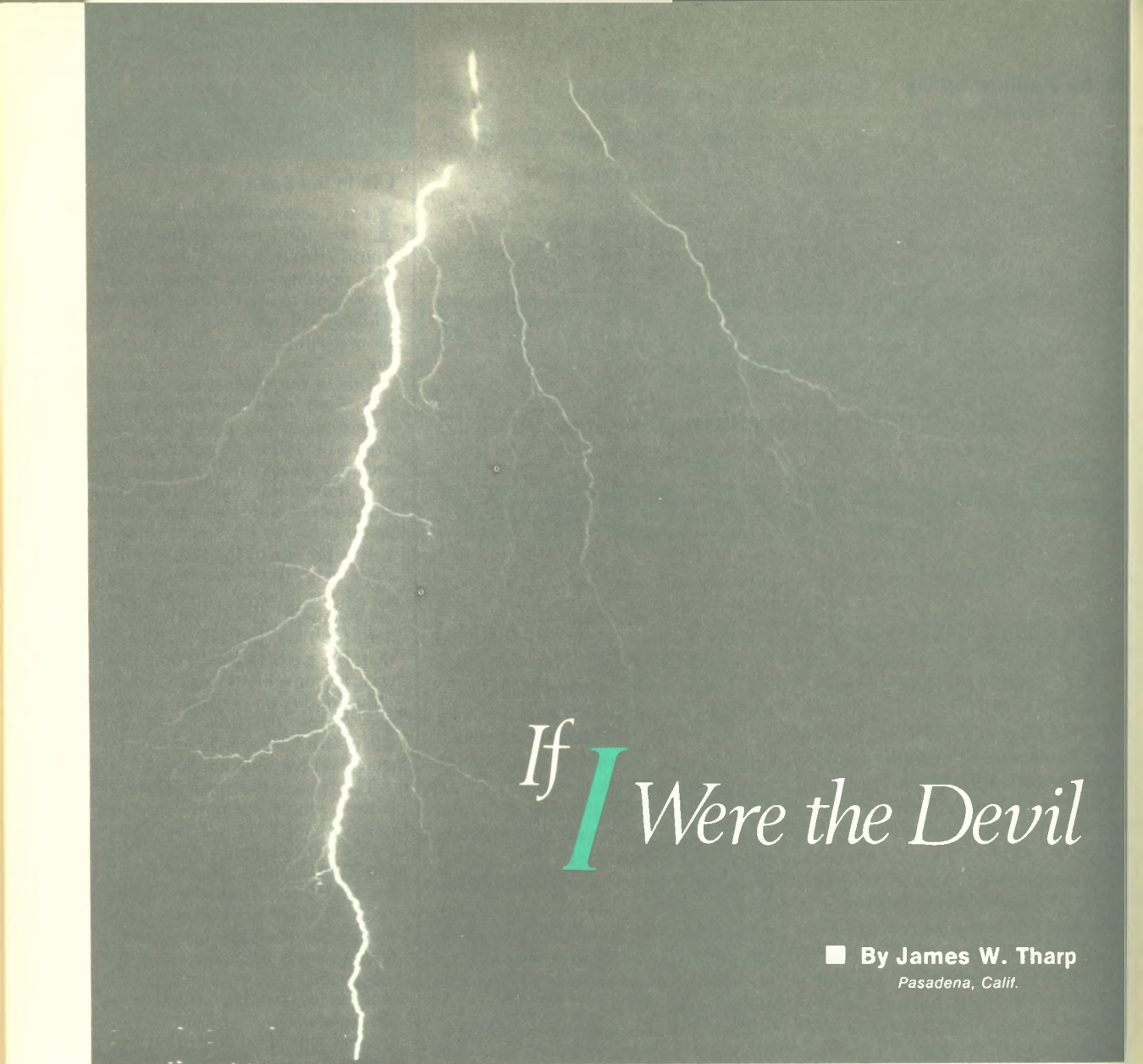
When we finally stopped at a motel many hours later, we immediately called our relatives. In a tone that revealed his grief, Cecil said, "Papa died about 12:30 today."

So Papa was gone! He had made the great transition, crossing the line of worlds just as we were beginning our journey.

Then we remembered the glorious sunburst. After comparing the difference in time zones, we understood the holy hush that had surrounded us. Papa was stepping from this world of sickness, sin, and sorrow into the land of eternal bliss. And God in His infinite love had rolled back the curtains for a fleeting moment to let us share Papa's triumphant entry into the realities of heaven. □

**FAITH** is not a way of whistling in the dark. It is a way of looking at the future with calm confidence that the God who has vindicated his holy name in the past is "King for ever and ever" and will keep all things in our lives and in the life of the world under his sovereign control.—

**Leonard Griffith.**



# If I Were the Devil

■ By James W. Tharp  
Pasadena, Calif.

Photo by A. Devaney

**If I were the devil**, and saw symptoms of spiritual awakening breaking forth in a congregation of believers, I'd counterattack with every strategy in the book (and with some that aren't!) in order to keep those terrible winds of the Spirit from blowing my purposes and plans to shreds.

**If I were the devil**, and sensed that a group of Christians was about to come alive, I'd do a spray job on the atmosphere that would in no time chloroform their minds with doubt until their hearts would be so drugged that they could neither embrace a promise nor visualize the occurrence of anything beyond the ordinary which my Enemy had planned for them.

**If I were the devil**, and thought that the Spirit of Life was in the process of reviving the Church, I'd spring any number of devices to paralyze the movement.

- I'd exploit a pastor's strong feelings on certain

points to put a great gulf between him and his people.

- I'd nag at differences among staff members until tension mounted sufficiently to set people talking.

- I'd work on board and committee members to create division by any means—by age differences, through contrasting personalities, with conflicting concepts, and because of controversial programs and methods.

- I'd have them using barbed labels and clever belittling titles on their opponents that would really draw blood in a hurry and hopefully bring on a battle royal. (Of course, I know there are those who are too proper, disciplined, and intelligent to become embroiled; I'd maneuver them into supporting and sympathizing with those more emotional, verbal, and controversial.)

- I'd coach love out of their hearts so fast that it would leave their souls spinning, and some old saint



with icy veins collapsing would throw up his hands and say, "We never had old-time religion in the first place!"

- I'd bomb those prayer meetings and deaden the spirit of the people until the pastor would call them off with a sharpness in his voice that would leave no doubt as to whose fault it was!

**If I were the devil**, I'd attack the home. By dividing the husband and wife I'd make sure the tension was communicated to the children.

- I'd seek to keep the family so stirred up until the kids would think they had hypocrites for parents, and the parents would declare they had rebels for kids.

- And I'd try to time those rows to ignite near all-important events—like on Sunday morning (using a hemline, a hairdo, an unpresented suit, faulty alarm clock, a thoughtless utterance from a grumpy sleepy-head) in order to blow the Sunday school hour and the worship service for the whole family; or I'd plan to detonate someone's pent-up feelings around mealtime, so as to render the prayer totally meaningless and turn the dinner fellowship into a family free-for-all.

**If I were the devil**, I'd invade the youth program of the church.

- I'd touch off some hot issues and draw in some stem-winders to lead the fight.

- I'd inflame the parents until things really got sticky.

- I'd inspire a spirit of dissent among the teens against the religious establishment and help them to see that it is blindly but cruelly imposing restrictive traditions upon them, and that these stand in their way to a more free and happy style of religious experience.

- I'd embolden them with a strange, new individualism that would show no respect for leadership.

- I'd have them serving notice on the old-timers that they were going to do their own thing, or boycott the services! (I think this might frighten some parents into relaxing the rules and cause the pastor to forget his real purpose—although it would fit my plans better if he would just react emotionally with a lot of loud ultimatums to a lot of people.)

**And if I were the devil**, I wouldn't overlook the elderly people, but just try to get everyone else to. Then I'd use this to breed within the older folks a self-pity and a sense of being left out of things until they'd forget all about their prayer time and Bible study, and start writing protest notes and spending a lot of their week on the telephones stirring up and multiplying misunderstanding.

**If I were the devil**, I'd color a congregation as subjective as I could get them.

- I'd fight hard and long to hold them to spiritless, colorless, changeless, humorless, and fruitless services.

- I'd keep the pastor so engaged with the church problems and his own emotions that he could never lead his people in a true New Testament soul-winning outreach—I'd just help it to slip right on through his mind until he felt justified in thinking of something else.

- And as for any attempts at a thorough program of personal evangelism, I'd train my biggest guns on that—I couldn't have an evangelism explosion like that of the Early Church! So I'd fight hard to keep soul-winning the task of the paid professional, even allowing him to blast away from the pulpit at laymen who never win a soul to my Enemy. (I'd feel pretty safe as long as he was merely telling them to do it; but I'd have to come to my feet quickly if he ever started showing them how to do it!)

**If I were the devil**, I'd leave no stone unturned and no demon on furlough in my attempt to prevent revival in the Church. □

## FAITH DOES NOT FRET

—Jack M. Scharn  
Kansas City

*He need not fear the storms of life  
whose trust in God is stayed.  
Though tempests roar, he hears God's voice,  
"Fear not . . . be unafraid."*

*Before the howling winds subside  
and whirling storm clouds cease,  
Faith does not fret, because it finds  
uninterrupted peace.*

# TENSION



# IN THE HOME

IT IS EASIER for most men to walk with a perfect heart in the church, or even in the world, than in their own families." These startling words are from the pen of the great Methodist commentator, Dr. Adam Clarke, who went on to say, "How many are as meek as lambs among others, when at home they are wasps or tigers!"

It is in our homes that the true test of perfect love will occur. Our spouse and children will know better than all others the vitality and reality of our religion.

"A man's home is his castle" is an apt proverb and became a powerful political slogan in the gubernatorial contest for the state of Maryland in 1968. But the home is not only a castle; it is a court—a court wherein the reality of religious experience is on trial.

Indeed, the reality of all family values are on trial in our day. Throughout the breadth of the land, our homes have become tension-filled—scenes of emotional desperation tottering on the brink of explosion.

Many homes need the lost reality of the ideals conjured up in the minds of starry-eyed participants when the minister in the wedding ceremony said, "Blessed by Jesus in His first miracle wrought in Cana of Galilee." The Gospel of John goes on to record, "This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

For today's tension-filled homes it will take a miracle of Christ's glory manifested in an armed camp of family frustration. Such a home requires changed persons before it can enjoy changed patterns and environment, and become a place of peace.

What is a tension-filled home? Certainly it is a place where God-

■ **By Neil E. Hightower**

*Downsview, Ontario, Canada*

ordained roles are not being fulfilled. Husbands are not leading in love. Wives are not respecting their role. Children are not obeying in love and respect—perhaps because not challenged to do so, because parents are not wise and loving in discipline.

A tension-filled home is one where any or all of the six major problem areas have become acute: finances, sexual harmony, in-laws, leisure time, mutual friends, and religion.

A tension-filled home is one where the laws of child maturation are misunderstood or ignored. Many parents never progress in their training and disciplining of a child as he changes in his growth stages. They have become so engrossed in the cares of this world that they have ceased to listen to what their children are really saying to them; and often a child's nonverbal communications are more significant than what he shouts.

Above all else, a tension-filled home is one where God is crowded out and the world is enthroned. There may be the shell of divine recognition still in table grace, bedtime prayers, and church attendance; but the day-to-day reality of the Presence is gone. God has become more of an absentee landlord, who collects his rent once a year. There is no recognition that He is Party to every conversation, and the Redeemer of all of life.

What can be done for the tension-filled home? For one thing, reestablish the lines of family communication. These have broken down, except for shouting matches or stoical stares. Together admit failure as married spouses; that you've been "picky-peevers" rather than partners. Cease trying to make your mate over into an image of yourself. Only Christ is a sufficient Pattern.

Recognize the good things of the spirit that you do still possess, and build your weaknesses into strengths. The good things you still possess will be your most important capital fund for judging the true meaning of your weaknesses. Tabulate the list on paper and pray over it.

Agree that you all need a personal confrontation with Jesus Christ. You need the re-creation of His loving Presence in your lives. An invitation to Christ to assume again the lordship of your hearts will result in another gracious assuming on His part—that of your hearth as well. Add strength to His coming by maintaining a family altar.

In a word, let Christ do a miracle in your heart and home that will be as real and thrilling as the one He did in Cana long ago.

The Book of Proverbs tells us that a good man can leave a moral inheritance to his children's children (13:22); and that a wise woman builds her house, but the foolish tears it down (14:1). Don't you think you owe to your children and each other a home filled with peace and the riches that will not rust? □



**F**OUR died and others crumbled before the terrible, speedy whine of the bullets.

Some wept! Others hated! Many cringed in fear! A nation paused, even reflected for a day or two. The press gave its usual on-the-scene reports, full of melodrama.

The president spoke—"Tragic situation at Kent State." Other buildings were racked and burned on the campuses of American universities!

It is, as one writer put it, "unbelievably depressing." Yet we should have known it was coming.

Stuart Babbage had tried to stir us: "No one can deny that, in this twentieth century, the universities have been responsible for casting out devils of ignorance and superstition, the devils of darkness and error, but what has taken their place? Has the house been left empty and clean? Is there, in the minds of students which have been swept and cleaned, a moral and spiritual vacuum?"

Omar Bradley answers, "We are nuclear giants and moral babes."

In the book *Crisis in the University*, Sir Walter Mobley details the moral fog of the university: "If you want a bomb the chemists' department will teach you how to make it; if you want a cathedral the department of architecture will teach you how to build it; if you want a healthy body the department of physiology and medicine will teach you how to tend it. But when you ask whether and why you should want bombs or cathedrals or healthy bodies, the university is dumb and silent. It can help and give guidance in all things subsidiary but not in the attainment of one thing needful."

These universities and students charge society with hypocrisy. We are often guilty as charged! However, the student too is like those of whom Christ spoke in the Sermon on the Mount, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7:3-5)

Our students have learned well how to hurl the barbed invective, to curse another, until the name "pig" now has a new meaning beyond Orwell! They taunted and jeered until they got retaliation in kind—gunpowder.

It is good that our universities should



drive out prejudice, hate, and ignorance. But to leave a spiritual vacuum is unacceptable. As Arnold Toynbee, the historian, warns: "It will be hard, indeed, to refill the spiritual vacuum which is hollowed in our western hearts by the progressive decay of religious belief."

You can see in the vacuum the sober story Christ gave to those challenging Him about casting out demons: "When a demon is cast out of a man, it goes to the deserts, searching there for rest; but finding none, it returns to the person it left, and it finds that its former home is all swept and clean. Then it goes and gets seven other demons more evil than itself, and they all enter the man. And so the poor fellow is seven times worse off than he was before" (Luke 11:24-26. LNT).

It appears that an army of demons is taking over the "swept . . . clean" hearts of many. The Christian must see this and be willing to "offer a witness of toughness and a prayer of tenderness." Our prayer should be: "O Christ, You who are panic-proof, help me to do more than survive in this age. Help me to understand and survive!"

Surely it is Christian people who seek to know and serve. Let us climb out of our religious bunkers and seek to engage the real enemy: SIN.

The reaction of students and society, and often the Church, is a contempt for people. Such is gross sin. No Christian can harbor a contempt for people. It is one thing to hate sin, and the attitudes that sin creates; but it is out of Christian character to call men "scum and pigs." In fact, this mixing up the sinner with sin has created the battle of two hypocrites.

There is no safeguard for this age or any when men seek to build it on wit or power. It is as it has been, "one bunch of sinners turned out and a new

bunch in." The only hope is to understand the sovereignty of God. Unless we know God, we will not understand how to treat and deal with other men. The Bible is explicit about the revival we need.

"Where there is no God," Nicholas Berdyaev sagely comments, "there is no man either."

"If God does not exist," Ivan Karamozov says, "then all is permitted."

Nietzsche prophesied, "The death of God will be dereliction and despair. When the churches become mausoleums, then all the earth will writhe in convulsions. It will be the coming of nihilism (nothingness, hopelessness)." Could this be around the corner?

In this state people seek for the answer in the new moralities and spiritualities. So they have turned back to horoscopes and cults. The student hopes for the superman. Dr. Andre Sarradon calls this modern threat "the eternal human desire for supermen—it is a desire to revolt against God and install oneself in His place in order to undertake creation and to re-create according to a particular plan."

Christ's kingdom is not of this world. Our problem is that we have forgotten that our life is from a source out of the world. Jesus prayed for us to be in it, but not of it. He challenges us not to "buy" its selfish systems, but to become its servant.

His solution is the "new society," the Church. There is nothing wrong with earning a living and seeking a society that will be peaceful enough to insure that living. But if it means coming to terms with the world—personal power—then we must suffer.

Human achievement is not an end in itself—it is but a small part. Ours is the road of suffering love to reconcile both the student and the police and national guard. Ours is a way that cries out against sin, while seeking to lead the sinner to the only hope, Jesus Christ, our Lord and Saviour.

Our road is to resist the temptation to make it comfortable for ourselves—instead, to have the mission of winning men, snatching them from the burning.

We cannot have the contemptuous sneer for any man; on the contrary we must regard each man as one for whom Christ died (1 Corinthians 8:11). □

■ By Dallas D. Mucci

Bethel Park, Pa.

## Moral and Spiritual Vacuum

# Editorially Speaking

● By W. T. PURKISER

## GUEST EDITORIAL

By Kenneth S. Rice  
*Executive Secretary*  
*Department of Church Schools*

### “Go . . . fill my house”

When the pastor and I knocked at the door, we were greeted with a broad but shy smile and a beautiful German accent. She was a war bride, but now the mother of eight children from ages four through 17. The living room was the center of activity, since the family room was being remodeled.

Just one call announcing company brought the husband from his work paneling the family room. He too had an infectious smile and a solid handclasp. How handsome he was . . . and so congenial! We talked about mutual interests in Hanau, Germany. Fortunately, I had been there just a few months before. This brought home close to her and some interesting memories to him.

At an early lull in the conversation, I explained that the pastor and I were out sharing with some special people the “good news” that there is an abundant life available to all who will acknowledge Jesus Christ as their personal Saviour.

We moved from Fact 1 to Fact 5 of the booklet *Life Can Have Meaning*, giving them opportunity to respond to leading questions in relation to each fact. At the conclusion of “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in . . .” (Revelation 3:20), I showed them a picture that I carry in the back of my Testament of “Christ at the Heart’s Door,” an artist’s conception of that scripture.

We talked about the highlights of the picture and then I asked, “But where is the latch on the door?” It wasn’t on the outside. They admitted it must be on the inside.

Then calling them by their first names, I said, “And that’s the way it is with the human heart. God himself cannot come into our hearts unless we invite Him in. Wouldn’t you like to open your heart’s door right now and let the Lord come in and make you a new creature in Christ Jesus?” There was a pause as he looked at her and she at him.

It didn’t take long for them to pray through. The Holy Spirit had been there ahead of time preparing the harvest. A Sunday school teacher had been by that week to invite them to Sunday school.

Sunday morning nearly every class in the Sunday school was visited by a member of that family. In the morning worship service another pew was full—and that one family did it. The church was on its way to carry out the command of Jesus—“Go . . . fill my house.”

The same day in a neighboring home another mother and father confessed their sins and realized the “cleansing from all unrighteousness” the Word of God promises. They were in church Sunday with both of their children.

Christ makes the difference—not only in individual lives but in the mission of the church to reach the world and fill God’s house.

Not everyone who comes to Sunday school will come to Christ, but everyone who comes to Christ will normally come to Sunday school.

Let’s not only fill our Sunday schools during October, but let’s fill the kingdom of God by introducing our friends and neighbors to our greatest Friend, Jesus Christ. □

## You Only Live Once

The manufacturers of a certain brand of malt liquor have widely publicized the slogan, “You only live once.” What they do not explain is that their product will do a great deal toward shortening that one life and making it thoroughly miserable while it lasts.

There is certainly a measure of truth in the slogan itself. As far as our earthly existence goes, we do live only once. The question is, So what?

Some amazing conclusions are drawn from the fact that we live only once. More times than not, it is used to excuse selfishness and self-centered living.

That people in this day are, as the Bible predicted, “lovers of pleasures more than lovers of God” would be hard to deny. A quick trip around the night spots of any city in the land would be quite convincing.

The unwritten tragedy of it all is that the “pleasures of sin” last but “for a season.” To buy pleasure at the expense of doing the will of God is to lose the possibility of any real joy or lasting happiness.

Not that we should put a premium on the grim and unsmiling sort of self-righteousness that has all too often characterized religious people. Some Christians undoubtedly take themselves far too



seriously. Religion that makes one look sick will never heal the hurts of a dying world.

But life is real, and life is earnest, and the grave is not its goal. Many have said, "Eat, drink, and be merry, for tomorrow we die." But death doesn't wait for tomorrow. It comes to such a person today.

There is only futility in the sort of life pictured in the words of Edna St. Vincent Millay:

*My candle burns at both ends;  
It will not last the night;  
But ah, my foes, and oh, my friends,  
It gives a lovely light.*

WHAT OUR WORLD needs most to know in days like these is that there is another kind of life than one given to the pursuit of selfish pleasure.

I don't know who suggested it, but true it is that the two greatest days in a person's life are the day he was born and the day he finds out why he was born.

Life becomes rich and rewarding for us only when we find its meaning.

E. Stanley Jones has related that he sent his book on conversion to Dr. Bedard Boss, one of the outstanding psychiatrists of Europe. He scarcely expected a reply, thinking the little volume would be tossed in the corner unread.

But Dr. Boss wrote: "This is the kind of book we need—a book on conversion. Those psychiatrists who are not superficial have come to the conclusion that the base neurotic misery of the world could be termed a neurosis of emptiness. Men cut themselves off from the root of their being, God, and then life becomes meaningless, empty and sick. And then we get them a psychiatrist."

Dr. Boss would certainly not wish to imply that the "neurosis of emptiness" is the only cause of mental illness. There are many others. But it is the testimony of more and more doctors of the mind that much of the misery people suffer today is the result of an inner void, an emptiness, a sense of meaninglessness, a feeling of the total and ultimate futility of life.

Against this somber backdrop we need to emblazon the words of Jesus: "I am come that they might have life, and that they might have it more abundantly." And these words of assurance are spoken precisely for those who have become victims of the thief who comes "to steal, and to kill, and to destroy" (John 10:10).

No other offer can compare with this. Thinking people do not come to faith without struggle. But many have testified that their faith has been secured by the recognition that there really is no viable alternative.

It has well been said that if the gospel were understood as it should be—the promise of life more abundant and without price—and if it were proclaimed in this sense, nothing in secular existence could compete with it and no man could turn away from the promise without poignant regret.

Our greatest human need is to find meaning for our lives and to bring the whole of our lives into harmony with that meaning. All the traditions, doctrines, and formulas of men will pass. Their ideals will grow old in turn. Only the true and living God remains. And Jesus said, "This is life eternal, that they might know thee the only true God."

Alive only once? Yes. For that reason, let us make the most of it. Above all, let us make sure that it is, through Christ, the gateway to life eternal. □

## *The Success of Excess*

Nothing, so they say, succeeds like excess—at least in getting attention.

This is the paradox of extremism. It is almost always wrong. But it almost always "works."

It goes without saying that an extreme position is the easiest to hold. The "middle of the road"—an unfortunate metaphor, by the way, in our automotive age—is always less comfortable than either the right or the left.

For one thing, all the fire against the position at the extreme comes from one direction. The "man in the middle" gets it both coming and going.

In many ways, the Pharisees and the Sadducees represented opposite ends of the spectrum of Jewish religious life. Yet both the Pharisees and the Sadducees were relentless in their opposition to Jesus—and the curious thing is, their opposition to Jesus finally proved stronger than their opposition to each other.

"Right" and "left"—political and religious—are disturbingly alike in attitudes and methods. Both appear to assume their complete infallibility. They and they alone are right.

Because both alike assume infallibility, they assume that they have the right and duty to impose their views on all the rest of the world by whatever means may come to hand. Both are quite determined to rule or ruin, and it doesn't seem to make much difference to them which it is.

One reason why infallibility has been denied to man is because "infallible" people have wrought so much mischief in the world. One has but to think back over the long history of religious persecution to realize that the most cruel and bloodthirsty people were dogmatically sure they were totally right and everyone else was totally wrong.

There is success in excess, but it is more apparent than real. Truth may not be simple but it will prevail.

The extremist paints all his pictures with one color. He plays his whole tune on one string. But one color and one string do not adequately represent reality, and sooner or later the fact will out.

The one thing that finally succeeds better than excess is truth. It may be harder to come by, but it lasts longer. And that is what really counts. □

# 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.



**AKIN, E. P.** (C) 7111 N.W. 44th, Bethany, Okla. 73008  
**ALLEE, G. FRANKLIN.** (C) 1208 S. Skyline, Moses Lake, Wash. 98837; Colville, Wash., Oct. 18-25  
**ALLEN, JIMMIE (J. A.).** (C) Box 559, Chandler, Okla. 74834; Mesquite, Tex. (1st), Oct. 5-11  
**ANDREWS, GEORGE.** (C) c/o NPH\*: New Freedom, Pa., Oct. 5-11; Detroit, Mich. (Trinity), Oct. 12-18; Flint, Mich., Oct. 25—Nov. 1  
**ANSTINE, DENE.** (C) 634 Damascus Ave., Springfield, Ohio 45506; Kenton, Ohio, Oct. 13-18; Bellefontaine, Ohio, Oct. 20-25; Van Wert, Ohio, Oct. 25—Nov. 8  
**ARMSTRONG, CHARLES R.** (C) Box 117, Lake Panasoffkee, Fla. 33538  
**ARMSTRONG, ERNEST.** (C) c/o NPH\*: Los Lunas, N.M. (Valencia Valley), Oct. 7-11; Alamogordo, N.M. (1st), Oct. 12-18; Las Cruces, N.M. (1st), Oct. 19-25  
**BAILEY, CLARENCE & THELMA.** (C) 1197 W. Arch St., Portland, Ind. 47371; Portland, Ind. (Evan. Meth.), Oct. 5-11  
**BAILEY, CLAYTON D.** (C) 298 Turrill Ave., Lapeer, Mich. 48446; Cincinnati, Ohio (Norwood), Oct. 11-18; Charleston, W. Va. (Davis Creek), Oct. 19-25; Leesburg, Va., Oct. 26—Nov. 1  
**BAILLIE, JOHN R.** (C) 258 S. Main St., West Bridgewater, Mass. 02379  
**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; Ashland, Ky. (Summit), Oct. 1-11; Zanesville, Ohio, Oct. 15-25; Rudolph, Ohio, Oct. 29—Nov. 8  
**BATTIN, BUFORD.** (C) 3015 47th St., Lubbock, Tex. 79413; Albuquerque, N.M. (Montgomery Hgls.), Oct. 4-11; Waco, Tex. (Trinity), Oct. 16-25  
**BEALS, PRESCOTT L.** (C) 717 E. Alder St., Walla Walla, Wash. 99362; Month of Oct., Japan and Hawaii  
**BELL, JAMES & JEAN.** (C) 776 Bethany, Okla. 73008; Houston, Tex. (1st), Oct. 6-11; Durant, Okla. (1st), Oct. 13-18; Hereford, Tex., Oct. 20-25; North Platte, Neb. (1st), Oct. 27—Nov. 1  
**BENDER EVANGELISTIC PARTY, JAMES U.** (C) Box 1326, Riverview, Fla. 33569; Shirley, Ind. (1st), Oct. 1-11; Bridgewater, Va., Oct. 17-25; Covington, Va., Oct. 29—Nov. 8  
**BERTOLES, THE MUSICAL (FRED & GRACE).** (C) c/o NPH\*: West Chester, Pa. (1st), Oct. 6-11; Hurricane, W. Va., Oct. 13-18; Frankfort, Ind. (1st), Oct. 20-25; Toledo, Ohio (Chapman Mem.), Oct. 27—Nov. 1  
**BETTCHEER, ROY.** (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Decherd, Tenn. (Shady Grove), Oct. 5-11; Chattanooga, Tenn. (1st), Oct. 12-18; Jacksonville, Fla. (Normandy), Oct. 20-25  
**BIERCE, JACK.** (C) Box 148, Yeoman, Ind. 47997  
**BILLINGS, HARLEY.** (C) Box 485, Jackson, Mich. 49204; Blake, Raymond A. (R) 411 Lincoln St., Brush, Colo. 80723  
**BOGGS, W. E.** (C) c/o NPH\*: Butler, Pa. (1st), Oct. 6-11; Anderson, Ind. (Fairfax), Oct. 14-25; Houston, Tex. (Belmont), Oct. 26—Nov. 1  
**BOHL, JAMES T.** (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Centralia, Wash., Oct. 7-11; Walla Walla, Wash. (1st), Oct. 12-18; Salem, Ore., Oct. 19-25; Hood River, Ore., Oct. 28—Nov. 1  
**BOLLING, C. GLENN.** (C) c/o NPH\*: Pleasantville, Ky. (Wesleyan), Sept. 30—Oct. 11; Alexandria, Va. (1st), Oct. 14-25; Ironton, Ohio (Coal Grove), Oct. 30—Nov. 8  
**BOND, GARY C.** (C) R. 1, Lockport, Ill. 60441  
**BONE, LAWRENCE H.** (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801; Kent, Wash., Oct. 4-11; Oak Harbor, Wash., Oct. 12-18; Calgary, Alta., Canada (1st), Oct. 18-25; Saskatoon, Sask. (1st), Oct. 26—Nov. 1  
**BOWERS, ESTEL JOE & LUCILLE.** (C) 701 N. Buchanan St., Little Rock, Ark. 72205  
**BOWMAN, RUSSELL.** (C) 314 Wetmore Rd., Columbus, Ohio 43214; Parkersburg, W. Va., Oct. 12-18; Eldon, Mo., Oct. 25—Nov. 1

**BRADLEY, ERNEST.** (C) 20 17th St., Lowell, Mass. 01850; Rome, N.Y., Oct. 11-18  
**BRAND, WILLIS H. & MARGARET.** (C) Box 332, Ft. Wayne, Ind. 46801; Oil City, Pa. (1st), Oct. 6-11; Bradford, Pa. (Sawyer Evan.), Oct. 15-25  
**BRANNON, GEORGE.** (C) 4105 N. Wheeler, Bethany, Okla. 73008; Nashville, Tenn., Oct. 11-18; Raleigh, N.C., Oct. 25—Nov. 1  
**BRAUN, GENE.** (C) 1706 Montego Dr., Springfield, Ohio 45503; Concerts in Boston area, Oct. 6-11; Cincinnati, Ohio (Springdale), Oct. 12-18; Kankakee, Ill. (1st), Sept. 20-25  
**BROOKS, RICHARD.** (C) 780 Armour Rd., Bourbonnais, Ill. 60914  
**BROWN, CURTIS R.** (C) 198 E. Munroe St., Bourbonnais, Ill. 60914; Ponca City, Okla. (1st), Sept. 30—Oct. 1; Hot Springs, Ark. (1st), Oct. 12-18; Huntington, W. Va. (Central), Oct. 26—Nov. 1  
**BROWN, ODELL A.** (C) 1160 N. Sam Houston, San Benito, Tex. 78586; Minneapolis, Minn. (1st), Oct. 4-11; Kirksville, Mo., Oct. 12-18; Blackwell, Okla. (1st), Oct. 23—Nov. 1  
**BROWN, ROGER N.** (C) Box 724, Kankakee, Ill. 60901  
**BROWN, W. LAWSON.** (C) Box 785, Bethany, Okla. 73008; Council Bluffs, Ia. (Community), Oct. 5-11; Centerville, Ia. (1st), Oct. 12-18; Chicago, Ill. (Northside), Oct. 22—Nov. 1  
**BURNEM, EDDIE & ANN.** (C) Box 1007, Ashland, Ky. 41101  
**BYERS, CHARLES F. & MILDRED.** (C) 1656 Valley St., N.W., Cedar Rapids, Ia. 52405  
**CAMPBELL, IRA L.** (C) 3915 N. Glade Ave., Bethany, Okla. 73008  
**CANTWELL, LUTHER.** (C) c/o NPH\*: Winter Haven, Fla., Oct. 4-11; Arcadia, Fla., Oct. 15-25  
**CASEYS, THE MUSICAL.** (C) c/o NPH\*  
**CHAMBERLAIN, DOROTHY.** (C) R. 1, Carmichaels, Pa. 15320  
**CHAPMAN, W. EMERSON.** (C) c/o NPH\*: Wakeeney, Kans., Oct. 5-11; Eskridge, Kans. (Wes.), Oct. 16-25; Chizum, Dennis D. (R) Box 273, Mishawaka, Ind. 46544; Portage, Ind., Oct. 5-11  
**CLARK, GENE.** (C) 104 Waddell St., Findlay, Ohio 45840; Columbus, Ohio (West Broad), Oct. 5-11; Chillicothe, Ohio (1st), Oct. 12-18; Lima, Ohio (Grand Ave.), Oct. 19-25 (a.m.), Columbus, Ohio (Beechwood), Oct. 25 (p.m.)—Nov. 1  
**CLARK, HAROLD L.** (C) 1812 N. A St., Elwood, Ind. 46036  
**CLARK, HUGH S.** (C) 602 S. Broadway, Georgetown, Ky. 40324; South Shore, Ky. (1st Un. Meth.), Oct. 7-14; Lewis-ton, Ill. (Euclid Ave.), Oct. 19-25; Luthers, Mich., Oct. 26—Nov. 1  
**CLARK, RONALD E.** (C) 604 Brantner Ln., Cincinnati, Ohio 45244  
**CLENDENEN, C. B., SR.** (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885; Harrison, Ohio, Oct. 4-11  
**COCHRAN, EUGENE W.** (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177  
**COLLINS, J. C. & OPAL.** (C) Box 264, Morrystown, Ind. 46161; Indianapolis, Ind. (Meridian St.), Oct. 5-11; Mackey, Ind., Oct. 14-25; Tinley Park, Ill., Oct. 26—Nov. 1  
**COOK, LEON G. & MARIE.** (C) c/o NPH\*: El Dorado, Kans., Oct. 6-11; Great Bend, Kans., Oct. 12-18; Plainville, Kans., Oct. 20-25  
**CORBETT, C. T.** (C) ONC, Kankakee, Ill. 60901; Madison, Wis., Oct. 27—Nov. 1  
**COX, C. B. & JEWEL.** (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201; Month of Oct., British Isles  
**CRABTREE, J. C.** (C) 3436 Cambridge, Springfield, Ohio 45503; Winchester, Ind. (1st), Oct. 5-11; Urbana, Ohio (1st), Oct. 12-18; Gainesville, Fla. (1st), Oct. 20-25; Huntsville, Ala. (1st), Oct. 27—Nov. 1  
**CRANDALL, V. E. & MRS.** (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097  
**CREWS, HERMAN F. & MRS.** (C) c/o NPH\*: Issaquah, Wash. (1st), Oct. 1-11; Hermiston, Ore., Oct. 12-18; Vale, Ore., Oct. 19-25; Selah, Wash., Oct. 26—Nov. 1  
**CRIDER, MARCELLUS & MARY.** (C) R. 3, Box 27, Shelbyville, Ind. 46176; Boggsstown, Ind., Oct. 1-11; Plainfield, Ind., Oct. 15-25; Ligonier, Ind., Oct. 29—Nov. 8  
**CRUTCHER, ESTELLE.** (C) 1466 E. Mountain St., Pasadena, Calif. 91104; Ferndale, Mich., Oct. 4-11; Lubbock, Tex. (Monterey), Oct. 16-25  
**CULBERTSON, NOLAN.** (C) 4812 N. Donald, Bethany, Okla. 73008  
**DARNELL, H. E.** (C) P.O. Box 929, Vivian, La. 71082; Louisville, Ky., Oct. 5-11; Bedford, Ind., Oct. 15-25; Indianapolis, Ind. (Central), Oct. 26—Nov. 1  
**DAVIS, LEO C.** (C) 403 N. St., Bedford, Ind. 47421; Franklin, Tenn., Oct. 2-11; Knightsdown, Ind., Oct. 20-25  
**DENNIS, DARRELL & BETTY.** (C) c/o NPH\*: Garrett, Ind. (1st), Oct. 6-11; Clermont, Ind., Oct. 15-25; Montezuma, Ind., Oct. 27—Nov. 1  
**DENNIS, GARNALD D.** (C) 427 W. Osage, Greenfield, Ind. 46148  
**DENNIS, LASTON & RUTH.** (C) 1733 E. Terr., Indianapolis, Ind. 46203

**DISHON, MELVIN.** (C) R. 9, Bowling Green, Ky. 42101; Cincinnati, Ohio, Oct. 5-11; Portland, Tenn., Oct. 12-18; Louisville, Ky., Oct. 26—Nov. 1  
**DIXON, GEORGE & CHARLOTTE.** (C) Evangelists and Singers, c/o NPH\*: Cleveland, Ohio (Calvary), Oct. 6-11; Mannington, W. Va. (1st), Oct. 13-18; Ft. Mill, S.C. (1st), Oct. 19-25; Rock Hill, S.C. (Emmanuel), Oct. 27—Nov. 1  
**DONALDSON, W. R. (C) c/o NPH\***  
**DONOHOO, DONALD & BERTHA A.** (C) 432 Carol Dr., Richmond, Ind. 47374; Leslie, Mich., Oct. 4-11  
**DUNMIRE, RALPH & JOANN.** (C) 202 Garwood Dr., Nashville, Tenn. 37211  
**DUNN, T. P.** (C) 318 E. Seventh St., Hastings, Neb. 68901; Butte, Mont., Oct. 4-11; Pomeroy, Wash., Oct. 18-25  
**EASTMAN, H. T. & VERLA MAY.** (C) 2005 E. 11th, Pueblo, Colo. 81001; Randle, Wash., Oct. 11-16  
**EDWARDS, E. H.** (C) 506 Dena Dr., Newbury Park, Calif. 91320; Yakima, Wash. (Trinity), Oct. 7-18; Sunnyside, Wash., Oct. 21—Nov. 1  
**EDWARDS, LOU.** (C) 16 E. Southgate, Ft. Thomas, Ky. 41075  
**EMSLY, ROBERT.** (C) Bible Expositor, c/o NPH\* Kingsburg, Calif., Oct. 1-11; Molalla, Ore., Oct. 14-25  
**ESTEP, ALVA O.** (C) Evangelist & Scene-o-felt Artist, Box 7, Losantville, Ind. 47354; Prague, Okla., Oct. 12-18; El Paso, Tex. (Emmanuel), Oct. 19-25  
**ESTERLINE, JOHN W.** (C) 1219 M St., Readley, Calif. 93654; Clovis, Calif., Oct. 14-25; Fallon, Nev., Oct. 28—Nov. 8  
**EVERLETH, LEE.** (C) 612 8th St., Marietta, Ohio 45750  
**FEAGAN, HARRY L.** (C) R. 1, Box 93, Carmichaels, Pa. 15320  
**FELTNER, JASON H. (JAY) & LOIS.** (C) c/o NPH\*: Bethlehem, Pa., Oct. 5-11; Gahanna, Ohio (Good Shepherd), Oct. 13-18; Burlington, Ia. (Flint Hills), Oct. 19-25; Shenandoah, Ia., Oct. 26—Nov. 1  
**FERGUSON, EDWARD & ALMA.** (C) R. 2, Box 183, Vicksburg, Mich. 49097; Muskegon, Mich., Oct. 4-11; Columbus, Ohio (Warren Ave.), Oct. 18-25  
**FILES, GLORIA; & ADAMS, DOROTHY.** (C) 2031 Freeman Ave., Baltimore, N.Y. 11710; Millinocket, Me., Oct. 6-11; Johnson, Vt., Oct. 13-18; Waverly, N.Y., Oct. 20-25  
**FINGER, MAURICE & NAOMI.** (C) 122 Charlotte Rd., Lincoln, N.C. 28092; Allardt, Tenn. (Pleasantview), Oct. 2-11; Monticello, Ky., Oct. 16-25; Marlinton, W. Va., Oct. 30—Nov. 8  
**FINKBEINER, A. J. (C) c/o NPH\*:** Alberta, Minn., Oct. 8-18; Billings, Mont., Oct. 21—Nov. 1  
**FISHER, WILLIAM.** (C) c/o NPH\*: Barberton, Ohio, Oct. 6-11; Akron, Ohio (1st), Oct. 13-18  
**FITCH, JAMES S.** (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211; Cuyahoga Falls, Ohio, Oct. 18-25  
**FLORENCE, ERNEST E.** (C) 202 E. Pine St., Robinson, Ill. 62454; Lynn, Ind. (Wes.), Oct. 7-18; West Carrollton, Ohio, Oct. 28—Nov. 8  
**FORD, NORMAN K.** (C) Box 46, Scottsdale, Pa. 15683; St. Louis, Mo. (Ferguson), Oct. 7-18; Centerville, Ia. (1st), Oct. 23—Nov. 1  
**FOWLER, PAUL & SANDRA.** (C) c/o NPH\*: Lenoir City, Tenn. (White Wing), Oct. 14-25; Barnesville, Ga. (1st), Oct. 26—Nov. 1  
**FRENCH, W. L. (C)** 1517 Pecan St., Hope, Ark. 71801  
**FRODGE, HAROLD C.** (C) 708 Walker, Fairfield, Ill. 62837; Albany, Ky., Sept. 30—Oct. 11; Clarkson, Ky., Oct. 14-25; Marysville, Ohio, Oct. 26—Nov. 1  
**GARDNER, C. L. (R)** 8029 Palmer Ave., Louisville, Ohio 44641; Windham, Ohio, Oct. 18-25  
**GATES, KENNETH W.** (R) 1621 S. Bedford Ave., Evansville, Ind. 47713 (Entering full-time)  
**GAWTHORP, WAYLAND AND JOAN.** (C) Box 383, Mahomet, Ill. 61853; Dille, W. Va., Oct. 5-11; Midland, Pa. (Ohioville), Oct. 12-18; Woodbury, Tenn. (Hollow Springs), Oct. 19-25; Oak Ridge, Tenn., Oct. 26—Nov. 1  
**GERMAN, C. DALE.** (C) c/o NPH\*: Texarkana, Tex. Oct. 4-11  
**GILLESPIE, SHERMAN & ELSIE.** (C) 203 E. Highland, Muncie, Ind. 47303  
**GLORYLANDERS QUARTET.** (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177  
**Gormans, The Singing (Charles & Ann)** (R) 5125 Patterson Dr., Louisville, Ky. 40219; Monticello, Ky., Oct. 4; Bowling Green, Ky. (Immanuel), Oct. 11-18; Shelbyville, Ky., Oct. 25  
**GRADY, DAVID.** (C) c/o NPH\*: Detroit, Mich. (Bethel), Oct. 6-11; Midwest City, Okla. (Bressee), Oct. 13-18; Tyler, Tex. (South), Oct. 19-25  
**Graves, Gary D. (R) R. 1, Salem, Ind. 47167** (Entering full-time evangelist)  
**GRAYVAT, HAROLD F.** (C) Box 427, Anna, Ill. 62908; Detroit Lakes, Minn., Sept. 30—Oct. 11; De Kalb, Ill., Oct. 14-25 (a.m.); Peoria, Ill. (Northside), Oct. 25 (p.m.)—Nov. 1 (a.m.)  
**GRAY, JOSEPH & RUTH.** (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. La Grande, Ore., Oct. 6-11; Troy, Idaho, Oct. 14-25; Deer Park, Wash., Oct. 28—Nov. 8  
**GREEN, JAMES & ROSEMARY.** (C) Box 385, Canton, Ill. 61520; Wichita, Kans. (Linwood), Oct. 5-11; Springfield,

(C) Commissioned (R) Registered  
 \*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

◆ Preacher & Song Evangelist

● Song Evangelist



- III. (1st), Oct. 12-18; Charleston, W. Va. (Davis Creek), Oct. 19-25; Ft. Worth, Tex. (Evan. Cont.), Oct. 26-28
- ◆**GREINER, GEORGE & KATHLEEN.** (C) c/o NPH\*: Lamar, Colo., Oct. 4-11; La Moure, N.D., Oct. 15-25; Buffalo Lake, Minn., Oct. 26—Nov. 1
- GRIMM, GEORGE J.** (C) 820 Wells St., Sistersville, W. Va. 26175
- ◆**GRIMSHAW, MICHAEL & MRS.** (C) c/o NPH\*. Warren, Ohio (Champion), Oct. 5-11; Hampton, Va., Oct. 12-18; Cincinnati, Ohio (Chase Ave.), Oct. 20-25; Greenwood, Ind., Oct. 26—Nov. 1
- HARDING, MARIDEL.** (C) Box 195, Hastings, Neb. 68901; Danville, Ill. (Southside), Oct. 4-11; Jackson, Miss. (1st), Oct. 18-25
- HARRISON, CHARLIE.** (C) Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN.** (C) Box 13201, San Antonio, Tex. 78213
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068; Rockford, Ill. (Parkside), Oct. 1-11; St. Bernice, Ind., Oct. 15-25; DeGraff, Ohio, Oct. 17—Nov. 1
- HAYES, A. F.** (C) 2 E. Upper Terr., San Dimas, Calif. 91773
- ◆**HASLEYS, JIMMY & FERN.** (C) c/o NPH\*: Gainesville, Tex. (1st), Oct. 11-18; Pawhuska, Okla., Oct. 25—Nov. 1
- HEGSTROM, H. E.** (C) c/o NPH\*: Montrose, Ia., Oct. 5-11; Grand Haven, Mich., Oct. 16-25; West Portsmouth, Ohio (West), Oct. 26—Nov. 1
- HENDERSON, DEE.** (C) Box 201, Islamorada, Fla. 33036; Elwood, Ind. (1st), Oct. 5-11; Columbia City, Ind. (1st), Oct. 12-18; Blytheville, Ark. (1st), Oct. 21—Nov. 1
- HERIFORD, RUSSELL W.** (C) 1101 S. Mill St., Grove, Okla. 74344; Claremore, Okla., Sept. 30—Oct. 11; Chickasha, Okla., Oct. 14-25; Edmonton, Alta., Oct. 28—Nov. 8
- HESTER, ROBERT L.** (C) R. 2, Perryville, Ark. 72126
- ◆**HIGGINS, CHARLES (CHUCK) E.** (C) 2666 Meguiar Dr., Pasadena, Calif. 91107; Ventura, Calif., Oct. 5-11; Ivanhoe, Calif., Oct. 12-18; Roseville, Calif., Oct. 19-25; San Bernardino, Calif. (1st), Oct. 26—Nov. 1
- HISSOM, EARL G., JR.** (C) Box 544, Charleston, W. Va. 25322
- HODGE, W. M.** (C) R. 1, Box 278, Science Hill, Ky. 42553; Summersville, Ky., Sept. 30—Oct. 11; Somerset, Ky., Oct. 18
- HOECKLE, WESLEY W.** (C) 642 Vaky St., Corpus Christi, Tex. 78404; Houston, Tex. (Irvington), Sept. 30—Oct. 11; Channelview, Tex., Oct. 12-18; Floydada, Tex., Oct. 26—Nov. 1
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028; Port Arthur, Tex (Grace), Oct. 7-18; Nashville, Tenn. (Radnor), Oct. 19-25; Conroe, Tex. (1st), Oct. 26—Nov. 1
- Holley, C. D. (R) 529 Jessop, Lansing, Mich. 48910; Granite City, Ill. (1st), Sept. 30—Oct. 11; Casey, Ill., Oct. 12-18; Robinson, Ill., Oct. 20—Nov. 1
- HOLSTEIN, C. V.** (C) Box 99, Vicksburg, Mich. 49097; Grand Rapids, Mich., Oct. 5-11
- HOOD, GENE.** (C) c/o NPH\*
- ◆**HOOT EVANGELISTIC PARTY (G. W. & PEARL).** (C) Box 745, Winona Lake, Ind. 46590; Tiffin, Ohio, Oct. 1-11; Champaign, Ill. (1st), Oct. 18-25
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505; New Martinsville, W. Va. (1st), Oct. 5-11; Niagara Falls, N.Y., (1st) Oct. 18-25; Freedom, Pa. (1st), Oct. 26—Nov. 1
- HOOTS, BOB.** (C) c/o NPH\*. Bowling Green, Ky. (1st), Oct. 6-11; Science Hill, Ky., Oct. 13-18; Gallatin, Tenn. (1st), Oct. 20-25; Charleston, W. Va. (Elk River), Oct. 27—Nov. 1
- HOUESHELL, MISS L. M.** (C) Box 121 Crystal Beach, Fla. 33523
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind. 46750; Churubusco, Ind. (City-wide), Oct. 4-11; Pennville, Ind. (Sugar Grove), Oct. 12-18; North Manchester, Ind., Oct. 19-25; Olivet, Ill., Oct. 26—Nov. 1
- ◆**HUFF, DEL, JR.** (C) 120 E. Chestnut, Glendale, Calif. 91205
- ◆**HUFF, PHIL W.** (C) 209 N. East St., Vantue, Ohio 45890; Delaware, Ohio, Oct. 4-11; Gallipolis, Ohio (1st), Oct. 18-25; Waverly, Ohio, Oct. 28—Nov. 8
- HUFFMAN, RAY.** (C) 1120 Beeher, Owosso, Mich. 48867; Traverse City, Mich., Oct. 6-11; Kalamazoo, Mich. (South), Oct. 13-18; Belle Vernon, Pa., Oct. 20-25; West Carrollton, Ohio (Wes.), Oct. 27—Nov. 1
- HUGHES, HENRY B.** (C) c/o NPH\*
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct., Columbus, Ohio 43214; Shelby, Ohio (1st), Oct. 1-11; New Boston, Ohio (Portsmouth), Oct. 15-25
- HUTCHINSON, C. NEAL.** (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Brockton, Mass., Oct. 4-11; Dalton, Mass., Oct. 12-18; Saugus, Mass., Oct. 20-25
- HYSON, RALPH L.** (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050; Ravenna, Ky., Oct. 4-11; Winchester, Ky., Oct. 18-25; Corry, Pa., Oct. 30—Nov. 8
- ◆**Ide, Glen, Jr., Evangelistic Party (R) R. 2, Vicksburg, Mich. 49097; Rensselaer, Ind., Oct. 5-11**
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022
- IRICK, MRS. EMMA.** (C) Box 906, Lufkin, Tex. 75901; Freeport, Tex., Oct. 2-11; Brighton, Colo., Oct. 18-25
- ISBELL, R. A.** (C) Drawer 408, Crowley, La. 70526; Corpus Christi, Tex. (1st), Oct. 5-11; Higgins, Tex. (1st), Oct. 19-25; Wichita Falls, Tex. (University), Oct. 26—Nov. 1
- ISENBERT, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Logan, W. Va., Oct. 11-18; Webster, Tex. (Nasa), Oct. 21—Nov. 1
- ◆**JANTZ, CALVIN & MARJORIE.** (C) c/o NPH\*: Clinton, Ill. (1st), Oct. 5-11; Cincinnati, Ohio (city-wide), Oct. 12-18; Lexington, Ky. (1st), Oct. 19-25; Orange, Tex., Oct. 27—Nov. 1
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311; DuBois, Pa., Sept. 30—Oct. 11; Wilmington, Ohio, Oct. 21—Nov. 1
- JENSEN, MARK.** (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W.** (C) R. 4, Box 42, Bel Air, Md. 21014; Flushing, N.Y. (1st), Oct. 7-11; Freeport, N.Y., Oct. 13-18; Bristol, Pa., Oct. 19-25; Grove City, Ohio, Oct. 27—Nov. 1
- JOYCE, DICK.** (C) 30 S. Wilson Ave., Pasadena, Calif. 91104; Dover, N.J., Oct. 6-18; Toms River, N.J., Oct. 20-25
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205; Wallace, S. C., Oct. 8-18; Miami, Fla. (Calvary), Oct. 19-25; Vidor, Tex. (1st), Oct. 26—Nov. 1
- ◆**KEMPER, M. W. & HAZEL S.** (C) 4560 Larkwood St., Eugene, Ore. 97405; Ellensburg, Wash., Oct. 11-18; Zillah, Wash., Oct. 25—Nov. 1
- KEYS, CLIFFORD E.** (C) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ◆**KILLEN, ALLEN R.** (C) c/o NPH\*: Mattoon, Ill. (1st), Oct. 5-11; Columbia, Mo. (1st), Oct. 13-18; Oklahoma City, Okla. (Trinity), Oct. 19-25; New Castle, Pa., Oct. 27—Nov. 1
- ◆**KLEVEN, ORVILLE H.** (C) 10568 Bogue St., Temple City, Calif. 91780; Hewitt, Minn., Oct. 11-18; Bowling Green, Mo. (Meth.), Oct. 21-25
- KLINGER, ORVILLE G.** (C) R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060
- LAND, HERBERT.** (C) 933 E. Kentucky, Pampa, Tex. 79065; Shattuck, Okla., Oct. 16-25
- LANGFORD, J. V.** (C) 4908 N. College, Bethany, Okla. 73008; Lufkin, Tex. (Grace), Oct. 4-11; Grand Forks, N.D., Oct. 14-25
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748; Montpelier, Ind., Sept. 30—Oct. 11
- LASSELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆**LAW, DICK & LUCILLE.** (C) Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; Bloomington, Ind. (Broadview), Sept. 30—Oct. 11; Hutchinson, Kans. (1st), Oct. 14-25; Duncan, Okla. (Oak Ave.), Oct. 28—Nov. 8
- ◆**LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611; Newport, Ky. (1st), Oct. 12-18; Roanoke, Va. (1st), Oct. 19-25; Sumter, S.C. (1st), Oct. 26—Nov. 1
- LEE, TED.** (C) c/o NPH\*: Cincinnati, Ohio, (Springdale), Oct. 12-18; Bradley, Ill. (1st), Oct. 20-25
- ◆**LEICHTY QUARTET.** (C) 753 S. Wildwood, Kankakee, Ill. 60901; St. Louis, Mo. (Southside), Oct. 5-11; St. Louis, Mo. (Bridgeton), Oct. 12-18; Joplin, Mo. (1st), Oct. 19-25; Freeport, Ill., Oct. 30—Nov. 1
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343; Seattle, Wash. (Crown Hill), Oct. 4-11; Battle Ground, Wash. (Faith), Oct. 19-25
- LESTER, FRED R.** (C) 1136 E. Grand Blvd., Corona, Calif. 91720
- ◆**LEVERETT BROTHERS.** (C) Box 102, Lamar, Mo. 64759
- LEWIS, ELLIS.** (C) 4503 N. Donald, Bethany, Okla. 73008
- LIDDELL, P. L.** (C) 6231 N. Burkhardt, Howell, Mich. 48843; Mansfield, Ohio (1st), Oct. 4-11; Westlake, Ohio, Oct. 13-18; Avon Lake, Ohio, Oct. 20-25; Wheelersburg, Ohio, Oct. 26—Nov. 1
- LIGHTNER, JOE.** (C) R. 11, Springfield, Mo. 65803
- ◆**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514; Gas City, Ind. (1st), Oct. 14-25
- LINEMAN, HAZEL FRALEY.** (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802; Ponca City, Okla. (1st), Sept. 30—Oct. 11; Hot Springs, Ark. (1st), Oct. 12-18; North Little Rock, Ark. (Grace), Oct. 19-25; West Helena, Ark., Oct. 27—Nov. 1
- LITTLER, DICK.** (C) 12707 Groveside, La Mirada, Calif. 90638
- LIVINGSTON, J. W.** (C) c/o NPH\*: Oklahoma City, Okla. (Capitol Hill), Oct. 6-11
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill. 61865; Antlers, Okla., Oct. 5-11
- LONG, WILMER A.** (C) Fessenden, N.D. 58438; Charlestown, Ind., Sept. 30—Oct. 11; Scap Level, Pa., Oct. 14-25
- ◆**LUSH, RON & MYRTLEBEL.** (C) c/o NPH\*: Caldwell, Idaho, Oct. 6-11; Escondido, Calif., Oct. 19-25; Chula Vista, Calif., Oct. 27—Nov. 1
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; Mercer, Pa., Oct. 9-18; Clarendon, Tex., Oct. 23—Nov. 1
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094; Hudson, Ind. (Ashley-Hudson), Oct. 21—Nov. 1
- MADISON, G. H. E.** (C) 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E.** (C) 229 Wallace Rd., Nashville, Tenn. 37211; Hendersonville, Tenn., Oct. 6-11; Manchester, Ga., Oct. 13-18; Lewisburg, Tenn., Oct. 19-25; Cherryville, N.C., Oct. 27—Nov. 1
- MANLEY, STEPHEN (C) R. 3, Box 530, Muncie, Ind. 47302; Shipshewana, Ind., Oct. 5-11; Ft. Wayne, Ind. (Southside), Oct. 12-18; Taylor, Mich. (Allen Rd. Missionary), Oct. 19-25; Ft. Wayne, Ind. (Lake Chapel Meth.), Oct. 26—Nov. 1**
- MARLIN, BEN F.** (C) Box 8425, Orlando, Fla. 32806; Tuscaloosa, Ala. (Holten Hgts.), Oct. 5-11; Columbiana, Ohio (1st), Oct. 12-18; Houston, Tex. (Woodsdale), Oct. 19-25; Moultrie, Ga. (1st), Oct. 26—Nov. 1
- MARTIN, PAUL.** (C) c/o NPH\*: Norman, Okla. (1st), Oct. 5-11; Walla Walla, Wash. (1st), Oct. 12-18; Wichita, Kans. (1st), Oct. 19-25; Merriam, Kans. (Spanish), Oct. 26-30
- MASTERS, W. F.** (C) 275 Hatteras Court, Virginia Beach, Va. 23462; Mechanicsville, Va. (Hanover Friends), Oct. 5-11; Newport News, Va., Oct. 12-18
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- ◆**MAYFIELD, PAUL & HELEN.** (C) c/o NPH\*
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403; Waco, Tex. (1st), Oct. 5-11; Popesville, Tex., Oct. 12-18; San Angelo, Tex. (Tent Crus.), Oct. 21—Nov. 4
- McCLUNG, JAMES.** (C) Rd. 1, Box 77B, Sugar Grove, Ohio 43155
- McConnell, Frank R. (R) 3711 Beaver, Bethany, Okla. 73008; Urbana, Ill., Oct. 20-25
- ◆**McCOY, NORMAN E.** (C) 1020 W 4th St., Anderson, Ind. 46016
- McCULLOUGH, FORREST.** (C) c/o NPH\*: Columbus, Ohio (Whitehall), Oct. 6-11; Newport, Ky. (1st), Oct. 12-18; Dalton, Ill., Oct. 20-25; Sumter, S.C. (1st), Oct. 27—Nov. 1
- McDOWELL, DORIS.** (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403; Santa Maria, Calif., Oct. 4-11
- McGUFFEY, J. W.** (C) 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- ◆**McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Month of Oct., concerts in the New England states
- McWHIRTER, G. STUART.** (C) c/o NPH\*: Monroe, Mich. (1st), Oct. 5-11; Marion, Ohio, Oct. 12-18; Flint, Mich., Oct. 19-25; Oklahoma City, Okla. (Westgate), Oct. 27—Nov. 1
- MEADOWS, NAOMI; & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924; Angola, Ind., Oct. 11-18; Union, Ill., Oct. 25—Nov. 1
- ◆**MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH\*: Haysville, Kans., Oct. 5-11; Florence, S.C., Oct. 14-18; Orangeburg, S.C. (1st), Oct. 19-25; McComb, Miss. (1st), Oct. 26—Nov. 1
- MERRELL, RICHARD L.** (C) Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503; Flint, Mich. (Westwood Hgts. Free Meth.), Oct. 26—Nov. 1
- MEWBUORN, O. V.** (C) 1001 65th St., S. St. Petersburg, Fla. 33707; London, Ohio, Oct. 12-18; Springfield, Ohio (Erie Ave.), Oct. 19-25
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807; Van Buren, Ind., Sept. 30—Oct. 11; Lebanon, Ohio, Oct. 19-25; Sidney, Ohio, Oct. 26—Nov. 1
- ◆**MICKEY, BOB.** (C) 1501 Edison, La Junta, Colo. 81050; Portland, Ind. (1st), Oct. 5-11; Sterling, Colo. (1st), Oct. 13-18; St. Joseph, Mo. (1st), Oct. 19-25; Hoisinginton, Kans. (1st), Oct. 26—Nov. 1
- MILLER, W. F.** (C) 521 Victoria Ave., Williamstown, W. Va. 26187; Franklin, Pa. (Victory Heights Un Br.), Oct. 7-18
- MILLHUFF, CHARLES.** (C) c/o NPH\*: Auburn, Wash., Oct. 5-11; Salem, Ore., Oct. 19-25; Concord, Calif., Oct. 26—Nov. 1
- ◆**MINGLEDORFF, O. C.** (C) R. 1, Douglas, Ga. 31533
- ◆**MONCK, JIM.** (C) 2561 Pohans Ave., N. W., Grand Rapids, Mich. 49504; Galion, Ohio, Oct. 5-11; Lansing, Mich. (South), Oct. 13-18; Ft. Wayne, Ind. (Fairfield), Oct. 19-25
- MOORE, C. ROBERT** (C) 189 E. Sacramento, Chico, Calif. 95926
- MOORE, EUGENE W.** (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008; Delta, Colo., Sept. 30—Oct. 11; Waurika, Okla., Oct. 19-25
- MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER.** (C) c/o NPH\*: Fostoria, Ohio (1st), Oct. 5-11; Erie, Pa., Oct. 12-18; Indianapolis, Ind. (1st), Oct. 19-25; Muncie, Ind. (1st), Oct. 26—Nov. 1
- ◆**MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket, Ontario, Canada; Salisbury, Md. (1st), Oct. 5-11; Ashland, Ky. (1st), Oct. 18-25; Plattsburgh, N.Y. (1st), Oct. 27—Nov. 1
- ◆**MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan,

- Ohio 43138: Creola, Ohio (Church of Christ in Chr. Union), Oct. 7-11; Toledo, Ohio (Sylvania), Oct. 14-25; Monaca, Pa., Oct. 30—Nov. 8
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867; Thomasville, N.C. (Mt. Zion Wes.), Oct. 1-11; Gold Hill, N.C. (Wes.), Oct. 13; Burlington, N.C. (1st Wes.), Oct. 16-25; Winston-Salem, N.C. (Christ Wes.), Oct. 26—Nov. 1
- ◆**NELSON, CHARLES E. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756; Oklahoma City, Okla. (May Ave.), Oct. 2-8; Osceola, Ark., Oct. 12-18
- ◆**NESSETH-HOPSON PARTY.** (C) c/o NPH\*: Fortville, Ind., Oct. 8-18; Stover, Mich. (Free Meth.), Oct. 23—Nov. 1
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Collinsville, Okla., Oct. 8-18; Clovis N.M. (1st), Oct. 25—Nov. 1
- ◆**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH\*
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw, #15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520; Baytown, Tex. (1st), Oct. 1-11; Tyler, Tex. (Grace), Oct. 12-18; Sulphur Springs, Tex., Oct. 19-25; Greenville, Tex. (Pennial), Oct. 29—Nov. 8
- Overton, William D. (R) Evangelist & Chalk Artist, New Jersey Ave., R. 2, Sewell, N.J. 08080; Wiley Ford, W. Va., Sept. 30—Oct. 11; Confluence, Pa., Oct. 14-18; Romney, W. Va., Oct. 21—Nov. 1
- ◆**PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525; Decatur, Ill. (Trinity), Oct. 11; Memphis, Tenn. (North Side), Oct. 18-22; Wellington, Ill., Oct. 26—Nov. 1
- PARROTT, A. L. (C)** 460 S. Breesee Ave., Bourbonnais, Ill. 60914; Bryan, Ohio, Oct. 8-18; Otisville, Mich., Oct. 23—Nov. 1
- ◆**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH\*: Grand Rapids, Minn., Oct. 6-11; St. Paul, Minn. (North), Oct. 13-18; Rochester, Minn., Oct. 20-25; Watertown, N.Y. (1st), Oct. 30—Nov. 8
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotsford, B.C., Canada; Calgary, Alta. (North Hill), Sept. 30—Oct. 11; Sundre, Alta., Oct. 14—Nov. 1
- PHILLIPS, ROBERT E.** (C) 1065 Warkentline, Kingsburg, Calif. 93631
- ◆**PICKERING FAMILY.** (C) c/o NPH\*
- ◆**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832. Des Moines, Ia. (1st), Oct. 2-11; Ft. Dodge, Ia. (1st), Oct. 16-25; Monmouth, Ill., Oct. 30—Nov. 8
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Newtonsville, Ohio, Sept. 30—Oct. 11; Indianapolis, Ind. (S. Irvington), Oct. 14-25; Greeley, Colo. (Sunny View), Oct. 28—Nov. 8
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706; Otisville, Mich., Oct. 4; Niles, Mich., Oct. 16-18; Westland, Mich., Oct. 23-25
- ◆**POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH\*: West Memphis, Ark. (1st), Oct. 4-7; Ottawa, Ill. (1st), Oct. 11-14; Worth, Ill., Oct. 18-21; Neb. Dist. SS Tour, Oct. 25-30
- ◆**POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903; Macedonia, Ohio, Oct. 5-11; Paris-mouth, Ohio (Sciotoville), Oct. 12-18; Columbus, Ohio (Northland), Oct. 23—Nov. 1
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595; Council Bluffs, Ia., Sept. 28—Oct. 11; Ames, Ia., Oct. 19-25
- PRATT, G. EMERY.** (C) R. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL.** (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany Okla. 73008; Mt. Pleasant, Ia. (1st), Oct. 5-11; Monticello, Ia. (1st), Oct. 12-18; Arnold, Neb. (1st), Oct. 19-25
- ◆**PRICE, JOHN.** (C) c/o NPH\*: Winnsboro, La., Oct. 26—Nov. 1
- ◆**PURTEE, NELLINDA.** (C) 10 S. Emerson, Denver, Colo. 80209
- ◆**QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Monroe, Mich. (1st), Oct. 6-11; Science Hill, Ky., Oct. 13-18; Lombard, Ill., Oct. 20-25
- ◆**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542; Oakland City, Ind., Oct. 5-11; Danville, Ind. (Calvary), Oct. 12-18; Indianapolis, Ind. (1st), Oct. 19-25; Indianapolis, Ind. (Southside), Oct. 26—Nov. 1
- RAYCROFT, R. M. (C)** c/o NPH\*: Orbisonia, Pa., Oct. 7-11, Lewisburg, Pa. (1st), Oct. 14-25; Sturgis, Mich. (1st), Oct. 27—Nov. 1
- Reed, Dorothy. (R) Box 32, Danville, Ill. 61832 (Entering full-time)
- ◆Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203; New Castle, Ind. (Broad St.), Oct. 5-11; Kokomo, Ind. (Trin. Wes.), Oct. 15-25; Bloomington, Ind. (Eastside), Oct. 26—Nov. 1
- RICHARDSON, HAROLD S.** (C) R. 8, Box 437, Muncie, Ind. 47302; Huntington, Ind. (Northside), Oct. 13-18
- ◆**ROBINSON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627; Grantsville, Md. (Mt. Mission Hol.), Oct. 9-18
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Kittanning, Pa., Oct. 6-11; Canal Fulton, Ohio, Oct. 14-25
- Rodgers, J. A. (Jimmy). (R) 695 N. Market St., East Palestine, Ohio 44413; North East, Md., Oct. 15-25
- ROWE, GENE E.** (C) 5718 Cortez Dr., Orlando, Fla. 32808
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- Sanner, Harold M. (R) c/o NPH\* (Entering full-time evangelism)
- SCHERRER, L. J.** (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
- ◆**SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730; Marion, Ill. (1st), Oct. 14-25; Ottawa, Ill. (South), Oct. 26—Nov. 1
- ◆**SCHURMAN, RALPH.** (C) 1329 Manchester Ave., Columbus, Ohio 43211
- ◆**SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312. Enola, Pa. (Ch. of God), Sept. 27—Oct. 11; Jacksonville, Fla. (Northside), Oct. 12-18; Biloxi, Miss., Oct. 19-25
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101; Marmet, W. Va. (1st), Oct. 7-18; Morehead, Ky. (1st), Oct. 21—Nov. 1
- ◆**SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAVER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061; College Park, Md., Oct. 5-11; Delta, Ohio, Oct. 12-18; Marshall, Mo., Oct. 21—Nov. 1
- SINGELL, TIMOTHY DEAN.** (C) 223 S. Union St., Gallion, Ohio 44833; Pittsfield, Ill. (1st), Oct. 5-11; La Porte, Ind. (1st), Oct. 12-18; Scottsbluff, Neb. (1st), Oct. 20-25; Muncie, Ind. (N. Walnut), Oct. 27—Nov. 1
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆**SLACK, DOUGLAS.** (C) R. 2, Vevey, Ind. 47043; Columbus, Ind. (1st Wes.), Oct. 5-11; Chattanooga, Tenn. (1st), Oct. 12-18; Indianapolis, Ind. (Eagle Dale), Oct. 20-25; Augusta, Ky., Oct. 27—Nov. 1
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003; Ashland, Ky. (1st), Oct. 18-25
- ◆**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidioute, Pa. 16351; Wayne, Mich. (Westland 1st), Oct. 6-11; Sunbury, Pa. (Claytonia), Oct. 13-18; Roanoke, Va. (East Gate), Oct. 20-25; Staunton, Va. (1st), Oct. 27—Nov. 1
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 1920 E. University, #3, Tempe, Ariz. 85281; Wren, Ohio, Oct. 14-25; Payne, Ohio, Oct. 28—Nov. 8
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507; Muncie, Ind. (Southside), Oct. 11-18; Columbus, Ind. (1st), Oct. 19-25; Columbus, Ohio (Linden), Oct. 27—Nov. 1
- ◆**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210; Poplar Flat, Ky., Sept. 30—Oct. 11; Saginaw, Mich. (Sheridan), Oct. 18-25; Natchitoches, La. (1st), Oct. 27—Nov. 1
- ◆**STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR.** (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915; Aledo, Ill., Oct. 5-11; Waterloo, Ind., Oct. 18-25
- STEELE, J. J. (C)** Box 1, Coffeyville, Kans. 67337; Mountain Home, Ark., Oct. 7-18; West Plains, Mo., Oct. 25—Nov. 1
- STEWART, PAUL J.** (C) Box 850, Jasper, Ala. 35501; Elkins, W. Va. (1st), Oct. 6-11; Spencer, Ind. (1st), Oct. 13-18; Lombard, Ill. (1st), Oct. 20-25; Jasper, Ala. (Grace), Oct. 27—Nov. 1
- ◆**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901; Fulton, S.D. (Beulah), Oct. 7-11; Charlton, Ia., Oct. 26—Nov. 8
- STRACK, W. J. (C)** 1420 Nebraska Ave., Palm Harbor, Fla. 33563; Harrisonburg, Va., Oct. 28—Nov. 8
- STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503; Virden, Ill., Oct. 5-11; South Point, Ohio, Oct. 12-18; Rentoul, Ill. (1st), Oct. 19-25; Chicago, Ill. (Oaklawn), Oct. 26—Nov. 1
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914; Racine, Wis. (Taylor Ave.), Sept. 30—Oct. 11; Streator, Ill., Oct. 16-25; Louisville, Ky. (Southside), Oct. 26—Nov. 1
- SWISHER, CONNIE L.** (C) R. 2, Box 462, West Columbia, S.C. 29169
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410; Washington, Pa., Sept. 30—Oct. 11
- TAYLOR, EMMETT E.** (C) c/o NPH\*: Lawton, Okla., Oct. 6-11; Van Buren, Ark., Oct. 13-18; Wister, Okla., Oct. 20-25; McAlester, Okla., Oct. 27—Nov. 1
- THOMAS, FRED.** (C) c/o NPH\*: New Castle, Ind. (Broad St.), Oct. 5-11; Gary, Ind. (Black Oak), Oct. 13-18; Princeton, Ind. (1st), Oct. 19-25; Mayfield, Ky. (1st), Oct. 26—Nov. 1
- THOMAS, JOSEPH E.** (C) Box 591, Selma, Calif. 93662
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- TODD, CHESTER F. & MARJORIE.** (C) 1402 E. Norton St., Indianapolis, Ind. 46227; Owensboro, Ky. (1st), Oct. 5-11; Catlettsburg, Ky. (Southside), Oct. 12-18; Columbus, Ohio (Frank Rd.), Oct. 23—Nov. 1
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCroy, Ark. 72101; Tyler, Tex. (1st), Oct. 5-11; Mountain Grove, Mo. (1st), Oct. 12-18; Rogers, Ark., Oct. 19-25; Vilonia, Ark., Oct. 26—Nov. 1
- TOONE, L. E.** (C) 1705 N. Catalina Ave., Pasadena, Calif. 91104
- TOSTI, A. J. (C)** Box 1643, Prescott, Ariz. 86301; Tucson, Ariz. (Central), Oct. 4-11; Spring Valley, Calif., Oct. 12-18; Banning, Calif. (1st), Oct. 19-25; Chula Vista, Calif. (1st), Oct. 26—Nov. 1
- TRIPP, HOWARD M.** (C) c/o NPH\*: Caruthersville, Mo. Oct. 5-11; St. Louis, Mo. (Le May), Oct. 12-18; Memphis, Tenn. (East Side), Oct. 19-25
- ◆**TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748; Holland, Mich. (Wes.), Oct. 6-11
- TURBYFILL, M. L. (C)** 6812 N.W. 29th Terr., Bethany, Okla. 73008; Anadarko, Okla., Oct. 9-18, Madrid, Okla., Oct. 23—Nov. 1
- ◆**Underwood, G. F. & Mrs.** (R) Box 150, Shadylane Cir. Cl., Warren, Ohio 44483; Muldrow, Okla., Oct. 6-11; Fairfax, Okla., Oct. 13-18; Bryan, Tex., Oct. 20-25
- WACHTEL, D. K. (C)** Box E, Madison, Tenn. 37115; Bellaire, Tex., Oct. 27—Nov. 1
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH\*: North Royalton, Ohio (Calvary), Oct. 6-11; Rock Hill, S.C. (1st), Oct. 13-18; Ft. Mill, S.C. (1st), Oct. 19-25; Rock Hill, S.C. (Grace), Oct. 27—Nov. 1
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- ◆**WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Glen Burnie, Md. (1st), Oct. 6-11; Arlington, Va. (1st), Oct. 13-18; Victoria, Va. (1st), Oct. 20-25; Cuyahoga Falls, Ohio (1st), Oct. 27—Nov. 1
- WALLS, LYNDON A.** (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112
- ◆**WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Bloomington, Ill. (1st), Danville, Ill., Oct. 20-25; South Bend, Ind., Oct. 27—Nov. 1
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Hot Springs, Ariz. (Richard St.), Oct. 4-11; Searcy, Ark., Oct. 18-25
- ◆**WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937; Porterville, Calif., Oct. 4-11; Los Gatos, Calif. (1st), Oct. 18-25
- ◆**WEST FAMILY, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907; Pineville, W. Va., Oct. 7-18; McConnellstown, Pa., Oct. 21—Nov. 1
- Whipple, Leonard (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653
- ◆**WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66061; Houston, Tex. (Lake Forest), Oct. 19-25; Mountainair, N.M., Oct. 28—Nov. 8
- ◆**WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, EARL C.** (C) c/o NPH\*: Quincy, Wash., Oct. 1-11; Regent, N.D., Oct. 29—Nov. 8
- ◆**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Fargo, Okla., Oct. 5-11; Stafford, Kans., Oct. 12-18; Junction City, Kans., Oct. 25—Nov. 1
- WILSON, K. RAY.** (C) R. 5, Box 19-B, Bloomington, Ind. 47401
- WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
- WOLPE, JOSEPH P.** (C) 3588 Oakwood Pl., Riverside, Calif. 92506
- WOODWARD, GEORGE P.** (C) 68 Bristol Ct., Hamilton, Ohio 45013; Rockford, Ill. (1st), Oct. 9-18; Cleveland, Ohio (Westside), Oct. 23—Nov. 1
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Puerto Rico, month of Oct.
- WYRICK, DENNIS E.** (C) c/o NPH\*: Dayton, Ohio (Central), Oct. 5-11; Weirton, W. Va. (1st), Oct. 12-18; Akron, Ohio (Kent), Oct. 19-25; Spencer, W. Va., Oct. 26—Nov. 1
- ◆**YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F. (C)** c/o NPH\*: Orchard, Wash., Oct. 4-11; La Puente, Calif., Oct. 12-18; Yuma, Ariz., Oct. 19-25; Ojai, Calif., Oct. 26—Nov. 1
- ◆**ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Broken Bow, Okla., Oct. 8-18; Yuma, Colo., Oct. 22—Nov. 1
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302; Glenwood, Ia., Oct. 5-11; Copley, Ohio, Oct. 18-25




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## NEWS OF REVIVAL

**FAIRVIEW (TENN.) CHURCH** concluded a profitable revival meeting with Rev. and Mrs. J. C. Reedy on August 2. Pastor H. D. Lynn said, "Souls were saved and Christians received help." He reported continuing results of the revival. □

**EIGHTEEN SOUGHT SPIRITUAL HELP** during a three-day meeting at the Tatum, N.M., church held in July. Allen J. Benson of Boise City, Okla., was the special worker for the Friday-through-Sunday series. Mr. Benson is a layman and has served as Christian Service Training director in his home church. Rev. L. H. Perot is pastor of the Tatum congregation. □

**CRAWFORDVILLE (IND.) FIRST CHURCH** celebrated its fiftieth anniversary on Sunday, September 13. Former pastors, Dr. Robert Griffin and Rev. Darrell Luther, were guest speakers in the anniversary services. Other former pastors, members, and friends were present to share in the celebration of the day. Rev. W. S. Muir is the present pastor. □

**To encourage the discouraged with false hope is to lay a foundation for a deeper discouragement.** E. E. Wells



Photo by "Champaign-Urbana News Gazette"

Mrs. David Riddell is shown pinning a corsage on Mrs. George Orcutt, who is being honored by the Champaign (Ill.) First Church for 28 years of continuous service as secretary to the church board. Pastor Paul M. Berger (right) expressed appreciation to Mrs. Orcutt for her services in numerous positions she has held through the years.

## MOVING MINISTERS

Zane Holland from Arkadelphia, Ark., to Marshall, Mo.

Kenneth W. Jagger from Burlington, Colo., to Lafayette, Colo.

Don Patrick from Lafayette, Ohio, to Kansas City (Kans.) Stony Point.

Oscar L. Pullum from evangelistic field to Washington, Ind.

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## You Should Know About . . .

## VITAL STATISTICS

## DEATHS

WAYNE J. POWELL, 50, died June 18 in Indianapolis. Funeral services were conducted by Rev. William Griffin. He is survived by his wife, June, and children: Becky, 13, and Mark, 11.

HOWARD E. GUARD, SR., 70, died July 23 in San Francisco. Funeral services were conducted in Chicago by Rev. G. W. Noel. He is survived by his wife, Mary; two sons, Howard, Jr., and John Mark; three sisters; and one brother.

MRS. R. M. (ANNIE) JONES, 85, died June 29 at Mexico, Mo. Funeral services were conducted by Rev. Victor R. Clark. Interment was at Reform, Mo. She is survived by five daughters, two sons, 15 grandchildren, 28 great-grandchildren, two sisters, and one brother.

MARY C. MALLORY, 85, died Aug. 8 at Waterford, Pa. Funeral services were conducted by Rev. James E. McGarey.

JOHN KRUG, 79, died Aug. 10 at Ottawa, Ill. Funeral services were conducted by Revs. James Hazelwood, J. W. Silvers, and Harry Morrow. He is survived by his wife, Christine; one daughter, Mary Jane Riddle; and two sons, Marshall and Russell.

## BIRTHS

—to Rev. and Mrs. Mark Rudeen, Mexico City, Mexico, a girl, Laura Kay, Aug. 16.

**SENATE APPROVES COMPREHENSIVE ALCOHOLISM PREVENTION PROGRAM.** A bill authorizing \$385 million over the next three years for a comprehensive program on alcoholism prevention, treatment, and rehabilitation was passed by the U.S. Senate, August 10.

Hailed as milestone legislation, the measure would commit the Federal government to recognition of alcoholism as a health problem, rather than a purely moral problem or a crime.

The bill was introduced in the Senate by Senator Harold E. Hughes (D.-Ia.), a recovered alcoholic. It was co-sponsored by Senators Jacob K. Javits (R.-N.Y.), and Frank E. Moss (D.-Utah). □

**STILL PREACHING AT AGE 101.** Rev. W. A. Moore, Sumner, Wash., believed to be America's eldest active preacher, observed his one hundred first birthday recently doing what he does best, preparing a sermon.

The centenarian radiates a love for people—there is no sign of bitterness or self-pity. His wit is sharp and his method of preaching hasn't changed over the years. That method involves "sticking close to the Bible." Moore, with a hint of sadness, however, says the Church is changing. "A hundred years ago hardly anybody questioned Christ's resurrection. Now half the preachers don't believe it! Christianity is simple. Anybody can understand it, even children. The tomb is empty now. Christ is risen. He is alive!" □

**RESORT TOWN STEEPED IN TRADITION KEEPS SABBATH HOLY.** Following the biblical admonition to remember the Sabbath day and keep it holy, the Ocean Grove, N.J., seaside resort all but closes down on Sunday. The community, organized by Methodists 101 years ago, strictly adheres to rules originally laid down.

When the clock strikes midnight every Saturday, the five entrances to the small coastal community are securely barred and its year-round residents and summer visitors prepare for a day of quiet and contemplation. Bathing beaches are closed. Those who wish to frolic in the sand or surf must walk to adjacent beaches. Rules meant originally for horses and carriages now apply to automobiles, which are barred from the streets. Public drinking is forbidden.

Criterion for living in the community is that a person must be active in his own church or religious faith and therefore accustomed to religious disciplines. □

**FLOOD IN OBERAMMERGAU CANCELS PASSION PLAY.** Heavy rains and overflowing rivers virtually isolated (Oberammergau, West Germany) this Bavarian village and forced disruption "indefinitely" of the famed passion play now in progress.

Rains, which fell over a period of several days, caused heavy flooding in Bavaria's Weilheim and Garmisch areas and reports said that up to five feet of water was measured in Oberammergau's streets.

Ernest Zwink, the village mayor and a producer of the passion play which is held throughout the summer once every 10 years, said that past performances have been cancelled by bad weather. But he advised that "as far as the records go back" a play has never been halted by flooding. □

**ARGENTINE PASTOR PREACHES IN CATHOLIC MASS IN URUGUAY.** Pastor Juan Carlos Ortiz of Buenos Aires, Argentina, visited Montevideo, Uruguay, under special invitation recently. Many rumors of the Argentine charismatic revival had reached Uruguay and a group of denominational pastors (headed by Pastor Milovan, Baptist) decided to invite and hear Ortiz and get the information straight.

More than 60 evangelical leaders representing all the major denominations and one Catholic priest gathered in the Lutheran Center in Montevideo and heard from Ortiz about the move of God that is shaking the firmest traditional foundations of the churches in Argentina and all the world.

Later Ortiz spoke in the Assembly of God Bible Institute, the Baptist Seminary, and the Mennonite Bible School. One Sunday morning Ortiz preached the main message in the mass of the Catholic church located in the Malvin neighborhood of Montevideo. He was invited to do so by Father Elizaga. □

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—to Jerry and Carolyn Cordell, Fort Dodge, Ia., a boy, Bradley Alan, July 24.

—to Bob and Veronica (Luttrell) Sloan, Enid, Okla., a boy, Bobby Dean, Aug. 5.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Gene Rowe, 5718 Cortez Dr., Orlando, Fla. 32808, has entered the evangelistic field after serving many years as a successful pastor.—Floyd O. Fleming, Akron district superintendent.

Rev. and Mrs. Oren A. Deboard, former pastors at Ukiah, Calif., are entering the field of evangelism—preacher, singers, and children's workers. They may be reached at 2433 Olivia St., Yuma, Ariz. 85364.—E. E. Zachary, Northern California district superintendent.

Rev. N. B. Graham has done successful work as pastor for many years on the Northern California District and is entering the field of evangelism. He may be reached at 1521 N. Hill Ave., Pasadena, Calif. 91104.—E. E. Zachary, Northern California district superintendent.

Rev. Mike O. Courtney is entering the field of evangelism. He may be reached at P.O. Box 527, Kansas City, Mo. 64141, for revivals and conventions.—Paul H. Garrett, Dallas district superintendent.

# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

**In the light of I John 1:8, how can you say the Christian can be made free from the principle of sin? I John 1:8 plainly refutes the doctrine of "entire sanctification." Here is one scripture you can't twist, although I know you will probably try it.**

Whether you believe it or not, I would not knowingly twist any verse of scripture and would only ask that you be as careful.

Please read I John 1:8 in context. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:7-10).

When you see what the apostle says about the "blood of Jesus Christ" cleansing "from all sin" and cleansing "from all unrighteousness," there is no question about what the passage means.

There have always been those, in John's day and in ours, who deny that man needs either forgiveness or cleansing.

What John says in I John 1:10 is exactly what Paul said in Romans 3:23, "For all have sinned, and come short of the glory of God." Therefore we have need of forgiveness and a new birth. That the new birth puts an end to the business of "sinning every day

in word, thought, and deed," John makes crystal-clear in 2:1-4 and 3:6-9. Please do not ignore these statements.

In exactly the same way, what John says in I John 1:8 is that if we say that we have no sin from which we need to be cleansed, no unrighteousness to be washed away, the truth is not in us.

There were those then as there are those today who deny that the un-sanctified heart has any sin from which it needs to be cleansed. But it is to believers that the promise of a pure heart is given in Matthew 5:8; Acts 15:8-9; and I John 1:7 and 9.

The despair of any writer is to have phrases or sentences picked out of context and used to prove that he teaches something a thousand miles from his mind. The Apostle John has suffered more at the hands of the "sinning saints" than almost any other Bible writer, and with less reason.

People "handle the word of God deceitfully" when they pick out bits and fragments and use those bits and fragments as pegs on which to hang their preconceived notions.

One man even argued that the Bible teaches atheism because it says, "There is no God." The only thing is, the context reads, "The fool hath said in his heart, There is no God."

**Does II Corinthians 9:7 mean that an unbeliever should not give an offering to the Lord? I have heard this said.**

II Corinthians 9:7 reads, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

It's a little hard to see how one could conclude that this verse (or any other, for that matter) limits unbelievers in giving offerings to the work of the Lord.

It must be understood, of course,

that no one "buys" any merit or favor from God. But there are a number of instances where unbelievers—obeying, for example, the law of tithing—have benefited temporarily from that measure of obedience.

Jesus said that where a man's treasure is, there will his heart be also. A person who contributes to a church will certainly have more interest in it than one who does not.

## The Book Corner

### ALERT YOUR CONSCIENCE: A CHRISTIAN'S CONCERN ABOUT ALCOHOL, TOBACCO, DRUGS

By Andrew G. Hanners. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. (Rev. Ed.) 112 pages, paper, \$1.50.

To a society geared for "conspicuous consumption," the maxim of temperance ("nothing overmuch") seems monkishly medieval. But philosophers and saints have, through the ages, urged men to master their pleasure-impulses if they want to "put away childish things" and live virtuous lives.

To live temperately, Hanners urges abstinence from three enslaving products: alcohol, tobacco, and drugs. In contrast to mendacious advertising, liquor destroys men and nations; tobacco induces coughs and cancer; drugs produce dependence and death.

An experienced director of councils on alcohol problems, Hanners gives his study authoritative treatment. Though extensive quotations limit the book's coherence, the accumulated information argues persuasively for abstinence. Appended chapter bibliographies guide the concerned reader to additional information and in-depth analyses.

While committed to abstinence, Hanners avoids polemics. He sympathizes with those enslaved by these

(Continued on page 18)

**BOOK CORNER**

*(Continued from page 17)*

habits and gives suggestions for Christians desiring to help them.

By examining the teachings of Scripture and the Church (Wesleyan and Roman Catholic bodies emphasize temperance as a part of holiness), an ethical justification for abstinence is established.

This Christian Service Training book should stimulate interest and discussion. Young people, facing a "counter-culture" which condemns war but sanctions self-destruction, need to know the book's contents. It is, in addition, a convenient source for anyone concerned about both the

abuses and solutions to these social evils.—GERARD REED.



**Pro: A Social Gospel**

This faithful reader of the *Herald* was somewhat dismayed to see the article entitled "The Social Gospel: Important but Not Primary," by R. V. DeLong, appear in the July 1 issue.

Certainly this reader must agree with Mr. DeLong that the individual gospel of transformed lives by the in-

dwelling Christ is crucial to any godly life. However, Dr. DeLong seemed to be saying that the social gospel is secondary to the individual gospel, and to buttress this belief, he chose selected portions from Elton Trueblood without giving the source.

I believe it would be more accurate to give Trueblood's complete position. In his book *The New Man for Our Time*, Trueblood lets it be known that it is not simply a matter of primary-secondary concerns. . . .

Trueblood points out that an individual gospel and a social gospel are not really contradictory, but rather complementary. To buttress this thought, he rightly declares, "Service without devotion is rootless; devotion without service is fruitless. The necessity of stressing each of these without at the same time neglecting the other is abundantly clear in the recorded teaching of Christ himself."

Trueblood incisively says that neither is more important, for if we neglect the roots of piety, the fruits will wither and disappear; but if we neglect the fruits of social justice, the roots will become sterile and self-centered. "It is possible to bask in a religious experience that is really another form of self-indulgence."

It is true, as Dr. DeLong affirms, that men must be changed before society can be changed. But it is also true, as Trueblood charges, that "it is very difficult to become new persons in the throes of deep poverty, crowding, and unemployment." . . .

There is nothing more striking in the Bible than what Trueblood calls the "double priority." The first priority is to love God and love Him wholly, and the second priority which demands equal allegiance is to love your neighbor as yourself.

Where is this double priority, this concern of Christ, demonstrated for the needs of our fellowmen by those persons redeemed by Christ? We in the Church of the Nazarene need an adequate social gospel to go hand in hand with an adequate individual gospel.

As Trueblood concludes, "A Christian is asked to include in his life both piety and service. Then he can hold the roots and the fruits of the faith in one organic context. EACH NEEDS THE OTHER" (emphasis mine).

PHILIP A. NEELEY  
Georgia

It is when we forget ourselves that we do things that are remembered.

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With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Dr. M. Harold Daniels, presently serving as pastor of First Church of the Nazarene, Bethany, Okla., as district superintendent of the Colorado District.

This appointment is made effective October 5, 1970.

V. H. LEWIS  
*General Superintendent*

#### DR. M. HAROLD DANIELS APPOINTED D.S. OF COLORADO

Dr. M. Harold Daniels began his ministry as a licensed minister on the Nebraska District in 1937. He pastored the Lincoln (Neb.) North Church and the church at Broken Bow, Neb.



Daniels

Ordained in 1939 on the Idaho-Oregon District, he pastored two Idaho churches—Kuna and Ontario.

From 1946 to 1948, Dr. Daniels held the pastorate of Colorado Springs First Church.

Other pulpits served

in his pastoral ministry include Ashland (Ky.) First, Albuquerque (N.M.) First, Phoenix First, and his present pastorate at Bethany (Okla.) First, where he has served since 1964. Dr. Daniels has directed the massive building program in Bethany, and under his leadership the church has maintained the distinction of being the largest church in the denomination.

Dr. Daniels served as a district su-

perintendent in Illinois between 1958 and 1963. He will begin his new assignment as superintendent of the Colorado District on October 5. □

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Dr. M. E. Clay, presently serving as superintendent of Southwestern Ohio District, as district superintendent of the West Virginia District.

This appointment is made effective October 10, 1970.

EUGENE L. STOWE  
*General Superintendent*

#### DR. M. E. CLAY TO HEAD WEST VIRGINIA DISTRICT

Dr. M. E. Clay has resigned as superintendent of the Southwestern Ohio District, where he has served the past 10 years. He has accepted the appointment as district superintendent of the West Virginia District.

The pastoral ministry of Dr. Clay centered largely on the Western Ohio District. He pastored three Ohio churches—Zenia, Middletown, and Lima First. In 1958 and 1959 he served as pastor of Hutchinson (Kans.) First.

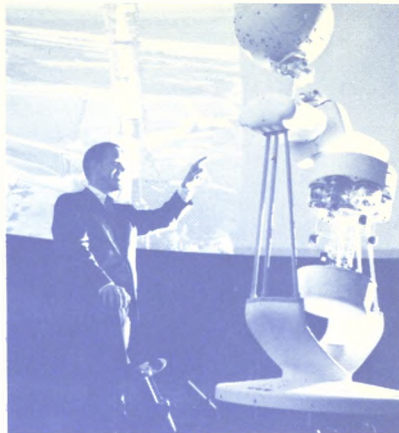
He became district superintendent of the Southwestern Ohio District in 1960. He will assume the duties of his new assignment in West Virginia on October 10. □



Clay

#### REED PLANETARIUM INSTRUMENT ONE OF FOUR IN THE NATION

Olivet's Reed Planetarium is now open. The uniqueness of the planetarium machine is the capability to roll, pitch, and yaw, which makes it possible to duplicate not only the stars, planets, moon, and the sun as seen from any place on the earth at any time in the past 13,000 years, but it enables man to be able to travel to any place in the solar system including man's nearest neighbor, the moon, and duplicate those objects as they would be seen from that position in space.



Professor Marion Jamison, planetarium director, points out features of Olivet's prized equipment.

The planetarium is the most modern facility found anywhere in the world today and it will take its place along with the computer as being the greatest teaching device ever invented by man. Olivet was able to use the planetarium this summer for vacation Bible school programs, NYPS presentations, and general church functions.

Many thousands of young people have already visited the planetarium and many thousands more will come in the fall and winter months of the year at a reasonable admission fee, viewing those things which are not readily seen in the classroom.

The reproduction of the night sky with its comets, meteors, solar and lunar eclipse, and trips to the moon and nearby planets can be visualized dramatically and with a spectacle not to be found in any other situation. This fall the planetarium will be open in the evenings and on Saturdays for the general adult population as well as the student body.—Olivet News Service Bureau. □

#### MOVING MISSIONARIES

*Rev. and Mrs. Donald Davis*, 8200 Kenwood, Kansas City, Mo. 64131

*Rev. and Mrs. Robert Pittam*, 2654 Meguiar Dr., Pasadena, Calif. 91107.

*Rev. and Mrs. Alfred Swain*, 49 Henry St., Manchester, Conn. 06040.

*Rev. and Mrs. Harry Zurcher*, 6711 N.W. 42nd St., Bethany, Okla. 73008.

*Rev. and Mrs. David Browning*, 200 Monroe St., Bourbonnais, Ill. 60914.

*Rev. and Mrs. Roy Fuller*, via Antonio Fogazzaro, 11. 00137 Roma, Italy.

*Rev. and Mrs. Marshall Griffith*, 1431 S. Sherman St., Denver, Colo. 80210.

*Rev. and Mrs. Leland Hagens*, P.O. Box 1766, Lusaka, Zambia, Central Africa.

*Dr. and Mrs. T. Harold Jones*, P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa.

*Miss Janell Keoppel*, 15-15, Daizawa 3-Chome, Setagaya-ku, Tokyo 115, Japan.

*Mr. and Mrs. John Lewis*, 3880 E. Calla Rd., Poland, Ohio 44514



Pastor and Mrs. W. D. Phillips of Ironton (Ohio) First Church offer congratulations to members meeting longtime goals. From left to right—Rev. Phillips is shown shaking hands with Mr. Clyde Sark, who has a Sunday school perfect attendance record of 31 years. Miss Sue Pyles, who has a perfect Sunday school attendance of 22 years, is congratulated by Mrs. W. D. Phillips.

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

— PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

# “By All Means...

“IF MY PEOPLE...”

F. F. BRUCE, distinguished New Testament scholar from England, sat at supper with the professors from Nazarene Theological Seminary last spring. Among many subjects discussed, he asked for a report on the Asbury revival. In turn, he was asked if there had been any similar move of the Spirit in the British Isles. He replied that the nearest thing he knew was the Hebrides awakening in the early 1950's.

In 1949, in Barvas, Hebrides Islands, off the coast of Scotland, six Presbyterian laymen and their pastor met. Concerned for spiritual awakening in the nearby towns where hardly ever did a young person darken the door of a church, they prayed. Their promise was II Chronicles 7:14, “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 I will hear from heaven...”

For months, three nights a week, six hours a night, those men sought God with no apparent results. Finally, one night, one of their number stood to remind them that only men with clean hands and pure hearts would receive blessing from the Lord (Psalms 24). They fell on their knees again, confessed their own need—and both God and revival came.

In the first night of special services which began two weeks later, there seemed to be no results—but Christians held on in faith. The next night's service was startled by a policeman. He asked the evangelist to come to the police station to minister to a weeping crowd there. That night nearly 600 sought God around that police station—people who had fallen under conviction on their way to the services. For five weeks awakening swept over that parish with four services a night. Then it spread to other towns.

Fourteen young men who had been drinking at the tavern were converted. In one village, nearly every young person between 12 and 20 had surrendered to Christ within 48 hours.

By 1952, the results of revival could be seen in family worship in nearly every home. Of hundreds who turned to Christ in the first wave of the Spirit, only four had ceased attending prayer meeting. Over 80 hymns were composed by the converts. In one place, the awakening caused an increase in attendance from 27 Sunday morning to 875 at prayer meeting. All of this because some believe, “If my people...”

—CHARLES SHAVER  
Kansas City

# SAVE SOME”

1 Cor. 9:22

