

October 26, 1966

Political Morality

herald

OF HOLINESS

Church of the Nazarene

Spiritual Forces at Work In Latin Crusades

*(See "About the Cover,"
page 4, and page 7.)*





General Superintendent Powers

GOD BLESS AMERICA

What a privilege to live in this fair land! Its past history indicates it was designed to be a Christian nation—not an atheistic one. The Pilgrim fathers were exiles for conscience' sake. The Declaration of Independence recognizes our inalienable rights **AS FROM GOD**. The convention for framing the first Constitution was opened with prayer. Each house in Congress has its chaplain. Each division of our armed forces has its chaplain, and they are ranked as commissioned officers. Our leaders took the oath of office with their hands on the Bible. Many state constitutions state in these or similar words, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, etc."

Horace Mann in speaking of a definition of education said, "All intelligent thinkers on the subject now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education.

Its domain extends over the threefold nature of man, over his body—over his intellect—and over his moral and religious susceptibilities. That is what is meant by education."

To recognize the authority of religion in government and education did not, and does not, mean the union of church and state, nor the enthronement of some sect on the national level. The refusal to recognize religious authority and its system of rewards and punishment will develop chaotic conditions and will eventually bring on the destruction of the very things this nation was founded to preserve. Blackstone said, "Christianity is a part of the common law of England." And Daniel Webster said in the Girard Will case, "Christianity is the law of the land." The Bible does not belong to a sect but to all mankind, and it says, "The wicked shall be turned into hell, and all the nations that forget God" (Psalms 9:17). May God have mercy upon and bless our land.

POLITICAL MORALITY

• **By Ross W. Hayslip**

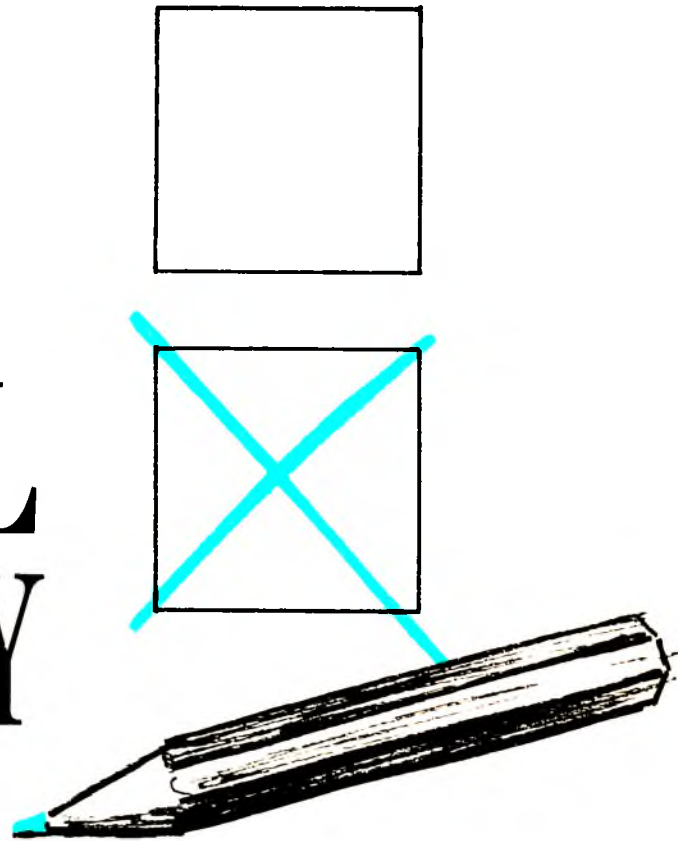
Tucson, Ariz.

In the lobby of the William Penn Hotel in Whittier, California, is a bronze plaque placed there in 1924 by the men's Bible class of the First Friends Church, which is located directly across the street from the hotel. On the plaque is the following quotation from the great Quaker whose name the hotel bears: "Let men be good and the government cannot be bad."

It is very important in this era that we forget excessive political party loyalty and think in terms of the character of the men for whom we cast a ballot to occupy places of civil authority. Men of loose personal morals cannot be good public servants. Men of personal integrity in our modern political world are far too uncommon. There is no substitute for morality in places of public leadership.

We are faced with the dilemma of certain of our religious leaders showing great concern about some social issues and glossing lightly over the problems of personal morality. This was shown recently when a group of clergy became quite incensed over labor strife in an area of grape vineyards and yet felt that pornography was a matter of individual conscience. We forget too often that all evils, including social evils, start with an evil personality and only as the individual is converted can society be redeemed.

Let us as Christian citizens carefully and prayerfully study the pronouncements of those who aspire to public office, listen carefully to their



words—and then weigh these words against their actions. This is the only method by which we can evaluate the sincerity of the man. Does he, like George Washington, proceed on the principle stated in the famed "Farewell Address"?

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . Let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle. 'Tis substantially true that virtue or morality is a necessary spring of popular government."

The Massachusetts Bill of Rights of 1780 declares: "The happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality."

In the day of the so-called "new morality" it is high time that we as Christians stop foolishly typing our public servants by our own petty, private political philosophies and support men who have moral principle and indicate an adherence to the same. Thank God, some of these can be found in both major parties. When we find such, let us throw the full support of our prayers, interest, and votes behind them. In a day that calls for Christian conduct let us remember that this also includes voting as a Christian!

The Winds of Peace

• By Hal M. von Stein
Medford, Ore.

I do not know what the Sunday school lesson or the pastor's sermon is about next Sunday, but it is probably something about God. For the deep purpose of every Sunday school session and church service is to search out the reality of God—freshly, in ways that shed light upon our daily need.

We can learn about the Bible at home or anywhere, but nowhere else can we listen together, sharing the marvelous inspiration generated by God's Word in the living presence of the Holy Spirit as we can in this meeting we call the Sunday school.

Worship in private is indispensable as an access to grace. But it does not take the place of public worship, or of the informality of the Sunday school.

Many people declare they can worship God as well outdoors in the mountains as they can in church. Let no man deprecate the lifting of the human heart Godward in the environment where the hand prints of the Creator are plainly to

be seen and traced with the fingers of flesh. According to the Scriptures, God is made manifest by the things that are made.

We commit a grave error by isolating and insulating ourselves and our children from the harsh, dramatic realities, as well as the beauties of the land and nature. Our civilization is crippled partly because, in insulating himself from the quick retributions of natural laws of cause and effect in the outdoors, man has learned contempt of the power and majesty of nature, and thus of God and of his fellow-men.

But the inspiration engendered by the natural environment is not always the worship of God. If it were, it would teach men to love one another.

The inspiration caused by the wonders of nature is a sensory pleasure, and like all such God-appointed pleasures it is potent for either good or evil. In ancient times the Bible says God gave man over to worship the hosts of heaven, the stars, in rank idolatry.

Anything, no matter what it is, that is accepted in place of the God of revelation is evil.

Only to the pure in heart are all things pure. As we sit together contemplating the Bible lesson of the day, our hearts are purified by the Word of God, so that either the wilderness environment or our city streets, the mountain trail or the sidewalks, is, for us, no longer dominated by the tainting winds of sin. Satan angrily blows upon the earth.

"... greater is he that is in you, than he that is in the world" (I John 4:4).

We breathe the invigorating winds of God's peace.

50 Years Ago

From the *Herald of Holiness*

The Retirement of God

Christian Science, falsely so-called, having coolly disposed of the reality of matter, and proved the nonexistence of sin, sickness, disease, and death, and having proceeded to deify man, assumes the task of retiring God as a real, personal Being. In denying the personality of God it denies the reality of God. There is no proper conception of Deity aside from His personality, which involves conscious, intelligent, self-active being.—*B. F. Haynes.*

On Consecration

We frequently hear such statements in our meetings as the following: "If we had ten men and women who are wholly given up to the Lord, we could take this city for God." The number is sometimes more and sometimes less, and the thing that this number could accomplish varies in its greatness. If this statement is true, we must conclude that there are not to be found ten consecrated persons in any of our churches over the land... Mr. Watson in one of his books says it is a true sign of fanaticism to expect results without adequate causes... Many churches are producing little or no results—not even holding their own—simply because they will not adopt divinely approved methods.—*L. B. Williams.*

About the Cover . . .

According to recently released official figures, 2,534 persons were converted for the first time in a seven-week Nazarene Evangelistic Ambassador Latin-American tour which ended August 30. On the cover of this week's *Herald of Holiness*, Evangelist Paul Martin talks to a mass of Haitian converts who are testifying with their hands upraised that Jesus has come into their hearts. The story of the effect the Ambassador crusades have had on the South American and Caribbean mission field and in Mexico is told on pages 7 through 9.

—*Managing Editor*

The Meanings of Sanctification

• By Albert J. Lown

Paisley, Scotland

Follow after peace with all men, and the sanctification without which no man shall see the Lord (Hebrews 12: 14, ASV).

An experience that deals with the major problems of Christian living and fellowship is surely worth following after—not in a casual, careless way, making it less important than education, recreation, or career—but with the intensity of an athlete running a race. As the last runner of a winning relay team seeks to maintain his lead right down to the breasting of the tape, conscious of the breathing and challenge of a competitor only a stride behind, so we are to pursue holiness, or *the sanctification*, as some of the revised versions give it.

The definite article inserted by the revisers is helpful in showing that there are other meanings and aspects of holiness in the Bible than that intended here. In a negative sense, there is a sanctification that takes place at conversion. The born-again soul is then set apart from the world to Christ, as the Old Testament Sabbath was sanctified by being set apart from secular to sacred usage. Without this separation, a profession of salvation is not only suspect, but little progress will be made in sanctifying grace.

Then, sanctification also begins at conversion, for we are made partakers of a divine nature that wars against the flesh with new desires, regenerated appetites, and enablings. By walking in the Spirit, feeding upon the Word, and cultivating the new nature, a believer experiences victory over sin's stirrings in the heart and its habits in the life. This is progressive sanctification. He that "is born of God doth not [deliberately, habitually] commit sin"—abstaining, not by a robot's mechanical inability, but by a regenerated moral ability. Hymns such as "O Jesus Christ, Grow Thou in Me" and "More Holiness Give Me" are eloquent testimony that people of this character are the best candidates for entire sanctification.

Consecration, in the sense in which Jesus sanctified himself in the death on the Cross (John 17:

19), is a leading aspect of scriptural holiness—the human condition making way for a faithful God to wholly sanctify the yielded, believing soul.

Neither should sanctification through suffering as portrayed just before this in the illustration of a disciplined child (Hebrews 12: 5-11) be forgotten or overlooked. Seasons of trial that baffle the intellect, play havoc with the emotions, and that can be borne only in flesh, are permitted to come, changed by a Father's love into "chastening" (pain with a purpose), yielding afterward their "peaceable fruit" of being made "partakers of his holiness."

For I will be with thee thy trials to bless,

And SANCTIFY TO THEE thy deepest distress
is the hymn writer's testimony to this truth.

Separation, growth, consecration, and submission are aspects of holiness leading to and perfected in *the sanctification*, a distinct and complete cleansing that John Wesley rightly called "the death to sin." Related to the new birth as marriage to engagement, as fruit to the blossom, as the New to the Old Testament, entire sanctification is yet distinct as a second work of grace.

As portrayed in unsurpassed story-drama by sturdy John Bunyan with his Calvinistic background, it is the rounding up and expulsion of every remaining, skulking diabolonian after Prince Emmanuel has taken residence and rule in the City of Mansoul. This was followed by the appointment of every God-given, formerly rebellious instinct and ability of human nature as officers and agents for a resplendent renewal of the city after the image of Him who created, redeemed, and sanctified so cherished a possession.

Following after holiness is the surest safeguard against falling away, and gives life's and eternity's most satisfying vision, the seeing of God with a pure heart. Every "therefore" and "wherefore" of the Epistle to the Hebrews points the tried and tested Christian onward to this birthright and privilege, away from the bent to backsliding inherent in an evil heart of unbelief.



Our Unique Dynamic!

• **By Edward Lawlor**

Executive Secretary,
Department of Evangelism, Kansas City, Mo.

Do we have the same dynamic as those pioneers in the early days of our church?

Our environment is different.

No longer are we subject to some of the persecutions they had.

We have a church ready-made while they built a church.

The unchurched and the unreached gravitated toward services of evangelism in their day. Today the devil has every manner of enticement to keep the people away from the influence of evangelism that will bring them face-to-face with reality.

What was the outstanding characteristic of those heroic souls who built our church in the years of misunderstanding and persecution? What was the dynamic that made them active, zealous, aggressive, driven forward with a feverish restlessness? They labored in the realization that "the king's business requireth haste." Their dynamic was the outbreathing of redeemed men with a supreme passion. This was bound up with their conception of God and holiness and of the fate that awaited the unsaved. They had sensed the love of God in operation in the scheme of redemption for all men. They had a passion for souls! This passion led them to count not their own lives dear. This passion has been the distinguishing quality of the saints of all ages. Are we today

in danger of losing that dynamic, of becoming passionless?

Passion is described as vehement desire. This is what soul passion should be.

We see the evidence of passion gripping men in many realms of life—in science, in space exploration, in medicine, in research. The passion for sacrifice does not seem to have diminished for them with the passing of the years.

Are we in the church becoming passionless, void of passion? Is there a danger that this professional age might diminish or destroy that soul passion that should dominate the life and work of every sanctified child of God? Has our personal evangelism become mere routine, custom, and human performance? Is there an absence of soul passion?

On occasion I meet some of whom it can be said like those of old. They "walked no more with him." And when I meet them, I find that the attunement to high purpose was not maintained and that mercenary, worldly considerations asserted themselves.

Those of the Early Church were without patronage and often without learning. Yet because of Pentecost, even in the face of fierce persecution, the Church grew.

The resources of Pentecost have

not been exhausted. Men and women today with a Pentecostal soul passion can revolutionize the Church—yes, and the world! We must not lack faith in our Pentecostal heritage to cope with abounding iniquity. Unbelief, indifference, Sabbath breaking, lawlessness, and all kinds of vice and crime abound on every hand. Worldliness has crept in among God's people and the love of many has waxed cold. We need a revival of soul passion.

Could not all of us contribute to such a revival of soul passion, bending all our energies to the great task of maintaining and feeding a passion for souls?

The environment of our church may change from age to age, but the dynamic passion for souls must remain. Anything less will mean that the flame of the fiery torch handed down to us is dying out and we may pass on to the next generation of Nazarenes only its smoldering embers.

The stewards of the standards of our church are our ministry and our laity. The Church of the Nazarene is but the sum total of the spirit and character of our ministry and laity. To us is given the responsibility to rekindle and keep alive our unique dynamic of soul passion!



HAITIAN NAZARENES AND Ambassadors parade (left photo) down the streets of Port-au-Prince announcing a spiritual concert, one of several pre-crusade functions which helped to attract more than 20,000 persons for the final crusade service. Ambassador Brad Moore (right), a Bethany Nazarene College student, and son of Chicago Central District superintendent and Mrs. Mark Moore, peers out the window of the Haiti-bound jet trying, in the midst of his comfort, to prepare himself for the cultural jolt he faces as his team evangelizes on the island.

What Was Ambassadors 1966?

• *By Paul R. Orjala*

Professor of Missions, Nazarene Theological Seminary
and Coordinator for Ambassador Team Two

What happened when sixteen Ambassadors took off for Latin America last summer? What do all of the reports and pictures mean?

First of all, this was possibly the largest evangelistic undertaking of the Church of the Nazarene to date. Attendance at 15 campaigns in 11 countries totaled 133,000. There were 2,534 new converts, to say nothing of the hundreds who were sanctified or received other spiritual help.

In addition, an estimated radio and television audience of three million persons heard and viewed 23½ hours of prime time, in 29 separate programs. Crowds in single services ranged upwards to more than 12,000. This is big, particularly in Latin America.

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THE TOTAL program involved more planning, cooperation, and coordination than anything else we have attempted yet. It was a cooperative venture of the N.Y.P.S. and the Department of World Missions, which kept staff members of both of these departments busy for a year and a half ahead of time.

Local campaign committees in the eleven countries started a year ahead in their preparations. Paul Martin cancelled his evangelistic slate to preach in six countries.

Spanish Editor Sergio Franco preached in Argentina, Uruguay, and Bolivia. Dr. Ponder Gilliland, pastor at Long Beach First Church, preached in British Honduras. Dr. Willard Taylor of Naza-



REPRESENTATIVE OF interesting Latin faces are the above Bolivians. Left is an Aymara Indian woman; Enrique Vicuna, district N.Y.P.S. president; and an Aymara child.



NAZARENE EVANGELISTIC AMBASSADORS. Team Two, performs under a bright Caribbean sun in a Port-au-Prince athletic stadium. At left, Ray Moore, Olivet Nazarene College music instructor, directs Team One during a radio broadcast in Chiclayo, Peru. Ambassadors logged more than twenty hours of radio and television time during their seven-week Latin crusades.



Uerkvitz are members of the music department at Olivet and Bethany Nazarene colleges, respectively. They discovered the students also had vocal and instrumental talent, and quickly shaped them into first class musical organizations.

The comment repeatedly heard about their music was, "We had no idea that they would be so good!"

* * *

ABOVE ALL, it took faith in God to remove the obstacles that threatened the success of the campaign. It seemed as if Satan tried to block almost every major campaign in some way.

Public-address systems were almost universally a problem. But God sent along experts who worked things out so that all could hear the gospel.

There were mix-ups in airline reservations and schedules, but the Lord worked these out—getting the teams on planes after it was declared impossible. In Haiti and Bolivia, permission to use the

rene Theological Seminary was the evangelist in Mexico.

Paul Skiles, international secretary of the N.Y.P.S., helped out in ten of the campaigns as youth speaker and trombone soloist.

Ambassadors 1966 probably took more faith and vision than any other project the church has attempted. To pay for travel and other expenses, the N.Y.P.S. raised one of the largest special offerings in its history. This challenged the mission districts to raise the largest amounts that they had ever attempted, which showed them that they had larger financial resources than they realized.

FAITH FOR finances was not all that was involved. It took faith in the program and personnel—that Ambassadors 1966 would be worth

the money that it cost. Would the student teams be able to produce the quality and talent necessary for the public appearances in person and on the air?

No one knew this for sure until after the teams met for briefing in Denver, July 5. Of course, there was no doubt about the impact the musical directors would have: Vocal Soloist Ray Moore, and Pianist Dr. David Uerkvitz. Moore and



PERUVIAN SCHOOLCHILDREN listen in wonder at the trombone artistry of Paul Skiles, who accompanied the Ambassadors.

sports stadiums for campaigns came almost too late for adequate publicity—but again God opened doors and filled most of the churches, public halls, and stadiums.

Rain threatened to ruin some of the outdoor campaigns, but the Lord blew the clouds back—even after the first few drops had started to fall at the stadium in Haiti. Almost miracles? Yes. Near half a million Nazarenes were praying for the success of the campaigns, and God answered.

* * *

THERE WERE some very important *firsts* during the campaigns. The teams held the first Nazarene services in at least four important locations where new work was being opened up: in Brasilia, the federal capital of Brazil; in Nilopolis, our first church in the state of Rio de Janeiro; in Santiago, Chile; and in Kingston, Jamaica, where the Ralph Cooks have just gone to open up a new district.

The Ambassadors joined in the first evangelical and Nazarene parades attempted in Arica, Chile; Chiclayo, Peru; and Port-au-Prince, Haiti.

In Montevideo, Uruguay, the main campaign was held in a downtown movie theater and resulted in the conversion of seventy-four new people with whom the churches had had no previous contact. It took courage and audacity for the missionaries, pastors, and people to attempt these novel and unusual approaches to evangelism.

But these and other imaginative approaches paid off. At the rally in Sao Paulo, Brazil (the fastest growing city in the world), a service held in the street in front of the church attracted reporters from six daily newspapers, the largest and most prestigious of which gave a half-page of story and photos to cover the event. So many calls of inquiry came in after the article that the major television station tried to get the team on one of its programs.

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MORE THAN 1,000 people jammed the Buenos Aires Central Church (in Argentina) on a Saturday night. When Evangelist Franco gave the invitation at the close of the message, the altar filled three times with earnest

(Continued on page 12)

An Ambassador Looks At the Latin Church

● **By David Walker**

A premed student at Bethany Nazarene College

The recent trip through Latin America left lasting impressions with me. Some experiences had intellectual appeal, such as the challenging questions of Argentinean university students during a panel discussion with the Ambassadors.

Other experiences appealed to our sentiments. For instance, impoverished children selling trinkets, shining shoes, or simply begging. While they pester you, they are wrapping an invisible cord around your heart that will always be there.

There were thrilling experiences. Our photographer in British Honduras was faced with conviction and experienced a hunger for God as he followed our campaign with his camera.

There were touching experiences such as hearing the testimony of an elderly lady as she expressed the desire to see each of her children saved. As I listened, I was reminded of my own mother, whose faithful prayers and concern led me to find Christ as a teen-ager.

But the most enriching experiences had to do with people, our people: the Latin Americans who make up the Church of the Nazarene.

In British Honduras, where the climate is hot and humid, and where poverty is ever-present, Nazarenes were lacking neither in spirit nor faith. A conversation with one teen-ager was a lesson to me of living faith. He told me how he scrambled for a small living for himself and his mother, and how God daily provided his needs and replenished his spirit. It seems that the more one depends on God, the more richly he is supplied.

Argentineans are culturally and socially more advanced. They are proud of their country's heritage and its fight to freedom. Education is important, and students consider it a privilege. Nazarenes there have caught a glimpse of a constituent of church growth: personal witnessing and winning through the power of the Spirit. During the campaign, God's presence melted them into a spirit of unity and cooperation. Their goals are set, and their enthusiasm is high to win others to Christ.

It was dry in Arica, Chile. In the last forty years it has rained but a half-inch. However, the blessings of God have showered on our people there. Their love of God is unfaltering. Teen-agers taught us new choruses of faith and trust. They laughed, sang, and enjoyed fellowship with their Savior, our Savior. How they cherished fellowship with us; how we appreciated their spirit; how we love our people in Chile!

Peru varies from seacoast to desert, to jungle, and its cultures are equally as varied. But those who have heard the message, "Jesus Saves," responded similarly regardless of where we found them in Peru. Their Christ is a reality, a Companion who walks each step with them, and a Comforter who hears each need.

There is an amazing variety of cultures, customs, and standards of living in Latin America. But the Christian experience and the manifestation of God's spirit were coincident throughout all the countries we visited. What a privilege it was to get acquainted with these people! How we enjoyed their fine spirit and their expressions of love and appreciation! What a thrill it was to see that they knew our Lord and Savior, Jesus Christ, and that they knew the experience of entire sanctification!

I'm proud of today's Church of the Nazarene. I've seen its principles and doctrines endure the test of being exposed to various nations and cultures. I've met a portion of its vast congregation, and have found the spirit of unity, and the blest "tie that binds." I'm thankful to be part of its great body, to be able to participate in and to witness its growth, and to be able to serve my Lord through this great medium.

Editorially Speaking

● By W. T. PURKISER

Where Shall They Hear?

Bobby Richardson tells of the time he and Bill Glass secured permission to give their testimonies at the state penitentiary in Columbia. As well-known figures in the athletic world, they received an attentive hearing while they stood before the men and told them of Christ.

Richardson said that he had been haunted ever since this experience by the question one boy among the prisoners asked: "Why is it that I hear of Jesus Christ *here* for the first time in my life?"

That the young fellow may have heard with deaf ears at some prior time may well be admitted. The pathos of the question still lingers. Why should anyone hear the gospel for the first time as a prisoner in a state penitentiary?

One rather searching answer may be suggested immediately. He may have grown up in an overcrowded and changing community from which the churches had fled to the more attractive environment of the suburbs.

That this is a possibility ought to give us pause. There are, in many instances, compelling and sufficient reasons why a congregation should leave an "inner city" location and move out. One is the sheer lack of space for accommodating the cars of this generation on wheels.

Yet there may be other reasons why a church should continue to minister to its community. As Kenneth Chafin has commented with penetration, "If the gospel of Jesus Christ applies to all men and the church best represents the Heavenly Father when it reaches out to all men, then there is something evil in a compassion which is selective. When the mission field moves up next door to the church and the church is frightened by it rather than challenged by it, there ought to be mourning by the people of God."

Of the practical problems in this area, the editor is well aware. The point is, the church is not created chiefly to minister to itself. It is called into being to minister to those who are without Christ.

As in the lives of individuals, so in the life of the church, the principle so clearly stated by Jesus applies with frightening truth: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

Light cannot dispel darkness unless it is willing to shine in the darkness. Salt cannot penetrate if

it is stored up in a barrel far removed from the meat. The church must care about its neighborhood if it is to care about its neighbor.

THIS IS ONLY ONE SIDE of the question. It is also true that the "up-and-out" need to hear as well as the "down-and-out." It is quite possible that the lad who first heard the gospel in a penitentiary lived in a tri-level house very much "on the right side of the tracks." Delinquency and crime are by no means rooted exclusively in the "inner city."

Wherever people are is a mission field. The suburbs as well as the teeming slums need the Saviour.

Every chair in the church or Sunday school rooms is a challenge. If it is filled, it is a challenge to provide others. If it is empty, as may very well be the case, it is a challenge to bring in girls and boys and their parents to fill it and the rest of the empty chairs.

And when the chairs are filled, the challenge is to give the people who occupy them a gospel that is straight and clean and true and powerful. The "power of God unto salvation" is not the incidental and the marginal. It is the clear and strong presentation of Christ, the Hope of the twentieth as well as the Hope of the first century.

Every indication of our day is that time is running out on us. "Christ or chaos" is becoming more than a startling slogan.

The rapidly accelerating moral collapse of our society, the crises that come from racial strife, war, and the population explosion, all point toward a morass from which there may be no rescue.

Inside or outside a penitentiary, people cannot be saved unless they call upon the name of the Lord. And Paul's rapid summary of questions presses in on us: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14-15)

The truth is, we are sent—all of us—not necessarily around the world, but next door and down the street. God grant that none within the possible reach of our churches may ever be able to ask from the depths of a life in chaos, "Why is it

that I hear of Jesus Christ *here* for the first time in my life?"

Running from Something

One of the sad facts of our day is that so many people go through life running from something that isn't after them. This generally goes by the name of anxiety, and ours is an anxious age.

Anxiety is a kind of fear. It is, as has been said, a mixture of desire and dread. The curious fact is that anxiety does not grow out of adversity or hardship. It comes from blessings which we fear may be lost.

Actually, anxiety is at the root of many of the deepest life problems people have. It is like sand in a machine, grinding and destroying. It piles tomorrow's load on top of today's, and there are very few who are able to carry more than one day's burden at a time without breaking down under the weight.

While anxiety is a kind of fear, it differs from other kinds of fears in that it has no definite object. It only makes sense to have a wholesome fear for threats that are specific and real. But anxiety runs from nothing. It is a generalized fear that has no real basis in fact.

This makes anxiety all the more difficult to deal with. Since it is worry without a real cause, it cannot be cured by any sort of direct action. It comes from within, and very little that happens outwardly will relieve it.

The Bible has two very definite remedies for this common human malady. The first is found in

When Shadows Deepen

*When dark the shadows deepen
And, lo, the stormy skies
Give threatening flash and rumble,
Before our fearful eyes—
The child of God may tremble,
But sweet assurance finds
In knowing, sure and constant,
The guiding star still shines!
Our sight may, for the moment,
Be dim and fear possessed;
But faith reveals a refuge,
And courage for the test!*

By PEARL BURNSIDE McKINNEY

the heart of the Sermon on the Mount. As J. B. Phillips translates the original Greek into the language of our day, Jesus said: "Don't worry about living—wondering what you are going to eat or drink, or what you are going to wear. Surely life is more important than food, and the body more important than the clothes you wear. Look at the birds in the sky. They never sow nor reap nor store away in barns, and yet your Heavenly Father feeds them. Aren't you much more valuable to him than they are? Can any of you, however much he worries, make himself an inch taller?" (Matthew 6:25-27)*

Here Jesus flatly tells us that anxiety is really unbelief. It is, as far as a child of God is concerned, a form of doubt. It distrusts either the willingness or the ability of the Heavenly Father to provide for His children.

IT IS NOT OUT OF PLACE to repeat Elizabeth Cheney's much-quoted (and misquoted) lines, which she titled "Overheard in an Orchard":

*Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."*

*Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."*

I am not ignorant of the truly radical nature of Christ's words. Many of the birds of the air find food and shelter and live out their natural span of existence. But there are others that starve, and some freeze and fall to the ground (Matthew 10:29). The point is, the Father knows and cares, and when He permits hardship He provides help that we may be able to bear it and come through.

Not only does anxiety find its cure in faith: it finds a remedy also in love. "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

This, again, is strong meat. Not courage, strength of will, or favorable conditions, but love is given as the power that overcomes anxiety. Some, by sheer force of character, may be able to repress anxious fears. Only the love of God, shed abroad in our hearts by the Holy Ghost given unto us, can expel them.

There are very few forms of misery worse than to go through life running from shadows and the specters of the future that are not there. Happy indeed is the Christian who hears and heeds Jesus and John and by faith and love conquers anxious fear.

*From THE NEW TESTAMENT IN MODERN ENGLISH, by J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Children of the Church

I first heard this phrase used by a missionary from Swaziland, South Africa, to describe children of early Nazarenes grown or growing up without knowing Christ as their personal Saviour. "Children of the Church—applicable there, but here as well!"

Who knows how many of our own kin have turned their backs on Christ, on the church, and like Judas, ". . . went out, and it was night," away from the fellowship of the people who love the Lord, from God-fearing parents and loved ones, to become lost in the darkness of the world? "O Lord, my God, use me as You will; mix my prayers and faith with that of my brethren around the world to save our lost loved ones!"

Dr. Lauren I. Seaman, M.D.
Chicago, Illinois
Member of the Department of Evangelism
General Board

... Ambassadors 1966

(Continued from page 9)

seekers until seventy-eight new people had found spiritual help. Sunday night, the results exceeded fondest hopes. Ninety-two persons found Christ for the first time.

Local pastors, choir members, and others walked the aisles, weeping and praising God for the Pentecost. District Superintendent Spurgeon Hendrix said, "This is the first time this has happened in Argentina."

AGAIN AND again God poured out His Spirit similarly, among simple folk, as well as in sophisticated metropolises. The morning services in La Paz, Bolivia, were characterized by earnest persons seeking for holiness, reconciliations between Christians, and promises of restitution.

Aymara Indian mothers with their babies wrapped in blankets came to the front, and after carefully depositing their human burden under the altar rail, they sought God's will with tears that sometimes splashed down on the faces of their sleeping infants.

In addition to the main campaigns with their crowds of hundreds and thousands, both teams made dozens of visits to schools,

remote churches, and preaching points. Dr. H. T. Reza, coordinator for Team One, took half of his team to Chota in the mountains of Peru, an eight-hour drive by car from Chiclayo, over unpaved roads, to where the Nazarene Bible school is located.

Some people walked 14 hours over mountain paths to attend the services that Sunday morning when 327 packed into the church. Following Dr. Reza's message on holiness, 105 people responded to the invitation, almost spontaneously moving forward to the altar area and front of the church.

* * *

THEN, LIKE the Early Church, the sub-team left the service to preach to a large market crowd which had come in for fiesta day, telling the great things that God had done. This was the first time Nazarenes there had tried to preach to people in the market, and more than 500 out of the milling masses listened attentively to the gospel, many for the first time.

In Port-au-Prince, Haiti, Paul Martin, Paul Skiles, and I walked through the stadium with Joseph Simon, the national pastor who served as the local coordinator. We wondered what would happen that night in the first service of four in this large stadium which could hold a capacity crowd of more than 17,000. Were we attempting too much?

That night we got our answer when 200 seekers (120 of them first-time converts) poured out of the stands onto the playing field. The swamped counselors had to deal with groups of seekers rather than individuals, as had been the plan. The first night crowd of 10,000 grew to more than 12,000 by the last night in the stadium, when more than 500 persons found the Lord for the first time.

* * *

ALL OF THIS testifies to the fact that the days of both mass and personal evangelism are far from being over, as some gloomy prophets have predicted. If anything, Latin America is more open to the gospel than it has ever been.

And our Nazarenes to the south are more excited than ever before about their evangelism potential. God used the Nazarene Evangelistic Ambassadors as the catalyst in an awakening to new life and

vision and an open door to thousands of new opportunities.

Was this just a promotional blowup or are there continuing results?

One superintendent writes many weeks after the campaign on his field, "Even in our regular services we are still having results from the campaign. Thank God for a wonderful team, and a wonderful church."

Another superintendent says similarly, "The attendance at our Spanish-speaking church at Seis de Agosto is picking up. It would be wonderful to have some of the Ambassadors back, as missionaries."

A bank official wrote: "Through these meetings many people of this country came to know Christ as their personal Savior, while others were sanctified, including myself." Another report reads: "We have never had anything in this country that has lifted the faith and vision of our people like this campaign."

Still another reports, "An element we had never before reached is now attending services in the different churches." In the estimate of another superintendent, "It was probably the most important single week we have ever had."

* * *

IN A VERY REAL sense, the Ambassador campaigns were not a program achieved, but a new thrust begun in a new era of newly opened doors.

Ambassadors 1966 is not just a memory but a new urgency for soul winning on eleven Latin-American districts, and in the hearts of thousands of Nazarenes, including the Ambassadors, who have now returned.

"Showers of Blessing" Program Schedule

October 30—"Called unto Holiness," by Edward Lawlor
November 6—"There Is No Difference," by Edward Lawlor
November 13—"When I Was Ordained," by Edward Lawlor

NEW "SHOWERS OF BLESSING" STATIONS:
KZIN Yuba City, Calif. 1450 kc. 8:00 a.m. Saturday
WTWN St. Johnsbury, Vt. 1340 7:45 a.m. Sunday
CFAM Altona, Man., Can. 1290 kc. 9:30 p.m. Wednesday
CHSM Steinbach, Man., Can. 1250 kc. 9:30 p.m. Wednesday



OPEN HOUSE FOR NEW HEADQUARTERS—Los Angeles District Nazarenes celebrated, September 4, the opening of a new district office building on East Washington Street in Pasadena. The building, which houses offices for the superintendent and district officers, is adjacent to the Nazarene Book Store. Dr. L. Guy Nees is superintendent.

HAITIAN TOLL COULD GO HIGHER . . .

Twelve Nazarenes Die in Hurricane

Haitian Nazarenes and missionaries are still picking up from 140-mile winds generated by Hurricane Inez, Sept. 29.

By Oct. 7, twelve Nazarene Haitians had been counted among the dead, but contact with pastors in the area of Jacmel, over which the eye of the hurricane passed, had not yet been made, according to Rev. Harry Rich, field superintendent. Early wire-service reports said that 1,000 persons in the Jacmel area died in the storm.

Missionary personnel and Bible school students at mission headquarters near Port-au-Prince escaped injury. Property damage included the roofs of the girls' dormitory, the kitchen, and the day school, all of which were blown away, and extensive damage done to others.

The roof of the dining hall, replaced with reinforced concrete following Hurricane Flora in 1964, served as a shelter for students.

The estimated cost to repair the storm's damage is \$4,000. The mission

station had been without electricity between the time the storm struck and Oct. 7.

Helicopters from the U.S. Navy aircraft carrier "Wasp" were ferrying food and supplies.

"I know you are praying for us during this difficult time," Rich said. "We need it."

Dr. E. S. Phillips, executive secretary of the Department of World Missions, said, following hearing the report of the hurricane's damage, that a special appeal for an offering for repairing the Haitian mission building was not being made. However, he said if persons wish to help, they could send an offering labeled, "Haitian Relief," in care of the missions department. Financial aid, rather than food and clothing, would be helpful.

Word received just prior to the hurricane indicated that Haitian church membership is now at 11,559, an increase of 1,900 over a year ago.

FM Station for Trevecca

Trevecca Nazarene College received federal permission and financial assistance recently to establish a non-commercial, education FM station on the campus. Within sixty days the station will begin broadcasting to metropolitan Nashville, Tenn.

The station, to be operated in conjunction with the speech department and under the supervision of Bonifacio Fraustro, will operate during afternoon and early evening hours. A federal grant of nearly \$5,000, along with existing general college funds, is financing the project, which will be used as a laboratory for the department.

News of Revival

Many, La.—Forty-six persons received spiritual help, and nineteen new church members were received during a recent revival here with Pastor and Mrs. Cecil Knippers, who served as evangelist and musician.

Nashville, Tenn.—Members and students attending College Hill Church here were "stirred by the rugged preaching of Rev. M. Fred Toms" during a midsummer revival meeting, according to Rev. T. E. Jones, pastor.

Port Arthur, Tex.—A new church was organized here in May following several weeks of preparation and a revival with Evangelist R. A. Isbell. At the close of the meeting eight persons formed the charter for what is called Central Church, according to Pastor Ray Faulk.

Rev. Wilma Geeding, wife of the late Walter Geeding, has announced she will continue in the evangelistic field. According to Dr. Lyle E. Eckley, superintendent of the Northwestern Illinois Dis-

trict, Mrs. Geeding "would hold any church a good meeting." Her address is Fletcher, Mo.

Walton, W.Va.—Rev. E. C. Tarvin recently held a revival which was a "real spiritual uplift" to members here. Pastor is Rev. Paul R. Smith.

Scott City, Kan.—Several persons were converted and a Sunday school record was broken during a recent revival with Rev. and Mrs. J. W. South at the church here. Rev. Charles Pickens is pastor.

Salina, Kan.—Rev. Carl Prentice, evangelist, preached what Pastor Rev. L. W. Hindmand of the Belmont Boulevard Church here said was "the best revival of its [the church's] short two-year history." Young adults and teen-agers received spiritual help, according to the pastor.

Moving Ministers

Rev. Harold C. Davis from Fort Worth (Tex.) First to Texarkana (Tex.) First.

Rev. William A. Morris from Rotan, Tex., to Wellington, Kans.

Rev. Howard Sayes from Brownfield, Tex., to Portales, N.M.

Rev. Almon Fulton from Pickford, Mich., to Hastings, Mich.

Rev. Roy Sheehy from Mt. Pleasant (Mich.) First to Cadillac, Mich.

Rev. George Otto from Cadillac, Mich., to Reading, Mich.

Rev. Wilfred Stukas from Salt Lake City (Utah) First to Richmond (Calif.) First.

Rev. Boyd Kifer from Napa, Calif., to Eureka (Calif.) First.

Rev. R. L. Ireland from Rushville, Ill., to Black Oak, Ind.

Rev. Maurice Light from Black Oak, Ind., to East Chicago, Ind.

Rev. Rodger D. Atwood from Coatesville, Pa., to Olive Hill, Ky.

Rev. William H. Doan from Scottsburg, Ind., to Borden, Ind.

Rev. Rex C. Crumpley from Hollis, Okla., to Franklsey, Mo.

Rev. Howard Baker from Osgood, Ind., to Indianapolis (Ind.) Friendly.

Rev. Fred Meldau from Ottumwa (Iowa) Northside to Creston, Iowa.

Rev. Tim Driskell from Mystic, Iowa, to Ottumwa (Iowa) Northside.

Rev. Phillip Huff from Houlton, Maine, into evangelistic field.

Rev. D. Paul Ray from Eau Gallie (Fla.) First to Tallahassee (Fla.) First.

Rev. Roland R. Jones from Brevard (N.C.) First to Norwood, N.C.

Rev. J. W. South from Rockville, Ind., to evangelistic field.

Rev. V. J. Shetter from Roanoke (Va.) East Gate to High Point (N.C.) First Church.

Rev. Robert Wellman from exangelistic field to Duncan (Okla.) First.

Rev. Harold Hoffman from Saskatoon, Can., to Calgary (Can.) North Hill.

Rev. Eugene Bish from Venice (Fla.) South to El Paso (Tex.) First Church as assistant pastor.

Rev. Frank Willis from Quitman, Ga., to Nashville, Ga.

Rev. James V. Hawkins from Jonesboro, Ga., to St. Mark, Ga.

Rev. L. E. Hindmand from Salina (Kan.) Belmont to Leavenworth, Kan.

Rev. Harold J. Quarles from Aztec, N.M., to Artesia, N.M.

Rev. Carelton D. Hansen from Roachdale, Ind., to Terre Haute (Ind.) Northside.

Rev. Gene Murrell from Deshler, Ohio, to Kennard, Ohio.

Rev. Charles Layton from Cape May, N.J., to Alloway, N.J.

Rev. Paul E. Brown from Zelenople, Pa., to Bryan, Tex.

Rev. R. A. Holloway from Antlers, Okla., to Greenville (Tex.) Peniel.

Rev. Robert Taylor from Fairborn (Ohio) First to Batavia, Ohio.

Rev. Robert L. Atkinson from Cedarville, Okla., to Fairmont, Mo.

Rev. Milton E. Clark from Baltimore (Md.) Hallmark to Vienna, W.Va.

Deaths

REV. FORREST J. CANNON, sixty-three, died September 7 in Denver after a long illness. He had pastored for thirteen years in the Denver area until 1960. Survivors include his wife, Lillian; three sons, Arnold, Winton, and Donald; four daughters,



Dr. and Mrs. Hugh C. Benner receive a gift of eggs and tomatoes following a service at Limbe, Malawi, in southern Africa.

would that men should do to you, do ye also to them likewise."

The NEED and GOAL: \$1,850,000!

Hugh C. Benner
General Superintendent

If you were a missionary, what would you hope for and expect from our 450,000 Nazarenes this Thanksgiving?

Mrs. Fern Haviland, Mrs. Farrell Haviland, Mrs. Lorraine Ehrlin, and Mrs. Leona M. Frazee; and nineteen grandchildren.

MRS. J. S. GALES, seventy-three, died September 1 in an Oklahoma City hospital. Rev. M. L. Turbyfill and Rev. W. T. Johnson conducted funeral services. Among survivors is her husband, Rev. J. S. Gales.

MRS. C. L. PHILLIPS, seventy-nine, died September 3 in Hillsboro, Tex. Rev. Bill Ray, her pastor, conducted funeral services. She is survived by seven children, one brother, one sister, ten grandchildren, and three great-grandchildren.

Announcements

Recommendations

Glenn and Vera Slater are interested in full-time evangelism. They carry the full program of both singing and preaching. They will be happy to go anywhere for a freewill offering. Their address: 320 S. 22nd, Independence, Kans.—Dean Baldwin, Superintendent of Joplin District.

EVANGELISTS' OPEN DATES

Charles Ed and Normadene Nelson, P.O. Box 241, Rogers, Ark. 72756: Open time in Jan. and Feb.

MARRIAGES

Miss Gwilet Wonenberg and Mr. Larry Ganshorn in Berkeley, Calif., on Sept. 2.

Directories

BOARD OF GENERAL SUPERINTENDENTS

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Colo., Nov. 13-20; Manzanola, Colo., Nov. 27—Dec. 4

Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Bridgewater, Va. (Spring Creek), Nov. 3-13; Grand Ridge, Fla. (Wes. Meth.), Nov. 20—Dec. 4

Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.; Aurora, Ill. (1st), Nov. 2-6; Clinton, Ill. (1st), Nov. 11-20; Pennsylvania, N.J., Nov. 27—Dec. 4

Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.; Alexandria, Ind., Oct. 28—Nov. 6; Winchester, Ind., Nov. 9-20; Pineville, La., Nov. 28—Dec. 4

Beyer, Henry T. 4822 Mohican, Baton Rouge, La.; Pineville, N.C., Oct. 31—Nov. 6; Kittanning, Pa., Nov. 7-13; Ft. Wayne, Ind., Nov. 21-27

Bishop, Joe. 1515 S. Jensen, El Reno, Okla.; Noble, Okla., Oct. 30—Nov. 6

Blythe, Ellis G. c/o NPH*: Ft. Myers, Fla. (1st), Nov. 6-13

Boggs, W. E. c/o NPH*: Moundsville, W.Va. (1st), Nov. 3-13; Eau Gallie, Fla. (1st), Nov. 18-27; Tallahassee, Fla. (1st), Nov. 30—Dec. 11

Bohannon, C. G. and Geraldine. c/o NPH*: Logansport, Ind. (1st), Nov. 6-13; Nashville, Ind., Nov. 17-27; Orleans, Ind., Nov. 30—Dec. 11

Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Indianapolis, Ind., Nov. 1-6; Chicago, Ill., Nov. 29—Dec. 4

Bolling, C. Glenn.† c/o NPH*: Keymar, Md. (Hol. Chr.), Oct. 26—Nov. 6; Atlanta, Ga. (Brookhaven), Nov. 7-13; Wytheville, Va., Nov. 16-27

Bowman, Russell. 2719 Morse Rd., Columbus, Ohio; Sardinia, Ohio, Oct. 26—Nov. 6; Mansfield, Ohio, Nov. 9-20; Tampa, Fla., Nov. 23—Dec. 4

Brale, Clifford. 1009 Timor Ave., Orlando, Fla. 32804; St. Petersburg, Fla. (Lealman), Nov. 7-13

Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801; Laurel, Del. (1st), Oct. 27—Nov. 6; Peoria, Ill. (Bethel Free Meth.), Nov. 10-20; Newcomerstown, Ohio, Nov. 25—Dec. 4

Brannon, George. 4105 N. Wheeler, Bethany, Okla.; Bloomington, Ind. (Broad St.), Oct. 26—Nov. 6; Ft. Wayne, Ind. (Grassmere Heights), Nov. 9-20; Hudson, Ind., Nov. 23—Dec. 4

Braun, Gene. 176 Olivet St., Bourbonnais, Ill.; Auburn, Ind., Oct. 31—Nov. 6; Houston, Tex. (Spring Branch), Nov. 8-13; Columbus, Ohio (Linden), Nov. 14-20; Indianapolis, Ind. (1st), Nov. 21-27

Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914; Lynn, Ind. (1st), Nov. 2-13

Brown, J. Russell. c/o NPH*: Elgin, Ore., Nov. 3-13; Grants Pass, Ore., Nov. 20-27

Brown, Odell A. 6662 Monroe, Kansas City, Mo.; San Benito, Tex., Nov. 2-13; Eureka, Ill., Nov. 17-27

Brown, W. Lawson. Box 785, Bethany, Okla.; Palisade, Colo., Oct. 27—Nov. 6; Hayward, Calif. (1st), Nov. 10-20; Carnegie, Okla., Nov. 25—Dec. 4

Brunner, R. M. Rt. 1, Box 122, Birmamwood, Wis. 54414; Madison, Wis., Nov. 3-13; South Milwaukee, Wis., Nov. 16-20

Burkley, Ray.† 202 Orchard Ln., Oak Harbor, Wash. 98277; Oregon City, Ore., Oct. 30—Nov. 6; Centerville, Wash., Nov. 9-20; San Leandro, Calif., Nov. 27—Dec. 4

Buongiorno, D. J.† 701 Pasadena, Niagara Falls, N.Y.; Boquet, N.Y., Nov. 8-13

Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Columbus, Ga. (Downtown), Nov. 2-13;

Adrian, Mich. (1st), Nov. 16-27; Shirley, Ind., Nov. 30—Dec. 11

Cargill, A. L. and Myrta. Route 1, Box 181A, Cedaridge, Colo. 81413; Powell, Wyo., Nov. 3-13

Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Gainesville, Tex., Nov. 3-13; Arnold, Neb., Nov. 17-27

Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Palmyra, Ind., Oct. 27—Nov. 6; Quannah, Tex., Nov. 10-20; Denver, Colo. (Arvada), Nov. 27—Dec. 4

Caidill, Virgil R. 1004 N. Washington, Owosso, Mich.; Gladwin, Mich. (Riley), Oct. 31—Nov. 6

Chalfant, Morris. 1420 Oak Ave., Danville, Ill.; Vincennes, Ind. (1st), Oct. 31—Nov. 6; Mattoon, Ill. (1st), Nov. 7-13; East Palestine, Ohio (1st), Nov. 14-20; Oak Lawn, Ill. (Southwest), Nov. 21-27; Roxana, Ill., Nov. 28—Dec. 4

Clark, Gene. 104 Waddell St., Findlay, Ohio: The Plains, Ohio, Nov. 3-13; Huntington, W.Va. (Walnut Hills), Nov. 14-20; Raglesville, Ind. (Meth.), Nov. 22-27

Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio: Slate temporarily cancelled due to illness

Clift, Norvie O.† c/o NPH*: Connell, Wash., Oct. 31—Nov. 6; Orangevale, Calif., Nov. 9-20; Santa Cruz, Calif. (1st), Nov. 27—Dec. 4

Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Vanderbilt, Pa., Nov. 6-13

Condon, Robert. Evangelist and Singer, c/o NPH*: Pasadena, Calif., Nov. 6-13; Delano, Calif., Nov. 14-20

●Cook, James V.† 88 Orchard Lane, Columbus, Ohio 43214; Columbus, Ohio (1st), Oct. 30—Nov. 6

Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Cordova, Ala., Nov. 1-6; Birmingham, Ala. (Garrett Mem.), Nov. 22-27; Greenville, Ohio, Nov. 29—Dec. 4

Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.; Omaha, Neb. (Fay Blvd.), Oct. 31—Nov. 6; San Jose, Calif. (Cambrian Park), Nov. 7-13; Vallejo, Calif., Nov. 14-20; Goldendale, Calif., Nov. 28—Dec. 4

Cox, C. B. and Jewel. Route 3, Salem, Ind.; Wichita, Kans., Nov. 3-13; Woodward, Okla. (1st), Nov. 14-20; Midwest City, Okla., Nov. 27—Dec. 4

Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.; Ravenswood, W.Va., Nov. 1-6; Follansbee, W.Va., Nov. 7-13; Clendenin, W.Va., Nov. 18-27; Sligo, Pa., Nov. 28—Dec. 4

Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Hialeah, Fla., Oct. 31—Nov. 6; Sarasota, Fla., Nov. 7-13; Shelbyville, Ind., Nov. 14-20; Cory, Pa., Nov. 21-27; Largo, Fla., Nov. 29—Dec. 4

Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich. 49097; Swartz Creek, Mich., Nov. 4-13; Gibsonburg, Ohio, Nov. 18-27

Crews, Herman F. and Mrs. c/o NPH*: McAllen, Tex., Nov. 3-13; Kilgore, Tex., Nov. 14-20; Burr Oak, Kans., Nov. 25—Dec. 4

Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Huntingburg, Ind., Oct. 27—Nov. 6; Wapakoneta, Ohio, Nov. 10-20; Greenfield, Ind. (1st), Nov. 24—Dec. 4

Darnell, H. E. P.O. Box 929, Vivian, La.; Philadelphia, Pa., Nov. 3-13; Akron, Ohio, Nov. 17-27

Davis, Leo C. 403 N. St., Bedford, Ind.: Great Bend, Kans., Nov. 2-13; Spencer, Ind., Nov. 16-20; Cayuga, Ind., Nov. 25—Dec. 4

Davis, Ray. c/o NPH*: Mohawk, Ind., Nov. 2-13; Eldorado, Okla., Nov. 27—Dec. 4

DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162; Bethany, Okla., Nov. 6-13; Carrollton, Mo., Nov. 16-20

●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Laurel, Ind., Nov. 14-20; Williamsburg, Ind., Nov. 24—Dec. 4

GIVE ABUNDANT LIFE TO EVERY MAN this

Thanksgiving



FOR WORLD EVANGELISM

†Registered; not commissioned. ● Indicates singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Allee, G. Franklin. 1208 S. Skyline, Moses Lake, Wash. 98837; Salem, Ore. (South), Nov. 6-13; Myrtle Point, Ore., Nov. 14-20

Allen, Jimmie (J. A.). c/o NPH*: Mesquite, Tex., Oct. 27—Nov. 6; Goshen, Ark., Oct. 10-20; Ft. Worth, Tex., Nov. 27—Dec. 4

Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Richmond, Calif. (1st), Nov. 6-13; Redway, Calif. (1st), Nov. 15-20

Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; College Corner, Ohio, Nov. 2-13; Gary, Ind. (Black Oak), Nov. 17-27

Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Ava, Mo., Oct. 26—Nov. 6; Canon City,

Dennis, Garnald D. c/o NPH³: Beardstown, Ill. (1st), Nov. 3-13; Laurel, Ind., Nov. 14-20; Williamsburg, Ind., Nov. 24—Dec. 4

Dixon, George and Charlotte. Evangelists and Singers, Leier Trailer Park, Eastport, N.Y.: Waukesha, Wis., Nov. 1-6; Memphis, Tenn. (North), Nov. 13-20

Dobbins, C. H. Yoder, Ind.: Muncie, Ind. (Burlington Heights), Oct. 26—Nov. 6

Donaldson, W. R. c/o NPH³: Helena, Okla., Oct. 30—Nov. 6; Bethany, Okla. (May Ave.), Nov. 13-20

Duncan, W. Ray. Waverly, Ohio 45690: Westerville, Ohio (1st), Oct. 27—Nov. 6

●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Lexington, Ky. (1st), Oct. 30—Nov. 6; Dunbar, W.Va. (1st), Nov. 7-13; Jackson, Miss. (Immanuel), Nov. 15-20; Columbia, Miss., Nov. 21-27; Biola, Miss., Nov. 28—Dec. 4

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Wichita, Kans., Oct. 27—Nov. 6; Laverne, Okla., Nov. 10-20

Elston, C. L. 4228 S. Center, Howell, Mich. 48843: Imlay City, Mich., Nov. 2-13; Bethesda, Ohio, Nov. 30—Dec. 11

Emmert, A. L. 2233 Nelson St., Indianapolis, Ind. 46203: Kurtz, Ind., Nov. 2-13

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: LaMoire, N.D., Oct. 26—Nov. 6; Hays, Kans., Nov. 9-20; Brainerd, Minn., Nov. 27—Dec. 4

Felter, Harry J. Box 87, Leesburg, N.J.: Easton, Md., Nov. 2-13

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Mt. Vernon, Ohio (1st), Nov. 6-13; Uniontown, Ohio (East Liberty), Nov. 20-27; Bellevue, Ohio (1st), Nov. 28—Dec. 4

Files, Gloria, and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Ephrata, Pa., Nov. 13-23; Selinsgrove, Pa., Nov. 27—Dec. 4

Fisher, C. Wm. c/o NPH³: Nashville, Tenn. (Grace), Nov. 6-13; Ft. Lauderdale, Fla. (1st), Nov. 16-27; Dallas, Tex. (Central), Nov. 30—Dec. 11

Fisher, Tom. f. 4801 S. Fern Creek, Orlando, Fla. 32806: Wrightsville, Ga., Nov. 6-13; Spencer, W.Va., Nov. 16-27; St. Petersburg, Fla. (Lealman), Nov. 30—Dec. 11

Fitch, James S. 99 Antioch Pike, Nashville, Tenn. 37211: Mt. Gilead, Ohio (1st), Nov. 16-27

Flesnman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: New Richmond, Ohio, Nov. 3-13; Dayton, Ohio, Nov. 14-20; Moberly, Mo., Nov. 25—Dec. 4

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Macon, Mo., Nov. 2-13; Flat Rock, Ill. (Free Meth.), Nov. 16-27; Londonderry, Ohio (Meth.), Nov. 30—Dec. 11

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis, Ind. 46231: Oakland, Me., Nov. 2-13; Newberg, Ind. (Chandler), Nov. 21-27

Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Robinson, Ill., Oct. 31—Nov. 6; Mt. Carmel, Ill. (1st), Nov. 10-20

Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH³: Bad Axe, Mich., Oct. 27—Nov. 6; Denton, Md. (1st P.H.C.), Nov. 10-20; Fenton, Del. (Cedar Grove P.H.), Nov. 25—Dec. 4

Frodge, Harold C. Box 186, Marshall, Ill.: Cincinnati, Ohio (Montana Ave.), Oct. 26—Nov. 6; Chesterton, Ind., Nov. 13-20; Ridge Farm, Ill., Nov. 23—Dec. 4

Frye, John C. Box 37, Dansville, Mich. 48819: St. Johns, Mich. (Alma), Oct. 30—Nov. 13

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: Many, La. (1st), Nov. 6-13; Jackson, Ga., Nov. 20-27

Gamble, Albert L. and Mrs. 808 5th St. S.E., Puyallup, Wash.: Tuttle, N.D., Oct. 26—Nov. 6; Carrington, N.D., Nov. 7-20; Benedict, N.D., Nov. 23—Dec. 4

Gardner, George. c/o NPH³: Ventura, Calif., Nov. 6-13; Tucson, Ariz. (Catalina Vista), Nov. 16-27; Scottsdale, Ariz., Nov. 28—Dec. 4

Geeding, Wilma Fletcher, Mo.: Marseilles, Ill., Oct. 31—Nov. 6

Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: McCall, Ida., Oct. 30—Nov. 6; Colfax, Wash., Nov. 7-13

Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida.: Spokane, Wash. (South Hill), Oct. 30—Nov. 6

●Glorylander S Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: Newark, Ohio (Tobasco), Nov. 4-6; Morrow, Ohio, Nov. 12; Gallipolis, Ohio, Nov. 13-20; New Lexington, Ohio, Nov. 23—Dec. 4

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH³: Racine, Wis. (Taylor Ave.), Nov. 4-13; Dayton, Ohio (1st), Nov. 16-27; Lafayette, Ind. (1st), Nov. 29—Dec. 4

Grawat, Harold F. Box 427, Anna, Ill.: Maron, Mo., Oct. 30—Nov. 6; St. Louis, Mo. (Florissant), Nov. 7-13; Angola, Ind., Nov. 27—Dec. 4

●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill. 61520: Newport, Ky. (1st), Oct. 31—Nov. 6; Warren, Ohio (1st), Nov. 7-13; Syracuse, N.Y. (1st), Nov. 15-20; Bangor, Me., Nov. 21-27; Portland, Me. (1st), Nov. 29—Dec. 4

Greenbaum, David L. f. Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Tippecanoe, Ohio, Nov. 1-6; Temple, Mich., Nov. 11-20; Manistee, Mich., Nov. 25—Dec. 4

Greiner, George and Kathleen. 3120 Pennsylvania. Colorado Springs, Colo.: Phillipsburg, Kans., Oct.

26—Nov. 6; Kewanee, Ill. (Grace), Nov. 9-20; Holyoke, Colo., Nov. 27—Dec. 4

Grimm, George J. 136 East St., Sistersville, W.Va.: Ottumwa, Iowa, Oct. 26—Nov. 6; Wurtland, Ky., Nov. 9-20; Ironton, Ohio (Coal Grove), Nov. 27—Dec. 4

Grimshaw, Michael. f. c/o NPH³: Poplar, Mont., Oct. 31—Nov. 6; Montevideo, Minn., Nov. 9-20

Guy, Marion O. Route 5, Muskogee, Okla.: Sallisaw, Okla., Oct. 27—Nov. 6; Temple, Tex., Nov. 13-20

Haden, Charles E. P.O. Box 245, Sacramento, Ky.: 26—Nov. 6; Kewanee, Ill. (Grace), Nov. 9-20; Holyoke, Colo., Nov. 27—Dec. 4

NOVEMBER

Hymn of the Month

Come, Thou Fount

ROBERT ROBINSON

ASAHEL NETTLETON



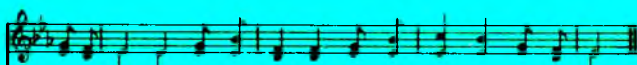
1. Come, Thou Fount of ev'ry bless-ing, Tune my heart to sing Thy grace.
2. Here I raise my Eb-en-e-zer; Hith-er by Thy help I'm come:
3. Oh, to grace how great a debt-or Dai-ly I'm constrained to be!



Streams of mer-cy, nev-er ceas-ing, Call for songs of loud est praise.
And I hope, by Thy good pleas-ure, Safe-ly to ar-rive at home.
Let that grace now, like a fet-ter, Bind my yield-ed heart to Thee.



Teach me some me-lo-dious son-net, Sung by flam-ing tongues a-bove.
Je-sus sought me when a stranger, Wand'ring from the fold of God;
Let me know Thee in Thy full-ness; Guide me by Thy might-y hand



Praise the mount! I'm fixed up-on it, Mount of God's un-chang-ing love.
He, to re-s-cue me from dan-ger, In-ter-posed His pre-cious blood.
Till, transformed, in Thine own im-age In Thy pres-ence I shall stand.



COME, THOU FOUNT . . . hymn of worship and praise, by Rev. Robert Robinson (1735-90), English minister, was written in 1758, while serving a small Methodist chapel at Norfolk. Robinson, a barber's apprentice afflicted by poverty, was converted under Whitefield's preaching. With an obsession for reading, he rose to become a distinguished pulpiteer and writer. Many theological works came from his pen, but after more than two hundred years he is best known for "Come, Thou Fount of Ev'ry Blessing." Evangelist Asahel Nettleton (1783-1844), is credited with the music in our hymnbook, *Praise and Worship*.
Floyd W. Hawkins, Music Editor

*Registered; not commissioned. ●Indicates singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Louisville, Ky. (Okolona), Nov. 4-13; Portland, Tenn., Nov. 20-27

Hall, Orville and Nan. Evangelist and Singers, Route 1, New Castle, Ind. 47362; Goodland, Kans., Nov. 2-13

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Santa Rosa, Calif., Oct. 26—Nov. 6; Richland, Wash., Nov. 27—Dec. 4

Harrold, John W. 409 14th St., Rochelle, Ill.: Mitchell, Ind., Nov. 3-13; Gosport, Ind., Nov. 17-27

Hayes, Thomas. 1562 E. Howard, Pasadena, Calif.: Ivanhoe, Calif., Nov. 2-13

Heriford, Russell W. Rt. 1, Inola, Okla. 74036; Dallas, Tex. (Buckner Blvd.), Nov. 2-13

Hoeckle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Kingfisher, Okla. (1st), Oct. 26—Nov. 6; Fessenden, N.D. (1st), Nov. 9-20; Kenmare, N.D. (1st), Nov. 21-27

Hood, Gene and Mrs. c/o NPH*: Cushing, Okla., Oct. 28—Nov. 6; Valentine, Neb., Nov. 11-20; Ft. Worth, Tex., Nov. 27—Dec. 4

Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Chillicothe, Ohio (1st), Nov. 3-13; Benton Harbor, Mich., Nov. 14-20; Wellston, Ohio (1st), Nov. 25—Dec. 4

Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Harrisonburg, Va., Nov. 3-13; Jackson, Mich. (Grace), Nov. 17-27

Hoops, Bob. c/o NPH*: Newport, Ky. (1st), Oct. 31—Nov. 6

Hubartt, Leonard G. Rt. 6, Huntington, Ind.: Bartlesville, Okla. (1st), Nov. 2-13; North Little Rock, Ark. (Grace), Nov. 14-20; Berne, Ind., Nov. 25—Dec. 4

Huff, Phil. 12 Walnut St., S. Portland, Me.: Caribou, Me., Nov. 2-13; Lincoln, Me., Nov. 14-20; Oakland, Me., Nov. 29—Dec. 4

Humble, James W. Box 126, Viborg, S.D. 57070; Madison, S.D., Nov. 6-13

Hutchinson, C. Neat. 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Nashville, Mich., Oct. 26—Nov. 6; Brockton, Mass., Nov. 13-20; Bethlehem, Pa., Nov. 24—Dec. 4

Hysong, Ralph L. Route 22, Delmont, Pa.: Kane, Pa., Oct. 30—Nov. 6; Curtisville, Pa., Nov. 13-20; Scottdale, Pa., Nov. 27—Dec. 4

Ide, Glen, Jr., Evangelistic Party, R.R. 2, Vicksburg, Mich.: Mt. Pleasant, Mich., Nov. 3-13; Peoria, Ill. (Faith), Nov. 17-27

Inglad, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Wellsville, Ohio, Oct. 28—Nov. 6; Keene, N.H., Nov. 11-20; California, Pa., Nov. 25—Dec. 4

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75902; St. Joseph, Mo. (1st), Oct. 28—Nov. 6; Bonham, Tex. (1st), Nov. 11-20; Vicksburg, Mich. (Chapman Mem.), Nov. 27—Dec. 4

Irwin, Ed. c/o NPH*: Leesburg, Va., Oct. 27—Nov. 6; Morristown, Ind., Nov. 7-13; Edwardsville, Ill., Nov. 14-20; Champaign, Ill., Nov. 23—Dec. 3

Isbell, R. A. Box 957, Crowley, La.: Fritch, Tex., Nov. 3-13; Baytown, Tex., Nov. 14-20; Lufkin, Tex. (Bethel), Nov. 25—Dec. 4

Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Auburn, N.Y., Oct. 31—Nov. 6; Oregon, Ill., Nov. 9-20; Hamilton, Ont., Nov. 22-27

Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Cardington, Ohio, Oct. 31—Nov. 6; Pratt, Kans., Nov. 7-13; Abilene, Kans., Nov. 14-20; Hastings, Neb., Nov. 21-27; Havana, Ill., Nov. 28—Dec. 4

Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Delaware, Ohio, Oct. 19—Nov. 6; Bunola, Pa., Nov. 9-20; Archbold, Ohio, Nov. 30—Dec. 11

Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Plattsburg, N.Y., Nov. 1-6; Cleveland, Ohio, (Bethel), Nov. 8-13; Cambridge, Mass. (Belmont), Nov. 16-20; Malden, Mass., Nov. 23—Dec. 4

Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: High Point, N.C. (Archdale Br.), Nov. 2-13; Thomaston, Ga., Nov. 16-27; Greenville, Tex., Nov. 30—Dec. 11

Kelly, Don and Helen. 1237 Perrysville, Danville, Ill. 61832; Burlington, Iowa, Nov. 3-13

Killen, Allen R. Evangelist and Singer, 407 Campbell's Creek Dr., Charleston, W.Va.: Charleston, W.Va. (1st), Oct. 31—Nov. 6; Kingsport, Tenn. (1st), Nov. 7-13; Portland, Ind. (1st), Nov. 14-20; Sebring, Ohio, Nov. 21-27

Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla. 73008; Baltimore, Md. (Brooklyn), Oct. 26—Nov. 6; Dover, Del., Nov. 9-20

Langford, J. V. 4908 N. College, Bethany, Okla.: Breckenridge, Tex., Nov. 2-13; WaKeeney, Kans., Nov. 16-27

Lanier, John H. Poplar St., Junction City, Ohio: Pleasantville, Ohio, Nov. 2-13

Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Greencastle, Ind., Nov. 2-13

● Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala. 35611; Des Moines, Iowa (1st), Nov. 1-6; Des Moines, Iowa (Eastside), Nov. 7-13; Bloomington, Ill. (1st), Nov. 15-20

Leih, John. 40936 Mayberry, Hemet, Calif. 92343; San Luis Obispo, Calif., Nov. 2-13; Coos Bay, Ore., Nov. 16-17; Highland, Calif., Nov. 30—Dec. 11

Leonard, James C. Box 12, Marion, Ohio 43303; Findley, Ohio, Nov. 6-13; Gallipolis, Ohio, Nov. 17-27

Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Rancho Cordova, Calif., Nov. 5-13; Linda Vista, Calif., Nov. 17-27

Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Meta, Mo. (Ricker Mem.), Oct. 26—Nov. 6

Liddell, P. L. c/o NPH*: Pontiac, Mich., Oct. 31—Nov. 6; Knoxville, Tenn., Nov. 9-20; Warren, Mich. (Warren Wood), Nov. 21-27; Ypsilanti, Mich., Nov. 29—Dec. 4

Lipker, Charles H. Route 1, Alvada, Ohio 44802; Uniontown, Ohio (Trinity), Oct. 31—Nov. 6; Charlotte, N.C. (Plaza), Nov. 8-13; Fremont, Ohio, Nov. 22-27; Berkeley, Mich., Nov. 29—Dec. 4

Littrell, Richard. 12707 S. Groveside Ave., La Mirada, Calif.: Panorama City, Calif., Nov. 4-13; Chula Vista, Calif., Nov. 14-20; Anaheim, Calif. (West), Nov. 27—Dec. 4

Livingston, James H. Box 142, Potomac, Ill.: Carlinville, Ill., Nov. 2-13

● Lush, Ron. c/o NPH*: Bakersfield, Calif. (1st), Nov. 4-13; Phoenix, Ariz. (1st), Nov. 14-20; Phoenix, Ariz. (Deer Valley), Nov. 28—Dec. 4

MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Jeffersonville, Ind., Oct. 31—Nov. 6; Valparaiso, Ind., Nov. 18-28

Mack, William M. Route 1, Sherwood, Mich. 49089; Hart, Mich., Nov. 9-20

MacPherson, Walter S. 320 Emmans Rd., Box 289C, Route 1, Flanders, N.J.: Bellaire, Ohio, Oct. 26—Nov. 6

Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702; Burns, Ore., Oct. 26—Nov. 6; Buhl, Ida., Nov. 9-20; Arvin, Calif., Nov. 27—Dec. 4

Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806; Elkhart, Ind. (Bresee), Oct. 26—Nov. 6; West Palm Beach, Fla. (1st), Nov. 9-20; Florida Dist., Nov. 21—Dec. 18

Martin, Paul. c/o NPH*: Whittier, Calif., Oct. 31—Nov. 6; Reno, Nev. (1st), Nov. 7-13; Sacramento, Calif. (1st), Nov. 13-20; La Mesa, Calif. (Spring Valley), Nov. 21-27; Merced, Calif., Nov. 28—Dec. 4

Martin, Vern. Rt. 1, Box 118, Caldwell, Ida. 83605; Torrington, Wyo., Nov. 2-13; Sheridan, Wyo., Nov. 16-27

Mathis, J. C. c/o NPH*: Victoria, Tex. (1st), Nov. 6-13; Houston, Tex. (Irvington), Nov. 14-20; McAlister, Okla. (1st), Nov. 27—Dec. 4

May, Vernon D. and Mrs. c/o NPH*: Smith Center, Kans., Nov. 2-13; Gaylord, Kans., Nov. 16-27; Graham, Tex., Nov. 30—Dec. 11

Mayfield, Paul and Helen. c/o NPH*: Saginaw, Mich. (Central), Nov. 2-13; Marion, Ind. (Lincoln Blvd.), Nov. 16-27

Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Dallas, Tex. (Casa View Free Meth.), Oct. 28—Nov. 6; Sand Springs, Okla., Nov. 13-20; Sherman, Tex., Nov. 21-27; Tonkawa, Okla., Nov. 27—Dec. 4

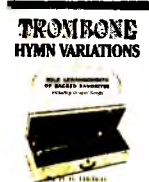
● McCoy, Norman E. Song Evangelist, 1020 West 4th St., Anderson, Ind. 46016; Westfield, Ind. (West Meth.), Nov. 6-17; Bemus Pt., N.Y. (Meth.), Nov. 21-27

McCullough, Forrest. c/o NPH*: Pekin, Ill. (1st), Nov. 1-6; Des Moines, Iowa (Eastside), Nov. 7-13; Ottumwa, Iowa, Nov. 14-20; Bettendorf, Iowa, Nov. 21-27; Martinsville, Ind. (1st), Nov. 29—Dec. 4

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Hymn of the month



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- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403; Franklin, Pa. (U.B.), Nov. 2-13; Bethel, Ohio (1st), Nov. 16-27
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75705; Minneapolis, Kans., Nov. 2-13; Columbia, Miss. (1st), Nov. 20-27
- McIntosh, John P. Knobel, Ark. 72435; Enterprise, Ore., Nov. 2-13; Canoga Park, Calif., Nov. 15-20; Corona, Calif. (1st), Nov. 25—Dec. 4
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113; Parsons, W.Va., Oct. 31—Nov. 5; Hamilton, Ont. (1st), Nov. 6-13; Pueblo, Colo. (1st), Nov. 14-20; Peoria, Ill. (1st), Nov. 28—Dec. 4
- McWhirter, G. Stuart. c/o NPH*: Charleston, W.Va., Oct. 31—Nov. 6; East Liverpool, Ohio (1st), Nov. 7-13; Columbus, Ind. (1st), Nov. 14-20; Overland Park, Kans. (Antioch), Nov. 28—Dec. 4
- Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924; Middletown, Ind., Nov. 3-13
- Meredit, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Griffin, Ga. (1st), Oct. 31—Nov. 6; Atlanta, Ga. (Brookhaven), Nov. 7-13; Fulton, Ohio, Nov. 16-27
- Merryman, Paul F. c/o Trevecca Nazarene College, Nashville, Tenn.: Columbus, Ohio, Nov. 7-13; Palaskala, Ohio, Nov. 14-20; Elkton, Ky., Nov. 29—Dec. 4
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Owego, N.Y. (1st), Oct. 26—Nov. 6; Elmira, N.Y. (1st), Nov. 9-20; Columbia City, Ind., Nov. 23—Dec. 4
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Chandler, Okla., Oct. 26—Nov. 6; Rocky Ford, Colo., Nov. 9-20; Colorado Springs, Colo. (East Side), Nov. 27—Dec. 4
- Miller, Leila Dell. c/o NPH*: Alameda, Calif. (1st), Nov. 2-13; Sterling, Colo., Nov. 16-27; Derby, Kans., Nov. 30—Dec. 11
- Miller, Nettie A. c/o NPH*: Slate temporarily cancelled due to illness
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.: Bethlehem, Pa., Nov. 25—Dec. 4
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Brilliant, Ohio, Nov. 4-15; Cadiz, Ohio, Nov. 16-27
- Millhuff, Charles. c/o NPH*: Grandview, Mo., Oct. 31—Nov. 6; Bentonville, Ark., Nov. 7-13; East Moline, Ill., Nov. 14-20; Chicago, Ill. (Emerald Ave.) Nov. 27—Dec. 4
- Mitchells, The Musical. Summerville, Pa.: Flintstone, Md., Nov. 4-6; Forentum, Pa. (Free Meth.), Nov. 18-20
- Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o NPH*: Wayne, Mich., Oct. 26—Nov. 6; Union City, Ind., Nov. 9-20; Chicago, Ill., Nov. 27—Dec. 4
- Moore, Franklin M. Box 302, Castle Rock, Colo. 80104; Wellington, Ohio, Oct. 27—Nov. 6; Wilkinson, Ind. (Warrington), Nov. 10-20; Winchester, Ind. (Union Mission), Nov. 24—Dec. 4
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: Alexander, N.D., Oct. 30—Nov. 13; Williston, N.D., Nov. 16-27
- Moulton, M. Kimber, c/o NPH*: Pasadena, Calif. (Central), Nov. 6-13; Denair, Calif., Nov. 14-20; Napa, Calif., Nov. 21-27; Santa Cruz, Calif. (1st), Nov. 28—Dec. 4
- Mounts, Paul E. c/o NPH*: Naches, Wash., Oct. 30—Nov. 6; Leavenworth, Wash., Nov. 13-20
- Mullen, DeVerne F. 67 Wilstead, Newmarket, Ont., Canada; York, Pa., Nov. 21-27
- Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138; Atwater, Ohio, Nov. 6-13; Belle Vernon, Pa., Nov. 17-20; Lockbourne, Ohio (Duvalls Com.), Nov. 27—Dec. 4
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756; Ashdown, Ark., Oct. 27—Nov. 6; Salem, Mo., Nov. 8-13; Berryville, Ark., Nov. 18-27
- Nesseth-Hopson Party. c/o NPH*: Modesto, Calif. (1st), Nov. 4-13; Ceres, Calif., Nov. 16-27
- Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134; Kelso, Wash., Nov. 2-13; Amarillo, Tex. (1st), Nov. 14-20; Trenton, Mo., Nov. 21-27; Hutchinson, Kans. (1st), Nov. 30—Dec. 11
- Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Evansville, Ind. (Northside), Oct. 27—Nov. 6; Ladoga, Ind., Nov. 10-20; Clay City, Ind. (Union Chapel), Nov. 25—Dec. 4
- Northrup, Lloyd E. 21310 E. Arrow Hwy., Covina, Calif. 91722; Payette, Ida., Nov. 2-13; Princeton, Ida., Nov. 14-23; Anacortes, Wash., Nov. 25-27; Carson, Wash., Nov. 28—Dec. 4
- Norton, Joe. Box 143, Hamlin, Tex. 79520; Mohali, N.C., Oct. 27—Nov. 6; Larimore, N.D., Nov. 7-13; Yuma, Colo., Nov. 17-27
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Ashland, Ky. (Three Mile), Nov. 2-13; Jacksonville, Fla. (Forrest Hills), Nov. 16-27
- Oyer, Calvin B. c/o NPH*: Cape May, N.J., Oct. 31—Nov. 6; Erick, Okla., Nov. 9-13; Houston, Tex., Nov. 14-20; Terre Haute, Ind., Nov. 21-27; Chanute, Kans., Nov. 28—Dec. 4
- Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill.: Plainville, Kans., Oct. 26—Nov. 6; Kalvesta, Kans., Nov. 9-20; Ottawa, Ill. (South Side), Nov. 23—Dec. 4
- Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: North Star, Mich., Nov. 4-13; Monroe, Mich. (Pil. Hol.), Nov. 18-27
- Paul, Charles L. Song Evangelist, c/o NPH*: Pekin, Ill., Nov. 1-6; Memphis, Tenn. (White Haven), Nov. 7-13; Longview, Tex., Nov. 14-20; New Castle, Ind. (Spiceland), Nov. 24—Dec. 4
- Pickering Musicalaires. The Evangelist and Musicians, 41st and Linden Sts, Allentown, Pa.: Columbiana, Ohio, Nov. 1-6; Washington, D.C. (Grace), Nov. 11-20
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Terra Bella, Calif., Oct. 27—Nov. 6; Ft. Madison, Iowa, Nov. 11-20; Arenzville, Ill., Nov. 25—Dec. 4
- Pittenger, Twyla. Shelby, Ohio: Brocton, N.Y., Nov. 3-13
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201; Miamisburg, Ohio, Nov. 2-13; Mulvane, Kans., Nov. 16-27; Dexter, Mo., Nov. 30—Dec. 11
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Danville, Ill. (1st), Nov. 4-6; Regional Conventions in Ill. and Ohio, Nov. 9-19; Independence, Kans. (1st), Nov. 20-23; Lynwood, Calif. (1st), Nov. 30—Dec. 4
- Potter, Orville S. Route 2, Box 2278, Auburn, Calif.: San Jose, Calif. (Central), Nov. 4-6; Chico, Calif., Nov. 9-20; Tracy, Calif., Nov. 23—Dec. 4
- Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907; Marion, Ohio (Kensington Pl.), Nov. 4-13; North East, Md., Nov. 18-27
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Albany, Ga. (1st), Oct. 31—Nov. 6; Guthrie, Okla. (1st), Nov. 11-20; Greenbriar, Ark. (Pleasant Hill), Nov. 25—Dec. 4
- Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.; Rogers, Ark., Oct. 26—Nov. 6; South Point, Ohio, Nov. 24—Dec. 4
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Cleveland, Ohio (West Side), Nov. 28—Dec. 4
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Granite City, Ill., Oct. 27—Nov. 6; Astoria, Ill., Nov. 10-20; Murphysboro, Ill., Nov. 27—Dec. 4
- Richards, Larry and Phyllis (Couler).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.: Indianapolis, Ind. (Bridgeport), Nov. 3-13; Shelbyville, Ind. (Vine St. Meth.), Nov. 18-27
- Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210; Canastota, N.Y., Oct. 31—Nov. 6; Butler, Pa. (Sal. Army), Nov. 14-20; Freedom, N.Y., Nov. 24—Dec. 4
- Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413; Pontiac, Ill., Nov. 4-13
- Rust, Everett F. 420 Sherman, Alva, Okla.: Perry, Okla., Oct. 30—Nov. 6
- Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Ballwin, Mo., Oct. 31—Nov. 6; Valley Park, Mo., Nov. 7-13; Morenci, Mich., Nov. 27—Dec. 4
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Cincinnati, Ohio (Mt. Healthy), Nov. 2-13; Wheeling, W.Va., Nov. 16-27; Ridgeville, Ind., Nov. 29—Dec. 11
- Sharples, J. J. and Wife† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Oxford, N.S., Nov. 9-20; Trenton, N.S., Nov. 23—Dec. 4
- Shelton, S. Trueman and Mrs. c/o NPH*: Molalla, Ore., Nov. 2-13; Donald, Ore., Nov. 14-20
- Shomo, Richard N. Route 7, Box 224-T, Greensboro, N.C.: Dorset, Ohio (Cherry Valley), Nov. 2-13; Glen Burnie, Md. (Marley Park), Nov. 20-27
- Showalter, Keith and Pat. Box 1160, O.N.C., Kankakee, Ill.: Monroeville, Ind., Nov. 4-6; Cedar Rapids, Iowa (1st), Nov. 11-13 and 18-20; Decatur, Ill. (1st), Nov. 27—Dec. 4
- Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117; Vancouver, Wash. (Hillcrest), Nov. 6-13; San Diego, Calif., Nov. 20-27; Valley Center, Calif., Nov. 29—Dec. 4
- Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Cincinnati, Ohio (Montana Ave.), Oct. 26—Nov. 6; Winchester, Ind. (1st), Nov. 11-20; R.dge Farm, Ill., Nov. 23—Dec. 4
- Slater, Hugh L. c/o NPH*: Stonington, Ill., Oct. 27—Nov. 6; Lowell, Ind., Nov. 10-20
- Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003; Mobile, Ala. (1st), Oct. 28—Nov. 6; Pensacola, Fla. (1st), Nov. 7-13; Tampa, Fla. (1st), Nov. 14-20; Bradenton, Fla., Nov. 21-27; Homestead, Fla., Nov. 28—Dec. 4
- Smith, Otis E., Jr. P.O. Box J, Edinburg, Pa.: Owosso, Mich., Oct. 27—Nov. 6; Titusville, Fla., Nov. 10-20; Allison Park, Pa., Nov. 22-27; Easton, Pa., Nov. 30—Dec. 4
- South, J. W. and Mrs. 2943 Jewett St., Highland, Ind.: Waco, Tex., Oct. 26—Nov. 6; Veedersburg, Ind., Nov. 9-20
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Upper Sandusky, Ohio, Nov. 24-27
- Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: Milton, Pa., Nov. 2-13; Tremont, Pa., Nov. 16-27; Mercer, Pa., Nov. 30—Dec. 11
- Stafford, Daniel. Box 11, Bethany, Okla.: Port Clinton, Ohio (Pil. Hol.), Oct. 27—Nov. 6; West Carrollton, Ohio, Nov. 10-20; Spiceland, Ind., Nov. 24—Dec. 4
- Steele, J. P.O. Box 1, Coffeyville, Kans.: Bowie, Tex., Nov. 6-13
- Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913; Brilliant, Ohio, Nov. 4-13
- Stewart, Paul J. P.O. Box 850, Jasper, Ala.: College Park, Md., Nov. 1-6; Raleigh, N.C., Nov. 7-13; Steubenville, Ohio (1st), Nov. 15-20; Lisbon, Ohio, Nov. 21-27; Tonawanda, N.Y. (1st), Nov. 29—Dec. 4
- Strack, W. J. Box 112, Jefferson, Ohio 44047; Conroe, Tex., Oct. 26—Nov. 6; Paris, Tex., Nov. 9-20
- Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123; New Lexington, Ohio, Nov. 23—Dec. 4
- Swearinger, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill.: Indianapolis, Ind. (Bridgeport), Nov. 3-13; Moomouth, Ill., Nov. 17-27
- Talbert, George H. 409 N.E. 13th St., Abilene, Kans.: Ironton, Mo., Nov. 3-13
- Taylor, Emmett E. c/o NPH*: Port Arthur, Tex. (Grace), Nov. 2-13; Joplin, Mo. (1st), Nov. 15-20; Port Arthur, Tex. (Port Acres), Nov. 22-27; Alamogordo, N.M., Nov. 29—Dec. 4
- Taylor, Robert W. 2700 Farmligh Ave., Dayton, Ohio 45420; Cumberland, Md., Nov. 2-13
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Hamilton, Ont. (1st), Nov. 3-13; Frankfort, Ind. (1st), Nov. 16-27; Peoria, Ill. (1st), Nov. 28—Dec. 4
- Thompson, Wm. and Mrs. 1915 W. New York St., Indianapolis, Ind. 46222; Newcomerstown, Ohio, Oct. 27—Nov. 6
- Toms, M. Fred. Box 567, Kissimmee, Fla.: Cincinnati, Ohio (Chase Ave.), Oct. 31—Nov. 6
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Lomax, Ill., Nov. 2-13; Toledo, Ohio, Nov. 16-27; Placencia, Calif., Nov. 30—Dec. 4
- Transee, C. F. Route 1, Poplar Bluff, Mo. 63901; Golden, Colo., Nov. 3-13
- Tripp, Howard M. c/o NPH*: Tyler, Tex. (West Side), Oct. 31—Nov. 6; Loudon, Tenn., Nov. 7-13; St. Louis, Mo. (Lemay), Nov. 14-20; Forrest City, Ark., Nov. 21-27; Biloxi, Miss., Nov. 28—Dec. 4
- Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Salina, Kans., Nov. 3-13; Cocoa, Fla. (1st), Nov. 29—Dec. 4
- Underwood, G. F., and Wife. Preachers and Singers, Box 320M, Rt. 4, Cortland, Ohio 44410; Walnut Hill, Nov. 6-13
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida 83651; Stockton, Calif. (Peniel), Nov. 6-16
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Marietta, Ohio, Nov. 1-6
- Walker, W. B. c/o NPH*: Elkhart, Ind. (1st), Nov. 4-13; Fairborn, Ohio (1st), Nov. 18-27
- Ward, Lloyd and Gertrude. Preacher and Chaik Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901; Stinesville, Ind., Oct. 27—Nov. 6; Fostoria, Ohio (1st), Nov. 10-20; Dolton, Ill., Nov. 24—Dec. 4
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Ft. Wayne, Ind., Nov. 9-20
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark. 72712; Pittsburg, Kans., Nov. 25—Dec. 4
- Welis, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Tucson, Ariz., Nov. 3-13; Mesa, Ariz. (1st), Nov. 17-27
- White, W. T. 116 E. Keith St., Norman, Okla. 73069; Vandalia, Ohio, Oct. 26—Nov. 6; Springfield, Ohio, Nov. 13-20
- Wilkinson Trio.† 1104 Pennsylvania St., Columbus, Ind. 47201; Hope, Ind. (Gnawbone Pil.), Nov. 9-20
- Williams, B. Ivan. 536 E. Oliver St., Owosso, Mich. 48867; Dayton, Ohio (Daytonview), Nov. 2-13; Englewood, Ohio (U. Miss.), Nov. 16-27
- Williams, Earl C. c/o NPH*: International Falls, Minn., Oct. 27—Nov. 6; Stafford, Kans., Nov. 10-20
- Willis, Harold J. c/o NPH*: Tulsa, Okla., Oct. 26—Nov. 6; Bernie, Mo., Nov. 7-13; Craig, Mo., Nov. 14-20
- Winegarder, Robert. c/o NPH*: Robinson, Ill., Nov. 2-13; Francisco, Ind., Nov. 30—Dec. 11
- Withrow, Curtis D. 1005 Priory Pl., McLean, Va. 22101; Suitland, Md. (Seat Pleasant), Nov. 5-13
- Woodward, George P. 326 Dry Run Rd., Monongahela, Pa. 15063; Elyria, Ohio (1st), Nov. 4-13; Harrington, Del. (1st Pil. Hol.), Nov. 18-27
- Wysse Leon. c/o NPH*: Ft. Worth, Tex. (Northside), Nov. 6-13; Lubbock, Tex. (Grace), Nov. 14-20; Ft. Worth, Tex. (Glen Park), Nov. 25—Dec. 4
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031; Mt. Gilead, Ohio, Nov. 2-13; Urbana, Ill. (1st), Nov. 16-27
- Zimmerman, W. E. Box 1114, Marion, Ohio: Reynoldsburg, Ohio, Nov. 2-13; New Boston, Ohio, Nov. 16-27

†Registered; not commissioned. ● Indicates singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

EVANGELIST, CHURCH LEADER, AUTHOR . . .

Heart Fatigue Fatal for Jarrette Aycock

Dr. Jarrette E. Aycock, seventy-six, evangelist and district superintendent for fifty-one years, died October 10 in a Waco, Tex., hospital of heart failure.

The end came unexpectedly for one of the denomination's best-known preachers. He had begun revival services at First Church there on Friday, October 7. Late Sunday he suffered a severe coughing spell which weakened his heart. He was taken to the Hillcrest Hospital in Waco and rallied on Monday morning but later in the day he again weakened, and death came at 6:30 p.m.

His body was returned to Kansas City, where the Aycock home is. Funeral services were to be held Friday, October 14, at Kansas City First Church. At press time, who would deliver the sermon was not known.

With him at his death was his wife, Dell, who had been a constant companion in his evangelistic campaigns. His daughter, Mrs. Maridel Harding, was en route to an evangelistic engagement of her own in Newburg, Oregon, at the time of her father's death. His son-in-law, Dr. Whitcomb Harding, is superintendent of the Nebraska District. The Hardings have one son, Rusty.

Dr. Aycock was converted in the Union Rescue Mission in Los Angeles. Shortly afterwards, at twenty-five, he became an evangelist in the Church of the Nazarene, where he served a total of thirty-two years.

He was elected in 1942 as superintendent of the Kansas City District, a position he held for nineteen years. In 1961, after retiring from the superintendency, he and Dell returned to the evangelistic field, where they were at his death.

His interest in the morally downtrodden led to the establishment of Kansas City Rescue Mission in 1951, an inner-city evangelistic work still in operation.

He was also interested in education, serving on the board of trustees of Bethany Nazarene College for more than thirty years, and of Nazarene Theological Seminary for twelve. He was chairman of both boards for several terms. Bethany Nazarene College conferred an honorary doctor of divinity degree on him.

He established and sponsored for many years the Aycock lectures at Bethany Nazarene College.

He was a member of the first General N.Y.P.S. Council. Though never elected to a general church office, he worked closely with both present and past general leaders.

He has written a number of books

and booklets, six of which are still in print. One of the best known is *Nightingale of the Psalms*, which has been published in five languages and Braille.

A number of present-day pastors and church leaders and a host of Christians were converted under the ministry of Dr. Aycock.



Jarrette Aycock

Harvey Galloway Ill

Dr. Harvey S. Galloway, superintendent of the Central Ohio District, and chairman of the Zone A college board of trustees, suffered, according to medical reports, a circulatory stoppage following Founders' Day activities on the Olivet Nazarene College campus.

Doctors did not term it a full-scale heart attack, a college spokesman said. He suffered from nausea and low blood pressure, but had recovered well from the initial illness. He was expected to remain in Kankakee (Ill.) Riverside Hospital for three weeks following his illness.

Dr. Galloway serves as secretary to the Olivet Board of Trustees.

TO BE NAMED MID-AMERICA NAZARENE COLLEGE . . .

Kansas City Suburb New School Site

The board of trustees of the Zone B Nazarene college, which will serve nine midwestern districts, made two long-awaited decisions in their October 4 meeting in Kansas City.

The site for the college was established, and a name was selected.

* * *

THE NEW INSTITUTION, to be called Mid-America Nazarene College, will be in Olathe, Kan., approximately twenty miles southwest of Kansas City.

The trustees voted to accept a gift of eighty acres which lies in a new residential development in the southeast part of Olathe. The site is on a slight knoll, which will make college buildings visible from Interstate 35, less than a mile away. I-35 is a main traffic artery leading to downtown Kansas City.

An additional five acres was given to the college for the erection of a church. Details for its establishment are still being worked out.

* * *

FORTY ACRES of the land was given by Robert R. Osborne, an Olathe bank president, and the additional forty acres were purchased for the college by a group of eleven businessmen organized by Osborne.

Osborne has given the college a two-year option on an additional 20 acres at \$2,000 per acre. This would give a total of 100 acres for campus development.

There are no buildings on the property which would be usable by the college.

According to President Curtis Smith, three buildings are initially planned.

They include a multipurpose administrative unit, which will also house the college library, food services, and classrooms. Women's and men's residences to house 500 students are also planned in the initial building program.

* * *

A TWENTY-YEAR CAMPUS plan is to be drawn by architects, and construction on the first three units will begin next spring, said the president, who moved to Olathe during the week of October 10.

College officials hope the new school will attract 500 students when classes open in September, 1968.

First contact with the Olathe banker and many details of the transaction were handled by Rev. Paul Cunningham, pastor of the church there.

Rev. Wilson Lanpher, Kansas City District superintendent, is chairman of the board of trustees, and Dr. John Stockton, general church treasurer, served as chairman of the site selection committee.

* * *

AT LEAST FOUR other areas were under consideration by the board. They were Columbia, Mo.; Wichita, Kan.; Topeka, Kan.; and the Council Bluffs, Iowa-Omaha, Neb., area.

A major consideration in selecting the Olathe site, spokesmen said, was the concentration of Nazarenes in the southern part of the educational zone. The college will serve nine districts in seven states. The districts are Kansas, Joplin, Missouri, Kansas City, Iowa, Nebraska, North Dakota, South Dakota, and Minnesota.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

Conducted by W. T. Purkiser, Editor

GOD CALLS AND EMPOWERS

Jeremiah 1:1-10 (October 30)

● **Sanctify** (v. 5)—The Hebrew word is *qadesh*. Its fundamental meaning is "set apart" or "separate" to God. Before Jeremiah was born, he was set apart for special service. In a unique sense he was to belong to God.

In the Old Testament the verb "sanctify" has primarily a formal and ceremonial sense. Things, as well as persons, were sanctified. That is, they were set apart for sacred, not secular, use.

So the term "sanctified" here does not carry the ethical and spiritual connotation which it has in the New Testament. It does not mean that Jeremiah was born sinless, as was Jesus. Rather, it signifies that he was ordained to be a prophet, even before he was born.

● **Prophet**—The word is *nabi*. I Samuel 9:9 states that in earlier times a prophet (*nabi*) was called a seer (*ro'eh*). It is thought that *nabi* means "one who witnesses or testifies." The English word "prophet" comes directly from the Greek *prophetes*, "one who speaks for another."

The idea of a prophet as one who speaks for another comes out most clearly in the case of Aaron. Moses had protested at the burning bush that he was not an eloquent speaker (Exodus 4:10). The Lord said that He would give to Moses his brother, Aaron, as his "spokesman" (Exodus 4:16). Later He said: "Aaron thy brother shall be thy prophet" (*nabi*, Exodus 7:1). This indicates that a prophet was a spokesman for someone. He was not to give his own message, but utter what he was told to say. So every true prophet, such as Isaiah and Jeremiah, gave God's message to the people.

● **Child** (v. 6)—When the Lord called Jeremiah to preach, he protested that he was but a "child." Some have taken this passage as an argument in favor of children eight or ten years old preaching the gospel. But this is entirely false. The Hebrew word *na'ar* means "a lad" or young man, not a small child. Jeremiah at this time was at least in his upper teens, if not twenties. But in those days men did not usually begin public life until thirty.

What do you think of this practice, which I fear is getting quite common among our people if the conversations I hear are any indication: A friend or relative leaves on a trip and the family is naturally anxious to know if he arrives safely. So after he reaches his destination, he places a person-to-person telephone call to his home, and in accordance with a prearrangement uses a fictitious name or the name of a known absent relative. The one answering the telephone tells the operator that the person asked for is not home. They all feel greatly relieved that the one for whom they were concerned has arrived safely! And there will be no extra telephone charges on the next bill! Am I unduly concerned about this matter? I refused one lady permission to use my telephone for this purpose, explaining as kindly as I could that it was not honest. Of course, I was branded as a fanatic!

I share your views exactly.

This is a species, however minor it may seem, of "taking advantage in buying" telephone service.

Don't worry too much about being branded as a fanatic on such a basis as this. You'll have a lot of good company.

We have been discussing the question as to whether Satan knows the thoughts of the sanctified. If he does, it seems that the dignity of human personality is lowered. If he does not know our thoughts, then what is the explanation for the injection of evil thoughts during times of meditation and prayer? We have discussed association, thought patterns, and early impressions—could this possibly be the answer? Also if the enemy knows our thoughts, why did he make such a blunder in the accusation of Job?

I'm not sure I can be of much help with questions of this sort.

My own conviction is that Satan has only limited access to the inner life of the Christian soul. We are beginning to learn a little about "extrasensory perception" between humans. In some such way, finite spirits may communicate, and may know something of the minds of others. But Satan's power along this line, I believe, is strictly limited by the permissive will of God.

Psychological processes of association would be quite sufficient to account for thoughts of evil—which, by the way, should be distinguished from "evil thoughts" (the traditional distinction between birds flying over our heads, and being permitted to build nests in our hair).

Why, in the seventh chapter of Revelation when the tribes of the children of Israel were named, was Dan's name omitted and Manasseh's name substituted? Manasseh was not one of the twelve tribes of Israel. He was a grandson.

Really, it's anyone's guess.

Actually, the situation was a little more complicated than you indicate. In the original division of the land of Palestine among the descendants of the twelve sons of Jacob, Levi (the priestly tribe) was eliminated and Joseph's descendants became two tribes, Ephraim and Manasseh, named for Joseph's two sons.

In Revelation 7, Levi is included along with Manasseh and Ephraim (called here, Joseph), and, as you have

Satan seems to have miscalculated the kind of stuff Job was made of. He was very sure that Job served God like a lot of people do today, simply for what he got out of it personally in terms of prosperity and good health.

The Lord, of course, knew Job better. We emphasize the faith of Job in God, as well we might. But did you ever think how much faith God had in Job? The Lord was willing to risk His reputation on Job's integrity.

Frankly, I don't know too much about the devil and his workings. I've read everything the Bible has to say about him, and quite a bit of what men have said the Bible says about him, and find a great deal of difference between the two.

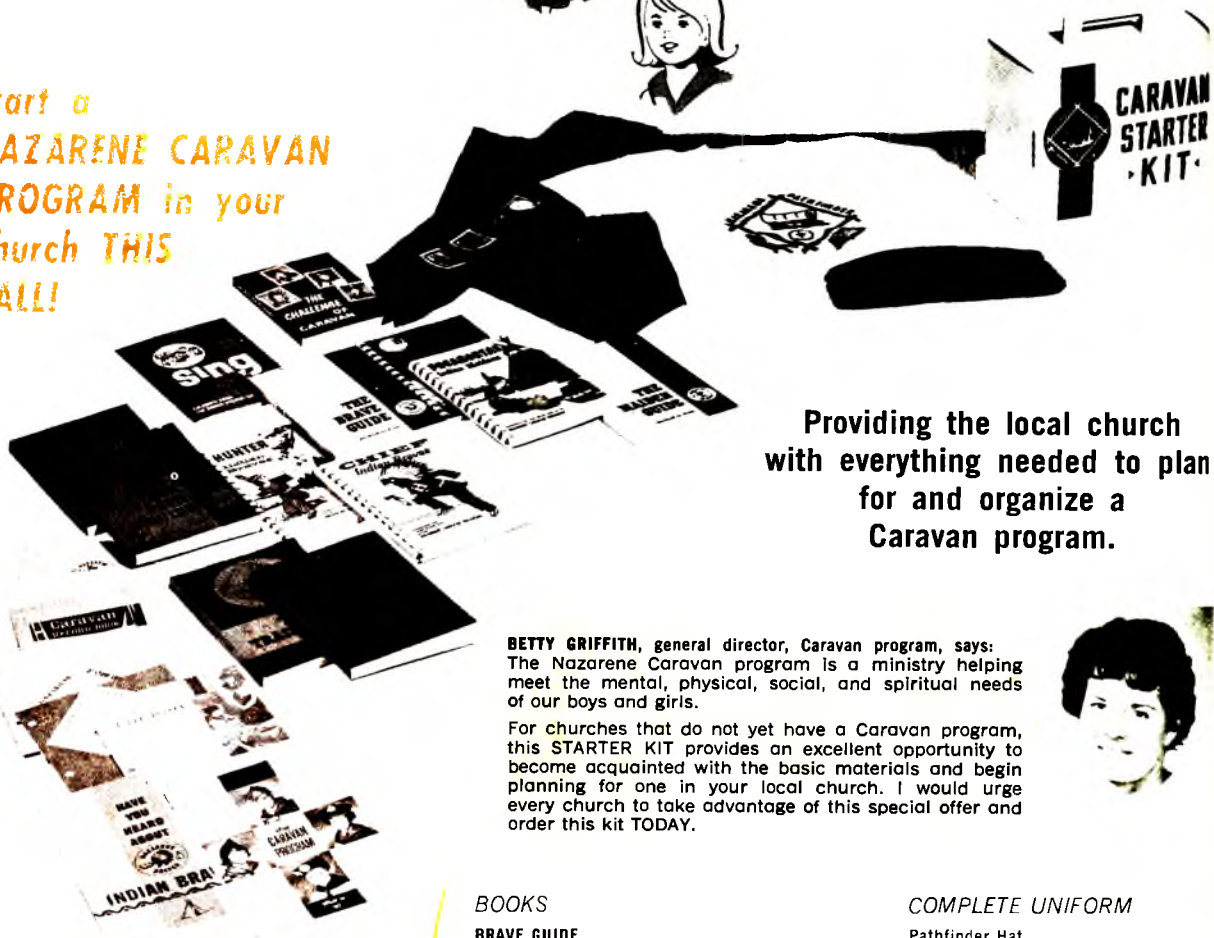
noticed. Dan is left out. The order of listing the tribes is also quite different from the usual Old Testament order.

A very ancient explanation is that of Irenaeus (second century A.D.) to the effect that early Christians expected Antichrist to come from the tribe of Dan. Dr. Adam Clarke explained the omission of Dan and the substitution of "Joseph" for Ephraim on the grounds that both Dan and Ephraim were the principal promoters of idolatry in Israel.

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