

herald

OF HOLINESS

Church of the Nazarene

We are apt to think that Satan is most powerful in crowded localities. It is a mistake. I believe the temptations of life are always most dangerous in the wilderness. I have been struck with that fact in Bible history.

It is not in their most public moments that the great men of the past have fallen; it has been in their quiet hours. Moses never stumbled when he stood before Pharaoh, or while he was fleeing before Pharaoh; it was when he got into the desert that his patience began to fail. David never stumbled while he was fighting his way through opposing armies; it was when he was resting.

The sorest temptations are not those spoken, but those echoed. It is easier to lay aside your besetting sin before a cloud of witnesses than in the solitude of your own room. The sin that besets you is never so beseeching as when you are alone.

The Christian armor is needed after we have vanquished the outward foe "that ye may be able to withstand in the evil day, and having done all, to stand."

—George Matheson



General Superintendent Coulter

GREAT epochs in the life of Christ undergird our Christian faith. His birth in a manger in Bethlehem, His death on the Cross at Calvary, and His resurrection from the dead are glorious events in the life of our Lord.

There is no longer a Babe in a manger. There is no longer a Man on the Cross. But there is a risen Savior who came forth triumphant from the grave and ascended unto the Father. This is the emphasis of our faith—a risen Savior!

The Babe in a manger speaks of weakness. The Man on the Cross speaks of death. But the risen, living Savior speaks of power and life. Paul gloried in the Cross and made Christ crucified his theme. But to him, the Cross stood for the whole redemptive work of Christ, for he saw beyond the Cross to the resurrection and to the ascension of Christ to the throne of God.

The early Christians went forth to share the triumph of a risen Savior. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

It needs to be told again! He is risen! He

"TELL THE WORLD AGAIN"

lives! He sits at the right hand of the Father!

Once again, in the Easter Offering, Nazarenes will "tell the world again." An offering of \$2¼ million could be a mighty shout. In the midst of the clamor of unrest, unhappiness, and hate the church needs to speak by deeds as well as by words.

To give as well as to speak produces a mighty witness. To give because we love. To give because He lives in our hearts reechoes the shout of victory, "He is risen." This is our theme.

*'Tis the grandest theme in the earth or
main;*

*'Tis the grandest theme for a mortal
strain;*

*'Tis the grandest theme, tell the world
again,*

"Our God is able to deliver thee." □

The YOUTH REBELLION



PHOTO BY ART JACOBS

ACCORDING to a psychiatrist in the University of Wisconsin Medical School, the youth of today have been betrayed by their elders. The current rebelliousness of youth may be in part a reaction against the betrayal suggested by Dr. Bryant H. Roisum.

The main points indicating the manner of this betrayal may be paraphrased as follows:

1. Present-day youth have been reared in an over-permissive atmosphere which did not provide for the development of self-discipline.
2. Present-day youth have been overindulged.
3. Present-day youth have not been provided with a meaningful set of values and an example of their practice.

While these points may not fully explain youthful unrest, they are pertinent and important enough to warrant discussion and analysis.

The overly permissive atmosphere and resulting failure to develop self-discipline probably come from such sources as the following:

- A general overemphasis on the philosophy that man is naturally good and will come out all right if given freedom to develop without hindrance.
- A fear that frustrating the natural desires and tendencies of children and others may result in maladjustments.
- A lack of firm moral convictions on the part of parents and society in general, which in turn makes for a lack of definite guidelines for conduct.
- A lack of willingness, energy, and drive to make the necessary effort to establish discipline and promote self-discipline.

Complete acceptance of the philosophy that man is naturally good is incompatible with Christian theology and with experience. Such a philosophy will probably not be widely accepted

consciously by evangelical Christians, but Christians will need to be on guard against its influences in society in general.

Concerning the fear that frustration will produce maladjustment, a middle-of-the-road position should be taken. Certainly an unreasoning, dictatorial authoritarianism can produce horrible pressures, maladjustments, and rebellion. On the other hand too much freedom and too little discipline result in a lack of control which is in itself frustrating and anxiety-producing and which also results in rebellion.

Children and young people need and at least subconsciously want to know their boundaries and the limits of their activities. Just as a river without banks becomes a swamp, so an unchanneled life becomes a morass of confusion and unhappiness.

In this matter of finding the golden mean with regard to discipline there is danger of resorting to a "pendulum swing" approach.

An individual may realize that he has been too permissive and suddenly begin to be too extreme in his control. Or the opposite can happen. Abrupt changes can be bewildering to a child or adolescent. Especially demoralizing can be sudden swings from one extreme to another.

For the comfort of conscientious parents, however, it should be pointed out that children and youth have a great deal of resiliency. If there is genuine love in the home, a great many mistakes may be made without far-reaching bad effects.

This writer is inclined to believe that there is more danger of maladjustment or at least dissatisfaction from too much permissiveness rather than from too little. Strictness with love can be a very fine combination.

The lack of firm moral convictions, it is to be hoped, is not as frequent among Christians as

among people in general. It does seem, however, that present-day Christians may be falling down somewhat in the matter of discussing, meditating upon, and teaching the laws and statutes of God.

Perhaps there is too much tendency to depend upon the idea that a knowledge of the law will automatically come with conversion. It should be noted, on the contrary, that conversion may not come without the law acting as a schoolmaster to bring one to Christ.

Establishing and maintaining discipline does take time, effort, and understanding. Parents should be reasonable, and they should generally be permissive on nonessentials, but they should have the courage and strength to say, "No," and make it stick in matters of real importance.

Failure on the part of a parent to set appropriate boundaries and limits to actions gives the impression that he does not care enough to do so. There is nothing quite so devastating to young people as the idea that no one really cares.

Parents should not forget to be complimentary when the child or young person does right on his own. It is actually more important to praise good behavior than to censure the bad. The neutral, uncaring attitude is the worst of all.

The overindulgence mentioned, by means of which young people have been betrayed, may come from such sources as the following:

1. Parents who had a hard time themselves wish to save their children from having similar experiences. In a sense they endeavor to live their lives over again through their children by giving the children things they themselves had always wanted.

2. Parents who do not spend

adequate time with their children or who do not care enough for them to do so try to make up for this lack by the giving of material means or things.

3. It is often easier to give children money or things outright or to perform tasks oneself than it is to take the time and effort to work with them, teaching them how to work and what it takes and costs to produce or earn money, goods, and services.

4. With the transition from an agrarian to an urban society, it has become less feasible and possible to provide children and young people with the kinds of tasks which would make them contributing members of society and provide them with a greater sense of personal worth.

5. In an unusually affluent age so many things came so easily that it is hard to realize what they cost or what they are worth.

The problem of overindulgence in our age does not have easy answers, but God has promised direction if we acknowledge Him (Proverbs 3:6). Facing the possible reasons for the overindulgence may in itself suggest some of the means for coping with it.

It would be a mistake for parents deliberately to try to force their children through all of the hardships that they themselves went through. But they should remember that the hardships in themselves did not always produce unhappiness, and it might help if they would require their children to earn at least part of the good things bestowed upon them.

Parents should, of course, beware of giving material things instead of giving of themselves. Even though it is hard and takes patience, parents need to work with

children in worthwhile even though boring tasks until the children or young people can carry them through on their own. Worthwhile tasks both in and out of the family circle must be found whereby young people can begin to earn their way in life.

It is no doubt true that many of today's youth have not been provided with a meaningful set of values and an example of their practice. Again it is to be hoped that Christians are doing more to promote such values in understanding and practice than society in general. But it still may be that renewed and greater effort should be made to make sure that the Christian profession and the Christian life are consistent. Children and young people do need consistent examples before them.

While the elders have a responsibility in all these matters, young people also have a responsibility which they cannot escape. The remedy for too much permissiveness is not rejection of law and order. The remedy for overindulgence is not more self-indulgence or receiving from life without earning or giving. And the remedy for the lack of meaningful values and exemplary conduct is not to be found among the beatniks, the hippies, and all the members of a deadbeat generation who follow in their train.

The young people can look to Christ and from Him learn obedience. They can look to Christ and from Him learn stewardship. They can look to Christ and from Him learn meaningful values for living in this age or any other. By finding and following Him, they may find the personal remedy for causes of unrest which lie deep within the self. □



Herald of Holiness

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I WAS TIRED that Sunday morning and under a little nervous strain. We had had guests and there had been some extra rushing about to get everyone ready for church on time.

When the pastor announced his text, I turned to it almost eagerly,

• **By Pearl Derby Wright**

Satanta, Kans.

for I was looking forward to a helpful message that morning. I followed along as he read Mark 6:31: “. . . Come ye yourselves apart into a desert place, and rest

a while; for there were many coming and going, and they had no leisure so much as to eat.”

How well the verse seemed to fit the present situation! Never had an invitation to come aside and rest seemed so beautiful or so welcome.

One of those stray thoughts that seem to work overtime on Sunday interposed itself at this point. “Come apart?” it seemed to say. “Why, you are on the verge of falling apart right now!” And somehow there came to mind the picture of a doll whose parts were held together by a strong rubber band, and how they all came apart when the band became too weakened or was broken.

In this day of noise and rush, worry and tension, how we need to find a quiet place to come apart with the Lord lest the strain of today's living prove too much and we do seem to fall apart!

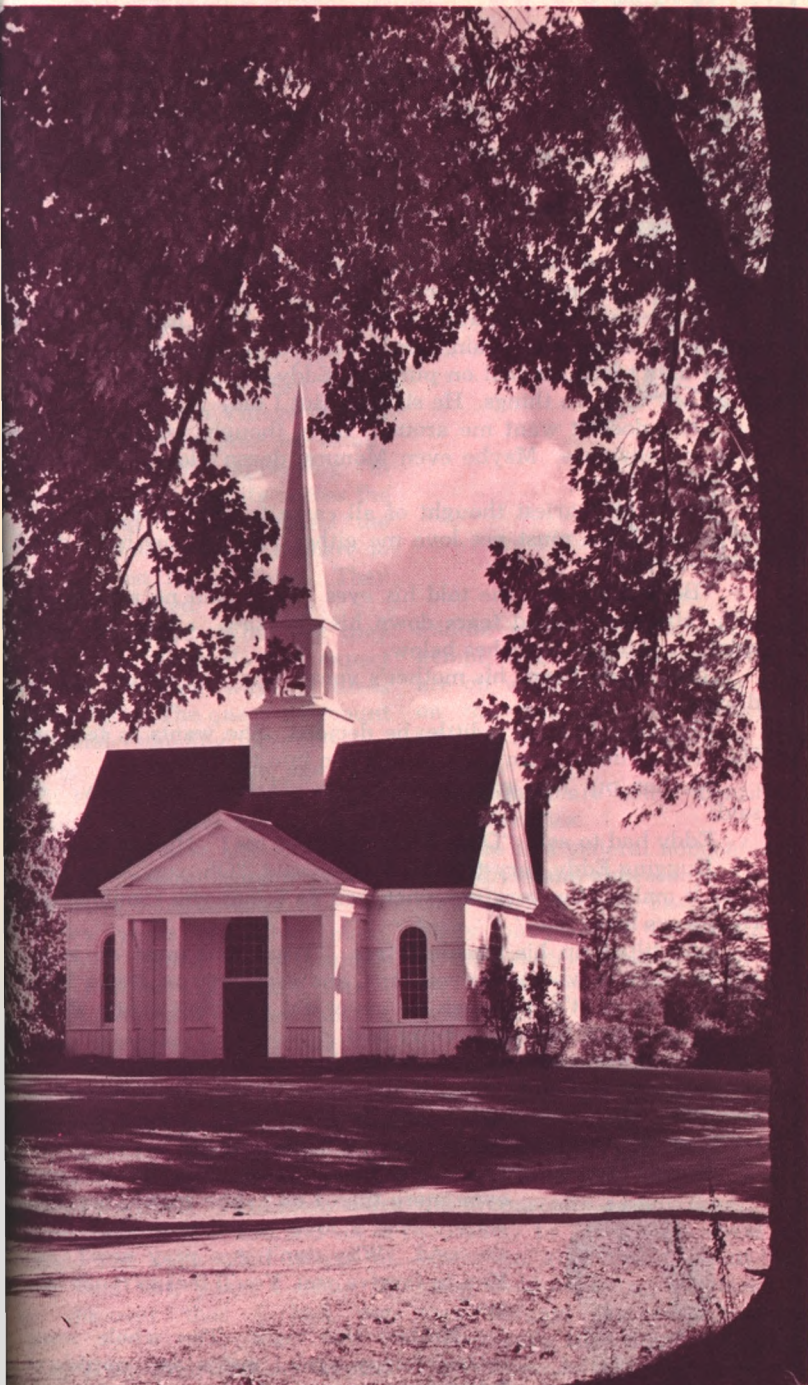
Tension headache has become very common in our world but it is only one of the minor results of stress. There are many more serious consequences. Individuals who would try to avoid the mainstream of action often find themselves being pushed along at high speed in spite of their efforts. Small wonder that many feel on the verge of shattering.

Where can we find the time to seek this quiet place? How can we shut out the sounds of the world and its many demands about us when we can find no “desert place”? Here are a few suggestions:

Perhaps the well-known coffee break might be turned into a “prayer break” when two or three neighbors meet together for prayer and mutual encouragement.

For four years one small group of women in a rural area have been meeting weekly as weather and roads and other considerations permit. Armed with their Bibles, *Search the Scriptures* booklets, commentaries, and the like, they meet for Bible study, prayer, and fellowship.

Some are teachers of children's classes in the local church and feel the need for study at the adult level. All feel the need for Christian fellowship and for additional prayer periods.



Come Ye Apart and Rest Awhile

PHOTO BY H. ARMSTRONG ROBERTS

For two or three hours on that day the cares of life are laid aside and the study of God's Word has priority. Those cares that are not laid aside are spread out before the Lord, as cares should be.

The blare of television and radio seems to fill our waking hours with offbeat and sometimes nerve-racking sounds. Fortunate indeed are those who have record players and a supply of religious records that can be used to counteract or replace the other sounds.

Beautiful organ music creates a more restful atmosphere while we go about the necessary tasks and, hopefully, seeps into our hearts with relaxing and soothing effects. Children, too, seem to respond favorably to the improved sounds about them.

To set the stage for private devotions, try playing a few select vocal records. Did you ever really listen to a hymn while on your knees?

Kneel before your chair and listen as Warren Rogers sings, "Lord, I want to be a Christian in my heart." It becomes a prayer echoed from your own heart.

When James Bohi sings "Oh, to Be like Thee," that desire takes precedence over all else—"OH, TO BE LIKE THEE!" It becomes a soul cry, your soul cry. And when he sings "Til the Storm Passes By," that Refuge becomes so very real and precious that you wonder how you could

have been down-cast or fearful. The hope of a bright future beyond earthly storms catches and holds your vision.

Sing along in your heart as the Merediths sing "His Hand in Mine," and feel the waves of courage and strength sweeping over your being. Then as they sing "How Great Thou Art" you will find your soul lifted to heavenly levels where praise comes as naturally as breathing, and tears serve as well as words.

Suddenly you will find that you are rested; you have found the desert place apart with Him! Try it and enjoy a delightful experience. □



Faith at Home

Does Jesus Still Love Me?

A tale for tots 'n' toddlers (with a message for mothers)

EDDY sat in a curve of the maple tree where no one could find him.

He'd been a bad boy. A very bad boy. And not just once today.

He counted the times on his fingers. When he finally ran out of fingers to count, he felt very, very bad indeed.

Mother had shouted at him. His brother, Dick, had said, "Don't touch my things ever again," and slammed his bedroom door.

I didn't lose his ball on purpose, Eddy thought. I didn't mean to do any of those things. He sighed. But I did.

Dick doesn't want me around, Eddy thought, so he must not love me anymore. Maybe even Mommy doesn't love me. Maybe nobody loves me.

Then the scariest thought of all came to him. If nobody else loves me, Jesus must not love me either. He put his head down on his arms.

"Boys don't cry," he told his eyes. They paid no attention to him. His eyes leaked tears down his cheeks . . . over his sweat shirt . . . onto the branches below.

Then Eddy heard his mother's voice. She was calling him for dinner.

She must like me a little, he decided. She wants to feed me. He climbed down from the tree and ran into the house.

Mother put her arms around him. "I love you, Eddy," she said.

Eddy had to ask. "Does Jesus still love me?" He had to know.

Hugging Eddy very tightly, Mother said, "Oh, yes, Jesus loves you. It makes Him very sad when you do things you shouldn't, but He always loves you."

She tilted up his streaked face. "What you must do is say you're sorry to whomever you hurt, and especially to Jesus. When He forgives us, it's as though we never did anything wrong at all."

"I am sorry, Mommy," Eddy said.

"Of course you are," she said, "but do you know something very wonderful, Eddy? Even if you weren't sorry, Jesus would still love you. He would keep trying, in every way, to help you feel sorry, so He could hold you close to His great love."

Mother smiled into Eddy's face. "Yes, Jesus loves you—even more than I do." She spread her arms wide. "And I love you that much!" Then she said, "Why don't you pray now? Ask Him to forgive you. You'll feel so much better."

Mother was right. The whole world looked happy again, inside and outside of Eddy. □



By Rosemary Lee
Worthington, Ohio

I THINK it's disgraceful." "Why don't they work?" "At least they could wash their hair."

And so the discussions continue concerning the hippies. These young, and sometimes not-so-young, nonconformists are more and more the center of interest.

Whether in the barbershop, the classroom, on the street corner, or in Sunday school class, at any gathering from San Francisco to Boston and in out-of-the-way places like Aspen, Colo., and Yellow Springs, Ohio, they attract the attention, the wonder, the indignation, and sometimes the hostility of more ordinary citizens.

Hopes that the hippy movement was a quickly passing fad have changed to a resignation that they may be here to stay. What used to be a social phenomenon confined in Haight-Ashbury in San Francisco or Greenwich Village in New York has now become an established subculture appearing in nearly every community across the country and in fact around the world. Hippies seem to be here to stay, at least for a while. They cannot be ignored.

Who are they? What are they trying to do? What do they expect to prove by their ways of dress and conduct? The questions mount as misunderstanding increases.

A generation or two ago they might have existed without notice. Perhaps they have always been with us. Only now, affluent America and instant communication make them more obvious.

A few years ago when many could not afford shoes, sandals would not have attracted attention. In the past it was not thought strange to retreat to the simple life. Henry Thoreau's *Walden* has always been considered an American classic. From his secluded retreat to conventional New England ways he wrote: "I went to the woods because I wished . . . to front only the essential facts of life and see if I could not learn what it had to teach, and not, when I came to bed, discover that I had not learned."

This is not to defend the hippies. They ask for no such support. But they are with us and call for some understanding.

They cannot be classified. Not all are young. Some are in their

middle years. If some are unkempt, others are groomed. Not all are on welfare. While some exist on the generosity of society or friends, many work and are productive.

Yet there are some identifying characteristics.

There is a general nonconformity of dress and appearance. Golden Gate Park in San Francisco, the hippy showplace of the West if not of the country, looks to most people like a year-round Halloween celebration.

The hippies appear passive rather than active. The drive to "get ahead" does not appear to motivate them.

Studies have indicated a high percentage of dope usage and sexual promiscuity among them. It is too early to accurately assess the effect this kind of living will have upon children born and raised by these parents. We can only guess.

Politically they gravitate toward the extreme left. The Vietnam conflict has provided them with their greatest issue. They have dramatized their passivist convictions with draft card burnings and anti-war demonstrations such as wit-

nessed at the Democratic Convention last year.

More could be added and probably any one of the foregoing descriptions could be denied by some. Such is the difficulty and danger of categorizing this or any group. Perhaps it is enough to say that there exists in our society a subculture in revolt.

That some would revolt today should not be a surprise. I think Arthur Miller saw it coming in the play *The Death of a Salesman*, written in the forties. In the play, a high school boy in New York is pressured by his father to excel in school as a student and athlete. The boy makes it in football and is eligible for a scholarship but is not doing so well in grades.

Near graduation, the son is in trouble. In need of help he seeks out his traveling-salesman father in Boston. The search leads him to a hotel to find his father spending the night with a prostitute. Suddenly all the goals pressured upon the boy mean nothing. The father's hypocrisy is the death not only of a salesman, but of his son.

The frustration and sickness of American society are no longer



The NEGATIVE Revolt

veiled in plays and novels. The preacher no longer stands alone decrying evils that few will admit to. Assassinations, riots, rising crime rates not only in the ghettos but in privileged suburbia, chronic poverty and unemployment, increasing racism are household subjects today. The prime political issue in the late sixties is not to make America rich but how to make this country a safe place to live.

Something is wrong. A change in direction is called for. A revolt, if you want to call it that. But what kind of revolt?

The hippy movement may someday be assessed as a negative revolt. They point with despair to the sickness which afflicts us. In revolt, they protest by separation, by disavowing the traditional customs of the majority.

About two years ago Arnold Toynbee spoke to a capacity student audience on the campus of Stanford University. He contrasted the negative revolt of this unique movement with the example of St. Francis of Assisi.

St. Francis was a privileged child born of wealthy parents. His wealthy father could have provided every convenience available in the thirteenth century. But Francis was uninterested. He renounced all personal claims to wealth. He revolted. It was a positive revolt, though. Francis gave himself to correcting the ills around him. He was a man with a message and mission.

Toynbee has studied thoroughly the development and disintegration of past civilizations. He is not optimistic about the future of American and Western society. The world needs a change of direction. Some kind of revolt is in order. But negative revolt will not do.

The Christian, like the hippy, would stand against society at times. There is a similarity in revolt but a difference in the nature of revolt.

The Christian message is hope: that however evil and misguided, people, and thus society, are redeemable. The Christian may point with one hand to a world of prejudice, injustice, hatred, and selfishness—but the other hand points to God, who calls every individual to new life. As a mediator, the Chris-

tian stands between a seeking God and searching man.

No other time has seen so much war and violence as the twentieth century. Many have called for war to end and rightly denounce violence. But until men and nations learn of Christ, the Prince of Peace, lasting peace will be a futile hope.

Americans seem obsessed with the comforts and conveniences of material wealth. The answer is not to reject the benefits of scientific progress and technology, but rather to realign our values with Jesus' instruction to "seek . . . first the kingdom of God."

Hypocrisy is a fact. Parents have often professed more than they live and demanded adherence to standards they do not keep. The answer is not to abolish the standards but to take seriously the moral imperatives revealed in God's Word.

The rate of divorce in America testifies to a moral breakdown. While we forbid polygamy and condemn illegitimate sexual rela-

tions, we practice the same in fact through easy and convenient divorce. The answer again is not free love without moral or legal bounds but a return to respect for the worth of each individual.

A few months ago hippies left California by the car and busloads for fear of an earthquake which they said would cause the west coast to slip into the sea. They sought escape from the impending destruction in the remote regions of the interior mountains. This reaction of despair is characteristic of their response to life. Society, government, the establishment are beyond hope. In the words of Sartre's play, there is *No Exit*, only despair and withdrawal.

Against this philosophy of despair and alienation stands the gospel. As someone said, the Christian outlook is not "look what the world is coming to," but "look what has come to the world." The Christian can announce what God has done in Christ to bring meaning and value in the midst of confusion. □

Thy Word Is True

I know not where Thy given paths shall lead,
To barren land or where my soul can feed.
I know not that a flower shall line the way,
Or sun will shine to turn the night to day.

I know not if the path for me is long,
Or if life's way shall give my heart a song.
I know not if the way is rugged, steep
Where Christ, my Lord, shall send me for His sheep.

I know not when in life's fast fleeting day
The call shall come to take my flight away.
I know not where on death's dark bank I'll see
Jesus, my Lord, now waiting there for me.

But I know, O blessed Love Divine,
Where'er I go, my hand shall rest in Thine.
Thy grace is sure to conquer every foe.
Thy Word is true, I know!

Thomas Reid
White House, Tenn.

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Prisoner Number

64062

WILL the prisoner please rise?" the judge ordered.

"Billy Joe Woodward, you have been tried and found guilty of using a telephone to make a malicious threat upon the safety and well-being of others. This is a dastardly trick against which there is no defense. I hereby sentence you to the Tennessee State Prison for a period of one to five years. Sheriff, take your prisoner."

With these terse words, Billy Joe Woodward, a lad of 20 years, was led from the crowded courtroom. I was there, the only pastor he had.

All of us who were interested in the case of a boy who, along with others, had called a bomb threat into Science Hill High School, Johnson City, Tenn., hurried to the hall outside the courtroom.

The sheriff, a heavy-set, kind-faced man, allowed Billy Joe to visit with us a few minutes. Billy's father was a man in his late sixties. He paced the floor about six feet up and down in front of where the sheriff stood with the prisoner.

"How will I ever tell Mama?" the father sobbed to himself in pitiful monotone. Mrs. Woodward had been unable to attend the trial because of illness.

"Son, we will fight this thing!" "I know, Dad. The facts make it pretty hard to fight. I did do it, you know."

"Sheriff, how long will they leave my boy here? They won't take him to Nashville today, will they?"

"Don't know. It varies. Sometimes a few days here at Jonesboro jail, but more often about two weeks."

"This is too much. We have got to fight it. Guilty or not, we have got to fight it."

"Dad," Billy Joe pleaded, "things

are different with me now. I am a Christian. I wish I had known the Lord earlier, but even yet He will help me. He will help all of us."

While growing up, Billy Joe had attended several different churches but had not been interested enough to become permanently attached to any. It was after he had got into trouble that a mutual friend called my attention to his need. Billy responded quickly and became vigorously interested in our church. He was well-liked and seemed to draw people to him.

"Billy, your old dad just won't take this in stride. Even the Lord is not in something like this. It's wrong, Son. I'm going to fight it."

Now Bill Woodward bowed his head and paced again. Billy Joe turned to me.

"Preacher, I'll need my Bible."

"Billy, can you trust God to see you through this?"

"Yes, I can."

"Do you realize you may have to stay down there for the full five years?"

"It scares me. God just has to help me." Billy had held his composure until now. He fell into my arms and began sobbing.

"Will you tell Mom? Tell her I love her and that I am sorry I have caused her this grief."

"I'll tell her."

"Can you tell Pam too? Ask her to wait for me. I love her, I really do. This is going to hurt her too."

"Yes, I'll tell Pam. I'll make her understand. I know she will." Pam Garland was a student at Science Hill High School. She and Billy Joe were to be married when she graduated.

"Preacher," Billy had stopped crying now and with a tone that was intense and serious, "whatever you do, don't let them forget me

down there. Promise you will pray for me every day."

"We are going to pray. Just don't become bitter. Keep on trusting God."

"How can I be bitter? I have sown and now I am reaping. Isn't that what you preach?"

"You have a good attitude, Billy Joe. You'll do fine. God will help you—you'll see."

Knowing the family would linger at Billy's side as long as he was available, the sheriff said kindly, "I have to take you over to the other side of the building now, Billy."

As his son was being led away, Bill Woodward said aloud, "How am I going to tell your mamma?"

"Billy Joe asked me to tell her. Mr. Woodward. Let me go ahead. We want to make it as easy as we can."

I walked down the back stairs and out the side door of the Washington County Courthouse in Jonesboro, Tenn. As I opened the door of my car, I could feel the scalding tears of my own grief.

How I wished that I had found him before all this happened! He wasn't the criminal type. Anyone could see that at a glance. I could hardly believe the crime he confessed. Yet he had left Christ out of his life. Anything could happen, and it did.

I dried my tears. I had a job to do. How would I tell Billy Joe's mother? Should I beat around the bush? No. She would be sure to catch on quickly. It seemed best to be blunt, then cast ourselves on the mercy of the Lord.

It is nine miles from Jonesboro to Johnson City. That Monday morning I wished it could be 90 miles.

As my car came to a halt in the

(Continued on page 15)

Editorially Speaking

• By W. T. PURKISER

Living It the Hard Way

A man once said to Evangelist Sam Jones, "Mr. Jones, I only know one verse of scripture. But I know that one is true: 'The way of transgressors is hard.'"

Human experience the world around confirms it. The hard way is not the Christian way. The hard way is the way of the transgressor.

This is because wrongdoing is going against the grain of the universe. It puts man against reality. What appears to be the broad tide or current of human life away from righteousness and truth is actually a backwater eddy that ends in stagnation and death.

Not only is evil against the grain of the universe; it puts man against God. The laws of right and wrong in life are not abstract principles. They are expressions of the will of an infinite Creator.

To buck the will of God is not to "realize" oneself. It is to destroy oneself. Our finite selfhood is realized and comes to full development of its potential only when we live in line with the purposes of God for life.

The way of the transgressor is hard because it puts man against men. Whatever separates a person from God will ultimately separate him from others.

There is a kind of comradeship among evildoers, to be sure. But it is brittle and short-lived.

Ultimately sin sets each against all. Its outcome is a fulfillment of the prediction about Ishmael: "His hand will be against every man, and every man's hand against him."

But the way of the transgressor is hard for another reason. It sets a man against himself. Sin is self-contradiction, the denial of all we are and were made for.

This is what is meant by saying that sin is the disease of the soul. It is just that, dis-ease. It is the restlessness and irritation of a self against itself.

H. G. Wells could scarcely be called an advocate of the Christian way. Yet he put his finger on our human need when he said of one of the characters in his novel, *The History of Mr. Polly*, "He was not so much a human being as a civil war."

Life will never be what it ought to be until it is turned around. We may exist, frustrated and baffled, against the universe, against God, against others, and against ourselves. But we really live only when we live with the universe, with God, with others, and with ourselves.

This is, after all, what Christian peace really means. It is not the peace of undisturbed tranquillity. It is not the peace of passivity. It is the peace of one in harmony with his God, his moral universe, and himself.

All scripture is true. But one verse whose truth is illustrated every day we live is, "The way of transgressors is hard." □

Gnats and Dirty Dishes

The Swiss medical doctor and psychiatrist Paul Tournier commented on the fact that many people become bound by conscientious scruples concerning items that really do not matter very much, while quite ignoring the important issues of life.

Tournier wrote, "What the overscrupulous person is doing is to exaggerate very minor problems in order to avoid having to face up to other much more important ones."

There is more truth in this observation than many of us would like to admit. We can become so concerned about "mint and anise and cummin" that we omit "the weightier matters of the law, judgment, mercy, and faith."

Jesus gave two unforgettable illustrations of this quirk of human nature. He spoke of those who "make clean the outside of the cup and of the platter, but within they are full of extortion and excess." And He remarked on those who carefully strain out a gnat from the drink, but blissfully swallow a camel—four legs, hump, hairy hide, and all.

No one who honestly reads the Gospels could accuse Jesus of advocating dirty cups and platters or arguing for gnats in the punch. In connection with His contrast between tithing and spices growing in the yard and the weightier matters of judgment, mercy, and faith, He said,

"These ought ye to have done, and not to leave the other undone."

The outside of the cup and platter should be clean. The gnat should be strained out of the cup. The point that is hard to miss is that we can get so concerned about scrubbing the outside of the cup and platter and straining out gnats that we quite overlook the more important concerns of life.

THE STRANGE THING—or perhaps it is not so strange after all—is that the more there is in the cup and platter that should not be there, the more diligently some people scrub the outside. The more camels we swallow, the fussier we are apt to be about gnats.

I've never liked gnats. If a gnat gets into my lemonade I'm not thirsty anymore. Nor would anyone in his right mind make a defense of dirty fishes.

But what we must take care to do is to see that our tithing of mint and anise and cummin does not take the place of concern for justice, mercy, and integrity. Our desire for clean dishes must be matched by the wholesomeness and nourishment of the food that is in them. Our aversion to gnats must not blind us to the presence of the camels in our culture.

Someone said of Oliver Goldsmith that he could make goldfish talk like whales. In poetry, this may not matter. In religion, it can be tragic. It is no sign of spirituality to make mountains out of molehills.

The sorriest confession I ever heard came from the lips of a middle-aged minister who looked back on years of preaching and said, "I drove more people away from the church by my foolishness than I ever won to the Lord."

We need to hear Dr. Tournier and not "exaggerate very minor problems in order to avoid having to face up to other much more important ones."

But more, we need to listen to Jesus: "Alas for you, scribes and Pharisees, you utter frauds! For you pay your tithe on mint and aniseed and cummin, and neglect the things which carry far more weight in the Law—justice, mercy and good faith. These are the things you should have observed—without neglecting the others.

"You call yourselves leaders, and yet you can't see an inch before your nose, for you filter out the mosquito and swallow the camel.

"What miserable frauds you are, you scribes and Pharisees! You clean the outside of the cup and the dish, while the inside is full of greed and self-indulgence. Can't you see, Pharisee? First wash the inside of a cup, and then you can clean the outside" (Matthew 23:23-26, Phillips).*

Not from Trouble but from Defeat

The grace of God is not intended to save us from trouble. It is intended to save us from defeat.

Commenting on the verse in the Psalms, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (34:19), someone wisely said, "I'd rather have a thousand afflictions and be delivered out of them all than have half a dozen and get stuck in the midst of them!"

We can never avoid trouble. It is part of life in a sin-cursed world. But whether we rise above trouble in victory or go down beneath it in defeat depends, not on the hardships life brings to us, but on the way we react to them.

The very storm that drives one vessel nearer its destination swamps another. The water that lifts one boat sinks another. The difference depends on the skill of the skipper and the soundness of the hull.

As we use the term "grace" in reference to God, it always means two things. It stands for His love, given freely and without stint to those who could never deserve it and at first did not even want it.

But grace means more than God's loving goodwill toward us. It means the outstretched hand of help in our human need. Grace is more than an attitude in the mind of God. It is action in behalf of man.

This is why we can speak of saving grace and sanctifying grace. God comes to meet our need for pardon and peace, and our need for purity and power.

And this is why we can speak of sustaining grace, the help that holds us up in the times of trouble. Daniel Day Williams was most certainly correct when he said, "There is a word in the Christian vocabulary which expresses and covers the whole activity of God in human existence—the word of 'grace.'" And H. R. Macintosh remarked that it is grace which creates, sustains, and increases Christian life.

The victory grace helps us to win in and through the troubles of life is not given without our reaching out for it. But it does come to those who like Paul believe the words of Jesus, "My grace is sufficient for thee: for my strength is made perfect in [your] weakness." □

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad . . . (Matthew 5:11-12).

*The New Testament in Modern English, © J. B. Phillips, 1968. Used by permission of The Macmillan Company.

EVANGELISTS' SLATES

Compiled by
Visual Art
Department



- ABLA, GLEN W. (C) c/o NPH*
ALBRIGHT, J. C. (C) 708 Rose Dr., Zephyrhills, Fla. 33599
ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837: The Dalles, Ore. (1st), Mar. 23-30
ALLEN, JIMMIE (J. A.). (C) Box 559, Chandler, Okla. 74834
♦ Andrews, George. (R) Box 821, Conway, Ark. 72032: Isabella, Okla., Mar. 26-30
ARMSTRONG, ERNEST. (C) c/o NPH* Union City, Mo., Mar. 2-9; Albuquerque, N.M. (1st), Mar. 10-16; Nowata, Okla., Mar. 23-30
● BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371: Argos, Ind. (Wes.), Feb. 27—Mar. 9; Byhalia, Ohio (Meth.), Mar. 10
BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446: Tipp City, Ohio, Mar. 10-16; Evansville, Ind. (Tri-State Indoor Camp), Mar. 17-23; New Albany, Ind. (Eastside), Mar. 24-30
BAILEY, JAMES. (C) R. 2, Box 278, Camden, Del. 19934
Baldwin, Charles E. (R) 4013 Kelley Dr., Antioch, Tenn. 37013: St. Louis, Mo. (Wellston), Mar. 10-16
BARR, JAMES S. (C) 340 W. William St., Decatur, Ill. 62522: Commerce City, Colo. (Rose Hill), Feb. 26—Mar. 9; Filer, Idaho, Mar. 12-23; Weiser, Idaho, Mar. 25-30
BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421: Paoli, Ind., Mar. 20-30
BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875: Marysville, Ohio, Mar. 2-9; Hanging Rock, Ohio, Mar. 12-23; Pataskala, Ohio, Mar. 26—Apr. 6
BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413: Liberal, Kans., Feb. 26—Mar. 9; Meade, Kans., Mar. 12-23; Walbridge, Ohio, Mar. 28—Apr. 6
BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99362: Zillah, Wash., Mar. 9-16; Battleground, Wash., Mar. 17-23; Prosser, Wash., Mar. 23-30
BEESON, F. H. (C) 501 E. Live Oak, Arcadia, Calif. 91006: Sonora, Calif., Mar. 9-16
♦ BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604: Irvine, Ky. (1st), Mar. 6-16; Chidlersburg, Ala., Mar. 20-30
BERRY, DWIGHT D. (C) R. 1, Box 52, Liberty Center, Ind. 46766
♦ BERTOLES, THE MUSICAL (FRED & GRACE). (C) c/o NPH* Ft. Scott, Kans. (1st), Mar. 4-9; Kansas City, Kans. (Central), Mar. 11-16; Springfield, Mo. (Scenic Dr.), Mar. 18-23; Independence, Mo. (1st), Mar. 25-30
BETTCHEER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407: Glasgow, Ky. (Trinity), Mar. 3-9; Sparta, Ill., Mar. 10-16
BEYER, HENRY T., JR. (C) 8155 Boone Ave., Baton Rouge, La. 70807: Grand Prairie, Tex., Mar. 3-9; Lafayette, La., Mar. 10-16; Savannah, Ga., Mar. 23-30; Tifton, Ga., Mar. 31—Apr. 6
● BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996: S. Portland, Me., Mar. 11-16; Annapolis, Md., Mar. 31—Apr. 6
Billings, Harley. (R) Box 485, Jackson, Mich. 49204: Noblesville, Ind., Mar. 2-9
BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036: Mooresville, N.C., Mar. 2-9; Cherryville, N.C., Mar. 10-16
BOGGS, W. E. (C) c/o NPH* Lodi, Calif. (1st), Mar. 5-16; Sacramento, Calif. (Trinity), Mar. 20-30; Reseda, Calif., Mar. 31—Apr. 6
♦ BOHANNON, C. G. & GERALDINE. (C) c/o NPH* Montrose, Ia., Mar. 20-30
● BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537: Barbados & Trinidad, Mar. 3-4; Guyana, Mar. 5-16; Bourbonnais, Ill. (College), Mar. 24-30
BOLLING, C. GLENN. (C) c/o NPH*
BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., No. 3, Alhambra, Calif. 91801: Ontario, Ore. (1st), Feb. 27—Mar. 9; Pasco, Wash. (1st), Mar. 12-23; Prosser, Wash. (1st), Mar. 26—Apr. 6
BOWMAN, RUSSELL. (C) 129 E. Tulane Rd., Co-
- lumbus, Ohio 43202: Glouster, Ohio (Holiness Mission), Mar. 9-16; Wheeling, W. Va. (Colliers), Mar. 30—Apr. 6
BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
♦ BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801: Knox, Pa., Mar. 6-16; N. Royalton, Ohio (Calvary), Mar. 20-30
BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008: Rock Springs, Wyo., Feb. 26—Mar. 9; El Dorado, Ark (1st), Mar. 16-23
● BRAUN, GENE. (C) c/o NPH*
♦ BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
● BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914: Saginaw, Mich. (Wes.), Mar. 11-16; West Monroe, La., Mar. 23-30
● BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914: Lancaster, Ohio (Ch. of Christ in Chr. Union), Mar. 16-23
BROWN, J. RUSSELL. (C) c/o NPH* Nampa, Idaho, Mar. 9-16; Ironton, Mo., Mar. 23-30
● BROWN, GARY & LINDA. (C) Lynn Gardens, R. 4, Kankakee, Ill. 60901: Creve Coeur, Ill., Mar. 14-16
● BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901: Milwaukee, Wis. (1st—Holiness Conv.), Mar. 5-9; Gary, Ind. (Aetna), Mar. 12-23; Janesville, Wis., Mar. 26-31
BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008: Perryton, Tex. (1st), Feb. 27—Mar. 9; Chicago, Ill. (N. Side), Mar. 13-23; Marshalltown, Ia. (1st), Mar. 27—Apr. 6
BRYANT, E. L. (C) c/o NPH*
Buongiorno, D. J. (R) 203 Cheyenne Ave., Colorado Springs, Colo. 80902: Charleston, W. Va. (Capitol View), Mar. 24-30; Fredericktown, Ohio, Mar. 31—Apr. 6
♦ BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101: Xenia, Ohio (1st), Mar. 4-9; Mt. Sterling, Ky., Mar. 11-16; Fairborn, Ohio (Wright View), Mar. 17-23; Dayton, Ohio (Dayton View), Mar. 28—Apr. 6
♦ BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404
CAMPBELL, DAVID C. (C) R. 4, Union City, Ind. 47390: Huntington, Ind. (Faith Chapel), Mar. 26—Apr. 6
CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008: Cleo Springs, Okla., Mar. 2-9
CANEN, DAVID L. (C) 15025 Bluffton Rd., Ft. Wayne, Ind. 46809: Berne, Ind. (Mt. Hope), Mar. 21-30; Nappanee, Ind., Mar. 31—Apr. 6
CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413: Dumas, Tex., Mar. 7-16
♦ CARLETON, J. D. (C) c/o NPH* Springfield, Mo. (E. Grand), Mar. 4-9; Emporia, Kans., Mar. 10-16
● CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581
♦ CASEY, H. A. & HELEN. (C) c/o NPH* Bath, Ill., Mar. 27—Apr. 6
CHALFANT, MORRIS. (C) 1500 S. Bosse, Evansville, Ind. 47712: Wheelersburg, Ohio (1st), Mar. 2-9
♦ CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320: Somerset, Pa., Mar. 12-23; Portage, Pa., Mar. 31—Apr. 13
♦ Chambers, Leon and Mildred. (R) 308 Mountain Dr., Gadsden, Ala. 35901 (Entering full-time June 1)
♦ CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401: Oak Hill, Kans. (Antioch Wes.), Feb. 26—Mar. 9; Miltonvale, Kans. (Heber Wes.), Mar. 16-23; Eskridge, Kans. (Wes.), Mar. 28—Apr. 6
● Chizum Dennis D. (R) Box 273, Mishawaka, Ind. 46544: Mishawaka, Ind. (Wes.), Feb. 23—Mar. 2
CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840: Canton, Ohio (South), Mar. 6-16; Cory, Ind., Mar. 17-23; Winchester, Ind. (1st), Mar. 24-30
CLARK, HAROLD L. (C) 607 S. Monroe St., Montpelier, Ohio 43543: Modoc, Ind., Mar. 17-23; Arcola, Ill., Mar. 26—Apr. 6
CLARK, HUGO S. (C) 602 S. Broadway, Georgetown, Ky. 40324: Richmond, Ky. (Rosemont), Mar. 3-9; Rock Hill, S.C. (Emmanuel), Mar. 31—Apr. 6
CLENENEN, C. B., SR. (C) 272 Jack Oak Point Rd., St. Marys, Ohio 45885: Findlay, Ohio (1st), Mar. 30—Apr. 6
CLIFT, NORVIE O. (C) c/o NPH* Compton, Calif. (Trinity), Mar. 3-9; Sacramento, Calif. (Elk Grove), Mar. 10-16; Davis, Calif., Mar. 23-30
COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177: New Matamoros, Ohio, Mar. 23-30
COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
Copeland, Warren. (R) R. 2, Box 3, Catlett, Va. 22019: Marion, Va. (1st), Mar. 19-30; Portland, Tenn., Mar. 31—Apr. 6
CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901: Tabor, Ia., Mar. 10-16
♦ COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167: Raytown, Mo., Mar. 3-9
- CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503: Montrose, Colo., Mar. 3-9; Canon City, Colo. (1st), Mar. 10-16; Bayard Park Indoor Camp, Mar. 17-23; Louisville, Ky. (Broadway), Mar. 24-30
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097: Geneva, Ind., Feb. 28—Mar. 9; Leslie, Mich. (Bunkerhill), Mar. 14-23
♦ CREWS, HERMAN F. & MRS. (C) c/o NPH* San Angelo, Tex. (Trinity), Feb. 27—Mar. 9; Bryan, Tex., Mar. 10-16; Herington, Kans., Mar. 19-30; Ulysses, Kans., Mar. 31—Apr. 6
CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104: Borger, Tex. (Trinity), Mar. 9-16; Pennsville, N.J. (Glenside), Mar. 23-30
CULBERTSON, NOLAN. (C) c/o NPH*
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082: Bloomington, Ind., Mar. 6-16; Littleton, Colo., Mar. 20-30
DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421: Worthington, Ind., Feb. 27—Mar. 9; Clinton, Ind., Mar. 17-23; Beech Grove, Ind., Mar. 28—Apr. 6
DAVIS, RAY. (C) Rt. 9, Box 655, Tulsa, Okla. 74107
DeLONG, RUSSELL V. (C) 121 Sibhan, Tampa, Fla. 33162: Oklahoma City, Okla. (Central), Mar. 31—Apr. 6
♦ DENNIS, DARRELL & BETTY. (C) Box 147, Arlington, Ind. 46104: Bloomington, Ind., Feb. 28—Mar. 2; Bloomington, Ind. (Miller Dr.), Mar. 3-9; Indianapolis, Ind. (Southport), Mar. 12-23; Corydon, Ind., Mar. 25-30
DENNIS, GARNALD D. (C) c/o NPH* Steubenville, Ohio (1st), Mar. 28—Apr. 6
♦ DENNIS, LASTON & RUTH. (C) c/o NPH* Cincinnati, Ohio (Western Hills), Mar. 21-30
DICKERMAN, CHARLES B. (C) 7940 N.W. 28th Terr., Bethany, Okla. 73008
DISHON, MELVIN. (C) Rt. 2, Bowling Green, Ky. 42101: Frankfort, Ky. (1st), Mar. 3-9; Franklin, Ind., Mar. 10-16
♦ DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH* Avon Lake, Ohio (N. Eaton), Mar. 4-9; Dover, Ohio, Mar. 16-23; Imlay City, Mich., Mar. 25-30
DONALDSON, W. R. (C) c/o NPH* Oklahoma City, Okla. (May Ave.), Mar. 2-9; Harrah, Okla. (1st), Mar. 16-23; Bedford, Ind. (Davis Mem.), Mar. 28—Apr. 6
♦ DONOHUE, DONALD & BERTHA A. (C) c/o NPH* Greensboro, Ind., Feb. 26—Mar. 9; Green Fork, Ind., Mar. 13-23
● DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211: Fern Park, Fla., Mar. 4-9; Hollywood, Fla. (1st), Mar. 10-16; Fitzgerald, Ga., Mar. 17-23; Lexington, Ky. (Smiley Mem.), Mar. 25-30
DUNN, T. P. (C) 318 E. Seventh St., Hastings, Neb. 68901
♦ EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
Edwards, E. H. (R) 5346 Huddart Ave., Arcadia, Calif. 91006: Payette, Idaho, Feb. 19—Mar. 2; Ellensburg, Wash., Mar. 5-16; Terra Bella, Calif., Mar. 19-30
EDWARDS, L. T., SR. (C) 1132 Ash, Cottage Grove, Ore. 97424
ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843: Edmond, Okla. (1st), Mar. 5-16; Ottsville, Mich. (Richfield), Mar. 24-30
EMSLY, ROBERT. (C) Bible Expositor, c/o NPH* Randle, Wash., Mar. 3-9; Lynnwood, Wash., Mar. 12-23; Kelso, Wash. (1st), Mar. 24-30
ENSEY, LEE H. (C) 7560 Orchard St., Riverside, Calif. 92504
● EVERLETH, LEE. (C) 612 8th St., Marietta, Ohio 45750: Maysville, Ky., Mar. 17-23; Newell, W. Va. (1st), Mar. 25-30; Steubenville, Ohio (1st), Mar. 31—Apr. 6
FAGAN, HARRY L. (C) R. 1, Box 93, Carmichael, Pa. 15320
♦ FELTER, JASON & LOIS. (C) c/o NPH* Lake Charles, La., Feb. 24—Mar. 2; Monroe, La., Mar. 3-9; Corunna, Mich., Mar. 11-16; Mar. W. Va., Mar. 17-23; Bridgeton, N.J. (1st), Mar. 24-31
♦ FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097: Brunswick, Ga., Mar. 2-9; Lakeland, Fla. (Crystal Lake), Mar. 16-23; Orlando, Fla. (lockhart), Mar. 30—Apr. 6
♦ FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710: Schenectady, N.Y., Mar. 4-9; Oakland City, Ind., Mar. 16-23; Green Rock, Ill., Mar. 25-30
♦ FINGER, MAURICE & NAOMI. (C) 122 Charlotta Rd., Lincolnton, N.C. 28092: Jasper, Tenn., Feb. 28—Mar. 9
♦ FISHER, WILLIAM. (C) c/o NPH* Salem, Ore. (1st), Mar. 2-9; Tacoma, Wash. (Lakewood), Mar. 11-16; Richland, Wash. (1st), Mar. 18-23; Wenatchee, Wash. (1st), Mar. 25-30
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211

(C) Commissioned (R) Registered ♦ Preacher and Song Evangelist ● Song Evangelist
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- MILLHUFF, CHARLES. (C) c/o NPH: * South America Tour, Feb. 24—Mar. 16; Sapulpa, Okla., Mar. 18-23; Carthage, Mo., Mar. 24-30
- MINGLEDOERFF, O. C. (C) R. 1, Douglas, Ga. 31533
- MONCK, JIM. (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Decatur, Ga., Mar. 3-9; Logan, Ohio, Mar. 11-16; Richmond Hill, Ont. (Baptist), Mar. 18-23; Sumner, Mich., Mar. 24-30; Saginaw, Mich. (1st), Mar. 31—Apr. 6
- MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008; Brownfield, Tex., Mar. 2-9
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104; Valparaiso, Ind. (Wes.), Feb. 27—Mar. 9; Charleston, Ill. (Wes.), Mar. 13-23
- MOOSHIAN, C. HELEN. (C) 18 Bellvue St., Lawrence, Mass. 01841
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH: * Fairfield, Calif., Mar. 3-9; Ventura, Calif., Mar. 10-16; Bourbonnais, Ill. (College), Mar. 23-30
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Little Rock, Ark., Mar. 2-9; Warren, Ohio, Mar. 11-16; Brantford, Ont., Mar. 25-30
- MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138; Proctorville, Ohio, Mar. 27-30
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NESSETH-HOPSON PARTY. (C) c/o NPH: * Johnson, Kans. (Bethel), Feb. 28—Mar. 9; Frank- clay, Mo., Mar. 14-23; Battle Creek, Mich. (Mich. Ave.), Mar. 28—Apr. 6
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Ada, Okla. (Arlington), Mar. 9-16; Lima, Ohio (1st), Mar. 20-30
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH: * Wheeling, W. Va., Feb. 27—Mar. 9; Lisbon, Ohio, Mar. 10-16; Jackson, Ala., Mar. 20-30
- NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969; Fortuna, Calif., Mar. 10-16; Redondo Beach, Calif., Mar. 24-30
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520; Duncan, Okla. (Park), Mar. 3-9; Konawa, Okla., Mar. 10-16; Gallup, N.M., Mar. 23-30
- OAKLEY, JESSE & MRS. (C) Box 488, St. Cloud, Fla. 32769
- Overton, William D. (R) New Jersey Ave., R.D. 2, Sewell, N.J. 08080; Pleasantville, N.J., Feb. 28—Mar. 2; Ocean City, N.J. (Presby.), Mar. 9; Chester, Pa., Mar. 16; S. Philadelphia, Pa. (Ch. of Redeemer), Mar. 23; Pennsylvania, N.J. (Meth.), Mar. 30
- Oyler, Donald. (R) 7000 N.W. 57th, Bethany, Okla. 73008 (Entering full-time evangelism)
- PARROTT, A. L. (C) 460 S. Breesee, Bourbonnais, Ill. 60914; Ottawa, Ill. (1st), Feb. 26—Mar. 9; Dodge City, Kans. (1st), Mar. 16-23; Flint, Mich. (West), Mar. 25-30
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH: * Ponca City Okla. (St. Luke's), Mar. 7-16; Sioux City, Ia. (1st), Mar. 21-30
- PAUL, CHARLES. (C) c/o NPH*
- Peck, W. A. (R) c/o Trevecca Naz. College, Nashville, Tenn.: (Entering full-time evangelism)
- PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERER MUSICALAIRES, THE. (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832; Hammond, Ind. (1st), Mar. 7-16; Greencastle, Ind. (1st), Mar. 21-30
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Chanute, Kans., Feb. 26—Mar. 9; Westerville, Ohio, Mar. 12-23; Indianopolis, Ind. (South Side), Mar. 26—Apr. 6
- Potter, Harold J. (R) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706; Durand, Mich., Feb. 28—Mar. 2
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH: * Ames, Ia., Mar. 2-5; Rock Island, Ill. (1st), Mar. 9-12; N.W. Ill. Dist. Tour, Mar. 16-26; Racine, Wis. (Taylor Ave.), Mar. 30—Apr. 2
- POWELL, CURTICE L. (C) 33 Peba Ave., Mansfield, Ohio 44907; Kutztown Pa. (Bethel), Mar. 7-16; Willard, Ohio, Mar. 23-30
- PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Barnesville, Ga., Mar. 2-9; Wichita, Kans. (Eastridge), Mar. 14-23; Archie, Mo. (Everett Community), Mar. 28—Apr. 6
- PRICE, JOHN. (C) c/o NPH: * Clarksville, Ark., Mar. 3-9; Conway, Ark. (College), Mar. 10-16; Jackson, Miss., Mar. 24-30
- PULLUM, OSCAR L. (C) 1601 Monroe Ave., Evansville, Ind. 47714
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Cincinnati, Ohio (United Indoor Camp), Mar. 3-9; Huntsville, Ala. (Indoor Camp), Mar. 10-16; S.W. Ind. Dist. Indoor Camp, Mar. 24-30
- RAKER, W. C. & MARY. (C) Box 106, Lewis- town, Ill. 61542; Haiti, Mar. 4-6; St. Louis, Mo., Mar. 10-16; Canton, Ill. (1st), Mar. 17-23; East Peoria, Ill. (1st), Mar. 24-30
- RICE, RALPH. (C) 205 E. Munroe, Bourbonnais, Ill. 60914
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203; Bloom- ington, Ind. (Broadview), Mar. 6-16
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- Rodgers, Clyde B. (R) 505 Lester Ave., Nash- ville, Tenn. 37210; Cambridge, Ohio, Mar. 10-16; N. Syracuse, N.Y., Mar. 19-30
- Rodgers, J. A. (Jimmy). (R) 695 N. Market St., East Palestine, Ohio 44413; Emlenton, Pa., Mar. 27—Apr. 6
- ROEDEL, BERNICE L. (C) 423 E. Maple St., Boon- ville, Ind. 61832
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; Greenville, Tex., Mar. 9-16
- ROUND, RALPH B. (C) Dubois Rte., Riverton, Wyo. 82501
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHERRER, L. J. (C) 6875 Robin Dr., Chatta- nooga, Tenn. 37421
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221; Ripley, Ohio, Mar. 5-16; Scarso- boro, Ont., Mar. 17-23; Gaylord, Mich., Mar. 30—Apr. 6
- Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Canada: Richmond, B.C. Feb. 24—Mar. 2
- SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061; Toronto, Ont. (Grace), Mar. 3-9; Covington, Ky. (1st), Mar. 11-16; Trenton, Mo., Mar. 17-23; Hobbs, N.M., Mar. 25-30; Atoka, Okla., Mar. 31—Apr. 6
- SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416
- SHERWOOD, RAYMOND & MILDRED. (C) Box 510, Fallon, Nev. 89406; Lancaster, Calif. (1st), Mar. 12-23
- SHOWALTER, KEITH & PAT. (C) c/o NPH: * New Castle, Pa. (1st), Mar. 4-9; Kewanee, Ill. (1st), Mar. 10-16; Jacksonville, Ill. (Hol. Conv.), Mar. 19-23
- SINGELL, TIMOTHY DEAN. (C) 334 E. Water, Bourbonnais, Ill. 60914; Laona, Wis., Mar. 3-9; Astoria, Ill., Mar. 17-23; Stringtown, Ind., Mar. 26—Apr. 6
- SINGLETARY, E. J. (C) 1643 McDowell Rd., Jack- son, Miss. 39204
- SISK, IVAN. (C) 4377 Moraga Ave., San Diego, Calif. 92117; San Jose, Calif., Mar. 2-9; Santa Rosa, Calif., Mar. 16-23; Minneapolis, Minn. (Russell), Mar. 30—Apr. 6
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043; Chrisman, Ill., Mar. 12-23; Greenville, Ind., Mar. 26—Apr. 6
- SLATER, HUGH L. and MRS. (C) c/o NPH: * Ft. Myers, Fla. (1st), Mar. 9-16
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bar- lesville, Okla. 74003
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouette, Pa. 16351; Trenton, N.J. (1st), Feb. 27—Mar. 9; Orbisonia, Pa., Mar. 10-16; Waynesburg, Pa., Mar. 18-23; Oil City, Pa. (1st), Mar. 25-30
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C) 1153 W. Elna Rae, Tempe, Ariz. 85281; Grass Valley, Calif., Feb. 26—Mar. 9
- SNOW, DONALD E. (C) 1215 Quarry Rd., Marion, Ind. 46952; Cahanna, Ohio (Shepherd), Mar. 10-16; Greenville, Ohio (Trinity Wes.), Mar. 23-30
- Sparks, Asa & Mrs. (R) 91 Lester Ave., Nash- ville, Tenn. 37210; Welch, W. Va., Mar. 19-23
- SPEER, CHRISTINA. (C) 12615 Paula Rd., Tay- lor, Mich. 48180
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252; State College, Pa., Mar. 12-23; Bowling Green, Ohio, Mar. 26—Apr. 6
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008; Bloomington, Ind. (Miller Dr.), Feb. 27—Mar. 9; Indianapolis, Ind. (Southport) Mar. 12-23; Connersville, Ind. (1st), Mar. 27—Apr. 6
- Steele, J. J. (R) Box 1, Coffeyville, Kans. 67337; Pawhuska, Okla., Mar. 2-9; Kingburg, Calif., Mar. 19-30
- STEPHENS, KENNETH. (C) c/o NPH*
- STEWART, PAUL J. (C) 1702 E. Knox, Indianap- olis, Ind. 46227
- Stiefel, Albert. (R) 43 Greene St., Wollaston Park, Quincy, Mass. 02170; East Charleston, Vt. Feb. 28—Mar. 2
- STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- Street, David. (R) Box 221, Saunemin, Ill. 61769; Lewistown, Ill., Mar. 5-16; Carlinville, Ill., Mar. 24-30
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; Ashland, Ohio (1st), Mar. 3-9; Oak Lawn, Ill., Mar. 12-23; Spring- field, Ohio (Central), Mar. 24-30; Middleport, Ohio (1st), Mar. 31—Apr. 6
- SWARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914; New Boston, Ohio, Mar. 7-16; W. Lafayette, Ind., Mar. 18-23; Plymouth, Ind., Mar. 24-30; Knoxville, Ia., Mar. 31—Apr. 6
- TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410; Concord, N.C. (Oakdale), Mar. 5-16; Gary, Ind. (Aetna), Mar. 19-30
- TAYLOR, EMMETT E. (C) c/o NPH: * Broken Ar- row, Okla., Mar. 3-9; Houston, Tex. (Belfort), Mar. 11-16; Walters, Okla., Mar. 19-30
- THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514; Wichita, Kans. (Westside), Mar. 3-9; San Diego, Calif. (1st), Mar. 17-23; Garden Grove, Calif., Mar. 24-30; Sunnyvale, Calif., Mar. 31—Apr. 6
- THOMPSON, HAROLD C. (C) 650 E. Main, Blythe- ville, Ark. 72315
- Toone, L. E. (R) c/o NPH: * (Entering full-time evangelism.)
- TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301; Santa Ana, Calif. (Edinger), Mar. 10-16; Po- mona, Calif. (Towne), Mar. 17-23; Wadsworth, Ohio, Mar. 30—Apr. 6
- TRIPP, HOWARD M. (C) c/o NPH: * Wauchula, Fla., Mar. 4-9; Crowley, La. (1st), Mar. 10-16; Columbia, Miss., Mar. 17-23; West Plains, Mo., Mar. 24-30; Tullahoma, Tenn. (1st), Mar. 31—Apr. 6
- TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748
- TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008; Sayre, Okla., Mar. 10-16; Clinton, Okla., Mar. 21-30
- Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410; Knowles, Okla., Feb. 26—Mar. 9; Bethesda, Ohio, Mar. 13-23; Scot- tsdale, Pa., Mar. 27—Apr. 6
- VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651
- Varian, Wm. E. (R) 2180 Highland Rd., Howell, Mich. 48843; Dayton, Ohio (1st), Feb. 28—Mar. 9; Bradley, Ill. (1st), Mar. 11-16; Mif- flinsburg, Pa. (1st), Mar. 23-30
- VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clear- water, Fla. 33515; Two Hills, Fla., Mar. 11-16; Tampa, Fla. (Forest Hills), Mar. 25-30
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115; New Castle, Ind., Mar. 4-9
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228; San Benito, Tex. (1st), Mar. 8; Nacogdoches, Tex. (1st), Mar. 15-16; Beaumont, Tex. (1st), Mar. 29-30
- WALKER, LAWRENCE C. (C) c/o NPH: * Akron, Ohio (Arlington), Mar. 5-16; Pittsburgh, Pa. (N. Hills), Mar. 18-23; Wolf Run, Ohio, Mar. 25-30
- WALKER, W. B. (C) c/o NPH*
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; St. Joseph Mo. (Northside), Mar. 3-9; Smyrna, Ga. (SS Clinic), Mar. 13-16; California, Ky. (Carthage), Mar. 24-30; Corbin, Ky. (1st), Mar. 31—Apr. 6
- WALLS, LYNDON A. (C) 414 Oberly Ave., Carroll, Ohio 43112
- WALTON, CLIFFORD L. (C) 24915 Wilmot, E. De- troit, Mich. 48021; Ypsilanti, Mich., Feb. 26—Mar. 9; Adrian, Mich. (Madison), Mar. 10-16; Paducah, Ky. (1st), Mar. 17-23; Rochester, Mich. (Auburn Rd.), Mar. 25-30; Linden, Mich. (Argentine), Mar. 31—Apr. 4
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Aroma Park, Ill., Mar. 6-16; Mackey, Ind., Mar. 20-30
- WATSON, PAUL. (C) 311 N.W. Seventh St., Ben- tonville, Ark. 72712; Woodward, Okla., Feb. 28—Mar. 9; Greenbrier, Ark., Mar. 16-23; Chelsea, Okla., Mar. 30—Apr. 6
- WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 45885
- WELLS, KENNETH & LILY. (C) Box 1043, White- fish, Mont. 59937; Cottage Grove, Ore. (Free Meth.), Mar. 2-9; Hermiston, Ore., Mar. 16-23; Haney, B.C., Mar. 30—Apr. 6
- West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Lakeville, Mass., Mar. 7-16; Erma, N.J. (Rio Grande), Mar. 19-30
- Whipple, Leonard. (R) Lay Evangelist, 15 P.Via Castillo, Laguna Hills, Calif. 92653; Fresno, Calif. (1st), Mar. 2-9; Wooster, Ohio, Mar. 13-23; Ore. Pac. Dist. Tour, Mar. 27—Apr. 6
- WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Anthony, Kans., Mar. 9-16; Enid, Okla. (Maine), Mar. 23-30
- Wise, F. Franklyn. (R) 6820 Elaine Ave., N.W., N. Canton, Ohio 44720; Doylestown, Ohio, Mar. 23-30
- WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064; Bellaire, Tex., Mar. 7-16
- WOODWARD, GEORGE P. (C) 68 Bristol Ct., Ham-

ilton, Ohio 45013: Columbus, Ga., Feb. 28—Mar. 9; Alexandria, Va., Mar. 14-23; E. Gary, Ind., Mar. 28—Apr. 6
WYATT, D. POWELL. (C) 2531 Edge O'Lake Dr., Nashville, Tenn. 37217
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los

Angeles, Calif. 90042: Panama Dist., Mar. 1-16; Nicaragua and Costa Rica Dist., Mar. 17—May 4
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
ZIMMERLEE, DON & JUNE. (C) 2060 S. Floris-

sant Rd., Florissant, Mo. 63031: De Kalb, Ill. (1st), Mar. 6-16; Marshall, Mo., Mar. 20-30
ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302: Zanesville, Ohio (1st), Mar. 6-16; Clyde, Ohio, Mar. 23-30

Prisoner . . .

(Continued from page 9)

driveway at the Woodward home at 1301 East Unaka Avenue, I could see Mrs. Woodward moving about. I knocked.

"Come in."
 "Are you feeling well this morning, Mrs. Woodward?"

"Were you at the trial? You came to tell me, didn't you? He has to go to the pen! I knew it, I just knew it. O God, how can I stand it? He is such a good boy. How could it be? O God! O God!"

"Mother Woodward, Billy is trusting in God and he doesn't have any complaints. He needs you to stay well to write letters and to pray."

"I have never stopped praying since this awful thing happened. O God!"

"I know you want Billy Joe at home with you. We do, too. But now we have to make the best of what we are faced with. Prisons aren't what they used to be. Prisoners are well fed and cared for and the aim is toward rehabilitation, not punishment."

"That's what they say, but I know what he likes to eat. O God!"

Bill Woodward and an older son, Eugene, came into the house. Each made observations, and Bill made it clear that he meant to "fight it all the way." I counselled with them further, had prayer, and left.

About a week later at ten o'clock in the morning the phone rang in my study. It was Billy Joe calling from the jail.

"Pray for me right now. They are here to take me to prison. I could just make one call, so I called you to ask you to pray and to have you call Mom and Pam."

"All right, Billy Joe, let's pray." It was my first time to pray over the telephone, and I found it awkward. We reminded the Lord that Billy had repented and was now throwing himself upon the full mercy of God. We said good-by.

I could visualize Billy Joe being shackled for transport to the prison. I prayed again at the altar of the church that God would strengthen and comfort.

There were two petitions circulated in the month following the sentencing. One petition sought a new hearing before the Honorable Oris D. Hyder, criminal court judge, contending that the sentence was too severe. The other was directed to the Tennessee governor, Buford Ellington, requesting a full pardon for Billy Joe.

These petitions and the many petitions in prayer were answered on Monday, May 6, 1968, when Judge Hyder consented to a new hearing.

"We are not here to determine guilt or innocence. Guilt has already

been proven to the satisfaction of this court. Billy Joe Woodward was sentenced to the state penitentiary for a term of one to five years. This court now concerns itself to determine if there is any basis for probation."

While Judge Hyder appeared formal in his opening remarks, there was strong indication that he would be fair in reviewing the facts of the case. It was contended by counsel that the pretrial investigation had been incomplete and that the prisoner, though troublesome in high school, had no previous criminal record.

The court heard several witnesses for Billy Joe including a neighbor, a high school principal, and the pastor.

"Do you think he can be rehabilitated in the home?"

"Yes, I believe the new interest he and his family have in church is an indication that the home atmosphere will be good for him."

"Reverend, if this boy is placed on probation will you continue your interest in him and his family?"

"Whether he is placed on probation or not, I will continue to assist the family spiritually."

At last the moment came. "It is apparent that Billy Joe Woodward is truly sorry for his deeds and has shown a repentant spirit. We further observe that he will be receiving help in rehabilitation by interested people. Therefore we commute his previous sentence to time already served and place him on probation for a period of five years."

This was fair. We rejoiced. Prayers had been answered.

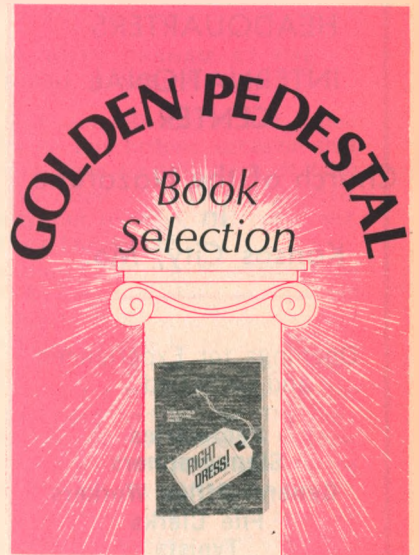
On Mother's Day, May 12, 1963, former Tennessee State Prisoner Number 64062 stood beside his mother at the altar of the First Church of the Nazarene, Johnson, City, Tenn., and together accepted the vows of full membership in the church. Two days later, Tuesday, May 14, Mother Woodward answered God's call home with a fatal heart attack.

But Billy Joe, whose prankish capers had brought her to her knees and ultimately to the Lord, is living a life she would be proud of.

He loves the church which led him to the Lord and stood with him in the crises of his life. He still dates Pam, whom he has led to the Lord, and whom he will marry when she graduates if the terms of his parole will permit.

His testimony? "I love the Lord." And you can see he does. □

"God sometimes snuffs out our brightest candle that we may look up to His eternal stars."—Vance Havner.



RIGHT DRESS

By Wendell Wellman

Modesty and simplicity in dress is not a fad or an odd emphasis of Nazarenes. Hannah Whittall Smith, whose "The Christian's Secret of a Happy Life" is cherished by spiritually-minded Christians of all Protestant denominations, says in that book, "We always see such Christians laying aside thoughts of self. They dress and live in simple, helpful ways."

Rev. Wendell Wellman has made a careful study of the dress question. He has not limited his sources to Christian writers, but has consulted fashion writers, psychologists, designers, in an effort to learn their attitude regarding the significance of dress.

You will agree that today, perhaps as never before, it is imperative that Christian standards be maintained in this important aspect of right conduct.

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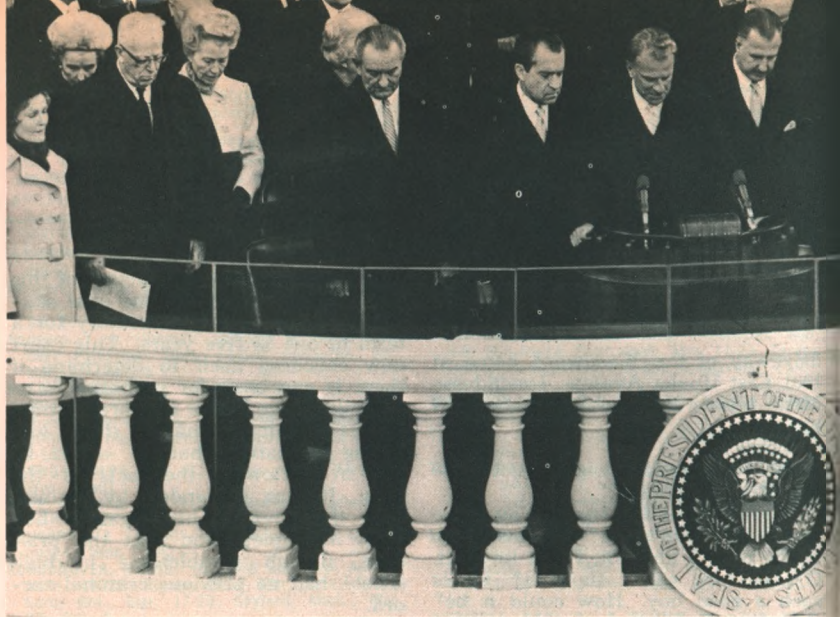
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CRUSADE INFORMATION SERVICES PHOTO BY RUSS BUSBY

EVANGELIST BILLY GRAHAM offers prayer for the nation at the inauguration of Richard Milhouse Nixon as thirty-seventh American president. Standing behind the podium are (from left) Mrs. Nixon, Chief Justice Earl Warren, President Lyndon B. Johnson, President-elect Nixon, Graham, Vice-president-elect Spiro T. Agnew, Vice-president Hubert H. Humphrey. Text of the prayer appears on page 17.

OF PEOPLE AND PLACES

SGT. A. W. (DUB) HOWARD, JR., 21, was killed in action December 28 in Vietnam. Funeral services were conducted January 10 in the Oklahoma City Southside Church, where he had been a member since 1955. Officiating were the pastor, Rev. J. C. Leonard, and Revs. M. L. Turbyfill and Floyd Rowe. Howard attended Bethany Nazarene College before enlisting in the U.S. Army. □

EVANGELIST and Mrs. George H. Talbert celebrated their golden wedding anniversary on February 23 with a reception and open house at their home in Abilene, Kans., sponsored by their seven children. Mr. Talbert is an elder on the Kansas District and

entered the ministry in 1930. He entered the evangelistic field in 1941 after pastoring at Springfield and Lamar, Mo., and Mitchell, S.D. The Talberts have conducted over 400 revivals, preaching over 7,000 times, and helped to establish eight home mission churches. Their health is good as they continue in the field. □

"OUR MIRACLE PATIENT" is what the wife of Evangelist W. Fred Thomas was called when she was dismissed from the General Hospital in Elkhart, Ind., recently. Mr. Thomas states it truly is a miracle that Mrs. Thomas is still alive, and they join in expressing thanks to God and to the many Christian friends who remembered them in prayer. □

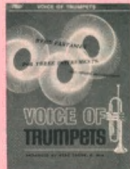
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*For hymn-story, see MARCH Nazarene Preacher.

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Clayton Bonner from Pocatello, Idaho, to Inglewood, Calif.
Charles B. Courtney from Georgetown, C., to Glens Fork, Ky.
Melvin Essex from Hemingford, Neb., to International Falls, Minn.
J. Wayne Eyestone from Bloomington, Calif., to Phoenix Westdale.
C. L. Ishee from Hartsell, Ind., to Evansville (Ind.) Grace.
Kenneth L. Kern from Houlton, Me., to Washington (D. C.) Grace.
Harold Lawrence from Lubbock (Tex.) to Broken Arrow, Okla.
Robert Lewis from Jackson (Miss.) to Woodville Heights to Jacksonville (Fla.) Westside.
Walter F. Masters from Tidewater (Va.) to Central to Harvey, Ill.
Bernard F. Miller from Waldrige, Ohio, to Wapakoneta, Ohio.
Charles I. Miller from Broken Arrow, Okla., to Fort Scott, Kans.
Barry Mohney from Union City, Pa., to Alto, Pa.

MOVING MISSIONARIES

Rev. and Mrs. Maurice Hall, P.O. Box 1055, Salisbury, Rhodesia, Africa.
Rev. and Mrs. George Hayse, P.O. Box 10, Mondor, Johannesburg, Republic of South Africa.
Miss Abigail Hewson, c/o Mrs. J. French, 2053 Patrice Drive, St. Louis, Mo. 63014.
Rev. and Mrs. Russell Human, Box 282, 16 Melmouth Road, Eshowe, Zululand, Republic of South Africa.
Rev. and Mrs. William Pease, Mission House, Chikhli, Buldana District, Maharashtra, India.

VITAL STATISTICS

DEATHS

MARTHA MOORE BEELS, 84, died Nov. 14 at Canton, Ill. Funeral services were conducted by Rev. Clyde Braundmeier. Surviving are one daughter, Mrs. Jack H. Riley; one son, Lloyd R. Moore; four grandchildren; 10 great-grandchildren; and two great-great-grandchildren.
MRS. EFFIE RUSSELL HAMPTON, 77, died Nov. 29 in Alta Loma, Calif. Funeral services were conducted in Colton, Calif., by Rev. E. Gough, and interment was in Greenfield, Mo. Surviving are four children, Lillian, Lorene, Harry, and Rev. Harold; 13 grandchildren; and 13 great-grandchildren.
WILLIAM C. CLAY, 28, died Dec. 31 in Long Beach, Calif., in a motorcycle accident. Funeral services were conducted by Dr. Ponder Gilliland. He is survived by his parents; Rev. and Mrs. Doyle E. Clay, Sr.; two brothers, Doyle E. and Daniel; and one sister, Mrs. Richard Gatlin.
HARRY R. VAN DYNE, 81, died Jan. 20 in Independence, Kans. Funeral services were conducted by Rev. Clifton Norell and Rev. Paul Sodowsky. Survivors include his wife, Florence; four sons, H. Wayne, Donald, John, and Rev. Glen; six daughters, Mrs. Dorothy Ford, Miss Hester, Mrs. Frances, Miss Mrs. Thelma Canaday, Mrs. Helen Bolerjack, and Mrs. June Brannum; 27 grandchildren; one brother; and two sisters.

BIRTHS

—to Rev. David and Kathy (Thomas) Slamp, Pawnee Mission, Kans., a son, Kevin Scott, Dec. 24.
—to Rev. and Mrs. Robert Falke, Ellwood City, Pa., a son, Scott Dwight, Jan. 23.

ADOPTED

—by Donald R. and Darlene (Rodeen) French, Buckley, Wash., a boy, Jeffrey Mark, born July 5, 1965, adopted Nov. 27, 1968.

DIRECTORY

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NEWS OF RELIGION

You Should Know About . . .

THE INAUGURAL PRAYER BY DR. BILLY GRAHAM AT THE INAUGURATION OF RICHARD M. NIXON IN WASHINGTON, D.C.

OUR FATHER and our God, Thou hast said, "Blessed is that nation whose God is the Lord." We recognize on this historic occasion that we are "a nation under God." We thank Thee for this torch of faith handed to us by our forefathers. May we never let it be extinguished. Thou alone hast given us our prosperity, our freedom, and our power. This faith in God is our heritage and our foundation!

Thou hast warned us in the Scriptures, "If the foundations be destroyed, what can the righteous do?" As George Washington reminded us in his farewell address, morality and faith are the pillars of our society. We confess these pillars are being eroded in an increasingly materialistic and permissive society. The whole world is watching to see if the faith of our fathers will stand the trials and tests of the hour. Too long we have neglected Thy Word and ignored Thy laws. Too long we have tried to solve our problems without reference to Thee. Too long we have tried to live by bread alone. We have sown to the wind and are now reaping a whirlwind of crime, division, and rebellion.

And now with the wages of our sins staring us in the face, we remember Thy words, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Help us this day to turn from our sins and to turn by simple faith to the One who said, "Ye must be born again."

So we pray, O God, as we enter a new era, that we as a nation may experience a moral and spiritual restoration.

Thou hast said promotion comes not "from the east, nor from the west," but from Thee. We acknowledge Thy divine help in the selection of our leadership each four years. We recognize, O Lord, that in Thy sovereignty Thou hast permitted Richard Nixon to lead us at this momentous hour of our history.

We beseech Thee that he will have Thy divine guidance and power daily. Help him as Thou didst help Thy servants of old. Our Father, we know his burdens and responsibilities will be overwhelming. He will hold in his hands the destiny of more people than any man in history. O God, our new president needs Thee as no man ever needed Thee in leading a people! There will be times when he will be overwhelmed by the problems at home and abroad that have been building up to the breaking point for many years.

Protect him from physical danger. And in the lonely moments of decision grant him an uncompromising courage to do what is morally right. Give him a cool head and a warm heart. Give him a compassion for those in physical, moral, and spiritual need. We pray that Thou wilt so guide Richard Nixon in handling the affairs of state that the whole world will marvel and glorify Thee.

O God, we consecrate Richard Milhouse Nixon to the presidency of these United States with the assurance that from this hour on, as he and his family move into the White House, they will have the presence and the power of Thy Son, who said, "I will never leave thee, nor forsake thee."

What we pray for President Nixon we pray for Vice-president Agnew and members of the Cabinet. May they be given a wisdom and a courage that is beyond their own. Bless them as a team to lead America to the dawning of a new day with renewed trust in God that will lead to peace, justice, and prosperity.

We pray this humbly in the name of the Prince of Peace, who shed His blood on the Cross that men might have eternal life. Amen.

Late News

OF PEOPLE AND PLACES

RALPH HORNBECK, 41, former Pasadena College student, faculty member, and trustee, was recently elected superintendent of schools in Pasadena. He began as a teacher in elementary school and has advanced through the Pasadena school system to his present position. He is an active member of the Bresee Church and is known throughout the city of Pasadena as a dedicated Christian and active Sunday school worker. At one time he served on the ministerial staff of Los Angeles First Church as director of youth and Christian education.



Hornbeck

The new superintendent, along with Mr. Ramon Cortines, a Pasadena College alumnus of 1956, and who serves the Pasadena school system as acting assistant superintendent in charge of long-range planning, are expected to assert major influence on the education future of the city of Pasadena. □

OPEN HOUSE at the newly completed, brick, colonial-style parsonage of the Weirton (W. Va.) First Church



RUTH HUXMAN, active member of the Newton, Kans., Teen Fellowship, helps bridge the "generation gap" with the enthusiastic reading of the "Herald of Holiness" between activities of a local centennial celebration. Or is she really giving a boost to the Kansas District annual "Herald" subscription campaign?

was highlighted by a dedication ceremony conducted by District Superintendent H. Harvey Hendershot. The keys to the \$28,500 house, the first new parsonage in the 40-year history of the Weirton church, were presented to the board of trustees by Contractor Pete Cattaruzza. Rev. John Hancock has served as pastor since March, 1967. □

ANOTHER VIETNAM CASUALTY

Memorial services for Navy Fireman David P. Halpin, 20, were conducted on December 14 at the Watertown, N.Y., church by Rev. Ronald Whittenberger, pastor.

Following a tragic fire which engulfed his ship and the entire waterfront area, Fireman Halpin was last seen in the water where the flames leaped to heights of 200 feet. This tragedy took place on September 28, at which time his family was officially notified that he was missing in action. In December, his parents were notified that he had officially been declared dead. He had served in the navy for two years.

David is survived by his parents, Mr. and Mrs. James Halpin, of Burrville, N.Y.; two brothers, Ricky and Rocky; two sisters, Donna and Sherrie; and his two grandmothers, Mrs. Nettie Calhoun and Mrs. Dorothy Hopskin.

Local naval reservists participated in the memorial service, and Fireman Halpin's name has been added to the Armed Forces Memorial Roll of the Nazarene Servicemen's Commission, dedicated to those men who have given their lives in some phase of the war in Vietnam. His is the fifty-eighth name to be added to the Roll.

In a letter to his parents, Paul Skiles, director of the Commission, said, "It is our intention that their sacrifice will not be forgotten and that their example of devotion will be a lingering inspiration to all. In remembering him, we are remembering you as well, and praying that the One who can enter every valley will be with you still." □

NEWS OF REVIVAL

PREACHING on Bible holiness was enjoyed by the Schuylkill Haven, Pa., church in a revival conducted by Rev. and Mrs. Willard Prouse, of Mechanicsburg, Pa. Rev. and Mrs. Walter Cresswell were singers and musicians. Revival fires still linger, according to the pastor, Rev. Mrs. Mildred Hoffman. □

EVANGELIST C. B. FUGETT reports a good revival with Pastor Walter Maynard and the Twin Fork Church of Ashland, Ky. Sixteen new members united with the church, all by profession of faith. □



MEANINGFUL MOMENTS AT BETHANY FIRST CHURCH

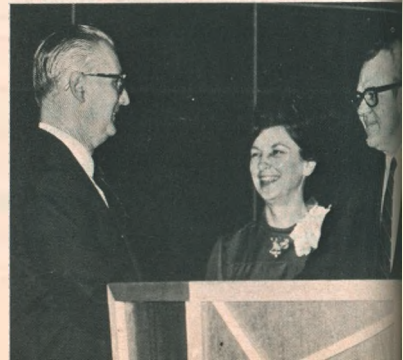
Pictured above, Dr. E. S. Phillips (right), former pastor of Bethany (Okla.) First Church, and now executive secretary of Nazarene World Missions, receives a check from the present pastor, Dr. Harold M. Daniels. The check represents the recent Thanksgiving offering amounting to \$20,029.

When Dr. Phillips was pastor, the church adopted the plan of giving the total offerings received on Easter and the Thanksgiving Sunday for world evangelism. Under the leadership of Dr. Daniels they have continued this plan.

In the past 12 years the church has contributed approximately \$600,000 for world exangelism. During this time they have built two new churches, placing very heavy local responsibilities upon the congregation, yet have not decreased their giving to missions, a commendable record of vision and outreach.

IN THE PHOTO BELOW, Harry B. Macrory, secretary of the Bethany First Church board, extends congratulations to Dr. and Mrs. Daniels after announcing that the congregational vote for a four-year pastoral renewal call was 707 favorable out of a total of 723 ballots cast. A crowd of nearly 2,000 honored the pastor and his wife with a standing ovation.

Bethany First Church, with a membership of 1,783, is the largest in the denomination.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

REDEPTIVE SUFFERING

(March 2)

Scripture: Mark 8:27-9:50 (Printed:
Mark 8:27-37)

Golden Text: Mark 8:34

On three special occasions Jesus speaks of His death and resurrection.

1. *Following a testimony* (8:27-38)

"Whom do men say that I am?" The answer—a prophet. That is still the world's assessment of Jesus—a good man, a noble teacher, a religious reformer.

"But whom say ye that I am?" He expects His followers to have a truer view of their Master! Peter testifies for all believers—"Thou art the Christ."

But He is a suffering Christ, a concept they were unprepared to receive. His prediction of the Cross falls upon unbelieving ears (vv. 32-33). Jesus' words in vv. 34-38 suggest why. Perhaps we don't want a suffering Christ because that means suffering Christians!

2. *Following a transfiguration* (9:1-13)

The glory of His deity shone through the veil of humanity. The inner radiance suffused the outer form. And logically His life should have ended here, not by death, but by immediate rapture into the Father's home. But leaving the scene so luminous with glory, He speaks again of His death to puzzled disciples.

3. *Following a triumph* (9:14-32)

In the valley lies suffering. By a word of authority Jesus evicts the demon and heals the boy. Once more He speaks of His cross and raising (v. 31). He can triumph over demons and disease only by bearing the world's total evil at Calvary!

Following Him toward Jerusalem, ambitious disciples quarrel about "who should be the greatest"! Dare we set our motives and actions in the light of His life and death? □

Conducted by W. T. Purkiser, *Editor*

In the light of the scripture which says, "Be ye not unequally yoked together with unbelievers," is it wrong for one of our ministers to perform a marriage ceremony where one is a Christian and the other is not? If he warns them of the danger, does the responsibility become theirs?

I would want to leave the decision in the matter up to the minister—as indeed it would be—in the light of his knowledge of the persons involved and their backgrounds and attitudes.

The final responsibility is clearly that of the Christian partner in the projected marriage.

If the pastor has faithfully dealt with the couple and they are still committed to go ahead, I could not say it would

be wrong for the minister to officiate at the wedding.

After all, marriage is an ordinance of God for all men—saved or unsaved—and it is proper that the Church should be involved. I cannot see that it would particularly help the matter to have the ceremony performed by a justice of the peace or any other non-ministerial official.

Why doesn't the Holy Spirit descend upon us with the sound of rushing wind, tongues of fire, and other languages, as in Acts 2:2-4?

For the same reason the thunder and lightning, the cloud on the mountain, and the Voice from heaven at Sinai were never repeated, although the Law there given was given again and again to each succeeding generation.

In both cases we have the beginning of a new dispensation, a new era in God's dealings with man.

In this historical sense, neither Sinai nor Pentecost could be repeated because each was the beginning of a new age, and a single historical period can have only one beginning.

The three dispensational signs at Pentecost do have typical meaning, but once given they were never repeated together.

I'm glad you recognize that the languages spoken at Pentecost were not "unknown tongues" (cf. Acts 2:7-11). In fact, the miracle occurred to prevent

unknown tongues—for if the Galileans had spoken their colloquial dialect, they would have been speaking an unknown language as far as Parthians, Medes, Elamites, Cyrenians, and Romans were concerned.

It is also passing strange that the people who misinterpret the languages of Pentecost and substitute an unknown tongue for the intelligible languages there spoken do not insist on the noise of the wind and the appearance of the fire for their "sign" of the baptism.

For what Pentecost meant then in the hearts of the apostles, as well as for all who later receive the baptism with the Holy Spirit, we turn to Acts 15:8-9. Speaking almost 20 years later, Peter identified the heart of Pentecost with the purifying of the heart.

A speaker in our women's group recently quoted Ephesians 5:4 forbidding "filthiness . . . foolish talking . . . jesting, which are not convenient," and said that this meant we should not joke either about ourselves or with one another. Is this sin?

If by joking you mean pleasantries without suggestive overtones, it certainly is not sin.

John Wesley said, "A sour godliness is the devil's religion." I believe he was right.

The Scripture elsewhere speaks of the merry heart, about joy, and about wholesome laughter.

There is virtually unanimous agreement among students of the New Testament that Paul was speaking of vulgarity, indecency, and "coarse jesting" in

which the point is a suggestive double meaning in the words. While this seems to be a large part of the stock-in-trade of the modern "comic," it has no place in the Christian life.

But clean, wholesome humor is a far cry from the vulgarities in which unclean imaginations delight. There is, for example, little serious doubt about the humor in the description by Jesus of the Pharisees who "strain out a gnat" while they blithely swallow camels.

"Men have made pretzels out of the passages of God's Word, twisting them to fit the need of the moment both for and against warfare."—Jimmy Allen.

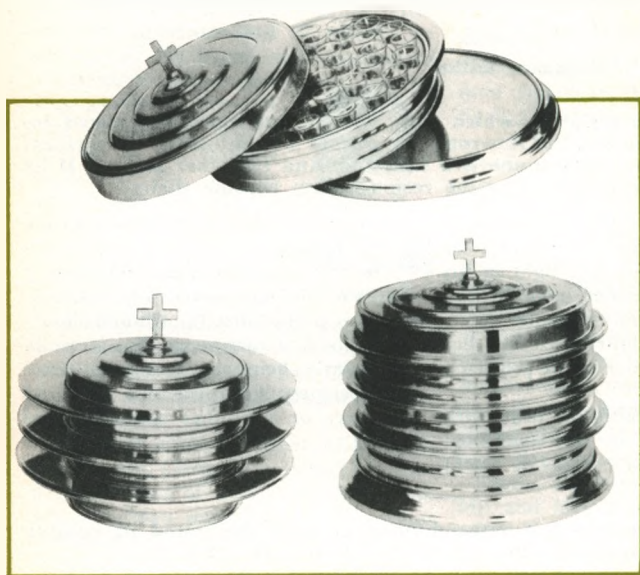


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