

CHURCH OF THE NAZARENE / AUGUST 2 '72

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Lutheran
Church of the Nazarene
KANSAS CITY, MO
AUGUST 2, 1972

HERALD OF HOLINESS



General Superintendent Lewis



This Quadrennium

A quadrennium is what we begin anew at each General Assembly. We are fresh into one now.

A quadrennium is a period of four years. That is quite a chunk out of a person's life. A quadrennium is freighted with so many things: events, deeds, successes, failures, tragedies, songs, weepings, sorrows, joys, opportunities. It is a mighty thing—we must enter into it seriously.

The things that God has put into this four-year period are the most certain. He has put in it: 48 months, 208 weeks, 1,461 days, 35,064 hours, 2,103,840 minutes. To make these possible, He has measured and metered time. He is going to make 1,461 sunrises and the same number of sunsets: they will make up the seasons, and man will largely conform to them.

The average man will eat 3,383 meals and sleep 11,688 hours, and hopefully will gainfully employ the same number of hours doing something profitable.

Sin and death—great enemies of man—will be active in this quadrennium. The expressions of sin—such as lust, envy, jealousy, malice, anger, war, tyranny—will prey upon the world.

In the recent General Assembly we launched our beloved church into the great promotion of "Truth," for indeed it is "Time for Truth."

We marshalled our forces and set forth our program. We called upon God to guide and

help us.

We challenged our people to the greatest, most exciting, and very rewarding service for God.

We pledged ourselves to preach the gospel of full salvation and maintain the standards of Christian simplicity and righteousness.

We spoke out against evil and its ravages as plainly seen in our world. We branded them as a part of man's reaping in his disobedience of God's laws and rejection of Christ.

We accepted evangelism as our task and admitted our responsibility to the souls of men.

We pledged to pursue the work of the Lord and make His kingdom our first interest.

We recognized the shortness of time and the possible imminence of the return of our Lord, and in view thereof hastened to our task.

And now we are at it. The quadrennium has caught us up in its tide. Some of us will not be here when it ends. All of us will be four years older. The time we have now will then be a memory.

Let's work for God, until the challenge of the General Assembly will be a reality.

Let's make our own church a center of revival and evangelism these four years.

Let's put about 40,000 revivals into these four years.

Let's add many thousands of new members.

Let's start a lot of new churches! Let's pack our preaching with holiness.

And the God who runs the quadrennium is with us! □



Photo by De Wys Inc.

Today would be a marvelous day for shopping, I thought, as I looked out on a world bathed in warm, bright sunshine.

I looked above the white picket fence, beyond the velvety green grass, and the nodding heads of the gay tulips.

I saw my new neighbor three doors down and across the street. No, I have not gone over to meet her. I plan to, but my days are so full. I must go soon and find out if they attend church anywhere. I know, from neighborly observance, she has three preschoolers.

Oh, well, another day. I remembered what I told the young couple who previously lived there, "I am not a very good neighbor; I'm involved in so many things." Time does get away from one.

I saw the elderly gentleman further down the block. He has seemed so alone since his wife passed away a few months ago. Months? No! It could not be months since I went over with a salad and cake. I wonder if he goes to church anywhere. I suppose some of his family picks him up.

I saw the teen-ager directly across the street. I know her, but we're really not acquainted. I could invite her over Saturday evening to the wiener roast, but I doubt that she would fit in with "our kids." I will just be a bit more friendly next time we meet.

I saw the little white-haired lady who was out put-

tering in her yard as I hurried down the street last week.

"Come in, Dearie," she called; "I've just baked a fresh batch of cookies."

"Another time, Mrs. Melding," I answered; "I am in a rush today."

I remember the haunting look of loneliness that came into her eyes.

I saw our teacher as she looked last Sunday morning. I felt she was deeply concerned about those who were absent from class and I fully intended to offer to go calling with her. I will offer next Sunday.

Then I saw Someone else. He was gazing at me with a gentle, searching look. He seemed to be saying, "I have no hands but your hands, no feet but your feet." All of my excuses crumbled.

I saw Him give His all for my sake. No reservations, no excuses, no procrastinating. Nothing interfering with His crucifixion, that I might live!

Forgotten were thoughts of shopping or spending the day in idle pleasure. Surely, "*I must be about my Father's business,*" I quoted as I marched happily out the door and down the street to do errands for the King! □

By Opal Brown, Lee's Summit, Mo.

HERALD of HOLINESS



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OUR CHURCH

I'm proud of our church!
I'm proud of its

- **Beliefs**—for they are biblically correct . . .
- **Standards**—for they help me to live a separated, spiritually sensitive life . . .
- **People**—for they are some of God's very best!
- **Acceptance of others**—because we must accept people as they are if we will lead them to where they ought to be . . .
- **Public invitation**—because it tends to build stronger Christians, and it is psychologically correct . . .
- **Warm, joyous spirit**—because that is the spirit of Christ . . .
- **Love for one another**—because that is the true mark of the Christian . . .
- **Emphasis on the sanctified, committed life**—because this makes the church a mighty force for evangelism instead of a field for evangelism . . .

Thank God for the church! It's a great people among whom to raise my family and in which to invest my time, talent, and finance for things eternal.

—Stanley McElrath
Tempe, Ariz.

YOUR REFUGE

Whenever you come to the Lord
With an earnest prayer,
He is there.

When you come with a contrite heart
Or a human fear,
He will hear.

Though you may have little to give,
Bring Him your best;
He supplies the rest.

Nina Willis Walter
Pico Rivera, Calif.

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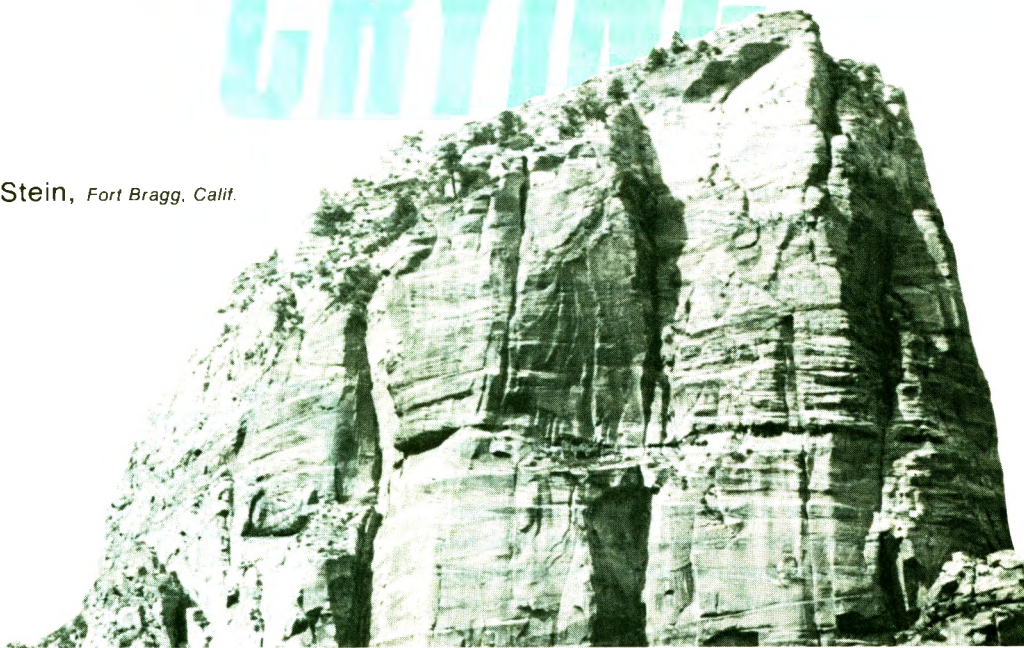
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Union Pacific Railroad photo

“CRYING”

“CRYING”

By Hal M. von Stein, Fort Bragg, Calif.



Union Pacific Railroad Photo

We were asked, afterward, why we didn't stay out of such a place. In the light of our experience the question was hard to answer.

The cave was just a dark, jagged hole in the ground. All sorts of gleaming, beautiful chambers were said to be down there, deep in the earth. We were fascinated by these imagined splendors.

Talking about exploring a cave is not like crawling on hands and knees over muddy rocks in the uncertain light of a kerosene lantern. Explorations are never as romantic as expected.

Ultimately we were glad we had the lantern instead of less enduring flashlights. We knew what we were about to do was hazardous. Some would say foolish. So we told no one our plans.

There is no more common sense in exploring sin than there is in exploring an uncharted hole in the ground. Not as much. You might become lost in a cave, as we did, and you could die there and still go to heaven if you belong to the Lord.

But exploring sin is exploring death. People find that hard to believe.

The Christian life, in its positive aspects, is so splendid many find that hard to believe, too. The attractions of the nether world are more immediate

and provocative, and many decide it won't do any harm to explore them first.

We had no intention of becoming lost. We were going to be careful. We found the subterranean splendors to be actually there. There were stalagmites and stalagmites, thrones and cathedrals. It was immense! We promised each other to come back someday and take pictures. We never did!

Eventually we reached a chasm from which we turned back. To avoid wading the water, we kept to one side of the cavern. Soon the ceiling became lower, as it should near the entrance. We expected to emerge momentarily.

Instead, the passage narrowed and tightened until we were squirming on our stomachs in the water, pushing the lantern ahead with one hand!

A peculiar feature of this was that, although we realized something was wrong, neither of us was willing to acknowledge we were lost until we had pushed to the very last inch of the blind passage.

Those who are spiritually lost often do the same thing! When we did admit our predicament, we found it almost impossible to consider retracing our steps back into the cavern behind us. The psychological shock of realization that we were lost in the regions of the dead was terrifying. We could

not imagine how it had happened. *And no one knew where we were.*

A conscious act of will was necessary to get started back.

It always works that way. Leaving the confines of an evil environment begins with just such an act of will. The way back may be rough, but it isn't as bad as the alternative. And since that day, neither I nor Johnny Goldsby has ever explored any caves!

This morning in Jeremiah 3:21 we read, "I hear voices high upon the windswept mountains, crying, crying. It is the sons of Israel who have turned their backs on God and wandered far away" (LB^o).

This picture is in sharp contrast to lostness in a dark cavern. But the condition is the same. To me, the intense darkness of the cavern suggests the lostness of people all around me in the bright sunlight: good people, who have everything they need—except God.

The tragedy is compounded because the children of these people are, literally, wandering across the mountain highways, "crying, crying." Some of these young people have found the Saviour, truly and miraculously.

Now they are seeking for a way to live with themselves in a square world that really does not have much to offer in the Christian way of life except words. Motivation for modern, civilized life too often comes from the inspiration of desire for things rather than devotion to God.

And this sort of inspiration is what spawned the condition which brought these young people into despair in the first place. The desire for things—the idols in the high places!

Here and there the light is breaking. Oh, let that light shine upon us all! □

*The Living Bible, Kenneth N. Taylor, copyright 1971 by Tyndale House Foundation. Used by permission.

WISDOM FROM THE LORD

We have a source of wisdom
That nothing can exceed—
No study and no learning,
No research and no creed.

A wisdom that is gentle,
At peace with God and man;
Content, and yet achieving
Within a master plan.

This precious, holy wisdom
That leaves our spirits awed—
We have attained, when we can know:
True wisdom comes from God.

Pearl Burnside McKinney
Phoenix

SPIR

X

MUL

... IT HAS BEEN ESTIMATED THAT
LED ANYONE ELSE TO CHRIST.

Conversions to Christ in the twentieth century are not equalling the birthrate. The Christian Church, thus, is faced with the task of matching the present population explosion, and eventually exceeding the rapidly growing birthrate. This staggering challenge demands authentic commitment and radical evangelism.

The evangelistic principle of the New Testament Church was spiritual addition. "The Lord *added* to the church daily such as should be [those that were being] saved" (Acts 2:47). If the Church had been true to this principle through the ages, she would have continued to adequately evangelize the world.

The tragic reality, however, is that the Church failed to accept the requirements of Christ's great commission. So today it has been estimated that 95 percent of professing Christians have never personally led anyone else to Christ.

As a result, the contemporary Church is faced with the necessity of employing a different evangelistic principle. Spiritual addition will no longer suffice. The present situation requires *spiritual multiplication*.

Spiritual multiplication, when employed as an evangelistic principle, means that I must not only win a soul to Christ; I must also train that person to be a soul winner.

If each of the 800 million presently professing Christians would win one soul today, and those 1.5 billion would win one soul tomorrow, the entire world could be won to Christ in less than two days' time! This illustration, however, is unfortunately hypothetical. Let me be concrete.

In March of 1971 our church board decided unanimously to accept the principle of spiritual multiplication as the only way to reach the metropolitan area we serve. We began with two evangelistic teams of three members each. Since the pastor was trainer for both teams, only five people

TUAL PLICATION

5 PERCENT OF PROFESSING CHRISTIANS HAVE NEVER PERSONALLY

By David K. Kline *Paterson, N.J.*

were involved in this first four-month, "on-the-job" training in evangelism.

We are now in the midst of our third such training period. The original two teams have multiplied—first to four, and now to seven adult teams of three members each.

Our youth, sparked by seeing the vital involvement of the adults, have added an eighth team. This team is composed of the trainer (our NYPS president) and four teens (five members, or even more, work better than three on a youth team).

These eight teams, with God's help, have proved the value of spiritual multiplication as an evangelistic principle and practice.

Since March of 1971, these teams have had a minimum of 150 evangelistic encounters in the homes, hospitals, etc., of the greater Paterson area. During this time we have seen, according to carefully kept records, 62 people receive Christ as their personal Saviour, besides others who have had the "joy of . . . [their] salvation" restored. Of this number 38 have joined our church by profession of faith.

Numbers, however, are only the external manifestation of an inward and spiritual transformation. God also lovingly multiplies His blessing to the individuals and the church so involved.

Many of the members of these evangelistic teams give much the same testimony, namely, that it seems as if a fountain of God's love has sprung up in their hearts and, by His grace, He is enabling them to live the overflowing life.

Imagine the increase in a church's commitment and spiritual vigor when a busy doctor, a housewife, an involved executive, a research Ph.D., a self-employed businessman, a blue-collar employed church member stand one after another, and with full heart and full eyes testify to the multiplication of God's blessing in their lives because of participation in active evangelism!

One result is that our services are more "alive unto

God." They are growing in power and attendance. Sunday morning! Sunday evening! And Wednesday evening!

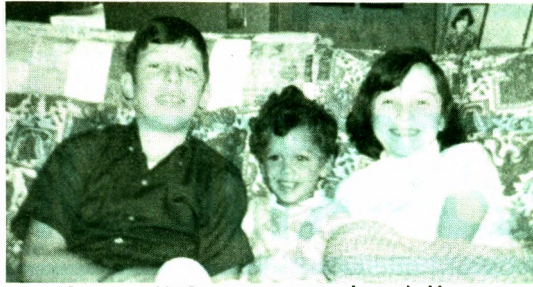
Also our youth, sometimes numbering over one-fourth of the congregation, are leading and feeding this spiritual growth in many ways. Once a month they are in charge of the Sunday evening service. A recent service, in which over 20 of them were involved, is typical.

A 15-year-old young man, saved just weeks before, conducted the service. He opened with prayer and introduced the different parts and participants in the service. Young people led the singing, played the piano accompaniment, read the scripture, sang as a choir, testified, gave both instrumental and vocal music specials, and blessed the entire church with their spiritual vitality. The adults of the church were still talking about this service the following Wednesday and Sunday.

This growing involvement of our people in all aspects of church life is, to me, the greatest proof of the value of the principle of spiritual multiplication. In fact, one of our district superintendents remarked following a recent revival, "I feel like I have attended a New Testament church!"

How can it be otherwise when there are those who see, in almost any given service, people who won them to the Lord through faithful witness in their home, plus people they have won to the Lord since being saved? As this is happening, a keen sense of identity as "the family of God" is enveloping our church. Many within and without our congregation are now saying, "Behold, how they love one another!"

Spiritual multiplication? Yes! And right in the midst of what could be a very discouraging metropolis. The spirit and vitality of our church are growing, I believe, in direct proportion to the involvement of those authentically committed to radical evangelism. □



*Dan, age 13; Sean, age two and one-half;
Ruth Ann, age 10½*

“UNTO ONE OF THE LEAST OF THESE”

Sometimes God lets us know what He wants us to do quickly and expects to be obeyed instantly. Such was the case when He told Philip to go to the desert Gaza and witness to the man from Ethiopia.

Sometimes it is through a growing concern and much prayer and soul searching. Such was the case with my husband and me.

For a period of a few years there had been a growing concern about something we felt we should do. The Holy Spirit had been gentle, prodding us when we lagged, until finally one evening He really got across to us.

As I sat on the sofa with our little house dog on my lap, gently scratching her ears, my husband remarked, “She doesn’t know she’s a dog.”

“Yes,” I replied, “she gets lots more love and attention than some children do, I’m sure.”

My husband looked at me oddly and nodded. “Yes,” he agreed slowly, “with two bird dogs, one rabbit dog, and a house dog, we really must love dogs.”

That settled it for us. We prayed it all through before applying to adopt, of course. We discussed it at length with our two children, ages 10 and 12. But that was really the deciding point.

I had to forget that I could now say, “Soul, take thine ease,” on Saturday morning. The children could now get up, eat a bowl of Cherrios, watch cartoons, and I could sleep as long as I wanted. I also had to forget the fact that toilet training and afternoon naps might come into the picture again.

But neither could I get away from the scripture, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Our children were beside themselves with joy and excitement the day we went to apply. They thought

we’d bring a baby home that day! Both wanted a child “just their size.”

We had decided on one thing. If this was really what God wanted, we’d be accepted, we would be able to afford the child, and he would be happy and adjust easily to us.

Before we got started in our interview my husband said to the social worker, “This is no small thing with us. We’ve been dissatisfied living such an easy, selfish life, giving so much more attention to our dogs than some children get. If you should accept us, we’d like a child who would otherwise be considered ‘unadoptable.’”

The social worker eased back in his chair and stared at us as if his hearing mechanism had suddenly gone haywire. After finally recovering he ventured cautiously, “Do you mean you don’t want a white baby?”

My husband said simply, “We want a child that no one else wants.”

“Age five to seven,” I added.

Mr. Thompson took our application, not blinking an eye at our small salary, our lack of assets, bank account, houses, or land, and said he would be in touch.

That was in January. After a two-day extensive session with three other adoptive couples, our case-worker told us he had a child in mind for us. As he took out a thick folder with children’s pictures and histories, he added, “He’s not quite two, though, and he is biracial.”

“We’ll take him,” we cried together, then burst out laughing.

The last of April we brought Sean home. He had

By Frankie Roland, *Wellington, Kans.*

long, very curly hair, big dimples, and brown skin. He spoke not one word, wore diapers, and carried a bottle constantly. And he went straight to our hearts.

The caseworker apologized with, "There are just so many of them, you know—the unadoptables. They keep them in clean clothes and give them good food, but really have no extra time to teach them to talk, etc."

Sean went straight to our 12-year-old Dan and stayed there. He tolerated us, mind you, but he was definitely Dan's boy.

Within just a few days, you would have thought he'd been ours all his life. Instead of just pointing and grunting, he began saying words. The diapers came off and training pants went on.

I went away to hold a Bible school and came back to a boy with his curls gone and no bottle. His dad and older brother had taken him in tow after their "little girl" had been bragged on twice in the same day.

Next month Sean will be legally ours. He is an outgoing, intelligent child who gets up saying, "Eat," and goes on a dead run all day. He's football-crazy and also helps his sister do cheerleading. His biggest problem is "looking where he's been rather than where he's going."

We are all learning to live with occasional looks of contempt but they are rare. The adoption of a biracial child has drawn us closer together and closer to the feelings of people of minority races.

Sean is popular everywhere he goes. If I substi-

tute in the junior high, someone usually asks about him or a teacher says, "Tell Sean 'Hi' for me." In the grocery store, library, everywhere—someone is usually calling, "Hi, Sean."

Our church family has been wonderful to him. He's never been in a barbershop because one of the men in the church wants to cut his hair. The church gave him a clothing shower and went all out to see that he got the best of everything. Love has a way of being expressive.

As we look forward to adopting our second biracial child, our biggest problem appears to be the same as that of Mrs. Doss, the Methodist pastor's wife who wrote *The Family Nobody Wanted*—that of pleasing all the children. As they adopted their 12 biracial children they were always trying to get one "just my size" for everyone.

As I think of people the world over who are "doing their thing," I have a deep sense of satisfaction in knowing that we too are doing our own thing. And doing it with God's approval and guidance. In our own small way we are helping to make a world a better place in which to live by giving a home to "unadoptables"—the biracial, the shunned, "even the least of these."

As I drift off to sleep after putting two pair of white legs and one pair of brown legs under the cover one last time this night, I realize that tomorrow is Saturday. I don't hear, "Soul, take thine ease," anymore. But it seems I can almost hear, "Well done," from a gently approving Voice as I drift off to sleep. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, *Nashville*

SUFFERING THAT IS REDEMPTIVE

Some suffering is "common to man" and arises out of the human situation—accident, sickness, death, adversity. There is no reason why the Christian should be exempt from it.

God does not insulate His children against trouble just because they belong to Him; nor does He send unpalatable circumstances as punishment for those who do not. Consequently, circumstances should not lead the Christian to either pride or despair. However, he possesses divine resources to handle them (see II Corinthians 12:9).

Some suffering arises simply because one is Christian. But where the witness is genuine, there is no spirit of retaliation, no prolonged self-pity, and no development of a martyr-complex. Rather, the Christian prays for those who despitefully use him, and rejoices because he is accounted worthy to suffer for the sake of Christ (Matthew 5:10-12).

While these types of suffering may be overcome and even turned to God's glory and one's good (Romans 8:28), they are not, strictly speaking, redemptive—though they may have redemptive aftereffects.

That suffering alone is redemptive which is *freely chosen*. Redemptive suffering is not merely admirable response to an

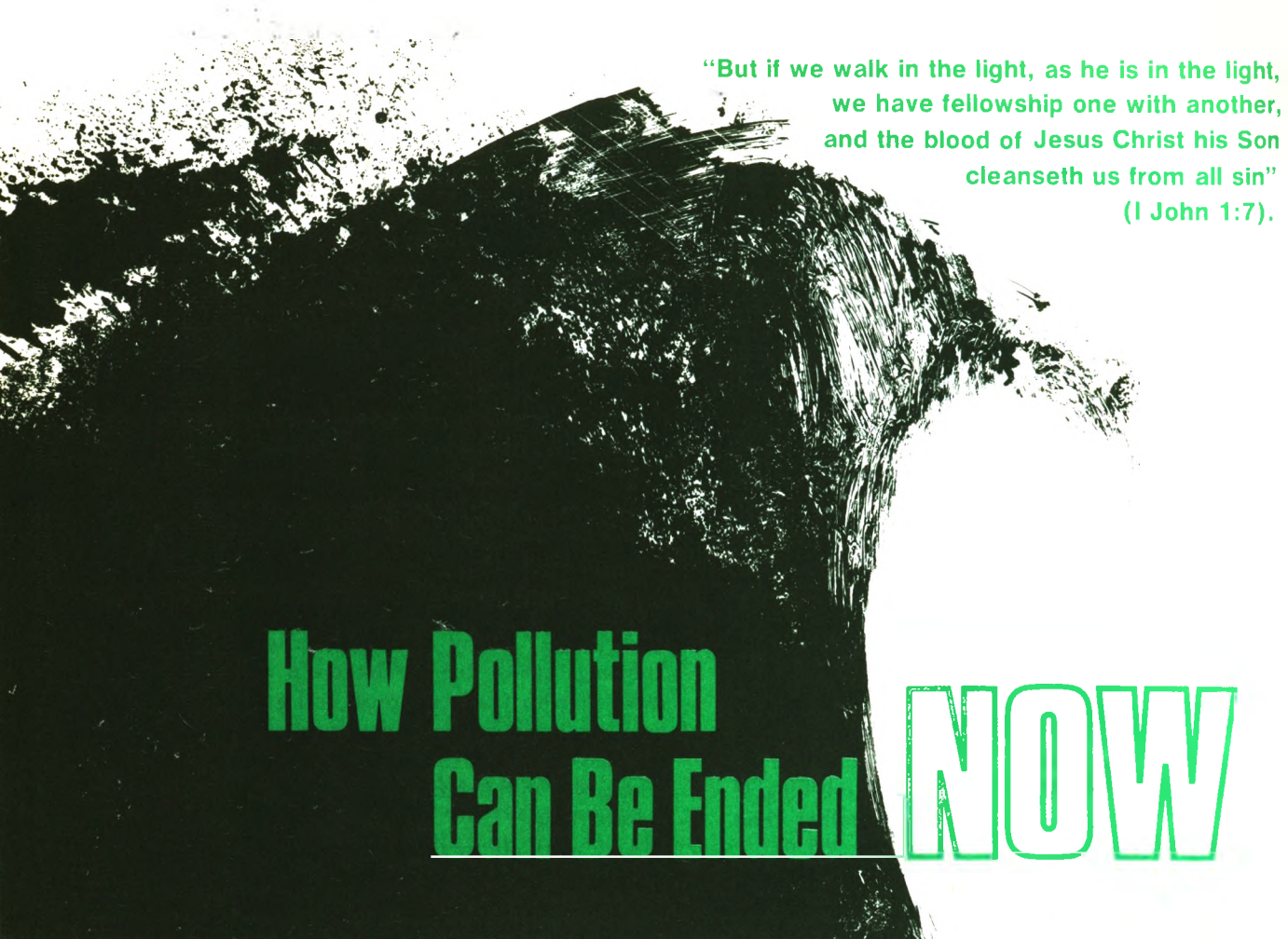
already existing situation. Still less is it waiting till one is victim of suffering and then claiming it occurred for the sake of the Kingdom. Rather, it is deliberate choice in advance of a situation from which suffering may arise. It is to become willingly "in-ghettoed" in a real-life circumstance; to make oneself expendable; to "live vulnerably." Only then can the believer know Christ in "the fellowship of his sufferings" (Philippians 3:10).

For example, though one is fully aware of the cost of working toward reconciliation between two estranged persons, he nonetheless takes the risk of being misunderstood. Though one be married to a neurotic, a poor sex partner, or one with an intolerable personality, he chooses the suffering for the sake of the "other." Or a parent may expose himself to hurt by consciously providing painful opportunities for the child's growth and developing independence.

Redemptive suffering is distinctively Christian. And it is strange to the world. Yet where it is present, there is creation of infinite possibilities for the one in whose behalf the suffering occurs.

In concrete ways, Christ's disciple lays down his life of himself. But he finds fulfillment in suffering with Him (see Mark 8:35).





“But if we walk in the light, as he is in the light,
we have fellowship one with another,
and the blood of Jesus Christ his Son
cleanseth us from all sin”
(1 John 1:7).

How Pollution Can Be Ended **NOW**

One can hardly pick up a newspaper or a magazine these days without seeing an article warning of the increasing danger of water and air pollution, or without seeing pictures of dead fish and dying wildlife littering the banks of polluted streams and beaches.

Ecologists and environmentalists and other assorted experts are warning of what pollution is doing to vegetation and to all living things, not only on the land, but in the sea and in the air. And with increasing urgency they warn that life on this planet could, before the end of this century, cease to exist unless a solution is found.

Jacques-Yves Cousteau, for instance, the world's foremost underwater explorer, said recently before a committee in Washington that the destruction of the oceans from pollution is already 20 to 30 percent total; and that if something isn't done now, right now, then maybe 30, or 40, or 50 years would be "the end of everything."

But in spite of the shrill urgency of such warnings, the pollution problem has been around for a long time. The prophet Amos, for instance, cried to the people of his day: "Thou shalt die in a polluted land" (Amos 7:17). He was speaking, of course, of the pollution of sin. And man has been plagued with *that* pollution problem from the beginning.

Pollution began on this planet, not in a ghetto, but in a garden—the Garden of Eden—and it began when our first parents sinned against God. That pollution has been passed through all the generations

of man, with every human being coming into the world with a polluted, contaminated, fallen, sinful nature.

It is *that* pollution—the pollution of the human heart—that can be ended *now!*

There are those, such as Dr. Martin Kapland of the World Health Organization, who warn against an immediate cleanup of chemical pollution and see no hope at all for an instant end of pollution anywhere in the world.

But while it may take years for man to quit fouling his nest and begin to clean up his polluted planet, the pollution of the human heart can be ended *now*—through the atoning, cleansing, purifying power of the blood of Jesus Christ.

In some strange way, blood has always been identified with purging, with cleansing, with the redemption of man from sin and inner pollution.

"This is my blood," said Jesus, "which is shed for many" (Mark 14:24). The Apostle Paul, in speaking of Christ, said, "In whom we have redemption though his blood" (Ephesians 1:7). The writer to the Hebrews said, "... if the blood of bulls and of goats ... sanctifieth to the purifying of the flesh: how much more shall the blood of Christ ... purge your conscience from dead works to serve the living God?" (Hebrews 9:13-14) And it is the same writer

RADIO SERMON OF THE MONTH

By C. William Fisher

who reminds us, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Who could speak of the cleansing, purifying power of the blood of Christ without mentioning John's great statement of it: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7)?

From *all* sin?

Yes, thank God!—from *all* sin! Not only from outward sins, but from every stain and pollution of inbred sin.

It is Samuel Chadwick who reminds us that that word "all" cannot mean less than *all*. "The blood of Christ," he continues, "cleanses the entire nature of man. It cleanses the heart, out of which are the issues of life. It purifies the motive which lies behind all the thoughts and activities of life. It cleanses the conscience from the consciousness of dead works."

"This is the answer to the prayer for a clean heart and a right spirit. It is the entire sanctification for which St. Paul prayed on behalf of the saints of Thessalonica. It is," Chadwick concludes, "the Gospel to which we are called to be witnesses."

But long before Paul prayed his prayer, David expressed the deep hunger of all humanity for a solution to the pollution problem when he prayed, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:2, 10).

And many thousands since that time have prayerfully sung:

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down ev'ry idol, cast out ev'ry foe.
Now wash me, and I shall be whiter than snow.*

There has been only one answer to that cry, that longing, that heart-hunger, that fundamental human need, and that is the cleansing, purifying power of the blood of Jesus Christ.

Zechariah prophesied, "In that day there shall be a fountain opened to the house of David for sin and for uncleanness" (Zechariah 13:1). And multitudes have plunged into that fountain and have come up made every whit whole and have known with an inward certainty that their hearts were cleansed, the inner pollution purged, the inner conflict resolved, the inner pullback cancelled, the inner contradiction to God's will dissolved in the purging, healing power of the blood of Christ.

You ask me, "What can wash away my sin?" And I answer, "Nothing but the blood of Jesus." You ask me, "What can make me whole again?" And I give you the same answer: "Nothing but the blood of Jesus."

And if you will avail yourself of this Blood-bought solution to your own inner pollution, you too can begin to sing,

*Oh, precious is the flow
That makes me white as snow!
No other fount I know,
Nothing but the blood of Jesus.*

That is the only answer there is to the problem of inner pollution, for it is the only answer God has ever given. You can appropriate that answer just now through surrender and faith. □

TAKING HIM AT His Word

Men hinder spiritual growth and forfeit blessing by not taking Christ at His word. Faith is more than the utterance, "I believe!" Real faith claims the promises of God by acting upon His promises.

Napoleon, the emperor, was riding through his army camp. Suddenly his horse reared, pitched, and charged wildly ahead. Napoleon lost control of his mount, but a big private jumped, grabbed the horse's reins, and brought it to a halt.

In gratitude, the emperor saluted the private and

said, "Thank you, Captain!"

The private did not question Napoleon or remind him that he was just a private. He quickly responded by returning the salute, and asked, "Of what company?"

Seeing the private's complete faith in the emperor's word, Napoleon saluted again, and said, "Of my bodyguard!"

By Randal Denny, Modesto, Calif.

The newly appointed captain spurred his horse, rode up to the bodyguard, saluted, and announced, "Your captain!"

The officer in charge asked, "By whose authority?"

The new captain pointed to Napoleon, "By his!" The transfer from private to captain was complete. The whole transaction happened by faith in a man's word.

How much more the change when one puts his faith in Christ's word, "Him that cometh to me I will in no wise cast out" (John 6:37)! Take Christ at His word, for as the songwriter put it, "What He said, He will do!" As we act upon the reliability of God's Word, He will prove himself to us in His own time and in His own way!

Two men were examining an oil painting depicting Jesus' encounter with blind Bartimaeus. One commented, "This is a good painting. The detail is clear; the groupings of the individuals are in perspective; the facial expressions are natural."

The other man, sharing what he thought was most eloquent, pointed to the steps of a house in a corner of the picture: "Do you see that discarded cane lying there?"

"Yes," said the friend, "but what does that signify?"

"The blind man who has rushed to Jesus is so sure he will be healed that he has left his cane behind. He will need it no more and rushes to the Lord as though he could already see."

So often we hang on to our crutches and canes, never acting on His word, and not expecting much unusual to happen. But Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12-13).

Jesus proves himself as we walk with Him along the way, not before we start! Christ is faithful and worthy of trust. Take Him at His word! □

Christians, "Keep Your Cool!"

The noise of battle near at hand—
rebellion close—or an affray—
remind us Christ said these would loom
before His coming day.

When tragedies would shake our calm
in city, home, or land,
again Christ warns His followers,
"In calmness, take your stand!"

False doctrines are another sign
the end time's, oh, so near.
Impostors pose, deception grows,
but Christians need not fear.

"Be not alarmed, keep poise—hold fast."
Firmness—'tis Christ's command.
Our Bible's rich in counsel
impelling us to serve—withstand.
"Look up!" it urges. "Christian soldiers,
your Christ will come to reign and rule."
In our day, Christians,
"Keep your cool!"

Ovella Satre Shafer
Wellington, Kans.

OPERATOR'S HANDBOOK

By Morris A. Weigelt, *Nampa, Idaho*

The majority of manufacturers provide a handbook of instructions for the proper use of the product they make. The instructions are intended to ensure maximum usefulness and efficiency from the product.

Procedures which damage the unit and tend unnecessarily to increase wear are outlined in order that they may be avoided. Adjustments are suggested that will overcome temporary malfunctions. Preventative maintenance procedures are detailed.

The premise of the handbook is the opinion that guidance will add to the life and satisfactory service of the product. The underlying assumption is that the creator and designer knows most about the way his product ought to be handled for maximum returns.

God's Word clearly tells us that the universe is the creative expression of God. So Paul can write in the letter to the Romans: "Since earliest times men have seen the earth and sky and all God made, and have known of his existence and great eternal power. So they have no excuse for saying they don't know whether or not there is a God" (1:20, *Living Letters*°).

In Genesis, the biblical writer tells us that man is the climactic product of the creative fiat, for man is molded in the very image of the Creator himself. God is the Author and Initiator and Sustainer of all that is—and especially, man.

Paul captured that thought beautifully in Romans 11:36: "Source, Guide, and Goal of all that is—to him be glory for ever! Amen" (*New English Bible*°°).

Does it not then seem obvious that man should turn to God, the great Designer, for guidance toward the most effective and efficient operation of his life? Is it not true that God knows more about the way man ought to live—given the conditions of our universe? Then where do we seek for that information and guidance?

It is readily apparent that the Bible is the "Operator's Handbook" prepared by the Great Designer himself in order to provide the guidance we need.

Malfunctions, misadjustments, breakdowns, and misapplications plus a wide variety of inefficient applications are described in His Word. The proper maintenance procedures to correct these problems are also recommended.

All of these details are part and parcel of God's wonderful plan. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:7).

Maximum efficiency is possible for man only when he decides to cooperate with God and the universe He has created. H. H. Farner once said: "If you go against the grain of the universe, you get splinters." The highest and greatest freedoms are available when man gets into step with God and uses the forces and energies of this moral universe to make his own life valuable and efficient under God.

The Designer's Handbook recommends that man become a new creature in Christ Jesus (II Corinthians 5:17) and have his many sins forgiven at the judgment bar of God (Acts 26:18).

It further recommends that man come to Christ for complete cleansing from the sin nature (Romans 8:1-14). This cleansing will remove the hindrances and frustrations within that hamper a man from living a holy life. Into the vacuum thus created God pours His Holy Spirit in abundant measure to teach, guide, convict, and empower man to live at his level of maximum efficiency (John 14—16).

The Handbook authorized by the Creator of all mankind further recommends that man "walk" in a continuous, dynamic relationship with God. More than 40 times in the New Testament the word "walk" appears in such contexts (particularly see Paul's writings, e.g., Romans 6:4, "Walk in newness of life").

Forgiveness and cleansing are only the initial stages of a relationship which deepens and broadens in proportion to the time spent in cultivating that relationship.

The results of that dynamic relationship are summarized beautifully in II Corinthians 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It quickly becomes evident that a life of holiness is not a luxury or an option, but that it is the only way to enjoy the built-in benefits which God has prepared for us.

Spend more time listening to God through His Word, responding to the messages and insights gained, and your life, too, will be enriched and made efficient, attractive, and triumphant under God. □

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°° *The New English Bible*, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press. Used by permission.

READY CHRISTIANS



The admiral turned uneasily in his comfortable swivel chair. His gaze met mine.

Haltingly he said, "I guess I should be doing more . . ." His eyelids blinked and two shiny streaks formed on his cheeks. As I stood, he rose slowly and thrust his big hand across his broad desk. I felt his meaningful grip as he coaxed forth one more word—full of meaning—"Thanks!"

What had caused such emotional behavior from this "tough ole salt"?

As a member of the United States Air Force, past assignments have frequently placed me in the role of working with members of the other services—army, navy, and marines.

A few days prior to the situation described above, I had submitted articles, planned for publication, to my immediate senior officer for his review.

Among the technical papers was one (not technical) which I had prepared for speaking engagements within the denomination of which I was a member—the Church of the Nazarene. Since I occasionally speak for other denominations, I had edited the paper by parenthetically stating, "Christian," above the word "Nazarene" each time it appeared.

It was this mnemonic editing which had prompted the admiral to call me two days after I had submitted the papers for his review.

As I walked into his large, comfortable office, he waved me to a chair.

"I read your papers, Thane."

"Thank you, Sir. I hope it didn't take too much of your time."

"I enjoyed all of them, and I read every word."

"I'm greatly honored, Sir. You didn't really read every word, did you?"

"Indeed I did," he replied. Continuing, he asked, "Thane, what is the difference between a 'Nazarene' and a 'Christian'?"

I laughingly explained the reason for the parenthetical editing, and assured him that most Nazarenes are Christians but not all Christians are Nazarenes.

He was in a mood to talk and reminisced at length about his boyhood and teen years. He mentioned his strict religious parents and how he had left religion out of his life when he found the "rules" too strict.

It was at that moment that he became uneasy and

after a long pause made the statements quoted earlier. I am sure the Holy Spirit used the occasion to "bring the admiral back" into a deeper spiritual relationship.

Why is this important?

It is only one of many similar examples of how the Holy Spirit can work through "ready Christians" to help those who have a spiritual need. I like the term "ready Christian." It has a particular significance to me.

In the air force, those of us who fly and operate the systems of our complex aircraft must meet *and maintain* rigid, demanding standards in order to qualify as "READY" crew members. Nothing is more important, professionally, to a crew member than becoming "ready" and thereafter, so long as his duties involve flying, to remain "ready" through a continuing flying program which tests one's skill and safety.

So it is with one's religious influence. "All have sinned, and come short . . ." "Him that cometh to me I will in no wise cast out." . . . He purified "their hearts by faith." Once an individual has had *his* sins forgiven, and then *dedicated* his "clean hands" to God and received the *fullness* of the Holy Spirit, he is a "ready Christian."

By maintaining a life of prayer and Bible study along with a continuing dedication to Him and the cause of salvation, he can be "ready" at any moment to be a part of God's plan to help others.

So frequently these opportunities come when we least expect them, timed with other (seemingly unrelated) events. However, if we are doing our best to pattern our behavior after the examples given by Christ, our "readiness" can be used by the Holy Spirit in the most effective way under circumstances of the moment.

I have found His love sufficient for my own life and effective in working with others regardless of their status. This includes civilians at all levels, from "unknowns" to those with international reputation, as well as military personnel of all ranks from private to four-star general. I must maintain a "readiness" at all times. □

By Col. Thane Minor, Camp Springs, Md.



**AND LET THE PEACE OF GOD RULE IN YOUR HEARTS . . .
AND BE YE THANKFUL. (Colossians 3:15)**

Photo by Everett C. Johnson, De Wys, Inc.



There is a thought from Paul's letter to the Philippians that is good for us to consider. "If you believe in goodness . . . fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you" (Philippians 4:8-9, Phillips*).

It is good that a man be against some things—like sin, war, injustice, and poverty, to name a few.

But *more* important are what a man stands for and what he supports. For instance, if a man serves

Christ and surrenders to the things of the Spirit, sin has no dominion over him. Or if he actively supports peace, then war becomes less likely. If he is for justice, then crises among the races becomes less frequent. And if he keeps his heart open to pockets of need about him, and gives where needs are evident, then poverty is being fought in a positive way.

So let us pride ourselves, not in what we are against, but rather in the good and in the important. It is a true axiom that if a man doesn't stand for something he will fall for anything.

Let us open life to the things of the Spirit. Then the things that life supports and engages in will take care of the things that life should be against.

Wise words, for a wicked age, are the familiar words of Burke: "All that is necessary for the triumph of evil is that good men do nothing." And being *only* against something is as near nothing as one can get.

I attended a city council meeting one night when the council was discussing the possibility of renting an abandoned city building to a youth group in the community. An elderly man vigorously, and almost violently, spoke out against the city building being used for youth activities. He gave several reasons—all of them negative—why he was against the motion.

At the close of the man's lengthy presentation, one lady asked, "What should we use the building for?" The man was silent.

Because he had no plan for the use of the building, the council let the youth rent it. The youth group was there, but did not have to say a word.

And I can hear the council chairman's words yet, as he said to the man, "When you find another good use for the building, we'll be glad to consider it."

Sometimes we think being against something is the greatest thing in the world. We applaud the man who opposes. And there are times when that's certainly commendable and in order.

But we must not overlook the other side. For a man can just as effectively accomplish good and promote the right by standing for something. If nothing more, he has the advantage of operating from the offensive, where the positive reasons are his weapons. But the man who is forever against something soon develops the defensive syndrome, and the negative factors are his only hope. And hope built on the negative is shaky, at best.

Stand for something. It is the great apostle's advice. □

By C. Neil Strait, *Uniontown, Ohio*

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A Christian Woman's World

DORIS BROWN RUNS FOR THE GLORY OF GOD

"How I'm doing in track closely parallels my Christian life," states Doris Brown, internationally known track star. "If I'm anticipating that the Lord is really leading in what I'm doing, my running and my life both go much better. About the time I decide I can handle it on my own—I run into trouble!"

As well as being one of the United States' top women distance runners, Doris is a 29-year-old physical education teacher at Seattle Pacific College. You'll probably see her at the Olympics later this summer, running the 1,500-meter race.

Doris is straightforward about her faith. "If I didn't have my faith in Christ and didn't feel that the Lord wanted me to do this, I wouldn't be able to do as well as I have." She runs "for the glory of God. It's kind of like an obligation to do the best I can with what God has given me."

It was in vacation Bible school when she was five years old that Doris invited the Lord into her life.

Her track career began quite accidentally when she was 16. Filling in for someone else at the AAU women's quarter-mile race, she set a national record and plummeted into the world of competitive running.

Successful running on an international level demands incredible self-discipline. Doris runs five miles every morning and works out every afternoon five days a week with the Falcon Track Club.

"When something is hard, it's meaningful," says Doris. "You know, if you just put a little bit into it, you don't get much out of it . . . I don't have the speed or some of the assets of other people, but I train hard and do the best I'm capable of doing."

When I talked with Doris a few weeks ago, she was anxious that we women consider jogging as a means to keep in good physical condition. "As far as toning up any muscle in your body—when you jog or run, you're working the whole thing—your arms, legs, lungs—everything!"

"You don't have to have any equipment or go anywhere except out your door—and there's no age limit."

"It's really the simplest and best way to get regular activity. After all, if you want to swim you have to have a pool or go to one. If you bicycle, you need a bicycle and a trail. But with jogging, all you need is a few minutes free. You can get out into the fresh air, feel the wind on your face, and be at one with nature . . . it's a good time to relax your mind and your soul as well as do something for your body."

I asked Doris to define jogging: "When you jog you always allow your foot to come down in a relaxed position before you push off again. Your arms are swinging for balance and relaxation."

Now for the big letdown! Doris says that, "if people think they're going to lose weight, they're not going to do it by jogging a quarter of a mile. They've got to watch what they eat! You don't just go out on Saturday afternoon and expect to see all kinds of things happen."

Doris explained that jogging two times a week for 15 to 20 minutes will probably just about maintain your condition. Jogging three times a week will have some effect. If you really want to see results, she recommends jogging four or five times a week for 15 to 20 minutes.

And one last bit of advice from Doris Brown, famous distance runner, to us "softies": "In the beginning, do less than you think you should, because otherwise if your legs and feet aren't in condition you'll have sore muscles. Do just enough so you are breathing a little hard, using your lungs. Then gradually increase your distance and speed.

"If you can't go far without getting tired, combine jogging with walking. Walk a little—jog a little—walk a little—"



By Aarlie J. Hull, Seattle

editorially SPEAKING

By W. T. PURKISER

Between Acceptance and Complacency

There is a fine line between acceptance of ourselves and others and the sort of complacency that accepts in ourselves and others what can and ought to be changed.

At the heart of the Christian gospel is the love and acceptance that takes people for what they are. It recognizes that all of us are born with limitations, will die unfinished, and cannot do other than live in the frailty of our humanness.

One of the accusations hurled at Christ Jesus was that He "receiveth sinners, and eateth with them." He did not leave them sinners. But He did accept them as candidates for His forgiving love before they had done or could do anything about their sinfulness.

God forgives our sins, gives us power for a new life, and cleanses us from our sinfulness. But He does not take away the faults and limitations of our humanity. "As a father has compassion for his children, so the Lord tenderly sympathizes with those who revere Him. For He knows what we are made of; He keeps in mind that we are dust" (Psalms 103:13-14, MLB°).

What God accepts, we should also. The Bible says much about perfection. But it does not teach "perfectionism." Christian perfection does not make us perfect people. It brings us into a right relationship with a perfect Saviour. And that makes all the difference.

Acceptance should apply not only to others. We should practice it toward ourselves. We should neither frustrate ourselves trying to change willy-nilly those around us, nor frustrate ourselves trying to be what we are not.

Far too many good people have alternated between beating their brains out against immovable brick walls in their own humanity and drawing around themselves a legalistic cloak of pharisaical pretense. Both courses are really a denial of the gospel.

While all this is true, we must

°The Modern Language Bible, The New Berkeley Version, copyrighted 1969 by Zondervan Publishing House. Used by permission.

never forget Lofton Hudson's insight that "self-acceptance is not the same as self-satisfaction." To be a Christian is to be human in the best sense of the word. But to be human is not only to be fallible but also to be improvable.

If we cannot fully escape our limitations and infirmities, neither should we surrender to them.

So much is wrapped up for us in St. Paul's great affirmation, "The Spirit also helpeth our infirmities" (Romans 8:26), or as various translations run, "supports us in our weakness," "takes hold with us in our weakness," "helps us in our present limitations."

The word "help" here is one of the most beautiful in the New Testament. It literally means "to take hold of the other side," as when someone comes to help us lift a load too big and too heavy for us alone.

It is not that the Spirit removes our infirmities, or takes them away from us. He helps us with them. He "takes hold of the other side" with us. When we face up to needy areas in temperament or personality, He adds His strength to ours and makes possible changes for the better that could not be made if we were to struggle unaided.

While the Holy Spirit works within us to will and to do God's good pleasure, His working at this point is in the nature of help. This means that we have to do our best.

It is the same in the areas of personal improvement as it is in the work of God generally. The concluding verse of the traditional ending of Mark reads, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." The work went on because early Christians worked and the "Lord worked with them"—not "for them" or "instead of them."

Part of our problem is that we often want God to do for us what He plans to help us with. We do not get the help we might have because we do not take the initiative.

Where is the line between acceptance and complacency? Who can say for anyone else? I must find it for myself, as you must find it for yourself. But find it we must.

There is an element of truth in the song line, "I can't be right for somebody else if I'm not right for me!" And I can't be right for me if I accept in

*No one becomes spiritual by keeping rules.
Neither does he become spiritual by ignoring them.
Holiness of heart and life is not a human achievement. It is always a divine gift.
It is only as and to the degree that we become "partakers of the divine nature"
that we can escape "the corruption that is in the world through lust"*

(II Peter 1:4).

myself weakness that should be cured, or live behind a mask of pretense in pretending to be what I'm not. Self-acceptance is indeed not the same as self-satisfaction. □

Legalism and True Spirituality

For a number of years now, Francis Schaeffer and his wife, Edith, have directed a retreat house for college-age young people in Switzerland. Dr. Schaeffer recalls listening to a group of students at L'Abri on a Saturday night talking about the rules of their various churches.

All were pretty much of one mind. Rules are irrelevant and should be set aside.

Schaeffer said that at first he agreed with what they were saying. But as he listened, he said, "it became quite clear to me that what they really wanted was merely to be able to do the things which the taboos were against. What they really wanted was a more lax Christian life."

True spirituality, Dr. Schaeffer remarked, "is not just a desire to get rid of taboos in order to live an easier and a looser life. Our desire must be for a deeper life."

On the other hand, observance of the external disciplines of the Christian life is not necessarily spirituality either.

"I can take lists that men make," Schaeffer said, "and I can seem to keep them, but to do that, my heart does not have to be bowed. But when I come to the inward aspect of the Ten Commandments, when I come to the inward aspect of the Law of Love, if I am listening even in a poor fashion to the direction of the Holy Spirit, I can no longer feel proud. I am brought to my knees. In this life I can never say, 'I have arrived; it is finished; look at me—I am holy.'"

There is a wholesome reaction against mere legalism in the Church today. When it recognizes that, while a man looks on the outward appearance, God looks on the heart, it is all to the good.

Legalism at its worst is hiding behind the letter of the law in order to escape the demands of its spirit. It takes refuge in the law from the boundless claim of grace.

Legalism holds no rebuke for spiritual pride. As Schaeffer said, one may keep even the 618 rules of the Pharisees with an unbowed heart. It is in the face of the limitless law of love that the heart is humbled and we come to realize the true measure of divine grace.

Two passages from the pen of the Apostle Paul illustrate this truth with startling clarity.

In looking back over his life as he wrote Philippians 3, Paul could truly say that, "touching the righteousness which is in the law," he had been "blameless" (verse 6). It was not all that hard to be a Pharisee.

It was when he came to sense the real inwardness of the law, with its claim to dominion over desire, that he was driven to his knees and cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24)

The answer to problems in the areas of rule keeping is greater effort and stronger discipline. The answer to problems in the area of spirituality is "the Spirit of life in Christ Jesus," who makes us "free from the law of sin and death" (Romans 8:2).

True spirituality is not lawlessness. "The righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). True spirituality affects the quality of life, not by external controls, but by inner dynamic.

No one becomes spiritual by keeping rules. Neither does he become spiritual by ignoring them. Holiness of heart and life is not a human achievement. It is always a divine gift. It is only as and to the degree that we become "partakers of the divine nature" that we can escape "the corruption that is in the world through lust" (II Peter 1:4).

The answer to questions of Christian ethics is neither legalism on the one hand nor lawlessness on the other. The answer to questions of Christian ethics is the ever growing fruit of the Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, resilient strength, and self-control. "Against such," to be sure, "there is no law" (Galatians 5:22-23). □

HARDY C. POWERS: Wisdom from Above

The following is a digest of the message given at funeral services for General Superintendent Emeritus Hardy C. Powers, Bethany, Okla., June 13, 1972.—*Editor.*

By G. B. Williamson, general superintendent emeritus



Hardy C. Powers, 1900-1972

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

Since learning of the serious impairment of Dr. Powers' health several months ago, these words by Daniel have been in my mind as related to him, literally hundreds of times. They have a special fitness for our loved one, friend, colleague, and fellow worker for Christ.

General Superintendent Powers was a wise man. His was the wisdom that is from above, "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." To this friend of God and man the fear of the Lord was the beginning of wisdom.

Hardy C. Powers showed himself to be wise in his early choices. As a young banker, he selected Ruby Mae King to be his companion of

more than 50 good and happy years. The thousands who have known the Powers family will testify that his choice was a wise one. She has been the strong anchor for her husband and family—a virtuous woman whose price is far above rubies. Her own works praise her.

Dr. Powers proved his wisdom as a family man. Duties took him from home on long journeys often, but he was always the patriarch and high priest of his own household. His exemplary life, wise counsel, and constant prayers have been rewarded in the remarkable family of five children and 17 grandchildren who do him honor today.

The wisest of all his choices was made when he, like Moses, took a clear look at the alternatives and chose eternal values because he endured as seeing Him who is invisible.

As a wise man, he chose the locale of his early ministry. Viewing the record from this vantage point, it is the shining path of a man of destiny. To use his words, he began as pastor of the First Church of the Nazarene of Cucamonga, Calif. There God was pleased to bless his labors. It was there on a Monday afternoon he had a lone confrontation with God. It was his Peniel. Like Jacob, he refused to leave the place until God met him in sanctifying grace. At about four o'clock the Holy Spirit came to cleanse, to fill, and to abide forever.

Dr. J. W. Short observed the promising pastor and youth leader. Soon the elder admirer moved to Iowa to become district superintendent. When one of his key churches was without a pastor, the promising, youthful Hardy Powers was called to fill the vacancy. It was to be a prosperous ministry. The church grew in strength and deepened in

spirituality. In seven years 17 persons responded to God's call to full-time Christian service. For a number of years the pastor was the district president of the NYPS.

When Dr. Short moved to another area, Hardy Powers was elected district superintendent at the age of 36. During his eight years in that office the Iowa District enjoyed unprecedented development. The name of Dr. Hardy C. Powers came to be known across the church as a gifted soul winner and a wise leader.

In the General Assembly of 1944, God and His people looked for "a man to stand in the gap." He found one in the person of Hardy C. Powers, who by choice of the delegation and in the wise providence of God was to assume the heavy burdens of the general superintendency.

It was in times that tried men's souls. Dr. Powers was to be the man to link the leadership of the past to the swiftly changing present and the onrushing future. As God's mysterious will determined, this new leader was to serve with Roy T. Williams for the last two of his 30 years in office, with James B. Chapman for the last of his 19 years, and with Howard V. Miller for the last four and one-half years of his eight and one-half years.

It soon was evident that the new leader had the confidence of his colleagues and of the entire church. He had the bearing of one who walked with kings and had the common touch. He possessed the grace, the stability, the sense of direction, and the firm patience to draw men together for fellowship and service in building the Church of Jesus Christ.

He saw clearly that God's people wanted and needed the guidance that a Board of General Superintendents molding variety into unity could provide. To such a purpose and policy Dr. Powers dedicated all the 24 years he served as a leader, trusted and beloved. During that time the Church of the Nazarene more than doubled in membership and carried its message of scriptural holiness to many new world areas.

Because he was wise, General Superintendent Powers will shine on with the brightness of the firmament. No historian of the Church of the Nazarene can deny to him a permanent place in the record of that quarter of a century to which he in a special sense belonged.

The second portion of Daniel's words adds a further description of the man to whom we pay our tribute of love today. It also includes a quality of the reward that he now enjoys—"They that turn many to righteousness [shall shine] as the stars for ever and ever."

The crowning glory of the wisdom of our loved one, friend, and fellow laborer was his skill as a soul winner. The wise man of long ago said, "He that winneth souls is wise." As pastor, district superintendent, general superintendent, and general superintendent emeritus, he was an evangelistic preacher. Soul winning was his master passion. He saw long altars lined with earnest seekers. There was always a note of reality in his message. He was never impersonal or professional. He was faithful in bearing his witness to individuals among those with whom he did business and among those he met in casual acquaintance.

On airplanes he drew fellow passengers into conversation and confession of spiritual need. On more than one occasion he prayed with

them and led them to the Saviour.

When Dr. Powers was a patient in the hospital during the long months of his last illness, one of his doctors acknowledged that life did not have the meaning and satisfaction he longed for. Dr. Powers said, "Yours is a need deep within you." Not long after, about 2 a.m., there was a gentle tapping on his door. Responding to the invitation to enter, the doctor and his wife came in. The patient led the doctor to the healing experience of saving grace.

His last pastoral call was on a fellow patient whose heart hunger he knew. He arose from his bed, put on slippers and a robe, and walked down the hall to pray with the person who had confided in him.

When the saints come marching home, among them will be the many who have turned to righteousness through the influence and loving ministry of Hardy C. Powers. They shall come from across this continent and from Europe, Africa, Asia, South America, Australia, and the islands of the sea to sit down with Abraham, Isaac, and Jacob in the eternal kingdom of the Father. They will see the Saviour, who loved them and washed them from their sins in His own precious blood. They will also see the man who told them the story of Jesus and His great salvation. They will find him shining as the stars for ever and ever. □

those very moments—

I learned—early the next morning. Two families, one homeless, the other wet and muddy, arrived at the mission.

Fearfully I dialed KIMM and kept the station tuned in.

"Harold Niles, please call Bob Niles at . . ." A teen-ager, a Nazarene, wanted to talk to his father.

" . . . damage to mobile homes on Omaha Street." How far from Omaha was the trailer park where Marie Klassen, another Nazarene, and her three children lived?

"The official death count now stands at 86 and is expected . . ."

The stories I began to hear could have doubled for those being broadcast from coast to coast, but with the distinct difference: I was hearing them about people I know, people I see at church week after week, most of them Nazarenes.

Jim Salo had capsized in a boat, gone under floodwaters three times, and rescued a girl—only to have her die in his arms. Then he had witnessed the death of a suicide.

The Paul Weavers, who lived near the dam, had escaped to the parsonage before the dam broke. Nothing remains of their home except the foundation. They thought they had seen their son Randy's mini-bike a couple of blocks from where the house had stood.

Teresa Brunning had heard people scream for help as their flooded trailer house burst into flames.

Dan Madsen, living alone and no longer young, awakened to find his home flooding, kicked out the window in a door, and clung to roof or rafters as water rose to his neck. He had multiple cuts and part of his toe was gone.

There was more news of the kind that happens to other people, people in someone else's church: Marvin Pepper was dead!

Jan, his young wife and my pastor's daughter, must be passing through deep waters of another kind. They would not overflow, for she is a Christian, but the child for which she and Marv had planned would be hers to rear alone. (On July 2, a sign hung on the pulpit: "It's a boy.")

Part of the shock of Marv's death was that I had not even thought of him since the flood. Not once. The Nileses, the Klassens, others, yes. They were all safe.

Nor, apparently, did Pastor Edwin

An Eyewitness Account

RAPID CITY FLOOD AFFECTS NAZARENE LIVES

"It always rains during camp. I'm glad to be home." Rapid City, S.D., is home to Rick Griffith. It was June 9, the eve of the nation's worst flood in 35 years. Otherwise I would probably have forgotten what he was saying.

I had gone to the evening service at Cedar Canyon Camp with Rev. and Mrs. John Mickley, my co-workers at American Indian Missions. Rain was pelting down and an announcement about a flood warning for Rapid City was followed by earnest prayer, but there was also the admonition, "Don't anybody leave." And nobody did.

The evangelist read the scripture: "As it was in the days of Noah . . ." Again and again he pointed out that Christ's second coming will be at a

moment when people are not expecting it.

It was unusual that we did not linger after the service. On the way home we stopped at a filling station in the Baken Park shopping center. The windshield was still gathering a few sprinkles. With never a thought that two signs, "Baken Park" and "Standard" along with an overturned boat would be in one of the next Wirephotos transmitted for world news, we wound our way beyond the city limits and up the last three-quarters of a mile of gravel that wraps itself around a "mountain."

I could not sleep. It was raining torrents again. I thought of the puny little tomato plants I had so recently eased into the ground. If I had known what was happening in the city at

Simmons know that his son-in-law, a staff sergeant at Ellsworth Air Base, had volunteered for rescue operations. All was well, he thought, and told others so. In a larger sense he was right. Both Marv loved God and part of his last testimony was: "Go after people. Christ is coming suddenly, coming soon." This Marv believed.

"For as in the days that were before the flood . . ." The recent disaster in Rapid City abounds with illustrations.

"They were eating and drinking . . ." Bars were open. Beer was still flowing when Canyon Creek spilled over its banks.

"They bought, they sold . . ." A friend of Mrs. Mickle's was buying dinnerware for a wedding gift when we met her at Baken Park the eve-

ning of the flood.

"Marrying and giving in marriage . . ." The *Rapid City Journal* tells of a wedding party, separated after the rehearsal, that drove, waded, and climbed its way to safety. The couple gave the sandwiches planned for their reception to cleanup volunteers.

"The one shall be taken, and the other left." One, two, three, and even four of a family were taken; the others, or perhaps only one, left.

"And knew not until the flood came . . ." I am thankful I was on a hilltop the night the flood claimed at least 235 lives in and around Rapid City. When Jesus comes, I want to be "living on the mountain underneath a cloudless sky" and helping someone else scale the heights.—
MARGARET PRIMROSE, *Rapid City, S.D.* □

Mrs. E. Grace was elected NWMS president and Mr. Warren Tranter was elected president of the NYPS. Rev. A. Spence was elected chairman of the church schools board. □

SOUTHERN CALIFORNIA

The sixty-sixth annual assembly of the Southern California District was held at Riverside, Calif., May 17-18. General Superintendent Eugene L. Stowe ordained Forrest C. Stone, David Slamp, and B. Duane Sonnenberg.

District Superintendent Nicholas A. Hull, completing the second year of a four-year term, reported 1,183 members received on profession of faith for a net increase of 176. The Sunday school enrollment increased 732 to a high of 29,606, and the average attendance reached 15,188 for an increase of 459. The district raised \$3,830,352 for all purposes, representing an increase of \$316,767 in giving.

Elected to the advisory board were (elders) Bill Burch, Robert H. Scott, and Milton Poole; (laymen) T. R. Partee, Lowell White, and Eddie Anderson.

Reelected as NWMS president was Mrs. Nicholas Hull; as NYPS president, Rev. Thomas Goble; as chairman of the church schools board, Rev. Buck Gebhart. □

ALABAMA

The sixty-fourth annual assembly of the Alabama District was held, May 10-11, at Birmingham (Ala.) First Church. Presiding General Superintendent V. H. Lewis ordained James Blanton, Durwood Cannon, Joel C. Daniel, and Larry Dunlap. He recognized the elder's orders of Luther E. King.

District Superintendent Reeford L. Chaney, completing the third year of an extended term, reported to the district.

The following were elected to the advisory board: (elders) T. A. Shirley, Henry Mills, Jr., and J. Harmon King; (laymen) Ralph Marlowe, Howard Stocks, J. W. Spiva.

Reelected were Mrs. Reeford L. Chaney, NWMS president; Rev. Lowell T. Clyburn, NYPS president; Rev. Henry L. Mills, Jr., chairman of the church schools board. □

ALASKA

The twenty-second annual assembly of the Alaska District was held, May 18-19, at Fairbanks First Church. General Superintendent Edward Lawlor presided over the assembly business.

District Superintendent Roy J. Yeider, completing the third year of a four-year term, reported \$369,395 raised for all purposes for a gain of \$53,235. Average Sunday school attendance reached 1,078 for a gain of

DISTRICT ASSEMBLY REPORTS

MISSISSIPPI

The fifty-ninth annual assembly of the Mississippi District was held at Jackson (Miss.) First Church, May 3-5. Presiding General Superintendent V. H. Lewis ordained David A. Broward, Danny Cook, and James H. Lewis.

District Superintendent W. M. Lynch, completing the second year of a four-year term, reported 147 increase in the Sunday school average attendance and an enrollment increase of 518. Other gains reported were as follows: 103 in net church membership; \$9,801 increase in General Budget giving, and 160 increase in NWMS membership.

Elected to the advisory board were (elders) W. J. Blackmon and Bill Jetton; (laymen) Sam Davis and J. C. Tousley.

Reelected to their district posts were Mrs. W. M. Lynch, NWMS president; Rev. Richard Boone, NYPS president; and Rev. W. J. Blackmon, chairman of the church schools board. □

BRITISH ISLES SOUTH

The nineteenth annual assembly of the British Isles South District was held, May 12-15, at Morley, Yorkshire. Presiding General Superintendent Samuel Young ordained Clive Burrows.

In his report, District Superintendent Thomas W. Schofield announced an increase in every department. District budgets were overpaid for the first time. Nine campaigns were to be conducted in July and August with 31 pastors participating and laymen invited to join the teams. Acknowledgment was made of a gift given to Rev. Maynard James on his completion of 40 years in the ministry. Rev. T. W. Schofield was reelected to a four-year term as district superintendent.

(Elders) L. Evans and P. Gentry were elected to the advisory board along with (laymen) Mr. H. Wood and Mr. L. Shepherd.



Pictured left to right: W. M. Lynch, district superintendent; Rev. and Mrs. James Lewis; Rev. and Mrs. Danny Cook; Rev. and Mrs. David Broward; and Dr. V. H. Lewis, general superintendent.

54 per Sunday. Sunday school enrollment reached 2,127. Churches received 148 members on profession of faith. The total membership stands at 794, a gain of 98 over the previous year. The district went over the top in its *Herald of Holiness* campaign with 121 percent of its goal reached. The campaign was directed by Rev. Al Haynes. The district increased its giving to general interests by \$8,044 for a total of \$43,901.

Elected to the advisory board were (elders) Roger Wegner and John Eppler; (laymen) Harry Reimer and Edward Spencer.

Mrs. Dean Wolstenholm was reelected president of the NWMS. Rev. Alfred Wood was reelected president of NYPS. Mr. Millard Owens was elected chairman of the church schools board. □

PHILADELPHIA

The fifteenth annual assembly of the Philadelphia District was held, May 2-4, at Lansdale, Pa. General Superintendent Eugene L. Stowe ordained Kenneth S. Christoffersen and Richard J. Unger.

District Superintendent James E. Hunton, completing the first year of a four-year term, reported 475 new Nazarenes with 423 received by profession of faith and 52 received from other denominations. The net membership increase was 249 for a total membership of 6,034. The district gave 11.2 percent of its income for world evangelism. Every department

showed financial gains.

During the district home mission service, an offering of \$45,720 was received.

The following were elected to the advisory board: (elders) A. C. McKenzie and Arthur M. Fallon; (laymen) Russell S. Cannell and Robert E. Wilfong.

Reelected as NWMS president was Mrs. Chester M. Williams. Rev. Curtis Lewis, Jr., was elected to serve as NYPS president; and Rev. Arthur M. Fallon was reelected chairman of the church schools board. □

BRITISH ISLES NORTH

The nineteenth annual assembly of the British Isles North District was held May 8-9. Dr. George Frame retired from the superintendency of the district after 32 years. Presiding General Superintendent Samuel Young

presented Dr. Frame a Bible, a certificate for meritorious service, and a check for \$1,000. The assembly also received an offering for Dr. and Mrs. Frame.

Rev. D. J. Tarrant, pastor of the Clermiston, Edinburgh, church, was elected as the new district superintendent. An offering was received in cash and pledges toward the purchase of a new district (manse) parsonage.

The district report showed a net membership gain of 36 and a record figure in giving for all purposes.

Elected to the district advisory board were (elders) S. Martin and J. T. Henson; (laymen) T. P. Pollock and L. McMillan.

Miss J. S. Rennie was elected president of the NWMS, and Rev. J. C. Martin was elected president of the NYPS. Rev. J. R. Packard was elected chairman of the church schools board. □



Standing left to right—Dr. Eugene L. Stowe, Rev. and Mrs. Richard J. Unger, Rev. and Mrs. Kenneth S. Christoffersen, and Rev. James E. Hunton.

BETHANY'S NEW DEAN TO SUPERVISE REGISTRATION

Dr. Robert L. Griffin, newly elected academic dean of Bethany Nazarene College, Bethany, Okla., will be in charge of fall registration, August 29-30. The college's opening convention with Dr. Ponder W. Gililand and the Bill Gaither Trio will be held August 31 through September 3.

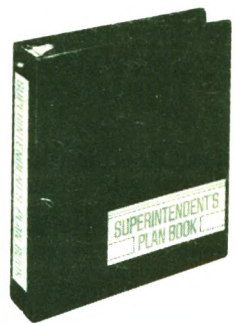
Dr. Griffin stated that the college opens with excellent prospects for the future in financial strength. Half of the 75-member faculty have earned doctor's degrees.

Baccalaureate degrees are given in 24 major fields, with M.A. work in religion, and both elementary and secondary language arts and social studies, Dr. Griffin said.

Admittance for the fall semester is still possible upon application to the Office of Admission, Bethany Nazarene College, Bethany, Okla. 73008. □

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WASHINGTON PACIFIC

The new sanctuary of the Olympia, Wash., church was the meeting place for the twenty-ninth annual assembly of the Washington Pacific District.

Dr. Edward Lawlor ordained Lowell Keen of Shelton and Kenneth Morrison of Oak Harbor.

District Superintendent Bert Daniels reported 265 new members re-

ceived. Four of the churches on the district have new buildings—Seattle Aurora, Highland Park, Olympia, and West Seattle. A new church was organized at Shelton. A special home mission service was held and funds were pledged to start a new church at Redmond. Total giving for the year exceeded that of the previous year by \$600,000.

(Elders) Virgil Grover and Ramon Vanderpool; and (laymen) John Wordsworth and Jack Coonrod were elected to the advisory board.

Reelected to their positions were Mrs. Gene Hoskinson, NWMS president; Rev. Arthur H. Fish, NYPS president; and Rev. Winston R. Ketchum, chairman of the church schools board. □

FLORIDA

The fifty-eighth annual assembly of the Florida District was held, May 14-15, at Winter Haven, Fla.—Citrus Showcase. Dr. V. H. Lewis ordained DeLoss Conger, Larry Hall, Juan Isquierdo, David Nixon, and Gary Stephens.

District superintendent A. Milton Smith reported total giving at \$3,257,777 for an increase of almost \$500,000. Seven new churches were organized and other groups are starting services. New Nazarenes totalled 1,927. Church schools had 21,475 on Easter Sunday and an average attendance increase of 13,044. The enrollment for the Sunday schools reached 24,288. Dr. A. M. Smith has completed the third year of a four-year term. A commission was appointed to study the possibility of dividing the district.

(Elders) William O. Blue, Clifton B. Nixon, and Robert H. Spear, Jr.; and (laymen) Preston Gaston, Frank Scott, and William Reed were elected to the advisory board.

Mrs. A. Milton Smith was reelected president of the NWMS. Rev. Bill Dodd was elected NYPS president. Rev. Merton H. Wilson was reelected chairman of the church schools board. □

ANNOUNCEMENTS

Manchester, Ohio, Church of the Nazarene will celebrate its fifty-eighth anniversary with homecoming services during August. All former pastors and members are urged to contact the present pastor, Rev. Gill Johnson (506 Pike St., Manchester, Ohio 45144), and give him their current addresses, so they may be made aware of exact dates and services.



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PROGRAM SCHEDULE

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August 13—"We're All on Death Row"

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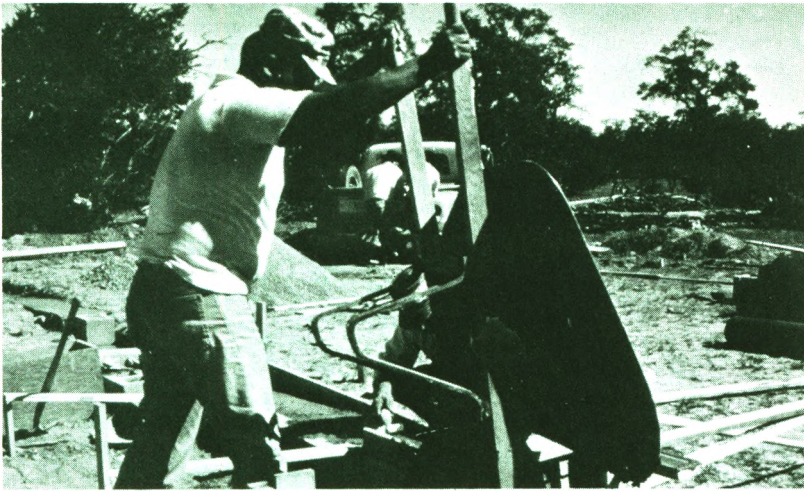
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FOUNDATION TO FINISH IN FIVE DAYS



First wheelbarrows of concrete poured into foundation

Thanksgiving week, 1971, a group of men from the Sacramento District (sponsored and directed by the Stockton Fremont Church) went to Ramah, N.M., mission station on the Navajo Reservation.

There, in five days, they built a church from the foundation to completion. On Friday night, under the direction of Rev. Floyd Fisher (missionary in Ramah), they dedicated it to the Lord's work.

Rev. Julian Gunn, the assistant superintendent for the North American Indian District, brought the message. Dr. Kenneth Vogt, district superintendent of the Sacramento District, led the act of dedication. Rev. B. J. Knight, pastor of the Stockton Fremont Church, read the scripture.

One of the responses was given by Mr. Paul, a Navajo from Twin Buttes, N.M., a graduate of Pasadena College and secretary of the Navajo

tribe. Several others participated in the service.

There were 141 Navajos and 31 men and women from other places who had come to help build the church or for this dedication.

The building is of frame construction, with wood siding and a metal roof. The interior is prefinished walnut paneling, with acoustic tile ceiling and a tile floor.

The building has forced-air heating and is completely insulated. It is 24 by 60 with two classrooms at the rear of the building. This is an Alabaster church; the \$6,000 for the materials was provided by Alabaster funds.

All of the men who traveled the 1,000 miles or more from California paid their own travel expenses. Most of them gave up a week's work to build this church and advance the kingdom of God. □



Workers lift the cross onto the new church structure.

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY, August 23-24. First Church of the Nazarene, 6401 Rockhill Rd., Kansas City, Mo. 64131. Host Pastor: C. William Ellwanger. General Superintendent: Dr. Orville W. Jenkins.

NORTH ARKANSAS, August 23-24. First Church of the Nazarene, Faulkner and Scott Sts., Conway, Ark. 72032. Host Pastor: Jack Dell. General Superintendent: Dr. V. H. Lewis.

NORTH CAROLINA, August 23-24. First Church of the Nazarene, Hazel Mill Rd. and N. Louisiana Ext., Asheville, N.C. 28806. Host Pastor: Joseph Jones. General Superintendent: Dr. Edward Lawlor.

SOUTH ARKANSAS, August 23-24. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, Ark. 72205. Host Pastor: Gerald Green. General Superintendent: Dr. Eugene L. Stowe.

MINNESOTA, August 24-25. Lake Kolonis Assembly Grounds, Paynesville, Minn. 56362. Host Pastor: Norman W. Bloom. General Superintendent: Dr. Charles H. Strickland.

WISCONSIN, August 24-25. Camp Byron, Rte. 1, Brownsville, Wis. General Superintendent: Dr. George Coulter.

MOVING MINISTERS

G. Kelyvn R. Adams from Lurgan, Armagh, North Ireland, to Uddingston, Scotland.

Matthew Boothe to Kings Mountain, Ky.

Lester E. Burgard from Bath, Ill., to Astoria, Ill.

Frank E. Dewey to Belvidere, Ill.

Terry Douglas from Isabella, Okla., to Helena, Okla.

Ervin R. Klassen from San Jacinto, Calif., to Victorville, Calif.

Albert A. Miller from Anchorage (Alaska) Hillcrest to Laurel, Mont.

Joseph T. Porter from Trenton (Ga.) Shiloh to Dechard (Tenn.) Warren Chapel.

Oscar L. Pullem from Washington, Ind., to Fort Branch, Ind.

William White Restrict from Saugus (Mass.) Cliftondale to Wallingford, Conn.

Stanley Rycroft from Pittsburgh (Pa.) Terrace, to Butler, Pa.

W. A. Sharpton from Clarksville, Ark., to Crane Hill (Ala.) Beulah.

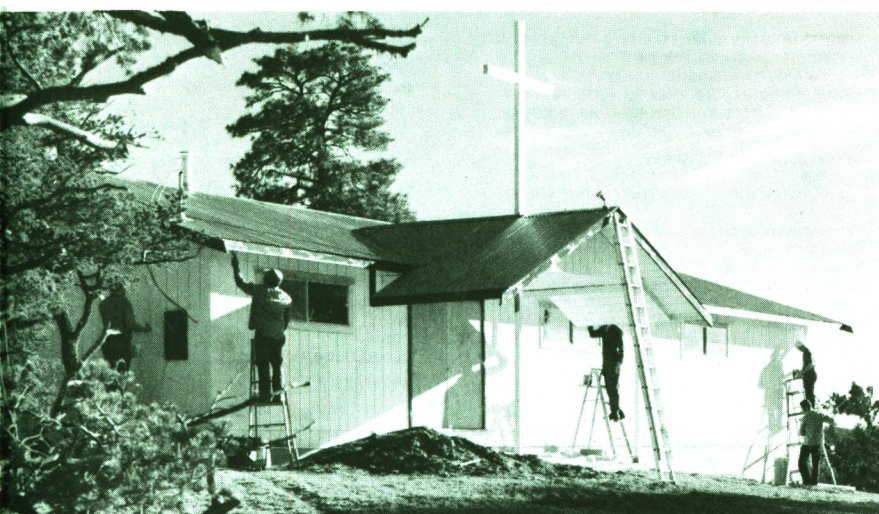
Gavin E. Thompson from Sydney (New South Wales) Birrong, to Brisbane (Queensland, Australia) Inala.

Edward W. Thornton from Curtisville, Pa., to Vanderbilt, Pa.

Jessie M. Turner to Perkaspie, Pa.

Richard H. Wadsworth to Lomax, Ill.

LaVern D. Wilson from Ponca City (Okla.) St. Lukes to Vici, Okla.



Painting was finished Friday afternoon

Photos by G. Duke Sidebottom

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CORBETT, C. T. (C) 459 N. Forest Ave., Bradley, Ill. 60915
COX, C. B. & JEWEL (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201
CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097
CREWS, HERMAN F. & MRS. (C) c/o NPH*
CULBERTSON, BERNARD W. (C) Box 724, Hermiston, Ore. 97838
CULBERTSON, NOLAN (C) 4812 N. Donald, Bethany, Okla. 73008
DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421
DeFRANK, JOSEPH (C) Box 342, Barberton, Ohio 44203
DeLONG, RUSSEL V. (C) 5932 48th Ave., N., St. Petersburg, Fla. 33709
DENNIS, DARRELL & BETTY (C) c/o NPH*
DENNIS, LASTON & RUTH (C) 1733 E. Terrace, Indianapolis, Ind. 46203
DISHON, MELVIN (C) R. 9, Bowling Green, Ky. 42101
DIXON, GEORGE & CHARLOTTE (C) Evangelists and singers, c/o NPH*
DUNMIRE, RALPH & JOANN (C) 202 Garwood Dr., Nashville, Tenn. 37211
DUNN, D. R. (C) 4142 Rock Spring Rd., R.D. 6, Ravenna, Ohio 44266
EDWARDS, LOU (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
ELKINS, W. T. (C) Heaberlin Rd., Wurtland, Ky. 41144
EMSLEY, ROBERT (C) Bible Expositor, c/o NPH*
ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654
EUDALEY, MALCOLM F. (C) 3310 E. Linwood, Springfield, Mo. 65804
FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370
FELTER, JASON H. (JAY) & LOIS (C) c/o NPH*
FERGUSON, JOHN R. (C) 8290 Race, Denver, Colo. 80229
FILES, GLORIA; & ADAMS, DOROTHY (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
FINGER, MAURICE & NAOMI (C) 122 Charlotte Rd., Lincolnton, N.C. 28092
FINKBEINER, A. J. (C) c/o NPH*
FISHER, WILLIAM (C) c/o NPH*
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
FORD, NORMAN K. (C) Box 46, Scottsdale, Pa. 15683
FOWLER, THOMAS, SR. (C) R. 2, Locust Grove, Ga. 30248
FREEMAN, MARY ANN (C) Box 44, Ellisville, Ill. 61431
FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
GARDNER, GEORGE (C) Box 9, Olathe, Kans. 66061
GATES, KENNETH W. (C) 1218 Marshall Ave., Evansville, Ind. 47714
GAWTHORP, WAYLAND & JOAN (C) Box 383, Mahomet, Ill. 61853
GILLESPIE, SHERMAN & ELSIE (C) 203 E. Highland, Muncie, Ind. 47303
GLORYLANDERS QUARTET (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
GORMANS, THE SINGING (CHARLES & ANN) (C) 5125 Patterson Dr., Louisville, Ky. 40219 (full-time)
GRAVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
GREEN, AL (C) c/o NPH*
GREEN, JAMES & ROSEMARY (C) Box 385, Canton, Ill. 61520
GRIM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
GRINDLEY, R. E. (C) 180 W. Grandville Rd., Box 367, New Albany, Ohio 43054
HADEN, CHARLES E. (C) 2609 Concord Terr., Owensboro, Ky. 42301
HARDING, MARDEL (C) Box 195, Hastings, Neb. 68901
HARRISON, CHARLIE (C) Box 575, Seymour, Ind. 47274
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
HEASLEY, JIMMY & FERN (C) c/o NPH*
HEGSTROM, H. E. (C) c/o NPH*
HENDERSON, DEE (C) Box 201, Islamorada, Fla. 33036
HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
HILL, H. W. (C) Box 635, East Liverpool, Ohio 43920
HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404

HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
HOOD, GENE (C) c/o NPH*
HOOT EVANGELISTIC PARTY (G. W. & PEARL) (C) Box 745, Winona Lake, Ind. 46590
HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
HOOTS, BOB (C) c/o NPH*
HOSTETLER, RAY (C) 235 McCormick St., La Rue, Ohio 43332
HOUDSELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
HUBARTT, LEONARD (C) 1333 Etna Ave., Huntington, Ind. 46750
HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
HUFFMAN, RAY (C) 1120 Beehler, Owosso, Mich. 48867
HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
HUNDLEY, JOHN D. (C) 1127 E. Standish Ave., Indianapolis, Ind. 46227
HYSONG, RALPH L. (C) R. 51, R.D. 1, Box 187, Belle Vernon, Pa. 15012
INGLAND, WILMA JEAN (C) 322 Meadow Ave., Charle-roi, Pa. 15022
IRWIN, ED (C) 7000 Davis Mill Cir., Harrison, Tenn. 37341
ISELL, R. A. (C) Drawer 408, Crowley, La. 70526
ISENBERG, DONALD (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
JANTZ, CALVIN & MARJORIE (C) c/o NPH*
JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
JENKINS, GERALD (R) 126 Glenwood Ave., Syracuse, N.Y. 13207 (full-time)
JETER, H. LESLIE (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
JONES, CLAUDE W. (C) R.F.D. 4, Box 42, Bel Air, Md. 21014
KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
KILLEN, ALLEN R. (C) c/o NPH*
KLEVEN, ORVILLE H. (C) 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740
KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
LASSELL, RAY (C) R. 2, Box 55, Brownsburg, Ind. 46112
LAW, DICK & LUCILLE (C) Box 481, Bethany, Okla. 73008
LAXSON, WALLY & GINGER (C) R. 3, Athens, Ala. 35611
LECKRONE, LARRY D. (R) 12 Ash St., Bourbonnais, Ill. 60914 (full-time)
LEICHTY QUARTET (C) 753 S. Wildwood, Kankakee, Ill. 60901
LEIH, JOHN (C) 40936 Mayberry, Hemet, Calif. 92343
LESTER, FRED R. (C) Box 396, White Oak, Tex. 75693
LIDDELL, P. L. (C) 6231 N. Burkhart, Howell, Mich. 48843
LIGHTNER, JOE (C) 4335 Raven Pl., Springfield, Mo. 65804
LINDER, LLOYD P. (C) 1121 Maple Row, Elkhard, Ind. 46514
LINEMAN, HAZEL FRALEY (C) 10 S. Third St., Bradford, Pa. 16701
LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
LIVINGSTON, J. W. (C) c/o NPH*
LONG, WILMER A. (C) Fessenden, N.D. 58438
LUSH, RON & MYRTLEBEL (C) c/o NPH*
MacALLEN, LAWRENCE J. & MARY (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
MANLEY, STEPHEN (C) R. 3, Box 530, Muncie, Ind. 47302
MANNING, C. M. (C) Box N, Maysville, Ky. 41056
MARTIN, LEON (R) 1401 E. Pecan, Sherman, Tex. 75090 (full-time)
MARTIN, PAUL (C) c/o NPH*
MARTIN, W. DALE (R) 6661 Howes Dr., Lithonia, Ga. 30058 (full-time)
MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
MAYO, CLIFFORD (C) 516 Madison, Lubbock, Tex. 79403
McCULLOUGH, FORREST (C) c/o NPH*
McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
McNUTT, PAUL (C) 215 W. 68th Terr., Kansas City, Mo. 64113
McWHIRTER, G. STUART (C) c/o NPH*
MEADOWS, NAOMI; & REASONER, ELEANOR (C) Box 360, Greencastle, Ind. 46135
MEEK, WESLEY, SR. (C) 8725½ N.W. 50th St., Bethany, Okla. 73008
MEREDITH, DWIGHT & NORMA JEAN (C) c/o NPH*

- ◆MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ◆MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052
- ◆MILLER, RUTH E. (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHARLES. (C) c/o NPH*
- MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
- MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
- MORGAN, J. HERBERT. (C) 123 N. Gilbert, Danville, Ill. 61832
- ◆MULLEN, DeVERNE. (C) c/o NPH*
- ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W. Grand Rapids, Mich. 49504
- ◆NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- ◆NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- ◆NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
- NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- O'BRYANT, W. GARY. (R) 101 N. Maple Ave., Wilmore, Ky. 40390 (Entering full time)
- ◆OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- ◆PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
- ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- ◆PERSONETT, C. N. & MRS. (C) R. 1, Petersburg, Ind. 47567
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- PITTEMBERGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
- POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- ◆POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
- POUSH, LYLE. (C) 224 S. Holcombe, Litchfield, Minn. 55355
- ◆POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- ◆POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
- PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
- PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- PRICE, JACK L. (C) Box 143, Paragould, Ark. 72450
- ◆PRICE, JOHN. (C) c/o NPH*
- ◆PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
- ◆QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R. (C) 1236 N. 81st St., Clinton, Ind. 47842
- RAYCROFT, R. N. (C) c/o NPH*
- REEDY, J. C. (C) 449 Breesee Ave., Bourbonnais, Ill. 60914
- ◆RICHARDS, LARRY & PHYLLIS (COLTHER). (R) 1735 Dawson St., Indianapolis, Ind. 46203 (full-time)
- RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
- RIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 43123
- ◆ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUTHERFORD, BOB. (C) R. 1, Lynchburg, Tenn. 37352
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- ◆SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
- ◆SEYMORE, PAUL. (C) Box 94, Pittsburg, Ill. 62974
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
- ◆SMITH, OTTIS E., JR. (C) 60 Grant St., Tidioute, Pa. 16351
- SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- ◆SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ◆SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- ◆SPARKS, JONATHAN & PAULA. (R) 8 Riviera Courts, Murray, Ky. 42071
- SPROSS, DAN. (C) 1600 Oriole Dr., Munster, Ind. 46321
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARINES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) c/o NPH*
- ◆STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TAYLOR, EMMETT E. (C) c/o NPH* KANKAKEE, ILL.
- TEASDALE, ELLIS L. (C) R. 1, Box 210 DX, Elkhart, Ind. 46514
- THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
- THOMAS, FRED. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
- ◆THOMPSON, L. DEAN. (R) 2001 S. Locust, Pittsburg, Kans. 66762 (full-time)
- THOMPSON, WILLIAM E. (C) 11308 E. Mission, Apt. 14, Spokane, Wash. 99206
- ◆TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- TRIPP, HOWARD M. (C) c/o NPH*
- TUCKER, RALPH, JR. (C) c/o NPH*
- UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VANDERPOOL, WILFORD N. (C) 1188 Kottinger Dr., Pleasanton, Calif. 94566
- VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. (C) c/o NPH*
- ◆WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- ◆WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- ◆WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- ◆WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
- ◆WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD. (C) Lay Evangelist, 3031-0 Calle Sonora, Laguna Hills, Calif. 92653
- ◆WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- ◆WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, B. IVAN. (R) Box 195, Elkhart, Kans. 67950 (full-time)
- ◆WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD & MAE. (C) Box 18, Mound City, Mo. 64870
- WOLPE, JOSEPH P. (C) 4225 Beauty Dr., Riverside, Calif. 92506
- ◆WOOD, AL & BEVERLY. (R) R. 3, Box 39A, Winnsboro, S.C. 29180 (full-time)
- YARBROUGH, J. F. (C) Box 546, Waldron, Ark. 72958
- WOODWARD, GEORGE P. (C) c/o NPH*
- WYLIE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
- WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F. (C) c/o NPH*
- ◆ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

AUGUST SLATE

(As reported to Visual Art Department)

- ANDREWS: Temple, Tex. (Trinity), Aug. 13-20
- ARMOLD: Cape Verde Islands, month of August
- BAILEY, C. D.: Central Ill. Hol. Assn. Camp, Aug. 17-27
- BATTIN: Morrilton, Ark., Aug. 27—Sept. 3
- BELL, JAMES: Brownfield, Tex., Aug. 15-20; Borger, Tex. (Trinity), Aug. 22-27; Canon City, Colo. (1st), Aug. 29—Sept. 3
- BELL, WAYNE: Fordyce, Ark., Aug. 13-20
- BENDER: Monroe, Mich. (Maybee Camp), Aug. 17-27
- BERTOLET: North East, Md. (Wash.-Phila. Camp), Aug. 4-13
- BETTCHER: Cedar Rapids, Ia., Aug. 28—Sept. 3
- BOGGS: Wheelersburg, Ohio, Aug. 8; McConnellsburg, Pa. (Pleasant Ridge Camp), Aug. 11-20
- BOHI: S.W. Okla. Dist. Camp, Aug. 4-13; Wis. Dist. Camp, Aug. 21-27; Louisville, Ky. (Broadway), Aug. 30—Sept. 3
- BOWMAN: Carey, Ohio, Aug. 20-27
- BRADLEY: Home mission work, New York, Aug. 1-31

- BROWN, CURTIS: Johnson, Vt. (Ithiel Falls Camp), Aug. 2-13; College Park, Md. (Erma Camp), Aug. 24—Sept. 3
- BROWN, G. & L.: Lansing, Ill. (1st), Aug. 5-6; Richmond, Va. (Southside), Aug. 18-20; Hamilton, Ohio (Eaton Rd.), Aug. 25-27
- CARLISLE: Bay City, Tex., Aug. 7-13; Angleton, Tex., Aug. 27—Sept. 3
- CHAMBERS: W. Tex. Dist. Camp, Aug. 7-13; Oakland City, Ind. (camp), Aug. 17-27; Hannibal, Mo. (1st), Aug. 29—Sept. 3
- COOK, LEON: Berry, Ala., Aug. 15-20; Tuscaloosa, Ala. (1st), Aug. 21-27
- CREWS: Frederick, Okla., Aug. 21-27
- DARNELL: Washington C.H., Ohio (camp), Aug. 2-13; Corydon, Ind. (Ramsey Camp), Aug. 17-27
- DENNIS, DARRELL: Hamburg, Ill. (Hillcrest Camp), Aug. 3-13; Huntington, Ind., Aug. 15-20; Scottsburg, Ind. (Jefferson Camp), Aug. 23—Sept. 3
- DIXON: Needmore, Pa. (Pleasant Ridge Camp), Aug. 11-20; New Martinsville, W. Va., Aug. 25—Sept. 3
- DUNMIRE: Eckerty, Ind. (camp), Aug. 5-13; Ala. Dist., Aug. 15-20; Shawmut, Ala., Aug. 21-27

- FELTER: Monroeville, N.J. (Jersey Hol. Assn. Camp), Aug. 4-13; Glassboro, N.J. (Regional Wes. Camp), Aug. 17-27
- FILES & ADAMS: Wash.-Phila. Camp, Aug. 4-13; Craigsville, Va. (Kiddies' Cru.), Aug. 22-27
- FLORENCE: Decherd, Tenn., Aug. 16-27
- FORD: Port Allegany, Pa., Aug. 25—Sept. 3
- FREEMAN: Dixon, Ill. (1st), Aug. 7-13; Rock Falls, Ill. (1st), Aug. 21-27
- FRODGE: Edgewood, Ill., Aug. 14-20; Red Oak, Ia., Aug. 27—Sept. 3
- GARDNER: Tabor, Ia. (camp), Aug. 21-27
- GORMAN: Mayfield, Ky. (New Liberty), Aug. 4-6; Brandenburg, Ky. (Cedar Grove), Aug. 9-20; Big Clifty, Ky. (Gen. Bapt.), Aug. 27
- GRAVVAT: Sylvania, Ohio, Aug. 20-27; Mansfield, Ohio (1st), Aug. 27—Sept. 3
- GREEN, JIM: Lincoln, Neb. (United Miss. Camp), Aug. 4-13; Brown City, Mich. (camp), Aug. 18-27; St. Mary's, Ohio (1st), Aug. 29—Sept. 3
- GRIMSHAW: Lakeview, Ohio, Aug. 29—Sept. 3
- HARROLD: Terre Haute, Ind. (Northside), Aug. 29—Sept. 3

HEASLEY: Sayre, Okla., Aug. 27—Sept. 3
 HEGSTROM: Viroqua, Wis., Aug. 28—Sept. 3
 HOECKLE: Grand Saline, Tex., Aug. 27—Sept. 3
 HOLLEY: Casey, Ill., Aug. 23—Sept. 3
 HOOD: Tuscaloosa, Ala., Aug. 8-13
 HOSTETLER: Sarasota, Fla. (1st—Children's Cru.), Aug. 21-27
 HUFF: Tullahoma, Tenn., Aug. 1-6; Wooster, Ohio (1st), Aug. 8-13; Zanesville, Ohio (South), Aug. 15-20; Paducah, Ky., Aug. 22-27
 HUNDLEY, JOHN: Huntington, W. Va. (Ch. of God Camp), Aug. 3-14; Ironton, Ohio, Aug. 15-20; Bedford, Ind. (Faith Mission), Aug. 22-27
 INGLAND: Salt Lake City, Utah (Central), Aug. 25—Sept. 3
 IRWIN: Lewiston, Ill. (Waterford Comm.), Aug. 9-20
 ISBELL: Winfield, La. (Inter. Camp), Aug. 21-27
 JANTZ: W. Tex. Dist. Camp, Aug. 7-13; Wellington, Tex., Aug. 15-20; Iberia, Mo., Aug. 24—Sept. 3
 JAYMES: St. Clairsville, Pa., Aug. 23—Sept. 3
 KELLY: Mt. Pleasant, Tex., Aug. 21-27
 KILLEN: Chicago Cent. Dist. Camp, Aug. 7-13
 KLEVEN: Ferndale, Wash. (camp), Aug. 4-13
 LANIER: Dunkirk, Ind., Aug. 2-13; New Straitsville, Ohio (Zion Comm.), Aug. 20—Sept. 6
 LASSELL: Bobo, Ind. (camp), Aug. 10-20; Montpelier, Ind. (Chr. Pil. Camp), Aug. 21-27; New Castle, Ind. (Henry Co. Hol. Assn.), Aug. 28—Sept. 3
 LAW: McCoy, La., Aug. 22-27; Afton, Ohio (Wes.), Aug. 29—Sept. 3
 LAXSON: Ia. Dist. Camp, Aug. 7-13; South Gate, Calif., Aug. 15-20; Midway City, Calif., Aug. 21—Sept. 3
 LESTER: Caddo, Okla., Aug. 12-20; Sumner, Wash., Aug. 24—Sept. 3
 LIDDELL: Cory, Ind., Aug. 29—Sept. 3
 LUSH: W. Va. Dist. Camp, Aug. 6-13; N.Y. Dist. Camp, Aug. 28—Sept. 3
 MANLEY: Delta, Ohio (Braley Camp), Aug. 3-13; S.W. Ohio Jr. High Camp, Aug. 14-20; Daleyville, Ind. (Trinity Comm.), Aug. 22-27

MARTIN, LEON: Clarendon, Tex., Aug. 14-20; Waco, Tex. (South Manor), Aug. 21-27
 MARTIN, PAUL: Ariz. Dist. Camp, Aug. 4-13; Oakdale, Calif., Aug. 23—Sept. 3
 McCULLOUGH: Ia. Dist. Camp, Aug. 7-13; South Gate, Calif., Aug. 15-20; Midway City, Calif., Aug. 21-27; Johnson City, Tenn., Aug. 30—Sept. 3
 McWHIRTER: Cullman, Ala. (1st), Aug. 8-13; Greensboro, N.C. (White Rock), Aug. 15-20
 MEADOWS-REASONER: Ia. Dist. Camp, Aug. 7-13; Greencastle, Ind. (1st), Aug. 21-27
 MEREDITH: Bobo, Ind. (Camp), Aug. 10-20
 MICKEY: Page, Ariz. (Indian Mission), Aug. 3-6
 MILLHUFF: Wash.-Phil. Camp, Aug. 4-13; Akron Dist. (Sr. High Camp), Aug. 14-18; Wis. Dist. Camp, Aug. 21-27; Louisville, Ky. (Broadway), Aug. 30—Sept. 3
 MULLEN: Akron Dist. Camp, Aug. 5-13; Sherkston, Ont. (Niagara Hol. Camp), Aug. 20-27
 MYERS: Gladwin Hol. Assn. Camp, Aug. 17-27
 NEFF: Brailey, Ohio (camp), Aug. 3-13; Wilmington, N.Y. (camp), Aug. 16-27; Covington, Ky. (East Side), Aug. 29—Sept. 3
 NEUSCHWANGER: Grandview, Wash., Aug. 1-6; Kalama, Wash., Aug. 7-13; Port Orchard, Wash., Aug. 14-20; Tabor, Ia. (camp), Aug. 21-27; Ft. Recovery, Ohio, Aug. 29—Sept. 3
 NORTON: Swaziland, Africa, month of August
 OVERTON: Willingboro, N.J. (Children's Cru.), Aug. 14-20; Nazareth, Pa. (Children's Cru.), Aug. 21-27; Fairview Village, Pa. (Children's Cru.), Aug. 28—Sept. 1
 PARR: Ia. Concert Tour, Aug. 16-20; Tabor, Ia. (camp), Aug. 21-27; Shelbyville, Ill. (1st), Aug. 29—Sept. 10
 PASSMORE: South Point, Ohio (Sunrise), Aug. 22-27
 PHILLIPS: Indianapolis Dist. Camp, Aug. 6-13; Oakland City, Ind. (camp), Aug. 17-27; Shelbyville, Ill., Aug. 29—Sept. 10
 PITTENGER: Winfield, La., Aug. 20-27
 PRENTICE: Yukon, Okla. (1st—tent), Aug. 18-27
 PRESSLER: Mt. Vernon, Ind. (Pt. Township), Aug. 17-27

PRICE: Blevins, Ark., Aug. 7-13
 QUALLS: Carey, Ohio (Ridge Chapel), Aug. 21-27
 RAKER: Southern Ill. (tent), July 30—Aug. 13; Missouri (tent), Aug. 20—Sept. 3
 SERROTT: Powhatan Point, Ohio, Aug. 30—Sept. 5
 SHAVER: Waterville, Vt. (Ithiel Falls Camp), Aug. 2-13; Nashville, Tenn. (College Hill), Aug. 15-20
 SLACK: Lewistown, Ill. (Walford Union), Aug. 11-20
 SMITH, C. H.: W. Va. Dist. Camp, Aug. 6-13
 SMITH, OTTIS: Lisbon, N.Y. (camp), Aug. 1-13; Brighton, Colo., Aug. 18-27; McConnellstown, Pa., Aug. 29—Sept. 3
 SNOW: Chicago Cent. Dist. Camp, Aug. 7-13; Lima, Ohio (Mt. Lookout Camp), Aug. 17-27
 SPARKS, ASA: Brunswick, Mo. (1st), Aug. 7-13
 STAFFORD: Port Matilda, Pa. (camp), Aug. 7-13; Cochran, Pa. (Stoneboro Camp), Aug. 15-24; Bluffton, Ohio, Aug. 27—Sept. 3
 STRICKLAND: McCrory, Ark., Aug. 8-13; Miamisburg, Ohio, Aug. 20-23; Alpena, Mich. (city-wide tent), Aug. 27—Sept. 3
 TAYLOR: Broseley, Mo., Aug. 29—Sept. 3
 TOMPKINS: Cabot, Ark. (Russell Chapel), Aug. 7-13; Logan, Ohio, Aug. 29—Sept. 3
 VENNUM: Walla Walla, Wash. (soul-winning training), Aug. 27—Oct. 1
 WALKER: Berea, Ohio, Aug. 25—Sept. 3
 WARD: Monroe, Wis., Aug. 4-13; Larned, Kans., Aug. 17-27
 WILLIAMS, B. IVAN: Hugoton, Kans., Aug. 23
 WILLIAMS, LAWRENCE: Sylvia, Kans. (Pleasant Hill), Aug. 28—Sept. 3
 WOOD: Florence, Ala. (1st), Aug. 7-13; Orangeburg, S.C. (1st), Aug. 16-20
 WOODWARD: Aug. 25—Sept. 3
 WYLIE: Coffeyville, Kans. (Central), Aug. 7-13; Hobart, Okla., Aug. 28—Sept. 3
 WYRICK: Ft. Pierce, Fla., Aug. 22-27
 ZIMMERLEE: Du Quoin, Ill. (1st), Aug. 24—Sept. 3

BILL YOUNG TOURS ABROAD

Bill Young, director of camps, Caravans, and Junior Fellowship, recently toured England, Scotland, Ireland, Germany, Switzerland, and Holland.

He conducted workshops and spoke at the district church schools convention on the British Isles South District. He held a children's rally on the British Isles North District, and conducted a Caravan award ceremony in Lisburn, Ireland, which has the largest Caravan outside the United States and Canada. He visited relatives in Belfast and Larne.

In Germany, Bill visited Frankfurt, Hanau, West Berlin, and East Berlin. He spoke at the European Bible College near Schaffhausen, Switzerland. The European trip ended at Haarlem, Holland.

Bill and his wife, Rose, also toured Alaska, conducting workshops at Ketchikan, Sitka, Juneau, Anchorage, and Fairbanks. Bill represented the Publishing House during the assembly in Fairbanks. He conducted a Caravan award ceremony for the Anchorage area Caravans.

The Youngs returned by way of Honolulu, Hawaii, where they visited Mrs. Diane Esias, district Caravan director. The Youngs participated in Sunday services at Hanapepe on

Kauai and at Hilo, where a Caravan service was conducted.

A visit was made to Kailua Kona on the island of Hawaii, where Bill's

parents, sister, and brother-in-law, and family have recently moved with plans to start a new church on the Kona coast. □

BRESEE AWARD

Ronnie Gifford, of the Tempe, Ariz., Church of the Nazarene, received his Bresee award.

The church also has a preschool

program, Mini Moons and Bows and Arrows.

Caravan is a strong part of the district program in Arizona. The Arizona District was selected as "Caravan District of the 1968-72 Quadrennium." □



Ronnie Gifford is shown with his father (right) and his pastor, Rev. Stan McElrath.

MOVING MISSIONARIES

Rev. and Mrs. Ron Beech (Philippines), 303 W. Wilshire Blvd., Fullerton, Calif. 92632.

Miss Rose Handloser (Rep. of South Africa), Box 233, Bridgeville, Del. 19933.

Rev. and Mrs. Henry Stevenson, Casilla 1056, LaPaz, Bolivia, South America.

Rev. and Mrs. Burton Swartz (British Honduras), 4958 E. 24th St., Tucson, Ariz. 85711.

VITAL STATISTICS

DEATHS

J. B. McCULLOUGH, 93, died May 5 in San Bernardino, Calif. Memorial services were held by Rev. Paul W. Urschel.

(Continued on page 30)



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(Continued from page 28)

MRS. ETHEL DIXON, 68, died Mar. 16 in Loveland, Colo. Funeral services were conducted by Dr. M. H. Daniels and Rev. F. Stinnette. She is survived by one son, Robert G.; four daughters, Mrs. Emogene Henkel, Mrs. Mary Lee Madsen, Mrs. Doris A. Mullett, and Mrs. Geneva Roos; 15 grandchildren; one sister; and one brother.

ERNEST ARTHUR BOOTH, 85, died May 24 in Sligo, Pa. Services were conducted by Rev. M. Fefford. Surviving are his wife, Carrie; two daughters, Mrs. Clifford (Dorothy) Campbell and Eva Booth; two grandchildren; and two great-grandchildren.

AMMA H. PETERSON died April 20 in Shreveport, La. Funeral services were conducted by Rev. Donald V. Peal. Survivors include his wife, Etra; one son, Kenneth; two stepdaughters, Mavis McDowell and Elsa Raye Sandal; one stepson, Lawerance Barbo; and 14 grandchildren.

JAMES BENNETT CAIRNS, 65, died Apr. 22 in Palo Alto, Calif. Services were conducted by Dr. O. Reed and Rev. C. Crouch. He is survived by his wife, Evelyn; two sons, James S. and Robert B.; five grandchildren; and one brother.

MRS. JAMES (ELIZABETH) MIDDLETON, 84, died May 27 in Bethany, Okla. Services were conducted by Dr. Ponder Gilliland and Rev. Sam Stearman. Survivors include three sons, Lowell, Verland, and Dr. James A.; and one daughter, Mrs. Lester Dunn.

EARL MILLER, 70, died June 15 in an auto accident in Columbus, Ind. He is survived by his wife, Mary; a son, Earl, Jr.; two daughters, Mrs. Marilyn Everrod and Mrs. Virginia Thompson; a stepson, Phil Futz; 11 grandchildren; a brother; and four sisters.

TONYA RENEE VAUGHN, nine months, died June 15 in a car accident in Columbus, Ind. Funeral services were conducted in Shelbyville, Tenn. Interment was in Bedford, Tenn. She is survived by her parents, Mr. and Mrs. Tommy Vaughn.

DEE BLUE, 66, died June 11 in Atlanta, Tex. Funeral services were conducted by Rev. C. L. Reneau. Survivors include his wife, Corene; one son, Jimmy; one daughter, Ann; and two grandchildren.

WEAVER BRYANT, 67, died May 4 in Texarkana, Tex. Funeral services were conducted by Rev. C. L. Reneau in Atlanta, Tex. He is survived by his wife, Lucille; one son, Morris; three grandchildren; and one brother.

MILDRED E. GOULD, 74, died June 14 in Quincy, Mass. Services were conducted by Rev. T. L. Smith. She is survived by her husband, Dr. J. Glenn Gould.

BIRTHS

—to Rev. Charles and Christiana Pickens, Hays, Kans., a boy, David Miles, June 17.

—to Michael and Julie (Bruening) Weibe, Nampa, Idaho, a girl, Paula Jean, May 31.

—to Jim and Margaret (McClung) Chandler, Dalhart, Tex., a girl, Katherine Elizabeth, May 21.

MARRIAGES

Loucelle Hale, Lamesa, Tex., and John Whisenhunt, Muleshoe, Tex., at Lamesa, Tex., May 22.
Jolene Herbold, Sioux City, Ia., and Jerry Knight, Dexter, Mo., at Sioux City, Ia., May 27.

Janett Wilkins, Mitchell, Neb., and Danny Reneau, Atlanta, Tex., at Mitchell, Neb., May 27.

Sherrie Lanette Foster and John William Dunn, at Bethany, Okla., May 19.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. George Coulter, Chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe, Charles H. Strickland.

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NEWS OF RELIGION

NAZARENES CLOSE HISTORIC CONVENTION, SET GOAL OF ONE MILLION. In a spirited Eighteenth General Assembly (June 15-23), Nazarene delegates, whose numbers swelled to 30,000, pledged to double their half-million ranks during the next quadrennium and elect officers to serve the growing denomination.

In the Miami Beach auditorium where Democrats and Republicans were to nominate candidates for the presidency in July and August, Nazarene delegates from 50 states and around the world voted on many weighty questions such as church membership for divorced persons.

The assembly adopted a statement on moral issues, in which they urged their fellow churchmen to actively oppose "mushrooming" pornography, stand firm in condemning homosexuality, reaffirm opposition to liberalizing abortion laws, and refrain from the use of drugs unless medically prescribed.—*E.P. News Service.* □

FINAL HOURS IN HOSPITAL, DYING MAN CONCERNED FOR OTHERS. Burn victim David Buck, 25, spent his last hours before his death concerned about the spiritual welfare of others.

Burned beyond recognition, May 26, in a local jet-fuel explosion, Buck died two days later.

"Listen to me; I want everyone in this room to live for Christ," Buck exhorted the hospital emergency staff. "Life is so short—please live for Christ to the fullest. If you don't know Him, take the time to get to know Him. Make your minds and hearts right with God."

"His voice filled the emergency room and overflowed into the hallways," one of the attending physicians said of Buck. "David talked like a minister, telling us to make our peace with God. Knowing he was dying, he believed if anything came of his witness to God he wouldn't have died for nothing."

Buck expressed his relief that his wife had a job and prayed for her and for their children, aged one and two.

Attending doctors said he was alert and coherent, as are most burn victims, until the last few hours, when sedation dulled his senses.

"He was concerned about us," said one of the doctors, who remarked he had never witnessed such strong faith in God. "When his time of agony came, he was more concerned about the living around him. He didn't scream and holler for himself but prayed for others. This is what Jesus Christ is all about."

"There was an electrifying feeling in emergency as David told us to make our peace with God," said one of the nurses. "He touched the heart of everyone in the room. There are no words to describe a kind of exultation and excitement that filled the room."—Lois Murray, Great Falls, Mont., *Tribune.* □

SURVEY SHOWS PK'S ARE OK. Children of ministers pretty well fit the stereotype, a survey indicates.

Information contained in the June 28 issue of *Christian Century* magazine says, when they enter college, the sons and daughters of Protestant, Jewish, and "other" clerics are usually academically superior, high achievers, committed to humanitarian principles, and seeking to benefit society.

Other aspects of the stereotype are incorrect, according to the Chicago survey: PK's are religious rebels, social outcasts, and socially liberal.

The report is based on statistics and attitudes gleaned from the National Norms for Entering College Freshmen for the fall of 1969. □

DR. DAVID H. JONES has been the recipient of a grant of \$60,000 from the National Institute of Health in Washington, D.C., for the continuance of his work, which is related to cancer research. The grant will cover the purchase of materials and equipment pertinent to his research.

Dr. Jones received his B.S. degree from Bethany Nazarene College, Bethany, Okla., and his Ph.D. in biochemistry from Cornell University, at Ithaca, N.Y. He is now on the staff of the Albany Medical College, Albany, N.Y. □



the answer corner

Conducted by W. T. Purkiser, Editor

I Kings 15:3 and 5 speaks of David's perfection with one exception,

Uriah the Hittite. But II Samuel 24:17 mentioned that David sinned in numbering the people. Would you explain this to me?

I suppose what troubles you is the way I Kings 15:5 describes David's life: "Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

Adam Clarke does about as well as any in meeting the apparent difficulty. He wrote: "Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence, or rather a *whole system of offences*."

David's "perfection" in I Kings

15:3 and elsewhere was that he followed the Lord with all his heart. Abijam's "heart was not perfect with the Lord his God, as the heart of David his father."

In the Old Testament, this usually means that the individual whose heart was perfect had kept free from idolatry.

How can I help a man who says you sin every day in word, thought, and deed, and that we can never get rid of the Adam nature of sin in our lives?

Perhaps you can help him see that his ideas do not fit with such biblical passages as the following:

Romans 6:1-2, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

Romans 8:2-4, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, con-

demned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Galatians 2:17-18, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor."

Hebrews 10:26-29, "For if we sin wilfully [Greek, present participle, 'if we are sinning wilfully'] after that we have received the knowledge of

the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment . . ."

I John 3:8-9, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin . . ."

As to the "old Adam nature," try Matthew 5:8; Acts 15:8-9; II Corinthians 7:1; Hebrews 9:13-14; James 4:8; I Peter 1:15-16; and I John 1:7 on your friend.

I am very confused over those who say that Christian people have no need to be concerned over keeping the Ten Commandments because they are saved.

The statement you quote is not a very smart way to put it.

We are not saved by keeping the commandments, but we keep God's commandments because we are saved.

We are saved by grace through faith (Ephesians 2:8-9). But the outcome is that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

Probably the statement you have heard is meant to counteract the sort of moralism that conceives of our

relationship to God in terms of works apart from faith.

Paul puts both in proper perspective when he writes, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" and then goes right on to add, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:5, 8).

Actually, the substance of every one of the Ten Commandments is repeated in the New Testament except the law some construe as requiring a Saturday Sabbath.

The principle of the Sabbath (a word that means "cessation" or "rest") is taught in the New Testament, but the day of the week is not identified as "seventh."

After the crucifixion and resurrection of Jesus, there is no record of His disciples gathering for Christian worship on any other day than the "first" day.

Were Ananias and Sapphira among the 120 filled with the Spirit on the Day of Pentecost?

I cannot believe that they were. It seems to me if they were of that number they would not have been guilty of the sin they committed.

You are probably correct. It is not likely that people so recently filled with the Holy Spirit would have lied to God as they did.

One point, though. Being filled

with the Spirit does not take a person beyond the reach of temptation and the possibility of yielding to temptation.

As is often said, being filled with

the Spirit does not make us "not able to sin." It makes us "able not to sin." There's all the difference in the world in the two ways of arranging those words.



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JUN 28 1972

June 22, 1972

Dr. R. Edgar Johnson, General Secretary
6401 The Paseo
Kansas City, Missouri 64131

Dear Mr. Johnson,

I am writing this letter to you as your name was listed on the Miami Beach Convention Schedule. I wish I could write each and every person who I came in contact with, but I do not have the names or the addresses. I would surely find the time if I did.

I would like to relay my heart felt thanks to you and the entire group of great people which attended the General Assembly of the Church of Nazarene this past week in Miami Beach. I have never in my life seen or met such a wonderful and nice group of people. They were the most friendly and happy people that I have ever met. There is a definite reflection as to the meaning that God has in these peoples lives.

I think that I can speak for every one in this city because everyone that I have spoken to cannot get over the way your people conducted themselves while here. We have had many conventions in this city in the past two years that I have been here and yours is the first that I can honestly say I can commend.

I would like to again extend my thanks to you and the rest of the people that attended your assembly. Your people have made a deep and wonderful impression on my mind which I shall never forget. If you are ever back in Miami Beach, you are welcome at my restaurant anytime. May God forever be with you.

Sincerely,

George K. Richardson, Jr.
Manager - Owner

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June 23, 1972

Mr. R. Edgar Johnson, Secretary
Office of the General Secretary
Church of the Nazarene International Hq.
6401 The Paseo
Kansas City, MO 64131

Dear Mr. Johnson:

On behalf of the Ownership, Management and Staff of the Belmar Resort Motor Hotel, I would like to take this opportunity to thank the members of the Church of the Nazarene who were our guests during the Convention in Miami Beach.

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Never have we seen such clean-cut, beautiful people who are a credit to your congregation and to this great country as well. I personally feel better and safer that we still have in America, good, nice people.

Sincerely,

Bill Lynch
General Manager.

The Big Occasion!



August 27

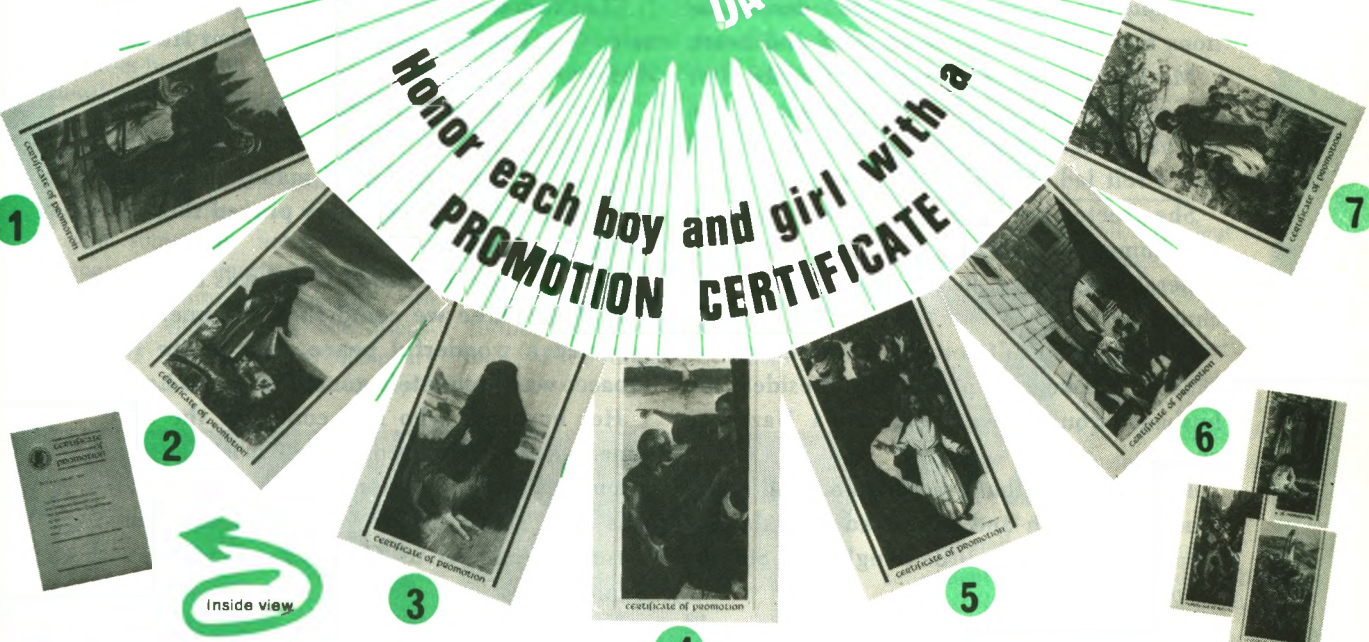


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**"BY ALL MEANS...
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WHY DID YOU—?

Why did you ever take me to the Church of the Nazarene?" This question was asked of a mother by her young married daughter under deep conviction.

Carol had attended Sunday school at a Church of the Nazarene in childhood but had completely gotten away from the church. She had tried a number of other denominations but found no peace of mind and heart.

My first contact with her was shortly after she and her family moved in two doors from the parsonage. It was during our fall revival that I felt led to go over to meet her.

She greeted me warmly and invited me into her home. We visited about everything in general but before leaving I invited her to church.

She said, "I can't come to your church because I smoke and play cards. Besides, my husband would never come to a Nazarene church."

I assured her that we welcomed all to attend our church and suggested that she too come along with her little daughter to Sunday school.

Time passed and even the four-year-old daughter dropped out of Sunday school. We continued an occasional contact; however, there were no results.

Last September, in "Touchdown '71," Carol's aunt began inviting her and other family members to attend during the contest.

Finally one Sunday Carol came. She loved it. In November, on the way out of church one Sunday, she said, "There's so many things I can't understand, I need to talk with you."

I was delighted to schedule a time when she, along with her two cousins who had also

started to our church, could come to the parsonage. I called some prayer warriors of the church to be praying at this very time.

I felt such an urgency that day. As we talked over coffee and apple crisp, Carol brought up her smoking again and wanted to know about the rules of the church.

"Let's don't talk about those things," I said. "Let's talk about Jesus and what He can do for you."

How wonderfully He came that day! After going through the "Roman road" to salvation and before they left, I made an altar of my coffee table and all three prayed through to lasting victory.

The next day in calling, Carol was the only one of the three we could find at home. She reported a wonderful peace. Her desire for tobacco was completely gone. Praise the Lord!

Her husband, who had come for the first time to see his children in the Christmas program, and had been attending since that time, was later saved in our youth revival at the close of a concert by Gene Braun and Steve Adams.

I'm so glad for the sowing of gospel seed that took place in Carol's life when she was a youngster. As a result of it, she could never be satisfied with anything but a holiness church. Now she and Bruce are faithful members of the Champion Church of the Nazarene.

I'm reminded of Paul's words, "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). □

—Faith Holstein
Warren, Ohio

INTERNATIONAL LEADERS MEET IN MIAMI BEACH

The first International Leaders' Conference was held in Miami Beach on Saturday, June 24, sponsored by the Department of World Missions under the title "The Church Listening." It was attended by 25 national superintendents and representatives (plus two missionaries to help translate) to discuss items of international interest affecting the work of the Church of the Nazarene. On the listening end were Dr. E. S. Phillips and his staff, Dr. Ted Martin and Dr. Mark Moore as department members, Dr. V. H. Lewis in the evening session, and Dr. Paul R. Orjala.

Dr. H. T. Reza masterminded the conference and effectively presided at the all-day sessions. The frank but warm-hearted discussions centered around a dozen questions related to three main topics: the kind of missionaries needed in today's world, the development of indigenous districts, and the implications of internationalizing the church.

The overall impression was that our world districts have a vitality and vision sometimes not equaled by some of our domestic districts. The following consensus emerged with surprising clarity out of the discussions: (1) that our past missionary work has succeeded in raising up a

host of eminently capable and loyal national leaders; (2) that missionaries are still definitely wanted and needed by the younger districts, if they are prepared to work in the framework of a fraternal role; (3) that the spiritual impact of the missionary's life is still his most appreciated contribution; (4) that there is political impatience in most nations today for nationals to assume real leadership authority in the church; (5) that our world districts are more eager to reach full self-support than many of us have realized; (6) that nationals are ready and expecting to take an equal role in the international aspects of the church in which our overseas membership will likely surpass the domestic membership by the year 2000; and (7) that true revival is our greatest need and that world revival is imminent and is beginning to usher in the greatest days of harvest that our church has ever seen.

National representatives talked with each other long into the night and left the conference with an exciting awareness that they are real partners in a world church that is determined to follow its Lord in the fulfillment of the Great Commission.—PAUL R. ORJALA, *Kansas City*. □



Twenty-five superintendents and representatives who met in Miami Beach, Fla., for discussion with other church leaders.

District Superintendent Glen Jones (Southeast Oklahoma District) dedicated the new Harrah, Okla., church. A capacity crowd of 336 filled the sanctuary for the dedication service. M. L. Turbyfill is pastor.



JIM BOND TO OKLAHOMA CITY PASTORATE

Rev. Jim L. Bond, former president of the general NYPS, began pastoral duties at the Oklahoma City Lake View Park Church, July 23. He returns to the pastorate following a missionary assignment to Brazil from January, 1971, to June, 1972. Prior to his missionary work, he pastored the Nampa (Idaho) College Church.



Rev. Jim L. Bond

Bond served on the General NYPS Council for eight years. From 1964 to 1968, he served as regional representative from the Northwest Zone, and from 1968 to 1972 as NYPS president. □

DR. ROY CANTRELL RETIRES

Dr. Roy H. Cantrell, president of Bethany Nazarene College, Bethany, Okla., announced retirement plans to be effective July 31. The request was received by the board of trustees' meeting at Bethany on July 11.



Dr. Roy H. Cantrell

Dr. Cantrell's retirement comes at the end of the current fiscal year and marks the completion of 25 years as president of the college. The board elected a committee to make suitable retirement plans. □

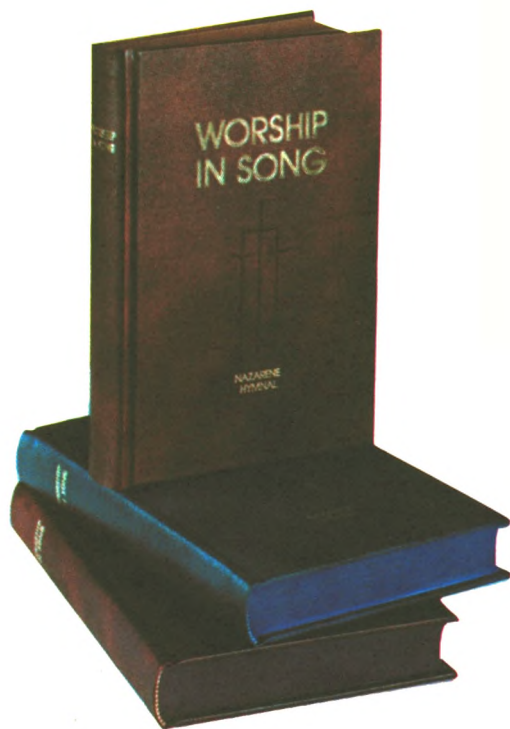
KRESGE FOUNDATION ANNOUNCES GRANT TO ONC

Dr. Harold W. Reed, president of Olivet Nazarene College, Kankakee, Ill., recently received a letter from the Kresge Foundation announcing their decision to give a grant of \$250,000. The money will be given toward the construction of a new library and learning resource center on the college campus. □

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