

October 4, 1967

herald

OF HOLINESS

Church of the Nazarene

Layman's Sunday—October 8

A Layman's Reflections
About His Church

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The Five "C's" of Credit
—Plus One

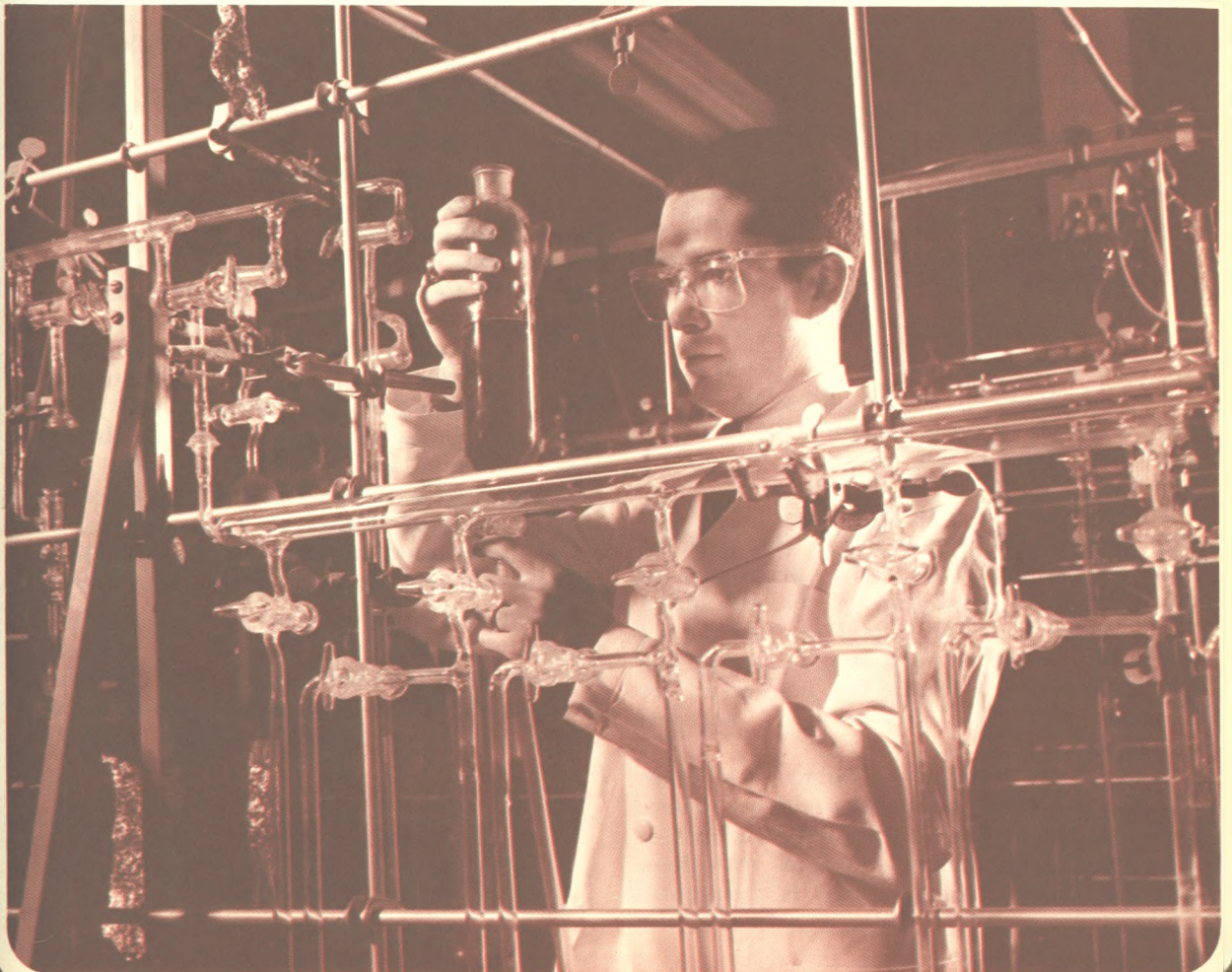
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Eleven Washington Scientists and Their Pastor Ask:

Do Science and Faith

Really Mix?

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General Superintendent Young

To Lead Is to Serve

Jesus has a way of cutting through our human tendency to appeal to subtle reasonings when we argue among ourselves. He has a genius for putting His finger on the real issues, and sometimes it hurts. Such was the case when His disciples argued among themselves as to who should be first in their order. Jesus brought them back to the question, What is true greatness? He affords the answer as He asks: "For which is greater, he that sitteth at table, or he that serveth? is not he that sitteth at table? but I am in the midst of you as he that serveth" (Luke 22:27, John Wesley's translation). Jesus seems to say, Leadership in My kingdom is the leadership of service. He hints that there is plenty of room at the bottom of the ladder, and then He makes it the top.

Jesus always insists that spiritual leadership demands self-abnegation. He gives no room for status seekers. When Jesus pointed out a cross for His followers, too, He added, "And follow me." He taught as "one having authority," but it was an inner authority that He displayed. He chose the banner of example rather than the whip of external authority.

Most of our problems as followers of Jesus Christ are actually spiritual problems. There is no rancor or jealousy in true service. It is easy and spontaneous to "rejoice with those that do rejoice." Partisanship is frequently

poorly disguised pride. God's patience sometimes tries us, but His intention is salvation and not chaos. In despair, sometimes we reach for an air of infallibility and pose as omniscient, but the defensive screen is to hide our weakness and uncertainty.

Even in church organization, good (efficient) government is not an adequate substitute for self-government. The New Testament way is still, "For it seemed good to the Holy Ghost and to us" (Acts 15:28). We dare not allow good ends as the basis for means that would eventually cut off wide participation by the church. True Christian tolerance is based on love that has patience enough to wait. The final Judge of all men has already been appointed and also the day. We must not argue with God on either count. John Wesley insisted that "the readiest way to escape from our sufferings is to be willing they should endure as long as God pleases."

One historical theologian has characterized Charles Wesley's hymn "A Charge to Keep I Have" as "The Marseillaise of the Wesleyan Revival." It makes a good battle song for us today. The second stanza is especially appropriate.

*To serve the present age,
My calling to fulfill,
Oh, may it all my pow'rs engage
To do my Master's will!*

**When Christ went about choosing disciples,
He didn't choose Roman governors,
Olympic champs, and court queens.
He chose "nobodies" in society—
simple people—like me.**

Dear Pastor . . .

You're busy, so I won't take your office time. But there is something I've been wanting to talk to you about.

For a long time I've been listening to the laymen in our church. On Laymen's Sunday they talk of how they have been able to use their influential positions to witness for Christ. Or they tell how the Lord enabled them to contribute large amounts of money to build our new educational unit or some mission church. I have admired them and wished I could be as successful in business as they have been.

I was serving at the last father-son banquet when Jim Tompkins, our football star, was honored. His ability and his Christian witness had impressed many of his teammates. I admired him, too, and secretly wished I were the father of a great Christian athlete.

When I drove the busload of kids to the youth banquet, I had a chance to watch Kathy Neilson, who had been voted teen-age queen. The robes magnified her beauty, and as she testified of her many opportunities to witness for the Lord, I silently envied her poise and popularity.

In church publications I've read the testimonies of wealthy, prominent, talented laymen, and have heard them speak at special laymen's services. I have watched them, have admired them, and have actually believed that in order to be an outstanding churchman I too should work for money, position, talent, and a magnetic personality. But I seem to have achieved none of these.

Don't get me wrong. I don't really consider myself worthless in the Kingdom, but I don't appear to be extremely valuable, either. I'm just somewhere in between. To tell you the truth, I began to wonder if the Lord thought less of me

for lacking the finesse, the polish, the smoothness of the lay leaders in our congregation. To do something for Christ I guess I figured I had to be somebody in the church.

Then you preached that Sunday about Christ choosing His disciples. He didn't choose Roman governors and Olympic champs and court queens. He chose "nobodies" in society—simple people—like me.

As I remember, your text was I Corinthians 1:26-30. I went home and read it again from *Living Letters*: "Notice among ourselves, dear brothers, that few of us who follow Christ have big names or power or wealth. Instead, God has deliberately chosen to save those whom the world considers foolish and of little worth in order to shame those the world considers wise and great. He has chosen the little people, those despised by the world, who just don't count for anything at all, and used them to bring down to nothing those the world considers great. So that no one anywhere can ever brag in the presence of God. For it is from God alone that you have your life through Christ Jesus. . . ."^{*}

It was the simple people—His chosen—that changed the world for Christ. Not with popularity, not with position, but with power. The power of the Holy Spirit.

Thank you, Pastor, for preaching that sermon. And please call on me when there is anything I can do to help.

Sincerely,
Ed D——

*From *Living Letters*, the Paraphrased Epistles. By Kenneth Taylor. Copyright 1962. Tyndale House Publishers. Used by permission.

50 Years Ago

In the *Herald of Holiness*

A Problem to Be Met

The recent and practically sudden exodus of a half million Negroes from the South to the North has created a serious problem for the Northern churches which will test their skill and their devotion to solve. We are glad to see that the Methodist church as well as other churches are waking up to the demands of the situation. This problem is one which nothing but applied Christianity can or will solve. The Northern churches now have before them an opportunity which they have kindly tried at a distance to meet in service for this race. Now that the race has carried the opportunity to their very doors we hope they may be found equal to the demands. It is a delicate and difficult business they have thus had thrust upon them.

Employment must be had for these hundreds of thousands of poor people. Many of them will be disappointed and sad at the difference between the prospective openings and conditions they anticipated from representations received before their removal northward, and what they found on arrival. This disappointment will add to the complexity of the problem as to this element in the crowd at their doors. Others will be found who will be indisposed to adapt themselves to new conditions as quickly as our northern friends might expect they should. This will call for great patience and tact in the handling of the matter. . . .—*B. F. Haynes*, editor.

To "dwell in the secret place of the most High" is to be "under the shadow of the Almighty." There we may abide under wings of trust and stand behind bucklers of truth. God did not create man to be tormented by snares of the fowler. He, mightier than we, is able to deliver, and keep.—*Selected.*

Holiness fo

To what purpose are the commands, prayers, and exhortations regarding holiness for God's people?

Holiness is indicated as a necessity in relation to seeing God (Matthew 5:8; Hebrews 12:14). Though holiness as preparation for heaven and eternal life is clearly the scriptural teaching, holiness (heart purity, sanctification, the Spirit-filled life) also relates to seeing God clearly, knowing Him intimately, and serving Him devotedly in this life.

In addition to the absolute necessity of holiness at the end of this life's journey, it is the indispensable necessity for the good life in the here and now.

That the Inner Man May Be Transformed

Paul, in Romans 12:1-2, exhorts Christians, "Be not conformed to this world: but be ye transformed by the renewing" of the mind. The positive, actual transforming of the human personality is the essential prerequisite to living a life separated from the world and enjoyed in happy, voluntary dedication to God.

The carnal mind is "not subject to the law of God." Therefore it is an imperative for the life of the regenerated soul that there be an early recognition of the scriptural truth (and the clear fact of Christian experience) that there is indwelling sin that remains in the believer after conversion.

How gracious that the Holy Spirit brings conviction for the sin of nature, and faith and hope for deliverance through the precious atoning

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the Here and Now • By Koy W. Phillips

Nashville, Tennessee

blood of Christ! How wonderful that Jesus suffered to sanctify (Hebrews 13:12)! God's Word does not diagnose the human problem and leave us in despair. The "old man" can be destroyed (Romans 6:6). Life can replace the source of sin and death (Romans 8:6).

So the child of God can look up, believe, and receive grace to deliver from the carnal, anti-law, anti-love nature. "... how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) When the redeemed soul surrenders all to God, desiring to be His wholly and forever, and the Holy Spirit is received by faith, then the twofold work of cleansing and infilling occurs. The "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). The "not-subject" nature is removed and the law of God is written on the heart, so that the transformed heart now made perfect in love wants to do the will of God.

That Others May Know

Holiness within is essential for the outreach of the Christian faith. Jesus commanded even His handpicked leaders to "tarry until" they should be endowed with power from on high (Luke 24:49). They obeyed and waited for the promise of the Spirit.

Earlier Christ had prayed that they would be sanctified, that the world might believe that He was sent from God (John 17:21). The implication here seems clear that believers need to be "truly sanctified" (John 17:17), if the unbelieving world is going to be convinced that Jesus is the Son of God and accept Him as Lord and Savior.

Christians living lives intermittently overwhelmed by life's circumstances and defeated periodically because of carnal manifestations or feebleness are not the examples that convince

men of the mighty power of the gospel. It is he who can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

It is the Christian who is living the victorious life because of a pure heart indwelt and controlled by the divine One that God can use to convince men that He is truly alive and "alive for evermore" (Revelation 1:18). It takes holiness in the here and now to enable men to demonstrate the adequacy of the great salvation so abundantly available and so generally spurned or ignored.

The divine promise is, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). This is the great need of the hour—power, spiritual power—that others may know that Christ is Lord and Savior, able to fulfill the purpose of His coming—"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

That Life May Be Rich and Full

In order to enjoy life to the full, there must be health—soul health. Sanctification, the second work of grace, frees from the virus of sin. Purity is necessary for the more abundant life.

All the natural facets of personality are cleansed and restored to normalcy. None is destroyed; all are enhanced. The divided heart is freed from frustration. "Great peace have they which love thy law" (Psalms 119:165). "If . . . thine eye be single, thy whole body shall be full of light" (Matthew 6:22).

God's way—the way of holiness—is the best way in the here and now and is the divine requirement for the hereafter. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).



PHOTO BY ELDEN RAWLINGS

LAYMEN form a choir which appeared before the first International Laymen's Conference a year ago in Miami.

A Layman's Reflection About His Church

• *By* Neil S. McKay

San Jose, California

Throughout our church's history much of its leadership and guidance has come from the ministry, and necessarily so. However, in more recent years the layman has been taking an increasingly important role in church affairs at the local

church level as well as at the general church level.

As laymen we have much to give our church, not only in terms of experience, but in dedicated lives and wills that are seeking God's best for our future and the future of our church.

One of the outstanding characteristics of our church is its denominational feeling or loyalty. This can be both good and bad. From the inception of our church we have had a total program. As the church grew and spread, the value of this wholeness became

more apparent. People in a new, small church were part of a larger organization with missionaries around the world.

The value comes from having strength in numbers, the fellowship of meeting together from various churches, and the intangible but wholesome feeling of pride in denominational achievements.

However, the denominational framework and structure is a means to a goal; it is not the goal.

One of the strong outgrowths of our denomination is its world missionary program. As laymen, what is our place in this endeavor?

Today we have a "new breed" of missionaries—spiritual, s h a r p, talented, outgoing, and imaginative. They are people with specialized talents, willing to give the best they have. As they go, our missionary programs are being updated; modern methods are being used and new approaches considered.

The wonderful thing is that many of these "new breed" missionaries are laymen answering God's call for their lives just as surely as any pastor is called to the ministry. Some of these are teachers, nurses, doctors, mechanics, electrical engineers. We not only stand in a day of new challenge to the laymen, but our giving should be likewise increased to help send those who are responding.

As laymen our primary responsibility is related to our local church. For this is where we work Sunday after Sunday in the Sunday school, the N.Y.P.S., and the N.W.M.S. Also it is here where we exert our influence in church board meetings and other places of administrative responsibility. Our efforts at this level should provide the thrill and be tangible evidence of victories as we work for the Lord.

The problem is, of course, to keep our activities and responsibilities in their correct perspective. Our goal and the reason for our existence as a church must never be to provide a round of activity or fellowship. First and foremost we are to be like a candle in the dark to provide light for a needy world around us. The activity and the organization

should simply be a means of helping to propagate the "Good News."

Another very important facet of our relationship to our local church is that this is also where we as laymen come to receive food for our own spiritual needs. During the week we go our many divergent ways carrying on our numerous occupations. It is the church then that provides the common denominator and becomes the melting pot, as it were, for all our various abilities and ideas. It also becomes a place of sharing one's joys and of encouraging one another in times of discouragement.

We find an example of this Christian love in Hebrews as Paul writes to the Early Church, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24-25).

Perhaps of utmost importance is the spiritual food we receive and the renewing of the motivation that maintains our spiritual lives. I am reminded of Peter Marshall's sermon "Get Out of Step," where he encourages us not only to be different, but to be different for a purpose. In this sermon he quotes from Henry Thoreau, "If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away."

Who sets the cadence for our drumbeat? Is it the people in our workaday world, or is it Christ and His Church? This is the reason for the need of coming together as laymen, to hear once again the clear, sharp cadence and to leave with renewed courage to step to the drumbeat of our Drummer.

One of the most interesting and rewarding relationships is that of a layman to his pastor. For here it is we bring together two people both seeking God's guidance and will, but with the pastor called, ordained, and set apart to do a special work, and with the layman likewise called, but to share the pastor's responsibilities. As we think of the pastor and his dedica-

tion and willingness to serve we say, "Isn't that wonderful?"

However, as laymen we need to be careful that we do not set a double standard, one for the laity and one for the pastor and his family. Just as we expect God's guidance and direction for their lives, so can we as laymen hear God's call.

To Abraham, God spoke directly and specifically. Nowadays, I believe, God speaks to you and me through the Holy Spirit. Indeed we are told in the Scriptures that it is the function of the Holy Spirit to guide us, and to lead us into all truth.

The layman's relationship to the pastor should be one of love and support, and a willingness to follow his leadership. Certainly the pastor is not infallible and does not expect to be held in reverence. But there is a God-given respect for the office and place of those whom God has called and ordained which we must recognize. As laymen we need to boost our pastors, encourage them, and let them know we appreciate their tireless efforts in our midst.

As laymen let us accept our responsibility seriously. Let us not be guilty of leaving it up to the pastor. Let us make a dent in the world in which we live.

Quoting again from Peter Marshall, "If it is sanity that has brought the world to its present state . . . if it is sanity that has produced the social order in which we live . . . then I for one am willing to give madmen a chance. I believe we need people who are different. God's marching orders always involve sacrifice and courage. The drumbeat of the different drummer calls for bravery. It is not for dancing. It does not appeal to the blood—but to the heart of a person. It calls for will and sacrifice. It is a stirring drum, and they who hear it are always in a minority. Those who answer it may perchance hear the words of a new Beatitude . . . 'Blessed are they who are thought queer; for they have taken the Gospel to heart.'"

As laymen let us make our relationship to the church a meaningful one and full of purpose.

The Five "C's" of Credit—plus One

• **By Al Ward**
Baltimore, Maryland

For many of us in the credit field the following five C's are guidelines for the approval or extending of credit.

In a sense we don't extend credit; we merely acknowledge the fact that a person we are considering has in fact assets of some nature that we consider of value that he will pledge in payment for goods or services at a later date. Of course we must keep in mind that every potential

customer is unique. People's background habits vary. No two of them are alike.

When someone comes into my office to open an account, usually the first question he asks is, "Is my credit good?" I usually tell him that he knows more about that than I do. This is true. We should know whether or not our credit is satisfactory by the way we have taken care of our bills in the past, and whether there is any



A thoughtful Christian layman relates the principles of credit management to issues of the spiritual life. Al Ward, of Baltimore, Maryland, has been associated with commercial credit and collections since 1950.

change from what our financial or character pattern was before.

The five characteristics considered here are: Capital, Coverage, Conditions, Capacity, and Character. These are not necessarily in order of importance. Let us consider them one at a time and see if they give us an insight as to a basis for making a decision on whether we shall grant credit or not.

It should be pointed out that 95 percent of all people pay their bills. It may not be according to terms agreed upon at the time, but they pay. It's the other 5 percent that give trouble and cause credit men sleepless nights.

Capital is very easy to define as what a person is worth after all frills and non-tangibles are removed from his assets. Some would place this at the very top of the list as first priority, but I've known of persons who were millionaires who didn't pay their bills.

Coverage refers to how well the person or company is insured. Would the insurance cover the liabilities if he was suddenly cut off, or the business destroyed?

Conditions refer to the economy in which we find ourselves, and would depend upon location and local labor, and to a certain extent on how the future looks. How does the particular industry look in which the customer is employed? If it is a store one is selling to, or a contractor or garage-man, is the business in a good area or is it blighted? It will pay to take a good, long look at this phase of the inquiry.

Capacity is an interesting category. How can we measure what a person can bear in this day of pressure? How high should his sales be if he is a businessman, and where is the point that he can take no more? Would more sales mean that he couldn't keep up his present pace without increasing inventory and expenses and his ability to handle his payables? Is his background such that this will

not hurt him because of inability to meet such a challenge? Or perhaps an individual wants to buy an item that is beyond his means to handle without hurting him—how can we find this out and tell him without losing his goodwill or hurting his feelings? We do well to consider this important item.

Character is the intangible that in my thinking is the most important item of our consideration here. Character is what one really is, when everything else is gone—stripped away. Or even when additions are made and accomplishments considered, what a person really is will somehow shine forth. If we can find out about a person's character, we have something to base judgment on. Without it—watch your step.

Many times I have been called upon to furnish credit references on accounts and have given them, only to be called later by the person to whom reference was made and told in no uncertain terms he did not like the information that I had given about him.

There are two things wrong in this situation. The first is that the one who called for the information betrayed me and the credit man's creed by telling his customer where he got his information. The second is that the customer writes his own record by the way he pays. I have always gone the second mile and given the customer the benefit of time, but I can say that my records will back my report 100 percent. This gives me the opportunity to talk with the customer and urge him to improve his record by paying according to terms, as this is always reflected in references given.

Another thing I would like to bring to attention is failure to reply to a letter of inquiry regarding nonpayment. I have never been able to understand just why anyone would refuse to answer a letter that asks why payment is being withheld. This can be very frustrating and causes the credit

man lots of unnecessary time in trying to fathom the reason for not answering. Usually it means another letter, and this is expensive, and in it the credit man must use stronger wording.

You would be surprised how far just a few words of explanation will go with the credit man. He will be ready to approve your next order much more quickly because he knows you care enough about your credit to keep it clean. The next time you receive a letter inquiring about a past due account, answer it quickly. It'll do a lot of good.

Now for the *plus one*. We certainly should place great value and expect better things from the last C that I would like to mention. That is the term *Christian*. I know there are lots of people who do not know the real meaning of this word. But *you* do.

Especially should we exert great care as to how we pay our bills, because somebody is watching our record and giving it to merchants who are interested. There are many employees connected with credit bureaus who know you and see just how you take care of your obligations. There are numerous persons working in department stores who give credit information on you daily. What do they see?

I can't conceive of a person who knows the Lord as Savior and Sanctifier who doesn't pay his bills. I am aware that unforeseen circumstances may alter ability to pay as planned, but the creditor should be notified immediately and assurances given that the amount owing will be taken care of.

Your creditors are writing your record, but you are furnishing them with the information in it—be it good or unfavorable. You may never find your name in Dun & Bradstreet, but the retail credit association knows all about you, and this record you are writing follows you wherever you go.

Your credit is one of your best assets. Keep it clean.

Editorially Speaking

• By W. T. PURKISER

The Fallacy of the Misplaced Comma

One of today's fine evangelists has written on what he calls "the fallacy of the misplaced comma." It occurs in our translation of Ephesians 4:11-12—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The misplaced comma occurs between the two phrases, "for the perfecting of the saints, for the work of the ministry." The Greek text makes it clear that there should be no comma between "saints" and "for."

Most of the modern translations have clarified the meaning of the original. *The Berkeley Version* reads: "To make the saints fit for the task of ministering toward the building up of the body of Christ."

Phillips translates it, "His gifts were made that Christians might be properly equipped for their service."

The New English Bible gives, "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service."

Today's English Version says, "He did this to prepare all God's people for the work of Christian service, to build up the body of Christ."

The point of it all is, of course, that the function of the specially called men and women we know as evangelists, pastors, and teachers, is not to do all the ministering or serving. It is to prepare, equip, and train those commonly called "the laity" to do the work of God in the world.

ONE WONDERS, INDEED, where this sharp distinction between "ministry" and "laity" ever came from in the first place. It certainly didn't come from the New Testament.

The New Testament gives abundant evidence of a specially called and God-given group who are to be relieved of the necessity for some kinds of labor in order to give their full time to directing the work of the Kingdom.

But nowhere is there evidence in the New Testament of a few professionals called to do the task of the entire church while the rest of the

people of God are looked upon as just so much "pew fodder."

Actually, the word laity comes from *laos*, a term that stood for all the people of God. It described the whole Church, all who had committed themselves to the lordship of Christ.

What we have tried to do in recent years is to keep the team on the bench while we send the coaches out to man all the positions in the line and in the backfield.

The preacher, rather, is intended to fill the position of a "playing coach," to borrow Elton Trueblood's illuminating phrase. The pastor's job is to organize and train the church to do the work of ministering—and he does it by showing as much as by telling.

The Church, therefore, is one and its task is one. All its people—ministerial and "lay"—are committed to one mission, the "work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:12-13).

There is an ancient story that the king of Sparta, the Greek city-state, boasted that no nation in the world had walls like Sparta. Yet when one came to Sparta, he saw no walls at all.

One visitor asked the Spartan king where were the walls of which he had boasted. The king pointed to the soldiers of his magnificent body-guard. "These," he said, "are the walls of Sparta, and every man of them a brick!"

Speaking to the "laymen" of his day, Peter wrote, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5).

Layman's Sunday next Sunday may therefore have special meaning for us. It may be for us a time to renew our sense of "the ministry of the laity." It may help us to regain the New Testament vision of a Church "scattered abroad . . . every where preaching the word" (Acts 8:4).

Protestant Press Month

The month of October each year has been designated "Protestant Press Month." It is a time

for both producers and consumers of religious literature to pause and consider the values of the printed word.

The fact that every blessing of life may become a curse is nowhere better illustrated than in the means of mass communication. The same kind of presses that print the Bible and the millions of magazines and books dedicated to explaining its message are also used to print the flood of smut and pornography that threatens to swamp the minds of an impressionable younger generation.

It has been just a little over five hundred years since the first book was printed in Europe from movable type, presumably by Johann Gutenberg. Fittingly enough, it was a Bible.

The first means of spreading the faith is, as it has always been, the spoken word. Yet in some ways, the printed word is equally important.

The printed word can be studied. It has a permanence that spoken language does not ordinarily have.

Rarely does one find a mature and growing Christian who does not have a personal library and who does not read. Not least among the evils that can come from modern television is the time it takes from those who desperately need to be reading good literature. In a day when developing nations are showing an insatiable appetite for reading, the so-called "civilized" nations are fast becoming illiterate—not because their people cannot read, but because they will not.

THE FIRST PERIODICAL to use the name "magazine" was published in England in 1731. From such small beginnings, magazine publication has grown until last year in the United States subscription figures reached a total of 220 million. Multiplied by the number of times per year each individual magazine is published, the total number of periodicals printed would approximate 6 billion.

The *Herald of Holiness* would be a pretty small "drop in the bucket" compared with the vast total of magazines of every kind. Yet the circulation of the *Herald* has grown from 89,000 per week in 1963 to approximately 135,000 per week at the present time. This latter figure would represent a total annual print of over 7 million.

There is a constant challenge in trying to say something significant to people whose minds are being bombarded from every direction by countless claims for attention. We struggle to avoid the futility of talking to those who do not listen in language they cannot or will not take time to understand. Our task is to build bridges, not fences.

The church paper is a significant unifying force

in any denomination. It is shared by the entire constituency in a way that no other feature of denominational activity can be shared.

It is the purpose of the *Herald of Holiness* to provide a consistent emphasis on the relevance of holiness to human life in the present day. Our message is timely because it is timeless.

This purpose is implemented in a number of ways. Articles are sought and published dealing with the practical issues of Christian living in troubled times. Editorial comment seeks both to inform and to interpret. News from every area of the church both at home and abroad is reported both in summary and in depth. Reader opinion "Pro and Con" is represented. Possibilities for personal reading beyond the periodical literature are suggested. The multiplied services of the Nazarene Publishing House are offered from week to week.

"PRESS MONTH" may also be a good time for the consumers of literature to take stock of their reading habits. The theme of the month is "Readers Make Leaders."

Reading is part of the replenishment of mind and heart so important to those who seek to give out to an ignorant and impoverished world. Reading, for one who would be a good steward of all life's potentials, must start with the Bible, the Word of the living God. But it must also take in materials that are inspirational and informational.

"The work of grace would die out in one generation," said Mr. Wesley, "if Methodists were not a reading people."

What John Wesley wrote to one of his preachers applies to all who would share the Word of life with others. Concerning the man's preaching, Wesley said, "There is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian."

Paul's command to Timothy, "Give attendance to reading," may well have application to the public reading of the Scriptures. But the apostle's own habits and interests are well illustrated in the last section of the last letter he wrote: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Right down to the end of his long life, Paul was interested in the books and the parchments.

And so should it be with us all. We never outgrow our need for reading. We find strength and maturity as our love comes to "abound yet more and more in knowledge and in all judgment"—in part, at least, by consistent reading.

Eleven scientists and their pastor ask:

Do Science and Faith Really Mix?

● By Elden Rawlings

managing editor

ANYTHING THAT is theoretically possible will be achieved in practice, no matter what the technical difficulties, if it is desired greatly enough."

Sound fantastic?

It is really rather a logical conclusion drawn by Arthur C. Clark in his book, *Profiles for the Future*.

The reason for Clark's bold statement is that he has surveyed the statements of persons who have *wrongly* predicted the future, and found them to have made their mistakes because of failures of nerve or failures of imagination.

For instance:

● In the early years of this

century, American Astronomer Simon Newcomb insisted that it would not be possible to build a machine in which men could fly long distances through the air.

● In 1945, Vannevar Bush, a Russian scientist, indicated that intercontinental ballistic missiles were improbable because "technically, I don't think anyone in the world knows how to do such a thing, and I feel confident that it will not be done for a very long period of time."

● In 1956, Dr. Richard Wooley, an English astronomer, announced that "space travel is utter bilge."

If Clarke's claim frees the scientist's imagination, then what do some of

the experts who live on the "edge of tomorrow" see?

By 1980, predictions are that there will be extensive use of devices such as tear gas and incapacitating biological agents which persuade without killing. Tele-video phones will be in use.

By 1984, some headway will be made in controlling population, although population will be 4.3 billion, about 40 percent more than in 1963. Agriculture will be largely automated, and desalinated sea water will be available.

By 1990, we will be successfully mining the ocean bottom. The number of psychotic cases which can



Paul Scott
nuclear engineer



Dale Fleming
nuclear physicist



Lindy Sandlin
reactor estimating engineer



Ira Taylor, Jr.
metallurgical engineer



George Schweikhart
mechanical engineer

be treated will grow. How? By means of physical or chemical therapy!

By 2000, changes will be much more dramatic as the masses of information now being gathered are assimilated and put into practical use. Controlled thermonuclear power will be available, and weather control will be past the experimental stages.

Small, light automobiles, gliding on a cushion of compressed air, will glide along electronically controlled super-highways. Commuters will get to their jobs in the city on high-speed, jet-propelled monorails, or an underground rocket subway, or in all-weather helicopters. (Cars will have, by then, been banned from the city.)

General immunization against common diseases will be in practice. An anti-cancer vaccine will be in use. Artificial life, in primitive form, will be generated in the laboratory. A universal language will have evolved out of a worldwide communication system.

Let's take one more step. What will be happening in 2100?

- Growth of new limbs or organs through biochemical stimulation

- Household robots

- Gravity control

- Multi-generation missions to neighboring solar systems

- Widespread use of personality-control drugs

These are some of the ideas with which scientists and engineers—some of whom are Nazarene laymen—are grappling.

Probably the largest concentration of Nazarenes related to scientific endeavor is found in Richland, Washington, where a dozen or so are employed in the intriguing business of manufacturing nuclear power.

I met with three nuclear engineers, three nuclear physicists, a chemical engineer, a metallurgical engineer, a nuclear scientist, a reactor estimator, and a safety engineer—eleven in all—to ask them questions, and let them comment on their work.

With them was their pastor, Rev. Milo L. Arnold, who has since become a teacher of practical theology at Nazarene Bible College in Colorado Springs.

The pastor indicated at the opening of the discussion that "these men are as utterly committed to the way of Christ as any group I know. Their exposure to science has not shaken their faith in God."

From there I scrambled to keep up with the swift current of ideas.

THE FIRST subject was the origin of the universe.

Paul Scott, nuclear engineer:

"I find in my dealings with some



Don Constable, nuclear physicist, with Pastor Milo Arnold

of the laymen in the church, especially those that were taught that 4004 B.C., or whatever it was that somebody established [as the beginning of time], is pretty well engraved in some people's minds. And if you tell them differently I find that people are shaken and confused.

"I collect wood that has been petrified several million years, and I have a collection of dinosaur bones and other fossils. . . .

"God could have created the earth and put all these signs and done it all say 6,000 years ago and yet made it look like it took millions of years. I don't know why God would have used this process. . . . We do have evidences of the age of the earth and we ought to accept it. In other words, we shouldn't limit God."

William K. Alexander, chemical engineer: "I might add here that to approach it strictly on a mental basis, so to speak, by thought process, you have to decide which makes more sense to you. Which seems more possible, that our world is what it is because of [only] an evolutionary process that has happened, or that it

is the result of a divine creation? To me, from the thought process, I would choose to think that the world is beyond the possibility of just happening. I just cannot comprehend how the world could just happen like it is.

"But on the other hand, this would not prove to an agnostic or someone that was skeptical, and for that proof you have to have personal experience. You can rationalize all you want about whether God is real, or isn't He real? Or is evolution real? But you must have a personal experience with God before He would be accepted by you. . . . If you don't have an experience in your heart, a personal knowledge of a relationship with God, belief in God just becomes an academic block for us to toy with."

Arnold: "I think somewhere or someplace, God invested something of himself in man, uniquely. . . . I could not tell whether that investment of the Divine is transferred from the father to the baby, or from God to the baby, or whether it is in the race and transferred through the race, or if this is an individual gift of God to each one. . . . You run into a lot of arguments with theologians about it.

"There is some change. We are getting taller—your kids are taller than you are. Right along, there are changes. I don't know what to make of them. I don't care how long it took to make our world. I still think it is divine creation."

THEN THE DISCUSSION turned to what the Bible meant by creation in "six days."

Alexander: "Understand that I believe in the literal translation of the Bible. We talk about creation as being that of six days, but the twenty-four-hour day is something that was established for the convenience of man, not for the convenience of God.

"Time does not exist with God, and you have to do some pretty deep thinking to grasp this concept. This is the best way that Moses could explain it."

HOW DOES SCIENCE affect how you look at religion?

Ira Taylor, Jr., metallurgical engineer and son of Nazarene missionaries, Rev. and Mrs. Ira Taylor:

"The same searching process which permeates my work permeates my reading of the Scripture. As I search for deeper meaning, I wonder what is back of all this. . . .

"Jesus, when He arose, what did He arise from? He arose from the dead on the third day. Now, exactly what did He arise from? Would it be the

same thing as bringing Samuel back? How about the rich man and Lazarus? Was this the same place? Was it a different thing? It raises real questions.

"I don't think that these questions, though, are important as far as my own personal relationship in my faith. They do raise questions."

Dr. Hugo Libby, nuclear scientist: "It is like nuclear energy. We wonder about various particles, their physical constants, parameters, and yet we don't question the theory of nuclear energy. It is a query for more understanding."

Taylor: "I think there are more unanswered things as I go along than are ever answered. I don't have to have a scientific understanding for those things because I think anything is possible with God. I think Jesus walked on the water in direct defiance to our normal gravity laws, and stilled the winds, and iron floated (as in the Old Testament)." . . .

George Schweikhart, physicist: "I go along with Ira. The more I learn, the more questions I ask, and the less they worry me."

Pastor Arnold: "My concept of God gets bigger and bigger. I had a God as big as I could comprehend when I was a child. There has been a terrific growth in my concept of God. There is nothing in my life that has grown as much as my concept of God. And yet, with this growth of my concept of God, I find more and more unanswered questions, and I am not worried about the things I don't know as much as I used to be."

Alexander: "I think one of the things we run into every day is people saying that they believe in God, but they don't believe a lot of the things that are in the Bible and are attributed to God.

"The reason for it is that they don't have a complete concept of what a divine God is. They are still putting human limitations on God. And you have to first get it very clear in your mind that God is almighty, and there are no limitations on an almighty God. The Virgin Birth, the walking on the water, the axhead, or anything else, is perfectly possible with a divine God."

IS THE DEVELOPMENT of nuclear energy the ultimate scientific power?

Alexander: "I look on atomic energy as another step that man has taken in subduing the earth. . . .

"When the atomic bomb was perfected, and of course it came as a war weapon (I started here with the Atomic Energy Commission during the war), we were working frantically to see that the war would

end. It was uppermost in our minds to produce a weapon that would be totally devastating because we were fighting an enemy who had no other intentions at all than destroying us.

"I remember there were people at the time the bomb was first announced who shook their heads and said, 'Man has gone too far.' He had learned how to crack the atom and

You can rationalize all you want about is God real . . . but you must have a personal experience with God before it would be accepted with you."

William K. Alexander
chemical engineer

he was tampering with the things of God.

"I never did subscribe to this feeling because atomic fission is just a different form of energy release. The sun is another, and the atomic fusion is another. Of course, this thing was born in a war; but as with all these other things, and now with atomic energy, it will be used for peace

providing man does learn to control it.

"We are sitting on a powder keg, so to speak. You read in the papers that we could well devastate the whole of Russia. After us, they were next to develop atomic capabilities, and in a short time many other nations will. Mankind must learn how to settle differences without resorting to atomic warfare. If he doesn't he may destroy himself."

Schweikhart: "I think, to carry your comments one step further, Bill, it is exciting to contemplate what God has in store for us that we haven't discovered. First fire, gunpowder, and so on. True, these are some of the things of destruction, yet they are for man's benefit too. What's on out tomorrow? As an engineer this is the exciting thing to me."

WHAT ABOUT THE acceptance of religion among scientists?

Schweikhart: "I think in the field we work in, where there is perhaps a higher than normal level of academic training, that people are more tolerant of other people's personal beliefs. You wouldn't expect a well-educated person to ridicule your beliefs regardless of what they were, whereas a less educated person might. I don't think there are more Christians among scientists than anywhere else. It can in a way make it harder [to witness], because they may tend to remain aloof and are harder to approach."

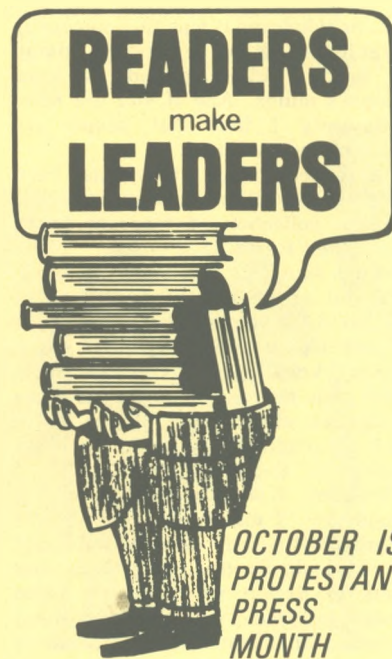
Dr. Libby: "My impression is that in business and in work serious discussions of religion seldom take place."

Don Constable, nuclear physicist: "Nobody is holding an atheistic view. Everybody is religious. How do you witness to somebody who claims he has all the grace that is available—even though you are quite sure in your own mind that he has only scratched the surface or has missed the point of a true relationship with God altogether?"

Schweikhart: "I find people are generally quite hungry to talk about the gospel. People are real receptive; a lot of times they will open the issue."

THE TWELVE talked about other things that January night. They ranged from discussing theology for children to ideas about the end of the world. But the strong impression they left was that the laws of science will, if given enough time, vindicate biblical statements which now seem to be inconsistent with natural laws.

In the meantime, these men of faith are not going to worry a great deal about them.





Campus Commentary

COMPETITION IN EDUCATION

Contrary to fictions on the subject, competition among universities for students is still quite keen. This is indicated by the frantic efforts of state institutions to maintain quality while resisting tuition charges to students, by the undignified jostling for government grants, by the mania for innovation, and by the millions being spent on scholarships and brochures to lure students to colleges and universities which responsible people are calling already "overcrowded."

Predictions are that, instead of the distribution of college students being divided equally between public and private institutions, as it was in the 1930's and 1940's, the next five to ten years will see the proportion go to 80 percent public and 20 percent private. Since Nazarene colleges are included in the latter percentage, and since the church places heavy dependence upon these institutions, such a prediction cannot be taken lightly.

In the battle for young minds, advocates of the public institution sometimes equate size with quality and suggest that only secular education can be good education. On the other hand, church colleges sometimes exaggerate the virtues of smallness. And when the Christian college claims too much, it is usually a case of confusing a statement of its high ideals with the realistic goals it expects to achieve with your son or mine.

Yet Christian colleges share prominently in the very best of our educational tradition. While fun is poked at "do-gooders," there are too few active in giving the "cup of cold water" in His name. Among "the few" are those who attended the Third Annual Institute for the Training of Teachers and Supervisors of Disadvantaged Youth at Pasadena College. The institute had 800 applicants for 45 openings this summer. This is an important area of need—and an appropriate area of lay ministry for the kind of students who select a Nazarene college. Rather than handing us ready-made answers, the statistical trends may only point to the areas of the next important battles for the Christian faith.

Nazarene colleges are carefully and progressively exploring opportunities available to them and pursuing those in harmony with their distinctive purposes. By most standards which could be readily applied, they would stand in the "upper half" of liberal arts colleges in the country. They have felt that for a college to be Christian meant something

more, not something less, than to be a good secular institution.

They have sought to achieve the goal stated by General Superintendent Powers: Our colleges should provide "an education second to none in an atmosphere where our young people will retain their faith in Christ and the Bible." The church by her heavy commitment to higher education has dared to believe that this kind of educational goal is not outdated.

Since competition among the nation's schools is supposed to be nonexistent, and advertising lingo is scrupulously avoided, some of the prognostications are difficult to assess. Many of the men who predict the doom of the church college have no use for it nor the sponsoring denomination. As thoroughgoing secularists, some of them believe their brand of education is superior, and they are selling their product on that basis.

While woefully aware of our inadequacies, we should not be too easily overcome with the arguments of competitors. Miracles must be wrought if Nazarene colleges are to remain strong and accomplish their mission. But since we believe it is God's work, we are not reluctant to expect "miracles."

Knowing the serious weaknesses and problems which confront our competitors, we refuse to sell ourselves short. The Nazarene college recognizes the need for variety in education and accepts the challenge of the competitive approach. Nazarene colleges, through the help of God, are competing—successfully.

BRESEE GROUPS SET

Realizing that not all Nazarene students will be able to attend a Nazarene college, the church has sought to provide an organization to help meet these students' needs.

The Bresee Fellowship was founded in 1960 to bring students together and to assist them in maintaining their Christian witness on the secular campus. The work is difficult since, as in most student organizations, it is necessary to start anew every September.

Twelve chapters are formally organized and active student groups are working through less formal organizations in at least another twenty university communities. The Department of Education is providing materials which assist in this work.

The church encourages all our young people to attend a Nazarene college. On the other hand, it says to those who for a variety of reasons are in state universities, "We are here; Christ is the answer on the campus; and we are interested in your needs in these very decisive years."



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NEWS OF RELIGION

You Should Know About . . .

MOST PEOPLE remember Carry Nation as a hatchet-swinging housewife who hated alcoholism and gambling.

James G. H. Hood recalls this about Mrs. Nation (born in 1846 as Carry Amelia Moore, and died in 1911). But he also remembers another side: someone who was compassionate and unselfish, as well as fearless.

Mr. Hood's father couldn't stay away from the poker chips. Fed up with his weakness, Mrs. Hood left him, moving with the children to Medicine Lodge, Kansas. She set up housekeeping right across the street from Carry Nation's home.

Mrs. Nation's wrath against alcoholism got its start when her first brief marriage to Dr. Charles Gloyd was marred by his drunkenness. Hence she had a natural affinity for Mrs. Hood.

Carry's compassion more than once ranged to inviting the Hood family in for dinner when the latter's cupboard was bare. Once Mrs. Nation, sensing the food supply was growing short while some of Mrs. Hood's relatives were visiting, brought over her already prepared dinner and shared it.

The inaction of state officials in not closing the saloons in Kansas, a prohibition state, sorely vexed Mrs. Nation.

"From conversations I heard between Mother and Carry," Mr. Hood recalls, "I am sure our family plight, along with Carry's own unhappy life, triggered the first saloon smashing."

Mrs. Hood helped Carry hitch her horse for her first bottle-breaking trip. It was to Kiowa, Kansas, twenty-three miles south of Medicine Lodge.

There the stocky woman with a broad face and snub nose strode into Bill Lewis' bar armed with brickbats. Once she got inside, she found other weapons, like billiard balls and cue sticks, to help her. While she destroyed a large amount of liquor, she also broke Bill Lewis' large mirror. And she didn't stop with him.

From there she went to Frank Nelson's, Al Snodderly's, John Dobson's and two others, according to the *Barber County Index*, a newspaper printed in Medicine Lodge.

After she had done all the damage she could, she asked the city authorities to place her under arrest, but "nothing official has been done," the newspaper said.

Gambling places in Medicine Lodge operated behind two doors, with a bell on each to warn of the approach of Carry Nation.

She frequently paraphrased Bible passages to give weight to her activity. "As David slew Goliath with a slingshot, and Samson slew the Philistines with the jawbone of an ass, so will I destroy the liquor evil with my hatchet," was one of her favorites.

"The world of alcoholism had no welcome for Carry Nation (and neither did the newspaper which carried the headline—'ALL NATIONS WELCOME EXCEPT CARRY'), but she was greatly loved by the oppressed, for whom she aimed to make a better way of life," James Hood said. "That was the other side of her hatchet."

A PRIEST writing in the *Catholic Bulletin* says the Roman Catholic church has "a lesson to learn" from Evangelist Billy Graham.

"It seems to me that we Catholics share a good deal of the Protestantism represented by Dr. Graham," wrote Father Marvin R. O'Connell, professor at St. Thomas College, in his regular column.

"After all, he preaches about a supernatural God, about the cross and redemption; he pleads for more faith and more prayer and for a harmonious and graceful Christian life.

"He does not confuse Christianity and psychology, and saturated as he is in the Bible, he knows that the Christian must aid widows and orphans in their tribulation but also keep himself unspotted from the world."

Surely, said Father O'Connell, "we have a starting point for discussion with Dr. Graham which we do not have with the God-Is-Dead crowd or the cocktail theologians."

FINAL STAGE



Thrust to a Million

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Vital Statistics

DEATHS

HARRY L. EWERS, fifty-nine, died August 14 at Chicago Heights, Illinois. Funeral services were conducted by his pastor, Rev. Byron Carmony. He is survived by his wife, Helen; a son, James; a daughter, Mrs. Richard Eyclander, Jr.; and five grandchildren.

LOUIS E. LATHAM, forty-eight, died August 5 at Atlanta, Georgia. He was a commissioned evangelist in the Church of the Nazarene and director of the "Great Commission Hour." Funeral services were conducted by Dr. B. H. Pearson, Dr. W. E. McCumber, Governor Lester Maddox, and Mr. G. A. Gaines. He is survived by his wife, Marcellie; three daughters, Ann, Jackie, and Becky; and his parents, Mr. and Mrs. G. W. Latham.

Announcements

EVANGELISTS' OPEN DATES

Homer Leverett, Route 4, Lamar, Missouri 64759: Open dates in November and December.

Morris Chalfant, 1420 Oak Street, Danville, Illinois 61832: Open dates in November, December, and January.

BORN

—to Paul and Marie Barber of Kansas City, Missouri, a boy, Paul Marshall, August 19.

—to Milton Ray and Barbara Lee (McNealy) Shumaker of Eldorado, Oklahoma, a son, Raylon Dee, August 21.

—to Henry T. and Connie (Sanders) Miller of Beaverton, Oregon, a son, Henry Alexander, July 20.

ADOPTED

—by Mr. and Mrs. Gilbert Gresser of Evansville, Indiana, a daughter, Kari Lynn, born August 16.

—by Guy and Fairy (Dayhoff) Cooper of Ventura, California, a son, Glen, born May 13.

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New Church

Ironton, Ohio, (Central Ohio), July 16.
Rev. James Baker, pastor.—Dr. Harvey S. Galloway, district superintendent.

Moving Ministers

Rev. **W. O. Ledbetter** from Konawa, Oklahoma, to Bristow, Oklahoma.

Rev. **Phillip Bowles**, student, to Cunningham (Tennessee) Gray's Chapel.

Rev. **Omar Stover** from Amboy, Washington, to Maple Valley, Washington.

Rev. **Marvin Surges** from La Crosse, Wisconsin, to Kokomo (Indiana) First as director of education and youth.

Rev. **Norris Rumbley** from Ladoga, Indiana, to Clay City (Indiana) Union Chapel.

Rev. **Carl W. Bunch** from Ardmore (Oklahoma) First to San Diego (California) Pacific Beach.

Rev. **Byron C. Ford** from Rialto, California, to San Diego (California) Clairemont.

Rev. **Harold M. Bughman** from Barber-ton (Ohio) Mt. Summit to Kent, Ohio

Rev. **Dean Rankin** from Byesville, Ohio, to Knox, Pennsylvania.

Rev. **Robert Jacob** from Kingston, Ohio, to Proctorville, Ohio.

Rev. **Walter Williams** from Mokena, Illinois, to Grover Hill, Ohio

Rev. **M. H. Amburn** from Butler, Georgia, to Lafayette, Georgia.

Rev. **Fred J. Cobbs** from Toccoa, Georgia, to Butler, Georgia.

Rev. **Gilbert Hughes** from Olney, Illinois, to Rantoul, Illinois.

Rev. **C. D. Gadbaw** from Indianapolis (Indiana) North Side to Lake Charles (Louisiana) First.

Rev. **Leon Seager** from Winterset, Iowa, to Des Moines (Iowa) Eastside as director of education.

Rev. **C. A. Sturdevant** from Chase, Kansas, to Minneapolis, Kansas.

Rev. **Jerry D. Marshall** from Clearwater, Kansas, to San Antonio (Texas) Highland Hills.

Rev. **Jessie Lummus** from Moss Bluff, Louisiana, to Trout (Louisiana) McVay Memorial.

Rev. **Frank Davison**, student, to Manistee, Michigan.

Rev. **Paul K. Moore** from Saginaw (Michigan) First to Owosso, Michigan.

Rev. **David Figg** from Bismarck, North Dakota, to Minneapolis (Minnesota) Russell Avenue.

Rev. **Marlyn W. Anderson** from Oakland (California) First to Richland (Washington) First.

Rev. **Thomas Paine** from Post Falls, Idaho, into evangelistic field.

Rev. **Howard McDonough** from Kewanee (Illinois) Grace to Princeton, Illinois.

Rev. **Paul C. Stiles**, student, to Rockford (Illinois) Auburn Road.

Rev. **Donald Holsinger** from Kane, Pennsylvania, to Toledo (Ohio) Jackman Road.

Rev. **Thomas Akester** from Johnstown, Pennsylvania, to Smithton, Pennsylvania.

Rev. **J. H. Sullivan** from Kingston Springs, Tennessee, to Nashville (Tennessee) Cherokee Hills.

Rev. **Herbert Thompson** from Sylacauga (Alabama) West Side to Oneonta (Alabama) Wilson Chapel.

Rev. **J. H. Montgomery** from Dresden, Ohio, to Minford, Ohio.

Rev. **Wesley B. Fredrick** from Zanesville (Ohio) Northside to Utica, Ohio.

Rev. **Donald Wilkins**, student, to Mokena, Illinois.

Rev. **LeRoy Davies** from Lebanon (Tennessee) West View to Newport, Tennessee.

Rev. **H. K. Burton** from Georgetown, Illinois, to Marshall, Illinois.

Rev. **Richard F. McBrien** from Arkansas City, Kansas, to Palco, Kansas.

Rev. **V. V. McIntire** from Stafford, Kansas, to Canon City (Colorado) Lincoln Park.

Rev. **Earl Marvin** from Richmond, Missouri, to Trenton, Missouri.

Rev. **W. A. Heughins** from Mechanic Falls, Maine, to Jackman, Maine.

Rev. **Delbert Atteberry** from Cozad, Nebraska, to Falls City, Nebraska.

Rev. **Joe Lee Tompkins** from Conway (Arkansas) College Avenue to McCrory, Arkansas.

Rev. **James Spruill** from Monroe, North Carolina, to Harrisburg, Virginia.

Rev. **Frank D. Voss** from Berne (Indiana) Mt. Hope to Muncie (Indiana) Emmanuel.

Rev. **R. William Meier** from Garrett, Indiana, to Ft. Wayne (Indiana) North Highland.

Rev. **Harold L. Rains** from Dewey, Oklahoma, to Abernathy, Texas.

Rev. **Thomas C. Hill** from Monmouth (Illinois) First to Rockford (Illinois) First.

Rev. **Harold Blankenship** from Woodward, Oklahoma, to Shawnee, Oklahoma.

Rev. **Floyd Wycoff** from Shadyside, Ohio, to Barberton (Ohio) Mt. Summit.

Changes in Kankakee . . .

McMAHON TO OLIVET

Rev. Louis McMahon, formerly director of development at Bethany Nazarene College, has been named development officer at Olivet Nazarene College effective in mid-September, according to Dr. Harold Reed, president of Olivet.

Mr. McMahon succeeds Dr. Donald J. Gibson, who has resigned to accept the election as superintendent of the Missouri District.

Rev. Leroy H. Reedy, director of publicity and assistant professor of English at Olivet, has accepted a position as full-time pastor of the Emerald Avenue Church in Chicago.

Rev. R. L. Lunsford professor at Olivet, has assumed the additional responsibility of pastor of the Manteno, Illinois, church. He will continue teaching at Olivet and will be assisted by lay leaders in Manteno.

Dr. Charles Hastings Smith will serve as evangelist for the Olivet fall revival, October 1-8.



Reedy

ILLINOIS YOUTH KILLED

Pfc. Danny Lee Bolin, formerly president of the N.Y.P.S. at the Casey, Illinois, church died in a helicopter accident August 3 in Vietnam.

He was killed by the rotor blade of a helicopter.

Among survivors are his parents, Mr. and Mrs. Everett Bolin, three brothers, three sisters, and his grandparents.

MRS. CHAPMAN ILL

Mrs. Louise R. Chapman, president emeritus of the Nazarene World Missionary Society, was hospitalized in Portland, Oregon, following an illness which doctors have yet to diagnose. She recently returned from an extensive trip through the Orient and South Pacific, and had returned to visit her sisters in Portland. She is in Providence Hospital in Portland.

141 BIBLE STUDENTS

Enrollment for the first session of the Nazarene Bible College had exceeded early expectations by mid-September, when 141 students had been processed.

Of the first class, 100 were married, and the average age of the student was between twenty-nine and thirty years. Thirty-six states were represented among the enrollees.

President C. H. Strickland had earlier forecast that the school would attract 125 students for the first term. Classes began in the First Church of the Nazarene in Colorado Springs.

"Showers of Blessing" Program Schedule

October 8—"Have Faith, Will Travel—or Will It?" by **C. Wm. Fisher**
October 15—"Religious Dropouts," by **C. Wm. Fisher**

NEW "SHOWERS OF BLESSING" STATIONS:		
WYSE	Inverness, Fla. 1560 kc.	8:45 a.m. Sunday
KCAN	Canyon, Texas 1550 kc.	8:45 a.m. Sunday
WKIT-FM	Wilmington, Ohio 102.3 meg.	9:00 a.m. Sunday
470	Townsville, Australia 780 kc.	9:00 p.m. Sunday

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

Amos: God's Spokesman for Justice
(October 8)

Scripture: Amos 1:1; 7 (Printed: Amos 1:1; 7:7-15)

Golden Text: Amos 3:8

Why should we be interested in the "ancient history" of Israel and her prophets? What are the marks of a true prophet?

SYNOPSIS: In a time of unprecedented economic and political prosperity, Israel listened unwillingly to a rugged, uncompromising rancher-prophet. When he called for personal righteousness and social justice and warned of impending doom, an official representative of Israel's flourishing religion rebuked him, charged him with treason, and ordered him back to the howling wilderness of Tekoa.

AMOS: THE PROPHET

Amos was the first among the amazing "literary" prophets of the Old Testament. Israel had known prophets before him, but none whose messages were recorded in such sublime form for all time. What a century it was which heard the preaching of Amos, Hosea, Isaiah, and Micah! Why should we give attention to these men of so long ago? Because God has spoken to Israel and to us by them (Hebrews 1:1; Romans 15:4).

As Amos tended his sheep and pierced the sycamore fruit, he worked in a lonely place—with God. As he brooded over the prevailing social, political, moral, and religious conditions, God spoke to him and bade him speak to Israel. "The Lord God hath spoken, who can but prophesy?"

AMAZIAH: THE PRIEST

We can scarcely visualize the effect of the prophet's visit to Bethel. Amos was not a prophet by profession. Amaziah was a priest by profession and a very influential one. Who was this madman from Judah who babbled something about a plumb line, about the destruction of the place of worship, and about the captivity of Israel?

Then Amaziah said to Amos:

Get out, you silly dreamer! Run away to Judah,

*Earn your bread and make your prophecies there (Amos 7:12, Phillips).**

But the mark of a true prophet is that his predictions come to pass. The Assyrians were on their way (7:17)!

*From *Four Prophets*, A Translation into Modern English, © J. B. Phillips, 1963. Used by permission of the Macmillan Company.

Conducted by W. T. Purkiser, Editor

Genesis 3:1 says that "the serpent was more subtil than any beast of the field which the Lord God had made." Does this mean that the Lord didn't make the serpent? If not, who did? Does this mean that the devil creates?

The verse does not mean that the Lord did not create the serpent. The serpent is included with the beasts of the field, but God made them all.

However, the serpent of Genesis 3:1 was no ordinary snake. He was the visible objectification of "that old serpent, called the Devil, and Satan" (Revelation 12:9; 20:2; cf. also II Corin-

thians 11:3, 14).

Spiritual beings, ordinarily invisible, have frequently appeared to and communicated with men (Genesis 18:1-2; 19:1-14; 32:1, 24-30; II Kings 6:17, etc.).

Where the devil came from is best explained in Luke 10:18; II Peter 2:4; and Jude 6, in relation to Matthew 25:41.

How can we reconcile John 20:17 with Matthew 28:9: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God," and, "As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him"?

Two suggestions have been made. One is that in the brief interval between His meeting with Mary and His meeting with the "other women," which couldn't have been more than a few minutes at the most, Jesus did ascend to His Father and return.

The other, and to me the better explanation, lies in understanding the words to Mary as being better rendered, "Stop clinging to Me," or, "Do not hold me now" (Phillips). She was to go quickly to tell the other disciples of His resurrection and future ascension.

Mary apparently thought that the risen Lord would continue to be with

His disciples as He had been before the Crucifixion. As Dr. J. H. Mayfield has said in the *Beacon Bible Commentary*:

"Understandably, Mary wanted never to let Him go again. The word translated touch (*haptou*) means 'to hold onto an object with the desire to retain possession of it.' But this intimate, precious relationship which she and all His followers enjoyed was now to take on a new form and meaning. However, it could not yet be consummated, even as He had said in the promise of the coming of the Paraclete (16:7-8)" (Volume 7, p. 230).

If God can forgive man any and all the devil be forgiven and we could start a little heaven on earth before we go into outer space?

I am not sure whether you are "spoofing" or sincere in your question. If you are sincere, I would suggest that Satan shows no disposition to desire or ask forgiveness. Since sincere repentance is a necessary condition for forgiveness for human sins, it is a little difficult to see why the same condition would not be necessary for Satan's rebellion.

Even more basic is the fact that there is no indication of an atonement provided for Satan and fallen angels. Per-

haps this is because of the brilliance of the light against which they sinned.

Apparently for all finite moral beings there is "a point of no return" in the flight from God. When anyone—"angel," devil, demon, or man—goes beyond this point, he becomes quite incapable of either turning back or of being brought back. The chief mark of this state is that the individual concerned does not want to come back.

Should a Christian magazine have pictures of Jesus in their publications? My personal opinion is definitely "No."

I would give a qualified "Yes." The qualification would be based on the suitability of the picture. I find little satisfaction in weak and effeminate representations of the Savior.

However, when it is recognized that all pictures representing Jesus are the product of artists' conceptions, I can see no inherent objection to their use, par-

ticularly in materials designed for children.

These are not graven images or likenesses to be worshipped. Like the "anthropomorphisms" of the Bible, they are ways of assisting the mind to comprehend a reality it otherwise could not grasp.

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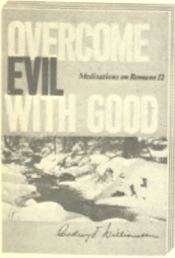
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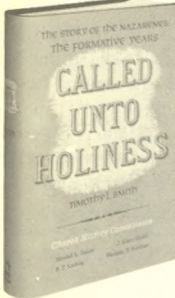
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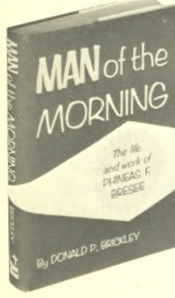
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