

Righteousness
exalteth a
nation, but sin
is a reproach
to any people.”

—Proverbs 14:34

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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1978



by General Superintendent Charles H. Strickland

World Radio Ministry

IN RECENT YEARS shortwave radio has opened great new fields of communication to remote areas of the world. A person needs only to "tune in" on shortwave receivers to hear the propaganda battle of the air waves. Programs aimed at propagating news and concepts of human freedom are beamed from powerful radio stations in the free world to those countries where human freedoms have been lost to the masses. One can also hear the constant stream of propaganda flowing from the Communist world.

This vast communication system is also being utilized to beam the message of the gospel of Christ to the world. For several years the Church of the Nazarene has broadcast "Showers of Blessing" over powerful shortwave radio stations in strategic places to reach thousands on the continents of Europe, Asia, Africa, South and Central America. In all, 85 countries are now hearing the gospel in 18 languages through "Showers of Blessing." In some instances these broadcasts have preceded the opening of the church in these areas and opened many doors in advance of the coming of the workers.

When the Church of the Nazarene entered European South Africa in 1948, "Showers of Blessing" was being broadcast over the

powerful English shortwave radio station at Lourenco Marques which was received throughout southern Africa. Those responsible for opening the church in that area had good reason to be thankful for the reception of this program in so many homes. "Are you the people who sponsor the broadcast over Lourenco Marques?" became a question often asked. This always opened the door to a wholesome and friendly reception and in many instances to a visit to the church and eventually to salvation and involvement with the church.

The same might be said of the Spanish broadcast to Mexico and to Central and South America, and the Portuguese broadcast to Brazil, Cape Verde, and Portugal, as well as the new French broadcast to Quebec. Opportunity has now been given to beam the message to the mainland of China—our only access across the bamboo curtain at the present time.

It is essential that this work receive support beyond our General Budget. It is worthy and should have the support of all of us. We must continue to use every means possible to announce to the world that Jesus Christ is Lord and that He is able to save all who will believe on His name. □

by BILL VERMILYA
Alta Loma, Calif.

WE MUST CONSENT TO FREEDOM.
Freedom is essentially a moral choice. It cannot be legislated nor can it truly be discovered by escape. True freedom, contrary to the assumption of some, is not liberation. Freedom, like knowledge, is responsibility. It is forever bound up with values which are in turn enriched by tradition.

This is not to say that tradition is an infallible authority. It was Sigmund Freud who, although a professed atheist and opposed to religion in his day, nevertheless revealed significant deficiencies in its practice by pointing out the weaknesses of tradition.



FREEDOM

—A Moral Choice

Indeed, Christ also viewed tradition as a problem area for He condemned the religionists of His day by challenging their disposition in “making the word of God of none effect through . . . tradition” (Mark 7:13).

It is increasingly evident that our present society is undergoing a critical reassessment of its values. Old, traditional values, having their roots deep in our culture, are being rejected in favor of a freethinking individualism (misinterpreted as freedom) which accepts the idea that man is the center of the universe and all else stands in relation to him. This seems to have accomplished a perversion in the mind of society, with unwitting accuracy.

Authority figures are seen as impediments to free expression and often utter contempt for them is actively demonstrated. In Frederick Mayer’s book, *Our Troubled Youth*, Judge Leibowitz is quoted as saying: “I have had them stand before me in court and spit at me.” As undesirable as this may be, a dogmatism which attempts to legislate freedom is similarly destructive.

People so misused the idea of the will of God in Spinoza’s day until he bitterly assailed the notion by saying: “The will of God, a refuge for ignorance.”

When we misappropriate the doctrine of the will of God as a maneuver to obtain His approval of our actions, we invite this same criticism.

While values should not be accepted solely because of tradition, divine revelation must not be belittled and second-rated as a mystical irrationality. The authority in support of the idea of freedom is clearly defined in the triumphant declaration of Jesus when He taught: “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36).

This, in opposition to authoritarianism, outlines the usefulness of authority *with* freedom. It is freedom from subjection rather than freedom from submission; from condemnation rather than from commitment; from regimentation rather than from regulation; from impertinence rather than from imperatives; from deficiency rather than deference.

In short, it is freedom *with* authority, in contradistinction to freedom *from* authority. It is freedom *with* authority as distinguished from freedom *by* authority. It is the freedom *with* authority *by* consent which best serves ourselves, our church, our community and our God. It is “glorious freedom, wonderful freedom” through Jesus Christ our Lord so that “now and forever” we shall be His. □



HERALD OF HOLINESS

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IN THIS ISSUE

ARTICLES

WORLD RADIO MINISTRY	2
<i>General Superintendent Charles H. Strickland</i>	
FREEDOM—A MORAL CHOICE	3
<i>With authority</i>	<i>Bill Vermilya</i>
FOR FREEDOM'S SAKE	4
<i>Liberties dearly bought</i>	<i>E. Drell Allen</i>
FROM FEAR INTO FAITH	5
<i>Poem</i>	<i>Alma Floyd</i>
THE NEEDS ARE DIFFERENT, THE NEEDS ARE THE SAME	6
<i>Lord of all nations</i>	<i>Sergio Franco</i>
THIS ADVENTURE CALLED MARRIAGE	7
<i>Book Brief</i>	<i>Reviewed by Thelma Gray</i>
WORSHIP: OUR HIGHEST OCCUPATION	8
<i>Helps to Holy Living</i>	<i>Gordon Chilvers</i>
THE WORLD'S BEST-KEPT SECRET	9
<i>Personally revealed</i>	<i>S. Roy G. Hall</i>
ARE THE FOUNDATIONS CRUMBLING?	10
<i>The norm for conduct</i>	<i>C. Paul Gray</i>
PRAYER CAN CHANGE AMERICA	10
<i>Pen Point</i>	<i>John P. Hilkert</i>
FREEDOM!	11
<i>Poem</i>	<i>Linda Mowery</i>
ARNOLDO IZAGUIRRE— TRANSFORMED IN GUATEMALA	12
<i>Influence</i>	<i>Wil M. Spaite</i>
WHAT WILL THEY SAY ABOUT ME WHEN I AM GONE?	14
<i>From a Nurse's Notebook</i>	<i>Laura Mae Douglass</i>
I SHARED A MOMENT	14
<i>Poem</i>	<i>C. Neil Strait</i>
AN ANSWERED PRAYER IN RUSSIA	15
<i>Pen Point</i>	<i>F. Franklyn Wise</i>
LAMPLIGHT	16
<i>1 Peter 3:1-12, NASB</i>	<i>The Editor</i>
GRATEFUL	16
<i>Poem</i>	<i>Ovella Satre Shafer</i>
PARSONAGE PASSERSBY	17
<i>Opportunities for Service</i>	<i>Carolyn Gilroy</i>
THE EDITOR'S STANDPOINT	18
	<i>W. E. McCumber</i>

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>I Worked a Bus Route Today</i>	<i>John Williamson</i>

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HERE WE DWELL in a land of light, a region of liberty . . . religious liberty is one of the most precious jewels on earth . . . a darling privilege which we cannot be too willing to give up . . . our liberties, both civil and religious, are truly our own; they are what our fathers dearly bought; they descend to us as a patrimony purchased at their expense."

Is this an extract from a patriotic speech delivered at a general church convention? No! It is a quotation from a sermon delivered by Rev. Amos Adams of Roxbury, Mass., in 1768. In fact, it is characteristic of many sermons that were being preached from American pulpits in pre-Revolutionary times.

In this, our day, the ease with which our President discusses religion as a necessary foundation for human freedom provokes the question, "How shall the preacher address his people in days of national jubilation, or peril, or decline?" The answer is clearly suggested if we look at colonial times. Freedom, to colonial America, was a God-given inheritance to a God-given people in a God-given land. It not only had philosophical and political foundations, but biblical roots, as well.

A casual examination of the vast reservoir of written sermons (very few were otherwise) will reveal the passionate devotion to liberty which characterized the clergy of that period. Ringing from pulpits, Sunday after Sunday, in Annual Election sermons, in Muster Day sermons, and so-called Special Day sermons, it is readily apparent that many of the colonial clergymen were as sparks that set ablaze in men's hearts the flame of liberty.

No group of individuals were more influential in

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by E. DRELL ALLEN
Nashville, Tenn.

FOR FREEDOM'S SAKE

shaping the American nation in its beginnings than the American clergy. No single force, in fact, was more powerful in the creation and control of public opinion than the pulpit. So powerful a force for freedom was the proclamation from the pulpit that under the direct orders of the British more than 50 churches were burned throughout the colonies in the hopes that it would silence their ministers.

Why the incursion of religion into politics? Did not these early Americans believe in separation of church and state? Assuredly, most of them did. Even the slightest rumor concerning the possible appointment of a bishop by the British Parliament (an intention which London never had) struck fear into patriot hearts.

Yet their opposition to an established church did not mean the abdication of religion in favor of a purely secular state. On the contrary, religious liberty and civil liberty were dependent on each other. Rev. John Witherspoon, a clergyman descended from the Scottish reformer John Knox, was a patriot, a signer of the Declaration of Independence, a president of Princeton University, and a member of Congress. On the occasion of a Fast Day sermon preached at Princeton, May 17, 1776, he said, "There is not a single instance in history in which civil liberty was lost and religious liberty preserved entire."

Today, the scenario has changed. America is no longer a collection of 13 colonies, separate, and claiming to be oppressed by their mother country. As Americans, we are proud to call ourselves a nation of free people. Yet, like Americans of an earlier day, we often face encroachment on our civil liberties, howbeit from more subtle enemies. Threatening armies only serve to unify a people and stiffen the resistance against a common foe, but enemies such as indifference, bigotry, racism, materialism, indulgence, and moral aberration may lull a nation into blissful slumber until the freedoms so dearly purchased have been dissipated.

We have seen in recent times how easily we can be drawn into futile conflict, or deluded by a Watergate, or even have our most cherished freedoms threatened in the name of national security. A careless electorate is all too often guilty of sending pleasure-seeking, self-serving officials to represent them in the highest councils of government. Those of us who regard religious liberty so highly might well consider the preservation of our civil liberties if for no other reason than to insure us the free exercise of the first.

The primary compulsion laid on the man of God is to "preach the Word, in season and out." Ad-

mittedly, its emphasis points to the need of the individual man. Yet each individual lives in a society of men bound together by the force of love, law, and mutual self-respect. The kind of society men create affects all for good or for ill. Therefore, it is incumbent on the man of God to awaken the consciences of his people to their responsibilities in making and keeping their society moral.

For freedom's sake, let the American pulpits resound as courageously as those whose voices proclaimed liberty from political tyranny in 1776. The need is greater by far, for if the loss of civil liberties could result in a forfeiture of religious liberty, how much greater is the loss when men are finally bound by the chains of moral and spiritual tyranny through the loss of both liberties.

May we be imbued with a measure of the spirit of those early Americans whose aspirations were tinged with the positiveness of the Psalmist who declared, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12). □

FROM FEAR TO FAITH

*Father, do Thou this day free me
From fear of the future;
From anxiety for the morrow;
From bitterness toward a brother;
From cowardice in face of evil;
From idleness in face of work;
From failure before opportunity;
From weakness when Thy power is at hand.*

*But fill me, I beseech Thee, with
Love that knows no barriers;
Courage that cannot be shaken;
Faith strong enough for the darkness;
Strength sufficient for my tasks;
Loyalty to Thy kingdom's goal;
Wisdom to meet life's complexities;
Grace to meet life's perplexities;
Power to lift men unto Thee.*

—ALMA FLOYD
Columbia, Mo.



The Needs Are **DIFFERENT,**

by SERGIO FRANCO
Kansas City

The Needs Are **THE SAME**

AS CHRISTIANS, we can adhere without hesitation to some verities which are true without qualification. God the Father (Titus 1:4), is also the King of the earth (Psalm 99:1). He is the transnational, eternal Lord God of the universe. More than that, He is the uncreated Creator. Our minds do not understand it but our hearts believe it. He is without beginning and without end. A small corollary of that sublime truth is that our God is universal.

Universal also is the need that man has of Him. The sophisticated young Spaniard walking down the graceful boulevards of Madrid needs God just as much as the primitive Aymara Indian barely hewing out a living off the Bolivian mountainside. Knowingly or unknowingly, all human beings need God, to the extent that without Him they are not complete. Yes, these are universals.

But in our sincere haste to make the proclamation of grace to all men, we can too easily accept as universal that which is not. We may all too quickly transfer problems to other cultures or even subcultures of our own, or fail to perceive particular needs therein existent but almost unknown to us, or known in such a shallow way that we will not seek the answers of the gospel for them.

In doing so, we will be giving answers to questions that are not being asked, and not giving the answers that some people need.

A fundamental difference in the category of needs is caused by the impact of *non-Christian or anti-Christian ideologies*.

I spent one recent Friday morning in the bookstores of Mexico City. The "book explosion" in Latin America is not new. Neither is the fact that the bookstores in our principal cities are open until late at night, and packed by people browsing through, and buying the books which roll off the presses, hundreds of new titles every week, about every conceivable subject. This is the day of the book.

But none of that is new. Impressive yes; not new. What was new, at least to me, was the ideological slant of entire collections of those books. I was particularly attracted to an inexpensive but attractively bound paperback collection. The titles interested me immediately, so I started browsing through the pages of first one, then another, and another book. I read a line, and next a paragraph, and finally a page.

Slowly, I began to evaluate the collection. It dealt with every aspect of life: psychology, sociology, history, science, economics, education, philosophy, social movements, and yes, even marriage and fulfillment. But, the perspective was Marxist.

Not an overt, banner-waving type of Marxism. That is too easy to detect and combat. Rather, it is a subtle, scholarly orientation, which has produced serious treatments of important subjects, by some of the best minds of that school. Most of the titles were translated. The collection numbered nearly 200 titles. Its volumes sell for less than one dollar. And they sell.

As I read, my own mind started grappling with the seriousness of the danger. This collection was a subtle, powerful interpretation of those disciplines, but contrary to Christian concepts. Our young people read these books! By then my spirit felt very heavy. I saw how terribly easy it would be for even loyal, sanctified young people to be affected by a Marxist interpretation of, let's say, man, or history, or the theory of how we gain knowledge.

Poison! Far more damaging than other dangers which we have identified. We have said to our young people: Be careful about making the wrong choices. Be careful with the pleasures of the world. We need to add: Beware of books. And we need to do something about it.

These lines are not written to produce an emotional *anti* feeling on the part of anyone. That would solve nothing. I am simply saying that my eyes have seen

one great, growing need. Wherever this is happening around the world we must meet it. As Dr. J. Verkuyl has suggested recently, we must cope with the Marxists, or come to terms with them.

Another difference is caused by the effect upon people *when life is characterized mostly by penury and sorrow*.

Unlike the former, I have not experienced this element, but merely have interacted with those who have. The difference between the life-style of the one proclaiming the gospel and the one hearing the gospel can be so great that the proclaimer is unaware of the fact that the good news is not believable to the hearer.

To say it in another way, life can be such a painful experience for a human being that our declaration or demonstration of the gospel will leave him untouched. Someone spoke to me recently of a certain *hardness*, produced by miserable conditions of living, and not necessarily related to the rejection of God or of the gospel. This hardness, he said—and he is a Christian trying to share Christ—creates a situation in which the traditional approaches with the gospel simply make no impact.

The only possible way for us who are outside those worlds of misery and sorrow to understand that barrier, is precisely by trying to visualize the difference between our experiences of life and theirs.

We have traditionally believed that those who have suffered much should be especially attracted to the gospel and its comforts. Those who have nothing can be made rich by accepting Him. That is true. But it is also true that want, and sorrow, and hurt can bring a human being to the point where, when confronted with the stupendous news that God loves him, he will in fact say: "It's not for me." People can be battered into an inability to react to the stimuli that *we* have reacted to.

The ultimate test of gospel heralds comes to us when we present it to those human beings who cannot reconcile the love and power of the God of the gospel with the brutal suffering which, for a variety of reasons, they have had to endure almost as long as they can remember. These, too, we must bring to Christ.

Yes, the needs are different.

Yet, and notwithstanding these, the need is the same. Every man born of a woman needs the peace that only the Son of Man can give him. And Paul reminds us that "Christ died for all."

Yes, whether they know it or not, what they need is God. All human beings need God. To be a person means to need God. We can only cancel the latter by changing the former. Without God, man lives only in the dimension etched by Dorothy Parker, "I [you] might as well live."

The purpose of these lines is not to suggest easy solutions. There are none. Rather, we merely intend to bring about awareness of some of the issues which we face as we carry out our worldwide mission of evangelism. Other minds, working from other perspectives, will add other milieus of differences that must also be considered.

The solutions may involve further training, different strategies, and changing methods. And they

will surely include the type of prevailing prayer from all our people that will produce the operation of that great Teacher of truth, the Holy Spirit, who alone can guide the evangelists and open the eyes of the unredeemed. □

Reviewed by

THELMA GRAY
Moscow, Ida.



BOOK BRIEFS

FOR YOU

THIS ADVENTURE CALLED MARRIAGE

This fine manual on marriage would make a choice gift for any young couple just "setting sail" on their most exciting adventure, or even for those already well along on the voyage. It deals with the relationship that can be one of life's finest journeys—or only a miserable trip.

Spiritual perception and gentle wit shine through its pages. Property from two sources can be unloaded—lock, stock, and barrel—to one address, without too much effort. But, the author cautions, the merging of two lives is different. "The person is not all moved in at one time, nor can it be packaged neatly for transport, either in parcel or van."

Milo Arnold uncovers frightening rocks and reefs that have wrecked the craft of many unwary adventurers. Two shoals he marks well—selfishness and jealousy. You'll be convinced each of these merits a persistent bell buoy.

For soon-to-be parents, the chapter "An Invasion by Babies" will be delightful and informative.

The last chapter offers encouragement to those whose marriages have become ill. All of us grieve for some we know that are "sick unto death."

"The finest marriages don't just happen; they're cultured," admonishes the author. □

by Milo Arnold

Beacon Hill Press
of Kansas City

To order,
see page 23.



WORSHIP:

Our Highest Occupation

by GORDON CHILVERS

Norwich, England

WE WERE CREATED to worship God. He is always seeking our worship, Jesus said. Worship is our great adventure. It is vital to our spiritual well-being. It demands a central place in our lives. It distinguishes us from the animal creation.

Our worship begins with God himself, the One who loves us so much. When we think seriously about Him we become aware of a ray or two of His splendour and distinctiveness. As He reveals himself to us more fully, we begin to understand more of His greatness and grace. We see Him as the source of all power and authority. We acknowledge Him as "God Almighty, maker of heaven and earth." Then we heed the Psalmist's admonition to "worship and bow down"; to "kneel before the Lord our maker" (Psalm 95:6).

This sense of God's presence fills us with astonishment. We bow in wonder and reverence at His grandeur, majesty, and holiness. We recognize the vast chasm existing between Him and us who sin. We worship in fear, not of terror but of awe. This awe, as Rudolf Otto says, is "the emotion of a creature, abased and overwhelmed by his own nothingness, in contrast to that which is supreme above all creatures."

The more godly we are the more deeply we feel this wonder. We are humbled in the presence of God.

As we continue to wonder, we begin to admire. As God is good and gracious as well as majestic, our right response includes admiring esteem. This fills our hearts with delight and pleasure.

When we think rightly about God, our thoughts rise above the material values that absorb so much of our time every day. We forget our problems, sorrows, and disappointments. For the moment, we do not even concentrate on the blessings God gives to us. We think only about God himself. The more we think about Him, the greater become our thoughts of Him. Our admiration for Him rises.

Continuing to admire God, we fall in adoration before Him. This is exactly what worship is, our response to God's nature and activity. Worship, says J. H. Morrison, is "an inward reverence, the bowing down of the soul in the presence of God, an awesome dependence on Him . . . a solemn consciousness of the Divine, a secret communion with the Unseen." It is made up of words and actions which are the outward expression of our veneration and admiration of Him. By this worship, we "give unto the Lord the glory due unto his name" (Psalm 29:2).

When we worship God in this way, as A. J. Gossip says, "we have an open vision of God, breathlessly real and near, or at least a sure knowledge that whether we see and feel it or not, He is here, in this place now. We are in His presence and He is stooping to listen and to take action, is taking action on our behalf."

The great saints of the Bible days were caught up with enraptured adoration as they worshiped God. David and other psalmists speak of the adoration which moved them and other men when they were in God's presence. The apostle Paul's admiration rose so high that it carried him beyond himself. It led him to extravagant actions which might seem irrational to a mind untouched with the delight of such love.

As God is spirit, true worship is an exercise of the heart, not the repetition of a mechanical form. Our immortal and invisible spirits meet with God who is spirit, immortal and invisible. This worship is the outward expression of our inward intention to respond to God.

As God is true, our worship is to be thoughtful and intelligent. We are to follow Paul when he said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians 14:15). Worship demands our best mental efforts.

Every act of Christian service and every thought of our spiritual life is gathered up in our act of worship. We see God in His holiness and glory. As His redeemed children we offer to Him our whole being and the glory that is due from us His creatures.

Worship profoundly affects every aspect of our lives, not only when we are in church, but also when we are in business or at home. It delivers us from the sordid things of life. It enlightens, purifies, and transforms us. Our spiritual life rises to its height when we worship God, for worship is our truest, fullest and nearest approach to Him. Indeed we can have no vigorous Christian life without truly worshipping God. Taking time to worship God does not mean that we work less, but better.

helps to holy living

How we long to worship God worthily! How can we do it? God himself has provided the answer. Worship, a local minister told me, had earlier been the most difficult part of his devotion. He added, "One day the fact flashed into my mind: the Holy Spirit resides in my heart. Being God He knows the mind of God. He is here to guide me how to worship God rightly. From that time, He showed me more and more of God's goodness and greatness and my own inadequacy. Soon my worship was revolutionized and became my joy."

The Holy Spirit's presence is never inactive, but

He pervades and animates all our faculties and powers. The promptings and guidance of the Holy Spirit form the source of all true worship. He opens our spiritual eyes and reveals the greatness of God to us. When we truly see God by faith we cannot but worship. Spiritual men, wrote the apostle Paul, are those who "worship in the Spirit of God" (Philippians 3:3, NASB).

When we draw near to God in sincere worship that is prompted by the Holy Spirit, we shall go out from it realizing that we have met the Lord. Such experiences are landmarks in our spiritual progress. □

The World's Best-kept

NO, I'm not thinking of the recipe for Colonel Sanders's Kentucky Fried Chicken, nor even the latest chapter in the development of atomic energy. "The world's best-kept secret" is not something that has recently arrived on the scene.

The "secret" I refer to has been described as "... the mystery which hath been hid from ages and from generations, but now is made manifest . . ." (Colossians 1:26).

Long ago, the prophet exclaimed, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isaiah 55:2). He was in on the "secret" and wondered that others had not realized what it was—and is.

A few years ago a song was introduced which quickly became popular. "It is no secret what God can do" was heard frequently and quickly caught on. But how often we sing something that has no personal meaning and is but the "words of the music we hear."

One man announced that "the secret of the Lord is with them that fear him; and he will shew them his covenant" (Psalm 25:14).

In short, the Good News to man is that Jesus Christ, the Son of God, became incarnate through the virgin Mary and entered this world to save mankind from sin: its penalty, its power, and ultimately its presence.

One of the best-known verses of the entire Bible (a verse often referred to as "the gospel in a nutshell") is John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This great central text is buttressed by many others, assuring us that belief in Jesus Christ as Savior from sin provides us with the gift of eternal life. Jesus further stated, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

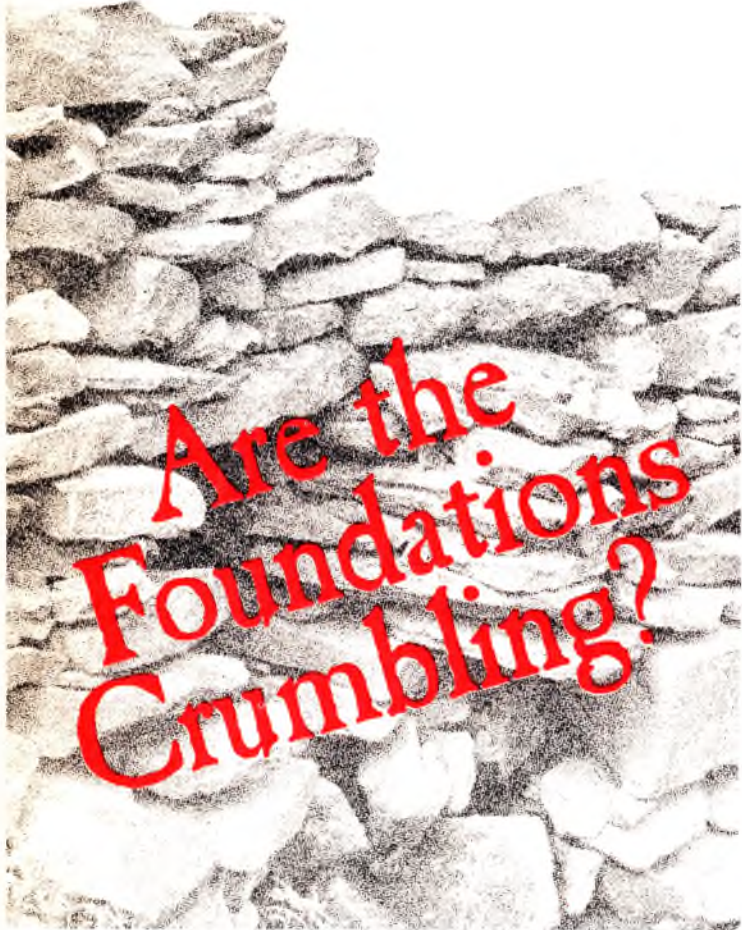
"But," you say, "these words are not new. I've heard this teaching from earliest days." But does not the *experience* of what Jesus is talking about still remain a "secret," a "mystery," to so many? If not, why is man forever seeking to justify his actions? Why is he placing emphasis on his own self-importance and personal record?

When the heart can say, "Just as I am, without one plea / But that Thy blood was shed for me, / and that Thou bidd'st me come to Thee, / O Lamb of God, I come! I come!" then the "secret" of the Lord becomes a reality to the individual. The world's best-kept secret has been revealed to one more person. □

by S. ROY G. HALL

British Columbia, Canada





by C. PAUL GRAY
Bethany, Okla.

THE FOUNDATION STONE of Western Civilization is the Judeo-Christian ethic. Anyone who honestly analyzes Western culture will arrive at this conclusion. This includes America, Britain, Canada, and other nations of the "Free World." Since America is a part of Western Civilization, the foundations of its society must of necessity be the same. Of course the question is immediately raised. What is the Judeo-Christian ethic? To put it simply, it is the Ten Commandments and the teachings of Jesus.

For instance, as one traces the history of America from the landing of the Pilgrim Fathers to the 20th century, he sees that this "code of conduct" lies at the very heart of American culture. One cannot properly understand the history of America without coming to grips with this—the core of the Christian faith. It is true that other facets of our history deserve attention, but it is important to note that for over 300 years on this continent, the Judeo-Christian ethic has measured men and their deeds. It was the standard that people lived by.

"You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness . . . you shall love the Lord your God with al-

PEN POINTS

PRAYER CAN CHANGE AMERICA!

It doesn't take a professional with a doctoral degree in sociology to tell you that American society has become very, very sick. Our labor unions have taught us that it is no longer desirable to give a fair day's work for a good day's wage. Our educational institutions have become podiums for preaching to our children the false religion of humanism.

The family is under siege. Half of all marriages are now ending in divorce. It has become unfashionable for women to be "mere housewives." Certainly there are instances where a mother must go to work, legitimately. The tragedy is, however, that more and more mothers are dumping their children off at day-care centers to selfishly pursue "professional fulfillment." Family cohesiveness, the glue that holds society together, is precariously losing its grip.

Permissiveness reigns supreme. Anyone who does not subscribe to the "do your own thing" philosophy is painted as an oddball or fanatic. Escapism has come to be a way of life; indulge yourself in drugs, alcohol, or free sex.

Crime has become a major problem. I can hardly let my

wife go to a shopping mall alone for fear she'll be abducted and possibly killed. Graft and dishonesty occur at every level of government, so Americans are skeptical to trust their leaders, and rightfully so. You hear the phrase again and again that people "just don't help one another anymore." America is desperately sick and needs God's healing!

What is the answer? I quote that familiar passage of scripture: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). It sounds almost simplistic, doesn't it? Yet it has worked every time!

There have been four major spiritual awakenings in our country's history. They occurred around the years 1740, 1787, 1857, and 1905. Each served to help lift the nation out of moral and economic crisis. The major factor which brought these revivals about was a renewed spirit of prayer. God give us a compelling call to prayer! □

—JOHN P. HILKERT
Oakland, N.J.

your heart . . . you shall love your neighbor as yourself . . . visit the orphan and widow in their distress . . . to the extent that you did it to one of these . . . you did it to Me . . . Honor all men; love the brotherhood; fear God, honor the king" (cf. Matthew 19:18-19; James 1:27; Matthew 25:40; 1 Peter 2:17, NASB).

This was the norm for conducting business, carrying on politics, building homes, educating children, governing finances, guiding conduct in international affairs, and keeping law and order.

For all these years, this ethic was a restraining force in our national life. It curbed our greed. It moderated our passions. It kept people honest. A man's word was as good as his bond. It halted crime. The dealer in pornography was restrained from peddling his wares. A man could leave his house unlocked and yet his goods were safe. It encouraged all that was good and decent. Every public function was opened with prayer. The schoolteacher stood next to the preacher in moral conduct. We were a Christian nation.

Oh, yes, this code of conduct was broken many times by wicked men. There were occasions when crookedness was found in high places. The poor were trampled on at times, and minority groups were treated shamefully. But we had a standard. *Even the men who broke its regulations admitted that it was the norm.* They readily acknowledged that they were transgressors. If caught, they expected to be punished. Although many of them could not have given it a name, they were conscious that there was a code of conduct which they were supposed to live by.

Now, however, something has happened. Somewhere along the way in the last 50 years, the foundation stone of Western Civilization has been discarded or lost! No longer is there an ethic to guide men. Every man is a law to himself. Young people grow up today never knowing that it ever existed. Generally speaking, there is no standard that measures men and their deeds. The "restraining force" that we once knew is gone.

Men, educated beyond their intelligence, have insisted that we jettison this obsolete code of ethics from our culture. Because many of them have Ph.D.'s attached to their names, people have followed their advice.

What is the result? We had a Watergate. We have senators and congressmen living immoral lives at the expense of the taxpayer, and blithely denying any wrongdoing. Labor unions that started out so nobly at the beginning of this century are now just as corrupt as the capitalists whom they castigated so vigorously. Business leaders, dairymen, mine workers, farmers, auto workers, oil producers, environmentalists, whites, and blacks are concerned with their own little segment of society. Everyone works only for himself and his group—*caring nothing for the good of the whole.* Expediency, pleasure, and the dollar govern all their words and deeds.

Why do men do this? There is only one answer: they have lost the standard that once guided their conduct. The foundation of Western Civilization is crumbling, and our culture is facing its most crucial hour.

Is there no hope? Oh, YES! The beautiful thing about democracy is that it can right itself. It can change its course. It can correct the gravitational pull toward error and once again lock in on the Lode-star of Eternal Truth. Here, then, is the challenge to every clear-thinking, decent, truth-loving individual in America and in every nation where religious principles can be expressed. Let people know where you stand! Combine your efforts with others of like mind, and set off a chain reaction that will restore and preserve the foundations of Western Civilization! □

FREEDOM!

Freedom!

I need God's way of freedom!

To be free to become

All God wants me to be.

I long to be filled

With the Holy Spirit.

Free from sin and death,

Free from myself—

Self-complexes,

Self-pity,

Selfishness

And all the rest.

Free to new life,

Free to be Christ's—

Creative,

Compassionate,

Confident

And much more.

My heart is aching,

Is longing for this freedom in Christ.

Hungry,

Searching,

Seeking—

I need this way of life.

Freedom!

The sweet Holy Spirit has come!

He has done His work—

Cleansing,

Filling,

Sanctifying!

He abides within my heart.

I'm free!

—LINDA MOWERY
Kansas City, Mo.



by WIL M. SPAITE
Porterville, Calif.

influence

Arnoldo Izaguirre— TRANSFORMED IN GUATEMALA

A little boy named Arnoldo pushed his way through the crowd in Livingston, Guatemala. A parade was passing by and he wanted to see it.

Arnoldo noticed a blond-headed boy leading the parade, beating his toy drum. Fascinated by the drum, Arnoldo fell into step with six-year-old Larry Vaughters, son of Nazarene missionaries, William and Frances Vaughters. As the parade progressed through the streets, Missionary Vaughters invited people to come to the dedication of the new Nazarene church. Arnoldo enjoyed the dedication service.

Missionary Vaughters was impressed by Arnoldo's eagerness to learn. "He was one of the first boys to come to our Sunday school. None of the other children could memorize the scriptures like Arnoldo—he just packed them into his head."

Arnoldo's home was very poor. His stepfather was a tailor and part-time mechanic who spent most of his money on drinking. His mother loved Arnoldo and noticed that he had become more considerate since attending church. She started coming with him.

The Vaughterses and Missionary Olive Crane took time teaching Arnoldo and all the children. One day when he was 10 years old, his Sunday school teacher, Frances Vaughters, sensed his readiness to accept Christ as personal Savior. Arnoldo's life was transformed by Christ's forgiveness.

A few years later in a Sunday morning service, Arnoldo responded to the invitation of Pastor Arturo Chacón, who had preached about the deeper experience available to every Christian. Arnoldo surrendered his life to be sanctified.

When he was 14 years old, he worked after school to learn the tailor trade. "I spent my life making trousers," Arnoldo recalls, "thinking that would be my life occupation, but God had other plans."

CHRISTIAN EDUCATION COUNTS

Arnoldo became an honor student in the local grammar school. Upon graduation, one of the outstanding high schools in Guatemala offered him an all-expense paid scholarship.

Believing God was calling him to minister, he chose instead to enroll in the Bible Institute in Coban—provided by the Church of the Nazarene.

Nazarene missionaries Robert Ingram and Richard Anderson founded the Bible Institute in the 1920s. They realized that rather than "lifting" Guatemalans out of their culture—sending them to train in the United States—Christian education is best taught within the culture of the country.

Traveling two days through rugged country to Coban, Arnoldo wondered if he could bear being away from home. His arrival at the Institute remains vivid. "I can still remember the old door at the entrance and the warm, loving welcome from the institute superintendent's wife, Ruth Hess. She made me feel at home."

The Lord helped him adapt to the discipline of the Institute studies. These were happy learning years, resulting in the deepening of his spiritual life. He graduated with the highest honors.

Arnoldo took as his wife, Aida, a pastor's daughter. Following graduation in 1958, they accepted their first pastorate in Flores, Peten.

WHEN WE GIVE OURSELVES—WE GROW

There was a small Nazarene congregation in Flores, meeting in a dilapidated one-room building. The people had given money for three years for a building fund, but nothing had been done. Arnoldo drew plans for a new building. The people began to catch his vision. They started inviting their unsaved friends.

Arnoldo understood that \$700 had been raised during the three years of giving. When he looked for the lady in charge of the funds, he found she had moved away, taking the money with her.

Looking back on that hard trial, Arnoldo declares, "The devil put his hands on the work to detain it. For a month I carried this burden alone except for God. Then I gathered the church board together and informed the whole church."

In view of the money being taken, Arnoldo might have felt justified in asking the Mission Council to help replace the money. But he knew that something handed to his people would not truly build them. Instead, he challenged his people to *believe in a great God*—and start another building fund. The people responded. Offerings of even greater sacrifice were laid on the altar.

At times Arnoldo wearied of urging them to keep giving, but he said, "I *knew* that God was going with us, and



A 1949 photo of seven-year-old pals in Guatemala: Arnoldo and missionary child Larry Vaughters playing with their pet iguana.

like the widow's oil, our money would be enough."

In less than two years the people collected \$1,441. When the Mission Council heard of this, they offered \$1,100 from Alabaster Funds given from America. Arnoldo and his people built and dedicated a new temple—a visible testimony to what God can do through willing hearts and hands.

IN EVERY CHANGE— KEEP TRUSTING JESUS

Arnoldo and Aida felt led to move to a pastorate in Salama. He worked part time, teaching Italian believers reading, math, language, and church history. Desiring to build a strong district, he served effectively as the district NYPS president and organized the first children's camp.

The District Advisory Board decided that Arnoldo was to be the district evangelist. Arnoldo had *not* been consulted, yet he fulfilled this assignment to the best of his ability. He visited, preached, and encouraged all the Nazarene churches of Guatemala.

After a year of faithful service, Arnoldo became more certain that teaching was his spiritual gift. He asked to be relieved as district evangelist.

Through an oversight, the Advisory Board failed to give him a new assignment.

This was a real shock, for after preparing many years to serve his church, he was now without a job. Lesser men might have become bitter toward God, harbored resentment toward these leaders, or left their church. Arnoldo kept his eyes on Jesus.

Opportunity came for him to study and teach in a high school. Upon graduation, because of his outstanding grades, he was accepted as a student at the University of San Carlos in Guatemala City. During the next six years, while attending the university,

he also pastored a Nazarene church and worked full time. Out of the several hundred seniors in the university, he graduated at the *top* of his class.

A great honor was given Arnoldo. He was selected to further his education with a full scholarship at a university in the Republic of Brazil.

When he returned from this year's study to Guatemala, he was offered a high position on the faculty of a university. Arnoldo turned down the offer because he knew they would ask him to compromise his Christian beliefs. He accepted a lesser position as a professor in a field where he could remain true to his conscience.

In recent years, God has enabled Arnoldo to fill important positions both with the Guatemalan government and the university. He is general secretary of the National Council of Economics and City Planning. He is now also serving as a professor in economics at the university in Guatemala City.

His steady commitment to the church has not lessened. Since 1965, he has attended the Colonia Vivibien Church which he founded in Guatemala City. He shares the preaching every other Sunday with the pastor, a dedicated medical doctor, Dr. San José.

GUATEMALAN NAZARENES— AN EXAMPLE

Amazing things have taken place in the Church of the Nazarene in Guatemala through dedicated leaders like Arnoldo.

Guatemala North became the *first* mission field district in the Church of the Nazarene to become a regular district (totally self-supporting). When the Guatemalans first assumed leadership, Arnoldo was elected to the Advisory Board.

Two years after becoming self-supporting, on February 4, 1976, the

terrible earthquake occurred. *Thirty-nine* of the Nazarene church buildings were demolished. *What a crisis* for a district seeking to be no longer dependent upon World Mission money.

One of the great cooperative reconstruction efforts in recent times occurred between Guatemala and the general church. Over 100 American volunteer construction workers labored alongside Guatemalans. Arnoldo was asked to serve as treasurer of the Reconstruction Fund—in charge of purchasing and paying for the rebuilding projects.

This devastating earthquake has not diminished the growth of the church. Dr. William Vaughters is writing a book about the miracles. Over a period of less than two years, 1,930 have accepted Christ as their personal Savior. Growth in church membership during the last 10 years has increased from 2,500 to over 6,000—187 percent church growth rate.

Dr. Vaughters has seen the impact of Arnoldo's life:

Arnoldo is representative of Guatemalan Nazarenes whose lives have been powerfully changed by Jesus Christ. It brings me joy when I think of Arnoldo, a little boy who had nothing, and how God took him and prepared his heart to overcome disappointments. His influence has been especially felt among the young people. Recently in Guatemala I attended a church where Arnoldo was preaching. He gave one of the clearest and most beautiful messages on holiness that I have ever heard. The altars filled with youth when he told them how they could find holiness . . . a life-changing experience through the power of the Holy Spirit.

Because of dedicated leaders like Arnoldo, Guatemala and Latin America are experiencing revival. *Let us keep praying* as we reach out to "make disciples of all nations." □



Guatemala Bible Institute Quartet and sponsor. Their names are (back row, l. to r.) Arnoldo; Benigno Aguilar; Ruben Dario Chacon (deceased); (seated) Beltran Batuu; Rev. Joel Buenafe, district superintendent of new Southwest Guatemala District.



The Arnoldo Izaguirre family (l. to r.) Arnoldo; Hugo Vinicio, age nine; wife Aida Estela; (front) Vivian Marleen, age six; Mayra Elizabeth, age four.

by LAURA MAE DOUGLASS
Point Loma College
San Diego



FROM A NURSE'S NOTEBOOK

WHAT WILL THEY SAY ABOUT ME WHEN I AM GONE?

Last summer, I decided to join those who are in search of their roots. I returned with my mother to the small town of Filer, Ida., where I was born. It was here that my mother's people came across the Kansas plains to make a home in new territory.

Those remaining in the clan gathered for renewal of relationships and strengthening of family ties. I learned a lot from listening to my mother and her sisters relive their earlier years.

"Our mother was widowed when but 45 years of age, left with a family of eight children at home. There were five girls and three boys in the family. The eldest was 19 and the youngest 11 months. There was no assistance forthcoming from organized sources such as Social Security or a widow's pension. There was no avenue to which she could turn in this world, yet through the years God provided for her every need."

They related that after the death of their grandmother, their grandfather came to live with the family. He was in his early 60s at the time. After serving in the Civil War, he was retired on a monthly pension, \$10.00 of which was allotted to their mother.

"Pap," as they called him, was a staunch fundamentalist, stern and authoritarian in nature. He had strong views on every aspect of child-rearing and did not hesitate to make his beliefs known.

Grandfather was convinced that playing games of any kind was a sin. He said our one rag doll was nothing but an idol. He could not rest until the children were up and about their chores. His favorite saying after the morning devotion was, "Now let's get up and get at it!" He would then sit in his rocking chair and recite:

*The birds and bees are on the wing,
While we the moments waste;
Oh, let me with the morning rise,
And to my duties haste.*

Although he was an able-bodied man, my mother and her sisters agreed they never witnessed their grandfather engage in any work. However, he controlled the house with an iron hand. The \$10.00 per month appropriated for the care of the family was

desperately needed, but was doled out by him bit by bit. Mother was required to supply "Pap" with a valid reason for wishing to spend even a penny. He then made the decision as to whether or not the purchase was made.

My mother and aunts concluded, "If these restrictions were very frustrating to the children, how much greater the tension must have been for Mother. But we never heard her utter a word of retaliation. She did not live in the days of women's rights!"

We visited the old cemetery which contains the physical remains of those in our family who have died. We moved from grave to grave reminiscing about each one.

"She was just a baby when she died. So sweet and tender."

I SHARED A MOMENT

I shared a moment . . .

A moment of counsel.

I shared His love.

I shared His Word.

I shared a moment . . .

A moment of commitment.

I saw faith claim God's promises.

I saw a life yield claim to itself.

I shared a moment . . .

A moment of communion.

*I rejoiced with a "newborn" child of God
and welcomed him into the family,
We thanked the Lord, together, for mom
that had seen darkness turn to light.*

They were moments that will last a lifetime!

—C. NEIL STRAIT
Lansing, Mich.

"Even though Gertie suffered the pangs of hell in her body, she managed to make everyone who visited her feel the rays of her sunshine."

"Grandma Percell was a cheery lady. She loved the Lord. And she never stopped working."

"Papa wanted so much to help Mother get settled so she could live comfortably after he died. It must have hurt him terribly not to accomplish his purpose. He was a good man."

"Merle was filled with the love of life. How he made us laugh!"

"Goldie was our second mother. She was everywhere at once, comforting us, with never a thought for herself."

"Ed was driven with the belief that he was called of God to minister. And that he did until the day he died at 85."

"There were not enough words to describe Mother. She was as near like Christ as anyone I knew."

But when the sisters came to their grandfather, everyone fell silent. They were all trying to think of something kind to say of him, and no words came. Try as they might, they could not recall one good thing about him. Finally Etta, the eldest sister, remarked, "Well, he died!" All burst into gales of laughter, but then reflected, "Isn't that sad? Our

grandfather was a well-meaning, God-fearing man, but his strict, disapproving, judgmental ways made our lives miserable. We were delighted when he was gone."

While leaving the cemetery, my mother exclaimed, "Oh, I pray that people will remember me as one whom they loved to visit or to have around. And when I leave this world, I pray that those who speak of me can honestly and spontaneously think of lots of good things. If they cannot, I have failed as a child of God."

That night before retiring, she uttered the words, "Lord, make me an instrument of Thy peace, use me to bring joy, heal hurt, and impart blessing and pleasure wherever I am. May Your goodness and mercy follow me all the days of my life, and may I testify to Your good works in me with all of my being."

The question as to what my children and grandchildren will say about me after I am gone keeps recurring in my mind. Is my life such that they will have instant recall of those things that are pure, lovely, and of good report? Will they laugh a lot and cry a little? And above all, will they remember their ancestor as one who loved God with her whole heart and who made this known in every phase of her life? I pray this be true. □

PEN POINTS

AN ANSWERED PRAYER IN RUSSIA

Suddenly from the edge of darkness just out of the ring of light of the overhead street lamps, a deep voice spoke to us, "You look like tourists and you look like you're in trouble." As I turned to look up into the face of a tall man with a short, salt-and-pepper gray beard, I could only respond, "The good Lord sent you." In trouble? Were we! Glad to hear that American accent in a foreign land? We were very glad.

Our trouble began after attending the opera in Leningrad. We were visiting Russia on a tour in late December. All of us had checked our coats and boots during the performance but due to some delays in the line ahead, two couples of us were the last to get our coats. We had urged our friends to detain the bus for us.

When we came out into the cold, snowy night, our bus had gone in spite of our friends' efforts. We were in a strange land. It was 11 p.m. We could not speak Russian. Few of them could speak English. Those who could either wanted to sell us icons, army belts, or could not explain clearly how we could get to our hotel.

An attempted telephone call to the hotel could not be completed. Taxis went off duty at 11 p.m. and did not want to carry passengers. One had agreed, but his price was nothing short of highway robbery.

Here we were, five miles from our hotel. The snow was three inches thick. More was falling. We did not have adequate directions, footwear, or knowledge to get back to our hotel.

What does a Christian do in circumstances like these?

Especially what can he do in a country in which Bibles are banned, atheism taught in the public schools, and religion is resisted? He does what he does at home—prays! That's what I did.

The longer we searched for ways to get home, the more panic I experienced. All the horrendous tales of secret police flooded my mind. What would we do as citizens of the U.S. if our tour bus left the next morning without us aboard?

The higher the level of my anxiety; the more earnest my prayer. Surely God was not limited by country or by religious climate. Little wonder I responded as I did to this American who came out of the night to help us.

Lessons to be learned? Trivial, perhaps, but one needing frequent repetition is the truth that God answers prayer—even behind the Iron Curtain. Laws passed by men may exclude Him from human affairs, but He is not intimidated by those laws. He looks after His children wherever they are. Social structures and materialistic cultures cannot limit Him.

Another lesson? Satan may have expert carpenters in his employment who can build terrifying walls surrounding us. None of them, however, can build a roof worth a penny. Satan can encircle us, but he cannot shut God out of our lives. When one doesn't know which way to go, he can always look up and God brings the walls down. □

—F. FRANKLYN WISE
Winnipeg, Manitoba, Canada

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)



LAMPLIGHT

THE PASSAGE FOR STUDY: 1 Peter 3:1-12 (NASB)

These verses continue an appeal for quiet and orderly life among Christians. The church lives in the midst of a human society where conflicts rage and chaos threatens. In contrast, God wants a holy people who live at peace with others and offer a way to stability.

This passage begins, "In the same way . . ." Just as believers are to submit to civil rulers, and servants to masters, so wives are to "be submissive to your own husbands" (v. 1); husbands are to "live with your wives in an understanding way" (v. 7); and all Christians are to "seek peace and pursue it" (v. 11), even in situations of suffering.

I. The submissive wife.

In any human institution someone has to exercise final authority and accept final responsibility. In the home, according to the Bible, it should be the husband. A henpecked husband and a domineering wife are subversive of God's order. But submission does not mean servility, as the Son's submission to the Father clearly demonstrates. An equal can be submissive. Of the submissive wife three things are stressed.

(1) The first is her *influence* (vv. 1-2). The quiet and chaste behavior of a Christian wife can win to Christ a pagan husband who has refused to obey "the word." What the word preached has failed to do, the word *lived* may achieve.

(2) The second is her *adornment* (vv. 3-5). Where pagan

women flaunted extravagant coiffures, jewelry, and clothes, the Christian women are to dress simply and modestly. Their major concern should be inner beauty, "a gentle and quiet spirit" which God highly values. Modesty and simplicity, however, are not synonyms for frumpiness!

(3) The third is her *example* (vv. 5-6). Christian wives are to be daughters of Sarah who "obeyed Abraham," showing him coopera-

tion and respect, as the Genesis record indicates. (And the record also shows that he yielded to her desires on occasion: Genesis 21:9-14).

II. The considerate husband.

The husband's position as head of the house does not justify tyranny. Pagan husbands were told, "rule your wives," but Christian husbands were told, "love your wives." Love is not overbearing and brutal. Peter exhorts husbands to adopt two attitudes towards their wives (v. 7).

(1) *Understand* her. Physically and socially, in that day, the wife was "a weaker vessel." Her vulnerability called for understanding and consideration; it was not an invitation to exploit her. The Christian husband must remember that "she is a woman," not to be treated as a child or a thing, but respected for her woman's body and brain, each capable of excellence.

(2) *Honor* her. She is "a fellow-heir of the grace of life," fully equal to her husband in God's sight and as the beneficiary of God's love.

GRATEFUL

*I'm grateful for
Wide, greening lawns; kind spreading oaks;
Blossom-scented air; lush summer cloaks;
Green-tasseled corn; waving wheat fields;
Lushness of summer before harvest yields;
Blood-scarlet vines; rust-golden leaves;
Birds greeting dawn; autumn reveries;
Rocky ledges to explore; flint or sandy shale;
Crystals, agates, fossils; mountains high to scale;
Cotton blobs on bushes; snow-etched, cross-topped spires;
Steaming cups of coffee; crackling-hot hearth fires;
Spring's golden sunshine; a kissing-warm wind;
Silver, streaking raindrops when seeds and bulbs abscond;
God's supply around us; lunar-sunset glows;
Fam'ly ties to warm us; faith in Christ that grows;
Spirit-answered prayers; dear, sharing, special friends;
Happiness and holiness; a heaven when life ends!*

—OVELLA SATRE SHAFER
Gaylord, Kans.

Failure of the husband to be Christian and not pagan toward his wife damages their relationship to God and each other. This is the force of the warning, "that your prayers may not be hindered." A real test of how husbands and wives treat each other is their ability to pray together without embarrassment or resentment.

III. The universal standard.

All Christians, whatever their situation or sex, are to be "harmonious, sympathetic, brotherly, kind-hearted, and humble in spirit" (v. 8). All this is a way of saying "Christlike." At home, job, or market, the Christian life has one standard for all—unselfish love. Such love abstains from blow-for-blow existence, and offers forgiveness and service instead.

Christians are called to "inherit a blessing," which means "good days" here and heaven hereafter (vv. 9-10; 1:4). Therefore they should be "giving a blessing" to those who mistreat them, the blessing of pardoning love (cf. Matthew 5:43-48).

The good days are not pain-free or trouble-free. What makes them good is the favor of God, whose eyes and ears are open to the righteous, even as His face is against the evil (v. 12). In His presence and protection, life is good for those who "turn away from evil and do good" (v. 11).

Questions emerge.

(1) Wife, is your life at home a gospel message? Do you live the word which others preach? Do you give more time to what you are or to how you appear? Does your mirror see you oftener and longer than your Bible?

(2) Husband, are you considerate? Do you see your wife's place at your side, or under your feet? Do you treat her as a woman, or as a child, or as a thing? Can you pray with her freely? Would you risk letting her give your testimony at the church?

(3) Christians, do you seek peace with all persons? Can you be hurt without wanting to strike back? Is the favor of God more to you than the approval of men?

We are called to be holy!

PARSONAGE PASSERSBY

THIS THING of taking in and feeding every "parsonage passerby" that stumbles across our door has got to end. A person can take only so much! Why don't they ever go somewhere else for their handouts?

Take for instance that young couple who were hitchhiking in our area. So what if it rained? So what if it was their honeymoon? They *chose* to hitchhike. Yet, there they were—asking us if they could sleep in the church somewhere, anywhere, just to be dry. Sure, sleep in the church! They knew we were a soft touch. They knew we would make room for them, feed them, allow them that hot shower they had gone days without, and dry their clothes for them. That's why they came to us. They knew we couldn't turn them away.

Everyone knows we can't turn them away! Everyone knows we will let them dirty our tidy bathroom; soil our fresh linen. Oh, they know all right!

The phone rings. It is late. "Hello." I must be cheerful, no matter how weary I feel.

"Hello. Is this the Church of the Nazarene?"

"Yes." I am slow to answer. I detect that desperate tone.

"You are my last hope," the young mother sobs. "My little boy and I are at the train station. We are on our way to Ottawa to meet my husband. We are moving to South Africa."

What's all of this got to do with me at this time of night? I wonder. I say, "Yes, what do you need?" perhaps hoping she won't tell me.

Tears sound in her voice, "Our next train doesn't leave until midmorning tomorrow. We have no place to stay."

"My husband will be down to pick you and your little boy up shortly," I assure her.

"Thank you! Thank you!"

That's what they all say, "Thanks!" But why must we always shove over to make room for these uninvited guests? Feed them, cheer them, clothe them? Why must we . . .

Jesus said, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me" (Matthew 25:34-36, RSV).

So *that's* why, Lord? That's why we have been given these special visitors. Could it be that we have really been permitted to feed You, clothe You, love You through them? Could it be my soiled beds, my dirty sinks, have been left that way by You so that I can learn more about becoming Your servant?

Now it's my turn—"Thank You, Jesus! Thank You!"

by CAROLYN GILROY

Calgary, Alberta, Canada

The Editor's

STANDPOINT

FREEDOM IS A GREAT THING

July 1 is Dominion Day in Canada, and July 4 is Independence Day in the United States. On these holidays a great deal is thought, written, and said about freedom, and justly so.

Political freedom is a great thing. No human system of government is flawless, and rulers are adroit at finding ways to erode whatever liberties are guaranteed constitutionally to their citizens. But it is a priceless privilege to live in a nation where people are still free to openly express dissent and protest injustice. This is not true behind the iron curtain or the bamboo curtain. We should profoundly thank God for the liberty we enjoy and resist stoutly every encroachment upon it.

Economic freedom is a great thing. Freedom from want releases a person to invest his energies and abilities in creative and productive ways which are impossible for one who must scrounge constantly for enough food to barely sustain himself and his family. Economic and political freedom are closely related. When people are hungry they will barter liberties for bread, and this creates an opportunity for governments to become increasingly oppressive as people grow less free. Everyone who values personal freedom has a stake in reforms designed to insure a decent standard of living for all citizens.

Religious freedom is a great thing. To be able to

worship as conscience dictates without persecution from state or church is a right and privilege which has been purchased at the cost of martyrs' blood. Nations where such liberty is granted and protected are able to function as bases for missionary enterprises to less-favored countries.

The greatest thing of all is spiritual freedom. When Christ has freed us from sin and guilt our unchained spirits can triumph over any adversity. This freedom can be enjoyed when other freedoms have been denied us. Christ, as a prisoner on trial before Pilate, was freer than His judge. Paul before Nero was freer than the emperor. Martin Luther, in protective custody and busy translating the Bible into German, was freer than the papal agents who sought his life. John Bunyan, in Bedford jail and writing *Pilgrim's Progress*, was freer than the authorities who demanded in vain the recantation of his faith. Bonhoeffer, in a concentration camp awaiting martyrdom by the Nazis, was freer than Hitler. Russian believers, imprisoned for the crime of bearing faithful witness to Christ are freer than the Kremlin leaders.

For all our freedoms we give thanks to God. These July holidays should make us grateful for them and zealous to guard them. But above all else, we celebrate our freedom in Christ! □

A GENTLY CLOSED DOOR

My college career has come to an end. Now I am an editor, but no longer a professor. The door that has closed produced in me a sense of sadness. My years on a Nazarene college faculty have been full, happy, productive years. In the fellowship of colleagues and students I have found excitement, encouragement, and enrichment. I have taught a little but have learned a lot. I have given a little but have received much. To God and to those who made up the campus community I am indebted and grateful.

More than ever I am convinced of the importance of education within the context of a Christian world view and life-style. Our preachers and laymen ought

to be as well trained for their vocations as are others anywhere. Our best brains and truest lives should be offered in service to the world as a service to God.

The work of pastors and evangelists has significance impossible to exaggerate. But no less so is that of teachers. Nor are teachers any less accountable to God for the quality of their work, and for the modeling of their message. To encounter daily in the classrooms those who will be the church's future is an awesome responsibility, even as it is a humbling privilege.

I am writing this as the last of my students take the last of my exams. This particular exam is for a

Economic and political freedom are closely related. When people are hungry they will barter liberties for bread, and this creates an opportunity for governments to become increasingly oppressive as people grow less free.

course in the life and work of Jesus. Throughout the course I have repeatedly reminded the students that Christ is not to be studied simply to fulfill educational requirements or earn college credits, but in order to know Him as Savior and serve Him as Lord. Jesus can never be a mere object of research or topic of discussion. His life, death, and resurrection bind up our salvation and hope! He is never marginal, even to those who ignore Him, for He is the judge of all mankind.

Some students audited the course and did not have to take exams. But I realize that all my years of teaching will be tested, and He will require an account of my stewardship as one who presumed to teach others about Him. The “final” is inescapable for me. My one hope of passing is that His life and work are actualized in my personal Christian experience.

As I leave the campus to pursue less hindered my assignment as editor, the heart of my task remains unchanged. Making Jesus known as Savior and Lord is still my major purpose. How I go about achieving

the purpose is different. With what effectiveness I shall labor is uncertain. But the primary calling that has occupied my time, energy, and thought, first as a pastor, and then as a teacher, and now as an editor, is to bear witness to Jesus Christ.

Yes, I have deep pangs as I say farewell to the college. I had the same inward suffering when I left the pastorate. But I have learned to trust my Father’s wisdom as He closes one door and opens another. And the church has been kind to me in all the assignments with which it has entrusted me. With the Psalmist I can say, “The lines are fallen unto me in pleasant places” (Psalm 16:6). I never moved without misgivings, but I always came to love the place where I worked and the people with whom I worked. As I put my headquarters at headquarters I trust it will be so again.

As an editor, no doubt, I will have more critics, but not fewer friends, and no less challenging responsibility. A door closes, a door opens, but the same voice beckons, “Follow Me!” My heart responds, “Lord, I will follow Thee.” □

SAVED FROM DESPAIR

I recently finished reading *Samuel Johnson*, an excellent biography by Walter Jackson Bate, famed teacher, author, and critic of literature.

Johnson had a deep aversion to death. Bate has argued convincingly that this fear of death was not fear of dying itself, nor of the possibility of future punishment (though Johnson believed in hell). Rather, it was a dread that death might be a fall into *nothingness*. With his profound insights into the tragedy of human existence in this world, Johnson found it unbearable to imagine death as exit into oblivion—a dread which John Wesley once confessed to his brother Charles. Nothingness would rob our present lives of meaning ultimately and absolutely. It would reduce earthly life to “a theater of the absurd,” which is precisely the position taken by our modern atheistic existentialists.

Here is where the darkness is brilliantly illumined by the resurrection of Jesus, so that faith in Him as the risen Lord saves us from despair. If He is not risen, if He has not conquered death, we are in hopeless misery, as Paul so clearly saw and affirmed (1 Corinthians 15:13-19). His was the truest, noblest, bravest life ever lived on earth, and if death could

fling Him “like rubbish to the void,” we are indeed death’s helpless victims. If the life of Jesus was rendered absurd by death, our lives are ironic farces. If Calvary’s sequel was oblivion, all human experience is a sick joke.

But Christ is risen! And in His conquest of death is pledged the eternal life of all who follow Him. Not eternal life in the sense of endless repetition of the marred quality of our present life, but life without sin, tears, pain, and death forever. Eternal life is life in which the heart’s quest for purpose, peace, and fulfillment is fully satisfied. It is life in which the present brokenness is finally healed.

I am grateful to professor Bate. He has compelled me to view again, through Samuel Johnson’s experience, the essential irony and tragedy of human life, where happiness is so minimal and short-lived. And this, in turn, has moved me to think again, gratefully and trustingly, upon the resurrection of Jesus. The power of His resurrection is already at work in this age, bringing pardon, peace, hope, and joy to penitent sinners. And it shall go on working until the new age has completely superseded “this present evil age.” □

**BNC CONDUCTS
73rd COMMENCEMENT**

Bethany Nazarene College conferred degrees upon 217 students, May 14, during commencement activities, marking its 73rd graduating class.

Of the 217 graduates, 109 received the Bachelor of Science degree, 65 Bachelor of Arts degrees, 15 certificate degrees, 8 with the Music Education degree, and 19 receiving the Master of Arts degree.

An additional 40 students will complete degree requirements during the summer, raising the total membership in the Class of '78 to 257 students.

The commencement address was delivered by Dr. John R. Dellenbeck, former Oregon representative, U.S. director of the Peace Corps, and president of the Christian College Consortium and Christian College Coalition of Washington, D.C.

Speaking on the topic "Draining Swamps and Fighting Alligators," Dr. Dellenbeck admonished the graduates to realize their goals and potentials.

"The key to being successful in life is not who you are, but what you are. Each member of the graduating class is unique and important: with specific abilities, talents, and further opportunities.

"These opportunities are given to you, and must be met by you. If you don't accept the challenge—it won't be fulfilled.

"Those who have successfully met their challenges in the past possessed three qualities: (1) a strong commitment to Christ; (2) a developed, integrated whole person; and (3) an individual who will give his best and his all."

Dr. Dellenbeck concluded with a humorous but graphic challenge. "When you go into a swamp to drain it, and find yourself surrounded by alligators . . . don't forget your original intention while facing the immediate problems of life."

Following the keynote address, Dr. Tom Barnard presented the 1977-78 Good Citizen Awards to the two outstanding members of the graduating

class, as selected by the faculty and administration: Gwen Ladd, English major from Oklahoma City, and Mark Blankenship, religion major from Fairborn, Ohio.

Both recipients completed their bachelor degrees maintaining a 4.0 GPA and were finalists in the 1977-78 Rhodes Scholar competition. □



The Nazarene Bible College, Parkside (Port Elizabeth), Republic of South Africa, was dedicated April 16. Rev. Darrell Teare, coordinator for missions in Africa, was the dedicatory speaker. The Bible college has been under construction since 1976. Missionary D. S. Scarlett supervised the construction. Jerry Brown, a short-term missionary, ably assisted him. The complex as now completed includes a hostel housing 24 and an administration building including 3 classrooms, chapel, library, staff room, 3 offices, prayer room, student lounge, dining room, kitchen, and laundry room. During the dedication service, Rev. D. S. Scarlett (*r.*) presented a key, representing the keys of the college, to the principal, Rev. R. C. Calhoun (*l.*). The Nazarene Bible College serves the districts of the Trans South Africa field and currently has 19 students enrolled.



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**CENTRAL LATIN AMERICAN
DISTRICT ESTABLISHES
SCHOLARSHIP**

On April 21, 1978, the Central Latin American District raised over \$2,000 for a scholarship honoring District Superintendent H. O. Espinoza. The action was initiated by the Kansas City First Spanish Church, as an expression of their love and appreciation for the work of their district superintendent. This is the largest amount ever raised by a Latin district in one day for such a purpose.

General Superintendent Orville W. Jenkins expressed his pleasure with the scholarship fund, and Rev. Espinoza thanked the assembly for the honor.

The H. O. Espinoza Scholarship will be awarded to new ministerial students, based on \$100 for each year of Rev. Espinoza's service as district superintendent. The 1979 District Assembly will award the first scholarship of \$400. □



On February 12, Douglasville, Ga., First Church dedicated its recently completed building which includes 5,000 square feet of floor space. Pictured are board members and Pastor David Patterson (l.) shaking hands with District Superintendent Jack Lee (r.), who was the special speaker. The church was organized in July, 1976, with 12 members. It now has 27 members and averages 50 in attendance.

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

"Dynamics of Spiritual Growth," can be the means of renewal and revival for the local congregation," says Pastor Strait. "It can be a catalyst for deepening the spiritual life." □

A GREAT MILITARY RETREAT BEATS A SHALLOW VICTORY

Captain Dodson, USN fleet chaplain, told of a military family who could not afford to attend the Nazarene Military Retreat. Their local church sent them the money and they came. The wife had struggled with sanctification for years—a shallow victory. "She was gloriously sanctified" at the retreat.

Revival, hungry hearts, conviction, the gospel, holiness preaching, fellowship of believers, salvation, sanctification, coping, and enablement; these are the gains of a great retreat.

The next Nazarene Military Retreat for military personnel will be October 2-6, 1978, at Berchtesgaden, West Germany (as last year). The guest speaker will be Dr. V. H. Lewis, general superintendent. The retreat coordinator is Chaplain Major Charles Moreland, Headquarters 2nd Battalion, 2nd Air Defense Artillery, Office of the Chaplain, A.P.O. New York 09169.

All Nazarene military people are encouraged to attend. If you have a friend or relative stationed in Europe, let them know about the retreat. Write Chaplain Moreland for information and forms. The actual cost is not yet known, but sponsoring support from local churches is needed. □

SPIRITUAL GROWTH SEMINARS OFFER "EXCITING POSSIBILITIES"

A "Dynamics of Spiritual Growth" seminar was recently held in the Lansing, Mich., First Church, conducted by Bob and Barbara Meyer.

The seminars, instituted by the Meyers, are a teaching ministry, presenting concepts for abundant living by way of transparencies that diagram principles of Christian growth. The down-to-earth presentation offers ready application to the nitty-gritty of life, especially highlighting the dynamics of the Spirit-filled life.

The approach and interpretation are biblical and positive. Steps of spiritual maturation are illustrated in the diagrams. Beginning with an in-depth look at priorities, the seminars cover a wide range of subjects in six sessions.

Mr. and Mrs. Meyer are lay members of the Church of the Nazarene. According to Pastor C. Neil Strait, their commitment to the disciplines of study and Spirit-filled living are reflected in their teaching ministry.

TEENS ROCK FOR SUNDAY SCHOOL BUILDING

The old rocking chair's got 'em. Teens at Lake Isabella, Calif., rocked for 24 hours to raise money for their church's Sunday school building expansion project.

They wanted to help, so they set up their rocking chairs and secured sponsors who pledged 10c to \$1.00 an hour. They raised \$400.

What can you do for 24 hours in a rocking chair? Eat, listen to the radio or record player, watch TV, read, blow bubbles, play games—anything to stay awake and keep on rockin'.

Ladies of the church served coffee and cookies to visitors, and the church provided food for the teens, served by Brent Weese who ran for them so they could keep rocking.

All-night rockers were Matt and Jon Dean, Bryon Weese, Mark Long, Kim Brown, Deneen Wheeler, Laura and Sharon Ernest, Kathy Knudtson, and Karen Calhoun.



Ray Cooper, (l.), of the Kellogg, Ida., church receives the Teacher of the Year Award from Christian Life Director Jan Long. Mr. Cooper has served in the Nursery Sunday school class for 17 years.

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TAX-SHELTERED ANNUITY NOW AVAILABLE TO CANADIAN MINISTERS

Dean Wessels, executive director, Department of Pensions, has announced that ministers in Canada are now able to participate in a tax-sheltered supplemental retirement program. The plan was approved recently by the General Board and the Canadian Executive Board of the Church of the Nazarene.

The supplemental retirement program is an essential part of the Nazarene minister's total retirement plan, for which "Basic" Pension provides the foundation. The Canadian plan provides for a Registered Retirement Savings Plan which is approved by the Canadian government for tax-sheltered status.

A tax-sheltered supplemental retirement plan has been available to Nazarene ministers in the United States for almost 15 years. Nearly 1,600 ministers are now enrolled in this plan.

The Board of General Superintendents has recommended that every

minister be enrolled in the supplemental retirement program. Action to enroll the minister may be initiated by the minister himself or by the local church board in behalf of their pastor.

Details regarding the Canadian tax-sheltered supplemental retirement program (including interest rate and enrollment procedure) may be secured from:

R. D. Rimington, treasurer
Canadian Executive Board
of the Church of the Nazarene
P.O. Box 3456, Stn. "B"
Calgary, Alta., T2M 4M1

or from:

Dean Wessels
Department of Pensions
6401 The Paseo
Kansas City, MO 64131

NBC DEDICATES MUSIC AND SPEECH BUILDING

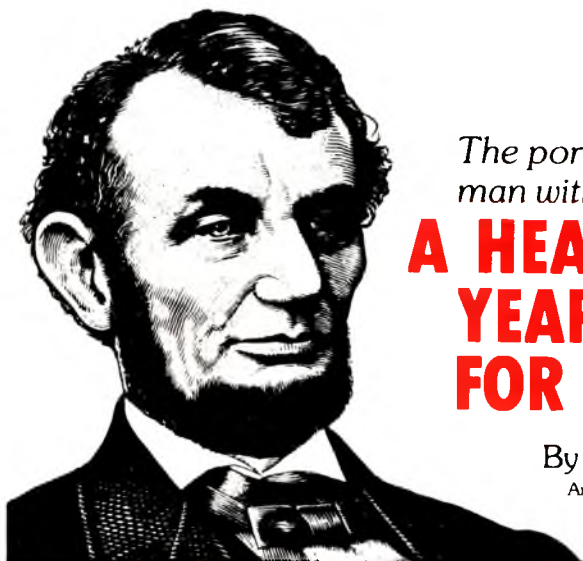
The new Music and Speech Building on the campus of Nazarene Bible College was officially dedicated in convocation ceremonies at the Apostle's Court May 22.



Participants in the ceremony were President L. S. Oliver, Board of Trustees Chairman Robert Goslaw and Rev. Ross Hayslip, board secretary. Donors Mr. and Mrs. G. M. Wisner could not attend due to illness in the family. In their stead, Dr. Audrey Williamson and Prof. Thelma Baldrige cut the ribbon officially opening the new facility.

The building is the fifth to be dedicated in the 11-year history of the college. Enrollment for the year was 814, with 139 graduating at commencement exercises May 22. The \$400,000 structure contains an electronic piano laboratory, several small classrooms, and a recital auditorium seating 150. Also there are 9 office studios for organ and speech instruction with acoustically treated walls, a reception area, conference room, audiovisual area and an applied music library.

Designed by architect John Ten Eyck of Colorado Springs, the facility will serve the needs of students studying music led by Prof. Ramon Unruh, department chairman, and speech instruction chaired by Dr. Audrey Williamson. □



The portrait of a
man with . . .

A HEART THAT YEARNED FOR GOD

By G. Frederick Owen

Archaeologist—Research Historian
—Author Teacher

From Foreword by Billy and Ruth Graham

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The Capalaba Community Church of the Nazarene in Brisbane, Australia, was officially opened February 2. The church opening was well attended.



Pictured (l. to r.) are Dr. Jerald Johnson, executive secretary of the Department of World Mission and Pastor W. J. Kerr at the official opening of the Brisbane, Australia, Capalaba Community Church.



Judy Jahn
Nampa, Ida.



Sandy Hardel
Prescott, Ariz.



Bob Crew
Baldwin, Kans.



Patti Myers
Schenectady, N.Y.



Lynn Garvin
Arlington, Va.



Sheila Nordstrom
Waltham, Mass.



Adel Schlenker
Elendale, N.D.



Kathy Shannon
San Diego



Edee Lambert
Nashville



John Mulvany
Orient, Ohio



Yolanda Robinson
Baldwin Park, Calif.



Janie Cox
Peoria, Ill.



Steve Lanning
Omaha



Joyln Gandy
Bethany, Okla.



Mary Powell
Brewton, Ala.



Jennifer Wright
Rochester, N.Y.



Tina Durham
North Highland,
Calif.



Gerald Norrington
Savannah, Ga.



Lois Newberry
Boulder, Colo.



Dennis Grover
Fort Worth



Mike Robinson
Simi Valley, Calif.



Dave Sanderson
Carlisle, Mass.



Lynn Burkhart
Newton, Kans.



Glenda Wardlaw
Frederickton,
New Brunswick

STUDENT MINISTRIES TO FOCUS ON CHILDREN AND THE INNER CITY

A summer vacation Bible school in the local church—a crowded ghetto in the inner city—are completely unique settings. But both represent occasions for God's love to come together with human need.

This summer, 24 committed college students will find themselves in one of these two situations as part of the Inter/Sect summer ministry program sponsored by the Department of Youth Ministries.

Four Inner-City teams have been

formed to engage in cross-cultural ministry to the unique needs of our country's urban population. The centers of activity for this summer will be Los Angeles, Kansas City, Des Moines, and Dallas. The student participants will be working closely with local pastors in those areas, doing a variety of tasks to serve the needs of that area.

In addition to the urban ministries, this will consist primarily of VBS

outreach ministries. In eight different locations, the team will use puppets, music, teaching, and recreation skills to share with young children.

The Inter/Sect program is just one part of a strategic Youth in Mission Ministries, Athletes in Mission, and Discovery. Students participating in each of these ministries will gather together for a time of preparation and orientation at Golden Bell, Colo., District Campgrounds. □



The Seymour, Ind., First Church has an effective and appreciated ministry to the deaf and mute who attend the Sunday school and worship services. Mrs. Cheryl (Sue) Thill is the interpreter. The first church member to be received as a result of this ministry is Mrs. Helen Glass (r.). Pastor Gerald Green is shown reading from the *Manual* as Sue Thill (center) interprets to Mrs. Glass. Plans are being developed for a broader outreach to persons who are unable to both hear and speak.



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EVANGELISTS' SLOTS

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RENEWING the SPIRIT of REVIVAL

- ANDREWS, GEORGE D.:** Beebe, AR (Beebe Holiness Camp). July 28—Aug. 6
- ARMSTRONG, CHARLES R.:** Tilden, IL (Interdenominational Camp). July 13-23
- BABCOCK, KENNETH:** British Isles Tour, month of July
- BECKETT, C. FRANK:** Sulphur, OK, July 10-16
- BELL, JAMES & JEAN:** Dodson, TX (First). July 11-16: Iowa Dist. (Camp). July 24-30
- BELL, WAYNE & TEENA:** El Dorado, AR (First Child Crus.). July 7-9: Dallas Dist. (Fr. High Camp). July 10-14: Hope, AR, July 14-16
- BERTOLETS, MUSICAL:** Freeport, PA (Transylvania Bible School Youth Conv.) July 11-16
- BOHI, JAMES:** Upstate New York Dist. (Camp). July 2-9: Fairfield, IA, July 12-16: Northeastern Indiana Dist. (Camp). July 23-30
- BOND, GARY & BETH:** Central Ohio Dist. (Camp). July 21-30: Virginia Dist. (Sr. High Camp). July 31—Aug. 4
- BRAUN, GENE:** Bethany, OK (Calvary). July 2 (a.m.): Oklahoma City, OK (Trinity). July 2 (p.m.): San Diego, CA (Laymen's Conference). July 4-8: Pasadena, CA (First). July 9 (a.m.): Irvine, CA (Liberty Bapt.). July 9 (p.m.): Medford, OR (First). July 12: Oak Harbor, WA, July 13. Calgary, Alta., Canada (First). July 16: Concerts in Utah and Colorado, July 17-23
- BROWN, ROGER N.:** Bluefield, WV, July 2: Maine Dist. (Camp). July 10-16: Fort Recovery, OH, July 22-23: Iowa Dist. (Camp). July 24-31
- BURKHAMMER FAMILY, SINGING:** Rolla, MO (VBS). July 4-9: Sebring, OH (VBS). July 10-16: Killbuck, OH (Millersburg Camp). July 20-30
- CAMPBELL, BILL:** Falls City, NE (Indoor Camp). July 4-9
- CANEN, DAVID:** Montrose, GA (St. John). July 3-9: Waynesville, GA (Trinity). July 17-23
- CAUDILL, STEVE & SUE:** Louisiana Dist. (Camp). July 3-9: Pittsburgh Dist. (Camp). July 29-30: Chicago Central Dist. (Camp). July 31—Aug. 6
- CAYTON, JOHN:** West Chazy, NY (Wesleyan Dist. Camp). July 2-9: Goose Bay, Lab., Canada (Tent Crus.). July 30—Aug. 13
- CLARK, GENE:** Waterford, OH, July 5-9: Richmond, IN (St. Paul). July 10-16: South Bend, IN (First). July 17-23: Otterbier, IN (U.M.). July 24-30: Blue Island, IL, July 31—Aug. 6
- CLINE, JERRY:** Worthington, KY (South Shore). July 18-23
- CRANE, BILLY D.:** Coolville, OH (Camp). July 13-23
- CROFFORD, DON:** Lafayette, NY (Columbian Presbyterian). July 9: Columbiana, OH, July 16: Lockport, NY (CMA). July 30
- DARNELL, H. E.:** Sycamore, OH (Peniel Camp). June 30—July 9: Rising Sun, OH (Camp). July 27—Aug. 6
- DELL, JIMMY:** Albuquerque, NM (Los Altos), July 6-9: Sunnyside, CA, July 13-16: McAllen, TX (First). July 19-23: Petersburg, TX, July 26-30
- DENNISON, MARVIN E.:** Warrensburg, MO (First). July 4-9: Anadarko, OK, July 11-16: Northeast Oklahoma Dist. (Boys' & Girls' Camp). July 17-21: Iowa Dist. (Camp). July 24-30
- DIXON, GEORGE & CHARLOTTE:** Concert Tour, July 2-9: Holylanders Concert Tour, July 11—Aug. 13
- DUNMIRE, RALPH & JOANN:** Alabama Dist. (Camp). July 3-9: Beech Grove, IN, July 11-16: Alexandria, LA (Fort Jessup Camp). July 24-30
- DURHAM, GARY & THE CLARION TRIO:** Mountain Grove, MO (Tent Meeting). July 28—Aug. 6
- EBY FAMILY SINGERS:** East Tennessee Dist. (Camp). July 25-30
- FELTER, JASON:** Burke, NY (Standard Camp). July 14-23
- FILES, GLORIA & DOROTHY ADAMS:** Oil City, PA (Child Crus.). June 27—July 2: Petersburg, PA (Child Crus.). July 11-16: Tiffin, OH (Child Crus.). July 18-23: Mt. Vernon, OH (First). July 25-30
- FULWOOD, JOANNE & BOOTH, DIAN:** Sarasota, FL (First). July 10-16: Jacksonville, FL (Lem Turner Road). July 24-30
- GAGNON, DAVE & KAREN:** Akron, OH (Kenmore). July 2: Fort Recovery, OH, July 9 (a.m.): Lima, OH (Grand Ave.). July 9 (p.m.): Springfield, OH (First). July 16 (a.m.): Piqua, OH, July 16 (p.m.): Douglas, MA (Camp). July 21-30
- GATES, KENNETH:** Holy Lands, July 10-21
- GAWTHORP, WAYLAND:** Climbing Hill, IA, July 11-16
- GLAZE, HAROLD & MARILYN:** Hot Springs, AR (Richard St.). July 30
- GOSPEL SINGING POLICEMEN:** Tucson, AZ, July 1-2: San Diego, CA (International Laymen's Retreat). July 3-9: Concerts in California, July 10-14: Corvallis, OR, July 16 (a.m.): Spokane, WA (First). July 19: Cozad, NE, July 23 (p.m.): Concerts in Illinois, July 29-31
- GREEN, JAMES & ROSEMARY:** Marion, IN, July 11-13: Michigan Dist. (Camp). July 14-23: Northwestern Ohio Dist. (Camp). July 28—Aug. 6
- GRINDLEY, GERALD & JANICE:** White Springs, FL (Old Suwannee Camp). June 22—July 2: Concerts, July 3-9: Georgia Dist. (Camp). July 10-16: Manton, MI (Free Meth. Camp). July 19-30
- HAINES, GARY:** Colorado Springs, CO (First). July 2: Colorado Springs, CO (Trinity). July 9: Reserved. July 16: Northwestern Ohio Dist. (Camp). July 28—Aug. 6
- HANCOCK, BOYD:** Upstate New York Dist. (Camp). July 2-9
- HILDIE, D. W.:** Cedardale, Ont., Canada (Camp). July 28—Aug. 6
- HOOTS, BOB:** Hendersonville, NC (Camp). June 29—July 9: Georgia Dist. (Camp). July 10-16: Northeastern Indiana Dist. (Camp). July 23-29: Pittsburgh Dist. (Camp). July 29—Aug. 6
- HUBARTT, LEONARD:** Hemet, CA, July 23-30
- IRWIN, ED:** Mineral City, OH (Interdenom. Holiness Camp). July 20-30
- JACKSON, CHUCK & MARY:** South Carolina Dist. (Camp). July 3-9: Canada Central Dist. (Clarksburg Camp), July 14-23: Canada Central Dist. (Cedardale Camp). July 28—Aug. 6
- JACKSON, PAUL & TRISH:** Newport News, VA (VBS). July 3-9: Concerts, July 11-16: Meade, KS (VBS). July 17-23: Reserved, July 24-29
- JANTZ, CALVIN & MARJORIE:** Bible Lands, July 6-22
- JOHNSON, RON:** Oakridge, OR, July 2 (a.m.): The Dalles, OR, July 2 (p.m.): Concerts (Oregon Pacific Dist.). July 5-7: Fortuna, CA, July 9 (a.m.): Eureka, CA, July 9 (p.m.): Concerts, (Northern California Dist.). July 10-15: San Jose, CA (Cambrian Park), July 16 (a.m.): Napa, CA, July 16 (p.m.): Leavenworth, WA, July 23 (a.m.): Grand Coulee, WA, July 23 (p.m.)
- JONES, CLAUDE W.:** Canada Central Dist. (Clarksboro Camp). July 14-23
- KESLER, REV. & MRS. JAMES:** Northwestern Illinois Dist. (Boys' Camp). July 10-16: Northwestern Illinois Dist. (Girls' Camp). July 17-23: Munster, IN (First). July 24-30 (a.m.): Hammond, IN, July 24-30 (p.m.)
- LASSELL, RAY & JAN:** St. Bernice, IN (First). July 4-9: New Albany, IN (Camp). July 13-23: Indianapolis Dist. (Camp). July 24-30: Orleans, IN (Wesleyan Dist. Camp). July 31—Aug. 6
- LAWHORN, MILES:** Renfrew, Ont., Canada (Calvary Camp). July 2-9
- LAXSON, WALLY & GINGER:** Tennessee Dist. (Camp). July 2-9: Missouri Dist. (Camp). July 10-16: Kentucky Dist. (Camp). July 24-30: Pittsburgh Dist. (Camp). July 31—Aug. 6
- LECKRONE, LARRY:** Lansing, IL (First). July 11-16: Wichita, KS (Linwood). July 18-23: Northwestern Ohio Dist. (Girls' Camp). July 24-28: Northwestern Ohio Dist. (Camp). July 30—Aug. 6
- LEMASTER, BEN:** Hume, CA (Christian Camps), month of July
- LESTER, FRED R.:** Michigan Dist. (Camp). July 15-23: Pittsburgh Dist. (Camp). July 29—Aug. 6
- LIDDELL, P. L.:** Lewisburg, PA (Crossroads). July 18-23
- LOMAN, LANE & JANET:** Reserved, July 4-9: Louisville, IL (Clay County Camp). July 13-23: Birmingham, AL (Forestdale). July 25-30
- LONG, WILMER:** Ebensburg, PA, July 30
- LUSH, RON:** Missoula, MT, July 5-9
- MANLEY, STEPHEN:** Indianapolis, IN (South Irvington), July 11-16: Marion, IN (First), July 18-23: Parkersburg, WV (Broadway), July 25-30: Northwestern Illinois (Sr. High Camp), July 31—Aug. 6
- MANN, L. THURL & MARY KATHRYN:** Beebe, AR, July 8-9: Colorado Springs, CO (Southgate), July 16 (p.m.): Colorado Springs, CO (Security), July 23 (a.m.): Colorado Springs, CO (Indian Heights), July 23 (p.m.): Oklahoma City, OK (First), July 30
- MAYO, CLIFFORD:** Longview, TX (Noonday Holiness Camp). July 12-23: Louisiana Dist. (Camp). July 24-30
- McKINNEY, ROY T.:** Louisville, IL (Clay County Holiness Camp). July 13-23
- McWHIRTER, STUART:** New Mexico Dist. (Camp). July 31—Aug. 6
- MICKEY, BOB:** Lamar, CO (Friends), July 5-9: Bakersfield, CA (Brentwood), July 11-16: Ceres, CA, July 18-23: Tucson, AZ (Northside), July 25-30
- MILLHUFF, CHUCK:** Irving, TX, July 7-9: Wilmore, KY (Camp). July 24-30
- MULLEN, DEVERNE:** Thunder Bay, Ont., Canada (Free Meth. Camp). July 4-9: New England Dist. (Camp). July 18-23: Moncton, N.B., Canada (Big Lake Camp). July 25-30
- NEFF, LARRY & PAT:** Concerts in Michigan, Month of July
- NEUSCHWANGER, ALBERT:** Louisiana Dist. (Camp). July 3-9: Chicago Central Dist. (Camp). July 31—Aug. 6
- OVERTON, WILLIAM D.:** Sacandaga, NY (Chalk Art Class), July 18-24: Brooktondale, NY (Boys' & Girls' Camp). July 24-29
- PASSMORE EVANGELISTIC PARTY:** Eastern Kentucky Dist. (Boys' & Girls' Camp). July 10-14: Covington, KY (East Side). July 16: California, KY (Camp). July 28—Aug. 6
- PIERCE, BOYCE & CATHERINE:** Tilden, IL (Holiness Camp). July 13-23
- PITTS, PAUL:** Canadian Concert Tour, July 9-16 and July 23-30
- PORTER, JOHN & PATSY:** East Tennessee Dist. (Senior High Camp). July 3-7: Maryville, TN (Independent Bapt.). July 11-16: Reserved, July 18-30
- QUALLS, PAUL:** Louisville, IL (Clay County Holiness Camp). July 6-16: Springerton, IL (Jacob's Camp). July 20-30
- SHOMOS, PHIL:** Anderson, IN (Central Wes.), July 10-16: Hickory Hills, IL, July 17-23: Reserved, July 24-30: Gaston, IN, July 31—Aug. 6
- SLACK, DOUGLAS:** North Vernon, IN (First). July 11-16: Decatur, GA (Wes. Camp). July 17-23
- SMITH, CHARLES HASTINGS:** Salem, OR (First). July 2
- SMITH, OTTIS & MARGUERITE:** Pleasant Ridge, PA (Camp). July 14-23
- STAFFORD, DANIEL:** Westport, IN (Letts Camp). July 7-16: Reserved, July 17-31
- STARK, EDDIE & MARGARET:** Northwest Oklahoma Dist. (Boys' and Girls' Camp). July 3-7: El Reno, OK (Kids' Crusade). July 9-16: Greenville, TX (Peniel, Kids' Crusade), July 18-23: O'Fallon, MO (Kids' Crusade), July 25-30: Missouri Dist. (Boys' Camp). July 31—Aug. 4
- STEGALL, DAVID:** Indianapolis Dist. (Youth Camp). July 10-14: Louisville, KY, July 17-23: Mound City, MO, July 25-31
- STEVENSON, GEORGE E.:** Freeport, New York (Holiness Camp). July 26-31
- STONE FAMILY, THE GOSPEL SINGING:** Wheeler, WI, July 1-10: Minong, WI, July 20: Antico, WI, July 24 (a.m.): Birnamwood, WI, July 24 (p.m.)
- STRICKLAND, RICHARD:** Alabama Dist. (Camp). July 3-9: Missouri Dist. (Camp). July 10-16: Indianapolis Dist. (Camp). July 24-30
- SWANSON, ROBERT L.:** Louisville, KY (First Child & Family Life Crus.). July 10-16: Kentucky District (Boys' & Girls' Camp). July 17-21: Oklahoma City, OK (Shields Blvd.). July 24-30
- SWEENEY, ROGER & EULETA:** Claymour, KY (Camp). July 20-30
- TAYLOR, CLIFF:** Northwest Dist. (Boys' Camp). July 10-14:

Langlois, OR (Nondenom. Christian Youth Camp), July 16-22; Medford, OR, July 30—Aug. 6
TRIPP, HOWARD: Beech Grove, IN, July 4-9
TURNOCK, J. JAMES: Upstate New York Dist. (Camp), July 2-9; Lowville, NY (Bethel), July 10-16; Syracuse, NY (Immanuel), July 18-23; Wisconsin Dist. (Family Camp), July 24-30; Wisconsin Dist. (Boys' & Girls' Camp), July 31—Aug. 4
VARIAN, BILL: Midway City, CA, July 2-16

WELCH, JONATHAN & ILONA: Pasadena, CA (First), July 2; San Diego, CA (International Laymen's Retreat), July 4-8; Denver, CO (First), July 9; Ohio Concerts, July 16-18; Northwestern Ohio Dist., July 19-21; Tipp City, OH, July 26; Troy, OH, July 27
WILLIAMS, LAWRENCE: Laverne, OK, July 14-16; Atlanta, GA (National Church Conference for the Blind), July 24-27
WINGARD, TOM: Charlotte, NC (Calvary), July 2 & 9; Water-

ville, VT (Camp), July 2—Aug. 13
WOODWARD, S. OREN: Roanoke, VA (First), July 4-9; North-western Ohio Dist. (Boys' & Girls' Camp), July 10-14; Springfield, OH (High St.), July 25-30
WRIGHT, E. GUY: Timblin, PA, July 4-9; Empire, OH (Osage Community), July 11-16; Primm Springs, TN, July 25-30
WYRICK, DENNIS E.: Eastern Kentucky Dist. (Camp), July 24-30

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published bimonthly in the *Preacher's Magazine*.



EVANGELISTS' DIRECTORY

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 MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, OK 73109
 MELVIN, DOLORES. (C) Rte. 1, Greenup, KY 41144
 ●MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
 ●MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, KS 66208
 MEYER, BOB. (R) (Dynamics of Spiritual Growth), 155 Longview Ct., St. Marys, OH 45885
 MEYER, VIRGIL G. 3112 Willow Oaks Dr., Fort Wayne, IN 46807
 ●MICKEY, BOB, IDA MAE, & MARCELLA. (C) Box 1435, Lamar, CO 81052
 MILLER, RUTH E. (C) 111 W. 46th St., Reading, PA 19606
 MILLHUFF, CHUCK. (C) Box 801, Olathe, KS 66061
 MINK, NELSON G. 1017 Gallatly St., Wenatchee, WA 98801
 MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, IN 47804
 MORRIS, CLYDE H. (C) 101 Bryant Lake Rd., Nitro, WV 25143
 MOULTON, M. KIMBER. 19562 Winward Ln., Huntington Beach, CA 92646
 ●MOYER, BRANCE E. (R) Camelot Apts., 8000 Midcrown, Apt. 2004, San Antonio, TX 78218 (full-time)
 ●MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ont., Canada
 ●MYERS, HAROLD & MRS. (C) 575 Ferris N.W., Grand Rapids, MI 49504
 ●NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, MI 48867
 NEUSCHWANGER, ALBERT. (C) c/o NPH*
 NEWTON, DAN. (C) 215 Beecher St., Somerset, KY 42501
 NORTON, JOE. Box 143, Hamlin, TX 79520
 ORIHOOOD, DALE M. (C) 2936 Leesburg Rd. S.W., Washington Court House, OH 43160
 OVERTON, WM. D. (C) Family Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, NJ 08097
 ●OYLER, CALVIN. (R) Rte. 3, Box 100, Newton, KS 67114
 OYLER, DON. (R) 144 W. Walnut, Liberal, KS 67901
 ●PARR, PAUL G. & DOROTHY. (C) Rte. 1, Box 167A, White-town, IN 46075
 ●PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
 PECK, W. A. (C) Rte. 2, Box 65A, Malden, MO 63863
 PERDUE, NELSON. (C) 3732 E. Rte. 245, Cable, OH 43009
 ●PIERCE, BOYCE & CATHERINE. (C) Rte. 4, Danville, IL 61832
 PITTENGER, TWYLA. (C) 413 N. Bowman St., Mansfield, OH 44903
 ●PITTS, PAUL. (C) 10909 Westgate, Overland Park, KS 66210
 ●PORTER, JOHN & PATSY. (C) c/o NPH*
 POTTER, LYLE & LOIS. 14362 Bushard St., Sp. No. 133, Westminster, CA 92683
 POTTS, TROY C. 2952 Cameo, Dallas, TX 75234
 ●POWELL, FRANK. (C) Box 5427, Kent, WA 98031
 PRESSON, DWIGHT. (C) 3632 Barbagallo Dr., St. Louis, MO 63129
 PRICE, JACK. (C) Box 324, Roseville, IL 61473
 PRIVETT, CALVIN C. (C) 234 Echo Hill Dr., Rossville, GA 30741
 ●QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, FL 32809
 ●RAKER, W. C. & MARY. (C) Box 106, Lewiston, IL 61542
 RAYCROFT, R. N. c/o NPH*
 READER, GEORGE H. D. Box 396, Chrisman, IL 61924
 REDD, GARY. (R) Rte. 2, Box 247, Newton, TX 75966 (full-time)
 REED, DOROTHY. (C) 2907 W. Bird St., Hannibal, MO 63401
 REEDY, J. C. (C) 449 Breese Ave., Bourbonnais, IL 60914
 REYNOLDS, PHIL. (C) 1779 Georgessville Rd., Columbus, OH 43228
 RICHARDS, LARRY & PHYLLIS (COULTER). (R) 2479 Madison Ave., Indianapolis, IN 46225
 RICHARDSON, PAUL E. (C) 421 S. Grand Ave., Bourbonnais, IL 60914
 RIDEN, K. R. (C) c/o NPH*
 RIST, LEONARD. (C) 3544 Brookgrove Dr., Grove City, OH 43123
 ROACH, DOUGLAS F. (C) 304 Tanglewood Dr., Yukon, OK 73099
 ROAT, THOMAS. (R) 1257 Westerfield Pl., Olathe, KS 66061
 ROBERTS, WADE W. (C) 1520 Walton Blvd., Rochester, MI 48063
 ROBERTSON, JAMES H. (C) 2014 Green Apple Ln., Arlington, TX 76014
 ROBINSON, TED L. (C) c/o NPH*
 RODGERS, CLYDE B. (R) 505 Lester Ave., Nashville, TN 37210 (full-time)
 ROTHWELL, MEL-THOMAS. (C) 2108 Alexander Ln., Bethany, OK 73008
 RUSHING, KEN & EDNA. (R) 3621 N.W. 97th St., Miami, FL 33147 (full-time)
 RUTHERFORD, BOB. (C) Rte. 1, Lynchburg, TN 37352
 RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, TN 37086 (full-time)
 SANDERS, E. H. (C) 401 S. Oak St., Sapulpa, OK 74066
 SANDERS, RUFUS. (C) 834 Trezevant, Memphis, TN 38108
 SCARLETT, DON. (C) 7941 Nichols Rd., Windham, OH 44288
 SCHMELZENBACH, ELMER. 1416 Mary, Oklahoma City, OK 73127
 SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, MI 49221
 SCHRIEBER, GEORGE. (C) 8642 Cherry Ln., P.O. Box 456, Alta Loma, CA 91701
 SCHULTZ, ERNEST & ELVA. (C) 1241 Lake Shore Dr., Rte. 2, Cleveland, WI 53015
 SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, KY 41101
 ●SHARP, CHARLES & FAMILY. (C) Rte. 2, Box 216 D, Vicksburg, MI 49097
 SHARP, WILLMA (GEEDING). (C) 1112 Englewood, Rantoul, IL 61866
 SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
 SHEA, ALBERT J. (C) 288 Shaborn Ln., St. Marys, OH 45885
 ●SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, IN 46011
 SHUMAKE, C. E. (C) P.O. Box 1083, Hendersonville, TN 37075
 ●SIPES EVANGELISTIC TEAM. (R) Box 16243, Wichita, KS 67216 (full-time)
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, CA 92117
 ●SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, IN 47040
 ●SLATER, GLEN & VERA. (C) 320 S. 22nd St., Independence, KS 67301
 SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, OK 73008
 ●SMITH, DUANE. (C) c/o NPH*
 SMITH, FLOYD P. (C) 6701 DeSoto Ave. (No. 219), Canoga Park, CA 91303
 SMITH, HAROLD L. (C) 3711 Germania Rd., Snover, MI 48472
 ●SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, PA 16351
 ●SNIDER, C. W. & VICTORIA. (C) 706 S. 15th St., Vincennes, IN 47591
 SNOW, DONALD E. 58 Baylis S.W., Grand Rapids, MI 49507
 ●SPARKS, ASA & MRS. 91 Lester Ave., Nashville, TN 37210
 SPINKS, ROBERT L. (R) 718 Sequoia Tr., Irving, TX 75060
 ●SPRAGUE EVANGELISTIC FAMILY. (C) c/o NPH*
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TURBYFILL, M. L. 6812 N.W. 29th Terr., Bethany, OK 73008
◆**TURNOCK, JIM.** (C) c/o NPH*
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WADE, KENNETH W. (R) 6502 Bradbury Ave., Fort Wayne, IN 46809 (full-time)
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◆**WILKINSON TRIO.** (R) 2840 18th St., Columbus, IN 47201 (full-time)
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WILLIAMS, LARRY. (C) 1418 Columbia Dr., Longview, TX 75601
◆**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, OK 73008
WINEGARDEN, ROBERT. (C) P.O. Box 122, Mount Erie, IL 62446
WINGARD, TOM. (C) 1705 Madison Ave., Greensboro, NC 27403
◆**WISEHART, LENNY & JOY.** (C) c/o NPH*
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WOODWARD, ARCHIE. 6477 N. Burkhardt Rd., Howell, MI 48843
WOODWARD, GEORGE. Rte. 2, Ermas, Box 149C, Cape May, NJ 08204
WOODWARD, S. OREN. (C) c/o NPH*
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◆**YATES, BEN J.** (C) 5709 Willow Terr. Dr., Bethel Park, PA 15102
◆**ZELL, R. E. & MRS.** (C) 6604 N.W. 29th, Bethany, OK 73008

DISTRICT ASSEMBLY INFORMATION

CENTRAL OHIO—July 19-20. Columbus Camp-ground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. William M. Greathouse.
EASTERN MICHIGAN—July 19-20. Flint Central Church of the Nazarene, 1261 W. Bristol Rd., Flint, MI 48507. Host Pastor: John Z. Andree. General Superintendent: Dr. V. H. Lewis.
HOUSTON—July 19-20. First Church of the Nazarene, 46 Waugh Dr., Houston, TX 77007. Host Pastor: Henry Mills. General Superintendent: Dr. George Coulter.
NORTHERN CALIFORNIA—July 20-21. Sunnyvale Church of the Nazarene, 636 W. Fremont Ave., P.O. Box 2225, Sunnyvale, CA 94087. Host Pastor: Orval L. Seago. General Superintendent: Dr. Orville W. Jenkins.
NORTHWESTERN OHIO—July 20-21. District Center, R.F.D. 2, St. Marys, OH 45885. Host: District Superintendent J. R. Blankenship. General Superintendent: Dr. Charles H. Strickland.
ILLINOIS—July 26-27. First Church of the Nazarene, 5200 S. 6th, Springfield, IL 62703. Host Pastor: L. Dale Horton. General Superintendent: Dr. George Coulter.
SOUTHWEST INDIANA—July 27-28. Vanderburgh Auditorium, 715 Locust St., Evansville, IN 47708. Host Pastor: B. W. Downing. General Superintendent: Dr. William M. Greathouse.
EAST TENNESSEE—July 27-28. First Church of

the Nazarene, Main at Willow Sts., Chattanooga, TN 37404. Host Pastor: John R. Andrus. General Superintendent: Dr. Eugene L. Stowe.
NORTHEASTERN INDIANA—July 27-28. District Center, 1794 S. 350 E., Marion, IN 46952. Host Pastor: Preston Theall. General Superintendent: Dr. Charles H. Strickland.
PITTSBURGH—July 27-28. Mount Chestnut Nazarene District Center, 177 North Rd., Butler, PA 16001. Host: District Superintendent Robert I. Goslaw. General Superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS PHILADELPHIA

The 21st annual assembly of the Philadelphia District convened at Lansdale, Pa., Immanuel Church. District Superintendent Paul D. Mangum, completing the first year of an extended term, reported.
 Presiding General Superintendent V. H. Lewis ordained Ronald Wayne Richmond, Richard Dennis Collins, and Kenneth Roy Mingleldorf.
 The following were elected to the Advisory Board: (elders) Howard E. Chambers, William D. Mowen, Sr., and Myron E. Richey; (laymen) Robert E. Adams, Russell S. Cannell, and Robert E. Wilfong.
 Mrs. Hazel Williams was reelected NWMS president; Rev. Hal Perkins was reelected NYI president; and Rev. William D. Mowen, Sr., was reelected chairman of the Board of Christian Life.



After 26 years of service, Rev. Chester M. Williams retired as district secretary on the Philadelphia District at their assembly. District Superintendent Paul Mangum (l.) presents Rev. Williams with a plaque in recognition of his distinguished service. Although Rev. Williams is now on retired status, he has assumed the position of associate pastor at Reading, Pa., Calvary Church.

SOUTHERN FLORIDA

The fifth annual assembly of the Southern Florida district was held in Princeton, Fla. Dr. Robert H. Spear, district superintendent, was reelected for a four-year term.
 The presiding general superintendent, Dr. Charles H. Strickland, ordained John Sexton and Kenneth Blish.
 Advisory Board election results were: Pal Wright and Joe Benson (elders) and Allan Underwood and Russell Kleppinger (laymen).
 Reelected as NWMS president was Mrs. Pal (Jan) Wright. NYI president Rev. William Norris was reelected, and Rev. Keith Wright was reelected chairman of the Board of Christian Life.

WEST TEXAS

The 70th annual assembly of the West Texas District convened at Lubbock, Tex., First Church. Rev. Gene Fuller, serving as district superintendent by appointment, was elected to a four-year term.
 Dr. Charles H. Strickland, presiding general superintendent, ordained the following: Roy J. Adkins, George H. Camp, W. Richard Cope,



Philadelphia district ordinands are pictured above. Front row (l. to r.) are: Rev. and Mrs. Ronald Wayne Richmond, Rev. and Mrs. Richard Dennis Collins, and Rev. and Mrs. Kenneth Roy Mingleldorf. Back row (l. to r.) are District Superintendent Paul D. Mangum and General Superintendent V. H. Lewis.

James R. Gilmore, Chris H. Hale, Earl G. Hissom III, Larry Ray Johnson, Daniel J. Mappus, and Phillip M. Smith.

Elected to the Advisory Board were (elders) Marshall Stewart, Dwight Southworth, and Fred Fike; and (laymen) Don Paxton, Melvin Pierce, and Herbert Plott.

Mrs. Fred Fike was elected NWMS president; Rev. Bill Bowers was elected NYI president; and Rev. Dwight Southworth was elected chairman of the Board of Christian Life.

ALABAMA

The 70th annual assembly of the Alabama District was held at the Civic Center, Montgomery, Ala. Dr. W. Charles Oliver, serving by appointment as district superintendent, was elected to a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Gary Donald Ballard, Donald Hawkins, Charles E. Jolley, John M. Oliver, Jimmy McCoy, and Morris L. Stout. Mrs. Juanita Poore was consecrated as deaconess.

Elected to the Advisory Board were (elders) T. A. Shirley, Hayes Oliver, and J. W. (Bill)

Lancaster; and (laymen) Howard Stocks, Ralph Marlowe, and Bill Davis.

Mrs. W. Charles Oliver was elected NWMS president; George W. Beasley was elected NYI president; and J. W. (Bill) Lancaster was elected chairman of the Board of Christian Life.

NORTH FLORIDA

The fifth annual assembly of the North Florida district was held in Tallahassee, Fla. District Superintendent Jonathan T. Gassett was reelected for a four-year term.

Laurence H. Cox was ordained by Dr. Charles H. Strickland, presiding general superintendent.

Elders Henry P. Cooper and Aubrey R. Ponce, and laymen Bill Birtley and Jim Herndon were elected to the Advisory Board.

Rev. H. G. Snellgrove was reelected chairman of the Board of Christian Life; Mrs. Park Burkhart was reelected president of NWMS; and Rev. Larry D. Classen was reelected as NYI president.

LOS ANGELES

The 28th annual assembly of the Los Angeles District convened at Pasadena, Calif. First Church, District Superintendent Paul Benefiel, completing the second year of a four-year term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Bryan Stuart Cuthill.

Elected to the Advisory Board were: (elders) Roger Bowman, Randal Denny, Earl Lee, and Ira True. Laymen elected were Harold Bell, Carlton Burlison, J. Wesley Reed, and Edward Switzer.

Erlene Mielke was elected NWMS president. NYI president is Stephen Seelig; and Donn Hughes was elected chairman of the Board of Christian Life.

ARIZONA

The 57th annual assembly of the Arizona District convened at the Phoenix, Biltmore Church. Dr. M. L. Mann retired after 34 years as district superintendent. Rev. Crawford T. Vanderpool was elected district superintendent for a one-year term.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Gary M. Cobb and Don M. Davis, and commissioned Paul Simmons as minister of Christian education.

Elders Ross Hayslip, Marion McKellips, and Stanley McElrath were elected to the Advisory Board. Laymen elected to the board were W. James Cullumber, David Gipe, and Cecil Knauff.

Mrs. George Psaute was elected president of the NWMS; Rev. Ray L. Doane was elected president of the NYI; and Rev. Perry R. Hipple was elected chairman of the Board of Christian Life.

NAZARENE CAMP MEETINGS

Aug. 3-6—KANSAS. First Church, 1400 E. Kellogg, Wichita, KS 67211. Special worker: Charles Millhuff, Marselle Knight, district superintendent.

Aug. 4-13—ARIZONA. Camp Pinerock, Prescott, AZ 86301. Special workers: John A. Knight, Herbert McGonigle, and Ron Lush, Sr. Crawford Vanderpool, district superintendent.

Aug. 4-13—SOUTHWEST OKLAHOMA. District Campgrounds, Anadarko, OK 73005. Special workers: Edward Lawlor, John L. Knight, the David Blue singers, M. Bert Daniels, district superintendent.

Aug. 6-13—AKRON. District Center, Rte. 1, Louisville, OH 44641. Special workers: Morris Wilson, William Varian, and Jim Bohi, Floyd O. Flemming, district superintendent.

Aug. 6-13—CANADA WEST. District Campgrounds, Harmattan, Alberta, Canada. Special workers: Jim Bond and song evangelist DeVerne Mullen, Alexander Ardrey, district superintendent.

Aug. 6-13—EASTERN MICHIGAN. District Center, 6477 N. Burkhart Road, Howell, MI

48843. Special workers: Leslie Parrott, Don Gibson, R. N. Raycroft, and singers Larry and Pat Neff, E. W. Martin, district superintendent.

Aug. 6-13—WEST VIRGINIA. Nazarene Camp, Rte. 1, Box 417, Summersville, WV 26651. Special workers: Mendell Taylor, Bob Hoots, and Pat Duncan, singer, M. E. Clay, district superintendent.

Aug. 7-13—VIRGINIA. District Campgrounds, Star Rte., Box 372, Buckingham, VA 23921. Special workers: Richard Strickland and song evangelists Steve and Sue Caudill, Reeford L. Chaney, district superintendent.

Aug. 12-20—PHILADELPHIA. North East Campground, North East, Md. Special workers: Ted Martin, W. E. McCumber, and Danny Steele, Paul D. Mangum, district superintendent.

Aug. 15-20—NORTHWEST INDIANA (15-19 evening only). First Church, 815 Michigan St., Hammond, IN 46320. Special workers: Glen Jones and Jim and Rose Green, George Scutt, district superintendent.

Aug. 15-20—OREGON PACIFIC. Bay Area Church, 1850 Clark St., North Bend, OR 97459. Special workers: Leslie Parrott, W. T. Purkiser, and Paul Pitts, Carl B. Clendenen, district superintendent.

MOVING MINISTERS

DONALD ARDREY to Pine Point, Northwest Territory, Canada

DON N. BAKER from Carrollton, Mo., to Baxter Springs, Kans.

GORDON G. BELZER to Washougal, Wash.

GEORGE BLYTHE from student, Nazarene Bible College, Colorado Springs, Colo., to High Springs, Fla.

FREDERICK CARD from Myrtle Point, Ore., to Sheridan, Ore.

KENNETH R. CARNEY from student, Nazarene Bible College, Colorado Springs, Colo., to Columbus (Ohio) Linden

NORVIE O. CLIFT from evangelism to Tacoma (Wash.) First

A. BRUCE CROSBY from Monroe, N.C., to Sumter (S.C.) Boulevard

ROBERT J. DAVISON from Monroe, Wis., to Gilman, Ill.

ROBERT DURANCEAU from student, Olivet Nazarene College, Kankakee, Ill., to Eagle River, Wis.

CHARLES E. FRANKLIN from student, Olivet Nazarene College, Kankakee, Ill., to Markham City, Ill.

E. DEE FREEBORN from professor, Nazarene Theological Seminary, Kansas City, Mo., to Cupertino, Calif.

GEORGE GATELY, JR., from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Washington, D.C., First

JOHN A. GOODWORTH from Scottsdale, Pa., to Jerome, Pa.

CARL GREEN from Shelton, Wash., to Marysville, Wash.

ROBERT E. GROSSE from North East, Md., to Kingston, N.Y.

DALE D. HARDY to associate, Oxford, Pa.

JAMES HICKS from Germantown, Ohio, to Decatur (Ill.) Faries Parkway

HAROLD E. KEETON from Follansbee (W.Va.) First to Warren (Ohio) Bolindale

JOSEPH MADILL to Saskatoon, Saskatchewan, Canada

GEAROLD MAY to Lynden, Wash.

JOHN MONGERSON from associate, Hoopes-ton, Ill., to student, Olivet Nazarene College, Kankakee, Ill.

NELS R. NELSON to Snohomish (Wash.) Clearview

JAMES PALMER from Poplar Bluff (Mo.) Northside to West Columbia (S.C.) Central

STEPHEN PERRY from Carol City, Fla., to Avon Park, Fla.

CARL E. ROMEY from Milton (Fla.) Community to associate, Frankfort (Ind.) First

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- RONNIE F. TAYLOR from Nazarene Bible College, Colorado Springs, Colo., to Orangeburg (S.C.) Memorial
- WILLIAM ULMET from Catlett, Va., to Wichita Falls (Tex.) University Park
- GENE A. WARDLAW to evangelism
- EDWARD C. WEAVER, JR., from student, Nazarene Theological Seminary, Kansas City, Mo., to Frankfurt, Germany
- DAVID WITHEROW from student, Nazarene Theological Seminary, Kansas City, Mo., to Coatsville, Pa.
- DAVID WORCESTER from associate, St. Louis (Mo.) Bridgeton to Beardstown, Ill.
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- MR. & MRS. DAVID BLACHLY, Republic of South Africa North, field address: P.O. Box 2,

- Acornhoek 1360, E. Transvaal, Republic of South Africa
- REV. & MRS. ROBERT BROWN, Guyana, field address: P.O. Box 170, Georgetown, Guyana, South America
- REV. & MRS. CLYDE GOLLIHER, Peru, field address: Apartado 3179, Lima 100, Peru, South America
- DR. & MRS. T. HAROLD JONES, Republic of South Africa North, furlough address: c/o Dr. Roger D. Lane, P.O. Box 492, Somerset, KY 42501
- MR. & MRS. WAYNE LARSON, Swaziland, furlough address: c/o Mrs. L. A. Larson, 1055 N. 5th, Space No. 5, Jacksonville, OR 97530
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- REV. & MRS. DONALD WALKER, Papua New Guinea, furlough address: c/o Wm. Odis Goldman, Rte. 2, English, IN 47118
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- REV. & MRS. JAMES WILLIAMS, Republic of China—Taiwan, field address: P.O. Box 455, Kaosiung 800, Taiwan, Republic of China

ANNOUNCEMENTS

Mishawaka, Ind., First Church will celebrate its 50th anniversary on August 26-27. The celebration will begin 6 p.m. on Saturday and will conclude after a 4 p.m. service on Sunday. There will be a Sunday potluck dinner. Former pastors, members, and friends are invited. Old photos and other memorabilia are solicited to be sent to the church. For information contact Mrs. Florence Young, 610 N. Logan St., Mishawaka, IN 46544.

The **Monterey, Tenn., church** will be celebrating its 75th anniversary Sunday, July 23. The special speaker for the morning and afternoon services will be Dr. Leslie Parrott of Olivet Nazarene College. Dr. Parrott's father and his grandparents were one of the founding families of the church. The present pastor is Rev. Norman R. Cox. All former pastors, former members and friends are invited to attend. For further information, contact Rev. Cox, 106 N. Poplar, Monterey, TN 38574, (615) 839-2609.

VITAL STATISTICS

DWIGHT DEEKS DIES IN FLORIDA

Rev. Dwight L. Deeks, 64, died in Lakeland, Fla., General Hospital, May 10. He had retired at the end of 1977 due to poor health. While in Florida for the winter he suffered several severe heart attacks.



Rev. Deeks had lived in the Toronto area for nearly 32 years as the only manager of the Canadian Branch of the Nazarene Publishing House. With his retirement the branch was closed and the needs of the Canadian church served directly from the Nazarene Publishing House in Kansas City.

Ordained in 1943, Rev. Deeks pastored the Woodstock, Ont., Church for three years before opening the publishing house branch office in Canada in 1946. His position and years of

service made him well known throughout the Church of the Nazarene in Canada. He was frequently called for revival campaigns, and preached in many local churches.

Tuesday, May 16, at his home church, the Toronto, Canada, Emmanuel Church, friends heard his life praised before his body was laid to rest. The memorial service was divided into three sections: tribute, comfort and faith interspersed by two solos from Ed Wicks. Rev. Neil Hightower, Dr. L. Guy Nees, Dr. Ted Martin, and Pastor Charles Muxworthy, spoke.

Tribute called attention to his varied and active life both as a minister and a businessman. Telegrams from the Board of General Superintendents and others were read.

Burial was May 17, in a country cemetery near Ottawa, Ontario.

He is survived by his wife, Marjorie, of Mississauga, Ontario, and two sons, David and Stephen, both of the Toronto area.

DEATHS

ERNESTINE A (SANDS) BEAVER, 59, died May 18 in Fort Dodge, Ia. Funeral services were conducted by Dr. Forrest Whitlatch and Revs. Clem Keys, Glen Dayton, and Timothy Driskell. She is survived by her husband, Rev. Paul D. Beaver, pastor of the Fort Dodge church; one son, Dale; two daughters, Mrs. Anthony (Jeanine) Caponigro and Coleen; one grandchild; her mother; and one sister.

REV. MAURICE F. GORDON, 74, died Apr. 9 in Selma, Calif. Services were conducted by Revs. John Fabrin, Robert Phillips, Raymond Smith, and District Superintendent W. H. Deitz. Rev. Gordon pastored in South Dakota, Nebraska, and Washington, establishing 45 churches during his ministry. He is survived by his wife, Genia; two daughters, Joyce Haurigan and Lila Chick; one son, Maurice Gordon, Jr.; five grandchildren; and one great-grandchild.

BURMAL GREENWOOD, 68, died Apr. 28 in Poteau, Okla. Funeral services were conducted in Wister, Okla., by Rev. M. Gene Wilson and Rev. Arnold Pierce. Surviving her are her husband, J. D., and one daughter, Mrs. Margaret Leslie.

REV. HENRY THOMAS HARVEY, 80, died March 17 in Iberia, Mo. Rev. Wayne Bogue and Rev. Arthur Septer officiated at the funeral services. Survivors include his wife, Clara; one stepson, Alfred Vineyard; one stepdaughter, Helen Vineyard; and one half sister.

MARIE FERN LARIMORE, 76, died May 18 in Newark, Ohio. Services were conducted by Rev. James V. Line and Rev. James Leonard. Surviving are her husband, Rev. Marshall C. Larimore, and one brother.

REV. P. A. LEWIS, 79, died May 5 in Conway, Ark. The funeral was conducted by Pastor Harry Evans and District Superintendent Thomas Cox. Rev. Lewis pastored in Oklahoma, Missouri, and Arkansas. He is survived by his wife, Annie M. Barnes Lewis; three sons, Leonard, Lester, and Eugene; nine grandchildren; one great-grandchild; five sisters; and five brothers.

ALTHA OLIVIA LOCK, 76, died Apr. 3 in Mangum, Okla. Funeral services were conducted by Rev. Donald Konkle. Survivors are two daughters, Kathleen Surzer and Jennell Haney; five grandchildren; one brother; and two sisters.

PATRICIA MORGAN, 32, died May 12 in Fort Smith, Ark. Funeral services were conducted by Rev. M. Gene Wilson and Rev. Fred Hinkle at Wister, Okla. She is survived by her husband, Gary, and her daughter April.

BEULAH KATHERINE PARKER, 56, died Apr. 20 in Seymour, Ind. Services were conducted at Kurtz, Ind., by Rev. Donald M. Canaday and Rev. Darrell Wineinger. She is survived by her husband, Bain William; one son, William Larry; three grandchildren; one great-grandchild; six brothers; and three sisters.

MABEL TENOVE, 84, died March 30 in Edmonton, Alberta, Canada. Services were con-

NEWS

OF RELIGION

ducted by Rev. Bernard Archer. The Tenoves had started several churches in Canada. Survivors include 3 sons, John, Murray, and Ivor; 11 grandchildren; 4 great-grandchildren; and two sisters.

VELMA JEAN WOJNOWICZ, 47, died Apr. 13 in Lansing, Ill. Funeral services were conducted by her pastor, Rev. Dennis A. Brenner. She is survived by her husband, Joe; three children, Dave, Brenda, and Terri; two brothers, and seven sisters.

REV. JOHN WILLIAM YOUNGMAN, 86, died Apr. 27 at Mount Vernon, Ohio. Rev. Youngman pastored in Texas and Kansas. Funeral services were conducted in Wichita, Kans., by District Superintendent C. Marselle Knight and Revs. Clarence Warkentin and R. Edward Beckum. He is survived by two sons, Bob and Bill; seven grandchildren; and five great-grandchildren.

BIRTHS

to PAUL AND CHERYL (McCLURE) CAMPBELL, Little Rock, Ark., a girl, Gwendolyn Dian, Apr. 17

to EDDIE AND FRED (SHOLTER) HIGHTOWER, McComb, Miss., a boy, Trevor Wayne, May 4

to MARTIN R. AND DELAYNE (GREEN) HILL, San Jose, Calif., a girl, Kristi Rae, May 11

to REV. JOHN S. AND ELAINE HOOPER, Buckhannon, W. Va., a girl, Jo Edna Ethel, May 13

to MR. AND MRS. DWIGHT D. JONES, Glenwood Springs, Colo., a girl, Dena Leann, May 23

to JAMES C. AND FAE (McBRIDE) JONES, Niobrara, Neb., a boy, Matthew Clay, Apr. 30
to REV. STUART AND ELLEN McWHIRTER, Corydon, Ind., a boy, Stephen Chadwick, May 8

to DAN AND JACQUE (HERBOLD) MAIN, Oklahoma City, a boy, Jay Daniel, May 17

to BILLY W. AND BETH MEADOR, Roanoke, Va., a girl, Andrea Kay, Nov. 24

to JAMES AND BRENDA (PITZER) MILLER, Nashville, a boy, James Jeremy, May 19

to BILLY AND SUSAN (EGUREN) NICHOLS, Bethany, Okla., a girl, Amy Renee, Apr. 3

to DEAN AND KATHY (BALOF) PATTERSON, Peoria, Ill., a boy, Wayne Edward, Feb. 11

to REV. LESLIE AND CORALIE (HESS) RICE, Burlington, Ia., a girl, Melissa Sue, Apr. 15

to STEVE AND JANICE (TOLLY) STOCSTILL, Kansas City, Kans., a boy, Brian Stephen, May 28

to NORMAN AND DANA TRAMBA, Arkansas City, Kans., a boy, Todd Ryan, May 3

to DAVID LEE AND SHARON (WESTERMAN) TRYTHALL, Clarksville, Tenn., a girl, Amanda Rae, May 5

to TIM AND DORIS (LATIMER) TWOHIG, Arcadia, Fla., a boy, Jason Paul, May 11

CHURCHES MUST COMPLY. Churches, conventions and associations of churches, and church agencies and institutions which employ 20 or more persons are not exempted from a recently signed federal law extending the age for mandatory retirement from 65 to 70.

According to congressional staff members in both the House and Senate, churches and church groups are not exempted from the provisions of the law, just as they were not exempted from the previous ban against forced retirement before age 65. Congregations with staffs of 20 or more must comply; the majority of U.S. churches, with staffs under 20 employees are not subject to coverage. The next step, congressional leaders promise, is to seek elimination of any age limit for mandatory retirement. □

NAZARENE AGENCY'S "CRISIS CENTER" WILL AID TEENAGE PROSTITUTES. A crisis center for teenage prostitutes is being established in the Times Square area of Manhattan by Lamb's Ministries, an organization founded by the Manhattan Church of the Nazarene.

It will provide long-term psychological counseling for young girls who seek an escape from the world of prostitution, as well as a secure facility to protect them from their pimps and other criminal figures.

The idea for the program came from the New York State Senate Select Committee on Crime, which contacted Rev. Paul Moore of Lamb's Ministries last September. Jeremiah B. McKenna, general counsel for the Senate Committee, expressed concern about the problem of juvenile prostitutes in midtown Manhattan, and indicated a need for "supportive, rather than coercive, detention facilities." □

76 CHURCHES IN U.S., CANADA ORDAIN WOMEN: TOTAL: 10,470. Of 211 Christian religious bodies surveyed by the editor of the *Yearbook of American and Canadian Churches*, only 76 churches ordain women.

Women comprise 4.12 percent of the total clergy force of those bodies.

And 29 percent of all women clergy counted in the survey were ordained by the Salvation Army.

These are the findings of Constant H. Jacquet, Jr., in the first survey of women in the North American clergy since 1951. □

McCALL'S MAGAZINE SURVEYS WOMEN'S RELIGIOUS BELIEFS. A survey by *McCall's* magazine, based on a record 60,000 responses from women readers, reports that 90 percent of the women participating believe in God, 80 percent believe in a soul that survives death and 67 percent pray daily.

However, only 17 percent identified organized religion as "the principal influence of their morality" and only 6 percent cited their church or synagogue as having "major responsibility" in shaping their moral outlook.

The report on *McCall's* survey of religion and morality was carried in the May issue. The editors said the "outpouring of mail" that came in response to the questionnaire was greater than in any previous survey.

Covered in the questionnaire were items on personal faith, church and synagogue attendance, and attitudes on such key moral issues as premarital and extramarital sex, abortion, suicide, and homosexuality.

A wide range of differences were found on moral values among women respondents, but they were "virtually united in their conviction that the family is the most important institution in shaping people's moral outlook," the report said.

Some 99 percent of the women said parents bear the major responsibility for the morals of children. □

"Showers of Blessing"
PROGRAM SCHEDULE

July 9
"Faith's Anchor"
by Albert J. Lown

July 16
"Rockman or Sandman?"
by Albert J. Lown

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I In my devotions the other day I was reading Hebrews 1 and 2. There are several mentions of angels. For the first time in my 87 years I questioned where the angels came from. Please discuss this for me.

According to Nehemiah 9:6 and Colossians 1:16 the angels were created by God. They are described in the Bible as holy (Matthew 25:31), mighty (Psalm 103:20), and innumerable (Hebrews 12:22). Nevertheless, they are creatures and not to be worshiped (Colossians 2:18; Revelation 2:8-9).

Angels function as servants of God (Hebrews 1:7), who worship Him (Nehemiah 9:6; Hebrews 1:6), who watch over His people (Psalm 34:7; Matthew 18:10), and who execute His judgments (2 Samuel 24:16; Acts 2:23).

Angels sang at the birth of Jesus (Luke 2:13) and will attend His second coming (Mark 8:38; 2 Thessalonians 1:7). They also strengthened Him in

the wilderness of temptation (Mark 1:13) and in the Garden of Gethsemane (Luke 22:43).

Angels do not marry (Matthew 22:30); each is separately created, not produced through procreation.

One of the finest things they do is rejoice over the repentance of sinners (Luke 15:10, 18), for they delight in the gospel of Christ (1 Peter 1:12).

All this is true of the good angels, of course. There are angels who sinned and fell (2 Peter 2:4).

Nowadays, many people, including Bible scholars, do not believe that angels really exist, though they seem quite willing and able to believe in the existence of creatures other-than-human in outer space. This doesn't bother the angels. □

I I would like to know if either the Bible or the Church of the Nazarene teaches the following: (1) We as Christians must be forgiven for Adam's sin. (2) Our bodies are sinful, and Jesus lived in a sinful body though, of course, He did not sin. (3) Only Gentiles can be saved in this age as the Jews had their chance when Christ was here on earth.

No, to all three.

Adam's sin affected all his posterity, but we must be pardoned for our own transgressions, not for others. Believe me, that is problem enough for anyone of us!

The body is not sinful, but is part of God's good creation. The ancient Gnostics taught that the body was evil because all matter is evil. But the Bible does not agree with this. The body can become the instrument of evil or the instrument of good, but in and of itself the body is not sinful. We are told to present our bodies as a

living sacrifice to God (Romans 12:1), and He would not want anything sinful offered to Him. On this matter see Romans 6:12-23.

According to Ephesians 2:13-22, in this age God is uniting believing Jews and Gentiles into a new redeemed humanity, the body of Christ. If you will read the Book of Acts you will see that the gospel was repeatedly proclaimed to the Jews and many of them became followers of Jesus. Paul's consistent strategy in missionary preaching was "to the Jew first and also to the Greek" (Romans 1:16). □

I I keep reading in the Bible passages that mention "that disciple whom Jesus loved" (John 13:23; 19:26; 20:2; 21:7, 20). Which disciple did Jesus love, and why doesn't Scripture give his name? I thought Jesus loved all His disciples, and I wonder why it keeps mentioning "one whom he loved."

Most of the New Testament scholars after whom I have read believe that these are references to the person who wrote this Gospel, and that he does not name himself out of modesty. He is a man overwhelmed by the fact that Jesus loved him, a fact more im-

portant to him than his own name. And most of these scholars identify this unnamed disciple as John.

This same Gospel makes it very clear that God loves the whole world (3:16) and Jesus loves all His disciples (13:1, 34). □

ADOPTED

by N. THOMAS AND PAMELA (HINDMAN) MEADOR, Roanoke, Va., a girl, Melissa Gail, born Dec. 27, 1977 adopted Apr. 3

MARRIAGES

PATRICIA LYNN CARR and STEVE McCORMICK at Bethany, Okla., Dec. 17

JANET SIMONSON and TIMOTHY LANHAM at Long Island, N.Y., May 6

VALERIE MARIE WEBER and ROBERT G. HILLIARD at Rockton, Ill., May 27

ANNIVERSARIES

REV. R. E. AND MRS. (DOROTHY) BRIDGEWATER of Colorado Springs celebrated their 50th wedding anniversary, May 14, at the Colorado Springs Southgate Church. The reception was hosted by the Southgate Church, and nieces of the Bridgewater's: Mrs. Sondra Mitts, of Bethany, Okla., and Mrs. Harold Isham, of Colorado Springs. Approximately 150 persons attended the reception. Rev. and Mrs. Bridgewater, both ordained ministers in the church, served the church over the years as evangelists. They are retired and reside in Colorado Springs.

MR. AND MRS. L. C. FERGUSON, Hamlin, Tex., celebrated their 50th wedding anniversary April 7. A reception was given in their honor April 9 in the fellowship hall of the Hamlin, Tex., church. Hosting the event were their children: Rev. and Mrs. Charles R. Ferguson, Sayre, Okla.; Mr. and Mrs. Ralph Ferguson, Wellington, Tex.; Mr. and Mrs. R. D. Wright, Spur, Tex.; and Mr. and Mrs. W. A. Bunch, Floydada, Tex.

MR. AND MRS. LEWIS McCLELLAN of Port Hueneme, Calif., celebrated their 60th wedding anniversary May 7 at an open house at the home of their son, Dr. John L. McClellan of Camarillo, Calif. Hosting the event were their children and their spouses: Dr. John and Patty McClellan; Dr. Ernest and Barbara McClellan, Wichita, Kans.; Lois and Russell Hall and Martha and Harvey Rice, Port Hueneme; and Olive and Dean Marion, Topeka, Kans. Lewis and Beryl McClellan helped start the Topeka, Kans., Oakland Church in 1934. Since coming to California, Mr. McClellan completed 50 years as a Sunday school teacher (or Sunday school superintendent) when he resigned his adult Sunday school class at the Oxnard, Calif., church in 1977. The couple have 11 grandchildren and 2 great-grandchildren.

MR. THEO AND REV. MRS. WINNIE NEAL celebrated their 50th anniversary March 26. Family members joined with them for the morning worship service at Wister, Okla., First Church. Their children prepared a reception at their home.

REV. AND MRS. LESTER L. ZIMMERMAN of Caledonia, Ohio, were honored May 21 with a reception celebrating their 50th wedding anniversary. The reception was held in the social room of Marion, Ohio, First Church. The couple's daughter and son-in-law, Mr. and Mrs. Lowell Oberlander, hosted the occasion. The Zimmermans have three grandchildren and one great-grandchild. Marion First Church, where they had pastored from 1952 to 1966, honored them in the morning worship service, presenting them with a gift and a generous love offering. Their 40 years of pastoral duties included churches in Ohio and Indiana.

DIRECTORIES

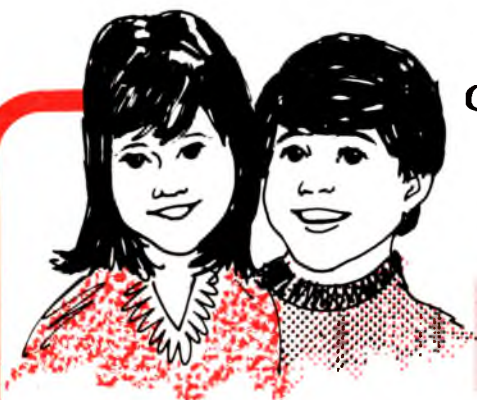
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1978

READING PACKETS for CHILDREN—YOUTH—ADULT MINISTRIES



CHILDREN'S MINISTRIES PACKET




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by JOHN WILLIAMSON
New Albany, Ind.

I Worked a Bus Route Today

I WORKED a bus route today. I went looking for boys and girls to ride a bus to Sunday school.

When I made my first stop Wayne's mother met me at the door. I had not intended to go in because I was looking for boys and girls to ride a bus to Sunday school, not mothers. Wayne was a regular. I just meant to say hello but his mom insisted that I come in. It was a typical visit. Excuses! Excuses! She had good intentions—she would start coming to Sunday school someday. I went on my way, looking for boys and girls to ride a bus to Sunday school.

My next stop was also at the home of some who attended regularly. The bus mom had told me it was the home of a good church family. "Why stop here?" I thought to myself. "I'm looking for boys and girls to ride a bus to Sunday school, not church members. My pockets are bulging with bubble gum . . . Come on! Let's go!" But I went in just the same. After the usual greetings, I discovered a neighbor lady present. All the more reason

why I should go! I was looking for boys and girls to ride a bus to Sunday school, not neighbor ladies involved in Saturday morning chatter.

Then it began to happen. I discovered that this was not the usual Saturday morning chatter, but a distressed young mother looking for some answers. The next half hour was beautiful. I told Debbie that Jesus loves, cares, and understands. After encouraging her to confess her sins to Jesus, I prayed. After prayer, I turned to Debbie and asked, "Do you believe that Jesus forgives your sins?" Her words, "Something happened," thrilled me beyond measure, for I knew that "something" was new life in Jesus.

Yes, I worked a bus route today. I went looking for boys and girls to ride a bus to Sunday school. And I found Debbie, a confused, distressed, young mother who turned her life over to Jesus. Today she is beginning a Bible study; she has a new outlook on life; Jesus is her Savior; and it's all because I worked a bus route. □

**"By All Means . . .
Save Some"**

WORLD MISSION SENDS CONDOLENCE

The June 1 death of Alabama Senator James Allen, 65, reminded leaders of the Church of the Nazarene in Kansas City that when missionary Armand Doll was imprisoned in Mozambique without charge two years ago, it was Senator Allen who successfully amended a foreign aid bill so that no American money could be given to Mozambique until Doll was released.

Dr. Jerald Johnson, executive director of the Department of World Mission, sent a letter of condolence to Mrs. Maryon Allen, telling of the church's appreciation for Senator Allen and his effort for missionary Doll. □

—NCN

NAZARENE WORLD YOUTH CONFERENCE ATTRACTS LARGE CROWD

Twenty-five hundred young people from 68 nations of the world converge on Estes Park, Colo., July 17-23 for the Sixth Nazarene World Youth Conference, an every-four-year event sponsored by Nazarene Youth International.

The conclave will focus on individual spiritual enrichment. Conference Director Rev. Melvin McCullough, executive director of the Department of Youth Ministries of the General Board of the Church of the Nazarene with headquarters in Kansas City, says important emphasis of the seven-day conference will stress five themes: discipleship, devotion, worship, fellowship, and witness.

Featured speakers are Dr. V. H. Lewis, general superintendent; Rev. Holland Lewis, general president of NYI; and Reuben Welch, professor at Point Loma College. Well-known singer, pianist, composer Ken Medema, and "Discovery," a group of Nazarene College students, will provide music and drama.

The conference is scheduled to have the international finals of Nazarene Bible Quizzing, a premiere performance of the new Nazarene youth musical "Follow Me," and the introduction of a new six-book series, "Design for Disciple Making." □

—NCN

WILCON BOOK ANNOUNCED

A symposium book entitled *Rejoice—You're a Minister's Wife* will be published for the series of conferences for ministers' wives planned for 1978-79, according to Mrs. Marion Rich, chairperson of WILCON (Wives' Leadership Conferences).

The title and contents for the book were determined by the WILCON

steering Committee which met recently in Kansas City to plan the four-day WILCON conferences. The title of the symposium book emphasizes the positive note planned for each of the conferences.

Nine ministers' wives will write chapters for the book. They are: Mrs. Earl Lee, Pasadena, Calif.; Mrs. Robert Sutton, Eugene Ore.; Mrs. G. B. Williamson, Colorado Springs; Mrs. Larry Leonard, Tulsa; Mrs. Cloyce Cunningham, Ritzville, Wash.; Mrs. Ulf Kristoffersen, Raytown, Mo.; Mrs. James Blankenship, St. Marys, Ohio; Mrs. Wallace Renegar, Santa Cruz, Calif.; and Mrs. Harry Rich, Kansas City, Kans.

The book will be published by the Nazarene Publishing House. It will be included in the packets given to the conferees. □

—NCN

WASHINGTON, D.C., MINISTRY GROWS

Plans for the rehabilitation of the Community of Hope headquarters at 1417 Belmont Street received a boost by word from the Department of Housing and Community Development in Washington that it will soon receive grant funds provided under a Demonstration Grant program. The \$100,000 provided will purchase needed supplies while volunteer service will be solicited to do much of the work.

A Nazarene engineer from Indiana has volunteered to provide the specifications for work. A doctor from Columbus, Ohio, has offered to recruit teams of skilled workers to help with the construction. The restoration of the building will make it usable for the various ministries planned by the Community of Hope.

The Community of Hope Health Services has expanded into a newly rehabilitated apartment on the first floor of 1417 Belmont, following the completion of extensive work by volunteers. The clinic now has three examining rooms and a larger area for counseling and group meetings.

Lois Smith, nurse practitioner, will serve full time at the Health Services, having resigned her position at Howard University. The Health Services have proven to be one of the Community of Hope's most effective ministries to the inner-city. The Community of Hope receives funds from various foundations and individuals to cover the expense of keeping the Health Services open on a daily schedule.

Recently several members of the Community of Hope attended a Jubilee Housing-sponsored dinner with guest of honor Mrs. Rosalynn Carter. The First Lady was invited because of

her interest in lending support to those struggling to rebuild Washington's inner city.

Held in the Potter's House, a coffeehouse operated by the Church of the Saviour, the dinner accommodated about 70 invited guests including about 40 dignitaries from the Washington area.

Rev. Tom Nees spoke particularly about the Community of Hope and the support being received from the Church of the Nazarene. Mrs. Carter responded with her pledge to follow up with support from her office. □

—NCN

GREATHOUSE AND LINKLETTER ADDED TO SPEAKERS LIST

Art Linkletter will appear on the Saturday night program at International Laymen's Conference at San Diego, July 4-9. He will highlight a presentation by Paul Skiles, executive director of the Department of Communications, entitled "20/20 VISION," the new television ministry of the Church of the Nazarene.



A television and radio star for more than 30 years, Art Linkletter has performed in two of the longest running shows in broadcasting history: "House Party," on daytime CBS television and radio five days a week, 52 weeks a year, for 25 years, won an Emmy Award for the best daytime show on television, and four Emmy nominations.

"People Are Funny," on nighttime NBC television and radio weekly for 52 weeks a year, for 19 years, was in the top 10 rating list most of those years and won three Emmy nominations.

Currently, Art is on the President's National Advisory Council for Drug Abuse Prevention, and on the Presidential Commission to Improve Reading in the U.S.; the National Coordinating Council, Ambassador of Goodwill Abroad for U.S. Department of Commerce; and on the U.S. National Commission for UNESCO.

His chief interest today is his work in the crusade against drug abuse. He writes, speaks, and broadcasts from coast to coast in the fight against the drug epidemic threatening our nation.

Dr. William M. Greathouse, general superintendent, will speak on Friday night, July 6. Dr. Billy Graham, who had been tentatively scheduled for that spot, found that he could not come due to the press of activity involved in his upcoming evangelistic campaign in Europe this summer. □

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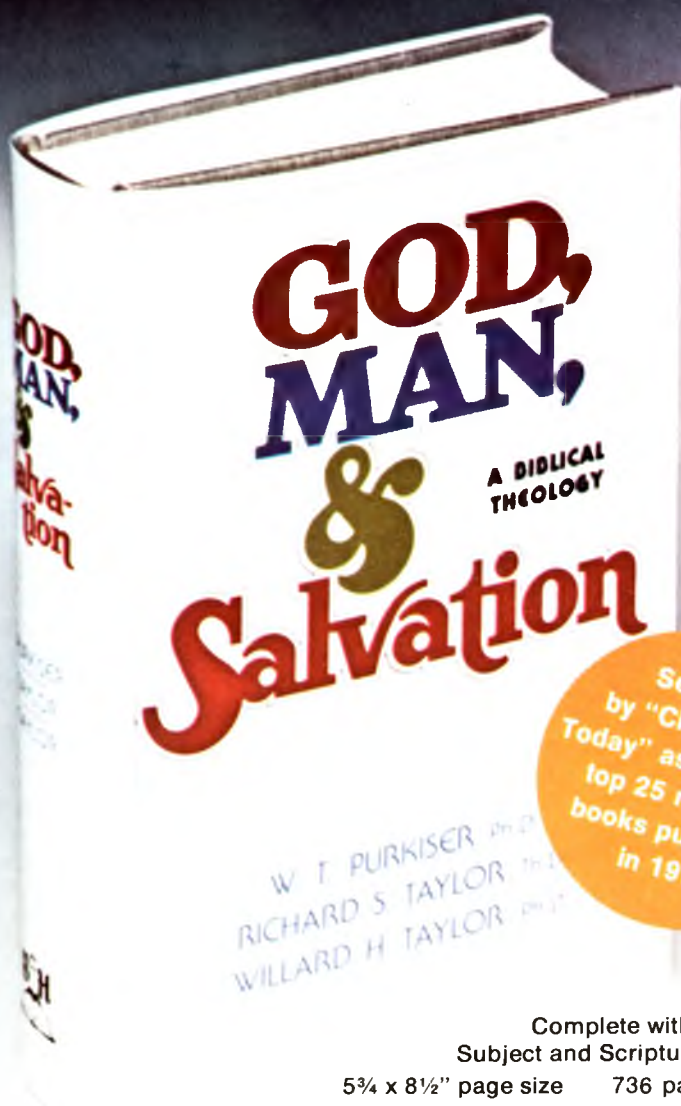
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