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OF HOLINESS

Church of the Nazarene

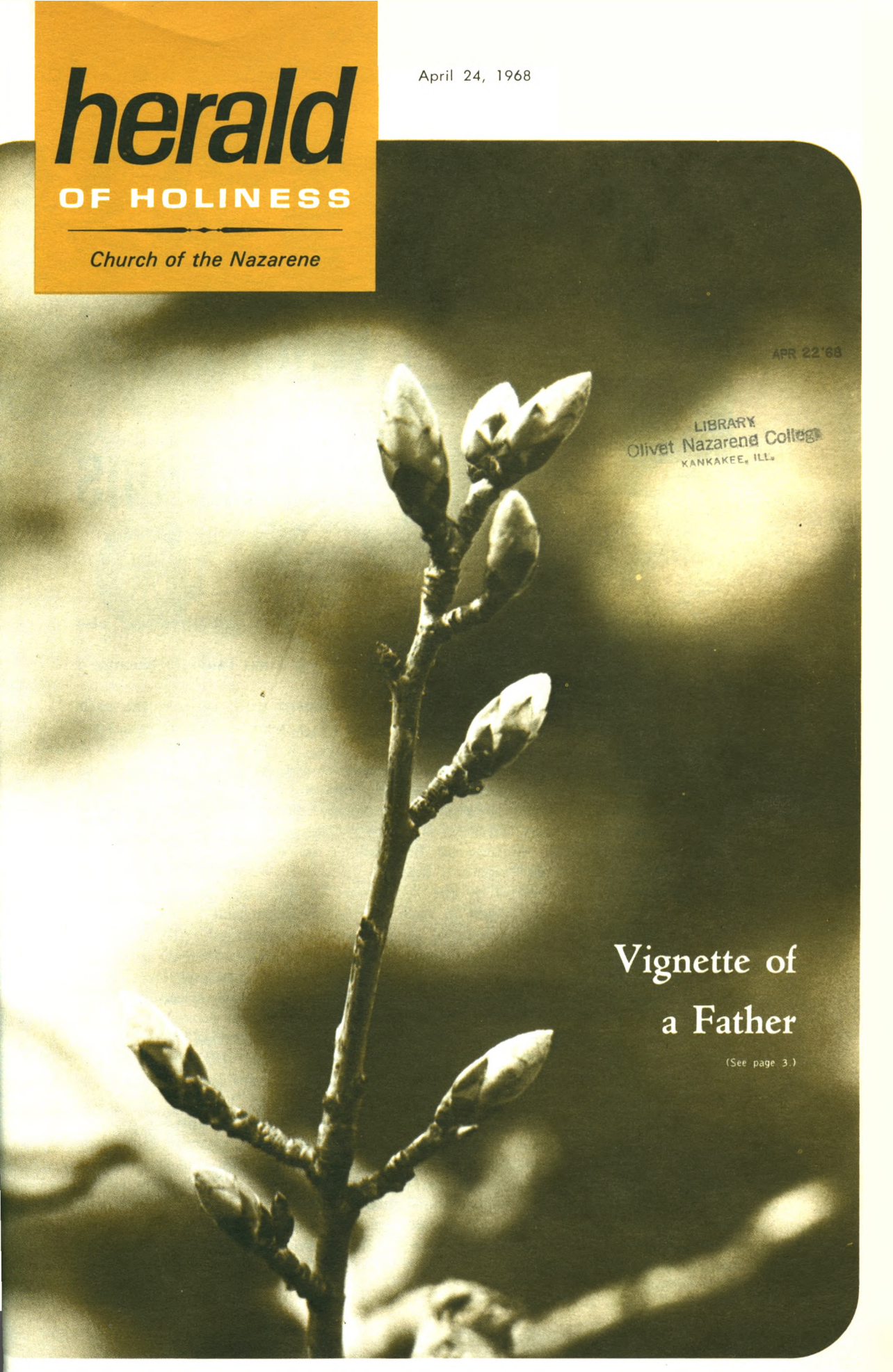
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Vignette of a Father

(See page 3.)





General
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Words and Meditations

Isaiah's vision of God sitting upon a throne, "high and lifted up," also gave him a revelation of his own uncleanness.

His immediate response was, "Woe is me! for I am undone; because I am a man of unclean lips."

But his vision went beyond his own defilement until he saw the evils of his environment. "I dwell in the midst of a people of unclean lips" (Isaiah 6:5).

Not many statements more aptly describe the true condition of our society—"unclean lips" expressing themselves in profanity; "unclean lips" expressing themselves in vulgarity; "unclean lips" expressing themselves in lies and half-truths; "unclean lips" expressing themselves in evil surmises; "unclean lips" expressing themselves in vicious gossip. What a multitude of evils from "unclean lips"!

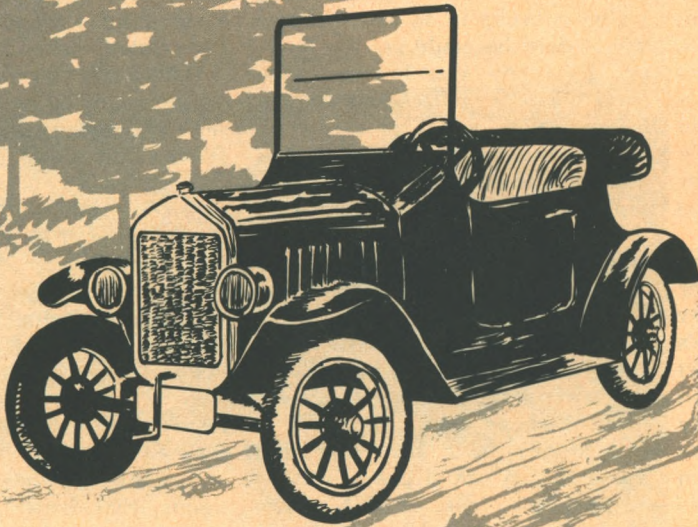
So many are enamored by the witticisms of the world with the subtle, double meaning that is dipped in filth. Some are impressed with the proud protests against the providences of God. Some are obsessed with receiving and passing on the latest "news" regardless of whose reputation or influence is affected. We too "dwell in the midst of a people of unclean lips." As a result, "sex, violence, and perversion" in movies, television, and modern literature are not only accepted but demanded.

But the prophet learned that God's cure for "unclean lips" was radical, penetrating, and inward. No outward "lip salve" cures this malady! "Unclean lips" are only the outward expression of the deeper and more serious impurity of the heart. God's cure involved the fiery touch of the "live coal . . . from off the altar." Then iniquity was taken away and sin purged.

Pure hearts produce clean lips. Even the Psalmist caught a glimpse of this truth when he prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord . . ." (Psalms 19:14).

Outward cleansing is not enough. Inner purging of the soul is vital and necessary. It is out of the abundance of the heart that the mouth speaks. When the fountain is pure, both the words of the lips and the meditations of the heart are acceptable.

Vignette of a Father



• **By John M. Kelly**
Long Beach, Calif.

The earlier events of this story, many that happened years before I was born, came to me in bits and pieces of conversations between my parents, and my parents and others. Over the years, quite subconsciously, they began to fall into place and an interesting story began to take shape.

Papa and Blane were the closest of boyhood friends: hunting, fishing, going to school and work together. Even when girls became important to them, theirs was always a foursome date. They were together the night they heard an itinerant preacher tell of Jesus in a brush-arbor meeting place, took their guilt and sorrow to a makeshift altar in a pile of sawdust, and accepted Christ.

For many years after they married, they still were almost inseparable in their away-from-home doings. One of the jobs they did was to log-off a ridge of timber between two swamps in the coastal

plains of North Carolina. When all the usable timber was cut and rafted downriver, there was little of value left on the land and they were offered a chance to buy all they wanted of it for 50 cents per acre.

Papa felt that he should pray about it. Blane must have thought the offer too good for God to possibly object. He bought a large strip of it and Papa didn't. At this point theirs became the I've-heard-it-before story.

The Atlantic Coast Line Railroad was planning, and eventually built, a track from Wilmington to Fayetteville. The value of a right-of-way along that strip was the difference in laying ties and track on dry land and what it would cost to bridge and trestle about six miles. It was no trouble to come to an agreement and Blane found himself suddenly rich and with other riches assured.

Papa had passed up a fortune. Some say he was disappointed; others, that he was confused. Why did God lead him to pass up such an opportunity? Whatever his

thoughts then may have been, it was those expressed many years later that have proved to be so important. If he ever regretted his decision, I've yet to see the least evidence of it.

But after that, it was Papa who nurtured the friendship. Blane became quite a busy man. There was always some deal going on, some lease to sign, some tenant to check on. Deeds that had been simple neighborly favors became obligations to be repaid with usury. And, of course, church wasn't as important as all these pressing problems.

Still, this became a personal burden in Papa's life, but for quite another reason. He loved Mama with a tenderness that was constant, steady, and unailing. But she was so disappointed. In a way I can understand her. She had a hard life. She worked right along with Papa and the kids who were old enough to work, pulling stumps and roots from new ground, hoeing corn, or whatever had to be done. She even worked in the cotton mill long after Papa was unable to

work. A few acres of that land could have made such a difference in her life. I said, *could have*.

It certainly made a difference in Blane's family life. He spent several fortunes (by Papa's measure) buying his boys out of trouble with the law and girls, and his daughters' divorces. The railroad had taken only a strip for the right-of-way, and though the rest of what he'd bought went for even higher prices for station and store sites in what is now Atkinson, Blane always had trouble finding the money to meet the emergencies that the money had created. I recall hearing Papa comment to an uncle that if there ever was a man under the bondage of mammon it was Blane.

The years passed and we moved away to the mill town. Blane never came to our house, but Papa never went within 30 miles of Blane's without stopping by. I'd just learned to drive the old car when Papa heard that Blane was pretty sick. Papa hadn't tried to drive after he stalled the car between the closing gates at a crossing, so I drove him home.

It was a hot June day and I recall Papa wiping his face before we went up the steps. It was even more oppressive in the large room we entered. There was a fire in the hearth and Blane sat wrapped in a quilt so that only his face and one hand showed. I wondered if the hand would bleed if cut, it was so thin. I hesitated and thought of going back out on the porch, but Papa's eyes pointed to a chair and I stayed.

There are few experiences I've gone through I wouldn't rather repeat than the couple of hours we spent there. Blane seemed possessed with the necessity to talk, almost as if he was afraid to give Papa a chance to say anything. And his whole thought seemed to be on making money.

He knew of a piece of land where he could cut probably a thousand

dollars' worth of timber if he could get it at the right price. He was thinking of buying some pigs to run in the lowlands; there would be plenty of acorns and good rooting for them, come fall. And there were some rumors that the new highway would skirt a piece of land he had over near Burgaw. He might triple his money on that if the talk was true.

This sort of talk went on until I almost broke in to ask what he would do if he could get the money. Everyone else in the room, even his wife, must have known he was dying, and I, at barely 16, was horrified. I'm so glad now I didn't say anything.

Finally Papa broke in to say that we'd have to be going; I was a new driver and he didn't want to be on the road after dark with the old car.

For a fleeting moment Blane showed panic, as if he saw something wonderful slipping away. He lifted the bony hand. Papa took it and knelt beside his chair and asked if they could pray together again. Not trusting his voice, Blane's head moved in a series of jerky nods.

After pulling the car into the road, I studiously avoided glancing toward Papa. I took special pains to watch straight ahead or off to my left. For perhaps 10 miles or more we rode in silence before I couldn't resist any longer and glanced around at Papa. His shirt front was soaked with tears still flowing down his face and jowls.

And he hadn't missed my glance, for he placed a hand on my knee and his fingers pressed gently.

"Son," he said, and the voice broke in a choking sound, "I'd rather have what I feel in my heart this moment than all the money the Atlantic Coast Line ever had a hand on."

That evening, after telling Mama how Blane was, and that he never expected to see him again on this earth (and I wondered if ever), Papa quietly asked Mama:

"Letha, do you suppose we and our bunch could have handled that sort of money any better than Blane's bunch did?"

My mind quickly recalled some of the petty troubles some of us kids had gotten into, and I wondered just how petty they would have been if we'd been more adequately financed.

Mama thought for a long time before she slowly shook her head. And I never heard her mention Papa's chance for a fortune again. A few years later when Papa died, Mama told me that she'd been so wrong, that Papa'd been rich all the time.

Many more years have now gone along with some chances I had to better my material life. And I marvel at how real something can be that simply isn't there anymore. For I've never had a chance to make the easy, quick or dishonest buck that I haven't felt Papa's hand in gentle restraint. And the times this has happened are simply too numerous to mention.

*Help me to serve Thee as Thou deservest,
To give and not to count the cost,
To fight and not to heed the wounds,
To labor and not to seek for rest,
To toil and not seek for any reward,
Save that of knowing that I do Thy will,
O God.*

—Fenton Hall

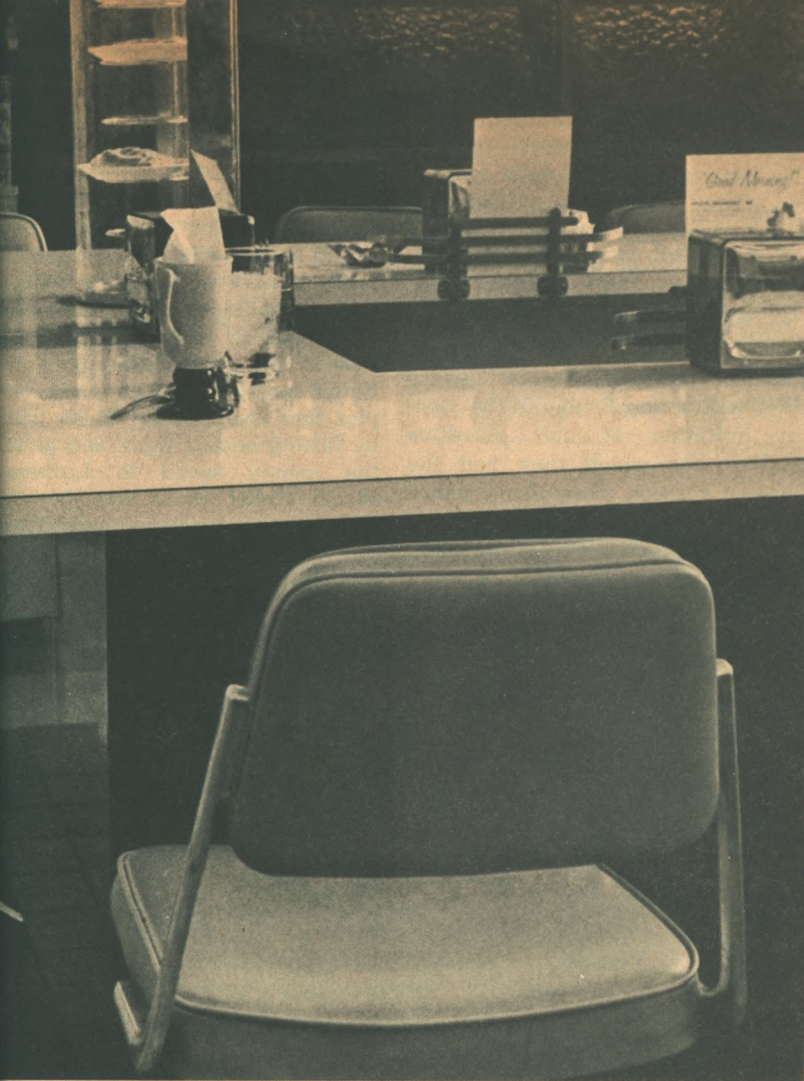


PHOTO BY ELDEN RAWLINGS

A Second Look at Fasting

By John M. Drescher
Scottsdale, Pa.

What about fasting? The average modern-day Christian knows little of its practice. The call to fast is not particularly appealing to us, even though we put Diet-Rite bread and low-calorie items of all sorts on the table. We love our lunch counters and feasts. Fasting is not fashionable. In addition to our big meals, we delight in coffee breaks, smoke breaks, and midnight snacks. It might help us if we knew a

little of hunger. It would sharpen our sympathies for the world.

But the question is not so much, Why don't we fast? but, Should we fast? Is fasting to be a part of the Christian's life?

Fasting as spoken of here is the practice of going without food for a specified period of time for a spiritual purpose. It is a form of worship and spiritual self-discipline. It may also be done for physical well-being, but basically

biblical fasting is for a spiritual purpose.

We no doubt say so little about fasting and steer so clear of practicing fasting because of the common criticism we hear. "It is better to do something positive than to deny ourselves," we are told. Another points out that "the Kingdom has come and our faith is one of joy and fullness." Still others add that "the man who fasted twice a week was sharply rebuked." In the Sermon on the Mount, Jesus warned against wrong motives in almsgiving, praying, and fasting.

In spite of all this, there is a need today to take a second look at fasting. We find it easy to increase external forms. It is easier and more demonstrative to develop large programs and new departments. Maybe what we need more is the emptying of ourselves, the humiliation of the spirit, the denial of self in order to receive God's best. What do we know of self-denial of any kind, really?

The Scripture speaks of fasting approximately 55 times, with approximately an equal number of times in Old and New Testaments. Matthew records that Christ fasted. But more important here, does He command fasting as a practice for us, His followers?

In Matthew 6:16-18, Jesus says, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

Here Christ not only assumes fasting on the part of His followers, but commends it. It seems His disciples accepted the practice. He is concerned only with the manner in which His followers carry out a practice everyone took for granted.

In Matthew 17:21, Jesus again commended fasting to those who would do His work. There are tasks, He said, for His followers, which are accomplished only by prayer and fasting. In condemning the motives of the Pharisees in their tithing, praying, and fasting Jesus was not saying that we

should cease fasting any more than He was telling them to cease giving or praying. These are not the kind of things to organize or publicize "to be seen of men."

It is true that few things lead more quick to Pharisaism, popular show, or false security than giving, praying, and fasting. The very fact Satan attacks so severely here points to the potential of all these for God rather than the eliminating of these from our lives. It is a call to the practice of right and Christian motives.

Jesus was criticized by the Pharisees because His disciples did not fast *as they did* (Matthew 9: 14). Jesus' answer was that "the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matthew 9:15). Can this imply that Jesus expected His disciples to fast? Perhaps more correctly it could be said that fasting was commended but not commanded by Christ. It seems He assumed His disciples would fast.

Following Christ's leaving, the disciples accepted the practice. They fasted and prayed while they tarried in Jerusalem. Notice, in Acts 13:2-3, what took place in the commissioning of Paul and Barnabas. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Paul speaks of giving "yourselves to fasting and prayer" in special seasons and special occasions (I Corinthians 7:5), and also of ministers of God approving themselves in fasting, along with watchings and labors (II Corinthians 6:5). In Acts 14:23, Luke tells us that fasting and prayer were a part of the appointment of the elders in every church.

Although various reformers of the sixteenth century and later refer to fasting as a Christian practice, perhaps John Wesley's statement is most familiar. In his sermon "The Causes of Inefficacy of Christianity," preached in Dublin, Ireland, July 2, 1789, he said:

"It would be easy to show in how

many respects the Methodists, in general, are deplorably wanting in the practice of Christian self-denial: from which, indeed, they have been continually frightened by the silly outcries of the Antinomians. To instance only in one: While we were at Oxford, the rule of every Methodist was (unless in case of sickness) to fast every Wednesday and Friday in the year, in imitation of the primitive church, for which they had the highest respect. Now this practice of the primitive church was universally allowed. 'Who does not know,' says Epiphanius, an ancient writer, 'that the fast of the fourth and sixth days of the week (Wednesday and Friday) are observed by the Christians throughout the world? So they were by the Methodists for several years, by them all, without exception; but afterwards some in London carried this to excess, and fasted so as to impair their health. It was not long before others made this a pretense for not fasting at all. And I fear there are now thousands of Methodists, so called, both in England and Ireland, who, following the same bad example, have entirely left off fasting; who are so far from fasting twice in the week (as all the stricter Pharisees did) that they do not fast twice in the month. Yea, are there not some of you who do not fast one day from the beginning of the year to the end? But what excuse can there be for this? I do not say for those that call themselves members of the Church of England, but for any who profess to believe the Scripture to be the Word of God? Since, according to this, the man that never fasts is no more in the way to heaven than the man who never prays.' Was he right? If so, let us all become fasters at once."

Sometimes we hear of students or similar groups fasting for a day to donate money saved to a particular cause. A group of university students some time ago contributed \$600 as a result of a day's fast. Here a charitable purpose was joined to the spiritual discipline of fasting.

Gustave H. Schultz, a Lutheran writer, speaking to the need in our world and to the teaching of his own church on fasting, gives this

example: "If five families fasted one meal each week, and took the money which would have been spent on that meal, figuring only \$2.00 per (family) meal, they would have available \$10 for charitable work over and above their regular contribution to the work of the church. This would be over \$500 in one year. Lutheran World Relief can ship 400 pounds of surplus food overseas for \$1.00. Thus by fasting once a week and giving the money saved to Lutheran World Relief those five families could make available 200,000 pounds of food to starving families overseas in just one year!" Similar deductions could be made in our own denominational work.

Much has been written in recent years about the physical value of fasting. Popular magazines have carried articles. James Morrison long ago said something which was repeated in one way or another over the centuries and especially in our day: "There are multitudes of diseases which have their origin in fullness, and might have their end in fasting." Testimonies to this truth are numerous, and our much eating no doubt brings spiritual as well as physical drowsiness and sluggishness.

Above all, the Scriptures seem to speak quite clearly concerning spiritual blessings to those who keep the fast in its true spirit. There are some rather striking promises connected with the fast as recorded in Isaiah 58:6-9. There are individual and corporate blessings. There are spiritual and physical blessings.

I remember that as a boy it was the practice in our community to refrain from food previous to the Communion service. We were expected to spend the hours in prayer and Bible reading. I'm not sure what all this meant to me as a boy, but I do know that it left a deep impression that the Communion service was something extremely important and heart-searching and that being a Christian was serious business.

Several years ago I was in a conference in which an aged minister shared an experience he and others had in a regular church conference years before. Instead of the usual

subject matter assigned and discussed the first day of conference, the program simply said—prayer and fasting. The conference met. All in attendance spent the day in prayer and fasting. In each following session of conference, there was the benediction of God and the moving of the Spirit. Souls were

gloriously saved in every session. Is Jesus saying to us again, "These things come only by prayer and fasting"?

There is no telling what God will do if we pray and fast unto the Father which is in secret. What could God do if His children became more concerned about spirit-

ual things to the extent they could say, like Jesus, in the midst of spiritual need, "I have meat to eat that ye know not of"? For true fasting flows from a burdened heart which experiences a greater concern for another person and purpose than for the flesh and abundance of food. □

• By Berniece Roer Neal
St. Louis, Mo.

Breaking Bread to Break the Ice

You can warm up hearts by breaking bread together in your home. So after church, obey that crazy whim!

Invite a family to follow you home for an early dinner and an hour's chat.

"But my house needs cleaning!" you exclaim.

Never mind that. Think-up with Thoreau: "I had three pieces of limestone on my desk, but I was terrified to find they required to be dusted daily, when the furniture of mind was all undusted still, and I threw them out in dust."

But what about the food?" you ask.

Be prepared.

1. Invent a simple, yet delectable, menu.
2. Stash ingredients on top shelf of pantry.
3. Muster your family for bus boys and salad girls. Let them tray-toting—it's timesaving. Show where you want instant settings—table mats, large paper napkins. (Call them *serviettes* and they'll feel like cloth.)

Here's a menu to get you going.

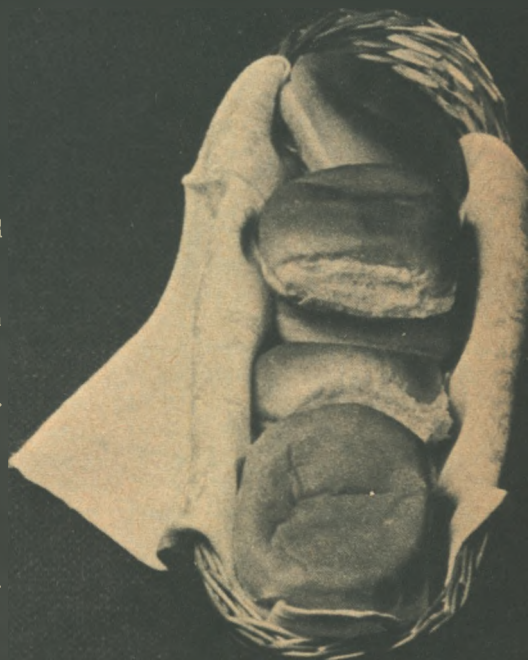
Heat canned ham with canned potatoes. Thicken a can of black Bing cherries for sauce. Drain cans of mixed vegetables, add mayonnaise; then serve on lettuce for a combination vegetable and salad. For dessert, use one can of glamour (green grapes, figs, etc.) with bergain cans of peaches or pears, drained. Blend orange marmalade with some of the syrup and pour over fruit compote. Heat a loaf of break-apart bread.

Voila! Company dinner at the shake of your apron!

Spontaneous invitations save money. Avoid long preparations.

Permit lighter, healthier foods. Create new friendships.

Best of all, they generate *familyness*—through work, play, and pride. □





CRY
FOR
A
CREE

The beatniks and the hippies tell us there is a cry for a creed.

What is a creed? A creed is any formula or confession of religious faith, or a summary of principles or opinions professed or adhered to.

We might simply say a creed is a reason for "my" life. Everyone needs a reason for living. We demand of ourselves a cause for being.

One good father said to me as I talked to him about his soul, "I have my own religion." I wonder if he thought this statement would hush me?

I asked him, "Does your religion include the Lord Jesus Christ? Does your religion lead you to the Cross? If it doesn't, your home-made religion will not hold you in difficulties or death." The Bible says, "There is no salvation in anyone else at all, for there is no other name under heaven granted to men, by which we may receive salvation" (Acts 4:12, NEB*). Jesus said too, "I am the way; I am the truth and I am life; no one comes to the Father except by me" (John 14:6).

My daughter met a girl in one of her high school classes. Karen was excited about inviting her to one of the PAL activities. But then she said, "Dad, her mother is so overprotective she will hardly allow this girl to go anywhere." I called at this girl's home in my door-to-door calling. Her mother treated me coldly and said they were not church people.

I suggested to Karen that the problem with her new friend's mother is that she has not given her daughter a creed for life; therefore she cannot feel com-

fortable with the daughter out of her sight. Our children need a creed, a creed strong enough and loving enough to withstand the pressures, problems, and people of their day.

I learned of a university student who could not get a job because his hair was down to his shoulders. He thus was coerced to cut his hair. What a revelation he had when he discovered that with his hair cut he was no longer "in" with his university beatnik friends! His long-haired friends had a creed—anti-prejudice, non-bigoted; they accepted all races, all classes, all beliefs. But they said by their behavior, If you cut your hair, we have no use for you. This is a creed, but how flimsy!

The cry is for a creed, not LSD, DMT, STP.

I am reminded of a man who had an outstanding creed, and who set an inspiring example. Paul's creed was "Jesus Christ—Christ nailed to the cross" (I Corinthians 2:2). He testified to it this way, "For, as I passionately hope, I shall have no cause to be ashamed, but shall so boldly that now as always the greatness of Christ will shine out clearly in my person, whether through my life or through my death. For to me life is Christ, and death gain" (Philippians 1:20-21). "I would say more: I count everything sheer loss because all is far outweighed by the gain of knowing Christ Jesus my Lord, for whose sake I did in fact lose everything" (Philippians 3:8).

Besides Paul's creed is his example. This creed meant more than life to him. He held to it and it held him through scourgings, imprisonments, and even threats of death. His creed held true when his enemies whipped him with 39 strokes, beat him with rods, and even stoned him. His creed gave him a mission which three times

resulted in shipwreck, and at one time he was in the water adrift in the open sea for 24 hours. The creed and its mission put him on the road, meeting dangers of robbers, fellow countrymen, foreigners, and false friends. Paul confesses, "I have toiled and drudged, I have often gone fasting; and I have suffered from cold and exposure" (II Corinthians 11:27).

Apart from these external physical sufferings, Paul carried a loving passion for the congregations of the churches he started. When anyone was weak, he shared his weakness. His heart was set ablaze with indignation when a convert stumbled.

There is yet another amazing thing about Paul of Tarsus, with the creed, Hear him. "Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect" (Romans 12:1-2).

My father applied his Christian doctrine in a practical way. He would say it so simply: "Know Christ; get in a church; raise your family in the church." With this creed founded on the doctrine of full salvation, he and Mother raised five children who all married in the church and are today all serving the Lord Jesus Christ in the Church of the Nazarene in Indiana, Illinois, Utah, and Texas.

The cry for a creed can be satisfied fully only by this creed: Jesus Christ, the Way, the Truth, and the Life, yesterday, today, and forever. Amen. □

*All scriptures in this article are from The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Editorially Speaking

By W. T. PURKISER

The Lord Listens as We Talk

Tertullian, one of the church fathers who lived and wrote at the end of the second century of the Christian era, described the fellowship of the Christians of his day. "They talk as those would," he said, "who know that the Lord listens."

It is a sobering thought that the Lord does listen when we talk—to each other, as well as to Him. He is "the silent Listener to every conversation."

Malachi said this. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Malachi 3:16).

The Lord listens because our conversations tell a great deal about us. Even criticism usually has an element of confession in it. We are quick to criticize in others the faults that exist in our own lives. One can almost learn another's secrets by listening to what he says about someone else.

Or we may belittle in others the very victories we ourselves have sought without success. Known sometimes as a "sour grapes" attitude, it is still most revealing.

The fact that the Lord listens is easier to acknowledge than it is to act on. We give lip service to it more than we live by it. But it is still true, and we do well to remember that Christians today should be as those of Tertullian's time: "They talk as those would who know that the Lord listens." □

Mission: Mother to Mother

The two weeks leading up to National Family Week has been designated "Mission: Mother to Mother" in Nazarene Sunday schools. This is a concentrated drive to enroll every baby in the community, not otherwise connected with a church, on the Cradle Roll of the local Sunday school.

Planned for April 21 to May 5, the goal and method for the Cradle Roll campaign is entitled "Every Mother Find a Mother." All mothers, young and older, are encouraged to take part.

Prospect lists for the Cradle Roll are as close

at hand as the nearest newspaper with its listing of births. Members of Sunday school classes can also supply names and addresses of families with new babies.

Cradle Roll supervisors have been provided a wealth of suggestions in the folder distributed by the Department of Church Schools. Sanctified imagination will suggest others that can be tried.

The end of it all, of course, is not just getting a list of names. The purpose is to make a meaningful contact with a new home at a time when hearts are tender and there is something of the wonder of a new life in the atmosphere.

Whatever contribution the Church can make to the development of stronger and better homes will pay large dividends in the future. In times when homes tend to be little more than dormitories and family ties are weaker than they have ever been before, the need is great.

Home is the best place for young hearts to meet first the love of God, and to meet that love, not by telling, but by showing. If that love is lacking in the home, though it may be found by the child or young person later, it will never be quite the same as it would have been if Mother and Father both shared the sanctifying love of God.

If conscientiously and diligently worked, the Cradle Roll campaign will enlarge the effectiveness of the Easter-to-Pentecost emphasis on the family by the Department of Evangelism. □

On Accepting Ourselves

There are many people even in the church who have difficulty accepting themselves for what they are. As a result, their Christian victory is limited and their ability to relate properly to others is hindered.

One would think that those who have the witness that they are "accepted in the beloved" would find it possible to accept themselves. If God has accepted them, why should they not accept themselves?

Perhaps this is the rub. Perhaps it has never really dawned upon them that when they came to Christ they came just as they were, and He received them just as they were.

True, when Christ receives us, He makes some

kinds of changes in us. But those changes are changes in spiritual motivation, in action and reaction. They are not changes in basic temperament. And they are not, at least immediately, changes in the structure of personality.

We are not called upon to accept ourselves as corrupt and carnal creatures, bound by sinful habits and accustomed to do evil. It is the purpose of grace to change all that. There is a "new creature in Christ Jesus" that takes away this sort of "old things" and makes all things new.

But we are called upon to accept ourselves in our humanity. We may enjoy free and full salvation right here and now. But final salvation—the ultimate deliverance of our humanity from the secondary effects of the Fall—is "to be revealed in the last time."

Those who have been converted and sanctified are still fallible human beings, with all the faults and shortcomings of a common humanity. We have the treasure, to be sure, but we have it in earthen vessels. And some of the vessels are chipped and cracked, as noted by the young preacher who whimsically entitled his sermon on this subject, "The Glory of the Cracked Pot."

While we do not now actually practice self-flagellation, beating our bodies with whips or rods to "mortify the flesh," yet many of us spend much time in self-recrimination, blaming ourselves because we are not like someone else we admire, whipping ourselves for faults, failures, and shortcomings that lie completely outside the realm of moral purpose.

AS A SIDE EFFECT of not accepting ourselves, we find ourselves unable to accept others. Beyond the legitimate desire to help others, we spend much time trying to make people over or criticizing them because we can't make them over.

There is a profound depth in the second great commandment, "Thou shalt love thy neighbour as thyself." If there is no proper and balanced self-esteem, there is no capacity to esteem others. If we do not accept and like ourselves, we find it difficult to accept and like others.

Let no one take the plea for self-acceptance as an excuse for smugness and complacency. In every area where we can improve the efficiency of our service for Christ and His Church or where we can better our performance as Christian men and women, we must work unceasingly at the job.

But in the areas where we cannot basically change ourselves, or where the rate of growth and change is discouragingly slow, let's try to accept ourselves. No better way to do this can be found than the constant thought that what God accepts, we can accept. What God forgives, we

can forgive—even our own stupidity and blundering failure.

And we don't have to wince about confessing our failures and faults to God, to others, or to ourselves. When we realize that neither God nor man expects of us perfection in any other area than that of moral integrity, it takes a great load off us. We can do our best, and trust God to do the rest.

The Lord himself has told us, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we art dust" (Psalms 103:13-14).

What God remembers, we should not forget. □

The Lord's Prayer

I've seen some things while on my way
From church which I deplore,
Some people on God's holy day
That opened up their stores.

Does not one have six days in which
To buy and sell and gain?
'Tis plenty time to make one rich
If time counts anything.

Some open up their stores in part,
In order to get rich,
And swear and cross their failing hearts
That the ox is in the ditch.

God's holy law is plain to men,
But, lo, how many flout!
They through the week the ox push in,
And Sunday pull him out.

If church members kept God's day,
Every Christian knows,
From Sunday business stayed away,
The stores would have to close.

● **By Earl D. Hyatt**
Chattanooga, Tenn.

What Class Are You Traveling?

The big Boeing 707 stood on the runway yearning for flight. The passengers, equally anxious to be airborne, crowded into the boarding ramp.

My family and I were among those Kansas City-bound travelers, and as we boarded the plane we were immediately aware that we were in an area of the plane for first-class passengers. Our tickets called for second-class seats in the coach section at the rear of the plane.

The experience was not too upsetting, as we always traveled second class. It seemed so much cheaper, and who isn't looking for economy?

As we made our journey through the first-class section back toward the second-class seats, I made a few rapid observations. First of all, the seats were wide and plush, not at all like the narrower, six-abreast seats back in our section. Then there was the food: the stewardesses were preparing gourmet dinners of the finest quality, and the inviting aroma was maddening. I knew that back our way all we'd see would be a piece of gum and our choice of coffee, tea, or milk!

I began to feel a bit gloomy as we finally seated ourselves among the other second-class citizens of the airways. My dejection resulted from the knowledge that there were other people on this same sky-bound projectile that would arrive at our destination at precisely the same time I would and yet their trip was going to be much different than mine.

I was able to look from my aisle seat to the first-class section through an opening in the curtain that separated the two sections. As I sat there I could see the solicitous hostesses graciously attending to the needs of their passengers. They

would arrive in Kansas City well-fed and rested after lounging in their commodious accommodations and feasting on the finest of foods, while I would arrive hungry, tense, nervous, and suffering from all the other residual effects of inadequate travel accommodations!

Oh, well, thought I, at least the journey is not a long one. I'll grit my teeth and make the best of it. After all, I was fortunate to be flying at all, let alone first-class. It cost more to have the best, and I was in no position to pay more.

Finally it was time for the take-off. I had resigned myself to the unchangeable circumstances that surrounded me. We waited at the end of the runway for clearance, but for some reason we just sat there, even though the field seemed clear.

Finally a hostess from the first-class section came into our compartment. She paused, and then came to where my family was sitting. She said, "Would you folks mind doing the airline a favor? We have an improperly distributed load and we need more passengers in the first-class section. So if you wouldn't mind, we'd like you to sit up there."

After she assured us it wouldn't cost us any more, we happily accepted her gracious invitation and marched through that curtain of separation into the abode of the materially affluent.

My, what a difference there was! The seats felt like those in our living room. Quickly the hostesses brought us appetizers, and then we were airborne!

We ate like royalty. In fact, we ate all the way to Kansas City!

What was anticipated as an hour of deprivation became an hour of abundance. How fortunate we were to have been selected for this privileged portion of the plane! I concluded that though first-class accommodations cost more, if you could afford it, it was well worth the price. It cost a little more, but what a difference it made in the journey!

Without pushing the analogy too far, I discovered in retrospect that there are some similarities in this experience and the Christian's response to the Spirit-filled life.

It is certainly true that those whose sins have been forgiven are on their journey to heaven as well as are the sanctified. But though we are all traveling on the same ship of salvation, the travel conditions are obviously dissimilar.

The unsanctified believer is exposed to rather meager fare, and he experiences the discomfort of minimal accommodations. As a result he tends to live an embattled and impoverished spiritual existence.

The worst part of all is the fact that he can observe others who are enjoying a much advanced state of grace. They seem to have an upward thrust in their lives; their pattern of life is victory instead of defeat.

It is a glorious day for such a traveler when he discovers that by paying a little more he too can leave his second-class accommodations and move into the first-class experience of the spiritually affluent. The newfound joy of journeying more than compensates for the increase in cost.

In conclusion, it seems appropriate to ask the question of Paul to the Ephesian Christians, "Have ye received the Holy Ghost since ye believed?" In other words, which class are you traveling?



A EUROPEAN LOOKS AT THE CHRISTIAN FAITH TODAY

• **By Hans Mehlretter**
Frankfurt, Germany

Jesus Christ the same yesterday, and to day, and for ever." With these words from the Scriptures, I would like to express my convictions as related to the Christian faith.

Here we see that Jesus Christ is the same today as He was when He lived on this earth as man and as Son of God, and that He will remain the same through all eternity. This fact forms the foundations of the Christian faith and it cannot be shaken by anyone or anything. Even in these days of the atomic and hydrogen bomb, of scientific and technical progress in all areas, this fact remains.

Jesus Christ has not changed. But in this fast-moving age in which we live, an age that has seen much change in the last decade alone, the Christian's faith is being challenged. Christian teaching, which includes love for one's neighbor, has been shaken by the so-called enlightenment and materialism of this age.

We are living in a day of constant development and yet we are completely oblivious to that for which or into what we want to develop. Who asks today about the purpose of life? Who searches for a sure support and goal in life?

In my professional work much of my time is occupied with the problems of aid for so-called underdeveloped countries. That this aid is necessary at this time there can be no doubt. It provides motivation for economic, agricultural, and educational development.

In our German aid program the following slogan has been coined: "No Marks Without Men." Although the money that has been given is to be used for the plans and goals set forth by the country providing the aid, still its actual use will be controlled. But there

are innumerable examples where the aims have been frustrated, and consequently the situation has hardly been changed from what it was before they received the money.

By way of example, we can take the problem of feeding India. How many millions of dollars have been given to counteract famine there! But still many have died of hunger and many more will continue to do so in spite of the money that has been given.

It's not just the continued use of outdated farming methods which have failed to keep up with population growth, nor the lethargy of a great portion of the people, but to a great extent religious factors are the cause of thwarted progress. In observing different countries of Africa, countries which meet the natural requirements for developing aid, we see that tribal wars, most of these having religious causes, bring to naught much work that has been years in the making. Consequently there are despair and misery over wide areas now as before.

Why do I refer to this? What does developing aid have to do with the Christian faith? Just this. Christian missions have shown us

that it is not enough to cultivate land and build schools. People who are bound by fear, sorcery, and superstitions, must have a meaning to life given to them before aid for development will have a value to them.

How encouraging it is to receive reports of men and women whose lives have been completely changed, inwardly and outwardly, by having accepted Jesus Christ and by putting their faith in Him! It isn't enough to plant a new doctrine in their minds. There must be a genuine turning away from sin and a living faith in Jesus Christ, who alone is in a position to give peace and joy to those who desire it. What a challenge and responsibility for true Christians!

But we don't need to look only at foreign and non-Christian peoples. Let us look at our own country, at Europe, at countries that are stamped with a Christian culture. One asks himself in the face of increasing crime and lawlessness, of frustrated and pleasure-seeking crowds, Where is there still to be found a faith that can give our lives purpose and meaning? Are there men of faith today such as Paul, Martin Luther, John Wesley, and other men of God, men whom God can use as His tools and through whose lives He can work in our day?

Often we ask ourselves the question why this or the other has been done by those who call themselves Christians. But there is a vast difference as to whether a person who calls himself a Christian really is one or not.

Materialism has greatly damaged true Christian faith. Those who have been reaching out for

Hans Mehlretter



riches, for a better life, for power, and for the praise of men find that their lives are empty and lacking in meaning. An essential quality of life is missing, faith. The faith they previously had, perhaps in childhood, is now missing and place has been given to the passing joys of this world. The tragedy is that the Christian Church is not without guilt in this.

In reading and listening to what many theologians are writing and speaking one is tempted to doubt. They are establishing new standards and the contents of faith are being destroyed more and more. How can we expect one who is not a true Christian to become interested in Jesus Christ when there are so few theologians and nominal Christians who confess Him themselves?

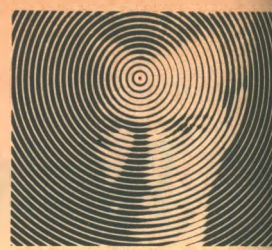
It appears to me that a tendency of our times is to tear up all existing order without putting something better in its place. Many theologians, especially here in Germany, are questioning the atoning work of Jesus and thereby are putting up a barricade to the man of our day who is seeking his way to faith and salvation. Young people in particular are looking for men of example who can show them the way to faith.

But in spite of unbelief we are able to witness that the Lord does continue to work and that true faith does exist here in Germany, in Europe, in the U.S.A. and Canada, as well as in other countries where faith offers new hope. True Christians can and should take courage. They must be examples and stand firm on the words of Hebrews 10:39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." They must work for the Lord in these days, experiencing the faith of Paul in Galatians 2:20—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Faith in many places has become weak and small, but it lives and works through those who have genuinely experienced and trusted in Jesus Christ, who is the same yesterday, today, and forever. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Through Eyes of Faith

A YOUNG, newly ordained minister had occasion one day to go down a prairie road. Spring had come, and although there had been only a few weeks of warm sunshine, he saw on the roadside, all by itself, a beautiful wild rose in full bloom.

He stopped in amazement, and the rose seemed to say to him as he cupped it in his hand, "I am but the forerunner of thousands of wild roses which in a few short days will cover these prairies."

As the weeks passed he found this to be true—that one little rose had given him a peek into a world of beauty, the like of which he had never expected. It seemed to multiply, and in the days that followed he found that wild roses lined the roads of his parish for miles.

How often we wish that God had revealed more about heaven to us! Yet did He not in the words of Scripture, like the little rose, draw back the curtain enough that we might catch a glimpse of the glory which is to come?

He told us there would be many mansions. It would be a place of love, light, and eternal life. There would be happiness, and the Christian would be reunited with those that have died in the faith.

In the Bible, God has portrayed a wonderful picture of the life that is to come. If only we will, like the young minister viewing the rose, look upward we shall behold in part, at least, a glory that awaits us.

Some years ago a minister was preaching on the Glasgow green. When he was through, an opportunity was given for the public to ask questions.

One man, enjoying the attention he was getting, said, "I can't see sin, or judgment, or God; therefore there can't be such things." And he continued to ridicule all that the old minister had said.

When he was through, another man asked to speak. Everyone listened as he began:

"Some of you may think that you are standing on grass—I can't see grass; therefore there isn't any. Some of you think that the river Clyde is near—I can't see the Clyde; therefore it can't be near. Some of you think that there is a great crowd here—I can't see a crowd; therefore there isn't one."

The people looked at one another. They were standing on grass. They could see the Clyde. There was a great crowd. Then the man continued:

"You are wondering why I have been talking foolishly. You see, I am blind—that's the reason I cannot see; but how foolish of me, because I can't see things to say that they aren't there!"

The blind man went on to say, "The man before me said he couldn't see God—therefore there was no God. How foolish of him, for he too is blind—spiritually blind!" As the blind man sat down, the people caught his point and cheered him.

Through eyes of faith we do look up and see the arms of God who is willing to encompass His children. "I will not leave you comfortless: I will come to you," said the Lord. □

EVANGELISTS' SLATES

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Fla. 33162; Minneapolis, Minn., May 6-12

May 5; Des Moines, Ia., May 6-12

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FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Bunola, Pa., May 1-12; Fairmont, Ill., May 15-26; Georgetown, Ohio (Sardinia), May 29—June 9

FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231; Rochester, Ind., May 1-12; Peoria, Ill. (El-Bethel), May 15-26; Valley City, N.D., May 30—June 9

FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601; Allison, Pa., May 3-12; Sligo, Pa., May 13-19; Ellenton, Pa. (St. Petersburg), May 24—June 2

FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821; Clinton, Ill. (1st), May 3-12; Evansville, Ind. (Bethel), May 17-26

FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*: Birmingham, Ala. (Tarrant), Apr. 26—May 5; Frackville, Pa. (Ch. of God Hol.), May 10-19

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FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837; Macon, Mo., May 1-12; Hillsboro, Mo., May 13-19; Lacon, Ill., May 22—June 2

FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Gadsden, Ala., Apr. 30—May 5; Many, La., May 5-12; Nappanee, Ind., May 13-19

●GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303

●GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Cincinnati, Ohio (Fairfax), May 3-5; Mansfield, Ohio (1st), May 10-12; Scottsdale, Pa., May 17-19; Newark, Ohio (Toboso), May 24-26

○GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119

GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Indianapolis, Ind. (Central), Apr. 29—May 5; Brodhead, Wis., May 12-19; Sault Ste Marie, Mich., May 20-26

●GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Beaverton, Ore. (1st), Apr. 29—May 6; Midway City, Calif., May 9-12; Cupertino, Calif., May 13-19; Whittier, Calif. (1st), May 26—June 2

○GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Glenwood Springs, Colo., Apr. 29—May 5; Omaha, Neb., May 8-19; Raton, N.M., May 26—June 2

GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175

○GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Minnetonka, Minn. (Spring Lake), May 1-12; Grand Rapids, Minn., May 20-26; Kenosha, Wis., May 27—June 2

GUY, MARTIN O. (C) R. 5, Muskogee, Okla. 74401

HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Nashville, Tenn. (Radnor), Apr. 30—May 5; Waycross, Ga. (Faith), May 12-19; Zanesville, Ohio (Pine St. Wes. Meth.), May 24—June 2

HARDING, MRS. MARIDEL. (C) Box 195, Hastings, Neb. 68901; Riverton, Wyo., May 5-12

HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Berne, Ind. (1st), May 2-12; Losantville, Ind. (Blountsville), May 16-26

HERIFORD, RUSSELL W. (C) R. 1, Inola, Okla. 74036; Greenville, Mich., May 8-19

HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322; Barrett, W. Va., Apr. 29—May 5; Athens, W. Va., May 13-19

HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404; Harmon, Okla., May 1-12; Whitefish, Mont., May 15-26

HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; Ft. Wayne, Ind. (Southside), May 1-12; Nashville, Tenn. (Immanuel), May 13-19; Houston, Tex. (North Shore), May 20-26

HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460; Greentown, Ohio, May 1-12

HOOD, GENE & MRS. (C) c/o NPH*: Iberia, Mo., May 3-12; Glens Fork, Ky., May 17-26; W. Tex. Dist. (College-Age Retreat), May 31—June 2

○HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590; Leslie, Mich., May 5-12; Baxter Springs, Kans., May 26—June 2

HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505; Franklin, Pa. (1st), May 3-12; New Castle, Pa. (1st), May 19-26; Waltersburg, Pa., May 31—June 9

HOOTS, BOB. (C) c/o NPH*: Mt. Vernon, Ill. (1st), Apr. 30—May 5; New Philadelphia, Ohio, May 7-12; Science Hill, Ky. (1st), May 13-19; Nashville, Tenn. (Donalson), May 20-26; Parkersburg, W. Va. (1st), May 27—June 2

HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750; Ottumwa, Ia. (Trinity), May 1-12

○Huff, Philip W. (C) 209 N. East St., Vanlue, Ohio 45890; Lynn, Mass. (1st), May 5-12; Newburgh, N.Y., May 14-19; Endicott, N.Y. (1st), May 21-26

Hundley, Edward J. (R) 732 Drummond Ct., Columbus, Ohio 43214; Painesville, Ohio, May 5-12; Florissant, Mo., May 19-26

HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Chesapeake, Va., May 2-12; Jerome, Pa., May 19-26

HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626

IDE, GLENN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097

INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022; Toledo, Ohio, Apr. 30—May 5; Waltham, Mass., May 10-19; Kutztown, Pa., May 24—June 2

IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901; Colorado Springs, Colo. (Trinity), May 3-12; Oklahoma City, Okla. (West Gate), May 15-19; Anadarko, Okla. (1st), May 24—June 2

○IRWIN, ED. (C) c/o NPH*: Welch, W. Va., April 29—May 5; Decatur, Ill., May 6-12; Torrville, Ill., May 13-19; Mt. Sterling, Ill., May 20-26; Lewiston, Ill. (Community), May 31—June 9

ISBELL, R. A. (C) Drawer 408 Crowley, La. 70526; Shreveport, La. (Queensborough), Apr. 29—May 5

ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; State College, Pa., May 8-19

○JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Gallipolis, Ohio (1st), May 5-12; Port Clinton, Ohio, May 13-19; Portage, Ind., May 20-26; N. St. Paul, Minn. (1st), May 27—June 2

JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Springboro, Pa., May 1-12; Du Bois, Pa. (Emmanuel), May 15-26; Greensboro, Pa., May 28—June 2

JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068; The Dalles, Ore., May 6-12

JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014; Homer City, Pa., Apr. 30—May 5; Osseo, Minn., May 12-19; Anderson, Ind. (Columbus Ave.), May 27—June 2

KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230

KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; Hopewell, Va., Apr. 24—May 5; Walterboro, S.C., May 8-19; Westlake, La., May 20-26; Greenville, Tex. (Peniel), May 29—June 9

○Killen, Allen R. (R) 407 Campbell Creek Dr., Charleston, W. Va. 25306; Logan, W. Va., Apr. 29—May 5; Portsmouth, Va., May 6-12; Beckley, W. Va. (1st), May 13-19; Confluence, Pa., May 21-26; Camden, S.C. (1st), May 28—June 2

●Kingdom Heirs, The. (R) Box 724, Kankakee, Ill. 60901; Milwaukee, Wis. (South), Apr. 29—May 5; Rockton, Ill., May 24-26

KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606

○KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008; De Kalb, Ill., Apr. 24—May 5; Oklahoma City, Okla., May 8-19; Cabot, Ark. (Russell), May 29—June 9

LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065

LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008; Minot, N.D. (South Side), May 1-12

LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748; Greenfield, Ohio, May 1-12; Hagerstown, Md. (Ch. of God), May 15-26; Reeds Station, Ind. (Chr. New Light), May 29—June 9

○LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Union City, Ind., May 1-12; Dayton, Ohio (Radcliff Heights), May 15-26; Clarence, Mo., May 29—June 9

●LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611; Ashtabula, Ohio, Apr. 30—May 5; Owego, N.Y., May 6-12; Mifflinburg, Pa., May 14-19; Suitland, Md., May 20-26; Charleston, W. Va., May 28—June 2

LEE, TED. (C) c/o NPH*: Indianapolis, Ind. (Fall Creek), Apr. 29—May 5; Greenfield, Ind., May 6-12; Hannibal, Mo., May 13-19

LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343

LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302; Killbuck, Ohio, May 2-12; Columbia, Ohio (North Eaton), May 9-19; Creston, Ohio, May 23—June 2

LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Wichita Falls, Tex., May 1-12; Longview, Tex., May 15-26

○LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759

LIDDELL, P. L. (C) c/o NPH*: Muskegon, Mich., Apr. 28—May 5; Detroit, Mich., May 7-12; Cincinnati, Ohio (Mt. Healthy), May 13-19; Marine City, Mich., May 20-26

LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701

LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802; Griffin, Ohio (1st), Apr. 26—May 5; Wadsworth, Ohio (1st), May 10-19; Roseville, Ohio, May 21-26

LITTRELL, RICHARD. (C) 12707 Groveside, La Mirada, Calif. 90638; Beaverton, Ore. (1st), Apr. 29—May 5; Newport, Ore., May 12-19

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- LUSH, RON. (C) c/o NPH*: Ky. Dist., Apr. 29—May 5; Ga. Dist., May 6-12; Fla. Dist., May 17-21; Kansas City Dist., May 27—June 9
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035: Mason City, Ia., May 3-12; Erie, Pa. (1st), May 19-26
- MacPherson, Walter S. (R) 320 Emmans Rd., Box 289C, R. 1, Flanders, N.J. 07836: Taylortown, N.J., May 5-12; Kittanning, Pa., May 19-26
- MANKER, WESLEY. (C) 828 Manor Ln., Traverse City, Mich. 49684: Mt. Pleasant, Mich., Apr. 30—May 5; Hudson, Mich. (Wes. Meth.), May 7-12; Muskegon, Mich. (Eastwood), May 14-19; Saginaw, Mich. (South Shields), May 28—June 2
- MARCKEL, KENNETH W. (C) c/o NPH*: West Milford, Pa. (Terrace), Apr. 29—May 5; Rockford, Ill., May 10-26
- MARTIN, PAUL. (C) c/o NPH*: Wash. Dist. Home Missions, Apr. 29—May 5; Roanoke, Va., May 6-12; Kansas City Dist. Tour, May 14-20; Shawnee, Kans., May 21-26; Deerfield, N.J. (camp), May 29—June 9
- Mathews, L. B. (R) Trevecca Towers, 60 Lester Ave., Nashville, Tenn. 37210: Dickson, Tenn. (1st), Apr. 28—May 5; Jackson, Miss. (1st), May 12-19
- MATHIS, I. C. (C) c/o NPH*
- MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631: Havre, Mont., Apr. 24—May 5; Missoula, Mont., May 8-19
- MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Champaign, Ill., May 1-12; Terre Haute, Ind. (1st), May 15-26; Lovella, Pa., May 29—June 9
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Denton, Tex. (Taylor Park), Apr. 30—May 5; Ft. Worth, Tex. (Free Meth.), May 6-12
- McCoy, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
- McCULLOUGH, FORREST. (C) c/o NPH*: Ft. Smith, Ark. (South Side), Apr. 29—May 5; Chattanooga, Tenn. (1st), May 7-12; Savannah, Ga. (Central), May 14-19; St. Albans, W. Va., May 21-26; Fairborn, Ohio (1st), May 27—June 2
- McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Bainbridge, N.Y. (Free Meth.), Apr. 29—May 5; Batavia, Ohio, May 29—June 9
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701: Salina, Kans. (Trinity), Apr. 30—May 5
- McNatt, John A. (R) 881 Union St., Shelbyville, Tenn. 37160: Clarksville, Tenn. (Mem. Dr.), May 6-12; Covington, Ky. (1st), May 21-26
- McNaught, J. Austin. (R) R. 2, Box 501, Clackamas, Ore. 97015: Philomath, Ore., Apr. 28—May 5
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113: Shelbyville, Ill., Apr. 29—May 5; Painesville, Ohio, May 6-12; Princeton, Ind., May 13-19; Huntington, W. Va., May 20-26; Parkersburg, W. Va., May 27—June 2
- McWHIRTER, G. STUART. (C) c/o NPH*: Ft. Mill, S.C., Apr. 29—May 5; Evansville, Ind. (Bayard Park), May 6-12; Burlington, N.C. (1st), May 13-19; Sebring, Ohio, May 20-26; Akron, Ohio (Goodyear), May 27—June 2
- MEADOWS, NAOMI & REASONER, ELEANOR. (C) Box 312, Christman, Ill. 61924: Terre Haute, Ind., May 2-12
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Asheville, N.C., Apr. 29—May 5; State College, Pa. (Bethel), May 10-19; Schuylkill Haven, Pa., May 20-26; Newport, Tenn., May 29—June 9
- Merriman, Paul. (R) c/o NPH*: Cedarville, Ohio, May 3-12; Ironton, Ohio, May 13-19
- Newbourn, O. V. (R) 1001 65th St., S., St. Petersburg, Fla. 33707: Risingsun, Ohio, May 5-12
- MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Ligancity, Ind., Apr. 29—May 5
- MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: Florence, Colo., May 2-12; Carlsbad, N.M. (1st), May 16-26; Monahans, Tex., May 30—June 9
- MILLER, NETTIE A. (C) c/o NPH*: Palacios, Tex., May 12-19
- MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187: Cincinnati, Ohio (God's Bible School), May 24—June 2
- MILLHUFF, CHARLES. (C) c/o NPH*: Muncie, Ind. (South Side), Apr. 29—May 5; At Home, May 7-12; Wichita, Kans. (Indian Hills), May 13-19; Louisville, Ky., May 21-26; Danville, Ind. (Calvary), May 27—June 2
- MITCHELLS, MUSICAL. (C) R. 1, Summerville, Pa. 15864: Kittanning, Pa., May 19-26
- MONCK, JIM & SHARON. (C) c/o NPH*: Henderson, Ky. (1st), Apr. 29—May 5; E. Alton, Ill. (Rosewood Heights), May 6-12; Warren, Mich. (Warren Woods), May 14-19; Grand Rapids, Mich. (Fuller), May 21-26; Hastings, Mich., May 27—June 2
- MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043: Carthage, Ind., Apr. 25—May 5; Terre Haute, Ind. (6th Ave. Pil. Hol.), May 9-19; Marion, Ind. (S. Adams St. C.), May 23—June 2
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104
- MOOSHIAN, C. HELEN. (C) 18 Bellvue St., Lawrence, Mass. 01841: In the Holy Land, Mar. 15—May 15
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C) c/o NPH*: Decatur, Ill., Apr. 29—May 5; Pueblo, Colo., May 8-19; Whittier, Calif., May 26—June 2
- MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada: Warren, Pa., Apr. 30—May 5; Roanoke, Va., May 6-12; Can. Atlantic Dist., May 15-22; Cleveland, Ohio, May 26—June 2
- MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138: Rudolph, Ohio, May 3-12; Athens, Ohio (Guysville Com.), May 17-26; Dunkirk, Ind. (Olive Branch), May 31—June 9
- NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756: Redford, Mo., May 12-19
- NESSETH-HOPSON PARTY. (C) c/o NPH*: Britton, Mich., May 3-12; Lowell, Mich., May 17-26
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: Puyallup, Wash., May 5-12; Everett, Wash., May 18-26
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Mitchell, Ind., Apr. 25—May 5; Monmouth, Ill. (1st), May 9-19; Worth, Ill., May 23—June 2
- NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969: Reseda, Calif., Apr. 29—May 5; McMinnville, Ore., May 12-19; Lake Isabella, Calif., May 26—June 2
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Beaumont, Tex. (North), Apr. 29—May 5; Houston, Tex., May 6-12; Pine Bluff, Ark., May 16-26
- OYLER, CALVIN B. (C) c/o NPH*: Oklahoma City, Okla. (Grand Blvd.), May 24—June 2
- PARROTT, A. L. (C) 460 S. Breese, Bourbonnais, Ill. 60914: Sylvia, Kans. (Pleasant Hill), Apr. 24—May 5; Oklahoma City, Okla. (Western Oaks), May 6-12; Otter Lake, Mich., May 17-19; Flint, Mich., May 21-26
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Newcomerston, Ohio, Apr. 26—May 5; Kalamazoo, Mich. (1st), May 12-19; Beaver Falls, Pa. (College Hill), May 23—June 2
- PAUL, CHARLES. (C) c/o NPH*: Bloomington, Ind. (East Side), Apr. 28—May 5; Camden, Tenn., May 6-12; Erick, Okla., May 20-26
- PERSONETT, EUGENE V. (C) R. 1, South Whitley, Ind. 46275: Ft. Wayne, Ind. (Trinity), Apr. 29—May 5; N. Manchester, Ind., May 6-12; Warren, Ind., May 13-19
- PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERING MUSICALAIRES, THE. (C) c/o NPH*: Newark, Ohio (1st), May 5-12; Rushville, Ind., May 14-20; Jefferson, Ohio, May 22-26; Defiance, Ohio, May 31—June 9
- PIERCE, BOYCE & CATHERINE. (C) 505 W. Columbia Ave., Danville, Ill. 61833: Rockford, Ill. (Parkside), May 3-12; Martinsville, Ind. (Trinity), May 17-26; Corbin, Ky., May 31—June 9
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875: Charlevoix, Mich., May 16-26; Boone, Ia., May 27—June 7
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Hutchinson, Kans. (Bethany), Apr. 26—May 5; Rock Island, Ill. (1st), May 8-19
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Spokane, Wash. (Crestline), May 5-8; Ontario, Ore., May 12-15; Casper, Wyo. (1st), May 19-22; Burlington, Ia. (1st), May 26-29
- POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907: Hollywood, Md., Apr. 26—May 5; Toledo, Ohio (Sylvania), May 10-19
- PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Broken Arrow, Okla., May 3-12; Farmington, Ark., May 19-26
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605: Marion, Ind. (1st), May 5-12
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Nashville, Tenn. (Radnor), Apr. 30—May 5
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542: Concerts in St. Louis, Mo., area, Apr. 30—May 5; Smithfield, Ill., May 6-12; Cedar Falls, Ia., May 13-19; Bloomington, Minn., May 20-26; Sioux Lookout, Ontario, May 27—June 5
- RICE, RALPH. (C) 205 E. Monroe, Bourbonnais, Ill. 60914: Murfreesboro, Tenn. (1st), May 1-12; Manteno, Ill., May 13-19
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Indianapolis, Ind. (Central), Apr. 29—May 5; Brooklyn, Ind. (1st), May 6-12; Lawrence, Ind., May 13-19; Franklin, Ind., May 20-26; Danville, Ind. (Calvary), May 27—June 2
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627: Pineville, W. Va., Apr. 25—May 5
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: Oil City, Pa. (Sal. Army), May 6-12; Altoona, Pa. (Sal. Army), May 13-19; Tarentum, Pa. (Sal. Army), May 20-26
- Rodgers, J. A. (R) 695 N. Market St., E. Palestine, Ohio 44413: Newton Falls, Ohio, May 2-12; Meadville, Pa., May 17-26
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Cleveland, Ohio (Westside), May 26—June 2
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Trenton, Mo., May 1-12; Ripley, Ohio, May 13-26
- SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: Urbana, Ill. (Faith), May 1-12; Bonner Springs, Kans., May 20-26; Marysville, Mo., May 27—June 2
- SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416
- SHOALTER, KEITH & PAT. (C) c/o NPH*: Muncie, Ind. (Southside), Apr. 29—May 5; Chattanooga, Tenn. (1st), May 7-12
- Singel, Timothy Dean. (R) 342 E. Water, Bourbonnais, Ill. 60914: Pittsburgh, Pa. (1st), May 26—June 2
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Elkhart, Ind. (Oloio United Missionary), Apr. 28—May 5; Hutchinson, Kans. (1st), May 12-19; Colorado Springs, Colo. (1st), May 20-26; Porterville, Calif. (Woodville), May 27—June 2
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: Oak Lawn, Ill. (Southwest), Apr. 30—May 5; Louisville, Ky. (Camp Taylor), May 6-12; Bloomington, Ind. (Broadview), May 20-26; Lewistown, Ill. (Waterford), May 31—June 9
- SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301: St. Charles, Mo., May 2-12; O'Fallon, Mo., May 16-26
- SLATER, HUGH L. (C) c/o NPH*: Oregon, Ill., May 2-12; Creve Coeur, Ill., May 23—June 2
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, OTTIS E., JR., & MARGUERITE (C) Box 1, Edinburg, Pa. 16116: Memphis, Tenn., Apr. 30—May 5; Roanoke, Va. (Garden City), May 7-12; Bradford, Pa. (Bolivar Dr.), May 15-26; Reading, Mass., May 28—June 2
- SNOW, DONALD E. (C) 110 Green Hills Dr., Glasgow, Ky. 42141: Xenia, Ohio, Apr. 29—May 5; Hamilton, Ohio (Millville), May 6-12
- SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46323
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252: Washington, D.C., Apr. 28—May 5; Burnham, Pa., May 8-19
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Richmond, Ind. (1st), May 2-12; New Castle, Ind. (Southside), May 15-26; Doyle, Tenn., May 30—June 9
- STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337: Abilene, Kans., May 5-12
- Stephens, Kenneth. (R) c/o NPH*: Parsons, Kans. (1st), Apr. 29—May 5; S. Pittsburg, Tenn., May 6-12; Carl Junction, Mo., May 13-19; Springfield, Mo., May 20-26; Pleasanton, Kans., May 28—June 2
- STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501: Detroit, Mich. (Trinity), Apr. 30—May 5; Charleston Heights, S.C. (1st), May 7-12; Gagetown, Mich., May 14-19; Barnesville, Ohio, May 21-26; Elkton, Ky. (1st), May 27—June 2
- STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047: Canton, Ohio, May 29—June 2
- Strahm, Loran. (R) 732 Kingston Ave., Grove City, Ohio 43123: Pataskala, Ohio, May 12-19
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503: Hilliard, Ohio, Apr. 24—May 5; Hammondsville, Ohio (Chestnut Grove), May 13-19; Berea, Ohio, May 20-26; Marion, Ohio (Preachers' Mtg.), May 27—June 2
- SWEARENGEN, JOHN W. (C) Box 215, ONC, Kan-kahee, Ill. 60901: Chadron, Neb., Apr. 29—May 5; Lake Charles, La., May 6-12; Three Rivers, Mich., May 13-19; Davenport, Ia. (1st), May 20-26
- TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410: Lebanon, Ind., Apr. 24—May 5
- TAYLOR, EMMETT E. (C) c/o NPH*: Henderson, Tex., Apr. 29—May 5; Webster, Tex., May 7-12; McAllen, Tex., May 14-19
- TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420
- THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514: Newport, Ky. (1st), Apr. 29—May 5; St. Joseph, Mo. (1st), May 6-12; Princeton, Ind. (1st), May 13-19; Huntington, W. Va. (1st), May 20-26; Evansville, Ind. (Grace), May 27—June 2
- THOMPSON, WM. & MRS. (C) 1535 S. Centennial, Indianapolis, Ind. 46222

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301: Scottsdale, Ariz., Apr. 28—May 5

TOWRISS, J. G. (C) 1913 Glenelg Dr., Muncie, Ind. 47304: Ia. Dist., month of May

TRIPP, HOWARD M. (C) c/o NPH*: Bentonville, Ark., Apr. 25—May 5; Coffeyville, Kans. (1st), May 6-12; Haysville, Kans., May 13-19; Decherd, Tenn., May 20-26; Jacksonville, Tex., May 27—June 2

○ TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748: Lansing, Mich. (Pleasant Grove), Apr. 30—May 5; Piqua, Ohio, May 7-12; Alanson, Mich., May 21-26

○ Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410: Barnsdale, Okla., Apr. 23—May 5; Hernshaw, W. Va., May 8-19; Laona, Wis., May 22—June 2

VAN SLYKE, D. C. (C) 508 16th Ave., S., Nampa, Idaho 83651

VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515; Orlando, Fla. (Colonial), Apr. 30—May 5; Pompano Beach, Fla. (1st), May 7-12; Sarasota, Fla., May 17-21; Winter Park, Fla. (1st), May 28—June 2

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115: Rochester, Mich., May 14-19

WALKER, W. B. (C) c/o NPH*: Portsmouth, Ohio (1st), May 10-19

○ WALLACE, J. C. & MRS. (C) Box 452, Louisville, Ky. 40201: Langley, S.C., May 13-19

○ WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021: Flint, Mich. (East), Apr. 28—May 5; Roysford, Pa., May 7-12; Ferrisdale, Mich., May 17-26; Windsor, Ont., May 27—June 2

○ WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901: Fortville, Ind., Apr. 25—May 5; Lincoln Park, Mich., May 7-19; Monroe, Wis., May 23—June 2

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712: Mansfield, Ill., Apr. 24—May 5; Alma, Ark., May 19-26

WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885: Dayton, Ohio (Maryland), Apr. 24—May 5; Miami, Ohio, May 7-12

○ WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937: Eugene, Ore. (Pilgrim), Apr. 25—May 5; Heppner, Ore., May 9-19

○ West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876: Trenton, N.S., May 5-19; Truto, N.S., May 20-26; Oxford, N.S., May 27—June 2

Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563: Fremont, Calif. (Central), Apr. 25—May 5; Marion, Ohio (1st), May 9-19; Napa, Calif., May 23—June 2

● WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836

WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069: Ashland, Ohio, May 5-12

WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097: Midland, Mich. (Nease Mem.), Apr. 28—May 5; Reed City, Mich., May 9-19; Boyne City, Mich., May 21-26; Eaton Rapids, Mich., May 30—June 2

WILLIAMS, EARL C. (C) c/o NPH*: Graham, Tex., May 29—June 9

WOODWARD, GEORGE P. (C) 326 Dry Run Rd., Monongahela, Pa. 15063: Paterson, N.J. (1st), May 3-12; Irwin, Pa., May 17-26; Cumberland, Md. (1st), May 31—June 9

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042: month of May in South America

WYSS, LEON. (C) c/o NPH*: Little Rock, Ark., May 5-12; Denver, Colo. (Lowell), May 13-19; Scottsbluff, Neb. (1st), May 20-26

● YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

○ ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031: Zanesville, Ohio, May 2-12; Oshkosh, Wis., May 19-26; Virginia Beach, Va. (Tidewater Central), May 31—June 9

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

VITAL STATISTICS

DEATHS

MRS. JAMES WALLACE, 67, died Mar. 10 in New Boston, Ohio. Funeral services were conducted by Rev. J. E. Pottenger. In addition to her husband, J. S., she is survived by two sons, Ralph and Estle; a daughter, Mrs. Zelma Wagner; one brother; two grandchildren; and a great-grandchild.

ALBERT JOHN KOOLHOF, Sr., 74, died Mar. 11 in Winters, Calif. Funeral services were conducted by Rev. Truman Duncan and Rev. Truman Shelton. He is survived by his wife, Margaret; a son, Albert John; a stepdaughter, Mrs. Gladys Poole; two sisters; and six grandchildren.

CHAPLAIN MAURICE E. TURNER, 64, died Mar. 6 at Houston, Tex., as a result of severe burns.

Funeral services were conducted by Rev. Leroy Desch and Rev. Max R. Gaulke. He is survived by a daughter, Jacqueline Campbell, and two grandchildren.

MARVIN M. STEARMAN, 76, died Mar. 12 at Wichita, Kans. Funeral services were conducted by Dr. Ray Hance and Rev. Forest Woodward. Survivors include one daughter, Jean Howe; two sons, Dewayne and Sam; seven grandchildren; and one great-grandchild.

LT. COL. E. L. ATKINSON (retired army chaplain), 58, died Mar. 5 in Staunton, Va. Funeral services were conducted by Rev. George F. Gaertner and Rev. E. M. Fox. He is survived by his wife, Della P.

BORN

—to James and Wanda (Petry) Hoffman, Nashville, a son, Victor Creighton, Mar. 6.

—to Kenneth H. and Margaret (Cantrell) Dedman, Bethany, Okla., a son, Stephen Philip, Feb. 25.

SPECIAL PRAYER IS REQUESTED

—by a lady in Kentucky that the Lord will have His way in an urgent business problem.

—by a lady in North Carolina for the salvation of a daughter.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Charles H. Higgins, pastor for the past five years at Honolulu First Church, is entering the field of evangelism June 9. He is an excellent singer and musician, plays both the piano and organ, and is quite competent to serve as both musician and preacher. He may be reached by mail at 408 N. Judd St., Honolulu, Hawaii 96817.—W. Lee Gann, Hawaii District Superintendent.

MOVING MINISTERS

Drell H. Goff from Ashland, Ohio, to Avon Lake, Ohio.

Brian L. Farmer from Bristol, England, to Salford, Lancaster, England.

Paul Blackmon from Columbus, Miss., to Tuscaloosa (Ala.) Alberta.

A. Keith Sears from Clinton, Mo. to Honolulu (Hawaii) Kaimuki.

Willard Nabors from Kingfisher, Okla., to Independence (Mo.) Fairmount.

Fred Ferraz from Biloxi, Miss., to Columbus, Miss.

Charles Nicholson from Beaufort, S.C., to Statesville, N.C.

Clarence Meyer from Demotte, Ind., to Chesterton, Ind.

Wesley Tracy from East Gary, Ind., to Oil City, Pa.

Robert Atkinson from Independence, Mo., to Cincinnati (Ohio) Fairfax.

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GENERAL SUPERINTENDENTS

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Following General Assembly

Northwest Oklahoma	July 29
South Dakota	July 29
Canada Atlantic	July 29
Chicago Central	July 29
Nebraska	July 29
North Dakota	July 29
Albany	July 9-18
Eastern Michigan	July 10-11
Northeastern Indiana	July 10-11
Northwestern Ohio	July 10-11
Southwestern Ohio	July 10-11
Canada Central	July 10-11
Central Ohio	July 17-18
Michigan	July 17-18
Oregon Pacific	July 17-18
Pittsburgh	July 18-19
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Eastern Kentucky	July 31—August 1
Illinois	July 31—August 2
Akron	August 1-2
Missouri	August 1-2
Iowa	August 7-9
Kansas	August 7-9
Southwest Indiana	August 8-9
Virginia	August 8-9
Louisiana	August 14-15
Dallas	August 15-16
Northwest Indiana	August 15-16
South Carolina	August 15-16
Houston	August 21-22
Tennessee	August 21-22
Minnesota	August 22-23
Northwestern Illinois	August 22-23
West Virginia	August 22-23
Wisconsin	August 22-23
Indianapolis	August 28-29
Kansas City	August 28-29
North Arkansas	August 28-29
South Arkansas	August 29-30
Southwest Oklahoma	September 4-5
Georgia	September 4-5
New York	September 6-7
Joplin	September 11-12
Gulf Central	September 12-13
Southwest Oklahoma	September 12-13

DISTRICT ASSEMBLY INFORMATION

WESTERN LATIN-AMERICAN, Apr. 24-25, Boyle Heights Church, 213 South Breed St., Los Angeles, Calif. 90033. Host Pastor: Salvador Salcedo. General Superintendent: Dr. George Coulter. (NWMS: Apr. 23.)

NORTHWEST, Apr. 24-25, First Church, North Second at "B" St., Yakima, Wash. 98902. Host Pastor: Duane E. Muth. General Superintendent: Dr. Hardy C. Powers.

SACRAMENTO, Apr. 24-25, Carmichael Seventh-Day Adventist Church, 4600 Winding Way, Sacramento, Calif. 95841. General Superintendent: Dr. G. B. Williamson.

WASHINGTON, Apr. 24-25, First Church, 4301 Woodridge Road, Baltimore, Md. 21229. Host Pastor: Roy E. Carnahan. General Superintendent: Dr. Samuel Young.

PHILADELPHIA, May 1-2, Church of the Nazarene, North Academy Dr. at Dawn Ave., Ephrata, Pa. 17522. Host Pastor: William Mowen. General Superintendent: Dr. Samuel Young.

CANADA PACIFIC, May 2-3, Royal View Church of the Nazarene, 8098 11th Ave., Burnaby 3, British Columbia, Canada. Host Pastor: Garfield Ferris. General Superintendent: Dr. V. H. Lewis. (NWMS: May 1.)

IDAHO-OREGON, May 2-3, First Church of the Nazarene, 600 15th Ave. So., Nampa, Idaho 83651. Host Pastor: A. E. Woodcock. General Superintendent: Dr. Hardy C. Powers. (NWMS: Apr. 30—May 1.)

BRITISH ISLES SOUTH, May 4-6, First Church of the Nazarene, Albion St., Morley, Yorks., England. Host Pastor: John Townend. General Superintendent: Dr. Hugh C. Benner. (NWMS: May 3.)

"Christians at times get themselves overworked about the state of the world. This is not a sign of faith but of exact opposite. They should relax and trust Christ more."—Charles Malik.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

THE BEGINNING OF WISDOM

(April 28)

Scripture: Proverbs 1-3 (Printed:

Proverbs 2:1-8; 3:5-8)

Golden Text: James 1:5

THEME

To point out the distinctive feature of Hebrew proverbs—the observance of life in the fear of the Lord.

INTRODUCTION

Proverbs 3:5-8 is a familiar scripture in autograph books, gift volumes, and graduation addresses. Guidance, humility, and health are only a few of wisdom's by-products when it is diligently sought and trustfully requested. The aim of the editor of Proverbs is to impart wisdom for godly, balanced living, through perception, integrity, sanctified common sense, the ability to learn (until life's end—e.g., Grandma Moses), and interpret (Proverbs 1:2, 6). There are no favored candidates for this wisdom; it is fully

Provided. It should be encouraged in the home by wise parenthood (notice, "My son"), but must become a personal quest (2:3-5). An earnest seeking, as scholars for knowledge and men for treasure, will lead to the fear of the Lord. This is a loving unwillingness to grieve the One revered and served, as distinct from fear that is legal, selfish, or slavish (II Kings 17:25, 32 and James 2:19). True fear is expressed in listening to God (2:6) and right living (2:7). When priorities and motives are correct, we may ask confidently for needed wisdom, as Solomon did (I Kings 3:7-9). God-given wisdom is intensely

Practical—so much so that wisdom is portrayed as a "town-crier" offering wares to high and low (1:20-23). The whole of life endorses the value of wisdom. It delivers from sinful company (1:10-17) and immoral associations (2:16-20). It imparts every spiritual quality needed to keep life in the center of God's will. It is never static or merely self-gratifying, but always

Progressive—growing and gaining with godliness and experience, as seen in the lives of Job and Joseph, and the service of Bezaleel for the Tabernacle (Exodus 31:3).

CONCLUSION

We come to One who is wiser than Solomon and is "made unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

Conducted by W. T. Purkiser, Editor

I am a Nazarene and I work as a checker in a grocery store. In order to work there, it is necessary to sell cigarettes at the check stand, sometimes with a basket of groceries and sometimes without. I looked it up in the *Manual*, and it says not to buy or sell. My husband is on a disability pension and I do need the work. What shall I do?

The *Manual* also answers your question in the form of a judiciary action interpreting the General Rule to which you refer. The passage reads:

"General Rules 25, Section 1, Item 3, relating to 'Using of tobacco in any of its forms, or the trafficking therein.'"

"Does this prohibit church membership in the Church of the Nazarene to a person who is employed in a store, either as clerk or manager, where among other things he is obliged to sell tobacco?"

"Ans. There is a distinction between trafficking as the owner of a business and selling as a clerk; and, therefore, we would not interpret the selling as a clerk as violating the letter of the *Manual*."

This would put you in the clear.

There are some who would regard

this interpretation as what the rabbis would call a *pilpul*, a hairsplitting distinction or a case of casuistry in the wrong sense. I cannot agree.

It seems to me there is a decided difference between acting as a clerk who makes no personal gain from the sale and the situation of an owner who would stand to profit.

None of us are happy about the omnipresence of certain forms of what we regard as evil in society. We would gladly consign the use of nicotine to killing the fleas on our dogs. Yet to avoid all innocent and unwilling contact with it, we should have to do as St. Paul said in another connection, literally "go out of the world" (I Corinthians 5:10), something both impossible and undesirable.

Do you think that the members of a local church should be allowed to vote on a location for a new parsonage? What if it is being built too far from the church?

The members of a local church must vote on the purchase, sale, or exchange of all real estate belonging to the church, and have written approval of the district superintendent.

In addition, in the purchase or erection of a church building or parsonage "the proposition," as the *Manual* puts it, is to be submitted to the district board of church extension.

These would seem to be adequate safeguards against the danger of getting a parsonage in the wrong location. The congregation would not necessarily have to approve the location, although the leadership would be wise to give second thoughts to the matter if any

substantial number are known to disapprove.

As to how far the parsonage should be from the church, several factors are involved and you can find different schools of thought. Some churches planning a long-range relocation have first purchased parsonage property in the area in which they expected eventually to work.

The location of a parsonage next to the church building has its pros and cons. Easy walking distance has some obvious advantages. However, local conditions vary so widely that no rule of thumb makes much sense.

We have been told that it is wrong to say, "I thank You, Lord," that we are supposed to use "Thee" and "Thou" at all times. I want to know which is right. We have "You" in some of our songs. What would be the difference in song and prayer?

It isn't a matter of right and wrong, unless one wants to charge the biblical writers with being wrong—for in their languages the address to Deity was exactly the same as the address to people.

"Thee" and "Thou" are Old English forms that passed out of common speech after the middle of the seventeenth century except among certain groups of the Friends or Quakers, who preserve them in their converse with each other.

So the grammatical form is purely a

matter of custom, and has no theological or biblical meaning.

Certainly one should pray in the most natural possible way, and increasingly that is apt to be "You" and "Your." If you do use the traditional "Thee" and "Thou"—and I personally like it—be sure to learn the forms well enough to use them correctly. It is most distracting to hear the "King's English" butchered as thoroughly as it sometimes is.

1968-69 CHURCH SCHOOLS READING LEAGUE

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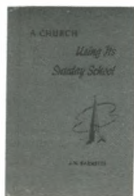
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