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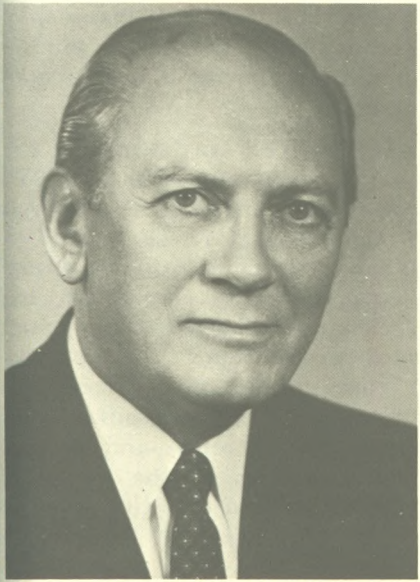
June 26, 1968

VBN 24'68

herald

OF HOLINESS

Church of the Nazarene



Dr. Hugh C. Benner



Dr. Hardy C. Powers

6



Dr. G. B. Williamson

Three General Superintendents Retire
See pages 2-7.

By
General
Superintendent
V. H. Lewis



A SALUTE TO OUR COLLEAGUES

IN THE close-knit ties of the Board of General Superintendents a bond of cooperation and affection makes this a time tinged with emotion. It would be impossible to pass this hour in which three of our board retire without a sincere statement reflecting so pleasant and continuous a relationship.

The Board of General Superintendents meets not less than four times each year to consult and advise each other. In between these periods communication is maintained as necessary for the work. So we speak with honor and love for three great and good men who have given years of leadership and service to our beloved Zion.

DR. HARDY C. POWERS was elected general superintendent in 1944. From that time on, the entire church has had the privilege of his leadership. The duties of his office were thrust heavily upon his shoulders soon after his election due to the death of some of his colleagues. Without hesitation he accepted this providence of God and gave fully of his strength to the assignment. There is no part of the church anywhere that has not known his presence sometime in his superintendency. He is considered by all as a personal and true friend. He has been so approachable by everyone that his ministry has touched many through his individual contact in addition to his preaching ministry. The church has profited much by the wise leadership of Dr. Hardy C. Powers, man of God.

DR. G. B. WILLIAMSON became general superintendent during a quadrennium in April, 1946, due to the passing of Dr. R. T. Williams. For 22 years now he has served with distinction. The people called Nazarenes have enjoyed and appreciated his excellent preaching of the gospel. Certainly this man has given his utmost to the church,

withholding not of his time and energy. He has been in this position of leadership as a man of generosity and compassion. He has cared deeply for the church and loved her people, which have been in truth his people. His guidance has been beneficial to the church, larger and stronger as it has become through these years.

DR. HUGH C. BENNER was elected to the Board of General Superintendents in 1952. His ministry as pastor and educator served to enrich his leadership given so loyally to the church. He sought the solution to every problem and proceeded to accomplish his duties with precision and dispatch. He worked with vigor and determination at those assignments which came under his supervision. Progress and promotion were the pursuits of this man who preached fervently and gave of himself without hesitation to the responsibility which the church of his choice gave to him.

Today we come to that time when these men step aside from this office, but in no sense do they retire from the love and appreciation of the church. The high caliber of their leadership and the deep affection of the church assure for them a demand upon their time and ministry in the future.

We salute them today and honor them for what they are, God's men—general superintendents indeed.

Channing has written thus: "The greatest man is he who chooses the right with invincible resolution; who resists temptations; who bears the heaviest burdens cheerfully; who is calmest in storms, and fearless under menace and frowns; and whose reliance on truth, on virtue, and on God, is most unflinching."

Certainly this definition of greatness is fulfilled in these men. May their health continue to be good through many years and their ministry fruitful for the work of the Lord.

• By Elden Rawlings
Managing Editor

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3 GENERAL SUPERINTENDENTS RETIRE

Three Nazarene leaders retire this month, and in so doing vacate half of the seats on the Board of General Superintendents. They leave in their wake a profound respect for the office of the general superintendency.

It would be oversimplified to say this is the end of an era. Part of the strength of the Nazarene system is that there have always been veterans left on the Board of General Superintendents. So it is now. However, up to now these leaders have been deeply affected by the leadership and close association of Dr. R. T. Williams and Dr. J. B. Chapman, both of whom had a significant effect on the shape of the church. To the present a majority of the board has served with at least one of the late leaders. Now those years seem increasingly remote.

The mass retirement brought about by the action taken during the 1964 General Assembly, which established 68 as the maximum age a general superintendent may be elected, only helps to bring the changing scene into clearer focus. Heretofore, no General Assembly with the exception of the twelfth, held in 1948, has ever had the responsibility of electing more than one new superintendent. This assembly is called to elect three.

A Rock with Broken Arches

Dr. Hardy C. Powers has served as general superintendent through the burgeoning years of the church. Since he was elected in 1944, membership has more than doubled and the number of churches has grown 40 percent. Born in Ogle-

by, Tex. (pop. 414) in 1900, he first came in contact with the Church of the Nazarene in Grassland, Tex., a community smaller even than the place of his birth. Later he was converted in Alhambra, Calif., and felt the call to the ministry. He took his theological training at Pasadena College.

In 1936, twelve years after beginning his ministry, the 36-year-old pastor was elected superintendent of the Iowa District, where he served eight years. He was elected to the general superintendency in 1944 during the Eleventh General Assembly.

It was during this assembly that Dr. Ray Hance, now superintendent of the Kansas District, re-

HATS in place, the three general superintendents who retire with the close of the Seventeenth General Assembly jest with the district superintendents who gave them the "going-away" presents. From left to right are Dr. Hardy C. Powers, Dr. G. B. Williamson, and Dr. Hugh C. Benner.



PHOTOS BY DAVE LAWLOR



GENERAL Superintendent Powers grows expansive as he talks with missionaries.

called that he was standing nearby when General Superintendent R. T. Williams said to Dr. Powers, "Hardy, ever since you were elected you have been walking like this." He demonstrated by shuffling his feet a few steps. Quickly the newly elected superintendent answered, "Doctor, that blow hit me so hard it broke down my arches." Locked in arms and in laughter, they walked off together. Dr. Hance has viewed the retiring general superintendent as a "Rock of Gibraltar with . . . a depth of insight which very few men possess."

Another Kansan, Dr. Willis Snowbarger, secretary of the Department of Education, recalled that Dr. Powers "has reassured me many times by saying simply that 'I'm praying for you—every day.' And I felt the answer to his effectual prayer."

As Dr. Powers prayed for other people, his own spiritual life matured. Mrs. Rhoda Olsen, president of the NWMS, heard him say recently, "The same message I preached 40 years ago has the same results as when I preached it today, if I fast and pray. Even that old aborigine knows when it's really there." And this has its effects on people who listen to him. Mrs. Olsen's husband, Dr. Gordon Olsen, commented, "Whenever I hear Dr. Hardy C. Powers preach, I always go away wanting to be a better Christian."

He has a philosophy toward problems that is frequently successful. Dr. Forrest Nash, pastor at Kankakee (Ill.) College Church, described it

as an understanding "which enables him to wait and pray until what was said incorrectly in the heat of painful frustration could be restated and redefined. And in waiting," Dr. Nash added, "many problems have been solved of their own accord." Dr. T. W. Willingham described his lifetime friend as having "endurance."

But the senior general superintendent is far from passive in his attitude toward work. Dr. Mary Scott, NWMS secretary, recalls him saying: "In the spreading of the gospel, God will accomplish what man cannot, but He will not perform that which man can."

Gideon and Broken Pitchers

Midway into Dr. Powers' first quadrennium, the general superintendent who joked with him about his shuffling walk was gone. Dr. R. T. Williams died March 25, 1946, in his cottage in Tusculumbia, Mo. Less than a month later, the minister who preached the funeral sermon had received 50 of 57 votes on the first elective ballot taken of the district superintendents. Shortly afterward Gideon Brooks (after the famed preacher, Phillips Brooks) Williamson was inducted into the superintendency.

"This man's given name is Gideon," prayed Dr. J. B. Chapman in the induction service. "The Midianites were not more real than are the enemies of the church and God today. May this Gideon lead while we break our pitchers . . ."

Dr. Williamson was born in a two-room log cabin near New Florence, Mo., in 1898. He remembers his parents as following "holiness schools until all their children were educated in such environment. Never indefinite in views or testimony, but neither were they uncharitable legalists or extremists."

He was first converted at age seven, and settled his consecration at 21. "From childhood I had impressions of the direction of my life, but I quieted them when I was sanctified wholly." He attended elementary school at McGee Holiness College at College Mound, Mo., and took his secondary schooling at Central Holiness University. He was graduated from John Fletcher College in 1924, and attended Presbyterian Seminary (now McCormick) in Chicago and did some additional work at Northern Baptist Seminary.

He served three churches during the 15 years of his early pastoral ministry before being elected in 1936 as president of Eastern Nazarene College. "When he undertook the assignment," recalled the present president, Dr. E. S. Mann, "the college was unaccredited, was in danger of foreclosure financially, and morale was at an all-time low. At the end of his administration, the college was a member of the New England Association of Colleges and Secondary Schools, the heavy burden of debt had been removed, and both faculty and student morale was high."

After nine years at ENC, he accepted the call to Kansas City First Church, his final pastorate before being elected to the general superintendency.

Known as "a preacher's preacher," and "every inch a bishop," he is also known for being pointed in his admonitions, and yet he leavens them with understanding. Rev. Morris Wilson, a New York pastor and member of the General Board, recalled an occasion during one of the Albany district assemblies when a pastor talked at some length relative to the addition of a single Sunday school room to the church during the year. When Dr. Williamson called for an end to the report, the pastor appealed for more time, which the general superintendent denied. During dinner Dr. Williamson was troubled. He told Mr. Wilson, "I feel maybe I was too curt with that brother and may have hurt his feelings. Please see that he is near the front during this next session. I want to ask him to lead in prayer."

His quick analysis of a situation and his verbal response more often than not got him out of trouble. In working for an offering during a Pennsylvania camp meeting some years ago, he exhorted for a few additional dollars. Rev. Robert F. Woods, who was the co-worker in the camp, recalled a feminine voice from the choir saying: "Dr. Williamson, if you will take me out to supper I will give you my last dollar bill." Without too much trouble, he located the owner of the voice, who was a rather stout, well-fed young lady, and quipped back, "Nothing doing."

Long a friend of higher education (he once said, "It is dangerous to get a college education, but it is more dangerous not to get one"), Dr. Williamson surprised many observers during the 1964 General Assembly when he advocated a sub-college-level school for ministers. He based his idea on the assumption that it is better for a preacher to have some education than none. The assembly approved the Bible college idea, though not without discussion, and voted also to establish two new junior colleges.

But his promotion of the Bible school could hardly be construed as iconoclastic. He has been

intensely loyal to the church and the concept of holiness. "God and men have treated me much better than I deserve," he said in 1949. "My worry has never been to get what I can but to earn what I get."

Dr. Dean Wessels, secretary of the Department of Ministerial Benevolence, described Dr. Williamson as being a pulpiter, author, educator, and administrator. He added: "Yet my family and I are most aware of his warm, friendly personality. Our daughter once remarked: 'I like Dr. Williamson,' and when asked why, she answered, 'Because he knows my name.'"

A Vigorous "Dutch Uncle"

In the spring of 1950, a \$300,000 church-wide drive was getting under way to construct new facilities for Nazarene Theological Seminary.



AT A recent dedication, General Superintendent Williamson chats with a friend.

Heading the drive was the seminary president, Dr. Hugh C. Benner. In November of that year General Superintendent Orval J. Nease died in Pasadena, Calif. Two years later the vigorous leader of the seminary was elected to fill the position left vacant by the late Dr. Nease.

Had Hugh C. Benner never been elected to the general superintendency, his varied contributions to the church would have been significant. He has long been interested in church music, and



DIRECTING a choir in rehearsal during Canada's centennial celebration, General Superintendent Benner reflects an enthusiasm for which he is well-known.

contributed to the establishment of a denominational music committee. He was at one time chairman of the history department at Eastern Nazarene College. He taught also at Trevecca Nazarene College. At another time he headed the Fine Arts Department at Pasadena College. Dr. Benner was born in 1899 near Marion, Ohio. His academic background included a bachelor's degree from Olivet Nazarene College and a master's degree from the University of Southern California.

But the ministry of the gospel always held an urgency for him. If his pastoral years were spent in nothing more than keeping open the doors of a struggling holiness church, they were enough to give a spindly teen-ager the opportunity to find Christ and become spiritually established. The teen-ager, Eugene Stowe, became the third president of the seminary to which Dr. Benner would be called to be the first.

The selection of Dr. Benner, then pastor of Kansas City First Church, as seminary president was a logical one. The years he spent in the pastorate melded with his academic background, and when the need for a graduate school for ministers was recognized in 1945, Dr. Benner was

picked as president. His leadership at Nazarene Theological Seminary was energetic, and from within five years of its start, enrollment was 164.

"Those weekly seminary chapel challenges to us student ministers will never be forgotten," commented Dr. Dean Wessels recently. "'Dutch Uncle Talks' was what he called them. In this way the practical, enthusiastic holiness leadership of Dr. Hugh C. Benner will live on and on."

The rising enrollment choked the quaint quarters on Troost Avenue, and a building program, steered by the president, resulted in the creation of a permanent home for the seminary in south Kansas City. Just before the new building was completed, Dr. Benner was elected to the highest office in the church by the 1952 General Assembly.

The general superintendency brought with it problems far more complex than running a school for fledgling ministers: the need for supporting a broadening worldwide ministry; the pressures from both within and without to alter the church's role; and, indeed, to determine what that role was to be in a changing world. The administration of foreign fields also had its knotty problems. Dr. Benner confided with an executive once that "in foreign visitation, so many decisions are required in such a short time that a man is pushed almost beyond the limit of human capacity."

"But his firm convictions," a layman said recently, "have made him a great leader. He is forceful, dynamic, meticulously precise, and a strong organizer."

He was heard to say not long ago: "Evangelism is the basic concern of our church, and we must declare our stand without apology."

And so we do.

Affluence vs. Spirituality

To consider the leaders without noting the times in which they served is a weak exercise. The retiring general superintendents, along with Dr. Samuel Young, took office within eight years of each other. World War II ended during this time, and we thought nothing of equal significance could ever again happen. Nationally, it was a period of naivety.

But bigger things did happen. The volume of knowledge was just beginning to accelerate, and as scientists applied this knowledge to peaceful use, the results brought about a bloodless, but nonetheless profound, revolution. During the tenure of the three retiring general superintendents the affluence of America has increased manifold.

Materialism was the thing. The names of sub-

urban developments not only sounded like exquisite French villas; they indeed were comparable. It was a land in which almost everyone, given a bit of know-how, could become at least exceedingly comfortable, if not wealthy.

The affluence did not leave the Church of the Nazarene unaffected. Many second-generation Nazarenes live in posh homes with mortgages which alone would reactivate their parents' stomach acidity. And church buildings themselves have for the most part kept pace with the changing real-estate scene.


The people called Nazarenes have changed not only in material possessions, but the spread in educational background is becoming ever wider. Doctors of philosophy in a half-dozen fields are not uncommon sights in a single Nazarene church service. And the ministry itself is significantly better educated than in years gone past.

How affluence and education have affected the spiritual nature of the church is difficult to tell. Healthy spiritual indicators are the ever-increasing offerings and the wider role in evangelism which Nazarenes seem willing to take. Programs which call for the giving of our money and of ourselves are not new ideas, but they have been well-exploited by the present Board of General Superintendents. It is in this environment which calls for more than Sunday platitudes from the pulpit, and more than casual reaction from the pew, that the development of an individual piety progresses best.

While materialism has gripped many older persons, we are witnessing the arrival of a generation of highly idealistic young people. Some of these are testing their idealism in the framework of the church, and from their reaction there is reason for optimism that the two will work out a permanent relationship.

Reflecting on the past is unimportant unless there is a future to which we can apply what we have learned. It seems to be that the significant virtue of the church has been its vigorous emphasis on a personal, heartfelt religion. It is this precise responsibility which the three retiring general superintendents place on younger shoulders this month. □

Each one of us is a witness to the concept of what a Christian is. Our lives are giving an answer to the question, "What is the value or worth or truth of the Christian life?" The people with whom we mingle are getting a time-exposure of Jesus Christ from us—Selected.



Pen Points

I Like to Be in Church

I'M THANKFUL that I was introduced to the church early in life and that all my years have been enriched by the fellowship of Christian people.

In church I am among the finest people of the community. In their company I am induced to aspire, to think good thoughts, to do good works and make good plans. Among the people of the church I find my best qualities called out and my noblest attitudes cultivated.

When I go to church I receive a silent gift of goodness from others who meet me there. They give me a bit of faith, of encouragement, and of uplift, so that when I have been touched by many good people in one day, I accumulate a treasured uplift from them.

The church brings good people together and puts me in the midst of them, so that I am enriched by the corporate companionship of the body of believers. Each of them, companioning with God, makes possible for me to sense a unique divine influence when they surround me.

The church is not a one-time experience but a lifetime situation. The church has brought the accumulated gift of all its good to me year after year, week after week. There is no way to measure the full force of this continuous impact upon my life. I'm glad I go to church. At church I worship God and I meet Christians.
—Milo L. Arnold. □



• **By Leslie Parrott**
Portland, Ore.

The Unhappy American

People, it seems, are increasingly unhappy—irritated, angered.” This opening line from *U.S. News & World Report* sums up the American scene at the end of the first half of 1968. This is true although prosperity seldom has been more widespread. Jobs are abundant, incomes high. Yet the mood of the people shifts back and forth between dull irritation and exasperated anger. What is the problem?

One problem is war. Young people raised on the prescriptions of the baby doctor Benjamin Spock now hear and see him as a militant pacifist in a showdown with the Justice Department over prescrib-

ing the burning of draft cards as a protest against Vietnam.

Another major irritant is the promise—sure to be fulfilled—of more inflation. People on Social Security have a minimal level of security which is eroded during inflation because of fixed incomes. Even with increased payments—up 65.8 percent since President Kennedy’s death—the expendable income is feeling the squeeze.

Still another cause for general upset is crime in the streets. Office girls in the Pentagon must now be provided protective escorts between lobby and parking lot if work keeps them after dark. More bank robberies were pulled last

year than in any other year of history.

Another cause of basic unrest is the probability of more death-dealing race riots this summer. Comedian Dick Gregory did not sound funny at all when, after 40 days of fasting, he sent President Johnson a set of five demands for changing racial conditions in Chicago. Accompanying the demands was the threat, “If we don’t get these demands, there won’t be any Democratic Convention.”

War, inflation, crime, and race riots—these are only the symptoms. But they are not the causes for so many angry Americans. Actually, there are other reasons.

From the stench of the ghetto in the densely populated concrete

canyons to the garden air of the hilltop manor, the problem which devastates people like a plague is their inability to cope with the frustrations, inner conflicts, and pressures of daily living.

A diffused anger does not bring home the boys, stop the riots, overcome inflation, or convert criminals. St. Jesus rightly said, "The wrath of man worketh not the righteousness of God" (James 1:20). The only way to avoid an emotional deterioration is to increase the residue of inner strength through the personal presence of the Holy Spirit.

While Jesus was here on earth, His presence was restricted in terms of geographic space. But these narrow limitations are obliterated through His abiding presence in the Holy Spirit. No longer is it necessary for one to weep as did Martha, who cried, "Lord, if thou hadst been here, my brother had not died" (John 11:21). No longer is the power of Christ limited to those who touch the literal hem of His robe. But in the Spirit, His presence brings inner calm and a depth of peace which cannot be shaken by any threat on the horizon today.

This abiding presence of Christ means three things to men today:

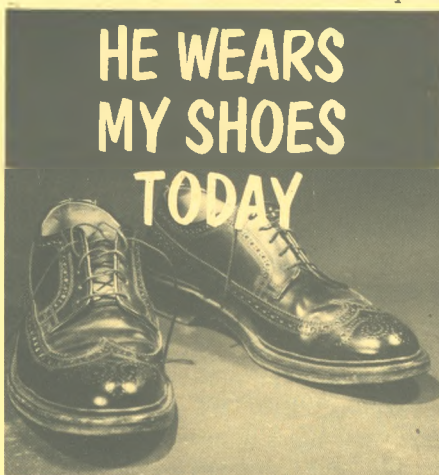
(1) There is no place where His presence cannot go. John, the recorder of the promises of Jesus concerning the Spirit, later wrote from an island prison where hardship and deprivation were his lot that he "was in the isle that is called Patmos" and "was in the Spirit on the Lord's day" (Revelation 1:9-10). No power of Rome could banish him from the presence of the Spirit of Christ.

(2) There is no hour when His Spirit cannot work. "And at midnight Paul and Silas prayed, and sang praises unto God . . . And suddenly there was a great earthquake" (Acts 16:25-26). In the darkest hour of their suffering, Paul and Silas were within the operating scope of the Spirit of Christ.

(3) There is no end to His presence. John Wesley taught that sanctified Christians in heaven will continue to grow in their capacity for joy, love, and usefulness, for the Spirit will be with us for ever and ever. □

Hey, Dad, may I wear your 'wing-tips' today?" our son Dan shouted from his bedroom.

I looked up at him as he came toward me—he is in his "fifteens" and I in my fifties. It seemed such a short time ago that I had heard him—"clump—clump—clump" across the kitchen floor—when he tried to wear my shoes . . . and they were, oh, so big for his little feet! Now my shoes just fit—and they matched his sport clothes. I thought of the feet that usually walked in my shoes. As I envisioned his wearing them, I hoped that they had walked in the right paths. I was glad that those shoes were never placed on a brass rail while Dan's dad imbibed alcoholic liquor. It was a relief to know



that those heels had never had to crunch out a cigarette which I had smoked. Neither had those shoes been in the habit of attending any place of ill fame or houses of amusement which would bring embarrassment to him or to me.

As I reviewed the past and looked across the years, it was good to know that those shoes had never turned away from that which was

right just because it was costly. For some years their owner had tried to make footprints which were directed toward that which was good and holy.

I was very happy that I could remember when my shoes had taken me to a place of repentance and prayer—where I made confession of my sins and accepted Christ as Savior. They had gone from place to place while I made restitution—so that my record would be clean before God.

It was good to remember that they had walked down an aisle in a New England camp meeting where their owner had made a complete commitment to God and the Holy Spirit had cleansed his heart.

One day they stood before a sacred altar—beside those of a beautiful Christian young lady who later became Dan's mother—and that same Lord to whom we committed all has made our home and Dan's a happy one.

It was good to know that those shoes had stood behind the sacred desk where their owner has tried to proclaim the "unsearchable riches" of God's grace.

"Yes, Dan—you can wear my shoes today." And as he went off to school, I whispered a prayer: "O God, please guide Dan as you have guided his dad. As he wears my shoes today, may he walk with my Savior." □

• **By Arthur M. Fallon**
Reading, Pa.

Editorially Speaking

• By W. T. PURKISER

A New Start

Someone wrote the lines:

*Retirement's no sentence to decline,
Not an ending—but a start
On programs of new activities
Directed by mind and heart.*

With the close of this General Assembly, three great men have laid down the responsibilities of the office of general superintendent. But for each there is a new era of usefulness in the Church of the Nazarene.

Dr. Hardy C. Powers has served as general superintendent since 1944, Dr. G. B. Williamson since 1946, and Dr. Hugh C. Benner since 1952. Each has made a contribution to the ongoing of the church that is both essential and unique.

Freed from demanding schedules and the constant weight of administrative responsibility, Drs. Powers, Williamson, and Benner will have many opportunities to share their full and rounded vision for the future.

There is a stewardship of the last of life as well as of its earliest years. Although five o'clock in the afternoon of the working day of life is approaching, these are not men who have made the habit of quitting at five o'clock. They will work on during the long twilight hours.

Arthur John Gossip, noted preacher and professor in Trinity College and in Glasgow University, lived a very full life. When he was about to retire from his teaching post, a colleague asked him, "What will you do when you retire?"

The answer came back, "What will I do when I retire? Why, man, keep on living until I'm dead."

To live is to give, and all of us will have opportunity to share in one way or another the extended ministry of men we have loved and respected as general superintendents across a combined tenure of 62 years: Hardy C. Powers, Gideon B. Williamson, and Hugh C. Benner. □

Good Morning!

One of Dr. P. F. Bresee's habits was to greet everyone he met, no matter the time of day, with "Good morning!" This was more than a verbal mannerism. He explained it on a number of oc-

casions: "The sun never sets in the morning."

Although more than half a century has passed, we may still greet our new quadrennium with, "Good morning!" The sun never sets in the morning.

True, we have lost some of the exuberant faith that looked upon the mission of the holiness church as the call to "Christianize Christianity." Some of us have been influenced by a pessimistic dispensationalism until we seem to feel that the best we can do is to engage in a back-to-the-wall holding action.

But this is not the genius of our heritage. Our fathers believed that in the warfare of the spirit the best defense is an all-out offense. Their buglers never learned to sound a retreat. The only direction they ever knew was forward.

There is a great new day ahead for the Church of the Nazarene. Its challenges arise from the coming together of two strong and swift currents.

One of these streams is the heritage of evangelical, Wesleyan Christianity we have received and to which we are committed. It has never been more relevant and never more needed than it is in today's world.

Nothing about the doctrine, experience, or life of holiness is outdated. It is as modern as tomorrow and as up-to-date as a spaceship. Its dynamic is the power and presence of the Spirit of One who is Omega as well as Alpha, and the end as well as the beginning.

Some traditions are frozen in detailed and specific creeds that reflect more the conditions under which they were constructed than they do the life of the Spirit who guides into all truth. Others carry the weight of ponderous and outmoded structures that have no more meaning for the present than would some lumbering, prehistoric mastadon.

But the message and methods we have inherited are not embalmed in the outworn clichés of dead yesterday. To the extent that we are true to the spirit and dedication of our pioneers, we shall face the demands of this day with courage and initiative.

THE OTHER CURRENT whose force we feel is the swift stream of human need in the anxious age it is ours to serve. We shall fail dreadfully

if we do not take the measure of our own times and sense the challenges it brings to us.

As much as we might like to turn back the clock and go back to an earlier day, this is one choice we do not really have. Life moves on a one-way street. There is no going back to yesterday.

A symptom of our generation is the little story of the lady filling out a questionnaire. When she came to the blank marked, "Age," she thought a moment and then wrote, "Atomic"!

We have a message for the atomic age. It concerns the gravest issues of our time—the meaning, direction, and purpose of human existence.

One hundred years ago Henry David Thoreau sat in his nature retreat at Walden Pond and watched linemen stringing the first telegraph wire down a railroad track. He asked them what they were doing.

The men explained that they were building a telegraph system so the people of Maine could talk to the people of Texas and the people of Texas could talk to the people of Maine.

Mr. Thoreau pondered a moment. Then he asked, "But what if the people of Maine do not have anything to say to the people of Texas? And what if the people of Texas do not have anything to answer back to the people of Maine?"

In an age obsessed with the problem of communication, in which not a little has been said about "dialogue" between the Church and the world, what if the people of the Church have nothing to say to the people of the world? And what if they will not listen to the strident questions that are asked?

There are, after all, two kinds of failures in communication. One is to speak in a foreign tongue, an unknown language. The other is to speak the language fluently but with nothing to say. As the advertising agency put it, "The first essential in communication is to have something to communicate."

THIS WAS WRITTEN on the eve of the Seventeenth General Assembly of the Church of the Nazarene. We do not face the past. The decisions made affect not only the next four years, but the whole future of our church until Jesus comes again.

This is true in regard to elections. The members of the Board of General Superintendents, of whom three are new to this particular office, face an assignment that requires a rare combination of administrative skill and prophetic vision.

That the Church of the Nazarene has been exceedingly blessed in the stature of the men

elected to its highest office is a fact none can rightly deny. That the new Board of General Superintendents will be superbly qualified for the challenges of the future is guaranteed by the providence of the Lord, who builds His Church.

The General Board, so thoroughly representative of both the laity and the ministry of the church in all its geographical areas, is second in importance only to the Board of General Superintendents. Here again the needed qualifications are high, and the men now chosen will prove equal in stature to those who have been their predecessors.

There is every indication that the Seventeenth General Assembly will take another serious look at the question of our affiliation with the National Holiness Association. Several factors make it appear that this is the time to assess anew our position in the denominational world.

What the Apostle Paul wrote with regard to the individual Christian has a legitimate extension to churches. "None of us liveth to himself, and no man dieth to himself."

The same logic that puts solitary believers in the family that is the church puts churches into associations in which they may legitimately cooperate with larger segments of the Christian world. There are no doctrinal, ethical, or ideological barriers that would keep us from closer ties with other holiness people in areas where we may together serve the present age more effectively than we could serve separately.

A four-year study of marriage and the family is being considered at this General Assembly. The ever growing evil of divorce hangs over the homes of our land. The church's stand for the permanence of the marriage bond must be unqualified.

At the same time there is recognition of the fact that divorce has its victims as well as its culprits. We must find ways to minister even more effectively to the ever greater number whose divorce and remarriage are part of a sinful past for which the grace of divine forgiveness is the only hope. We must not impose limitations that would automatically exclude many who most need the gospel of full salvation.

In all these, and many other matters, our readily confessed need is for "the wisdom that is from above," that "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). Best of all, the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). □

Grace Church, Los Angeles

NEW HOPE IN WATTS

Text and Photos
• **By James F. Kay**
Pasadena, Calif.

A TIMID child cracks open the door to Grace Church in Los Angeles, where more than 90 children are now attending Sunday school.

Eighteen months ago when Roy Smith accepted the pastorate of the Los Angeles Grace Church of the Nazarene near the scene of the 1965 Watts riots, he found a small but dedicated congregation.

"We had been an all-white church in an all-white community, but we were immediately faced with a changing situation," said Roy. "Despite the rapid population increase, many churches in similar circumstances were closing their doors and relocating outside of south Los Angeles. Thus, in our immediate area, the evangelical Christian witness was practically nil. However, our church was challenged by the New Testament thrust of the gospel being for all men, everywhere."

During Roy's first Sunday at Grace Church he found 45 persons in attendance. Yet today, only a few months later, Grace Church is averaging 30 adults and over 90 children in Sunday school. What brought about this change? What kind of man is this young Nazarene minister?

Reared in Chicago, Roy's imagination was fired as he sat in an Olivet Nazarene College classroom hearing of the needs of the "urbanites" for whom the church seemed unconcerned. And it was while at Nazarene Theological Seminary that he became head of a community center in the Italian quarter of Kansas City. Following graduation, Roy was called to the West Lancaster Church of the Nazarene in California.

"When I accepted the call to West Lancaster, I was somewhat disappointed at being unable to minister in an urban area, for which I'd trained. But my shock was even greater," Roy remembered, "when I discovered that the church was in the Mojave Desert, 15 miles from the nearest town!"

"It was while we were pastoring in Lancaster that the Watts riot erupted in the summer of 1965. As I viewed the fires, bloodshed, and looting on my TV set, I remember telling my wife Lois, that I'd sure like to be there now. Little did I realize that eight months later we would be living near that very area of racially tense south Los Angeles."

Moving to the inner-city, Roy and his wife, Lois, were made shockingly aware that the world's greatest mission field lay outside their parsonage doors. Three thousand children were growing up within a few blocks, and many would come to church with just an invitation or an expression of concern.

Crime was flourishing because Caucasians were fleeing in panic and thus leaving the community unstable. For instance, Roy once watched in broad daylight as a thief broke into his home. His car was stolen twice in the last year. It was also an open secret that narcotics were as easy to buy as bread. Alcoholism and sexual immorality were also major community problems.

"Some people fear for our safety in these surroundings, but the words of Livingstone have been especially encouraging. He said, 'I am immortal un-



SUNDAY school is a new experience for these children, some of whom are learning for the first time about love.

til my work is finished.' We're completely committed to God, for we have found that *you can't minister and be afraid.*"

Roy encouraged the church to launch an energetic vacation Bible school during that first hot, sticky summer. It was a success. Adequate personnel had to be recruited from nearby Nazarene churches to handle the 160 youngsters who enrolled.

From that group of children, several started attending Sunday school regularly. Later they brought their parents, and some have since joined the church. Roy said, "We hope to hang on to these kids all through high school, until a new generation emerges in Christ."

Youth clubs were soon formed. Assisted by Bill Freed, a junior at Pasadena College, the church made certain that the children were taken on an outing at least once a week. "Imagine!" Roy said. "Though our neighborhood is only 15 minutes from the beach by car, hundreds of our children have never seen the Pacific Ocean! Some children are too poor to go; others are neglected by parents who are working at two jobs to stay in the middle class."

The people of Grace Church opened their doors to the Federal Government's Head Start program. Furthermore, Roy told the parents of the children enrolled in the program that the church could provide a "head start" for persons seeking to know God. Following the relocation of Head Start, Grace Church established a nursery school to care for the children of working parents.

Despite the social concern of Grace Church, Roy is rather skeptical of the enduring value of social action divorced from an evangelical Christian witness.

"Evangelism which equates social action with salvation," Roy said, "is basically non-Christian. Jesus asked Christians to give a cup of cold water—but He asks us to give it *in His name*. This is the only basis of authentic Christian social action."

Thus Roy views the inner-city's spiritual and social need as an open door for the witness and service of the Church of the Nazarene.

"The most critical domestic problem of our day is race relations," Roy maintained. "In the light of Dr. Bresee's vision of preaching the gospel to the urban poor, the Church of the Nazarene must carry the

good news to the forgotten and impoverished of this generation."

As an example of what he means by Christian social action, Roy related how some laymen of Grace Church, during an afternoon of calling, met a Negro family which had lost all their possessions in a house fire. To complicate matters, the husband was an alcoholic and unfaithful.

"Seeing the need, the laymen of our church brought the four little daughters to Sunday school, and sent food and clothing back to the mother and father. Later, Roy said, "the church completely furnished a small house for them. On Christmas Eve, I took some more groceries to this family. In the bottom of one of the sacks was a frozen turkey. When I suggested that the wife cook it before too many days and not refreeze it," Roy said, "this mother replied, 'Pastor, I'll cook the turkey tonight. We have no food.'

"Needs such as this could be duplicated over and over again in our community. By the use of our emergency relief program many doors are opened to the gospel."

The future is becoming increasingly brighter for a magnified witness. Allan Pennill, the former secretary of the British Honduras District, is now Roy's assistant. Lois is also a part of a growing ministry. Soon to complete her master's degree in nursing, she hopes to participate in a family counseling clinic.

"The environment of estrangement and loneliness in the inner city is so depressing," Roy explained, "that many of its inhabitants develop acute emotional problems. Having experience in outpatient counseling, Lois will help extend the ministry of the church to the needs of sick minds and desperate home situations.

"We didn't come here to impress people," Roy said, "or to prove integration. We came to south Los Angeles to minister in Christ's name. So don't feel sorry for us, for we are where we want to be, serving with a great congregation, having the greatest time of our lives." □

LOIS SMITH talks to a class of junior high girls



A Probe to Social Awareness

The Social Conscience of the Evangelical, by Sherwood E. Wirt. New York, Evans-ton, and London: Harper & Row, Publishers, 1968. 177 pages, cloth, \$4.95.

SHERWOOD ELIOT WIRT is currently serving as editor of *Decision*, monthly publication of the Billy Graham Evangelistic Association. Mr. Wirt is an ordained minister and served effectively for a number of years as a pastor. He holds a Ph.D. from Edinburgh University. He is the author of *Spiritual Awakening*, *Magnificent Promise*, *Open Your Bible*, and *Not Me, God*. His soundness as an evangelical and his competence as a journalist

are evident throughout this recent work.

Some serious thinking on vital social issues by the evangelical is long overdue. This book by Mr. Wirt challenges the evangelical Christian to face the injustices of today's troubled society with sound biblical faith and strong social action. He says, "The church is committed by its Founder to reach out in love to every movement that upbuilds character and integrity in men, and every gesture that aims to resolve the differences that estrange human beings from each other" (p. 150). The author sees

the Christian as a redeemed child of God but as one who is aware that he is a part of the human race and a friend of that race.

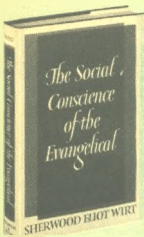
The author sees evangelism and social action as belonging together. He says, "When a convert has 'put on the new man' in Christ he starts putting legs under the compassion that God has sensitized" (p. 149). Any social program, however, in which he engages is designed to point man to—rather than away from—the central message of redemption through the blood of Jesus.

This book presents no plea for the evangelical to accept the unrealistic pattern of the liberal who ignores the fact that man is a sinner and denies the authority of the Bible and the faith of the fathers. It contains no plea to forget our redemptive mission and join the civil rights marches, the sit-ins, wade-ins, pray-ins, or participate in acts of civil disobedience.

The author shows that social concern is a part of our Christian heritage. In the Old Testament the prophets spoke out against social injustice, and in the New Testament we find concern for the total well-being of man.

In his book Mr. Wirt does not evade the current social issues of a nation in crisis. The book deals with such vital concerns as the meaning of freedom, the matter of morality, the race issue, the use of our natural resources, the search for peace, and the Vietnam question. The author considers also such concerns as the relationship of church and state, poverty, highway safety, capital punishment, abortion, euthanasia, unnatural sex, alcohol, and tobacco.

Some serious thinking for TODAY'S Christian
on vital social issues



THE SOCIAL CONSCIENCE OF THE EVANGELICAL

By Sherwood E. Wirt

A timely book that should be widely read. For further information, see review on this page.

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NEWS OF RELIGION

You Should Know About . . .

RURAL EVANGELICAL Protestant ministers in North America must come out of isolation and involve themselves in social action and community affairs, a district superintendent of the Christian and Missionary Alliance said.

Rev. A. H. Orthner, of Regina, Saskatchewan, superintendent of Alliance churches throughout the Canadian Midwest, made the call in sessions of the Christian Action Congress sponsored in Raleigh, N.C., during the seventy-first General Council of the denomination.

Referring to his own experience, Mr. Orthner said the evangelical Protestant minister can become a "central figure and a key man in his neighborhood" without compromise to his position as a spiritual leader. □

AMONG AWARDS made at EPA for journalistic excellence, *El Heraldo de Santidad* (the Spanish *Herald of Holiness*) received third place in the denominational magazine category. This was the first time for a non-English magazine to receive an award. Editor Sergio Franco was on hand to receive it to hearty applause. □

MORE THAN 1,000 pastors representing 21 different denominations in many of Africa's new churches throughout Kenya gathered in Nairobi for the Kenya Pastors' Conference, sponsored by World Vision International and the National Christian Council of Kenya. It was World Vision's sixty-sixth such pastors' conference throughout the world. □

THE APATHY AND OUTRIGHT opposition of many liberal church leaders to the institution called the Sunday school is really an attack against the Bible, because the essential content of the Sunday school's curriculum is the Word of God.

So writes William T. Greig, Jr., president of the National Sunday School Association, in the summer, 1968, issue of *Teach* magazine, in which he sees the liberal attack as "demoralizing Sunday school workers both within and outside their groups."

"I believe these attacks are really against the Bible as God's authority and against the basic teachings of the Christian faith, not primarily against the institution itself," Greig said. "It's dangerous to attack the Bible directly, although some churchmen like Bishop Pike have made quite a name for themselves doing just that. It's much easier and safer to attack the institution that teaches the Bible, for every institution is imperfect and open to criticism."

The same article, which promoted the September 25-28, 1968, National Sunday School Convention in Anaheim, Calif., included statements by NSSA Executive Director Wayne E. Buchanan, Jr. He conceded that some of the criticism against the Sunday school is justified and called for a massive leadership training program in the church. □

A DOWN PAYMENT OF \$100,000 toward a \$10-million Poor People's Development Fund was pledged in Minneapolis by the general assembly of the 3.2-million-member United Presbyterian Church in the U.S.A.

The fund, in memory of Rev. Dr. Martin Luther King, was inaugurated following an address by Dr. King's successor, Rev. Ralph Abernathy, who called on the group to set up a \$10-million fund.

The money will be used to encourage the development of businesses, low-cost housing, self-help industries, and cooperatives—all owned by residents of the slums.

The denomination leaders issued a set of principles to guide church bodies as they become increasingly involved in welfare programs of the government, allegedly bringing the traditional doctrine of the separation of church and state into line with modern human needs.

Also coming out of the sessions was an authorized study of glosso-lalia, or speaking in tongues, which has been gaining a foothold in major Protestant bodies. □

In his chapter entitled "God Made a Colorful World," Mr. Wirt deals with the question of racial superiority and the tragedy of racial discrimination. He admits that "Evangelical Christians have much ground to recover in the field of race relations" (p. 83). He sees Christian love as the answer to racial discrimination and injustice and believes that the Holy Spirit is working through the people of God to heal the wounds of society. He further states that "Evangelicals are coming to believe that there is nothing in the New Testament to indicate that believers are not free to marry in the faith whom they choose" (p. 87). He does not, however, deal at all with the possible social stigmas that may have to be faced by the children of racially mixed marriages.

The author's premise is that a person who has been redeemed will have concern for others. That redeemed person, however, may need guidance and enlightenment as to the social implications of his faith. As a church we believe that a Christian should have teaching on the matter of tithing and stewardship. And we endeavor to give him guidance on the matter of soul winning. We do not think that these matters are automatic, even though a man is converted. Is there not an urgent need for enlightenment and guidance also in the area of social concern?

This book is pungent and powerful in its challenge to the evangelical Christian on the matter of social concerns. It should be widely read. It will help us to have a wider acceptance of our evangelistic message. It will strengthen our witness in the world.

While this book was not written as a textbook, it could well be used by adult Sunday school classes, particularly the young adults, as the basis for an elective study. It might well be used for Sunday night young adult discussion groups. It would be an excellent resource for pastors, teachers, writers, and editors.

This book will probe us deeply—and perhaps disturb us. But it will strengthen our evangelical witness in a world in ferment.

—Earl C. Wolf □

VITAL STATISTICS

DEATHS

MISS CLARA V. CALLISS, 77, died May 6 at Auburn, Ill. Funeral services were conducted by Rev. Charles Michael, Jr. She is survived by a niece.

MRS. MARGARET NEOMA EWING, 80, died Apr. 20 in Redding, Calif. Funeral services were conducted by Rev. Virgil M. Hutcheson and Rev. Murray L. Morford. Surviving are her husband, James E.; two daughters, Mrs. Maurine Bear and Mrs. Billie Margaret Hurt; and two sisters.

J. L. "JACK" HASTINGS, 66, died May 12 at Stanford, Calif. Funeral services were conducted in Watsonville, Calif., by Rev. Erwin Klassen and Rev. Reuben R. Welch. Interment was at Ontario, Calif. He is survived by his wife, Opal; a daughter, Mrs. Reuben Welch; and three grandchildren.

HENRY OLIVER PARRISH, Jr., 37, was drowned in a boating accident, Apr. 28, at Newburg, Ore. Funeral services were conducted by Rev. John W. Bullock. Surviving are his wife, Nancy; two sons, Edwin and Jonathan; two daughters, Kathleen and Caroline; his mother; two brothers; and one sister.

WILLIAM M. PLUMMER, 67, died May 24 in Mt. Pleasant, Ia. Funeral services were conducted by Rev. Ted Conway and Rev. A. D. Foster. He is survived by his wife, five sons, three daughters, and 18 grandchildren.

MRS. NANCY S. RUPP, 97, died May 18 in Temple City, Calif. Funeral services were conducted by Rev. Henry B. Wallin, Rev. Earl Lee, and Dr. Basil Miller. Interment was in Inglewood, Calif. She is survived by five daughters, F. Naomi Rupp, Vera R. Welty, Lucile R. Hungerford, Joy R. Franck, and Elizabeth Curtis; three sons, Rev. John G. Lawrence S., and Phillip E.; 11 grandchildren; 15 great-grandchildren; and two sisters.

REV. A. C. RANDLE III, 40, died May 21 at Victoria, Tex. Funeral services were conducted by Rev. Bob Womack. Survivors include his wife, Helen; three sons, A. C. IV, Richard Lee, and Robert Edward; his parents; one sister; and a brother.

LEE GEORGE SMITH, 58, died May 7 of a heart attack in Tulsa, Okla. Funeral services were conducted by Rev. Ralph Jared and Rev. E. H. Sanders. He is survived by his wife, Alma; a son, Jerry; four grandchildren; and one sister.

BORN

- To Kenneth and Edythe Crow, Paxton, Neb., a son, Philip David, May 3.
- To Chuck and Judy (Sykes) Haney, Bradenton, Fla., a son, Charles Edward, Jr., Mar. 18.
- To Thomas and Linda (Hampton) Taylor, San Jose, Calif., Christine Yrette, and Cynthia Renee, May 9.
- To Mark and Evangeline (Bolton) Rudeen, Kansas City, a son, Lee Antony, May 13.
- To David and Carol (Martinson) Bon, Kansas City, a son, Daniel Mark, May 23.
- To Rev. Hugh L. and Miriam (Goodwin) Smith, Kingston, Mo., a daughter, Kimberly Carol, Apr. 18.
- To Mr. and Mrs. Milton Stave, Yakima, Wash., a son, David Robert, Apr. 7.

ANNOUNCEMENTS

RECOMMENDATIONS
 This is to introduce and recommend Rev. J. W. Livingston, who will be entering the evangelistic field Sept. 1. He is slating meetings now. Contact him at 2916 Bell St., Lawton, Okla. 73501.—W. T. Johnson, district superintendent.

NAZARENE CAMPS

JUNE 30—JULY 7, Chicago Central District at College Church of the Nazarene, Bourbonnais, Ill. Workers: Dr. Curtis Smith, evangelist; Mr. and Mrs. Leon Cook, singers. Rev. Mark R. Moore, district superintendent.

JUNE 28—JULY 7, Northwestern Illinois District at Manville campgrounds (10 miles south and east of Streator, Ill.). Workers: Dr. Edward Lawlor, Dr. Mendell Taylor, evangelists; Paul McNutt, singer. Rev. Lyle E. Eckley, district superintendent.

JUNE 30—JULY 7, Albany District at district center (eight miles southeast of Ithaca on Route 79 to Route 330), Brooktondale, N.Y. Workers: Dr. Richard Taylor, Rev. C. Hastings Smith, evangelists; Curtis Brown, singer; Rev. J. Hutton, missionary soaker. Kenneth H. Pearsall, district superintendent.

JULY 1-7, Alabama District, State Highway 96 West, Millport, Ala. Workers: Rev. Stuart McWhirter, evangelist; Keith and Pat Showalter, singers. Rev. Reeford Chaney, district superintendent.

JULY 1-7, Nebraska District, campgrounds, S.E. Kearney, Neb. Workers: Dr. Leslie Parrott, Dr. Howard Hamlin, evangelists; singer, Bob Killion. Dr. Whitcomb Harding, district superintendent.

JULY 1-7, North Dakota District at campgrounds, Sawyer, N.D. Workers: Rev. William Draper, evangelist; Danny Gales, singer. Rev. Harry F. Taplin, district superintendent.

JULY 1-7, South Carolina District at Nazarene camp, five miles south of Batesburg, S.C., on Highway 391. Workers: Rev. Reuben Welch, Rev. T. C.

(Jack) Sanders, evangelists; Jim Bohi, singer. Rev. Otto Stucki, district superintendent.

DISTRICT ASSEMBLY INFORMATION

NORTHEAST OKLAHOMA, July 1-2, First Church, 10th and Jennings, Bartlesville, Okla. 74003. Host Pastor: E. Keith Bottles.

SOUTH DAKOTA, July 3-4, First Church, S.W. First and Union St., Madison, S.D. 57042. Host Pastor: Harold W. Garrison.

CANADA ATLANTIC, July 4-5, First Church, 13 York St., Moncton, New Brunswick, Canada. Host Pastor: D. R. Morrison.

CHICAGO CENTRAL, July 4-5, College Church, Olivet St. at Breece Ave., Bourbonnais, Ill. 60914. Host Pastor: Forrest Nash.

NEBRASKA, July 4-5, Christian Church, Kearney, Neb. 68847. Host Pastor: Eldon Russell.

NORTH DAKOTA, July 4-5, Nazarene Campgrounds, Sawyer, N.D. 58781. Host Pastor: Mrs. Esther L. Bauer.

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BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446

BALLARD, O. H. (C) c/o NPH*

BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421

BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875

BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Austin, Tex. (Southside), July 19-28

BELEW, P. P. & MRS. (C) 1018 N. Vermillion St., Danville, Ill. 61832

BENDER EVANGELISTIC PARTY, JAMES U. (C) P.O. Box 8635, Tampa, Fla. 33604: Andalusia, Ala. (New Providence), July 18-28

BERTOLES, THE MUSICAL (FRED & GRACE). (C) c/o NPH*

BETTSCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407

BEYER, HENRY T. (C) 8155 Boone Ave., Baton Rouge, La. 70807; Meridian, Miss. (Central), July 1-7; Nashville, Tenn., July 8-14; Winnfield, La. (Hutchinson Camp), July 20-28

BIERCE, JACK (C) Box 148, Yeoman, Ind. 47996

BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036

BOGGS, W. E. (C) c/o NPH*

BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Columbus, Ind. (Tri-County Camp), July 11-21

BOHT, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537

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BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008

BRAUN, GENE. (C) c/o NPH*: Indianapolis, Ind. (Ray St.), July 3-7; Decatur, Ill. (Westside), July 11-14; Clarksburg, Ont. (Clarksburg Camp), July 15-21; S.W. & N.W. Ohio Dist. Camp, July 26—Aug. 4

BROCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651

BROOKS RICHARD. (C) 205 N. Washington, Kankakee, Ill. 60901

BROWN, CURTIS R. (C) 315 S. Bisailon, Bourbonnais, Ill. 60914; Oregon Pacific Camp, July 21-28

BROWN, J. RUSSELL. (C) c/o NPH*

BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Nashville, Ill. (Mission), July 7; Tilden, Ill. (Camp), July 11-21

BUCKLEY, RAYMOND. (C) Box 128, Sumner, Wash. 98390

BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Fairfax, Ala., July 24—Aug. 4

BYERS, CHARLES F. & MILDRED. (C) 142 20th Ave., S.W., Cedar Rapids, Ia. 52404

CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413

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CASEY, H. A. & HELEN. (C) c/o NPH*

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CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichael, Pa. 15320

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CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840

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CLIFT, NORVIE O. (C) c/o NPH*

COCHRAN, EUGENE W. (C) 8103 Columbus Rd., N.E., Louisville, Ohio 44641

COLE, GEORGE O. (C) 413 E. Ohio Ave., Sebring, Ohio 44672

COMPTON, CLYDE D. (C) 162 Croyden Ln. El Cajon, Calif. 92020

Cook, James V. (R) 88 Orchard Lane, Columbus, Ohio 43214; Lansing, Mich., July 19-28

COOK, LEON G. & MARIE. (C) c/o NPH*

COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207

CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901

COX, C. B. & JEWEL. (C) R. 3, Salem, Ind. 47167; Clarksburg, Ont. (Clarksburg Camp), July 12-21; Pontiac, Mich. (Camp), July 22-28

CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; N.C. Dist. Camp, July 4-14

CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097

CREWS, HERMAN F. & MRS. (C) c/o NPH*: Broken Bow, Okla., July 1-7

CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104

DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Peil City, Ala. (Bible Meth. Camp), July 1-7; Letts, Ind. (Camp), July 8-14; Cleveland, Ind. (John T. Hatfield Camp), July 19-28

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DENNIS, GARNALD D. (C) c/o NPH*: Newport Ark., July 5-14; Laurel, Ind., July 19-28

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Dison, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101

DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Montevideo, Minn. (Interdenominational Camp), July 5-14; Central Ohio Dist., July 17-19; Jackson, Me., July 30—Aug. 4

DOBBS, C. H. (C) Yoder, Ind. 46798

DONALDSON, W. R. (C) c/o NPH*: Colo. Dist. Camp, July 24-26

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ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011

ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843

EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*: Bellmore, N.Y., July 21; Freeport, L.I., N.Y. (Camp), July 24—Aug. 4

FENSEY, LEE H. (C) c/o NPH*

EVERLETH, LEE. (C) 4510 Ave. Q, Lubbock, Tex. 79412

FAGAN, HARRY L. (C) R. 1, Box 93, Carmichaels, Pa. 15320

FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Virksburg, Mich. 49097

FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710; Ephrata, Pa., July 8-19

FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092

FISHER, TOM. (C) 4609 S. Fern Creek, Orlando, Fla. 32806

FISHER, WILLIAM (C) c/o NPH*

FITCH, JAMES S. (C) 3812 Sam Boney Dr., Nashville, Tenn. 37211

FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454

FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231; Westmoreland, Tenn. (Gospel Tabernacle), July 20-28

FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601
 FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821
 FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*: Marydel, Md. (Morris Tab. Camp), July 4-14
 CFOX, STEWART P., & Wife. (C) R. 2, Box 221, Leesburg, Va. 22075
 FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837
 FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101
 GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914
 ● 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 (Mt. Carmel), July 5-7; Williamsburg, Ohio, July 12-14
 ○ GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
 GRAUVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906
 ● GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Wash. Pac. Camp, July 7-14; Nampa, Idaho, July 17-21; Pefferlaw, Ont. (Cedar-dale Camp), July 25—Aug. 4
 ● GREINER, GEORGE & KATHLEEN. (C) c/o NPH* GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 OGRIMSHAW, MICHAEL & MRS. (C) c/o NPH* GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
 HADEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Brandenburg, Ky., July 7-14
 HARDING, MRS. MARIDEL. (C) Box 195, Hastings, Neb. 68901
 HARRISON, CHARLIE. (C) 821 N. Pershing, Seymour, Ind. 47274
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
 HERIFORD, RUSSELL W. (C) R. 1, Inola, Okla. 74036
 Hegstrom, H. E. (R) c/o NPH*
 HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
 HIGGINS, CHARLES E. (C) 865 E. Kingsley, Pomona, Calif. 91767
 HISSOM, EARL G., JR. (C) Box 544, Charleston, W. Va. 25322
 HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404; Jacksonville, Tex. (Mt. Hope), July 11-21; Ballinger, Tex., July 29—Aug. 4
 HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; Santa Fe, Tenn., July 1-7; Anderson, Mo., July 14-21; Kennett, Mo., July 24—Aug. 4
 HOLSTEIN, C. V. (C) 1500 Lucerne, Apt. 1104, Lake Worth, Fla. 33460
 HOOD, GENE & MRS. (C) c/o NPH*: Nocona, Tex., July 2-7; Beech Grove, Ark., July 8-14; Searcy, Ark. (Pickens Chapel), July 15-21; Valentine, Neb., July 29—Aug. 4
 HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750
 OHUFF, PHILIP W. (C) 209 N. East St., Vanlue, Ohio 45890; Dawson, Minn. (Interdenominational Camp), July 5-14; Sebasco, Me. (West Point), July 30—Aug. 4
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Freeport, L.I., Camp, July 24—Aug. 4
 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
 IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901
 ○ IRWIN, ED. (C) c/o NPH*: Tullahoma, Tenn. (Mt. Vernon), July 11-21; Ill. Dist. Camp, July 29—Aug. 4
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526; Gulport, Miss. (Perry Camp), July 22-28
 ISENBURG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
 ○ JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Hopeton, Okla. (Camp), July 8-14; Ellisgrove, Ill. (Springerton Camp), July 18-29
 JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
 JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068
 JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014
 KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
 KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205; Charleston Heights, S.C. (1st), July 22-28; Estill, S.C., July 31—Aug. 11
 ○ Killen, Allen R. (R) 407 Campbells Creek Dr.,

Charleston, W. Va. 25306; Neb. Dist. Camp, July 1-7; Ga. Dist. Camp, July 26—Aug. 2
 KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
 ○ KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008
 LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
 LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748; Hemlock, Ohio (Iron Point Community), July 10-21; Keystone, Ind. (Camp), July 22—Aug. 4
 ○ LAW, DICK & LUCILLE. (C) Preachers & Singers, c/o NPH*: Erick, Okla., July 8-14; McPherson, Kans., July 15-21; Tulsa, Okla. (1st), July 29—Aug. 4
 ● LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 LEE, TED. (C) c/o NPH*
 LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302
 Leonard, James R. (R) Rockford, Ill. 61111; Entering full-time
 LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720
 ○ LEVERETT BROTHERS. (C) R. 4, Lamar, Mo. 64759
 LIDDELL, P. L. (C) c/o NPH*: Wisconsin Dist. Boys' & Girls' Camp, July 8-12; Central Ohio Dist. Camp, July 19-28
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
 LITRELL, RICHARD. (C) 12707 Groveside, La Mirada, Calif. 90638; Meetings in Hawaii, July 1-14; Mo. Dist. Camp, July 22-28
 LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
 LONG, WILMER A. (C) Box 295, Goodrich, N.D. 58444; Sidney, Mont., July 7-14; Neb. Dist. Boys' & Girls' Camp, July 15-19; N.D. Dist. Boys' & Girls' Camp, July 22-26
 ● LUSH, RON. (C) c/o NPH*

MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
 MARCKEL, KENNETH W. (C) c/o NPH*: Wilmore, Ky. (Asbury Theol. Seminary), July 1-30
 MARTIN, PAUL. (C) c/o NPH*: Wash. Pac. Camp, July 7-14; Nev.-Utah Dist. Youth Camp, July 15-28
 MATHIS, I. C. (C) c/o NPH*
 MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631
 ○ MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Vicksburg, Mich., Indian Lake Campground, June 17—Aug. 29
 MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
 ● McCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016
 McCULLOUGH, FORREST. (C) c/o NPH*: Sparta, Tenn., July 1-7; Fayetteville, Tenn., July 9-14; Steele, Ala., July 16-21; Spiceland, Ind., July 26-28; Camby, Ind., Youth Camp, July 29—Aug. 2
 McDONALD, G. RAY. (C) 321 Curran, Brookhaven, Miss. 39601
 McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
 McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
 ● McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113; Clarksburg, Ont. (Clarksburg Camp), July 12-21
 McWHIRTER, G. STUART. (C) c/o NPH*: Alabama Dist. Camp, July 1-7; Vicksburg, Mich. (Indian Lake Camp), July 19-28; E. Mich. Camp, July 29—Aug. 4
 MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924; S.W. Ind. Boys' and Girls' Camp, July 15-19
 ● MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Maine Dist. Camp, July 8-14
 Mewbourn, O. V. (R) 1001 65th St., S., St. Petersburg, Fla. 33707
 MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807
 ○ MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050; Monte Vista, Colo., July

JULY

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Late News

FIGHTER PILOT DIES

Capt. Lyn D. Oberdier, 30, an air force fighter pilot, died May 5 on a combat mission in South Vietnam. Funeral services were held in the Lubbock (Tex.) First Church.

The air force officer was a member of the first Air Force Academy graduating class in 1959, and later received a master of science degree in nuclear physics.

His wife, the former Miss Carla Jean Newsom, and two children, ages three years, and 10 months, survive him. Other survivors include his mother, Mrs. Travis Minnick, and a brother.

VETERAN SOLDIER KILLED

S/Sgt. Billy G. Riggins, 39, Clarksville, Tenn., died in Kan Tum, Vietnam, as a result of small-arms fire during a Viet Cong raid. Sergeant Riggins, who had been in the armed services for 18½ years, was to have retired in 1969.

Survivors include his wife, La Verene; and two sons, ages 10 and six.

EASTER OFFERING VICTORY

Our goal for the Easter Offering was \$2 million but our people under the blessing of God had, as of June 7, brought in an offering of \$2,023,079. **Praise God for this wonderful victory and may God bless each one who had a part in it!**

—HARDY C. POWERS for BOARD OF GENERAL SUPERINTENDENTS

So often we are ungrateful to God! May we follow the ancient writer's suggestion: "Forget not all his benefits." He gave us His only Son, and often we take such redemption for granted. If we fail to give thanks for such benefits, we will forget them. "Praise God, from whom all blessing flow."—Melvin McCullough.

11-21; Oklahoma City, Okla. (S. Highlands), July 25—Aug. 4
 MILLER, NETTIE A. (C) c/o NPH*: Huntington Park, Calif., July 7-14; Cynthia, Ky., July 21-28
 MILLER, W. F. (C) 521 Victoria Ave., Williams-town, W. Va. 26187
 MILLHUFF, CHARLES. (C) c/o NPH*: Kansas City Dist. IMPACT Thrust, July 8-14; Mo. Dist. IMPACT Thrust, July 16-21; Louisville, Ky. (City-wide), July 22-28
 MINGLEDOFF, O. C. (C) R. 1, Douglas, Ga. 31533
 MONCK, JIM & SHARON. (C) c/o NPH*: Georgetown, Ind., July 2-7; Monticello, Ia., July 31—Aug. 4
 MOORE, EUGENE. (C) 8216 N.W. 36th Terr., Bethany, Okla. 73008
 MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104; Springfield, Ind. (Ridgeport), July 10-14; Flemingsburg, Ky. (Mt. Vernon Camp), July 18-28
 MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
 MOULTON, M. KIMBER. (C) c/o NPH*
 ● MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada; Mo. Dist. Camp, July 22-28; Thamesford Free Meth. Camp, July 31—Aug. 11
 ● MUSICAL MITCHELLS. (C) R. 1, Summerville, Pa. 15864
 MYERS, DAVID J. (C) R. 1, Box 108-A, Logan, Ohio 43138
 ● NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72756
 ● NESSETH-HOPSON PARTY. (C) c/o NPH*
 NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Post. Tex., July 21-28
 ● NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Manville, Ill. (Manville Camp), July
 NORTHROP, LLOYD E. (C) 6249 Lucky John Rd., Paradise, Calif. 95969
 NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520; Pine Bluff, Ark. (First), July 8-14; Jonesboro, Ark. (Rogers Chapel), July 21-28
 ● OYLER, CALVIN B. (C) c/o NPH*
 PARROTT, A. L. (C) 460 S. Bresee, Bourbonnais, Ill. 60914
 ● PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Standish, Mich. (Camp), July 9-15
 ● PAUL, CHARLES. (C) c/o NPH*
 PERSONETT, EUGENE V. (C) Box 483, Ft. Recovery, Ohio 45846; Dugger, Ind. (Cass Camp), July 10-21; S. Whitley, Ind. (Area Meeting), July 22—Aug. 4
 PHILLIPS, ROBERT E. (C) 1065 Warkentine, Kingsburg, Calif. 93631
 ● PICKERING MUSICALAIRES, THE. (C) c/o NPH*
 ● PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
 PITTMER, TWYLA. (C) R. 1, Shelby, Ohio 44875
 PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Columbus, Ind. (Tri-County Camp), July 11-21
 ● POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
 POTTER, ORVILLE S. (C) R. 2, Box 2280, Auburn, Calif. 95603
 ● POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907
 PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Guthrie, Okla. (1st), July 5-14; Vici, Okla. (Camp), July 25—Aug. 4
 PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
 ● QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Calvert, Ala., July 16-21; N.W. Ind. Dist. Camp, July 23-28
 ● RAKER, W. C. & MARY. (C) Box 106, Lewis-ton, Ill. 61542
 RICE, RALPH. (C) 205 E. Monroe, Bourbonnais, Ill. 60914
 ● ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
 Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; La. Dist. Camp, July 1-7; Kans. Dist. Camp, July 29—Aug. 4
 RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
 SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
 SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061; Kans. Dist. Camp, July 1-8; Iatan, Mo., June 9-14; Oregon, Mo., July 15-21; St. Joseph, Mo. (Northside), July 22-28
 SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416; Church Hill, Tenn., July 8-14
 ● SHWALTER, KEITH & PAT. (C) c/o NPH*: Ala. Dist. Camp, July 1-7; South Dayton, Ohio (United Tent Crusade), July 14-21; Somerset, Ky. (Tent Crusade), July 28—Aug. 7
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
 ● SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043; E. Enterprise, Ind. (Pilgrim Camp), July 12-21; Maysville, Ky. (Dist. P.H. Camp), July 26—Aug. 4
 ● SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301

SLATER, HUGH L. (C) c/o NPH*
 SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003; Albany Dist. Camp, July 1-7; Ore. Pac. Dist. Camp, July 21-28; Ill. Dist. Camp, July 29—Aug. 4
 ● SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioutte, Pa. 16351; West Chazy, N.Y. (Camp), July 14-21
 SNOW, DONALD E. (C) 112 Green Hills Dr., Glasgow, Ky. 42141; Washington, Pa., July 11-21; West Milton, Ohio (P.H. Camp), July 23-28
 ● SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46323
 STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252
 STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008; Jasper, Ala. (Sardis), July 8-14; Sioux City, Ia. (Jeffers Mem. Camp), July 18-28; Port Matilda, Pa. (Camp), July 31—Aug. 11
 STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337
 Stephens, Kenneth. (R) c/o NPH*: N.W. Ill. Dist. Camp (Youth Worker), June 28—July 31
 STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501; N.C. Dist. Camp, July 4-14; Louisville, Ill. (Clay County Camp), July 15-21; Cottondale, Ala. (Indoor Camp), July 22-29; Houston, Tex. (Channelview), July 31—Aug. 4
 STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
 SWEARENGEN, JOHN W. (C) Box 215, ONC, Kan-sas, 67410
 TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410
 TAYLOR, EMMETT E. (C) c/o NPH*: Salem, Mo., July 8-14
 TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420
 THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514; E. Tenn. Dist. Camp, July 29—Aug. 4
 THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
 THOMPSON, WM. & MRS. (C) 1535 S. Centennial, Indianapolis, Ind. 46222
 Thompson, Wm. E. (R) 8050 E. Madison St., Port-land, Ore. 97215
 TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301
 TOWRISS, J. G. (C) 1913 Glenelgyn Dr., Muncie, Ind. 47304
 TRIPP, HOWARD M. (C) c/o NPH*: Columbia, Tenn. (Grace), July 1-7; Tennessee City, Tenn. (Jasons Chapel), July 11-21
 ● TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748
 ● Underwood, G. F. & Mrs. (R) R. 4, Box 420N, Cortland, Ohio 44410; Columbus, Ind. (Tri-County Hol. Camp), July 11-21
 VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clear-water, Fla. 33515
 WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115; McConnellsburg, Pa. (Camp), July 12-21
 WALKER, W. B. (C) c/o NPH*
 ● WALLACE, J. C. & MRS. (C) Box 452, Louis-ville, Ky. 40201
 ● WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021
 ● WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
 WATSON, PAUL. (C) 311 N.W. Seventh St., Ben-tonville, Ark. 72712
 WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885
 ● WELLS, KENNETH & LILY. (C) Box 1043, White-fish, Mont. 59937
 ● West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Shamrock, Tex., July 5-14; Brownfield, Tex., July 22-28
 Whipple, Leonard. (R) Lay Sunday School Evange-list, 15 P-Via Castillo, Laguna Hills, Calif. 92563; Wadsworth, Ohio (1st), July 14-21; Akron, Ohio (Kenmore), July 21-28
 ● WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
 WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069
 WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicks-burg, Mich. 49097; Meetings in Maryland, July 8-14; Walsh, Colo. (Friends), July 31—Aug. 11
 WILLIAMS, EARL C. (C) c/o NPH*
 WOODWARD, GEORGE P. (C) 326 Dry Run Rd., Monongahela, Pa. 15063; Dover, Del., July 7-14; Old Hickory, Tenn., July 19-28
 WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Chiclayo, Peru, S. America, month of July
 WYSS, LEON. (C) c/o NPH*: Garden Grove, Calif. (1st), July 15-21; San Antonio, Tex. (Dellview), July 28—Aug. 4
 ● YOAKUM, BEATRICE. (C) 309 W. Jackson, Med-ford, Ore. 97501
 ● ZIMMERLEE, DON & JUNE. (C) 2060 S. Flor-issant Rd., Florissant, Mo. 63031; Columbus, Wis., July 7-14; Bellevue, Ohio (Mt. Carmel E.U.B.), July 17-28
 ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Central Ohio Camp, July 19-28

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

PATIENCE AND PRAYER

(June 30)

Scripture: James 4:13-5:20 (Printed: James 5:7-16)

Golden Text: James 5:16

THEME

To emphasize the patience of faith and reliance upon prayer in maintaining trust in God under trial, bearing fellowship weaknesses, and seeking divine healing and national renewal.

INTRODUCTION

Patience is neither insipid nor incapable of protest or concerted action, as the words of James show. It is an endurance cultivated in trial that is based upon belief in God's ability and ultimate triumph, having soldierly, athletic, and disciplinary aspects (II Timothy 2:3; Hebrews 12:1, 7; 11:27). It is the child of faith and prayer and must be expressed.

In Seeking God's Will—replacing the natural urge to do one's own will and live for material gain only. Ability to plan and decide, the urge to "get on" is God's gift; but to make this life's goal, forgetting its brevity, ignoring God's will, and "boasting" of selfish achievements, is evil. The deeper basis for life is a patient doing of the sought and known will of God, whether this brings prosperity undreamed and abundant possibilities for doing good or requires patience

In Severe Economic Circumstances because of the unchristian and unprincipled use of money and power. Human considerations, often pioneered by Christian reformers and inspired by revival or Scripture, have leavened industrial relations. But vested interests and unscrupulous finance can still adversely affect conditions of employment and reward. The final hope for social righteousness is God's justice and Christ's return (5:4, 7). Until then, the Christian will not grieve in bitterness (5:9) despite strong provocation through injustice and oppression, but will seek to share God's patience and protest. Patience is more difficult still

In Physical Distress, particularly if linked with conscious sin or fellowship faults. To endure as Job did requires prayer, after Elijah's example, including anointing for divine healing, with confession if needed.

CONCLUSION

Patience and prayer are supremely needed in soul winning, and bring the highest reward (5:20).

Conducted by W. T. Purkiser, *Editor*

I understand that a retired minister receiving monthly assistance from the Department of Ministerial Benevolence cannot have his slate as an evangelist printed in the *Herald of Holiness*. Why is this?

This has been the policy of the Department and the *Herald* for 40 years or more. It is based on the assumption that to receive assistance from the church a minister must actually be retired.

This does not mean that such a min-

Recently in his pastoral prayer our minister asked the Lord to "forgive us our sins." This was something of a shock to me. It is my understanding that sin is a willful transgression of a known law of God, and Christians do not sin. I'm sure our pastor has not sinned, but I don't understand his using that phrase as some do who teach that we have to sin every day. I don't mean to criticize, but would it not be better, since we can live above sin, if we did not use this phrase?

One would have to know the context of the phrase in the whole prayer to answer your question. In relation to the individual life, a Christian would not ordinarily use such a phrase—although we must not forget that Luke 11:2-4 is still in the Bible.

However, there is a prayer of general confession such as that of Daniel in Daniel 9:3-19 which is appropriate when prayed by an individual for the nation or people with which he identifies himself. I'm sure Daniel personally had not sinned, committed iniquity, done wickedly, and rebelled against God's law—although he confesses this in the name of his people.

Praying as a member of modern society, I could honestly ask God to forgive us our sins of materialism, hatred,

bigotry, lust, and drunkenness. Without wanting to muddy the waters for you, there is a sense in which all of us are implicated in the vast evils of society today—if not positively, then at least negatively in failing to protest or otherwise act as effectively as we might to correct them.

The New Testament is crystal clear at the point of our personal deliverance from willfully transgressing the law of God (Matthew 1:21; 5:48; John 5:14; Romans 6:1-2; Galatians 2:17-18; I Thessalonians 2:10; Hebrews 10:26; I Peter 2:14; I John 2:1-4; 3:8-9; 5:18). Yet we are still to pray "for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1-2).

Is there a prophecy that a burning plague shall descend on the earth during the latter days? I heard a lady say that cancer is that burning plague and that prophecy is being fulfilled.

Prophecy is indeed being and will be fulfilled. But I never heard of any prophecy of a "burning plague" in the latter days, unless one of the plagues of Revelation 9-11 is the source of the reference.

The nearest to the actual phrase "burning plague" is in Leviticus 13:22-24, where one of the forms of leprosy is described as a "plague . . . in the skin whereof there is a hot burning." But that referred to a disease prevalent

at that time.

Deuteronomy 28:22 includes "extreme burning" among the afflictions which would follow rebellion against God.

The prevalence of cancer in our day is a tragic reality, and there is no one simple explanation for it. But it bears no one-to-one relation to morality or spiritual integrity or the lack of it, and I would be most reluctant to regard it as a plague specifically predicted in the Scripture.

Did Judas ever have a justified experience?

I believe he had just the same experience as the rest of the apostles, and I am satisfied to call that a justified experience. I believe that everything Jesus said about His disciples in John 17:6-18 was true of Judas before his defection.

This I would also take to be the

meaning of Acts 1:16-17.

The eternal security brethren, of course, would disagree violently. But this disagreement seems to me to be a case of making the facts fit the theory rather than adjusting the theory to fit the facts.

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2

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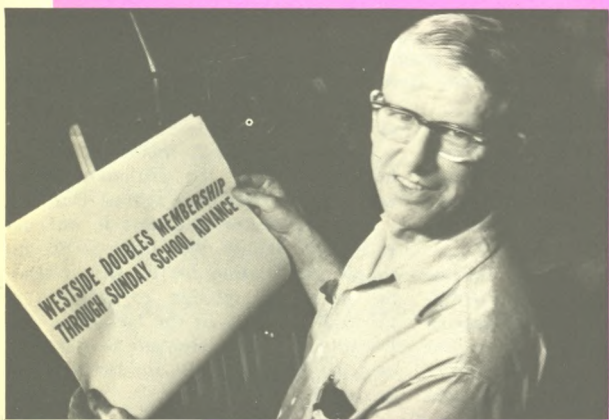
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