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MAY 27, 1970

# Herald of Holiness

CHURCH OF THE NAZARENE

## What Will Matter Then?

(See page 9.)



**MEMORIAL DAY**

May 30



*General Superintendent V. H. Lewis*

**W**E do not know the pastoral scene before Him as He looked across the fields, but He made this an unforgettable moment of all time when He spoke: The fields, they are "white . . . to harvest" (John 4:35). Those who stood there could never forget those words.

Matthew records His poignant cry: "The harvest truly is plenteous, but the labourers are few" (Matthew 9:35).

What if He were here today? He could stand anywhere on this crowded earth and look. Plenteous the harvest? In His day, yet—today, a thousandfold more so! No church cries for a parish; no man needs hunt for a lost soul—just stand where you are for a moment. See, there is one coming by, so near by.

Yea, verily He would lift His voice so that all could listen. He would interrupt the anthem, the ritual, the calm congregation, the preacher of platitudes. His voice would thunder over the organ tones.

"The fields—the fields  
Just outside the door,  
Around you,  
Everywhere,  
On your street,  
In the store!  
The white, waiting fields—  
The fields so plenteous—  
Waiting,  
Not for the singer,  
Not for the ritual,  
Nor for the clergyman,  
But for the reapers!"

So plenteous a harvest, so few the reapers, so reluctant the laborers!

Fifty thousand the harvest this year. That is a great harvest. With joy we could sing the Christmas carols this year of our Lord 1970 with this "harvest" gathered in.

Will too many leave the reaping to too few? It was that way in His day!

But today, in our great church, in this terribly needy hour when they sway,

# White unto Harvest

totter, and fall before the winds that come now with tempest force, today let's join the few, you and I. This "few" is a favored group. God calls and they respond. Let's get in with all our might—now. Two or three hundred thousand Nazarenes, with six or seven thousand Spirit-filled preachers in the thick of it, can gather the harvest.

We through "the few," in the midst of so many who say they bear His name, can bring a light in this twilight hour; and if the storm tarries, by His will we can save our children, reach our relatives, win our neighbors, revive our churches, evangelize the field.

*He is calling! Hear ye His voice!  
The harvest, the harvest! So precious,  
so white!  
Now is the hour, make ye your choice,  
Be one of "the few" while still  
'tis light.*



# GOD'S CLIMACTIC GRACE



**T**HE climax in God's redemptive plan is to experience sanctification. The Scriptures reveal that the culminating objective of the divine revelation is to sanctify the believer, after his repentance and deliverance from sins committed. These truths are amply revealed in the Gospels and in the Epistles.

The purpose of divine inspiration through the Word of God is thus twofold: to deliver man from his sins by conscious forgiveness in answer to prayer, and secondly to purge from him his inherited sin nature.

Isaiah calls such an experience "The way of holiness," along which God's people walk with joy and gladness.

John calls the Holy Spirit, who produces it, "another Comforter."

Paul speaks of "the earnest of our inheritance," of "being knit together in love," "the mystery

now made manifest in his saints," "the grace wherein we stand," and "glory in the church by Christ Jesus."

Charles Wesley styled it "that second rest." Another hymnist calls it "joy unspeakable and full of glory." These expressions are representative of those who are the recipients of this second definite work of grace.

One is not dispossessed of the inherited sin nature, the carnal nature—or as Uncle Bud Robinson labeled it, "sin in the breed"—without a solitary struggle similar to Jacob of old, who threw himself on the mercy of God to the extent that he prayed, "I will not let thee go, except thou bless me." Speaking of that kind of tenacity, Uncle Bud Robinson said, "The reason God made a bulldog's nose so high up on his face is so he can hang and still breathe!"

A summary of this experience is

found in the seventeenth chapter of John's Gospel, where Jesus extols His apostles for their maintenance of the first evidence of grace, then explicitly prays the Father to sanctify them. This prayer was fully and gloriously answered in the second chapter of Acts, when they were all baptized with the Holy Ghost.

In the words of Dr. E. Stanley Jones, when this experience is received, "The ordinary becomes the extraordinary." Thus "being made free from [the] sin [nature] . . . ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

The act of regeneration is an animating experience, a life-giving power, actually a scintillating new life. Sanctification is a power concentrate, cleansing and qualifying for life, service, and heaven. The word sanctification is from *sanctus*, meaning "holy," and *facto*, meaning "to make"; hence sanctification is actually making one holy.

Regeneration and sanctification are totally different from each other. Neither can perform the office of the other.

These divine works constitute God's remedial system for lost man's recovery from sin to the fullness of grace. God made no mistake in a system designed to restore man to the relative image of his Maker. One so blessed is given the assurance of a safe landing in the celestial world. Praise God!



Still  
Mounting  
Up!

Though limitations of the flesh  
May sometimes make me sit  
When I would rather run or fly,  
They'll never make me quit  
The Christian race. Oh, precious thought!  
For deep within my heart  
I'm mounting up on "eagle's wings,"  
For, from the very start,  
His hand in mine, by grace I've kept  
The heavenly prize in view;  
So, though I walk—or sit—or lie—  
His love will bring me through!

By Alice Hansche Mortenson  
Reno, Wis.



## Healing for the Brokenhearted

PHOTO BY H. ARMSTRONG ROBERTS

**T**HROUGH her sobs she said, "Reverend, everyone needs a pastor!"

Providing her own commentary, she added, "I don't mean someone to preach to me and tell me how to live. Everyone needs a minister with a shepherd heart—someone who will stand with you in trouble and give you comfort and strength."

Then I remembered that Jesus declared, "The Spirit of the Lord . . . hath anointed me . . . to heal the brokenhearted" (Luke 4:18).

When is the best time to talk about suffering? There really seems no appropriate time.

During the dark days of the Dunkerque tragedy, a London cockney is supposed to have said, "Life ain't all that you want, but it's all that you can 'ave. So stick a geranium in your 'at and be 'appy!" That kind of talk does little good when one is hurting—whatever the source of pain. A "stiff upper lip" gets pretty limp when trouble comes.

Trouble and suffering are a very real part of our lives. G. A. Stud-dart-Kennedy says anyone uncon-

### • **By Jerry W. McCant**

Paducah, Ky.

cerned about the suffering of others is himself suffering either from "hardening of the heart or softening of the brain."

It was W. B. Godbey who said, "The world is dying prematurely, crushed under intolerable burdens of care." Most of us are hurting and want someone to care. The good news is that Jesus has come to "heal the brokenhearted."

Suffering is a normal part of human life. Life includes some built-in hardships. It is impossible to live without suffering. "Man is born unto trouble, as the sparks fly upward" (Job 5:7).

Life is a perpetual and mystifying "Why?" A mother learns that her newborn son is retarded. She asks, "Why?" An only child is struck down by leukemia. Parents with broken, bleeding hearts ask, "Why?" As his wife dies with a raging cancer, a husband implores, "Why?" An accident claims her husband and a wife demands to know, "Why?" A father is claimed by a heart attack, leaving a widow and fatherless children behind. The

message comes that a son has been killed in Vietnam. And we go on asking the unanswerable question—"Why?"

There are so many different kinds of suffering. Physical suffering is real, but is only one of many ways people hurt. There is the pain of a gnawing conscience—that hurts! Feelings are hurt and that causes pain. Anxiety, worry, and fear have a pain of their own! There is the unbearable pain of depression and discouragement. Someone else is hurting because of grief, loss, and bereavement. No pain is greater than that of embarrassment and humiliation.

"What the world needs now is love." The words are from a popular song, but the idea is true. That's what Jesus came to give! And, through us, He would go on giving it. Love will help to heal the brokenhearted. No one needs pity; everyone needs love and compassion.

Almost everyone is carrying about as heavy a load as he can bear. More and more we hear people saying, "I've had just about all I can take." They're not kidding

—it is true! What they need is not condemnation but loving compassion.

Look at the broken, bleeding hearts around you! Open your eyes and see those other eyes weeping, those lonely hearts and tear-stained faces. And heed the words of the poet:

*Pray don't find fault with the  
man who limps,  
Or stumbles along the road,  
Unless you have worn the  
shoes he wears,  
Or struggled beneath his  
load.*

*There may be tacks in his  
shoes that hurt,  
Though hidden away from  
view.*

*Or burdens he bears placed on  
your back  
Might cause you to stumble,  
too.*

Love helps bear burdens. Some of our burdens are personal responsibilities and must be borne alone. But some problems are too big and overwhelming to be faced alone. Often just an encouraging word is all that is needed. One poet put it this way:

*I cannot stay the raindrops  
That tumble from the skies;  
But I can wipe the tear away  
From weeping eyes.*

There is help for the broken-hearted! Jesus came to bring healing to those in pain. It is not a hopeless abyss of despair. There are light and life and love in Jesus Christ. There is a place where you can unload your burdens now.

"Oh, I'll get by somehow," is the old refrain. That kind of statement comes from a depression that is really saying, "But I really don't see how." This is a faithless, pessimistic approach to life. It is a sort of futile fatalism that says, "I don't really care how I get by!" Get by somehow—yes, maybe with bitterness, resentment, malice, and emptiness. Not somehow, my

friend, but triumphantly through Jesus Christ, the Lord! That's how you can come through your "dark night of the soul."

No matter how badly you hurt, don't give up! Even though you feel like it, don't give up. Jesus has a healing remedy for your pain! Who knows but that around the corner God may be marshaling an army of angels to send to your rescue? Just don't give up! Some folk are counting on you, so don't give up. Hang on, believe God, and healing will come. Someone reminds us:

*When things go wrong, as they  
sometimes will,*

*When the road you are trudging  
seems all uphill,*

*When the funds are low and  
the debts are high*

*And you want to smile but you  
have to sigh,*

*When care is pressing you  
down a bit,*

*Rest, if you must, but DON'T  
YOU QUIT.*

Please be reminded that Jesus also suffered. He had family troubles and His own brothers thought Him insane. When He needed them most, His disciples deserted and fled. Jesus had a Gethsemane—as dark, yes, and darker than yours or mine can ever be. He too cried a "Why?" to God as He died on the Cross. It is He who is our High Priest and He is able to sympathize with our weaknesses (Hebrews 4:15).

There are some pains that will make big men hurt out loud. It does no good to brush them aside and pretend they do not exist. These are precisely the kinds of hurts Jesus wants to heal.

Are you weary and crushed with your heavy load? Are old wounds still giving you trouble and causing great pain? Bring your hurts and wounds to Jesus. It's really true that He came to heal the broken-hearted! □

50 YEARS

AGO...



In the  
*Herald  
of Holiness*

### Morning Hours

**T**O begin the day aright it must be commenced with God. First, upon the knees in prayer. The evening hours are best suited for reflection and meditation, the morning hours for ascent to God and His throne of grace.

In the morning freshness of the mind, buoyancy of the spirit, and natural outflow of the affections there is possible a sacred and holy approach to God which the other hours of the day cannot afford. Furthermore, there is the needed strength and grace for the day which can best be secured in those early hours. The time to don our spiritual armor and secure our spiritual rations is before the battle. It should be the practice of our life to lay hold upon God before the world has opportunity to lay hold upon us.

Second, in the reading of the Book of God. The Word sowed in the heart at the beginning of the day will yield a bountiful harvest all the day long. No practical commentary and Bible help should be allowed to take the place of such devotional study of the Bible. Such a practice is the surest way to a knowledge of the Book and of things divine, to spiritual growth and strength.

Psalms 5:3; 59:16; 143:8;  
Mark 1:35.—DONNELL J. SMITH.

May 26, 1920



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## How Love Behaves at Home

**T**HERE is no better testing ground for love on earth than the home where you live. Some can go through an eight-hour day with a smile, being nice to the customers, and then go home to their snarly, grumpy, hard-to-deal-with selves.

It is true, one of the functions of the home is to provide a place where the family can let down, and let off steam. But in the home where divine love is real, there are some universal ways it is demonstrated.

*First, love "beareth all things." This does not mean love patiently, passively endures the home situation. It does mean, however, that love has the capacity to adjust itself to all the changing relationships of a home.*

For what a home was yesterday it is not today, nor will it be tomorrow. People continually change in the successive stages of the life cycle. Children change, adults change, circumstances change! Therefore the home is a place of constant adjustment.

People with rigid patterns of behavior and thought generally create tension and unpleasantness in the home, while people with divine love in their hearts help make the home a more pleasant place for everyone. By being rigid and unbending, the real practice of love is destroyed in the home; for one of the capacities of love is that it can adjust to all the ongoing change that is necessary in the operation of a modern-day home.

The opposite of the word *love* is thought by many to be *hate*. In the strictest sense this is true; but when it comes to practicing love in daily living, the real antonym to *love* is not *hate*. It is *fear*!

The force which destroys love's operation in the home is anxiety and fear. Where there is fear, suspicion and jealousy thrive. But where the practice of love is made perfect, fear is cast out. Judgmental attitudes disappear. There is

### • Leslie Parrott

Portland, Ore.

willingness on the part of everybody in the family to accept each other on the basis of what they actually are like instead of how they "ought" to be.

There is a human tendency to put other people in tension. Problems arise because we will not allow members of the family to be themselves. We are afraid our children will not be perfect and therefore we over-supervise. We demand from them highest performance because they are extensions of our own personalities and we don't want them to be anything but the highest, brightest, and best.

Not really because of love, but because of our own self-centeredness, we may make unreasonable demands on children. As a result, many a person has become listless, recalcitrant, and unproductive in adult years as a reaction to pressures put on him through fear in the home.

But in that home where there is love, there is the capacity to adjust. Love makes a home a place of mutual respect and understanding among persons living together.

*There is another way that love operates in the home. Love not only adjusts to all things, and endeavors to understand all things, but St. Paul also said, Love "hoped all things."*

There is a kind of optimism in love which cannot be had in anything else in life. This is not commercial optimism. Salesmen are taught to be optimistic, but for different reasons. I am not talking about pretending things are better than they are. I am talking about a spontaneous optimism that comes deep from within, an optimism that is there because someone is in love.

A young man and woman deeply in love with each other have an unbeatable optimism; they think they can pay the bills whether

they have the money or not. They think they are going to overcome all the problems other people have found insurmountable.

The facts are, if they could keep this optimism, they probably would. As young couples begin to bump up against the problems of life, things begin to happen that cause their optimism to top out at a low level of expectation. Problems funnel into dead-end streets.

The glory road of young marriage becomes a one-way street of disappointment, filled with tired ruts. Why? Because the optimism born in love has been buried under the minutiae of life. The anniversaries are still observed but the spark is gone; the flame only flickers.

I knew well a couple along in years who went through a severe tragedy. This crisis, among other things, involved financial disaster. Most people would have grown bitter. Filled with self-pity, they might have thought life had handed them something unfair. And had they assumed this hurt attitude, most people would not have blamed them.

But instead, these people talked it over with each other and their friends. They said, "We have still got our health and we still have each other. God is going to help us to overcome, and we will fight back, and we will gain back the losses that we have suffered."

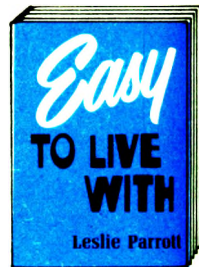
A spontaneous kind of optimism began to operate between them as their love generated the energy they needed to overcome their losses. Through this tragedy they began the most useful period of their lives. The optimism which came through divine love gave their lives a thrust everyone could envy.

*But there is one final thing that happens in a home where love is tested. Love always endures!*

I was interrupted in the classroom recently by college students who wanted an explanation of the differences between infatuation and love. They were dead serious.

Infatuation is based generally on one or two characteristics while love is based on acceptance of the total person.

Infatuation almost always is physical in its major attraction, while love is based upon something of a more spiritual quality, a



kind of chemistry of the soul which operates between people.

An infatuation can be started and stopped very quickly. It often is referred to as "love at first sight." But a deep, abiding love between two people does not happen suddenly and is not stopped suddenly. It has an enduring quality.

Love has the energy to keep on loving regardless of the attitudes of others or regardless of the circumstances in the home. Love con-

tinues to endure in ways appropriate to the current stage of life, expressing itself in a hundred little ways.

When we think about love, we know that it is more than attitude, relationship, and emotion. Love basically is a commitment. There never has been a single morning in the past 25 years Mrs. Parrott and I have been married that I have gotten up to feel my pulse and say, "I wonder if I feel like I am married today." Why? One major fac-

tor in our marriage and love has been a matter of commitment. And when marriage becomes a commitment, it endures.

Love has its moments of emotion, its intimate relationships, and its exhilarating experiences. But above and beyond any of these is the enduring quality of that love which is based on meaningful commitment. □

From *Easy to Live With*, Beacon Hill Press of Kansas City, 1970. 128 pages. \$1.25.

**E**VERY true Christian believes in hospitality and tries his best to cultivate kindness toward others. How to express that kindness in all situations, however, is one of life's problems for which there are no universal and automatic rules.

How do we show Christian love to the overly persistent salesman, whose product is not needed? In some situations, even the test "What would Christ do?" yields no easy answer.

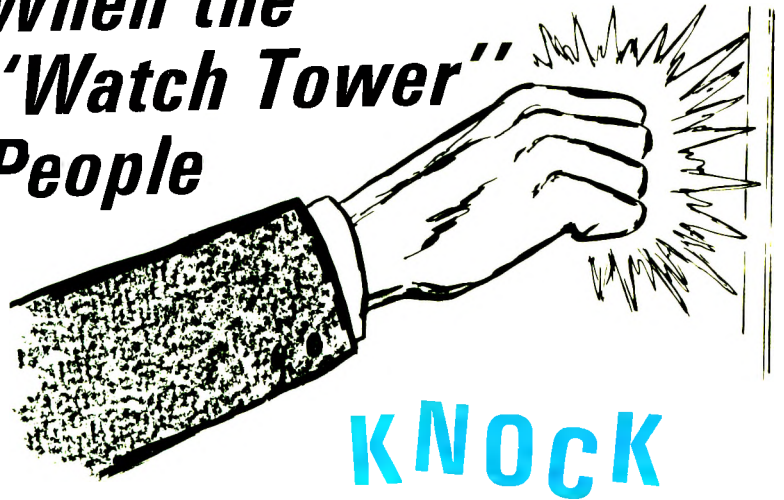
There is a particular kind of salesman who have become familiar figures in our land, and who can be some of the most reluctant to take "No" for an answer. These are the "publishers" of the Watch Tower Bible and Tract Society, a Brooklyn-based organization which produces a vast quantity of literature and propaganda for the movement known as Jehovah's Witnesses.

Since the nature of the Watch Tower product is never fully disclosed in the first meeting, many who have accepted these tracts may wonder just what ideas and convictions are behind such aggressive and earnest salesmanship.

The product of the Jehovah's Witnesses is not new. Some parts of the package, in fact, are as old as Cain and Abel, for one of the chief attitudes that the Witnesses instill in their converts is a genuine hostility toward Christendom.

As amazing as this seems, it is an attitude that is taught over and over again in the "Kingdom Halls" where these people meet. There they are told that the Church (all churches) is part of the devil-ruled system known as Babylon the Great, and that the first step toward becoming a true servant of Jehovah is to stop attending church.

## When the "Watch Tower" People



This reversal of values often finds expression as hatred for Christianity, which tends to place the Witnesses in the same class with Cain, who "slew his brother . . . Because his own deeds were evil, and his brother's righteous" (I John 3:12), and all after him who have hated and persecuted the people of God. With all its faults, let us remember that Christ "loved the church, and gave himself for it" (Ephesians 5:25).

Once a person has stopped attending church, the next step toward becoming a full-fledged Witness is to study the Scriptures according to the Jehovah's Witness method. For this purpose, a special Bible is used, published by the Watch Tower Society, which at several critical places gives words an altogether different meaning from that found in the Greek and Hebrew originals.

For example, where Christ applies to himself the divine title "I

am" (John 8:58), the Watch Tower's New World Version avoids the plain meaning by (mis-)translating as "I have been." The reason given for this is not because of what is in the Greek original, for that is an emphatic present tense; the translators try to justify it from a Jewish version of the Gospels, along with a Portuguese Bible published by the Ave Maria Society! These are strange bedfellows for those who see everyone but themselves as the tools of Satan, but the Witnesses memorize such obscure arguments, and any person who knows neither Hebrew nor Greek may well be unable to answer their text-twisting.

Another fact not commonly known is that every good Jehovah's Witness spends an hour a week learning how to present and defend these peculiar doctrines. This is in addition to the practical experience gained by accompanying an older member of the Society to a home Bible study, where the

• **Rodger C. Young**  
Fenton, Mo.

more experienced Witness with his few selected texts, is often successful in confusing the homeowner.

In all the ways that Jehovah's Witnesses have departed from the Christian faith—their denial of the doctrine of hell, their condemnation of all who do not use the name of "Jehovah" for God (which must include all the writers of the New Testament), and so on—in all of these, perhaps the one belief that they hold most zealously is their strange doctrine of Christ.

They maintain that the Lord Jesus Christ was merely an angel—an angel whom God fashioned sometime before the creation of Adam. Once again this is not a new idea, for it is well-known in church history as the Arian heresy of the fourth century A.D., but it was revived in the late 1800's by Charles Taze Russell, spiritual father of "Watchtowerism."

For anyone interested in why Christians believe that Christ is fully God, and as such has no beginning of days, William Schnell's book *Into the Light of Christianity\** has three interesting and inspirational chapters on the subject. Schnell was converted after 30 years of prominence in the Watch Tower movement, and in order to be free from its errors he had to dig out for himself those passages which teach the great miracle of the ages, that Christ is truly "Emmanuel . . . God with us."

It seems strange that any group would be so zealous in trying to lower the position and majesty of the Saviour, and yet this perverted doctrine of Christ is basic to the message of the Witnesses.

The Christian may still be perplexed about how to say, "No," to a salesman, but concerning the offer of a Watch Tower leaflet the issue is made plain by the Apostle John. He wrote: "Whosoever transgresseth, and *abideth not in the doctrine of Christ*, hath not God. He that *abideth in the doctrine of Christ*, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

Even a closed door, as rude as it may seem in a human sense, is more scripturally correct than any expression of encouragement to one following the dark path of the Watch Tower Society. □

\*May be ordered from the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.



## Faith at Home

### Too Old?

**L**INUS has his security blanket. Our Becky has her "uniform." But let me explain:

Some time ago our three-year-old became attached to a certain red and blue dress. So fond is she of this garment that I must use much cunning and strategy to remove it for washing.

Of course, the dress is showing signs of wear. Some mothers might be tempted to discard it. I won't. At this point it's serving purpose, filling a need. It literally starts Becky's day right. To her it's important and "beautiful."

Usefulness, like beauty, is often in the eye of the beholder.

For instance, behold those treasures of our church—the elder members. At times their outstanding talents lie unused, while desperately needed work is left undone.

Why? Because someone has labeled himself "too old"—or another has done that for him and he now mistakenly believes it.

Employers, for example, have tagged most job seekers over 30 "too old." Men and women are retired at 65 regardless of their physical and mental capacities. Fashions are geared to the young. The list is endless and the impression given obvious.

I wonder . . . could today's youth-worshiping cults unduly influence Christians also?

Let's make an honest evaluation:

Are we neglecting to tap this valuable source of people-power?

Do we mentally relegate our older believers to the quiet-pew and rocking-chair slot?

The situation becomes ironic when younger mothers fight a continual losing battle trying to fulfill obligations—not only in home and church, but school and community, as well. (Is it any wonder some are on potentially habit-forming pills—one kind to keep energy up and another to calm nerves down?)

Why are excessive demands made of those unable to meet them and the "rich in years" too rarely asked?

And if older members are approached, have we, like the world, so deprived them of self-confidence they now refuse? Do they doubt their ability to be active, to be truly wanted again?

For the Christian, age should be a refining experience. Maturity adds a mellowness, the perspective and wisdom so valuable in many positions. At long last, there is time to be useful. Where is the opportunity?

How do senior citizens fare in your church program? Would you and I be happy in their places?

Think about it. Shouldn't we do more to make sure those golden years shine? Soon?



By **Rosemary Lee**  
Worthington, Ohio



**W**E SAT in our regular pew in the Sunday morning Memorial Day service last year. It was an impressive service and turned one's thought to the more sobering aspects of life.

As the names of the departed were read, an usherette came forward with a red rose and placed it in the vase before the pulpit. One by one they came, until the vase was well-filled with the mementos of dear ones now departed from us.

Through the good providence of God, we had not lost a member from our family during the year, and we were less sorrowful than some in whose memories such sorrow was still alive.

However, it was a time for some serious thinking, and one thought came rushing forth as from a hidden closet. It was the question, "What will matter then?" When, on Memorial Day, the usherette will place the budding rose in the vase in memory of you and me, what will matter for us?

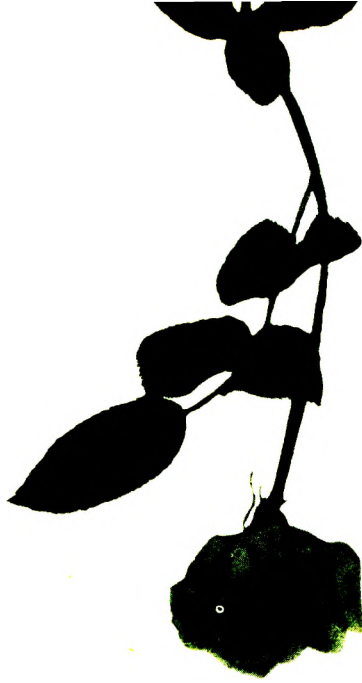
The answer is apparent—NOTHING. It will make no change—it will cancel no wrong—add no virtue—alter no destiny.

The question has an answer, but the timing is out of place. The answer to that all-important question must be given long before the placing of the rosebud on Memorial Sunday. It is a question that should be pondered and rightly answered by all of us now. Our rosebud may be placed soon; the question is, therefore, urgent.

Just what will matter when we come to our Memorial Sunday? Will the accomplishments of life to which we have given our time, thought, and energy matter? Will the fruits of our labors be abiding? Will we find dividends for our investments? If the goal of our lives has been reached, will there be an eternal prize for the reaching? How much of all our earthly holdings will we be holding then?

There is no possible way to give a true answer to the question without presenting an inventory of life's holdings with values attached to each, and only One can state the value—the One who knows the coins of eternity as well as those of time. While among us, He hung some price tags on items often used, each item carrying two tags—giving the value in terms of time, the other in the coin of eternity.

The praise of men has been tagged. Men have priced it high.



## WHAT WILL MATTER THEN?

• **By T. W. Willingham**  
Kansas City

The religionists of Christ's day did much to gain it. Some made long prayers to buy it; the others gave large gifts to get it; some refused to confess the Master to retain it. The price tag was high (the tag placed by them).

Jesus re-priced the praise of man and said it had no value in eternity. Those who received their prize here have had their reward on earth; nothing of value is retained for the hereafter.

So when we ask again, "What will matter then?" mark off the praise of men.

Money has been a prized possession of many, and a coveted prize for many who have possessed but little of it. Many have placed a very high price tag on it. Both virtue and honor have been given for it. Life itself has been put in

jeopardy to attain it. Country has been betrayed for it, and family ties broken for its sake; the price tag has often been high.

What will the accumulated wealth of time mean when the rosebud is placed in the vase? Nothing—but nothing!

On the other hand, what *will* matter? Some very small and seemingly unimportant things will really matter.

The cup of cold water given in Christ's name comes in at a high price. The widow's mites bear a high price tag. Kindness to one's enemies—love for hate—prayer in exchange for curses—blessings when reviled—such intangible but valuable things rank high in the skies.

In the light of what will matter when my red rosebud is placed, I examine my inventory. Have I overpriced my holdings? Have I undervalued items that I have bartered away? Should the price tags be shuffled and their entries changed?

At first thought, one might think these are good meditations for a man whose closing day is already shading into night. That is true. I admit that frankly. It is good for me to thus reflect and reappraise.

But if they have merit for the old, such thoughts have more merit for the young. Should I find that my evaluations have been twisted, there is but little I can do about it now. Youth is the time to consider such matters, so as to be able to act with the greatest profit.

So to each and all of us, this Memorial Day query is fitting: "What will matter then?" When? When the red bud is placed, and friends reflect on the life already spent—then what will matter?

In the light of all this, the words of Jesus to busy Martha take on a new and more significant meaning: "Martha, Martha . . . one thing is needful" (Luke 10:41-42). Other things have value, but only ONE is absolutely indispensable.

When the naked soul sweeps into eternity, what will its holdings be? Riches or rags? Diamonds or dust?

*And now, Lord, may this not just be written for others, but a reflection for me; and may it kindle in me and those who may read it the consuming passion to be "rich toward God." Poverty in time is passing—riches in heaven are eternal. Eternity, then, shall be my storehouse, and time my passage to it.* □

# Editorially Speaking

By W. T. PURKISER

## Athens, Rome, and Jerusalem

This is not a tour schedule for a flying seminar to Bible lands. The names of these three historic cities symbolize three ideas of the source of power for the Church.

As Byron S. Lamson so well put it, we do not need to go back to Athens for more philosophy or back to Rome for more organization. We need to go back to Jerusalem for a new enduement of power from on high.

There are voices that would call us back to Athens, the seat of ancient philosophy. Whatever its other meanings, philosophy is the disciplined use of reason to find answers to the "whence, whither, and why" of life.

Philosophy in the service of truth has its place in the life of the Church. God invites us to reason with Him. The scribe in the Gospels was so impressed by what he heard when Jesus was reasoning with the people around that he asked about the greatest commandment of all.

Philosophy engaged in the study of Scripture gives us theology and doctrine, the systematic arrangement of Christian truth. Religion without theology is either all emotion or all law, but it is not the Christian faith.

But Athens, for all it may offer, does not have the answer to the crisis for the Church in the last third of the twentieth century. If theology could have saved the world, it would have been saved centuries ago.

Rome, on the other hand, was the seat of government in the New Testament world. The Roman genius for organization and the administration of law has never been surpassed.

Like philosophy, organization has its contribution to make to the ongoing work of the people of God. Organization is the difference between a mob and an army.

The God who invited people to reason with Him also plans that they work together at the tasks to which He has set them. Paul put it all in one sentence: "We are labourers together with him."

Laboring together obviously requires some sort of organization. Someone must coordinate and correlate the efforts of the whole group. And in the arithmetic of the spiritual order, although one may chase 1,000, two will put 10,000 to flight. Working together, they can accomplish five times as much as both could working alone.

But organization, while necessary, is not sufficient for the task of the Church in any age. As one pastor put it who was not in any sense talking from a "sour grapes" reaction, "We stand in need of a fifth freedom; the freedom from the necessity of being a big shot. What sort of ecclesiastical system is it that leaves the impression that one must be a big shot to be like his Lord?"

If organization could have saved the world, it would have been saved a long while ago. Rome can no more redeem a dying race than Athens can.

Jerusalem, holy city of three world religions, will always have special meaning for Christians. Site of our Lord's crucifixion, resurrection, ascension, and the sending of His Holy Spirit, Jerusalem symbolizes the enduement with spiritual power that alone can meet the issues of the age.

It was in Jerusalem that the first Christian Pentecost occurred, an event that launched the Church on its worldwide march.

It was in Jerusalem that the Holy Spirit came again (and beyond question, again and again) to give power to an embattled Church that had the good sense to go to its knees in the hour of its testing (Acts 4:23-33).

And it is Jerusalem which symbolizes for us the indispensable spark that ignites the "gasoline of truth" in the "firing chamber" of structure and organization. The tank may be full of gasoline. Pistons, valves, and spark plugs may be in top condition. But the engine stands powerless until the fire comes.

Let's take what we must from Athens and Rome. But let's remember that it is all an exercise in futility until we get back to Jerusalem. □

## Colossal Nonsense

Last month's so-called "Earth Day" was an interesting phenomenon. It drew commendable attention to a critical problem in the pollution of the environment, and for a time it drew together some very diverse elements in our society.

It is reasonably certain that great numbers of the young people who took part are highly idealistic. Particularly those who spent their energies in arduous tasks of cleaning up parks, streams, and roadways to symbolize the need for cleaning up the air and water.

It is just as certain that the leaders of the youthful *avant-garde* who gathered in parks on "Earth Day" to listen to hard rock and smoke pot are

anything in the world but idealistic. They are bitterly cynical.

There is no reasonable doubt that the motivations of the leftist youth leadership include putting such added stress on the structures of society that those structures will collapse and be destroyed. The *avant-garde* is cynically certain that the society that created pollution cannot cure it, and to put pressure on that society to do what it cannot do will in effect smash it.

Here, as in most other instances, the *avant-garde* is wrong. The technology that threatens the environment has both the resilience and the resources to heal it.

But another element has crept into the current chatter about the environment. It is the oft-parroted notion that the Judeo-Christian faith is responsible for environmental pollution because Genesis 1:28 commands man to "be fruitful, and multiply, and replenish [Hebrew, fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

By some strange sort of unrecognizable "logic," it is supposed that to subdue the earth and to have dominion over its animal inhabitants means to pollute it and in effect to destroy it.

The tiny grain of truth in the bushel of chaff lies in the fact that the Judeo-Christian faith has given rise to the scientific attitudes that underlie modern technological progress. While some scientists have been myopic and unable to see beyond the immediate data of their disciplines, a surprising and gratifying number have envisioned their work as "thinking the Creator's thoughts after Him."

WHAT WE NOW NEED TO SEE is that the command in Genesis—far from giving license for pollution—is a command to conserve the resources of nature in the interests of human welfare in the highest sense of the word.

The human race cannot multiply and fill the earth, and at the same time destroy it. To subdue and to have dominion, at least in this context, actually means to conserve and utilize to the full earth's resources.

The biblical view of man in relation to earth is that "the earth is the Lord's" and we who inhabit it for a short while are tenants and stewards of what does not in fact belong to us.

That many in a society that had its roots in the Judeo-Christian faith have been guilty of defiling the habitation in which they are tenants is an obvious fact. But they have not defiled the place of their tenancy out of regard for its divine Owner or in obedience to His commands. They have defiled it out of sheer greed and reckless disregard for the obligations of stewardship.

Waste and pollution are sinful and are expressions of rebellion against God. We have environmental problems, not because our society has lived up to its Christian heritage, but precisely because it has not.

We need to give judicious concern to our environment. But we also need to speak strongly against the colossal nonsense that its pollution is due to the heritage of our Judeo-Christian faith. □

## A Sense of Justice

Most people have a fairly well developed sense of justice. That is, they have a fairly well developed sense of justice when it happens to others.

This is what makes us smile at the story of the cheerful truck driver who stopped at a roadside diner for a midnight meal. When he was halfway through, three wild motorcyclists roared up, bearded and dirty, their leather jackets and crash helmets decorated with swastikas.

Quite without reason, they selected the truck driver as a target. One of them poured pepper on his head. Another took his apple pie. The third upset his coffee.

The driver said nothing. He rose, paid his check, and went out.

One of the hoodlums sneered, "That palooka sure ain't much of a fighter."

The counter man, who had been looking out the window into the well-lighted parking lot, spoke up.

"No," he said. "He's not much of a driver, either. He just ran that big truck over three motorcycles!"

We all feel that it is eminently fitting when chickens come home to roost and when people reap what they have sowed.

In fact, this would be quite an impossible world for moral creatures to live in if it were not so. If right failed of its reward, and wrong always succeeded, morality would make no sense and life would become a madhouse.

One must always add, to be sure, "in the long run." It does sometimes seem, as James Russell Lowell phrased it, that "truth [is] forever on the scaffold, wrong forever on the throne." But the rest of the stanza is true:

*Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.*

Retribution is not always as immediate as three crushed motorcycles in the parking lot of a roadside diner. Nor does it always involve human agency. But when it comes, as it finally must, all will admit that behind the circumstances and conditions of life there is a justice and truth that shall certainly prevail. □



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- HOOT, W. W. (C)** Box 438, Morgantown, W. Va. 26505; McEwen, Tenn., May 31—June 7
- HOOTS, BOB. (C)** c/o NPH\*: Jamestown, Ky. (1st), June 2-7; Allardt, Tenn. (Pleasant View), June 9-14; Columbia, Tenn. (Mt. Wesley), June 16-21; Ky. Dist. Institute, June 22-26
- HOUESHELL, MISS L. M. (C)** Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD G. (C)** R. 6, Huntington, Ind. 46750; Elkhart, Ind. (Grace), June 1-7; Rochelle, Ill., June 8-14
- ★ **HUFF, DEL, JR. (C)** 120 E. Chestnut, Glendale, Calif. 91205
- ★ **HUFF, PHIL W. (C)** 209 N. East St., Vanlue, Ohio 45890; Valley Stream, N.Y., June 2-7; Houlton, Me., June 17-28; West Poland, Me., June 30—July 5
- HUNDLEY, EDWARD J. (C)** 732 Drummond Ct., Columbus, Ohio 43214; South Lebanon, Ohio, May 31—June 7
- HUTCHINSON, C. NEAL. (C)** 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C)** Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
- INGLAND, WILMA JEAN. (C)** 322 Meadow Ave., Charleroi, Pa. 15022; La Crosse, Wis., June 5-14
- IRICK, MRS. EMMA. (C)** Box 906, Lufkin, Tex. 75901; Alameda, Calif., June 11-15; Ruston, La. (1st), June 21-28
- ISELL, R. A. (C)** Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C)** Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Strong, Me., June 2-7
- ★ **JANTZ, CALVIN & MARJORIE. (C)** c/o NPH\*: Cincinnati, Ohio (Miles Rd.), June 1-7; Herrin, Ill., June 15-21; De Ridder, La. (1st), June 22-28
- JAYMES, RICHARD W. (C)** 321 E. High Ave., Bellefontaine, Ohio 43311
- JENSEN, MARK. (C)** 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C)** R. 4, Box 42, Bel Air, Md. 21014; Lynn, Ind., June 3-14
- Joyce, Richard (R) 30 S. Wilson Ave., Pasadena, Calif. 91104
- KEEL, CHARLES E. (C)** 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C)** 511 Dogwood St., Columbia, S.C. 29205; Sparta, Tenn. (1st), June 3-14
- ★ **KEMPER, M. W. & HAZEL S. (C)** 4560 Larkwood St., Eugene, Ore. 97405
- Keys, Clifford E. (R) 60 Lester Ave., Apt. 1007, Nashville, Tenn. 37210
- ★ **KILLEN, ALLEN R. (C)** c/o NPH\*
- KLINGER, ORVILLE G. (C)** R. 3, Box 115, Reading, Pa. 19606
- LAMAR, C. M. (C)** R. 1, Maquoketa, Ia. 52060
- 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; Clear Spring, Md. (Ch. of God), May 27—June 7; Old Town, Ohio (Baptist), June 10-21; Shawnee, Ohio (Comm.), June 24—July 5
- LASSELL, RAY. (C)** R. 2, Box 55, Brownsburg, Ind. 46112; Coldwater, Mich. (Chr. Pil.), June 1-7; Avella, Pa. (Free Meth.), June 8-14; Westfield, Ind. (Hamilton County YFC Tent Crus.), June 19-28
- ★ **LAW, DICK & LUCILLE. (C)** Preachers, Singers & Musicians, Box 8, Bethany, Okla. 73008; N. Bloomfield, Ohio (Greene), June 1-7; Hewitt, Minn., June 12-21; Mexico, Mo., June 23-28; Erick, Okla., June 29—July 5
- **LAXSON, WALLY & GINGER. (C)** R. 3, Athens, Ala. 35611; S.W. Ind. Dist. Tour, June 1-7; Huntsville, Ala. (city-wide), June 9-14; High Point, N.C. (city-wide), June 16-21; Burlington, N.C. (1st), June 22-28; S.C. Dist. Camp, June 29—July 5
- LEE, TED. (C)** c/o NPH\*
- ★ **LEIGHTY QUARTET. (C)** 753 S. Wildwood, Kankakee, Ill. 60901; Memphis, Tenn. (North), June 14-21
- LEIH, JOHN. (C)** 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R. (C)** 1136 E. Grand Blvd., Corona, Calif. 91720
- ★ **LEVERETT BROTHERS. (C)** R. 4, Lamar, Mo. 64759
- LEWIS, ELLIS. (C)** 4503 N. Donald, Bethany, Okla. 73008
- LIDDELL, P. L. (C)** 6231 N. Burkhardt, Howell, Mich. 48843; Oakes, N.D. (camp), June 3-14
- LIGHTNER, JOE. (C)** R. 11, Springfield, Mo. 65803
- ★ **LINDER, LLOYD P. (C)** 1121 Maple Row, Elkhart, Ind. 46514; Rochelle, Ill., June 4-14
- LINEMAN, HAZEL FRALEY. (C)** 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C)** R. 1, Alvada, Ohio 44802
- LITRELL, DICK. (C)** 12707 Groveside, La Mirada, Calif. 90638
- LIVINGSTON, J. W. (C)** c/o NPH\*
- LIVINGSTON, JAMES H. (C)** Box 142, Potomac, Ill. 61865; Danville, Ill. (Gray's Siding), June 3-14
- LONG, WILMER A. (C)** Fessenden, N.D. 58438
- **LUSH, RON & MYRTLEBEL. (C)** c/o NPH\*: Colorado Springs, Colo. (Eastborough), June 3-7; Porterville, Calif. (1st), June 17-21; S. Calif. Camp, June 22-28
- LYONS, JAMES H. (C)** 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
- MacALLEN, LAWRENCE J. & MARY. (C)** Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; E. Liverpool, Ohio (La-Croft), June 7; Lemont, Ill. (Col. Village), June 8-14
- MACK, WILLIAM M. (C)** R. 2, Union City, Mich. 49094; Twining, Mich. (Wes.), June 1-7; Rhodes, Mich. (Miss.), June 21-28
- MADISON, G. H. (C)** 6601 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E. (C)** 229 Wallace Rd., Nashville, Tenn. 37211; Panama City, Fla. (1st), June 9-14; Winter Park, Fla. June 16-21
- MANLEY, STEPHEN. (C)** R. 7, Muncie, Ind. 47902; Gaston, Ind. (Prairie Grove Chr.), June 1-7; Parker, Ind. (Windsor Chr.), June 10-21
- MARLIN, BEN F. (C)** Box 8425, Orlando, Fla. 32806; Jacksonville, Fla. (Panama Park), June 1-7; Brandon, Fla., June 14-21
- MARTIN, PAUL. (C)** c/o NPH\*: Udall, Kans., June 1-7; Karvel, Colo., June 8-14; Wash. Pac. Dist. Youth Camp, June 15-20; Riverside, Calif. (zone), June 22-28
- MAY, VERNON D. & MRS. (C)** 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C)** 516 Madison, Lubbock, Tex. 79403; Sullivan, Ind. (Evan. Meth.), June 4-14; Nacogdoches, Tex. (1st), June 22-28
- McCLUNG, JAMES B. (C)** Rd. 1, Box 77B, Sugar Grove, Ohio 43155
- **McCOY, NORMAN E. (C)** 1020 W. 4th St., Anderson, Ind. 46018
- McCULLOUGH, FORREST. (C)** c/o NPH\*: Decherd, Tenn., June 2-7; Madison, Ala., June 9-14; High Point, N.C. (1st, city-wide), June 16-21
- McDOWELL, DORIS. (C)** 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C)** 1628 N. Central, Tyler, Tex. 75701; Grand Saline, Tex. (Naz. Chapel), June 7-14
- McKINNEY, MRS. EVELYN M. (C)** 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- **McNUTT, PAUL. (C)** 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C)** c/o NPH\*: Louisville, Ky. (Okolona), June 4-7; Kansas City Dist. Camp, June 8-14; Vermilion, Ohio, June 16-21
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C)** Box 312, Chrisman, Ill. 61924; Ill. Dist. Junior Rally, June 6; Kokomo, Ind. (1st), June 8-14; Baltimore, Md. (Boys' & Girls' Crus.), June 21-28
- **MEREDITH, DWIGHT & NORMA JEAN. (C)** c/o NPH\*: Fayetteville, Tenn., May 31—June 7; Mitchell, S.D. (Riverside Camp), June 26—July 5
- MERRELL, RICHARD L. (C)** Children's Evangelist, 403 W. Ninth Ave., Flint, Mich. 48503; Linden, Mich. (Argentine), June 1-7; Westland, Mich., June 8-14; Caro, Mich., June 15-21; E. Mich. Dist. Boys' Camp, June 22-26; E. Mich. Dist. Girls' Camp, June 29—July 3
- MEWBUORN, O. V. (C)** 1001 65th St., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G. (C)** 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ★ **MICKEY, BOB. (C)** 1501 Edison, La Junta, Colo. 81050; Bedford, Pa., May 31—June 7; Norcatur, Kans., June 15-21; Oberlin, Kans., June 22-28; Sidney, Neb., June 29—July 5
- MILLER, W. F. (C)** 521 Victoria Ave., Williams-town, W. Va. 26187; Cincinnati, Ohio (God's Bible School Camp), May 29—July 7; Franklin, Pa. (camp), June 25—July 5
- MILLHUFF, CHARLES. (C)** c/o NPH\*
- MINGLEDORFF, O. C. (C)** R. 1, Douglas, Ga. 31533
- ★ **MONCK, JIM. (C)** 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; De Soto, Mo., June 2-7; Sikeston, Mo. (Eastside), June 8-14; Evansville, Ind. (Trinity), June 23-28; Tuscola, Ill., June 29—July 4
- MOOSHIAN, C. HELEN. (C)** R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY. (C)** 123 N. Gilbert, Danville, Ill. 61832
- MOULTON, M. KIMBER. (C)** c/o NPH\*: Nashua, N.H., June 1-7; Wallingford, Conn., June 8-14; Millville, N.J., June 15-21; New Philadelphia, Ohio (Indian Valley), June 22-28; Brandon, Vt. (Leicester), June 29—July 5
- **MULLEN, DeVERNE. (C)** 67 Wilstead, Newmarket, Ontario, Canada; Goderich, Ont. (Union C.B.M.C.), June 1-7; N.Y. Dist. Camp, June 28—July 5
- ★ **MYERS, DAVID J. & MRS. (C)** R. 1, Box 108-A, Logan, Ohio 43138
- ★ **NELSON, CHARLES E. & NORMADENE. (C)** Box 241, Rogers, Ark. 72756
- ★ **NESSETH-HOPSON PARTY. (C)** c/o NPH\*: Attica, Mich., June 2-7; Buchanan, Mich., June 11-14; Attica, Mich. (Oak Grove Camp), June 19-28
- NEUSCHWANGER, ALBERT. (C)** 7121 Trimble Dr., Ft. Worth, Tex. 76134; Everett, Wash. (1st), June 1-7; Kalama, Wash., June 8-14
- ★ **NORRIS, ROY & LILLY ANNE. (C)** c/o NPH\*: Manville, Ill. (Camp), month of June
- NORTHROP, LLOYD E. (C)** 18300 S.W. Shaw, No. 15, Aloha, Ore. 97005
- NORTON, JOE. (C)** Box 143, Hamlin, Tex. 79520; Midland, Tex., May 31—June 7
- Cakley, Jesse. (R) 3000 Lake Shore Dr., St. Cloud, Fla. 32769; Fayetteville, Tenn., May 31—June 7
- Overton, William D. (R) Evangelist & Chalk Artist, New Jersey Ave., R. 2, Sewell, N.J. 08080; Marion, Va., June 14-21
- **Partr, Paul G., & The Songmasters. (R)** Box 855, Decatur, Ill. 62525; Canton, Ill. (1st), June 7 (p.m.); Monmouth, Ill. (1st), June 14 (a.m.); Belvidere, Ill. (Com. Gos.), June 14 (p.m.); Deltz Lake, Ind. (camp), June 21; Canton, Ill. (Free Meth.), June 28 (p.m.)
- PARROTT, A. L. (C)** 460 S. Breesee Ave., Bourbonnais, Ill. 60914
- ★ **PASSMORE EVANGELISTIC PARTY, THE A. A. (C)** c/o NPH\*: Smyrna, Del., June 2-7; Inez, Ky., June 16-21
- PATTERSON, ALEX B. (C)** 33520 Marshall Rd., Abbotsford, B.C., Canada; Victoria, B.C. (1st), June 7-14
- ★ **PICKERING FAMILY. (C)** c/o NPH\*: Concert Tour, month of June
- ★ **PIERCE, BOYCE & CATHERINE. (C)** R. 4, Danville, Ill. 61832; Montezuma, Ind. (Meth.), June 16-21; Granite City, Ill. (St. Paul), June 28-29
- PITTINGER, TWYLA C. (C)** R. 1, Shelby, Ohio 44875; Leipsic, Ohio, June 1-14; Tecumseh, Mich. (VBS), June 15-28
- PLUMMER, CHESTER D. (C)** 515 N. Chester Ave., Indianapolis, Ind. 46201; Colorado Springs, Colo. (Black Forest), June 10-21
- POTTER, HAROLD J. (C)** Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- ★ **POTTER, LYLE & LOIS. (C)** Sunday School

- Evangelists, c/o NPH\*: Ceres, Calif., May 31—June 3; Reedley, Calif., June 7-10
- ★ **POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- PRATT, G. EMERY.** (C) R. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL.** (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Brainerd, Minn., June 7-14; N.W. Okla. Dist. (tent revival), June 19-28
- ★ **PRICE, JOHN.** (C) c/o NPH\*
- **PURTEE, NELLINDA.** (C) 1405 W. Washington, Jonesboro, Ark. 72401
- **QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Felicity, Ohio (zone), June 19-28; Excell, Ala. (Beulah Camp), June 25—July 5
- ★ **RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542; Canada, June 1-14; Alton, Ill., June 18-28
- RAYCROFT, R. N.** (C) c/o NPH\*: Watertown, N.Y., June 2-7; Morenci, Mich. (Sal. Army Camp), June 24—July 5
- Reed, Dorothy. (R) Box 32, Danville, Ill. 61832 (Entering full-time evangelism)
- **Richards, Larry & Phyllis** (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203; Davenport, Ia. (1st), June 7; Dana, Ind., June 28
- RICKEY, NORMAN V.** (C) c/o NPH\*: Denver, Colo. (Thornton), June 8-14; Albuquerque, N.M. (Sandia), June 22-28
- ★ **ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627; Gassaway, W. Va. (tent revival), June 4-14; Clarksburg, W. Va. (tent revival), June 18—July 5
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Pittsburgh, Pa., June 9-14; Rochester, Pa. (Sal. Army), June 15-28
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008; N.W. Ill. Dist. Camp, June 26—July 5
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- Sanner, Harold M. (R) c/o NPH\* (Entering full-time evangelism)
- SCHERRER, L. J.** (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730; Covington, Ind., June 8-14
- ★ **SCHURMAN, RALPH.** (C) 1329 Manchester Ave., Columbus, Ohio 43211
- ★ **SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312; The West Indies, May 20—June 5; North Miami, Fla. (North), June 8-14; Lakeworth, Fla. (1st), June 15-21; Miami, Fla. (Central), June 22—July 5
- Sexton, Arnold (Doc) & Garnet. (R) 2809 S. 29th St., Ashland, Ky. 41101
- ★ **SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061; Wichita, Kans. (Eastridge), June 1-7; International Falls, Minn., June 8-14; Bethany, Okla., June 15-21; Upstate N.Y. Camp, June 27—July 5
- SINGELL, TIMOTHY DEAN.** (C) 223 S. Union St., Gallon, Ohio 44833; Wis. Dist. Sr. Hi Camp, June 22-26
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- **SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043; Cincinnati, Ohio (God's Bible School Camp), May 29—June 3; Grenada, Miss., June 5-14; Odon, Ind. (camp), June 24—July 5
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- ★ **SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tidoupe, Pa. 16351; Union City, Pa., June 2-7; North Jackson, Ohio, June 9-14; Syracuse, N.Y. (Immanuel), June 16-21; Birmingham, Ala. (Fultondale), June 22-28
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 1920 E. University, No. 3, Tempe, Ariz. 85281
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ★ **SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210; Lenoir City, Tenn. (White Wing), June 2-7; Tampa, Fla. (Drew Park), June 16-21; Live Oak, Fla. (1st), June 23-28
- ★ **STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008; Bloomingdale, Ind. (Annapolis), June 4-14
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915; Marshfield, Wis., June 8-14
- STEELE, J. J.** (C) Box 1, Coffeyville, Kans. 67337
- STEWART, PAUL J.** (C) Box 850, Jasper, Ala. 35501; Burlington, Ohio, June 2-7; Princeton, W. Va. (1st), June 9-14; Princeton, Ind. (1st), June 16-21; Seymour, Ind. (1st), June 26-28
- ★ **STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRACK, W. J.** (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- STREET, DAVID.** (C) Box 221, Saunemin, Ill. 61769
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W.** (C) 210 Monroe St., Bourbonnais, Ill. 60914; Willmar, Minn., June 14-21
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410; Spooner, Wis., June 3-14
- TAYLOR, EMMETT E.** (C) c/o NPH\*: Cleveland, Miss., June 2-7; Quannah, Tex., June 9-14; Panama, Okla., June 30—July 5
- THOMAS, FRED.** (C) c/o NPH\*: Marine City, Mich., June 1-7
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- Tompkins, Joe Lee. (R) Box 297, McCrory, Ark. 72101; Mansfield, Ark., June 1-7; Osceola, Ark., June 15-21; Clinton, Ark., June 22-28
- TOONE, L. E.** (C) 1705 N. Catalina Ave., Pasadena, Calif. 91104
- TRIPP, HOWARD M.** (C) c/o NPH\*: Forrest City, Ark., June 2-7; Nashville, Tenn. (Faith), June 9-14; Sarasota, Fla. (1st), June 23-28; Gordonsville, Tenn., June 29—July 5
- ★ **TRISSEL, PAUL D., & FAMILY.** (C) Box 1201, Leesburg, Fla. 32748
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008; Alexander, Ark., June 5-14
- ★ **Underwood, G. F. & Mrs.** (R) Box 163, Shadyland Cir. Ct., Warren, Ohio 44483; E. Mich Dist. Camp, June 22—July 3
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115; Vicksburg, Miss., June 9-14
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH\*: Rock Hill, S.C. (Emmanuel), June 2-7; Montevideo, Minn. (camp), June 19-28
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- ★ **WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WALLS, LYNDON A.** (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112
- ★ **WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Wichita, Kans. (Park City), June 5-14; Mt. Prospect, Ill., June 18-28
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Heber Springs, Ark., May 31—June 7
- ★ **WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- ★ **WEST FAMILY, THE SINGING.** (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Meaford, Ont., June 1-7; Ravenna, Ont. (Kolapore), June 8-14; Fishing Creek, Md. (Wes.), June 22-28; Greenwood, Del. (Wes.), June 29—July 5
- Whipple, Leonard. (R) Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653
- **WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66061
- ★ **WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, CLIVE.** (C) 12560 Haster St., Sp. 35, Garden Grove, Calif. 92640
- WILLIAMS, EARL C.** (C) c/o NPH\*
- ★ **WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILLIS, HAROLD J.** (C) c/o NPH\*
- WILSON, K. RAY.** (C) R. 5, Box 19-B, Bloomington, Ind. 47401
- WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
- WOODWARD, GEORGE P.** (C) 68 Bristol Ct., Hamilton, Ohio 45013; Hamilton, Ohio (Millville), May 29—June 7; Old Hickory, Tenn. (1st), June 12-21; Merritt, Mich. (Butterfield), June 26—July 5
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Buenos Aires, Argentina, May 1—June 5; Santiago, Chile, June 7-21
- Wyrick, Dennis E. (R) c/o NPH\*
- **YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- ★ **ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Fergus Falls, Minn. (1st), June 4-14; Muncie, Ind. (N. Walnut), June 16-21
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302

## NEWS OF REVIVAL

BETHANY (OKLA.) FIRST CHURCH recorded recent revival results in its church paper, the *Campanile*. Pastor M. Harold Daniels expressed indebtedness to the workers—Dr. Eugene L. Stowe, evangelist; Mrs. Helen Kelly, soloist; Professor Ray Moore; and other contributing musicians. He noted the helpful prayer support from the “circle of concern” group and referred to the many faithful people who were active participants through the meeting.

Rev. Daniels said—“I believe all would agree that we have seen a spiritual awakening that is pure in

motive, sane in method, and permanent and creative in content. It has been an earnest reasoning together concerning our hopes, fears, and far horizons. Hundreds sought pardon from sin and fullness of the Spirit. Many of us who have been Christians for years made decisions during these days.” □

A REVIVAL BEGINNING in the Hattiesburg (Miss.) First Church has extended through the Mississippi District. The local congregation had services for 15 days with their pastor, Bob Lothenore, as evangelist and Gary and Linda Brown as musicians.

The congregation moved out to share the revival throughout the dis-

trict. There have been far-reaching results reported. Over 100 souls have found spiritual help.

Five complete new families were won to Christ during the Hattiesburg meeting. □

SANFORD (FLA.) FIRST CHURCH experienced nightly victories at its altar during a March meeting with Rev. Ben Marlin. The day prior to the scheduled meeting, a Catholic lady accepted Christ in answer to the prayers of the people. Not only were souls saved, but bodies received physical healing through prayer.

Pastor William Norris said—“During the day prayer and visitation were

taking place. People were praying through in their homes. These were persons who had never had any contact with our church, but when presented with the love of Christ for them, wanted to receive Him into their hearts."

Victories continue to be experienced in the Sanford church. □

### "HERALD OF HOLINESS" IN RUSSIA?

A report in a Russian newspaper published in Minsk on February 15, 1970, describes the trial and conviction of two Russian Christians whose underground meetings were said to have been "guided by the so-called *Herald of Holiness*, *Brethren Bulletin*, *Appeals*, *Epistles*, *Letters*, and other illegal publications."

Although the *Herald of Holiness* does not mail any papers directly to Russia, it is possible that some subscriber has been supplying copies to the underground church of which the Russian believers, N. N. Lazuto and N. V. Shugalo, were members. No other publication by this name is known.

Lazuto and Shugalo were sentenced to five years imprisonment. They

were charged with organizing meetings of the group and failing to register it officially with the government. □

### CENTRAL LATIN-AMERICAN DISTRICT ASSEMBLY HELD IN SAN ANTONIO



NWMS district convention

The twenty-fourth annual assembly of the Central Latin-American District convened at the San Antonio First Spanish Church. District Superintendent Everett D. Howard was reappointed by the presiding general superintendent to serve his eighteenth year.

Dr. Howard reported a church membership of 1,499 for a net gain of 45. Churches received 189 members; 141 of these joined on profession of faith. The present Sunday school enrollment reported was 3,346. Average attendance stood at 1,323 and showed a net gain of 65 over the previous year. The district showed increased giving. Fourteen churches received the Evangelistic Honor Roll award.

The closing service was the scene of over 50 seekers responding to the invitation given by General Superintendent Samuel Young.

Election: advisory board—Rev. Cipriano Flores, Rev. Diego Ortiz, and Mr. Secudino Garza, and Mrs. J. M. Morales.

Reelected as NWMS president was Mrs.



PICTURED from left to right are David Taylor, Jerry Lanham, Paul Woodburn, A. B. Tink, and Robert Dadian, trustees; Rev. M. E. Clay, district superintendent; and Robert B. Fowler, pastor of Cincinnati Clifton Avenue Church. The men are assembled for the laying of the cornerstone on the new church under construction.

Virginia Hernandez, who will be serving in her eighth year. Rev. Eduardo Rodriguez was reelected NYPS president. □

### DISTRICT ASSEMBLY INFORMATION

CANADA ATLANTIC, June 4-5, 13 York Street, Moncton, New Brunswick, Canada. Host Pastor: D. R. Morrison. General Superintendent: Dr. Eugene L. Stowe.

NORTH AMERICAN INDIAN, June 4-5, Nazarene Indian School, 2315 Markham Road, S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. George Coulter.

### MOVING MISSIONARIES

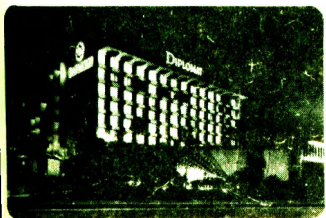
Miss Ruth Miller, Pasaje Catamarca 1846, Tucuman, Argentina, South America.

Miss Esther Thomas, P. B. Endingeni Mission, P.O. Pigg's Peak, Swaziland, South Africa.



### The Second INTERNATIONAL Laymen's Conference on Evangelism

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## MOVING MINISTERS

*W. Lee Mansveld* from associate pastor, Medford (Ore.) First, to pastor, Santa Monica, Calif.

*Arthur E. Mottram* from Spokane (Wash.) Bethel to Vancouver (Wash.) Central.

*Nels R. Nelson* from Amboy, Wash., to Homedale, Idaho.

*A. P. Rainey* from Woodstock, Ontario, Canada, to St. Catherines, Ontario, Canada.

*Daniel Steele* from Stillwater (Okla.) University to Austin, Tex.

*Fred M. Stiles* from Buhl, Idaho, to Ojai, Calif.

*William S. Stone* from Birmingham (Ala.) Park Haven to McCrory, Ark.

*Claire D. Walker* from Albuquerque (N.M.) Southside to Paris, Pa.

*Donald Bancel* from Raymond, Wash., to Lynwood, Wash.

*Thomas Blaxton* from Hollis, Okla., to Willow Springs, Mo.

*Norman L. Chandler* from Sunnyland, Ind., to Canton (Ill.) First.

*Vernon Corzine* from Olivet Nazarene College to Morris, Ill.

*David K. Ehrlin* from Ft. Wayne (Ind.) Lake Avenue to Lansing (Mich.) First.

*Harlan Ellis* from Caddo, Okla., to Tulsa Dawson.

*Larry Gabbard* to Naples, Fla. (new)

*Grady Gibson* from Tulsa Dawson, to Stonewall, Okla.

*George Grauburg* from Westchester, Calif., to Sonora, Calif.

*Robert Griffith* from Memphis (Tenn.) Frayser to Davis, Calif.

## VITAL STATISTICS

### DEATHS

REV. PAUL H. ANDREE, 91, died Apr. 3 in New Eagle, Pa. Funeral services were conducted by Rev. R. I. Goslaw. He is survived by one daughter, Ethel Johnston; two sons, Rev. John and Howard; 11 grandchildren; and 20 great-grandchildren.

VIVA CATHERINE FROST, 88, died Mar. 31 in the Convalescent Hospital in Marysville, Calif. Funeral services were conducted by Rev. Russel R. McColium in Grass Valley, Calif. Survivors include two daughters, Lenora Hostick and Leona Smith; six grandchildren; 16 great-grandchildren; three great-great-grandchildren; three stepbrothers, and four stepsisters.

BETTY ADAMS MONTGOMERY, 37, died Apr. 11 in Ephrata, Pa. Funeral services were conducted by Rev. William D. Mowen and Rev. Charles Pugh. She is survived by her husband, Robert E.; and two daughters, Jill and Carol.

LISA CAROL QUICK, six, died Mar. 30 in Aiken, S.C. Funeral services were conducted in New Ellenton, S.C., by Rev. Otto Stucki and Rev. James Taylor. Interment was in Cheraw, S.C. She is survived by her parents, Rev. and Mrs. E. Mitchell Quick; and two sisters, Julie Ann and Bonnie Lynn.

### BIRTHS

—to Kenneth D. and Dorothy Christeen (Payne) Royer, Cincinnati, a boy, Timothy Duane, Apr. 9.

—to Rev. Orville and Mona Swanson, Dickinson, N.D., a girl, Tracey Noel, Apr. 8.

—to Troy William and Shirley (Hood) Mason, Bowling Green, Ky., a girl, Kelli Jo, Feb. 26.

—to Jeff and Beth Sparks, Pasadena, Tex., a girl, Jennifer Elizabeth, Mar. 3.

—to Keith and Gail (Zea) Powell, Lansing, Ill., a girl, Kristen Rae, Apr. 13.

—to Larry and Esther (Shannon) Girouard, Simi, Calif., a boy, Jason Boyd, Apr. 19.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

Bob Mickey, 1501 Edison Avenue, La Junta, Colo. 81050, would like to slate between Indiana and Missouri, October 12-18.

## DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

## NEWS OF RELIGION

### You Should Know About . . .

**ONLY THE STREET ADDRESS REMAINS.** Passersby probably skidded to a dead stop when they passed a striptease joint in San Antonio. The usual bump-and-grind music sounded an awful lot like "Praise God, from Whom All Blessings Flow."

Shock number two came later with a sign in the window: "Green Gate Club closed forever. See you in church." Its owner, Guy Linton, closed it officially after 17 years of operation. Closing the club followed Linton's conversion under the ministry of Rev. Bob Harrington.

The Green Gate's conversion will reach full cycle soon when it reopens as a religious book and record shop and an inner-city ministry outreach center. □

**THREE INNOVATIONS ANNOUNCED BY NHA.** Major changes were wrought by the National Holiness Association at its 102nd annual convention in Detroit in April.

Significant was the launching of a cooperative ministries program which has been three years in the planning stage. This program brings participating bodies and agencies into common projects to more effectively spread the gospel worldwide.

The NHA saw the affiliation of the Canadian Holiness Federation—a move which its leaders say required broader geographic dimensions in name and program.

Finally, a new women's auxiliary of the NHA was organized.

Dr. Myron F. Boyd of Winona Lake, Ind., was elected NHA president. Other officers include: Dr. Paul P. Petticord of Portland, Ore., vice-president; Dr. John D. Abbott of Marion, Ind., secretary; and Dr. B. Edgar Johnson of Kansas City, Mo., treasurer. □

**SUPREME COURT WON'T HEAR O'HAIR PLEA TO BAN SPACE RELIGION.** The nation's most notable atheist lost her bid to have the Supreme Court ban religious practice among astronauts in space.

Madalyn Murray O'Hair charged that the broadcast of a prayer and of a Bible passage by the astronauts violated the "no establishment of religion" clause of the First Amendment. Mrs. O'Hair also claimed that such a broadcast violated her constitutional right of freedom from religion.

Her case arose after Apollo 8 crewmen sent to earth from a moon orbit, December 2, 1968, the reading of the creation passage. Mrs. O'Hair argued that the broadcast was not a private expression of religion by the astronauts. Rather, she claimed, the religious broadcasts were arranged by and financed by the National Aeronautics and Space Administration.

No reasons were given by the high court when it refused to hear the case received from the U.S. District Court in west Texas. □

**23 ARRESTED FOR DISTURBING WORSHIP AT METHODIST CHURCH IN ST. LOUIS.** A day of confrontation and protest preceded the opening of the United Methodist General Conference in St. Louis.

Twenty-three persons, most of them youths who are members of a "Submarine Church" group which met in East St. Louis, Ill., during the previous weekend, were arrested for disturbing religious worship at the Centenary Methodist Church, downtown St. Louis, during the eleven o'clock service.

The all-white group was held by city police for nearly five hours. All 23 were charged with disturbing worship at the church and four were charged with resisting arrest. All but one were finally released with court summonses.

The one demonstrator held was charged with possession of marijuana. □

**SPACE ODYSSEY ENDS IN PRAYER VIGIL.** With a searing, angry arch across the sky, a crippled spacecraft brought three stalwart airmen home April 17 to a world united in prayer for their safety.

It may take months of astute technical sleuthing to analyze the detailed records and discover what caused the mysterious explosion aboard Apollo 13. But its immediate effect was to unite the people of the watery planet in a spectacular way for three brothers of the human race. □



**DR. EDWARD S. MANN  
ACCEPTS DENOMINATIONAL  
POSITION**

After associations of 45 years with Eastern Nazarene College, Quincy, Mass., Edward S. Mann has announced his resignation from the presidency of the college. His announcement stated that he would terminate his work at ENC on August 1.

Dr. Mann is accepting a denominational post as executive secretary of the Department of Education. He is to fill the position which will be vacated by Dr. Willis Snowbarger.

In addition to having served longer than any other president of ENC, Dr. Mann has previously served as professor of mathematics, dean of men, business manager, assistant to the president, and vice-president.

He is presently the chairman of the General Board of the denomination. He has served on the General Board since 1961. He has been a member of the general Finance Committee, served on the General Council of Education since 1948 and on the Education Commission 1960-64. Other positions held include second vice-president and member-at-large.

An active citizen in his community, Dr. Mann has served as a member of the Quincy school committee, director of the Quincy-South Shore Chamber of Commerce, and on boards of numerous service organizations in the city. In 1963 he was the recipient of Hodgkinson Award, Quincy's highest honor to one of her public-spirited citizens.

In 1966 the Edward S. Mann Student Center standing at the center of



E. S. Mann

ENC campus was dedicated in his honor.

Dr. Mann, a layman in the church, received his A.B. degree from ENC, an M.A. from Boston University, LL.D. from Northwest Nazarene College, and D.D. from the University of Vermont. □

**DEATH CLAIMS  
DR. CHARLES E. THOMSON**

Dr. Charles E. Thomson, 85, passed away the evening of May 7 in Red Deer, Alberta, Canada. He had been hospitalized the last three weeks prior to his death and was suffering from a heart ailment. He succumbed to lung congestion.

Dr. Thomson was a former president of Canadian Nazarene College. He once served as district superintendent in Alberta, Canada. He was known as "Mr. Nazarene" of Canada.

Survivors include his daughter, Dorothy Thompson, a faculty member of Canadian Nazarene College.

Dr. Arnold Airhart and Dr. Herman L. G. Smith officiated at the funeral conducted on May 11 at First Church in Red Deer. □

**OF PEOPLE AND PLACES**

SEVENTY-NINE CREDITS were awarded the closing night of Christian Service Training on the Boston North Shore Zone. A variety of interest and age-group courses were provided during the three two-hour training sessions.

Peabody, Mass., church hosted the school. Participating churches included Melrose, Lynn, Malden, Beverly, Cambridge, Saugus, and Reading. This was the second training school for the zone. □



A CALL from the White House would brighten your demeanor, too. Book Editor J. Fred Parker received a call from a presidential secretary inviting him to the morning worship at the White House, as he would be in Washington for the Evangelical Press Association conference, representing the Nazarene Publishing House.

WRAY, COLO., CHURCH WILL CELEBRATE its fiftieth anniversary on June 21. All former pastors, members, and friends are invited.

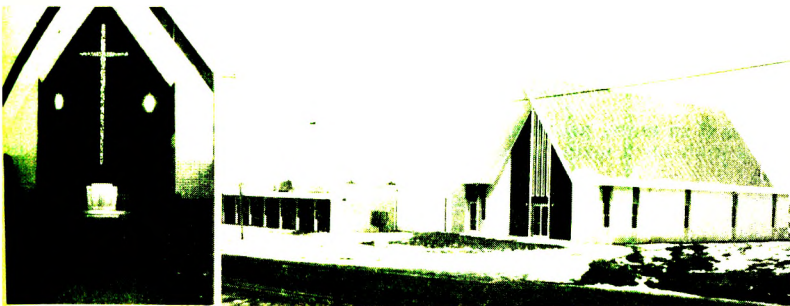
Guest speaker for the celebration will be Dr. D. I. Vanderpool, who served his first pastorate in the Wray church. The present pastor is J. W. Frazier. □

ALL PREVIOUS ATTENDANCE RECORDS WERE BROKEN by the Youngstown (Ohio) Wickliffe Church in March.

The former Sunday school record of 128 was broken on March 8 with 134, March 15 with 138, and March 29 with 182. H. S. Mills is pastor and P. D. Munday is Sunday school superintendent. □

**MOVING MINISTERS**

- L. R. Hankins from Nazarene Theological Seminary to Glenns Ferry, Idaho.
- O. W. Morris from Greenville, Miss., to Paris, Tenn.
- Joseph W. Morse from Batesville (Miss.) McDonald Grove to Houlika, Miss.
- Willis R. Scott from Pontiac (Mich.) Hillcrest to Louisville, Ohio.
- Paul W. Seymore, Sr., from Mansfield, Ill., to Marion (Ill.) First.
- Earl Sprows from Bay City (Mich.) Faith to Lakeland (Fla.) First.



INTERIOR AND EXTERIOR views of the newly completed church at Columbia, Mo. The facility is valued at \$200,000 and was built at a cost of \$125,000. Of contemporary design, it features a chapel to accommodate 250 and educational space to care for a Sunday school of equal size. The fully air-conditioned building designed by Bowman, Nicek, Assoc., provides a nursery, fellowship area, conference room, church office, pastor's study, choir room, and 15 classrooms. Dr. Eugene Stowe, general superintendent, and Dr. Donald J. Gibson, superintendent of the Missouri District, officiated at the dedication. Ralph Ahlemann is pastor.

Rev. Ben Mathisen is pictured with his pastor, Bill J. Prince, at Minneapolis First Church. Mr. Mathisen just celebrated 50 years in the Nazarene ministry. He was the first Nazarene in the state of Minnesota.



By John A. Knight

**GOD'S NEW COVENANT**

(May 31)

Scripture: Hebrews 8:1-10:18 (Printed: Hebrews 8:6-13)

Golden Text: Hebrews 8:10

The lessons for the next five weeks suggest what God, through New Testament Epistles, has to say to His new covenant people, the Church, and who they are, and what they are to be and to do in the world.

**1. The Covenant Maker**

God established Israel a people on the basis of covenant. However, it was a covenant of unequals. God was the Superior Partner. It was He who initiated the covenant. He did not choose Israel because of her size or prominence, but simply as an expression of His steadfast love.

He called Israel out of Egypt, established the conditions of the covenant, and promised to be her God if she would be His people. He gave the means of worship, the system of sacrifices, the code of laws, the priesthood, and the ordinances.

Yet on the basis of God's faithfulness, Jeremiah and others saw prophetically that the time would come when God would enter into a better and more intimate covenant with His people (Jeremiah 31:31-34).

**2. The Better Covenant**

God now has established this new covenant through Christ, who is himself the Priest, the Sacrifice, the Mediator, and the Intercessor. Consequently, the new covenant is a better covenant, for "this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12).

The new covenant establishes the Church. Now is fulfilled the promise: "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Hebrews 8:10).

Those who are members of God's covenant people now have a direct knowledge of God, and the offer and assurance of divine forgiveness and acceptance. They share in both the blessings and the responsibilities of Kingdom membership. □

**"If the natural will not submit to the Supernatural, it becomes the unnatural."—E. Stanley Jones.**

Conducted by W. T. Purkiser, Editor

**In light of Jeremiah 10:34, "For the customs of the people are vain: for one cutteth a tree . . . they deck it with silver . . ." can we continue to have Christmas trees in our churches or homes? Where are we told in the Bible to celebrate Christmas? Are we doing what God condemned in Matthew 15:9 and Leviticus 18:26-30 by celebrating Christmas?**

I think I know the radio broadcast these ideas are coming from, and so perhaps may be pardoned an answer to questions that otherwise would probably not deserve space.

This use of the Scriptures reminds me of the enthusiastic fellow who preached on the text, "Top not come down," and applied it to ladies who were wearing their hair on top of their heads. The whole verse reads, "Let him which is on the housetop not come down to take any thing out of his house."

Jeremiah 10:1-16 has not the remotest connection with Christmas trees. It is the prophet's vivid portrayal of the foolishness and wickedness of idolatry—taking a tree, carving it, overlaying it with silver and gold, and then worshipping the graven image (v. 14).

Matthew 15:9 speaks of "teaching for doctrines the commandments of men." The "abominable customs" of Leviticus 18 are clearly defined in verses 6-23. The reading of the list will almost turn

your stomach, but it has nothing to do with Christmas.

We are not told to celebrate Christmas. Neither are we forbidden to observe it. It isn't a matter of religious obligation at all, and I don't know anyone who claims it is.

But for the life of me I can't think of a single reason why at least once a year we should not put special emphasis on the miracle of the Incarnation, the mystery and majesty of the manger where the Word that was with God in the beginning and was God was made flesh and dwelt among us.

That the season has been shamelessly commercialized may well be conceded. But the remedy for abuse is not disuse but the right use.

Thousands of Christians can testify to the inspiration and blessing they find in adoring wonder at the redemptive love of God so vividly symbolized by what Christmas truly stands for.

**Will you please explain Exodus 4:24-26 for me? I don't understand why the Lord sought to kill Moses, and I don't understand Zipporah's attitude.**

These are difficult verses. Dr. Leo Cox in Volume I of the *Beacon Bible Commentary* has given about as good an explanation as I have seen. He writes:

"Though Moses was obeying God in returning to Egypt, there had been one point of failure. God had instituted the rite of circumcision for all sons of Israel. It seems that Moses himself had been circumcised and had performed the rite on his first son.

"The reaction of Zipporah (25-26) indicates her strong disapproval of the

act and suggests that Moses had allowed the omission of circumcision for his second son in order to please his wife.

"However God demanded obedience, and brought Zipporah to terms by what appears to have been some serious affliction for her husband (24). Obedience brought healing to Moses (26), but the incident apparently resulted in Zipporah's return to her own home (18:2)" (p. 187).

**Why is it so many people say "borned" again? It bothers me.**

It is probably a matter of poor grammar.

Many English words add "-ed" to

make the past tense. But "born" is the past participle of "to bear" and thus needs no "-ed" added.

**The Israelites were constantly building groves and worshipping at them. Are these groves as we know orchards of trees today? Why did they plant groves?**

The Hebrew term translated "grove" in the King James Version is *asherah*. It means a pole or a tree, and in most instances was an object of idol worship.

The "grove" Abraham planted in Beersheba (Genesis 21:33) was not an *asherah* but an *eshel*. The term should be translated "tamarisk tree." Its plant-

ing was a memorial to the true God, but it was not an object of veneration or worship.

Worship at or the planting of *asherah* was strictly forbidden (Deuteronomy 16:21; Judges 6:25; I Kings 14:15; 15:13; 16:33; etc.).

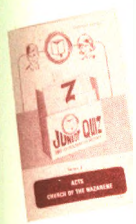
who has  
the  
answer



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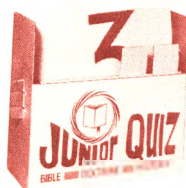


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