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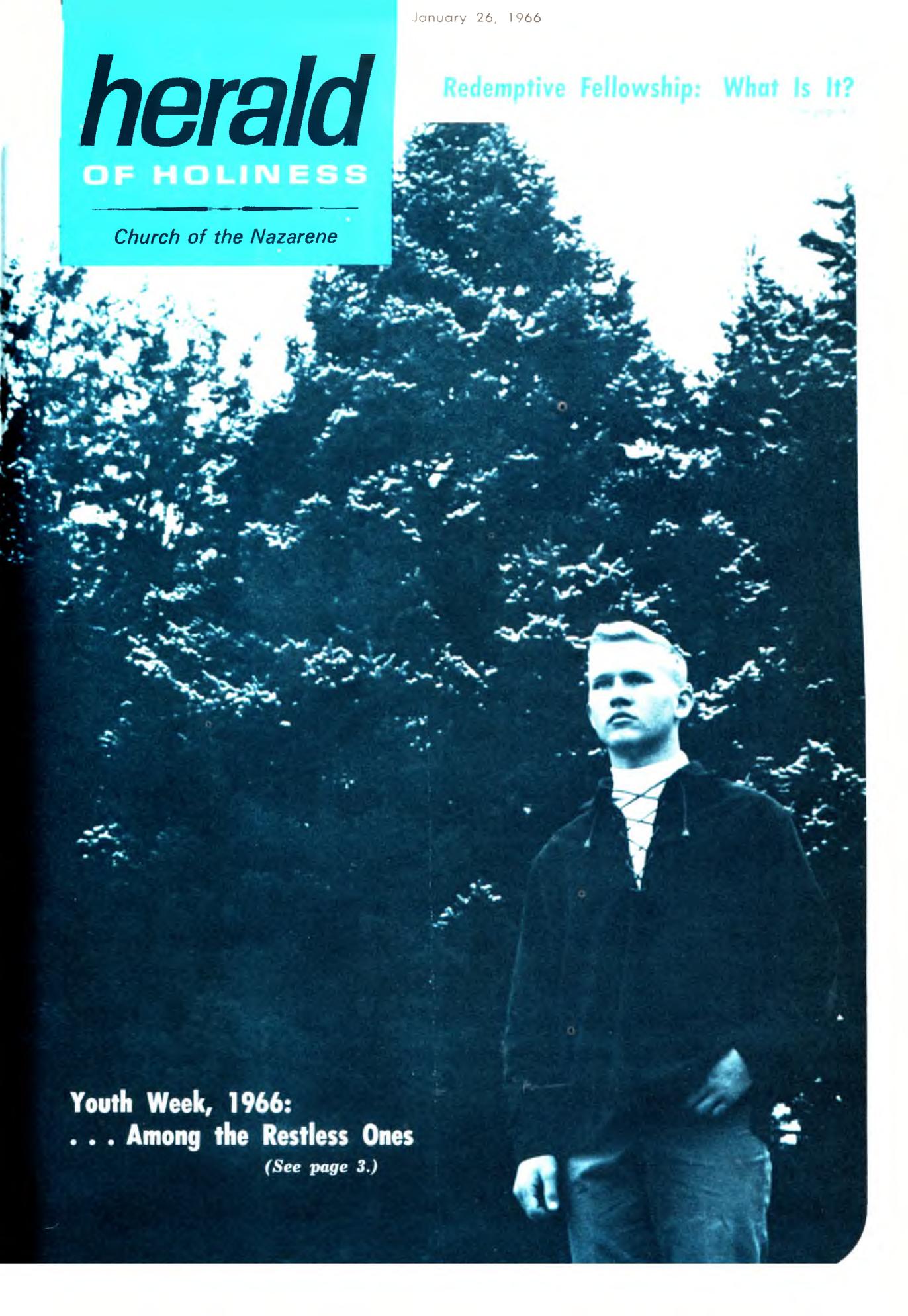
OF HOLINESS

Church of the Nazarene

Redemptive Fellowship: What Is It?

—PAGE 7

Youth Week, 1966:
. . . Among the Restless Ones
(See page 3.)



Guidance and Goodness

*General
Superintendent
Powers*



THE PSALMIST said the steps of a good man are ordered of the Lord. Evidently he believed a good man is guided by God. Such a life is not the victim of some cruel fate. It is God who leads His dear children along.

Skepticism at this point brings uneasiness, fear, and defeat. Although all must admit that some are led “through the waters, some through the flood, and some through the fire,” the life of victory makes necessary the full persuasion that it is still God who “leads his dear children along.”

If we claim and accept Romans 8:28 as a source of comfort, then it is inconsistent to believe that affliction is an evil thing. If it is working together for good, then how can it be evil? And if it is working together for good, my faith in God will give me courage and confidence that even through these things

*He leadeth me! Oh, blessed tho't!
Oh, words with heav'nly comfort fraught!*

But God's guidance is related to man's character. It is the steps of a good man that are ordered of the Lord. A more detailed description of such a good man is to be found in the Book of Acts. He was Barnabas, “a good man, and full of the Holy Ghost and of faith.” He was negatively good in the absence of evil in his life. He was positively good in the abiding presence of the sanctifying Holy Spirit. He was actively good through operation of his faith in service.

Such a man God can and does guide. He is not a victim of the forces of evil. Through all the burdens, problems, and heartaches of life, God is overruling, making things work together for good, bringing His people safely through. “For in him we live, and move, and have our being” (Acts 17:28). God guides good men. Therefore, let us heed the words of the Psalmist when he said, “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Psalms 37:5).



"We don't want or need busy-work projects and a constant diet of popcorn and Pepsi socials . . ."

The Restless Ones

By PAUL MILLER
Conquest Editor

Who are we?

Someone has tagged us "The Restless Ones."

Where are we?

We live in your town—perhaps your home . . . go to your schools . . . attend your church . . . eat pizza in your teen hangout.

What are we?

So we're called restless—that may be true. If we are, there must be reasons for it. Those who study teen-agers through a sociological microscope say we're restless because of world conditions . . . the draft . . . space exploration . . . working mothers . . . mobile society . . . the spectre of world annihilation.

What do we say?

We want something significant to do. If we're restless it's because no one has really given us an opportunity to work out our energies—"to spend and be spent." We don't mean car washes or folding service bulletins or playing forward on the church basketball team.

Our high school teachers stretch our minds and hearts with concepts as wide as the world and as minute as a split atom. We are challenged to take our place in this narrowing world community and through our influence engage in the struggle for peace.

On Sunday we attend a Sunday school class, sit through two worship services, and participate in a Teen Fellowship program that asks no more of us than to be quiet and listen or read an essay cut from a program quarterly.

We don't want or need busy-work projects and

a constant diet of popcorn and Pepsi socials. Sure, we enjoy the fun and feel self-satisfied with the rolls of torn-sheet bandages. But our expanding minds and need-to-be-tuned hearts are crying for the chance to lose ourselves in consequential matters of the Kingdom. We know that our public school training is secularly oriented, that some of it is in conflict with the conservative nature of our church. But we are almost beginning to suspect that the church is preoccupied with its own high-sounding words—and is determined to keep its *kerygma* (message) locked within its well-kept walls.

Here we stand, almost fifty thousand members of the Nazarene Teen Fellowship. In identifying ourselves with the youth organization of the church, we declare our purpose to be: "To win other young people to Christ, and to channel the energies of youth into the total evangelistic mission of the church." Give us the opportunity to carry out this purpose.

* * *

The 1966 Youth Week theme attempts to move teens "... On to the World." A phrase from the Nazarene Young People's quadrennial theme, the words challenge this restless generation to go into their world with the Word of reconciliation and hope.

The sociologists are correct in describing the teen world of the soaring sixties as anxious and searching. The church cannot lose sight of the fact that her teens are a part of this generation—and have an obligation to it. The youth organization is attempting to provide ways of involving its teens in evangelism. We call it IMPACT—Immediate Personal Action for Christ.

The Youth Week theme reminds teens involved in IMPACT, of tract distribution, prayer partners, and witnessing with the Word in the campus world. It presents a challenge to a typical sixteen-year-old like Janet Hopkins, a member of the Church of the Nazarene in a small Florida community, who was

not satisfied until every student and faculty member in her high school of one thousand received a "Meet My Saviour" tract.

"On to the World" speaks of the expanding district gospel team project. Called by a number of titles (Nazarene Evangelistic Thrust [NET], Ambassadors), these teams of teens and their adult leaders have assisted in district home mission work by conducting weekend evangelistic crusades, participating in neighborhood canvasses, providing music for special

About This Issue . . .

"At almost every step in life we meet with young men from whom we anticipate wonderful things, but of whom, after careful inquiry, we never hear another word. Like certain chintzes, calicoes, and gingham, they show finely on their first newness, but cannot stand the sun and rain, and assume a very sober aspect after washing-day."

Hawthorne was speaking about one of the major concerns of the church. Our responsibility is to show these youth what they can be. It is also one of guidance, instruction, and even correction. Much of the reason for drabness in adults is related to their depending on their own resources and judgment as teen-agers.

This issue, which arrives during Youth Week, 1966, is devoted to encouraging the "restless ones," and those whose responsibility it is to guide them.

A little more than a year ago, Gerald Oliver, a Springfield, Illinois, businessman, told me in no uncertain terms that the Illinois District would lead the denomination in *Herald of Holiness* subscriptions by January, 1966. I smiled as I remembered other bold statements from other campaign managers, for it was always a different story when the final count was taken.

My skepticism, in this case, was not only unfounded, but ridiculous. The story, in full, is on page twelve.

—Managing Editor

services, and giving much-needed doses of youthful enthusiasm. About thirty district N.Y.P.S. organizations are engaged in this type of program.

Missouri District launched its first Ambassador team last November. Supervised by Rev. Robert Seal and Christian Education Director Robert Appleby, the team of eight teens invaded the tiny town of Potosi where our church averaged fifteen in attendance. Evangelistic services highlighted the Friday-over-Sunday schedule. The small church was filled to capacity for each service. Much of the appeal and success of this endeavor was the anointed singing and joyous testimonies of eight Spirit-filled teens.

For a more select group, "On to the World" means Nazarene Evangelistic Ambassadors—an overseas IMPACT endeavor jointly sponsored by the Department of World Missions and Nazarene Young People's Society. Representatives from seven Nazarene colleges, Nazarene Theological Seminary, and Spanish American Seminary in San Antonio will visit ten countries this next summer.

Mark Rudeen, a member of the 1964 team, recalls: "The benefits of N.E.A. go beyond the results derived on the mission field—they are also recorded in the lives of fourteen young men who left the restless culture of the States and returned with a new restlessness—a God-directed discontent that forces one to become active in introducing his world to Jesus Christ."

Why are we?

Perhaps this is the most significant question yet asked. We are a part of the "Restless Generation"—but our restlessness is an expression of our impatience to be about our Father's business.

On to the World

That Christ, men may see;

Telling the truth

That from sin sets free.

Take the Word to the world today.

Where Readiness Counts Most

By **RAYMOND C. KRATZER**

IT WAS DURING the closing moments of a recent testimony meeting that a precious old soldier of the Cross stood to testify. He said, "My testimony will be short—just three words, 'I am ready!'" As he sat down a thrill went through my heart because of the significance of those words.

For him they were most meaningful because just a few weeks before this occasion he had been hurried to the hospital with a severe heart attack. Doctors gave him a slim chance to survive. It was only by the grace of God that he was able again to be up and about.

His long and useful Christian life stood him in good stead when foundations were crumbling about him. A faith in God, born of an up-to-date witness to the saving and sanctifying work of the Holy Spirit, certified the fearless one may possess when he faces eternity. No doubt, no anxious care, only certainty!

I RECALL TALKING to a person of another faith concerning the assurance of salvation. She related to me the impossibility of knowing whether you were saved or not until you finally stood before God and He checked the record to see if you had piled up enough good works to merit heaven. There was fear in her eyes as she contemplated the outcome with apprehension.

I tried to impress her with the reality of Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." However, her false teachings had so clouded a right concept of God and His Word that she could not comprehend that one can know here and now whether he is saved or not.

Life is constantly demanding readiness. Our entire national defense is planned around an alertness for instant action in case of an attack by an enemy. Electronic eyes constantly scan the sky in search of alien planes or missiles. Electronic ears are listening for furtive sounds that would indicate distant preparations for nuclear war. And yet where readiness counts most—need of preparation to meet one's Maker—there is a strange and ominous carelessness.

THE SCRIPTURES ABOUND in urgent statements concerning the need of being ready to meet God. "Prepare to meet thy God" (Amos 4:12). "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2). "It is time to seek the Lord" (Hosea 10:12). "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3) "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44).

In the light of the urgency of the hour there is too much casualness on the part of most people concerning eternal readiness. Little thought is given to the uncertainty of life and to the awareness that it is not all of life to live, nor all of death to die, but "after death comes the judgment."

Likewise, so many forget, regardless of their ages, that they are living on borrowed time. Time is but a loan to us earthlings, and the way we invest it will certainly demand an accounting some day when the great Timekeeper asks for a look at our time book.

John Wesley was asked one day what he would do on the morrow, if he knew he would die that night. He replied: "I would do what I have already planned to do." I wonder how many people could say that. I suspect that most persons would suddenly go into high gear to set their spiritual house in order, if they were told they had only twenty-four hours to live. They would try to catch up on their prayers and their Bible reading. They would hurry to make those confessions and restitutions that had been neglected so long. And life would suddenly become a turmoil in the froth of feverish activities with eternal hopes hanging in the balance.

WHAT A JOY it is to live in the awareness of the dear old saint who could testify so radiantly, "I am ready!" We do not need to live carelessly in regard to eternal verities. If the Great Teacher from the skies should unexpectedly inform us the time had come for the last great test, we would not need to "cram for our finals." If we take care of the lessons as they come along, we will be ready for the final examination.

a precious endowment of nature . . .

Fired Up—Or Fed Up?

By BILL SHARP

AT A HIGH SCHOOL graduation ceremony, one of the student speakers made the statement that the younger generation is referred to as the "fired-up" generation. But the more I thought about her statement, the more I wondered if the younger generation is more properly the "fed up" generation.

Young people are on the move and many of them are restless. To a certain degree this restlessness is a healthy thing as long as it is properly motivated and guided. Our high school and college students are "marching" for this, and "sitting-in" for that, and "demonstrating" for the other. This fired-up generation seems to be fed up with the way things are going. These intelligent young people are asking some important questions and they want reasonable answers.

But this restless spirit of our young people rather disturbs me as a minister of the gospel. For the real answer to life's problems is not to be found in education, as important as this is. I believe the Apostle Paul hit the nail right on the head when he said in Philippians 1:21, "For to me to live is Christ." It is possible to have a high school diploma and a college degree and yet miss out on the most important thing in life.

Paul, himself, was a learned man and he had a restless spirit about him, but this restless spirit became motivated by the love of God and directed by the Holy Spirit. Our fired-up generation is speaking to us through their enthusiasm and drive.

But this fired-up generation must also make certain that its spirit of restlessness is well motivated and directed. And what better way to direct this spirit of restlessness than to accept Christ as a personal Saviour, and say with the Apostle Paul, "For to me to live is Christ"?

Our Ability

By J. J. STEELE

THOUGH FISH in the underground river in Kentucky's Mammoth Cave have eyes, they cannot see. They have lived so long in the darkness the ability to see has been lost.

It is an irrevocable law of nature that we must use or lose any natural or acquired function or ability. Muscles long unused tend to atrophy and die. Top athletes must continually practice. Great artists must never lag. Paderewski, the world's greatest pianist, practiced eight hours a day.

We must use or lose the ability to think. Unusual intellectual capacities wither away. Knowledge is not static. Students must continually apply themselves or lose what they have gained.

The same is true of our emotions: we use or lose the ability to love and to hate. Not to love is life's greatest tragedy. To refuse to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37) is the greatest sin.

The ability to hate is God-given as well as the ability to love, and we cannot hate and love the same thing at the same time. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

It's neither manly nor scriptural to stifle our emotions. To feel deeply the pangs of others, or to share their joys, is to kindle the fires of love in ourselves. We are commanded to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). To be callous and unmoved is to lose the ability to love, to care.

We must also use or lose our ability to make decisions and follow through. To procrastinate is to become indecisive and weak. Lassitude becomes a habit. The ability to choose is a precious endowment of nature. To trifle with it is to lose it.

The most devout saints can lose their ability to pray, to worship, to commune with God, if they

to Choose

fail to use it. It is not easy to reestablish lost communication with God. Multitudes throughout our land once knew God in real, personal, close communication, but through neglect have lost the ability to do what was once a joyful privilege.

A great many enlightened people deceive themselves into a false security. Opportunities to repent, to be reconciled with God, are passed up time and again on the false assumption that one can make peace with God any time he may choose. But when the time comes, God's time may be long past. Experience teaches us, and the Scriptures affirm over and over, that unused opportunities are lost forever.

A large eagle feasted on a lamb's carcass as it floated on a cake of ice toward Niagara Falls, confident he could lift his mighty wings and fly away when he pleased. He waited until the last moment and, just as the ice chunk started over, he lifted his wings. But his feet were frozen solidly to the ice and he perished on the rocks below.

The divine principle we have been illustrating is clearly stated by our Lord in the parable of the talents which represent life's opportunities. The one-talent servant refused to use his opportunity. He simply buried it. Judgment day came when his Lord returned. His pitiful excuses did not save him. His master said: "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:28-30).

On the other hand, even the two-talent servant who had used his opportunities and abilities the best he could heard the wonderful words of his Master: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:23).

... No Young People Were There

By FRANKIE ROLAND

WHEN I RECENTLY attended a church service in another city, I did so expecting a spiritual blessing. I had reason to. The people were friendly, and there was a worshipful attitude.

But a vague uneasiness—as if something were wrong, or incomplete—began to creep over me. As I reviewed the service, it suddenly dawned on me that there were no young people there. I searched the auditorium. None. Not even any juniors or primaries. My own small three-year-old daughter was the only child in the service.

After the service I learned there were no young people or children in the church. Only when a person is old enough to be confirmed is the church interested in him.

My thoughts then turned to the young people in my church—of the lives they live in school, their sincere testimonies, how straight the fellows stood as they ushered—and suddenly I was more proud of my church than ever before. I thought of the teachers who work hard to have better lessons to make Sunday school more appealing, who visit absentees, and pray daily to see their "flock" won to the Lord.

I realized we have the best thing in the world to offer youth—a real, vital interest in them; of wanting more than anything else to see them rooted and grounded in Christ. I'm glad for a church that loves, wants, and is willing to adapt its program to today's youth.

How Much Do I Care?



By MILTON E. POOLE

I VISITED in the home of a young couple whose baby was in the hospital. Of course, their hearts were heavy. I could see it in their faces, I heard it in their voices. They were uneasy and anxious.

In the midst of their uncertainty, they were trying to maintain a balance of faith. Why is this happening to our lives? What lessons are we to learn? Will our baby ever be well and normal? These were parents who cared, for they loved.

After I had prayed and left the home, I asked myself, "How much do I care for these parents who are going through the valley of suffering and darkness?"

When I ask myself this question, I find it difficult to answer. I know, as a Christian, I should care. I should care for the needy of the world, the hungry, the deprived, the sick. I should care for those who are the victims of social injustice. And I know my care should include those of the household of faith, those fellow Christians who worship with me. Furthermore, my care should include those who don't know my Christ as Saviour, Sanctifier, and continuing Presence.

The problem I face, however, is not knowing that I *should* care. It is this. At what point and place do I show proof of my concern and care?

I know that it is one thing to give lip service to the term, the word, "care." On the other hand, it is not what I know—neither how well defined my philosophy is, nor how orthodox my theology is—which disturbs me, even though this may be important. It is that I shall be judged by my works. This is what bothers me as I seek to answer the question, "How much do I care?"

And now I remember. It was Jesus who cared. Because He cared, He went about doing good. Because He cared, He gave to us the ministry of His hands. With His hands He took the towel and wiped the feet. With His hand, He touched the eyes of the blind. With His hand, He touched the lame man, and he walked. Because He loved, He cared. And because He cared, He helped—with His hands.

Now I ask myself, Do my works prove my concern for others—that I care? Even though I'm not repaid in either money or service, do I care enough to help? Does the one who is in need know that I care?

There he was, bruised and beaten, left to die. But he knew someone cared. The passing traveler, the Samaritan, stopped long enough to assist personally—and helped with his hands. "Oh, God, grant that I shall *truly* care for others."



REDEMPTIVE

FELLOWSHIP:

What Is It?

By **EDWARD THOMPSON**

N.Y.P.S. President, Chattanooga (Tennessee) First Church

ACCORDING to the Constitution for the Nazarene Young People's Society, "The object of the society shall be to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."

We may have gradually forgotten our primary reason for existence, for there are too few young people in our church today who were won to the church and to Christ through the N.Y.P.S. What must we, as young people, do to fulfill our objectives in the N.Y. P.S.?

First, we must allow the Holy Spirit to lift us out of impotent but easy ruts. We can allow the Spirit to help us by preparing our own hearts with prayer and diligent Bible study. As the Spirit helps us, we must also help ourselves.

One of our greatest tools, so often blessed by the Spirit, is *fellowship*. I'm not speaking of meaningless fellowship but of outreach, compassion—redeeming fellowship. Many times when we hear

the word "fellowship," we think only of fun and food. Redemptive fellowship involves more than fun and food, even more than the enjoyment of being together. Redemptive fellowship involves concern and associations that will aid the working of the Spirit in the lives of those with whom we associate.

The Bible tells us that on the day of Pentecost, after the Holy Spirit had come and Peter had preached his wonderful sermon, about three thousand souls were added unto them: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Probably the best illustration of the kind of fellowship we want is recorded in the twenty-fourth chapter of Luke. As two sad, bewildered men were walking the "threescore furlong" journey from Jerusalem to the village of Emmaus, a Stranger joined them and picked up their conversation. Even though the men did not recognize

their Companion, as they reached their village, they invited the Stranger to abide with them.

This became fellowship in its highest form: "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:30-32) Their fellowship not only included a friendly meal and the enjoyment of being together, but it also changed their lives. The Lord was present in it.

This kind of fellowship might be called "Opportunity Evangelism." That is, it is evangelism in activities, in a crowd, in a conversation, in a church, in a house. This, then, brings us back to our primary objective, "to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."

Editorially Speaking

● By W. T. PURKISER

What the Church Has to Offer

The Church in our day is the subject of a great deal of criticism. Some of the criticism comes from without. More of it comes from within. Much is unfounded and unfair. Some of the criticism is discerning enough to hurt and to help.

One incidental fact about it all is important enough to notice. The most telling critics use Christian criteria as the basis for their condemnation. The Church is charged with the betrayal of her Lord.

One writer, in noting this paradox, asks, "Then has the Church completely failed? It has given the standard of judgment to its critics, and made that standard the currency of the world. New life will break forth from the Church. Its hope is the root of every other hope."

But there is one further question about criticism that may be addressed to the critic himself. "But where does the critic's charge leave the critic? He blames the Church for stumbling on a high, hard road, while he himself stays in the valley."

As one man puts it when he finds someone refusing to go to church because "there are too many hypocrites": "Don't let that stop you; there is always room for one more!"

The late T. S. Eliot gave a different twist to the question:

Has the Church failed mankind, or has mankind failed the Church?

When the Church is no longer regarded, not even opposed, and men have forgotten

All gods except Usury, Lust and Power.

Yet for all her weaknesses and failures, the Church has something vital to offer the world in the last half of the twentieth century. Christ through His Church still gives perspective, purpose, and power.

THE CHURCH OFFERS PERSPECTIVE. For men lost in the jungle undergrowth of the immediate and the present, nothing is more valuable than a high place from which to "see the forest in the trees."

Wallace Hamilton wrote: "When a man gets lost in the woods, he does well to hunt for a hill, if he can find one, or climb a tree. He needs some high point from which he can recover his sense of direction and see how the land really lies. When a man prays, he climbs out of the underbrush to a

hill of insight; he lets the winds of history blow through his hair and things come into focus again."

In the preaching of the Gospel and in worship, we come to view all of life in the light of eternity. The sub-title of one of the current journals of religious thought describes it well: the Church helps us see "The Life of Man in the Light of God."

It is still true as in the days of God's ancient wise man, "Where there is no vision, the people perish" (Proverbs 29:18). We should remind ourselves that the "vision" of which the Old Testament speaks is the publicly preached message of the prophet of the Lord.

The Church helps us keep the values of life in proper balance. It bids us measure ourselves by "the measure of the stature of the fulness of Christ" rather than by the status symbols of a pleasure-mad and thoroughly selfish society.

*As by the light of opening day
The stars are all concealed,
So earthly glories fade away
When Jesus is revealed.*

THEN, THE CHURCH OFFERS PURPOSE. Perspective without purpose is next to worthless. The value of the vision is the goal it gives.

There is no need to belabor the aimlessness of our age. It is all too apparent on every hand. The greatest loss in life today is the loss of meaning and purpose for living.

Dr. Viktor Frankl, imprisoned in a Nazi concentration camp, discovered that those of his fellow prisoners who survived the horrors of their living death were those who had some purpose for living. Many who had no such purpose committed suicide. Ability to endure extreme hardship depended on the discovery of meaning for life.

This is a dismal world to one who has lost the sense that there is something greater to live for than the whim of the moment. That there is a purpose behind the universe is a basic Christian conviction. That purpose is the will of God.

But if there is a will for the whole, there is a will for the part. As one has said, "The oak tree and the stars play their parts compelled. You and I play ours invited. God gives us the option: we can cooperate if we will or we can refuse."

It is through the Church that God communicated His Word and His will. No other association on earth so truly represents to human beings the final

purpose for their existence. In a very real sense, we come as did our Saviour, "to do thy will, O God."

FINALLY, THE CHURCH OFFERS POWER.

There are not lacking those who have both perspective and purpose who yet fail at a vital point. Performance in life depends on power as well as perspective and purpose.

J. Ray Jordan has written: "It seems clear that the tranquility which belonged to the mid-Victorian era will never return to our world. This, however, is all the more reason why we must find peace in the midst of tension, purpose where there seems to be no plan for mankind, power where only weakness seems evident."

The nature of the power God gives must be carefully noted. It is not power for personal advantage. It is not power for domination of others. It is not power to get one's own way.

The power God gives through His Son and His Spirit is "power to become the sons of God" (John 1:12) and to live like it; and power to "be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It is the power of joy, peace, faith, and hope, conquering fear and giving us all things that pertain to life and godliness (II Peter 1:3).

This power is both individual and collective. We receive it personally; we share and use it most effectively together. God's power multiplies as His people work together with Him. The arithmetic of the spiritual world is: "One [shall] chase a thousand, and two put ten thousand to flight."

May no barrage of criticism against the Church blind us to the fact that it is the channel through which the Lord of the Church offers to all, everywhere, His perspective, His purpose, and His power. "The gates of hell shall not prevail against it."

Thoughtless Youth

A young man who assumed he was speaking for his generation said, "We want to feel, for we dare not think." However well this may reflect a common mood, it is not the response of Christian young people to life.

Much more pertinent was the observation of John Ruskin: "If any time of life can be thoughtless, it should be old age. When should a farmer think? after the crop is all in? When should an architect think? after the building is completed?"

Nor is this an unrealistic ideal. The demand of our day is for open eyes, cool heads, and warm hearts.

Not that young people will always have the experience and maturity they need to find the right answers. Experience and maturity are not inherited, they are earned.

But the dangers are real and present, and the challenges are great. These are not days when peo-

By Birth and Rebirth

*Though by nature and birth a rebel,
Estranged from God's kingdom above,
Through the grace of rebirth I revel
In my Father's forgiving love.*

*Though by nature unclean, unholy,
A victim of Satan and sin,
Through the grace of One meek and lowly
Came cleansing from evil within.*

*Though by nature carnal and carefree,
Yet broken, deceived, and undone—
Through the grace and the blood of Cal'ry
I'm restored as a ransomed son!*

By JACK M. SCHARN

ple of any age can afford the luxury of burying their heads in the sand.

Words of special challenge to the young, both in age and at heart, were written long ago by Architect Daniel Burnham:

"Make no little plans; they have no magic to stir men's blood and probably themselves will not be realized. Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living thing, asserting itself with ever-growing insistency. Remember that our sons and our daughters are going to do things that would stagger us. Let your watchword be order and your beacon beauty. Think big."

SOMEONE HAS OFFERED what he calls the "Teen Commandments." They offer young people some solid food for thought:

1. Don't let your parents down. They brought you up.
2. Be smart, obey. You'll give orders yourself someday.
3. Ditch dirty thoughts fast, or they'll ditch you.
4. Stop and think before you drink.
5. Show-off driving is juvenile. Don't act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Love God and neighbor.
10. Live carefully. The soul you save may be your own.

Incomplete as they may be, these "teen commandments" highlight some of the issues youth must face today. Young people can and will feel intensely. They may and should think clearly.



BIG PAYLOAD—Campaign Manager Jerry Oliver hands to Neva Deming, zone chairman, the “grand champion” trophy for leading the Jacksonville Zone to 174 percent of its Herald of Holiness subscription goal. She had help from her husband, Wes, who personally sold more than 100 subscriptions in their town. Dr. L. S. Oliver, superintendent, center, as excited as anyone else, looks on.

District Reaches 152 Percent of “Herald” Goal . . .

Illinois Breaks All Subscription Marks

By **ELDEN RAWLINGS**
Managing Editor

RAYMOND, ILLINOIS—The idea that the Illinois District could lead the denomination in *Herald of Holiness* subscriptions cropped up a little over a year ago in the mind of Gerald Oliver, Sunday school superintendent of Springfield (Illinois) First Church, and an insurance executive. The idea was brought to fruition here late in December with an appropriately named “victory” dinner.

But what made the idea somewhat visionary—in fact, almost ludicrous—was that the district had taken a 1.9 percent decrease in 1963 while it was reaching only 50.2 percent of its 3,600-subscription goal. To lead the denomination meant the district would have to not only reach its goal, but exceed it by nearly 1,000 subscriptions, since it is about 60 percent of the size of Central Ohio, the largest district in the denomination.

That was eighteen months ago. Now the Illinois District has more than 5,500 subscriptions in force, passing up Central Ohio, which has close to 4,400 subscriptions.

It happened through enthusiasm, realistic planning, and work. When Superintendent L. S. Oliver was elected a little more than two years

ago, he sought an active layman who was respected and appreciated by pastors and other laymen to operate the *Herald* campaign. Then he turned the reins over to him.

Schooled in the arts of organizing and enthusing people, Jerry Oliver (no relation to the superintendent) was a wise selection. It took him two campaigns to achieve what he started out to do. Before the 1964 campaign in November, the district had 1,807 subscriptions in force. It ranked thirtieth among other districts percentage-wise.

When the year-end counts were taken in 1964, the district had jumped to 3,032 subscriptions, 84 percent of its 3,602 goal, and in the meantime had moved to fourth in the percentage ranking.

Then came the big jump. With a goal in 1965 of 3,615 (50 percent of the district membership), the district not only reached it, but overshot it by 1,900 subscriptions, reaching 152 percent of its goal!

How did they do it? The organiza-

tion was simple. Jerry employed the zone framework already established, and selected pastors or laymen as zone chairmen (depending on who seemed most willing to get enthused and work). Neither the enthusiasm nor the effort came too hard after Oliver speeches.

Frequent mailings from his office to pastors, personal calls to the slower ones, and more encouragement to the ones who were enthused was how he kept it going. The zone chairmen called personally in all or most of the churches for which they were responsible. All of this enthusiasm was pointing to awards created at the “kickoff” dinner in October, which would be presented in the December “victory” dinner. The awards ranged in categories from the first church on each zone to report going over its goal, to zones reaching 100 percent or more of their goals (eight out of nine did this, and one reached 174 percent). Everyone got a trophy or a plaque—the church, the pastor, and not-the-least, the local campaign chairman.

The campaign was a united effort. Of the 106 churches involved, 94 reached or exceeded their goals. Large and small churches alike got excited. Decatur Westside was tops among the larger churches. It had a goal of 197 and came up with 330 subscriptions! The effort was consistent through the ranks, and the percentages got larger as the goals, based on church membership, grew smaller. Beardstown, with a 54 goal, came up with 166 subscriptions—303 percent of its goal. But the one topping them all was tiny Whittington. With a goal of four, it finished with 700 percent of its goal!

About thirty churches, according to a survey, subscribed by bundles, in addition to those subscribing within the church.

The campaign cost the district about \$350.00, according to Dr. Oliver. Jerry spent another \$150.00 in mailings and on the telephone.

If the subscription campaign had only an effect of reaching a goal, much of the good accomplished would be overlooked. One small church saw a big increase in Sunday school, since the people calling in the community were incidentally “selling” Sunday school, along with the *Herald*. The denominational magazine will now appear in hundreds of places the message of holiness has never before entered.

The mood of the district, as reflected in the “victory” dinner here, is of optimism. And not without reason. With the taste of such a victory, it would be hard to convince the people on the Illinois District that anything could not be done.



Gerald Oliver

Dead Sea Scrolls Offer New Dimension to Bible

By ROSS W. HAYSLIP

I WAITED IN LINE for several hours a few days ago to look at an exhibition of the Dead Sea Scrolls which appeared at a college in our area. In addition to the scrolls, there were accompanying artifacts on display. People of all ages, races, and backgrounds had come to see them.

These writings of these ancient people called the Essenes impressed me. This group, according to their records, withdrew to the desert to escape corruption from an evil and sinful world.

As a branch of Palestinian Judaism in the last centuries B.C., the Essenes shared the common outlook of the Old Testament in worshipping the God of their fathers. They lived by a strict interpretation of the Law of Moses and the Prophets.

THESE ESSENES shared Messianic expectations with other Jews of the time. They looked forward, in fact, to the coming of a Prophet and two Messiahs—one of Aaron (priestly) and one of Israel (royal). The early Christians saw all such Messianic hopes centered in Jesus of Nazareth, calling Him the Messiah, the Priest, the Prophet.

Poetry of Psalms, Messianic hope, and quotations of law were among the words written in the peculiar script of those ancient days in the biblical scrolls. Not being a scholar of the ancient languages, I stood even in greater awe and humility before them and read the translations that the scholars had made. The words had the familiar sound of the sacred as I read them.

These scrolls were laboriously written twenty centuries ago and conscientiously read by the community at Qumran. What do they mean to me, a Nazarene preacher?

THEY SHOWED how wonderfully God has dealt with man in an effort to seek and find him. The people of the Essene community were spiritually-minded as they sought to prepare the way of the Lord and

live as children of light. It is refreshing to sense the spiritual nature of these people with whom the Holy Spirit undoubtedly dealt.

The scrolls also show how carefully the text of the Bible has been transmitted in the last two thousand years. The striking similarity between the Dead Sea Scrolls and the Hebrew Bible shows that

relatively few errors have crept into the textual transmission of the Old Testament during the last two millenniums of copying and printing. God has wonderfully preserved the meaning of His written Word.

THE THOUSANDS of people who were filing by the display cases to look at the tattered fragments from the past testified of a great interest in religion, even in this day of crass materialism. They have a message for the common man, as well as the scholar. I'm glad I've heard their message!

FEBRUARY

Hymn of the Month

All Hail the Power of Jesus' Name

EDWARD PERRONET

OLIVER HOLDEN

1. All hail the pow'r of Je - sus' name! Let an - gels pros - trate fall.
2. Ye cho - sen seed of Is - rael's race, Ye ran - somed from the fall,
3. Let ev - 'ry kin - dred, ev - 'ry tribe, On this ter - res - trial ball,
4. Oh, that with yon - der sa - cred throng We at His feet may fall!

Bring forth the roy - al di - a - dem, And crown Him Lord of all.
Hail Him who saves you by His grace, And crown Him Lord of all.
To Him all maj - es - ty as - cribe, And crown Him Lord of all.
We'll join the ev - er - last - ing song, And crown Him Lord of all.

Bring forth the roy - al di - a - dem, And crown Him Lord of all.
Hail Him who saves you by His grace, And crown Him Lord of all.
To Him all maj - es - ty as - cribe, And crown Him Lord of all.
We'll join the ev - er - last - ing song, And crown Him Lord of all.

ALL HAIL THE POWER OF JESUS' NAME . . . *The Coronation Hymn by Edward Perronet (1726-1792) is the one hymn by this English clergyman that is known to all the Christian world, although several volumes of his splendid works were published. A contemporary and active associate of the Wesleys, Perronet later broke away from them and pastored a small Congregational church in Canterbury. The hymn-tune, "Coronation," is by Oliver Holden, self-taught American musician, first published in 1779. The favorite British tune is "Miles Lane," by William Shrubsole.*
Floyd W. Hawkins, Music Editor.

Missionary Heartened Over "Differences"

By **JIM W. SMITH**
Missionary to Republic of South Africa

One of the problems a new missionary faces is "culture shock." However, going from a modern western society into a primitive one was not so apparent to my wife and me on our arrival in the Republic of South Africa. We landed at the modern Jan Smuts Airport on a BOAC jet. Our introduction to Africa was the modern city of Johannesburg. Its paved streets, double-decker busses, and tall skyscrapers did not correspond to the popular view of darkened Africa.

Even on our way to council meeting the next day, 300 miles away at Acornhoek, we traveled on paved, well-cared-for roads. Though we saw Bantu kraals and people in native dress, it was reminiscent of Indian villages in the southwestern part of the United States.

The first church I preached in three weeks later was a neat brick structure. Inside, however, instead of tile or carpeting, the floors were cement. The men sat on one side, the women on the other. We could not understand the words of the songs, but the melodies were familiar and lustily sung.

I had not one interpreter (or interpreter, as the case may be) but two. Rev. George Hayse interpreted from

English to Sotho, and the national pastor from Sotho to Zulu. My faith wasn't very high when we extended an invitation for prayer. But in spite of the interruptions, the altar was lined. One barefoot woman came weeping to the altar, carrying a baby on her back. The seekers, as well as the altar workers, prayed earnestly. Following prayer, each person gave a glowing testimony.

After the service, during probation class, two of the men who sought spiritual help became new members. They would stay in this class for a year. Attendance is taken weekly, and each probationary member is asked to testify. The pastor then instructs them in Nazarene doctrine.

We have found many things different in South Africa, and I think I'll be able to adjust to *these differences* very well!

NINE OF REVIVAL

Amelia, Ohio—Rev. Craig Wyant conducted a revival recently in the church here which has enjoyed growth in Sunday school enrollment, average attendance, and church membership. The

Southwestern Ohio District cited the church with the 1965 Church School trophy. Rev. Lester C. Harbold is pastor.

Brunswick, Georgia—The Bethel Church recently experienced "one of its best revivals" under the ministry of Evangelist W. W. Rose. Fourteen seekers found spiritual help in the final Sunday night service. Four joined the church, according to Pastor E. C. Rainey.

Portland, Oregon—Fifty-seven persons found help in a revival meeting in the St. Johns Church here, according to Mrs. Joseph Yoder, church secretary. "A tremendous moving of God's Spirit was experienced during the revival with Rev. D. C. Van Slyke," Mrs. Yoder said.

Sunday School Evangelists Lyle and Lois Potter, and Evangelist W. B. Walker report that 1965 was for them one of their best years in evangelism. The Potters have represented the Department of Church Schools in ten states and in sixty-eight churches. Walker said this year was "the most successful year of soul winning since I entered the field five years ago."

Atchison, Kansas—"Souls were saved and sanctified, backsliders were reclaimed, and the church was revived," said Elmer Schrag, secretary of the church which recently had Rev. Harold Rains for a twelve-day revival.

Mountain View, Missouri—Rev. H. A. and Helen Casey held a revival here where sixty-one souls found spiritual help, according to Rev. Dick Walden, pastor. The revival was "the greatest in the church's history," Pastor Walden said.

Charter Oak-Covina, California—Seventeen members have been received into the Valley Center Church, and \$1,100 was given in the Thanksgiving offering; and, according to Pastor Alvin T. Smith, Rev. H. Dale Mitchell, Radio League Director, recently conducted a "challenging" revival.

Florida Couple Reaches Fiftieth Anniversary

Nazarenes since 1931, Mr. and Mrs. Dean A. Cannon, St. Petersburg, Florida, will celebrate their golden wedding anniversary January 25, according to Pastor Don L. Newell.

The Cannons were received into the church in Manchester, Connecticut. After moving to Florida to retire, Mr. Cannon grew restive, and joined an investment firm. He is currently vice-president. They have one son, Robert, who is a Nazarene pastor in Mount Sterling, Kentucky.

"Brother and Sister Cannon have been



FOURTH GENERATION DEDICATED—Three generations of forebears of Curtis Ray Clark, twelve-day-old son of Mr. and Mrs. Virgil Clark, pose outside Kansas City (Kansas) Central Church, following the infant's dedication. From left to right are the grandmother and mother of Mrs. Clark, Mrs. Ruby Moore and Mrs. Pauline Ochs. Mrs. Clark stands with her husband holding the youngest Clark. The paternal grandparents, Mr. and Mrs. Everett G. Clark, are behind, and at the right is Mrs. M. A. Fiscus, mother of the paternal grandmother, and Mrs. A. W. Clark, the paternal grandfather's mother.

faithful servants of the Lord," Pastor Newell said.

Announcements

OPEN DATES

—Evangelist R. W. (Bob) Carpenter, 800 S. 6th, Lamar, Colorado: February 24 to March 6; March 10 to 20.

BORN

—to Mr. and Mrs. Cavitt Hollis of Bushnell, Illinois, a daughter, Beth Ann, on December 20.

—to Loren and Linda (Brown) Gresham of San Marino, California, a daughter, on November 14.

—to Dick and Dorothy (Turner) Allender of Fredericktown, Ohio, a daughter, Cara Rae, on December 14.

ADOPTED

—by Rev. Everett and Jean Lybarger of Jonesboro, Arkansas, a girl, Jeana Kathryn, on November 10; she was born September 9, 1965.

SPECIAL PRAYER IS REQUESTED FOR
SHAREN BASS, two-year-old daughter of Dr. and Mrs. Dwight Bass, Chico, California, who was discovered to have leukemia.

Deaths

MRS. OPAL VAN DE GRIFT died September 28 in Pomona, California. She is survived by twelve children, thirty-two grandchildren, and twenty-two great grandchildren.

MRS. JEFFIE LEONA AUSTIN, seventy-five, died recently in Bethany, Oklahoma. Funeral service was conducted in Bethany First Church by Rev. James R. Snow, assisted by Rev. Frank McConnell. She is survived by one son, W. P., Jr.; two daughters, Mrs. Eunice Riley and Mrs. Inez Benne; three brothers and five sisters.

MRS. ANDREW J. PECK, ninety-eight, died December 16 in Bethany, Oklahoma. Dr. Harold Daniels officiated at the funeral, in Bethany First Church, where Mrs. Peck had been a member since 1922. Of Mrs. Peck's ten children, she is survived by two sons, Otis D. and Andrew; and four daughters, Mrs. Florence Davis, Mrs. Herman Beaver, Mrs. Dan Sledge, and Mrs. Glenn McClain; one sister; twenty-three grandchildren; fifty-eight great grandchildren, and five great, great grandchildren.

H. MILTON RESTRICK died October 30 in his Collingwood, New Jersey, home. Services were held in a local Methodist church. He is survived by his wife, Mrs. Mary W.; two daughters, Elizabeth, and Mrs. Frances Pettis; one son, William; a brother, and six grandchildren.

WILLIAM JOHN GRIFFIN, eighty, died December 6 in Vancouver, British Columbia. Rev. Tom Gillespie conducted the funeral service. Mr. Griffin is survived by his wife, Jamesina; one son, Howard; three daughters, Mae, Mrs. Peter Anderson, and Mrs. Irvn Harter; six grandchildren, three brothers, and one sister.

MRS. LULA FAYE MC GRADY, seventy, died December 8 in Walterboro, South Carolina. Rev. John R. Maurice conducted the funeral service. She is survived by her husband, Wilford; five sons, and two daughters.

DAVID GUYNN, four, son of Mr. and Mrs. Dan Gynn, Yuma, Arizona, died December 21, in Phoenix, Arizona, after an eight-week illness. Funeral services were conducted in Yuma by Rev. W. J. Young, Jr. David is survived by a sister, Laurie; a brother, Darrell; a paternal grandmother, Annie Gynn; and maternal grandparents, Mr. and Mrs. Dalton Hughes; in addition to his parents.

MRS. KATE D. FLOYD, eighty-seven, died December 9 in a Pasadena, California, hospital. A memorial service was held in San Marino, California, December 12. Mrs. Floyd is survived by eight of her nine children; six sons: Denton, James, John, Paul, Joseph, and Oliver, Jr.; and two daughters: Mrs. Mary Stevens and Nancy Hawley.



PRINTERS TOUR CENTER—The Nazarene Publishing House entertained 136 members of the Kansas City Club of Printing House Craftsmen and production employees of the Gospel Publishing House, Springfield, Missouri, recently. After touring the production facilities, the craftsmen were transported to the International Center where they viewed the Publishing House film, "Doers of the Word." The picture was taken from the third floor as the printers entered the General Board building.

Directories

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"Showers of Blessing" Program Schedule

January 30—"Needed: A Miracle," by Russell V. DeLong

February 6—"Now Is the Time," by Russell V. DeLong

February 13—"Revivals: When—Where—How?" by Russell V. DeLong

EVANGELISTS' SLATES

Compiled by
Visual Art
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

- Allen, Jimmie (J. A.). c/o NPH*: Greenfield, Ind., Feb. 3-13; Clinton, Iowa, Feb. 17-27
- Aycock, Jarrette and Deli. Preacher and Singer, c/o NPH*: Lowell, Mass. (1st), Jan. 30—Feb. 6; New England Dist. (Preachers' Meeting), Feb. 7-9; Maine Dist. (Preachers' Meeting), Feb. 10-11
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Henderson, Nev., Feb. 3-13; Paris, Tex., Feb. 18-27
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Calvert, Ala., Feb. 6-20; Gainesville, Fla. (Trinity), Feb. 24—Mar. 6
- Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading Pa.: Lubbock, Tex. (1st), Jan. 31—Feb. 6; Baldwin Park, Calif., Feb. 11-20; Pilot Rock, Ore., Feb. 25—Mar. 2
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Sparta, Ill. (Zone Crusade), Feb. 6-13; Bloomington, Ind. (East Side), Feb. 18-27
- Bierce, Jack. Song Evangelist, c/o NPH*: New Carlisle, Ohio (United Missionary), Feb. 1-13
- Blythe, Ellis G. c/o NPH*: Xenia, Ohio (Alpha), Feb. 4-13; Muncie, Ind. (Wheeling), Feb. 15-20; Charlotte, Mich., Feb. 22-27
- Boggs, W. E. c/o NPH*: Fresno, Calif. (1st), Feb. 2-13; Portland, Ore. (Mt. Scott), Feb. 17-27
- Bohi, James. Singer, 1002 Hillcrest R. 2, Bloomfield, Iowa 52537: Winter Haven, Fla., Feb. 3-6; Jacksonville, Fla. (Central), Feb. 7-13; Shreveport, La. (Werner Park), Feb. 14-20; Princeton, Fla., Feb. 22-27
- Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Fayette, Ohio, Feb. 2-13
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Moore, Okla., Feb. 16-27
- Braun, Gene. 176 Olivet St., Bourbonnais, Ill.: Marshalltown, Iowa (1st), Jan. 31—Feb. 6
- Brown, Curtis R. Song Evangelist, 8921 South Hermitage Ave., Chicago, Ill. 60620: Martinsville, Ind. (1st), Feb. 1-6; Mishawaka, Ind. (1st), Feb. 9-12; Binghamton, N.Y. (Triple Cities Conv.), Feb. 22-27
- Brown, W. Lawson. Box 785, Bethany, Okla.: Amarillo, Tex. (South Georgia), Jan. 28—Feb. 6; Snyder, Tex., Feb. 10-20; El Paso, Tex. (N. Loop), Feb. 27—Mar. 6
- Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449: Boscobel, Wis., Jan. 30—Feb. 6; Wausau, Wis., Feb. 9-13; Milwaukee, Wis. (Hampton), Feb. 20-27
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Bristow, Okla., Jan. 26—Feb. 6; Cincinnati, Ohio (Fairfax), Feb. 9-20; Morgantown, W.Va., Feb. 23—Mar. 6
- Buttles, Robert F. c/o NPH*: Hermosa Beach, Calif., Jan. 30—Feb. 6; Arcata, Calif., Feb. 16-27
- Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: Denver, Colo. (Southside), Feb. 13-20
- Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Lewiston, Ill., Feb. 16-27
- Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: McKinleyville, Calif., Feb. 14-20; Seattle, Wash. (Burian), Feb. 27—Mar. 6
- Caudill, Virgin R. 1004 N. Washington, Owosso, Mich.: Fairborn, Ohio (United Missionary), Feb. 2-13; Hastings, Mich., Feb. 15-20; Flint, Mich. (Cross Cong.), Feb. 27—Mar. 6
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.:

ALL CHURCHES PARTICIPATING
in an offering for the Seminary Library
FEBRUARY 13, 1966
Nazarene Theological Seminary

- Newport, Ky. (1st), Jan. 31—Feb. 6; Ann Arbor, Mich., Feb. 8-13
- Clark, Gene. 104 Waddell St., Findlay, Ohio; Lebanon, Ohio, Feb. 3-13; Rutland, Ohio, Feb. 17-27
- Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio: Lakeview, Ohio (Indian Lake), Jan. 26—Feb. 6; Columbus, Ohio (Northland), Feb. 13-20; Columbus, Ohio (Frank Rd.), Feb. 25—Mar. 6
- Clift, Norvie O. c/o NPH*: Ukiah, Calif., Jan. 31—Feb. 6; Gladstone, Ore., Feb. 9-20; Grants Pass, Ore., Feb. 23—Mar. 6
- Condon, Robert. c/o NPH*: Berkeley, Calif., Jan. 30—Feb. 6; Salinas, Calif., Feb. 9-20; Escondido, Calif. (1st), Feb. 21-27
- Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Bemborg, S.C., Feb. 1-6; Tuscaloosa, Ala. (Southside), Feb. 8-13; Columbus, Ga. (Downtown), Feb. 15-20; Marlow, Okla., Feb. 22-27
- Corbett, C. T. Box 215, O.N.C., Kankakee, Ill.: Castro Valley, Calif. (Edenvale), Jan. 31—Feb. 6; Zillah, Wash., Feb. 7-13; Sunnyside, Wash., Feb. 14-20; Newport, Wash., Feb. 24-27
- Cox, C. B. and Jewell. 1322 N. First Ave., Upland, Calif.: San Leandro, Calif., Jan. 30—Feb. 6; Bloomington, Calif. (1st), Feb. 6 (p.m.)-13; Spring Valley, Calif., Feb. 16-27; San Pablo, Calif., Feb. 28—Mar. 6
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Pearl River, La., Feb. 21-27; Gulfport, Miss., Feb. 28—Mar. 6
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Coldwater, Ohio, Feb. 2-13
- Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Kurtz, Ind., Feb. 3-13; Cloverdale, Ind., Feb. 17-27
- Darnell, H. E. P.O. Box 929, Vivian, La.: New Castle, Ind. (Broad Street), Jan. 31—Feb. 6; Moline, Ill., Feb. 17-27
- Davis, Ray. c/o NPH*: Altus, Okla., Feb. 3-13
- DeLong, Russell V. 121 Sibohan, Tampa, Fla.: Lakeland, Fla. (Camp Meeting), Feb. 17-27
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Mt. Sterling, Ill., Feb. 1-6; Beardstown, Ill., Feb. 7-13; Shirley, Ind., Feb. 14-20; Plainfield, Ind. (Trinity), Feb. 21-27
- Dennis, G.erald D. c/o NPH*: Indianapolis, Ind. (West Side), Jan. 31—Feb. 6; Greenfield, Ind. (1st), Feb. 7-13; Shirley, Ind., Feb. 14-20; Plainfield, Ind. (Trinity), Feb. 21-27
- Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Deer Isle, Me., Jan. 26—Feb. 6; Bellmore, N.Y., Feb. 13-20; Edison, N.J., Feb. 23-27
- Donaldson, W. R. c/o NPH*: Cleveland, Miss., Feb. 13-20; Denver, Colo. (Thornton), Feb. 27—Mar. 6
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Old Hickory, Tenn., Feb. 1-6; Rutland, Ohio (Meigs County Hol. Indoor Camp), Feb. 7-13; Zanesville, Ohio (North Side), Feb. 15-20; New Martinsville, W.Va., Feb. 21-27; Ashland City, Tenn., Feb. 28—Mar. 6
- Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Willow Creek, Calif., Feb. 3-13; Florence, Ore., Feb. 20-27
- Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.: Sheridan, Ore., Jan. 26—Feb. 6
- Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Albuquerque, N.M. (Los Altos), Jan. 26—Feb. 6; Albuquerque, N.M. (Southside), Feb. 9-20; Sumner, Wash., Feb. 23—Mar. 6
- Ensey, Lee H. c/o NPH*: Hemet, Calif., Feb. 6-13; Lynnwood, Calif., Feb. 16-27
- Estep, Alva O. and Gladys. Box 7, Losantville, Ind.: Hacienda Heights, Calif. (1st), Jan. 26—Feb. 6; Tracy, Calif. (1st), Feb. 9-20; Yuma, Ariz. (1st), Feb. 23—Mar. 6
- Esterline, John W. P.O. Box 668, Reedley, Calif.: Daly City, Calif. (Broadman), Jan. 26—Feb. 6; Sierra Madre, Calif., Feb. 16-27
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: New Smyrna Beach, Fla. (1st), Jan. 27—Feb. 6; High Springs, Fla., Feb. 13-20; Louisville, Ky. (Trinity), Feb. 27—Mar. 6
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Milford, Ill., Feb. 3-13; Mineral City, Ohio, Feb. 17-27
- Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: St. Albans, W.Va. (Nitro), Feb. 17-27
- Fisher, C. Wm. c/o NPH*: Redlands, Calif., Jan. 26—Feb. 6; San Diego, Calif. (1st), Feb. 13-20; San Bernardino, Calif. (1st), Feb. 27—Mar. 6
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Rolla, Mo., Feb. 6-13
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Athens, Ga. (1st), Feb. 17-27
- Frodge, Harold C. Box 186, Marshall, Ill.: Marshalltown, Iowa, Jan. 26—Feb. 6; Chrisman, Ill., Feb. 13-20; Wapakoneta, Ohio, Feb. 23—Mar. 6
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: S. San Gabriel, Calif. (1st), Feb. 4-14; Anaheim, Calif. (1st), Feb. 20-27; Hollydale, Calif. (1st), Feb. 28—Mar. 6
- Gamble, Albert L. and Mrs. 808 5th St., Puyallup, Wash.: Powell, Wyo., Jan. 23—Feb. 6; Council, Ida., Feb. 23—Mar. 6
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: Olivet Nazarene College (Lecture Series), Feb. 17-19
- Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.: Alexandria, Ind. (King's Chapel Christian), Feb. 1-13
- Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida.: Royal City, Wash., Feb. 17-27
- Glorylander Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Cincinnati, Ohio (Blue Ash), Feb. 6-13; Wilmington, Ohio (South Lebanon), Feb. 16-20
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Jacksonville, Fla. (Malroy Mem.), Jan. 28—Feb. 6; Wichita Falls, Tex. (1st), Feb. 27—Mar. 6
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Eau Gallie, Fla. (1st), Jan. 31—Feb. 6; E. Liverpool, Ohio, Feb. 8-13; Dayton, Ohio (Parkview), Feb. 13-20; Detroit, Mich. (Holiness Conv.), Feb. 23-27; Flint, Mich. (West Flint), Feb. 28—Mar. 6
- Greenbaum, David L. Evangelist, artist, puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Bellefontaine, Ohio, Feb. 1-6; Akron, Ohio (Ellet), Feb. 8-13; Richwood, Ohio (Christ in Chris. Union), Feb. 28—Mar. 6
- Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Caro, Mich. (Ellington), Jan. 19—Feb. 6; Webster Springs, W.Va., Feb. 14-20; Columbus, Ohio (Preachers' Meeting), Feb. 21-24
- Grimshaw, Michael, c/o NPH*: In Germany
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Mansfield, Ohio (McPherson), Feb. 4-13; Cincinnati, Ohio (Independent Tab.), Feb. 18-27
- Harrold, John W. 409 14th St., Rochelle, Ill.: State Line, Ind., Feb. 6-13; Streator, Ill., Feb. 17-27
- Hoecle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: Odessa, Tex. (Goldser Ave.), Feb. 2-13; Killeen, Tex., Feb. 21-27
- Hood, Gene and Mrs. c/o NPH*: Bernie, Mo., Feb. 2-13; Homy, Okla., Feb. 14-20; Antlers, Okla., Feb. 21-27
- Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Honolulu, Hawaii (Kaimuki), Feb. 28—Mar. 6
- Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Point Pleasant, W.Va. (1st), Jan. 27—Feb. 6; Vienna, Va. (1st), Feb. 17-27
- Hoots, Bob. c/o NPH*: Sebring, Ohio, Jan. 31—Feb. 6; Chattanooga, Tenn. (1st), Feb. 7-13; Jacksonville, Fla. (South Side), Feb. 14-20
- Hopkins, L. C. (Lee). Route 2, South, Nampa, Ida.: Selma, Calif., Feb. 2-13; Caruthers, Calif., Feb. 14-20; Pocatello, Ida., Feb. 27—Mar. 6
- Hubbart, Leonard G. Rt. 6, Huntington, Ind.: Fortville, Ind. (1st), Feb. 6-13; Van Buren, Ind., Feb. 16-27
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Fairhaven, Mass. (Portuguese), Feb. 20-27
- Ide, Glen, Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Kimberly, Wis., Feb. 24—Mar. 6
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Fontana, Calif., Feb. 20-27
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Cushing, Okla. (1st), Jan. 30—Feb. 6; Kansas City, Mo. (St. Paul), Feb. 13-20; Springfield, Ohio (High St.), Feb. 27—Mar. 6
- Irwin, James S. Filling Mill Rd., Villas, N.J.: Media, Pa., Jan. 31—Feb. 6; Monongahela, Pa. (1st), Feb. 8-13
- Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Leighton, Pa., Feb. 15-20
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Bradenton, Fla. (1st), Jan. 31—Feb. 6; Miami, Fla. (North), Feb. 7-14; N. Miami, Fla. (Ulet), Feb. 14-20; St. Petersburg, Fla. (1st), Feb. 21-27
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Cocoa, Fla., Jan. 31—Feb. 6; Tallahassee, Fla., Feb. 9-20; Cambridge, Md., Feb. 22-27
- Karns, Max L. 2517 E. Fifth St., Dayton, Ohio 45403: Dayton, Ohio (Drexel), Jan. 26—Feb. 6
- Killen, Allen R. 407 Campbells Creek Dr., Charleston, W.Va.: Spencer, W.Va., Jan. 31—Feb. 6; Clendenin, W.Va., Feb. 7-13; Parkersburg, W.Va. (Third), Feb. 14-20; Mann, W.Va., Feb. 28—Mar. 6
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Mackey, Ind., Feb. 2-13; Curtis, Neb., Feb. 15-27
- Lanier, John H. Poplar St., Junction City, Ohio: Redkey, Ind., Feb. 2-13; Lancaster, Ohio, Feb. 16-27
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Anadarko, Okla., Jan. 31—Feb. 6; An-
- thony, Kans., Feb. 7-13; Ardmore, Okla., Feb. 14-20; Bethany, Okla. (Calvary), Feb. 23—Mar. 6
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Southwest Okla. Dist. Tour, Jan. 25—Feb. 6; South Carolina Dist. Tour, Feb. 15-27
- Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, 753 S. Wildwood, Kankakee, Ill.: Mundelein, Ill., Feb. 18-20
- Leih, John. 40936 Mayberry, Hemet, Calif.: Arcadia, Calif., Feb. 2-13; Compton, Calif. (1st), Feb. 16-27
- Leonard, James C. Box 12, Marion, Ohio: Eaton, Ohio, Jan. 31—Feb. 6
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Mound City, Mo., Jan. 28—Feb. 6
- Liddell, P. L. c/o NPH*: Leonard, Mich. (Bethren in Christ), Jan. 31—Feb. 6; Millington, Mich., Feb. 23-27
- Lipker, Charles H. Route 1, Alvada, Ohio: Midwest City, Okla. (1st), Feb. 11-20; Durant, Okla., (1st), Feb. 26—Mar. 6
- Livingston, James H. Box 142, Potomac, Ill.: Hillsboro, Ill., Feb. 2-13
- Lush, Ron. c/o NPH*: Tucson, Ariz. (Citywide), Feb. 1-6; Phoenix, Ariz. (Sunnyslope), Feb. 13-20; Sacramento, Calif. (1st), Feb. 21-27; Arlington, Tex., Feb. 28—Mar. 6
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Sharon, Pa., Jan. 26—Feb. 6; Williamsburg, Ind., Feb. 10-20
- Martin, Paul. c/o NPH*: Los Angeles, Calif., Jan. 31—Feb. 6
- Mathis, I. C. c/o NPH*: Victoria, Tex., Feb. 20-27
- May, Vernon D. and Mrs. c/o NPH*: Wheatland, Wyo., Jan. 26—Feb. 6; Denver, Colo. (Englewood), Feb. 9-20; Holyoke, Colo., Feb. 23—Mar. 6
- Mayfield, Paul and Helen. c/o NPH*: Meridian, Ida., Feb. 1-6; Baker, Ore., Feb. 7-13; Harvey, Ill., Feb. 20-27
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Lubbock, Tex. (Grace), Feb. 6-13; Lubbock, Tex. (Parkway), Feb. 18-27
- McCullough, Forrest. c/o NPH*: Valdosta, Ga. (1st), Jan. 31—Feb. 6; Nashville, Tenn. (Bethel), Feb. 8-13; Rock Hill, S.C. (Grace), Feb. 15-20; Rock Hill, S.C. (Immanuel), Feb. 21-27; Brunswick, Ga., Feb. 28—Mar. 6
- McGuffey, J. W. 1628 Central, Tyler, Tex.: Wickes, Ark., Feb. 6-13
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.: Culver, Ore., Feb. 20-27
- McNutt, Paul. c/o NPH*: Cocoa, Fla., Jan. 31—Feb. 6; Birmingham, Ala. (Indoor Camp), Feb. 7-13; Ft. Lauderdale, Fla. (Indoor Camp), Feb. 20-27
- McWhirter, G. Stuart. c/o NPH*: Kissimmee, Fla., Jan. 26—Feb. 6; Jacksonville, Fla. (Central), Feb. 7-13; Sylacauga, Ala. (First), Feb. 14-20; Shawmut, Ala., Feb. 21-27
- Meadows, Naomi; and Reasner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Georgetown, Ill., Feb. 2-13; Keokuk, Ia., Feb. 17-27
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Mansfield, Ohio (1st), Jan. 26—Feb. 5; Terre Haute, Ind. (Indoor Camp), Feb. 14-20
- Merryman, Paul. c/o Trevecca Nazarene College, Nashville, Tenn.: Bowling Green, Ky. (1st), Feb. 2-6; Louisville, Ky. (Okolona), Feb. 14-20; Ashland City, Tenn., Feb. 28—Mar. 6
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Yorktown, Ind., Feb. 2-13
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Deming, N.M., Feb. 4-13; Carlsbad, N.M., Feb. 16-27
- Miller, Leila Dell. c/o NPH*: Langley, S.C., Feb. 2-13; Livermore, Calif., Feb. 16-27
- Miller, Nettie A. c/o NPH*: Columbus, Ga. (1st), Feb. 2-13; Amarillo, Tex., Feb. 16-22
- Millhuff, Charles. c/o NPH*: Kansas Dist. Tour, Jan. 24—Feb. 4; Brazil, Ind. (1st), Feb. 6-13; Danville, Ind. (Calvary), Feb. 14-20; Mattoon, Ill. (1st), Feb. 21-27; El Paso, Tex. (1st), Feb. 28—Mar. 6
- Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Richmond, Ind. (1st), Jan. 31—Feb. 6; Troy, Ohio (1st), Feb. 7-13; Bath, N.Y., Feb. 14-20; Battle Creek, Mich. (Michigan Ave.), Feb. 23—Mar. 6
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Rushville, Ind. (Andersonville), Feb. 3-13; Bluffton, Ind. (New Light), Feb. 17-27
- Moulton, M. Kimber. c/o NPH*: Oildale, Calif., Jan. 31—Feb. 6; Anaheim, Calif., Feb. 14-20; Los Angeles, Calif. (1st), Feb. 23—Mar. 6
- Myers, David. Route 1, Box 108-A, Logan, Ohio 43138: New Lexington, Ohio, Feb. 3-6; McArthur, Ohio, Feb. 7-13; Columbus, Ohio (Obetz), Feb. 27
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756: Desoto, Mo., Feb. 18-19
- Neseth-Hopson Party. c/o NPH*: Sarasota, Fla., Feb. 16-27

†Registered, not commissioned ● Indicates Singers.

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Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Cleveland, Ohio (Calvary), Jan. 27—Feb. 6; Roseville, Ohio, Feb. 8-13; Charleston, W.Va. (Elk River), Feb. 14-20

Norton, Joe. Box 143, Hamlin, Tex.: Artesia, N.M., Feb. 6-13; Big Spring, Tex., Feb. 17-27

Oyler, Calvin B. c/o NPH*: North Vernon, Ind., Jan. 31—Feb. 6; Indianapolis, Ind. (Ray St.), Feb. 7-13; Anderson, Mo. (Banner), Feb. 14-20; Lawton, Okla. (Lawton Heights), Feb. 23-27

Parrott, A. L. 460 S. Brees, Bourbonnais, Ill.: Nevada, Mo., Jan. 26—Feb. 6; Decatur, Ill., Feb. 9-20; Alva, Okla., Feb. 23—Mar. 6

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Beaver Falls, Pa. (College Hill), Jan. 28—Feb. 6; Erlanger, Ky. (1st), Feb. 7-13; Findlay, Ohio (United Brethren), Feb. 18-27

Paul, Charles L. Song Evangelist, c/o NPH*: Clarksville, Tenn. (Park Lane Church—Zone Youth Revival), Jan. 31—Feb. 6

Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Cedarville, Ohio, Jan. 31—Feb. 6; Georgetown, Ohio, Feb. 7-13

Pickering Musicales, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: New Castle, Pa. (United Brethren), Feb. 1-6; Selinsgrove, Pa., Feb. 15-20; Frederick, Md. (1st), Feb. 27—Mar. 6

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Meansville, Ga., Feb. 4-13; St. Louis, Mo. (Bellevue-foiraine Neighbors), Feb. 18-29

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Stockton, Calif. (1st), Feb. 2-13; Sacramento, Calif. (1st), Feb. 16-27

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Phoenix, Ariz. (Eastside), Jan. 30—Feb. 1; Abilene, Tex. (1st), Feb. 4-6; Grand Prairie, Tex., Feb. 9-13; Regional S.S. Conv.—Shreveport, La., Feb. 16; Baton Rouge, La., Feb. 18, Valdosta, Ga., Feb. 21, Atlanta, Ga., Feb. 24, Louisville, Ky., Feb. 25-26; Louisville, Ky. (1st), Feb. 26-27; Louisville, Ky. (Camp Taylor), Feb. 27—Mar. 2

Prentice, Cari and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Oklahoma City, Okla. (South Highland), Jan. 30—Feb. 6; Chickasha, Okla., Feb. 11-20; Vidor, Tex., Feb. 25—Mar. 6

Purkhiser, H. G. 308 E. Hadley, Aurora, Mo.: Glendale, Ariz. (1st), Jan. 26—Feb. 6; Edison, N.J. (1st), Feb. 23-27

Rains, Harold L. Box 299, Caddo, Okla.: Springdale, Ark., Feb. 7-13; Sinton, Tex., Feb. 14-20

Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1735 Dawson St., Indianapolis, Ind.: Greenfield, Ind. (Stringtown), Feb. 3-13

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Florence, S.C., Feb. 16-27

Ruedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Terre Haute, Ind. (East Side), Feb. 23—Mar. 6

Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Chesapeake, Va. (1st), Jan. 31—Feb. 6; Wrens, Ga., Feb. 7-13

Rupp, John G. c/o NPH*: Waterford, Calif., Feb. 20-27

Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Ft. Recovery, Ohio, Feb. 6-13

Sears, L. Wayne. c/o NPH*: McCrory, Ark., Feb. 6-13; El Dorado, Ark. (1st), Feb. 14-20; Mt. Vernon, Ind., Feb. 24—Mar. 6

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Cincinnati, Ohio (Stanton Ave.), Jan. 30—Feb. 2; Dayton, Ohio (Radcliffe), Feb. 4-6; South Shore, Ky., Feb. 8-20; Bellaire, Ohio, Feb. 24-27

Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.t: Victoria, B.C., Feb. 2-10; Victoria, B.C. (Esquamalt), Feb. 13-19; Chilliwack, B.C., Feb. 20-26

Sisk, Ivan. 4327 Morage Ave., San Diego, Calif. 92117: Pueblo, Colo., Feb. 6-13; El Sobrante, Calif., Feb. 21-27

Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Covington, Ky., Jan. 31—Feb. 6; Fortville, Ind., Feb. 7-13; Bloomington, Ind., Feb. 18-27

Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.: Concord, Calif. (1st), Feb. 6-13

Smith, Otis E., Jr. Route 1, Edinburg, Pa.: Orbesonia, Pa., Jan. 31—Feb. 6; High Point, N.C. (Calvary), Feb. 10-20; Lynchburg, Va., Feb. 21-27; Winimac, Ind., Feb. 28—Mar. 6

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Marianna, Fla., Feb. 6-13; Welch, W.Va., Feb. 15-20; West Columbia, S.C. (Emmanuel), Feb. 22-27

Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Jackson, Mich. (Grace), Feb. 1-6

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: Utica, Ohio, Feb. 9-20

Stafford, Daniel, Box 11, Bethany, Okla.: Galveston, Tex., Jan. 27—Feb. 6; Bossier City, La. (South), Feb. 10-20; Salem, Ohio (Wes. Meth.), Feb. 27—Mar. 6

Steele, Danny and Carolyn. 1725 W. Lingan Ln., Santa Ana, Calif.: Lemoore, Calif., Feb. 14-20; Central Calif. Dist. Tour, Feb. 23—Mar. 6

Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Fredonia, Kans., Jan. 30—Feb. 13

Steinger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Little Rock, Ark., Jan. 30—Feb. 6; Othello, Wash., Feb. 23—Mar. 6

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Atlanta, Ga. (Riverside), Jan. 31—Feb. 6; Jacksonville, Fla. (Normandy), Feb. 14-20; West Columbia, S.C. (1st), Feb. 21-27

Strack, W. J. Box 112, Jefferson, Ohio: MacAllen, Tex., Feb. 16-27

Swearingen, J. W. 210 Munroe St., Bourbonnais, Ill.: Marion, Ind. (1st), Jan. 30—Feb. 6; Beardstown, Ill., Feb. 7-13; Dayton, Ohio (Knollwood), Feb. 17-27

Taylor, Emmett E. c/o NPH*: Nederland, Tex., Jan. 27—Feb. 6; Bryan, Tex., Feb. 7-13; Crowley, La., Feb. 17-27

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Dayton, Ohio (1st), Jan. 31—Feb. 6; Ripley, Ohio, Feb. 7-13; Felicity, Ohio, Feb. 14-20

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Grandview, Wash. (1st), Jan. 31—Feb. 6; Keewane, Ill. (W. 1st), Feb. 7-13; Wichita, Kans. (West Side), Feb. 17-27

Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Blountsville, Ind., Feb. 1-6

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: North Pekin, Ill., Feb. 13-20; Salem, Ill., Feb. 22-27

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Stockton, Calif. (1st Free Meth.), Feb. 20—Mar. 2

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Clearwater, Fla. (1st), Feb. 18-27

Walker, W. B. c/o NPH*: Bethany, Okla., Feb. 13-20

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Texarkana, Ark., Feb. 2-13; Littlefield, Tex., Feb. 17-27

Waterman, George R. Song Evangelist, c/o NPH*: New Bedford, Mass. (Portuguese), Feb. 20-27

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Twentynine Palms, Calif., Feb. 6-13; Escondido, Calif. (Grace), Feb. 17-27

Wellman, Robert C. 116 S.W. 9th, Moore, Okla. 73060: Muskogee, Okla. (1st), Feb. 2-6; Okmulgee, Okla., Feb. 7-13; Tulsa, Okla. (Parkview), Feb. 14-20; Sapulpa, Okla., Feb. 23-27

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Rochester, N.Y., Jan. 30—Feb. 6; Niles, Mich. (EUB), Feb. 13-20; Olivet, Ill., Feb. 24—Mar. 6

Williams, Earl C. c/o NPH*: Spokane, Wash. (Crest Line), Feb. 6-13; Orofino, Ida., Feb. 17-27

Willis, Harold and Mae. c/o NPH*: Bakersfield, Calif., Feb. 3-13; Walnut Creek, Calif., Feb. 17-27

Willison, Otto R. 2910 N. College, Bethany, Okla.: Jacksonville, Tex., Feb. 2-13

Winegar, Robert. c/o NPH*: Anna, Ill., Feb. 1-6; Momence, Ill., Feb. 16-27

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Glen Burnie, Md., Mar. 18-27

Wyss, Leon. c/o NPH*: Fairbury, Neb., Feb. 8-13; Terra Bella, Calif., Feb. 20-27

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Delta, Colo., Feb. 2-13; Towanda, Kans., Feb. 16-27

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Late News

Storm Damages New Guinea Hospital

A "freak" rain and windstorm damaged the partially completed New Guinea mission hospital as well as mission station buildings, according to a cablegram from Field Superintendent Wallace White.

Two New Guineans were injured in the storm.

Damage to the hospital, which Dr. Dudley Powers has been assigned to administrate, along with other station buildings is estimated at \$5,000, according to White.

The hospital should have been about half completed, according to the last progress report received. Dedication was originally planned for September; however, this delay could alter the schedule by several months.

Thanks Offering Climbs Closer to \$1.7 Million

Thanksgiving offering receipts climbed steadily toward the goal of \$1.7 million. The latest report, January 7, was that \$1,617,550 had been contributed in approximately the same number of contributing churches as last year. The offering, however, was \$140,945 ahead of the same day last year.

The Bible College Offering, taken in September, still continues to grow. The total as of the same date reads \$118,716.00, with more than 3,100 churches participating. This is an average of \$37.52 per church.

Start Two New Churches

Rev. Fletcher Spruce, superintendent of the New England District, reported that he organized two new churches in a four-week period near the end of 1965.

The first was at Dalton, Massachusetts, with Rev. Ernest Smith as pastor and thirteen charter members. The second was at Lakeville, Massachusetts, a suburb of Boston and not too far from Eastern Nazarene College at Quincy. Here there were eighteen charter members with the pastor being Rev. Robert Rapaļje.—N.I.S.

... Of People and Places

Mrs. Fred Hawk, wife of Michigan District Superintendent Fred Hawk, was elected early in January to the General N.W.M.S. Council to fill the place on the Central Zone left vacant by the death of Mrs. Paul Updike.

The funeral for Rev. Craig Weathers, who since 1916 served as a pastor and evangelist, was held January 8 at Centerville, Iowa, following his death January 6. He is survived by his wife, Florence. There were no children. Among his immediate family is Rev. Robert Weathers, a brother, who pastors on the Northeast Oklahoma District.

The second annual Wesleyan Festival sponsored by the Washington (D.C.) First Church, February 23-27, will feature Dr. Samuel Young, general superintendent, and Dr. Paul Kindschi, president of the National Holiness Association and Sunday school secretary of the Wesleyan Methodist church, which has its offices in Marion, Indiana. The

Wednesday-over-Sunday affair will feature daily morning and evening services. Future speakers for the annual event were also announced by Dr. Norman R. Oke, pastor. Dr. Paul Rees, vice-president of World Vision, Dr. G. B. Williamson, general superintendent, and Dr. Leslie R. Marston, bishop emeritus of the Free Methodist church, are among the speakers scheduled during the next two years.

Rev. Albert D. Stiefel, after pastoring for seven years in Norwood, Massachusetts, has resigned to continue his studies toward a Doctor of Philosophy degree in psychology and pastoral counseling at Boston University. He continues to speak on weekends at area churches.

Dr. Leslie Parrott, and eleven-year-old son, Roger, were in Kaiserslautern, Germany early in January for a revival meeting in the church there. Rev. Rudi Quiram is the pastor of the German church; he formerly was a member of the Portland (Oregon) First Church where Dr. Parrott is pastor.

Rev. Terry Yoda Dies Following Stroke

Rev. Terry Yoda, forty, U.S.-educated Japanese pastor, died unexpectedly January 6, after suffering a stroke while in downtown Tokyo. His death was attributed to a brain hemorrhage.

He was pastor of the Tokyo Koiwa Church at the time of his death and had served as teacher and business manager of Japan Christian College, the Nazarene junior college in Chiba Ken, Japan.

He was graduated from Northwest Nazarene College, Nampa, Idaho, and Nazarene Theological Seminary.

He is survived by his wife, one daughter, and his father.

Dr. Jones, missionary to India beginning in 1907, and now evangelist at large, was keynote speaker for the fourteenth annual missionary conference at Roberts Wesleyan College in North Chili, N.Y.

Graham at Pentagon

WASHINGTON, D.C. (EP)—Evangelist Billy Graham told a crowd of more than 5,000 persons at the Pentagon here that so long as the nature of man remains unchanged there will be a necessity for armies and there will be wars.

Only acknowledgment of Jesus Christ can bring "true peace" in the midst of turmoil and darkness on the individual basis, he said.

Emphasizing a recurring theme in recent sermons, the evangelist, making his fifth annual appearance at the Defense Department headquarters, said in effect that the only peace man can expect during his stay on earth is that which comes from "making peace with God."

The service was augmented by a choral concert and individual renditions by The Singing Sergeants. Chaplain Ivan L. Paulk of the U.S. Air Force led in the responsive reading, a selection of verses found in the prologue of the Gospel of John.

The evangelist earlier held a press conference with the women's press corps, touching on such questions as the war in Viet Nam and the race issue. Later in the day he went to New York, where he was scheduled to appear on the television show, "Today."

NEWS of the Religious World

Jones Stresses "Surrender"

NORTH CHILI, N.Y. (EP)—"Modern psychology says, 'Know yourself; accept yourself; express yourself.' The Christian faith puts in one thing more—'surrender yourself.'" These were the opening remarks of Dr. E. Stanley Jones in his Sunday morning address to a packed congregation at Pearce Memorial Church for the Christian World Action Conference.

Key Words

In
Next Sunday's Lesson

By RALPH EARLE

GOD, THE SON

Romans 3:21-26; Hebrews 10:19-22;
Ephesians 1:3-8 (January 30)

● **Grace**—The Greek word is *charis*. It had three stages in its ancient usage. First it meant "gracefulness." Then it signified "graciousness." The third stage was the Pauline emphasis on "grace" in the sense of the unmerited favor of God.

Every Christian glories in the grace of God, that saves him from his sins. But God's grace should make us gracious. A holiness that is boorish, rude, and crude, is not New Testament holiness. It is said of Jesus that the people "wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). Do they marvel at the gracious words which come out of our mouths? Or are they repelled by the ungracious things we say?

Perhaps we should not forget that *charis* first meant "gracefulness." There is no virtue in trying to look like a "scarecrow." And certainly it doesn't help in soul winning.

● **Redemption**—This is the central emphasis of the Bible, both Old Testament and New. It is what scholars today call "salvation-history," shown in God's dealings with Israel and pre-eminently at Calvary.

The Greek word is *apolytrois*. It is compounded of *apo*, "from," and *lytron*, "ransom." The verb *apolytroein* means "to release on payment of ransom." So the noun here means "a release effected by payment of ransom."

This points to a custom which was prevalent in the first century. "The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury. . . . The slave is now the property of the god. . . . Against all the world, especially his former master, he is a completely free man." (Deissman, *Light from the Ancient East*, p. 322).

● **Propitiation**—The Greek word is *hilasterion*. It is used in the Septuagint (Greek translation of the O.T.) for "the mercy-seat"—the cover of the ark in the Holy of Holies of the ancient tabernacle. Here once a year, on the great Day of Atonement, the blood of the sin offering was sprinkled, to atone for the sins of the people. Christ is our Mercy Seat, where His own blood was sprinkled for us.

The Answer Corner

Conducted by W. T. PURKISER, Editor

I wonder if you could give me some help in dealing with those who believe that one must have water baptism to be saved.

A complete answer would be beyond the limits of our space. For that I might refer you to the paperback book by William C. Irvine, *Heresies Exposed*, the chapter entitled "Baptismal Regeneration," by J. H. Todd. You may order the book from the Nazarene Publishing House. It lists at \$1.35, and covers twenty-five of the more prominent present-day doctrinal deviations.

First, let it be clear that baptism is a divinely ordained sacrament of great meaning. It is "an outward sign of an inward grace," to be administered only to those who testify to saving faith in Jesus Christ.

Every indication in the New Testament is that adult baptism followed salvation by faith. It never accompanied it. But if baptism comes after the new birth or conversion, it cannot be a necessary requirement for it—however important it may be in giving testimony to what God has done in personal salvation.

Were baptism essential to salvation we would hardly read in John 4:2 that "Jesus himself baptized not," although He said to many, "Thy faith hath saved thee," and, "Thy sins be forgiven thee." Nor would Paul have said, "I thank God that I baptized none of you" with

the exceptions that he notes.

Were baptism essential to salvation, the thief on the cross was lost, as well as all babies and children who die before reaching the age of accountability. So would be the Quakers and most of the members of the Salvation Army.

There are many statements of the basis of salvation in the New Testament which make no mention of baptism at all. Among these are John 1:12; Acts 16:30-31; Romans 5:1; 10:8-10; Galatians 6:15; Ephesians 2:8-9; 1 John 1:9.

As to verses quoted in favor of baptismal regeneration, let it be noted that most of these stress the importance of baptism, but do not necessarily indicate that it is something which must happen before or at the time of conversion. The "water" of John 3:5 is either water as a symbol of the Spirit or, more in harmony with the context, water as standing for the natural birth.

Even in Mark 16:16, it is evident that it is faith which is the indispensable condition for salvation: "he that believeth not shall be damned," not "he that is not baptized."

I Peter 3:21 indicates "the answer of a good conscience toward God" is the essential respect in which baptism is not related to salvation.

Do you think it proper to applaud (clap hands) in special singing in the Church of the Nazarene every time the singers come up front to sing or when they complete a song?

I do not.

It is far more in keeping with the nature of worship to voice approval of a special number with a good "Amen,"

or "Praise the Lord."

I hope you have overstated the case, or that the practice will be speedily and quietly dropped.

My husband and I were both married before, and each divorced because of the adultery of our previous partners. Our marriage has been a very happy one. After we were converted, we explained our marital situation to the pastor. We have been thinking about joining the church, but have recently learned that some of the members think we are living in sin and should not belong to the church or take any part in its services. Your answer to this question is very important to us, for we want to know the truth and will act accordingly.

If what you say about your divorces is correct, according to Matthew 5:31-32 and 19:7-9 as interpreted in the Special Rules of the Church of the Nazarene (*Manual*, 1964, paragraph 38, page 47) you are eligible for membership in the Church of the Nazarene.

Those who would construe your state as barring membership or participation in the church are placing their own interpretation on the matter and are out of harmony with the position of the

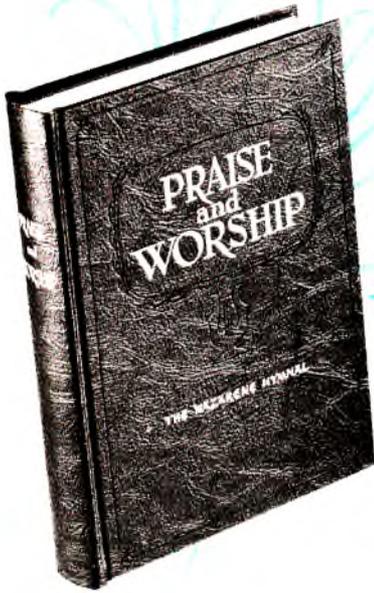
church as published in every *Manual* since 1907.

I am aware that there are those who refuse to admit the validity of the exception clearly stated in Matthew, or who try to interpret it to mean only annulment because of premarital unchastity. I believe such are mistaken in this, and that the church is correct in teaching that adultery is the scriptural ground for divorce with right of subsequent remarriage.



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