



HERALD OF HOLINESS

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Christ died for our sins . . .
and . . . rose again the third day.

1 Corinthians 15:3-4



EASTER— DAY OF TRIUMPH

To those who watched, the closing days of Jesus' life seemed anything but triumphant.

Captured by soldiers, mocked by the multitudes, crowned with thorns, mocked before Pilate, nailed to a tree, dying in darkness—Jesus was the picture of desolation and defeat.

And desolation and defeat would have prevailed through all eternity had it not been for the fact that "on the third day He rose again."

By rising from the dead He defeated all the schemes of wicked men. By rising from the dead He fulfilled all the Father's will and purpose. By rising from the dead He obtained salvation for every man. By rising from the dead He conquered man's last enemy, death.

Because He rose again He is able to offer proof. The angel at the empty tomb said, "Come, see the place where the Lord lay." Check the evidence, listen to the witnesses, examine the facts. Although we are centuries removed from this glorious event, we can verify His living person in a way that satisfies and redeems.

Because He rose again, He issues commands. Following the Resurrection, He met and talked with His disciples. He was no mere apparition walking about in ghostly form. He showed them His hands. To doubting Thomas, He said, "Reach hither thy hand." His command was, "Get going." "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). It is a command without limit and without boundaries. The Easter triumph must be shared by those who will "go quickly, and tell."

Because He rose again He provides a living companionship. He lives! This glorious fact transformed the despairing disciples. He is with His people today in the presence of His Holy Spirit, guarding and guiding them on life's journey.

*He rose a Victor o'er the grave;
He lives, exalted now, to save;
He lives to plead my cause on high;
He lives to guide me with His eye;
He lives to bring me to the sky
And I shall see Him by and by.*

—James G. Garth



ALWAYS FOR EVERMORE

Courtesy Israel Tourist News

The certainty and consequences of Christ's resurrection

In studying the record of our Saviour's resurrection, we are deeply impressed with the fact that in the days of His flesh He was *absolutely certain He would rise again*. He believed that God would give Him victory over death and the grave. Of His life He said, "No man taketh it from me . . . I have power to lay it down, and I have power to take it again" (John 10:18).

In asserting His divine authority over those who desecrated His Father's Temple, Christ was challenged as to His right to interfere with them: "What sign showest thou unto us, seeing thou doest these things?"

With a calm confidence He replied, "Destroy this temple, and in three day I will raise it up" (John 2:19).

They thought it incredible that the Temple, which had taken 46 years to build, could be rebuilt in three days; but Christ was claiming to do something infinitely greater, namely, to resuscitate His dead body after lying in the grave for three days.

In referring to the incident of Jonah and the whale our Lord again asserted, with a quiet confidence, His mastery over death. Even as Jonah was entombed in the whale for three days, "so

shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).

When revealing to His disciples that "the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain," He immediately assured them that He would "be raised the third day" (Luke 9:22).

On the eve of Calvary our Lord told His perplexed and disappointed disciples that His absence from them would be of a short duration. "A little while, and ye shall not see me . . . because I go to the Father." They would weep when cruel hands crucified Him, and they were left alone, but their sorrow would be turned to joy; "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22). Who but the omnipotent Christ dare make such an astounding claim of power over death?

Even as our Lord was absolutely sure He would rise again, so were His disciples *equally certain that He would not rise again*. After His death and

■ By Arthur Hedley, Kent, England

burial we find them fearful and despondent. To them it was the end of all their hopes; perhaps they too would suffer a similar fate as their Master.

When Christ resolved to go into Judea it was to them the *end*. Thomas said to his fellow disciples, "Let us also go, that we may *die* with him" (John 11:16). Then came an amazing transformation which nothing less than the miracle of the Resurrection could have effected.

In a moment their sadness was turned into gladness, their doubt into conviction. What wrought this change? There is but one answer: it was the *visible presence* of the same Lord whose absence they had mourned. "Then were the disciples glad, when they *saw* the Lord" (John 20:20).

Doubting Thomas was not present, and refused to credit the evidence of his fellow disciples. "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). When he saw his Lord, his skepticism turned to awe and reverence; the miracle was so amazing that he straightway acknowledged the Lordship and deity of Christ in the words, "My Lord and my God" (John 20:28).

Think of the *consequences* of Christ's resurrection in reference to the future of the disciples. He foretold with certainty not only His own victory but *their* victory over death also: "Because I live, ye shall live also" (John 14:19). The fact and promise of the risen Christ *robbed death of all its terrors for these men*.

What was death to men who knew that One was with them who was mightier than death? For them death had been abolished by Christ; He had "brought life and incorruption to light through the gospel" (II Timothy 1:10, ASV, marg.).

Christ by His death had taken the sting of sin out of death. Thus His disciples faced threatenings, imprisonment, scourging, martyrdom, even *with rejoicing*. They could say, in the words of Paul, "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57). In that radiant faith they labored with astounding success and so triumphed gloriously over death.

There is nothing we need so much today as a revived faith in the fact that *Jesus lives*, that He is a *living* and an *abiding reality*. "I am he that liveth, and was dead; and, behold, I am *alive for evermore*" (Revelation 1:18). He lives as our great High Priest to intercede for us (Hebrews 7:25), to succor us in our time of need, to guide us in perplexity, to comfort us in sorrow, to pardon us when we fail, to strengthen us in our weakness.

What a mighty difference it makes in our lives when we realize this glorious truth—that Jesus *lives* and that He, the Lord of life and of death, is *ever* with us! He who really believes this and lives in the consciousness of the Saviour's presence and friendship will lose the sense of loneliness and fear; and when the time has come to face death, the last enemy, he will be calm and unafraid, saying with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *thou art with me*; thy rod and thy staff they comfort me."

"Lo, I am with you alway" (Matthew 28:20), was the assurance Christ gave to His disciples before His ascension. With the gift of the Holy Spirit, the consciousness of His presence, His cooperation with them, "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:19-20). They boldly testified that Jesus of Nazareth, whom wicked hands had crucified, was raised from the dead, and that it was in His name and through the exercise of His almighty power they wrought astounding miracles (Acts 3:12-16).

The consciousness of Christ's indwelling was so real to Paul that he could say, "I live; yet not I, but Christ liveth in me" (Galatians 2:20). He lived as in the presence of Christ, and trusted His word so implicitly that nothing could move him, not even the threat of martyrdom (Acts 20:22-24).

"In Him who strengthens me, I am able for anything" (Philippians 4:13, Moffatt), Paul said. Living in close, constant communion with Christ, life is completely transformed. It has a new meaning, purpose, and prospect, knowing that death has not the last word, that "the best is yet to be." □

"Pilate had power to crucify Jesus, but he had no power to stop the resurrection."—D. T. NILES.



HERALD of HOLINESS

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General Superintendents Church of the Nazarene

Volume 60, Number 11 MARCH 31, 1971 Whole Number 3073

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene.

Printed in U.S.A.

Cover photo: Crandall Vall



EASTER IN ALASKA

■ **By D. W. Hildie**
Cheyenne, Wyo.

When Easter time comes to Fairbanks, in central Alaska, there is usually considerable winter left on the calendar. There is not too much thought given to an "Easter parade" of fashion, for a frilly new outfit seems rather out of place worn under a parka, or when wading snow from the car to the church.

Nevertheless it is still possible to celebrate the traditional Easter, and the effort to which people will go to make Easter the impressive, worshipful time it should be is truly remarkable.

Last Easter, the day began for Nazarenes and their friends with a sunrise service atop one of the mountains about seven miles from town in an abandoned ski lodge. Although the sun rises considerably earlier than six o'clock here this time of year, that was the hour chosen for the service.

A cold, wintry wind was blowing up out of the valley, and the roaring fire in the fireplace of the ski lodge looked and felt mighty good to more than 100 people who made the effort to arise early and drive up the mountain.

A bank of windows in the ski lodge faces east, and looks out over the Tanana River valley immediately below and on to the Alaska Range beyond. Towering Mount McKinley was fog-and cloud-shrouded this morning, but the other mountains of the range were clear and sharp.

With Don Hildie's trombone leading the music for the congregational singing, the crowd made the logs of the ski-hut vibrate as they sang "All Hail the Power of Jesus' Name." Appropriate mixed choruses, male quartet, and instrumental numbers set in the Easter motif blended their melody, and the pastor spoke briefly of the wonder and the hope associated with the message of the angels long years ago.

Following the sunrise service the crowd wended their way back down the mountain for Easter breakfast. Some had guests in their homes for breakfast, while others went together to a local restaurant where arrangements had been made for the group to eat together.

Morning worship service at First Church was made particularly distinctive when the pastor had

the privilege of receiving a group of 16 people into the membership of the church—all of them by profession of faith or by transfer from other denominations.

After such strenuous effort as was made for the



Ski lodge—scene of sunrise service



Worshippers hear Rev. D. W. Hildie's message of hope



New members received into the Fairbanks Church, Easter, 1970.

morning services, it would not be unusual to have the Sunday night service develop a kind of "let-down." Not so here this time.

The Spirit of God was on the service from the singing of the first song, and throughout the service we were conscious of the nearness of the resurrected Lord of whom the service was speaking. When an invitation was given, there were 11 people who stepped out to make this Easter a most memorable one in their lives, for this was the occasion for a real spiritual highpoint.

Yes, in some ways Easter in Alaska is different. Yet in the hearts of the people Easter is just about the same in any climate. □

CALVARY!

Calvary!

What piercing thoughts that Cross compels!

Pain!
Hatred!
Death!
Shame!

These dreadful things were there.
And more.

But God was there, too!

Losing, yet winning.
Suffering, yet joyous.
Hated, yet loving.

Enduring shame, but enduring it nobly.
Being put to death, but only for a while.

Calvary . . .
God . . .
These,
For us!

—C. Neil Strait
Uniontown, Ohio

E A S T E R

— Early in the morning, they came unto the sepulchre . . .

— And they found the

— Stone rolled away from the sepulchre. . . .

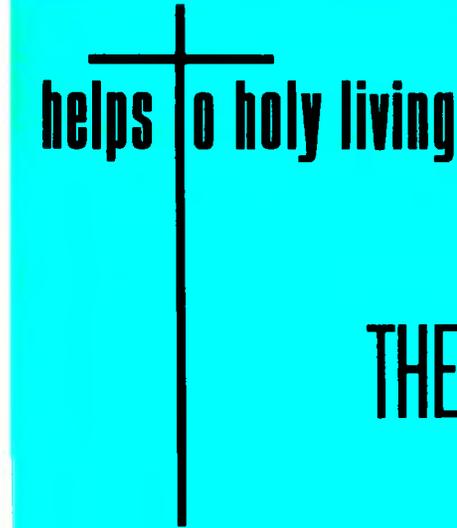
— They were afraid, and bowed down their faces to the

— Earth . . . He is not here, but is risen:

— Remember how he spake unto you when he was yet in Galilee.

From Luke's Gospel

—Lorraine O. Schultz
Lourenco Marques,
Mozambique, Africa



helps to holy living

THE CROSS AT THE CROSSROADS

■ By Garth Hyde *Delta, Colo.*

Dietrich Bonhoeffer, in his searching book *The Cost of Discipleship*, makes a remarkable statement regarding the disciples of Jesus. "When the disciples are halfway along the road of discipleship, they come to another crossroads."

The crossroads of which he spoke was the occasion along the road to Caesarea Philippi, recorded in Mark 8, when Jesus first spoke of the cross in the demands of discipleship. And it is worthy of remark that the "cost of discipleship" laid down at this time (Mark 8:34) was made to *all* the people who followed, and not just to the 12.

So the demands of this call to discipleship are as binding upon us moderns of 1971 as they were upon the primitive crowd that followed Jesus in that day.

The call to follow Jesus, articulated as it was in the life of Peter, is very revealing, for it comes in stages.

First, Peter and his brother Andrew were called from their nets with this proposition: "Follow me, and I will make you fishers of men" (Matthew 4:19). Who wouldn't want to hold sway over men, as Jesus did already in His popularity, and be termed "fishers of men"? We all would like to occupy such a commanding position as to draw a great following, even for a high and noble ideal beyond ourselves. So Peter and his brother gladly forsook all and followed Him.

But now the rigors of following Jesus were beginning to set in upon the faithful little band. Ominous clouds of disapproval and even of downright rejection were on the horizon. And the hour seemed appropriate for Jesus to break the sudden news that in this matter of discipleship there must be the element of suffering and death—a cross.

For Peter and the rest of the followers there was the sudden appearance of an unexpected crossroads in their hitherto uninterrupted journey of joy and gladness. And at this crossroads stood a cross, a cross of rejection, suffering, and death.

Even today, the modern Christian, if he sincerely follows the Lord, will find, not a "halfway house" for his comfort, but a crossroads, with a cross looming before him. To accept or to reject this cross becomes a necessity.

The demands of discipleship are not coercive but rather an invitation to a higher level of joy and blessing, to the sanctified fellowship of the sufferings of Christ. Thus the beginning and the crossroads brings to mind the lines of the poet:

*Did I but purpose to embark with Thee
On the smooth surface of a summer's sea,
While gentle zephyrs played in prosperous
gales
And fortune's favor filled the swelling sails
But would forsake the ship and make the shore
When the winds whistle and the tempests
roar?*

But a third time, and much later, Jesus again commanded Peter to follow Him. This time his failure and denial of Jesus, his following afar off, and his restoration were all behind him, and he was living in the anticipation of Pentecost. Jesus said again, "Follow me" (John 21:19, 22).

Peter now knew the fullest and bitterest implications of the cross in the disciple's life. He had witnessed his Master's full rejection by the ecclesiastical establishment, His crucifixion, and His triumph over the suffering and death of the Cross by His resurrection. He knew Jesus had drunk the bitter dregs of the cup, and now, see Him here, alive and whole!

Now for Peter the Cross makes sense. Now, as willingly as at first he left his nets by the sea, he takes up his cross and follows his risen Lord.

The Book of Acts traces the power and boldness of Peter. He sealed his testimony as a martyr, according to tradition, by being crucified upside down on his cross—all because he did not reject the cross at the crossroads.

But how about ourselves in this matter of following Christ? Are we not guilty of advancing a crossless Christianity in our churches? And to advance a doctrine of crossless Christianity is to promote a "cheap grace," to use another stinging indictment phrase of Bonhoeffer's.

But too many ignore the true significance of the cross by sweeping it under the rug of the "trials and tribulations of life."

William Clow has rightly distinguished the true significance of the cross in these words: "Christians often confuse these words, 'burden, thorn, and cross.' According to the Bible, a burden is the inevitable care and strain of earthly life. A thorn refers to the experience of a keener anguish, about which a person almost never speaks to others. Both the burden and the thorn are universal and they are inescapable, whereas the cross is not universal and can be escaped."

Herein lie the agony and the ecstasy of the cross. The cross can be rejected, and the disciple has no alternative but to "insensibly decline into the lower order of Christians," to use the words of Wesley. And this is the very best that can ever be hoped for in such rejection; and the worst is the risk of losing one's own soul.

On the other hand, to accept the cross, to take it up, and willingly to bear the suffering that comes with it (Bonhoeffer reminds us that we don't have to go out of the way looking for it), is to find the horizontal beam of that cross more like a yoke. And to lift it is to find that Christ himself is our true Yokefellow!

Jim Elliot, martyred missionary to the Auca Indians, stands along with Dietrich Bonhoeffer as one of the true soldiers of the Cross in contemporary Christianity. He wrote in his diary, "Father, make me a crisis man. Let me not be a milepost on a single road; make me a fork, that men may turn one way or another on facing Christ in me."

Jim Elliot was a crossroads man, because, upon meeting the cross at the crossroads of his spiritual pilgrimage, he saw what it stood for and thus could no longer remain content to be just a milepost. He took up that cross and it was given him to enjoy the highest privilege accorded to any cross-bearing Christian, that of sealing this very testimony with his own blood in martyrdom on a sandy beach in Ecuador.

Can we do less upon facing the cross at our crossroads? □



GOD'S HOUSE?

A few years after being saved, I visited our western United States.

Its snow-topped mountains, golden deserts, and emerald valleys were magnificent sights, but relatives insisted I see other tourist attractions too. One made a lifetime impression on me . . .

The old adobe church gleamed under a hot sun. Inside, the intricately carved, gold-leaved sanctuary was equally dazzling. Candles flickered before life-sized, velvet-robed statues.

To the far left a clothed image lay prone on a couch. My aunt explained, "Supposedly a healing saint."

An Indian woman, holding a whimpering child, knelt before it. Her lips moved. Hesitantly she touched the coverlet.

"No money for medicine; no doctors anyway," my aunt remarked.

Sobbing softly, the woman finally rose and left.

We followed. I was glad to leave this elegantly futile structure.

Now we climbed a small mount nearby, to the huge cross at its peak.

Below, lush meadows stretched far as the eye could see. Only a tumbledown shack perched on a brown hump in the green grass carpet disfigured that beauty—until some scrawny cattle ran wildly from a cluster of trees.

Then an Indian followed screaming and swinging a bottle over his head.

Suddenly three small children and a woman, all crying, ran frantically from the shack to evade the drunken man.

I watched, horrified.

"These people are incredibly poor," my aunt explained. "When the head of the house gets any money, he buys liquor to forget his poverty. Too often, he gives his family beatings instead of food."

"But that church," I protested. "It's so full of luxuries. The gold. Paintings . . ." *Everything, but God*, I thought. "Who keeps it going?"

"The superstitious Indians believe giving to the church brings good luck from God—and evil, if they don't."

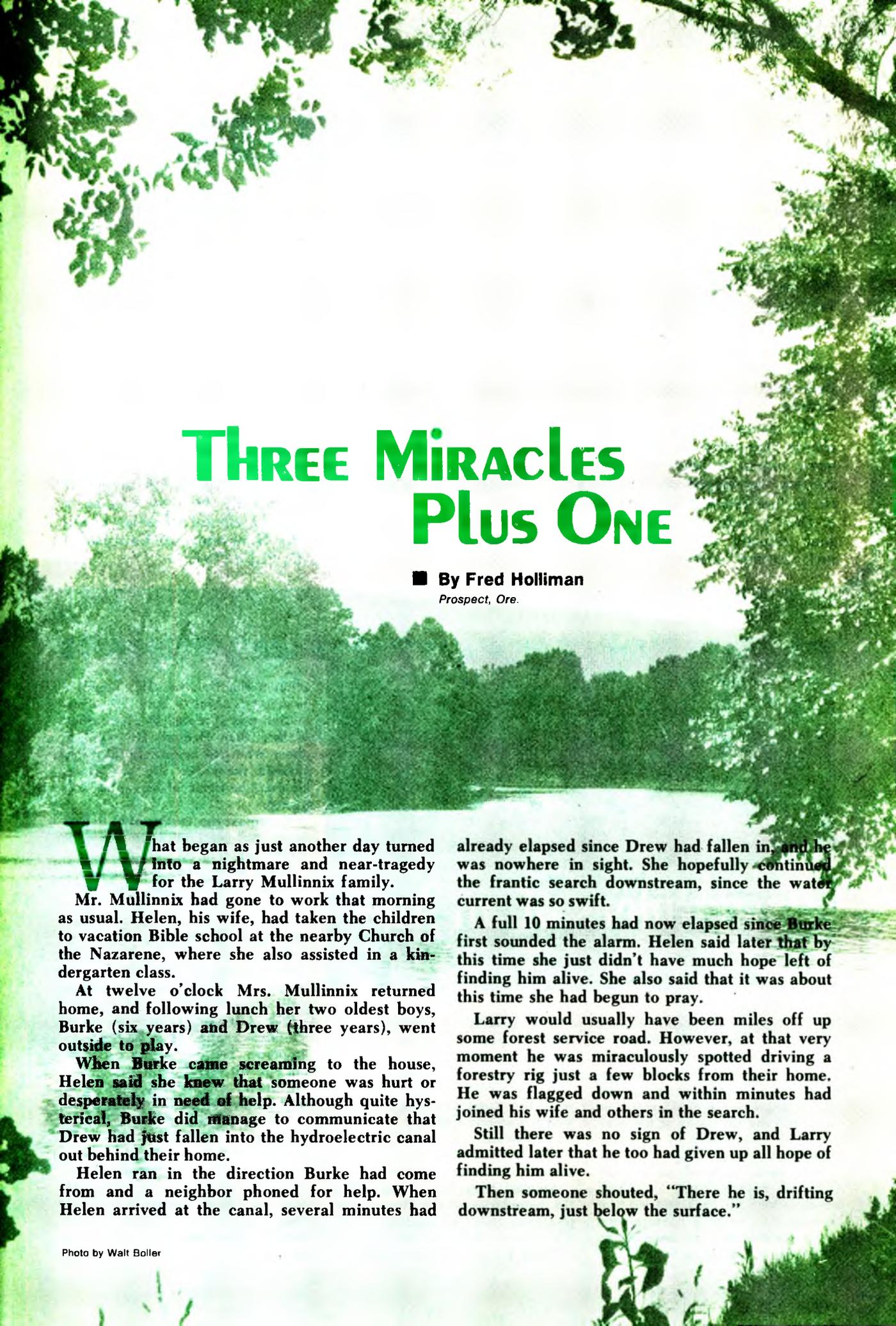
To this day, a pretentious church automatically brings to my mind this thought:

God's own Son preached on hillsides. His message made listeners forget their seats were the hard ground. He made the sick well, the sinful pure, the poor rich in spirit, all by His saving grace.

That power changed every life it touched for the better.

It's still the only thing that really does.

By Rosemary Lee
Worthington, Ohio



THREE MIRACLES PLUS ONE

■ **By Fred Holliman**

Prospect, Ore.

What began as just another day turned into a nightmare and near-tragedy for the Larry Mullinnix family.

Mr. Mullinnix had gone to work that morning as usual. Helen, his wife, had taken the children to vacation Bible school at the nearby Church of the Nazarene, where she also assisted in a kindergarten class.

At twelve o'clock Mrs. Mullinnix returned home, and following lunch her two oldest boys, Burke (six years) and Drew (three years), went outside to play.

When Burke came screaming to the house, Helen said she knew that someone was hurt or desperately in need of help. Although quite hysterical, Burke did manage to communicate that Drew had just fallen into the hydroelectric canal out behind their home.

Helen ran in the direction Burke had come from and a neighbor phoned for help. When Helen arrived at the canal, several minutes had

already elapsed since Drew had fallen in, and he was nowhere in sight. She hopefully continued the frantic search downstream, since the water current was so swift.

A full 10 minutes had now elapsed since Burke first sounded the alarm. Helen said later that by this time she just didn't have much hope left of finding him alive. She also said that it was about this time she had begun to pray.

Larry would usually have been miles off up some forest service road. However, at that very moment he was miraculously spotted driving a forestry rig just a few blocks from their home. He was flagged down and within minutes had joined his wife and others in the search.

Still there was no sign of Drew, and Larry admitted later that he too had given up all hope of finding him alive.

Then someone shouted, "There he is, drifting downstream, just below the surface."

Instantly a man was in the water and pulled the pale, limp, unconscious form from the surging canal. Drew had been in the water for over 15 minutes. He was not breathing; in fact he looked more dead than alive. Someone held him up by the heels and more than a quart of water gushed out. Mouth-to-mouth respiration was administered immediately and a second miracle was about to take place.

Drew began breathing on his own. Within minutes the fire chief arrived with an artificial resuscitator and began administering oxygen. Drew regained consciousness and began screaming. With that, a cheer went up from the crowd that had assembled: "At least he's alive."

The ambulance was on its way and Drew was rushed to the hospital, where he underwent multiple medical tests which would unveil a third miracle.

The doctor indicated that there was scarcely a chance that Drew would come through his traumatic ordeal without some brain damage, considering the length of time he was underwater. He further pointed out that there still was water in Drew's lungs and a considerable amount had gone directly into the bloodstream. Normally such extreme conditions would bring on pneu-

monia or acute anemia, resulting in death, said the doctor.

However, this was not God's plan. All tests showed no brain damage whatsoever. Furthermore, no other abnormality showed up or has yet set in on Drew. While many might label this a "mysterious phenomenon," we are convinced it is simply a miracle from the hand of God. We're reminded in His Word, "For he shall give his angels charge over thee, to keep thee in all thy ways" (Psalms 91:11).

We all are happy indeed that little Drew is home and well today, and we give God the glory.

The story does not end here, however. There is another chapter in which God worked His greatest miracle.

Realizing this was a very crucial time for the Mullinnix family, the pastor called often and prayed with them.

It was on one of these visits that he had the opportunity to present Christ to Mrs. Mullinnix and see her pray through to spiritual victory. She said she had attended Sunday school and church for as long as she could remember, but never had anyone told her personally how to become a Christian. Today she is a vibrant Christian in the local Church of the Nazarene, all because of **THREE MIRACLES, PLUS ONE.** □

■ **By Robert Hudson**
Rivas, Nicaragua, Central America

Two Rulers of an Age

VITELLIUS, the second Roman emperor after Nero, had ruled nearly a year when he decided to resign because not all of his empire was loyal to him, but the senate rejected his resignation. He decided to flee to escape the pressures of his position, but was caught by a riotous mob in this effort.

The mob, angered at his attempted escape, tied Vitellius' hands behind his back and led him through the streets. A spear placed under his chin held his head up, so all could see his haggard face.

After striking the wounded, mud-smearred man on his face throughout a long march, his tormentors beat him to death. Tacitus tells us, "The mob reviled him when dead with the same heartlessness with which they had flattered him while he was living."

The last words of the dying man were, "I was once your emperor."

Another Man, also living within the boundaries of the Roman Empire, was about 15 years old when Vitellius was born. He relinquished a throne far greater than that of the

Roman Empire when His dominion was not faithful to Him. His resignation was accepted by His Father. Rather than fleeing, He went to those who had been unfaithful and offered them new life at His expense. The name of this other was Jesus.

Whereas the goals of Vitellius were self-centered, the goals of Christ centered only around others.

While there was a time in the life of each man when he could walk down the streets of major cities with the sides lined with cheering crowds, the life of each ended after being led through the terrace by riotous enemies. Both mobs murdered their victim without regard to guilt or innocence.

The tattered, lifeless body of Vitellius spelled the end of an emperor. The reign of Christ did not end with His humiliating death. He found victory over the most devastating spiritual death.

Few people of our day have heard the name of Vitellius. His personal reign as well as his empire ended hundreds of years ago. But millions are still proclaiming the continuing reign of Christ. Whereas Vitellius "was once" an emperor, Christ reigns as the eternal Master of the universe. □

JOB'S BOOK

(Job 19:23-27)

Oh, that my words were written down,
Were printed in a book;
Were graven with an iron pen,
That days to come might look!

I'd write that my Redeemer lives,
And on the earth shall stand,
Some other time, some latter day,
With healing in His hand!

I'd state my faith within my book,
That, though flesh conquered be,
Through faith I'll conquer even death,
And God himself shall see!

Yes, I shall see Him for myself;
Mine own eyes shall behold
His majesty, glory, and might,
While ages shall unfold!

J. Melton Thomas
Mount Vernon, Ohio

ONE MORE SPRING

*One more spring, and tired eyes
Lift heavenward to see
The silken blue of springtime skies.*

*One more spring, and lilacs blow
Perfumed loveliness to scent
Yard and hill in wakening glow.*

*One more spring, and broken hopes,
Hearing a divine song,
Burst their tomb,
Incredibly to bloom.*

Ebe M. Bassi, California



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

LOVE

"Love is the medicine for the sickness of the world," said Karl Menninger of the famous Menninger Clinic in Topeka, Kans. Love is healing power! Jesus affirmed, "A new commandment I give unto you. That ye love one another; as I have loved you" (John 13:34).

Erich Fromm defines mature love as, "I love you, therefore I need you," rather than, "I need you, therefore I love you."

An individual's concept of love will govern him. If we believe that love is the giving of oneself unselfishly to another, we will be actively caring. Love is not a passive ideal. Caring is love in action (Matthew 22: 37-39).

The confident, happy people have given and accepted love. They find it easy to love others, have faith in them, and get along well with them.

If the need for love is not met in one's life, he may resort to a distorted behavior pattern. When love is withheld, *aggressive action* is often the result. The person resents discrimination. He goes on the attack.

Others react with *suspicion*. If one experiences little or no love himself, he soon distrusts others.

Withholding affection will often show up in the form of *jealousy*. Others were given what he was denied. He resents this fact and compares himself with others.

Some find life too challenging and *withdraw*. They feel unworthy of love, since they didn't receive it.

If love is withheld, a tragedy results—the person will accept some substitute for love. It is often harmful and destructive, but he takes it anyway. This is reflected in today's society.

This we know: When God loves, He loves our world—when He gives, He gives His Son to those who are held captive in that world.

The question is, How can one learn to love God's way?

1. Believe Christ loves you just as you are. Take the Cross seriously. Receive His forgiveness. His love in us provides motivation for a change. Now you can be kind to yourself—forgive yourself.

2. Be alone with God. When critical and lacking patience, let God remind you of His love. He has accepted you. Release to God shortcomings you notice in others. You soon discover the irritation with others becomes trivial—you accept them too.

3. Don't try to change people. Our business is to let God change us so we can love them. You don't have to prove you are right. Stop taking others at face value. Go beyond the face to the heart. Surrender—let resentment go.

Frank Laubach suggests we throw one arm up vertically to receive God's love and throw the other arm out horizontally to aim love at another. Try it. □



PEN POINTS

AN INTELLIGENT DECISION

I often hear the statement, "I want my children to make their own decision about God and the Church." Your child will, in any case, make his own decision. But, may I ask, a decision based upon what?

In every other area we insist upon giving our children the best guidance available. We do not turn over the keys of a fast automobile to a young person without first knowing that he has been properly instructed about the operation of the machine and has a knowledge of the laws which must be obeyed. But he will make his own decision in regard to how he will drive.

We do not want our child to make any decision about a vocation without proper counsel and a degree of understanding of what is involved in the profession of his choice. Yet he will make his own decision.

Why is it that we can so blithely say, "I want my children to make their own decision," as if by this one statement we can wash our hands of all personal responsibility? Could it be because we do not wish to face ourselves and our neglect?

This is the time to act. Take your children with you to church this Sunday. Worship as a family regularly and see that your children have the light they need to make an intelligent decision.

—GENE WELCH,
Stillwater, Okla.

SUDDENLY TOO MUCH

Peter, and James, and John had just had a glimpse of the glories of heaven. Christ had taken them into His confidence. On the top of a mountain, away from the rest of the human race, in utmost privacy, in the very suburbs of heaven, He allowed them to listen in on His personal conversation with Moses and Elias. They were so awed and overjoyed they wanted to settle down, to stay right there the rest of their mortal lives.

But life in this world is not lived on a mountaintop. Soon it was time for them to come down again into the valley, to return to the everyday annoyances and problems they had left such a short time before. One would think a preview of heaven would have given them enough spiritual vim and power to meet head on any problem life in this world could throw at them, but it didn't turn out that way.

When they reached the bottom of the mountain, life became suddenly too much. There they found their fellow disciples in a state of frustration.

A distraught father had brought a demon-possessed child to them begging them to do something for him. They wanted desperately to give the help that was so sorely needed. But they were helpless before the power of the enemy. They could do nothing.

The three who had been on the mountain were equally helpless. When the father appealed to Christ for help, Christ did not waste any time referring the case to Peter, or James, or John. He knew they were as powerless as the others.

What mortal can understand the weariness and headache that were included in Jesus' words when He said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me" (Matthew 17:17).

Is there a Christian among us who has not, at some time in his life, found himself in the same spot as the disciples?

There are times when life holds so much joy, so much blessing we feel as though if we get just a little happier we will go into orbit. Blessing is added to blessing; prayers are being answered; joy is the order of the day. We say we are on the mountaintop. Then, wham! Everything falls apart. Suddenly life is too much.

If we have been Christians very long, we have learned not to be surprised by life's "whams." This has happened before.

For the Christian the question is not, Will I

ever have to go down into the valleys of life? The vital questions each of us must answer are, Do I have within me the power to take care of the situation when I get there? and, If I do not have that power, where can I get it?

All too many people search in the wrong places for the power they know they need.

There are problem solvers on every hand, each with his own surefire answer for the troubles and tribulations of the entire human race. They offer us education, adequate incomes, psychoanalysis; the list is almost endless.

The only difficulty is that these surefire answers have a way of misfiring under pressure. People power is not powerful enough to take care of people's problems. Human power and human wisdom can solve human problems about as well as my 13-year-old car can fly to the moon.

When the disciples recognized their helplessness, they had sense enough to turn to the right Person for help. Do we? As soon as they could manage it, they called Christ aside and asked, "Why couldn't we cast the demon out of that child?" Jesus answered, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew 17:20-21).

The power to meet life when life is suddenly too much can come only from God. That power can be had in only one way—through fellowship with the Giver of power. Christ did not say that we can overcome Satan by reading a grocery list to the Almighty and expecting Him to fill the order. He said, "By prayer and fasting," indicating a deep and continuing fellowship with God.

Spiritual strength is not injected into a human soul in shots or pills like vitamins; it is grown into the soul as the green color is grown into the tree leaf. Just as the leaf on the tree must be exposed day after day to the warm rays of the sun if it is to grow green and strong, so the human soul must be exposed day after day to the warm rays of God's love if it is to grow strong in God's power.

Thank God, He provides the love and the power. All we need to do is to live close to Him in order to grow in His likeness. When we have done that, life's "whams" will not be too much. □

editorially SPEAKING

By W. T. PURKISER

“The Power of His Resurrection”

The resurrection of Jesus Christ from the dead has been proved as no other fact in history. For its proof lies not in the mass of historical evidence—all of which is there; it lies in what the Apostle Paul called “the power of his resurrection.”

The heart of Christianity is not the Sermon on the Mount. It is not the exalted teachings of Jesus of Nazareth. It is not even the matchless life He lived. The very heart of Christianity is an old rugged Cross, an empty garden tomb, and the redemptive power of that death and risen life.

There has been a curious reversal of New Testament preaching in our day. Much of our preaching, writing, and thinking has centered in the Cross. But it has stopped there. The New Testament Church preached the Cross in the light of the empty tomb. And so must we, if our preaching is to meet the demands of our day.

The power of Christ's resurrection is the power of life over death. The Christ of the New Testament is not the Christ of a crucifix. He is the Christ of the empty Cross, the conquered tomb.

This is why the bursting ferment of New Testament life and faith could not be contained in the “old wineskins” of the Jewish Sabbath. The seventh day of the week was the end. The Lord's Day, the first day of the week—the only day identified in the New Testament as the time of gathering for the Christian community—is the beginning.

The power of His resurrection destroyed death by making it only temporary. Christ made secure the connection between this world and the next. He brought “life and immortality to light through the gospel” (II Timothy 1:10).

Even greater than the power that conquers “the grim reaper” is the power that destroys what caused death and what gives it its ultimate horror. The power of Christ's resurrection gives us victory over sin.

“The sting of death,” wrote St. Paul, “is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (I Corinthians 15:56-57).

In the power of His resurrection, we have the assurance of pardon. Jesus our Lord was “deliv-

ered for our offences, and was raised again for our justification” (Romans 4:25).

But there is more. Our deliverance is not complete until we find the force that not only destroys the guilt of sin but that breaks its power as well. This is the reason we read the words, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved [fully and finally] by his life” (Romans 5:10).

Full salvation is the release in our lives of the victory our Lord won for us in the Calvary-Easter event. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Hebrews 7:25).

In this power of redemption released in life here below is the assurance of the power that will finally redeem our mortal bodies and transform them into the likeness of our risen Lord. This is what the New Testament means when it speaks of “the firstfruits.”

Once more, the power of His resurrection is the only explanation for the existence 20 centuries later of the Christian Church and the multitude of men and women, girls and boys, who experience Christ as a living Presence in their lives.

It is foolishness to suppose that an illusion could explain the redemptive power of the Christian faith throughout the centuries. It is, as one has said, worse folly than to imagine Niagara Falls could be explained with the theory that someone left a faucet running!

The cause has to be sufficient for the effect. Only a risen, living Lord could call into being a New Testament, almost 2,000 years of church history, and millions of transformed lives.

A missionary was preaching in a bazaar in India. A Muslim interrupted, and said, “Padru Sahib, we have a proof in our religion which you do not have in yours. When we go to Medina, we can find the tomb of Mohammed. But when you go to Jerusalem, you are not even certain about the tomb of Jesus.”

“Yes, you're right,” the missionary responded. “But the reason we have no tomb in Chris-

I cannot be a Christian at all if I am not a Christian at home. Missionaries are not made by crossing oceans. One who isn't missionary in his concerns and conduct at home will not be a missionary overseas.

tianity is that we have no corpse.”

It's just as simple as that. We have no corpse. But we do have a risen Redeemer, a living Lord. And the God who raised Him from the dead gives us to “know him, and the power of his resurrection” (Philippians 3:10). □

Global Christians

Communication and transportation have reduced the earth to a neighborhood. But they have done little so far to make it a brotherhood.

Where once we were concerned chiefly with local or at the most national politics, now we must think in terms of global politics.

People now talk about global war, global economics, global epidemics, global power, global pollution, and global problems.

That the earth should shrink at the very time its population is exploding is of great practical interest to Christians who feel deeply the Great Commission to preach the gospel to every creature. The task is greater, not less. But at the same time, the means are at hand to do it better than any other generation has been able to do it since the earliest Christian centuries.

God's design from the beginning has been that His people “go . . . into all the world.” His promise has been equally broad: “I am with you, even unto the end of the earth”—and “unto the end of the age.”

Bible Christians can never really be parochial or national or racial Christians. Bible Christians must, by terms of their “sailing orders,” be global Christians.

What does this mean to me, limited by the demands of a job and the needs of a home and family? How can I be in any sense a “global Christian”?

The answer lies in two considerations:

First, my part of the globe is important, too. My community is included in “all the world.” My neighbors are some of the persons included in the words “every creature.”

I cannot be a Christian at all if I am not a Christian at home. Missionaries are not made by cross-

ing oceans. One who isn't missionary in his concerns and conduct at home will not be a missionary overseas.

It is still one of the world's great mysteries that people can get stirred up about the plight of the black man in Africa while they have nothing but indifference or outright aversion for the black man in America.

But this is only part of the story.

There is a way I can go abroad while staying at home. There is a way I can bear witness to Christ not only in Jerusalem and Judea—my own community and country—but also in Samaria and “unto the uttermost part of the earth” (Acts 1:8).

There's nothing very mysterious about it; there is something dreadfully important about it. It comes about because money is more than printing on a piece of paper or writing on a check. Money is crystallized life—the labor of days, weeks, and years made portable and transferrable from one part of the globe to another.

Easter Sunday morning, you and I have a rendezvous in Africa and India and Japan and Korea and Latin America and Palestine and the Philippines and Samoa and West Germany—and wherever Nazarene missionaries and national workers labor around the globe.

Our rendezvous is to witness to the saving, cleansing power of Christ, and to serve those for whom He died.

We keep our rendezvous when we lay our Easter offerings for world evangelism on the altars of our churches, with a denominational goal of \$2,750,000.

Prophets of doom predict that Christianity is fast becoming a minority religion among the multitudes of earth. The evangelization of the world is lagging far behind soaring population figures.

But prophets of doom reckon without two factors. One is the faithfulness of God's people when at last the vision of their personal responsibility gets through to them. The other is the power of Christ, who builds His Church and still says, “The gates of hell shall not prevail against it.”

Each of us should plan now what he should do in helping meet the cost of this ever more challenging task. Only so can we become global Christians in this great and good day God has given us in which to live and serve. □

EVANGELISTS' SLATES

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

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BOLLING, C. GLENN. (C) c/o NPH*: New Boston, Ohio, Mar. 31—Apr. 11; Rossville, Ga., Apr. 26—May 2
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BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801; Kingsburg, Calif., Apr. 11-18; Marysville, Calif., Apr. 19-25; San Jacinto, Calif., Apr. 28—May 9
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BROWN, ODELL A. (C) 805 Sul Ross, Harlingen, Tex. 78550; Texarkana, Ark. (1st), Apr. 12-18; Shreveport, La. (Queensboro), Apr. 19-25

BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901; Indianapolis, Ind. (Ray St.), Apr. 5-11; Indianapolis, Ind. (Northside), Apr. 12-18; Mt. Vernon, Ill. (1st), Apr. 19-25; Wausau, Wis., Apr. 26—May 2
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BUONGIORNO, D. J. (C) 4119 Goldenrod Dr., Colorado Springs, Colo. 80907; Lawrence, Kans. (Holiday Hills), Mar. 31—Apr. 11
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COOK, DON E. (C) 423 W. Main, Weiser, Idaho 83672
COOK, LEON G. & MARIE. (C) c/o NPH*: Chesterton, Ind., Apr. 6-11; Clay City, Ind. (Union Chapel), Apr. 13-18; Somerset, Pa., Apr. 19-25; Ravenna, Ky. (1st), Apr. 27—May 2
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FISHER, WILLIAM. (C) c/o NPH*: Medford, Ore. (1st), Apr. 11-18; Calgary, Alta. (1st), Apr. 20-25; Saskatoon, Sask. (1st), Apr. 27—May 2
FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; House Springs, Mo., Apr. 5-11; Columbus, Ind. (Newbern), Apr. 14-25; Cloverdale, Ind., Apr. 28—May 9
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FREEMAN, MARY ANN. (C) Box 44, Ellisville, Ill. 61431; Bushnell, Ill. (1st), Apr. 19-25
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GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Bloomingport, Ind. (Friends), Apr. 2-4; Piqua, Ohio, Apr. 9-11; West Portsmouth, Ohio, Apr. 16-18
Gormans, The Singing (Charles & Ann). (R) 5125 Patterson Dr., Louisville, Ky. 40219; Louisville, Ky. (Maryville), Apr. 7-18; Louisville, Ky. (Valley Station), Apr. 19-25; Eastview, Ky. (Wes.), Apr. 26—May 2
GRADY, DAVID. (C) c/o NPH*: Stafford, Kans., Apr. 19-25; Topeka, Kans. (Highland Park), Apr. 26—May 2
GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasadena, Calif. 91104
GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Galesburg, Ill. (Faith), Apr. 4-11; Astoria, Ill., Apr. 11-18; Keokuk, Ia., Apr. 18-25
GRAY, JOSEPH & RUTH. (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412; In Great Britain, Apr. 1-30
GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Conway, Ark. (1st), Apr. 5-11; Springfield, Ohio (High St.), Apr. 13-18; Bartlesville, Okla. (1st), Apr. 19-25; Des Moines, Ia. (Eastside), Apr. 26—May 2
GREINER, GEORGE & KATHLEEN. (C) c/o NPH*: Grass Valley, Calif., Apr. 5-11; Vacaville, Calif., Apr. 19-25
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Grand Rapids, Minn. (1st), Apr. 5-11; Bluffton, Ind. (1st), Apr. 12-18; Fairfield, Ohio (1st), Apr. 19-25; Columbus, Ohio (Bellows), Apr. 26—May 2
HADEN, C. E. (C) Sacramento, Ky. 42372; Hilliard, Ohio, Apr. 4-11
HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901

- HARRISON, CHARLIE.** (C) Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN.** (C) Box 13201, San Antonio, Tex. 78213; Spencer, S.D. (1st), Apr. 5-11
- HARROLD, JOHN W.** (C) 409 14th St., Rochelle, Ill. 61068; Terre Haute, Ind. (Southside), Apr. 6-11; Newark, Ohio (Toboso 1st), Apr. 13-18; Greentown, Ohio (1st), Apr. 21—May 2
- ◆**HEASLEY, JIMMY & FERN.** (C) c/o NPH*: Carlsbad, N.M. (1st), Apr. 6-11; Tulsa, Okla. (Univ.), Apr. 18-25
- HEGSTROM, H. E.** (C) c/o NPH*: Knoxville, Ia., Mar. 31—Apr. 11; Newton, Ia., Apr. 15-25; Columbus, Wis., Apr. 28—May 9
- HENDERSON, DEE.** (C) Box 201, Islamorada, Fla. 33036
- Hendley, Ezra & Cleo. (R) R. 2, Vicksburg, Mich. 49097; Ft. Wayne, Ind., Apr. 4-11; Lansing, Mich. (Kendon Dr.), Apr. 18-25
- HERIFORD, RUSSELL W.** (C) R. 1, Box 284, Grove, Okla. 74344; Lacombe, Alta., April 4-11; Ft. Smith, N.W.T., Apr. 12-18; Pine Point, N.W.T., Apr. 19-25; Melfort, Sask., Apr. 26—May 2
- HESTER, ROBERT L.** (C) R. 2, Perryville, Ark. 72126
- ◆**HIGGINS, CHARLES (CHUCK) E.** (C) 2666 Meguiar Dr., Pasadena, Calif. 91107; Alexandria, Ind., Apr. 5-11; Redkey, Ind., Apr. 12-18; Rawlins, Wyo., Apr. 19-25
- HODGE, W. M.** (C) R. 1, Box 278, Science Hill, Ky. 42553
- HOECKLE, WESLEY W.** (C) 642 Vaky St., Corpus Christi, Tex. 78404; Plainville, Tex., Apr. 19-25
- Hofman, Daniel C. (R) 5874 Hopkins Rd., Mentor, Ohio 44060; Akron, Ohio (Collage Grove), Apr. 4-11
- HOLCOMB, T. E.** (C) 9226 Monterrey, Houston, Tex. 77028; Shipshewana, Ind. (1st), Apr. 5-11; Ft. Wayne, Ind. (West Main), Apr. 14-25; Hampton, Va. (1st), Apr. 26—May 2
- HOLLEY, C. D.** (C) 529 Jessop, Lansing, Mich. 48910; Shawmut, Ala., Apr. 12-18; Alton, Ill. (Hillcrest), Apr. 19-25; Britton, Mich., Apr. 26—May 2
- HOLSTEIN, C. V.** (C) Box 99, Vicksburg, Mich. 49097
- HOOD, GENE.** (C) c/o NPH*
- ◆**HOOT EVANGELISTIC PARTY (G. W. & PEARL).** (C) Box 745, Winona Lake, Ind. 46590; Ludington, Mich., Apr. 18-25; Milwaukee, Wis. (Hampton), Apr. 28—May 9
- HOOT, W. W.** (C) Box 438, Morgantown, W. Va. 26505; Cadiz, Ohio, Apr. 4-11; Pontiac, Ill., Apr. 12-18; Ironton, Ohio (Coal Grove), Apr. 25—May 2
- HOOTS, BOB.** (C) c/o NPH*: Mason, Mich. (1st), Apr. 5-11; Bloomington, Ind. (1st), Apr. 12-18; Erlanger, Ky. (1st), Apr. 20-25; Hurricane, W. Va. (1st), Apr. 27—May 2
- HOUESHELL, MISS L. M.** (C) Box 121, Crystal Beach, Fla. 33523; Marietta, Ohio (Moss Run Un. Ch. of Christ), Apr. 18-25
- HUBARTT, LEONARD G.** (C) R. 6, Huntington, Ind. 46750; Waterloo, Ind., Apr. 7-18; Indianola, Ia., Apr. 19-25
- ◆**HUFF, PHIL W.** (C) 209 N. East St., Vanlue, Ohio 45890; Sligo, Pa., Apr. 6-11; Westlake, Ohio (Parkside), Apr. 12-18; Curtisville, Pa., Apr. 20-25; Sharpsville, Pa., Apr. 27—May 2
- HUFFMAN, RAY.** (C) 1120 Beehler, Owosso, Mich. 48867; New Lothrop, Mich., Apr. 6-11; Saginaw, Mich. (Shields), Apr. 13-18; Cadillac, Mich. (Cherry Grove), Apr. 20-25; Okemos, Mich., Apr. 27—May 2
- HUGHES, HENRY B.** (C) c/o NPH*
- HUNDLEY, EDWARD J.** (C) 732 Drummond Ct., Columbus, Ohio 43214; Piqua, Ohio (1st), Apr. 2-11; Elyria, Ohio (1st), Apr. 15-25; Greenville, Ohio, Apr. 27—May 2
- HUTCHINSON, C. NEAL.** (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Bethlehem, Pa. (New Reformed), Apr. 4-11
- HYSONG, RALPH L.** (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050; Cincinnati, Ohio (Price Hill), Apr. 4-11; Barberton, Ohio (Summit), Apr. 13-18; Hamburg, N.Y., Apr. 27—May 2
- ◆**IDE, GLEN, JR., EVANGELISTIC PARTY.** (C) R. 2, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN.** (C) 322 Meadow Ave., Charleroi, Pa. 15022; Franklin, Pa., Apr. 2-11; Follansbee, W. Va., Apr. 16-25; Akron, Ohio (Arlington), Apr. 30—May 9
- IRICK, MRS. EMMA.** (C) Box 906, Lutkin, Tex. 75901; Conroe, Tex., Apr. 4-11; Perryton, Tex. (1st), Apr. 14-18
- ISBELL, R. A.** (C) Drawer 408, Crowley, La. 70526; Vandalia, Mo., Apr. 26—May 2
- ISENBURG, DONALD.** (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914; Elmira, N.Y., Mar. 31—Apr. 11; Danbury, Conn., Apr. 13-18; Cape Elizabeth, Me., Apr. 27—May 2
- ◆**JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*: Princeton, Ind. (1st), Apr. 5-11; Anderson, Ind. (E. 38th St.), Apr. 12-18; Decatur, Ill. (West Side), Apr. 19-25; Sapulpa, Okla., Apr. 26—May 2
- JAYMES, RICHARD W.** (C) 321 E. High Ave., Bellefontaine, Ohio 43311; Leipsic, Ohio, Apr. 14-25
- JENSEN, MARK.** (C) 6352 N.E. Caulfield St., West Linn, Ore. 97068
- JETER, H. LESLIE.** (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W.** (C) R. 4, Box 42, Bel Air, Md. 21014
- JOYCE, DICK.** (C) 30 S. Wilson Ave., Pasadena, Calif. 91104; Dalton, Mass., Apr. 6-11; Cape May, N.J. (Rio Grande), Apr. 13-18; Flushing, N.Y. (1st), Apr. 27—May 2
- KEEL, CHARLES E.** (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E.** (C) 511 Dogwood St., Columbia, S.C. 29205; Columbia, S.C. (1st), Apr. 1-4; Uniontown, Ala., Apr. 5-11
- ◆**KEMPER, M. W. & MRS. (C)** 2810 Potter St., Eugene, Ore. 97405; Gladstone, Ore., Apr. 4-11; Casper, Wyo., Apr. 18-25
- ◆**KILLEN, ALLEN R.** (C) c/o NPH*: Carey, Ohio (Ridge Chapel), Apr. 5-11; Grove City, Ohio, Apr. 13-18; Ft. Wayne, Ind. (Lake Ave.), Apr. 19-25; Howell, Mich. (Tyndall Mem.), Apr. 26—May 2
- ◆**KLEVEN, ORVILLE H.** (C) 5926 Alessandro Ave., Temple City, Calif. 91780; Oakridge, Ore., Apr. 5-11; Goldendale, Wash., Apr. 12-18
- LAMAR, C. M.** (C) R. 1, Maquoketa, Ia. 52060
- LANIER, JOHN H.** (C) Poplar St., Junction City, Ohio 43748; Louisville, Ky., Apr. 7-18; Redkey, Ind. (Cong. Chr.), Apr. 21—May 2
- LASSELL, RAY.** (C) R. 2, Box 55, Brownsburg, Ind. 46112; Greenville, Pa., Apr. 5-11; Osgood, Ind. (1st), Apr. 12-18; Hagerstown, Ind. (1st), Apr. 19-25; Cleveland, Ohio, Apr. 26—May 2
- ◆**LAW, DICK & LUCILLE.** (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
- ◆**LAXSON, WALLY & GINGER.** (C) R. 3, Athens, Ala. 35611; Overland Park, Kans. (Antioch), Apr. 5-11; Hutchinson, Kans. (Kans. Dist. Evan. Crus.), Apr. 14-18; Fairborn, Ohio (Wrightview), Apr. 20-25; East Liverpool, Ohio (Indoor Camp), Apr. 26—May 2
- ◆**LEICHTY QUARTET.** (C) 753 S. Wildwood, Kankakee, Ill. 60901; Lancaster, Ohio, Apr. 4-11; Muncie, Ind. (1st), Apr. 12-18; Georgetown, Ill., Apr. 26—May 2
- LEIH, JOHN.** (C) 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R.** (C) 1136 E. Grand Blvd., Corona, Calif. 91720; Milan, Mich. (Free Meth.), Apr. 7-18; Adrian, Mich., Apr. 19-25; Ypsilanti, Mich., Apr. 26—May 2
- LIDDELL, P. L.** (C) 8231 N. Burkhardt, Howell, Mich. 48843; Logan, Ohio, Apr. 6-11; South Flint, Mich., Apr. 13-18; Fostoria, Ohio, Apr. 20-25; Skowhegan, Me., Apr. 27—May 2
- LIGHTNER, JOE.** (C) R. 11, Springfield, Mo. 65803
- ◆**LINDER, LLOYD P.** (C) 1121 Maple Row, Elkhart, Ind. 46514; Wabash, Ind., Apr. 4-11; Van Buren, Ind., Apr. 18-25
- LIPKER, CHARLES H.** (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W.** (C) c/o NPH*
- LIVINGSTON, JAMES H.** (C) Box 142, Potomac, Ill. 61865; Laonia, Wis., Apr. 28—May 9
- LONG, WILMER A.** (C) Fessenden, N.D. 58438
- ◆**LUSH, RON & MYRTLEBEL.** (C) c/o NPH*: Enumclaw, Wash. (1st), Apr. 7-11; Tacoma, Wash. (1st), Apr. 12-18; Everett, Wash. (1st), Apr. 20-25; Nampa, Idaho (North), Apr. 27—May 2
- MacALLEN, LAWRENCE J. & MARY.** (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035; Paragould, Ark. (1st), Apr. 1-11; Pueblo, Colo. (Belmont), Apr. 16-25; North Syracuse, N.Y., Apr. 29—May 9
- MACK, WILLIAM M.** (C) R. 2, Union City, Mich. 49094; Moline, Ill. (Sal. Army Camp), Apr. 18-25
- MADISON, G. H.** (C) 6801 Meadowlawn Dr., Houston, Tex. 77023
- MANER, ROBERT E.** (C) 229 Wallace Rd., Nashville, Tenn. 37211; Portland, Tenn., Apr. 6-11; Richmond, Va. (Southside), Apr. 13-18; Albertville, Ala., Apr. 20-25
- MANLEY, STEPHEN.** (C) R. 3, Box 530, Muncie, Ind. 47302; Ft. Wayne, Ind. (Trinity), Apr. 5-11; Bunker Hill, Ind. (Mt. Zion Chr.), Apr. 12-18; Oriand, Ind., Apr. 19-25; Anderson, Ind. (Chesterfield), Apr. 26—May 2
- MARLIN, BEN F.** (C) Box 8425, Orlando, Fla. 32806; Carmi, Ill. (1st), Apr. 5-11; Orlando, Fla. (Lancaster Rd.), Apr. 13-18; LaFayette, Ga. (1st), Apr. 19-25; Logan, W. Va. (1st), Apr. 27—May 2
- MARTIN, PAUL.** (C) c/o NPH*: Neb. Dist. Tour, Apr. 5-18; Bartlesville, Okla. (1st), Apr. 19-25; Wellsburg, W. Va. (1st), Apr. 26—May 2
- MAY, VERNON D. & MRS.** (C) 2643 15th Ave. Ct., Greeley, Colo. 80631; Newport, Tenn. (1st), Apr. 21—May 2
- MAYO, CLIFFORD.** (C) 516 Madison, Lubbock, Tex. 79403; Baytown, Tex. (1st), Apr. 4-11; Bonham, Tex. (1st), Apr. 12-18; Bedford, Ind. (1st), Apr. 26—May 2
- McCLUNG, JAMES B.** (C) R. 1, Box 77B, Sugar Grove, Ohio 43155
- McCULLOUGH, FORREST.** (C) c/o NPH*: Bowling Green, Ky. (1st), Apr. 7-11; Kalamazoo, Mich., Apr. 12-18; Fairborn, Ohio (Wrightview), Apr. 20-25; Indianapolis, Ind. (Central), Apr. 27—May 2
- McDOWELL, DORIS.** (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403; Cheyenne, Wyo. (1st), Apr. 26—May 2
- McGUFFEY, J. W.** (C) 4715 Ponderosa, Tyler, Tex. 75701
- 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; Concerts in southwestern states
- McWHIRTER, G. STUART.** (C) c/o NPH*: Chicago Heights, Ill., Apr. 6-11; Toronto, Ohio, Apr. 12-18; Atlanta, Ga. (1st), Apr. 19-25
- MEADOWS, NAOMI; & REASONER, ELEANOR.** (C) Box 312, Chrisman, Ill. 61924; Modoc, Ind. (Un. Meth.), Apr. 11-18; Pekin, Ill. (N. Side), Apr. 22—May 2
- ◆**MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*: Lyons, Kans., Mar. 31—Apr. 11; Osawatomie, Kans., Apr. 12-18; Augusta, Kans., Apr. 19-25
- MEWBUORN, O. V.** (C) 1045 Brookwood Dr., S. St. Petersburg, Fla. 33707
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807; Menomonee, Wis., Apr. 28—May 9
- ◆**MICKLEY, BOB.** (C) 1501 Edison, La Junta, Colo. 81050; Poulso, Wash., Apr. 5-11; Vancouver, Wash., Apr. 12-18; Selah, Wash., Apr. 19-25; Mt. Vernon, Wash. (Big Lake), Apr. 26—May 2
- MILLER, W. F.** (C) 521 Victoria Ave., Williamstown, W. Va. 26187; Oil City, Pa. (U.B. Hol.), Apr. 4-11; Franklin, Pa. (U.B. Hol.), Apr. 12-18
- MILLHUFF, CHARLES.** (C) c/o NPH*: Overland, Mo., Apr. 6-11; Kansas City, Mo. (1st), Apr. 12-18; Birmingham, Ala., Apr. 20-25
- ◆**MONCK, JIM.** (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504; Overland Park, Kans. (Antioch), Apr. 5-11; Kalamazoo, Mich. (1st), Apr. 12-18; St. Joseph, Mo. (1st), Apr. 19-25; Lawrence, Kans. (1st), Apr. 26—May 2
- MOORE, C. ROBERT.** (C) R. 3, Vevay, Ind. 47043
- MOORE, EUGENE.** (C) 8216 N.W. 38th Terr., Bethany, Okla. 73008
- 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*: Grand Rapids, Mich. (Fuller), Apr. 5-11; Colgate Park, Md., Apr. 12-18; Williston, Vt. (Burlington), Apr. 19-25; Waterville, Vt., Apr. 26—May 2
- ◆**MULLEN, DAVERNE.** (C) 67 Wilstead, Newmarket, Ontario, Canada; Fishkill, N.Y. (1st), Apr. 13-18; Bethel Park, Pa., Apr. 26—May 2
- ◆**MYERS, DAVID J. & MRS. (C)** R. 1, Box 108-A, Logan, Ohio 43138; Westland, Mich. (Elmwood), Apr. 16-25; South Bloomington, Ohio, Apr. 29—May 9
- Myers, Harold Leroy. (R) 575 Ferris, N.W., Grand Rapids, Mich. 49504; Flint, Mich. (Evergreen Valley Wes.), Apr. 13-18; Lowell, Mich., Apr. 22—May 2
- ◆**NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867; Burnips, Mich. (Wes.), Apr. 5-11; Louisville, Ky. (Wellman Mem. Wes.), Apr. 18-25; Paoli, Ind., Apr. 26—May 2
- ◆**NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- ◆**NESSETH-HOPSON PARTY.** (C) c/o NPH*: Wheeler, Mich. (Free Meth.), Apr. 16-25; Lowell, Mich., Apr. 30—May 9
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134; Peoria, Ill. (1st), Apr. 5-11; Kansas City, Mo. (Grace), Apr. 12-18; Hutchinson, Kans. (1st), Apr. 22—May 2
- ◆**NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*: Canton, Ill. (1st), Apr. 1-11; Havana, Ill. (1st), Apr. 15-25; Peoria, Ill. (Faith), Apr. 27—May 2
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- Overton, Wm. D. (R) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097; Brockton, Mass., Apr. 7-11; Springfield, Mass., Apr. 13-18; Apalachin, N.Y., Apr. 25—May 2
- ◆**PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525; Decatur, Ill., Apr. 2; Danville, Ill., Apr. 3; Mt. Pleasant, Mich. (1st), Apr. 14-18; Alton, Ill. (Hillcrest), Apr. 19-25
- PARROTT, A. L.** (C) 460 S. Breesee Ave., Bourbonnais, Ill. 60914; East Gary, Ind., Apr. 6-11; Mendota, Ill., Apr. 12-18; Beaver Falls, Pa. (College Hill), Apr. 21-25; Muncy, Pa., Apr. 26—May 2
- PARSONS, FRED W.** (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424
- ◆**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*: Sharon, Pa., Apr. 6-11; Paxinos, Pa. (Wes.), Apr. 13-18; Maysville, Ky., Apr. 23—May 2
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotstord, B.C., Canada; Toronto, Ont. (Grace), Apr. 6-11; Meaford, Ont., Apr. 14-25; St. Catharines, Ont., Apr. 26—May 2
- PENDLETON, JOHN PAUL.** (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PHILLIPS, GENE E.** (C) 1102 Grand Ave., West Des Moines, Ia. 50265; Indianapolis, Ind. (North), Apr. 12-18; Collinsville, Okla., Apr. 19-25; Des Moines, Ia. (Eastside), Apr. 26—May 2
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- ◆**PICKERING FAMILY.** (C) c/o NPH*
- ◆**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832; Lebanon, Ohio, Apr. 2-11; Fulton, Ohio, Apr. 16-25; Lima, Ohio (1st), Apr. 30—May 9
- PITTEMBER, TWYLA.** (C) R. 1, Shelby, Ohio 44875; Rudolph, Ohio, Apr. 21—May 2

- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201; Grand Forks, N.D., Apr. 11-18; Indianapolis, Ind. (Cumberland Un. Meth.), Apr. 25-29
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*: Charlotte, N.C. (Plaza), Apr. 4-7; Rock Hill, S.C. (West Main), Apr. 11-14; Charlotte, N.C. (Calvary), Apr. 18-21; Charlotte, N.C. (Thomasboro), Apr. 25-28
- POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903; Hollywood, Md., Apr. 16-25; South Point, Ohio (Sunrise), Apr. 30—May 9
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595; Garrett, Ind. (Br. in Christ), Mar. 31—Apr. 11; Harlan, Ia., Apr. 19-25; Iowa Falls, Ia., Apr. 27—May 2
- PRENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008; Waurika, Okla. (1st), Apr. 11-18; Houston, Tex. (Oakwood), Apr. 25—May 2
- PRICE, JOHN.** (C) c/o NPH*: Antlers, Okla., Apr. 5-11; Malvern, Ark. (1st), Apr. 12-18; Goshen, Ark., Apr. 26—May 2
- QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809; Jonesboro, Ill. (1st Un. Meth.), Apr. 13-18; LaFayette, Ga., Apr. 19-25; Indianapolis, Ind. (Greenwood), Apr. 27—May 2
- RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542; Gaylord, Kans., Apr. 5-11; Cuba, Ill., Apr. 19-25; Mattson, Ill. (1st), Apr. 26—May 2
- RANEY, WENDELL R.** (C) 1236 N. 8th St., Clinton, Ind. 47842; Roachdale, Ind., Apr. 1-11; St. Bernice, Ind., Apr. 15-25
- RAYCROFT, R. N.** (C) c/o NPH*: Caro, Mich. (1st), Apr. 6-11; Detroit, Mich. (Trinity), Apr. 13-18; Shelburne, Ont. (1st), Apr. 20-25; Marion, Ind. (1st), Apr. 27—May 2
- Richards, Larry & Phyllis** (Coulter), (R) 1735 Dawson St., Indianapolis, Ind. 46203; Muncie, Ind. (Emmanuel), Apr. 19-25; Indianapolis, Ind. (Central), Apr. 27—May 2
- RICHARDSON, HAROLD S.** (C) R. 8, Box 437, Muncie, Ind. 47302
- ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627; Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210; Lockport, N.Y. (Sal. Army), Apr. 6-11; Waterford, Pa., Apr. 14-25; Rothwell, Mel-Thomas, (R) 2108 Alexander Ln., Bethany, Okla. 73006
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901; Napoleon, Ohio, Apr. 19-25; Sanner, Harold M. (R) 2058 Queensberry Rd., Pasadena, Calif. 91104; Sumner, Wash., Apr. 26—May 2
- SCHERRER, L. J.** (C) 6875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221; Springfield, Mo., Apr. 5-11; Battle Creek, Mich. (1st), Apr. 18-25
- SCOTT, WILLIS R.** (C) 8041 Rubie Ave., Louisville, Ohio 44641
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730; Pearl River, La., Apr. 5-11; Ft. Smith, Ark. (Faith) Apr. 25—May 2
- SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312; Barbados, W.I., Mar. 31—Apr. 11; Natl. Hol. Assn., Apr. 13-16; Des Moines, Ia. (Southside), Apr. 19-25; Ada, Okla., Apr. 26—May 2
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101; Proctorville, Ohio, Apr. 18-25
- SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Saskatchewan, Canada; Mohall, N.D., Apr. 6-11
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061; Visiting lecturer in evangelism, Naz. Theo. Seminary, month of April; Drexel, Mo., Apr. 27—May 2
- SINGELL, TIMOTHY DEAN.** (C) 223 S. Union St., Gallon, Ohio 44833; Missouri Valley, Ia., Apr. 6-11; Strongsville, Ohio (Prim. Meth.), Apr. 20-25; Delaware, Ohio, Apr. 26—May 2
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043; Moultrie, Ga. (1st), Apr. 5-11; Greentown, Ohio, Apr. 23—May 2
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003; Conway, Ark., Apr. 5-11; Garden City, Kans., Apr. 26—May 2
- SMITH, OTTIS E., JR., & MARGUERITE.** (C) 80 Grant St., Tidoulet, Pa. 16351; Winamac, Ind., Apr. 6-11; Auburn, N.Y., Apr. 13-18; Elmira, N.Y. (1st), Apr. 20-25; Washington, Pa. (1st), Apr. 27—May 2
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 1920 E. University, #3, Tempe, Ariz. 85281
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507; Muskegon, Mich. (1st), Apr. 11-18; Marion, Ind. (Lincoln), Apr. 20-25; Munster, Ind. (1st), Apr. 27—May 2
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210; Manchester, Tenn. (1st), Apr. 5-11; Kenton, Ohio (1st), Apr. 20-25; Fulks Run, Va. (Timberville), Apr. 27—May 2
- STABLER, R. C. & MRS.** (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008; Bethany, Okla. (May), Apr. 8-18; Red Oak, Ia., Apr. 19-25; Findlay, Ohio (Summit), Apr. 29—May 9
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEELE, J. J.** (C) Box 1, Coffeyville, Kans. 67337; Ft. Worth, Tex. (1st), Apr. 4-11; Austin, Tex. (Grace), Apr. 18-25
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901; Alma, Mich., Apr. 5-11; Madison, S.D., Apr. 14-25; Appleton, Wis., Apr. 28—May 9
- STRACK, W. J.** (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503; Robeline, La. (1st), Apr. 5-11; Lakeview, Ohio (Indian Lake), Apr. 12-18; Paulding, Ohio (1st), Apr. 19-25; Rockford, Ill. (Samuelson Rd.), Apr. 26—May 2
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914; Roxana, Ill., Apr. 5-11; Toledo, Ohio (Oregon 1st), Apr. 13-18; Highland, Ind., Apr. 19-25; Oak Lawn, Ill., Apr. 26—May 2
- TALBERT, GEORGE H.** (C) 409 N.E., 13th St., Abilene, Kans. 67410; Ligonier, Ind., Apr. 1-11; Meadville, Pa., Apr. 14-25
- TAYLOR, EMMETT E.** (C) c/o NPH*: Holdenville, Okla., Apr. 20-25; Amarillo, Tex. (Hamlet), Apr. 27—May 2; Taylor, Robert. (R) Box 1344, Dallas, Tex. 75221 (Entering full-time evangelism)
- THOMAS, FRED.** (C) c/o NPH*: Indianapolis, Ind. (West-side), Apr. 5-11
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- TODD, CHESTER F. & MARJORIE.** (C) c/o NPH*: Washington, Ind. (1st Wes.), Apr. 12-18; West Portsmouth, Ohio, Apr. 19-25; Norwood, Ohio (1st), Apr. 26—May 2
- TOMPKINS, JOE LEE & MRS.** (C) Box 297 McCrory, Ark. 72101; Denton, Tex. (1st), Apr. 6-11; Ozark, Ark., Apr. 14-18; Mountain Home, Ark., Apr. 19-25; Van Buren, Ark., Apr. 26—May 2
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301; Tucson, Ariz. (Palmdale), Apr. 5-11; Globe, Ariz., Apr. 19-25
- TRIPP, HOWARD M.** (C) c/o NPH*: Pinellas Park, Fla. (Gorman Mem.), Apr. 4-11; Nashville, Tenn. (Bell Rd.), Apr. 13-18; Olive Hill, Ky., Apr. 19-25; Louisville, Ky. (Southside), Apr. 26—May 2
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008; Salina, Kans. (1st), Apr. 2-11; Cleveland, Okla., Apr. 19-25
- Underwood, G. F. & Mrs.** (R) Box 150, Shadylane Cir. Ct., Warren, Ohio 44483; Center, Tex., Apr. 4
- VENNUM, EARLE W. & ELIZABETH.** (C) 606 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115; Bradley, Ill. (1st), Apr. 13-18; Barberton, Ohio (1st), Apr. 27—May 2
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228; Nacogdoches, Tex. (1st), Apr. 26—May 2
- WALKER, LAWRENCE C.** (C) c/o NPH*: McConnellsburg, Pa. (Mt. Tabor), Apr. 6-11; Cumberland, Md. (1st), Apr. 13-18; Cumberland, Md. (Mt. Top Hol.), Apr. 20-25; Massillon, Ohio (1st), Apr. 27—May 2
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- WALLACE, J. C. & MARIE.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Carthage, Ky., Apr. 6-11; Charlestown, Ind. (1st), Apr. 19-25; Odon, Ind. (1st), Apr. 27—May 2
- WALLS, LYNDON A.** (C) 192 Woodcliff Dr., Columbus, Ohio 43213
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Tullahoma, Tenn. (1st), Apr. 1-11; West Chester, Ohio (Pisgah), Apr. 16-25; Ft. Recovery, Ohio (1st), Apr. 26—May 2
- WARNE, RAY E.** (C) Box 333, Dillonvale, Ohio 43917
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
- WELLS, KENNETH A. LILY.** (C) Box 1043, Whitelash, Mont. 59937; Sand Point, Idaho, Apr. 14-18; Coeur d'Alene, Idaho, Apr. 25—May 2
- WEST FAMILY, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907; Byesville, Ohio, Apr. 9-18; Dillonvale, Ohio, Apr. 19-25; Whipple, Leonard. (R) Full-time 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; Berryville, Ark., Apr. 2-11; Garnett, Kans., Apr. 28—May 9
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110; Wilkinson Trio. (R) 1104 Pennsylvania St., Columbus, Ind. 47201; Franklin, Ind. (1st Wes.), Apr. 2-11; Trafalgar, Ind., Apr. 25—May 2
- WILLIAMS, EARL C.** (C) c/o NPH*: Denver, Colo. (Lake Ridge), Apr. 8-18; Bettendorf, Ia., Apr. 21-25; La Croix Falls, Wis., Apr. 29—May 9
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Stuart, Okla., Apr. 4-11; Coal-gate, Okla., Apr. 12-18; El Reno, Okla., Apr. 26—May 2
- 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
- WOLPE, JOSEPH P.** (C) 4537 Beatty Dr., Riverside, Calif. 92506; Costa Mesa, Calif., Apr. 4-11
- Woodruff, Elmer & Bonnie.** (R) 722 Dover Dr., Independence, Mo. 64058 (Entering full-time evangelism)
- WOODWARD, GEORGE P.** (C) 68 Bristol Ct., Hamilton, Ohio 45013; Uhrichsville, Ohio (Rush Comm.), Apr. 2-11; Mineral City, Ohio, Apr. 16-25; Cincinnati, Ohio (Chase Ave.), Apr. 30—May 9
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; Central Mexican Dist., month of April
- WYRICK, DENNIS E.** (C) c/o NPH*: S. Charleston, W. Va. (Grace), Apr. 5-11; Science Hill, Ky., Apr. 12-18; Owensboro, Ky., Apr. 19-25; Lexington, Ky. (Smiley Mem.), Apr. 27—May 2
- YOAKUM, BEATRICE.** (C) 309 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F.** (C) c/o NPH*
- ZIMMERLEE, DON & JUNE.** (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Johnsville, Ohio, (Grace Un. Meth.), Apr. 5-11; Midland, Mich. (Nease Mem.), Apr. 12-18; South Rockwood, Mich., Apr. 19-25; Lima, Ohio (Grand Ave.), Apr. 26—May 2
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302; Akron, Ohio, Apr. 4-11; Orrville, Ohio, Apr. 18-25

ANNOUNCEMENTS

Evangelist George Brannon reports that a heart condition has forced his retirement from full-time evangelism, but that he is still slating revivals and weekend conventions as his health permits. His address is 4105 N. Wheeler, Bethany, Okla. 73008.

Rev. George Gardner will return to the field of evangelism April 1. He has served successfully as a pastor and evangelist. Contact him at P.O. Box 9, Olathe, Kans. 66061. —Curtis Smith, President, Mid-America Nazarene College.

MOVING MINISTERS

J. M. Anderson from San Bruno, Calif., to San Leandro, Calif.

William L. Bailey from Jerome, Pa., to Corry, Pa.

William Ballew from Charlottesville, Va., to Richmond (Va.) First.

Fred Ferraz from Columbus, Miss., to Millport, Ala.

Laura Forinash from Mission, Tex., to Lucedale, Miss.

U. B. Godman from Pontiac (Mich.) First to Cincinnati Springdale.

D. F. Hail from Huntington (W. Va.) Central to Weirton, W. Va.

Edward L. Haldy from Billings (Mont.) Trinity to Laurel, Mont.

Eugene King from Orlando (Fla.) Fern Park to Victoria, Va.

James McCormick from Vienna, W. Va., to Cincinnati Fairfax.

A. D. Martell from Dewey, Okla., to Cleveland, Miss.

Melburn Sorensen from Council Bluffs (Ia.) Emmanuel to Fairfield, Ia.

Raymond E. Stark from Stockdale, Pa., to Jerome, Pa.

Clayton Taylor from Midland (Tex.) Northside to San Angelo (Tex.) Trinity.

James M. Walker from Jacksonville (Fla.) Christ to Madison, Ala.

Philip Watson from Boone, Ia., to Storm Lake, Ia.



Pictured are participants in the recent "old-fashioned" night at the Madison, Tenn., church. About 200 people were present to enjoy the unique service. God's presence was outpoured in a very real way and many people found spiritual help at an altar of prayer. Kerosene lamps, calico dresses, split bonnets, and overalls added interest to the occasion. Veteran Song

Evangelist A. C. Wakefield and Harold Breedon (front row) sang under the unction of God. Minister of Music Fred Mund (in vest, front row) had planned an excellent musical program. Pastor Carl Powers (in overalls, front row) preached. The "old-fashioned" service brought God's blessings in an old-fashioned way.

A "QUAKE OF DELIVERANCE"

It was, in a manner of speaking, as if our almighty God had reached down out of heaven and with one finger tapped the world on the shoulder—and in one electrifying minute reminded saint and sinner alike that He is alive and judgment day is near!

It was an unforgettable Tuesday morning, February 9, 1971, 6 a.m., Los Angeles.

I had slipped out of bed early, dressed, and nosed the little Mustang up quiet, palm-lined streets toward the all-night Ranch Market on Vine Street to purchase necessities for breakfast. It was approximately 5:55 a.m.

Turning onto Hollywood Boule-

vard at the intersection of Hollywood and Vine, I leisurely headed back for home. The hands of the clock stood at 6 a.m.

At first I thought perhaps it was a flat tire or engine trouble. In the next instant there was what seemed like the roar of a mighty wind; the boulevard writhed as in death throes—buildings on each side of the street weaved in and out over the thoroughfare—there was an unreal darkness as a million lights went out—hundreds of burglar alarms clamored for attention—the sky lit up like the Fourth of July as block after block of electrical transformers shorted out and blew up like a hundred scattered lightning bolts. What I had at first supposed to be wind was

the groaning of mother earth—as if she were ready to give up her dead then.

It was 6:01 a.m. And the boulevard was deathly quiet—except for the distant raucous alarms and the last tinkling of glass from the shattered plate-glass windows. The little car, which a moment before had been tossing like a small boat in a north Atlantic storm, sat purring smoothly, ready to continue its interrupted journey home.

There's no denying 60 seconds make a minute and 60 minutes make an hour. But time is a relative thing. That 60 seconds on that fateful

(Continued on page 23)



Wallace White

Easter Offering
—April 11

Goal—\$2,750,000

WE GIVE OF OURSELVES

A Greek Nazarene pastor stood to pray for the special missionary offering. It was in Brisbane, Australia, on a beautiful Sunday morning. In English, with heavy accent, he began the prayer, something like this:

"Father, we bring this offering as a gift for Your work. We have given hours of our lives, that we can never get back, to earn this money. In a sense, we offer a part of our lives to

be sent and used where we ourselves cannot go and serve. Take, bless, and use our offerings in the building of Your kingdom, we pray. . . . Amen."

As that Greek pastor concluded his prayer, I thought to myself, The money we give is the means used to convert men. They are our ULTIMATE OFFERING to God!—WALLACE WHITE, *New Guinea.*

OF PEOPLE AND PLACES

EUGENE O. PRAIN, member of Miami (Fla.) First Church since 1920, will be reaching his 101-year-old birthday later this year. He was born in New Haven, Conn., in 1870.

Mr. Prain taught a boys' class in the Sunday school for 37 years. Several years ago he sold his home and gave a generous offering to his church.

For the past few years he has been in a nursing home and is now blind and quite deaf, but he is alert and keen and he enjoys talking about his early days in Miami and the church. He is always ready to give testimony to God's saving grace. □

REV. H. B. LONDON, JR., pastor at Salem (Ore.) First Church, was a recent guest at the National Prayer Breakfast in Washington, D.C. More than 3,000 people attended. Mr. London was the guest of Senator Mark Hatfield (Ore.).

Senator Hatfield gave Mr. London a personal tour of the Capitol. In the prayer room off the Capitol rotunda, the two spent time together in prayer.

Among the highlights of Pastor London's visit was participation in a ministers' seminar with 40 religious leaders from various denominations, a private tour of the White House, conversation with the Senate chap-

lain, and a service conducted by Dr. Billy Graham.

Mr. London stated, "It was a thrill to learn that many of our nation's leaders meet together each week for prayer and Bible study. In times of stress, many of those in places of great responsibility turn to God for guidance." □

TWO STUDENTS injured in a two-car crash while homeward bound for the December holidays from Northwest Nazarene College, Nampa, Idaho, have been released from hospitalization and are recuperating in their respective homes.

Jennifer Harris of Springfield, Ore., and Coleen Hoeckle of Independence, Ore., are reportedly making fine progress. The many prayers have been credited for the continuing recoveries.

The story of the mishap first appeared in the January 27 *Herald* on page 19 ("Students Survive Car Crash"). □

REV. JOHN R. ANDRUS, pastor of Chattanooga (Tenn.) First Church, was recognized by the Freedoms Foundation at Valley Forge, Pa., in 1969 and 1970 for sermons he delivered to his congregation.

The 1969 award-winning sermon was entitled, "I Believe in America." The 1970 sermon cited was entitled, "Opposing Communism, My Responsibility."

Mr. Andrus is beginning a new four-year term in the Chattanooga pastorate. □

A FLOAT ENTITLED "PORTRAIT OF LOVE" was entered by the Clinton (Ill.) First Church in a community parade. It took first-place prize, which was accompanied with a cash gift of \$125. All age-groups of the church participated in the church-sponsored project. This is the third consecutive year that Clinton First Church has had a prize-winning float. □



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The young people of the Elkins, W. Va., church sponsored and entered a float in the annual West Virginia State Forest Festival Parade. Astronaut Neil Armstrong was the parade marshal. The Elkins church float was awarded second-place winner for the grand-marshal trophy award. The parade was five miles long and consisted of over 40 floats and 55 bands, representing many cities of West Virginia and other states.

Gary Simmons of the Elkins church designed the float and directed the teen choir. The float was white, blue, and gold. The teen choir wore navy blue and white. As the float moved along, the teens were singing "Happiness," "You Can Experience Something That Is Wonderful," and "Alive unto God." Roger Zumstein, an 11-year-old junior, accompanied the group, singing with an electric guitar. There were over 100,000 spectators.

BEALS TO HEAD STUDY

A summer intercultural study in British Honduras, Central America, June 7 to July 9, will be headed by Professor Paul W. Beals, instructor in missions and anthropology at Trevecca Nazarene College, Nashville.

The study is officially sponsored by Scarritt College, part of the University Center at Nashville, and is available for five semester hours of undergraduate college credit in anthropology.

Registration and classroom instruction are scheduled for June 7-15, with June 16 to July 9 spent in Punta Gorda Town with field trips to nearby villages and ruins. The

students will observe and visit with people of five different cultures.

Professor Beals served as a Nazarene missionary in the Caribbean and British Honduras for 11 years before assuming his present responsibilities. He is the son of a veteran missionary, Prescott Beals, of India.

Enrollment is limited to 20, and further information concerning costs and registration may be secured by writing Professor Beals at Trevecca Nazarene College, Nashville, Tenn. 37210. □



Beals

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URBANA '70

Professor Don Owens, missionary in Korea for 12 years and now associate professor of religion at Bethany Nazarene College, Bethany, Okla., attended the Inter-Varsity Missionary Convention as observer for the Department of World Missions. The following is a portion of his report:

The University of Illinois in Ur-

bana was the scene for the Inter-Varsity Christian Fellowship Missionary Convention, Dec. 27-31. Some 12,000 college students descended on that campus to seek to know their involvement in world mission.

Students came from all over the United States, Canada, and several foreign countries. California had the largest representation, 1,156 students, and an estimated 20 per-

cent of the students came from Canada. Women outnumbered the men by nearly 1,000.

As one looked over the full auditorium, the students ranged in dress from the well-groomed to almost hippie-types. But they all carried Bibles!

Evangelist Tom Skinner aroused standing ovations and frequent interruptions by applause as he declared that Jesus Christ was the greatest Revolutionary this world has ever seen. He said, "Real revolution lies in allowing the common clay of your humanity to be saturated with the deity of Christ and for you to go out in open display as a living testimony that makes it possible for the invisible God to make himself visible to man."

Each day of the five-day missionary convention was full. Each morning and night students met in groups of 10 for Bible study, prayer, and discussion in the dorms. The morning sessions provided daily Bible studies led by John R. W. Stott, rector of All Souls Church, London, chaplain to Her Majesty the Queen of England.

In the afternoon, dialogue sessions and elective workshops were held. Opportunities were given for meeting representatives from 106 missionary agencies, seminaries, and colleges.

Intercristo, Inc., was the means for bringing collegians into contact with mission organizations. Job descriptions by the various mission agencies had been provided, and job-match forms had been filled out by interested students before the convention. By the use of computers, there was an attempt to match the student with the various mission agencies with whom their particular talents and interests lay.

In the evening sessions, YFC and other folk-style singers performed. The main speakers were David Howard, missionary director of IVCF; Evangelist Tom Skinner; Paul Little, director of Urbana '70; Leighton Ford of the Billy Graham Evangelistic Association; and John W. Alexander, president, IVCF. On the final night a Communion service was held.

According to Paul Little, the purpose of the IVCF convention was to allow students the opportunity to focus their attention and become involved in world evangelism. World surveys of mission work were presented each evening by two missionary statesmen.

In his keynote message the first night, David Howard spoke on "Student Power in World Evangelism," tracing student participation in some

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great spiritual movements. He sounded a warning note to "Urbana '70" when he declared, "The death knell for the Student Volunteer movement began when that body diverted its interests from world evangelism to the introverted interests of social concern."

Several students remarked to this reporter, "Now we know that we have a great job to do, but someone needs to give us the opportunity, and tell us *how* to do it." John W. Alexander asked the same question in the final message of the convention, "Where do we go from here in world evangelism?"

With regard to evangelism, as in many other areas, "After all is said and done, there is more said than done."—DONALD D. OWENS. □

(Continued from page 19)

Tuesday morning were not only an eternity—but for an instant the "veil of the temple was rent" and we had a glimpse *into* eternity. The scientists called it an earthquake—but for this scared Nazarene it was a dress rehearsal for judgment day—the only thing missing was Gabriel's trumpet.

Home! For a moment I had lost the ability to think where I was originally headed. My son and wife—were they safe? Through darkened streets, which were trembling from the aftershocks, I raced for home. The house was still standing. Inside I found two more scared Nazarenes huddled under an archway—the Bible says where two or three are gathered together . . . we counted noses . . . three scared Nazarenes . . . time for a prayer meeting.

There are several earthquakes detailed in the Bible, and some predicted. We like to equate this one with the earthquake listed over in Acts 16:26. An earthquake of deliverance. Saints set free (Paul and Silas), sinners saved (the jailer). May this 60-second reminder, this "tap on the shoulder" by our Creator, do the same for this city—for our church (the "mother church" of the movement), but mostly for this writer's heart, as the earthquake of long ago did for God's children then.

And until we take up eternal residence in the City of God, we will continue to reside in Los Angeles (which means "the angels") and labor in His vineyard.

In fact, after that unforgettable Tuesday morning—make that "labor diligently in His vineyard."—WARREN MCNEILLY *Los Angeles*.

MANC BOARD HOLDS ANNUAL MEETING



Board of trustees. Front row (left to right): D. J. Burk, Howard Smith, E. W. Snowbarger, Ray Hance, Curtis Smith, Wilson R. Lanpher, Whitcomb Harding. Second row: Udell Moss, James Hester, Lloyd Lenn, John Friend, Forrest Whitlatch, Blaine Proffitt, Eugene Verbeck, Marion Hodges, Donald J. Gibson. Third row: Norman Bloom, William Seal, Richard Sundermeyer, Earl Shearer, J. Wilmer Lambert, John Stockton, Donald Crenshaw, and C. William Ellwanger.

Mid-America Nazarene College's board of trustees began their annual meeting February 16 with President Curtis Smith challenging the board to greater involvement in the program of the college.

The 23-member board represents over 500 congregations giving support to Mid-America Nazarene College, Olathe, Kans. The North Central educational zone supporting the college includes the states of Kansas, Missouri, Iowa, Nebraska, Minnesota, North Dakota, and South Dakota.

President Smith in his address to the board stated that the role of the trustee is that of an "activist." The board member must be actively involved in all of the affairs of the college. "You must be completely sold on the merits of Christian edu-

cation, so that you represent your college wherever you are." President Smith added, "Only as you give sacrificially can you get others to give sacrificially."

President Smith then committed himself to raise \$25,000 during the next college year to assist in the expenses of the college. The college board of trustees also committed themselves to raise a similar amount.

Following his report, Dr. Smith was unanimously elected to another five-year term as president.

Mid-America Nazarene College, which began operations in 1968, has added a full class in each year of operation. Next fall, the fourth full grade will be added, with the first seniors graduating in the spring of 1972. □

NAZARENE PUBLISHING HOUSE

Choral Choir Arrangements for PENTECOST SUNDAY May 30

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this anniversary day?

Any of these 9 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN-1149	LET THE FIRE FALL	By Floyd W. Hawkins	15c
AN-1130	LET THY MANTLE FALL ON ME	By Floyd W. Hawkins	20c
AN-1145	LET THY MANTLE FALL ON ME	Arr. by Paul Mickelson	20c
AT-1001	OLD-TIME POWER	Arr. by Jerry Kirk	25c
AT-1002	PENTECOSTAL MEDLEY	Arr. by Hope Collins	23c
AN-1602	THE COMFORTER HAS COME	Arr. by Eleanor Whitsett	25c
AN-2221	THE DAY OF PENTECOST	By Floyd W. Hawkins	30c
AN-1129	WAITING ON THE LORD	Arr. by Harold J. Smith	20c
AT-1017	YE SHALL BE WITNESSES	By Jerry Kirk	25c

Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both morning and evening services.

NAZARENE PUBLISHING HOUSE

VITAL STATISTICS

DEATHS

MRS. MEARL WILLET, 86, died Feb. 14 at Sand Creek, Mich. Funeral services were conducted at Adrian, Mich., by Rev. John Mellish and Rev. Darwin Warner. Surviving are her husband, Lloyd; one son, Harold; four grandchildren; and six great-grandchildren.

MRS. LILY PEARL LEE, 83, died Feb. 13 in Champaign, Ill. Funeral services were conducted by Rev. Paul M. Berger.

MRS. MARY EULA McCLAIN, 57, died Feb. 10 in Fort Smith, Ark. Funeral services were conducted by Revs. C. L. Reneau, D. M. Duke, and R. E. Zell. She is survived by her husband, Rev. Harold; two daughters, Mrs. Jim Campbell and Miss Jean; one grandchild; and eight brothers.

REV. JAMES H. BOGGS, 63, pastor at Fawn Grove, Pa., was killed in a sawmill accident Nov. 18. Funeral services were conducted by Dr. E. E. Grosse and Rev. Roy E. Carnahan. Interment was in Jarrettsville, Md. He is survived by his wife, Beulah V.; three daughters, Mary Catherine Epperley, Betty Patterson, and Doris Haines; three brothers; and four sisters.

DON EUGENE PETERS, three, died Feb. 7 in West Palm Beach, Fla., from a spinal-cord tumor. Funeral services were conducted by Rev. Emmett S. Coble. Surviving are his parents, Gene and Linda; one sister, Joy Lin; and maternal grandparents, Evangelists Boyce and Catherine Pierce.

MRS. NORA NORRIS WOOD, 79, died Feb. 19 in Stephenville, Tex. Surviving are her husband, S. L.; three sons, Rev. Lyman Paul, Lt. Col. Joseph, and Rev. James; one daughter, Ruth Vaughn; eight grandchildren; six great-grandchildren; one great-great-granddaughter; one brother; and one sister. She was a consecrated deaconess.

BIRTHS

—to Rich and Janice (Williams) Carlson, Joliet, Ill., a girl, Stephanie Kay, Nov. 9.

—to Gabe and Bobbi Cadillo, Chico, Calif., a girl, Deanna Dawn, Oct. 26.

—to Robert and Rebecca (Stone) Harrison, Van Nuys, Calif., a girl, Jolin Christine, Nov. 25.

—to Rev. Kenneth and Rosemary (McDonald) Hendrick, Raytown, Mo., a boy, Jason Paul, Feb. 16.

—to Tom and Fern (Wilson) Crider, Kansas City, Kans., a boy, Thomas Stanleigh, Jan. 3.

—to M. Sgt. Philip D. and Charlotte (Russell) Stiles, Goose Bay, Labrador, a boy, Keith Dwin, Jan. 20.

—to James E. and Madalyn (Shannon) Long, Oklahoma City, a boy, David James, Sept. 22.

—to Carl and Peggy Thatcher, Sellersville, Pa., a boy, Jonathan Carl, Feb. 16.

—to Jerry and Beulah Wells, Charlotte, Mich., a boy, Kevin Earl, Feb. 10.

MARRIAGES

Zane Ellen Lowe, Clovis, N.M., and Dan Black, Long Beach, Calif., in Clovis, N.M., Aug. 22.

Sheila Gail Epperson, Midwest City, Okla., and Mendell Anderson, Lovington, N.M., in Midwest City, Okla., Nov. 27.

DIRECTORIES

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



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

April 4: "Yes, You Were There" (Palm Sunday)
April 11: "Good News from a Graveyard" (Easter)

NEWS OF RELIGION

DIM VIEW OF CARBON-14 DATING. It's doubtful that radioactive decay systems such as Carbon-14, uranium to lead, potassium to argon, will continue to be used to date the age of things.

So writes a chemist in the February 15 *Bible-Science Newsletter*. Dr. Earl Hallonquist of Vancouver, B.C., says that the Keilor skull is supposed to be 200,000 to 300,000 years old and yet Carbon-14 claims it is only 8,500 years old and that "they are having trouble with Carbon-14 dating because they find that even today the ratio between Carbon-12 and Carbon-14 is not constant—off as much as a third."

He said reports are coming in "thick and fast" from Norway, Germany, France, and even Russia showing that the potassium-argon and uranium-lead radioactive dating methods are inadequate indicators of age. Rocks designated by the method as existing for millions and billions of years are known to be only a few hundred years old. □

DEDICATION TO CAUSE OF THE BIBLE MARKED CAREER OF J. C. PENNEY. When he was eight, J. C. Penney shifted from the pig to the watermelon business. The shift came one summer when his Baptist preacher father suggested he consider the neighbors before continuing the "pungent" enterprise.

The young entrepreneur, as he later recalled, learned the golden rule from that experience, and it characterized his business and personal style for nearly nine decades.

On his death, February 12, at age 95, Mr. Penney had given his stamp to a merchandising empire and touched as many lives with his simple Christian faith as any layman of the twentieth century. □

CONGRESS USES QUIET PLACE FOR PRAYER. Room H-234, just off the rotunda of the U.S. Capitol in Washington, was once a place where page boys tossed dice when their bosses weren't looking. Now, congressmen pray there.

No designation marks the locked door. Few of the thousands of tourists visiting the rotunda know it exists because the public can't use it.

However, Congress—blocked by the Constitution from making a law "respecting an establishment of religion, or prohibiting the free exercise thereof"—established the prayer room a decade and a half ago.

"Its only purpose," says the government-published guidebook, "is to provide a quiet place to which individual senators and representatives may withdraw awhile to seek divine strength and guidance, both in public and private affairs." □

200 AT HIGH SCHOOL BIBLE DISCUSSION. An interfaith conference to study the possibility of teaching the Bible in Mesa's (Arizona) junior and senior high schools drew more than 200 people of various religious denominations.

The two-evening conference convened in Kino Junior High School and featured discussion on ways to set up a curriculum.

Rev. Hayden S. Sears, chairman, said the turnout indicated the degree of interest on the part of the community.

"Right now the group's inclination seems to be toward a minimum approach of teaching the Bible," Dr. Sears said, adding: "The Bible would be taught as literature. The consensus also appeared to be that much study is needed along with follow-up work. The earliest it would be possible to have a curriculum ready would be a year from now." □



the answer corner

Conducted by W. T. Purkiser, Editor

- *Exodus 9:12; I Kings 12:15; and Romans 9:11-18 sound like God causes people to do evil or He manipulates their wills. I do not believe in this kind of God. How then should these verses be interpreted?*

Exodus 9:12 is one of the verses that speak of God hardening Pharaoh's heart. I Kings 12:15 implies that Rehoboam's stubbornness was in fulfillment of the prophecy and promise made to Jeroboam. Romans 9:11-18 is Paul's discussion of God's elective choice between Jacob and Esau and refers also to Pharaoh.

These passages, as well as many others in the Bible, describe what is known as the sovereignty of God. The sovereignty of God is to be understood in harmony with what the Scripture says about the God-given freedom of man created in God's own image.

God causes no person to do evil, nor does He "manipulate" their wills in the sense of causing them to choose what they would not choose in harmony with their moral characters.

The hardening of Pharaoh's heart is described in Exodus in three ways:

1. Pharaoh "hardened his heart" (8:15, 32; 9:34)—Pharaoh's own choices.
2. Pharaoh's "heart was hardened" (7:14, 22; 9:7, 35; 8:19)—the natural result of his own choices.

3. God "hardened the heart of Pharaoh" (9:12; 10:1, 20, 27; 14:4, 8—cf. 7:3)—the "judicial hardening" the Lord visited upon Pharaoh.

Rehoboam's stubbornness was his own. God used it to fulfill the promise made earlier to Jeroboam (I Kings 11:29-39).

Paul's words in Romans 9, taken in their context, state that salvation is of the Lord and not the result of human effort or striving. Verse 18 says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Romans 10:13 states that "whosoever shall call on the name of the Lord shall be saved"; and Romans 11:32 says, "God hath concluded them all in unbelief, that he might have mercy upon all."

Putting these three together, it is reasonably clear that God wills to have mercy upon all who call upon the name of the Lord, and wills to harden those who go on in their sins.

Disobedience always leads to hardness of heart. But that disobedience is the result of the individual's own unbelief and rebellion, not God's decree.

- *What is meant by "My Father is greater than I" in John 14:28 and other verses Jehovah's Witnesses use to endeavor to disprove the Trinity?*

John 14:28 and similar statements by Jesus reflect an essential part of the orthodox doctrine of the Trinity in Christian theology.

Father, Son, and Spirit are equal in deity and eternity, but the Father has sent the Son into the world, and the Spirit proceeds from the Father and from the Son.

That is to say, the Father, Son, and Spirit are one in nature but differ in office and work. In His redemptive work on our behalf, the Son is subject to the Father, and the Holy Spirit does the will of the Father and the Son.

Let me say again, the concept of the Triune God is not a puzzle concocted by theologians to baffle the mind. It is our effort to hold together three great lines of biblical truth too well-established to be denied without denying the Scripture itself: (1) the unity of the Godhead; (2) the deity of Jesus Christ; and (3) the personality and deity of the Holy Spirit.

If you can do any better than the historic creeds have done, by all means go ahead and do it. Just don't lose your bearings with respect to the whole of the biblical data.

- *I would like some opinion as to why the pictures of Jesus are always with long hair and a beard.*

Probably because the Hebrews customarily wore beards and allowed their hair to grow relatively long, in distinction from the Greeks and Romans, who preferred shaven faces and cropped hair.

However, Paul's comment in I Corinthians 11:14 would seem to show that men in New Testament

times wore their hair short.

The truth of the matter is, the New Testament tells us virtually nothing about Christ's physical appearance during the days of His flesh. The "pictures" we have are artists' conceptions and probably do not provide a very accurate facsimile.

**"BY ALL MEANS...
SAVE SOME"**

Bus Route Visitation

The bus pastor and I were out canvassing a particular area one Saturday afternoon just after obtaining our first bus. We were visiting one of our families, and after concluding the visit, we started out for the car. Just before getting into the automobile, we both noticed a little girl, about 10 years old, playing near the car, and watching us as we walked to it.

I looked at Mr. Hardy, the bus pastor, and said, "Shall we ask that little girl if she attends Sunday school?"

He replied, "Isn't that what we are out here for?"

"Do you attend Sunday school anywhere?" I asked.

"No, I don't go to Sunday school."

"Would you like to go to Sunday school?" I questioned.

"Yes, I would," she said. I asked for her name and address, and said we would like to speak with her parents.

We went to her home, and found that she had two older sisters, also interested

in attending Sunday school. One thing led to another, until we discovered that the father was raised in a Nazarene Sunday school in his earlier years! We immediately began to see the Spirit's leading! We also discovered the father to be the pastor's milkman!

To make a long story short, those three girls—Sharon (whom we spoke with in the beginning), Debbie, and Edna—began coming to Sunday school on our bus the very next Sunday. As the weeks and months passed by, those girls received Christ as their personal Saviour at our church altar, and six months later have joined the Indio church by a profession of their faith.

Is bus route visitation worthwhile? This is only one story of the dividends on our bus*route! In the opinion of Nazarenes at Indio, Calif., bus route visitation is definitely worthwhile!

—KENNETH WILSON
Indio, Calif.

DISTRICT SUPERINTENDENT (NEB.) DIES



Dr. Whitcomb B. Harding, 58, district superintendent of the Nebraska District, succumbed to a heart attack on March 4. Mr. Harding was attending a regional youth conference in Council Bluffs, Ia., when he suffered the heart attack that claimed his life.

Prior to death, Dr. Harding served the Nebraska District as superintendent for 20 years. He served as a trustee for Bethany Nazarene College, Bethany, Okla., and more recently as a trustee for Mid-America Nazarene College, Olathe, Kans. For a number of years he led his district in its division for the *Herald of Holiness* campaigns. He was a well-beloved church leader.

Funeral services were conducted in Hastings, Neb., on Tuesday, March 9; and at Kansas City First Church on Wednesday, March 10. Burial was in Kansas City. Dr. G. B. Williamson officiated at the services in Nebraska and Kansas City.

Dr. Harding is survived by his wife, Maridel (Aycock) Harding, of the home; a son, Whitcomb Brooks Harding, student at Eastern Nazarene College, Quincy, Mass.; two sisters, Mrs. Paul (Evelyn) Thoreen and Mrs. Betty Hammer; and three brothers, Ed, Rev. Robert, and Jack, all of California. □

REV. MRS. FLETCHER GALLOWAY SUCCUMBED SUDDENLY

Mrs. Aletha Galloway, 65, wife of Dr. Fletcher Galloway, passed away suddenly in her home on Monday evening, March 1. Dr. Galloway is pastor of San Francisco First Church. Mrs. Galloway was an ordained elder in the Church of the Nazarene.

Funeral services were conducted from San Francisco First Church on March 5.

She is survived by her husband, Dr. Fletcher Galloway, of the home; one daughter, Mrs. Paul Miller, of Kansas City; and two grandchildren. □

JAMES SNOW SURGERY SUCCESSFUL

Rev. James R. Snow, pastor of Sacramento (Calif.) First Church, underwent a surgical transplant of a kidney donated by his brother Donald, of Ohio, on February 23. Mr. Snow was stricken with a malfunction of undetermined origin last September and has been under constant medical care since.

The operation was performed at the University of California Medical



Center in San Francisco. In a telephone interview on March 11, Mrs. Snow told Office Editor Jack M. Scharn that latest medical reports list the transplant a success. The new kidney is working and a full recovery is expected.

Mrs. Snow said she is confident that the progress is in answer to prayer. She said she and her family were very grateful for the many prayers of friends and for letters and cards received from all over the world. These have been a source of

comfort and encouragement during the prolonged illness.

Other gestures of concern have been made. Fifty Iowa NYPS groups backed a special project directed by District Superintendent Forrest Whitlatch and District NYPS President J. L. Garmon to assist in purchasing a kidney machine for the hospital caring for Mr. Snow.

In three months, 120,000 Betty Crocker coupons were collected for the project. Outside support was enlisted through radio announcements made by Oskaloosa (Ia.) First and Des Moines Eastside churches. The coupons have been sent and will be applied toward the purchasing price.

Mr. Snow is a former president of the general NYPS. □



Rev. J. L. Garmon (left) and Rev. Forrest Whitlatch are pictured as they mulled through the accumulated coupons.

MISSIONARY ENTERS ETERNAL REWARD



Mrs. Gertrude Perry Tracy, 91, former missionary to India, passed to her eternal reward on March 5. She had taken temporary residence in a rest home while her daughter, Mrs. Martha Eliades, underwent eye surgery. Mrs. Tracy was discovered dead on the floor, and her doctor said death had probably occurred before she fell.

Funeral services were conducted

from the Badger's Funeral Home, Groton, Mass., on Monday, March 8, with burial in New Gardens, N.Y.

Mrs. Tracy went to India as a missionary in 1904 with her mother, Mrs. Ella Perry, and a small group of missionaries. She married Leighton S. Tracy in 1905. They served a total of 19 years in India interspersed with one furlough year and a 10-year period in the pastorate (1919-29).

Mr. Tracy was superintendent of the India field most of the time the couple served there. He died in September, 1942.

Mrs. Tracy is survived by her daughter, Martha Eliades, Groton, Mass.; a son, Philip Tracy, New York; four grandchildren; and 13 great-grandchildren.

The family has requested that a memorial fund be established through the Department of World Missions for a special project in India which will be designated later. □

EASTER OFFERING

APRIL 11

GOAL \$2,750,000

Easter

Give from your heart . . .
CHRIST DID!



CHURCH OF
THE NAZARENE
Offering for World Evangelism