I recently drove into the service station where I often buy gasoline and was startled to read the sign, "Closed—out of gasoline." As I drove away to another nearby station, I reflected on the fact that there is no shortage of the resources of God's power and grace. The only limitation rests with us whenever we fail to be obedient and exercise faith and trust in Him.

The Christ who declared, "All power is given unto me in heaven and in earth" (Matthew 28:18), is the same Jesus who said, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). He does possess all power and He is still building His Church in the world.

That we are to be fruit-bearing Christians is acknowledged by all true followers of the Lord. In this connection Jesus said, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

When Jesus spoke the parable of the sower, He said the returns would be thirty, sixty, and one hundred fold. Good seed planted in fertile soil and given favorable growing conditions with ample moisture will produce more than a hundredfold.

In the harvest of souls, what mighty results the Church could experience if every Christian would produce a hundredfold, or sixtyfold, or even thirtyfold! Christ's power and presence are available to each one of us and to every church to make it all possible.

We now face the closing four months and the final surge toward our denominational goal of winning 100,000 people to Christ and the church by December 31, 1973. Some local congregations have reached and surpassed their accepted goals, and many others are within reach of their goals. A genuine revival-tide coupled with personal soul winning could enable us to lead hundreds and even thousands to our Lord and into the fold of the church during these fall months.

His power and grace are available to you and your church. Together with Him, we can turn back the tide of evil and precipitate a glorious revival!
A faded rose framed on my study wall speaks quietly of a day gone by, but insistently about tomorrow.

Let me explain.

It was a hot summer day in Kearney, Neb., in 1968 and the candidate Richard Nixon was shaking hands with well-wishers after a campaign speech. I was busy maneuvering for position with my camera to get a picture for the newspaper. My wife and small son were standing off to the side waiting for the crowd to disperse.

Mrs. Nixon also escaped the crowd and went to her waiting car, carrying with her the inevitable bouquet of red roses. She saw my young son, Johnny, and impulsively held out a rose and said, “Here, give this to your mommy.” Naturally, I was busy reloading my camera and so one priceless picture was never taken.

That rose became a treasured memento of the kind and generous impulse of a gracious lady.

The next time that I saw Mrs. Nixon, her husband was the president, walking with measured tread and serious countenance at the funeral of former President Eisenhower at Abilene, Kans. Former President Johnson was also there, walking slowly, silvery head somewhat bowed as the great general and president was buried beneath the Kansas prairie.

The years have come and gone. We have read of trips to Peking and Moscow. We have seen the return of our prisoners of war. And of course, we know of Watergate.

Strangely, it is the Watergate that prompts these words to be written now. In the turmoil of public affairs, we hear much of the unsavory, too little of the good.

Jorge Barros, speaker for the Portuguese “Showers of Blessing” radio broadcast and a native of the Cape Verde Islands, told a Kansas City District camp meeting crowd June 17 that “Watergate is not America. America,” he said, “is something better than that.” District Superintendent Milton Parrish agreed but said that “Watergate should wake us up; it should wake us up to how far our country has gone.”

The best thing that could come out of Watergate would be that evangelical Christians across the country take seriously their commitment to citizenship and actively become the salt to season politics and bring about a healthy restoration of credibility and respect to our government.

In the magnifying spotlight of public life, every witness for good will be multiplied many times over.

Even a faded rose will be remembered.

America is in need of the salt of the earth.
What can be done about “this mess we’re in”? The unfolding events of Watergate have brought irate responses from Americans who feel hurt, letdown, and disappointed.

The high cost of food tends to make every meal a ritual of cost-accounting with the reciting of facts and figures on how things used to be in the good old days. Inflation hits everybody where it hurts and darkens the grey days of people on fixed incomes.

The streets aren’t safe for a walk to cool off. The lack of fuel threatens to break up the ongoing love affair Americans have with the automobile.

And the cures for problems of ecology are tending to be as painful as the pollution.

However, the most severe problem in Western countries is the breakdown of confidence in leaders and even the political system. Some think America, and even Western civilization, has had it.

In the past there has been a general notion that civilizations like Rome fell because barbaric hordes attacked from without during a period of moral decay from within. But social historians now point out that these are the consequences, not the causes.

The real cause of breakdown in a country, a local congregation, a college, a community, or even a family is the erosion of confidence. When the mainstream of a shared commitment is polluted by mistrust and broken confidences, then spiritual stamina shrivels and productive human ecology disintegrates into factions of vested interests that contend with each other for dominance.

The dissenters grow more shrill as they become more frustrated. Defenders of the status quo seek to identify dissent with disloyalty, while leadership scrambles to cover the bases.

IN THIS ISSUE

ARTICLES
THERE IS NO SHORTAGE OF HIS POWER.................2
General Superintendent Jenkins

A FADED ROSE . . . AND WATERGATE........................3
Changing the unsavory John C. Oster

THIS MESS WE’RE IN...........................................4
Confidence erosion—cause and effect Leslie Parrott

GUARDING AND SHARING....................................6
Poem Pearl Burnside McKinney

WHO’S DOING THE DRIVING?..............................7
Welcome assistance from a father’s hand Kathryn Blackburn Peck

GOD TUGS AT OUR SOULS..................................8
Channel of mercy C. Neil Strait

WITNESSES NEEDED IN ’73.................................9
Poem Mary H. Augsbury

WHAT TO DO WITH OUR FAILURES.....................10
Helps to holy living Hal Bonner

DOUBTERS ANONYMOUS.................................12
A look at genuine faith Jerry W. McCant

HELPING PEOPLE CRY.......................................13
Directions James D. Hamilton

THE FOLKS FROM THE “ROARING 20S”.................14
Responsibilities toward the retired Melvin Shrout

THE UNDAUNTED AND THE DAUNTED....................16
A Christian woman’s world Aarlie J. Hull

EDITORIALS..................................................17
W. T. Purkiser

STANDING FEATURES
NEWS OF RELIGION......................................30

ANSWER CORNER.........................................31

BY ALL MEANS.............................................34
A Layman Visits Vaughan R. Davis

Volume 62, Number 18 AUGUST 29, 1973 Whole Number 3136

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2833 Troost Ave., Kansas City, Mo. 64108. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. 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 357, 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.
and find some new common ground of purpose and cooperation. Whether it be in the family circle, the local church, the national scene, or an isolated mission station, the dynamics of “this mess we’re in” are the same.

But a period of stress is no time for Christians to panic. Turning in the treasurer’s books, walking out on the family, withdrawing from political activity, or moving to Australia are not options for restoring a weakened faith.

Here are some suggestions which may be helpful in your life-and-death struggle to hold on to your confidence when there seems to be little reason to do so:

First, “this mess we’re in” is not the whole of life. In the process history uses to weave the pattern of life, it seems to be the nature of the procedure to get the strands crossed up. However, people who watch for continuity know that these periods of grave difficulty have often set the stage for a great new era.

“Many thinking people believe America has seen its best days.” This was written by James Allen on July 26, 1775.

Just before the Wesleyan Revival was born, Bishop Joseph Butler wrote in England, “It has come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject to mirth and ridicule, as it were by way of reprisals, for having so long interrupted the pleasure of the world.”

Similar gloomy predictions in 1973 have generated in some people a new kind of hopeful contempt.

Second, “this mess we’re in” is seldom the complete fault of someone else. Although a flourish of concern is better than the former complacency of the silent majority, the whole procedure has brought most people to one erroneous conclusion. The one proposition that would get unanimous endorsement from all the distraught people on every mission station, in every family, on every church board, or from all those who watch the performances of the Watergate investigation on TV is that the other fellow should mend his ways.

On every campus, in every home, and in all the pews, persons deeply concerned over “this mess we’re in” are clever at avoiding self-examination and enormously skilled at self-exoneration.

Third, “this mess we’re in” didn’t happen in a vacuum. There is an almost overwhelming temptation to look back for some one big mistake, to believe we forgot one big truth, or to think we overlooked the one key that would have locked the door against these dire problems.

Unfortunately, institutions and their major problems don’t develop along simple lines. Problems always have a developmental history; and they never fail to have multiple causes.

Here are some reasons why seemingly insolvable situations develop in churches, colleges, and other institutions:

(1) Apathy
(2) Unwillingness to spend money, or unwillingness to refuse to spend money—either of which may set up the future for serious trouble

(3) Failure to understand the nature of the problem

(4) Resistance to change

(5) Failure to develop a problem-solving procedure

(6) The tendency to face problems with piecemeal solutions, which create new problems while trying to solve old ones

Fourth, "this mess we're in" gives the Holy Spirit more options to fully prove himself than in complacent days on calm seas. God has built into human nature the intuition to strive. Christians are never at their best when the battle is won. The Holy Spirit works best in that Christian who is striving at his best when the goal seems nearly unattainable.

The Acts of the Apostles documents the power of the Holy Spirit in flesh-and-blood people against unthinkable obstacles on nearly every page. Peter and John before the Sanhedrin were no match for the problem they faced, except through the Spirit.

Stephen lost, but he won. The radiance of his face during the scene of fatal stoning became a goad in the mind of Saul which helped bring him to Christ.

The first church board (Acts 6) was organized to "quiet the murmurings" and reduce the stress in a church which readily identified the old-timers who had been in Jerusalem a long time and the newcomers who seemed to be getting most of the attention.

On through the Book of Acts, chapter by chapter, the Holy Spirit proved himself most fully in those Christians who faced the biggest problems.

Finally, "this mess we're in" calls for the highest kind of optimism. There is a naive kind of optimism which asserts blindly that all is well and will end well even when things are going to pieces.

This kind of optimist never reads the signals of the professional observers who often read quite accurately the realities of the situation. These optimists roll ahead, unconcerned about the darkening sky, believing the good guys will have some last-minute miraculous change of events to save the day just before the scene ends.

But there is another kind of optimism, real Christian optimism. It does not suppose the unreal but accepts the hard-nosed odds of life's situations and does not stop hoping, and trying, and enjoying. It inspires other people not to reject facts but to hope and try and enjoy life to the fullest within its limitations.

Faith has been carved on monuments, spelled out and illumined in manuscripts, and proclaimed with force from the platform. But the real test of faith is how it performs in the arena where the complexities of life have created "this mess we're in."

---

**GUARDING AND SHARING**

A treasure of riches is mine; I'll guard it by night and by day. To me, life is sweet; My joy is complete— And no one can steal it away!

---

**This treasure I have is divine;**
**And only by sharing, it grows.**
**I'll give it away,**
**For somehow, each day,**
**My Saviour more riches bestows.**

---

**A guarding and sharing combine**
**A heavenly wealth to achieve.**
**The promise is true**
**For me and for you:**
**It's more blessed to give than receive.**

Pearl Burnside McKinney
Phoenix

---

**HERALD OF HOLINESS**
Some years ago I was one of three passengers in an automobile that had two drivers. A small lad of not quite four had his hands on the wheel. He gripped it with care and great pride, though his little arms could scarcely have turned the wheel sufficiently to pass another vehicle or to avoid colliding with any obstacle which might have been a threat to our safety.

Earnest blue eyes strained straight ahead, barely able to see the road beyond the hood of the car. Yet his face was the embodiment of self-confidence.

"See how I'm keeping on our side of the white line? That's real 'portant, isn't it?" he said, seriously.

And again, "See how I passed that great big truck?"

"Yes, Son, you're doing fine. Just remember to look straight ahead and touch nothing but the wheel."

The adults exchanged smiling glances over the head of the small driver who so completely ignored the fact that he was seated between the knees of his father; that his father's feet activated gas and brake; that his father's hands, steady and strong, held a firm grip on the wheel and his eyes never wavered from the road ahead.

"What would you do, Dale," I questioned, "if we were on a rough, muddy road and there was no white line to go by, and it was storming besides?"

A troubled expression clouded the chubby face momentarily. Then he replied, "Oh, if it was like that, I think I'd let Daddy drive till we got out of all that mess and onto a good road again."

Wise reasoning. At least one of the passengers has never forgotten it.

My Father, as I have rushed along through life, how often have I imagined I was doing the driving, and even doing a fairly good job of it!

By Kathryn Blackburn Peck

Lee's Summit, Mo.
Especially in the beginning and at those times when the weather was fine and the way ahead looked smooth as far as my eyes could see.

Really, Father, I was hardly aware of the gentle pressure of Your hand on the wheel—the going was so easy. I was free to enjoy the sunflowers and blue lupine along the roadside, and even to glance upward from time to time and watch fleecy clouds playing tag across the sky.

Oh, I knew You were with me, of course, and I wanted You to be. But when meadowlarks sent their ascending notes from the peaceful fields and life was so beautiful, I felt capable of facing anything the future miles might bring.

But I couldn’t, Father—I couldn’t at all! There came a mile when a fierce storm swept across my way and I could not see a flower or a bird anywhere—much less the white line designating “my” side of the road.

Then how gladly did I turn the wheel over to You; and how prayerfully did I listen to hear Your whispered words of assurance, “I am here, My child, as I have been all along. Just hold steady now and look straight ahead. I will take you through this storm. I know the way”!

And You did, Father! Not only that time, but every single time since! For there have been many miles and many other storms since then. Then need I be anxious about further miles and future storms?

I hear the roll of distant thunder and I can see clouds of new storms approaching along the far horizon. Jesus told His followers, “In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (John 16:33).

I have learned that no sweeping experience can come into my life without Your permissive love and care. So I trust and am not afraid.

Have You not promised strength for the days—yes, and for all the nights too—even the darkest of them?

Only let me know the pressure of Your hands over mine, my Father, and I believe we can finish this journey triumphantly.

**THIS WE CAN KNOW**

This we can still believe;
That there will come a time
When all that puzzles reason now
Will be made clear, and that, somehow
Each lifted heart, each silent prayer
God hears and doth receive.

The answers are not yet;
Nor do we need just now
To understand our heart’s sad bafflement,
Our darkest hours of discontent,
While striving ‘tward the promised
brighter land
Ofttimes with lashes wet.

But this we know—we know:
He gives each day a measure of His peace
In quiet ways which words cannot explain,
And promises for weariness and strain
Beyond earth’s struggles ultimate release.

Faith whispers it is so.

In his recent book, *The Lover*, Malcomb Boyd used a phrase that deserves some comment. He refers to the grace of God and says, “The Lover tugs at my soul.”

The Lover—God—tugs at our hearts ever and again, influencing us, inspiring us, instructing us. And because He tugs at our souls, life always has the possibility of wonderful things happening, like renewal, redemption, and reconciliation.

The Lover tugs at our souls, and life loves again. Maybe life had grown cold and indifferent. Perhaps it had clogged the channels of love, and the heart had grown empty and envious. But then, the Lover tugs at the soul. And if man responds, then life can love again.

The Lover tugs at our souls, and life hopes again. Maybe life had lost hope. Despair and discouragement became the cadence of the soul. Dry and crusty were the excitements of life. But then, the Lover tugs at the soul. And if man responds, then life can hope again.

The Lover tugs at our souls, and life can try again. Maybe life felt its efforts spent and its energies evaporated. Perhaps life had pulled into some way station to wait out its tomorrows. But then, the Lover tugs at the soul. And if man responds, then life can try again.

And because life loves again, hopes again, and tries again, it finds a better way—His way. It finds a deeper truth—God’s truth. It finds a deeper cause—the cause of Christ. Life strains, it stretches, it searches. Then comes triumph, and victory and peace.

And all of this because the Lover tugs at the soul of man—and man responds!
They brought my Lord to Caiaphas;
His face was sad and still.
Behind Him lay the Garden;
Before Him loomed the Hill.
And many spoke against Him—
He answered not a word.
In all that mingled clamor
No friendly voice was heard!

They took Him then to Herod,
And still He did not speak.
They made rude jests about Him
And smote Him on the cheek.
With tattered robe, and thorn crown,
And scepter weak and slim,
They mocked the Man of Sorrows—
And no one spoke for Him!

They sent Him then to Pilate;
Defenselessly He stood
While men hurled accusations
And clamored for His blood.

They cried out for Barabbas,
And there was not a one
To stand as witness in that court
For God's own sinless Son!

O Master, had I been there
I would have raised the cry,
"This is the sinless Saviour!
Condemn Him not to die!"
But now it seems He speaks to me,
"You still can keep your vow.
You could not stand in Herod's court—
But be My witness now!

"For still I stand before a world
Madden with hate and greed,
And men still mock My kingly claim
And scorn My selfless creed.
Tho' never can a mortal here
My deathless love repay,
You could not stand in Pilate's court—
Witness for Me today."

Mary H. Augsberry, San Jose, Calif.
The biographies of Judas and Peter are in many ways the same, but in the end they are literally “worlds apart.” Both were men of high potential, with beginnings so full of hope. Both were chosen by Jesus to be among the select 12 disciples. Both came to an hour in which they were tragic failures in their high calling. Judas betrayed his Lord, and Peter denied his Lord.

But in the end, Judas is despised with the lowest and Peter is esteemed with the highest. The big difference between them lies in what they did with their failures.

When Judas tried to undo his betrayal and could not (Matthew 27:3-4), he hanged himself. But Peter, though he cried bitter tears at his denial of the Saviour (Matthew 26:75), went on to let the Lord use his broken pride to make of him a powerful witness to the love of God.

Judas let failure become the end of the road and stopped there, destroyed by his failure. Peter permitted the Lord to use failure in a life-changing way, a kind of painful surgery on the road to spiritual usefulness.

Failure is a part of every man’s life. Some may taste more of it than others, but all men must deal with failure.

Failure is the darkest word in the human vocabulary. All of the bitter things of life are kinds of failure. Sin is moral failure; suffering is physical failure; war is political failure; divorce is marital failure; despair is psychological failure; hell is ultimate and final failure.

No man who thinks right wants any part of failure. But in reality all must face a variety of it. Sin is the moral failure out of which so many other failures grow, and the Bible says that all men share in it. The Christian is one who has faced his moral failure and found forgiveness and a new life in Christ.

But what about the other failures? What do we do with missed opportunities, wrong choices, unachieved dreams, wasted years, unfair burdens, unwanted circumstances?

Youth does not think as much about failure as does maturity. Youth is persuaded that there is plenty of time; that all ideals are reachable; that it can do a better job than its error-prone elders.

But with the years come shattered dreams as well as realized ones. Read the record of men, including the great men of God, and you read the record of wrestling with failure. They did not reach the heights without stumblings, without hurts.

Moses was the great lawgiver and spokesman of God. We may forget it about him, but he never did forget that in a fit of patriotic rage he killed the Egyptian taskmaster and regretted it for four decades in the desert; that in a moment of irritated exhaustion he struck the rock for water rather than speaking to it as the Lord had told him, and forfeited thereby his right to enter the Promised Land (Numbers 20:10-12).

David was a friend of God and his psalms have ministered to our souls. But David could not pretend that a foolish, fallen hour of lust with Bathsheba did not happen; nor could he recall the years of neglect or indulgence toward his own children that at last saw them rebels in his own house and seekers of his life as well as
his crown.

So what shall we do with our failures? In the long run there are only two basic courses to take. One is to surrender to them. The other is to surrender them to God.

Many do as Judas did. They spoil their lives (or their lives are spoiled for them) until it seems more than they can bear, and they surrender to it. They stop in their failures. They do not always go out and hang themselves, but the poison of failure rots away the power of living well just as surely as if they did.

Unsurrendered failures sprout weeds of regret, bitterness, shame, self-pity, resentment, and defeat.

But we can be like Peter and surrender our failures—all of them—to God. Though every failure can be a thorn whose poisons can destroy us, it is also true that every failure, plowed under in the love of Jesus, can become the seed of a humility and a trust that bears a precious and healing fruit.

The illustrations of surrendered failures are many. Consider the life of Dr. Phineas Bresee, the founder of the Church of the Nazarene. It was just 90 years ago that he moved from years of successful ministry in Iowa to Los Angeles, Calif., and a distinguished career as pastor of the First Methodist Church of Los Angeles, and then Pasadena, and then district superintendent, and then in 1895 a work among the poor of Los Angeles that he called the Church of the Nazarene.

In his book Called unto Holiness, Dr. Timothy Smith reminds us that surrendered failure had a place in Dr. Bresee's life. While pastoring in Iowa, he became a close friend of a retired Methodist minister who had become involved with a large number of investments, including a gold mine in Mexico. This friend had made Dr. Bresee his chief assistant and a director of several corporations.

In 1879, Dr. Bresee asked for a smaller church, probably for the purpose of devoting more time to those business concerns. But in 1883 there was an explosion in the mine in Mexico that destroyed it and made the investment a total loss.

Suddenly a poor man, Dr. Bresee was shaken by the failure. He decided to move to California, chiefly from embarrassment. Even the glow of his spiritual life was affected.

But he did not stop there. He surrendered that hurting failure to God, resolving never again to become entangled in business, but to give himself completely to the preaching of the gospel.

God blessed Dr. Bresee because, rather than surrendering to his failure, he surrendered his failure to God. Indeed, had there not been that failure in Iowa, there might well be no Church of the Nazarene in history today.

And such is the lesson God would teach His own, across the changing seasons of their Christian walk. Failure need not be final, nor fatal. It can be committed unto Him. Who knows what He can do with it?

As Mrs. F. G. Burroughs put it:

Take all the failures, each mistake
Of our poor, human ways;
Then, Saviour, for Thine own dear sake,
Make them show forth Thy praise.
Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.

helps to holy living
Thomas belonged to that fabulous organization called “Doubters Anonymous.” Really, it’s not an organization, properly so called. But it does have a huge membership—including people like you and me.

Anonymity must be the rule, for there are still those who condemn men with doubts—even honest doubts. And so we’ve dubbed him “Doubting Thomas.” What an unfair epitaph!

Here is a man who had to be sure. He must count the cost. There are doubts but not defiant unbelief.

There is doubt that is carnal unbelief. Such “doubt” opposes Christ and is the opposite of faith.

Sometimes doubt is nothing more than a camouflage for shoddy living. That is not doubt, but the scum collected on a locked-in lake.

Cynics air their brilliant denials and call it doubt. It’s nothing but pride!

Thomas was an honest doubter. Tennyson spoke for Doubters Anonymous when he said, “There lives more faith in honest doubt, believe me, than in half the creeds.”

Sadly the gospel records: “But Thomas. . . was not with them when Jesus came.” He should have been there. Condemn him for being absent but not for his doubts.

He was a pessimist and was sure “It’s all over!” If he must suffer, he wanted to suffer alone. It’s always dangerous to “go it alone”—especially with doubts.

Thomas had seen his Lord crucified, His side pierced. Jesus had died and been buried. All this Thomas knew, but this resurrection story was something else.

Thomas was too honest to say he believed what he could not believe. There was no refusal to believe. He just wanted some evidence. Incidentally, the evidence he asked for was precisely the evidence the others already had.

Doubts, like measles, are better for the health if they “come out.” Doubts repressed only turn into neuroses. In the church, we need open honesty that allows us to help each other through our doubts.

All of us have our doubts. This is not to glorify doubt, but describing reality. Doubt is not the opposite of faith; it is faith’s underside. Genuine faith is most often a mixture of faith and doubt.

A father pleaded for Jesus to help his son’s epileptic condition, “If You can!” Then he added, “Lord, I believe; help thou mine unbelief.” Everyone has doubts—cynic and believer, pulpit and pew. They also have faith!

Faith untried, untested, is worthless. Faith is not “believing what you know ain’t so.” It is believing in spite of your doubts. Most of the time half of us is on the Mount of Transfiguration and the other half is in the valley below. In real faith, there is always the possibility of doubt.

“Easy believism” is out for Thomas. We’d tell him, “Now, just believe; you must believe!” Thomas is smarter—he knows faith is not magic, rabbit-in-the-hat, wishful thinking or dreamhouse stuff. He who has no doubts most likely has no faith either! Such “easy faith” is cheap, insipid, vapid, colorless, and meaningless.

Faith is a struggle and is won by competing with doubt. It is born when you trust God even though He seems to let you down.

We know nothing of providence until we have doubted in the face of some great tragedy. His love cannot be appreciated until one wonders, Is God against me too? Answered prayer has little meaning until you’ve cried your heart out to a “God in hiding.” A man who has never doubted his call to preach most likely was never called. Praise is empty till we’ve been tempted
with Job to charge God foolishly. Faith believes in spite of doubt!

Then Jesus appeared and Thomas was there! Here’s the proof. Gently, Jesus challenges: "Reach forth your hand."

The nail prints are there and the wounded side is exposed. Strangely, though, there is no record that Thomas ever put his hand in the nail prints or wounded side. He had seen the Lord and that was enough. And so our doubt will flee away—not when evidence comes, but when Jesus comes.

Job's answer came when he had a vision of God. There was never an answer to his “Why?” God never bothered to explain the suffering of the righteous to him. But Job saw God! Humbly now, Job speaks: “I had heard of thee by the hearing of the ear, but now my eye sees thee” (Job 42:5, RSV). What we need in our moments of doubt is a new vision of the Lord!

Don’t be worried about those with honest doubts. Don’t allow Satan to destroy you with your doubts. Jesus didn’t reject those who asked for evidence. He came back and there was proof; but the proof was not needed, for He was there! Jesus does not need our defense against the doubters; He needs us to love and care until the honest doubter again sees the Lord.

In moments of doubt, the devil sometimes makes us feel we have backslidden. Take courage though; all God’s great men have had moments of doubt. Abraham doubted God would fulfill His promise and tried to help God out. Moses couldn’t believe God knew what He was doing. Yet they are remembered in the roll call of the heroes of faith in Hebrews 11. There is much more hope for one with honest doubts than for those who feel so secure about everything.

“My Lord and my God,” cried Thomas. He gave the greatest confession of faith of any man in the New Testament. And yet we call him “Doubting Thomas.” Has our faith progressed as much as his? We too can pass, in the presence of our Lord, from questions and doubts to a real, vital, invigorating faith in God!

HELPING PEOPLE CRY

Landis Rogers tells of a six-year-old girl who was sent to a neighborhood grocery for a loaf of bread. The errand took longer than necessary, so her mother asked why she was delayed.

The little girl said that she had met her friend, Susie, who had broken her doll. Her mother said, “Did you stay that long because you were helping Susie fix it?”

“No, Mother, that’s not what kept me so long. I was helping her cry.”

What a beautiful statement! What the little girl did was to show empathy. Empathy is not the same as sympathy. Sympathy is feeling sorry for someone. Empathy is feeling with someone. Empathy has been defined as “your ache in my heart.”

Henry David Thoreau said that most men live lives of quiet desperation. For many this desperation is the desperation of loneliness, of feeling that no one cares for them. It has been said that there is more hunger in the world for love than there is hunger for bread. That is a very broad statement, but it is true nonetheless.

Dr. Paul Tournier, the respected Christian psychotherapist, said that no one can find a full life without feeling understood by at least one person. How true that is! As Christians we have the opportunity and responsibility of being friends to the friendless and of crying with those who cry.

One said of his friend, “When I met him, I was looking down. When I left him, I was looking up.” What had his friend done? The friend had identified with him so completely that his spirit was lifted and life took on a brighter hue. A beautiful Japanese proverb says, “One kind word can warm three winter months.”

Every Christian is called into the ministry of caring. It is a ministry that our Lord himself has showed us how to perform. In the Gospels mention is often made of the compassion of Jesus. Compassion—empathy—characterized His entire life, and it should characterize ours.

Christ taught us the necessity of empathy in the golden rule: “Whosoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). This can be paraphrased as follows: “Do unto others as though you were the others.”

May God help us to “rejoice with them that do rejoice, and weep with them that weep” (Romans 12:15). That is empathy.
Today’s “over 65” group were teenagers in the “roaring 20s.” The age must have had its impact! No generation in history has witnessed, precipitated, or participated in more drastic and dramatic changes than have today’s generation of retired persons, and those nearing retirement.

In a speech at the dedication of the Andrus Gerontology Center (Los Angeles), Leonard Davis, honorary president of the National Association of Retired Teachers, said, “I ask you who will work at the center to pause and consider that the subjects of your research and study will be the people who have formed the twentieth century. They were born with it; they matured with it; now they grow old with it. Many of these people were born by lamplight with the help of a doctor who arrived by horse and buggy, yet their achievements are as diverse as harnessing atomic power, breaking the genetic code of human life, and landing men on the moon. They have moved through the industrial age and the age of technology, making their contribution and watching everything about American life change in the process. Their knowledge and understanding are awesome.”

The folks from the “roaring 20s” have also seen their generation become a large enough segment of society to be regarded by some sociologists as a “new minority.” Others deny such a status, but their emergence as a specially identified group is undeniable. They are commonly known as “senior citizens” and “golden

---------- By Melvin Shrout*

*Director of Senior Adult Ministries, Department of Church Schools, Kansas City, Mo.
terizes some comments on the nation’s ability to handle the problem. Many senior adults often see their own situation as crucial and desperate.

The full impact of the folks from the “roaring 20s” has not been felt to date. Much has been done, and much needs to be done. Two White House conferences on aging show the government’s concern in this area.

“It is not so much that nobody cares, as that the problems seem so vast that solutions seem unattainable,” says Thomas Robb in *Bonus Years*. In reality, it is a concern for everyone, something from which no one can turn away. No single agency and no singular solutions will suffice.

The government and social agencies have been the front runners in matters relating to the senior adult scene. The most recognizable needs of elderly people are financial and temporal. They have to do with food, housing, transportation, and medical aid. Consequently, much of our knowledge about older adults and their problems appears secular.

For this reason the Church may feel “out of it,” perhaps from financial considerations alone. Some are puzzled that to date the Church appears reluctant to enter into the picture significantly.

The folks from the “roaring 20s” are themselves an awakened and aroused group. It has been observed that they have “taken their destiny back into their own hands.” Such organizations as the National Retired Teachers Association, the American Association of Retired Persons, the Gray Panthers, and others are working diligently and expertly to meet head on the demands of aging. Countless local senior adult groups sponsored by churches, groups of churches, and civic organizations are springing up. Each purports to meet a local need and to involve senior adults in valuable use of time and talents.

With the rise of the “new minority” have come the study of gerontology and the creation of gerontology centers. Massive research projects relative to aging and the roles of senior adults are being pursued.

These studies have contributed much to the understanding of older people. They have also corrected many false notions regarding the senior adult population.

Some think that these studies, and the struggles of senior adults to find new identities and social roles, will eventually result in greater flexibility and more freedom for both young and old with regard to the timing of education, work, and leisure. Extended sabbaticals from jobs, retraining for new jobs, and education as a means of self-fulfillment will take the place of chronological age barriers presently associated with jobs, education, and leisure.

New findings almost daily will result in many changes in the future. Some senior adults want to retire, to have time for long delayed interests and travel. Others do not wish to retire. Most are anxious to see the old stereotypes destroyed in favor of more individual choice in all matters concerning themselves. The folks from the “roaring 20s” are still going strong. They are a factor to reckon with.

All of this has a great deal to say to the Church and the entire religious community, since the Church must work within the cultural boundaries of its time.

The generation which was the first to be exposed to evolution, the first to be seriously affected by the social gospel, and the first to be subjected to higher criticism of the Bible, now poses a great challenge to the Church for evangelism and outreach. The haunting suspicion that the spiritual needs of older people may have proportions equal to their other needs is something with which the Church must become thoroughly acquainted with all haste.

The Church must awaken to its responsibility to minister to senior adults in whatever unique ways are necessary. It is difficult to separate spiritual well-being from many other aspects of well-being, but spiritual well-being must be the starting point and the motivating force for the Church.

Someone said that if the Church would do what it should do with regard to the needs of the country’s senior citizens, the government and other related agencies would have little left to do. This could be understood to mean that temporal considerations are often not the most critical problems facing older people. The Church stands alone as the most accessible and logical resource to meet needs of the soul and spirit.

(Continued on page 19)
THE UNDAUNTED AND THE DAUNTED

In As You Like It, William Shakespeare suggested that "all the world's a stage and all the men and women players. They have their exits and entrances and one man in his time plays many parts."

In Shakespeare's context, then, every man's performance has an audience. It may be masses, just a few, or only one. The audience isn't always in the seats out front; it is very often in the heart and mind of the player. A player's performance on the world's stage is directly affected by his response to the attitude of his audience.

It is generally agreed that the "home field advantage" in sports is not solely familiarity with the field of battle. It is also the obvious prejudice and exuberant support of the hometown crowd.

Actors and actresses speak of "good" and "bad" audiences—finding it more difficult to play to a cold, critical audience than to a warm, admiring one.

So it is in all of human endeavor: encouragement and support breed courage and hope—pessimism and criticism breed defeat and discouragement.

History is filled with people called "undaunted"—those who, despite overwhelming odds and opposition, refuse to be deterred and rise to unexcelled heights of human endeavor.

Children (and I too) delight in the story of David, the "undaunted" boy who met and conquered the terrible giant, accomplishing the feat with a mere sling amidst an audience of laughing soldiers advising him to go home to his sheep.

We loved Helen Keller's deep spiritual insights and keen mind. The fact that she was blind and deaf added to her awe-inspiring nature. When she graduated with honors from college, the same audience that advised her against attempting the rigors of college enthusiastically applauded her achievement.

Black Americans point with pride to Virginia Randolph, "undaunted" black educator. Not long after the Emancipation, her efforts in the small Negro schools of Henrico County, Virginia, were jeered scornfully. What could a black, fatherless daughter of ex-slaves do to improve the education of her people?

Miss Randolph's enthusiasm, boldness, and perseverance were instrumental in the growth of her little school from 14 to 235 pupils. She was the inspiration for and the first Jeanes Teacher, a pioneer program designed to implement and improve the education of the southern Negro. All this in a time when the majority of the white population of Henrico County were unhappy about the blacks' new freedom and very doubtful they were even capable of learning.

Many examples can be cited of people who played their part on the "stage of life" disregarding a discouraging and sometimes cynical audience. But what about that group of people who have allowed an unfavorable audience to defeat and ruin their performance? What about those whose reactions to unpleasant circumstances, a bad break, an impression of themselves, their nationality, or a myriad of other reasons, have "daunted" their spirits and shaped their destiny?

Millions of exciting endeavors and worthwhile achievements are lying dormant in the "daunted" hearts of people.

So how do the "daunted" become "undaunted"?

To begin with, recognize that you are a "daunted" player allowing your audience to shape your performance. Then realize that YOU are your most important audience. It is YOUR attitude that is the key to your success and failure and not the cheers and jeers of the audience out front.

Then evaluate your own role as an audience to other players on the stage of life. Are you warm and accepting or critical and pessimistic about their performances? Be honest, because as you observe others, so you observe yourself, and herein is the key to becoming "undaunted." Begin cheering others instead of jeering them. Throw roses instead of tomatoes. As you begin to change your response to the performances of others, your response to your own performances will change as well.

Someone has said that God doesn't make any mistakes. You are you because He made you that way. He has given you talents and abilities—some of which you haven't even discovered yet!
The Sabbath Question

Every once in a while some sincere Christian becomes troubled about the question of the biblical Sabbath. Which is the “proper” day to worship the Lord? Is it Saturday, the seventh day of the week as our calendars are now arranged? Or is it Sunday, “the Lord’s day,” the first day of the week?

Of course, this question would bother only those who are thoroughly conscientious. Those who want to please the Lord more than they want anything else in the world are concerned to keep the whole of life in harmony with the Word of God. To those who don’t care, it makes no difference at all.

Although much has been said and written on this theme, it is still very much alive. There are those who make the sweeping claim that the only day of worship God recognizes is the seventh day of the week. It is said that the biblical Sabbath was “changed” by Constantine in A.D. 321, and that to worship on Sunday is the “mark of the beast.”

These are big claims, and since they come so close to the very heart of the program and work of the Church, may not lightly be waved aside.

First off, let it be said that the Sabbath belongs to the New Testament as well as to the Old Testament. There are those who would argue that the whole of the Old Testament was made void when Christ came, that the law has been fulfilled and is no longer binding upon those who live under grace. Such persons say that to the Christian every day is alike, and the term “Sabbath” ought not to be used of the Lord’s day or Sunday.

It is true, “Christ is the end of the law for righteousness to every one that believeth” (Romans 10:4). Our righteousness does not depend on the works of the ceremonial law. We are redeemed and entirely sanctified by grace through faith, “not of works, lest any man should boast” (Ephesians 2:9).

Yet Christ came not to destroy the law or the prophets, but to fulfill that which they foretold (Matthew 5:17). The Old Testament scriptures are “given by inspiration of God,” and are “profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works” (2 Timothy 3:16-17).

The most basic statement of the New Testament regarding the Sabbath is given in the words of Jesus: “The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath” (Mark 2:27-28). This means that the Sabbath belongs not only to Moses, Isaiah, and Nehemiah, but it belongs to every person who acknowledges Jesus Christ as Lord and Saviour.

Most of the confusion comes from those who suppose that “Sabbath” means Saturday, or seventh day of the week, and that the day of worship was named after the particular day of the week on which it was observed.

This is simply not true. “Sabbath” means “to rest,” “to cease, desist, interrupt, or break off.” The Sabbath in the Bible was not a day of inactivity, but a day of worship when public services were held in the Tabernacle, the Temple, and later the synagogue and the church.

Sometimes it is said that Sunday was a day dedicated to the worship of the sun-god, and therefore a pagan festival. What these friends do not seem to see is that Saturday gets its name from “Saturn’s Day,” called this after the pagan Roman god Saturn, and that “saturnine” means “heavy, grave, gloomy, dull.”

But what of the particular day so far as the Bible is concerned? Does the Word of God direct that His holy day be on Saturday, day number seven of the weekly cycle?

First, let’s notice that, if it does so direct, it doesn’t say so. The fundamental teaching of the Old Testament on the Sabbath is twice repeated: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God” (Exodus 20:8-10; Deuteronomy 5:13-14).

This means what it says, but it does not mean more than it says. It does not say “day number seven,” nor does it say “the seventh day of the week.” It says precisely and exactly, “Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God.”

No one has ever been authorized to add to the fourth commandment after the words “the seventh day” the further words “of a traditional weekly cycle, or Saturday.” This may be done quite unconsciously, but it is still adding to the Word of God.

The key word here is “seventh.” Now “seventh” is an ordinal number that takes its whole meaning from what precedes it. It means only and always the next after six. If you work six days, from Monday through Saturday, then the next day is the seventh day. Calendars are of man’s contriving, but the Sabbath principle is appointed by God. That principle is always and simply, EVERY SEVENTH DAY BELONGS TO GOD!

Let it be clearly seen that the Christian Lord’s day exactly and completely fulfills the literal requirements of the fourth commandment. “The seventh day” does not mean Saturday, as anyone with a concordance can quickly discover from the Old Testament itself. The facts of the case are that more than half the
references in the Old Testament to “the seventh
day” have no relation at all to Saturday or “day
number seven” in the weekly cycle.

In addition, let it be seen that there were Old
Testament Sabbaths which were not on the sev­
enth day. For example, in Leviticus 23:39, we
read, “Also in the fifteenth day of the seventh
month, when ye have gathered in the fruit of
the land, ye shall keep a feast unto the Lord seven
days: on the first day shall be a sabbath, and on
the eighth day shall be a sabbath.”

Often it is argued that the seventh day of the
week was particularly chosen because the Sab­
bath commemorates God’s creative rest (Exodus
20:11). Again, one very simple fact is over­
looked. Adam and Eve were created on the sixth
day of the creative cycle. Therefore God’s seventh
day was man’s first full day.

The entire case for a Saturday Sabbath rests
on the notion that our present calendars reflect
an unbroken weekly cycle back to creation—or
at least to Moses. There is no evidence for this
either in scripture or in secular history.

The Saturday Sabbath is not a matter of bibli‐
cal teaching at all. It is a matter of Jewish tradi‐
tion. The value of tradition as a guide for life may
be debated. But there is certainly no compelling
reason for Christians to follow Jewish tradition in
preference to Christian tradition.

But Sunday, the Lord’s day, has much more meaning than the simple fact
that it is the seventh day after six days of labor. It
is the perpetual memorial of the resurrection of
the Lord Jesus Christ from the dead.

Because “Sabbath” and “week” are the same
word in the Greek New Testament, Mark 16:2
literally reads, “And very early the first of the
sabbaths’ the women came to the empty tomb.

The New Testament makes it crystal-clear
that the resurrection of Jesus Christ and the com‐
ing of the Holy Spirit on the Day of Pentecost
transformed the whole attitude of the disciples
toward the first day of the week. In fact, Jesus
had said, “I have yet many things to say unto
you, but ye cannot bear them now. Howbeit he
when he, the Spirit of truth, is come, he will guide
you into all truth” (John 16:12-13). This was fulfilled
as the new wine of the gospel was poured into new
wineskins.

At the time of Christ’s resurrection (which
Mark 16:9 definitely states was on the first day of
the weekly cycle then observed), His followers
began to recognize that day as the Lord’s day.

The term “the Lord’s day” is first found in
Revelation 1:10, and postapostolic literature
makes it clear that it was the first day of the
week. Scholars differ as to the precise date of the
writing of Revelation, but almost all make it be‐
fore the end of the first Christian century.

If, as some claim, John meant to indicate the
seventh day of that weekly cycle by his use of this
term “Lord’s day,” there is no conceivable
reason why he should not have said so. He distin‐
guishes from, not identifies with, the old Sab‐
bath.

As in Mark 16:2, so also in Matthew 28:1 the
ordinary word for weeks is not used. Instead, the
verse literally reads, “At the end of the sabbaths,
toward the dawn of the first of the sabbaths”—
at least hinting that one series of Sabbaths was
ended, and a new series was beginning. Hosea
2:11 implies that the old Sabbath was to cease.

After the resurrection of Christ, we never again
find mention of a group of Christians meeting
specially on Saturday for worship and fellow‐
ship. They did, of course, go into the synagogues
and down by the riverbank to preach to Jewish
congregations gathered there on Saturday. This
was the only time the Jews and their proselytes
would be found there.

Many times, when the disciples of Jesus met
as a Christian group, the day of their meeting is
not mentioned. But whenever it is, it is always
“the first day of the week.” This was true at
Jerusalem, at Troas, and in Corinth.

No amount of explaining away can conceal the
fact that after the resurrection of our Lord there
is nowhere in the New Testament any record of
a group of Christian believers meeting for wor‐
ship on Saturday.

In New Testament times even as now there
were those who would have imposed on the new
Church the old details of the law. We know this
included the rite of circumcision, and there is
evidence that it also included the keeping of the
Saturday Sabbath either instead of or in addition
to the first-day Sabbath.

When we put Romans 14:4-6 alongside Colos‐
sians 2:16-17, we see that some in those days were
bitterly critical of others who did not keep Satur‐
day as the Sabbath. But Paul says, “Let no man
therefore judge you in meat, or in drink, or in
respect of an holyday, or of the new moon, or of
the sabbaths days” (Colossians 2:16).

The Sabbath days here mentioned could not
be the special, occasional sabbaths, for those are
included in “holy days” and the festivals of the
new moon. They can only be the Saturday Sab‐
baths, which along with food restrictions of the
ceremonial law were being imposed on Chris‐
tians, as Paul believed, to their spiritual detri‐
ment.

The Saturday Sabbath evidently represented
to Paul the same sort of legalism that would de‐
mand that Christians require circumcision and
the food taboos of Judaism.

Lawfulness is as important to Christians as it
was in the Old Testament. But the kind of legal‐
ism that implies that God is more concerned
about Saturday keeping than He is about the
worship of pure hearts is as far from Christian
liberty as night is from day.

These lines are not written with any real hope
of changing those who have cast their lot with the
modern movement which seeks to make Satur‐
day the Christian Sabbath. It is rather that some
who have been puzzled or confused may remain
with the New Testament saints who worshiped
their risen Lord and who received the Holy Spirit
at Pentecost on the first day of the week.*

*Reprinted by request from the Herald of Holiness, August 1, 1962.
RADIO LOG

"SHOWERS OF BLESSING"

EVANGELIZING THE ENGLISH-SPEAKING
CHRISTIANIZING CHRISTIANITY

Get “SHOWERS OF BLESSING” on in your area
### Louisiana
- **WWL** New Orleans 900 kc.
- **WDSK** New Orleans 1490 kc.
- **WXLA** Lake Charles 1490 kc.
- **WNOG** Baton Rouge 1490 kc.

### Missouri
- **KJOE** St. Louis 1490 kc.
- **KWAN** Kansas City 1490 kc.
- **WDAF** Kansas City 1490 kc.
- **KWCH** Topeka 1490 kc.

### North Dakota
- **KDND** Dickinson 1490 kc.
- **KWLP** Bismarck 1490 kc.
- **KXJN** Thief River Falls 1490 kc.

### Ohio
- **WAPL** Columbus 1490 kc.
- **WOSU** Columbus 1490 kc.
- **WOBN** Canton 1490 kc.
- **WNNW** Lima 1490 kc.

### Pennsylvania
- **KEMO** Altoona 1490 kc.
- **KDKA** Pittsburgh 1490 kc.
- **KEEZ** Erie 1490 kc.
- **KDKA** Pittsburgh 1490 kc.

### New Hampshire
- **WZOB** Manchester 1490 kc.
- **WAKS** Keene 1490 kc.
- **WCOJ** Portsmouth 1490 kc.
- **WBOB** Nashua 1490 kc.

### New Mexico
- **KCOB** Albuquerque 1490 kc.
- **KRCL** Farmington 1490 kc.
- **KROI** El Paso 1490 kc.
- **KEDO** San Antonio 1490 kc.

### New York
- **WQCD** New York 1490 kc.
- **WCBS** New York 1490 kc.
- **WABC** New York 1490 kc.
- **WOR** New York 1490 kc.

### North Carolina
- **WBT** Charlotte 1490 kc.
- **WCCB** Charlotte 1490 kc.
- **WBTB** Greensboro 1490 kc.
- **WCCK** Asheville 1490 kc.

### South Carolina
- **WQCB** Columbia 1490 kc.
- **WJBC** Myrtle Beach 1490 kc.
- **WLOV** Charleston 1490 kc.
- **WCHR** Myrtle Beach 1490 kc.

### West Virginia
- **WCHS** Charleston 1490 kc.
- **WVVA** Charleston 1490 kc.
- **WOAC** Huntington 1490 kc.
- **WVTH** Charleston 1490 kc.
<table>
<thead>
<tr>
<th>State</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
<th>Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
<td>Elizabethtown</td>
<td>WYNN</td>
<td>540 kc</td>
<td>1:15 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Florence</td>
<td>WPAL</td>
<td>1230 kc</td>
<td>7:45 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Greensburg</td>
<td>KKMK</td>
<td>1450 kc</td>
<td>9:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Harrisburg</td>
<td>WYEX</td>
<td>1530 kc</td>
<td>10:30 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Johnstown</td>
<td>WJOL</td>
<td>1290 kc</td>
<td>12:00 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Lancaster</td>
<td>WPSM</td>
<td>1030 kc</td>
<td>6:45 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Lehighton</td>
<td>WYNS</td>
<td>1450 kc</td>
<td>9:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Lewisburg</td>
<td>WYXH</td>
<td>1150 kc</td>
<td>10:00 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Mill Hall</td>
<td>WTSN</td>
<td>1600 kc</td>
<td>6:45 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Morrisville</td>
<td>WJAM</td>
<td>1490 kc</td>
<td>10:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>New Kensington</td>
<td>WKPA</td>
<td>1150 kc</td>
<td>8:00 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Pennsylvania</td>
<td>WLPF</td>
<td>1050 kc</td>
<td>6:30 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Pittsburgh</td>
<td>WJWY</td>
<td>1340 kc</td>
<td>5:00 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>PA</td>
<td>Workers</td>
<td>WJCH</td>
<td>1340 kc</td>
<td>5:00 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>Florence</td>
<td>WYSH</td>
<td>560 kc</td>
<td>6:45 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>Myrtle Beach</td>
<td>WVOK</td>
<td>970 kc</td>
<td>12:00 p.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>Myrtle Beach</td>
<td>WBBB</td>
<td>1240 kc</td>
<td>10:30 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>Nassau</td>
<td>WNOX</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>North Augusta</td>
<td>WJSC</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>North Charleston</td>
<td>WJEE</td>
<td>860 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>SC</td>
<td>North Charleston</td>
<td>WJEC</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Bennington</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Bristol</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Columbia</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Decatur</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Dunlap</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Jackson</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Knoxville</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TN</td>
<td>Memphis</td>
<td>WJCB</td>
<td>1340 kc</td>
<td>7:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TX</td>
<td>Austin</td>
<td>KTXA</td>
<td>1450 kc</td>
<td>8:15 a.m.</td>
<td>Sun</td>
</tr>
<tr>
<td>TX</td>
<td>Dallas</td>
<td>KTXA</td>
<td>1450 kc</td>
<td>8:15 a.m.</td>
<td>Sun</td>
</tr>
</tbody>
</table>

**OCEANIC STATIONS**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUS</td>
<td>Brisbane</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Darwin</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Melbourne</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Sydney</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**CENTRAL AMERICA**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>CAN</td>
<td>Guatemala</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>CAN</td>
<td>Panama</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>COL</td>
<td>Bogota</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>CRI</td>
<td>San Jose</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>GTM</td>
<td>Tegucigalpa</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
</tbody>
</table>

**EUROPE**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>EUS</td>
<td>Munich</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>EUS</td>
<td>Paris</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ESP</td>
<td>Madrid</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>GBR</td>
<td>London</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ITA</td>
<td>Rome</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**ISLAND AREAS**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>BGD</td>
<td>Dhaka</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ESP</td>
<td>Madrid</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>GBR</td>
<td>London</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ITA</td>
<td>Rome</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**ASIA**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUS</td>
<td>Sydney</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Melbourne</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Adelaide</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Hobart</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**CENTRAL AMERICA**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>CAN</td>
<td>Guatemala</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>CAN</td>
<td>Panama</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>COL</td>
<td>Bogota</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>CRI</td>
<td>San Jose</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
<tr>
<td>GTM</td>
<td>Tegucigalpa</td>
<td>8NH</td>
<td>850 kc</td>
<td>7:45 a.m.</td>
</tr>
</tbody>
</table>

**EUROPE**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>EUS</td>
<td>Munich</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>EUS</td>
<td>Paris</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ESP</td>
<td>Madrid</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>GBR</td>
<td>London</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ITA</td>
<td>Rome</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**ISLAND AREAS**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>BGD</td>
<td>Dhaka</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ESP</td>
<td>Madrid</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>GBR</td>
<td>London</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>ITA</td>
<td>Rome</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>

**ASIA**

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Station</th>
<th>Frequency</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUS</td>
<td>Sydney</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Melbourne</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Adelaide</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>AUS</td>
<td>Hobart</td>
<td>4BH</td>
<td>1320 kc</td>
<td>10:00 a.m.</td>
</tr>
</tbody>
</table>
New stress situations are faced by senior adults. As do those of all ages, they need the love and understanding of those who care deeply and personally. Senior Adults are not more spiritually oriented or adept simply because they are older. Alienating forces and circumstances, such as health problems, finances, and transportation, may in fact make spiritual activity more difficult for the individual and more demanding on the local congregation.

To assure adequate spiritual life the Church must offer greater incentive and involvement to match and overcome the greater burdens and hindrances imposed upon most senior adults. This is where senior adult ministries comes in.

“Spiritual well-being,” a term used in a broad, inclusive sense, seems to go hand in hand with active involvement in church and community life. This does not mean it is reserved only for those “on the go.” It may mean that the church and the community will go to the people to actively involve them in their homes.

Older people want to remain useful in some way; they want to be accepted as a part of life. Understanding this aspect of the older generation is a step in the right direction. Churches and individuals need to take an honest look to see what can be done to improve the situation for older adults within their fellowship or acquaintances.

It comes as a shock to many people that such a great need exists among older people. For several decades people have accepted as a fact of life the idea of arbitrary retirement with social security, pensions, and Medicare for support. The harsh realities of reduced income, inactivity and boredom, increased taxation, the inflation squeeze, the loss of social status (related to the work ethic), isolation, and loneliness were not understood nor fully appreciated until today’s senior adult group began to be heard by reason of their great numbers and the severity of their experiences.

While a small percentage of the “roaring 20s” group are housed in leisure villages with all the luxuries, and others are adequately cared for in “total life-care” settings and retirement complexes—for which modest to exorbitant prices have been paid—the majority live in their own homes and “manage, somehow.”

However, more than half of the nation’s senior adults live on inadequate incomes, and more than 25 percent are really poor. A recent senate report shows that 5 million older people remain below the poverty level. Most of these live in decaying center-city areas in almost total isolation. Loneliness, malnutrition, and loss of dignity and meaning to life accompany their existence.

The national conscience has been somewhat disturbed, and some churches are beginning to catch the vision of what they can do to relieve the situation.

Churches are also slowly awakening to the tremendous human resources available in the senior adult group. Jobs heretofore unmanned are being filled by able and willing senior adults, to the benefit of all involved.

The fellowship of the church is most assuredly an answer to isolation and loneliness. And it is being discovered that in this climate of concern and fellowship, older adults are more responsive to the appeal of the gospel.

A fellowship of dynamic, turned-on, committed senior adults can provide a spark for the local church heretofore reserved as a prerogative of the young people. They can meet the needs of the peer group and reach out to the unreached in other areas of concern. They are easily the best prepared from the standpoint of understanding senior adults to minister to the needs of those who are homebound.

There is a work yet for those who started with the twentieth century. The second time around for the folks from the “roaring 20s” could be the most exciting and fruitful period of their lives!
Pastor Morris E. Wilson, Rochester (N.Y.) Trinity Church, recently received a class of 26 new members. The group had received four weeks' instruction from Mr. Brian Daily preceding the special service. The associate pastor, Walter Woodbridge, directed a message to the class and parents of the group. Each new member was presented a membership certificate. Trinity Church has received 45 members this year and 40 of these have joined by profession of faith. The total membership has reached 315.

**Completely Revised and Updated!**

**THE BRAVE GUIDE**
For leaders of Nazarene Indian Braves

**HUNTER**
For second grade boys

**CHIEF**
For third grade boys

**THE MAIDEN GUIDE**
For leaders of Nazarene Indian Maidens

**SILVER MOON**
For second grade girls

**POCAHONTAS**
For third grade girls

**TRAILGUIDE**
For leaders of Nazarene Trailblazers

**TRAILBLAZERS**
For fourth, fifth, and sixth grade boys

**PATHGUIDE**
For leaders of Nazarene Pathfinders

**PATHFINDER**
For fourth, fifth, and sixth grade girls

Guide books .................... $1.25 each
Boys' and girls' books ........... 1.00 each

Ready This Fall

NAZARENE PUBLISHING HOUSE  Post Office Box 527
Kansas City, Missouri 64141

Rev. and Mrs. William Kelvington, missionaries to Japan, are pictured (left) with their three boys—Doran, Brian, and Areon—in front of the Port Huron (Mich.) First Church with Pastor and Mrs. Roy F. Quanstrom. The tree in the foreground was planted in honor of the Kelvingtons and is intended to serve as a constant reminder to pray for Nazarene missionaries. Previously, it had been decorated with money to assist with moving expenses for the Kelvingtons, who are members at Port Huron First.

**CHURCH CONSTRUCTION**

Fisheye lens gives a view of Pastor Bob Sutton checking the building progress on the new sanctuary at Oregon City, Ore. The church stands on a prominent hill in the city. Its spire may be seen from the new 1-205 Freeway bridge on the Willamette. The congregation anticipates a celebration of opening Sunday this fall.
The Inevitable Encounter

By Melvin McCullough

Temptation is the inevitable encounter discussed by Pastor McCullough. In the first chapter, on the certainty of the encounter, the nature of temptation is treated from a scriptural point of view. No one is immune.

Next comes the strategy of the enemy. The author shows that the devil is a real power in the world; and goes into specific temptations, such as to cheat, to be dishonest, to be morally impure.

A final chapter presents the resources for escape, including a "spiritual survival kit." Reliance on the indwelling Holy Spirit is emphasized.

The book is written with teens in mind and has been included in the Teen Guidance Series. In the introductions, the unique situation under which young people of this generation have grown up is diagnosed, with its secularism, relativism, permissiveness, and revolt. However, the book is equally applicable to young adults in its message and language. In fact, this is a most helpful and practical book on the subject of temptation for Christians of any age.

HARMON SCHMELZENBACH

Triumph over temptation in the teen years—a timely subject indeed! As the father of a teen-ager, I am eager to put into her hands the best Christian advice for facing the inevitable. Rev. McCullough's advice is "with it" for the teens of today around the world.

DR. BARTH SMITH

This is the best paperback on temptation I have read in recent days. The author has presented in concise language the process by which we are tempted. Temptation and desire are clearly defined. For example, the author says, "Included in the enemy's bag of tricks is this 'ole line.' The desire is as bad as the act. You thought it; you might as well go ahead and go through with it. Never be fooled by this false suggestion. You sin only when you yield or consent to the temptation" (pp. 44-45). Young people experience problems at the point of distinguishing between temptation and desire. Too often they are made synonymous.

This book will be helpful to both adults and young people.

DONALD L. YOUNG

This down-to-earth, practical little paperback by the youthful pastor Melvin McCullough is designed to help teen-agers cope successfully with the temptations that they inevitably will encounter in their young lives. A catchy blend of pop-sociology with sermonic exhortation, it deals candidly and helpfully with the distinction between temptation and sin, the psychology employed by the tempter, and the spiritual basis for victory over temptation.

Melvin McCullough uses the language of conflict in this book. And that is what temptation is—a battle. The Inevitable Encounter helps teens and the rest of us understand this when it happens. We know what it is all about and the resources that are available. It will help you be a victor, man!
Sapulpa, Okla., junior highs and senior highs visited their Publishing House, with their sponsors, on July 26. Included in their Kansas City activities was a trip to Worlds of Fun.

Oklahoma City Central Church combined youth group motored to Kansas City for a tour of the publishing house and headquarters on July 27. Here a part of the group is shown observing the Spanish Photon keyboard operation in our production department. Rev. Wayne Stark is the pastor.

A teen singing group from the Overland Church of the Nazarene on the Missouri District visited Kansas City during their 10-day tour. Mr. and Mrs. Glenn VanZant, directors, and Marty Dalton, nurse, traveled with the group. Rev. A. R. Aldrich is the pastor.

THE CANDID CAMERA WITH COGENT COMMENTS

SOME OF OUR JUNE VISITORS

The teen class from the Marshall, Mo., vacation Bible school visited Kansas City as a climax to their school session. Eleven teens with their sponsors evidenced keen interest in the various phases of the printing process as their tour guide, Aria Pleyer, explains the different steps. Rev. Zane Holland is pastor of the Marshall church.

S. Sgt. Blake E. Thornton and S. Sgt. Marvin E. Pepper. The two men sacrificed their lives during the Rapid City, S.D., flood of June 9, 1972. The new lab functions to inspect specified aircraft by the use of X-ray and a magnetic and ultrasonic method. Aircraft oil is also analyzed for metal content. Wives of the heroes participated in the dedication ceremonies by cutting ribbons attached to the bronze memory plaque at the building.

Rev. Asa Sparks, Gastonia, N.C., has assisted in establishing a group-therapy clinic in his community. The organization, called GROW, is set up to assist people facing personal problems of anxiety, depression, fear, and anger. GROW was started by three ministers in Gastonia who are presently serving as a board of directors. In a recent interview for the Gastonia Gazette, Rev. Sparks told a reporter—"GROW is therapeutically oriented. . . . GROW is an organization set up to short-term work in helping people deal with their personal problems and to reach a higher level of creativity, spontaneity, and autonomy in their lives." □

South Lake Tahoe, Calif., Church has held its first annual Faith-Promise convention for missions. Dr. Byron Ford was special speaker, and Dr. and Mrs. Milton Dodson provided special music. Rev. Marshall Pryor spoke at the convention's Saturday night banquet, held at the Bijou School auditorium.

The church pledged $3,967, an increase of nearly 1,000 percent over the budget raised for missions last year. Paul McBride is pastor at South Lake Tahoe, a home mission church in its second year of existence. □

Prescott L. Beals, 81, has recently returned to some of the areas where he held special meetings three years ago, to conduct holiness campaigns. His projected six-month itinerary includes New Zealand, Australia, New Guinea, Indonesia, the Samoan Islands, and Hawaii.

Rev. Beals is resident missionary at the Walla Walla (Wash.) First Church. George O. Cargill is pastor. □

The Thornton-Pepper NDI Laboratory at Ellsworth AFB was dedicated June 23 in memory of T. Sgt. Blake E. Thornton and S. Sgt. Marvin E. Pepper. The two men sacrificed their lives during the Rapid City, S.D., flood of June 9, 1972. The new lab functions to inspect specified aircraft by the use of X-ray and a magnetic and ultrasonic method. Aircraft oil is also analyzed for metal content. Wives of the heroes participated in the dedication ceremonies by cutting ribbons attached to the bronze memory plaque at the building.

Sgt. Pepper was an active member of the Rapid City, S.D., church.
Both he and his wife, Janet, attended Olivet Nazarene College. He is also survived by one child, Marvin E. Pepper II, born three weeks after the flood.

Mrs. Dorothy Newell, religious editor for the Patriot Ledger, Quincy, Mass., was recently presented the Faith and Freedom award in recognition for her superior coverage and interpretation of religious news.

Mrs. Newell is the first person writing for a secular publication under 200,000 circulation to receive the award. She is the second woman recipient since the award was instituted in 1956.

Mrs. Newell attended Eastern Nazarene College, Quincy, Mass., and Metropolitan Junior College, Kansas City. She and her husband, Rev. J. Scott Newell, Jr., are members of the Quincy (Mass.) Granite Church.

Pastor M. V. Scutt, Little Rock (Ark.) First Church, is conducting a daily religious program geared to the needs of people with problems. The hour-long program, begun last April, is called “At the Cross.” It is heard over KLRA from 10:30 to 11:30 p.m., Monday through Friday.

The program offers pastoral counselling. Rev. Scutt’s program is aired “live.” Three telephones enable listeners to call for help. Associate Minister Rev. James W. Palmer answers the incoming calls. Occasionally, he is assisted by other members from the local church.

Scutt reports that an average of 20 calls a night (100 calls per week) have been coming in. Callers are encouraged to share their concerns freely.

Gospel songs are used on the program for the value of their messages. Pastor Scutt ad-libs before and after the musical portions. The program is serious in nature. It is designed to help the audience feel that God and some people do care about them and the problems they face.

The Lake Worth, Fla., Church celebrated its twenty-fifth anniversary with special services. A historical review highlighted a morning service. An afternoon reception honored Rev. and Mrs. C. R. Moore, who have pastored the church since its founding. The day of celebration concluded with a candlelight Communion service.

From a small beginning, lack of funds, and only a few members, the church has grown to a membership of 215, support from 75 families, and to a property evaluation of more than $300,000. Pastor Moore is an active participant in community activities and programs.

GREGORY APPLEBY IMPROVING MIRACULOUSLY

A telegram from Rev. Jerry Appleby, missionary in Samoa, has brought rejoicing to thousands who went to prayer upon hearing that the Appleby’s son, Gregory, was very ill with symptoms indicating spinal meningitis.

The July 26 telegram reads: “Gregory improving miraculously at home. Honolulu checkup unnecessary. Thanks for prayers.”

It had been thought that an emergency flight to Honolulu would be necessary. This surely is an answer to prayer.

WESLEYAN THEOLOGIANS PLAN MEET

The Wesleyan Theological Society has announced its ninth annual conference at Asbury Theological Seminary, Wilmore, Ky., November 2-3, 1973, according to word received from President Delbert R. Rose.

Dr. Mildred Wynkoop of Trevecca Nazarene College is president-elect of the society; and Dr. Harvey J. S. Blaney, recently of Eastern Nazarene College and dean-elect of British Isles Nazarene College, serves as chairman of the editorial committee.

The society meets annually during the first week of November. Dr. Rose emphasizes that nonmembers are welcome to attend the sessions.

Further information may be had by writing Dr. Delbert R. Rose, Asbury Seminary, Wilmore, Ky. 40390.

YOUNG SONG EVANGELIST DIES

Gary W. Brown, 25, commissioned song evangelist, died July 13. For the past three-and-one-half years, he has suffered from Hodgkin’s disease.

Mr. Brown attended Olivet Nazarene College, Kankakee, Ill., from 1966 to 1969. Since then, he has been active in song evangelism.

Survivors include his wife, Linda, also a commissioned song evangelist; and two children, ages two and four. The Browns’ home is in Dayton, Ohio.
SEPTEMBER SLATE

(As reported to Visual Art Department)

ALLEN, ARTHUR: New Bedford, Mass. (Third), Sept. 25-30


AUDREY: Monte Vista, Colo. (1st), Sept. 11-16; Fairfield, la., Sept. 18-23; Winona, Minn., Sept. 23-30

BEYER: Bonham, Tex. (1st), Sept. 4-6; Tyler, Tex. (Lakeview), Sept. 11-16; Graham, Ky. (Trinity), Sept. 18-23; Pigeon Forge, Tenn. (full-time), Sept. 25-30


BOOZE: Troup, Tex. (Martins Chapel), Sept. 4-9; Coldwater, Mich. Sept. 18-23; Champaign, Ill. (4th), Sept. 24-30

BONN: Orland Park, Ill. (3rd), Sept. 4-8; Spa, Mich. Sept. 11-16; Volk black, Mich. (Chapman Mem.), Sept. 18-23; Houghton Lake, Mich. (full-time), Sept. 24-30

BOND: Rainwood, Wash. (3rd), Sept. 4-8; Cogolle Wash. Sept. 11-16; Modesto, Calif. (Trinity), Sept. 17-23. Fortuna, Calif. Sept. 24-30

BOWMAN: Elm Grove, Ws. (7th), Sept. 4-16; Ravendown, Ws. Sept. 20-25

BROOKS, FIDEL, Ill. (3rd), Sept. 4-8; Urbana, Ill. (4th), Sept. 11-16; Champaign, Ill. Sept. 18-23; Fairford, Ill. Sept. 25-30

BROCK: Brit. la. (zone), Sept. 4-9; Knoxville, la. Sept. 11-16; Fairfield, la. Sept. 17-23. Fortuna, Calif. Sept. 24-30

BROWN, ROGER: South Charleston, Ws. (Calvary), Sept. 4-0; Chaster, Ws. Sept. 10-16; Charleston, Ws. (E.), Sept. 17-23; Marion, Ohio (1st), Sept. 25-30

BUTCHER, MARGARET: Chaster, Ill. (1st), Sept. 4-0; Fieldol, Ill. (1st), Sept. 17-23

CAYTON: Rumford, R.I. Sept. 4-9; Westham, Mass. (N. Alleboro), Sept. 11-16; Woodsville, N.H., Sept. 18-23; Waitsfield, Me. Sept. 25-30

CHAMBERS: Brit. la. (zone), Sept. 4-9; Knoxville, la. Sept. 11-16; Fairfield, la. Sept. 17-23. Fortuna, Calif. Sept. 24-30

CLINE: Wurtland, Ky. (3rd), Sept. 4-9; Mammoth, Tenn. Sept. 17-23; Gary, Ind. (Ashia), Sept. 25-30
District Superintendent Neil F. Hightower, completing the first year of a four-year call, reported that 14 churches have a regular lay evangelism program. One new church was organized with 10 charter members at Simcoe. Total church membership reached 2,564 with 148 received on profession of faith. The district gave 10.41 percent of its income for world evangelism. Elected to the advisory board were (elders) Weldon Bull and Robert W. Coghill; (laymen) Clarence Whitmore and Kenneth Olsen. Unanimously reelected to their posts were Mrs. Neil Hightower, NWMS president; Wesley G. Campbell, NYPS president; Robert W. Coghill was reelected chairman of the church schools board.

NEVADA-UTAH
The twenty-ninth annual assembly of the Nevada-Utah District was held June 21-22 at Sparks, Nev. Dr. John Knight was speaker for the camp meeting services held each night. Rev. and Mrs. Warren Rogers were song evangelists. Rev. Dick Martin was organist. Since the assembly, Rev. I. F. Younger, pastor of the Lancaster (Calif.) Valley View Church, has been appointed superintendent. See August 1 Herald, p. 35. Elected to the advisory board were (elders) Robert Ulrich and Kenneth Ball; (laymen) Dwayne Frank and J. Arthur Rice. Mrs. Robert (Minnie) Ulrich was elected chairman of the church schools board.

NEW ENGLAND
The sixtieth annual assembly of the New England District was held June 21 and 22 at Eastern Nazarene College, Wollaston, Mass. General Superintendent Edward Lawlor ordained David E. Bowen, Charles J. Campbell, and Robert C. MacDonald. He recognized the elder's orders of Rachel I. Charles.

District Superintendent Kenneth H. Pear- saw was reelected to a four-year term. He re- ported 398 new Nazarenes for a net increase of 212; a Sunday school enrollment of 11,425 and an average attendance of 5,579. The total raised for all purposes reached $1,500,699 with a per capita giving of $304.09. A special feature of the district report was the review of the work of home mission pas- sors. Two roving reporters, Revs. Alexander Ardrey and Harold Parry, roamed the sanctu- tory with microphones to interview home mission pastors. The audience heard first- hand reflections through the open dialogue. Elected to the advisory board were (elders) Alexander Ardrey and Dean Hardy; (laymen) Donald Young and E. Boyd Gardner. Reelected to their district posts were Mrs. Albert D. Stiefel, NWMS president; and Rev. Donald Overby, NYPS president. William Dymond was elected chairman of the church schools board.

Since the assembly, Dr. Pearall has re- signed as D.S. to become president of North- west Nazarene College.

CANADA ATLANTIC
The thirtieth annual assembly of the Canada Atlantic District was held May 31—June 1 at Summerside, Prince Edward Island. Gener- al Superintendent Edward Lawlor presided. A check for $1,600 was presented to the retiring district superintendent, Robert F. Woods, who has served as leader for the past 12 years. Rev. William F. Bahan, pastor of Victoria First Church, Canada Pacific Dis- trict, was elected on the third ballot to suc- ceed Rev. Woods. The district showed an increase in membership and a $21,000 in- crease in giving over the previous year. Elected to the advisory board were (elders) Clarence Edgar and Anthony Sampson; (laymen) Milton Mellish and Fred Myers. Mrs. Bert Collins was elected president of the NYPS. Rev. Allan James was reelected president of the NYPS. Rev. Anthony Sampson was reelected chairman of the church schools board.

CANADA WEST
The twenty-fifth annual assembly of the Canada West District
was held June 22-23 at Olds, Alberta. General Superintendent V. H. Lewis presided.

District Superintendent Herman L. G. Smith, completing the second year of an extended term, reported $860,285 raised for all purposes, an increase of $96,000. The district gave 10.4 percent of its income for world evangelism, $61,171 for education, and paid 97.9 percent of its Pensions and Benevolence budget. There were two new church buildings completed on the district during the year.

Many churches have begun bus ministries, resulting in Sunday school enrollment gains of 1,410 or 16.2 percent and average attendance increase of 301 or 7.8 percent.

(Eligible) Harold Hoffman and Walter Hubbard and (laymen) Trevor Morgan and Robert Rimgale were elected to the advisory board.

Mrs. R. G. Deasley was elected president of the NWMS, and Rev. David Stryker was elected president of the NYPS. Rev. Melvin Tucker was elected chairman of the church schools board.

NORTHEAST OKLAHOMA

The twenty-second annual assembly of the Northeast Oklahoma District was held June 27-28 at Muskogee (Okla.) First Church. General Superintendent George Coulter ordained Robert Grant.

District Superintendent E. H. Sanders, completing the third year of an extended term, reported 327 members received by profession of faith for a net gain of 261 and a total membership of 4,189. The Sunday school enrollment reached 9,031, a gain of 328. The average attendance reached 4,484, a gain of 336. Total income exceeded $1 million for the first time in the history of the district. A total of $108,392 was paid for general interests.

Elected to the advisory board were (elders) Keith Bottles and Eugene Sanders; (laymen) Bob Donaldson and Bob Kannady.

Mrs. E. H. Sanders was reelected president of the NWMS. Rev. Larry Brinkley was elected president of the NYPS. Rev. Del Newberry was elected chairman of the church schools board.

UPSTATE NEW YORK

The thirty-sixth annual assembly of the Upstate New York District convened June 28-29 at Brooktondale, N.Y. General Superintendent Edward Lawlor ordained David Aaserud, Hugh Bauer, Dennis Hughes, William Kerstetter, Newell Smith, Elmer Wilson, Robert Warnock, and William Poteet. He recognized the credentials of Emerson Walker.

District Superintendent Jonathan T. Gassett had resigned his position earlier to accept an appointment as district superintendent of the newly formed North Florida District. Rev. J. Wilmer Lambert, serving as district superintendent of the Dakota District, was elected to lead the Upstate New York District.

Statistical gains for the district were noted. There were 378 new members received. The district raised $1,148,351 for an increase of $53,967 in giving. A total of $85,980 was paid to general interests, an increase of $18,643.

Elected to the advisory board were (elders) Everett Kaufman and Clarence Hildreth; (laymen) Samuel Henck and John Bodine. Vera McKim was elected president of the NWMS. Rev. Clarence Hildreth was reelected president of the NYPS. Rev. Everett Kaufman was reelected chairman of the church schools board.

EASTERN KENTUCKY

The twenty-second annual assembly of the Eastern Kentucky District was held at Ashland (Ky.) First Church, July 4-5. General Superintendent Edward Lawlor ordained Russell Lovett.

District Superintendent Lawrence R. Hicks, completing the first year of an extended term, reported 562 members received (419 by profession of faith) for total membership of 5,196; $1,085,000 raised for all purposes; and a Sunday school enrollment of 11,778.

The following were elected to the advisory board: (elders) Clifton DeBord and John W. May; (laymen) Lewis K. Edwards and Audra Abney.

Mrs. Lawrence B. Hicks was reelected NWMS president by a unanimous vote. Rev. Norman Colvin was elected NYPS president. Lewis K. Edwards was reelected chairman of the church schools board.

SOUTHWESTERN OHIO


District Superintendent Dallas Baggett, completing the third year of an extended term, reported 785 new Nazarenes; 1,045 increase in Sunday school enrollment and a 319 increase in average attendance. A new church was organized in Blanchester.

The following were elected to the advisory board: (elders) Robert Gray, Wesley Poole, and Newman Sheldon; (laymen) Marvin Beam; Lewis Curtis, and Ralph R. Hodges.

Reelected to their posts were Mrs. Dallas Baggett, NWMS president; Rev. Claude Nicholas, NYPS president; and Rev. Simon Gorman, Jr., chairman of the church schools board.

NORTH ARKANSAS


District Superintendent Boyd C. Hancock was reelected for a one-year term. He reported gains adjusted to a 12-month year from a 10-month year as follows: $14,435 gain in giving to world evangelism; $86,604 increase in giving for all purposes; a 489 increase in Sunday school enrollment; and 16 members received by profession of faith.

Elected to the advisory board were (elders) Ben Benson and Jewell McKinney, (laymen) Marvin J. Richter, and Newman Sheldon, (laymen) Marvin Bean, Lewis Curtis, and Ralph R. Hodges.

Reelected to their posts were Mrs. Dallas Baggett, NWMS president; Rev. Simon Gorman, Jr., chairman of the church schools board.

For a full range of Sacred Music rely on

Music Division of the NAZARENE PUBLISHING HOUSE
Post Office Box 527
Kansas City, Missouri 64141

MUSIC
TO MAKE THE
HEART SING

SACRED FAVORITES
FOR GUITAR

Enjoy strumming and singing favorites, such as “Take the Name of Jesus with You,” “Wonderful Peace,” “Whisper a Prayer in the Morning,” and 32 others arranged by Ernie Allee with words, melody line, and chord symbols.

YOUR FAVORITE HYMNS
FOR GUITAR


$1.95

SACRED FAVORITES
FOR GUITAR

$1.95

For a full range of Sacred Music rely on

Music Division of the NAZARENE PUBLISHING HOUSE
Post Office Box 527
Kansas City, Missouri 64141

MUSIC
TO MAKE THE
HEART SING

SACRED FAVORITES
FOR GUITAR

Enjoy strumming and singing favorites, such as “Take the Name of Jesus with You,” “Wonderful Peace,” “Whisper a Prayer in the Morning,” and 32 others arranged by Ernie Allee with words, melody line, and chord symbols.

YOUR FAVORITE HYMNS
FOR GUITAR


$1.95

For a full range of Sacred Music rely on

Music Division of the NAZARENE PUBLISHING HOUSE
Post Office Box 527
Kansas City, Missouri 64141
DAKOTA

The fifth annual assembly of the Dakota District was held at Jamestown, N.D., July 6-7. General Superintendent Orville W. Jenkins ordained Charles Belzer, Michael Couch, and Leonard Suhr.

District Superintendent J. Wilmer Lambert reported 172 members received by profession of faith (record number for the district). Three home mission churches were started during the year. The district reached 179 percent of its Herold campaign goal. Rev. Lambert resigned upon the completion of his fourth year as leader of the Dakota District to accept the election as superintendent of the Upstate New York District.

EASTERN MICHIGAN

The twenty-fourth annual assembly of the Eastern Michigan District was held July 11-12 at Flint (Mich.) First Church. General Superintendent Edward Lawlor ordained George C. Cook, Vaughn E. Wolches, and Ronald C. Ketchum. He recognized elder’s orders of Philip R. Doyle.

RECOMMENDATIONS

1. Elected to the advisory board were (elders) David Belzer and R. W. Carpenter; (laymen) Kenneth Montgomery.

Rev. Paul Lantz was reelected presiding officer of the NYPFS. Rev. R. W. Carpenter was reelected chairman of the church schools board.

ANNOUNCEMENTS

* G. DONALD CRACKER from Zillah, Wash., to Spokane (Wash.) Crestline.
* WILLIAM R. HAWORTH from Herington, Kans., to Hugo ton, Kans.
* ROBERT KELLEY from Sioux City (Ia.) Central to Bettendorf, Ia.
* ROBERT S. LEECE from Phenix City, Ala., to Cleveland (Ohio) West Side.
* LARRY REINHART from Bozeman, Mont.
* Thomas E. WEAVER from Port Clinton, Ohio, to Middleport, Ohio.

MOVING MISSIONARIES

* REV. AND MRS. OLIVER KARKER, P.O. Box 106, Florida, Transvaal, Republic of South Africa.

VITAL STATISTICS

DEATHS

* REV. EDWARD R. FERGUSON, 73, died July 15 in Vicksburg, Mich. Funer al services were conducted by Rev. Harry Stanley, Dr. Fred Hawk, and Rev. Lawrence Jantz. He is survived by his wife, Alma, one son, Edward R., Jr.; two daughters, Rebecca Bleyaert and Esther Gollcher; five grandchildren; one great-grandchild; and two brothers, and one sister.

* ANDREA CASTAÑON, 7, died of leukemia July 1 at Champaign, Ill. Funeral services were conducted by Rev. William O. Blue, pastor of the Ft. Lauderdale Victory Christian Center. The new facility will contain 9,000 square feet of space.

* MRS. REBA MAE HOPKINS, 74, died July 8 in Henreyetta, Okla. Funeral services were conducted by Dr. D. S. Somerville and Rev. Eddy Burnem in Winchester, Ky. Survivors include her husband, J. D. White; two sons, J. D. Jr., and Dr. R. S. L. White; and Mrs. D. H. (Mary) Spencer (missionary in Johannesburg, South Africa) and Martha White; nine grandchildren; 11 great-grandchildren; and three brothers.

* FREDERICK W. LINGET, 73, died July 6 in Dover, N.J. Funeral services were conducted by Rev. Neale McLain and Rev. Jack White. He is survived by his wife, Mabel; one son, Dr. Wilfred Winget; and one daughter, Mrs. Morris (Eula-Adine) Weigelt.

* REV. CHARLES SAMUEL SHREFFLER, 52, pastor of Ponca City (Okla.) Westside Church, died July 12. Funeral services were conducted in Sapulpa, Okla., by Dr. Jerald R. Locke, Dr. E. D. Simpson, and Rev. E. H. Sanders. He is survived by his wife, Catherine; two sons, Charles, Jr., and Joe; one daughter, Kathy; his mother, Mrs. Ruth Robin; two brothers; and two sisters.

* ELWOOD W. SMITH, 49, died April 17, 1973, at Bend, Ore. Funeral services were conducted by Rev. Gordon Miller. Survivors include his wife, Dorothy; four sons, Stephen, Terry, and Ronald; one daughter, Christine; one grandson; his mother; four sisters; and three brothers.

* MRS. HAZEL (READ) SORENSEN died July 13 in Salem, Ore. Survivors include her

September 2—“Co-workers with God”

September 9—“Wouldn’t You Really Like to Be a Christian?”

September 16—“Does God Need the Church?”

September 23—“Thou Shalt Have No Other Gods Before Me.”

MOVING MINISTERS

* LAWRENCE E. ANGEL from Apalachin, N.Y., to Bie lo, Ohio.
* LOUIS W. COBB from Battle Creek (Mich.) Michigan Avenue to Bay City (Mich.) First.
* G. DONALD CRACKER from Zillah, Wash., to Spokane (Wash.) Crestline.

PROGRAM SCHEDULE

* Dr. William Fisher

Shower of Blessing

September 2—“Co-workers with God”

September 9—“Wouldn’t You Really Like to Be a Christian?”

September 16—“Does God Need the Church?”

September 23—“Thou Shalt Have No Other Gods Before Me.”

ACCIDENTS

On July 12. Memorial services were conducted by Rev. Curtis Lewis, Jr. Burial was in University Park, Ia. He is survived by his parents and a brother, Terry.

* ROBEK CLARK (CRUDE STANDS) ROPP, 40, was killed in an auto accident on June 8. Funeral services were conducted in Kitchener, Ontario, Canada, by Rev. Neil Horner, who is the widow and Rev. Norman Shuster. Survivors include her daughter, Donna; a son, Stephen; her parents; four sisters; and four brothers. Several members of her immediate family are in various areas of service—she was the daughter of Rev. and Mrs. Archie Stanford, retired elders on the Central District; a sister of Mrs. Tom Hermon, wife of the superintendent of the Northwest Arkansas District; and Rev. Roland Stanford, pastor of Bath, Me., and Dr. Warner Stanford of Youngstown, Ohio.

* FRANK W. STEWART, 79, died July 18 at Henryetta, Okla. Funeral services were conducted by Rev. Paul Watson in Collinsville, Okla., with interment in Roselawn Cemetery, Fort Smith, Ark. He is survived by his wife, Grace; one daughter, Mrs. Thomas Gilham; four grandchildren; two great-grandchildren; and two brothers.

* MRS. J. D. WHITE, 76, died June 16 in Lexington, Ky. Funeral services were conducted by Dr. D. S. Somerville and Rev. Eddie Burnem in Winchester, Ky. Survivors include her husband, J. D. White; two sons, J. D. Jr., and Dr. R. S. L. White; and Mrs. D. H. (Mary) Spencer (missionary in Johannesburg, South Africa) and Martha White; nine grandchildren; 11 great-grandchildren; and three brothers.

* MRS. CLARENCE (TRUDY STANFORD) HIGHTOWER, 78, died May 27 in Beech Grove, Ind. Funeral services were conducted by Rev. Gene Hood in Vincennes, Ind. She is survived by her parents, and her maternal and paternal grandparents.

* MRS. REBA MAE HOPKINS, 74, died July 8 in Henryetta, Okla. Funeral services were conducted by Dr. D. S. Somerville and Rev. Eddie Burnem in Winchester, Ky. Survivors include her husband, J. D. White; two sons, J. D. Jr., and Dr. R. S. L. White; and Mrs. D. H. (Mary) Spencer (missionary in Johannesburg, South Africa) and Martha White; nine grandchildren; 11 great-grandchildren; and three brothers.

* MRS. CLARENCE (TRUDY STANFORD) HIGHTOWER, 78, died May 27 in Beech Grove, Ind. Funeral services were conducted by Rev. Gene Hood in Vincennes, Ind. She is survived by her parents, and her maternal and paternal grandparents.

* MRS. CLARENCE (TRUDY STANFORD) HIGHTOWER, 78, died May 27 in Beech Grove, Ind. Funeral services were conducted by Rev. Gene Hood in Vincennes, Ind. She is survived by her parents, and her maternal and paternal grandparents.

* MRS. CLARENCE (TRUDY STANFORD) HIGHTOWER, 78, died May 27 in Beech Grove, Ind. Funeral services were conducted by Rev. Gene Hood in Vincennes, Ind. She is survived by her parents, and her maternal and paternal grandparents.
husband, Rev. Norman Sorensen, of Wilming­
ton, N.C.; and a daughter in Salem, Ore.

* CHARLES STANLEY WILCOX, 66, died June 26 in Pueblo, Colo. Funeral services were conducted by Rev. Harold L. Hampton; his wife, Juanita; three daughters; one son, and two brothers.

** BIRTHS

* to REV. HAROLD AND SUSAN (GESELLE) HAMPTON, JR., Pueblo, Colo., a boy, Jerry Paul, July 7.
* to SIDNEY AND JUDY (SIMPSON) BANZ, Duncanville, Tex., a girl, Kimberly Jo, June 6.
* to BILL AND MARSHA (BRIDGES) BISHOP, Greenville, S.C., a girl, Marti Lyn, May 29.
* to REV. RON AND PAT (HASSEL) CREES, Pueblo, Colo., a girl, Kimberly Michelle, July 22.
* to JOHN AND MARCIA (SCHULTZ) DARNELL, La Mirada, Calif., a girl, Stacy Michele, July 18.
* to TERRY AND JUDY (RANKHORN) DE BOLT, Old Hickory, Tenn., a boy, Bridget Everett, June 21.
* to ELDRIDGE D. AND PATTY (PARRIS) GARRETT, JR., Calimesa, Calif., a boy, Er­nest Daniel, July 25.
* to RICHARD E. AND JULIE (DAUSE) LEE, Mahomet, Ill., a boy, Brian Eric, July 3.
* to GARY AND SHERRI (McALLISTER) MILBRATH, Dickinson, N.D., a boy, Darcee Jean, May 20.
* to GEORGE AND SUSAN (VANCE) MONTE, Arcadia, Calif., a girl, Bronwen Thedistine, May 10.
* to STEVE AND SUE (JENSEN) REMOLE, Champaign, Ill., a boy, Steven Ryan, July 19.
* to ROY E. AND BETTY (LATHAM) ROGERS, Waterloo, Mich., a girl, Nannette Monique, June 30.
* to REV. NORMAN AND JOYCE SNOW­BARGER, Kansas City, Mo., a boy, Paul David, July 22.
* to CARL DOUGLAS AND BARBARA (STEENBERGEN) TAYLOR, Ashland, Ky., a girl, Kerri Beth, June 30.
* to LIGEL STANLEY AND MARY (WALSH) THOMAS, Arvida, Quebec, Cana­da, a girl, Chandra Mary, July 8.
* to TOM AND SHIRLEY (BAGGETT) WODDALL, L. Gadsden, Ala., a boy, Jason Brent, June 16.
* to RON AND JUDY (ATKINSON) GRESS, Overland Park, Kansas, a boy, Stephen Ronald, July 20.

** ADOPTED

* by GENE AND LENDRA (GILMORE) THOMAS, Gnadenhutten, Ohio, a girl, Ruth Ann, on June 27.

** MARRIAGES

* PAMELA SUE POWELL and DAVID S. MANGUM at Nampa, Idaho, June 21.
* BOBETTE ELAINE FERRIS and STEPHEN WAYNE SEELEG at Redlands, Calif., July 21.
* GAIL WALLENTINE and RILEY Mc­GAUGH at Dallas, June 22.
* KAY ANNETTE HAMILTON and DAVID DEAN BEESON at Corpus Christi, Texas, Aug. 4.
* DEBORAH LLOY BOW and LAWRENCE EMERSON ELMORE at Nampa, Idaho, June 22.

** DIRECTORIES

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

3,094 AT LARGEST CBA MEET BEAT PROMOTIONAL DRUMS. Enthusiasm for getting out the Good News in print charac­terized the twenty-fourth annual convention in Dallas, July 16-20, of the Christian Booksellers Association. The CBA meet registered 3,094, of whom 814 were dealers, according to Executive Vice-president John T. Bass.

The Thomas Nelson Bible Publishers Award went to Ken Taylor for his work with The Living Bible. Ten million copies of Taylor's paraphrased edition are in print in 80 languages. The Will Barbour, Sr., "Book Store of the Year" Award went to Stan Noreen's Bible Book Store in Denver.

At the closing banquet, speaker Hal Lindsey was presented the one millionth copy of his book Satan Is Alive and Well on Planet Earth; his wife, Jan, was given the three-millionth copy of The Great Planet Earth at the same meeting.

The Grand Promotional Award was presented to Word, Inc.

ATHEISTS PICKET OPENING OF BILLY GRAHAM MINNESOTA CRUSADE. A cluster of atheists picketed the opening ser­vice of Evangelist Billy Graham's 10-day Upper Midwest Crusade at the Minnesota State Fairgrounds at Falcon Heights, Minn.

Led by Garry DeYoung, an atheist leader from St. Paul, they carried signs that declared Mr. Graham to be a "Salesman of Superstition" and that "Religion Is Superstitious Nonsense."

Some of the several hundred teen-agers attending a Youth Evangelism Seminar (YES) held in conjunction with the crusade circled the pickets and with arms upraised sang "Amazing Grace."

The attendance at the opening rally was estimated at 21,500 and about half the audience stood when Mr. Graham asked how many were under age 25. A total of 1,186 persons left their places in the grandstands in response to the invitation and walked up and over the racetrack barriers to receive Christ.

BIBLE MISSING 30 YEARS IS RETURNED TO SHERIFF. Thirty years ago during World War II, Bernard Waggoner lost a Bible he had been given when he entered the army.

Now a sheriff, he was counseling a "drifter" at a halfway house for alcoholics in Knoxville, Tenn., when the man showed him a Bible in which the name Waggoner was inscribed. Mr. Waggoner said it was the Bible he had lost three decades before.

The man he was counseling said he took the Bible from the body of a dead German soldier during combat in France in 1944, Mr. Waggoner reported.

NATIONAL FAMILY WEEK ADVOCATED IN SENATE. Thirteen senators in Washington, D.C., have introduced a joint resolution authorizing the President to issue annually a proclamation designating Thanksgiving week in November as "National Family Week."

Sen. Edward J. Gurney (R-Fla.) said the observance of family week "cannot promise to resolve the many problems that plague the family in America today. But we can focus attention on this institution, its strengths and virtues in this era of change. And we can enlist the millions of American parents to understand the wants and needs of their children, and we can properly en­courage the children to understand the duties and obligations to their parents."

Family Week was observed in a number of states and cities last year, and Senator Gurney said he anticipates an "even greater response for this year."
Do you think we should tell a person of a bad dream we had about him? Do you think we should believe in dreams and take them seriously?

“No” to both questions.

What about the words in Luke 22:44, “And his sweat was as it were great drops of blood falling down to the ground”? I have heard it said that these drops were actual blood. Do not the words “as it were” mean it was a figure of speech? I do not minimize the sufferings of our Saviour for the lost world, including me.

When the doctors disagree, I suppose we should be permitted to take our choice.

Many have believed that the drops were actual blood, or at least sweat tinged with blood, pressed from the Saviour’s brow by the agony of the hour.

Others have taken the “as it were” (Greek, hosei, “as,” or “like”) in much the sense you seem to take it.

Luke in 3:22 speaks of the Holy Spirit descending on Jesus “in a bodily shape like a dove”; and in 24:11 of the unbelief of the disciples in regard to the report of the women that Jesus had been raised from the dead—“their words seemed to them as idle tales, and they believed them not.”

Luke also uses the same expression in Acts 2:3, “cloven tongues like as of fire”; Acts 6:15, Stephen’s face “as it had been the face of an angel”; and Acts 9:18, “there fell from his eyes as it had been scales.”

In either case, there is no question about the agony of soul the Saviour endured for us.

Recently I was reading I Samuel 19:20-24 and was puzzled. How could the Spirit of God be upon a man from whom the Lord had departed (I Samuel 16:14; 18:12)? Was the Lord still trying to reach Saul?

There are various references to the Spirit of God coming “upon” people in the Old Testament which are quite apart from any spiritual or redemptive ministry of the Spirit.

In the particular verses you mention, the Spirit of God came upon Saul to prevent him from catching and killing David. The term naba, “to prophesy,” includes the incoherent babblings of false prophets as well as the inspired utterances of true prophets.

Would you explain the difference between the natural man, the carnal man, and the spiritual man?

These are distinctions the Apostle Paul makes in 1 Corinthians 2:14—3:3.

The “natural man” is the human being apart from God. The things of God are foolishness to him. He cannot really understand them.

Carnal persons are “babes in Christ” (verse 1), although they may have been Christians for many years. Their fellowship is marred by “envying, and strife, and divisions” (verse 3).

Paul describes “the carnal mind” in Romans 8:6-7. It is a condition of deep aversion to the will of God.

The “spiritual” are believers who have come to what Paul elsewhere calls “the fulness of the blessing of the gospel of Christ” (Romans 15:29). They are those who have been sanctified wholly (1 Thessalonians 5:23).

Some of us are trying to find words more meaningful to others than “sanctification” seems to be. So we are using a number of other biblical terms such as “purity,” “cleansing,” “the fullness of” or “baptism with the Holy Spirit,” “the risen life,” “the righteousness of the law fulfilled in us,” “the fullness of the blessing of the gospel,” “salvation to the uttermost,” and others.

Some good people seem to identify the truth of holiness with one set of words about it. But the important thing is not the label on the bottle but what’s inside.

I have run into a number of cases where the right words were being used but the reality was missing.

We don’t have to choose between the right words and the reality, of course. But if we did, we’d better opt for the reality.
OUTREACH THROUGH BACKYARD VBS PROGRAM

Kankakee (Ill.) First Church emphasized outreach in vacation Bible school during the week of June 10. Nine backyard Bible schools were held each day along with the regular church VBS.

Six weeks of training sessions pertaining to outreach were held for teens and adults prior to enrollment date. Children from various faiths and races attended the schools. Contacts made in the neighborhoods served as bases for beginning a church bus ministry.

These schools were of interest to many in the community. The local newspaper did a feature article for the week with pictures of the backyard Bible schools. On the closing Sunday over 500 attended the VBS program.

More than 80 local church people donated a week of their time to work in both outreach and local schools. A flexible program, concerned workers, and prayerful planning went into the success of the venture.

Total VBS enrollment reached 440. Co-directors of the Bible schools were Mrs. Mary Rexroth and Mrs. Evelyn Gladding. Mrs. Forrest Robbins assisted with the outreach program. W. E. Varian is pastor.

A typical scene—VBS in an outdoor, community setting.
TRIFOLD DISPLAY CHART
Doubles as an interest center and an "information at a glance" promotional piece. Weekly goals and attendance may be written in. Suitable for displaying on table or hanging on wall. 28 x 56". Suggested quantity: one for each Sunday school and each department and/or classroom.
UX-500 $4.00

LETTERHEAD
Ideal for church-wide mailings or handbill. Theme design across top with space below for mimeographing desired messages. 8½ x 11". Suggested quantity: enough for frequent distribution to the entire enrollment.
U-502L Package of 50 for $1.25

BUTTON
Helps build an atmosphere of excitement and participation. A conversation opener leading to an invitation to attend Sunday school. Imprinted, "Discover." ¾" diameter. Suggested quantity: enough to give every member.
U-503B Package of 50 for $1.50

STREAMER
Eye-catching reminders to go all out to discover new children, youth, and adults. 4 x 22". Suggested quantity: enough to display throughout the church wherever people gather.
U-501ST Package of 6 for 75c

THEME SONG
"I've Discovered the Way of Gladness," by Floyd Hawkins—a song of great inspiration, challenging members to share their "discovery" through personal witness. Printed on 5¼ x 8½" sheets. Suggested quantity: enough so everyone may have access to a copy.
U-504TS Package of 25 for 75c

All attractively designed and printed in two-color

Plan NOW for 5 Unforgettable SunDAYS OF DISCOVERY

NAZARENE PUBLISHING HOUSE
Post Office Box 527, Kansas City, Missouri 64141
A LAYMAN VISITS

One Sunday afternoon in Weirton, W.Va., an incident happened which helped change my life completely.

I was a miserable young man, 25 years old, married, but not yet a father.

Sin had taken me down the long road of emptiness, despair, and disappointment. I had failed to find in its pleasures anything that came close to satisfying the spiritual craving that gnawed away inside me. In reality I had reached the end at which sin's victims sooner or later arrive, and it was a dead end.

On this lonely afternoon, my wife and I went to visit her family, who lived in the same town. We were totally unaware they had a visitor when we barged in. But we were soon introduced to a man who was a layman from the nearby Church of the Nazarene. He very quickly told us that he was looking for unchurched families whom he could enroll in Sunday school.

This Christian man immediately sensed my spiritual hunger. Soon he was telling me about Christ and how He had died for me on the Cross. He made it clear that Jesus was the Answer to the crises of life.

The rest of the family had left the room one at a time, but I was interested in what this man was saying and I listened very closely.

Before he took his leave he had prayer with one sin-sick young man. Tears welled up in my eyes; I was a little embarrassed as I brushed them away. At the same time I knew there was something right about this visitor, and when he had finished praying, I told him so.

Days passed, but the memory of the caller lingered with me. I longed to become a Christian.

Then came the crisis. The child we were expecting was born. For six months we showered our love upon this tiny bundle of our likeness. Then suddenly Brenda died. With the little body of our baby girl still in my arms, I cried out to the God that Christian visitor had told me about one Sunday afternoon.

My world had fallen to pieces and I felt there was no way possible for it to be put back together again. When my world fell in, I turned to God and found that He was the One who could put it back together again—only this time on the right foundation.

That evening I fell to the floor a brokenhearted sinner. But I rose from my knees a Christian. Thank God! I was saved!

Soon the call from God came clear and distinct, “Preach My Word.” For 20 years now I have been a minister in the Church of the Nazarene. Many souls have found God at our altars.

Today I find myself completely satisfied with life, with my church, and with the Christ I love and serve. We have a fine church, a lovely parsonage, two wonderful boys, and most of all, hope for the future. It is because one Sunday afternoon a Christian layman had a burden to go out calling.

Vaughn R. Davis
Pineville, W.Va.
MITCHELL RESIGNS
K.C. POST

Dr. H. Dale Mitchell, executive director of the Communications Commission and director of the Nazarene Radio League, has submitted a formal resignation effective September 1. He has served in this assignment since 1965.

Dr. Mitchell announced that he and Mrs. Mitchell will make their home in Elkhart, Ind., and Madeira Beach, Fla. He said he will continue to serve the church as opportunities are afforded.

During the past eight years of his leadership, Dr. Mitchell has seen the outreach of the Spanish broadcast, "La Hora Nazarena," increase from 302 to 724 stations. The Spanish broadcast has entered Spain and Colombia for the first time.

"Showers of Blessing" broadcast is now aired over 692 stations. It has expanded from a total of 531 stations in 1965.

"A Hora Nazarena," Portuguese broadcast, was begun in October, 1972. It is aired on 22 stations at the present time. Several more are expected to be added as the broadcast is taken into Brazil.

Groundwork has been laid for a French broadcast to serve the French-speaking people of Canada. This program is expected to be released over a number of stations by the first of next year.

Dr. Mitchell has been working to produce a Canadian version of "Showers of Blessing" broadcast. Canadian singers will be used.

Several television spots have been produced and used by many Nazarenes during Mitchell's administration.

Dr. Mitchell stated, "These eight years I have had the privilege of serving the church in this ministry have been a joyful and satisfying experience. I still find much challenge in the task and see continuing opportunities of greater service ahead."

SKILES TO HEAD COMMUNICATIONS COMMISSION

Mr. Paul Skiles, presently serving as executive secretary of the Youth Department and director of the Servicemen's Division, has accepted the election as executive director of the Communications Commission. He will complete the unexpected term of Dr. H. Dale Mitchell. Mr. Skiles will assume the new assignment September 1.

Following his graduation from Pasadena College, Pasadena, Calif., in 1949, Mr. Skiles served three California congregations in local youth and music ministries—Bakersfield First, Eureka First, and Santa Ana First. From 1953 to 1960, he served as district youth director on the Northern California District.

In 1960, Mr. Skiles was elected general executive secretary of the NYPS and was appointed director of the Servicemen's Commission. He became executive secretary of the newly established Youth Department in 1968 and director of the Servicemen's Division (now a division of the Youth Department).

Paul Skiles has served by appointment as denominational representative to the American Bible Society since 1960. He is a member of the General Church Music Commission and is now serving as chairman of the Executive Fellowship at Headquarters. He has worked with each of the steering committees for the International Laymen's Conferences.

Regarding the 1974 Youth World Conference in Switzerland, Mr. Skiles reports that he has agreed to retain certain appropriate administrative and liaison responsibilities in order to provide unbroken continuity in preparation for the event. As a denominational agent, he expects to concentrate in negotiating and implementing final contracts and other agreements with all outside organizations and agencies.

RILEY APPOINTED TO DAKOTA DISTRICT

Rev. Philip Riley, 35, pastor of Topeka (Kans.) First Church, has accepted the appointment as superintendent of the Dakota District. He has served the present pastorate since 1967.

Rev. Riley is a 1959 graduate of Trevecca Nazarene College, Nashville, and a 1962 graduate of Nazarene Theological Seminary, Kansas City. He became a licensed minister in 1966 and was ordained in 1961.

From 1960 to 1963, Rev. Riley pastored the Canaan Hill Church in Lawton, Mo. He pastored in Decatur, Ga., from 1964 to 1966 before returning to the Kansas City District to pastor at Topeka First. For the past year, Riley has served as district NYPS president.

Rev. Riley and his wife, Shirley, have three children—a daughter, Sondra, 14; and two sons—David, 11; and Paul, 7.

STOWE VISITS TAIWAN AND KOREA

General Superintendent Eugene L. Stowe left for Taiwan on August 27. He will preside at the Taiwan District Assembly.

Dr. Stowe is scheduled to preside over a specially called assembly in Korea before returning to Kansas City about September 6.

At the end of July, Dr. Stowe conducted the assembly in Puerto Rico and visited churches in the Virgin Islands.
new books

Be Fully Informed for Successful Service

**BIBLE**

**CONTEMPORARY PORTRAITS FROM THE OLD TESTAMENT**
by Paul T. Culbertson  
$2.95
From the lives of 15 Old Testament characters, the author gives insights into the art of successful living. Here is excellent sermonic as well as counseling material. Laymen will enjoy these illustrations, for almost everyone will identify with one or more characters. 144 pages. Cloth.

**MASTERING ACTS (N-9730),** prepared by Howard Culbertson  
75c
The official 1973-74 workbook for the NYPS Teen Quiz program. Beam ed to Bible study for the whole group. 48 pages. Paper, size 8½ x 11”.

**MASTERING ACTS, Leader’s Guide (N-9731)**  
with quiz rules inserted  
60c

**QUESTIONS ON ACTS FOR LOCAL QUIZZING (N-9732)**  
45c

**OFFICIAL RULES FOR NYPS BIBLE QUIZZING (N-9723)**  
25c

**PETER, THE ROCK-MAN,** by Frank G. Carver  
$1.50
A penetrating biography introducing readers to the fascinating, dramatic life of the Apostle Peter, as a key disciple. There is a strong emphasis on the grace of God, showing the work of the Holy Spirit in building Christ’s Church. It is not so “scholarly” as to keep it from being easily read. 95 pages. Paper.

**CHURCH OF THE NAZARENE**

**WHAT IS THE CHURCH OF THE NAZARENE?**
by W. M. Greathouse  
50c

**MANUAL/1972 Church of the Nazarene**  
$2.00; 12 for $21.00

**QUESTIONS ON THE HOME COURSES OF STUDY, 1972-76 Edition**  
$2.00
Questions for the Licensed Minister’s Course; questions for Licensed Deaconesses, Ministers of Music, and Directors of Christian Education. 170 pages. Paper.

**MAN OF THE MORNING,** by Donald P. Brickley  
$2.95
A thorough, careful, challenging story of our denomination’s founder—Phineas F. Bresee. Gives an excellent account of the background and events leading to the formation of the church and organized holiness. 296 pages. Paper.

**MEANING OF CHURCH MEMBERSHIP,** by Jerry McCant  
$1.95
A study for prospective and new Nazarenes. The author’s goal is to develop within the new member a deep appreciation for and consuming loyalty to his denomination. He places the church in the total context of Christendom, but also deals with specifics. A CST Text for Unit 132a. 119 pages. Paper.

Order from your NAZARENE PUBLISHING HOUSE
Post Office Box 527 Kansas City Missouri 64141