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July 19, 1967

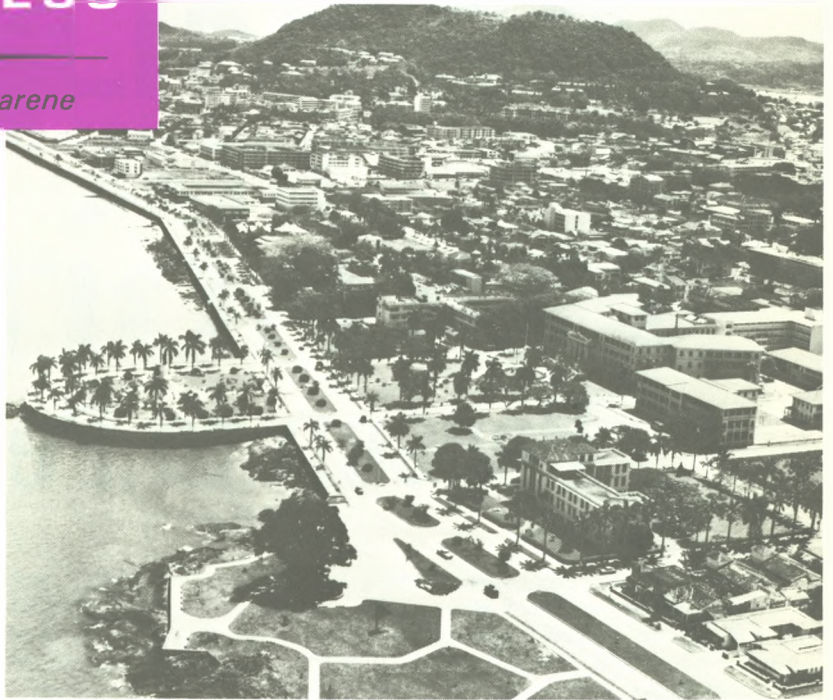
herald

OF HOLINESS

Church of the Nazarene

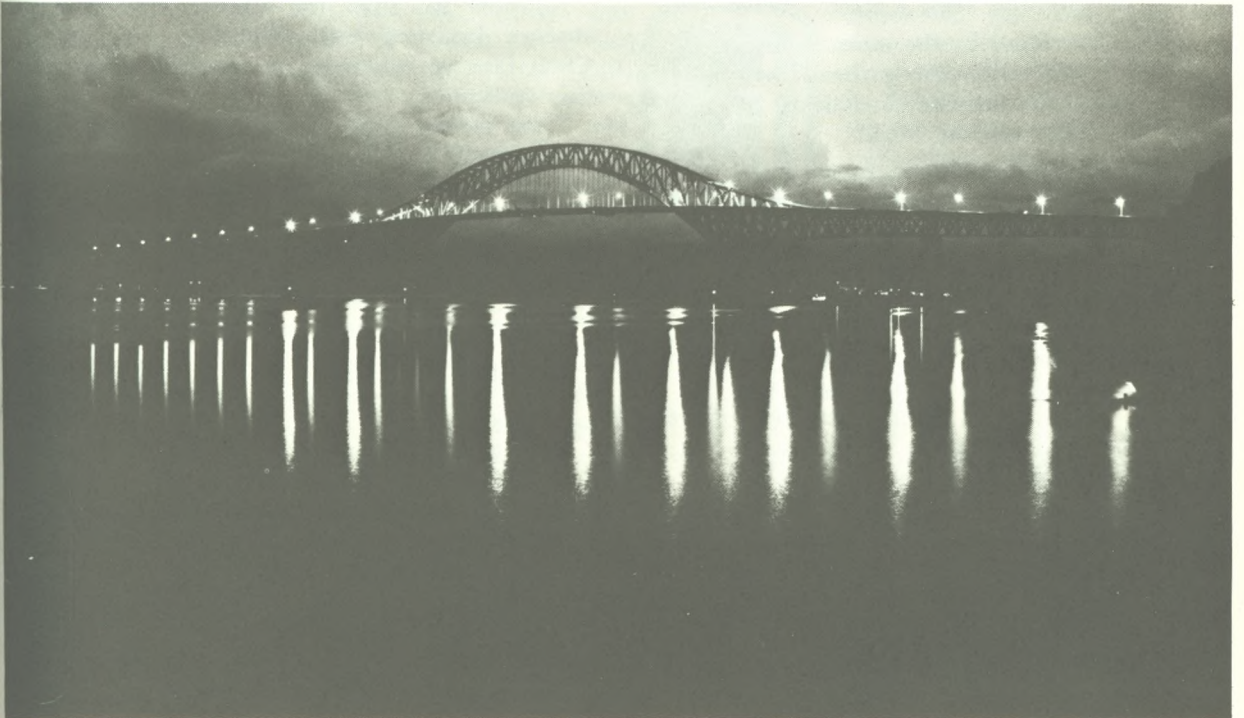
Panama: Bridge of the Americas

(See "About the Cover," page 5.)



A SMALL PARK (left) protrudes toward the Pacific Ocean from a scenic point in Panama City. To the right of the park is the U.S. embassy.

THE THATCHER FERRY bridge, silhouetted against a sunset at the Pacific entrance to the Panama Canal, was completed in 1962. The \$20 million structure replaced a swing bridge previously located at Miraflores locks.





General Superintendent Lewis

Person to Person

Christians are made by Christians. By this I mean it is a person-to-person accomplishment. Books, gadgets, rituals, programs do not make new Christians. They may assist a church to promote an intensive effort of outreach—but it takes a Christian to lead, or persuade, or influence another person to repent of sins and seek Christ.

This is evident by the main thrust of Christ in His earthly life. He gathered around Him some men who became Christians. With them He faced the unwon world.

This is a tremendous fact. It gives to a church the ability to effect a spiritual conquest of a parish, that is, if it has some Christians.

Without Christians all the organizational effort of a church will fail. Its ineffectual effort will become frustrating because there are no results. A few people can be enrolled, a new face appears in the congregation, but it is usually transient, *unless we have Christians*.

Then the story is different. Then the newcomer is in contact with some Christians. These Christians are evangelists, every one of them. Every Christian is bound by his vows to God to do all in his power at all times

to win souls. A new face in the congregation is to the Christian a wonderful opportunity. The anticipation of winning that soul stirs in the heart of the Christian.

The Christian will not let the newcomer get away without personal contact. Just think of it! Here is a soul that can be won to our Lord.

So now we turn the charm, friendliness, sincere interest, and Christian concern of Christians in full force to appeal to and win this soul.

Here is the power of the church—not the facilities or buildings but the Christians who make up its membership. Here is *power*. The soul-seeking, soul-winning power of a Christian is really the only power a church has. Pitiful indeed is the church with no people who will seek to win a soul.

Mighty indeed is the church large or small that through its Christians will engage in the thrilling, person-to-person endeavor to win new ones.

This is evangelism. This is holiness in action. This is our strength.

The more than twenty-three thousand received into church membership last year are the result of person-to-person, Christian-to-sinner, the gospel-preached-to-the-unsaved work of our churches.

IS HOLINESS AN OPTIONAL?

• By George Scutt

Valparaiso, Indiana

American manufacturers have revolutionized the retail business world with "optional equipment." If you doubt the statement, visit any auto or appliance dealer and the sales staff will provide all the evidence needed to prove this fact. The salesman will quote a basic price for the product and then show you one loaded with "optional equipment."

This practice finds its parallel in the thinking of the average person, until many use the same procedure for all moral standards. This is true in the religious world as well as the secular.

There are those in the church earnestly endeavoring to determine the "basic" and "optional" requirements of Christianity. They reason that if conversion is sufficient, why obligate oneself to seek additional spiritual responsibilities through an experience of entire sanctification? Why add such a demanding optional to the Christian experience when conversion meets the basic requirement? They may think this will excuse them from endeavoring in every way to glorify God by a humble walk, godly conversation, and holy service; or from devotedly giving of their means and faithful attendance upon the means of grace; or

from abstaining from all evil, and seeking earnestly to perfect holiness of heart and life in the fear of the Lord.

When the church urges full participation in these weighty matters, I may remind myself that all these are "optional" and escape any involvement. Sacrificial living may be all right for others, but I intend to meet only the requirement of conversion. This will permit me to use my time and ability for personal gain and pleasure. But can one really be secure in living by this type of philosophy?

Think of Christ's prayer to His Father to preserve the apostles, recorded in John 17:15-19: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Here Christ included both con-

version and entire sanctification as a basic requirement for victorious Christian living. The New Testament Christian must embrace both in order to be a faithful servant in the ordinary activities of Christianity.

The Christian who evades divine responsibilities by considering entire sanctification as optional is like the foolish man who built his house on the sand. The rain descended, the floods came, and the winds beat upon the house, and it fell—and great was the fall of it. Conversion alone cannot stand the severe test of this lawless age.

We must remember that it is God's will and purpose that all men should be holy. This is preeminently the calling of every professed Christian. Satan's greatest weapon is his attempt to hinder your holy living by questioning the basic requirement of Bible salvation.

Some things in the religious world are optional, but conversion and entire sanctification are both essential for victorious living.

The business world enjoys prosperity by offering basic and optional equipment. This fact we must accept. But if Christians were to practice the same philosophy and confuse the basic with the optional, they would soon suffer spiritual poverty and death.



50 Years Ago . . .

In the *Herald of Holiness*

Church and War

We are asked what is the position of the Pentecostal Church of the Nazarene with reference to the question of war. Her position in regard to war will be found in the Report of the State of the Church adopted by the last General Assembly at Kansas City, Missouri (pages 58-59), in which the Church emphatically stated that we are opposed to war, especially as a means of settling international disputes. . . .

Such is the plain and emphatic position of our Church on the war question. It is left for the members of the church to see to it that they maintain the answer of a good conscience toward God in the matter. The Church does not forbid our entering the war, much less does it encourage us to do so. Each is left to decide this for himself.—*B. F. Haynes*, editor.

Praying at People

There is a very reprehensible practice sometimes engaged in by thoughtless people of praying *at* people in public. This is certainly in very bad taste. Prayer should never be debased to the plane of an opportunity of reproving people. The very purpose to so humiliate another thus publicly in the act of prayer is cowardly and unbrotherly. . . . It is more the spirit of sacred gossip or tattling or criticism than of prayer, for it requires only a very meager degree of common sense for one to know that such an act cannot spring from a pure motive to help the other party. Nor can it possibly have any such effect if the one perpetrating the gross folly be silly enough to believe it can be so used.—*B. F. Haynes*, editor.

ON REVERENCE IN CHURCH

• **By LaNelle Stiles**
Waynesburg, Pennsylvania

The Lord is in his holy temple: let all the earth keep silence before him (Habakkuk 2:20).

Are our church services as meaningful as they should be? This is an important question, for we need the church.

The Christian needs the spiritual nourishment and refreshment that the services of the church should provide. He needs the moments of quietness and meditation, the times of rejoicing and praise that supply the inner strength and serenity so necessary for living a vital, victorious life.

The unsaved person needs the church, for he should find there an atmosphere in which the Holy Spirit can speak and draw men to Christ.

It is a sad fact, however, that too often the Christian leaves the services without having received the enrichment he needs, and the unsaved one departs, never having heard the whisper of the still, small Voice. Why is this true? Perhaps it is because of the irreverence and disorder which characterize many services and hinder the work of the Holy Spirit.

The problem of irreverence is not a new one. It has long been acknowledged and often

deplored by both minister and lay people. It has been discussed in sermons, Sunday school lessons, and youth groups, and has been the subject of countless articles. Yet the problem persists, and the questions are repeated: "Why is there so much irreverence in many of our churches?" "Why does the problem seem to be greater in our churches than in those of other denominations?" "What can we do about it?"

Since it is often true that the cure for a problem becomes evident only after the cause is discovered, a look at the underlying reasons for our seeming lack of reverence might prove helpful in understanding and combating the problem.

The Church of the Nazarene has always favored informality in its services. In our fear of becoming "cold and formal" perhaps we have sometimes gone to the opposite extreme. It is very easy for informality to degenerate into irreverence. People respond to their immediate environment, and a service in which things are done haphazardly will not inspire the most desirable behavior.

While treasuring a warm, friendly, informal mode of worship, we must realize that there is no merit in excessive informality any more than there is in extreme formality. A service that is carefully planned and well organized does not bring restriction, but freedom by providing an atmosphere in which the Holy Spirit can speak and be heard.

Almost any discussion of the problem of reverence will produce a remark like this: "Well, I'll say one thing for the Catholics—they're reverent." This statement has become a cliché, but it does lead to an interesting observation. Anyone who has ever stepped inside the sanctuary of any of the churches which practice a more liturgical form of worship knows the sense of awe he feels which

makes even a whisper seem a sacrilege. Again we must recognize the fact that people respond to their surroundings, and even the architecture and furnishings of a church influence the attitudes and behavior of those who worship there.

Children can be taught proper behavior in church better if they are made conscious of the fact that the sanctuary is different from any place else, and that it is sacred. Certainly God's presence can be manifested anywhere—brush arbors, abandoned store buildings, schoolrooms, private homes—wherever people meet in His name. But we are human and, like Thomas, often need something we can see and touch to bring us into the proper attitude for worship.

Those who have beautiful buildings should be very thankful for them. Those congregations which are preparing to build should resist the temptation to skimp and cut corners. Surely God's house should be even more beautiful than the homes in which we live.

Those who must worship in

places that are less than ideal should accept the challenge of making their place of worship as lovely and conducive to worship as their effort, imagination, and devotion can possibly make it. Surely the God who directed the erection of the Temple in all its magnificence and created the earth in all its grandeur is pleased to dwell amid beauty.

The old saying that "familiarity breeds contempt" might be paraphrased, "Familiarity breeds carelessness," where spiritual matters are concerned. Isn't it just possible that the very closeness and intimacy of our relationship with God could be partly responsible for a lack of reverence?

Some tend to joke about and speak lightly of spiritual things. It is easy to become sacrilegious without realizing it, and this attitude can carry over into our worship. Each individual should constantly remind himself that the God he serves is not only a Friend and Companion, but also the great Creator and Ruler of the universe, to whom we owe adoration and reverence as well as love and devotion.

In some churches the people kneel in prayer on first entering the pew. The explanation of that custom is interesting: When we go to visit a friend's home, the first thing we do is greet our host. Is it not appropriate then that we speak first to God when we enter His house? If we must whisper during the services, it should be into the ear of God, rather than to a friend in a nearby pew.

Irreverence is more than a mode of conduct; it is a state of mind, an attitude of heart. We should be careful to see that our behavior truly reflects the devotion we feel in our hearts. When this is true, our services will be more meaningful, our lives will be enriched, and our outreach into a needy world will be more effective.

About the Cover . . .

The work of the Church of the Nazarene in the Canal Zone began in 1953, and in 1961 was broadened into the Republic of Panama. Last year the Canal Zone, under the supervision of the Department of Home Missions, was merged with the work in the republic to form the Panama District. The district is under the supervision of the Department of World Missions.

There are 227 members of 6 churches and 5 preaching points. The 6 churches are partially self-supporting. Panamanians contributed \$10,536 in 1966. There are 6 missionaries working in the country, which has a population of 1.7 million.

—Managing Editor



Miracles in the Ordinary

• **By Clifford Chew**
Williamsport, Pennsylvania

Yes, I believe in miracles—all kinds. Our God is a God of miracles. Not a minute goes by without ten thousand taking place.

The word miracle in the English language has three meanings. I believe in each one. Webster's unabridged dictionary defines "miracle" as:

- (1) An event or effect that apparently contradicts known scientific laws.
- (2) A wonder or wonderful thing.
- (3) A wonderful example—(He is a miracle man).

We have but to look at Jesus to see a miracle—a wonderful Example. He is the miracle Man. A miracle of love! God's love visible, acting, and activating in this world!

His visible life was an example of perfect dedication to the will of God and the needs of men. His own interests definitely occupied but a sideline in His interest.

He was concerned with the needs of others; feeding the hungry, opening the eyes of the blind, unstopping the ears of the deaf, freeing the tongues of the dumb, healing all kinds of physical and emotional disorders. His visible life was a wonderful example of what God intended all men to be in this world and what they will be in the next.

And I have seen Bill Lund, Paul Johnson, Howard Rixon, Joe Olson—who being alive now show me that God still performs miracles today by making wonderful examples.

I also believe in miracles of consistency. The wonders of God's handiwork: the laws of science,

chemistry, biology, mathematics, electricity, and all natural fields.

To many, a miracle is a phenomenon that is unexplainable by known scientific laws. To me, the miracle is that all things are consistent in their behavior:

The miracle was not only the sun standing still; it is the never-failing accuracy of its orbit.

The miracle was not only the parting of the water, but that I can depend on its seeking its own level and taking the shape of its container.

The miracle is not only that fire came down from heaven, but that every time I raise a piece of material to its flash point it catches fire.

The miracle is not alone that the iron swam, but that the laws of buoyancy can be depended on to function consistently.

The withering of the fig tree was a miracle. But no less is the fact that a seed planted in the ground and watered will allow a life to spring up.

The greatest miracles of all are the never-failing laws of God that keep life in a balance on this earth.

The fact that men have found these laws does not in any way diminish the wonder that God keeps them functioning perfectly night and day.

Yes, I believe in miracles.

A man is a fool who does not realize that the God who ordained and maintains these laws can also do away with them all, causing all to become a mass of confusion.

For God to destroy the earth He has but to change the flash point of any common material. The miracle is that He doesn't.

For all humans, animals, and fowls to be lost, God needs only

to change the laws of gravitation and motion and all loose matter would fly into space. The miracle is that He doesn't.

Yes, I believe in miracles.

I believe in the miracle of "coincidence."

Some have "explained" the miracle of the Flood and claimed that it was a natural result of a top-heavy ice cap at the poles. But isn't it wonderful that God told Noah to start building the ark 120 years before it happened, and to get in the ark exactly the day it occurred?

God brings natural phenomena to pass as He needs them, and just because men can explain them does not diminish their splendor one bit.

Something like the manna in the wilderness has been seen many times, and even today when "conditions are right" one can still scrape a white honey bread from the leaves of desert plants early in the morning. But wasn't it wonderful that it happened six days a week for every single week the children of Israel were in the desert? The fact that we know how it may have been formed does not diminish the marvel of this forty-year, consistent miracle of "coincidence."

Men have explained just how the plagues came about in Egypt, but wasn't it wonderful that God told Moses a day ahead of time to let him warn Pharaoh?

It's no secret where the quail came from in the desert that day or why they were moving. But wasn't it a miracle that God had His people ready for them at just the right place and time?

The miracles of "coincidence"

are with us every day. A close call, a lost article found, the safe return of a loved one, the "natural" cure of diseases, the accident that didn't happen. Miracles all day long! Praise God!

Yes, I believe in miracles.

I also believe in the miracles of the unexplainable happenings. The sun did stand still all day in Joshua's time, and the iron axe-head floated for Elisha to see. The sick were cured, blind made to see, and deaf to hear. The water did turn to wine and Jesus did read men's thoughts.

There is a supernatural or unexplainable world that is around us and in us. Twins feel pain together and sense each other's feelings. My uncle woke in the night when I was lost. Men have followed calls to safety and been drawn away from danger by strange feelings.

This supernatural world in its operation breaks in on us, and we behold its strange laws (unexplainable by the laws of this world). Jesus walked through walls, on the sea, called the wind to stop and the waters to be still, and effortlessly rose above the earth and disappeared out of sight.

Shepherds saw and heard angels sing, and Elisha with his servant saw multitudes of hosts in the heavens. All but small glimpses into an as yet unseen world around us—of which we are to become a part!

Yes, I believe in miracles.

The Bible says that "with God nothing shall be impossible." The miracles of the unexplainable, the known laws of science, the supernatural, ★ the impossible are all His to regulate as He wills.

We need miracles to live, and we have them. They are all around us.

But the greatest miracle is Jesus, our Savior, who left heaven's shores, wrapped himself in human flesh, died, and rose again that we might have everlasting life in the next world, and enjoy His miracles in this one.

Trust Him, fear Him, love Him, and obey Him. Let us tie ourselves securely to His purpose and rest under His unsleeping care.

Our Untapped Wealth

• **By Virginia R. Sink**
Bethany, Oklahoma

A FEW YEARS ago Kathryn Forbes wrote a book called *Mama's Bank Account*, in which she told of the life of an immigrant Norwegian family living in San Francisco shortly after the turn of the century. Whatever troublesome situation arose, they would discuss whether to lean on Mama's bank account or try to weather the storm without checking on it.

Mama would always intimate the money was there to be used. But they never had to use it. The problems were always worked out by their own intelligence and resourcefulness.

Finally, when the family was grown, they learned Mama never did have a bank account. It was her idea that thinking there was one would keep her children unafraid and give them a sense of security.

* * *

SUPPOSE YOU could say, In my bank account today I have a million dollars. How would it affect your day? It might affect it to the point of being able to go out and buy a number of objects you've often wanted and could never afford—automobiles, jewelry, fine clothes, a trip to Europe or some other far-away place. But how would it really affect your day—the chores that lie ahead for you today—what you actually, really have to handle today?

Assuming you are a woman with a family, could it make you feel any better when you awake in the morning? Could it help you prepare your family's breakfast any faster or better? Could it make your ability to shop for your family any better, help with the choices you have to make, or point out the right course in the decisions that have to be made?

The only way it could change any of these things would be by the purchase of objects you could use. It could not increase your wisdom or ability in knowing how to use them.

Could having an immense bank account give you the wisdom to straighten out your children's difficulties, the compassion and love to help them when they're hurt, the strength to stand behind what you believe? In actual day-to-day living, the *thought* of that huge bank account lying there would sustain you more than the actual dollars would.

* * *

WE ARE ALL heirs to an unlimited bank account from our Father God. There is an infinite store of untapped wealth, a bottomless depth of intelligence, love, strength, wisdom, courage ever available for each of us and all mankind.

The way to check on this wealth is by prayer, by turning to God for help and casting our care upon Him. Whenever we humbly ask God's help, He always answers. He may not give the answer we want to hear, but He answers in the right way.

But we have to listen. If we are so busy in our prayer telling God just exactly what we want, and how we want it, and how He is to take care of the situation, we will not be able to hear His answer. If we knew the answer, we wouldn't need to pray.

* * *

LET US DRAW on our inexhaustible bank account today. Let us go forth with joy in our thinking, a song on our lips, and a prayer in our hearts. Let us express God, not mammon.

Never Too Late to Be Saved

• **By Porter T. Cargill**

Bethany, Oklahoma

It was the spring of 1944 in Poteau, Oklahoma. The Church of the Nazarene was in the spirit of revival. A Sunday school drive was in progress with much visitation, personal work, and prayer for the lost. New people were coming and God was blessing in an unusual way.

As pastor of the church, I had heard of Uncle Ben. He lived just two blocks from our church but I had never met him.

Uncle Ben was a noted man for at least two reasons. He was over one hundred one years of age, and he had spent at least one-third of his life in a federal penitentiary.

One day in my study, I felt I would like to meet this noted man and invite him to our services. After a short time of prayer, I went the two blocks to the rooming house where the old gentleman lived.

When I was introduced to him, he immediately recognized me as pastor of the Church of the Nazarene because he had read some of the articles I had written for the local newspaper.

After a short, pleasant visit, I stated the purpose of coming to see him. I told him we wanted to drive to the boarding house the following Sunday morning and bring him as our special guest to our services. His words were, "Brother Cargill, I do not know if you want me for your special guest. I have lived a rough life. I am not a religious man. I have gone to church few times in my whole life."

At first he did not want to come, but again I told him I had prayed about it and wanted him to come as my own special visitor for the next Sunday. After I convinced him that I really wanted him to come as my personal guest, he finally agreed.

That Sunday, and for the next three or four Sundays, we drove

down and brought him to the services. He seemed to enjoy them very much. After that he asked me not to come after him but to go get someone else. He said he would walk, for it was only two blocks. I knew he was able because I had seen him walk up-town several times that month. He continued to come to the morning services as well as some of the night services.

About three months later, in one of the morning services, the Lord was especially blessing the hearts of the people. I saw that Uncle Ben was under conviction. I went back and spoke to him, and he

told me that the Lord was talking to him. I invited him to come forward and pray. He responded immediately. Because of his age, some men of the church placed a chair at the end of the altar. That morning the Lord forgave Uncle Ben all his sins.

I heard Uncle Ben testify, both in the regular services and in prayer meetings, to the saving power of our Lord. At the end of our pastorate at the Poteau Church of the Nazarene in 1945, he was a member of our congregation.

Uncle Ben, whose real name was Ben Brannon, was the last living member of the Jesse James outlaw gang. One-third of his life was spent in the penitentiary. Yet, by the grace of our Lord and Savior Jesus Christ, he was saved late in life. Ben Brannon passed from this life at one hundred fourteen years of age in Heavener, Oklahoma. We will see him again on that glad day.

Victory Today . . .

But Wh

"We had a great altar service last Sunday night," said the happy pastor. Certainly the occasion did call for rejoicing, for it was a time of real victory and blessing.

But what was the picture a month later? Was the church different because of this tremendous service? Were the seekers and happy finders still living victorious Christian lives and continuing to grow in grace? How many of them were in prayer meeting the following Wednesday evening? How many were in the following Sunday services, anxious to give witness to their newfound experience of grace? How many went on to be filled with the Spirit? How many took the next step to help them "stay saved," by becoming members of the church?

After holding several pastorates, evangelizing many years, and making somewhat of a study of the mortality rate in our beloved Zion, let me say that the answers to the questions will break your heart!

We invite, visit, and go all out to get people to come to church. We make careful plans to get Sunday school class members into revival services. We rejoice when they go to the altar. . . .

Then too often we forget that they are weak like babes beginning life and will need much assistance and support for a time. They are like travelers beginning a journey and will need guidance. They have broken with former close worldly friends, and will need some close Christian friendships.

The first few weeks of the Christian life are perilous, indeed, for the Devil will do all he possibly can to defeat new converts.

"How Can We Have a Real Revival?" . . .

A Modern Parable

• **By Vernon L. Wilcox**
Sacramento, California

And it came to pass in those days that a certain church prepared a great spiritual feast and invited a well-known evangelist to come for a series of revival meetings. And they sent invitations to all the members saying, "Come, for all things are now ready."

And they all with one consent began to make excuse. The first said, "I work hard all day long,

trying to make a living for my family. Moreover, I sent in some money for the evangelist—let him carry the load, for I am too tired. I pray thee, have me excused."

And another said, "I have so much schoolwork piled up for many days, so that if I do it not I shall flunk. I have time to watch TV and eat my meals, but I do not have an hour to attend revival meeting. I pray thee, have me excused."

And yet another said, "The members of my family do not like to go to church. And I feel terrible, going alone. It's true, I go other places alone, but that's different. I think you'll have to excuse me."

And the pastor and church board met together to ponder on these things. And they said one to another, "How shall we have a real revival without our own people attending and bringing their unsaved friends?" And they decided to go out into the highways and the hedges and bring them in, that the house might be filled. But when the visitors came into the church and saw that the members did not think it important enough for them to come, they straightway went out, and came not back.

And the pastor and church board took counsel together, wondering how to promote evangelism and see the work of God go forward, when those who had promised to attend the means of grace failed to keep their promise. And they prayed earnestly that the Lord would help them awaken the people of the congregation to their privileges and responsibilities before "the night cometh, when no man can work."

• **By Lyle K. Potter**

Field Promotion, Department of Church Schools

out Tomorrow?

During this time the church must do everything possible to see that they become strong Christians.

It is a tragic truth that many who bow at our altars fail to "make it." Can it be that we are somewhat to blame? Are we prayerfully and diligently doing our best to encourage and help these weak Christians?

May I suggest a simple and effective plan which can be carried out by every pastor in our denomination?

Keep a good supply of a helpful guide such as "Now That You're Saved," by Dr. John Riley, in the pulpit (not back in the church office someplace). Before they leave the altar, all who come to be converted, reclaimed, or renew their vows should be presented with these little pocket-size booklets and urged to begin reading them at once.

In Dr. Riley's booklet new converts will quickly come to understand how to keep a victorious experience. They will learn that . . .

(1) They cannot depend on feelings but that "the just shall live by faith."

(2) Daily prayer and study of the Word are a necessary means of sustaining grace and strength.

(3) The way to become established is to go on to be sanctified wholly.

(4) Joining hands in church membership is a next logical step.

(5) We should be faithful stewards of our time and money (in other words, begin tithing and go to work for the Lord).

(6) They can regain victory in case they slip or fall.

Editorially Speaking

• By W. T. PURKISER

Morality Old and New

There is something slippery about the idea of a "new morality." It takes quite unfair advantage in the appeal of the "new" as compared with what is "old."

In most areas of life we have come to believe that the new is better than that which it replaces. The new model of automobile is expected to be better than the old. The new theory is deemed better than the one it replaces.

That such is not always the case is too obvious to need argument. Human progress, even in technical and industrial matters, is never an evenly ascending incline. There are always dips and valleys along the way.

Yet the general attitude would give the benefit of the doubt to the new, and would question the superiority or even equal value of whatever is called "old." When applied to matters of right and wrong, this attitude can be completely fatal.

The deepest instincts of our nature proclaim the fact that the moral law is as basic in human life as the principles of cause and effect in nature. It can no more be repealed by human consensus than the truths of the multiplication table.

If we let words mean what they normally do, the "new morality" is a contradiction in terms. If it is really new, it isn't morality. If it is morality, it isn't new.

In view of the alarming absence of decency and self-restraint in our entire culture, one cannot escape the sneaking feeling that the "new morality," or "situation ethics" if you prefer the technical term, will be widely used in an attempt to rationalize prevailing trends.

Ever since Sigmund Freud popularized the notion that conscience is the cause of the growing mental and emotional troubles of our times, there has been an undeclared war against all moral standards. The assumption has been that guilt feelings may be dealt with by destroying the ideals whose violation produces the guilt. This makes as much sense as putting out the eyes of the man who complains that he can't stand the sight of the dump in his backyard.

The truth of the matter is that the great and growing emotional problems of our times are not caused by "feelings" of guilt, but by real and ter-

rible guilt itself. The people who have problems are not those who repress instincts in the service of higher ideals, but those who repress ideals and refuse to confess the guilt of their sinful though secret actions. As Havelock Ellis said somewhere, the real problem is not with the unconscious but with the unconfessed.

Nor have matters been helped by the scientific discoveries that enable people to escape the more immediate and obvious consequences of their evil-doing. Sex morality can no longer be based on the palpable fear of pregnancy. "The pill" promises to take care of that sanction. Teaching people how to pick locks is not the best way to curb burglary. But while a wholesome fear of consequences is not the highest motive for avoiding evil, it does help. The wages of sin are always paid in the coinage of corruption and death. The way of the transgressor is still the hard way.

Yet now we may be driven back to even more fundamental bases for holy living. Evil is not evil only because it has bad results. Its bad results come from the fact that it goes against the very grain of the universe itself.

Chastity in sex is right because it is in harmony with the laws written deep in human nature, not because fornication and adultery have consequences that are distasteful. The principles of the moral life are embedded in the very structure of reality. They do not change with every passing fad of man.

The Christian, of course, takes it one step farther. The moral law is not only the basic law of the universe; it is the law of God, the essential transcript of His nature.

The idea seems hard to get across, but the truth is that there is freedom only in harmony with law. Bondage, fear neuroses, and a vast dis-ease are the results of going against reality.

For reasons such as these, the "new morality" will prove to be just another road to futility. "Situation ethics" will go the way of all casuistry and all efforts to enthrone man as the supreme lawmaker of the universe.

The "old morality" is not to be prized because it is old, but because it is right. It has behind it the testimonies of multitudes of earth's happiest and best people, whose lives have made the max-

Holiness expresses the fact that God always wills for himself and for all men that which is morally right. If sin is present, God in the light of His holiness must oppose it. Consistency with His own character makes this necessary. God is uncompromising in His opposition to moral evil in the heart and actions of His creatures. In view of the relation of God's holiness to sin, we come to see how holiness manifests itself as punitive justice. God's holiness is the basis of moral value in this world.—*Selected.*

imum contribution to the ongoing of humanity.

The "new morality" will only add to the psychiatrists' case load and to what T. S. Eliot called "the hollowness of men who forget God."

From Roving to Resting

John Barker has described the transition from the unsanctified life to the life of full salvation as a matter of passing from "roving to resting." It is an interesting phrase, and tells something very significant about the sanctified state.

The biblical background is the great description of "the second rest" found in Hebrews 3 and 4. To those whose ideal of a higher Christian life is one of tense, supercharged, and strained self-striving, the idea that holiness may be described as a "rest" is quite startling.

Yet this is precisely what the writer to the Hebrews does. He compares the Christian pilgrim's progress as a movement through the wilderness into the "rest of faith," in which we cease from our own works as God ceased from His (Hebrews 4:9-10).

That this is not the rest of inactivity has often been said. Indeed it is not; for while God has ended His creative works, Jesus could yet say, "My Father worketh hitherto, and I work."

It is rest as the opposite of restlessness. It is the rest of a fixed purpose, a settled goal. It is the rest of a heart no longer divided against itself.

One man confessed, "I feel like I had enough chaos in me for the Lord to create another world out of." Another described himself as "not so much a personality as a civil war." And Sir Philip Sidney recorded the prayer, "O make in me those civil wars to cease!"

All of this is suggested in the term "roving." There are pilgrimage and progress in the "Canaan life." There are restlessness and roving in the wilderness.

Roving implies lack of a clear destination, or a

defined way to reach it. Roving is the condition of a soul pulled first one way and then another by a sin-stained self that struggles against the will of the Saviour.

Roving is what the Bible in other contexts calls double-mindedness. It is deeply destructive of inner peace and spiritual serenity. Thomas R. Kelly in his *Testament of Devotion* put it sharply:

"Totalitarian are the claims of Christ. No vestige of 'our' rights can remain. Straddle arrangements and compromises between our allegiances to the surface level and the divine Center cannot endure. Unless the willingness is present to be stripped of our last earthly dignity and hope, and yet still praise Him, we have no message. Nor have we yielded to the monitions of the Inner Instructor."

RESTING IS THE STATE OF A HEART MADE WHOLE. It is indeed that "happy day" when the "long-divided heart" can rest on its "blissful Center." When self finally surrenders, it becomes a potential, not a problem, and Christ wears the crown in the believer's life.

Oswald Chambers years ago quoted a few lines from T. E. Brown in illustration of this point:

*If thou couldst empty all thyself of self,
Like to a shell dishabited,
Then might He find thee on the Ocean shelf,
And say—"This is not dead,"—
And fill thee with Himself instead.*

*But thou art all replete with very thou,
And hast such shrewd activity,
That, when He comes, He says:—"This is
enow
Unto itself—'Twere better let it be:
It is so small and full, there is no room
for Me."*

Resting does not mean idleness. Indeed, idleness to one fully alive is the sorriest sort of labor, the hardest burden to bear.

Resting is the drive and progress of singleness of purpose. For all the shortcomings of the human analogy, the movement of the Israelites in their Promised Land at least at first was swift and sure and successful. They were not working at cross-purposes with themselves as in the wilderness, headed back toward Egypt almost as much as toward Canaan.

Resting is the movement of a well-lubricated piece of machinery that functions without friction. The oil of the Spirit does not stop the machine; it saves it from tearing itself to pieces.

And the happiest note of all is that every child of God may move from roving to resting, from the battle with unbelief to the rest of faith, from the turmoil of inner sin to the serenity and peace of the will of God.

Encounter with Love

• By Omar Gibbs

Houston, Texas

As told to Ruth Vaughn

It was a big, brown tent with a Nazarene revival sign in front!

Every night people would come to listen to the minister. But although my family lived only across a lot from the tent, we never attended.

In the cool of the evening my father and a neighbor would sit out in front of our house. They could hear the sermon as it was preached, and it was their delight to make fun.

The evangelist was the dynamic Rev. Clarence E. Toney. Many times he would shout: "I'm a child of God. I'm a millionaire!" My father would laugh and say: "Listen to that crazy preacher. He says he's a millionaire and he doesn't have a dime!"

Other times the preacher would plead for sinners to come down the aisle, kneel in the sawdust about the altar, and be converted. My father would shake his head and firmly assert: "If I have to kneel in sawdust to get religion, there will never be any religion for me!"

My sister attended the revival meeting and pleaded with my mother to allow her to invite Mr. Toney to our home for Sunday

dinner. Mother finally agreed and persuaded my father to go over to bring him to our home. He sat through his first service in a Nazarene revival merely to be polite. But when the invitation was given, my father stepped into the aisle and was soon kneeling in the sawdust about the altar. He had decided that was a small price to pay for the kind of religion of which the evangelist spoke.

Soon my mother was converted and both of my parents joined the Church of the Nazarene. They were devoted Christians; but although I respected their relationship with God, I wanted no part of it.

I had a wild group of friends and we lived fast and recklessly. By the time I was sixteen, I was playing the guitar and singing for dances. I drank anything that was alcoholic and smoked locoweed. My mother tried to reason with me, but her counsel was to no avail. I was determined to live my own life my own way.

After I met the dark-haired girl who became my wife, there were times when I felt that I ought to give her a better life. At times I really wanted to. But I didn't

know how. And so, although I loved her dearly, I continued with my old ways.

Many weekends I drank myself into such a boorish stupor that my wife would have to go somewhere else for refuge. After a while she knew she would have to have a strength greater than her own. She began attending the Church of the Nazarene. There she found God, and He filled her life with strength and peace for which she had been seeking. She began to pray for me. She didn't say a lot. But she spent much time interceding for me—and I knew it!

I had never had time for religion. I knew it had brought joy to my parents—but they were of a different generation! It didn't seem to apply much to me. But now—now before my eyes, I could see the transforming happiness that had come to my wife. I observed her carefully. I watched her actions and listened to her words. I could not deny it! There had been a great change. She was filled with peace and love and serenity.

I was glad for her joy. I envied

her serenity. But I knew my sins were too black—the price for salvation was too great for me. I could never know that peace.

And then—crisis came! I became ill and surgery was necessary. I was terrified. What if I should die? I could never face God with the kind of record He had of my life. I was panicky. I buried my face in my pillow, hoping I could blot out the frightening proposition—but the stubborn question persisted: How could I face God with such a long record of rebellious sin?

I ran my fingers through my hair. I twisted and turned in bed. I tried to force myself to think of something else. But I couldn't. I had come to a point where I might have to step into another world and meet God. And I felt I couldn't bear to face my sordid past. What could I do?

And then the door to my hospital room opened and my wife's pastor stepped inside. He must have read the terror in my eyes because he came straight to the point. "Omar," he said, "don't you want to make things right with God?"

Want to! With all my heart I wanted to—but I felt that, since I had rebelled against God all of the healthy days of my life, I had no right to ask Him to take the pain-ridden body that was left. I just didn't have the nerve—so I couldn't tell the minister, "Yes."

But neither could I tell him, "No." That was the last thing in the world I wanted to say. So I answered, "I don't know," and was quiet.

He tried to talk with me, but I was bound so tightly with fear that I could not communicate with him. Finally he prayed with me and left.

As soon as he closed the door, I began to release myself to God. Torrents of words filled the little room. Suddenly I realized that I was praying. For the first time in my life I was pouring out all of the sorrows and pains and sins of my heart—in my own language. And I knew He was there. I knew He was listening. Quietly, compassionately, He was listening to me.

I sat up in bed. What a relief

to be able to talk it all over with Him—to bring out all of the sin, look at it, and ask Him to cover it with His blood and cast it far from me! It didn't seem nearly so audacious now that He was here.

After I had confessed it all, asked Him to forgive, and promised with all fervency of my being to do an about-face and follow Him, He answered my prayer. In a moment of time. Before there was darkness—now light! Before there was terror—now peace!

I lay back on my pillow and smiled. I was very still in the peace of His presence. That I was truly born again from above, I never doubted.

After successful surgery, I returned home to face a terrible battle with cigarettes. I had been smoking two packs a day for over thirty years. But I knew this was a part of my commitment to God.



Omar Gibbs

My initial step was to tell my fellow barbers: "I have been saved, and according to the Bible I am a new creature and I won't be doing the things I used to do, because I belong to Christ now.

So you watch me and see the changes."

They all echoed: "Don't worry! You'll be watched like a hawk!"

But the Lord did help me and the habit was broken. I have been totally free of it now for four years.

I not only committed my bad habits to the Lord, but I also consecrated my talents and my time. I taught a Sunday school class. I went to music school, so my musical talents could be of use. In 1963, I was elected Sunday school superintendent, in which capacity I still serve.

My whole life was changed that day in the hospital. I was newborn, with everything yet to learn. No—not quite everything—because I *knew* in that moment that Jesus Christ did come out of that tomb. I knew it because He was with me. And I knew that I could nevermore be the same, for I had had a personal encounter with Love!

The Book Corner

THIS I REMEMBER

By Oscar Hudson. Kansas City, Mo.: Beacon Hill Press, 1965. 56 pages, paper, \$1.00.

Oscar Hudson, as a pioneer evangelist in the Church of the Nazarene, bridges the gap between the initial years of the church and today. He and his wife have traveled throughout the church in their revival work, and have known the church across the years.

In this interesting book written by one who was there, Rev. Oscar Hudson recounts many of the experiences which marked the Church of the Nazarene in its beginning days and early years. Some accounts of the great revivals which launched the church are recorded here.

Mr. Hudson has an interesting way of making these personal experiences live to the enjoyment of the reader. The hardship and price which most of our early pioneer preachers endured and paid to plant the church will impress you.

The historical account of these experiences and revivals makes this brief book one to be appreciated by Nazarenes everywhere.—Orville W. Jenkins.

MORE LIKE THE MASTER

By Paul T. Culbertson. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 160 pages, cloth, \$2.50.

Paul T. Culbertson, many years academic dean of Pasadena College, is now giving his time to the classroom as professor of psychology. The purpose of the book is to suggest ways and means of growing steadily toward the ideal of a Christlike personality.

This book was written to meet what is surely one of the greatest single needs among us—how to move from spiritual childhood to the maturity in Christ available through growth in grace.

In the opening chapter the author explains the difference between *crisis* and *process* in the Christian life. No one grows into grace, but unless one grows in grace he frustrates the intent of the gospel. The closing chapter is something of an epilogue depicting the dynamics of Christian maturation—"the gaze that transfigures," a commentary on the beauty of II Corinthians 3:18, "But we all . . . are changed into the same image."

The five intervening chapters, the heart of the book, delineate the ways and means (especially as a Christian

Beware of the "Misogelastics"*

By Paul Culbertson

FASTING AND SPIRITUAL
RENEWAL

By Milton E. Poole, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 64 pages, paper, \$1.25.

Rev. Milton Poole, formerly pastor of the College Church of Eastern Nazarene College and now at San Diego (California) First, has given us a brief but well-written book on a neglected subject in the modern Church. His basic contention is that "genuine, widespread renewal, revival, and spiritual awakening will come only as the Church once more lifts prayer and fasting to the place it once occupied in the New Testament Church" (p. 19).

The author defines fasting as "abstinence from all food or nourishment for a prescribed time" (pp. 22-23) but goes on to note also the spiritual aspect of fasting: "There is more to fasting than abstinence from food; there must be the accompanying honest appraisal of the motive, the disposition of the inner self. This is essentially a spiritual exercise, a personal discipline, a proving of our faith in God" (p. 55).

He further points out that self-denial is a Christ-exemplified and time-honored principle of the Christian life. The motives which prompt and guide the discipline of fasting include humility of heart and mind based on a deep sense of burden for the needs about us.

Various phases of fasting are discussed by Mr. Poole—its relation to renewal, prayer, faith, discipline, and health; its history and values; and answers to some of the common questions raised concerning fasting.

Included in the Appendix are some excerpts from the author's diary on prayer and fasting together with a helpful outline of Bible readings on the subject.

You will find this book informative, stimulating, and challenging as you read about the relationship between the Christian discipline of *Fasting and Spiritual Renewal*.—William J. Strickland.

If you can laugh, and laugh healthily, probably nothing can break you. If you cannot do so, probably nothing can save you from eventual psychological trouble.

Most responsible students of personality agree that a kindly, philosophical sense of humor is a mark of a healthy person. And sociological authorities point out that an atmosphere of wholesome geniality and good fun is one of the evidences of a successful family situation.

Of course, not all so-called "humor" is healthy. Much of the comic in our culture is but a release for carnal hostility and repressed sexuality. The motivation is often devilish—to hurt or destroy some person or group of persons. Many "jokes" directed against mothers-in-law, Scots, or Jews are of this evil variety.

The healthy humor which concerns us was doubtlessly characteristic of more of the teaching of Jesus than we sometimes realize or admit. Dr. Elton Trueblood's provocative study, *The Humor of Jesus*, is revealing at this point.

Ideally, parents should be both good and happy people. Erich Fromm suggests that mother love is aptly symbolized by the Old Testament expression "milk and honey." "Milk," he says, stands for the unconditional acceptance of and care for the child; and "honey" symbolizes a zest for life. So mothers ought to be both loving and happy persons. And that goes for fathers too!

Parents should be genial folk in order to set the emotional tone of their homes, and thus provide children with an environment in which to grow. An absence of quarreling, bickering, squirrel-cage anxiety, and unnatural tension, and an optimum amount of relaxed good fun provides a wonderful climate for growing

children who will someday be emotionally mature adults.

No one should be surprised that successful marriages run in families; or that emotional maturity is a key factor in predicting marital success. The more subtle temperamental aspects of personality are "caught" more than deliberately taught. Parental example and the home atmosphere are of critical importance.

Dr. Charles Gilkey once spoke of "The Parable of the Botanical Furnace." He said that in the early days of modern botany it was customary to take an entire plant and place it in a tightly sealed furnace, which was then heated to a high temperature. After some hours, the residue was examined chemically to see what remained "after the heat had been applied." And it was largely what had come into the plant, not through the roots, but from the atmosphere.

The author of the Proverbs was aware of the value of joy and gaiety for good health. "A merry heart," he said, "maketh a cheerful countenance" and "doeth good like a medicine" (Proverbs 15:13; 17:22).

But, as already indicated, the healthful value of humor depends upon the motives giving rise to it. Much of the laughter of the non-Christian provides for the release of anxiety resulting from the repression of sexuality or hostility. But the joy of a Christian is grounded in the Lord, who has done great things for him, and filled his mouth with laughter and his tongue with singing (Psalm 126).

By the grace and power of God released through our Lord Jesus Christ, let us be sure that our humor and good fun are solidly grounded in a wholesome, vital relationship to Him. And as parents let us see to it that our homes are permeated with an atmosphere characterized by a respect for and loyalty to spiritual values, genuine love and understanding, and the frequent ring of healthy and hearty laughter. Let us beware of the misogynelastics!*

*Laughter-haters.



Culbertson

NEW CHURCH SPAWNED THROUGH JOLIET LEADERSHIP

Until a few months ago Joliet, Illinois, (population 75,000) had but one Church of the Nazarene.

That was before two ministers and some interested Nazarene laymen got into the picture.

The parent church, located on Joliet's east side, had considered expansion. But the church is hemmed in on all sides by expensive property and expansion was out of the question. Leaders began thinking about moving the church to gain more room.

IT WAS THEN that church members also had a revival in their thinking, and the outgrowth displayed an uncommon amount of selflessness.

The church bought five acres in a burgeoning northwest residential area. It took a year to pay off the \$25,000 debt.

Then First Church went to work on a new building. A committee was organized, and Earl Summers, a general contractor, and his son, Bill, both from First Church, pitched in. There were others who joined the project—Leonard Holt, Bert Rutter, George Griffin, and Ralph Schmidt, to name a few. With them were Pastor Lawrence Jantz and his assistant, Rev. Lynn W. Smith.

BECAUSE OF experienced lay cooperation it was necessary to subcontract only the roof and the block and stone work.

While the laymen and ministers were working, others were giving, some sacrificially. Among donations were a full-sized organ, a new piano, and chandeliers. The fully carpeted, air-conditioned church will accommodate 120 Sunday school scholars, and 200 in its sanctuary. It is now averaging 54 in Sunday school.

Operating as a branch of First Church, the new Crystal Lawns Church opened for services last November 6. For seven months the parent church carried the financial obligations of its offspring.

DURING THIS TIME Pastor Smith served as assistant pastor of First Church in charge of the



CRYSTAL LAWNS SANCTUARY
... for a burgeoning new community

Crystal Lawns congregation. When the organization was effected he became the new church's pastor.

In April, General Superintendent V. H. Lewis was present to preach the dedicatory sermon for the new building, which was valued at \$135,000. "Our debt," said Pastor Smith, is \$60,000."

Late in May, Dr. Mark R. Moore, superintendent of the Chicago Central District, organized the new church with thirty-six members. The congregation was made of four new Nazarenes, twenty-one from First Church, and eleven from other Nazarene churches.

THE MOST RECENT report of progress is a vacation Bible school with an average attendance of seventy youngsters.

First Church will still be relocated. That is all part of the plan begun three years ago. When this happens it will probably be attributed to a genuinely optimistic outlook generated during the time a new church was being born across town.

Vital Statistics

DEATHS

REV. GARNET JEWELL, eighty-two, died May 23 in Columbus, Indiana. Funeral services were conducted by Rev. Lester Mayhugh and Rev. Garland Johnson. He is survived by his wife, Della; four daughters, Mrs. William Luther, Mrs. Morris Weekly, Mrs. Ruth King, and Mrs. Betty Burden; six sons, Ira, Arthur, Roscoe, Paul, Carl, and Frank; one brother; one sister; twenty-one grandchildren; and fifteen great-grandchildren.

REV. ALBERT ANTHRIM PACE, eighty-five, died June 7 at Spavinaw, Oklahoma. Funeral services were conducted by Dr. Robert Griffin and Rev. Lindy Waters. He is survived by his wife, Pansy; three daughters, Mrs. Ocie Baldwin, Mrs. Frank Jennings, and Mrs. William Hammons; four sons, William, Dewey, Harold, and Arthur; four stepdaugh-

ters, Mrs. Lewis Patterson, Mrs. Elwood Hale, Mrs. H. G. Curtis, and Mrs. Howard Baldwin; two stepsons, J. W. Lemay, Jr., and Herbert E. Lemay; twenty-one grandchildren; twenty-four great-grandchildren; eighteen stepgrandchildren; and one brother.

AMON A. DANIEL, seventy-three, died May 28 at St. Louis, Missouri. Funeral services were conducted by his pastor, Rev. John Ellis. He is survived by his wife, Willie; one son, Artie A.; two daughters, Mrs. Billie Matheny and Mrs. Dolores Smith; nine grandchildren; his father, Rev. A. F.; six sisters; and two brothers.

REV. RALPH E. OWENS, seventy-two, died May 24 at Salem, Oregon. Funeral services were conducted by Rev. Harold Blankenship and Rev. Monte Nabors. He is survived by his wife, Carrie; two

sons, Charles and Alfred; one daughter, Mrs. Rosetta Grover; eight grandchildren; two brothers; and two sisters.

Announcements

MARRIAGES

Miss Linda Kay Rothman and Mr. Paul R. Dickison at Benton Harbor, Michigan, June 10.

BORN

—to Thomas E. and Sylvia (Shannon) Evans of San Diego, California, a daughter, Jeannette Kaye, June 1.

—to Rev. Fred and Jeanette (Morehead) MacMillan of Chicago, Illinois, a daughter, Lynette Beth, May 9.

—Rev. Hollis and Geraldine (Ledbetter) Robinson of Nashville, Tennessee, a son, Keith Wesley, June 12.

—to Mr. and Mrs. Wesley E. Suiter of San Diego,

California, a son, Steven Bradley, June 6.
—to James and Jane (Woodard) Williams of Orangeburg, South Carolina, a son, Jeffrey Paul, May 29.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Texas that the Lord will heal her of arthritis and for an unspoken request.

Nazarene Camps

July 21-30, Central Ohio District, campgrounds, 2708 Morse Road, Columbus, Ohio 43224. Workers: Dr. Charles Strickland, Rev. W. T. White, Curtis Brady, music director. Dr. Harvey S. Galloway, district superintendent.

July 23-30, Oregon Pacific District, at District Center. Workers: Dr. M. Kimber Moulton, Rev. C. Hastings Smith, Singers James and Rosemary Green, Rev. L. Elward Green. Dr. W. D. McGraw, district superintendent.

July 24-30, Florida District, at Suwannee Campgrounds, White Springs, Florida. Workers: Dr. Eugene Stowe, Dr. John Allen Knight, Arthur & Margaret Gould, singers. Dr. John L. Knight, district superintendent.

July 28—Aug. 6, Northwestern and Southwestern Ohio Districts, two and one-half miles west of St. Marys, Ohio, on Route 29. Workers: Dr. Mendell Taylor, Stewart McWhirter, Singer Daniel Steele. Rev. Carl B. Clendenen and Rev. M. E. Clay, district superintendents.

July 28—August 7, Cedardale Nazarene Camp, at Pepperlaw, Ontario. Workers: Rev. C. B. Cox, Dr. A. E. Airhart, Song Evangelist Paul McNutt. Rev. Bruce T. Taylor, district superintendent.

July 31—Aug. 6, New Mexico District, at Nazarene campgrounds, ten miles southwest of Capitan, New Mexico. Workers: Rev. Paul Stewart, Rev. Paul Martin, Singer Ray H. Moore. Rev. Harold Morris, district superintendent.

Aug. 3-13, Tri-District Camp Meeting, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. Charles Hastings Smith, Dr. Robert I. Goslaw, Dr. Paul Gray, Singer Gene Braun. Dr. E. E. Zachary, Rev. Kenneth Vogt, Rev. W. H. Deitz, district superintendents.

August 4-13, Arizona District Camp Meeting, Camp Pinerock, Prescott, Arizona. Workers: Dr. Edward Lawlor, Dr. Willard Taylor, the Calvin Jantz singers, musicians. Dr. M. L. Mann, district superintendent.

August 18-27, Indianapolis District, district campgrounds, R.R. 1, Camby, Indiana. Workers: Rev.

Don Scarlett, Rev. and Mrs. Calvin Oyler, musicians. Dr. Remiss Rehfeldt, district superintendent.

District Assembly Information

ILLINOIS, July 26-28, Nazarene Acres, R.R. 1, Mechanicsburg, Illinois. Pastor Gene Fuller. General Superintendent Benner. (N.W.M.S. convention, July 24 and 25; N.Y.P.S. convention, July 29.)

NORTHERN CALIFORNIA, July 26 and 27, Central Church of the Nazarene, 3275 Williams Road, San Jose, California. Pastor Harold Ponsford. General Superintendent Powers. (N.W.M.S. convention, July 24 and 25; Sunday school convention, July 26.)

NORTHWEST OKLAHOMA, July 26 and 27, First Church of the Nazarene, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Pastor Harold Daniels. General Superintendent Lewis. (N.W.M.S. convention, July 24; N.Y.P.S. convention, July 25; Sunday school convention, July 25.)

EAST TENNESSEE, July 27 and 28, campground, Route 2, Box 444, Louisville, Tennessee. General Superintendent Williamson. (N.W.M.S. convention, July 25; N.Y.P.S. convention, July 26.)

Directories

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"Showers of Blessing" Program Schedule

July 23—"The 'Shook-up' Generation," by Leslie Parrott

July 30—"You Can't Go Home Again," by Leslie Parrott

NEW "SHOWERS OF BLESSING" STATIONS

WBRV Boonville, N.Y.	8:30 a.m. Sunday
900 kc.	
KBOE Oskaloosa, Iowa	6:00 p.m. Saturday
740 kc.	



REV. GEORGE SCUTT, superintendent of the Northwest Indiana District, preached the dedicatory message on the occasion of the completion of a \$45,000 building and remodeling project of the Crawfordsville (Indiana) First Church. A two-story educational unit was completed and the sanctuary refurbished, according to Pastor W. S. Muir.

Moving Ministers

(From the office of the General Secretary)

Rev. Ira Fowler from Clovis (New Mexico) First to Greensboro (North Carolina) Rolling Roads.

Rev. Jerry McCant, student, to Graham, North Carolina.

Rev. Raymond Morrison from McKinleyville, California, to Lindsay, California.

Rev. Edward Garrison from Salinas, California, to Sacramento (California) Florin.

Rev. Sidney Jackson from Vallejo (California) Hillcrest to Orangevale, California.

Rev. Thomas O. Weatherby from Ewan, Washington, to Milton-Freewater, Oregon.

Rev. Robert E. Johnson, student, to Lowell, Indiana.

Rev. Paul E. Pearson from Richland, Oklahoma, to Enid (Oklahoma) Maine Street.

Rev. Robert Ingrand from Allentown, Pennsylvania, to New Cumberland, Pennsylvania.

Rev. R. E. Street from Clearfield, Pennsylvania, to Ebensburg, Pennsylvania.

Rev. Byron E. Conrad from Cheyenne (Wyoming) Grace to Sunnyside, Wyoming.

Rev. E. E. Crawford from Lodi, California, to Portland (Oregon) Brentwood.

Rev. L. Wayne Quinn from Sacramento (California) North Highland to Stockton (California) First.

Rev. Robert Sutton from Stockton (California) First to Oregon City, Oregon.

Rev. Dennis Page from Beulah, South Dakota, to Plano, South Dakota.

Rev. E. Milo Martin from Hugo, Oklahoma, to Longview (Texas) Northside.

Rev. Otis Downs from Cayuga, Indiana, to Mt. Vernon, Indiana.

Rev. Carl Suits, student, to Georgetown, Indiana.

Rev. Jay Bybee from Oak Hill, West Virginia, to Dunbar, West Virginia.

Rev. Richard Washington from Anderson, California, to Sacramento (California) Elk Grove.

Rev. Carl Erwin from Roseville, Ohio, to Mt. Gilead, Ohio.

Rev. A. F. McGuffey from Grand Saline (Texas) Nazarene Chapel to Temple (Texas) Grace.

Rev. J. Rex Eaton from Gainesville (Florida) First to Miami (Florida) First.

Rev. Stewart Johnson, student, to Lakeland (Florida) Lakeside.

Rev. Hallie M. Foster from Shreveport (Louisiana) Queensborough to Baton Rouge (Louisiana) First.

Rev. Jerry Ulrich from Holt, Michigan, to Midland (Michigan) Nease Memorial.

Rev. James Staley, student, to Farnam, Nebraska.

Rev. Orville Swanson, student, to Dickinson, North Dakota.

Rev. Philip Metcalfe, student, to Pittsburgh (Pennsylvania) Terrace.

Rev. David Alexander from Delano, California, to Terra Bella, California.

Rev. Edward Timmer from Canon City (Colorado) Lincoln Park to Twentynine Palms, California.

Rev. Gary F. Powell, student, to Dalton (Georgia) Grace.

Rev. T. Everette Holcomb from Houston (Texas) Lake Forest into full-time evangelism.

Rev. Richard Powers from Kuna (Idaho) First to La Grande, Oregon.

Rev. Wendell L. Miller from Salina (Kansas) First to Dodge City, Kansas.

Rev. Carlos R. Morgan from McCoy, Louisiana, to Texarkana (Texas) First.

Rev. John Nofle from Millinocket, Maine, to Gardiner, Maine.

Rev. Holland Reidel from Dawson, Minnesota, to Merrifield, Minnesota.

Rev. Gale Goode from Rock Falls, Illinois, to East Liverpool (Ohio) LaCroft.

TWO NEW CHURCHES

District Superintendent Harold Morris told delegates to the New Mexico District assembly that two new churches had been organized during the assembly year.

The churches are at Gallup and Los Lunas, New Mexico.

Assembly sessions were held June 7 and 8 in El Paso, Texas. General Superintendent V. H. Lewis presided.

Rev. John E. Maybury was elected district secretary; Rev. Dale McClafflin, N.Y.P.S. president; and Rev. J. Melton Thomas, chairman of the church school board.

Ordained were Rev. Glen Lenz and Ralph H. Kneppers.

Elected as delegates to the General Assembly were: Rev. Harold Morris, Rev. Fred Fike, Rev. Charles Ice (ministerial); Raymond Ryan, Fred Burch, and Pat Petty (lay).

NOTE GROWTH IN MISSION

The first church to become self-supporting in British Honduras announced its intention during the district assembly held recently in Belize City.

The church is Belize City First Church, which increased in giving from \$2,100 (British Honduras currency) to \$5,440, according to Robert Ashley, field superintendent.

Rev. and Mrs. T. T. McCord were present for the assembly. Mr. McCord is superintendent of the Louisiana District.

Sunday school enrollment grew to 1,675, which means, according to Ashley, that one out of every 65 persons in British Honduras is a member of a Nazarene Sunday school.

GAINS IN OKLAHOMA

Northeast Oklahoma Nazarenes contributed \$83,000 more in 1966-67 than the year before, and expanded their numbers by well over 300 during the assembly year just closed.

These were among statistics in an optimistic report delivered by Rev. E. H. Sanders, district superintendent, to the sixteenth assembly held June 14 and 15 in Tulsa, Oklahoma.

General Superintendent Samuel Young presided.

Mr. Sanders also reported progress in home missions work. Properties in Bartlesville and Oklahoma City have either been purchased or are under consideration.

New advisory board members elected were Rev. Ralph Jared, Rev. Harold Morgan, and Robert Kannady, a layman. Newly elected as district secretary is Eugene Sanders.

Ordained was Rev. Bruce Chamberlain.

Delegates to the General Assembly are Rev. E. H. Sanders, Rev. Harold Morgan, and Rev. Ernest Armstrong (ministerial); Bob Donaldson, Murray Belcher, and Robert Kannady (lay).

You Should Know About . . .

SUNDAY SCHOOL attendance and enrollment have shown an upturn among twenty-one of twenty-four denominations reporting to the National Sunday School Association. Three denominations indicated increases of as much as 38 percent in average attendance during the past five years. One was 55 percent ahead in attendance.

A general analysis revealed that the twenty-four denominations averaged a 3.5 percent enrollment increase and an 11.3 percent attendance increase over the past five years.

"These figures are interesting when compared with the decreases admitted by some of the nation's largest Protestant denominations," said George S. McNeill, executive director of NSSA.

"THE LORD KNOWS that we love Daddy, and He wants Daddy for His work right now," reasoned fourteen-year-old Loretta Mitchell. Her father is one of three missionaries who were taken prisoner five years ago by the Vietcong.

The trio was attached to a leprosarium operated by the Christian and Missionary Alliance in Banmethuot, Vietnam. The missionaries are Dr. E. Ardel Vietti and Rev. Archie Mitchell of the C. & M. A.; and Dan Gerber, a Mennonite volunteer.

There have been rumors that they are alive and that through these years they have been used as a sort of medical team by the Vietcong. But no one really knows.

"Someday we will understand it all," said Loretta.

THEY BEGAN at dawn, picking their way across land newly cleared of mines toward old Jerusalem, and eventually to the Wailing Wall, the only portion of the holy Temple still standing.

Jews from the tiny nation of 3 million people were celebrating the Israeli victory over a hostile world of 100 million Arabs in the wake of a one-week war.

"If they can keep the whole city," said Dr. Wilbur M. Smith, "it will be the first time since Nebuchadnezzar's siege that the Jews have been in control of the city."

ON CAPITOL HILL, Evangelist Billy Graham addressed nearly two hundred people at a luncheon recently, indicating he is favoring the administration's war on poverty.

This is the first time in seventeen years, Graham said, that "I have come to Washington to speak for or against a government program.

"Only by government action can we win the poverty war," he said.

THE UNORTHODOX AND unwashed hippies are probably closer to the original Christian community than today's churches, Dr. Robert McAfee Brown, professor of religion at Stanford University and a Presbyterian churchman, said recently.

The same week during which Dr. Brown was congratulating the cult as believing "in love in its 'agape' sense," a group of hippies were gathered in a Sunland, California, park for a "love-in" where "most of the people" were high on LSD, according to one who was involved in the "happening."

During the "love-in," two bands rocked and rolled while some of the participants reportedly used their bodies as artists' canvasses and smeared themselves in sketchy patterns of paint.

CHATTANOOGA NAZARENES are concerned about a "liquor by the drink" bill passed recently by the Tennessee State General Assembly. The measure must come before a vote of the people. The Chattanooga First Church newsletter urged members to register to vote.



DR. E. S. PHILLIPS, executive secretary of the Department of World Missions, speaks to students selected for the Youth Assistance Missionary Corps. At right, Prof. Paul Orjala, Nazarene Theological Seminary, explains a missions concept to the young people.

In the Caribbean . . .

STUDENTS ON MISSIONS ASSIGNMENTS

MAYBE it was the providence of God that caused me to accept this," said Michael Ross, a junior at Trevecca Nazarene College from Greenwood, Indiana.

What he was accepting was a summer's work at no pay at a Nazarene mission in Barbados.



ROSS

What he gave up was an opportunity to work in a hometown machine shop, and make \$1,600 to help pay for his schooling next fall.

"I am a believer," Ross explained, "that if you give yourself you'll be a lot happier."

A religion major, Ross added, "My whole life is built around Christ for other people. So far as I am concerned, introducing Him is the greatest thing

I know."

Ross is among sixteen Nazarene college students or graduates chosen by the Department of World Missions to work this summer on five English-speaking fields in the Caribbean. The program, approved by the January session of the General Board, is Youth Assistance Missionary Corps (Y.A.M.C.).

The students were in Kansas City, June 23-24, for orientation prior to leaving for their assignments.

Franklin Cook, world missions administrative assistant who laid much of the groundwork for Y.A.M.C., said the program has two purposes:

"To provide relief assistance for missionaries in certain tasks, and to provide service opportunities for Nazarene college students overseas."

Y.A.M.C. is another imaginative program designed to acquaint Nazarene young people with an accurate picture of what missionary service is.

The students gave up their summer employment, plus \$200 in travel costs, to get to the fields. Housing and meals will be provided by mission districts.

Like most of the other students, young Ross had to look somewhere for financial help. His home church in



COOK

Greenwood, Indiana, backed him, and the fellow students at Trevecca took up an offering for the students from there who had been chosen to go.



HENDERSON

As for the school costs next fall, a federal loan came through for him, as well as a scholarship, all after he accepted the summer assignment.

This was the story of other young people caught in a financial pinch.

Speakers for the two-day orientation were Dr. E. S. Phillips, executive secretary of the Department of World Missions; Dr. H. T. Reza, Spanish Department director; and Rev. Paul Orjala, professor of missions at Nazarene Theological Seminary.

Linda Henderson, a graduate of Bethany Nazarene College and a graduate student at Louisiana State University, said, "I have definite plans to become a missionary. I hope this summer helps me to settle in my own mind what phase I will be interested in."

She is going to Puerto Rico. Her home church, Baton Rouge (Louisiana) First Church, put up the \$200 for her to go.

Also going to Puerto Rico will be Ann Kiemel, an education major who is a May graduate from Northwest Nazarene College. She will help direct a chain of vacation Bible schools, help to establish a library, and be part of the Bill Fisher Holiness Crusade this summer in San Juan.

"I can't draw a picture, or prove the existence of God," Miss Kiemel said, "except by sharing with them His love."

She, as others, is seriously considering missionary service. "This summer will help me know whether my field is abroad or here in America," Miss Kiemel said.

Dr. Phillips, in analyzing the importance of the program to the overall missions task, emphasized that "we must find new ways to explain to young people the importance of Christ's commission. Else the burgeoning responsibility of our mission task will suffer in the future."



KIEMEL

FORD RECEIVES DOCTORATE

Rev. Jack Ford, principal of British Isles Nazarene College, Didsbury, Manchester, England, has been awarded a degree of Doctor of Philosophy by the Senate of the University of London.

Dr. Ford's thesis was entitled "The Church of the Nazarene in Britain, the International Holiness Mission and the Calvary Holiness Church, with reference to Holiness Movement in Christian History."

The students, and their assignments, appear below:

Penny Brooks, British Honduras, N.N.C.; Gregory Cooper, British Honduras, O.N.C.; Clarence Davis, Trinidad, B.N.C.; Glenda Dudley, Puerto Rico, graduate student; Carson Fluharty, Barbados, T.N.C.;

Gloria Hacker, Guyana, O.N.C.; Linda Henderson, Puerto Rico, graduate student; Orville Jenkins, Jr., Guyana, graduate student; Ann Kiemel, Puerto Rico, N.N.C.; Sharon (Patricia) Patten, Guyana, B.N.C.;

Ellen Phillips, Puerto Rico, T.N.C.; Ann Phipps, British Honduras, O.N.C.; Linda Rice, Guyana, B.N.C.; Michael Ross, Barbados, T.N.C.; Bonnie Tink, Puerto Rico, E.N.C.; Bicki Vorce, British Honduras, O.N.C.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

THE GOSPEL GOES TO EUROPE (July 23)

Scripture: Acts 15:36–16:12a (Printed: Acts 15:36-41; 16:6-12a)
Golden Text: Acts 16:10

What specific assets did Paul's missionary party possess? Why did the Spirit forbid evangelism in one place and encourage it in another?

SYNOPSIS: Paul was now ready to revisit the new churches of the first missionary journey. Beyond them lay other cities and lands—Ephesus, Troas, Corinth. He was eager to preach the gospel. With Silas as his companion, the apostle turned his face westward toward Europe, the West—and us! They combined careful planning with keen sensitivity to the direction of the Spirit. God was calling them onward.

PREPARATION IN THE EAST

As one ponders the first missionary invasion of Europe, he notes some of the factors making it successful. Basic, of course, was *an adequate staff*. Paul and Barnabas separated over Mark. However, this led Paul to choose Silas, a Roman citizen, and opened the door for another young helper in Timothy. The beloved physician, Luke, joined them in Troas.

As before, a *supporting church* sent out the missionaries with their love and means. This would include not only Antioch but the south Galatian churches as well, now encouraged in the faith by the Jerusalem decrees (16:4). Above all, they went with *certainty of direction*. The Spirit of Jesus led them away from Ephesus and Bithynia to Troas, on the threshold of Europe.

INVITATION FROM THE WEST

It must have been with confidence that Paul and his party set sail from the shores of the East to those of the West. What drew them in that direction?

The catalyst of their decision was a *vision of need*. When Paul saw the man of Macedonia and heard his plea, his perplexities were at an end. Many a serviceman has ultimately become a missionary because of exposure to indescribable need.

Emerging from this vision was a *sense of assurance*. They put to sea at once, "assuredly gathering that the Lord had called" them. "If Jesus goes with me, I'll go anywhere!"

Conducted by W. T. Purkiser, *Editor*

Where did Luke get his information to write the Book of Luke and also the Book of Acts?

He tells us in the preface to the Gospel: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things ["after having first carefully investigated all the details," *Norlie* translation] from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke 1:1-4).

In addition, of course, there was the inspiration of the Holy Spirit, promised by Jesus to the apostles to bring all things to their remembrance that He had taught them, and to guide them into further truth.

Although Luke was apparently a Gentile (at least Paul so classified him

in Colossians 4:11, 14), he would have had abundant opportunity to do the type of research he mentions during the two years he was with Paul in Caesarea (Acts 23:1–27:2; note the "we" in 27:2).

His contact with the leaders of the Early Church would have provided him with the materials for Acts 1–12, and his intimate fellowship with Paul (see Philemon 23,24; II Timothy 4:11; and the "we" sections of Acts—16:10-17; 20: 5-16; 21:1-18; 27:1–28:16) would have given him information for writing Acts 13–28.

While we wholeheartedly believe in the divine inspiration of the Scriptures, it was an inspiration that used the backgrounds and personalities of the respective human authors. This is abundantly evident by comparing, for example, the style and tone of the writings of Isaiah on the one hand and Jeremiah on the other, or Mark and John, or Paul and James.

What is the COCU we are reading so much about in the papers?

It is a common abbreviation for the "Consultation on Church Union."

The COCU is the outgrowth of what was known as the "Blake-Pike" proposal of some seven years ago, when Eugene Carson Blake, then stated clerk (executive head) of the United Presbyterian Church U.S.A., proposed a merger of the United Presbyterian church, the Episcopal church, the Methodist church, and the United Church of Christ.

Dr. Blake made the proposal in the pulpit of Grace Episcopal Cathedral in San Francisco, of which Bishop James Pike was the dean—hence the name "Blake-Pike plan." Churchmen and newsmen gathered for General Assembly of the N.C.C. in San Francisco at that time gave the plan wide publicity.

There are now ten denominations engaged in the "Consultation." Last

year a list of Principles of Church Union was published and referred to the churches for study and comment, and the hope has been expressed that actual merger might take place as early as 1970.

Evangelicals are concerned about the complete lack of concern for doctrine the preliminary plan of union reveals. Apparently one may believe pretty much as he pleases, or as little as he may please. There is a kind of "lowest common denominator" of faith envisioned.

The sad fact is that when a church—large or small—stands for nothing, its members may fall for everything. COCU, I fear, offers nothing for the future of Protestant Christianity in our land.

How old was Jesus when the wise men from the East made their visit?

It is impossible to say with certainty.

Matthew 2:11 indicates that Mary and "the young child" were in a house at the time, and Herod ordered the slaughter of the children in Bethlehem from two years old and under. He had carefully inquired as to when the star appeared (v. 7).

Matthew uses the word "child" as contrasted with Luke's word "babe" (Luke 2:16).

Allowing for the possibility that Herod would take no chances on his soldiers missing the Saviour, it would be reasonably safe to conclude that Jesus was about a year old at the time.

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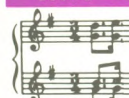
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	Eb MELLOPHONE

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D

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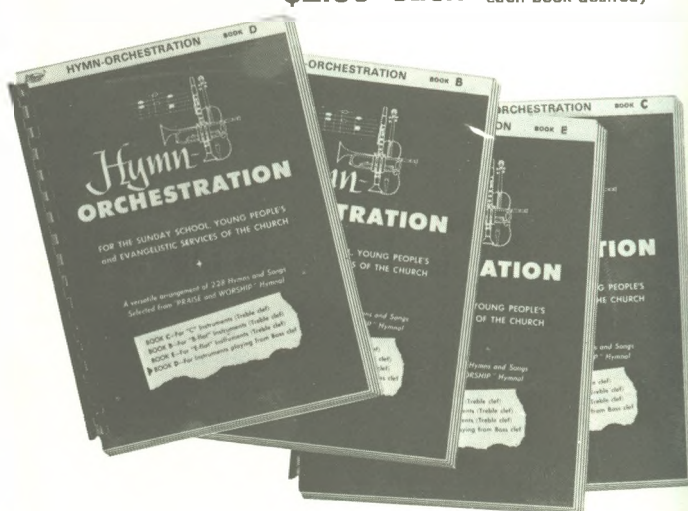
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