

February 23, 1966

herald OF HOLINESS

Church of the Nazarene

Low Cost of Commitment



Special Home Missions Supplement
(See center section.)

A Personal Adventure

*General
Superintendent
Young*



IT WAS a soul-searching experience recently for the writer to read again John's account of the anointing of Jesus by Mary of Bethany. It all happened at a dinner in Bethany where Martha, Mary's sister, was the charming hostess and Jesus the Guest of honor. Mary brought costly perfume (some modern translations describe it as "purest nard") and anointed the feet of the Master and dried His feet with her hair.

It could have been that the dinner itself was one of thanksgiving and gratitude because Lazarus (the brother of Mary and Martha) had been restored from death by Jesus and was now back in his accustomed place at home. Mary's burst of love was dramatic, extravagant, and personal. Scholars tell us that the value of this anointing oil was the equivalent of a laboring man's wages for 300 working days. No wonder Judas objected to the extravagance and asked why the money had not been spent on the poor instead! John commented later and implied that Judas'

motives were impure, for he was treasurer of the group and had begun to pilfer their funds.

But Mary's gift was the extravagance of love. It became doubly fragrant and inescapable. It seemed to say: "Our Lord is worthy of the best. Nothing is too good for Him."

The act also becomes meaningful as we study it. It was no accident. It was more than impulsive giving. The centuries have added perspective to it. But immediately Jesus defended Mary with, "Let her alone: against the day of my burying hath she kept this" (John 12:7). Her stewardship gift was really a value judgment. It was formed by a loving faith. It speaks to us today and searches us.

How long since we have offered to God something that was costly, personal? Have we discovered the fragrance of extravagant giving? Has faith become an adventure that is practical and wholehearted? How can we offer to God that which costs us little or nothing?

A regular contact from a patient church sparked a reason for change

RECENTLY I sat on the platform of one of our churches on a Sunday morning and experienced one of those gracious movings of the Holy Spirit. During the preliminary part of the service God's melting presence was apparent. Our spirits were washed and refreshed by the showers of blessing from above.

Spontaneously, a dear lady stood to testify of the tender mercies of the Lord during the previous week. She had just been dismissed from the hospital the day before. With tears in her eyes she told of her gratitude to God for His love and care and quickening touch. Her face was radiant.

As I preached, the presence of the Holy Spirit made it easy. My attention was drawn to another lady in the congregation. She removed her glasses to wipe tears of joy while her soul responded to the sweet influences of sacred worship. Others manifested the radiance of an hour spent in God's amiable tabernacle.

AFTER DINNER, the pastor related the miracles of divine grace which had occurred to the two ladies I had noticed. Both had been addicted to cigarettes. Both had been won to the Lord by a "planned adventure in evangelism, motivated by the warm love of God."

Several years before when the pastor had called at the home of the woman who testified in the morning service, she was curt and hostile when she refused an invitation to attend the church.

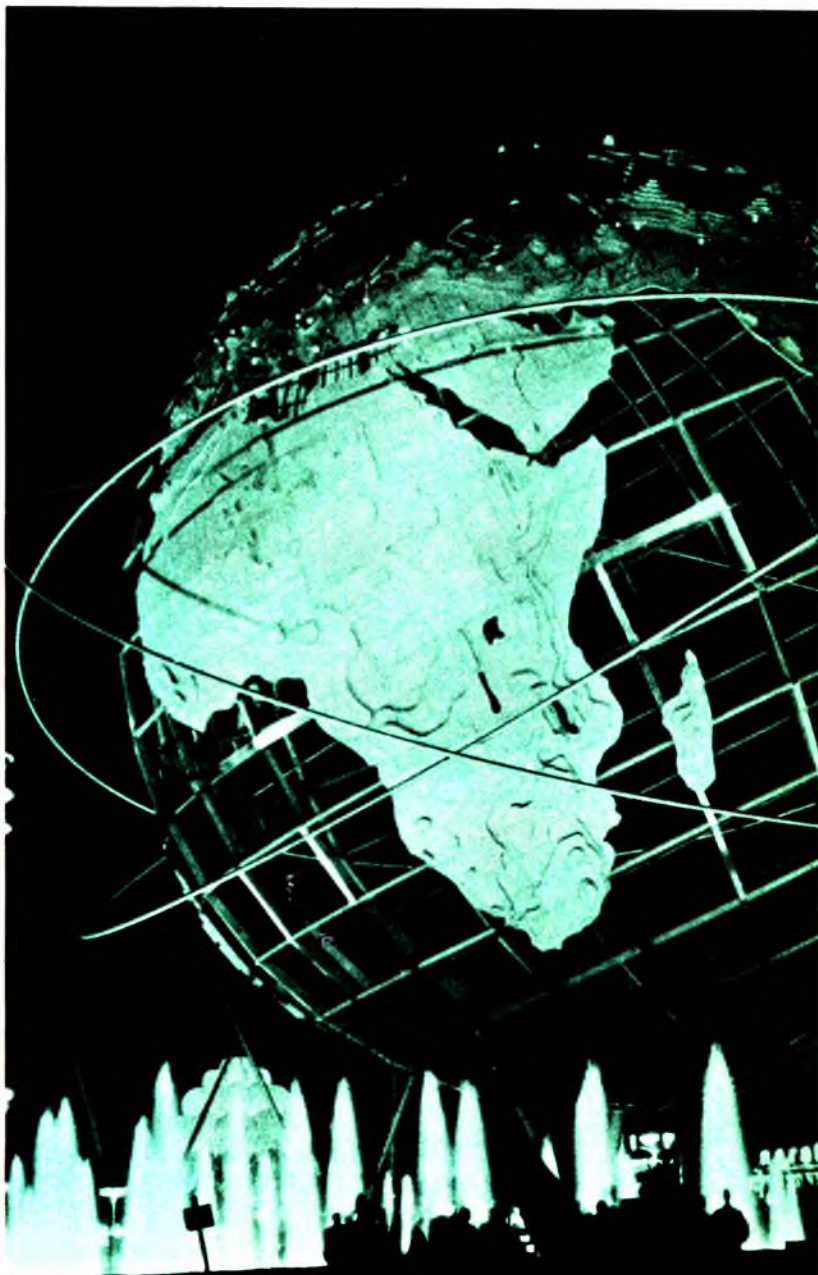
It was customary for the young people of the church to sing in the local hospital on Sunday afternoon. Later, when this lady was a patient in that hospital, the friendliness of these young singers impressed her greatly. Because of the patient and regular contact from the church, she later attended, and the faithful Holy Spirit drew her to an altar of prayer and to glorious salvation.

WHAT A JEWEL she is today with her glowing testimony and transparent life, free from all sin and

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New Creations

By RAYMOND C. KRATZER



(Continued from page 3.)
its habits. Now all of her children are saved.

The other lady's life, and consequent conversion, was no less dramatic. She was reared in a Nazarene home but married outside of the church and started a downward trail that led almost to chronic al-

coholism. Years passed and the church purchased a lot near her home and built a lovely parsonage on it. The presence of a Nazarene pastor so near her home infuriated her. But the godly lives and secret prayers of the pastor and the church began to have its effect upon the facade of disinterest.

Conviction began to erode the uncertain foundations of a sinful life. A few months ago she sincerely repented.

MIRACLES ARE all around us—waiting to happen, if only some alert, God-touched workmen can see underneath the surface of sin-encrusted personalities!

Why did she persist in being sweet?

• By RUTH VAUGHN

SHE HAD BLUE eyes and long, black hair—but practically no social life. It was neither her breath nor her soap which kept her date book empty. It was a simple lack of time.

She was determined to graduate from college and, coming from a poor family, that required some doing. She typed term papers for fellow students in addition to her job as companion to an elderly woman who delighted in being as

difficult to be around as possible. She acted from a center of peace within.

One evening I was waiting for her when the old lady suddenly decided she wanted her to take a letter. She got the pad and the imperious old lady began her dictation. Everything displeased the woman. She criticized every action the girl made.

WHEN THE LETTER was finally finished and we were ready to go, my friend stooped quickly and kissed the wrinkled cheek of the grumbler. Smiling brightly, she said: "Good night, Mrs. Dixon. I hope you sleep well."

"Oh, get out of here!" was the rough reply.

I could hardly conceal my impatience with the old lady long enough to get out of the door.

"She is incivil." I exploded. "She doesn't even know the meaning of common decency." I looked at my friend in amazement. "Why do you persist in being so sweet to her?"

MY FRIEND SHRUGGED. "She can decide what I should write in her letters but why should I let her decide how I shall act?"

I looked at the girl with new respect. She would make good in life, I knew.

She has.

The thing that was so unusual about my friend's relationship to her cantankerous employer was that she did not react to the woman. She acted. There is quite a difference.

The girl's base of emotional gravity was grounded inside her being; therefore her spiritual temperature was not affected by what

went on about her.

It is so easy to react to people!

When the grocery clerk is nice—we are nice.

When the barber growls—we growl.

When the milkman is rude—we are rude.

When we receive praise—we are elated.

When we are criticized—we are depressed.

When we are snubbed—we are bitter.

We react!

WE ALLOW OTHERS to decide for us how we will act. When we do this, we allow someone else to dominate our actions. We yield self-possession to the whims of those about.

The Bible commands us to return good for evil. This is not merely a moral obligation which we must do through duty—say nice things through clenched teeth, so to speak! But this is another attribute of the person who faces life with a Christ-controlled center. For He supplies an inner balance for the many conflicts which assail. He provides a reservoir of strength within which cannot be affected by the winds which beat from without.

To unload: Forget the past, do good today, cull out half of the future. Paul said, "Forgetting those things which are behind . . . I press toward the mark for the prize" (Philippians 3:13-14).—John G. Rupp.

Volume 55, Number 1, FEBRUARY 23, 1966; Whole Number 2809. HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Front Cover, Camerique, Philadelphia, Pa.; page 5, Bob Taylor, Cordell, Okla.; page 8, Don Knight, Abilene, Tex.

God has not promised His children an easy death, but an . . .

OPEN DOOR

• *By* JOSEPH T. BAYLY

OUR FIRST child was a boy, born on Valentine's Day, 1945. When he was four years old, a mild hemophilia of the Christmas type was diagnosed.

Just before his sixth birthday, Joe nearly died after surgery. At the time, there was widespread praying for him among our Christian friends, and God gave him back to us in full health. (The means: a young pediatrician, not on the case, who came to me after two weeks and said, "If you leave your boy in this hospital, he'll die. They've given up on him. I suggest you transfer him immediately to Children's Hospital.")

When he was in high school, Joe wrote about something that happened less than a year after that hospital experience: "When I reached the age of seven, I began to examine my actions. It seemed that I was living in a way which was displeasing to God. I was doing things in school and hiding them from my parents, and was pretty miserable generally.

"At this point, portions of the Bible which I had been taught from a very young age came into play. I thought of Christ's claims of Lordship upon a redeemed life, and wondered if I had ever faced up to the decision [to accept Christ as

(Continued on page 9)

The Low Cost of Commitment

• By EUGENE L. STOWE

"MILLIONAIRES Under 40" was the title of a recent feature story in *Time*, a national news magazine. The article was a brief biography of six American businessmen whose net worth had exceeded one million dollars before they reached their fortieth birthday. Through the shrewd investment of a small amount of capital and a great amount of diligence, each accumulated a good-sized fortune at an age when most men are just getting started in their business or profession.

Time not only reported what these men had gained, but also what they had lost in their pursuit of wealth. Two casualties were suffered by the majority:

1. *Religion.* Few indicated any time for or interest in things pertaining to God. Interestingly enough, only the Roman Catholics remained close to their church (a sad commentary on Protestantism).

2. *Family.* The divorce rate among this group was high. To succeed meant to be "married" to their business. One man with three children reported that the only time he spends with them is the one-week vacation which he takes once a year for this purpose and the few hours he takes off from his office on their birthdays.

HOW DIFFERENT the story of a Nazarene layman of my acquaintance! His holdings, too, approximated one million dollars. His business was as demanding as any. Yet he had time for God, the church, and his family. The small airplane which he owned was acquired as much for the purpose of getting him to district church functions as it was for business

use. The Lord's Day was never encroached upon, no matter how pressing his commercial duties. Regular church attendance was his delight.

One night when I was a guest in his home he told me his story. As a young man he was converted and came under the preaching of entire sanctification in the Church of the Nazarene. As the Holy Spirit led him to an understanding of the meaning of this Bible doctrine and experience, he came to a realization of his need of the second blessing. He also came to know that the Holy Spirit would fill only a life that was emptied of all self-will and consecrated to do the will of God.

One night he came to the place of full surrender. His all-time, family, ambitions—was committed unreservedly to the Lord. Although he had made very little money, he promised God that, if He would prosper him financially, he would always hold money as a trust from Him.

THAT HOUR his heart was cleansed from all sin and the Comforter came to abide in fullness and power. In the course of years, God blessed him with a fortune. This sanctified layman was true to his vow and kept his money committed to God. Great sums found their way into the work of his local church. A score of home mission churches were built through his generosity. World missions in the far corners of the earth felt the impact of his dedicated wealth.

He testified to me that night: I have never lost a minute's sleep over my business. I know that I could wake up some morning and find myself bankrupt. But that's God's concern, not mine. If He

wants to relieve me of the responsibility of managing His money, that's fine with me! I gave it to Him the night I was sanctified, and He can have it back anytime He wants it. But if I lose it all, I'll be happy the rest of my life drawing dividends on my Kingdom investments.

WHICH OF these men—those illustrated in *Time* or my friend—is really the richest? What does one gain if he accumulates one million dollars and loses his soul, his family, his peace of mind? Any rich man is poor who has not learned that "godliness with contentment is great gain" (I Timothy 6:6).

Satan has persuaded some that the price of commitment is too high. The exact opposite is true. *You cannot afford an uncommitted life!* Its cost in both this life and the life that is to come is incalculable. There is no more grinding poverty than the slavery which accompanies godless materialism.

The secret of money remaining a servant rather than a master is in knowing and loving God well enough to entrust our means to His care. The same principle applies toward everything which we value. Personal plans and ambitions, family and friends, job and home—all these and more are truly safe only as we commit them to the keeping power of an all-wise Heavenly Father. To do otherwise is to cast a reflection upon the trustworthiness of God.

HAPPY IS the man who can testify with St. Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

EVERY SOUL WINNER will develop his own plan and will usually use it again and again. Though men's problems are different, and circumstances vary, their need, their hunger is about the same as yours and mine. I try to start easily, slowly, to make my coming and going in the presence of the prospect without strain or ceremony. I want this friend to know I like him, like him for himself.

It is so important to avoid argument, to shun being critical or sympathetic with the critical. Just begin where people are, as in the glorious interview of Jesus and the woman of Samaria, when Jesus began with "well water" and finished with "living water." Peter and John with the lame beggar apologized for their "poor straits": "Silver and gold have I none; but such as I have"—and helped him find a real treasure.

Experience seems to point to the fact that soon in the soul winner's conversation, if he is alert, will be an opening phrase that bridges the gap, turns the corner, and opens the door to further and deeper concern. It may be just a passing phrase. One successful soul winner uses this phrase very effectively, "Have you been thinking of spiritual things lately?" I use often, "It is the Lord." No one really resents the Lord. Maybe it will be the simple "Perhaps that is why I've been praying for you." This "opener," your leading questions, will be your own, worked out by experience and a concerned heart. Try it.

Be ready to present Christ. Here a personal testimony and Scripture passages are the best. A few chosen scriptures, a heartfelt testimony will do what arguing, jabbing, or conversational fencing will never do.

THE BIBLE is so useful, so important! It is important, then, to memorize or have ready some scriptures. For it is God's Word that brings light and conviction. The good soul winner will honor the Bible, carefully read it, and prayerfully use it. Though holiness people lean away from "proof-text preaching and witnessing," they know the power of the Word. I especially like the verses that have been called the "Royal Ro-

"God Helps Those Who Try" . . .

Testimony, Scriptures Key to Soul Winning

• **By PAUL MARTIN**

man Road to Salvation." They are particularly useful, so appropriate in their context, all in the same book, easily found:

Romans 3:10—"As it is written, There is none righteous, no, not one."

Romans 3:23—"For all have sinned, and come short of the glory of God."

Romans 6:23—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 5:8—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Romans 10:9-10—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

THIS STEP-BY-STEP scriptural help should be carefully presented. Chosen words, prayerful explanation will assist the seeker to see God's will for him.

Now, urge a decision. Here is the battleground. Press the trou-

bled heart to surrender now! Many stop too soon. But God helps those who try. Here training and experience are important, but experience comes by trying. And love covers a multitude of mistakes. If you care enough, there is a way to the heart.

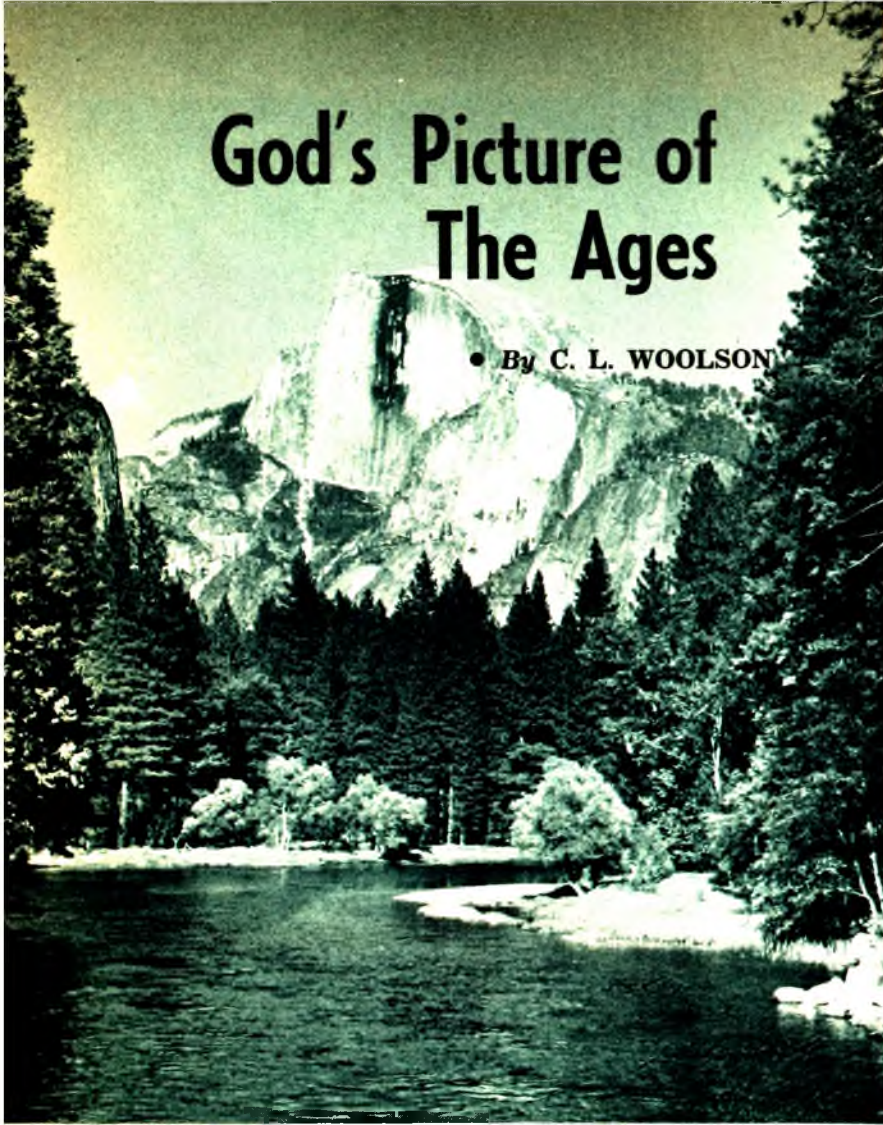
Be prepared for many hindrances, attempts to evade the issue, when you press the seeker for a decision. The devil fights his hardest here! But keep patient, keep urging. Often the soul winner will say, "Oh, let's pray about it!" And he will lead in prayer, and urge the seeker to pray. Perhaps he will lead the seeker phrase by phrase in prayer. But even here the soul winner will develop his own methods. The issue is: Try and God will help:

URGE THOSE who accept Christ outside the church to make their decision public at the altar of prayer. Their experience found at home or elsewhere is strengthened through public acknowledgment, and the church is given an opportunity to surround them with prayerful concern.

These are simple methods, but their success is assured. God helps those who try!

God's Picture of The Ages

• By C. L. WOOLSON



Nebuchadnezzar's dream of "The Image of the Ages" has intrigued Bible students across the years. Here is a strong interpretation of its meaning for today—

effect that the image represented the Gentile age from Nebuchadnezzar to its end. It included the Gentile world kingdoms that would dominate the earth until the image was completed in the "feet and toe" period. It would remain for a time, until the Stone smote it on the feet, destroying man's government forever and replacing it with the everlasting kingdom of God.

This vision was given not only for the king's benefit but for all believers in prophecy. Its successive stages can be traced down through history to the "feet and toe" age, in which we now live, which began in 1948 when the British left Palestine to the Jews and Arabs—both peoples distinct from the Gentiles to this day, and all children of Abraham—ending Gentile rule of Jerusalem (Luke 21: 24).

Daniel gives us a survey of the time the Gentiles should dominate the world in his interpretation of the image of many metals. Christ gives us the prophetic date when the image would be completed, to continue until He should come to set up His kingdom on earth.

The image of Daniel 2 is not a religious image at all, but an image of time and the sequence of dominating world powers clear down to their end. The Jewish nation is not mentioned in connection with the image; neither is the Church. In view of the accuracy of the picture, it is incredible that neither the Church nor the world pays much attention to it.

Four of the metals represent the portion of the history of Gentile world-power which is past to us. The head of gold was Nebuchadnezzar's empire. The silver represents the empire of the Medes and Persians. The brass is the Greek empire of Alexander the Great. The legs of iron are the Roman Empire, dividing into east and west.

The iron and clay feet represent the world of our day. It is dominated by two definite groups of powers: the Western democracies and the Communists. There is one great toe on each foot; the United States heads one group, Russia the other. Daniel said, "They shall mingle themselves with the seed of men: but they shall not cleave one to another" (v. 43). Where is the unity in the "United Nations"?

Iron and clay are characteristic

Nebuchadnezzar was a Gentile king of an empire that dominated the entire known world of his day. He was wondering what would happen in the future. The answer was given to him in a strange dream, recalled and interpreted for him by the prophet Daniel (Daniel 2).

The dream included a vision of a great image with head of fine gold, breast and arms of silver, and midriff and thighs of brass. The legs were iron, and the feet were part iron and part clay.

As the king watched, a stone "cut out of the mountain without hands" smashed the image and completely demolished it, so that its pieces "became like the chaff of the summer threshingfloors; and

the wind carried them away, that no place was found for them." But the stone "became a great mountain, and filled the whole earth."

Of all of this, Daniel said, "He that revealeth secrets maketh known to thee what shall come to pass." God in this dream not only showed the king exactly what would happen to his nation, but also to other Gentile nations that would dominate the world of their time as he was dominating the world of his time.

God used five different metals as types of these world dominions: gold, silver, brass, iron, and iron and clay. The implication is that the image was a complete man from head to toe. The interpretation given by Daniel was to the

of both feet, representing strength and weakness. And disintegration is the keynote of our world wherever you look: the home, the individual, the community, the state, the nation, the races, the democracies, the Communists, the religions, and the political parties.

We are strong. We can travel faster than sound. We can orbit the earth. We can communicate around the world in seconds. We can cure many diseases. We have

wonderful knowledge in almost every area.

But our world is a jungle. Hatred and intolerance have reached a new high. Discontent—"the sea and the waves roaring" is the way Jesus expressed it—abounds on every side. There are mobs, rioting, crime, juvenile delinquency, unbelief—and no fear of God in Church or world. We are too weak to be either happy or good.

Daniel said, "The great God hath

made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (v. 45). What do you think? Did God know?

The vision of the image deals with conditions, signs, and events. When they are all fulfilled, as of today, then look for the next great event—the Stone that shall smite. Are you ready for Christ's second coming?

OPEN DOOR . . .

(Continued from page 5)

Saviour and Lord]. I finally decided that, if I hadn't, I was going to. So I made the decision then.

"I cannot say that there was any immediate, radical change in my life. I did not have a rosy glow inside, and my teacher at school didn't immediately notice a difference. However, things did change. Gradually I found I wanted to do the right thing more often. Gradually I found that the feelings of others meant more to me. But, most important of all, I began to see God at work."

THREE YEARS LATER, when Joe was ten, we found that his younger brother, Danny, who was four at the time, had leukemia. If ever there was a child who brought joy to a family, it was Danny, who had been described by a German student visiting in our home as a "little he-angel." Joe and Debbie, who was eight, were crushed at the thought that Danny might not come home from the hospital.

"It's like something is pinned to the front of your mind all the time," Debbie said.

But Danny did come home, and then the children joined us in a prayer that we believed was of faith, that God would heal him. Again Christian friends across the country prayed: some for Danny's healing, all for our stability and strength as a family.

One night early that fall Danny was anointed for healing in a simple service in our living room in suburban Philadelphia. Joe and Debbie knew of the anointing, although they were in bed, and of our firm belief that God would heal Danny. Timmy, who was three, was too young to know.

And our children weren't the

only ones who knew of our confidence. I remember talking late one night with a young resident at Children's Hospital. I had been trying to share Jesus Christ with him, for he was not a Christian.

"If your boy didn't die of leukemia, do you know what we'd do?" he asked, leaning on the crib as we looked down at the small figure. "We'd work and study until we found out why he didn't die like all the rest. We'd never believe it was God." He didn't say it unkindly.

WHEN DANNY returned home from the hospital he had eight months of almost normal health. Then, one morning in March—spring was early that year—while Joe and Debbie were still asleep, he began to bleed. It was a hopeless, slow hemorrhage. The children left for school; the doctor came and left. And Mary Lou and I talked about Jesus and heaven with our almost-five-year-old, who even before his illness had wanted to be a missionary.

Joe's diary entry for that day explains what happened after that: "At about 2:00 p.m., something told me to pray for Danny. When I got home from school, I discovered that he had *died* just then! Debbie and I went up to the bedroom and saw him. The undertaker took him. We went and looked at a burial for four of the family. After we all ate (Daddy arranged for the funeral), a lot of people came over and we read the Bible, sang, and prayed."

And two days later, his diary entry was this: "Today we had Danny's funeral. There were a lot of flowers. The coffin was white. The service was a blessing. Then we went to see the grave. It was very unhappy, but Danny is with God.

After we got home, Jerry and I played ball in the yard."

About nine months later, John was born. A congenital condition required surgery before twenty-four hours. Eighteen days later, just after Christmas, he died. The autopsy revealed no cause of the condition. When Joe was just starting to high school, David was born. In Joe's junior year, our new baby was Nathan—and he had the same condition with which John had been born. In his case, however, the surgery was successful. But the diagnosis was cystic fibrosis.

JOE'S REACTION to all that had happened in his life and our home is in the same high school paper in which he told of trusting Jesus Christ at the age of seven: "The main reason I am a Christian today is that I have seen God at work. I have seen Him work in my life, in the lives of my family, and in the lives of my friends. I have seen Him work in extremely practical ways, such as the provision of money; I have seen Him work in quiet ways, changing lives. I've seen Him work in ways which were unpleasant to me, but through which I could tell He was trying to teach me lessons. I've seen and heard of His working in direct answer to prayer. And I have the greatest peace within me which comes from seeing God work, and knowing that He's working on my behalf and is taking complete care of me."

In his senior year of high school, Joe qualified as a National Merit Scholarship finalist. He had to write a brief paragraph about himself; this would be one factor in the decision about a scholarship. His paragraph began, "My chief aim in life is to glorify the Lord

Jesus Christ by whatever I do." I almost suggested that he rewrite that sentence—I wanted him to get a scholarship. Thank God, I didn't.

He received the scholarship and went to Swarthmore College. There he was known as a Christian, as a rather good philosophy student, and a rather slow cross-country runner. Like most college students, Joe was coming to certain conclusions. In a letter to the girl he loved, and with whom he planned to serve Jesus Christ overseas, he wrote: "I simply fail to see what there is to look forward to in a job and a car, or anything of the sort, for that matter, as long-range goals. It seems to me that (for me, at least) the only thing worth doing with one's life is some sort of Christian service. Other things (such as the cycle I rebuilt last summer) come in as secondary reinforcements, and even sometimes interfere, I guess, but I would really be lost if I didn't have some such thing to look forward to. I just cannot see *anything* worth wanting in the prospect of a job with salary however big, a suburban house, etc., etc. I know that such people can be used of the Lord, but I feel quite sure that I couldn't be, with my temperament. Somehow all I can see in that is a primary allegiance to the job, and giving God part of my spare time. I know this isn't so, but it seems to me to be a losing struggle to do two things at once, and a life that leads to increasing comfort, narrowness of viewpoint, complacency, as one goes on in it. As you can see, I think it is probably harder to be a Christian businessman than a Christian missionary."

ON ANOTHER OCCASION Joe wrote: "One must get out of one's head that service to God is the pleasantest thing on earth. One must also rid himself of any idea that service to God can be put on and taken off at will. I think we need more emphasis today upon the sternness of God's commands, the all-embracing character of the Christian life—in short, the cost of discipleship."

On Christmas Day in 1963, Joe had a sledding accident. When I saw him, he said, "Dad, I'm ready to die." But we didn't expect him to die. (His maternal grandfather,

with a prolonged bleeding time of the same intensity, was then in his middle seventies.) We prayed that he would live, and many, many Christian friends joined us in that prayer.

Two weeks later I stood at his side and said the twenty-third psalm, as I had in the moment when we thought death was overtaking him thirteen years before—only this time death really came—violent, awful death.

As Joe wrote when Danny died, for those who loved him it couldn't have been more unhappy. But for him it was entrance into life, with the God he loved and served.

Moses once prayed, "Shew me now thy way, that I may know thee." God answered, for the Psalmist says, "He made known his ways unto Moses, his acts unto the children of Israel."

During these thirteen uncertain years, which continue into the future as far as our youngest is concerned, we have been concerned lest we see only God's acts and miss His ways—those revealings of His divine character and purpose toward His children.

WHAT WAYS of God have we seen?

(1) God is sovereign. Our peace is not in understanding everything that happens to us and our children, but in knowing that He is in control of sickness and health, even death itself. We accept life's mysteries and sufferings unexplained because they are known to God, and we know Him. Of course, we seek answers, from the Bible and from experience, our own and that of others. But when no answer is forthcoming, we don't attempt to rationalize ("It could have been worse," "Look at how many people heard the gospel through the funeral service," "Things are getting so bad on earth; think of what he's been spared by not growing up"). Reason, we believe, is a deceptively weak crutch for faith. In the dark, reason gropes for answers, while faith waits for God.

(2) "God is love." We have never been more convinced of His love for us and our children than when we have turned from a fresh grave.

(3) We have seen God's love reflected in His people at times of crisis and loss. Christian doctors have been unusual sources of

strength. Some have seemed to understand suffering to a depth foreign to most other Christians, even including some ministers. We have come to love several doctors who are not yet Christians, who have also been examples of selfless devotion to our children's welfare. (Exceptions have been those who would not admit that another doctor knew more than they, whose pride made the mere suggestion of consultation a traumatic experience, even when death was imminent.)

(4) We believe that God's primary work, for our children and for us, is not to shield us from suffering, but to conform us to the image of Christ. And like Him (mystery beyond comprehension), we also learn obedience through the things we suffer.

(5) We believe that God is pleased when His children are identified with the world in suffering, and that the Christian response to suffering is a powerful testimony to the reality of the Christian gospel.

(6) We believe that our response is more the work of God's Spirit than our own.

(7) We believe that God's primary work in the world today is not world evangelization, but that His children be conformed to the image of Christ. Some of the most godly young men and women we have known, the most concerned for soul winning and foreign missions—including Joe—have been called home at an early age, rather than being given long lives here to serve God. We believe that His work in them was finished, sooner than for most of us.

(8) We consider it strange that Christians claim to believe that heaven—to be present with God—is so wonderful, and yet act as if going there were the greatest tragedy.

(9) We believe that death will someday be destroyed, but it is still a painful experience which all of us must face. We believe that some Christians may have idealistic views of deathbed rapture, and be unprepared for this enemy's grim violence. God has not promised His children an easy death or deathbed visions of glory. He has promised an open door beyond.—"*Christian Medical Society Journal*"; used by permission.

Home Missions Supplement

★ New Churches

★ Overseas Areas

★ U.S. Chinese and Negro

★ Church Building Helps

★ Church Building Loans



Rev. ROY YEIDER
Canada Pacific



Dr. E. W. MARTIN
E. Michigan



Rev. DEAN BALDWIN
Joplin



Dr. RAY HANCE
Kansas



Dr. E. D. SIMPSON
Missouri



Dr. WHITCOMB HARDING
Nebraska



Rev. FLETCHER SPRUCE
New England



Rev. JACK WHITE
New York



Dr. LLOYD B. BYRON
North Carolina



Rev. JERALD R. LOCKE
Northwest Oklahoma



Dr. A. MILTON SMITH
South Arkansas



Dr. ERNEST E. GROSSE
Washington

MEN OF THE YEAR IN HOME MISSIONS

These district superintendents and their respective districts are honored because they are up-to-date or ahead of schedule (through December, 1965) on their quadrennial goal of new churches organized.

We are striving for 500 new churches in the four years

ending with the General Assembly in 1968. If all districts reach the goals they have set for themselves, 551 new churches will be organized. By the end of 1965, 83 of these had been fully organized. Many other districts are nearly on schedule or are well on their way to reaching their goal.

**WITH GOD'S HELP AND WITH EVERYONE OBEYING THE LORD,
LET US ORGANIZE 500 NEW CHURCHES THIS QUADRENNIUM!**

BE ONE OF ONE HUNDRED IN 1966

The challenge is for 100 churches to help start a new church during April and May, 1966. What a blessing these 100 churches will receive from the home missionary spirit and effort involved! And what a boost for 100 new churches to receive the encouragement and support of their "big brothers"! The real challenge, however, is not in reaching a fine goal for a denominational report, but in making available to *one million people* a nearby center of holiness evangelism. Will your church be one of 100 churches making this possible?

The report that follows is the account of what happened to one church that sponsored a new church.

Orville W. Jenkins

Home Missions Secretary

A CHURCH COMES ALIVE THROUGH HOME MISSIONS

By R. L. Lunsford, Olivet Nazarene College

"Some of us didn't have the vision of our very fine pastor, but on his faith and recommendation we went along with him." It was a very thoughtful and loyal member of the church board of the Church of the Nazarene at Joliet, Illinois, talking with his district superintendent, Dr. Mark R. Moore.

His attitude of caution was understandable. More than forty years old, the Joliet church is still the only Nazarene congregation in a city of more than seventy thousand. Several years ago the church membership leveled off at one hundred fifty and the Sunday school attendance set-

tled down at around two hundred per Sunday. An adequate church building was paid for and there was a lovely, new, modern parsonage. Weekly offerings were sufficient to pay budgets, provide a good salary for the pastor, and compensate the evangelists for the twice-a-year revivals. In its forty-year history, the church had had only two pastors. It was a perfect setting for a do-little, hold-our-own ministry.

But Rev. Lawrence Jantz wasn't built on that pattern. Only a few years out of college, he had just come from a pastorate where he had taken a struggling church and in four years had in-



Ground breaking for the new Crystal Lawns Church in Joliet. At the left is Rev. Lawrence Jantz, pastor of Joliet First Church. Dr. Mark R. Moore, district superintendent of the Chicago Central District, turns over a shovelful of dirt. Behind him are Earl Summers, chairman of the board of trustees; Vern Bond, chairman of church building committee; Rev. Lynn Smith, assistant pastor; and Wayne Frankhauser, N.Y.P.S. president.

creased its membership, attendance, and annual giving by more than 50 percent. Moreover, under his leadership the church building and the parsonage were remodeled and redecorated. He had taken a congregation with a "home mission" complex ("We're too poor to pay budgets!") and inspired them to the point where they were ready to purchase the property for a second church in their city.

And now he was in Joliet. He was following a splendid man who had just retired after serving the church well for twenty-seven years. A new pastor ought to have known to go slowly and cautiously in such a situation. But not Lawrence Jantz! After many hours in his study and his prayer room, he went before the church board in the early months of his pastorate, with a ten-year program. It included such items as improving the sanctuary and enlarging the parking lot, but it also included a proposal to sponsor, as soon as possible, two new congregations in the city, including providing buildings for them and transferring several Sunday school and church members in the respective neighborhoods to the new congregations. No wonder the board members confessed, "We didn't share his vision"!

But the board believed in their young pastor! So much that they accepted assignments on study committees and spent long hours examining his proposals. So much that several of them traveled hundreds of miles inspecting church buildings until they found a model for the building for the first of the new churches-to-be.

The confidence of the church board in the

leadership of the new pastor caught fire in the entire congregation. So much that when a choice five-acre lot was found in a new development they bought it and paid for it in two years. So much that they are standing by the building of a beautiful \$125,000 first unit on the property. So much that when Rev. Lynn Smith, a member of the first team of Nazarene Ambassadors to Latin America, graduated from Olivet Nazarene College, they called him as assistant pastor to help with the music and youth work of the mother church, but especially to call on families in the new community and be ready to recruit a good congregation as soon as the building is ready. Certainly the laymen have "gone along with the pastor."

And the results? So far as the new congregation is concerned, it is too early to say. The building is now in its final stages of construction. The first service has not yet been held.

At the mother church, however, the results are more tangible. Already Sunday school attendance has grown by more than the number to be transferred to the new church. More new church members have already been received than the number to be lettered out to the new congregation.

The offerings have increased more than enough to offset the payments on the new property. Best of all, the spiritual life of First Church has been revitalized. "One of the most cooperative congregations on my district," says Dr. Moore, the D.S. "Wonderful to preach to," said a visiting evangelist. "God is really answering prayer," adds Pastor Jantz.

Small Church Achievement Program

At the annual meeting of the General Board last month, it was announced that the following churches had been chosen as the ten representative churches for 1965 in the Small Church Achievement Program. Congratulations to these churches for outstanding progress.

1. Grove City, Central Ohio, **Rev. Dale Galloway**
2. Phoenix Paradise Valley, Arizona, **Rev. Dale Horton**
3. El Paso Valley, Texas (New Mexico District), **Rev. Marshall Pryor**
4. Spiceland, Indiana (Indianapolis District), **Rev. William Selvidge**
5. Van Buren, North Arkansas, **Rev. Earl Baker**
6. Bishop, California (Los Angeles District), **Rev. Harry Early**
7. Sacramento Cordova, California (Sacramento District), **Rev. Bernard F. Colby**
8. Colorado Springs Park Hill, Colorado, **Rev. M. T. Cockman**
9. Peterborough, Ontario (Canada Central District), **Rev. William G. Williams**
10. Cle Elum, Washington (Northwest District), **Rev. Ralph E. Neil**

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for your family?



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3. Seventy-five churches received building loans in 1965, in the amount of \$768,250.
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Editorially Speaking

● By W. T. PURKISER

Religious Illiteracy: Cause and Cure

All around the world, men and nations are making a direct attack upon illiteracy. Millions who a few years ago would never have dared hope for such a thing are learning to read and to write. So-called "literacy rates"—percentages of the population able to read—are rising rapidly.

This is a direct challenge to the Christian Church and its workers at home and abroad. The irony of the situation in lands overseas has often been noted. Christianity initiated the movement to teach the people to read; Communism is giving them the material they are reading.

Along with the fact of receding illiteracy are two other trends less well known. One is the prevalence of what might be called "cultural illiteracy." The other is the tragedy of increasing religious illiteracy.

Cultural illiteracy is not inability to read. It is failure to use the ability a basic education has conferred.

We have in the world the curious fact that, while millions of the newly literate are eagerly reading everything they can lay their hands on, other millions who can read won't read anything more than newspaper headlines or "funny books."

But it is religious illiteracy which concerns us immediately. Study after study has revealed the almost complete lack of basic information about the Christian faith even in "Christian" lands.

This is a dangerous and deadly situation. With more than tongue in cheek, someone wrote lines that apply to ignorance of religious truth as well as ignorance in general:

I've pondered long about it.

Won't someone tell me this:

Why aren't more people happy

If ignorance is bliss?

Religious illiteracy is not only a problem with those outside the Church. Within the Church in general, and even within our own Zion, there is lip service to biblical and theological knowledge with little or no practical effort to gain it.

Part of the problem roots back in a widespread failure to read and study the Bible, the basic Source Book of the Christian faith. Not only is the Bible banned from the public school; it has become little more than a symbol in the home and even in the church.

There are very few Christians who have any

systematic method of Bible reading or Bible study. With all the helps that are available, for most church members who read the Bible at all it is a verse or two picked at random as a sort of "good-luck charm" for the day.

Another symptom of the times is the reluctance of people to "endure sound doctrine" but with "itching ears" to "heap to themselves teachers" who will tell them what they want to hear rather than what they need to know (II Timothy 4:3-4).

That doctrinal teaching and preaching may be dull is admitted. But it is made dull only by those who have never seen that faith and life, knowledge and action, are never really separate but are actually two sides to the same coin.

What is the cure for religious illiteracy? Basically, it is a reversal of the cause. The Bible is at hand, and there are a multitude of helps for those who seriously want to mine its gold. The "faith once delivered" is available to all who will grapple with its great and thrilling truths.

If we are to meet the challenge of our confused and errant times, we must become more articulate—"ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15). But such answers can come only from those who have done something about their spiritual illiteracy.

Ministerial Shortage

For a number of years, denominational leaders in the United States have been concerned about the growing shortage of candidates for the ministry. Reports show that major denominations have closed literally hundreds of their smaller churches for the principal reason that they could not find pastors to care for them.

During most of this time our own denomination has had no serious problem. We have seemed to have if not an abundant at least a sufficient supply of new preachers coming into the ranks. For many years the number of potential missionaries far outran the realistic possibility of getting any substantial proportion of them to the field.

Of late, the situation has been changing for us. Our district superintendents, the men charged with the responsibility for assisting local churches in their pastoral arrangements, have reported increasing problems. The Department of World Missions is no longer besieged by large numbers

of highly qualified candidates for service abroad.

A seventeen-year study of the number of ministers in the Church of the Nazarene, ordained or licensed, has recently been made by General Secretary B. Edgar Johnson and his staff. It yields some revealing information.

One of the most discouraging aspects of the picture is the declining rate of ministers newly ordained. When the net increase in ordained ministers in active status is surveyed, each of the past four quadrenniums shows a sharp decline—with the last five years representing the lowest figures of the entire period.

For example, in 1949-52 the net increase in ordained active ministers was 681. These were the years, of course, that reflected the heightened interest in the ministry and missionary calling which came out of World War II.

In 1953-56 the comparable number had declined to 426. In 1957-60 it had dropped to 409. In 1961-64 the figure was only 142. In 1965, the first year of a new quadrennium, the net was 21. For the last five years the average net gain has been 33, compared with an average of 170 for the quadrennium 1949-52.

One would have to recognize another pertinent fact, however. While the gains in the number of active ordained ministers have steadily decreased, so have gains in the number of local congregations. In 1949-52 we made a net gain of 498 congregations. The following quadrennium, this number was up to 547. In 1957-60, it dropped to 305, while for 1961-64 the net increase in local churches was 137. Last year we gained 10.

THE EDITOR'S PURPOSE in this survey is not to cry, "Wolf," or to raise unnecessary alarm. There are many, many bright spots in our denominational scene. One of these is the fact that we are willing to face our problems.

Facts alone are less important than the meanings of those facts. What are the causes for the situation? And, more important, what is the remedy?

There are two causative factors to be recognized in the overall Protestant picture with regard to the ministry. These should not directly affect us, with our strong conviction that the ministry is a divine calling and not just another profession to be chosen as someone else might choose law, medicine, or education. But it is still true that "because iniquity shall abound, the love of many shall wax cold." General religious conditions do tend to find their reflection in holiness denominations.

First, there is the deteriorating image of the ministry in modern society. This is reflected in modern literature, plays, and pictures in which the Protestant minister is portrayed as a hopeless

eccentric, a money-grabbing professional, a commercializing "soul-merchant," or an immoral hypocrite. The revival of *Elmer Gantry* and the publication of *The Stained Glass Jungle* are cases in point.

Second, there is the accompanying economic pressure on the ministry with the proportionately lower salaries paid ministers in comparison with other professional groups. These two are necessarily tied together, for, generally speaking, people regard the salary as reflecting "what the man is worth."

But to come a little closer home: the number of prospective ministers is a rather exact reflection of the spiritual vitality of the local church. The facts are, new ministers come from the local congregations.

The colleges and seminary—and the Bible school—can only train those God has called. In almost every instance that call—or at least the early intimation of a call—comes in the home church.

WHAT CAN WE DO about it all? The first step to a solution is to recognize the existence of the problem. In our own Zion, the Board of General Superintendents has expressed deep concern at this point. The district superintendents gave an entire session of their convention last month to a discussion of the needs in this area.

But every board member and every responsible layman in each local church should be informed and concerned. However happy our local pastoral arrangements may be, the "pinch" is on—and the long future, if Jesus tarries, is at stake.

Second, we can do everything in our power to "upgrade" the image of the ministry in our own group and in the community at large. With St. Paul, we may "magnify" the "office" of the preacher of God's Word by sympathetic understanding and deep respect.

People who mercilessly or even thoughtlessly criticize their pastors are not only making the work that much the more difficult; they are also giving ammunition to an unfriendly world in its contempt for the man of God.

Third, we can support with our means the efforts of our church to provide adequately for the training of the ministry. This means not only the educational budgets for the zone colleges. It means the annual Seminary Library Offering. It means helping in any later calls for funds for the Bible school.

Finally, we can obey the command of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38). This may be a costly prayer. It may involve ourselves. It may involve our sons or daughters. But it is vital to the ongoing of God's work in today's world.

Of Local Interest

A missionary dinner, in which 265 persons attended, honored 61 furloughed missionaries from around the world, January 14, at Kansas City (Missouri) First Church. Missionaries entertained the group with music and by telling humorous events—some of which occurred in their work.

Nearly forty missionaries attended the first audiovisual workshop, January 15, a daylong study of current methods, techniques, and equipment, directed by NAVCO Director Miss Mary E. Latham.

Mrs. Betty Griffith, Caravan director, and Mrs. Janie Phillips, missionary to Africa, were among other Nazarenes to be included in the 1965 selections of "Outstanding Young Women of America," a national committee headed by Mrs. Lyndon B. Johnson.

Rev. David Iglesias, pastor of the Spanish Church of the Nazarene in Rochester, New York, is hoping to set up a Cuban center to help incoming refugees find housing and employment, learn English, and to provide them with the clothing they need. About three hundred Cubans were expected to arrive in Rochester,

NEW OKLAHOMA CITY CHURCH—The new Western Oaks Church, with a charter membership of 54, was not long in getting into the spirit of world evangelism after its organization in October. The church, which reached a high in Sunday school attendance of 118 in December, gave more than \$1,700 in the recent Thanksgiving Offering. The building will seat 200 persons, has 7 Sunday school rooms, and was constructed for \$25,000, not including the cost of land. Rev. Talmadge Johnson was appointed pastor. The church is on the Southwest Oklahoma District.

where about one hundred Cuban families already live.

Vocalists Robert Hale and Dean Wilder have cancelled summer engagements in order to participate in a national tour of churches. Ovid Young, instructor in music at Olivet Nazarene College, will be the accompanist. Hale, a bass, is an instructor in music at Eastern Nazarene College, and Wilder is the leading tenor with the Goldovsky Opera Company. They met in Boston when they were cast together in an opera production.

For the second consecutive year Dr. Robert Lawrence, head of the division of natural sciences at Bethany Nazarene College, has been named to *Who's Who in the Southwest* and the *American Men of Science*.

Rev. G. Charles Finney, formerly pastor of Orlando (Florida) Colonial Church, has accepted the pastorate at St. Petersburg (Florida) First Church.

Dr. Mel-Thomas Rothwell, Bethany Nazarene College philosophy chairman, conducted revivals in the Panama Canal Zone during the last two weeks in January. The program, approved a year ago, is part of the Department of Home Missions program of evangelism.

After twenty-four years as pastor of the Trenton, Ohio, church, Rev. A. M. Wilson recently received a unanimous four-year recall vote. During his stay in Trenton he has received only one negative vote.

Rev. Riley Lawrence, Jr., pastor of the Fulton, Kentucky, church, was elected president of the area ministerial association.

Due to health reasons, Rev. Wade Powers has resigned his pastorate but hopes to accept a "limited number"

of revivals and occasionally supply pulpits in the absence of pastors. He now resides at 171 Robinhood Circle, Hendersonville, Tennessee.

Dr. Harold W. Reed, president of Olivet Nazarene College, recently accepted the invitation of Arthur J. Goldberg, U.S. ambassador to the United Nations, to join a group of business, professional, educational, and political leaders for a close-up view of the U.N. through briefings, a tour, and a visit to one of the sessions.

Correction

In the February 9 issue, in an article written by Dr. David Hynd pertaining to the honor recently received by Dorothy Davis, a missionary nurse, Dr. Hynd was inadvertently listed as superintendent of the Raleigh Fitkin Memorial Hospital. We are sorry for the mistake. Dr. David Hynd is now retired, and Dr. Howard Hamlin is the current superintendent.—*Managing Editor*.

Deaths

REV. RUTHA JANE McCULLEY RICE, fifty-six, died January 14 at Gothenburg, Nebraska. Funeral services were conducted by Dr. Whitcomb Harding, Rev. George Mowry, Rev. C. B. Johnson, Rev. T. P. Dunn, and Rev. H. J. Beaver. She is survived by her husband, Jay; a stepdaughter, Mrs. Pauline Sukraw; a stepson, Earl Rice; and three brothers.

LEONARD J. WEATHERWALKS of Pemberton, New Jersey, died January 15. Rev. William Turner conducted funeral services. Mr. Weatherwalks is survived by his wife, Esther, and two sons, Leonard and Donald.

J. W. BROOKS, sixty, died January 17 in Temple, Texas. Funeral services were conducted by Rev. Ernest Conrad and W. L. Hubbard. He is survived by his wife, Bessie; two daughters, Mrs. Jessie Smith and Mrs. Carol Nix; four grandchildren; his mother; four brothers; and one sister.

RICHARD M. KINGSLEY, sixty-three, of Strong, Maine, died November 3 after an explosion a week before in which he was badly burned. Mr. Kingsley was Sunday school superintendent of the church, of which he was also a charter member. He is survived by his wife, Mandy. The pastor, Rev. D. Edward Cramer, and Rev. Joshua C. Wagner conducted funeral services.

OTTO SIEGRIST died December 23 in Chicago Heights, Illinois. A pioneer Nazarene, he is survived by his wife, Bertha. Rev. Byron M. Carmony conducted funeral services.

REV. W. F. JACOBS, sixty-five, died unexpectedly January 6, near Vicksburg, Michigan. Rev. R. D. Doolittle officiated at funeral services held in the J. B. Chapman Memorial Church at Vicksburg. He is survived by his wife; two daughters, Mrs. G. C. Reed and Mrs. Frank Reed; and two sons, David and James.

MRS. MYRTLE GOODSON, forty-eight, died December 30 in Lamesa, Texas, after a lengthy illness. Rev. Douglas F. Roach conducted funeral services. She is survived by her husband, Ottis; a daughter, Debra Jan, of the home; her mother; and three sisters.

MRS. MARY ANDELLA HERMAN, sixty-eight, died January 7 in Lamesa, Texas. Rev. Douglas F. Roach and Rev. D. M. Duke conducted funeral services. She is survived by her husband, Marvin; a daughter, Mrs. Clyde Edwards; a son, Roy; two stepsons, Odell Herman and Dr. Jack Herman; seven sisters; two brothers; fourteen grandchildren; and ten great-grandchildren.



Announcements

EVANGELISTS' OPEN DATES

R. W. (Bob) Carpenter, 800 S. 6th, Lamar, Colorado 81052—May 5 to 15
 H. A. and Helen Casey, c/o Publishing House—March 2-13, May 12-22
 Leon G. Cook, Box 64, Newport, Kentucky—in June, July, and August
 David J. Myers, Rt. 1, Box 108-A, Logan, Ohio 43138—open dates

MARRIAGES

—Jacquelyn Stone and Bruce Peterson on December 18, in Chicago, Illinois.

BORN

—to William and Jo Ann (Baxter) Taylor of Palo Alto, California, a daughter, Carol Jo, on January 19.

—to Rev. and Mrs. Calvin Hennings of Wardell, Missouri, a son, David Jeffery, on January 18.

—to Rev. and Mrs. Gary T. Koch of West Carrollton, Ohio, a daughter, Rebecca Renee, on January 15.

—to Rev. Mario and Lou Ann (Fox) Velez of Cucamonga, California, a daughter, Megan Lynn, on January 6.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Ohio for a young man, reared in a Nazarene atmosphere, but being tripped up by heresy, that God may intervene for him and others being influenced;

—by a friend in California, now past seventy years of age, a backslider who wants to get back to God, but filled with doubts and fears.

Directories

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Allen, Jimmie (J. A.), c/o NPH*: Valley City, N.D., Mar. 3-13; Benedict, N.D., Mar. 17-27
 Aycock, Jarrette and Dell, Preacher and Singer, c/o NPH*: Beaumont, Tex., Mar. 4-13; Louisville, Ky., Mar. 20-28; Evansville, Ind. (Indoor Camp), Mar. 28—Apr. 3
 Bacon, Forrest B., 504 Niles St., Bakersfield, Calif.: Tehachapi, Calif., Mar. 6-20
 Battin, Buford, 3015 47th St., Lubbock, Tex. 79413: Smith Center, Kans., Mar. 6-13; La Junta, Colo., Mar. 16-27; Elkhart, Kans., Mar. 30—Apr. 10
 Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Gainesville, Fla. (Trinity), Feb. 24—Mar. 6; Tampa, Fla. (Forest Hills), Mar. 10-20; Hueytown, Ala. (1st), Mar. 24—Apr. 3
 Benjamin, Floyd H.† Evangelist and Musician, 78 E. Frambes Ave., Columbus, Ohio: Columbus, Ohio (White Hall), Mar. 27—Apr. 3
 Bertolets, The Musical (Fred and Grace), 1349 Perkiomen Ave., Reading, Pa.: Pilot Rock, Ore., Feb. 25—Mar. 2; Centralia, Wash., Mar. 15-20; Emmett, Ida., Mar. 25—Apr. 3
 Bettcher, Roy A., 3212 Fourth Ave., Chattanooga, Tenn.: Tulsa, Okla. (Westside), Mar. 4-13; New Castle, Ind. (Broad St.), Mar. 18-27
 ● Bierce, Jack, Song Evangelist, c/o NPH*: Lima, Ohio, Mar. 9-20; Owosso, Mich., Mar. 20-27; Bay City, Mich. (1st), Mar. 28—Apr. 3
 Bishop, Joe, 1515 S. Jensen, El Reno, Okla.: Minneapolis, Kans., Mar. 3-13; Shamrock, Tex., Mar. 16-20
 Blythe, Ellis G. c/o NPH*: Paulding, Ohio, Mar. 4-13; Walbridge, Ohio, Mar. 17-27; Lapeer, Mich., Mar. 29—Apr. 3
 ● Bohi, James, Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; New Albany, Ind., Mar. 7-13; Richmond, Ind. (1st), Mar. 14-20; Bethany,



NEW GUINEA STORM RESULTS—Damage from a "freak" rain and wind-storm is reflected in the photo on the left in the partially constructed hospital wing on the New Guinea mission station. Two male nurses were injured along with \$3,000 damage.

Okla. (1st), Mar. 21-27; Evansville, Ind. (City-wide), Mar. 28—Apr. 3
 Bowman, Russell, 129 Tibet Rd., Columbus, Ohio: Weirton, W.Va., Mar. 7-13; Findlay, Ohio, Mar. 16-27; Morrow, Ohio, Mar. 29—Apr. 3
 Bradley, Ernest R., 20 17th St., Lowell, Mass.: Williamsport, Pa., Mar. 20-30
 Brannon, George, 4105 N. Wheeler, Bethany, Okla.: Bloomington, Ind. (1st), Mar. 2-13; Garrett, Ind., Mar. 16-27; Auburn, Ind., Mar. 30—Apr. 10
 ● Braun, Gene.† 176 Olivet St., Bourbonnais, Ill.: Milwaukee, Wis. (Hol. Conv.), Mar. 2-6; Decatur, Ind. (1st), Mar. 13-20; Anderson, Ind. (Goodwin Mem.), Mar. 27—Apr. 3
 Brockmueller, C. W., 555 Greenleaf Ave., Nampa, Ida.: Havre, Mont., Mar. 27—Apr. 3
 ● Brown, Curtis R., Song Evangelist, 8921 South Hermitage Ave., Chicago, Ill. 60620; Mexico, Mo. (1st), Mar. 2-11; Toronto, Ont. (St. Clair), Mar. 13-20; Lawrence, Kans. (1st), Mar. 27—Apr. 3
 Brown, J. Russell, c/o NPH*: Bakersfield, Calif. (1st), Feb. 24—Mar. 3; Vallejo, Calif. (Hillcrest), Mar. 7-13; Colorado Springs, Colo. (Trinity), Mar. 17-27
 Brown, W. Lawson, Box 785, Bethany, Okla.: El Paso, Tex. (N. Loop), Feb. 27—Mar. 6; Brownwood, Tex., Mar. 10-20; Iowa City, Iowa (1st), Mar. 24—Apr. 3
 Brunner, R. M., 1226 East 14th St., Marshfield, Wis. 54449; Mattoon, Wis., Mar. 2-13; St. Croix Falls, Wis., Mar. 16-27
 Burnem, Eddie and Ann, Box 1007, Ashland, Ky.: Morgantown, W.Va., Feb. 23—Mar. 6; Marshall, Tex. (Fairview), Mar. 9-20; Tulsa, Okla. (1st), Mar. 23—Apr. 3
 Carpenter, R. W., 800 S. 6th, Lamar, Colo. 81052; Canon City, Colo. (Lincoln Park), Feb. 24—Mar. 6; Elmsdale, P.E.I., Mar. 10-20; Denver, Colo., Mar. 24—Apr. 3
 Casey, H. A. and Helen, Evangelist, Singers, Musicians, c/o NPH*: Berryville, Ark., Mar. 16-27
 Casto, Clyde C., 4121 Dayton St., Sacramento, Calif.: Seattle, Wash. (Burian), Feb. 27—Mar. 6
 Caudill, Virgil R., 1004 N. Washington, Owosso, Mich.: Flint, Mich. (Cross Cong.), Feb. 27—Mar. 6; Mt. Orab, Ohio (Pil. Hol.), Mar. 6-13; Holt, Mich., Mar. 20-27
 Chalfant, Morris, 1420 Oak Ave., Danville, Ill.: Flint, Mich., Feb. 28—Mar. 6
 Clark, Gene, 104 Waddell St., Findlay, Ohio: Columbus, Ohio (Warren Ave.), Mar. 6-13; Trinway, Ohio (Cooperdale), Mar. 17-27; Crothersville, Ind., Mar. 31—Apr. 10
 Clendenen, C. B., Sr., 272 Jack Oak Point Rd., St. Marys, Ohio: Columbus, Ohio (Frank Road), Feb. 25—Mar. 6; Lima, Ohio (1st), Mar. 9-20; Wauseon, Ohio, Mar. 23—Apr. 3
 Clift, Norvie O.† c/o NPH*: Grants Pass, Ore., Feb. 23—Mar. 6; Gresham, Ore., Mar. 9-20; Nampa, Ida. (North), Mar. 23—Apr. 3
 Cole, George O., 413 E. Ohio Ave., Sebring, Ohio: Springfield, Tenn., Mar. 7-13; Wellsburg, W.Va., Mar. 20-27
 Condon, Robert, c/o NPH*: Red Deer, Alta., Mar. 6-30
 Cook, James V., 88 Orchard Lane, Columbus, Ohio 43214: Cleveland, Ohio, Feb. 28—Mar. 6
 Cook, Leon G. and Marie, Evangelist and Singers, Box 64, Newport, Ky.: Weatherford, Okla., Mar. 1-6; Elk City, Okla., Mar. 7-13; Rochester, Mich., Mar. 22-27; Inez, Ky. (Grace), Mar. 29—Apr. 3
 Corbett, C. T., Box 215 O.N.C., Kankakee, Ill.: Bismarck, N.D., Mar. 3-13; Barborton, Ohio, Mar. 18-27; Crystal Lake, Ill., Mar. 30—Apr. 10
 Cox, C. B. and Jewel, 1322 N. First Ave., Upland, Calif.: San Pablo, Calif., Feb. 28—Mar. 6; West Sacramento, Calif., Mar. 10-20; Hayward, Calif., Mar. 21-27; Yreka, Calif., Mar. 28—Apr. 3
 Cox, Curtis B., Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Gulfport, Miss., Feb. 28—Mar. 6; Keymar, Md. (Hol. Chris.), Mar. 11-20; Muskogee, Okla. (Mem.), Mar. 25—Apr. 3
 Crabtree, J. C., 1506 Amherst Rd., Springfield, Ohio: New Albany, Ind., Mar. 7-13
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: North Star, Mich., Mar. 4-13; Owosso, Mich. (Corunna-Middletown), Mar. 18-27; Fremont, Ohio, Mar. 30—Apr. 10
 Crider, Marcellus and Mary, Evangelist and Singers, Route 3, Shelbyville, Ind.: Boonville, Ind., Mar. 3-13; Rushville, Ind., Mar. 17-27; Columbus, Ind. (1st), Mar. 31—Apr. 10
 Darnell, H. E., P.O. Box 929, Vivian, La.: Montpelier, Ohio, Mar. 3-13; Parkersburg, W.Va., Mar. 14-20; Vevey, Ind., Mar. 21-27; Argo, Ill., Mar. 31—Apr. 10
 Davis, Ray, c/o NPH*: Waterloo, Okla., Mar. 4-13; Chariton, Iowa, Mar. 17-27; Creve Coeur, Ill., Mar. 30—Apr. 10
 DeLong, Russell V., 121 Siobhan, Tampa, Fla.: Cleveland, Ohio (City-wide), Feb. 28—Mar. 6; Ironton, Ohio (City-wide), Mar. 13-18
 ● Dennis, Darrell and Betty, Song Evangelists and

"Showers of Blessing" Program Schedule

February 27—"The Key to Revival," by **Russell V. DeLong**
March 6—"Where Is Your Treasure?" by **Russell V. DeLong**
March 13—"Freedom Limited: One Choice Only," by **Russell V. DeLong**

NEW "SHOWERS OF BLESSING" OUTLETS:
 WVTS-FM Terre Haute, Indiana
 100.7 meg. 8:35 a.m. Sundays
 KIBH Seward, Alaska
 950 kc. 3:45 p.m. Sunday
 WRKM Carthage, Tennessee
 1350 kc. 7:05 a.m. Sunday

Musicians, c/o NPH*: Indianapolis, Ind. (East-side), Feb. 28—Mar. 6; Connersville, Ind. (1st), Mar. 11-20; Indianapolis, Ind. (Friendly), Mar. 22-27; Indianapolis, Ind. (Meridian), Mar. 28—Apr. 3

Dennis, Gernald D. c/o NPH*: Connersville, Ind., Mar. 11-20; Muncie, Ind. (North Walnut), Mar. 23—Apr. 3

Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Bristol, Ind., Mar. 16-27

Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Nashville, Tenn. (Trinity), Mar. 6-13; Rockland, Me., Mar. 18-27

Donaldson, W. R. c/o NPH*: Denver, Colo. (Thornton), Feb. 27—Mar. 6; Ft. Morgan, Colo. (1st), Mar. 17-27

Duncan, W. Ray. Waverly, Ohio: Allen Park, Mich., Mar. 11-20

●Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Ashland City, Tenn., Feb. 28—Mar. 6; Weirton, W.Va. (1st), Mar. 7-13; Jacksonville, Fla., Mar. 14-20; Camden, Tenn., Mar. 21-27; Nashville, Tenn. (Immanuel), Mar. 28—Apr. 3

Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Stevenson, Wash., Mar. 3-13; Seattle, Wash., Mar. 31—Apr. 10

Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Sumner, Wash., Feb. 23—Mar. 6; Renton, Wash., Mar. 9-13; Yakima, Wash., Mar. 14-20; The Dalles, Ore., Mar. 23—Apr. 3

Ensey, Lee H. c/o NPH*: El Cajon, Calif., Mar. 2-13; Madera, Calif., Mar. 20-27

Estep, Alva O. and Gladys. Box 7, Losantville, Ind.: Yuma, Ariz. (1st), Feb. 23—Mar. 6; Las Vegas, Nev. (Charleston Heights), Mar. 9-20

Esterline, John W. P.O. Box 668, Reedley, Calif.: Bakersfield, Calif., Mar. 2-13; Clovis, Calif., Mar. 16-27

Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Louisville, Ky. (Trinity), Feb. 27—Mar. 6; Newtonsville, Ohio, Mar. 9-20; Celina, Ohio, Mar. 27—Apr. 3

Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Youngstown, Ohio, Mar. 1-6; Ashtabula, Ohio (Edgewood), Mar. 8-13; Pawtucket, R.I., Mar. 20-27; Maine Dist. V.B.S. Workshop, Mar. 29-31

Fisher, C. Wm. c/o NPH*: San Bernardino, Calif., Feb. 27—Mar. 6; Richland, Wash., Mar. 13-20; Seattle, Wash. (Central), Mar. 23—Apr. 3

Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Hobart, Okla., Mar. 17-27; Erick, Okla., Mar. 30—Apr. 10

Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Sesser, Ill., Mar. 2-13; Ogden, Ill., Mar. 16-17

Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Delta, Pa., Mar. 2-13; Lewisburg, Tenn., Mar. 16-27; Centerville, Ind., Mar. 30—Apr. 10

Fowler, Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Scott, Ga. (Mt. Olive), Mar. 3-13; Dublin, Ga. (Graham Mem.), Mar. 17-27; Mooresville, N.C. (1st), Mar. 31—Apr. 10

Frodge, Harold C. Box 186, Marshall, Ill.: Wapakoneta, Ohio, Feb. 23—Mar. 6; De Ridder, La., Mar. 13-20; Jasper, Ala., Mar. 21-27

Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Hollydale, Calif. (1st), Feb. 28—Mar. 6; Charleston, W.Va. (North Side), Mar. 14-20; Georgetown, Ky. (1st), Mar. 25-27; Moultry, Ga. (1st), Mar. 29—Apr. 3

Gadbow, C. D. † 634 Berkeley Dr., Shelbyville, Ind.: Piqua, Ohio (1st), Mar. 2-13

Gamble, Albert L. and Mrs. 808 5th St., Puyallup, Wash.: Council, Ida., Feb. 23—Mar. 6; Helena, Mont. (1st), Mar. 9-20; Goldendale, Wash., Mar. 27—Apr. 10

●Gillespie, Sherman and Elsie. Song Evangelists, 203 E. Highland, Muncie, Ind.: Farmland, Ind., Mar. 9-20

Gilliam, Harold P. Route 1, Box 69D, Moscow, Ida.: Caldwell, Ida., Mar. 3-10; Rufus, Ore., Mar. 17-27

●GlorylanderS Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: West Union, Ohio (Hickory Ridge), Mar. 4-6; Middleport, Ohio, Mar. 11-13

Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Wichita Falls, Tex. (1st), Feb. 27—Mar. 6; Toledo, Ohio (Manhattan Blvd.), Mar. 13-20; Caro, Mich. (1st), Mar. 27—Apr. 3

●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Flint, Mich. (West Flint), Feb. 28—Mar. 6; Youngstown, Ohio (1st), Mar. 7-13; Jackson, Miss. (Holiness Crusade), Mar. 14-20; Indianapolis, Ind. (Broad-ripple), Mar. 21-27; Hampton, Va., Mar. 28—Apr. 3

Greenbaum, David L. † Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio

43311: Richwood, Ohio (Christ in Chris. Union), Feb. 28—Mar. 6; Cable, Ohio (Kennard), Mar. 7-13; Mt. Morris, Mich., Mar. 16-27; Andover, Ohio (Cherry Valley), Mar. 31—Apr. 10

Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Vandalia, Mo., Mar. 2-13; Shenandoah, Iowa, Mar. 16-27; Racine, Wis., Mar. 30—Apr. 10

Grimshaw, Michael. † c/o NPH*: In Germany

Guy, Marion O. Route 5, Muskogee, Okla.: Haysville, Kans., Mar. 20-27

Haden, Charles E. P.O. Box 245, Sacramento, Ky.: South Point, Ohio (Sunrise), Mar. 4-13; Homer City, Pa. (1st), Mar. 18-27

Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Decatur, Ill. (Westside), Mar. 2-13; At-

lanta, Ga. (1st), Mar. 20-27; Jacksonville, Fla. (Central), Mar. 31—Apr. 10

Harrod, John W. 409 14th St., Rochelle, Ill.: Lagrange, Ind., Mar. 3-13; Racine, Ohio, Mar. 17-27

Heriford, Russell W. Rt. 1, Inola, Okla.: Rawlins, Wyo., Mar. 23—Apr. 3

Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.: Aztec, N.M., Mar. 20-27

Hodgson, R. E. 6709 N.W. 34th, Bethany, Okla.: Rotan, Tex., Mar. 3-13; Greenville, Tex., Mar. 16-27; Dover, Okla., Mar. 28—Apr. 3

Hoackle, Wesley W. 642 Vaky St., Corpus Christi, Tex.: San Antonio, Tex., Mar. 2-13; Higgins, Tex., Mar. 16-27; Idabel, Okla., Mar. 30—Apr. 10

MARCH

Hymn of the Month

My Wonderful Lord

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H. L.

HALDOR LILLENAS

1. I have found a deep peace that I nev-er had known And a joy this world
 2. I de-sire that my life shall be or-dered by Thee, That my will be in
 3. All the tal-ents I have I have laid at Thy feet; Thy ap-prov-al shall
 4. Thou art fair-er to me than the fair-est of earth, Thou om-nip-o-tant,

could not af-ford— Since I yield-ed con-trol of my bod-y and soul
 per-fect ac-cord— With Thine own sov-erign will, Thy de-sires to ful-fill,
 be my re-ward— Be my store great or small, I sur-ren-der it all
 life-giv-ing Word— O Thou An-cient of Days, Thou art worthy all praise,

CHORUS

To my won-der-ful, won-der-ful Lord.
 My won-der-ful, won-der-ful Lord. My won-der-ful Lord, my
 To my won-der-ful, won-der-ful Lord.
 My won-der-ful, won-der-ful Lord!

won-der-ful Lord, By an-gels and ser-aphs in heav-en a-dored! I

bow at Thy shrine, my Sav-iour di-vine, My won-der-ful, won-der-ful Lord.

MY WONDERFUL LORD . . . hymn of worship and communion, is one of the best-loved hymns from the pen of Rev. Haldor Lillenas (1885-1958), minister, publisher, and writer of more than thirty-five hundred hymns and gospel songs. It was during a season of severe testing that it came, and he later expressed: "I could feel the warmth of His sacred presence and I began to sing quietly:

**"My wonderful Lord, my wonderful Lord,
 By angels and seraphs in heaven adored!"**
The hymn tune, written in gospel-song style, is also by Haldor Lillenas.

Floyd W. Hawkins, Music Editor

†Indicates Singers †Registered, not commissioned
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Meditations for Easter

THE ROADS OF GOD

By John W. May
Pastor, Church of the
Nazarene, Weirton, W.Va.



Six soul-refreshing messages that take you along the way our Lord traveled during the final week of His earthly ministry. Paper, 79 pages. \$1.00

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Hood, Gene and Mrs. c/o NPH*: Drumright, Okla., Mar. 2-13; Calumet, Okla. (Coleman Chapel), Mar. 14-20; Clovis, N.M., Mar. 22-27
Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: In Hawaii, Feb. 28—Apr. 3
Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Brilliant, Ohio, Mar. 3-13; Olive Hill, Ky. (1st), Mar. 17-27
Hopkins, L. C. (Lee).† Route 2, Pampa, Ida.: Pocatello, Ida. Feb. 27—Mar. 6; Porterville, Calif. (Woodville), Mar. 13-20; Spokane, Wash. (Shadle Park), Mar. 23—Apr. 3
Hubart, Leonard G. Rt. 6, Huntington, Ind.: Monticello, Ind., Mar. 7-13; Galesburg, Ill., Mar. 16-27
Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Newport News, Va., Mar. 3-13; Sebasco, Me., Mar. 28—Apr. 10
Ide, Glen, Jr., Evangelistic Party, R.R. 2, Vicksburg, Mich.: Appleton, Wis., Feb. 24—Mar. 6; Monroe, Wis., Mar. 10-20; Winslow, Ind., Mar. 24—Apr. 3
Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Wasco, Calif., Mar. 3-13
Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Springfield, Ohio (High St.), Feb. 27—Mar. 6; Lewisburg, Pa. (1st), Mar. 10-20; Philadelphia, Pa. (1st), Mar. 22-27
Irwin, James S. Fulling Mill Rd., Villas, N.J.: Cape May, N.J. (Rio Grande), Mar. 6-13
Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Toronto, Ont. (Kennedy Rd.), Mar. 2-13; Chicao, Ill. (North Side), Mar. 16-27; Mt. Prospect, Ill., Mar. 30—Apr. 10
Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Decatur, Ill. (Westside), Mar. 2-13; Urbana, Ill. (Faith), Mar. 14-20; Findlay, Ohio, Mar. 24—Apr. 3
Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Decatur, Ill., Mar. 3-13; Lynn, Mass., Mar. 30—Apr. 10
Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Manchester, Conn., Mar. 6-13; Lynn, Ind., Mar. 16-27; Collingdale, Pa. (1st), Mar. 29—Apr. 3
Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio: Goshen, Ohio, Mar. 6-20
Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Houks, Miss., Feb. 28—Mar. 6; Odessa, Tex., Mar. 9-20; Miami, Fla., Mar. 23—Apr. 3
Killen, Allen R.† 407 Campbells Creek Dr., Charleston, W.Va.: Mann, W.Va., Feb. 28—Mar. 6; Bruceton Mills, W.Va., Mar. 7-13; Miami, W.Va., Mar. 14-20; Brunswick, Ga. (Hol. Conv., 1st), Mar. 23-27
Krusc, Carl H., and Wite. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Sterling, Kans., Mar. 2-13; Helena, Okla., Mar. 16-27; Searcy, Ark., Mar. 30—Apr. 10
Land, Herbert. 500 E. Live Oak St., Austin, Tex.: Uvalde, Tex., Mar. 20-27; Crystal City, Tex., Mar. 28—Apr. 3
Langford, J. V. 701 N. First, Henryetta, Okla.: Fairview, Okla., Mar. 2-13; Caney, Kans., Mar. 20-27; Dubuque, Iowa, Mar. 30—Apr. 10
Lanier, John H. Poplar St., Junction City, Ohio:

Wren, Ohio, Mar. 2-13; Spencerville, Ohio, Mar. 16-27
Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Bethany, Okla. (Calvary), Feb. 23—Mar. 6; Johnson, Kans. (Bethel), Mar. 11-20; Hutchinson, Kans. (Bethany), Mar. 23—Apr. 3
●Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Ottawa, Ill. (Hol. Conv.), Mar. 9-13; Gallipolis, Ohio (1st), Mar. 20-27; Akron, Ohio (Ellet), Mar. 28—Apr. 3
Leih, John. 40936 Mayberry, Hemet, Calif.: Montrose, Calif., Mar. 2-13; Glendale, Calif., Mar. 20-27; Blythe, Calif., Mar. 30—Apr. 10
Leonard, James C. Box 12, Marion, Ohio: Wellington, Ohio, Mar. 10-20; West Portsmouth, Ohio, Mar. 24—Apr. 3
Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Chico, Calif., Mar. 25—Apr. 3
Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Denver, Colo. (Lowell), Mar. 4-13; Steele, Ala., Mar. 18-27
Liddell, P. L. c/o NPH*: Flat Rock, Mich., Mar. 3-13; Circleville, Ohio, Mar. 16-27; Kansas City, Mo. (Hillcrest), Mar. 28—Apr. 3
Lipker, Charles H. Route 1, Alvada, Ohio: Durant, Okla. (1st), Feb. 26—Mar. 6; Ft. Smith, Ark. (1st), Mar. 7-13; Hot Springs, Ark., Mar. 14-20; Rock Hill, S.C., Mar. 25—Apr. 3
Livingston, James H. Box 142, Potomac, Ill.: Monticello, Ill., Mar. 30—Apr. 10
●Lush, Ron. c/o NPH*: Arlington, Tex., Mar. 1-6; Lubbock, Tex., Mar. 7-13; Dallas, Tex. (1st), Mar. 14-20; Dallas, Tex. (Central), Mar. 21-27
MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Trinity, Ohio (Dresden), Mar. 10-20; Plymouth, Ind., Mar. 24—Apr. 3
Mansfield, Howard. 1019 N. 10th St., Boise, Ida. 83702: Kuna, Ida., Feb. 27—Mar. 6; New Plymouth, Ida., Mar. 13-27; Palouse, Wash., Mar. 30—Apr. 10
Martin, Paul. c/o NPH*: Buena Park, Calif., Feb. 28—Mar. 6; Sacramento, Calif. (Trinity), Mar. 7-13; Davis, Calif. (1st), Mar. 14-20; Ontario, Calif. (1st), Mar. 20-27; Chicago, Ill. (Emerald Ave.), Mar. 29—Apr. 3
Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.: Billings, Mont. (1st), Mar. 6-13
May, Vernon D. and Mrs. c/o NPH*: Holyoke, Colo., Feb. 23—Mar. 6; Denver, Colo. (Edgemont), Mar. 9-20; Manteca, Calif., Mar. 23—Apr. 3
Mayfield, Paul and Helen. c/o NPH*: Grand Rapids, Mich. (Fuller Ave.), Mar. 2-13; Hammond, Ind. (Woodland), Mar. 14-20; Buchanan, Mich., Mar. 21-27; St. Bernice, Ind., Mar. 30—Apr. 10
Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Ft. Worth, Tex. (Polytechnic), Mar. 4-13; Grand Prairie, Tex. (1st), Mar. 18-27; Mt. Pleasant, Tex., Mar. 28—Apr. 3
McCullough, Forrest. c/o NPH*: Brunswick, Ga., Feb. 28—Mar. 6; Winstboro, S.C., Mar. 7-13; Allardt, Tenn. (Pleasant View), Mar. 15-20; Indianapolis, Ind. (Friendly), Mar. 22-27; Indianapolis, Ind. (Meridian), Mar. 28—Apr. 3
McGuffey, J. W. 1628 Central, Tyler, Tex.: Gilmer, Tex., Mar. 4-13; Kirwin, Kans., Mar. 16-27; Texarkana, Tex., Mar. 30—Apr. 10
McIntosh, John P. Knobel, Ark. 72435: Borger, Tex. (1st), Mar. 9-20; Champaign, Ill. (Westside), Mar. 23—Apr. 3
McNaught, J. Austin.† Rt. 2, Box 501, Clackamas, Ore.: Kenonia, Ore., Mar. 20-27
●McNutt, Paul. 215 West 68th, Kansas City, Mo. 64113: Louisville, Ky. (Hol. Conv.), Mar. 7-13; Corpus Christi, Tex., Mar. 20-27; Hollywood, Fla., Mar. 28—Apr. 3
Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Glenwood, Iowa, Mar. 3-13; Clay City, Ind. (Union Chapel), Mar. 17-27; Brownstown, Ind., Mar. 30—Apr. 10
●Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Berne, Ind. (Mt. Hope), Mar. 2-13; Decatur, Ill. (Oak Grove), Mar. 14-20; Lancaster, Ky. (1st), Mar. 21-27; Oil City, Pa. (1st), Mar. 28—Apr. 3
Merryman, Paul.† c/o Trevecca Nazarene College, Nashville, Tenn.: Ashland City, Tenn., Feb. 28—Mar. 6
Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Sharpsville, Pa., Mar. 4-13; Urbana, Ohio, Mar. 16-27
Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Fargo, Okla., Mar. 2-13; Salina, Kans., Mar. 16-27; Hemingford, Neb., Mar. 30—Apr. 10
Miller, Leila Dell. c/o NPH*: Santa Maria, Calif., Mar. 2-13; Nampa, Ida., Mar. 16-27; Kalispell, Mont., Mar. 30—Apr. 10
Miller, Nettie A. c/o NPH*: Alvin, Tex. (1st), Mar. 16-27; La Marque, Tex. (1st), Mar. 30—Apr. 10
Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Joplin, Mo. (1st), Mar. 16-27
Millhuff, Charles. c/o NPH*: El Paso, Tex. (1st),

Feb. 28—Mar. 6; Pampa, Tex., Mar. 7-13; Amarillo, Tex. (San Jacinto), Mar. 20-27
Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: Battle Creek, Mich. (Michigan Ave.), Feb. 23—Mar. 6; Highland, Ind., Mar. 9-20; Grand Ledge, Mich., Mar. 21-27; Cape Girardeau, Mo., Mar. 30—Apr. 10
Moore, Franklin M. Box 302, Castle Rock, Colo.: Berne, Ind. (Mt. Hope), Mar. 3-13; Cleveland, Ohio (Westside), Mar. 17-27; Leesburg, Ohio (Pil. Hol.), Mar. 31—Apr. 10
Morgan, J. Herbert and Pansy S. Evangelists and Singers, c/o NPH*: New Lenox, Ill., Mar. 27—Apr. 3
Moulton, M. Kimber. c/o NPH*: Los Angeles, Calif. (1st), Feb. 27—Mar. 6; Clovis, N.M. (1st), Mar. 9-20; Allison Park, Pa. (North Hills), Mar. 23-27; Bethel Park, Pa., Mar. 28—Apr. 3
Mounts, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.: West Plains, Mo., Mar. 2-13
Mullen, DeVerne. 67 Wilstead, Newmarket, Ont.: Salisbury, Md. (1st), Mar. 7-13
Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: West Lafayette, Ohio, Mar. 3-13; Logan, Ohio, Mar. 16-27
Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark. 72756: McConnsville, Ohio, Mar. 4-13; Blossom, Tex., Mar. 25—Apr. 3
Neseth-Hopson Party. c/o NPH*: Lake Worth, Fla., Mar. 3-13; Chicago, Ill. (Mt. Greenwood), Mar. 16-27
Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Langley, S.C. (Calvary), Mar. 2-13; Eau Gallie, Fla., Mar. 18-27
Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.: Battle Ground, Wash., Mar. 3-13; Bellingham, Wash., Mar. 17-27; Sedro Woolley, Wash. (1st Free Meth.), Mar. 28—Apr. 1
Norton, Joe. Box 143, Hamlin, Tex.: Lufkin, Tex. (Bethel), Mar. 3-13; Greeley, Colo. (1st), Mar. 17-27; Del City, Okla., Mar. 31—Apr. 10
Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Ft. Pierce, Fla. (1st), Mar. 16-27; Ashland, Ky., Mar. 30—Apr. 10
Owen, G. Frederick. 820 Manitou, Colorado Springs, Colo.: Oshkosh, Neb., Mar. 1-4
Oyler, Calvin B. c/o NPH*: Rockdale, Tex., Mar. 7-13; Yukon, Okla., Mar. 14-20; Texas City, Tex., Mar. 23—Apr. 13
Parrott, A. L. 460 S. Breeze, Bourbonnais, Ill.: Alva, Okla., Feb. 23—Mar. 6; Meade, Kans., Mar. 9-20; Dodge City, Kans., Mar. 23—Apr. 3
Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Sioux City, Iowa (1st), Mar. 4-14; Pratt, Kans., Mar. 18-27
●Paul, Charles L. Song Evangelist, c/o NPH*: Waverly, Tenn., Feb. 28—Mar. 6; Elk City, Okla. (Western Oakes), Mar. 14-16; Lawton, Okla. (1st), Mar. 17-19; Duncan, Okla. (1st), Mar. 20-23; Norman, Okla. (Grace), Mar. 24-27; Anadarko, Okla. (1st), Mar. 28-30
Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Dayton, Ohio, Mar. 3-13; Owosso, Mich., Mar. 20-27
Pickering, Musicales, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Frederick, Md. (1st), Feb. 27—Mar. 6; Florida (Sacred Concerts), Mar. 13-27; Columbia, Tenn. (Grace), Mar. 30—Apr. 3
Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: E. St. Louis, Ill. (1st), Mar. 4-13; St. Louis, Mo. (South Side), Mar. 18-27
Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio: Tiffin, Ohio, Mar. 10-20
Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Ceres, Calif., Mar. 2-13; Loveland, Colo., Mar. 16-27; Westerville, Ohio, Mar. 30—Apr. 10
Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Louisville, Ky. (Camp Taylor), Feb. 27—Mar. 2; Gainesville, Fla. (1st), Mar. 6-9; Orlando, Fla. (1st), Mar. 13-16; Ft. Lauderdale, Fla. (1st), Mar. 20-23; Princeton, Fla., Mar. 27-30
Powell, Curtice L. Preacher and Singer, 33 Reba Ave., Mansfield, Ohio 44907: Vermilion, Ohio, Feb. 25—Mar. 6; Marion, Ohio (Kensington), Mar. 13-20; Columbus, Ohio (Bellows), Mar. 27—Apr. 3
Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Vidor, Tex., Feb. 25—Mar. 6; Kimberly, Ida., Mar. 10-20; Columbus, Ohio (White Hall), Mar. 27—Apr. 3
Purkiser, H. G. 308 E. Hadley, Aurora, Mo.: North East, Md., Mar. 2-13; Norwood, Mass., Mar. 16-27
●Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Kissimmee, Fla. (Aldersgate Camp), Mar. 3-13; Midland, Mich. (1st), Mar. 16-20
Rains, Harold L. Box 299, Caddo, Okla.: Mangum, Okla., Mar. 7-13
Raker, W. C. and Mary. Evangelist and Singers,

†Registered, not commissioned. ●Indicates Singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Box 106, Lewistown, Ill.: Harrisburg, Ill., Feb. 23—Mar. 6; Carnegie, Okla., Mar. 17-27; Derby, Kans., Mar. 31—Apr. 10

Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.: French Creek, W.Va. (Rock Cave Baptist), Mar. 2-13; Richmond, Ky. (Rosemont), Mar. 24—Apr. 3

Rodgers, Clyde B.† 505 Lester Ave., Nashville, Tenn. 37210: Canton, Ohio (Calvary), Mar. 2-13; Hurley, N.Y. (New Paltz), Mar. 16-27; Allison Park, Pa. (North Hills), Mar. 30—Apr. 10

Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.: Terre Haute, Ind. (East Side), Feb. 23—Mar. 6; Baraboo, Wis., Mar. 9-20; Milwaukee, Wis. (South 95th St.), Mar. 23—Apr. 3

Rose, W. W. 200 Phifer St., Monroe, N.C. 28110: Venice, Fla., Mar. 2-13; High Point, N.C. (Archdale), Mar. 21-27; Goldsboro, N.C., Mar. 28—Apr. 3

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Stillwater, Okla., Mar. 13-20; Nampa, Ida., Mar. 27—Apr. 3

Rupp, John G. c/o NPH*: Ridgecrest, Calif., Mar. 16-27

Rust, Everett F. 420 Sherman, Alva, Okla.: Chase, Kans., Mar. 23—Apr. 3

Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Marysville, Ohio, Mar. 7-13; Lima, Ohio (Grand Ave.), Mar. 16-27; Topeka, Kans. (Oakland), Mar. 30—Apr. 10

Sears, L. Wayne. c/o NPH*: Mt. Vernon, Ind., Feb. 24—Mar. 6; Odessa, Tex. (1st), Mar. 10-20; Coffeyville, Kans. (1st), Mar. 24—Apr. 3

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Hamilton, Ohio (Millville), Mar. 2-13; Sligo, Pa., Mar. 16-27; Smiths Ferry, Pa. (Midland Heights), Mar. 28—Apr. 3

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Huntington, Ind. (1st), Mar. 6-13; Ft. Wayne, Ind. (1st), Mar. 14-20; Bradley, Ill., Mar. 21-27; Hobart, Ind., Mar. 28—Apr. 3

●Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Muncie, Ind. (Five Points), Mar. 2-13; Parkersburg, W.Va., Mar. 14-20

Slater, Hugh L. c/o NPH*: Ettrick, Va., Mar. 3-13; Waycross, Ga., Mar. 17-27; Hagerstown, Ind., Mar. 30—Apr. 10

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Yuma, Ariz. (1st), Mar. 1-6; Kansas City, Mo. (Dundee Hills), Mar. 7-13; Norman, Okla. (1st), Mar. 20-27

Smith, Ottis E., Jr. Route 1, Edinburg, Pa.: Winimac, Ind., Feb. 28—Mar. 6; Logansport, Ind., Mar. 10-20; West Chester, Pa., Mar. 24—Apr. 3

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Lebanon, Tenn., Mar. 1-6; Kingsport, Tenn., Mar. 8-13; Rising Sun, Ind., Mar. 18-27; Shelby, Ohio, Mar. 30—Apr. 10

Sprowls, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Rockford, Ill. (Parkside), Feb. 23—Mar. 6; Hastings, Mich. (U.B. in Christ), Mar. 7-13; Jackson, Mich. (Chr. Pil.), Mar. 18-27

Stabler, R. C. and Wife. R.F.D. 1, Tamaqua, Pa.: Rockton, Ill., Mar. 2-13; Carey, Ohio, Mar. 16-27; Belle Vernon, Pa., Mar. 30—Apr. 10

Stafford, Daniel, Box 11, Bethany, Okla.: Salem, Ohio (Wes. Meth.), Feb. 27—Mar. 6; New Hampshire, Ohio, Mar. 10-20; Waynesburg, Pa., Mar. 24—Apr. 3

Stanford, Archibald. 82 Wilson Ave., Apt. 12, Kitchener, Ont.: Mt. Albert, Ont., Mar. 27—Apr. 3

Steele, Danny and Carolyn.† 1725 W. Lingan Ln., Santa Ana, Calif.: Central Calif. Dist. Tour, Feb. 23—Mar. 6; Brea, Calif., Mar. 9-20; Maywood, Calif., Mar. 23—Apr. 3

Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Madill, Okla., Mar. 2-13; Enid, Okla. (Maine), Mar. 16-27; Tahoka, Tex., Mar. 30—Apr. 10

Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Othello, Wash., Feb. 23—Mar. 6; Niles, Mich., Mar. 13-20; Rochester, Mich., Mar. 23—Apr. 3

●Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913: Brilliant, Ohio, Mar. 3-13

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Bowling Green, Ky., Mar. 7-13; Texarkana, Tex. (1st), Mar. 14-20; California, Ky. (Carthage), Mar. 22-27

Strack, W. J. Box 112, Jefferson, Ohio: Ebensburg, Pa., Mar. 2-13; Pennsburg, Pa., Mar. 16-27; Corry, Pa., Mar. 30—Apr. 10

Strahm, Lorán. 732 Kingston Ave., Grove City, Ohio 43123: Reynoldsburg, Ohio, Mar. 6-13

Swearingen, J. W. 210 Munroe St., Bourbonnais, Ill.: Dayton, Ohio (Knollwood), Mar. 6-13; Britt, Iowa, Mar. 17-27

Tarvin, E. C. California, Ky.: Demotte, Ind., Mar. 24—Apr. 3

Taylor, Emmett E. c/o NPH*: Tulsa, Okla. (Valley View), Mar. 2-13; Tulsa, Okla. (Dawson), Mar. 14-20; Cleveland, Okla., Mar. 21-27; Denison, Tex., Mar. 30—Apr. 10

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Sterling, Ill. (1st), Mar. 6-13; Houston, Tex. (Spring Branch), Mar. 14-20; Austin, Tex. (1st), Mar. 21-27; Sheffield, Ala. (1st), Mar. 28—Apr. 3

Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Rantoul, Ill. (1st), Mar. 16-27

Transue, C. F. Route 1, Poplar Bluff, Mo.: Wardell, Mo., Mar. 3-13; Ironton, Mo. (Sullivan), Mar. 17-27

Tripp, Howard M. c/o NPH*: Jacksonville, Ark. (1st), Feb. 25—Mar. 6; Nashville, Tenn. (Richland), Mar. 7-13; Dover, Tenn. (Long Creek), Mar. 14-20; Kansas City, Kans. (Argentine), Mar. 21-27; Clarence, Mo., Mar. 31—Apr. 10

Trissel, Paul D., and Family. Evangelist and Singers, Box 1201, Leesburg, Fla.: Lakeland, Fla. (1st), Mar. 3-13

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Brunswick, Mo., Mar. 2-13; Oakwood, Ill., Mar. 16-27; Freetown, Ind., Mar. 30—Apr. 10

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Stockton, Calif. (1st Free Meth.), Feb. 20—Mar. 2; Oakridge, Ore., Mar. 6-16; Bakersfield, Calif. (Free Meth.), Mar. 20-30

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.: Sumter, S.C. (1st), Mar. 1-6

Walker, W. B. c/o NPH*: Duncan, Okla., Mar. 6-13; Indianapolis, Ind., Mar. 20-27; Xenia, Ohio (1st), Mar. 28—Apr. 3

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla. 33901: Garland, Tex., Mar. 2-13; McKinney, Tex., Mar. 17-27; El Dorado, Kans., Mar. 30—Apr. 10

●Waterman, George R. Song Evangelist, c/o NPH*: Tecumseh, Mich. (Ridgeway), Mar. 1-6; Havana, Ill. (1st), Mar. 30—Apr. 10

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Midway City, Calif., Mar. 2-6; Jonesboro, Ark. (Forest Home), Mar. 16-27

Wellman, Robert C. 116 S.W. 9th, Moore, Okla. 73060: Bartlesville, Okla. (East), Feb. 28—Mar. 6; Van Buren, Ark., Mar. 9-13; Kankakee, Ill. (Central), Mar. 14-20; Kirksville, Mo., Mar. 28—Apr. 3

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Olivet, Ill., Feb. 24—Mar. 6; Racine, Wis., Mar. 10-20; Pontiac, Ill., Mar. 24—Apr. 3

White, W. T. 6401 N.W. 34th St., Bethany, Okla.: St. Louis, Mo. (Wellston), Mar. 6-13; Miamisburg, Ohio, Mar. 16-27

Williams, Earl C. c/o NPH*: Ogden, Utah, Mar. 2-13; Kinnear, Wyo., Mar. 17-28; Stafford, Kans., Mar. 31—Apr. 10

Willis, Harold and Mae. c/o NPH*: Woodland, Calif., Mar. 3-13; Yuma, Colo., Mar. 17-27; Newton, Iowa, Mar. 31—Apr. 10

Willison, Otto R. 2910 N. College, Bethany, Okla.: Oklahoma City, Okla. (Grand Blvd.), Mar. 2-13; Waurika, Okla., Mar. 16-26; McComb, Miss. (1st), Mar. 30—Apr. 10

Winegarden, Robert. c/o NPH*: Effingham, Ill., Mar. 2-13; Brunswick, Ohio, Mar. 16-27; Cuba, Ill., Mar. 30—Apr. 10

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Indianapolis, Ind. (West Side), Mar. 4-13; Ashland, Ohio, Mar. 18-27

Wyss, Leon. c/o NPH*: La Habra, Calif. (1st), Mar. 6-13; Garden Grove, Calif. (1st), Mar. 16-27

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo. 63031: Mt. Pleasant, Mich., Mar. 2-13; Mt. Vernon, Ill. (1st), Mar. 16-27; Ridge Farm, Ill., Mar. 30—Apr. 10

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Easter Offering Goal a Challenge

However you look at it, the 1966 Easter Offering goal is a challenge. The \$1.75 million target for world evangelization, set last fall by the Board of General Superintendents, was obviously not established by a group of mathematicians, but a group of leaders who, after laying aside their arithmetic problems, stepped out on faith.

The 1965 Thanksgiving Offering is now winding up at a record high—about \$1,725,000. The fall Thanksgiving Offering for the past three years (and ten out of the last eighteen) has been larger than the spring Easter Offering. The Thanksgiving effort has already overshot the 1965 Easter Offering by \$128,000.

For the past three years the Easter Offering has averaged a \$109,000 increase each year. Added to the 1965 Easter Offering, the increase would

bring in an offering of \$1,704,000, short of the goal by \$46,000. Assuming the Easter Offering repeats its increase of 1965 over 1964, it would still be \$25,000 shy of the needs.

Heavily influencing the general superintendents' decision to ask for \$1.75 million are the evangelistic aspirations of the church. The General Board, in its January session, approved a 6.9 percent increase in budgets, much of which goes to world and home missionary activity. At least 80 percent of the \$4,672,000 budget will find its way into the world evangelism task.

The church, this year, is entering Jamaica, its forty-seventh world area. Building and property costs the world over are rising. But also rising, according to reports, is an increased interest in the message the church is commissioned to con-

vay. Missionaries report that with the galloping literacy rate, to which the church is contributing through Bible schools, the church must multiply its efforts at getting out the gospel.

Now you can see the reason for stepping out on faith.

A history of the Easter and Thanksgiving offering growth:

	Easter	Thanksgiving
1948	\$263,066	\$342,369
1949	814,026	399,792
1950	519,665	439,491
1951	518,963	559,099
1952	605,261	625,550
1953	679,629	663,806
1954	675,033	623,368
1955	711,433	720,232
1956	821,304	766,474
1957	907,376	921,001
1958	1,040,160	1,098,857
1959	1,006,191	1,036,138
1960	1,069,774	1,040,688
1961	1,195,074	1,185,437
1962	1,266,920	1,251,904
1963	1,367,561	1,460,708
1964	1,466,707	1,602,929
1965	1,595,090	1,724,367*

*Results incomplete.

Of People and Places

James Marvin Greathouse, father of Dr. William M. Greathouse, president of Trevecca Nazarene College, died February 1. Funeral services were held February 4 in Jackson, Tennessee.

Dr. John L. Knight, Florida District superintendent, will serve as evangelist during the Chicago Holiness Convention, February 23-27, to be held in the Oak Lawn, Illinois, church. Ray Moore, Olivet Nazarene College music instructor, is to be music director, and Herman Voss and Byron Carmony will be the organist and pianist, respectively. The Chicago Central District, whose superintendent is Dr. Mark Moore, is the sponsoring organization.

Mr. and Mrs. A. B. Hodgson, Eureka, California, recently celebrated their sixty-fourth wedding anniversary. Pastor Vernon L. Wilcox said that the Hodgsons have not missed a day having family prayer in the years they have been married. Their interest in home mission work has been reflected through their prayer and investment of money.

Dr. Edward Lawlor, Evangelism secretary, and Dr. William M. Greathouse, Trevecca Nazarene College president, will serve as evangelists at the South Florida Indoor Camp Meeting, February 20-27, at Fort Lauderdale. Song Evangelist Paul McNutt will also be part of the team called

Late News

by the Fort Lauderdale Zone churches, sponsors of the indoor meeting.

Mrs. Dempsey George, wife of the Burlington, Kansas, pastor and mother of five children, all of the home, died January 31 of cancer. Funeral services were to be held in Charleston, West Virginia.

Hurricane Hits Samoa

A hurricane in American Samoa, "the worst in modern history," left church property with relatively little damage, but no one was injured, according to Rev. Jarrell Garsee, superintendent.

The storm did cut short a revival meeting with Evangelist Chester Plummer, but not before it had resulted in thirty-nine seekers. The storm hit Saturday afternoon, January 29, and continued through Sunday morning.

N.N.C. Couple Killed

Rev. and Mrs. Richard Lavern Coleman, Nampa, Idaho, died February 5 in a train-car accident leaving among the survivors four small children. Mr. Coleman was a student at Northwest Nazarene College. Funeral for the Colemans was scheduled February 10 at Rock Springs, Wyoming, accord-

ing to Idaho-Oregon District Superintendent I. F. Younger.

Church Given Building In Downtown Chicago

A Kankakee, Illinois, businessman has donated a ten-story office building in downtown Chicago valued at \$250,000 to the First Church of the Nazarene there, according to Dr. Mark R. Moore, Chicago Central District superintendent.

The building, in the heart of the Loop, was given by Romy Hammes, a financier and realty developer, and will be used as an "inner city" mission, as a branch office for the district, and by business and industrial tenants.

"Our purpose in accepting this generous gift," Dr. Moore said, "is to allow the church to extend a chapel, counseling room, and educational work to the inner-city area." District headquarters will continue to be at Bradley, Dr. Moore said.

First Church in Chicago, pastored by Dr. Cecil E. Ewell, is currently operating a parochial school, first through eighth grades.

The building, erected in 1925, stands on a lease which expires in 2001. The first three stories are expected to be used for the mission work, while the remainder will continue to be occupied by business tenants.

Hammes, not a Nazarene, has a long record of philanthropy outside the Kankakee area. He has donated chapels in Alabama, Alaska, Nazareth, and in Durban, South Africa.

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

YOU CAN BE SAVED

Romans 8:1-4; I Peter 1:18-21; Ephesians 2:4-10 (February 27)

● **Condemnation** (Romans 8:1)—The Greek is *katakrima*. This comes from the verb *katakrino*, which means "to give judgment against" or to pass sentence upon. Vine says that *katakrima* is "the sentence pronounced, the condemnation with a suggestion of the punishment following."

The thought, then, is not so much that of a *feeling* of guilt as the *fact* that one is under sentence of death for his sins. This *fact* of standing condemned in the court of heaven is removed when we accept the pardon freely proffered to us by Christ. When the Holy Spirit reveals this glorious news of forgiveness to the sinner, the *feeling* of guilt disappears.

● **Conversation** (I Peter 1:18)—There are three different Greek nouns in the New Testament which are translated "conversation" in the King James Version, and not one of them means "conversation" as we use that term today! The word here is *anastrophē* (*anastrophāy*). It literally means "a turning up and down" or "a turning about." Actually this was the original meaning of "conversation," which comes from the Latin *conversari*, "to turn oneself about."

When the King James Version was made in 1611, "conversation" meant the "manner of conducting oneself in the world or in society" (*Oxford English Dictionary*, II, 941). Today it means "talking." A safe rule to follow is this: Wherever you find "conversation" in your King James Bible, cross it out and write "conduct" above it, and you will have the correct rendering. Another good translation is "manner of living."

● **Together** (Ephesians 2:5-6)—This occurs three times in these two verses. In the Greek it is a part of three compound verbs—*Synzoopoieo*, *syngeiro*, and *synkathizo*. The prefix *syn* is the preposition meaning "with" or "together with" (used in such English words as *synthetic*).

If one looks at a full-sized Greek lexicon he will find a dozen pages of words beginning with *syn*. Many of these are found only in Paul's Epistles. He was especially strong on this idea of "togetherness"—something that is sadly lacking in too many Christian circles.

The Answer Corner

Conducted by W. T. PURKISER, Editor

Is it true that the Church of the Nazarene has become a member of the World Council of Churches, or any other church council? Some of the members of our church say this is so, and that they received the information from Nazarene ministers. Would there not have to be a vote taken at the General Assembly in order to take this step?

It is not true that the Church of the Nazarene has become a member of the World Council of Churches, or of any other such organization.

It would take a vote of the General Assembly to effect such membership.

There are those who have attempted to read something sinister into the fact that we cooperate with the United Stewardship Council and the International Council of Religious Education,

for example. But these relationships go back forty or more years, and have resulted in no compromise of any sort.

It is hard to know why any minister would make statements such as you report. If he doesn't know the facts, he shouldn't talk. If he does know the facts, he should tell the truth and not peddle the misrepresentations of outsiders.

Is congregational singing a part of our worship, or is it just used to fill in time or put on the 'rousements to get people in a good humor? If it is a definite part of our worship, why omit the third verse so often?

I once heard a fellow say, "I surely would hate to be the third verse of a song. They are left out so often."

Seriously, perhaps the reason is so that there will be time to sing other good hymns or gospel songs.

Congregational singing is a definite,

and very important, part of our worship. We should do our best with it, and make singing an expression of our praise, joy, or aspiration.

One can tell a great deal about the spiritual vitality of a congregation by the way they do (or do not) sing.

Would you please give me as many scripture references as possible pertaining to restitution as related to money or goods. I just don't seem to be able to find very much, which is probably because I don't know where to look for them.

Actually, there are not a great many references to restitution in the Bible. It is implied more often than explicitly stated.

The Old Testament speaks of restitution in Exodus 22:4-12; Leviticus 6:4-5; 24:18, 21; Numbers 5:6-7; I Samuel 12:3; II Samuel 12:5-6; Proverbs 6: 30-31; and Ezekiel 33:15.

The New Testament speaks of or gives examples of restitution in Luke 19:8 (*Zaccheus*); Acts 16:33 (the "stripe washing" of the Philippian jailor); Romans 13:7-8 (the discharge of all honorable obligations); and Philemon 18-19 (Paul's offer to repay any injury done by Onesimus).

However, the attitude required in repentance and confession would certainly lead to proper restitution in all cases where such is possible.

It should always be said that God does not make impossible demands. Restitution under some circumstances is beyond human power. These should be left in the hands of God.

Nor should any delay obedient repentance and saving faith in Christ until after restitution is made. The restitution is much more apt to be made and is apt to be much more effective if it is made with the help of the Lord and as a Christian testimony.

Would you please explain what is meant in Romans 2 and 3 where it speaks so often of "circumcision" and "uncircumcision"? I can see that circumcision refers to the Jews, and uncircumcision refers to the Gentiles. But does it mean the same as when male babies are circumcised today?

You have just about figured it out. Circumcision was the covenant sign of the Old Testament, and was performed as a religious rite on the eighth day of the life of a male child. It therefore became a term applied to the Jews of Bible times. Likewise, "the uncircumcision" were the Gentiles.

While the surgical operation today is basically the same as in Bible times,

Christians do not now look upon circumcision as a religious ceremony so much as a health measure.

One point stands out clearly in Paul's discussion. The circumcision that counts is not physical but spiritual. Physical circumcision without spiritual obedience is as meaningless as water baptism without a heart experience.

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