

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene

There Is a Green Hill Far Away

CECIL F. ALEXANDER

GEO. C. STEBBINS



- 1 There is a green hill far a-way, With-out a cit-y wall,
- 2 We may not know, we can-not tell What pains He had to bear;
3. He died that we might be for-giv'n, He died to make us good,
4. There was no oth-er good e-nough To pay the price of sin;



Where the dear Lord was cru-ci-fied, Who died to save us all.
But we be-lieve it was for us He hung and suf-fered there.
That we might go at last to heav'n. Saved by His pre-cious blood.
He on-ly could un-lock the gate Of heav'n and let us in.



CHORUS



Oh, dear-ly, dear-ly has He loved, And we must love Him, too;



And trust in His re-deem-ing blood, And try His works to do.



**God's Harvest
and God's Men**
See Page 3

Hymn of the Month
April, 1965

Is Your GOD like YOU?

GOD SAID, "Thou thoughtest that I was altogether such an one as thyself" (Psalms 50:21). To many people God is an image of themselves. In some religions the gods worshipped are deifications of human passions like pride, lust, envy, hatred, and revenge. Others practice ancestor worship, which is a form of self-adoration. These tend to humanize God. Therefore much that is called religion is a degradation to men because they worship a degraded God. They become like the object of their worship.

Diminutive gods produce dwarfed men. Corrupt gods leave men wicked and bestial. A deceitful man believes he can deceive his god. He can steal from him and not be caught. He can hide from him and not be discovered. He can sin and never come to judgment. If the god men imagine is finite, indulgent, dissipated, capricious, maudlin, and capable of being bribed, what can be expected of those who worship him?

Do you think your god is like you? Is he weak, narrow, bigoted, proud, and intolerant? Is he selfish, petulant, vindictive, or greedy? Would he bargain for prestige or compromise for security?

In the above-mentioned psalm the God of the Holy Scriptures proclaims, "The mighty God . . . called the earth

from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. . . . the heavens shall declare his righteousness: for God is judge himself. . . . I am God, even thy God. . . . Every beast of the forest is mine, and the cattle upon a thousand hills. . . . the world is mine, and the fulness thereof. . . . Offer unto God thanksgiving; and pay thy vows unto the most High" (Psalms 50:1-14).

Our God is glorious in holiness and righteous in His judgments. He is full of wisdom, love, and power. His resources are exhaustless. His mercy endureth forever. He is the great I Am.

Jesus Christ came to make the true God known to men. In Him the Word became flesh. He was strong,

*General
Superintendent
Williamson*



pure-minded, compassionate, forgiving. He was ready to die for the redemption of all mankind.

The Christian worships a Christ-like God. If he worships Him in Spirit and truth, he grows in His likeness.

God's Harvest and God's Men

By **VERNON L. WILCOX**

Pastor, First Church, Eureka, California

EVERY serious-minded Christian worker has faced the question: "What would the work of God's kingdom be like if every professed follower of Christ were a zealous disciple?" But as we all know, "there are too many chiefs and not enough Indians"—too many armchair strategists, too many bleacher athletes, in the Church.

There never was room in Christ's plan for spectator-disciples, and we have no reason to think He has changed His ideal for His work. To be a follower then meant that a man had to "go," and it means that today.

We are confronted with a teeming harvest; and Jesus' words, "The harvest truly is great," apply to our time. The world is largely pagan, or what is worse, atheistic. Even so-called Christian nations are honeycombed with sin and carelessness and materialism. For all our vaunted church membership we are, for all practical purposes, actually unchurched. A very recent survey conducted in our community by another religious group reveals the startling facts that only 16 percent of the people are enrolled in Sunday schools, only 13 percent usually attend morning worship, and only 3 percent evening services. This is pretty much the pattern all over "Christian" nations, give or take a few percentage points.

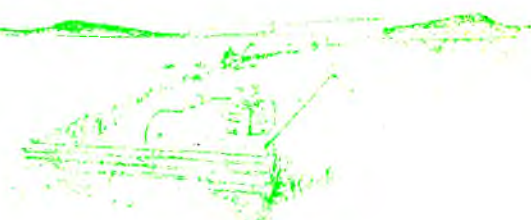
Jesus tells us that "the harvest is white," although in the light of these semi-pagan conditions we might say otherwise. The truth is that there are hungry, needy, defeated multitudes all about us who do not know where to turn or what to do for heart satisfaction. This is a tremendous challenge to God's workers. Hearts are more open to the gospel than we sometimes think.

Why are the laborers so few? Perhaps some are afraid of making a mistake, of reaping too soon, and so they do nothing. While we must use care, yet not many of us are troubled by overmuch zeal.

Perhaps some are different. They feel they cannot do as well as someone else, and so they hide their talent in the earth. Remember what happened to the faithless one-talent man.

Some shrink from the hard work of the harvest field. It never has been easy to be a harvest hand. Someone has said, "Winning souls is sweaty work."

Yet others refer this work to the "religious pros"—to the preachers, the Sunday school teachers, the



visitation committee (almost nonexistent in many churches). But who ever gave any single church member the right to delegate his responsibility for witnessing and working to any other single church member? I have my work and witnessing to do—I cannot do yours too! And this is true of us all.

When we look at the size of the world harvest we realize that the most we are doing is pitifully small, and that the laborers are woefully few. As we think of the great needs all about us we should not pray, "Lord, send us a harvest of souls"—we already have that. We should pray rather for the Lord to "send forth labourers into his harvest" (Luke 10:2).

Pray first of all, "Lord, send *me!*" How can we pray for others to be sent until we are willing ourselves to go? Isaiah prayed this prayer when he received his vision of the Lord and of the needy world around him.

Pray then, "Lord, send *mine.*" We romanticize the mission field, lionize the missionary, then agonize if the Lord calls one of our own to go. But if the fire burns brightly on the church altar, and on the family altar, some will be called into full-time service, and we should be glad for it.

Pray, "Lord, send *others.*" We can now honestly pray in this way. When we are willing to go ourselves if the Lord should call us, and when we are willing to send our own if He should put His hand upon them, then we may freely pray that He will send others into His harvest.

Pray, "Lord, send *laborers*"—not loafers. We come back to the first question: "What would the church be like if all the members were workers?" About one-fourth of the members carry the load—perhaps one-half are spectators—and *the rest are not even willing to come and watch while the work is being done.*

A great crowd of professed Christians are either tired or miffed or fearful, and have retired from the field of labor. No longer productive, they become critical of those who do produce.

I once watched a beekeeper go in and out of his apiaries without fear. Fascinated, I asked him how he could do it. His answer was worth remembering: "A bee that is busy producing honey never

stings." And if we will go out into the harvest field, ready for hard work, the Lord will give us souls, and at the same time keep us sweet and victorious.

*Go, labor on! spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?*

—H. BONAR

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IN HIS NAME and FOR HIS SAKE

If we keep our motives pure and clear in the Easter Offering, the results will not be disappointing. **THE \$1,700,000 GOAL IS MORE THAN A TARGET; IT IS A NEED.** But if we give in His name and for His sake, the totals will be reassuring and rewarding. We dare not do less than please Him who loved us and gave himself for us.



Samuel Young

General Superintendent

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The Cover . . .

THERE IS A GREEN HILL FAR AWAY . . . hymn of the atonement, first published by the author, Cecil Frances Alexander, in "Hymns for Little Children" (1848) two years before her marriage to Rev. William Alexander, who became archbishop, primate of the Anglican church in Ireland. The hymn's purpose was to clarify, for children, that portion of the Apostles' Creed, ". . . suffered under Pontius Pilate, was crucified, dead, and buried." Today it is sung throughout Christendom by those of all ages. The hymn tune is "Green Hill," by George C. Stebbins.—Floyd W. Hawkins, Music Editor.

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The GREAT COMMISSION

By **JAMES A. HAMILTON**
Pastor, Morgantown, West Virginia

Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

THIS IS a critical hour in world history. The Church must think in terms of world needs. The bleak mountain of sin lifts its ugly head high in every nation.

God's hour has struck. Christ has set before us an open door. He wants us to recognize the tragic plight of this prodigal world. He wants the Church to be aware of its responsibility to the lost everywhere.

Let us take another look at the Great Commission.

The message of the Great Commission is the "gospel." Paul gives us a definition of the gospel in I Corinthians 15:1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Our message to the world is "that God was in Christ, reconciling the world unto himself."

The extent of the Great Commission is that the gospel is to be preached to "all nations" and to "all the world" and to "every creature."

We are to begin in our own country. We are to preach the gospel in Jerusalem, the city or community in which we live. We must give the gospel to all Judea, which is the nation of which we are a part. We are to take the gospel to Samaria, the neighboring countries; and to the uttermost part of the earth, which includes every nation under the sun.

The Great Commission is very urgent. Men are

dying, souls are perishing, and we are urged to do our best for them.

Time is fleeting. Moments are passing, life is so brief, and eternity is so long! Many will have to say when they come to the end of the way what Cecil Rhodes said on his deathbed: "So little done, so much to do."

Alexander Duff spent most of his long career in India. At the close of his life he spoke at a convention in Edinburgh. He spoke for two and one-half hours. At the end of that time he fainted and was carried from the platform.

When he gained consciousness he cried out, "Take me back; I must finish my message." His attendants protested, "You will die if you go back." "I'll die if I don't," he replied.

Again he was brought before the audience. Being too weak to stand he sat down, and poured out his burdened heart, saying, "Have you no more sons to send to India? Queen Victoria asks for soldiers, and you gladly offer your sons. Christ asks for missionaries, and you say, 'No, we have no sons to send.' If there is no one who will volunteer, I'll go back to India and let them know that there is one Scotsman who is willing to die for those who sit in heathen darkness."

The world is calling. Hearts are aching and breaking everywhere. Do you not hear the cry that comes from the regions beyond?

Christ is calling. He is calling for volunteers. Will you answer His call? Will you say, "Lord, here am I; send me"?

God Answered / PRAYER

By C. EDWIN MURPHEY, *Pastor, Garden Grove, California*

IT WAS the Wednesday night prayer and praise service, and Sam was on his feet. But what was this cross-country truck driver going to say? He had never been saved to our knowledge, though he had been attending rather faithfully for a year or more—at least when he was not on the road.

"Pastor," he said, "as you and the others know, I am not a member of this church, though in the light of what you and they have meant to me and my family, I want to be . . . someday. As you know, I was raised a Mormon."

Indeed, he had been. His father had been a leading church figure. In time, Sam himself had been ordained an elder. But becoming disillusioned and failing to find spiritual satisfaction in his church, Sam had given it all up.

For years now Satan had worked mightily in his home. Sin had brought its ravages. For nearly ten years this forty-six-year-old man had been to no church until his family, and finally he, began attending ours.

"God has been so good to me," Sam continued. Certainly that was true. His wife was now a Christian. Two of his teen-age children had been saved. God was plainly dealing with his other two children and his daughter-in-law. He mentioned these and other blessings of the Lord upon his home. But what he said next revealed one of the most amazing answers to prayer any of us could remember.

"Last Sunday," he said, "though I was two thousand miles from Garden Grove, in the snow

just out of Chicago and on my way home, I was actually in church—in this one! I looked at my watch and, taking into account the difference in time, I realized that the worship service here was just beginning. I seemed to hear the congregation singing.

"And then, Pastor, I heard your prayer. It was so real. Finally, you came to that place where you said, 'And now, God, remember all those who are unable to be with us today. Keep Thy hand upon them for good.' And, Pastor, that included me. You were praying for me!

"I became so interested in hearing the conclusion of your prayer that, contrary to anything I had ever done in my life before, I pulled the truck and trailer over to the side of the road just at the crest of a steep grade to listen. And while listening to your prayer, I got out of the cab of my truck; and there in the snow lay one end of a broken tie rod—from my truck!

"For the first time in years, Pastor, I raised my face toward heaven and unashamedly cried aloud the praises of God. He had answered your prayer: 'And now, God, remember all those who are unable to be with us today. Keep Thy hand upon them for good.'

"If He had not answered that prayer, Pastor, I probably would not be here today. I, my relief driver asleep in the cab, the truck and trailer—all would have been off the road and into a tangled mess at the first of four sharp curves down that steep grade. But I'm alive today because you

prayed, and because God answered your prayer."

No one should be surprised to know that the next day it was my great joy to lead Sam, in the quiet of his own home, into a saving relationship with Jesus Christ. Today this easily liked man is back on the road, heading again for Chicago. But now there are three persons in his cab: Sam, his relief driver, and his newfound Friend, Jesus Christ.

Sam's going to make a great Nazarene, too. He's that kind of man.



Growing Old Is Dangerous!

By EDITH CAREY, Johnson, Vermont

IN THESE DAYS we hear many talking about the evils that beset teenagers, and every word spoken is true. From childhood to maturity each person needs to be directed into the right paths of life and shown how to avoid the pitfalls of sin.

But have you ever thought much about the dangers in the path of those who have made the turn and are heading toward the end of life?

Here is one who has been a faithful Christian for twenty, thirty, possibly fifty, years. How easy for such a one—perhaps unconsciously—to feel that he is so established and knows the way of the Lord so well that he has passed the danger point and is safe from falling!

And *right there is the danger point*. Not expecting to fall, he walks carelessly, steps on a slippery spot of temptation, stumbles, and falls. "Let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12).

We have numerous examples in the Bible of those who ran well for a long time and then wandered out of God's way. There is Eli, the high priest, of whom it is said when "Eli was *very old*" he heard of his sons' sins. But the account reads as if he only talked to them, though as high priest he had authority to command them to amend their evil ways. At the great age of ninety-eight judgment

came upon him because of "the iniquity which he knoweth . . . and he restrained them not" (I Samuel 3:13).

Again we read of Solomon. Chosen by the Lord to be king, building that beautiful Temple, dedicating it with a great prayer, given wisdom that excelled other men—yet we read, "When Solomon was *old* . . . Solomon did evil in the sight of the Lord" (I Kings 11:4-6).

"Oh, yes," someone says, "that was because of all those women." True, that is what the Bible says; but it was Solomon who surrounded himself with those women, provided them with idols, then "*when old*" joined in their idolatry.

Both the Old and the New Testament tell of others falling away after apparently being long established. But thanks be to our glorious, victorious Lord, such an ending is unnecessary!

Have you noticed the promises given to the old and the poor? Words are addressed to the younger people and the rich, but usually they are messages of warning and instruction.

We also have examples of righteous old people in both Old and New Testaments. There was Enoch. Little is really known concerning him, whether rich or poor, prophet or peasant. However, we do know of his long walk with God that brought him into eternal fellowship with the Eternal One.

There were the great men like Abraham and David, who died in "good old age," faithful to the end. Remember Simeon, the old man one day led of the Spirit into the Temple that he might see "the Lord's Christ."

We who are far along in years may pray as David did: "O God, thou hast taught me from my youth . . . Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation" (Psalms 71:17-18).

And we hear God's answer: "Even to your old age I am he; and even to hoar hairs will I carry you" (Isaiah 46:4). And the wonderful promise is: "Those that be planted in the house of the Lord shall flourish . . . They shall still bring forth fruit in old age" (Psalms 92:13-14).

Are you nearing the end of your life-journey? Make sure of your safety. Fasten your seat belt. Drive carefully. Watch the signs. May you have a safe arrival at the portals of glory!

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Joshua 1:8).

How to Wait upon God

By JOSEPH T. LARSON, *Denver, Colorado*

THERE ARE different aspects to waiting upon God. It may mean to wait upon God in patient expectation, in active service, or for something in the future which He has promised.

Waiting upon God in Patient Expectation

"The eyes of all wait upon thee"; "Wait on the Lord: be of good courage . . . wait, I say, on the Lord"; "Wait on the Lord, and keep his way"; "Because of his strength will I wait upon thee" (Psalms 145:15; 27:14; 37:34; 59:9). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:26). "Though it tarry, wait for it" (Habakkuk 2:3). "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey" (Zephaniah 3:8).

These passages all indicate patient waiting upon God. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36). Many persons become discouraged in waiting, but all are admonished to wait.

It has been said of Gustavus Adolphus, when he was asked to take part in the Thirty Years' War for the liberation of Protestantism, that he had the patience to wait until the right time had come. In the end his troops were victorious even though he gave his life in the battle of Lutzen. Because he did not act too hastily, but allowed God, time, and circumstances to enter in, he was enabled to score a victory at the right time. His armies sang "A Mighty Fortress Is Our God," and after devotional exercises, he marched forth to liberate the oppressed. In 1648 at "The Peace of Westphalia," the issues were settled between the contending nations, granting to Protestantism freedom of worship and more security.

Moses waited patiently for God and became another liberator. Israel waited upon God during the seventy years' captivity for Him to bring them back again to their own city and land. There are many promises for which God's people must patiently wait to be fulfilled.

The Israelites waited patiently for the coming Redeemer and Messiah even though only a few recognized Him when He came. Four thousand years mankind waited, and Israel had waited about two thousand years since Abraham for Jesus Christ to come. They were not disappointed, for He came.

There is a danger in trusting in our own wisdom and strength. Abraham seemed to think, with Sarah, that God's promise of a son would never

be fulfilled. Sarah suggested another natural way for its fulfillment. They could not wait because of unbelief. Patience has with it a certain element of faith, and waiting embraces both patience and faith. Impatient men are generally in a hurry when they wish to accomplish anything. Great men know that it takes time to accomplish great things and that they must patiently wait.

The Early Church waited for God's promise in Christ to send the Holy Spirit for power and strength in service. "He giveth power to the faint . . . they that wait upon the Lord shall renew their strength" (Isaiah 40:29-31).

We must wait in prayer, in communion, and fellowship. "In your patience possess ye your souls." "Here is the patience . . . of the saints." While waiting for the Lord to work we are better able to work with Him in that part which He shall indicate.

Waiting on God in Active Service

The Levites and priests were to wait continually upon God in the Tabernacle and Temple ministrations. It was their service, and they were dedicated and consecrated for it. "But as for us, the Lord is our God, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business" (II Chronicles 13:10).

"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom" (I Kings 10:8). "The isles shall wait upon me, and on mine arm shall they trust" (Isaiah 51:5). To wait upon God, then, is a service. "They also serve who only stand and wait." The priests ministered to the Lord, brought forth the sacrifices, and offered them up before the Lord—which pointed forward to Jesus Christ, who would give himself as a perfect Sacrifice without spot before God.

Are you kept waiting in prayer, in sickness, in trials, in poverty, or after an accident? Then remember that we are "kings and priests unto God." You may thus be enabled to wait before God in a ministry of intercession and prayer. Have faith that God will bless the home, the church, or the community for which you are praying.

Mr. Henderson, founder of the Shantymen's Association, Toronto, tells of a very hard trip through a winter day when he walked many miles in snow and cold. His strength was nearly gone, so he prayed, "A little more strength, please, Lord." God

answered him with strength as his need required.

We are encouraged to "wait for his Son from heaven" (I Thessalonians 1:10), the coming of the Lord! Let us wait for His coming, working and worshipping while we wait.

We are to wait "for the adoption . . . the redemption of our body" (Romans 8:23). We are to look forward to the manifestation of the sons of God when they shall be perfected in Him. We are to await the fulfillment of His prophecies, with His sure reign upon earth, when all evil shall be defeated and Satan shall be crushed forever.

Let us wait with our lamps trimmed and burning. Let us wait prayerfully lest we slumber like the foolish virgins. Let us wait for Him lest we are found unprepared for His soon return. "They shall not be ashamed that wait" for Him (Isaiah 49:23). The rewards at His coming will be well worth waiting for.

I Can Know

I do not know how God can be;

I cannot span eternity.

*I cannot make the blind to see—
But I can know God's love.*

I cannot change a planet's course;

I can't explain the universe.

*I do not know the atom's force—
But I can know God's love.*

I cannot nature's art portray;

I cannot flowered words convey.

*I cannot see beyond today—
But I can know God's love.*

By DAVE HALL

VAIN RELIGION

By PAUL C. ANDRES

RECENTLY we had the privilege of visiting the site of the ancient Indian pyramids several miles to the north of Mexico City. Our tour first led to the Temple of Quetzalcoatl ("Plumed Serpent") located at the southern end of the Highway of the Dead.

The spacious court of which it is a part, known as the Citadel, covers an area of 175 yards square. It is enclosed by wide single and double-tiered platforms, supporting truncated pyramids placed in symmetrical positions.

In the center is a small temple, and at the end of the court facing the entrance are two complete pyramids separated by a passageway. The excavated side of the larger pyramid is beautifully sculptured in half-relief with feathered snakes along with seashells, adornments that belonged to Quetzalcoatl, the chief Toltec god of the elements and culture.

Our little party of missionaries proceeded across the floor of the court, where we were flanked on either side by huge stone platforms. At one time these costly monuments served as altars for human sacrifices to ancient gods.

Proceeding northward along the Highway of the Dead we were informed that at one time hordes of worshipping Aztecs had passed that way leading their sacrificial victims to the Pyramid of the Sun or the Pyramid of the Moon.

The Pyramid of the Sun dominates the entire zone, rising to a height of 216 feet from a 720-foot square base. It is considerably larger than any in Egypt, with outer walls of volcano rock, originally covered with a thin layer of painted stucco. A wide stairway on the western side leads to the top, where before the conquest stood a small temple dedicated to the sun-god Tonatiah.

As we turned and headed back toward the city, a scriptural epitaph forced its way into my thinking, "This man's religion is vain" (James 1:26). This people had given themselves in real commitment but to a religion of inferior quality.

The inspired writer goes on to point out that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

There is here a striking contrast—vain religion versus pure religion. Further, pure religion is in danger of pollution from worldly elements until its degenerated form can be described only as worthless, futile, barren, and "vain."

We may continue in complete devotion to an inferior faith, but we do so at the peril of our souls. It is only "pure religion" that secures our hope for eternal salvation.

Lord, keep my religion from the polluting elements of this world!

I want a principle within,

Of jealous, godly fear;

A sensibility of sin,

A pain to feel it near . . .

CHARLES WESLEY

What she said to herself was this . . .
(Matthew 9:21, Moffatt).

Talking to Herself

by
RAY A. MOORE
Pastor, First Church

HERE IS a woman caught in the act of having a conversation with herself. We all do this now and then, and what we say to ourselves is vastly important. Tell me what you habitually say to yourself and I will tell you what kind of man or woman you are. Tell me what you say to yourself and I will tell you what you are likely to become.



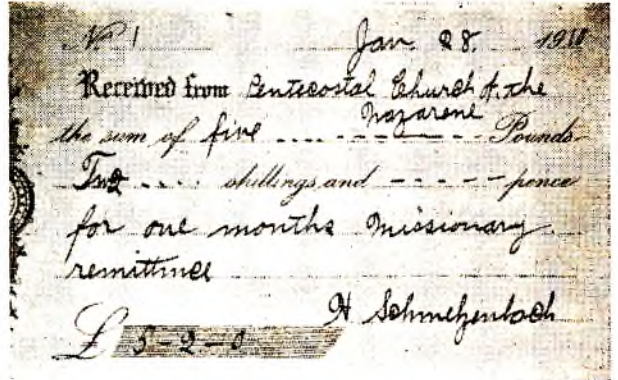
This poor lady could have said some very distressing things to herself, for life had dealt harshly with her. In her young days she had become the victim of a dread disease for which there was no known cure. When her sickness came upon her, she determined that she would not die without a fight. If there was any cure, she would find it.

For twelve long years she had gone from one physician to another seeking help, but they relieved her of nothing except her money. Today, after twelve years, she was a little more faded, a little weaker. After twelve years she now had the added burden of poverty.

This woman could easily have had a grudge against life. She could have easily been saying, "The cards are stacked. Life has cheated me. I no longer believe there is a God back of the universe." But this is not what she said. What did she say? She said, "I am sick, but I am not yet dead. I have finally exhausted all of my resources but there must be help someplace."

About this time she heard of Jesus. She heard that His hand had worked wonderful cures. She heard that the very might of God was in His hands. She decided to try Him. "I am going to Him with the conviction that if I do my part He will do His. If I can be cured it will be a great victory. If I should fail after doing my best I shall not be any worse off than I am, but I will not fail."

What was the outcome of this daring conversation? She kept her hope alive. By keeping her hope alive, she was able to keep up the struggle.



The name Harmon Schmelzenbach is well known to Nazarenes everywhere. It is synonymous with sacrifice, enthusiasm, and unselfishness. The document pictured above* is a receipt for the first missionary paycheck sent to Harmon Schmelzenbach, pioneer missionary to Swaziland, South Africa. Since this first paycheck was received by Harmon Schmelzenbach back in 1910, many, many paychecks have been sent to Nazarene missionaries. The expenditure budget for the Department of World Missions for 1965 is \$2,781,000 plus "Specials."

When you give in the Easter Offering on April 18, you will be joining hands with missionaries like Pioneer Harmon Schmelzenbach and his son Elmer and grandson Harmon III, now serving under the Church of the Nazarene in the Republic of South Africa. Many souls now lost in darkness will find JOY IN THE SHADOWS because you gave.

—General Stewardship Committee

*Original on file in Headquarters Archives. Copy furnished courtesy R. R. Hodges, Archivist.

She learned that life is not all sunshine, that it has its storm clouds and struggle.

When the exciting news of Christ coming to town was brought to her, this little, pale-faced lady was able to crawl through the mob and reach her finger out and touch the hem of Christ's robe. She was healed. She was not healed because of her finger nor because of His robe. She was healed because of her faith in His power. She learned that back of every storm cloud there is a rainbow.

Perhaps you are discouraged spiritually. Say to yourself, *I am not dead yet, for Jesus is still alive.* Come to Him with the conviction that if you do your part He will do His. If your faith will reach out and touch His power, your life will be gloriously transformed.

What will you say to yourself?

EDITORIALS

By W. T. PURKISER

Hindrances to Deep Spirituality

These lines are not for people whose whole idea of the Christian life is just to "get by" the easiest way possible. There seem to be some of this sort in every church. Their religion—one would hesitate to call it Christianity—is to them nothing more than a fire escape, the cheapest insurance for eternity they can get.

These words are intended for those who sincerely desire the best God has. They have cut the shorelines that would hold them to the shore of sin and the shallows of worldliness. They have purposed to "launch out into the deep." Not only have they come to God with repentance and saving faith; they have died out to sin and self and have opened their hearts and lives to the sanctifying fullness of the Holy Spirit.

Having sold out to go with God, they consistently strive to cultivate a deep spirituality. They recognize that even clean waters may be shallow, that the pure may be powerless. Their hearts' desire is to be pleasing to Him who has called them "out of darkness into his marvellous light."

But deep spirituality is not cheaply won. Positively, there are disciplines of devotion to be cultivated. Negatively, there are dangers to be avoided. While problems arising directly from the carnal self are resolved by the abiding lordship of the Holy Spirit, the human self remains. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

It is not easy to catalog all of the possible hindrances to deep spirituality. We may find a clue, however, in the New Testament description of the marks of a truly spiritual Christian: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

Whatever in the way of attitudes, tendencies, or dispositions would limit the manifestation of the Holy Spirit is certainly a hindrance to deep spirituality. The Lord has put us on notice as to points to guard. Let us see what they are.

BITTERNESS, RESENTMENT, OR ANIMOSITY of any kind is a prime peril to the spiritual life. Because the heart and soul of Christian experience is the love of God shed abroad in our hearts by the Holy Ghost which is given unto us, a censorious and faultfinding spirit will sap the vitality

and ultimately destroy the life within.

To be more spiritual, in the final word, is to manifest more of the nature of God, and "God is love." Divine love is more than a sentiment, a fond feeling. It is an active disposition to work for the good of others, to bless those who curse, and to do good to those who spitefully use us. To lose love is to lose God.

Surrender to depression and moodiness is another hindrance to real spirituality. That there will be seasons of heaviness through trial and temptation is an admitted fact. But no Spirit-filled Christian is helpless in the face of moods. To surrender to them is to give unnecessary opportunity to the devil to get in his work of destruction.

The Lord has given us joy to be our strength. As Karl Barth has said, "The glory of God is also his over-flowing, self-communicating joy." Without joy, there is no spirituality. Joy, in fact, is love's response in faith to the presence of God in Christ, made real to us by the Holy Spirit.

Fretfulness and anxious worry hinder the manifestation of the Spirit. A temporary anxiety may be the result of sheer fatigue, the depletion of physical and nervous strength to the point of exhaustion. But its persistence over a period of time is an acute danger sign.

The peace of God is the poise and serenity of trust. In a jittery, jumpy age, a person at peace with God, with himself, and with his circumstances is rare enough to stand out like a beacon. The only permanent cure for a disturbed and turbulent spirit is the peace of God that passeth all understanding.

ANOTHER HINDRANCE to deep spirituality is impatience. Most of us like to see things move. We do not take kindly to frustration and delay. We would like to snap our fingers and have results right now. But life is not like that, and one of the facets of saintliness is willingness to wait.

This is described by the term "longsuffering." It applies to the quality of endurance under pressure. Long-suffering is not passive carelessness. It is concern that conquers by holding steady. It also is the manifestation and fruit of the Spirit.

Any evidence of rudeness or unkindness is a hindrance to the full sway of the Spirit. Paul expresses this clearly when he warns against grieving the Holy Spirit of God, and goes ahead to warn against "bitterness, and wrath, and anger, and clamour, and evil speaking" and to command that Christians be "kind one to another, tenderhearted,

forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32).

For "gentleness" as it is used in listing the fruit of the Spirit means kindness. It rules out harshness and failure to be considerate of the feelings of others. Many would come up with an entirely different idea of spirituality if they would just take seriously what the Bible has to say about the importance of Christian kindness.

Self-centered living is an enemy to deep spirituality. There is a proper self-concern which is necessary and right for the preservation of life and well-being. But proper self-concern may quickly slip over the line into selfish preoccupation with personal and family interests until the soul grows lean and shallow.

Goodness is God's remedy for this peril. For goodness in the New Testament is not a negative quality. It is an outgoing, positive piety, a quality of excellence which reaches out to others.

Lack of consistent dependability is a foe to the spiritual life. God puts a higher value on faithfulness than He does on brilliance. Not everyone can be talented, or exercise gifts that receive public praise. But all, whatever their lot or station, can be dependable.

So faithfulness appears in the list of the fruit of the Spirit. Faithfulness is the final proof of faith. It alone can overcome the love of ease and unconcern which so quickly sap spiritual vitality.

OPINIONATED PREJUDICE is an enemy to the work of the Spirit. Pride of opinion, with its dogmatic and unreasoning "I know I'm right," is a trait all too common among the religious. It would do us all good to remember that the gift of infallibility is one God reserves for himself.

So meekness appears as one of the chief qualities in our great Example, who was "meek and lowly in heart." One has but to look at the life of Jesus to see that meekness is not weakness or spinelessness. Nor is it cast-iron rigidity and unteachable self-righteousness.

Finally, the drift of the human to self-indulgence is a hindrance to deep spirituality. Most of us find it easier to pamper ourselves than to discipline ourselves. A worthy prayer for all is found in the verse inscribed on the wall of Chester Cathedral in England:

*Give me a mind that is not bored,
That does not whimper, whine, or sigh;
Don't let me worry over-much
About that fussy thing called "I."*

For temperance, as it appears in the listed fruit of the Spirit, is the mastery of desires and impulses which are human but which may lead to spiritual weakness and defeat. He who would be spiritual must not only have the carnal crucified; he must also have the human controlled. Both are by the Spirit—crucifixion of the carnal in His sanctifying

act, and control of the human in His continuing power and presence.

Deep spirituality is neither easy nor cheap. But it is both possible and infinitely worthwhile. When we have made all the allowance necessary for native temperament and the influence of environment, the fact is that each of us can be just as spiritual as he wants to be. We can have just as much of God as we really want.

The road is rugged, but it is clearly marked. "The wayfaring men, though fools, shall [need] not err therein." God's part is His life-giving and cleansing work through the birth and baptism of the Spirit. Our part is in putting away the hindrances to deep spirituality so that the fruit of the Spirit may grow and come to maturity.

Individuality

C. S. Lewis once pointed out how monotonously alike are all tyrants and dictators, and how delightfully different are the saints. It is the world, not the Spirit, which squeezes men into its mold.

The Lord is a God of variety. If no two leaves or no two snowflakes are exactly alike, how much less should we expect to find two of God's very own people, His most precious creatures, exactly alike!

It is true, the Lord gives the same salvation to all alike. He plays no favorites. He is no respecter of persons. All alike who come to Him have their sins forgiven. All alike who yield to His sanctifying lordship have their hearts cleansed. All alike who walk in the light become temples of the Holy Ghost, and share in the one Lord, one faith, and one baptism.

But this fact only heightens the individuality of each child of God. For the Spirit takes us as we are and where we are, and leads us along in a path He has marked out for us alone. If you multiply different quantities by the same figure, you get sums even more diverse than those with which you start.

We should thank God that this is so. How monotonous life would be if all were just alike! It is not that one should try to be different for the sake of being different. It is rather that we should seek to develop to the full the potential an Infinite Wisdom has buried in every soul.

To repent of our sins is not only to be sorry for what we have done, but to turn away from sin and turn to Jesus. It is not enough only to be sad over our past lives; we must turn our faces to Jesus so that we will be walking with Him, doing His will, and not living in sin anymore. Thus true repentance is a "godly sorrow for sin" that includes an inner change of heart. There is no other door into the Kingdom.—L. Wayne Sears.

THE CHURCH AT WORK

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

The year 1964 marked the forty-fifth anniversary of the continuous operation of the Department of Ministerial Benevolence. During these years approximately 5.7 million dollars have been spent. Over 60 percent of this total has been distributed within the past eight years.

One of the most significant factors of the past year was the implementation of an increase in monthly assistance as voted by the General Board. This increase became effective on October 1, 1964. Typical of the response on the part of ministers and widows on the benevolence roll were these two thank-you letters.

You said in your note accompanying your last benevolence check that it would "call for a smile." I tell you that it not only called for a smile, but I praised the Lord by repeating the Doxology—"Praise God, from whom all blessings flow . . ." So I thank the Trinity first of all; then I thank and praise God for the church organization and its management; then I praise every soul that has done anything for keeping it alive. May God be good to them all, and may His blessing rest upon you.

Thanks for the increased check. An increase without a strike. Ha! Ha! You win first place with the U.S. in getting there first. We are surely thankful for the Social Security too, as it would be hard for the church to keep us eating if they did not get that help.

Benevolence assistance is geared to the Social Security program. The Department of Ministerial Benevolence, through the Board of Pensions, has encouraged ministers to participate in Social Security. About six months ago, because of pressures from some U.S. ministers who did not get into Social Security when it was first offered, Congress voted to allow a brief reopening of the program. Eligible ministers have only until April 15, 1965, to sign. In the Church of the Nazarene there are possibly 200 eligibles who have not registered.

Through continuous correspondence the Department endeavors to keep all ministers informed of the benefits of the Social Security program, the insurance programs, and the tax-sheltered

annuity program.

Assistance in raising the N.M.B.F. budget has been given impetus this year by the inauguration of what is known as the 90 Percent Plan. Under this plan, ministers now holding the basic \$1,000 life insurance coverage with the Board of Pensions will be granted an additional \$1,000 coverage if their district pays 90 percent or more of its official N.M.B.F. budget. A great deal of interest has been shown in this plan. THE HAWAII DISTRICT, which held its district assembly in February, has the distinction of being the first district to qualify under the 90 Percent Plan.

FOR CHRISTIAN ACTION

Let me share with you two statements from my reading recently on the church and the problem of alcohol:

(1) Writing in the *Saint's Herald*, Rev. Louis E. Miller says: "One of the responsibilities of the church toward the problem of alcoholism and the alcoholic is to educate the membership regarding this problem and to encourage through the development of a right attitude. This attitude should not be based on half-truths or biased reasoning.

"Most people, including church members, have turned their backs on the problem of alcoholism and have regarded the alcoholic as a social outcast. Many have been quick to condemn the use of alcohol and the alcoholic and have regarded the alcoholic as a sinner, a moral weakling, a ne'er-do-well who should be avoided. They must develop a change in attitude and realize that the alcoholic is a fellow human being who, even though he be a derelict, needs help and understanding.

"The Sermon on the Mount illustrates the Lord's concern for the development of a right attitude in the hearts of his disciples: 'Blessed are the merciful: for they shall obtain mercy.'"

(2) Writing in the *Herald*, Dr. Paul S. Rees says, "What with all the physical havoc, the social laxity, and the domestic hell created by drink, one would think that the voice of the Church would be heard and the concern of the Christian community aroused. Upon the contrary, the pulpits of America seem as complacent about it as sewing circles."

EARL C. WOLF, Secretary
Committee on Public Morals

THE LOCAL CHURCHES

VAILEY STATION, KENTUCKY—The Valley Church recently experienced a good revival with Rev. John Lindy and his son, Larry, as the special workers. Larry sings, plays the trumpet, and preaches part of the time. We appreciated the ministry of these workers because of their interest in people. God blessed in giving a good number of seekers, of all ages, at the altar who prayed through to victory. We are encouraged to go forward.—BEULAH RIDDLE, Secretary.

Rev. M. M. Mitchell of Garner, Arkansas, died February 17. He was a retired Nazarene elder, member of the North Arkansas District.

Evangelist Thomas Hayes writes that he has open time for all the month of April, and shall be glad to slate as the Lord may lead. Write him c/o the Publishing House, Box 527, Kansas City, Missouri 64141.

THE BIBLE LESSON

By BRIAN J. FARMER

Topic for April 4:

"What Shall I Do Then with Jesus?"

SCRIPTURE: Matthew 26:1-27:26
(Printed: Matthew 27:11-26)

GOLDEN TEXT: *What shall I do then with Jesus which is call Christ?* (Matthew 27:22)

A man had the chance of deciding what to do with Jesus Christ!

Doesn't such a thought just about take your breath away? Pilate had Jesus on trial. Or at least he thought he did and acted as though he did.

The fact that Pilate did not come down decisively on the side of Jesus probably indicates that he did not appreciate who Jesus was. Though he inquired, Pilate never did ask with a childlike humility, "Who art thou,

FOR WORLD EVANGELISM...





Chinese men eagerly wait in line to receive a gospel tract from Mrs. Harry Wiese, wife of our Taiwan field superintendent.



Boys and girls of Taiwan learn songs about Jesus in our Nazarene Sunday schools.

LIGHT IN THE SHADOWS

FOR NEARLY TWENTY YEARS refugees from Communist-ruled mainland China have been streaming to the island of Taiwan. Some have left aged parents, wives, children, brothers, and sisters behind. They have no contact with their loved ones. Men who were successful businessmen on the mainland arrive in Taiwan penniless. Lawyers, doctors, merchants often work as basket weavers, road builders, pottery makers, to earn a few pennies for rice. Many commit suicide from loneliness and discouragement. Only the Christian gospel can bring light and hope into the deep shadows in which they live.

Nazarene missionaries are trying to reach as many of these refugees as they can. Nazarene kindergartens and Sunday schools are drawing a few hundred children from the crowded streets to tell them of Jesus, the Friend of children.

But the hearts of the missionaries yearn over the thousands of Chinese people who throng the streets

day and night in crowded cities and villages. Most of them know nothing of Christ. They seek peace at the ornate altars of Buddhist temples. They find no relief for the darkness of their souls.

Thank God for the ray of light that our missionaries have already brought to some! Thank God for Nazarenes who gave sacrificially to make the Nazarene witness in Taiwan possible. But, oh, the need! The pressing, terrible need to get the gospel to millions of Chinese people who live in the deep night of idol worship! One hundred Sunday schools could be opened in the city of Taipei alone, and not one would encroach upon an area served by any other evangelistic Sunday school. One hundred churches could be built, and most of them would reach people who had not heard the gospel before.

As we prepare our Easter Offering, let us remember these and thousands more in the Orient who are waiting for the Light. Someday they will meet us at the judgment.

—By HELEN TEMPLE
for the General Stewardship Committee

Lord?" as did the Apostle Paul on the Damascus Road. Jesus said to the woman at the well in Samaria, referring to himself, that if she had known she would have asked of Him and He would have given her "living water." To make a right decision about Him, it is tremendously helpful to have a right understanding of Him.

The question, "What think ye of Christ?" is pertinent. It matters more than any other question we are ever likely to be asked, for if we regard Him as less than God incarnate, we shall offer Him an allegiance less than is His due.

The Church had to fight strenuously in the early centuries of her history against heretical views and teaching concerning the person of Christ. Many modern-day cults, although mushrooming in membership, embrace very similar heresies in Christology to those rejected by the Church many centuries ago. Any teaching which has any reservation whatsoever about the full and complete deity of our blessed Lord we do well to reject.

It is nothing less than astounding that I should be in a position to ask myself, "What shall I do with Jesus?" (Of course one day, as the gospel song writer has pointed out, it will be a question of "What will He do with me?") Yet under the drawings of the

Holy Spirit this is precisely the case. To reject Christ with His offer of love and mercy is the direst of all the sins. The Lord said to a Christ-rejecting generation that in the day of judgment not even Sodom and Gomorrah would be so harshly condemned.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

Announcements RECOMMENDATIONS

I am pleased to announce that Rev. Howard Tripp, pastor on our district, has entered the field of evangelism. God has used Brother Tripp as a pastor and evangelist on the district. It is my opinion that he will make any church or camp meeting a good evangelist. Address him c/o Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141.—T. T. McCord, Superintendent of Louisiana District.

Mr. Ronald J. Lush has elected to enter the field of evangelism, and plans to give full time to the work. He is a commissioned minister of music in our district, and I consider it a privilege to recommend him highly to our church. Address him c/o Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141.—Nicholas A. Hull, Superintendent of Southern California District.

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Kansas City, Missouri 64131

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- Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
- Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096; Fitchburg, Mass., Mar. 30—Apr. 4; Cape May Point, N.J., Apr. 11-18; Willoughby, Ohio, Apr. 21—May 2
- Allen, Jimmie (J. A.). c/o NPH*
- Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.
- Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Oklahoma City, Okla. (Meridian Park), Apr. 4-11; Hutchinson, Kans. (Bethany), Apr. 18-25
- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
- Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.; Ft. Wayne, Ind. (Southside), Mar. 31—Apr. 11; Danville, Ill. (West Side), Apr. 23—May 2
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Neodesha, Kans., Mar. 24—April 4; Ava, Mo., Apr. 7-18; Wichita, Kans. (Eastridge), Apr. 21—May 2
- Beaty, B. K. 705 Cheney, Taylorville, Ill.
- Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Stinesville, Ind., Apr. 1-11; Charleston, W.Va. (Campbell Creek), Apr. 18—May 2

● Indicates Singers.
* Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Benjamin, Floyd H. Evangelist and Musician, 70 E. Frambes Ave., Columbus, Ohio
 Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.
 Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Flint, Mich., Mar. 28—Apr. 4; Midland, Mich., Apr. 11-18; Ottawa, Kans., Apr. 20-25; Parsons, Kans., Apr. 30—May 9
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Roseville, Calif., Apr. 2-11; Tulsa, Okla. (Westside), Apr. 16-25; Newell, W.Va., Apr. 30—May 9
 ● Bierce, Jack. Song Evangelist, c/o NPH*: Havana, Ill., Apr. 7-18
 Bishop, G. Preston 1542 Picardy Circle, Clearwater, Fla.: Leavittsburg, Ohio, March 28—Apr. 7; Youngstown, Ohio (Wickliff), Apr. 11-21; Greenanton, Ohio, Apr. 22—May 2
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.: Nashville, Tenn., Apr. 7-18
 Blythe, Ellis G. c/o NPH*: Tucson, Ariz., Apr. 4-11; Tucson, Ariz. (Palmdale), Apr. 15-25
 Boggs, W. E. c/o NPH*: Corning, Calif., Mar. 29—Apr. 4; St. Marys, Ohio (1st), Apr. 8-18; Troy, Ohio (1st), Apr. 21—May 2
 ● Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Washington, D.C. (1st), Apr. 5-11; Springfield, Ill., Apr. 13-18; Dunbar, W.Va. (1st), Apr. 19-25; Canton, Ohio (1st), Apr. 26—May 2
 Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: Man, W.Va., Mar. 29—Apr. 4; Havana, Ill., Apr. 7-18; Louisville, Ky., Apr. 21—May 2
 Bradley, Ernest R. 20 17th St., Lowell, Mass.: Freedom, Pa., Apr. 14-25
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Fort Myers, Fla. (1st Christian & Missionary Alliance), Apr. 1-11; Lisbon, Ohio, Apr. 15-25; Moundsville, W.Va. (1st), Apr. 29—May 9
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Ft. Recovery, Ohio, Mar. 24—Apr. 4; Winchester, Ind., Apr. 7-18; Goshen, Ind., Apr. 21—May 2
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.: Phoenix, Ariz. (Paradise Valley), Mar. 24—Apr. 4; Broadview, N.M., Apr. 25—May 2
 Brockmueller, C. W. 555 Greenleaf Ave., Nampa, Ida.
 ● Brown, Curtis R. Song Evangelist, 8731 South Beverly Ave., Chicago, Ill. 60620: Winchester, Ind. (1st), Apr. 7-18; Akron, Ohio (Arlington St.), Apr. 21—May 2
 Brown, J. Russell. c/o NPH*: Moore, Okla., Mar. 24—Apr. 4; Caldwell, Ida. (Canyon Hill), Apr. 7-18; Pratt, Kans., Apr. 22—May 2
 Brown, W. Lawson. Box 785, Bethany, Okla.: Ft. Smith, Ark., Mar. 28—Apr. 4; Searcy, Ark. (1st), Apr. 11-18; Monroe, La. (1st), Apr. 28—May 9
 Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449: Mercer, Wis., Apr. 14-25; Antigo, Wis., Apr. 28—May 9
 Burnum, Eddie and Ann. Box 1007, Ashland, Ky.: Fairborn, Ohio (1st), Mar. 24—Apr. 4; Clinton, Ill. (1st), Apr. 7-18; E. St. Louis, Ill., Apr. 21—May 2
 ● Buttles, Robert F. c/o NPH*
 ● Callihan, Jim and Evelyn. Singers and Musicians, Box 83, Fairborn, Ohio
 Cargill, A. L. and Myrta. Route 1, Box 181-A, Cedaredge, Colo.: John Day, Ore., Mar. 28—Apr. 4; Oakley, Kans., Apr. 16-25
 ● Carmickle, James and Juanita. Singers and Musicians, c/o NPH*: Sarasota, Fla. (St. John's Meth.), Apr. 4-11
 Carpenter, R. W. 111 N. 5th, Lamar, Colo.: La Junta, Colo., Mar. 24—Apr. 4; El Dorado, Kans., Apr. 8-18; Hutchinson, Kans. (Westside), Apr. 21—May 2
 Carter, E. L. Bluford, Ill.
 Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Huntsville, Ala. (Mastin Lake), Mar. 24—Apr. 4; Washington, Ind., Apr. 7-18; Ft. Smith, Ark. (North Side), Apr. 21—May 2
 Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: Marysville, Calif., Mar. 24—Apr. 4; Red Bluff, Calif. (1st), Apr. 7-25; Pittsburg, Calif. (1st), Apr. 28—May 9
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich.: Dayton, Ohio (1st Pilgrim), Mar. 25—Apr. 4; Toledo, Ohio (Sylvania), Apr. 8-18; Luttrell, Pa. (Fairmont United Missionary), Apr. 21—May 2
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Bloomfield, Iowa, Apr. 5-11; Princeton, Ind., Apr. 19-25; Jackson, Mich. (1st), Apr. 26—May 2
 Clark, Gene. 104 Waddell St., Findlay, Ohio: Ashland, Ohio, Mar. 31—Apr. 11; Zanesville, Ohio (1st), Apr. 12-18; Berea, Ohio, Apr. 22—May 2
 Clark, William E. 4628 Payton Ave., Indianapolis, Ind.
 Cochran, Richard H. 102 Cora, Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: New Matamoras, Ohio, Apr. 18-27
 Condon, Robert. c/o NPH*: Davis, Calif., Mar. 30

—Apr. 4; W. Sacramento, Calif. (West), April 6-11; Carmichael, Calif. (La Sierra), Apr. 14-25
 Cook, Charles T. 521 N. Plum St., Albany, Ind.: Kankakee, Ill. (Limestone), Apr. 7-18
 Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Portsmouth, Ohio (1st), Apr. 1-11; Elkhart, Kans., Apr. 13-18; Severy, Kans., Apr. 20-25
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Yarmouth, Me., Apr. 13-18; Rockland, Me., Apr. 20-25
 Cox, C. B. 1322 N. First Ave., Upland, Calif.: Delta, Colo. (1st), Mar. 31—Apr. 11; Denver, Colo. (Southside), Apr. 18-25; Sterling, Colo., Apr. 26—May 2
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Dunbar, W.Va. (Calvary), Mar. 24—Apr. 4; Roanoke, Va. (Shenandoah Chapel), Apr. 7-18; Charleston, W.Va. (Grace), Apr. 21—May 2
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Evansville, Ind. (Tri-State Conv.), Mar. 29—Apr. 3; Seymour, Ind. (1st), April 4-11; Huntington, W.Va. (Walnut Hills), Apr. 12-18; Dunbar, W.Va., Apr. 19-25; Toronto, Ohio (1st), Apr. 26—May 2



"SHOWERS OF BLESSING" Program Schedule

April 4—"Condemned to Live," by Russell V. DeLong
April 11—"If Christ Came Today," by Russell V. DeLong
April 18—"What Does Easter Really Mean?" by Russell V. DeLong



Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.: Fairgrove, Mich., Mar. 31—Apr. 11; Ceresco, Mich. (Marshall), Apr. 16-25; Chesterton, Ind., Apr. 30—May 9
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Waco, Ga. (Antioch Baptist), Apr. 3-4; Greenville, S.C., Apr. 17-18; Commerce, Ga., Apr. 24-25
 Crider, Jim and Janet. Box 157, Shirley, Ind.
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Commerceville, Ind. (Va. Ave.), Mar. 25—Apr. 4; Mitchell, Ind., Apr. 7-18; Indianapolis, Ind. (Speedway), Apr. 22—May 2
 Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
 Darnell, H. E. P.O. Box 929, Vivian, La.: Waynesburg, Pa. (1st), Apr. 1-11; Talladega, Ala., Apr. 12-18; Nederland, Tex., Apr. 22—May 2
 Darnell, Leo and Pauline. c/o NPH*: Martinsville, Ind. (Evan. Meth.), Mar. 25—Apr. 4; Freedom, Ind., Apr. 8-18; Chandler, Ind., Apr. 22—May 2
 Davis, Florence. 1337 Hillcrest, Colorado Springs, Colo.: El Cajon, Calif., Apr. 2-11; Ogden, Utah, Apr. 16-25
 Davis, Ray. c/o NPH*: Baxter Springs, Kans., Mar. 29—Apr. 4; Ottumwa, Iowa (Northside), April
 DeLong, Russell V. 121 Siobhan, Tampa, Fla.
 ● Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Madison, Ind. (Mt. Zion), Mar. 31—Apr. 11; Liberty, Ind., Apr. 12-18
 Dennis, Garmald D. c/o NPH*: Montrose, Iowa, Apr. 1-11; Liberty, Ind., Apr. 12-18; Losantville, Ind. (Blountsville), Apr. 19-25
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Roswell, N.M., Apr. 1-11; Coolidge, Ariz., Apr. 15-25
 DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: Livermore, Calif., Mar. 29—Apr. 4; Watsonville, Calif., Apr. 7-11; Wasco, Calif., Apr. 12-18; Ceres, Calif., Apr. 21-25; Madera, Calif., Apr. 26—May 2
 Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220: Montrose, Mich., April 25—May 2
 Dixon, George and Charlotte. 33 Clark St., Patchogue, N.Y.
 Dobbins, C. H. Yoder, Ind.: Bristol, Ind., Mar. 24—Apr. 4; Huntington, Ind. (Northside), Apr. 26—May 2
 Duncan, W. Ray. Waverly, Ohio: Derwent, Ohio (Church of Christ), Apr. 5-11
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Longview, Tex. (1st), Mar. 24—Apr. 4; Astoria, Ill., Apr. 7-18; Huron, S.D., Apr. 21—May 2
 ● Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Biloxi, Miss., Mar. 29—Apr. 4; Clarksville, W.Va., Apr. 8-18; Belle, W.Va., April 21—May 2
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.: Cedar Rapids, Iowa, Mar. 31—Apr. 11; Harlingen,

Tex., Apr. 15-25; Smith Center, Kans., Apr. 20—May 9
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.: Springfield, Ore., Mar. 31—Apr. 11; Junction City, Ore., Apr. 13-18; Cottage Grove, Ore., Apr. 22—May 2
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
 ● Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.
 Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccollet Pl., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Corry, Pa. (1st), Apr. 7-18; Broken Arrow, Okla., Apr. 21—May 2
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.: Riverside, Calif. (1st), Mar. 28—Apr. 4; Fontana, Calif., Apr. 11-18; Colton, Calif. (1st), Apr. 21—May 2
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Franklin, Pa. (1st), Mar. 31—Apr. 11; Bunoia, Pa. (1st), Apr. 14-25; Bellevue, Ohio (1st), Apr. 28—May 9
 Esterline, John W. P.O. Box 668, Reedley, Calif.: El Centro, Calif., Mar. 24—Apr. 4; El Sobrante, Calif., Apr. 11-18; Los Banos, Calif., Apr. 21—May 2
 Eudaley, O. W. 603 S. Second, Marlow, Okla.: Laverne, Okla., Apr. 4-11
 ● Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.: Woodbury, N.J., Apr. 14-25
 Ferguson, Edward and Alma. c/o NPH*: Grand Haven, Mich. (1st), Mar. 25—Apr. 4; Owen Sound, Ont. (1st), Apr. 11-18; Ironton, Ohio (1st), Apr. 25—May 2
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Belmore, N.Y.: Monticello, Ind., Apr. 1-11; Kirksville, Mo., Apr. 15-25; Eureka, Ill., Apr. 29—May 9
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.: Norfolk, Va., Apr. 1-11
 Finkbeiner, A. J. c/o NPH*: In Germany
 Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Wilkinson, Ind. (Warrington), Mar. 25—Apr. 4; Oklahoma City, Okla. (Britton), Apr. 22—May 2
 Fisher, C. Wm. c/o NPH*: Anchorage, Alaska (1st), Mar. 24—Apr. 4; Anchorage, Alaska (Minnesota Ave.), Apr. 5-11; Norwalk, Calif., Apr. 18-25
 Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212: Cincinnati, Ohio (Elmwood Comm.), Apr. 7-18
 Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Frederick, Okla., Mar. 25—Apr. 4; Freedom, Okla., Apr. 8-18; Eldorado, Okla., Apr. 19-25
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Du Quoin, Ill., Mar. 24—Apr. 4; Terre Haute, Ind. (Eastside), Apr. 7-18; Felicity, Ohio, Apr. 21—May 2
 Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.: Somerset, Pa., Mar. 24—Apr. 4; Sparta, Tenn., Apr. 7-18; Lewisburg, Tenn., Apr. 21—May 2
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Bowling Green, Ky. (1st), Mar. 25—Apr. 4; Elkins, W.Va. (1st), Apr. 22—May 2
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 Fridge, Harold C. 201 N-6, Marshall, Ill.: Dayton, Ohio, Mar. 31—Apr. 4; West Carrollton, Ohio, Apr. 7-18
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Indianapolis, Ind., Apr. 4-11; Jackson, Mich. (P.H. Hol.), Apr. 18-25; Sikeston, Mo. (1st), Apr. 27—May 2
 Gamble, Albert L. 808 5th St., Puyallup, Wash.: Selah, Wash., Mar. 31—Apr. 11; Ephrata, Wash., Apr. 14-25; Sheridan, Wyo., Apr. 29—May 9
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: WaKeeney, Kans., Mar. 25—Apr. 4; Hemingford, Neb., Apr. 11-18; Morencio, Mich., Apr. 22—May 2
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: Wooster, Ohio, Apr. 29—May 9
 ● Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.: Swayzee, Ind., Apr. 11-17; Losantville, Ind., Apr. 18-25
 Gilliam, Harold P. Route 1, Box 690, Moscow, Ida.: Fairbanks, Alaska (Totem Park), Apr. 11-18
 Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.: Griffith, Ind., Apr. 25—May 2
 Glaze, Harold. 2015 Orange St., North Little Rock, Ark.: Lombard, Ill. (1st), Mar. 24—Apr. 4; Sherman, Tex., Apr. 5-11; Kingston, Mo., Apr. 12-18; Hewitt, Minn. (1st), Apr. 21—May 2
 ● Glorylander S Quartet. c/o Frank A. Cox, Route 2, Wilmingtun, Ohio: Middletown, Ohio (1st Ch. of God), Apr. 4; Fairborn, Ohio (Gen. Baptist), Apr. 10; South Lebanon, Ohio (1st), Apr. 18-19; Dayton, Ohio (Radcliff Heights), Apr. 19-25
 ● Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.

● Indicates Singers.

Gollier, Ted I. P.O. Box 49, Modoc, Ind.
 Gordon, Maurice F. 2417 C St., Selma, Calif.
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Mishawaka, Ind., Mar. 28—Apr. 4; Grand Rapids, Mich. (Fuller), Apr. 5-11; Grand Rapids, Mich. (Clyde Park), Apr. 18-25; Three Rivers, Mich., Apr. 26—May 2
 ●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Mitchell, S.D. (1st), Apr. 4-11; Tulsa, Okla. (West), Apr. 18-25
 Greenbaum, David L. 716 W. Chillicothe, Bellefontaine, Ohio 43311: Wheeling, W.Va., Apr. 2-11; Louisville, Ky., Apr. 19-25
 Grimshaw, Michael. Box 223, O.N.C., Kankakee, Ill.: E. St. Louis, Ill. (1st), Mar. 28—Apr. 4; Vincennes, Ind. (1st), Apr. 18
 Guy, Marion O. Route 5, Muskogee, Okla.: Dewey, Okla. (1st), Apr. 1-11
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.: Paris, Ky., Apr. 2-11; Kingsport, Tenn. (1st), Apr. 16-25
 Hall, Orville and Nan. Evangelist and Singers, c/o NPH*: Indianapolis, Ind. (Mars Hill), Apr. 7-18; North Vernon, Ind., Apr. 26—May 2
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Old Hickory, Tenn., Mar. 31—Apr. 11; Hooker, Okla., Apr. 15-25; Sioux City, Iowa, Apr. 28—May 9
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.: Loganport, Ind., Apr. 4-11; Roanoke, Va. (Villa Heights), Apr. 18-25
 Harrison, J. Marvin. Box 23254, San Antonio, Tex. 78223: Ingleside, Tex. (Aransas Pass 1st), Apr. 7-18; Brownwood, Tex. (1st), Apr. 21—May 2
 Harrold, John W. 409 14th St., Rochelle, Ill.: Muncie, Ind. (Chesterfield), Apr. 1-11; Lowell, Ind., Apr. 14-25; Gosport, Ind., Apr. 26—May 2
 Hart, H. J. 310 E. Bank St., Iowa Park, Tex.
 Hayes, Thomas. c/o NPH*
 Herford, Russell W. Rt. 1, Inola, Okla.: Caroline, Ala., Mar. 24—Apr. 4; Ft. Smith, N.W. Terr., Apr. 7-18; Red Deer, Alta., Apr. 28—May 2
 Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036: Oak Ridge, Ore., Mar. 31—Apr. 11
 Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
 Hodge, W. M. Science Hill, Ky.
 Hodgson, R. E. Box 696, Stinnett, Tex.
 Hoedkle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.: La Moure, N.D., Mar. 24—Apr. 4; Larimore, N.D. (1st), Apr. 7-18; Idabel, Okla. (1st), Apr. 22—May 2
 Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind.: Cincinnati, Ohio (Montana), Mar. 28—Apr. 4; Applegate, Mich. (Pilgrim Hol.), Apr. 22—May 2
 Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va.: Charleston, W.Va. (Valley Grove), Apr. 1-11; Warren, Ohio (Champlon), April 15-25; Trenton, N.J. (1st), Apr. 29—May 9
 Hoots, Bob. Columbia, Ky.
 Howard, A. S. and Mrs. 4108 Ann Arbor, Okla.—homa City 22, Okla.
 Hubbard, Leonard G. 615 Whitelock St., Huntington, Ind.: Muncie, Ind. (N. Walnut), Mar. 24—Apr. 4; Mesa, Ariz., Apr. 7-18; Tucson, Ariz. (1st), Apr. 21—May 2
 Humble, James W. c/o NPH*
 Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Brookville, Pa., Apr. 1-11; Lynn, Mass., Apr. 18-25; Flushing, N.Y., Apr. 27—May 2
 Ide, Glen, Jr. Evangelistic Party. R.R. 2, Vicksburg, Mich.: Sumner, Mich., Mar. 25—Apr. 4; Warren, Ind., Apr. 8-18; Perry, Mich., Apr. 22—May 2
 Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: Beaver Falls, Pa., Apr. 1-11; Cambridge, Ohio, Apr. 15-25; Kane, Pa., Apr. 29—May 7
 Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Wagoner, Okla., Apr. 2-11; Tahoka, Tex., Apr. 16-25; Chase, Kans., Apr. 29—May 9
 Irwin, James S. Fulling Mill Rd., Villas, N.J.
 Isenberg, Don. Chalk Artist-Evangelist, 240 E. Grand St., Bourbonnais, Ill.: Media, Pa., Mar. 31—Apr. 11
 ●Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Bossier City, La. (1st), Mar. 25—Apr. 4; Elkhart, Ind. (1st), Apr. 7-18; Tucson, Ariz. (1st), Apr. 21—May 2
 Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Ebensburg, Pa., Mar. 24—Apr. 11; Wauson, Ohio, Apr. 18—May 2
 Johnson, A. G. c/o NPH*: Spiro, Okla., Mar. 24—Apr. 18
 Johnston, Lester. 11510 S. Union, Chicago 28, Ill.: Rantoul, Ill., Apr. 4-11
 Jones, A. K. 315 Harmon Ave., Danville, Ill.
 Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Frederick, Md., Mar. 31—Apr. 11; Peabody, Mass., Apr. 21—May 2
 Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio: Sardinia, Ohio, Apr. 18—May 2
 Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Cottondale, Ala. (West. Meth.), Mar. 24—Apr. 4
 ●Kittances Singers.
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

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Greenville, Tex. (1st), Apr. 7-18; Olive Hill, Ky., Apr. 21—May 2
 Kerr, Edith. Blountsville, Ind.
 Kimball, E. E. 215 Folk St., Potterville, Mich.: Eaton Rapids, Mich. (1st), Apr. 16-25
 Klinger, Orville G. Route 3, Box 121, Reading, Pa. Knight, George M. 118 Hughes Ave., Olddale, Calif. Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Paragould, Ark., Mar. 24—Apr. 4; Angola, Ind., Apr. 7-18; McPherson, Kans., Apr. 21—May 2
 Land, Herbert. c/o NPH*: Bentonville, Ark., Apr. 1-11; Tyler, Tex., Apr. 14-25; Knoxville, Tenn., April 28—May 9
 Langford, J. V. 701 N. First., Henryetta, Okla.: Mohall, N.D. (Northwest Zone Conv.), Mar. 29—Apr. 4; Libby, Mont., Apr. 7-18; Grand Forks, N.D., Apr. 21—May 2
 Lanier, John H. Poplar St., Junction City, Ohio: Carey, Ohio, Apr. 7-18
 Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Lexington, Ky. (Kenwick), Mar. 24—Apr. 4; Lexington, Ky. (Lafayette), Apr. 7-18; Cincinnati, Ohio (Lockland), Apr. 22—May 2
 ●Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: W. Des Moines, Iowa, Mar. 31—Apr. 11; Grrosse Pointe, Mich. (Bethel), Apr. 12-18; Kokomo, Ind., Apr. 25—May 2
 Leichly Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
 Leih, John. 40936 Mayberry, Hemet, Calif.: Santa Monica, Calif. (1st), Apr. 4-11; Bloomington, Calif., Apr. 18-25; Grover City, Calif., Apr. 28—May 9
 Leonard, James C. Box 12, Marion, Ohio: Crooksville, Ohio (Free Meth.), Mar. 24—Apr. 4; Urbana, Ill., Apr. 7-18; Pleasantville, Ohio, Apr. 21—May 2
 Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.: Rancho Cordova, Calif., Apr. 1-11; Santa Ana, Calif. (Edinger), Apr. 14-25
 Levoret Brothers. Preacher and Singers, Route 4, Lamar, Mo.: Frank Clay, Mo., Apr. 2-11; Gagetown, Mich., Apr. 16-25
 Lewis, Ellis. 3804 Redmond, Bethany, Okla.: Rochester, Minn., Apr. 6-11; Duluth, Minn. (1st), Apr. 13-18; Grand Rapids, Minn. (1st), Apr. 19-25; Minneapolis, Minn. (Russell Ave.), Apr. 26—May 2
 Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
 Liddell, P. L. c/o NPH*: Pontiac, Mich. (Clintonville), Apr. 12-18; Bonner Springs, Kans., Apr. 23—May 2
 Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
 Lipker, Charles H. Route 1, Alvada, Ohio: Dearborn, Mich., Mar. 26—Apr. 4; Circleville, Ohio, Apr. 11-18; Belle, W.Va., Apr. 23—May 2
 Livingston, James H. Box 142, Potomac, Ill.: Ladoga, Ind., Mar. 24—Apr. 4; Danville, Ill. (Cedar Grove), Apr. 7-18; Hillsboro, Ind., Apr. 21—May 2
 Lush, Ron. c/o NPH* (Entering full-time June 1)
 Lyons, James H. University Heights, 1121 North-ern Court, DeKalb, Ill. 60115
 MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Delaware, Ohio, April 1-11; Statesville, N.C., Apr. 18-25; Anson, Me., Apr. 30—May 9
 Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702: Princeton, Ore., Apr. 4-11
 Martin, Paul. c/o NPH*: Bethany, Okla. (1st), Apr. 4-11; Dallas, Tex. (Trinity), Apr. 12-16; San Diego, Calif. (University Ave.), Apr. 19-25
 Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.: Elgin, Ore., Apr. 1-11; McKinleyville, Calif., Apr. 14-25
 Martin, W. Dale. 2943 Adams St., Ashland, Ky.: Union City, Ind., Apr. 7-18
 May, Vernon D. and Mrs. c/o NPH*: Fairview, Okla., Mar. 24—Apr. 4; El Paso, Tex., Apr. 7-18; Greeley, Calif. (Sunnyview), Apr. 21—May 2
 Mayfield, Paul and Helen. c/o NPH*: International Falls, Minn., Mar. 24—Apr. 4; Benton Harbor, Mich., Apr. 7-18; Bay City, Mich. (1st), Apr. 21—May 2
 Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Amarillo, Tex. (Hamlet), Apr. 2-11; Lamesa, Tex., Apr. 16-25; Denton, Tex. (Taylor Park), Apr. 28—May 9
 ●McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.: Robinson, Ill. (Free Meth.), Mar. 29—Apr. 11; Pontiac, Mich. (Meth.), Apr. 12-18
 McCullough, Forrest. c/o NPH*: Indianapolis, Ind. (Ray St.), Apr. 1-11; New Castle, Ind. (Broad St.), Apr. 15-25; Indianapolis, Ind. (Westbrook), Apr. 29—May 9
 McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif.: Elkhart, Ind. (1st), Apr. 7-18; Ft. Wayne, Ind. (Lake Ave.), Apr. 21—May 2
 McKinney, Evelyn M. 4488 S. Cedar Oak Dr., Lake Oswego, Ore.

McMillan, Wilsie L. 140 Walnut St., Circleville, Ohio; Salisbury, Md., Mar. 24—Apr. 4; Zanesville, Ohio, Apr. 8-18; Columbus, Ohio, Apr. 25—May 5

McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.

McWhirter, G. Stuart. c/o NPH*: Detroit, Mich. (1st), Apr. 4-11; Springfield, Ill., Apr. 13-18; Albertville, Ala., Apr. 21-25; Fostoria, Ohio, Apr. 26—May 2

Meadows, Naomi; and Reasner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Augusta, Ky., Mar. 31—Apr. 11; Rochester, Mich., Apr. 14-25; Jacksonville, Ill., Apr. 29—May 9

Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio

● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Erie, Pa., Apr. 1-11; Indianapolis, Ind. (Winter Ave.), Apr. 14-25; Oklahoma City, Okla. (Southside), Apr. 28—May 9

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Portland, Mich., Mar. 31—Apr. 11; Muncie, Ind. (Sunny South), Apr. 28—May 9

Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Mansfield, Ark., Mar. 25—Apr. 4; Wichita, Kans. (Grace), Apr. 7-18; Plainville, Kans., Apr. 21—May 2

Miller, Leila Dell. c/o Trevecca Nazarene College, Nashville, 10, Tenn.: Vallejo, Calif. (1st), Mar. 31—Apr. 11; Carmichael, Calif., Apr. 14-25; Arkansas City, Kans., Apr. 28—May 9

Miller, Nettie A. c/o Trevecca Nazarene College, Nashville, 10, Tenn.: Austin, Tex. (Southside), Mar. 21—Apr. 11; Columbus, Ohio (Warren Ave.), Apr. 14-25; Lansing, Mich. (Central), Apr. 28—May 9

● Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Cumberland, Md. (1st), Mar. 24—Apr. 4; Mineral City, Ohio, Apr. 14-25

Millhuff, Charles. c/o NPH*: Wichita, Kans. (1st), Mar. 29—Apr. 4; Lawrence, Kans. (1st), Apr. 6-11; Springfield, Ohio (1st), Apr. 12-18; Kansas City, Mo. (St. Paul's), Apr. 21-25; Alva, Okla., Apr. 26—May 2

Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533: Washington, Pa. (Second), Apr. 7-18; Auburn, Me., Apr. 22—May 2

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o Olivet Nazarene College, Box 351, Kankakee, Ill.: Sandusky, Ohio, Mar. 26—Apr. 4; Durand, Mich., Apr. 10-11; Freeport, Ill., Apr. 17-18; Mattoon, Ill. (1st), Apr. 24-25

Moore, Franklin M. Box 302, Castle Rock, Colo.: Van Wert, Ohio (1st), Mar. 24—Apr. 4; Edinburg, Ind., Apr. 7-18; Lenoir City, Tenn., Apr. 21—May 2

Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833

Moulton, M. Kimber. c/o NPH*: Columbus, Ohio (Wilson), Mar. 28—Apr. 4; Athens, Ohio (1st), Apr. 7-18; New Boston, Ohio, Apr. 21—May 2

Mounts, Dewey and Wavolene. Evangelists and Singers, Box 52, Worth, Ill.

Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.

Myers, David. Route 1, Box 108-A, Logan, Ohio 43138; Columbus, Ohio (Hilltop Comm.), Apr. 20—May 2

Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Tishomingo, Okla., Apr. 1-11; Mountairair, N.M., Apr. 16-25; Seymour, Mo., Apr. 29—May 9

Nesseth-Hopson Party. c/o NPH*: St. Johns, Mich., Mar. 24—Apr. 4; Bad Axe, Mich., Apr. 7-18; Saginaw, Mich. (Sheridan Ave.), Apr. 21—May 2

Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.: Los Angeles, Calif. (Riverside Dr.), Apr. 11-18

Norris, Roy and Lily Anne. Evangelist and Singers, c/o NPH*: Dayton, Ohio (Alpha), Mar. 24—Apr. 4; Kurtz, Ind., Apr. 8-18; Vallenolia, Ind. (Haleysburg), Apr. 21—May 2

Northrup, Lloyd E. 1000 Greer Ave., Covina, Calif.: Union, Ore., Apr. 7-18

Norton, Joe. Box 143, Hamlin, Tex.: Derby, Kans., Apr. 1-11; Hurst, Tex., Apr. 15-25; Garland, Tex., Apr. 29—May 9

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.: Geneva, Ohio (1st), Apr. 1-18; Norwood, Ohio (1st), Apr. 25—May 2

Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.

Palmer, "Bob." 494 E. Perry St., Tiffin, Ohio 44883; McConnellsville, Ohio, Apr. 21—May 2

Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Palco, Kans., Mar. 31—Apr. 11; Wayne, Mich. (1st), Apr. 14-25; Salina, Kans. (1st), Apr. 28—May 9

Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Bryant, Ohio, Mar. 26—Apr. 4; Marseilles, Ill., Apr. 8-18; Pekin, Ill. (1st), Apr. 23—May 2

Pattin, Martin L. 6733 Lakeside Dr., Fort Worth, Tex.

● Paul, Charles L. Song Evangelist, Route 5, Cookeville, Tenn.: Indianapolis, Ind. (Ray St.), Apr. 1-11; New Castle, Ind. (1st), Apr. 14-25; Indianapolis, Ind. (Westbrook), Apr. 28—May 9

FOR WORLD EVANGELISM...



Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415; Muncie Ind. (South Side), Mar. 31—Apr. 11; Flint, Mich., Apr. 25—May 2

Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Nashville, Tenn., Mar. 26—Apr. 4; Brownstown, Ind., Apr. 8-18; Springfield, Ohio, Apr. 20-25; Kokomo, Ind. (Bon Air), Apr. 27—May 2

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Decatur, Ill. (West Side), Apr. 1-11; Osseo, Minn., Apr. 16-25

Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio: Johnston, Va. (Scalp Level), Mar. 31—Apr. 11

Pittenger, Twyla. Shelby, Ohio: Zellenople, Pa., Apr. 1-11; Blossom, Tex., Apr. 21—May 2

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Columbus, Ohio (Dist. Center), Mar. 24—Apr. 4; Sandwich, Ill., Apr. 7-18; Rapid City, S.D., Apr. 22—May 2

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Glendale, Ariz. (1st), Apr. 4-6; Albuquerque, N.M. (1st), Apr. 8-11; Carlsbad, N.M. (Church St.), Apr. 14-18; Hobbs, N.M., Apr. 18-20; Big Spring, Tex., Apr. 22-25; Ft. Worth, Tex. (River Oaks), Apr. 28—May 2

Potter, Orville S. Rte. 2, Box 2278, Auburn, Calif.

Powell, Charles and Mrs. Box 66, Brooksville, Fla.: Wrightsville, Ga. (1st), Mar. 31—Apr. 11

Powell, Curtice LeRoy. Route 2, Newark, Ohio: Lucasville, Ohio, Apr. 4-11; New Lexington, Ohio, Apr. 18-25

Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Clinton, Okla., Mar. 26—Apr. 4; Taloga, Okla. (Camp Creek), Apr. 8-18; Minneapolis, Kans., Apr. 22—May 2

Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.

Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.

Purkiser, H. G. 308 E. Hadley, Aurora, Mo.: Dunkirk, Ind., Mar. 31—Apr. 11; Auburn, N.Y., Apr. 18-25; New Bedford, Mass. (1st), Apr. 29—May 2

● Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: Louisville, Ky. (Southside), Apr. 5-11; Geneva, Ohio (1st), Apr. 18-25; Wooster, Ohio, Apr. 29—May 9

Rahrar, H. J. R.R. 1, Box 292A, Camby, Ind. 46113; Danville, Ind. (Calvary), Apr. 7-18; Clermont, Ind., Apr. 21—May 2

Rains, Harold L. Box 299, Caddo, Okla.: Midwest City, Okla., Mar. 31—Apr. 11; Greenville, Miss., Apr. 12-18; Madill, Okla., Apr. 19-25; Little Rock, Ark. (Cedar Lane), Apr. 29—May 9

Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Zephyrhills, Fla., Mar. 28—Apr. 4; Decatur, Ga., Apr. 9-18; Coraopolis, Pa., Apr. 22—May 2

Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220

● Richards, Larry and Phyllis (Coulter). Singers and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.

Robison, Robert and Wife. Evangelist and Singers, Heeters, W.Va.: Syracuse, Ohio, Apr. 7-18

Roddy, Frank. 1648 Herlacher, Dayton, Ohio 45420; Celina, Ohio, Mar. 31—Apr. 11; Valparaiso, Ind., Apr. 14-25; Sidney, Ohio, Apr. 28—May 9

Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: West Grove, Pa., Mar. 24—Apr. 4; Freedom, N.Y. (Higgins Wes. Meth.), Apr. 8-18; Broad Top City, Pa., Apr. 21—May 2

Rodgers, J. A. (Jimmy), 695 N. Market St., East Palestine, Ohio: Greentown, Ohio, Mar. 24—Apr. 4; Emlenton, Pa., Apr. 8-18

Roedel, Bernice L. 493 E. Maple St., Boonville, Ind.: Delta, Pa., Mar. 31—Apr. 11; Portage, Pa., Apr. 21—May 2

Rose, W. W. 200 Phifer St., Monroe, N.C. 28110; Venice, Fla. (South Venice), Mar. 30—Apr. 3; Kannapolis, N.C. (Cherryville), Apr. 7-18; Craigsville, Va. (Estaline Valley), Apr. 19-25; Cottondale, Ala. (Ridgeville), Apr. 26—May 2

Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.: Iowa Dist. Preachers' Meeting, Apr. 19-21

Rust, Everett F. 420 Sherman, Alva, Okla.

Schoonover, Modie. 1508 Glenview, Adrian, Mich.: Rock Island, Ill. (1st), Mar. 29—Apr. 4; Ridgeway, Mich., Apr. 5-11; St. Joseph, Mo. (1st), Apr. 21—May 2

Schriber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.

Sciscoe, Ora W. 731 West Howe, Bloomington, Ind. Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio

Sears, L. Wayne. c/o NPH*: Amarillo, Tex. (Central), Mar. 29—Apr. 4; Grand Prairie, Tex. (1st), Apr. 8-18; Pittsburg, Kans., Apr. 22—May 2

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Morrow, Ohio, Mar. 24—Apr. 4; Homer City, Pa., Apr. 7-18; Oil City, Pa. (1st), Apr. 19-25; Batavia, Ohio, Apr. 28—May 9

● Sharp, Albert and Acena. 8926 Arlington Ave., Riverside, Calif.

Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Olds, Alta., Apr. 1-11; Moose Jaw, Sask., Apr. 14-25

Showalter, Keith and Mrs. Box 213, O.N.C., Kankakee, Ill.: E. St. Louis, Ill. (1st), Mar. 28—Apr. 4; Vincennes, Ind. (1st), Apr. 18

Sisk, Ivan. 4327 Morage Ave., San Diego 17, Calif.: Fortville, Ind., Mar. 31—Apr. 4; Detroit, Mich. (East), Apr. 7-11; Saginaw, Mich. (Wesleyan Meth.), Apr. 12-18; Bradley, Ill., Apr. 26—May 2

● Slack, D. F. Song Evangelist, Route 2, Vevay, Ind.: Lynn, Ind., Mar. 31—Apr. 11; Anderson, Ind., Apr. 29—May 2

Slater, Glenn. 320 S. 22nd St., Independence, Kans.

Slater, Hugh L. c/o NPH*: Tallmadge, Ohio, Mar. 26—Apr. 4; Clarksburg, W.Va., Apr. 8-18; Greensburg, N.C. (1st), Apr. 24—May 2

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: St. Louis, Mo. (Webster Groves), Apr. 4-11; Emporia, Kans. (1st), Apr. 18-28

Smith, Ernest D. Strong, Maine

Smith, Otis E., Jr. Route 1, Edinburg, Pa.: Akron, Ohio (Goodyear Heights), Mar. 25—Apr. 4; Frostburg, Md., Apr. 8-18; Columbiana, Ohio, Apr. 22—May 2

Smith, Paul R. 305 Central Ave., Spencer, W.Va.: Claremore, Okla., Apr. 21—May 2

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Richmond, Va., Mar. 24—Apr. 4; Reynoldsburg, Ohio, Apr. 7-18; Lexington, Ky. (1st), Apr. 28—May 2

Sproles, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.: Greenville, Mich., Mar. 29—Apr. 4; Sault Ste. Marie, Mich., Apr. 7-18; Muskegon, Mich. (1st), Apr. 21—May 2

Stable, R. C., and Wife. R.F.D. 1, Tamaqua, Pa.: Utica, N.Y., Apr. 4-11; Sidman, Pa., Apr. 14-25; Greenville, Pa., Apr. 28—May 9

Stafford, Daniel, Box 11, Bethany, Okla.: Kirwin, Kans., Mar. 25—Apr. 4; Lansing, Ill., Apr. 8-18; Bethany, Okla. (May Ave.), Apr. 21—May 2

Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Craig, Mo., Apr. 7-18; Woodward, Okla., Apr. 14-25; Waurika, Okla., Apr. 26—May 1

Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Kalamazoo, Mich. (Southside), Apr. 11-18; Greenfield, Ind. (Grace), Apr. 23—May 2

Stephens, Ken. c/o NPH*

● Sterling, Wilma. 101 New Alex. Rd., Brilliant, Ohio 43913

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Whitesville, Ind. (1st), Mar. 29—Apr. 4; Louisville, Ky. (South Side), Apr. 5-11; Cincinnati, Ohio (Carthage), Apr. 12-18; Dayton, Ohio (Central), Apr. 19-25; Taylor, Mich. (1st), Apr. 26—May 2

Strack, W. J. Box 112, Jefferson, Ohio: Uxbridge, Mass., Mar. 24—Apr. 4; Akron, Ohio (Copley), Apr. 7-18; Uhrichsville, Ohio, Apr. 21—May 2

Strahm, Leonard. 732 Kingston Ave., Grove City, Ohio 41212; McArthur, Ohio, Apr. 7-18

Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Idaho: Carson City, Nev., Apr. 7-18

Swarth, D. and Helen. Evangelists and Music, 1207 Dominion Ave., Pasadena, Calif. 91104

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.: Miami, W.Va., Mar. 24—Apr. 4; Waverly, Ohio, Apr. 7-18; N. Middletown, Ky., Apr. 23—May 2

Talbert, George H. 409 N.W. 3rd St., Abilene, Kans.: Lynn, Ind., Apr. 4-11

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o NPH* Ada, Okla. (Arlington), Apr. 8-18; Port Arthur, Tex. (1st), Apr. 21—May 2

● Indicates Singers.



Conducted by W. T. PURKISER, Editor

Should a pastor baptize or dedicate the babies of unsaved parents? Is it not a mockery to have the parents promise to raise their children as Christians when they themselves refuse to submit their lives to God? Is this not making "easy religion" for people?

I would hesitate to baptize the baby of unconverted persons, since infant baptism is based on inclusion of children within the covenant of grace ministered to the household. However, I would see no reason why such an infant should not be dedicated, since it is the child (and not the parents) who is thus presented to the Lord.

better opportunity for coming to grips with the spiritual needs of the home than such a request on the part of the unconverted parents. If they are faithfully dealt with at such a time, the impact of the service could well be used by the Holy Spirit to bring them to Christ. Such an opportunity ought to be welcomed.

In either case, there would be no

I desire Bible proof that Jesus taught tithing in Matthew 23:23 if He did not teach foot washing as an ordinance in John 13:14-15. Which actually ought to get the greater stress?

I'm not sure whether you believe in an ordinance of foot washing and not in tithing, or in neither. Matthew 23:23 says, "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." John 13:14 says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

else in either the Old or New Testaments as a religious observance, in contrast, for example, with the Lord's Supper and baptism, which are frequently mentioned.

Tithing, on the other hand, was a recognized practice among the Jews. It was not only part of the Mosaic law, but went back beyond Moses to Abraham (Genesis 14:20) and Jacob (Genesis 28:22).

Let me say first, the washing of the disciples' feet in John 13, as I understand it, was not a dainty ceremony but the actual cleansing of the grime and sweat from the sandal-clad feet of the apostles. It was ordinarily the duty of the most menial slave or lowliest member of the family.

The principle of proportionate giving is clearly recognized in I Corinthians 16:1-2. Nowhere is there any indication that God's will concerning tithes was repealed by Christ, or that the people of God ought to do less for His kingdom under grace than they did under law.

When Jesus girded himself with a towel and washed the feet of the disciples, He was giving them a striking object lesson in humility and service. The washing of feet appears nowhere

In fact, the import of Hebrews 7 is at least in part that as Melchisedec received tithes from Abraham, Christ, our "high priest after the order of Melchisedec," receives the tithes of His people.

I have read of the twelve fruits of the Holy Ghost. I can find only nine. Do you know of the other three, not listed in Galatians 5:22-23?

Actually, the only reference to the fruit of the Spirit outside Galatians 5:22-23 is Ephesians 5:9, "For the fruit of the Spirit is in all goodness and righteousness and truth." However, this is not intended as an addition to the list given in Galatians since "goodness" occurs in both lists.

in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

This is something quite different from the fruit of the Spirit. To use the technical word, this is "eschatological." It belongs to the eternal order, not the earthly sphere.

I suspect the number "twelve" in connection with "fruits" comes from Revelation 22:2, which is part of John's vision of the heavenly Jerusalem: "In

Is it right to sell our scripture calendars in the church on Sunday?

I do not believe it is. I realize that there are some matters of church work that must be cared for on the Lord's Day. There are also some oxen that fall into the ditch and must

be pulled out on Sunday. There are works of mercy and necessity that may be performed on the Sabbath.

Selling calendars does not seem to me to fall into any of these categories.

- Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Nebraska Dist., Mar. 31—Apr. 4; Casper, Wyo., Apr. 5-11; Valentine, Neb., Apr. 12-18; Omaha, Neb. (Fay Blvd.), Apr. 19-25; Grand Island, Neb., Apr. 26—May 2
- Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Lansdale, Pa. (Immanuel), Mar. 29—Apr. 4; Mifflinburg, Pa., Apr. 5-11; Ephrata, Pa., Apr. 12-18; Shawnee, Kans., Apr. 19-25; Carthage, Mo., Apr. 29—May 9
- Thomas, Henry C. Box 104, Dimmitt, Tex.: Lincoln, Ark., Mar. 31—Apr. 11
- Thompson, Harold C. 650 E. Main St., Blytheville, Ark.
- Toone, L. E. 365 Burke St., Bourbonnais, Ill.: Syracuse, Ind. (1st), Mar. 24—Apr. 4; Canton, Ohio (Calvary), Apr. 7-18; Paxton, Ill., Apr. 21—May 2
- Transee, C. F. Route 1, Poplar Bluff, Mo.: North Little Rock, Ark., Apr. 11-17; St. Louis, Mo., Apr. 25—May 2
- Tripp, Howard M. c/o NPH*: Pineville, La., Mar. 29—Apr. 4; Waurika, Okla. (1st), Apr. 21—May 2
- Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Elkhart, Ind. (Northside), Apr. 6-11; Greenville, Ohio, Apr. 16-25; Decatur, Ind. (1st), Apr. 27—May 2
- Turpel, John W. R. R. 2, Minesing, Ont., Can.: Winter Park, Fla., Mar. 28—Apr. 4
- Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio: Spencerville, Ohio, Mar. 31—Apr. 11; Newburgh, N.Y., Apr. 14-25; Mansfield, Ill., Apr. 28—May 9
- Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.: Hayward, Calif. (Free Meth.), Mar. 28—Apr. 7
- Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.
- Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73000
- Walker, W. B. c/o NPH*: Bethel, Ohio (1st), Mar. 25—Apr. 4; Upper Sandusky, Ohio (1st), Apr. 13-18; Oklahoma City, Okla. (Southside), Apr. 29—May 9
- Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.
- Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Toledo, Ohio (Douglas Rd.), Mar. 24—Apr. 4; Beardstown, Ill., Apr. 7-18; Gary, Ind. (Blackoak), Apr. 22—May 2
- Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Madison, Wis. (Hol. Conv.), Apr. 21-25
- Watson, H. T. 1226 N. Cumberland, Morristown, Tenn.
- Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Wister, Okla., Mar. 28—Apr. 4; Caddo, Okla., Apr. 7-18; Marshall, Mo., Apr. 28—May 9
- Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.: Orofino, Ida., Mar. 25—Apr. 4; Palouse, Wash., Apr. 6-11; Cheyenne, Wyo. (Grace), Apr. 15-25; Laramie, Wyo., Apr. 29—May 9
- Whisler, John F. 404 N. Francis, Carthage, Mo. 64836: Clay City, Ind. (Union Chapel), Apr. 7-18; Port Arthur, Tex., Apr. 21—May 2
- White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Trenton, Ohio, Apr. 4-11; West Chester, Ohio (Pisgah), Apr. 18-25; New Richmond, Ohio, Apr. 28—May 9
- Wilhelm, T. A. Route 1, De Soto, Mo.
- Wilkinson T.R. 1104 Penn, Columbus, Ind.: Seymour, Ind. (E.U.B.), Apr. 4-11; Evansville, Ind. (New Harmony), Apr. 16-18
- Williams, Earl C. c/o NPH*: Britt, Iowa (Zion), Apr. 1-11; International Falls, Minn., Apr. 15-25; Worden, Mont., Apr. 29—May 9
- Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio
- Willis, Harold and Mae. c/o NPH*: Klamath Falls, Ore., Mar. 25—Apr. 4; Kingsburg, Calif., Apr. 8-18; Fortuna, Calif., Apr. 22—May 2
- Willison, Otto R. 2910 N. College, Bethany, Okla.: Dallas, Tex. (Buckner Blvd.), Mar. 31—Apr. 11; Shawnee, Okla., Apr. 14-25; Lufkin, Tex. (Bethel), Apr. 28—May 9
- Winegarder, Robert. c/o NPH*: Findlay, Ohio, Mar. 25—Apr. 4; Rising Sun, Ohio, Apr. 8-18; Minford, Ohio, Apr. 21—May 2
- Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Peoria, Ill. (1st), Mar. 26—Apr. 4; Patterson, N.J., Apr. 9-18; Akron, Ohio (Kenmore), Apr. 23—May 2
- Worcester, Gerald A. 11128 Molette, Norwalk, Calif.
- Wyss, Leon. c/o NPH*: Gainesville, Tex. (1st), Mar. 29—Apr. 4; Arlington, Tex. (East Park), Apr. 5-11; Benton, Ark., Apr. 18-25; Hoisington, Kans., Apr. 30—May 9
- Yoakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.
- Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Crown Point, Ind. (Independence Hill), Mar. 31—Apr. 11; Defiance, Ohio, Apr. 14-25; Farmland, Ind., Apr. 28—May 9
- Zimmerman, W. E. Box 1114, Marion, Ohio: Mansfield, Ohio (1st), Apr. 1-11; Chillicothe, Ohio (1st), Apr. 14-25; Medina, Ohio, Apr. 28—May 9

*Indicates Singers.
*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.



B.N.C. and C.N.C. Students Visit N.T.S.

Forty-five ministerial students from Bethany Nazarene College, Bethany, Oklahoma, and five from Canadian Nazarene College, Winnipeg, Manitoba, Canada, visited Nazarene Theological Seminary earlier this month as guests of the Seminary staff and student body.

The students were welcomed at a dinner in the Seminary lounge Thursday night, visited classes and chapel Friday morning, were taken on a tour through Headquarters and the Publishing House, and were guests of the management of the Publishing House for lunch before returning home.

Aycocks in Ministry Fifty-one Years

Dr. and Mrs. Jarrette Aycock recently passed their fifty-first anniversary of active service in the ministry together without a break. Since retiring from the district superintendency of the Kansas City District, Dr. and Mrs. Aycock have been active in the evangelistic field.

Items from the Pastorate

Dr. Harold Daniels received a four-year renewal call as pastor of Bethany, Oklahoma, First Church with an outstanding vote of 665 "yes" and 5 negative. The one-year renewal vote was 673 "yes" with only 2 negative. Harry B. Macrory, church board secretary, reports that this is the largest vote ever cast by Bethany First Church.

Rev. William S. Hanna, Fort Worth, Texas, North Side Church, has accepted a call to the pastorate of San Diego, California, First Church, effective June 1. Rev. Ralph Hertenstein will act as interim pastor until the arrival of the Hannas.

After pastoring Meridian, Mississippi, Central Church for over five years, Rev. Jasper Jenkins has resigned to accept the pastorate of First Church in West Helena, Arkansas.

Abilene Organizes One Hundredth

The one hundredth church on the Abilene District was organized in the Wedgewood area of Fort Worth, Texas, according to a telegram received from District Superintendent Raymond Huin.

Rev. and Mrs. Melvin McCullough, pastor and wife, had spent six months in preparation, touring the district to raise money for property, looking for the best site, and conducting prayer meetings in their home.

The Fort Worth Home Mission Coun-

cil, composed of the pastor and a layman from each local church, participated in all phases of the preparation.

District Superintendent Huin recently declined election as executive director of the Nazarene Radio League to succeed Dr. T. W. Willingham, indicating that he did not feel a release from his present work.



*of the
Religious World*

Broadcast Reports Numerous Responses from Romania

MONTE CARLO, MONACO (MNS)—The Romania broadcast of Trans World Radio here reports receipt of 1,523 letters from listeners during January, 1965—more than the whole year's total of 1,272 during 1964. The letters came in response to the half-hour weekly devotional program in Romanian conducted since 1960 by Rev. Jeremie Hodoraoba of Paris.

The letters came from 456 towns and villages of Romania, many bearing testimony of having come to a saving knowledge of Christ through the broadcasts.

Bar "Religious Question" to Job Hunters

HARRISBURG, PA. (EP)—A "religious question" which employers have been permitted to ask job applicants has been banned by the Pennsylvania Human Relations Commission.

Reversing a five-year-old ruling, the commission now prohibits employers from asking applicants, "Do you regularly attend a house of worship?"

All other general questions concerning an applicant's faith have been forbidden since the commission began functioning in 1956. These have included such queries as an applicant's denomination, church, or synagogue, his clergyman, and what religious holidays he observed.

POAU Official Forecasts Suit over Parochial Aid

DALLAS (EP)—An official of Protestants and Other Americans United for Separation of Church and State (POAU) said here that his organization would institute legal action to test the constitutionality of any education aid legislation involving assistance to parochial schools.

Dr. Herbert Southgate of Washington, D.C., director of church relations of POAU, commented on the Johnson administration's program in an interview. He was here to address the Dallas Baptist Pastors' Conference.

In vigorously opposing portions of the President's aid-to-education program, Dr. Southgate noted that much

of it was applicable to the anti poverty campaign. "It's not that we are against poor people," he said, "but that we are opposed to any violation of church-state separation principles."

Assistance to parochial schools, he charged, would not be in the public interest and would establish a tie between state and church.

Generally, the POAU official said, church-state conditions in the U.S. are worsening: "Almost every government program would siphon off public money in violation of church-state principles."

College Tower to Honor Slain Missionary

CHICAGO (EP)—North Park College here will erect a Paul Carlson Memorial Tower in honor of the medical missionary slain by Congo rebels.

Dr. Carlson was a 1949 graduate of the college's two-year program and served in the Congo under the world missions program of the Evangelical Covenant Church of America, which owns and operates North Park.

The memorial tower will rise above the school's new Science-Learning Center.

Science Students More Deeply Religious than National Average

The scientific mind and a religious outlook are distinctly compatible but, beyond that, scientists tend to have deeper religious persuasions than those in other walks of life.

These conclusions were developed in a survey of more than 300 outstanding high school science students who attended the National Youth Conference on the Atom in Chicago last November.

Of the hundreds queried, fully 85 percent of the young men and women stated they were devoutly religious, attended church regularly, and were active in their church organizations. More than half of these reported that they held some position of leadership in their local church youth groups.

N.Y. Court Rules Parochial Bus Aid Voluntary, Not Mandatory

ALBANY, N.Y. (EP)—The Appellate Division of the State Supreme Court has upheld the principle that public school districts are not compelled by law to provide free bus transportation to parochial school children.

It supported the position of the State Education Commissioner's office and the Rhinebeck School District in Dutchess County—involved in the case—that parochial children may be transported only on a voluntary basis.

The appeal had been brought to the court by parents of children in the Rhinebeck District after it declined to transport bus pupils to parochial schools outside its own area.

News in Picture

The new Highland, Michigan, Church of the Nazarene is located on a five-acre site, and was constructed at a cost of \$95,000 with furnishings. The building was dedicated by General Superintendent G. B. Williamson. Local finances have doubled during the four-year pastorate of Rev. Ronald D. Moss.

Dr. George Frame, superintendent of the British Isles North District; Rev. John Hancock, president of the general N.Y.P.S.; and Paul Skiles, N.Y.P.S. executive secretary, take a look at the trilingual printed program for the European International N.Y.P.S. Institute scheduled for Innsbruck, Austria, August 11-16, 1965. First reports from Registrar Richard Zanner of Frankfurt, Germany, indicate an overwhelming response from Nazarene young people in Europe and the British Isles.

The National Religious Broadcasters gave their "Award of Merit" to "Showers of Blessing" at their annual convention in Washington, D.C. Rev. Stanley N. Whitcanack, left, of the Nazarene Radio League is receiving the award from Dr. Eugene R. Bertermann, president of the N.R.B. Dr. T. W. Willingham was given a citation for meritorious service as national treasurer. Mr. Whitcanack was elected to succeed him.

The children took part in ground-breaking for the first unit of the Norco, California, Church of the Nazarene, organized last year by District Superintendent Nicholas Hull of the Southern California District. Pastor Holland Lewis is assisted by (left to right) Billie Crawford, Jimmy Siler, and Linda Patton, as Mr. William Crawford, chairman of the building committee, looks on. The first unit, valued at \$65,000, is expected to be ready for occupancy this month.

One hundred and forty-eight Alabama Nazarenes joined in a farewell to Rev. and Mrs. Robert Perry and their two daughters as they boarded a flight for South Africa at the Municipal Airport in Birmingham, Alabama. The strains of "God Be with You till We Meet Again" followed Alabama's newly appointed missionaries.



Interest Is HIGH

for a 1965
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V-3065 **Postcard** For invitations and last-minute reminders **12 for 25c; 100 for \$1.50**

V-867 **Adult Invitation Postcard** For churches offering an adult program. **12 for 30c; 100 for \$1.95**

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V-55 **5c; 100 for \$4.50**

V.B.S. OFFERING ENVELOPE

Urge your members to contribute toward the expenses. Full-color design with space for name. Perforated easy-opening device. 2 1/2 x 4 1/4".

V-9162 **100 for 95c, 1,000 for \$7.00**

V.B.S. BULLETIN

Appropriate to use the Sunday before your V.B.S. and for the concluding program. Full-color, cross-globe illustration and theme are shown on front of high-grade mimeo stock. Shipped flat.

S-2949 **100 for \$2.25; 500 for \$9.00; 1,000 for \$16.00**

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V-565 **Package of 12 for 65c; 6 pkgs. for \$3.50**

V.B.S. HYMNBOOK BAND

A unique way to call everyone's attention to an important activity. Wraps around songbook with message urging all to participate. 2 3/8 x 20".

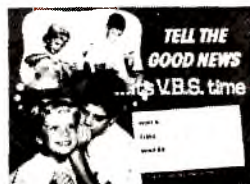
V-9649 **100 for \$1.25**

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Encourage perfect attendance. Each day present a seal is added. Space for name across front. 3 x 22", adjustable to any head size.

V-9655 **12 for 35c; 100 for \$2.50**

A-1836S **Children's Faces Seals for Headband**
Package of 100 for 40c



V-1065



UX-357



V-3065



V-2065



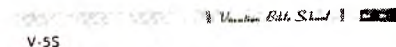
V-9162



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